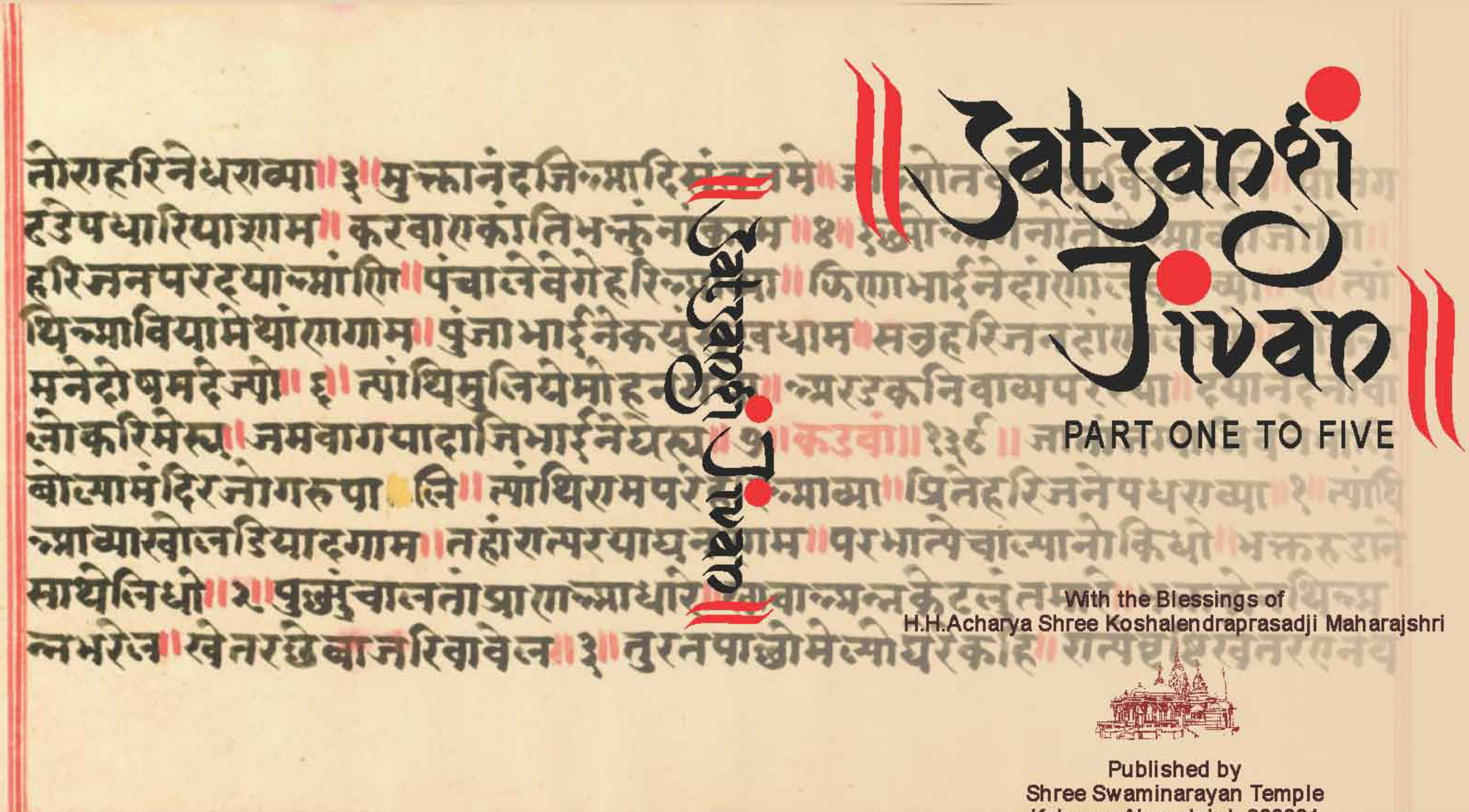

Satsangi Jivan

PART ONE TO FIVE

With the Blessings of
H.H.Acharya Shree Koshalendraprasadji Maharajshri

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॥ श्री स्वामिनारायणो विजयतेतराम् ॥

SATSANGI JEEVAN

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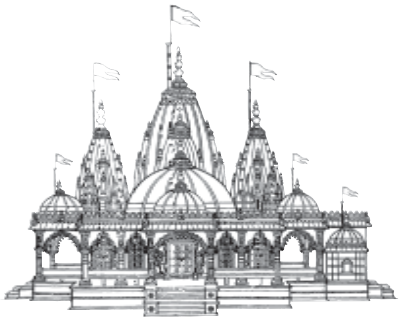

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FOREWORD

What is Satsang? The word is made of two syllables. The first syllable 'sat' means something which always remains true and unchanging. God is one entity which can never be negated. The religion established and espoused by Him eternally remains true to its core. The scriptures which record and retell His divine attributes and Leelas remain true at all times. History changes with the time and interpretation but the 'true - sat' scriptures remain unaltered. A devotee who abides by the religious edicts reflected in the scriptures is called the Satpurush (true person). The second syllable 'sang' means associate. The association (sang) with 'sat'; God, Scriptures and devotee is called 'Satsang.' The person who associates and keeps the company of these three; God, His scriptures and His saints is called 'Satsangi.' This scriptures shows how a Satsangi should live his life (jeevan), therefore it is aptly called the 'Satsangi Jeevan.'

Upon hearing the ascendency of the evil over the pious and malpractices and misinterpretation of religious edicts for selfish motives, Lord Narayan decided to come on the Earth to protect the pious and re-establish true Sanatan Dharma. He took birth independently as Lord Swaminarayan and established a pure Sampraday. To make sure that the Sampraday He established not only survives but thrives forever, Lord Swaminarayan established four institutions. He built grand temples and installed His own various Murtis, He gave Diksha to His faithful devotees and created an army of celibate saints, He Himself wrote Shikshapatri and asked His saints to write Scriptures and He established the lineage of Acharyas within His own family.

It is not possible to meditate upon God for years or conduct thousands of Yagnas in present times. To sing and listen to the divine Leelas of Almighty God is the sure, straight and shortest path for salvation (Moksha) in this Kali Yug. Moreover, Swaminarayan Bhagwan says (Vachnamrut 58, Gadhada middle chapter) that a scripture describing

the purpose of the manifestation of one's Ishtadev and His Leelas is the most vital means to keep a Sampraday everlasting. To this end He asked Shatanand Swami to compile a scripture describing His Leelas. Lord Swaminarayan blessed Shatanand Swami with divine vision and intelligence to help him compile 'Satsangi Jeevan'. This scripture, besides narrating the divine Leelas of Lord Swaminarayan, is full of sermons depicting religion, knowledge and detachment which help nourish and strengthen devotion in Him. Just like the detachment, the knowledge about Him, His glory and His supremacy is vital for the devotion to fructify. The devotion in God grows manifold by acquiring this knowledge about Him and listening to His divine Leelas repeatedly. The Satsangi Jeevan describes Lord Swaminarayan's generosity, equanimity, egalitarianism, non blasphemous, detachment etc. besides other virtues in great detail.

No one is able to describe Bhagwan's Leelas in full, but Shatanand Swami has come very close to achieving this goal. He has described His Leelas and His message in great detail. Along with the 'Shikshapatri' and the 'Vachnamrut', the 'Satsangi Jeevan' is a very important scripture to understand the message of Lord Shree Hari. Every Satsangi must learn this scripture to strengthen their faith and devotion in Lord Shree Hari.

Lord Swaminarayan says in Vachnamrut (3rd) that one must remember Leelas of one's Ishtadev. If we forget God at the time of death, these Leelas remind us of Him and soul achieves great heights with His memory. Shatanand swami says (v. 43, Ch. 70, Fifth Prakaran) that this scripture is like a life support machine for devotees. Just as water is the life force for fishes, the Satsangi Jeevan is the life force for devotees. Singing the paeans for this scripture, he says that whoever studies this scripture is saved by the poison of this world. He adds that the Punya of reading even a small portion of this scripture is greater than many Yagnas and great donations put together. But one must develop interest in listening to Lord's Katha. Swami writes (V8, Ch. 2

1st Prakaran) that one develops keen interest in listening to His Katha only at the ascent of Punyas accumulated over hundreds of births. Almighty Lord Swaminarayan recommends all His future devotees - us - to read the Satsangi Jeevan for Moksha (V16, Ch. 68, 5th Prakaran).

As the scripture itself is in a narrative form, each chapter is translated and prepared as whole to convey the total meaning rather than a literal translation. This was decided after the consultation with and the concurrence of H. H. AcharyaMahajshree and Mota MaharajShree. I hope this will make a better reading.

I am very grateful to my guru, Shastri Swami AksharPrakashDasji of Bhuj temple for his teaching. He has been a great inspiration to me. I am also grateful to Sadguru Shastri Swami Nirgundasji of Amdavad temple for giving his valuable time to check and correct any mistakes in the Sanskrit script. Atulbhai Patel of Amdavad temple has given a great deal of his time to set Sanskrit and English scripts so that they move simultaneously for the ease of reading. I am also very grateful to Mr. Nanjibhai Meghji Hirani of Naranpur for his continuous support and guidance besides correcting the grammatical omission in the English script. I am especially grateful to Mrs. Rasmitaben Kapil Rabadiya of Mandvi and Mr. Dipakbhai Kanji Rabadia of Baladia who have given up their valuable time in proofreading the text, carrying out necessary grammatical additions and alterations before the final phase of publication.

I shall forever remain indebted to H. H. Acharya Maharajshree for giving me this opportunity to serve our Sampraday and repose faith in me despite the fact that there are many other more knowleadgeable Satsangis in our Sampraday.

Jethalal Dhanji Savani
(Kera -Kutch & London)

PREFACE

To fulfil wishes of Sadguru Shatanand swami, Bhagwan Shree Hari asked swami to compose a scripture outlining His Leelas. Shatanand swami compiled Bhagwan's Leelas and His philosophical message in an epic scripture called the 'Satsangi Jeevan'. The original scripture, in five volumes, was composed in Sanskrit. The publication of original scriptures has been an integral and continuous process by Shree NarNarayan Dev diocese over the years. As a part of this process, H. H. Mota Maharajshree undertook the publication of the Satsangi Jeevan in a form Katha - Parayan recited by Sadguru swami Harikeshavdasji. Later on, he published the bilingual version of Satsangi Jeevan, in five volumes and comprising the original text and its Gujarati translation by Dr. Indulal Yagnik, which was warmly welcomed by devotees at large. Many people argue that we do not get or have enough time to read such voluminous scriptures. This is not so. A large number of our devotees undertake reading and understanding our scriptures, as it is essential to understand our Sampraday. Sampraday is nourished by its scriptures. Therefore, one must endeavour to read such scriptures.

Our Sampraday has flourished in all four corners of the world. Second and third generations of devotees settled in the U.K., U.S.A., Africa and Australasia have a genuine difficulty in understanding Gujarati and therefore always requested H. H. Acharya Maharajshree to make English versions of important scriptures available for them. Keeping this need in mind, our Acharya Maharajshree directed our devotee Shree Jethalalbhai Dhanji Savani (of Kera -Kutch and presently London), who has previously translated the 'Shikshapatri ArthDeepika', to translate the Satsangi Jeevan from Sanskrit text without any deviation, omission or addition. Acharya Maharajshree directed Shastri swami Nirgundasji, one of our eminent scholars, to ensure that the Sanskrit text in this volume is faithful to the original text by Shatanand swami. To make this scripture available at a concessionary rate, our devotees Shree Devshibhai

Velji Halai and Shree Prafulbhai Velji Halai (of Surajpur, Kutch) have rendered a great financial service in memories of their AksharNivasi family members; namely Veljibhai Samji Halai, Amarbai Velji Halai, Taraben Devshi Halai and Harishbhai Velji Halai. They have earned great pleasure of Bhagwan Swaminarayan, H.H. Acharya Maharajshree and H.H. Mota Maharajshree. Brahamchari Pujari swami Rajeshwaranandji and Shastri swami Narayanmunidasji have also rendered valuable services in preparation of this Granth. May Bhagwan Shree Hari shower His blessings pleasure on all others who have contributed in any way in publication of this voluminous scripture. I sincerely hope and request our young Satsangis to read and study Satsangi Jeevan, which is an important tool to understand basic philosophy of our Sampraday their emancipation from this world.

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Mahant swami
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Shree Narnarayandev-Ahmedabad
1878 Flagun Sud - 3 D. 24-2-1822

Shree Naranarayandev - Bhuj
1879 Vaishakh sud-5 D.15-5-1823

Shree Laxminarayandev - Vadtaal
1881 Kartaksud-12 D.3-11-1824

Shree Radhakrishnadev - Muli
1879 Mahasud-5 D.17-1-1823

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Rangmahol, Ahmedabad

Shree Gopinathaji Maharaj - Gadhada
1885 Aaso sud -12 D.9-10-1828

Shree Revtibaldevji-Jetalpur
1882 Falgun vad-8 D. 31-3-1826

Shree Radharamandev - Junagadh
1884 Vaishakhsud-2 D.1-5-1828

Shree Morlimanohardev - Dholka
1883 Vaishakh sud - 5 D. 15-5-1827

Shree Madanmohanji - Dholera
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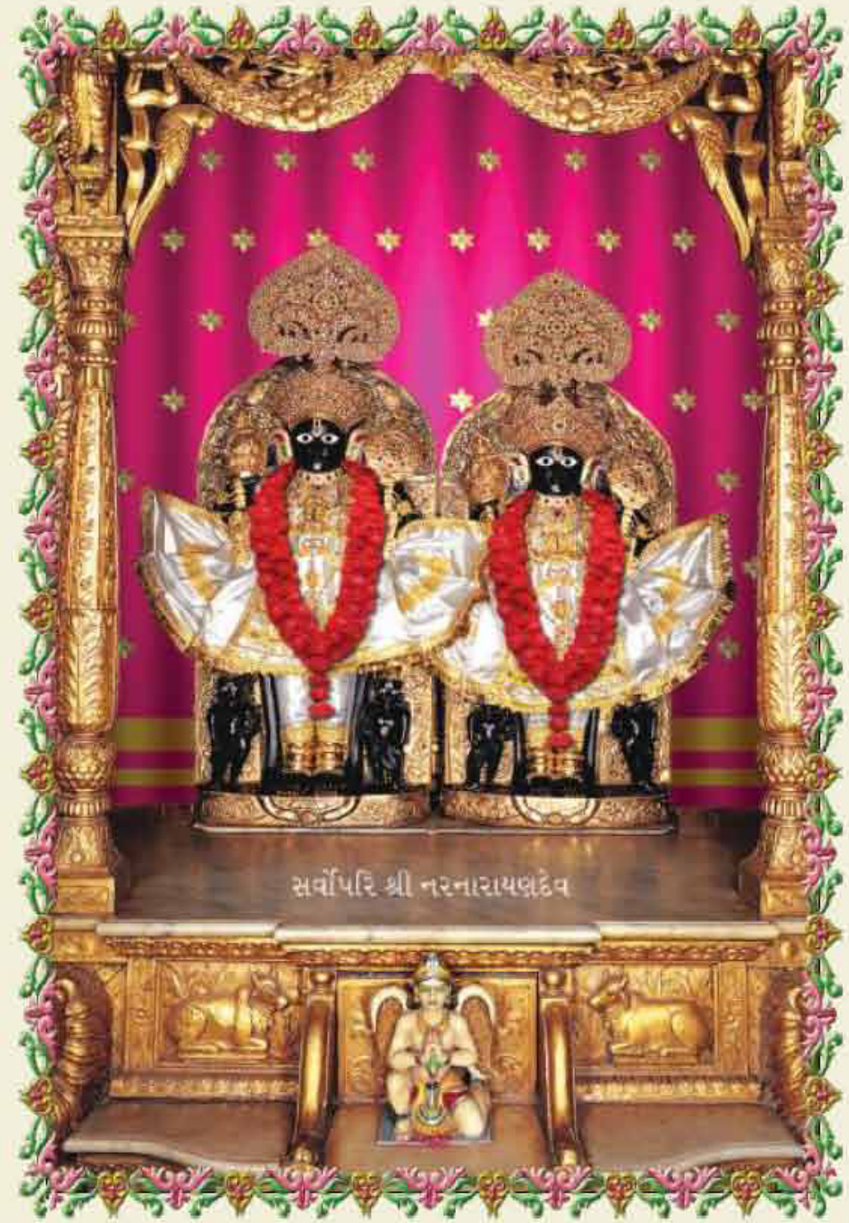

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Per.Sec./12/13-14 Dt. : 15.06.2013

AGNA PATRA

'Shree Satsangi Jivan' by Shatanand Muni, which is replete with divine Leela Charitra of Bhagwan Shree Swaminarayan, was prepared from the original manuscript and after translating into Gujarati, it was published by our temple in Sanskrit-Gujarati. On the basis of the same, Prakaran-1 to 5 of 'Shrimad Satsnagi Jivan' has prepared in English with Sanskrit by taking due care and caution and hard work by our devotee Shri Jethalal Savani of Kera (Kachchh) (at present London). This book is wonderful and beautiful and it would be useful especially to the devotees and Haribhaktas residing abroad and having inclination towards English language.

Shri Mahant Swami and the Scheme Committee deserve all praise for publication of such a great book by our Ahmedabad temple. Our blessings are there with Satsangi devotee family who has rendered the services for this book.

With Blessings

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Tejendraprasadji

Dt.17-6-2013

"Satsangi Jivan" is one of the most prominent and authentic scriptures of our original Swami-narayan Sampradaya.

Shatanand Muni has squeezed in the nectar of our religion in this epic.

Shikshapatri, Satsangijivan, Desh vibhag lekh and Vachanamrut (273) These four are the pillars and they have been exhibited even in law courts when and where required to support our cause in the past history.

An English version of Satsangi Jivan was badly needed to quench the thirst of knowledge of our English speaking youth abroad.

Jethalal Savani has done a great job of translating and he deserves our heartfelt blessings.

May this English version be a boon to our youngsters and help to kindle the flame of full dedication and devotion towards Almighty Supreme Bhagwan Shree Swaminarya.

Tej

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|| Shri Hari: ||

S.G. Shri Satanand Muni Virchit

SATSANGI JEEVAN

Volume-1

अथ प्रथमोऽध्यायः

सदानन्दाम्भोधिः स्मितरुचिरपूर्णेन्दुवदनः प्रफुल्लाम्भोजन्मच्छदसदृशशोभाक्षियुगलः । कृपापारावारः श्रितसकलजीवातिसुखदो महाश्रेयोमूर्तिर्जयति भुवि नारायणमुनिः ।।१।। सुदुर्जेयं नित्यं विविधनियमाचारनिरतैरपिब्रह्मेशानप्रमुखसुरसङ्घैः स्वमहसा । मनस्तत्तूर्णं यः प्रसभमपि कुर्वच्छ्रितवशे नरो भात्यज्ञानां दिशतु स मतिं मेहरिरसौ ।।२।। अतिक्षान्त्या दान्त्या मृदुलवचनैश्छादितनिज ध्रुवातर्क्यैश्वर्याद्विलसितनृनाट्याय गुरवे । वसानाय श्वेताम्बरयुगलमावार्धियशसे नमस्तस्मै नित्यं हृदि भगवते ध्येयवपुषे ।।३।। वाञ्छितार्थप्रदः श्रीमान्विघ्नौघदलनक्षमः । श्रीगणेशः सदा मेऽस्तु श्रीकृष्णावतरःश्रिये ।।४।। ब्रह्मर्षिः सुव्रतोनाम भक्त आसीद् हरेर्महान् । स्वधर्मज्ञानवैराग्य शान्त्यादिगुणमंडितः ।।५।। भक्त्या वशीकृतो येन गृह्णाति भगवान्स्वयम् । पूजोपहारान् सकलान् प्रत्यक्षं प्रतिवासरम् ।।६।। ज्ञानं त्रैकालिकं प्राप्तः प्रसादादेव तस्य यः । वेद्यश्च भगवद्भक्तैर्विशुद्धधिषणैर्नृभिः ।।७।। सोऽन्तर्हिते भगवति जीवांस्तस्याज्ञया भुवि । तीर्थानि व्यचरतस्य जन्म कर्मादिकम् वदन् ।।८।। जीर्णदुर्गं ययावादौ ततो द्वारावतीं च सः । ततो भुजंग नगरं ततो मूलीम् समाययौ ।।९।। धौरेयाख्यापुरं तस्या ययौ श्रीनगरं ततः । तत्र स्थित्वा मासमेकम् जयतल्पपुरं ययौ ।।१०।। ततो वृत्तालयं गत्वा

CHAPTER-1

Shatanand Swami performs auspicious Manglacharan at the beginning of the scripture.

Your face is round and radiant like a moon in full beam on the night of Purnima (full moon night) and adorned with the divine smile, Your eyes are like the pink petals of a lotus, You are an ocean of eternal bliss and mercy, You give happiness to Your devotees in this life and Moksha (salvation) at the end of it. Be victorious. You are able to help Your devotees to control and concentrate their minds in You, the mind which is not controlled even by deities like Brahma and Shiv even after trying hard by various means. The ignorant, seeing You in the human form, consider You as a mortal like them. O NarayanMuni! Bless me with a lucid intelligence so that I can describe Your divine Leelas. You hide Your immense powers and behave like an ordinary human to please Your devotees, Your fame encompass the entire universe. O Shree Hari, I meditate upon You in my heart and bow to You.

Now Shatanand Swami prays to Ganapati.

You fulfil desires and remove all hindrances of your devotees. You are considered an incarnation of Lord Krishna Himself. O Ganesh! Bless me so that I can complete this scripture without any hindrance.

With the following six verses Shatanand Swami describes the glory of this scripture.

Shatanand Swami, who by the grace and mercy of God, has written this scripture which contains the wisdom of the Vedas. The observance of Dharma (ethical duties) described clearly in Satsangi Jeevan frees one immediately from the clutches of death and rebirth. Shree Hari, the guru of all gurus, freed thousands of His devoteess from

स्थित्वा तत्र दिनत्रयम् । विरक्तैस्तैर्थिकैः साकंततः प्रायादवंतिकाम् ॥११॥ ततो वृन्दावनं काशींगत्वा तीर्थप्रियः स च । प्रायाज्जगन्नाथपुरीमुपकण्ठे महोदधेः ॥१२॥ दत्ते यत्र स्वभक्तेभ्यः कृष्णः साक्षात्स्वदर्शनम् । स चास्ते सर्वदा यत्रोपमायस्याः न भूतले ॥१३॥ यत्र पञ्चसु कालेषु प्रातरादिषु चान्वहम् । वर्तते वासुदेवस्य महानेवार्चनोत्सवः ॥१४॥ तत्क्षेत्रदर्शनप्राप्तपरमानन्द आत्मनः । आवासमकरोत्तत्र चक्रतीर्थेऽतिपावने ॥१५॥ तस्यां पंचसु कालेषु श्रीजगन्नाथदर्शनम् । चक्रे स पालयन् धर्मं भक्तिं च नवधा हरेः ॥१६॥ प्राप्तेभ्यः स्वान्तिकं नृभ्यो मुमुक्षुभ्य उपादिशत् । हरिभक्तिं स्वधर्मं तज्जन्म कर्मदि चावदत् ॥१७॥ तत्रागतोऽभूद्राजर्षिगुर्जराणामधीश्वरः । नाम्ना प्रतापसिंहश्च त्यक्तराज्यो विरागवान् ॥१८॥ धर्मी कृष्णस्य भक्तश्च तत्प्रत्यक्षेक्षणोत्सुकः । अवसत्सोऽपि तत्रैव तीर्थे सत्सङ्गलालसः ।१९॥ स एकदा तमद्राक्षीदासीनं कौश आसने । बोधयन्तं मुमुक्षून्नृन् कृष्णमाहात्म्यमादरात् ॥२०॥ तपस्विनं प्रशांतं च स्वधर्मस्थं शुचिं मृदुम् । पालयन्तं ब्रह्मचर्यं तितिक्षुं सिद्धयोगिनम् ॥२१॥ विवेकवैराग्ययुतं जितान्तःवैरिणं स्थिरम् । आत्मनिष्ठं वैष्णवेन्द्रं पटुं सद्धर्म बोधने ॥२२॥ साधुलक्षणसम्पन्नं पूर्णकाममवेत्य तम् । विनयेनोपससादाथ प्रणम्योवाच भूपतिः ॥२३॥ मुनिवर्य ! प्रपन्नोऽस्मि त्वामहं साधुलक्षणम् । मुच्येय संसृतेर्येन तन्मे त्वं वक्तुमर्हसि ॥२४॥ इति पृष्टः स विप्रर्षिमानयित्वा तमादरात् । उवाच नृपतिं प्रीतो मुमुक्षुजनवल्लभः ॥२५॥ साधु पृष्टं त्वया भूप ! यतोऽस्ति हितमात्मनः । कार्यं नृदेहेनैतद्वै यद्विमुच्येत संसृतेः ॥२६॥ कृष्णस्याऽस्य जगन्नाथनाम्नो नवविधां नृप । भक्तिं कुर्वेतयैव त्वं प्राप्स्यसे त्वं निजेप्सितं ॥२७॥ इत्युक्तः शिरसाऽऽदाय तद्वाक्यं

shackles of death and rebirth. After His return to His Akshardham, this scripture will serve as a boat to cross this mortal world and attain Moksha. This scripture is full of Leelas of Shree Hari, Who independently took birth as a son of Dharmadev. All His devotees should happily drink this nectar (read this scripture) to attain Moksha. This scripture is very holy and purifying to narrator and listener alike. It removes the sins of the past and many births of men. It is superior to other scriptures because, besides describing the normal Dharma, it extols the Ekantik Dharma specifically. One gets to hear such a scripture only after the cumulative Punyas of many lifetimes. The Satsangi Jeevan removes all doubts and ambiguities regarding the accuracy of the Dharma of all Varnas and Ashrams as they are not only attested by the Vedas and the Upanishads but by God Himself. Learning it is like a feather in a cap of the scholars

Shatanand Swami now describes the narrator of this scripture.

There is a place called Kurukshetra, which is very holy and frequently visited by holy saints. An Ekantik devotee of Shree Hari called Suvrat Muni, who was blessed with virtues like Dharma, Gnaan (true knowledge), Vairagya (detachment), serenity etc. was born in Kurukshetra. He had pleased Shree Hari so much that He accepted everything he offered to Him in Puja. He was able to see past, present and future by the grace of Shree Hari. After omnipotent, Shree Hari returned to His Akshardham and by His express command, Suvrat Muni went from one shrine to another retelling His Leelas. Leaving Gadhpur, Muni visited Junagadh, Dwarka, Bhuj, Muli, Dholera, Amdavad, Jetalpur, Vadtaal, Ujjain, Prayag, Vrandavan and Kashi before arriving at Jagannath Puri. Jagannath Puri has become a famous holy shrine as Lord Shree Krishna gives divine Darshan to His devotees while residing here. The ritualistic five Aartis and worship are carried out of the idol of Lord Jagannath here. Suvrat Muni stayed at the place called Chakrateerth in Jagannath Puri. He engaged himself in the devotion of Lord Jagannath and performed worship and Darshan of Lord Jagannath five times a day. He gave discourse on the virtues of observing religion and recited the Leelas of Shree Hari to espouse devotion in Him.

Pratapsinh, a king from Gujarat, after giving up his kingdom due to his detachment from worldly affairs arrived at Jagannath Puri. In his heart he had only one desire, to see God in person and he knew that this was only possible through a true and virtuous saint. He saw Suvrat Muni giving a religious discourse to devotees in Chakrateerth. He realised that Muni had overcome his inner enemies like anger, lust, greed, envy and attachment. He was firm in belief and observance of his ethical religious duties,

स तथाऽकरोत् । समागमं च निश्छद्म मुनेस्तस्यानुवासरम् ॥२८॥ ततोराज्ञोऽल्प कालेन तस्याऽऽसीन्निर्मलामतिः । ततो मुनिमवैद्राजा साक्षाच्छ्रीकृष्णसेविनम् ॥२९॥ अथ प्रणम्य तं भूयः प्रोवाच प्राञ्जलिर्नृपः । त्वं साक्षात्कृष्णसेवीति विप्रर्षे प्रतिभासि मे ॥३०॥ भाषते हित्वया कृष्णोभुङ्क्ते चाऽन्नं त्वयार्पितम् । इत्थं हि भाति मे चिह्नैस्तव लोकविलक्षणैः ॥३१॥ समर्थोऽसि ततो ब्रह्मन्मय्यपि त्वमनुग्रहम् । कर्त्तुमर्हसि येनाऽहं साक्षाद्वीक्षेय माधवम् ॥३२॥ एवमुक्तो नृपेणोचे सुव्रतः प्रीतिमान्सतम् । अतीव दुर्लभं नृणां साक्षात्कृष्णेक्षणं नृप ॥३३॥ एतदर्थं जहुः राज्यं महान्तश्चक्रवर्तिनः । उग्रं तपश्च वै चक्रुस्त्यक्तगेहा विवेकिनः ॥३४॥ धर्मज्ञानविरागादिसाधनानां च सत्फलम् । एतदेवोदितं सद्भिर्यत्साक्षात्कृष्णदर्शनम् ॥३५॥ तथापि स्वेच्छया यर्हि स धर्मं च सतोऽवितुम् । हन्तुं च तद्द्रुहो भूमौ जायते तर्हि दृश्यते ॥३६॥ साक्षाद्दृश्योऽपि सर्वेषामेष वै भगवान् स्वयम् । इति तु ज्ञायते कैश्चिन्न च सर्वैर्नराकृतिः ॥३७॥ जातोऽभूत साम्प्रतं भूमौ कोसलेषूत्तरेषुसः । भक्तौ धर्माद्धरिरिति प्रसिद्धः सारवद्विजात् ॥३८॥ जनमङ्गलमूर्तिः स प्रभुः सांप्रतमेव हि । अन्तर्हितोऽभवत्स्वानां मनांस्याऽऽकृष्यचाऽऽत्मनि ॥३९॥ मांप्राप्तः स हरिः साक्षात् सेवितः स मया भृशम् । पूजितश्च मुहुर्गंधपौष्पहारादिभि र्नृप ॥४०॥ तस्याऽऽज्ञया चराम्यऽत्र तीर्थोद्देशेन भूतले । मुमुक्षून्प्रति तज्जन्म कर्मादि कथयन्नृप ॥४१॥

राजोवाच ।

अहो भाग्यं मम ब्रह्मन्नद्य मे सफलं जनुः । यत्त्वत्समागमं प्राप्तः सुराणामपि दुर्लभम् ॥४२॥ करुणा भगवद्भक्ताः पूर्णकामा अपि क्षितौ । अनुग्रहाय जीवानां विचरन्ति मुमुक्षताम् ॥४३॥ अतस्त्वं कृपया ब्रह्मंश्चरित्रं सकलं हरेः । वक्तुमर्हसि मे

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ascetic, soft spoken, celibate, able to endure hardship, detached from worldly affairs, steadfast in his belief in God, and able to explain the scriptures correctly.

He approached Muni respectfully and requested him humbly, “I have come under your shelter. Show me the path to untangle myself from the shackles of death and rebirth.” Suvrat Muni replied, “O king! You have asked a profound question. The sole purpose of the human life is to become free from the clutches of death and rebirth. Engage in the Bhakti of Lord Jagannath and you will have your desire fulfilled.” The King’s intellect became clear with the devotion of Lord Jagannath but he still wished to see God in person. He approached Muni, “I know that you worship Lord Krishna with the utmost humility and also know that Lord Krishna accepts your Naivedhya personally and He speaks to you. You are able to see God in person and able to show God in person to others. I humbly request you to do me a favour. Please help me fulfil my desire to see God in person.”

Suvrat Muni replied, “O king! It is most difficult for men to see God in person. Many kings in the past abandoned their kingdoms and wealth and performed severe austerities to meet God. The Darshan of God is considered the ultimate reward for one’s knowledge, devotion and detachment. Though His Darshan is difficult, He can be seen in His human form when He incarnates Himself to protect the religion and His devotees from evil. Even when He walks on earth in His human form, only a few pious persons actually recognise Him as God. Most others see Him as an ordinary mortal being. Just recently He had taken birth as a son of Dharmadev and Bhaktimata and was famously known as Shree Hari. I have met Him personally, served Him and worshipped Him repeatedly. He was so pleased by my Bhakti that He had granted me a boon so that I can see Him in person as and when I remember Him in my heart. He has now returned to His supreme abode after re-establishing Sanatan Dharma on this earth. I am moving from one shrine to another to recite His life, Leelas and message on the command of my guru Shatanand Swami.”

King Pratapsinh became very happy to hear Muni. With his bowed head and folded hands, he said respectfully, “My fortune has shone that I met you. My birth has become worthwhile. Though you have attained Moksha, you are travelling in this world for the Moksha of others. Please recite the entire life of Shree Hari as you have known it. Please tell me how He was born, and what Leelas He performed. I would like to hear these in a great detail.”

तस्य यथादृष्टं यथाश्रुतम् ॥४४॥ आविरासीद्यथा भूमौयद्यच्च कृतवान्प्रभुः । तत्तच्छुश्रूषवे मह्यमव्यग्रमनसे वद ॥४५॥ इति क्षितीशेन हरेश्चरित्रं श्रद्धावता तेन हिताय पृष्टः । यथाश्रुतं स्वेन तथा स सर्वं प्रवक्तुमारेभ ऋषिः प्रसन्नः ॥४६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे सुव्रतप्रतापसिंहसमागमनामा प्रथमोऽध्यायः ॥१॥

अथ द्वितीयोऽध्यायः

सततं निजमूर्तिचिन्तकानामधिकश्वेतमनोहरप्रकाशे । हृदि दर्शितरम्यदिव्यरूपं भगवन्तं तमहं हरिं नमामि ॥१॥ शरणागतदेहिनां च मायां त्रिगुणांयाञ्च कठोरकर्मबन्धान् । करुणार्द्रदृशैव नाशयित्वा नयति ब्रह्मपुरं सुदुर्लभं तान् ॥२॥ निजनेत्रचकोर चन्द्रमीशं विलसन्तं हृदये बहिश्च रम्यम् । कमलाभयदानपाणिमीडे जलदश्यामतनुं सितांशुकं तम् ॥३॥ अशेषब्रह्माण्डप्रभुरपि निजेच्छात्तनृतनुर्जयत्येकः स्वामी स च सुरनरेन्द्रार्चितपदः । तमीशामीशानं क्षरपरमहं चाक्षरपरं हरिं वन्दे वाचं मम स हि करोत्वद्य विमलाम् ॥४॥ वैराग्यवेगपरिहातसमेन्द्रियार्थं विष्णुप्रसादसमिताखिलयोगसिद्धिम् । कृष्णाङ्घ्युपासनबलाप्तदृढात्मनिष्ठं तं विष्णुदत्ततनयं स्वगुरुं नमामि ॥५॥ सर्वज्ञतां प्राप्य हरेः प्रसादात्चित्रचारित्रमिदं रचित्वा । योऽपाठ्यत्व्याससुताकृतिर्नः प्रीतः शतानन्दमुनिः स भूयात् ॥६॥ प्रश्नस्त्वयैष राजर्षे ! कृतः सम्यङ्मुमुक्षुणा । यत्पृच्छसि कथां विष्णोर्जनसंसृतिमोचनीम् ॥७॥ जन्मान्तरसहस्रोत्थो येषां स्यात्पुण्यसञ्चयः । कथायाः श्रवणे बुद्धिस्तेषामेव हरेर्भवेत् ॥८॥ श्रीहरेश्चरितं वर्णी शतानन्दो जुगुम्फ ह । तत्कृपालब्धसार्वज्ञाः सिद्धयोगः कुशाग्रधीः ॥९॥ तदहं परमं पुण्यं नृप ! सत्सङ्गिजीवनम् । तस्मादेव ह्यधिगतमशेषं कथयामि ते ॥१०॥

राजोवाच ।

कोऽसौ शतानन्दमुनिः क्व जातः कस्य वा सुतः । कथं चाप्रीणयद्विष्णुं क्वेदं व्यरचयत्स च ॥११॥ एतन्मे मुनिवर्य ! त्वं ब्रूहि सर्वं बुभुत्सते । सर्वज्ञस्य न ते किञ्चिदविज्ञातं महामुने ॥१२॥ अहमव्यग्रचित्तोऽस्मि त्यक्तग्राम्यसुखैषणः । ततः श्रावय तच्छास्त्रं शुश्रूषुं मामशेषतः ॥१३॥ इति भूपतिना तेन पृष्टो भागवतो द्विजः । यथानुभूतं तत्सर्वं कथयामास तं मुदा ॥१४॥

Realising the king's devotion and eagerness, Suvrat Muni started to recite the life of Shree Hari.

Thus ends the first chapter of the first canto of the Satsangi Jeevan

CHAPTER-2

Suvrat Muni performs Mangalacharan before starting to recite the Satsangi Jeevan.

"I bow to Lord Shree Hari, Who gives His divine Darshan by appearing in the midst of the brilliant white light in the minds of His devotees that remember Him all the time. The shackles of Maya and deeds are impossible to break; yet, You take Your devotees to Your Akshardham by showering mercy. O Lord! I bow to You. The eyes of Your devotees are satisfied only after Your divine Darshan just as the Chakor (a bird) is pleased with the sight of the moon. You appear as wearing white robes and giving the blessing in front of Your devotees. Though You are the master and the Lord of the entire universe, You independently take the form of man just to please Your devotees. You are unique and unparallel, Your lotus feet are not only served by the kings of this world, but by Brahma and Shiva too. You are beyond everything created. O Bhagwan! I bow down to You and beg to grant me the clarity of speech (so that I can recite Your Leelas)."

Now Suvrat Muni prays to his guru, Shatanand Swami.

"You have controlled all your senses by total detachment; you have mastered Yoga by the grace of Bhagwan, you have attained the true AatmaNishtha (the knowledge of distinction between soul and body) by the strength of your total faith in Lord Shree Krishna. O son of Vishnudatt! I bow to you, my Guru. Being blessed with the insight of past, present and future by the grace of Shree Hari, you have written this Satsangi Jeevan. You are like Shukdevji, the son of sage Vyas. Bless me. I am about to recite the Satsangi Jeevan as you have taught me."

Suvrat Muni now addresses King Pratapsinh, "O king! You have asked a very good question. Bhagwan's Katha redeems one from the bonds of death and rebirth.

सुव्रत उवाच ।

अस्ति भूमितले पुण्या नगरी मिथिला नृप ! । तस्यामभूद्द्विजवरो विष्णुदत्तोऽति-धार्मिकः ॥१५॥ तस्य पुत्र शतानन्दो नैष्ठिकं व्रतमास्थितः । ख्यातो गुणगणैः सद्भिर्गुरुशुश्रूषकोऽभवत् ॥१६॥ वेदशास्त्रपुराणज्ञः पञ्चरात्रार्थकोविदः । विषयेषु विरक्तश्च स्वधर्माचलसंस्थितिः ॥१७॥ शास्त्रेण चक्षुषा दैव मानुषासुखलक्ष्मवित् । सद्व्यक्ति विच्छान्त उदारो मृदुभाषणः ॥१८॥ अहिंसवृत्तिः करुणः सत्समागमनिर्वृत्तिः । पारोक्ष्येण भजन्विष्णुं तत्प्रत्यक्षेक्षणैषणः ॥१९॥ पश्यन्ति हि हरिं साक्षाद्दृढभक्ता मुमुक्षवः । इति निश्चितवान् शास्त्रदृष्ट्या स च तथाविधः ॥२०॥ भक्त्या श्रीमद्भागवतं पठति स्म स सर्वदा । तदर्थं चापि मनसा व्यचिचिन्तद्रहः स्थितः ॥२१॥ एकदा पञ्चमस्यासौ स्कन्धस्यार्थं विचिन्तयन् । उपास्यं भारते वर्षे नरनारायणं ह्यवैत् ॥२२॥ स च प्रत्यक्ष एवास्ते विशालायां तपश्चरन् । आकल्पान्तं स्वयं जुष्टो नारदेनोद्धवेन च ॥२३॥ अथेक्षितुं तमुक्तः सन् करिष्यन्सफलां नृताम् । तैर्थिकैः सह स प्रायाज्जनैर्बदरिकाश्रमम् ॥२४॥ यत्र साक्षाद्विष्णुपदी गङ्गाऽस्ति भवमोचनी । पुण्यं नारदकुण्डं च तप्तकुण्डमघापहम् ॥२५॥ उर्वशीसङ्गमं तीर्थं यत्र पञ्चशिलास्तथा । पुण्याः सन्ति च तीर्थानि यत्रान्यान्यपि भूरिशः ॥२६॥ अक्षयाख्यतृतीयायां प्राप्य तं तत्र स द्विजः । नारायणर्षेरकरोदर्चारू पस्य दर्शनम् ॥२७॥ धर्मशास्त्रानुसारेण तैर्थिकं विधिमाचरन् । तत्रैवावासमकरोद्वर्णीन्द्रोऽनाकुलान्तरः ॥२८॥ सहागतेषु लोकेषु कृत्वा यात्रां गतेष्वऽथ । प्रसादयितुमारेभे नारायणमृषिं नृप ॥२९॥ विधाय नैत्यकं कर्म प्रत्यहं पुरतो हरेः । पपाठ दशमस्कन्धं सम्पूर्णं विधिवत्सुधीः ॥३०॥ एवं तमाराधयतः कन्दमूलफलाशिनः । व्यतीयुस्तस्य षण्मासा दीर्घदृष्टेरखिद्यतः ॥३१॥ एकादश्यां प्रबोधिन्यां दिवा पाठार्चनादि सः । विधाय जागराञ्चक्रे निराहारो निशि द्विजः ॥३२॥ अथ प्रसन्नौ भगवान्दयानिधिस्तस्मै स आत्मीयवपुस्तदेव हि । अदीदृशद्दिव्यमनन्यमानसैर्दृश्यं निजैरद्भुतमात्मसंस्मृतैः ॥३३॥ आकस्मिकानेकदिवाकराभं तं वर्णिवेषं द्विभुजं वयःस्थम् । तपस्विनं श्याममतिप्रशान्तं दृष्ट्वेष्टदेवं सहसा स विस्मितः ॥३४॥ अवेत्य सद्यो बदरीपतिं तमुत्थाय नत्वा धरणौ निपत्य । प्रेमाश्रुनेत्रः पुलकावृत्ताङ्गो बद्धाञ्जलिर्द्वन्द्व इतीशमैट्ट ॥३५॥

इति श्रीसत्सङ्गिजीवने नाराणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे शतानन्दकृतबदरीपतिसमाराधननामा द्वितीयोऽध्यायः ॥२॥

One becomes eager to hear His Katha only after the accumulation of Punyas from hundreds of births. I am about to recite the Satsangi Jeevan, the scripture full of Shree Hari's Leelas as composed by and taught to me by my Guru, Shatanand Swami."

Pratapsinh asked:, "Who was Shatanand Swami? Whose son was he? How did he please Bhagwan? Where did he compose the Satsangi Jeevan? Please answer my questions. I have become free from the desire of hearing mundane tales and I have the desire only to listen to the Satsangi Jeevan."

Suvrat Muni replied, "There lived a pious Brahmin named Vishnudatt in a holy town of Mithila. His son, Shatanand, was a scholar of the scriptures like the Vedas, the Purans and the Panchratra. He was totally detached from this mundane world and was very steadfast in the observance of his ethical duties. He was kind, soft spoken, serene, generous, analytical, intelligent and he always interacted with holy saints. He not only read the Shreemad Bhagwat, but actually analysed its true meaning by imbibing in the solitude. His only desire was to see God in person. He, by analysing the fifth canto of the Shreemad Bhagwat, realised that Lord NarNarayan is the supreme Lord Who, served by Udhhavji and Naradji, eternally resides in Badrikaashram. He joined the group of pilgrims on their way to Badrikaashram to fulfil his desire to meet Lord NarNarayan. He saw the image of Lord NarNarayan upon reaching Badrikaashram on Akha Trij (Vaishakh Sud Trij). He visited other holy shrines like NaradKund, TakhtaKund, PanchShila and holy Ganga within Badrikaashram. After the departure of other pilgrims, he started the worship of Lord NarNarayan by meditating in front of His image. He ate whatever fruits and nuts were available and read the tenth canto of the Shreemad Bhagwat regularly. After six months, pleased by his dedication, Lord NarNarayan appeared in front of Shatanand Swami on Kartik Sud Ekadashi (Prabodhani). Shatanand Swami was surprised and elated to see Lord NarNarayan in the midst of the halo, as brilliant as that of the thousands of suns illuminated at the same time. Bhagwan NarNarayan appeared as the young ascetic. Getting up immediately, Shatanand swami prostrated at the feet of Lord NarNarayan."

Thus ends the second chapter of the first canto of the Satsangi Jeevan

अथ तृतीयोऽध्यायः

शतानन्दमुनि उवाच ।

श्री वासुदेव इह सर्वमुमुक्षुलोक क्षेमायनिर्जरऋ षिः करुणानिधिस्त्वम् । आकल्पमाचरसि तीव्रतपांसि तं त्वां नारायणं मुनिवरं बदरीशमीडे ॥१॥ श्री नारदादिमुनिमण्डलसेविताङ्घ्रं निर्नीडगाढदलसङ्कुलितां विशालाम् । अध्यास्य वेदहृदयस्य निरूपकंत्वां नारायणं मुनिवरं बदरीशमीडे ॥२॥ देवाङ्गनागणवसन्तसुगन्धिवातैर्युक्तः सुराधिपतिमोहकगायकौघैः । कामोऽपि येन सहसा विजितश्च तं त्वां नारायणं मुनिवरं बदरीशमीडे ॥३॥ यन्मानसं जिततपस्विगणोऽपि शेषः स्प्रष्टुं कथञ्चन कदाचन नाऽप शक्तम् । तं त्वां च बिभ्यति यतोऽन्तरवैरिणोऽन्ये नारायणं मुनिवरं बदरीशमीडे ॥४॥ त्वं पूर्णकामपतिरप्यनुवासरं स्वं दैवं च पित्र्यमपि कर्म करोषि काले । सङ्ग्राहयन्नखिलनैष्ठिक वर्णिनस्त्वां नारायणं मुनिवरं बदरीशमीडे ॥५॥ यस्मात्प्रवर्तत इहाखिलसौरव्यहेतुः सच्छास्त्र वृन्दमखिलं खलु नैष्ठिकेन्द्रात् । यत्कर्म दुष्करममर्त्यगणैश्च तं त्वां नारायणं मुनिवरं बदरीशमीडे ॥६॥ ये ये निवृत्तिमुपयान्ति विरागवेगात् संसारभीतिजनितादधिभूमि ते ते । यस्या ऽऽश्रयेण सुखिनोऽत्र भवन्ति तं त्वां नारायणं मुनिवरं जगदीशमीडे ॥७॥ यत्पादपद्ममकरन्द रसैकलुब्धो ब्रह्माण्डसौरव्यमखिलं हि कदाचिदेव । रङ्कोऽपि नेच्छति सुखाम्बुधिमेव तं त्वां नारायणं मुनिवरं जगदीशमीडे ॥८॥ मनोरथो मे बहुकालजातस्त्वदीक्षयैवाद्य फलेन पूर्णः । कृपा विधेया मयि भक्तिभाजि तवाङ्घ्रिपद्मे करुणारसार्द्रे ॥९॥

सुव्रत उवाच ।

इति स्तुवन्तं तमुवाच भक्तं नारायणः स्वाश्रितकल्पवृक्षः । प्रीतोऽस्मि ते मद्वरमीप्सितं त्वं- वृणीष्व वर्णिन् ! सकलार्थसिद्धयेः ॥१०॥ एवमुक्तो भगवता तं प्रणम्य मुदा पुनः । स ब्रह्मचारी प्रोवाच तत्सेवोत्सुकमानसः ॥११॥ यदि प्रसन्नोऽसि विभो वरो देयश्च मे तदा । रक्ष मां स्वान्तिके नित्यं देहिसेवां त्वमात्मनः ॥१२॥ गुणगानं तवैवेह कर्तुमिच्छामि पार्श्वगः । साफल्यं येन वचसः शुद्धिं स्याच्चान्तरात्मनः ॥१३॥ सिद्धयैश्वर्यादि नेच्छामि त्वतोऽहं किमपि प्रभो । सांसारिके विरक्तोऽस्मि सुखे मायामये ध्रुवम् ॥१४॥ इत्युक्तवन्तं भगवांस्तमुवाच महामतिम् । ब्रह्मंस्त्वया व्यवसितं सम्यगेतन्मुमुक्षुणा ॥१५॥ किन्त्वहं साम्प्रतं भूमौ कोसलेषूतरेष्विह । जातोऽस्मि धर्मतो भक्तौ हरिनाम्ना हि विश्रुतः ॥१६॥ सौराष्ट्रेऽप्यधुना वर्ते रैवतकाचलसन्निधो । सोऽहं

CHAPTER-3

Shatanand swami continued, “O Lord Vaasudev! O Narayan! I bow to You. You perform the austerity for the benevolence of Your devotees. Narad and other sages serve at Your lotus feet. You have conquered Kaamdev (the Eros) who had earlier defeated Indra, the king of Devtas. The best of the ascetics are not able to overcome the mighty anger, yet it (anger) is not able to come near You. The other vices like greed, ego, envy etc. are so afraid of You that they do not appear in Your vicinity. Though You are almighty and do not need to please anybody, You perform worship and observe rituals just to teach their importance to mankind. You are the original source of all scriptures which show the path of happiness to mankind. All men come to Your shelter after becoming detached from the worldly affairs and they do not desire any mundane happiness as You are the source of the divine and eternal Bliss. My lifelong desire is fulfilled today by Your Darshan. Bless me with Your devotion.

Suvrat Muni said, “O king! Hearing such soothing prayer from Shatanand Swami, Lord Narayan said to him, ‘I am very pleased with You. Seek a boon from Me.’ Shatanand Muni replied, ‘O Lord! If You are indeed pleased with me, then grant me the opportunity to stay with You and allow me to serve You forever. I like to sing Your virtues and Leelas. I do not seek any miraculous powers as I have become detached from this world.’ Lord Narayan said, ‘O wise Brahmin! You have asked for the best boon from Me. Presently, I have taken birth as Hari, the son of Dharma and Bhakti. Currently, I am residing in Saurashtra, come and seek Me there. I will fulfil your desire to sing My virtues and Leelas by empowering you to compose a scripture full of My Leelas.’ Saying this, Lord NarNarayan disappeared from the scene. Shatanand Swami left Badrikaashram the next day to seek Shree Hari. He reached Amdavad after two

तत्रान्तिके मे त्वां रक्षिष्यामि न संशयः ॥१७॥ मदीयगुणगानेच्छा वर्तते तव हृद्यतः । तस्य मे त्वं चरित्राणां ग्रन्थकर्ता भविष्यसि ॥१८॥ सोऽहंपूर्णं करिष्यामि त्वद्वाञ्छितमतस्त्वया । सोऽन्वेष्य प्राप्य इत्युक्त्वा भगवान् स तिरोदधे ॥१९॥ ततः सोऽतिप्रहृष्टात्मा तद्वीक्षाप्तमनोरथः । विधाय पारणां प्रातः सौराष्ट्राभिमुखं ययौ ॥२०॥ नारायणेक्षणानन्दो द्विजो मासद्वयेन सः । ख्यातं गुर्जरदेशेषु प्राप श्रीनगरं पुरम् ॥२१॥ तत्र शुश्राव सौराष्ट्राद्धरिदर्भावतीं पुरम् । आगत्य सहजानन्दो वर्णी यज्ञं करोति हि ॥२२॥ नारायणावतारंतंद्रक्ष्यामो मिष्टभोजनम् । कृत्वा धनं च प्राप्स्याम इति विप्र गिरोऽशृणोत् ॥२३॥ महामखोत्सवं द्रष्टुं गच्छद्भिर्ब्राह्मणव्रजैः । सह सोऽप्यगमद्राजन् द्वितीयेऽहनितां पुरीम् ॥२४॥ नानादेशासमायातैः करात्तबलिभिर्जनैः । वृतायां द्रष्टुमुत्कैस्तं तस्यामैक्षत तं प्रभुम् ॥२५॥ उच्चसिंहासनारूढं श्यामं चन्द्रसमद्युतिम् । भक्तहृन्नयनानन्दवर्णिवेषं च बिभ्रतम् ॥२६॥ हैमै रत्नमयैः पौष्पैर्भूषणैर्बहुधांशुकैः । अभ्यर्च्यमानं भक्तौघैश्चन्दनेन सुगन्धिना ॥२७॥ करात्तयष्ट्या गृह्णन्तं हारान् पौष्पान् सहस्रशः । नैकदेशासमायातैर्दीपमानान्तरव्रजैः ॥२८॥ हैमी रौप्या मुद्रिकाश्च वासांस्याभरणानि च । विप्रेभ्यो ददतं प्रीत्या सहासमुखपङ्कजम् ॥२९॥ तं दृष्ट्वा दण्डवद्भूमौ पतित्वा प्रणनाम सः । बद्धवाञ्जलिपुटं प्रोचे नारायण ! हरे ! जय ॥३०॥ हरिस्ततमानयामास सम्प्रीतः स्वागतादिभिः । वरदानं सफलयन्स्वकृतं भक्तवत्सलः ॥३१॥ स्वान्तिके वासयामास तं विशुद्धधियं द्विजम् । प्रपन्नाभयदः स्वामी करुणावरुणालयः ॥३२॥ मनोरथफलं प्राप्य स च हृष्टमनाः प्रभुम् । सेवमानोऽवसन्नित्यं तद्यशोवर्णनोत्सुकः ॥३३॥ कालेनाल्पेन च हरेः कृपया तस्य सद्धियः । समाधिसिद्धिरष्टाङ्गयोगाभ्यासं विनाऽभवत् ॥३४॥ ध्यायंस्तं हृदि सोऽद्राक्षीत्प्रादृष्टं बदरीश्वरम् । क्षणान्तेऽन्तर्हितः सोऽथ यथा सौदामिनी दिवि ॥३५॥ ज्योतिर्मयेऽक्षरे धाम्नि स्थितं तं कृष्णमैक्षत । समग्रैश्वर्यसम्पन्नं सपार्षदपरिग्रहम् ॥३६॥ गोलोकमथ वैकुण्ठं श्वेतद्वीपादि धामदम् । तदैक्षयत्सहैश्वर्यं हरिस्तस्मा अलौकिकम् ॥३७॥ यथास्वयं चाविरासीद्धर्मो भक्तिस्तथर्षयः । तेषां रू पं यथा पौर्वमत्रत्यंचाप्यबूबुधत् ॥३८॥ स्वस्य भक्ताश्च ये भूमौ पुरुषा योषितस्तथा । अपि तेषामुभे रू पे तस्मै हरिरजिज्ञपत् ॥३९॥ जन्मकर्मादि तेषां स स्वस्वैश्वर्यं च सर्वशः । भूतं भवद्भविष्यंम प्यत्तज्ज्ञानं प्रददौ प्रभुः ॥४०॥ ततोऽभूत्सोऽपि सर्वज्ञः शतानन्दो महामतिः । यथावत्तत्सर्वमवैन्मैत्रेयं स्वमृषिं तथा ॥४१॥ सोऽथ प्रीतमना वर्णी तदीयगुणवर्णनैः । स्वीयं ज्ञानं तथा विद्याः सफलीकर्तुमाह तम् ॥४२॥ त्वद्यशो गुम्फनेनैव प्रबन्धैर्विविधैः प्रभो । स्वज्ञानं सफलीकर्तुमुकायाज्ञां विधेहिमे ॥४३॥ इति निष्कपटं तेन याचितो हरिराह तम् । मनोरथोऽयं सफलो भविष्यति तव द्विज ॥४४॥ आयाहि त्वं मया साकं दुर्गपत्तनमुत्तमम् । तत्राहं कारयिष्यामि राधाकृष्णस्य मन्दिरम् ॥४५॥ तत्रापि

months, where he heard some pilgrims talking about Sahajanand Swami performing a grand Vishnu Yagna at Dabhan. Shatanand Swami joined the group of pilgrims and arrived at Dabhan the next day. Muni saw thousands of devotees proceeding to worship Shree Hari sitting on a high dais. He saw Shree Hari attired in white robes, adorned with golden ornaments, wearing garlands on His neck and being worshipped by His devotees. He accepted the garlands, gold and silver coins, expensive robes and other gifts from thousands of His devotees. Shatanand Swami prostrated on the floor and exclaimed, 'O Lord Narayan! O Hari! Be victorious!' Lord recognised His devotee and greeted Shatanand Swami. Shree Hari made arrangements for Swami's residence. There, Shatanand Swami served Shree Hari with the utmost reverence and devotion."

Suvrat Muni said, "O king! In a very short span of time, with the grace of Shree Hari, Shatanand swami was able to attain Samadhi without mastering the eight folded Yog. Whilst meditating upon Shree Hari, Swami had a fleeting glimpse of Lord Narayan of Badrikaashram and also saw Shree Hari as Lord Krishna in His full glory surrounded by many Parshads and devotees. Shree Hari showed Golok, Vaikunth, Shwetdweep and other abodes to Swami in Samadhi. Shree Hari also showed Swami the reason and manner in which He and other saints had taken birth. Shree Hari granted Swami the ability to see the past, present and future. With this profound knowledge, Shatanand Swami saw himself as Maitrey Rishi and how he came upon earth as a consequence of the curse by Sage Durvasha. Humbled by this knowledge, Shatanand swami politely requested Sahajanand Swami, 'O Lord! Please grant me the permission to compose Your Leelas so that I can utilise the knowledge You have granted me.' Shree Hari replied, 'Your desire will be fulfilled. Come along with me to Gadhada, where I intend to build a grand temple dedicated to Lord Radha-Krishna. You can write the scripture according to your knowledge and experience in that holy place (Gadhada).' Shatanand

पावने क्षेत्रे वसंस्त्वं स्थिरमानसः । शास्त्रं विरचयेर्वर्णिन् यथात्मानुभवं मम ॥४६॥ इत्यनुज्ञात ईशेन हृष्टःस कृतवांस्तथा । साकं भगवता दुर्गपुरमेत्यावसच्चिरम् ॥४७॥ सत्सङ्गिजीवनं नाम धर्मशास्त्रमिदं हि सः । हरिलीलामयं चक्रे श्रीगोपीनाथमन्दिरे ॥४८॥ शोधयित्वाऽथ तद्भक्तान् हरेर्मत्प्रमुखान् विदः । कतिचित्पाठयामास विप्रानन्तर्हिते हरौ ॥४९॥ इति ते कथितं भूपः ! जन्मकर्मादि मे गुरोः । सत्सङ्गिजीवनमथो सच्छास्त्रं वच्मि तत्कृतम् ॥५०॥ सकलधर्मभृतंहरिलीलयासमुपबृंहितमेतदिहाद्भुतम् । रसविदां भुवि मानसरञ्जनं कलिमलोपशमं शृणु सादरम् ॥५१॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे शतानन्दमनोरथसिद्धिनामा तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

सुव्रत उवाच-

पातुं धर्ममधर्ममुत्खवनयितुं श्रीभक्तिधर्मांगतोजातायोत्तरकोसलेषुविबुधानंदायसद्धर्मिणे । श्रीमच्चन्दनपुष्पहाररुचये शुभ्रांशुके बिभ्रते तस्मै श्रीगुरवेनमोस्तुहरये नारायणायार्षये ॥१॥ यो बालयेऽप्यखिलोत्तमर्द्धिसहितेऽनासक्त एवात्मनो गेहे स्वेष्टबृहद्व्रतोचितमवाप्या शूपनाव पितुः । हित्वा तीव्रविरक्तितः सह निजैः संबंधिभिस्तद्गृहं कर्तुंतीव्रतपांस्यऽरण्यमगमद्योगेश्वरात्मप्रियः ॥२ स्वाभाविक्यभवच्च यस्य सततं ब्रह्मस्वरू पस्थितिर्धर्मो भक्तिरपि स्वकैः सह च यद्भृत्पद्ममध्यूषतुः । शब्दा द्यानृपदुर्लभाश्च विषयाः पंचापि यन्मानसं नाक्रष्टुं क्वचनापि शेकुरमलं येभ्योऽस्तिभीस्त्यागिनाम् ॥३॥ भक्तान्स्वान्नरनाटनेन बहुधा यः प्रीणयन्भूतले रामानंदगुरोरवाप महतीं दीक्षामुदारश्रवाः । विख्यातश्चततो बभूव सहजानंदाख्यया सद्गुरुः शुष्कज्ञानिकुलार्यनास्तिकमतध्वान्तैकचण्डांशुभान् ॥४॥ यश्चाऽधर्मकुलान्निजाश्रितजनांस्तूर्णं विमोच्याऽखिलांल्लोभेर्ष्यामदमानमत्सरकलि क्रोधात्मभूसैन्यतः । नैजं धाम तमः परं नयति तान्देहावसानेऽक्षरं ब्रह्माऽधिक्षिति स प्रभुर्विजयते भूरिप्रतापो हरिः ॥५॥ क्वचन निजमुखारविन्ददृष्टयै निजमुटजं परिवेष्टय मंडलेन । स्थितमृषिगणमारुलय्य तूर्णं बहिरुपगच्छति मे मनोऽस्तु तस्मिन् ॥६॥ क्वचन मुनिगणागमं निशम्य द्रुतमभिसञ्चलनास्मृतोत्तरीयः । नवनलिनदृशाऽमितो निजांस्तान्- सुखयति तत्र मनोऽस्तु चैरुचैले ॥७॥ क्वच सदसि महासनोपविष्टः करविलसत्तुलसीन्धनस्रगीशम् । स्मरति भगणमध्यगेन्दुशोभे मुनि नयनैकपदे मनोऽस्तु तस्मिन् ॥८॥ क्वच मुनिजनमाननात्तशुक्लांबरतिलकाक्षतचित्रपुष्पमाले ।

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swami accompanied Shree Hari to Gadhada, where he composed the Satsangi Jeevan, within the precinct of the temple of Lord Gopinathji. He taught the same to me and his other disciples after Shree Hari returned to His Akshardham. O King Pratapsinh, I told you the life of my Guru briefly. Now I will recite the Satsangi Jeevan, the scripture full of Bhagwan's Leelas, which is very pleasing to devotees. Listen to it carefully as it has the power to wash away the vices and sins of men."

Thus ends the third chapter of the first canto of the Satsangi Jeevan

CHAPTER-4

Suvrat Muni performs Manglacharan at the beginning of Katha of the Satsangi Jeevan.

Suvrat Muni said. "I bow to Shree Hari Who has taken birth as the son of Dharma and Bhakti to destroy the evil and to re-establish the Dharma in this world. You please Your devotees by Your child Leelas. Due to Your Vairagya from a very young age, You left Your relatives and home soon after receiving Yagnopavit (sacred thread). The mundane sensual objects, which entangle even the best of Rishis, are not able to distract You. You became known as Sahajanand Swami after getting Diksha from Your Guru, Ramanand Swami. You destroyed the unreligious practices just as the Sun dissipates the darkness. You helped Your devotees to overcome their inner enemies like greed, envy, lust, anger, ego, anger etc. so that they could attain Moksha and Akshardham at the time of their death. Your valour had become victorious at all times. Let my mind be focused on Shree Hari at all times. Sometimes I see You greeting Your saints arriving from far flung places and You often leave behind Your shawl in a hurry to greet incoming saints. When sitting in Sabha surrounded by many of Your saints, You appear just as the moon among thousands of twinkling stars. You often

स्थितवत्ति धृतपादुकेऽस्तु चेतो भगवति मे कतिदत्तपाणिपद्मे ॥९॥ अजनजनिमुखोत्सवेषु नानाजनपदसङ्गतभूरिभक्तसंघैः । विविधवसनभूषणैः सुगंधैरपचित एषमुदेऽस्तु पुष्पहारैः ॥१०॥ क्वचन् मुनिजनातिथिक्रियायां दृढकटिबन्धपिनद्धपीतवासाः । स्वयमपि परिवेषयन्मुहुस्तानतिसुहितान् विदधत् समेऽस्तु सिद्धयै ॥११॥ ध्वजयवकमलाङ्कुशोर्ध्वरेखवारुचिरपद क्रमणैरिमां धरित्रीम् । विददतिदिवं स धर्मसूनुर्निजसखिनर्मकोर्ददातुबुद्धिम् ॥१२॥ इह जडमतयश्च पापिजीवा अपि यदुदारसदाश्रयेण नैके । द्रुततरपरिहातदुःस्वभावाः सुकृतिवराः स्युरसौ स मेऽस्तु तुष्टः ॥१३॥ क्वचन निजजनान् यथाधिकारं निजनिजनिगमस्मृतिसंमतं स्वधर्मम् । यदुपतिभजनाढ्यमादिशंस्तं विदधदथ स्वयमीश एषतुष्यात् ॥१४। क्वचन विदधदिष्टकर्म शुद्धं क्वच विदधद्भुवि पूर्त्तकर्म चेशः । अगणितमुखजान् यथेष्टभोज्यैरतिसुहितान् विदधे स मेऽस्तु तुष्टः ॥१५॥ क्वच निशि मुनिवृंदमध्यसंस्थः स्वयमुरुसंशयपृच्छ्यमुद्विभाव्य । प्रतिपदमुरुधोत्तरंदप्रदाता हरिरिह साधु तनोतु मंगलं मे ॥१६॥ क्वचन निजसुतद्वयाय देशान् सदसि समं हि विभज्य दत्तवान्यः । भुवि वृषपरिरक्षणैकभावं बृषतनयं तमहं धियै स्मरामि ॥१७॥ अकृतविविधयोगसाधनोऽपि ध्रुवमणुवीक्षणमात्रतोऽपि यस्य । इह सकल समाधिसिद्धिमेति प्रभुरखिलं मम मंगलं क्रियात्सः ॥१८॥ भवतीह भुवस्तले महान्नगराजो हिमवानुदग्दिशि । विततोच्चगृहाभकन्दरः पृथुरू प्योच्चयशुभ्रकांतिमान् ॥१९॥ क्वचिदञ्जपुञ्जसन्निभः क्वचिदष्टापदसानुशोभनः । क्वचिदस्ति च रौप्यश्रृंगभृद्वहुधा वर्णविचित्रदर्शनः ॥२०॥ विमलाः पुरुनिर्झरोद्भवाः परितः सारसहंसमंडिताः । सरितः प्रसरन्ति वा यतः शतशो लोलतरङ्गशब्दिताः ॥२१॥ धवकेतककुंभपाटलाभिः ककुभैः कुंदकदंबनालिकेरैः । वटबिल्वकपित्थदाडिमैर्यो रुचिरस्तालतमालसालजालैः ॥२२॥ सरलैर्वरणैरशोकवृन्दैर्बकुलाम्रातकचम्पकै रसालैः । कदलीप्रमुखैः फलद्रुमैर्यो रमणीयः कुसुमद्रुमैः समन्तात् ॥२३॥ विकचैः कुसुमैरिवेक्षमाणश्चलशाखद्रुभिराह्वयन्निवार्घ्यान् । मधुरैः पिककूजितैश्च दर्भैः फलमूलादिभिरप्यथातिथेयः ॥२४॥ रुरुभिर्महिषैर्बलीमुखैः किटिशल्यैः श्रितऋक्षगंडकैः । कृकवाकुमयूरचातकैरितरैः पक्षिगणैश्च सेवितः ॥२५॥ गजबृंहितनिर्झरस्वनैरुपदेवाद्युपवीणनैस्तथा । निगमध्वनिभिर्धुनीरवैर्निनदैः पक्षिगणस्य लक्षितः ॥२६॥ विदधे विधिनैव योऽधिपः सकलानामपि भूभृतां पुरा । निखिलोत्तमरत्नसंम्भवः श्रित एवास्ति शिवादिभिश्च यः ॥२७॥ यत्र दिव्या त्रिपथगा प्रथमं सुप्रतिष्ठिता । ब्रह्मलोकादपक्रान्ता वर्तते सप्तधा किल ॥२८॥ वस्वौकसारा नलिनी पावनी च सरस्वती । जम्बूनदी च सीता च गङ्गा सिन्धुश्च सप्तमी ॥२९॥ तत्र क्षोणिधराधिपे भगवतो नारायणस्याश्रमः साक्षाच्छ्रीपुरुषोत्तमस्य कृपया ऋष्याकृतिं बिभ्रतः । स्वप्रेष्ठप्रभुसेवनात्तबदरीदावाकृतिच्छादित-स्वानंताक्षरधामतोऽस्त्यति सुखं यो दत्त एवे क्षणात् ॥३०॥

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hold the Mala in Your right hand while meditating upon Your Ishtadev in Sabha. Let my mind be focused on You wearing white robes, flower garlands around Your neck, Your forehead adorned with a Tilak and Chandlo. You accepted many valuable jewellery and robes from many of Your householder devotees when they came for Your Darshan. You often went to feed saints even when knowing that they have been served by other saints. Your lotus feet are marked by the divine insignias like lotus, triangle, flag, swastika etc. Many places of this world have become holier than Heaven with Your divine footprints. The ignorant have discarded their ignorance and evil have shed their immorality and they have become pious as the direct result of the company and sermons from Your holy saints. Be pleased with me and shower Your blessings upon me. You have re-established the practice of performing non violent Yagnas and feeding Brahmins at the conclusion of such Yagnas. You have shown the path of social services by digging and repairing wells and lakes and building grand temples. You answered the inquisitive questions from Your saints very clearly and legibly. You adopted two of Your nephews as Your sons and appointed them as the Acharyas of the bifurcated Sampraday with the sole aim to protect Dharma and benevolence of Your devotees. Many men underwent Samadhi by the mere sight of Yours, and that too without the knowledge of Yog. O Lord Shree Hari! Be pleased with me and bless me."

Suvrat Muni said to King Pratapsinh, "The vast range of mountains called Himalayas is situated at the Northern boundary of India. It is so vast that some of its caves are bigger than some palaces. Some of its peaks are silver, some are golden and some are covered with white snow. Thousands of water streams flow from its peaks. One of them is holy Ganga, which is made of seven tributaries, namely Vasvauksara, Nalini, Pawani, Sarasvati, Jambu, Sita and Sindhu. The mountains are

बदरीतरुमंडलोल्लसद्रसवत्कोलगुलुञ्छकाश्च यत् । दधते हि कमण्डलुभ्रमं प्रभुवीक्षागतमुक्तहृत्स्वऽपि ॥३१॥ परितस्तरुमूलसंश्रिता निगमार्थं भगवन्मुखाच्छ्रुतम् । हृदये विजनै पुनः पुनर्मुनयो यत्र विभावयन्ति च ॥३२॥ शशकाः खनकाः खगा मृगाः सदयं मुक्तजनैरुदीक्षिताः । अचलाः खलु चिन्तयन्तियन्- मुनिबाला इव शिक्षिता हरिम् ॥३३॥ जनतापरिपीडनोद्यता हरिभीता मदनाद्यरिद्विपाः । प्रभवन्ति न मुक्तधाम यं हृदये नाप्यऽभिगंतुमञ्जसा ॥३४॥ निजमानसतापशान्तये परितो मुक्तजना यदागताः । हरिवागमृतेन निर्वृता बृहदानन्दसुखाश्चरन्ति च ॥३५॥ मृगराजमुखाश्च यत्र वै गतनैसर्गिकदुष्टवृत्तयः । पशवोऽपि यथा वनिद्विजा ऋषिवृत्तिं दधते हि निः स्मराः ॥३६॥ उरगानकुलैर्द्विपाश्च सिंहैर्वृषदंशैर्मुषकावृकैः श्रृगालाः । हरिणाश्च तरक्षुभिश्चरन्ति सह यत्रापि दिवाशया अरिष्टैः ॥३७॥ विलसत्यनिर्मलोदका निखिलाघौघविशोधनेक्षणा । हिमरश्मिरुचिस्तरङ्गिता विवता विष्णुपदी च यत्र वै ॥३८॥ कौपीनकन्थांशुकवल्कलानि धृतानि शाखासु च यत्तरूणाम् । स्प्रष्टुम् बिभेतीववनिद्विजानां बातोऽपि गङ्गोदकशोधितानि ॥३९॥ सूर्यवह्निसदृशप्रभैश्च यो ब्रह्मभूतयतिभिर्जितेन्द्रियैः । तापसै रुरुमृगाजिनाम्बरैः सर्वविद्भिरभिसेव्यतेऽनिशम् ॥४०॥ भूरिपुण्यचयहीनदुर्गमो ब्राह्मलक्ष्म्यनुगतश्च कामदः । शिक्यलम्बिकठिनैः पयोघटै- र्मण्डितः श्रमहरश्च पश्यताम् ॥४१॥ दिव्यपुष्पनिवहा इतस्ततः सन्ति यत्र हरिपूजकैः कृताः । भूरितेजसि न यत्र बाधते रात्रिजं च तिमिरं महात्मनः ॥४२॥ भूरिभस्मनिचयानि शुचीनां यत्र चाग्निशरणानि मुनीनाम् । साङ्गवेदविदुषां जटिलानां सन्ति संयमकृशाङ्गलतानाम् ॥४३॥ यत्र केचन सकृन्मरुद्भुजो नीरपाः कतिचनोष्मपास्तथा । फेनपा विधुमरीचिपास्तपो धूमपाश्च वनिनः प्रकुर्वते ॥४४॥ चीरचर्मदलवल्कलवस्त्राः केचनापि तृणतन्तुजवस्त्राः । अश्मकुट्टमथवा रदकुट्टं यत्र केचिदृषयोऽद्यमदन्ति ॥४५॥ भक्षयन्ति चलपत्रफलानि केचिदम्बुनिलया जपनिष्ठाः । त्यक्तसर्वविषया व्रतमेकेऽ- भ्रावकाशमपि यत्र चरन्ति ॥४६॥ प्रेमवृद्धिमधिकां नरबन्धौ लब्धुमुज्झितरसाः कृशदेहाः । नैष्ठिकव्रतधराः सकला यच्चिन्तयन्ति हृदि तं विलसन्तम् ॥४७॥ यत्रत्या ऋषयो प्रजन्त्यऽनुदिनं श्रीवासुदेवं स्थितं श्वेतद्वीप ऋतेऽमृतेऽतिमहसि द्रष्टुं निजे धामनि । चापोन्मुक्तशरातिगाः सहनरं नारायणं चोच्चकै- र्गायन्तो गगनाध्वनोत्सुकहृदः क्रौञ्चा यथा यूथशः ॥४८॥ श्वेतद्वीपपदान्नरेण सहितं नारायणं वीक्षितुं यत्रायान्त्यनुवासरं च मुनयः श्रीवासुदेवेति खे । कुर्वन्तो ध्वनिमुच्चकैः सितरुचः क्रुङ्यूथवच्चाऽध्वनि प्राप्तांश्चाऽनमतो नमन्त उरुधा नारायणीयान्मुनीन् ॥४९॥ स्नातुं यास्यत ईशितुस्त्रिपथगां सन्दर्शनाय द्रुतं यत्र प्रातरुपेत्य चाऽध्वनि सदा तिष्ठन्ति वै पङ्क्तिशः । अद्याऽस्मद्धरिरेष्यतीत्यतितरामुत्कण्ठिता श्चोन्मुखा आरण्याः पशुपक्षिनागमनुजास्त्यक्तान्य सर्व क्रियाः ॥५०॥ यत्र

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covered by the thick forest of various types of trees and populated by wild beasts like lions, tigers and elephants and birds of prey. The sound of flowing streams, chirping of birds, roars of wild animals, chanting of the Vedic hymns by hermits and singing by celestial singers create a unique atmosphere. Brahma had established Himalayas as the king of all mountains, Lord Shiva has made it his home and it is the source of many precious jewels. Within the range of the Himalayas, there is a hidden Ashram of Lord Narayan which redeems men just by its Darshan. There is a giant thornless berry tree (from which it takes its name – Badrikaashram) under which Lord performs severe austerity for the benevolence of His devotees. This berry tree is so holy that one's sins are redeemed with its single Darshan. Anyone living under this berry tree does not suffer from hunger, thirst, heat and cold. Resident Rishis listen to the divine Kathas from Lord Narayan and meditate upon Him. Vices like lust, greed, anger, envy etc. do not afflict anybody within the precinct of Badrikaashram. The lions and elephants, cats and mice, tigers and deer, mongooses and snakes, and owls and crows mingle with each other setting aside their natural enmity. The wind becomes serene upon entering the vicinity of the Ashram. Sinners cannot gain entry into Badrikaashram. The knowledgeable, sagacious and pious persons who have overcome their inner enemies take up residence here. Some of these sages consume only one meal, some fruits and nuts and some only leaves. Some of these sages consume only water, some only wind, some only the moonlight while some only the holy smoke emanating from the sacred fire of Yagna. They sleep under the sky in all seasons. All of them, nonetheless, meditate upon Lord Narayan by observing celibacy. The ground of Badrikaashram is covered with discarded flowers used in the worship of Lord Narayan. The resident sages, animals and birds line up in the morning expecting to see Lord Narayan going

शाद्वलसमये समीकृते यातदंशमशके मृदुस्थले । उद्गताऽस्ति बदरी सुशोभिता, स्निग्धकोमलदलैः फलव्रजैः ॥५१॥ नित्यपुष्पफलशालिभिश्च या, दिव्यपादपवरैः परिश्रिता । क्षुत्तृडुष्णहिमदोषवर्जिता पूजिता च बलिहोमकर्मभिः ॥५२॥ विस्तृतातिविमलद्युतिशाखा कण्टकैः परिहृता सुमनोज्ञा । निःसरन्मधुरसा ननु दिव्या वीक्षणादखिलपापनिहन्त्री ॥५३॥ नादिता मधुरवैश्च विहङ्गैः सेविता सुरगणैरनुवेलम् । छायया निबिड्या श्रयणीया यां वदन्ति मुनयश्च विशालाम् ॥५४॥ ज्ञानविज्ञानसम्पन्नः श्रीकृष्णस्य निदेशतः । निवसत्युद्धवो यत्र सिद्धो भागवताग्रणीः ॥५५॥ वैहायसो ह्रदो यत्र सन्ति राजर्षयश्च यत् । यत्र चाश्वशिरा नित्यं वेदान् पठति शाश्वतान् ॥५६॥ यत्र शक्रः पुरा हत्वा वृत्रं वेदार्थपारगम् । ब्रह्महत्यापनोदार्थं चक्रे वर्षायुतं तपः ॥५७॥ सावर्णिः सूर्यतनयो नारदेन सुशिक्षितः । सद्धर्मानभ्यसन् यत्र तपस्यति हरिं भजन् ॥५८॥ श्रेयसे भुवि भक्तानां यत्रैव भगवान्स्वयम् । नरनारायणो नित्यं तपश्चरित दुष्करम् ॥५९॥ प्रवर्तते नैव कलिः कर्हिचिद्यत्र चाश्रमे । श्रेयोमूर्तेर्भगवतः साक्षाद्वासाज्जगत्पतेः ॥६०॥ अखण्डभगवद्ध्यानानन्दनिर्वृतमानसः । नित्यं सेवापरो यत्र नारदो वर्तते मुनिः ॥६१॥ यत्रत्यसुखलेशेन पारमेष्ठ्यादिधामजम् । सुखं समं नैव बुधैर्मीयते रसवेदिभिः ॥६२॥ मुक्तैरनकैश्च मुमुक्षुवृन्दैः समाश्रितो यो विबुधै रसज्ञैः । य आश्रमो दर्शनमात्रतोऽपि हरन्नघं शोभयतीह भूमिम् ॥६३॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे बदरिकाश्रमवर्णननामा चतुर्थोऽध्यायः ॥४॥

अथ पञ्चमोऽध्यायः

सुव्रत उवाच ।

तत्रैकदा भगवतो नरनारायणस्य हि । दर्शनार्थमुपाजग्मुर्मुनयस्तत्स्मृता नृप ॥१॥ तीर्थयात्रां बहुविधां विधाय जगतीतले । इच्छन्तस्तत्फलं प्राप्तुं दर्शनेन जगद्गुरोः ॥२॥ मरीचिश्व वसिष्ठोऽत्रिरेकतश्च द्वितस्त्रितः । कश्यपश्च भरद्वाजः शाकल्यो भृगुरङ्गिराः ॥३॥ हारीतो गौतमः कण्वो याज्ञवल्क्यपराशरौ । शिंशपायन और्वश्च विश्वामित्रस्तथासुरिः ॥४॥ संवर्तो बभ्रुमैत्रेयौ बृहदश्वोऽथ लोमशः । उतथ्य इन्द्रप्रमितिर्वैशंपायनदेवलौ ॥५॥ पुलस्त्यः पुलहो गर्गाः शक्तिर्वोढुर्बृहस्पतिः । वामदेवः पञ्चशिखः प्रचेताः कर्दमः क्रतुः ॥६॥ जैगीषव्यः सुमन्तुश्च वाल्मीकिश्च्यवनोऽरुणिः । कात्यायनो जरत्कारुशस्तीकश्च विभाण्डकः ॥७॥ ऋष्यशृङ्गः शरद्वांश्च शमीको जैमिनिर्यतिः । अष्टावक्रः पाणिनिश्च माण्डव्यः शाकटायनः ॥८॥ कृष्णात्रेयः स्थूलशिराः शुनको

ffor a bath in the holy River Ganga. The group of Muktatmas (the souls that have attained Moksha) of Badrikaashram go to Shwetdweep for the Darshan of Lord Vaasudev, while Swetmuktas come to Badrikaashram for the Darshan of Lord NarNarayan daily. They chant the name of Bhagwan and greet each other on their journey through the sky. There is a beautiful huge berry tree bearing sweet and juicy berry fruits on the flat clean surface of the Ashram, where numerous birds have built their nests. The sages meditating under the shade of this tree have named it 'Vishala'. There is a pond called 'Vaiyahas' nearby. Udhhavji, learned and foremost among Lord Krishna's devotees had taken up residence in Badrikaashram on His instruction. Other sages like Vaatapi, Marut and Ashvashira regularly recite eternal Vedas. Indra, the king of Devtas, performed penance in this Badrikaashram for ten thousand years to redeem himself from the sin of killing Vratsur. This is the same Badrikaashram where Sage Savarni, the son of the Sun (and the eighth Manu of future era) is performing austerity and Bhakti of Lord Narayan as advised by Sage Narad. Forever served by Sage Narad with the sole aim of pleasing Bhagwan, Lord NarNarayan performs austerity here for the benefit of His devotees. According to the wise and academic seers, the divine and eternal bliss of Badrikaashram is not comparable. It is far superior to the minute happiness of Heavens. Indeed, Badrikaashram is the jewel upon this earth."

Thus ends the fourth chapter of the first canto of the Satsangi Jeevan

CHAPTER-5

Suvrat Muni continued, "Once upon a time, many sages came for the Darshan of Lord NarNarayan after completing the pilgrimage of many shrines of the world. Marichi, Vashishtha, Atri, Ekat, Dwit, Trit, Kashyap, Bhardvaaj, Shaakalya, Bhrugu, Angira, Harit, Gautam, Kanva, Yagnavalkya, Parashar, Shinshpayan, Aurva, Vishvamitra, Aasuri, Samvart, Babhu, Maitreya, Brahadascha, Lomash, Utathya,

गार्ग्यतित्तरी । कालवृक्षीय उत्तङ्को नाचिकेतश्च माठरः ॥९॥ मौञ्जायनश्च पर्णादो बृहदग्निश्च पर्वतः । जातूकर्ण्य ऋ चीकश्च हरिश्मश्रुस्तथांशुमान् ॥१०॥ वैतण्डी क्षारपाणिश्च कठस्ताण्ड्यश्च गालवः । अग्निवेश्यश्च कौंडिन्यः शाण्डिल्यो भालुकिस्तथा ॥११॥ श्वेतकेतुश्च विपुलो मङ्किर्गौरशिरास्तथा । भाण्डायनिर्जयन्तश्च माण्डूकेयश्च शार्करः ॥१२॥ कणादः कवषः पैलः पिप्पलायनभागुरी । कक्षीवानिध्मवाहश्च वत्सो गौरमुखस्तथा ॥१३॥ जाबालिरुपमन्युश्च शुक्रो वेदशिरा मुनिः । मेधातिथिश्चार्ष्टिषेणोऽथर्वेन्द्रप्रमदस्तथा ॥१४॥ कुशिको नरदः शङ्खो लिखितः सुतपाः शुकः । प्राणो दाल्भ्यो वीतहव्यः सावर्ण्योद्दालकौ तथा ॥१५॥ सावेतसो वैतहव्यः सावर्णिर्भार्गवस्तथा । गोभिलो जाजलिर्यास्कः काश्यपो वात्स्यनैध्रुवौ ॥१६॥ सौभरिः शौनकोऽगस्त्यो मुद्गलः सैन्धवायनः । सारस्वतो भूरिषेणो देवरातोऽकृतव्रणः ॥१७॥ एते सशिष्याश्चान्येऽपि पिप्पलादादयो नृप । नारायणाश्रमं प्रापुः कैलासाचलसन्निधौ ॥१८॥ गङ्गामचक्षत च तत्र सितोदकां ते प्रातस्तनार्ककरतेजितलोलभङ्गिम् । उत्तुङ्गदीर्घतरलध्वनिनादिताशां भस्मावशेषसगरात्मजमुक्तिदात्रीम् ॥१९॥ या नित्यदा भगवदाप्लवनातिपूता दृष्ट स्मृताऽपि निखिलाघचयापहंत्री । स्पर्शेन भूम्यधिपहीति तु किंनु वाच्यं नाम्नैव दूरगनृणामपि पातकघ्नी ॥२०॥ यत्सङ्गतो जनपदा अपि कीकटाद्याः सत्सेव्यपुण्यपदतामुपयान्ति सद्यः । यामन्तरा ननु महर्द्धिभृतोऽपि देशा निस्तोयनद्य इव यान्ति विगीततां वै ॥२१॥ यत्सेवनाद्गतिमिहाशु च यां लभन्ते लोका न तां तु तपसा न मखैर्व्रतैर्वा । चान्द्रायणव्रतपुरश्चरणादिभिर्या स्यात्कायशुद्धिरिह साम्बुकेण यस्याः ॥२२॥ नानामखादिकरणाश्रममन्तराऽपि पापात्मनामपि नृणां सकृदम्बुसङ्गात् । अर्कप्रभोज्ज्वलविमानवरेण सद्यः स्वर्गप्रदाननिपुणा न पराऽस्ति यस्याः ॥२३॥ या श्री महेश्वरजटामुकुटैकभूषा सेन्द्रैःसुरैः सुरगणैश्च निषेव्यमाणा । मुक्तैर्मुमुक्षुभिरथाखिलसिद्धिकामैः सर्वार्थदा च सततं नृपते मनुष्यैः ॥२४॥ यत्र क्व वाऽपि पुरुषस्य मृतस्य चास्थि यस्याः पतेत् पललभक्षकपक्षिचञ्चवाः । यद्यम्भसि ध्रुवमसावपि देवलोकं सद्यो लभेत किमु तर्हि तदम्बुसेवी ॥२५॥ युक्तो महामुनगणैः पुरुषोत्तमः श्री नारायणः प्रतिदिनं सलिले यदीये । स्नाति स्वयंः सकलपुण्यनिधिः सलीलं माहात्म्यवर्णनपटुर्भुवि कोनु तस्याः ॥२६॥ तस्यां यथाविधि स्नात्वा प्रातःकृत्यं विधाय च । भगवद्दर्शनं कर्तुं बदरीं तामुपागताः ॥२७॥ सर्वेते ददृशुर्विप्रा भगवन्तं नरं मुनिम् । अधः स्थितं विशालाया बदर्या गगनस्पृशः ॥२८॥ जटाकिरीटे स्वर्णाभे मुनिधारितशेखरम् । सितोर्ध्वपुण्ड्रं तुलसीमालिनं श्वेतवाससम् ॥२९॥

Indrapramitti, Vaishampayan, Deval, Pulastya, Pulah, Garga, Shakti, Vodhu, Brahaspati, Vaamdev, Panchsikh, Pracheta, Kardam, Kratu, Jaigishavya, Sumantu, Valmiki, Chyavan, Aruni, Kaatyayan, Jaratkaaru, Aastik, Vibhandak, Rhushyashrung, Sharadvan, Shamik, Jaimini, Yati, Ashtaavkra, Panini, Mandavya, Shaaktaayan, Krushnatreya, Sthulshish, Shunak, Gaargya, Tittiri, Kaalvrukshiya, Uttung, Naachiket, Maathar, Maujayan, Parnaad, Brahadagni, Parvat, Jaatukarnya, Rhuchik, Harishmashru, Anshuman, Vaitandi, Ksharpani, Katha, Taandya, Gaalav, Agniveshya, Kaundinya, Shandilya, Bhaaluki, Swetketu, Vipul, Manki, Gaurshira, Bhandayani, Jayant, Mandukeya, Shaarkar, Krunad, Kavash, Pail, Piplayan, Bhaaguri, Kakshivan, Idmavaah, Vatsa, Gaurmukh, Jaabali, Upamanyu, Shukra, Vedshira, Medhatith, Aarshtishen, Atharva, Indrapramad, Kushik, Narad, Shankh, Likhit, Sutapa, Shukra, Praan, Dalbhya, Vitavya, Savarnya, Uddalak, Saavetash, Vaitahavya, Saavarni, Bhargav, Gobhil, Jaajli, Yaask, Kaashyap, Vaatsya, Naidhruv, Saubhari, Shaunak, Agatsya, Muddagal, Saindhvaayan, Saarasvat, Bhurishen, Devrat, Akrutvran. These 139 and many more sages like Piplad came to Badrikaashram with their disciples for the Darshan of Lord NarNarayan."

"They saw holy Ganga with her clear water reflecting the morning sun. The Ganga is so holy that she redeemed sixty thousand sons of King Sagar. This is because God Himself takes a dip in her waters every morning. This regular touch of God's feet has made Ganga so holy that her remembrance, touch or Darshan is enough to redeem the sins of many past lives. The regions through which the holy Ganga flows become holy by her association. Conversely, just as the rivers without water are immaterial, even the prosperous regions without the association of Ganga become inconsequential. The reward for bathing in the River Ganga is greater than observing many Vratts like Chaandrayan and DharnaParna or performing Yagnas and penance. No other river on this earth can wash away the sins better than Ganga. Originating from the lotus feet

कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः । आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः ॥३०॥ इत्येतैर्नवभिर्मुख्यैर्महायोगेश्वरैस्तथा । वृतं तन्वादिभिर्विप्रैः कलापग्रामवासिभिः ॥३१॥ द्विभुजं जलदश्यामं वर्णिवेषधरं कृशम् । सुप्रसन्नमुखाम्भोजं तं दृष्ट्वा जहृषुर्द्विजाः ॥३२॥ मुनीन्विलोक्याऽथ नरो निजप्रियान् ब्रह्मण्यदेवः स जगद्गुरुर्मुदा । अभ्येत्य सद्यः प्रणनाम मानितस्तैः सोऽपि गाढं परिरभ्य मुद्भरैः ॥३३॥ ततो निषेदुर्मुनयो नरेण कुशेषु दत्तेषु वृषीषु चाऽथ । स पूजयामास यथोचितं तान् पाद्यादिभिः पूज्यतमान्सदर्च्यः ॥३४॥ कृत्वातिथ्यमृषीणां स देशकालोचितं नरः । बिनयेनोपसङ्गम्य वचनं चेदमब्रवीत् ॥३५॥

नर उवाच ।

अद्यानन्दो महाञ्जातो भवतां दर्शनान्मम । सर्वं सुलभमेवास्ति दुर्लभः सत्समागमः ॥३६॥ तत्रापि सत्तमा यूयं येषां दृढतरा मतिः । ऋषयाकृतौ भगवति वर्ततेऽपि तपस्यति ॥३७॥ तत्रापि हृदि सदा श्रीमान्बदरीवनवल्लभः । हरिः स्फुरित साक्षात्तान्वयं विद्मो महत्तमान् ॥३८॥ यूयं मुक्तजनाः सर्वे दृष्ट्यैव जनपावनाः । तेषां वः सङ्गमं मन्ये जीवानामतिदुर्लभम् ॥३९॥ यस्यासन्ना भवान्मुक्तिस्तस्य वः संगमो भवेत् । येनैव जायते प्रीतिः श्रीमन्नारायणे प्रभौ ॥४०॥ तयैव देहगेहादौ त्यक्तसङ्ग प्रशान्तधीः । परं पदमवाप्नोति पुमान्ब्रह्मादिदुर्लभम् ॥४१॥ केनोपमा भवत्तेषां सतां नारायणात्मनाम् । भूमौ परोपकाराय तीर्थव्याजविचारिणाम् ॥४२॥ परोपकारशीलाहि सन्ति सन्तो दयालवः । नितरामेव भगवद्भक्ता वै युष्मदादयः ॥४३॥ यूयमुत्तमवेलायामागतो भगवत्प्रियाः । अद्य नारायणः स्वामी दास्यते दर्शनं प्रभुः ॥४४॥ स्वदर्शनायानुदिनं मुनीनां च दिवौकसाम् । आगच्छतां वर्ततेऽद्य सिद्धाः स्वेक्षार्पणक्षणः ।४५॥ अस्यामेव हि वेलायां विधिं पौर्वाह्णिकं प्रभुः । समाप्यात्र समायाति नैष्ठिकोचितमन्वहम् ॥४६॥

सुव्रत उवाच ।

इत्थं मधुरया वाचा कुर्वन्तं सत्क्रियां नरम् । मुनयस्तत्प्रभावज्ञास्त ऊ चुर्हृष्टमानसाः ॥४७॥

मुनय ऊचुः ॥

जानीमस्त्वां वयं सर्वे ऋषयो जगदीश्वरम् । ब्रह्माण्डानामनेकेषामीश्वरं हि नरोत्तम ॥४८॥ तपश्चर्यां विदधतं सेवमानं

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of God and adorning Lord Shiva's locks of hair, River Ganga cannot be compared with other rivers on earth. If a dead person's bone falls accidently in the river, he surely goes to Heaven. What indeed can be said of the living person taking a bath in her water? Nobody on this earth is capable to describe her glory fully. All the sages took a holy dip in River Ganga and proceeded towards Vishala, the huge berry tree."

Suvrat Muni said, "The arriving sages saw Lord Nar under Vishala awaiting their arrival. He was attired in the white clothes of an ascetic, wearing flower garlands and a Kanthi of Tulsi around His neck, His forehead adorned with Urdhvapundra Tilak and Chandlo and surrounded by nine great Yogis – Kavi, Hari, Antariksha, Prabudhdh, Piplayan, Aavirhotra, Drumil, Chamas and Harbhaajan. His body looked frail due to the great penance. Lord Nar got up and welcomed the sages by embracing them with a smile. The sages were very surprised with the greeting they received but were happy to see Him. Lord Nar offered them water and asked them to sit and await the imminent arrival of Lord Narayan."

Lord Nar said, 'O sages! I am really pleased to see you here because your Darshan and company is very rare. You are the best among seers as your intellect is steadfast in Lord Narayan. You remember Lord Narayan in your mind all the time. Not only are you Muktas (the one who has attained Moksha), but you can redeem anyone by your association. Your association and mercy are the sole causes of arousing Bhakti in a person's heart. You are very benevolent. You visit various shrines only for the benefit of ordinary men. You have indeed come at a very opportune time as Lord Narayan will arrive here shortly after concluding His morning routine.'

The sages replied, 'We know You as the supreme Lord of the universe. We do not see any difference between Your two identical forms of Lord Nar and Lord Narayan. You merely appear to serve Lord Narayan but You are not distinct from Him. The dust

सदा प्रभुम् । अपि त्वामीश्वरं विद्यः साक्षान्नारायणं यथा ॥४९॥ एका मूर्तिर्द्विधा भाति नरनारायणाविति । सर्वेषां माननीयोऽसि पूज्यो वन्द्यस्त्वमीश्वरः ॥५०॥ धन्या भारतभूरियं भगवतो नारायणस्याङ्किता पद्भिर्मत्स्ययवाङ्कुशाश-निघटाम्भोजोर्ध्वरेखाङ्कितैः । धन्येयं तरुसन्ततिश्च हरिणा संवीक्षिता प्रत्यहं धन्याश्चाश्रमदर्शनादपि वयं भक्तप्रियस्येक्षितुः ॥५१॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे मुन्यागमन नरदर्शनिरू पणनामा पञ्चमोऽध्यायः ॥५॥

अथ षष्ठोऽध्यायः

सुव्रत उवाच ।

एवं ब्रुवत्सु मुनिषु नरे स्मितमुखे प्रभुः । समापिताह्निकविधिरायात्तत्र निजोटजात् ॥१॥ योगसिद्धतनुभिः पथि मुक्तैः सानुगामरगणैश्च स्वसंस्थैः । वन्द्यमान उरुधाऽतिविनीतैः स्वानुगोद्धवसमीक्षितपादः ॥२॥ देहिदुष्करतपोद्विरुक्तया नैकभास्करमहःसमानया । शोभनाखिलनिजाङ्गजन्यया भ्राजमान उरुपाण्डुरत्विषा ॥३॥ दीर्घबाहुयुगलोऽसितवर्णो नूत्नपङ्कजदलायतनेत्रः । पूर्णचन्द्रवदनः स्मितराजद्दन्तराजिरुचिरो मृदुपादः ॥४॥ सूक्ष्मरम्यकपिलानृजुकेशो बद्धसुंदरजटः पृथुवक्षाः । कुञ्जराशनदलोदरराजत्सद्वलिश्च नतसभ्रमनाभिः ॥५॥ पाण्डुरोर्ध्वतिलकस्तुलसीस्रग्ब्रह्मसूत्रधर ईक्ष्यशिराङ्गः । मृत्कमंडलुपलाशजदण्डौ वर्णिराडिति दधच्च कराभ्याम् ॥६॥ अंशुकं परिदधच्छुचि शुक्लं स्कन्धलम्बितसितोत्तरवासाः । सर्वदैव तरुणोऽमृतवृष्ट्या-प्रीणयन्निज दृशामुनिवृंदम् ॥७॥ स्वाति वल्लभमुनीक्षणजातं भूरिहर्षमुदरे न निधातुम् । शक्नुवन्विकसदास्यदृगब्जात्स्रावयन्निव मनोहरमूर्तिः ॥८॥ तं विलोक्य मुनयो भगवन्तं भूरिहर्षविवशा नमनादौ । प्रेमसम्भवजलावृतनेत्राः प्रोत्थित भुवि निपत्य च नेमुः ॥९॥ दर्शनस्य समये नरबन्धो- र्भूरिवासरवियोगजतापम् । सद्य एव विजहुः प्रमुदस्ते कैरविण्य इव पूर्णहिमांशोः ॥१०॥ तं पिबन्त इव लोचनैर्मुखैस्ते लिहन्त इव बाहुभिः प्रभुम् । संमिलन्त इव सादरं तदा सर्वशो ददृशिरे नरादिभैः ॥११॥ तान् यथावदुरुधाऽथ मानयन्मानदः स्वपरिरंभणादिभिः । आससाद बदरीतरोरधो वेदिका स्तृतकुशासनां हरिः ॥१२॥ पीठे तत्र मनोहरे मुनिपतिर्भक्तः प्रियः सोऽच्युतः संप्रीत्यै निषसाद वेदविदुषां तेषामथोद्ङ्मुखः । तस्मै ते च निषेदुषे चपलया दृष्ट्याऽभितः पश्यते विप्रा नैष्ठिकवर्णिने भगवते प्रीत्या नमश्चक्रिरे ॥१३॥ ततः

particles of Bharat (India) have become holy by the touch of Lord Narayan's lotus feet which bear the signs of barley, fish, triangle, lotus etc. We are very lucky to get Lord Narayan's Darshan."

Thus ends the fifth chapter of the first canto of the Satsangi Jeevan

CHAPTER-6

Suvrat Muni continued, "Lord Nar was very pleased with the humility of the great sages. Just at that time, Lord Narayan extolled by the celestial Muktas, arrived there after concluding His daily routine. Because of the impossibly severe penance He performed, His body emitted a brilliant radiance of thousand suns. His long arms reaching His knees, His eyes like a petal of newly bloomed lotus, His full moon like face adorned with the smile, His yellowish long hair tied in a bun on His head, His teeth lined up properly, His chest wide, His navel deep set in His muscular stomach, His wide forehead adorned with an Urdhvapundra Tilak and Chandlo and all of His veins visible. He was wearing a fine white Dhoti, His torso was covered by another white cloth; He was wearing a Kanthi and Yagnopavit and holding a wooden staff and water pot in His hands. As always, He appeared young. The sages present were so enamoured with His divine smile that they even forgot to greet Lord Narayan. When they came to their senses, all sages fell on the ground and prostrated at His feet. Their thirst of His Darshan was quenched and all their sorrows waned by just His Darshan. Lord Narayan greeted each of the sages appropriate to their status. He sat, facing north, on the dais under the berry tree. Lord Nar sat beside Him on His left. All sages sat facing Lord Nar and Narayan. Lord Narayan greeted all sages collectively once again with folded hands. One by one, all sages performed worship of Lord NarNarayan with Kumkum, saffron, musk, flowers, garlands, incense, fruits and sandalwood paste

पुपूजुर्निजमिष्टदेवं नारायणं तं विधिना नरं च । पूजोपहारैर्विविधैर्मुनीन्द्राः सस्नेहमव्यग्रधियो विशुद्धैः ॥१४॥ कस्तूरिकाकुङ्कुमकेसराद्यैर्युक्तेन सत्सौरभचन्दनेन । सन्मल्लिकाचंपककेतकाद्यैः पुष्पैरनेकैःस्तुलसीदलैश्च ॥१५॥ विचित्रपुष्पोत्तमचारुहारै रम्यावतंसैः शुभशेखरैश्च । सुगन्धिधूपैर्बहुभिश्च दीपैः सद्भिर्निवेद्यैश्च फलैरनेकैः ॥१६॥ नीराजनेनातिमनोहरेण सन्मन्त्रपुष्पाञ्जलिभिः प्रणामैः । आनर्चुरीशं मुनयो विधिज्ञा वेदोक्तमन्त्रैः पठितैस्तमुच्चैः ॥१७॥ इत्यर्चितं निजजनागमभूरिहर्षं व्यालंबिचित्रकुसुमोत्तमशेखरालिम् । कण्ठात्पदावधिलसत्समहारराजिं ध्यानास्पदं तमचलैर्नयनैर्निदध्युः ॥१८॥ तं तादृशं स्वहृदयेष्वतिभासुराङ्गं धाम्न्यक्षरेऽपि ददृशुः कृपयैव तस्य । आनन्दपूर्णसकलावयवाः पुनस्ते दृष्ट्वा बहिश्च मुदिता अथ तुष्टुवुस्तम् ॥१९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे भगवद्दर्शनपूजनमहोत्सवनामा षष्ठोऽध्यायः ॥६॥

सप्तमोऽध्यायः

ऋषय ऊचुः ।

जय जयाज कृपारसनिर्गतै र्विततमोहमहान्धतमोऽपहैः । त्वमचलैर्वचनैर्बहुजन्मज भ्रमहरोभवसीहजगद्गुरुः ॥१॥ नयसि नाथ निजाङ्घ्रिनिषेविणो धृतिमता तपसा क्षपितैनसः । निजपदं परमं ह्यमृताभिधं बहुलभास्करभास्वरमक्षरम् ॥२॥ विशदधर्मपथं परिरक्षितुं भुवि युगान्तहतान्सुकृतप्रिय । सकलशास्त्र पुराणसदागमां- स्त्वमुरुधैव समीरयसे प्रभुः ॥३॥ नहि विदन्ति भवन्तमधीश्वरं निखिलजीवभवभ्रममोचनम् । भुवि सतां वचनैरपि ये नरास्त ऋषयोऽपि हतास्तव मायया ॥४॥ न हि सुखं भवदाश्रयमन्तरा तनुभृतां दिवि वा भुवि वाम्बरे । तदधुनाऽब्दशतांत उताश्रिता- स्तव यदा स्युरिमे सुखिनस्तदा ॥५॥ वयमभूम हरे कृतिनोऽद्य वै परतरं क्षरतोऽक्षरतोऽपि यत् । ऋषितनुं दधतं पुरुषोत्तमं हृदि भवन्तमुरुत्तम मन्महे ॥६॥ निगमशास्त्रपुराणसुदेशिकै- रचलभावभरेण निषेवितैः । यदि भवेन्न मनस्त्वयि निश्चलं वितथवादफलं खलु तत्तदा ॥७॥ सांख्ययोगनिगमागमवाचां पञ्चरात्रवृषशास्त्रमतानाम् । अर्णवोऽत्र पयसामिव साक्षात्त्वं च धर्मज भवस्यपि निष्ठा ॥८॥ अधिगम्य वाङ्मयमिदं त्वपीह येन भजन्ति तद्गति भवत्पदाम्बुजम् । पुरुषाकृतौ गुणमयत्वकल्पनै- रनवेत्थ हार्दमथ ते व्रजन्त्यधः ॥९॥ तपस्विदृष्ट्याऽवगणय्य ये त्वा- मज्ञाततत्त्वा न भजन्ति मूढाः । क्लिश्यन्ति ते वै बहुधाऽऽसुरीषु योनिष्वभीक्ष्णं परितो भ्रमन्तः ॥१०॥ ये त्वां विहाय स्वयमात्मतत्त्वं द्रष्टुं यतन्तेऽन्यमुपास्य वापि । भ्रष्टास्ततस्तेऽप्यनवाप्तकामाः स्वान्वञ्चयन्तो निरयं व्रजन्ति ॥११॥ बलिमर्पयन्ति सभयाश्च ननु बलिभुजोडप्यजादयः । तुभ्यमखिलपतये शरणं भवदङ्घ्रिमेव तत आश्रिता

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etc. They performed Aarti accompanied by the Vedic hymns. Lord NarNarayan were very pleased with the humility of sages. Only by His grace, the sages were able to see Lord NarNarayan in their heart while meditating upon Him. When they opened their eyes, they saw the same form of Bhagwan which they saw in their hearts. The sages became very happy at this accomplishment and prayed to Lord NarNarayan."

Thus ends the sixth chapter of the first canto of the Satsangi Jeevan

CHAPTER-7

The sages prayed, "O eternal Lord! Be victorious. You are the original Guru of the whole world. Your sermons wash away the sins of many past births. You lead Your devotees to Your supreme abode by helping them redeem their sins through penance. You re-establish the Vedas and other scriptures that vanish at the time of total annihilation. The people who do not recognise You as the supreme Lord even after listening to the scriptures or the sermons by learned sages remain shackled to Maya. One can be liberated from the cycle of death and rebirth only after knowing You and coming under Your shelter, whether now or hundred years later. O supreme Lord! We have been very fortunate to know You as the supreme Lord. Learning scripture without recognising You as Bhagwan is just futile. The cardinal message of all scriptures like the Vedas, the Puranas, the Sankhya, the Smrutis etc. is that You are the one and only God of the whole universe. The person who does not know You, knows nothing, however much he has learned. The ignorant, who seeing You in this form (as an ascetic) and thinks of You as an ordinary mortal being, are consigned to Hell forever. The fools, forsaking You, offer their oblations to other deities such as Brahma, are

वयम् ॥१२॥ अद्य धन्या वयं स्वामिंस्त्वत्पादाम्बुजदर्शनात् । बहुभिर्दिवसैः प्राप्तं मनोरथफलं त्विदम् ॥१३॥ त्वद्भक्तिमन्तरा जीवाः कामलोभदवाग्निना । दंदह्यमाना नश्यन्ति तत्त्वां वयमुपागताः ॥१४॥ गोलोकाधिपतिस्त्वमेव भगवान् श्रीवासुदेवः स्वयं मूर्तौ धर्मत आविरास जनतानिः श्रेयसाय ध्रुवम् । भक्तिज्ञानविरागधर्मसहितं कुर्वंस्तपो दुष्करं सिद्धां प्रापयसे दशामहि मुनीन्नैष्कर्म्यकर्मादरः ॥१५॥ तव गुणगणं शेषोऽहीशः सहस्रमुखैरपि प्रभवति यतः साकल्येनोदितुं न कदाप्यहो । कथमिह तदा शक्ता अन्ये भवेयुरजादयः स्ववचनफलप्राप्त्यै तत्त्वां यथामति चैङ्महि ॥१६॥

सुव्रत उवाच ।

इति विधाय हरेः स्तवनं द्विजाः सकलकल्मषनाशनसंस्मृतेः। त उपविश्य तदग्रत एव तद्वदननीरजनिं विलुलोकिरे ॥१७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे श्रीनारायणस्तुतिनामा सप्तमोऽध्यायः ॥

अथ अष्टमोऽध्यायः

सुव्रत उवाच ।

सुखोपविष्टानथ तान् भगवान्भक्तवत्सलः । प्रसन्नो मधुरं वाक्यमुवाच प्राञ्जलीन्मुनीन् ॥१॥

श्री भगवानुवाच ।

स्वागतं वो मुनिश्रेष्ठा यूयमत्र समागताः । तत्प्रसन्नोऽस्मि नितरां ह्यागमो वो ममेप्सितः ॥२॥ गोलोकादीनि धामानि तथा योगसमृद्धयः । ब्रह्मादयो बलिहरा यथा यूयं न मे प्रियाः ॥३॥ यूयमात्मप्रिया मे स्थ यन्मां चिन्तयथानिशम् । बोधयन्तोऽज्ञजीवान्हि कृपया मुक्तिसाधनम् ॥४॥ महादानानि सर्वाणि तपोयज्ञव्रतानि च । जीवाभयप्रदानस्य कलयापि समानि नो ॥५॥ परोपकारिणो युष्मांस्ततोऽहं हृदये सदा । चिन्तयामि महाभागा मन्निष्ठाञ्छुद्धचेतसः ॥६॥ निःश्रेयसाय जीवानां भुवनेष्वखिलेष्वपि । अस्ति संचरणं नूनं युष्माकमिति वेद्वचहम् ॥७॥ सांप्रतं देवलोकात्किं भवद्भिर्वा रसातलात् । आगम्यते वा भूलोकात्तन्मे वदत सत्तमाः ॥८॥

ऋषय ऊचुः ।

खण्डेऽस्मिन् भारते स्वामिंस्तीर्थयात्रामशेषतः । विधाय दर्शनं कर्तुं तवात्र वयमागताः ॥९॥

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fforever consigned to Hell. We have been blessed with the Darshan of Your lotus feet today. All our desires have been fulfilled. People are overcome by greed and desires without Your devotion. O Lord Vaasudev! You have taken birth as a son of Dharma and Murti. You perform severe austerity to enhance religion, detachment, knowledge and devotion of Your devotees. When even Shesh, with his thousand tongues, is unable to sing Your glory in full, how can we, mere mortals, sing Your majesty in full. We have only tried to justify Your glory with our limited abilities."

Suvrat Muni said, "Concluding the prayers, the sages concentrated all their senses on Lord NarNarayan by looking at His smiling face."

Thus ends the seventh chapter of the first canto of the Satsangi Jeevan

CHAPTER-8

Suvrat Muni continued, "O king! Being pleased with the sages, Lord Narayan addressed them."

Lord Narayan said, “I am very pleased with your arrival in Badrikaashram. Your arrival here has become possible with My consent. O sages! You are dearer to Me than even My supreme abode and Brahma because you keep My memory alive in your heart at all times. You remove the ignorance of people by making them recognise Me with your religious sermons. You enhance in their hearts My devotion, which is greater than any austerity, Vrat or Yagna. Your visits to various places are for the benevolence of others. I know all this and therefore I always think of you. O sages! Please tell Me where have you come from recently.”

The sages replied, "O Lord! We have arrived here at the conclusion of our pilgrimage of India. We have visited many shrines in India." Bhagwan asked, "Blessed

श्री भगवानुवाच ।

पालयन्ति प्रजाः कच्चिद्धर्मसेतून्मया कृतान् । खण्डेऽस्मिन् भारते विप्रा नृतां संप्राप्य दुर्लभाम् ॥१०॥

ऋषय ऊचुः ।

भगवन्सांप्रतं भूमौ साहाय्यं प्राप्य वै कलेः । अधर्मः सान्वयः सर्वप्रजास्वपि प्रवर्तते ॥११॥ ये धर्मरक्षका भूपा गुरवस्तेष्वपि प्रभो । स प्रवृत्तोऽ(सत्य ?)तः सर्वैर्भिन्नास्त्वत्कृतसेतवः ॥१२॥ महापापोपपापेषु प्रसक्ताः सन्ति मानवाः । विषयेष्वतिलुब्धाश्च सदाचारविवर्जिताः ॥१३॥ अतः संयमिनीवर्त्म जातं तैरतिसंकुलम् । कोऽपि कस्यापि न त्राता दृश्यते जगतीतले ॥१४॥ त्वं हि भारत लोकानां मृडनार्थमिह स्थितः । चरस्युग्रं तपोऽतस्तान-धर्मात् पातुमर्हसि ॥१५॥

सुव्रत उवाच ।

इत्यृषीणां वचः श्रुत्वा स जातकरुणः प्रभुः । पातुमैच्छदधर्मात्स्वाः प्रादुर्भूय भुवि प्रजाः ॥१६॥ एतस्मिन् समये तत्र धर्मो मूर्त्या सहाययौ । आगमं मुनिवृंदानामवधार्य नराधिप ॥१७॥ गौरस्तपःकृशतरः सजटोत्तमाङ्गः पूर्णेन्दुरम्यवदनः सदयाक्षिपद्मः । यज्ञोपवीतरुचिरः शुचिशुक्लवासाः नारायणेक्षणमनाः किल दर्भपाणिः ॥१८॥ नारायणं स तमवैक्षत दूरतश्च, वेद्यां स्थितं बदरिकाख्यतरोरधस्तात् । चारुप्रसन्नमुखपङ्कजशान्तमूर्तिं कारुण्यपूर्णनयनेक्षित भक्तवृंदम् ॥ भूरिक्षमानिलयमीश्वरमार्तबन्धुं स्वाङ्गश्रियाखिलमनोनयनाभिरामम् ॥१९॥ मुनिमण्डलमध्यस्थं तं विलोक्यैव सत्वरम् । उपागमत्स तेजस्वी भूरिहर्षभृतान्तरः ॥२०॥ धर्मं विलोक्य भगवानायान्तं पितरं द्रुतम् । उत्थाय पीठादभ्येत्य परिरभ्यानमत् पदोः ॥२१॥ हर्षाश्रुनयनः सोऽपि तं नरं च तथाविधम् । धर्मः सदाशीर्वचनैर्योजयामास भूपते ॥२२॥ प्रणेमतुस्ततो मूर्तिं नरनारायणौ निजाम् । जननीं सा च तावाशीर्वादैः पुत्रावयूयुजत् ॥२३॥ तदोत्थायर्षयः सर्वे तावभ्येत्यादरेण ते । संभ्रान्ता इव हर्षेण प्रणेमुर्दम्पती नृप ॥२४॥ मानयामासतुस्तौ च तान् यथोचितमादरात् । निषेदतुस्ततो वृष्यां दत्तायां तौ नरेण च ॥२५॥ साकं भगवता सर्वे निषेदुस्ते यथोचितम् । पप्रच्छ कुशलं प्रीतो धर्मं नारायणः प्रभुः ॥२६॥ ततश्च मुनिभिः प्रोक्तमधर्मोपद्रवं भुवि । यथावत्कयामास तेषां प्रीत्योपश्रृण्वताम् ॥२७॥ नारायणस्याननपद्मनिःसृतां वार्तां तदानीमुपश्रृण्वतां सताम् । तेषां मनोवृत्तय एकसंश्रया आसन्समाधाविव भूप सर्वशः ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे अधर्मोपद्रवनिवेदननाऽष्टमोऽध्यायः ॥८॥

are the people born in India. O sages! Do the people in India follow the path of religion as prescribed by Me?"

The sages replied, "The situation in India is very bleak at the moment. The protectors of religion themselves such as kings and Gurus are failing to tread the path of religion. Hypocrisy is rife among populace. People do not fear from committing the sins for the minor materialistic pleasures and the path to Hell has become very crowded. Even Gurus, as they do not practice religion, are not able to guard their disciples. O Bhagwan! You undergo such a severe austerity for the benevolence of Your devotees. Therefore, only You can stop the people from transgressing the path of religion."

Suvrat Muni said, "O king! Hearing of such a bad situation, Bhagwan decided to manifest Himself on earth to protect His devotees from the path of irreligiousness. Upon hearing the arrival of the sages, Dharmadev came there with his wife Murtidevi. He, with his hairs on his head tied in a bun, fair complexioned, wearing white clothes and face adorned with a smile, approached the dais on which Lord Nar and Lord Narayan were seated. Both of them got up and proceeded to greet their parents. They bowed to their father, Dharmadev and mother, Murtidevi. Dharmadev and Murtidevi blessed their twin sons in return. All the sages stood up to greet Dharmadev and Murtidevi with due respect. They in turn greeted all the sages with folded hands and took their seat in the assembly. After asking about their wellbeing, Lord Narayan told Dharmadev and Murtidevi about the sorry state of irreligiousness in India. O king! All the sages were listening to Lord Narayan very intently."

Thus ends the eighth chapter of the first canto of the Satsangi Jeevan

अथ नवमोऽध्यायः

सुव्रत उवाच ।

इत्थं मुनिषु धर्मे च श्रण्वत्सु भगवद्वचः । तदाननाब्जैकपदस्थिरदृक्चित्त वृत्तिपु ॥१॥ नारायणे च तद्वार्ता कथनैकाग्रचेतसि । तेनान्तः प्रेरितस्तत्र दुर्वासा मुनिराययौ ॥२॥ कैलासादागतो गङ्गां तत्र पौर्वाह्विकं विधिम् । विधायादौ ततः प्राप्तो बदरां तां तपोनिधिः ॥३॥ नरनारायणं तत्र मुनिमण्डलमध्यगम् । ददर्श मूर्तिधर्मौ च सिद्धदेहं तथोद्धवम् ॥४॥ नापश्यत्तत्र तं कोऽपि वार्तासक्तमनस्तया । आदरं नाकृत ततो मान्यश्य तस्य कंचन ॥५॥ नृपाऽतिष्ठत्स घटिकां पश्यन्नेव सभासदः । अवज्ञातमिवात्मानमात्रेयो हृद्यमन्यत ॥६॥ चुकोप सद्यः सर्वेभ्यः क्रुधारक्त विलोचनः । वेपमानाङ्गः दुर्वाशा शापंदास्यान्नदंजगौ ॥७॥ अहो काल विपर्यासो येन सन्मार्ग वर्त्तनाः । प्रवृत्ताः कापथे सन्ति भग्नसेतव उन्मदा ॥८॥ दर्पापनोदमेतेषामतः कुर्वेऽहमद्य वै । यथा नैवं पुनः कुर्युरित्युक्त्वोच्चैः शशाप तान् ॥१०॥ सर्वेऽपि यूयं मानुष्यं लभन्तां भो वृषादायः । कल्यधर्माढ्यासुरेभ्यस्तत्र कष्टं च भूरिशः । मदवज्ञाकृतो ययूमवज्ञां तेभ्य एवं हि । ताऽनं चाप्यथ ग्रामात् पुरान्निष्कासनादि च ॥११॥

सुव्रत उवाच ।

सदःस्थानितितान् सर्वान् शप्त्वा तूष्णीं बभूव सः । धक्ष्यमाण इवाकस्माद्ब्रह्माण्डमखिलं स्थितः ॥१२॥ ततो नारायणो धर्मो मुनयश्चोद्धवो नृप । तदुच्चाक्रोशमाकर्ण्य तमैक्षन्ताऽग्निसन्निभम् ॥१३॥ अतिक्रोधानलज्वाला दह्यमानांगवेपथुम् । सशब्ददन्तदुष्प्रेक्ष्य लोचनं पीडिता धरम् ॥१४॥ सर्वेऽप्युत्थाय सहसा तं प्रणम्यादरेण ते । विनीताः सान्त्वयामासुरुपवेश्यासने शुभे ॥१५॥ युक्त्याऽनुनीयमानोऽसौ हविषाग्निरिवर्षिभिः । भृशं दिदीपे भूयोऽपि नत्वशाम्यत भूमिप ॥१६॥ तं शप्तवन्तमखिलानथ धर्मदेवो निष्कारणं नरपते धरणौ निपत्य । बध्वाञ्जलिं पर उदारमतिः प्रणम्यः प्रोवाच सान्त्वनपटुः प्रियभूमिदेवः ॥१७॥

धर्म उवाच ।

पुंसु कृतापराधेषु तद्धितायैव सर्वथा । शिक्षादण्डो युज्यते वै महर्षे त्वादृशां सताम् ॥१८॥ बुद्धयाऽपराधो नास्माभिः कृतस्ते न च मत्सरात् । हर्युक्तिसक्तचित्तत्वान्न बुद्धो युष्मदागमः ॥१९॥ सद्यो जह्याम सर्वस्वं स्वप्राणानपि यत्कृते । ब्रह्मर्षिमागतं तं त्वां नार्चयेमान्यथा कथम् ॥२०॥ अन्यासक्तमनस्त्वेन सन्मानं ते न कुर्वताम् । क्षान्त्वाऽपराधमस्माकं सर्वान्

CHAPTER-9

Suvrat Muni continued, "As the sages were listening to Lord Narayan very intently, they had no inkling of the surrounding environment. Lord Narayan was narrating the state of India to His parents. Exactly at that time, Sage Durvasha, prodded by the desire of Bhagwan Himself, came there. Sage Durvasha saw Lord NarNarayan, Dharmadev and Murtidevi, Udhhavji and others seated in the assembly. As everyone had their eyes and mind fixed on Lord Narayan, nobody noticed the arrival of Sage Durvasha at the rear of the assembly. He stood his ground for a while and felt insulted as nobody cared to greet him. He became angry at this perceived insult and raised his hand to curse all those present. Durvasha roared, 'Indeed! How times have changed! The learned sages do not follow the ethical etiquette of greeting the arriving guest. What is even more surprising is that Dharmadev, the beholder of the religion, has insulted me by deviating from his religious duty of greeting the guest. You all have become very arrogant with the enhanced pride of knowledge. I shall punish you harshly so that you do not commit the same mistake ever again. I curse all of you to take birth on earth and suffer indignity, insult and sorrow from irreligious and evil persons."

Suvrat Muni said, "Everybody present in the assembly was aghast upon hearing such calamitous curse from Sage Durvasha. They turned to see Sage Durvasha, his eyes red with anger and trembling with rage. All the sages got up immediately and went up to greet him with folded hands and tried to pacify him, however, this enraged Durvasha even more. O king! Dharmadev approached Sage Durvasha and said, 'You are absolutely right in punishing us for insulting you. However, we did not do this with any intent or envy. We did not realise your arrival as we were busy listening to Lord Narayan. How could you think that we would ever think of insulting you? All this has

शापाद्विमोचय ॥२१॥ नवनीतसमत्वेन परानुग्रहजन्मनाम् । हृदयं ब्राह्मणानां वै प्रोक्तं शिक्षारुषां क्षणम् ॥२२॥

सुव्रत उवाच ।

इत्थं नीतिविदा तेन निश्छद्म प्रार्थितो मुनिः । शांतक्रोधरयः किंचित्तमुवाच कृतांजलिम् ॥२३॥

दुर्वासा उवाच ।

नैवाहं क्षणरुट्धर्म न स्वशापाच्च कंचन । विमोचयामि त्रैलोक्ये क्वापीति ख्यातिरस्तिमे ॥२४॥ तथाप्यनघ मच्चितं पुण्यमूर्तेस्तवान्तिके । अद्यैवेशेच्छया किञ्चिन्मृदु जातमिवेक्ष्यते ॥२५॥ मच्छापस्त्वन्यथा नैव भविष्यति कदाचन । तथाप्यनुग्रहं कुर्वे युष्माकं धर्म तं श्रुणु ॥२६॥ मानुष्येऽपि तवैषैव मूर्तिः पत्नी भविष्यति । पुत्रश्च भगवानेष नारायणऋ षिः पुनः ॥२७॥ स युवां च मुनीन्सर्वानधर्मासुरकष्टतः । रक्षिष्यत्यवनौ नूनं पोक्ष्यति त्वां च सर्वथा ॥२८॥ पुत्रीभूते भगवति स्नेहातिशयतो युवाम् । निरुद्धचित्तौ मच्छापान्मोदयेथे अल्पकालतः ॥२९॥ ततो दिव्यगतिं धर्म प्राप्स्यथः स्वेप्सितांहिवाम् । भविष्यत्येतदेवं हि नान्यथा मद्वचः क्वचित् ॥३०॥ मुनयः सोद्धवा यूयं द्विजातित्वं नृषु क्षितौ । प्राप्स्यथाथैष युष्मासु हरिः सख्यं करिष्यति ॥३१॥ ततो मच्छापनिर्मुक्ता गतिं दिव्यां प्रययास्यथ । एवमुक्त्वा स तान्नत्वा कैलासं प्रपयौ पुनः ॥३२॥ मुनयस्ते तु तत्रोषुर्देहान्तर जिघृक्षवः । शप्तुं दुर्वाससं शक्ता अपि शेपुर्न सद्धियः ॥३३॥ धर्मस्यात्र ऋ षीणां च शापे हेतुरनागसाम् । इच्छा भगवतो ज्ञेया धर्मद्रोग्धृन् हरिष्यतः ॥३४॥ अतो दुर्वाससं क्रोधाच्छपन्तं स्वानकारणम् । नोपालभत किञ्चिद्वै शापं चाकृत नान्यथा ॥३५॥ अथोवाच हरिं धर्मो नारायण मम त्वया । ऋ षीणां चावनं कार्यमधर्मासुरकृच्छ्रतः ॥३६॥ तमाह भगवांस्तात चिन्तां मा कुरु चेतसि । मदिच्छयैव शापोऽयं जात इत्यवधार्यताम् ॥३७॥ प्रवृत्तेऽस्त्यधुना भूयानधर्मो भुवि सर्वतः । कलेः सहायमासाद्य पीडयंते तेन मानवाः ॥३८॥ अतस्त्वत्पुत्रतां भूयो हरिनामाऽहमाप्य तम् । सर्वतो नाशयिष्यामि पालयन्साधुपुरुषान् ॥३९॥ धर्मज्ञानविरागाढ्यां भक्त्विमेकांतिकां भुवि । प्रवर्तयिष्ये युष्माभिः सहैव विचरन्नहम् ॥४०॥ त्यक्त्वा चिंतां ततः सर्वेऽप्युत्पद्यध्वं नृषु क्षितौ । यस्येच्छा यत्रवतत्र जायतां स द्विजातिषु ॥४१॥ इत्युक्तास्ते तमानम्य जग्मुः सर्वे निजाश्रमान् । स्मरन्त एव हृदये नरनारायणं हितम् ॥४२॥ कोसलेषु ततो धर्मः सह पत्न्या जनिं नृषु । जिधृक्षुः पितरौ स्वस्य व्यचिचिन्तत्तथोद्धवः ॥४३॥ जिधृक्षवो जन्म मनुष्यजातौ देशाननेकांस्तु महर्षयस्ते । गतास्ततो भूमिपते द्विजेषु कालेन सर्वे जगृहुर्जनूंषि ॥४४॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे धर्मा दिशापानुग्रहनिरू पणनामा नवमोऽध्यायः ॥९॥

happened unintentionally. Your heart is soft like butter; your birth is for the benevolence of others. O great sage! Forgive us and free us from your curse.'

Suvrat Muni said, "Sage Durvasha's anger subsided a little with the gentle persuasion by Dharmadev. Durvasha Muni said to Dharmadev, 'O Dharma! My anger is not momentary and I am known never to withdraw my curse. However, considering the circumstance and with a silent nudge from Bhagwan, I can bestow a favour to reduce the severity of my curse. Listen O Dharma! Murtidevi will become your wife and Lord Narayan your son when you take birth as a man on earth. Lord Narayan will protect you and the other sages from the worst of the punishment. Both of you will become free from my curse and attain the same status shortly after the birth of Bhagwan. Lord Narayan will call and keep all the other sages with Him. You will attain the same divine status as of present at the end of your human life on earth."

Suvrat Muni continued, "O king! These Sages were potent enough to curse Durvasha Muni in return. They realised that whatever happened was with the express desire of Bhagwan Himself. Therefore, Lord Narayan neither scolded Sage Durvasha for cursing the innocent Rishis nor nullified the curse. Lord Narayan said, 'O father! Do not despair at all. Sage Durvasha arrived here and cursed you on My latent desire. At present the irreligiousness has become rampant in India. I want to take birth again to protect the chaste and punish the evil. I will take birth as your son again. Together, we will eradicate irreligiousness from the face of the earth and re-establish the rule of true religion. Do not worry about the curse and prepare to take birth in proper clans.' Dharmadev and all the other sages went to their respective abodes pondering what Lord Narayan had told them and started the search for appropriate parents. Dharmadev and Murtidevi thought of taking birth in Koshal (around Ayodhya) region. Udhhavji had a similar plan. O king! As the time passed, all sages took birth in different areas of India at an appropriate time."

Thus ends the ninth chapter of the first canto of the Satsangi Jeevan

अथ दशमोऽध्यायः

सुव्रत उवाच ।

राजन्नात्रान्तरे जाता नरेष्वासन्सहस्रशः । अदेवा दानवा दैत्या यक्षा रक्षांसि च क्षितौ ॥१॥ पुरा देवासुरामृधे सहायेन हरैः सुरैः । ये हता असुरास्ते हि बबन्धुर्वैरमच्युते ॥२॥ अतिप्रियं भगवतो बुध्वा धर्मं सनातनम् । तन्नाशेनैव तन्नाशं निश्चिक्युस्ते त्वधार्मिकाः ॥३॥ कलिद्वापरयोः सन्धौ भुव्यजायन्त ते ततः । नृषु केचिच्च पशुषु पक्ष्यादिष्वपि केचन ॥४॥ वेददेवर्षिविप्राणां चक्रुर्द्रेहिं च ते सताम् । तेषां धर्मधरत्वं हि जानन्तश्चोन्मदा भृशम् ॥५॥ भूभारभूतांस्तान्हन्तुं ततः श्रीबदरीपतिः । नारायणः स्वयं जज्ञे कृष्णारव्यो यदुषु क्षितौ ॥६॥ स्वयं जघान कतिचित्सोऽसुरानद्भुतेहितः । कतिचिद्घातयामास बलदेवार्जुनादिभिः ॥७॥ तत्र स्वयं हतास्तेन ये ये चान्यहता अपि । तच्चित्ता मरणं प्रापुर्ये चान्ते तेनवीक्षिता ॥८॥ असुरास्ते तु भूपाल !लेभिरे मुक्तिमीप्सिताम् । वैरधीरपि यन्मेने भक्तिस्तेन कृपालुना ॥९॥ तथाभूता न वै ये तु मृतास्तस्मिंश्च वैरिणः । मनःस्थपञ्चविषयभोगतीक्ष्णतृषश्च ये ॥१०॥ हता युधीदृग्मलिनवासनास्ते कलाविह । जाता विदित्वा दुर्वासः शप्तधर्माज्जनिं प्रभोः ॥११॥ सपत्नीकस्य धर्मस्य मुनीनां पीडनेन च । इच्छन्तो धरणौ कृष्णवैरनिर्यातनं पुनः ॥१२॥ धर्मादेर्जन्मतः सर्वे ते प्रागेवासुरव्रजाः । जाता नृप ! नरेष्वेव शतशश्च सहस्रशः ॥१३॥ तत्र दैत्या दानवा ये जाता राजकुलेषु ते । यक्षरक्षांसि च ब्रह्मगुह्यजा ब्राह्मणादिषु ॥१४॥ एते तु नैजासुरतां गोप्तुं विष्णोः शिवस्य च । काल्याश्च दीक्षामादाय गुरुतां भेजिरे नृणाम् ॥१५॥ सर्वेऽपि कृष्णवैरेण तदात्माधिकवल्लभम् । वर्णाश्रमात्मकं धर्मं तद्भक्तिं चार्द्दयन्मुहुः ॥१६॥ देशिकास्तत्र वैन्यस्य यज्ञभङ्गाय वज्रिणा । धृतमुक्तानौपधर्म्यानाकल्पान्बहुधाऽऽश्रयन् ॥१७॥ तथाबलासुरास्योत्थत्रिविधस्त्रीगणेश्वराः । देवार्पितान्नमांसोदर्माहात्म्यं बहुधोचिरे ॥१८॥ प्रलोभयित्वा दम्भेन धृतैर्विष्णवादिदीक्षणैः । दैवानभ्रंशयञ्जीवां स्त्वधर्महरिभक्तितः ॥१९॥ मद्यमांसपरस्त्रीषु सक्तास्ते च रसे धने । मन्त्रयन्त्रादिभिर्लोकान्वशीचक्रुः कलेर्बलात् ॥२०॥ आत्मानं धार्मिकं मत्वा विश्वस्य च यथा जनाः । दध्युः स्त्रीधनभक्तादि कुर्वन्तिस्म तथा क्रियाः ॥२१॥ ब्रह्मज्ञानस्य भक्तेश्च स्वधर्मस्यापि बोधनम् । स्वार्थसिद्ध्यनुकूलं ते चक्रुःशास्त्रार्थनिर्णयैः ॥२२॥ जगदुश्चाखिलं वेदं हिंस्रयज्ञपरं च ते । यज्ञोद्देशेन च बहून्निजघ्नुः पशुपक्षिणः ॥२३॥ शब्दभेदैःश्रुतीनां च स्मृतीनामप्यकुर्वत । विपरीतानेव चार्थान्स्वस्वरुच्यनुसारतः ॥२४॥ ब्रह्मात्मनः स्वरू पस्य साक्षात्कारे च साधनम् । मुख्यं प्राहुः सुरापानं वैराग्याद्यधिकं तथा ॥२५॥ प्रसादने च प्रत्यक्षदर्शने मुख्यसाधनम् । विदुर्विष्णवीशकालीनां मद्यं मासं च मैथुनम् ॥२६॥ दैवे पित्र्ये च देवादिप्रीत्यै मांसबलिं विदुः । सात्त्विकानपि

CHAPTER-10

Suvrat Muni continued, "During the first Satya Yug, Devtas led by their king, Indra, with the help of Bhagwan, defeated demons in the war. Therefore, the defeated demons considered Bhagwan as their primary foe. Since then, realising that Dharma is very dear to Bhagwan, they have tried to eradicate Dharma from the face of the earth. At the time between the end of Dwapar Yug and beginning of the present Kali Yug, the demons took birth amongst humans, birds and animals to punish religious people. To protect the chaste and punish the evil, Badripati Lord Narayan took birth as Lord Krishna in Yadav clan. He, along with Baldev and Arjun killed many demons. While the demons killed by Lord Krishna Himself attained salvation as they had the direct contact with God Himself, the demons killed by Baldev and Arjun were still looking for an opportunity to kill Bhagwan and prevail over Dharma. Just as Rishis took birth to assist Bhagwan re-establish religion, thousands of demons, considering God loving chaste sages as their enemies, took birth to punish them. They took birth amongst Kshatriyas and Brahmins and concealed their evil intentions and nature. They became rulers and Gurus to harm religion from within. While overtly they accepted Vaishnavi Diksha from chaste Gurus, covertly they propagated anti religious tenets. They vilified the ethical duties of Varna and Ashram and promoted promiscuity and the consumption of alcohol and meat. By performing animal sacrificial Yagnas, they amassed great wealth. They deviated many chaste devotees with the help of wealth and fear of black magic. Many ordinary people became their disciples considering them learned and religious. This in turn multiplied the number of people with the false sense of religion. The demons interpreted the hymns of Shrutis and Smrutis to suit

मांसाद्यैर्यजन्तिस्म सुरान्मुहुः ॥२७॥ चक्रुः सङ्गं परस्त्रीणां स्वेष्टदेवालयेष्वपि । महापापान्यपि प्रायः स्वार्थ सिद्ध्यर्थमा चरन् ॥२८॥ प्रायोऽवात्सुः पुण्यतीर्थदेवालय पुरेषु ते । केचित्तपस्विवेषाश्च केचिच्छस्त्राण्य धारयन् ॥२९॥ यत्र स्वशिष्यशारवाया बलं स्यात्तत्र ते त्विमम् । आविश्चक्रुर्दुराचारं गुप्तमन्यत्र चाचरन् ॥३०॥ ईदृक्स्वमतपुष्ट्यै च ग्रन्थान् नूत्नानचीक्लृपन् । अर्थं तदनुसारेण वेदादेरपि चक्रिरे ॥३१॥ तानेवाप्याश्रयन्भूपा गुरुत्वेनासुरांशजाः । वर्तमानैस्तदाज्ञायां तैश्चाभिद्यन्त सेतवः ॥३२॥ तदा त्वधर्माचरणे तत्तद्भूयप्रजा नृप । अभवन्निर्भया भूमौ यथा राजा तथा प्रजाः ॥३३॥ यज्ञमार्गः समुच्छिन्नः सर्वतोऽभूच्च वैदिकः । तेन कार्श्यं परं प्रापुर्देवा ब्रह्मादयोऽखिलाः ॥३४॥ दुष्टैः प्रवर्त्त्यमाने तैः कलिभूरिबलैधितैः । असुरांशैरधर्मेऽत्र मुहुर्भूमिरकम्पत ॥३५॥ न भारमशक्तेषां क्षमा सोढुमसद्धियाम् । सद्धर्मतीर्थदेवाश्च सज्जना ययुरार्तताम् ॥३६॥ मुहुर्दुर्भिक्षमभवद्विद्युत्पाताश्च भूतले । वातेन महता पेतुर्बहुशश्च महाद्रुमाः ॥३७॥ इत्थं भुवि क्षोणिपते ! प्रवृत्ते जनेष्वधर्मे सहदुर्निमित्तैः । जग्राह धर्मः स्वजनुर्नृजातौ सह स्त्रियाऽथर्षय उद्भवश्च ॥३८॥

इति सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे असुरदुराचार प्रवृत्तिनिरू पणनामा दशमोऽध्यायः ॥१०॥

अथ एकादशोऽध्यायः

सुव्रत उवाच ।

अस्ति कोसलदेशेषु पुरमिट्टारसंज्ञकम् । सरय्वा उत्तरे तीरे चातुर्वर्ण्यजनावृतम् ॥१॥ तत्र सावर्णिगोत्रोऽभूद्विप्रो यत्प्रवरास्त्रयः । भार्गवो वैतहव्यश्च सावेतस इति श्रुताः ॥२॥ वेदः सामाभिधः शाखा कौथुमी यस्य च श्रुता । नाम्ना लक्ष्मणशर्मेति विख्यातोऽभूत्स भूतले ॥३॥ वंशीधरोऽभूत्तत्पुत्रो वेदमानश्च तत्सुतः । पुत्रस्तस्याभवद्धीमान्कनीयानिति विश्रुतः ॥४॥ कदाचिन्न्य(द ?) वसत्कंचिन्मेहदावे पुरेऽथ सः । सुरनेतृनराधीशकुलपूज्यश्च पंडितः ॥५॥ तत्सुतो बालशर्माऽभूद्वेदशास्त्रविशारदः । धर्मप्रियो विशुद्धात्मा सत्यवादी जितेंद्रियः ॥६॥ ब्रह्मांशः शुद्धकुलजो वाज्ञिकश्च महामतिः । विद्याशांतिदयालज्जासौशील्यादिगुणान्वितः ॥७॥ तस्य भार्या भाग्यवती संज्ञाऽभूद्गुणमंडिता । तया सह ब्राह्मणोऽसौ धर्ममेव सदाऽऽचरत् ॥८॥ विधातुं स्वस्य पितरौ धर्मस्तावेव दंपती । निश्चयं चेतसा चक्रे शुद्धान्तःकरणौ नृप ॥९॥ आविर्भूय ततस्तस्मिन्धर्मः कालेन वाडवे । भाग्यवत्युदरे गर्भो भूत्वा मर्त्यवदावसत् ॥१०॥ दशमे मासि संप्राप्ते मानुष्यं नाटयन्वृषः । प्रादुरासीत्स्वतन्त्रोऽसौ सुखयिष्यन्सतो जनान् ॥११॥ सोत्कंठं विबुधेषु नंदनवनादानीय पुष्पाणि खे । ह्युत्प्रेक्षां निजजन्मनः सविनयं कुर्वत्सु बद्धांजलीन् । साकं तत्कृतपुष्पवर्षणजयध्वानैः स्तथात्म द्रुहामंतस्त्रासभरैः विनाशपिशुनैर्जज्ञे जगद्धारकः

their purpose. They instigated people to commit adultery, consume alcohol and meat to please Goddesses. They encouraged the consumption of meat at the oblation ceremony of dead ancestors. Many people were attracted by their loose morals. Many such irreligious people took over important shrines and wrote scriptures to suit their objectives, sometimes with coercion and sometimes with force. The true religion, chaste devotees and Devtas suffered at the hands of such irreligious kings and Gurus. The earth became unable to bear their burden upon her. The famines, floods, earthquakes and tornados became frequent. O king! Dharmadev, Murtidevi, Udhhavji and other sages took birth during such troubled times."

Thus ends the tenth chapter of the first canto of the Satsangi Jeevan

CHAPTER-11

Suvrat Muni continued, "O Pratapsinh! There is a village called Itar situated on the northern bank of the River Saryu. It is inhabitated by people of all four Varnas including many Brahmins of the Savarni clan. Kauthumi branch of Sam Veda was their specialised expertise. A religious and truthful scholar named Balsharma was one amongst them. His father, Kanhiram was once a chief Brahmin scholar of King Surneta of Mahedav. Balsharma's grandfather, Vedman and his ancestors Banshidhar and Laxmansharma had lived in Itar for five generations. Balsharma's wife, Bagyavati was very chaste and religious as well. Dharmadev chose such a pious couple as his parents and took birth in their household by his own wish. This was on Wednesday, the bright (Sud) Ekadashi of the month of Kartik in Samvat 1796. Devtas, eagerly awaiting his birth, showered flowers from the Heaven at the time of his birth. The cries of their joy, the sound of anklets of dancing Apsaras and the singing of celestial Gandharvas were heard in the whole universe. The water of lakes and rivers became calm, the wind

॥१२॥ विक्रमार्कशकस्याब्दे रसांकागेंदुभिर्मिते । प्रमोदाख्ये वत्सरे च दक्षिणायनगे रवौ ॥१३॥ शरदृतौ कार्तिकस्य शुक्लैकादशिकातिथौ । सौम्येऽहिर्बुध्न्यभे वज्रे कल्याणीकरणे तथा ॥१४॥ कुंभलग्ने च भौमादिचतुष्के केन्द्रसंस्थिते । प्रादुर्बभूव धर्मो वै भाग्यवत्यां जनाधिप ॥१५॥ साक्षाद्धर्मे क्षितौ जाते किरन्तः सुमनांसि खे । वाद्यान्यऽवादयन्देवा दुंदुभिप्रमुखानि हि ॥१६॥ देवैस्तैर्वाद्यमानानां हर्षेण महता भृशम् । वाद्यानां सुमहान्नादस्त्रिलोकीं व्याजशे तदा ॥१७॥ गीतप्रबंधैर्गन्धर्वाः सुस्वरं च जगुस्तदा । नृत्यमप्सरसश्चक्रुः संहतास्त्रिदशालये ॥१८॥ उत्सवोऽभून्महांस्तेषां त्रिदशानां महात्मनाम् । कुर्वतां पुष्पवर्षाणि धर्माविर्भाववेश्मनि ॥१९॥ भूमौ च मङ्गलान्यासन् पुरग्रामव्रजादिषु । वह्नयो याज्ञिकानां च निर्धूमा हि दिदीपिरे ॥२०॥ सद्यो बभूवुश्चेतांसि निर्मलानि सतां तदा । प्रफुल्लाम्भोरुहाण्यासन्निर्मलानि सरांसि च ॥२१॥ ववुः सुखकरा वाता निर्मलं चाऽभवन्नभः । सिद्धा जयध्वनिं चक्रुर्ऋषयश्चाशिषो ददुः ॥२२॥ ततः सम्भ्रान्तो वा सुतजननहर्षेण महता द्विजः स्नानं चक्रे सपदि स तु धर्मागमपटुः । द्विजान् संपूज्यादौ तदुदितविधं जातकमथो द्विजातिभ्यो दानं स्म दिशति यथाशक्ति विधिना ॥२३॥ सुकोमलाङ्गो मशकैश्च दंशैः स तुद्यमानोऽपि रुजं विषेहे । क्षान्तिं विलोक्येति हि तस्य सुज्ञाः प्राग्योगिनं तं विविदुः स्त्रियोऽपि ॥२४॥ तं नूतनाम्बुधरसुन्दरभासुरांगमा- जानुबाहुयुगलं रुचिरस्मितास्यम् । बालं नृनाट्यमुरुधा विदधानमीशं मत्वात्मजं च पितरावऽतिहर्षमाप्तौ ॥२५॥ तस्याभिधानं जनकः सुतस्य स द्वादशाहे विधिना चकार । एषोऽङ्गकान्त्या रुचिरो यतोऽतः ख्यातोऽस्तु नाम्ना भुवि देवशर्मा ॥२६॥ स श्रीमान्प्रतिदिनमाशुवर्धमानः, श्यामाङ्गो हिमरुचिकान्त आप्तदन्तः । यामूचे प्रथमगिरं कलां तु बाल्ये, ह्यासीद्वै सकलमनः प्रहर्षणी सा ॥२७॥ संस्कारान्प्राप्य सर्वान्स निगमविधिनाऽन्नाशनादीन् क्रमेण बद्ध्वा मौञ्जीं व्रतस्थो गलविचलदसूञ्जीवयन्स्तान्नरेन्द्र । वेदानध्यैत साङ्गान् गुरुकुलवसतिर्द्वादशाब्दांस्ततस्तं सन्तोष्याभीष्टदानैः क्रमगतमकरोत्तत्समावर्तनं च ॥२८॥ स्नातको देवशर्मा सभार्यामात्मसमां ततः । उद्वोढुमैछन्नृपते कुलीनां स्वस्य चोचिताम् ॥२९॥ देशे तत्र भवत्येका नदी नाम्ना मनोरमा । तस्यां तीर्थं मखौढाख्यं वर्ततेऽघचयापहम् ॥३०॥ पुरं तदुत्तरदिशिश्छुप्पैया इति विश्रुतम् । चातुर्वर्ण्यजनाकीर्णं याज्ञिकानामतिप्रियम् ॥३१॥ तडागेनातिमहता शोभितं निर्मलाम्भसा । परितो महतीभिश्च बह्वीभिर्द्रुमजातिभिः ॥३२॥ तत्राभूद्ब्राह्मणो विद्वान् कृष्णशर्मा जितेन्द्रियः । तस्य भार्याऽभवत्साध्वी भवानीत्यभिविश्रुता ॥३३॥ तावुभौ दंपती नित्यं वासुदेवे परात्परे । चक्रतुः परमां भक्तिं निश्छद्महृदयौ शुची ॥३४॥ तयोः पुत्र्यभवत्साक्षान्मूर्तिर्धर्मसधर्मिणी । शीललक्षणसंपन्ना नानासद्गुणमंडिता ॥३५॥ विक्रमार्कशकस्याऽब्दे(१७९८) गंजांङ्काश्वेन्दुभिर्मिते । ऊर्ज्जे शुक्ले पौर्णमास्यां सौम्ये भेऽनलदैवते ॥३६॥ पूर्णेन्दुनैन्द्रीवदने करकुङ्कुमलिम्पिते । प्रादुर्बभूव सहसा सा दीव्यद्दिव्यविग्रहा ॥३७॥ यदा मूर्तिर्भूमावजनि मुनिशापेन तु तदा श्रुतौ कीर्त्यादौ चोत्सुकतरमभूदन्तरमपि । नृणां श्रीकृष्णस्य प्रतिगृहमभूदुत्सवभरो भरो भूमेश्चैवाऽसुरनिकर आपोत्तरवयः ॥३८॥

इति शी सत्संगिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे धर्मभक्तिजन्मोत्सवनामैकादशोऽध्यायः ॥११॥

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became soothing and aromatic, and the sky became cloudless at the time of birth of Dharmadev. The pious people had the inklings and omens of some good event happening. Balsharma held a very joyous celebration on birth of his son. He underwent a ritual bath following the birth of his son as attested by the scriptures. He followed other rites regarding the birth of a son as directed by the learned Brahmins. As a baby, Dharmadev was slightly dark complexioned, his arms were long enough to reach his knees and was very calm. His parents felt very fortunate to beget such a son. Balsharma, after consulting Brahmins, named his son Devsharma on the twelfth day after his birth. As Devsharma grew up, his father Balsharma made him undergo appropriate Sanskars at the suitable time. After the Yagnopavit (sacred thread) ceremony, Devsharma went to Gurukul for formal education. After twelve years at Gurukul, Devsharma graduated with the expertise of the scriptures including the Vedas. Father Balsharma started looking for a suitable bride for his son, Devsharma."

"There is a holy shrine called Makhoda on the north bank of River Manorama. There is a village called Chhapaiya in the north and not very far from Makhoda. A pious and religious Brahmin couple, Krushnasharma and Bhavani, lived in Chhapaiya. Murtidevi took birth independently as a daughter of this devout couple. This was during late evening of Wednesday, the Purnima of Kartik month of Samvat 1798. While devotees of Lord Krishna had good omens of something good happening, the evils had the omens pointing to calamity."

Thus ends the eleventh chapter of the first canto of the Satsangi Jeevan

अथ द्वादशोऽध्यायः

सुव्रत उवाच ।

संस्कारान्विदधे तस्याः कृष्णशर्मा यथाविधि । बालेति नाम कन्यायाश्चकारातिमुदा नृप ॥१॥ तज्जन्मानंतरं तस्य विप्रस्य गृहमन्वहम् । विवृद्धधनधान्यादिसम्पदासीन्निरामयम् ॥२॥ नन्दयन्ती स्वपितरौ बाला शैशवलीलया । ववृधे चन्द्रलेखेव प्राक्पक्षे प्रतिवासरम् ॥३॥ देवहूतीसमैवासीत्सा रू पगुणलक्षणैः । कृष्णभक्त्यैकनिष्ठा वै बाल्यादासीच्च सत्यवाक् ॥४॥ सर्वदा कुर्वतीं भक्तिं मुदा कृष्णस्य वीक्ष्य ताम् । जनः सर्वोऽप्याजुहाव भक्तिनाम्नैव भूपते ॥५॥ आहूयदेवशर्माणं स्वगृहे विधिपूर्वकम् । कन्यां तां कृष्णशर्माऽदात्तस्मै सद्गुणशालिने ॥६॥ तत्रागतो बालशर्मा जन्यैः स्वैर्बन्धुभिः सह । पुत्रमुद्वाहयामास मानितः कृष्णशर्मणा ॥७॥ परस्परौचितौ दृष्ट्वा तावुभौदम्पती जनाः । प्रशशंसुर्मुहुः प्रेम्णा पार्वतीशङ्क राविव ॥८॥ जामातरं सुशीलं तं कृष्णशर्मा गुणान्वितम् । प्रेम्णा निवासयामास सम्प्रार्थ्य स्वस्य वेश्मनि ॥९॥ न्युवास तत्र तत्प्रीत्यै पण्डितः स द्विजोत्तमः । आज्ञयैव पितुः स्वस्यपत्न्या अनुमतेन च ॥१०॥ दिनानि कतिचित्तत्र स्थित्वायास्यन् निजंपुरम् । विप्रवर्यो बालशर्मा ह्यशिषत्स स्नुषां निजाम् ॥११॥

श्रीबालशर्मोवाच ।

श्रुणु कल्याणि ! भद्रं ते वचनं हितकृन्मम । सुशीला पापभीरुस्त्वं भव नित्यं पतिव्रता ॥१२॥ यावत्स्वलोमसङ्ख्याऽस्ति तावत्कोट्ययुतानि च । भर्त्रा स्वर्गसुखं भुङ्क्ते रममाणा प्रतिव्रता ॥१३॥ धन्यातज्जननी लोके धन्यस्तज्जनकः पुनः । धन्यस्तस्याः पतिश्चापियाऽस्तिनारी पतिव्रता ॥१४॥ पुण्यं यस्य भवेत्पुंसः शतजन्मसमर्जितम् । गृहे तस्य भवेन्नारी धर्मनिष्ठा पतिव्रता ॥१५॥ पितृवंश्या भातृवंश्याः पतिवंश्यास्त्रयस्त्रयः । पतिव्रतायाः पुण्येन स्वर्गसौख्यानि भुञ्जते ॥१६॥ बिभ्यत्पतिव्रतास्पर्शं कुरुते भानुमानपि । सोमो गन्धवहश्चापि स्वपावित्र्याय नान्यथा ॥१७॥ पृथिव्यां यानि तीर्थानि तानि सन्ति सतीपदे । तेजश्च सर्वदेवानां तनौ तस्यास्तपस्विनाम् ॥१८॥ साध्वीपादरजोभिर्भूः पूता सद्यो हि जायते । नमस्कृत्य च तां पापी पापेभ्योमुच्यते किल ॥१९॥ पतिव्रता त्वरुन्धत्या सावित्र्या चानसूयया । शाण्डिल्याऽहल्यया सत्या द्रौपद्या शतरू पया ॥२०॥ मेनया च सुनीत्या च संज्ञया स्वाहया तथा । तुल्यालोपामुद्रया स्यादतस्त्वं तादृशी भव ॥२१॥

CHAPTER-12

Suvrat Muni continued, "O king, Krushnasharma performed prescribed rituals relating to the birth of a daughter and named her Bala. She was very religious and devout from childhood. As she spent a majority of her time in the devotion of Lord Shree Krishna at a very young age, villagers started calling her Bhakti (devotion). With the arrival of Bhakti, the home of Krushnasharma and Bhavani became very prosperous. At an opportune time, the marriage of Devsharma and Bhakti was concluded. The couple (Dharmadev and Murti) were as mutually compatible and radiant as Shankar and Parvati. Krushnasharma requested Balsharma to permit Devsharma to remain in Chhapaiya. Devsharma obliged on the concurrence of his father and wife. As Balsharma decided to return to Itar after staying a few days with his son and daughter-in-law, he realised that the separation from his son is permanent. He offered this advice to his daughter-in-law."

Balsharma said, ‘Listen to me o daughter. Be always scared of committing any sins. Be always devoted to your husband. The wife totally devoted to her husband enjoys thousands of years of pleasures of the Heaven. Blessed are the father, mother and husband of a wife devoted to her husband. A man gets a wife devoted to her husband only after the accrued Punyas of thousands of lives. The chaste wife can redeem the previous three and the next three generations of her father, mother and husband. The sun, the moon and wind touch her body with reverence, only to wash away their own sins. All the shrines of the earth and all Devtas reside within such a pious wife. Even the earth feels proud at the touch of her feet. The sins of a sinner are washed away at the mere sight of such a devoted wife. The scriptures took note of Arundhati, Saavitri, Ansuya, Ahalya, Shandili, Draupadi, Sati, Satrupa, Mena, Suniti, Sangna, Svaha, Lopamudra of the bygone eras as truly devoted wives. Be a similarly famous chaste and devoted wife."

सुव्रत उवाच ।

अनुशास्यस्नुषामेवं बालशर्मा द्विजोत्तमः । नाम्ना प्रेमवतीत्याह दृष्ट्वा तत्प्रेम भर्तरि ॥२२॥ ततः स्ववंशद्युमणिं बाल्यादेव सुशिक्षितम् । पुत्रं सर्वगुणोपेतमुवाच वदतां वरः ॥२३॥

बालशर्मोवाच ।

पुत्र ! त्वं ननु सुज्ञोऽसि वेदशास्त्रार्थपारगः । तथापि शास्मि भद्रं ते वृद्धत्वात्पितृभावतः ॥२४॥ स्नानं सन्ध्यां जपं होमं स्वाध्यायं पितृतर्पणम् । देवार्चनं वैश्वदेवं चातिथ्यं नित्यमाचरेत् ॥२५॥ पत्नी तवैषा बालापि साध्वीति प्रतिभाति मे । यस्य स्त्री स्याद्गुणवती सुकरं धर्मपालनम् ॥२६॥ तस्मादस्याः प्रियं कार्यं त्वया गार्हस्थ्यमिच्छता । नावमान्या गुणवती भार्येयं धर्मवल्लभा ॥२७॥ आसन्नसम्बन्धवतीं विना क्वापि परस्त्रियम् । विधवां तु विशेषेण न स्पृशेस्त्वममङ्गलाम् ॥२८॥ जीवमुक्तो यथा देहः सद्यएवाशुचिर्भवेत् । स्वामिहीना तथा नारीसुस्नाताऽपिसदाऽशुचिः ॥२९॥ अज्ञानाद्विधवास्पर्शे कर्तव्यं स्नानमात्रकम् । ज्ञात्वा कृते तु तत्स्पर्शे दिनमेकमुपोषणम् ॥३०॥ विहायैकां निजां भार्यामेकान्तेत्वऽन्ययासह । मात्रास्वस्त्रा-दुहित्राऽपि नोपवेश्यं त्वया क्वचित् ॥३१॥ मद्यं मांसं पारदार्यं स्तैन्यं स्वपरहिंसनम् । जातिभ्रंशकरं कर्म सर्वथा दूरतस्त्यजेः ॥३२॥ स्त्रैणसंगात्पारदार्यं प्रवृत्ति र्जायते नृणाम् । न कार्यः कर्हिचित्संगः शिश्नोदरतृपांततः ॥३३॥ सतामेव सदा सङ्गः कार्यो नारायणात्मनाम् । धर्माधर्मौ विनिश्चित्य धर्मः सेव्यो मनीषिणा ॥३४॥ धर्म एव सहायी स्यात्परलोके न चापरः । अतः सर्वप्रकारेण धर्मनिष्ठः सदा भवेः ॥३५॥ एकादशीव्रतं यत्तु पक्षयोः शुक्लकृष्णयोः । प्रतिमासं भवति तद्युवाभ्यां कार्यमादरात् ॥३६॥ सर्वव्रतेभ्यो ह्यधिकं ज्ञेयमेकादशीव्रतम् । यत्कृत्वा स्त्री च पुरुषो भुक्तिं मुक्तिं च विन्दति ॥३७॥ विष्णोर्व्रतानि चान्यानि तथा तत्र महोत्सवाः । निजशक्त्यनुसारेण कर्तव्याः प्रतिवत्सरम् ॥३८॥ भाद्रशुक्लचतुर्थ्यां च श्रीगणेशस्य पूजनम् । शिवरात्रिव्रतं चापि कुर्याः श्रीकृष्णतुष्टये ॥३९॥ अस्माकं कुलदेवोऽस्ति हनूमान् रामभक्तराट् । इषकृष्णचर्तुदश्यां कर्तव्यं तस्य पूजनम् ॥४०॥ स्नानं तैलेनाङ्गरागः सिन्दूरेण च पूजनम् । करवीरार्ककुसुमैः कार्यं तस्योर्ध्वरेतसः ॥४१॥ नैवेद्यं माषवटकैर्लड्डुकैश्चणकैरपि । कर्तव्यं गुडधानाभिस्तस्य पुत्र ! स्वशक्तितः ॥४२॥ यथाशक्त्यर्चितो भक्त्या मारुतिःस्मृत एव हि । नाशयिश्यति ते कष्टं सर्वमत्र न संशयः ॥४३॥

सुव्रत उवाच ।

इत्थं सुशिक्षितौ तेन दम्पती बालशर्मणा । एवमेवाचरिष्याव इत्युक्त्वा तं प्रणेमतुः ॥४४॥ कृतप्रणामं तनयं वधूं च शुभाशिषा योजयति स्म तुष्टः । तद्धर्मनिष्ठादरदर्शनेन धर्मोपदेष्टा स तु धर्मनिष्ठाः ॥४५॥ ततःपुरं प्राप्य निजं सजन्यः

Suvrat Muni said, "After suitably advising his daughter-in-law, Balsharma proceeded to proffer advice to his son. Balsharma said, 'Though you are intelligent, learned and wise, I am elder to you in age. Therefore, listen to me o son! Always observe these nine cardinal principles of a householder (Grahastha): Snan (morning bath), Sandhya (worship of God), Japa (Chanting God's name), Homa (Yagna), Svadhyay (study of scriptures), PitriTarpan (oblation to deceased ancestors), Devaarchan (the homage to God and saints), Vaishvadev (feeding others) and Atithya (honouring guests). Always look after your wife and assist her in observance of her Dharma. Never ignore her presence and contribution. Never touch a woman who is not closely related to you, especially a widow. Just like a dead body, a widow is considered inauspicious. You must bath on an accidental touch and fast for a day upon a deliberate touch of a widow. Never stay with a woman (other than your wife) in seclusion, even if she happens to be your mother, sister or daughter. Always refrain from the consumption of meat and alcohol, adultery, stealing and violence. One commits many sins to satisfy the desires of their stomach (hunger) and phallus (lust), therefore, never associate with irreligious and promiscuous men. The pious person helps one distinguish between right and wrong, therefore, seek their company at all times. Both of you must observe the Vrat of Ekadashi reverently. This and other Vrats observed reverently pleases God immensely. Perform special worship of Ganapati on the bright (Sud) fourth day of Bhadarvo and Hanumaji on the dark (Vad) fourteenth day of Aso. Consider Hanumanji as a ruling deity of our clan. He should be offered Sindur and oil in worship and Ladoos in Naivedhya. He will protect you from all difficulties and remove all your sorrows. Remember him at the time of adversity."

सत्पुत्रलब्धात्मसमस्तकामः । कालेन हित्वा वपुराप राजन् परं पदं स्त्वं स हि बालशर्मा ॥४६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे भक्तिधर्मानुशासननाया द्वादशोऽध्यायः ॥ १२॥

अथ त्रयोदशोऽध्यायः

सुव्रत उवाच ।

गते पितरि विप्रेन्द्रस्तदुक्ताना चचार सः । गृहस्थधर्मान् विधिना श्वशुरावनुरञ्जयन् ॥१॥ मानयन्तीश्वरमिव प्रेमवत्यात्मनः पतिम् । विनयेनानुवृत्त्या च सिषेवे दम्भवर्ज्जिता ॥२॥ एकादशीव्रतं राजन् दम्पती नियमेन तौ । प्रतिक्षं निराहरौ चक्रतुः परमादरात् ॥३॥ श्रौतान्स्मार्ताश्च विधिना धर्मानाचरतोस्तयो । दिने दिनेऽधिका चासीद्विशुद्धिश्चेतसो नृप ॥४॥ सङ्कष्टेऽप्यात्मनो धर्मं देवस्तत्याज न क्वचित् । सङ्गं च धर्मिणाञ्चक्रे नेतरेषां स कर्हिचित् ॥५॥ धर्मनिष्ठां परां तस्य पश्यन्तः सकला जनाः । धर्मेत्येवाहवयंस्तेन धर्मनाम्ना स विश्रुतः ॥६॥ तस्य श्रद्धादयः पत्न्यो द्वादशाथ सहात्मजाः । प्राकृतादृश्य दिव्याङ्गास्तमसेवन्त सर्वदा ॥७॥ राजंस्त्रिषवणस्नानं त्रिः संध्यावंदनं तथा । सायं प्रातर्होमकर्म जपं स्वाध्यायकर्म च ॥८॥ पितृणां तर्पणं विष्णोः पूजनं वैश्वदेविकम् । आतिथ्यं चान्वहं चक्रे स धर्मो नियमेन वै ॥९॥ स्वधर्मज्ञानवैराग्यभक्तिदार्ढ्याय चाकरोत् । वेदशास्त्रपुराणेतिहासानां परिशीलनम् ॥१०॥ स्वस्वधर्मं पालयन्तौ दम्पती तौ विशांपते । प्रेम्णा भजन्तौ श्रीविष्णुं तद्व्रतानि च चक्रतुः ॥११॥ स्वधर्मे विष्णुभक्तौ च तयोरत्याग्रहःकिल । इत्थमासीत्तथर्षीणां जातानां भुवि सर्वशः ॥१२॥ कालेन तनयो जज्ञे ताभ्यामेकः स धर्मधीः । रामप्रतापसंज्ञोऽभूत्सङ्कर्षणसमो गुणैः ॥१३॥ असुरा भुवि ये जाताः पूर्वं तेऽथ सहस्रशः । धार्मिकान् भगवद्भक्तान् रुरुजुर्बहुधा जनान् ॥१४॥ तानृषींस्तु विशेषेणजानन्ते निजवैरिणः । प्रार्दयन्तस्ते हि धर्मं तेभ्योप्यधिकमुन्मदाः ॥१५॥ अतिशत्रुं तमेवैकं निश्चित्य हि योषितम् । यथा यथा स दुःखी स्यात्कुर्वन्ति स्म तथा तथा ॥१६॥ गुणेष्वारोपयन्तस्ते दोषांस्तस्याखिलेष्वपि । निनिन्दुश्च तिरश्चक्रुरभिशापान्मुहुर्ददुः ॥१७॥ गृहे स्थातुमुदासीनो दुर्जनोपद्रुतस्ततः । अयोध्यामेत्य न्यवसद्धर्मो भार्यासुतान्वितः ॥१८॥ सरय्वामन्वहं स्नात्वा नित्यनैमित्तिकीः क्रियाः । कुर्वंस्तत्रापि तै राजन्मुहुः स उपदुद्रुवे ॥१९॥ पतिव्रतो सुशीलां च सर्वदोषविवर्जिताम् । अपि प्रेमवतीं दुष्टाः प्रार्दयंस्ते मुहुर्नृप ॥२०॥ यथापुरा धर्मराजः सबन्धुः शात्रवं महत् । प्राप कृच्छ्रं तथा धर्मो भक्तिश्च द्रौपदी यथा ॥२१॥ ततो दुःखप्रतीकारं चिकीर्षन्स यथामति । काशीं

Suvrat Muni said, "The couple (Devsharma and Bhakti) listened to this advice intently and vowed to follow it at all times. They bowed to Balsharma with folded hands. Balsharma, pleased with their humility, blessed them and returned to Itar. After some time, he returned to the supreme abode at the time of his death."

Thus ends the twelfth chapter of the first canto of the Satsangi Jeevan

CHAPTER-13

Suvrat Muni continued, "After the departure of his parents, Devsharma treated his in-laws as his own parents and observed his ethical duties of a householder with utmost sincerity. Premvati always behaved as her husband would approve of. The couple reverently observed a fast on every Ekadashi. O king, they became even more devotional as time passed. Devsharma sought the company of pious persons to enhance his devotion in God. Seeing his staunch religious behaviour, people started calling him Dharma (religion). As indeed he was Dharma himself, he was always attended by his sons and twelve wives in divine forms. He staunchly observed the nine cardinal principles of the householder devotee, Snan, Sandhya and Japa thrice a day, Homa in morning and evening, regular Svadhyay, PitriTarpan and worship of Bhagwan Vishnu and Vaishvadev and Atithya Satkaar at opportune times as advised by his late father. He regularly studied scriptures to enhance and strengthen his devotion towards God and they spent all their free time in the devotion of God. Encouraged by their example, many neighbouring people started to live their life religiously as well. After the passage of some time, they had a son, the manifestation of Sankarshan, whom they named as Rampratap."

"The demons who have taken birth on earth started harassing the religious and devout. Considering him as their main enemy, they continuously harassed Dharmadev and they tried to tarnish his character by making false allegations. They insulted and persecuted him repeatedly. Dharmadev migrated to Ayodhya with his family to escape

शिवपुरीमेत्य मासः कतिचनावसत् ॥२२॥ तत्रापि भूपते धर्मस्तत्रत्यैः सोऽपरैरपि । उपद्रुतोऽसुरैर्दुष्टैस्तस्यातिद्वेषणैर्भृशम् ॥२३॥ अनिष्टलब्धिसंत्रस्तस्ततः सस्त्रीसुत्ता वृषः । अविज्ञातोऽसुरैर्धीरः प्रयागक्षेत्रमाययौ ॥२४॥ विधाय तत्रत्यविधिं नियमान् पालयन्स च । उवास कतिवित्तत्र दिनानि व्रतकर्शितः ॥२५॥ अपश्यद्वैष्णवाचार्यं तत्रायातं तपोनिधिम् । रामानन्दमुनिं राजंस्तीर्थयात्राविधित्सया ॥२६॥ स्वशिष्यबोधनपटुं शिष्यैः कतिपयैर्वृतम् । बोधयन्तं मुमुक्षूंश्च वर्णिवेषं दयाकरम् ॥२७॥ ऊर्ध्वपुण्ड्रंललाटे च बिभ्रतं कैसरं शुभम् । काश्मीरचन्द्रकोपेतं कण्ठे च तुलसीस्रजौ ॥२८॥ शब्दब्रह्मपरब्रह्मनिष्णातं साधुलक्षणम् । ज्ञात्वा तं सिद्धयोगीन्द्रं सिषेवे परमादरात् ॥२९॥ निषेवमाणः स तमात्मनिष्ठं भक्तंवरिष्ठं च जनार्दनस्य । विचक्षणं लौकिकवैदिकेषु कार्येषु बुद्धयोद्धवतुल्यमूहे ॥३०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे असुरोपद्रुतधर्मस्य श्रीरामानन्दस्वामिदर्शनामा त्रयोदशोऽध्यायः ॥१३॥

अथ चतुर्दशोऽध्यायः

राजोवाच ।

रामानन्दमुनिः कोऽसौ कस्य शिष्यश्च सुव्रत । क्व वासस्तस्य चैतन्मे वक्तुमर्हसि तत्वतः ॥१॥

सुव्रत उवाच ।

शृणु ते भूप वक्ष्यामि जात्यादि तस्य सद्गुरोः । भुव्युद्धवावतारस्य बद्धसद्धर्मवर्त्मनः ॥२॥ अयोध्यानगरे राजन् द्विजः काश्यपगोत्रजः । आश्वलायनशाखीयऋग्वेदी चाभवन्नृप ॥३॥ अजयारव्यः पुण्यमतिः पूर्वमाराधितेश्वरः । विद्याविनयसंपन्नः सत्यवादी जितेन्द्रियः ॥४॥ सुमतौ तस्य भार्यायां शप्तौ दुर्वाससोद्धवः । श्रीकृष्णभक्तिकुमुदशशाङ्कः प्रादुरास सः ॥५॥ विक्रमार्कशकस्याब्दे बाणाङ्कनगभूमिते (१७९५) । अष्टम्यां श्रावणेमासि कृष्णायां सोऽजनि वगे ॥६॥ गौराङ्गः स्मितसुन्दरास्यरुचिरः प्रौढाकृतिर्दीर्घदोः र्दण्डः कोमलपादपल्लवयुगो गम्भीरनाभिःस च । शोणापाङ्गरुचिर्विशालहृदयश्चारक्तबिम्बाधरो । वक्रश्यामशिरोरुहः सुनयनो विस्तीर्णगोधिर्बभौ ॥७॥ अथाजयो द्विजश्रेष्ठः पुत्रजन्ममहोत्सवः । स्नात्वा विप्रान् समाहूय जातकर्म समाचरत् ॥८॥ रमणाद्राम इत्याख्यां द्वादशेऽह्नि च तस्य सः । चकार

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from such evil persons however the demons did not spare him in Ayodhya either. They would even harass him while doing his routine chores on the banks of River Saryu. They did not spare his wife either. He suffered great pains and indignity just as he has suffered with his brothers in the bygone era (of Mahabharat). Bhaktidevi suffered similar indignities as suffered by Draupadi. Dharmadev migrated to Kashi to alleviate his problems but evil persons did not stop hounding him there either. They travelled to Prayag where they met Ramanand swami who had travelled there on a pilgrimage. Surrounded by his disciples, celibate Ramanand swami was an expert at giving sermons. Forehead adorned with an Urdhvapundra Tilak and Chandlo, wearing a Tulsi Kanthi around his neck, wearing white robes, Ramanand swami had all the traits of a holy saint. Knowing him as great Sage Udhhavji, Dharmadev approached Ramanand swami. Ramanand swami also saw the traits of a very religious person in Dharmadev. The attraction and affection was mutual.

Thus ends the thirteenth chapter of the first canto of the Satsangi Jeevan

CHAPTER-14

King Pratapsinh asked, "Who was Ramanand swami? Whose disciple was he? Where did he come from? How did he become a great Guru? O Suvrat Muni! Tell me all these in detail please."

Suvrat Muni replied, "O king! Let me tell you in great detail the life of Ramanand swami, the manifestation of Udhhavji. There lived a scholar, intelligent, devout and pious Brahmin from the Kashyap clan named Ajay Sharma in Ayodhya. As a result of the curse from Sage Durvasha, Udhhavji chose Ajay and his wife Sumati as parents. He was born on Shravan Vad Ashtami of Vikram Samvat 1975. His father performed birth related rites and gave generous donations to Brahmins on the auspicious occasion of the birth of a son and named him Ram on the twelfth day. Ram underwent all

संप्रहृष्टात्मा स्वस्तिवाचनपूर्वकम् ॥९॥ ववृधे सोऽल्पकालेन पितृभ्यामुपलालितः । जनयन्नयनानन्दं बालचन्द्र इवोदितः ॥१०॥ कृतोपनयनश्चासावष्टमेऽब्दे यथाविधि । पालयामास धर्मात्मा ब्रह्मचर्यव्रतं दृढम् ॥११॥ गृहाश्रममनिच्छन्वै नैष्ठिकव्रतवल्लभः । सङ्गं निर्वृत्तधर्माणां चकार प्रायशः सताम् ॥१२॥ निजपित्रा वाच्यमानं श्रीमद्भागवतं नृप । शुश्रावानुदिनं प्रीत्या स पौगण्डवया अपि ॥१३॥ विष्णुभक्तिस्ततस्तस्य मानसे समजायत । प्रतिमापूजनं तस्य नियमेन चकार सः ॥१४॥ विष्णुं दिदृक्षुः प्रत्यक्षमनासक्तो गृहादिषु । निर्जगाम गृहात्तूर्णं वेदाध्ययनकैतवात् ॥१५॥ तीर्थयात्रां चरन्नानादेशेषु विगतस्पृहः । श्रीहरिं हृदये ध्यायन् प्राप रैवतकं गिरिम् ॥१६॥ गोपनाथालयस्थातुर्गोपालानन्दयोगिनः । शिष्यमात्मानंदसंज्ञं मुनिं तत्र समैक्षत ॥१७॥ अष्टाङ्गयोगकलनानैपुण्ये योगिसम्मतम् । आत्मनिष्ठं च सम्प्राप्तमेकत्वं ब्रह्मणात्मनः ॥१८॥ चिरकालं स्वदेहस्य रक्षणे सद्य एव वा । त्यागे स्वातन्त्र्यमापन्नं प्रसादादेव सद्गुरोः ॥१९॥ कृपया स्वोपदेशेन योगसिद्धिमुपागतैः । वृतं शिष्यैः स बहुभिः प्रणनाम तमादरात् ॥२०॥ सादरं मानितस्तेन प्रतापप्रथितेन सः । तत्रावसन्मासमेकं वर्णिधर्मदृढस्थितिः ॥२१॥ समाधौ विष्णुवीक्षाऽस्य भवेदित्यवधार्य तम् । सम्पार्थपद्रामशर्मा प्रणम्य प्राञ्जलिर्नृप ॥२२॥ स्वामिन् साक्षाद्धरिमहं दिदृक्षामि ततो भवान् । तत्सिद्धिकृत्साधनं मे कृपया वक्तुमर्हति ॥२३॥ इत्युक्तः स मुनीन्द्रस्तं प्राह योगं सुसाधय । तेन सेत्स्यत्यभीष्टं तं इत्युक्तः सोऽहृषन्नृप ॥२४॥ ततः स सिद्धयोगं तं ज्ञात्वा योगोपलब्धये । शिष्यतां तस्य सम्प्राप मानयन्विनयेन तम् ॥२५॥ नाम रामानन्द इति तस्य स प्रीतमानसः ।मुनिश्चकाराऽथ योगमष्टाङ्गं तमशिक्षयत् ॥२६॥ सिद्धयोगो भवत्सोऽपि कालेनाल्पेन वर्णिराट् । ब्रह्मणैक्यं च सम्प्राप गुरुवत्स्वात्मनो नृप ॥२७॥ समाधौ ब्रह्मतेजो वै व्याप्नुवत्ककुभो दश । सोऽपश्यत्सर्वदा वर्णी तत्र नाराणं न तु ॥२८॥ असन्तुष्टो व्याकुलश्च तदाऽसौ गुरुमाह तम् । समाधिसिद्धिं प्राप्तोऽहं स्वामिन्करुणया तव ॥२९॥ ब्रह्मतेजो निराकारं तत्र पश्यामि केवलम् । साकारं ब्रह्म कृष्णं तु नैव पश्याम्यभीप्सितम् ॥३०॥ अत्युद्विग्नमना अस्मि श्रीकृष्णेक्षां विना गुरो । अपूर्णकाममात्मानं मन्येऽहं च स्वकं किल ॥३१॥ तदा गरुः प्राह कृष्णस्तेजो दृष्टं निराकृति । एष एवास्ति यद्वर्णिन्नाकारस्त्वस्ति मायिकः ॥३२॥ साकारस्य विनाशोऽस्ति निराकारस्य नास्ति सः । इत्युक्त उद्धवस्तेन सद्योऽमूर्च्छन्नराधिप ॥३३॥ प्रापोच्छ्वासं

Sanskars according to the scriptures as he grew up including Yagnopavit at the age of eight. By the age of ten, Ram started listening and learning the Shreemad Bhagwat from his father. He associated with elders and scholars from a very young age. With a strong desire to see Lord Krishna in person, young Ram Sharma worshipped His idol fervently. He left home on the pretext of learning the Vedas to find a Guru who could help him meet Lord Krishna in person. After spending years in the search of the right Guru, Ram Sharma met Atmanand swami in a temple of Gopnath Mahadev in one of the caves of Girnar."

"Atmanand swami was one of disciples of Gopalalnand swami. He had mastered the art of Yoga by which he had attained the longevity and ability to choose the time of his death independently. His detachment from the materialistic was so perfect that his soul has attained the status of Brahm - liberated soul. He could undergo Samadhi independently. Atmanand swami himself had many disciples. Ramsharma bowed at his feet and with his permission stayed there for one month. Thinking that Atmanand Swami can see God in person whilst in Samadhi, Ramsharma requested him to help him see God in person. Atmanand advised him to practice and master Yoga. Ramsharma became a disciple of Atmanand swami and started learning Yoga under his tutelage. Atmanand Swami took Ramsharma under his wings and named him Ramanand swami. Under the expert guidance of his Guru, Ramanand swami mastered Yoga in a short time and became able to undergo Samadhi independently. His soul attained the status of Brahm as well. Ramanand swami could see a brilliant radiance while in Samadhi, but not Lord Narayan Himself. Not being satisfied with the achievement so far, he requested his Guru, 'I have accomplished Yoga by your grace and am able to see a radiant halo in Samadhi. O Swami! I want to see God in His glorious human form in Samadhi with whom I can communicate. My desire to see Lord Narayan in person has not been fulfilled. I am disturbed. Have mercy on me and fulfil my lone desire.' Guru Atmanand replied, ' O fool! Don't you know that anything with the shape and form is perishable? Only the shapeless is eternal.' Ramanand swami fainted upon hearing such harsh words. He decided to forsake a Guru who espoused

मुहूर्तान्ते रुरोदस ततो भृशम् । हर्याकारं नषेधन्तं हित्वा प्राङनिर्ययौ ॥३४॥ गुरुणा वार्यमाणोऽपि नास्थादिच्छुःस तत्र सन् । साकार ब्रह्मसिद्धान्तस्थापकं मार्गितुं गुरुम् ॥३५॥ रामानुजपदे स स्यादित्यवधार्य सः मुनिः । हरेरतिप्रियं क्षेत्रं श्रीरङ्गारव्यं ययौ नृप ॥३६॥ तत्र श्रीरङ्गदेवस्य मन्दिरान्तिक एव सः । स्वावासमकरोद्वर्णी भगवन्तं स्मरन् हृदि ॥३७॥ कावेर्यां प्रत्यहं स्नात्वा नित्यकर्म विधाय च । चकार नियमेन श्रीरङ्गनाथस्य दर्शनम् ॥३८॥ प्रत्यक्षभगवद्वीक्षासाधनस्य च देशिकम् । गवेषमाणौ व्यदधाद्वैष्णवानां समागमम् ॥३९॥ साकारतास्थापकानि परस्य ब्रह्मणो हरेः । सच्छास्त्राणि श्रोतुमनाः स आसीच्च नराधिप ॥४०॥ अथ रामानुजाचार्यचरित्रेणोपबृंहितम् । प्रपन्नामृतनामानं ग्रन्थं तत्राश्रृणोन्नृप ॥४१॥ ततः श्रीवैष्णवाचार्यं श्रीरामानुजमेव सः । इयेष देशिकं कर्तुं सिद्धदेहस्थितं सदा ॥४२॥ ग्रन्थांश्च तत्कृतान् प्रीत्या साकारब्रह्मनिश्चयान् । शुभावानुदिनं स्वस्य श्रीभाष्यादीन् स्ववल्लभान् ॥४३॥ श्रीमद्रामानुजस्यासौ नाम्नाष्टोत्तरं शतम् । पपाठानुदिनं भक्त्या दध्यौ तं च यथाश्रुतम् ॥४४॥ इत्थं विदधतस्तस्य मासत्रयमगान्नृप । पञ्चम्यां मधुमासेऽथ तस्य स्वप्नमभूत्प्रगे ॥४५॥ साक्षाद्रामानुजाचार्यं तत्रापश्यत्त्रिदण्डिनम् । कान्त्या सूर्यप्रतीकाशं दिव्यदेहं सुलोचनम् ॥४६॥ पुण्ड्राणि द्वादशोर्ध्वानि बिभ्रतं सस्मिताननम् । प्राणमत्तमवेत्याशु श्रीमन्नार्थं स लक्षणैः ॥४७॥ स उवाच यतीन्द्रस्तं बद्धाञ्जलिवस्थितम् । वरं वरय मर्णिन् रामानुजमवेहि माम् ॥४८॥ इत्युक्तः सोऽतिहृष्टात्मा तमुवाच यतीश्वर । मनोरथोऽद्य मे पूर्णस्तदृष्ट्या बहुकालजः ॥४९॥ श्रीमन्नारायणस्याहं साक्षादिच्छामि दर्शनम् । तन्मे येन भवेच्छ्रीघ्रं तमुपायं वद प्रभो ॥५०॥ ततः प्रसन्नः प्रददौ तस्मै दीक्षां स वैष्णवीम् । मनू द्वौ च प्रपन्नाय ततश्चोदमुवाच ह ॥५१॥ श्रीमन्नारायणं भक्त्या भजेस्त्वं वर्णिसत्तमः । ग्रन्थांश्च मत्कृतान्नित्यमभ्यसेस्तन्द्रिवर्जितः ॥५२॥ स्वधर्मं विष्णुभक्तिञ्च श्रीवैष्णसमागमम् । प्रत्याहारं चेन्द्रियाणां न त्यजेस्त्वं चतुष्टयम् ॥५३॥ इत्थं हि वर्तमानस्य कालेनाल्पेन तेऽनघ । श्रीमन्नारायणस्येक्षा साक्षादेव भविष्यति ॥५४॥ दीक्षां त्वं वैष्णवीं दद्याः प्रपन्नेभ्यो ममाज्ञया । सिद्धिस्तवेव तेषां च भविष्यति न संशयः ॥५५॥ विक्षेपो भगवद्भक्तौ पुण्यक्षेत्रेषु यत्र ते । न स्यात्त्वं तत्र निवसेरित्युक्त्वा स तिरोदधे ॥५६॥ प्रबुद्धः स वपुर्नैजमपश्यच्चक्रलाञ्छितम् । शोभमानं चोर्ध्वपुण्ड्रैर्दृष्टः सत्यमवैच्च तत् ॥५७॥ स्वधर्मस्थो भजन् भक्त्या सोऽल्पकालेन भूपते । ददर्श ब्रह्मतेजःस्थं लक्ष्मीनारयणं हृदि ॥५८॥ पूर्णकामस्ततो भूमौ तीर्थानि विचचार सः । तत्र तत्र

Bhagwan as Nirakar (without shape). Atmanand swami tried to stop Ramanand leaving with sweet talk, but he had made up his mind to keep looking for a Guru who could help him see Bhagwan in the glorious human form. He started his journey in search of a suitable guru as before. Thinking that such a guru may be at the hermitage of Ramanujacharya, he arrived in Shreerangpur."

Suvrat Muni said, "Ramanand Swami would reverently and regularly do the Darshan of Lord Rangnath following a daily routine including a holy bath in River Kaveri. O king, with the sole desire to see God in His full glorious human form, Ramanand Swami started reading scriptures espousing God's human form and looking for a suitable Guru who could help him achieve his goal. He read many such scriptures written by Ramanujacharya including the Shree Bhashya and the Ramanuj Stotra. He accepted Ramanujacharya as his Guru in his mind in the absence of any other suitable guru and started meditating upon Ramanujacharya. After three months, in the early morning of the bright (Sud) fifth day of month of Chaitra, Ramanand swami had a dream. He saw radiant Ramanujacharya, adorned with twelve Urdhvapundra Tilaks and holding a wooden staff to denote his celibate status. Ramanand Swami immediately fell on the ground and did Sastang Pranam. Ramanujacharya blessed swami and asked for a boon."

"With his head bowed and hands folded together, Ramanand swami said, 'My long standing desire has been fulfilled with your Darshan. I want to see Lord Narayan in person. Please show me the way to fulfil my cherished desire.' Pleased with swami, Ramanujacharya gave Vaishnavi Diksha and two sacred hymns and said, 'Arise o Varni! Study the scriptures written by me and worship Lord Narayan with utmost reverence and love. Always observe your Dharma (ethical duties), perform worship of God, associate with pious persons and keep your senses under your control. You will be blessed with God's Darshan shortly with the help of these four. I empower you to give Vaishnavi Diksha to any devotee coming to you and such a devotee will be blessed

प्रपन्नेभ्यो दीक्षां प्रायाच्च वैष्णवीम् ॥५९॥ दीक्षितास्तेन ये येऽत्र जनास्ते ते तु भूमिप । स्वधर्मस्थाश्च निर्दम्भा दृढभक्तियुजोऽभवन् ॥६०॥ साक्षाद्भगवतो दीक्षां प्रापद्यन्ताचिरेण च । ततस्ते तत्र तत्रस्य माहात्म्यं बहुधोचिरे ॥६१॥ तुष्टस्य साक्षाद्यतिभूमिपस्य सोऽनुग्रहेणाथ हरेः प्रसादात् । आसीच्च निर्दम्भसधर्मभक्त्या भृशन् हि राजन् प्रथितः पृथिव्याम् ॥६२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे श्रीरामानन्दस्वामिजन्मादिचरित्र निरू पणनामा चतुर्दशोऽध्यायः ॥१४॥

अथ पंचदशोऽध्यायः

सुव्रत उवाच ।

प्रतिष्ठां महतां तस्य वीक्ष्यान्ये वैष्णवा जनाः । न सेहिरे मत्सरिणो दाम्भिका विषयैषिणः ॥१॥ यथा यथाऽपमानः स्याल्लोके तस्य तथा तथा । रामानंदमुनेर्भूप विदधुश्च व्यधापयन् ॥२॥ प्रतापातिशयं तस्य तथाप्यक्षीणमेव ते । दृष्ट्वा चक्रुः शास्त्रवादांस्तत्र प्रापुः पराजयम् ॥३॥ ततोऽतिक्रोधमापन्नास्ताडनं भर्त्सनादि च । चक्रुस्ते स तु तत्सेहे बुद्ध्याऽऽवन्त्यकदर्यवत् ॥४॥ केचिन्नग्नाश्च जटिला अयश्चिपिटपाणयः । तस्योर्ध्वपुण्ड्राण्यामृज्याऽत्रोट्यंस्तुलसी स्रजम् ॥५॥ बभञ्जुर्वासुदेवस्य सिंहासनमपि क्रुधा । अहरन्प्रतिमा केचिन्नित्यार्च्यां तस्य चोद्धताः ॥६॥ इत्थं स दुर्जनकृतमुपद्रवमकारणम् । प्रारब्ध-प्राप्तं मन्वानोलक्ष्यलिङ्गोऽचरद्भुवि ॥७॥ त्यक्त्वा रामानुजाचार्यवर्त्म सोपद्रवं बहिः । भजन्नारायणंचिते वृंदावनमुपाययौ ॥८॥ प्रत्यहं यमुनायां स स्नात्वा कृत्वा च नैत्यकम् । मंदिरेषु समग्रेषु चक्रे श्रीकृष्णदर्शनम् ॥९॥ अपराह्णे च शुश्राव श्रीमद्भागवतं नृप । वाच्यमानं तत्र तत्र पुराणं वैष्णवैर्द्विजैः ॥१०॥ एवंकृतवतस्तस्याऽलक्ष्यलिङ्गस्य सन्मतेः । श्रीकृष्णेभक्तिरभवदूर्ध्वौ तं ह्यनुवासरम् ॥११॥ तस्मै प्रसन्नो भगवान्समाधौ स्वस्यदर्शनम् । ददौ शसेश्वरीकान्तो वृंदावनविहारकृत् ॥१२॥ एकाग्रेणैव मनसा तस्मै स्वं जपते नृप ! । आदौ संदर्शयामासब्रह्मंज्योतिरनंतकम् ।१३॥ श्रीराधासहितं तत्र श्वस्यात्मानं मनोहरम् । मुरलीं वादयन्तं च द्विभुजं श्यामसुन्दरम् ॥१४॥ नटवर्यसमाकल्पं नानाभूषणभूषितम् । किरीटिनं वैजयन्तीं बिभुतं मालिकां गले ॥१५॥ ततः स परमानन्दं प्रापात्मानं च भूपते । पूर्वतः संप्रतिस्वीयं पूर्णं काममन्यत ॥१६॥ एवं यदा यदाऽध्यायत्तं ददर्श तदा तदा । अर्चायां स्फुरितं तं हि पूजाकालेप्यवैक्षत ॥१७॥ पूजोपहारान्प्रत्यक्षं स ददावनुवासरम् । प्रीत्या भगवते तस्मै परामापाथनिर्वृतिम् ॥१८॥

with God's Darshan.' Ramanujacharya vanished after blessing Ramanand swami. Upon finding the Urdhvapundra Tilaks and imprints of conch, mace, discuss etc. on his body when he woke from the dream, Ramanand swami realised that it was a reality and not a mere dream. Following the advice of his guru Ramanujacharya, Ramanand swami was able to attain the Darshan of Lord Narayan in his heart. He started the pilgrimage of various shrines and would give Vaishnavi Diksha to any devotee approaching him with a chaste heart and dedication. The persons given Diksha by Ramanand swami were able to see God in person in a short period of time. As a result, his fame spread widely quickly."

Thus ends the fourteenth chapter of the first canto of the Satsangi Jeevan

CHAPTER-15

Suvrat Muni continued, "The evil and jealous persons were annoyed with Swami's fame. They started a smearing campaign against him and started physically assaulting him when they failed to defeat him in the debates. Some of them even went as far as erasing his Urdhvapundra Tilak and snatching his Kanthi and Mala. Some even broke his Sinhasan and snatched his worshipped Murti. Ramanand Swami suffered all these indignities without loosing his composure. To avoid detection and attract any attention towards him, he forsook all outwardly signs like his Urdhvapundra Tilak etc. and left Shreerangpur for Vrandavan. He would visit all the temples of Vrandavan for the Darshan of Lord Krishna and listen to the discourses of His Katha. He would spend most of his time in meditation of Lord Krishna and his devotion multiplied by many folds. Once he saw a brilliantly radiant halo in his heart while in Samadhi. He saw Lord Krishna playing His flute, accompanied by Radhikaji and Laxmiji. Lord Krishna was adorned by many ornaments including the fish shaped earrings, a crown with a peacock feather on His head and non wilting flower garland on His neck. Swami was very pleased with Lord Krishna's Darshan just as he was leased with Lord Narayan's Darshan. Ramanand Swami was able to see Bhagwan daily in his morning worship.

साक्षात्कृष्णोक्षणानन्दो निराधिश्च स वर्णिराट् । तदिच्छया स्वमशासीत्तदेकांतिकमुद्धवम् ॥१९॥ दुर्जनोपद्रवं तं च दुर्वासः शापसम्भवम् । विवेदाऽथ मुदा भेजे श्रीकृष्णं स्वेष्टदेवताम् ॥२०॥ ततो हिताय जीवानां कृष्णेन स्थापनं भुवि । कृतं स्वस्येति संस्मृत्य तदेव स समाचरत् ॥२१॥ सच्छास्त्रभगवद्वाक्यसारमादाय तत्वतः । नवीनं सम्प्रदायं स्वं बबन्ध नृप निर्भयम् ॥२२॥ स्ववर्णाश्रमधर्मेण युक्ता श्रीराधिकापतेः । भक्तिः कार्या दृढेत्येतल्लक्षणं ह्युद्धवाध्वनः ॥२३॥ जीवेशमायारू पाणां निर्णयं प्रायशः स तु । रामानुजाचार्यकृतग्रन्थ्योक्तं प्रत्यपादयत् ॥२४॥ मुमुक्षूञ्छरणापन्नांस्तदेवोपदिशन्स्वयम् । प्राक् स्वानुभूते तत्स्थाने प्रीत्येकं मासमावसत् ॥२५॥ नरनारायणंचर्षीन्भुविपि नृत्वमुपागतान् । इष्टुमैछत्ततो राजंस्तीर्थयात्रामिषेण सः ॥२६॥ सतैर्थिकोचर्णिवरो मुमुक्षून् श्रीकृष्णभक्तिं गमयन्स धर्माम् । प्राप्तः प्रयागंनृपतीर्थ-राजं वेदांगवेदांत पुराण वेता ॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे उद्धवसंप्रदायप्रवृत्तिनिरू पणनामा पञ्चदशोऽध्यायः ॥१५॥

अथ षोडशोऽध्यायः

सुव्रत उवाच ।

रामानंदमुनेः पृष्टमुक्तं जात्यादि तन्मया । अस्थाद्भजंस्तमेवासौ धर्मस्तत्रान्वहं च ते ॥१॥ पादसंवाहनं कुर्वंस्तस्याऽसावेकदा निशि । स्वप्ने ददर्श श्रीकृष्णं तेजोमण्डलमध्यगम् ॥२॥ तद्दृष्ट्वा परमाश्चर्यं प्रसादं तस्य तम्मुनेः । अवेत्ततस्तमेवैकं सद्गुरुं निश्चिकाय सः ॥३॥ सर्वभावेन शरणं तमेव प्रतिपद्य सः । तस्माद्भागवतीं दीक्षां सभार्य स्म जिघृक्षति ॥४॥ अष्टाक्षरौ कृष्णमंत्रौ तस्मै सोऽपि मुमुक्षवे । उपादिशन्मुनिर्दत्वा तुलसीकाष्ठजे स्रजौ ॥५॥ श्रीकृष्णेति त्वमादिश्च गतिर्मद्वयमन्ततः । मनुराद्य इति प्रोक्तो वैष्णवत्वविधायकः ॥६॥ ब्रह्माहमादि च पदं दान्तं कृष्णेति तत्परम् । सोऽस्मीयुक्तो द्वितीयोऽपि मनुरिष्टफलप्रदः ॥७॥ आद्यः शरणमंत्रोऽत्र सामान्य इति कीर्तितः । द्वितीयस्तु महामंत्रो विशेष इति विद्धि भोः ॥८॥ ततस्तस्मै स सद्धर्मान् पालनीयान्मुमुक्षुभिः । उपादिदेश यैर्युक्तः पूज्योऽत्र स्यात् परत्र च ॥९॥ संप्रदायेऽस्मदीयेऽस्मिन्संस्थिता ये तु पूरुषाः । भवेयुश्च स्त्रियस्तेषां नियमाञ्च्छृणु वच्मि ते ॥१०॥ देवतापितृयागार्थमपि कस्यापि देहिनः । क्वापि हिंसा न कर्तव्या दीक्षां कार्ष्णीमुपाश्रितैः ॥११॥ स्त्र्यादिप्राप्त्यै मनुष्योऽपि न हंतव्यस्तु कश्चन । आत्मघातस्तु तीर्थेऽपि ब्रह्मन्कार्यो न केनचित्

Indeed Lord Krishna accepted artefacts and Naivedhya offered by swami in person. His devotion in Lord Krishna became totally resolute. Not only did he understand the full glory of Lord Krishna, he knew himself as Sage Udhhavji, born presently as the result of the curse of Durvasha. O king, Ramanand swami established a new Sampraday called 'Udhhav Sampraday' based on the teaching of the Vedas and other holy scriptures. To serve Lord Krishna lovingly by remaining within the boundary of one's ethical duties is the cardinal principle of this Sampraday. He espoused the traits of the soul, Maya and God exactly as described in the ShreeBhashya of Ramanujacharya. His sermons attracted many devout persons within the fold of his Sampraday. Visiting many shrines, Ramanand swami arrived in Prayag."

Thus ends the fifteenth chapter of the first canto of the Satsangi Jeevan

CHAPTER-16

Suvrat Muni continued, "O king! I told you everything you asked me regarding Ramanand Swami. Dharmadev stayed in Prayag for some time serving his guru, Ramanand Swami. Once, while massaging his guru's feet, Dharmadev slipped into a deep Samadhi. He saw Lord Krishna in the middle of a brilliant halo in Samadhi. He was pleasantly surprised with His Darshan and realised that this Darshan had become only possible with the grace of his guru. He expressed the wish to be given the Vaishnavi Diksha when he came out of the Samadhi. Ramanand Swami gave the double stringed Tulsi Kanthi and two hymns to Dharmadev and Bhaktimata. The first hymn, 'Shree Krishna Tvam GatirMama' leads one to become a better Vaishnav (His devotee) and the second; 'BrahmaAham KrishnaDaasoAsmi' is the fulfiller of all desires. The first hymn is common to all devotees who seek his shelter and the second one is for the devotee who wishes to accept the higher Vaishnavi Diksha. Ramanand swami explained the Dharma of all devotees by which one attains fame in this world while alive and Moksha at the time of death."

॥१२॥ भक्षणीयं न वै मांसं यज्ञशिष्टमपि क्वचित् । एकादशविधं मद्यं सुरा च त्रिविधा द्विज । आपद्यपि न वै पेया नाद्यं तत्स्पृष्टमौषधम् ॥१३॥ परस्त्रीगमनं पुंसा स्त्रिया दानं च न क्वचित् । जारसङ्गस्तथा नार्या न कार्योऽपि महापदि ॥१४॥ गृहीतरे ह्याश्रमिणो ये स्युस्तैस्त्वष्टधा द्विज । सङ्गस्त्रिया न कर्तव्यो मर्यादैषा सनातनी ॥१५॥ पुंसाऽपि विधवास्पर्शः पुनः स्पर्शस्तथा तया । बुद्ध्या न कार्यः स्पर्शश्च त्यागिनः सधवस्त्रिया ॥१६॥ धर्मार्थमपि विप्रेन्द्र न कार्यं स्तेनकर्म च । भिन्नमार्गीयपुंवक्त्राच्छ्रव्या कृष्णकथा न च ॥१७॥ अभोज्यान्नेन यत्पक्वं स्पृष्टमन्नं तदंबु च । हरेः प्रासादिकमपि भोज्यं पेयं कदाऽपि नो ॥१८॥ अभिशापश्च नारोप्योऽन्यस्मिन्स्वस्यापि वृत्तये । पापात्मनो न कर्तव्यः सङ्गो व्यसनिनां तथा ॥१९॥ तपस्वी क्रोधयुक्तो यः कृष्णभक्तश्च कामवान् । स्वधर्मस्थो योऽन्यधर्मी त्यागी लोभयुतश्च यः ॥२०॥ योगुरुः शिष्यवर्गं स्वं यथाशास्त्रं न वर्तयेत् । यश्च ज्ञानी स्वयं भूत्वा भिन्द्याद्युक्त्याऽऽकृतिं हरेः ॥२१॥ षण्णां तेषामपि ब्रह्मन् सङ्गः सन्मतिखण्डनः । असत्सङ्ग इव त्याज्यः स्वक्षेमाय मुमुक्षभिः ॥२२॥ देवतानां च तीर्थानां वेदानां च गवामपि । ब्राह्मणानांच साधूनां निन्दा कार्या न धर्मिणाम् ॥२३॥ यत्र श्रीकृष्णदेवस्य स्यात्साकारत्वखण्डनम् । तच्छास्त्रं नैव मन्तव्यं न श्रोतव्यं च कर्हिचित् ॥२४॥ आयुधं च विषं जालं पक्षिमत्स्यादिबन्धकृत् । कस्मैचिदपि नो देयं हिंसामूलं यतोऽस्ति तत् ॥२५॥ ब्राह्मणेनाश्रमवता धार्यं नैवायुधं क्वचित् । जीवहिंसाकरं वस्तु तच्च क्वापि न किंचन ॥२६॥ प्रातः स्नात्वा ह्यूर्ध्वपुंड्रं कर्तव्यं प्रतिवासरम् । कृष्णप्रसादिगन्धेन तद्गोपीचन्दनेन वा ॥२७॥ पुंड्रद्रव्येण तन्मध्ये पुंसा वर्तुलचन्द्रकः । राधालक्ष्मीप्रसादेन कर्तव्यः कुङ्कुमेन वा ॥२८॥ कृष्णपूजावशिष्टेन चन्दनेन सुवासिनी । नारी तु कुर्याद्धृदये चन्द्रकं प्रतिवासरम् ॥२९॥ राधापूजनशिष्टेन काश्मीरेण च सान्वहम् । मध्यदेशे ललाटस्य कुर्याद्वर्तुलचन्द्रकम् ॥३०॥ राधाकृष्णार्चावशिष्टं कुङ्कुमं चन्दनं तथा । मिश्रीकृत्याल्पकं कुर्याद्विधवा चन्द्रकं गले ॥३१॥ यथाधिकारं सन्ध्यादि ततः कृत्वैव नैत्यकम् । राधिकाकृष्णयोरर्चा सर्वैः कार्या यथाविधिः ॥३२॥ पञ्चाध्यायी रासलीला श्रीमद्भागवतोदिता । पठनीया प्रतिदिनं राधाकृष्णंसमर्च्य च ॥३३॥ समग्राया अशक्तस्तु पाठे तस्याः स एककम् । पठेत्तदन्तिमाध्यायं तावता तस्य तत्फलम् ॥३४॥ स्वस्वशक्त्यनुसारेण तन्मन्त्रस्य जपोऽन्वहम् । नियमेनैव कर्तव्यो दिवानिशि च भक्तितः ॥३५॥ श्रीकृष्णनाममंत्रश्च अक्षरः सकलैरपि । कीर्त्यः स्मर्यः सर्वकालं दीक्षामेतां समाश्रितैः ॥३६॥

"Ramanand swami said, 'O Dharma! None of my disciples must ever kill any living being, even for a Yagna or oblation to the Pitris (dead ancestors). One must not kill any man even to acquire a kingdom or a woman. One must not commit suicide, even at a shrine with the aim of attaining Heaven. O Brahmin! One must never consume alcohol or meat in any form, even as a medicine or Prasad. One must not commit adultery nor give away his wife. Similarly, a woman must not closely associate with any man other than her husband. A Brahamchari (celibate) must avoid women by sight, contact and thought. The male householder must avoid touching a widow and vice versa. A woman must not touch celibate saints. One must not steal even for religious deeds. Our Satsangis (followers of the Udhhav Sampraday) must not listen to the discourses or Katha from a non Satsangi. One must not even accept Prasad from a person by whose touch one may digress from the ethics of his Varna. One must not accuse anybody with false allegations. Never associate with sinners, cheaters or addicts. Additionally, never associate with these six types of persons; an angry ascetic, a greedy saint, a lusty devotee, a devotee from another religion, a guru who does not make sure that his disciple acts according to the scriptures and a scholar who espouses God as Nirakar (without form). The association with any of these persons nullifies one's intelligence and devotion. Do not criticise any Deities, shrines, the Vedas, cows, Brahmins, saints and religious persons. One must never read a scripture in which Bhagwan is described Nirakar. Never donate an armament, poison, a net to catch birds or fishes as it is equivalent of committing violence. A Brahamchari must never bear arms or keep anything lethal with him.'

'All male devotees must bear an Urdhvapundra Tilak of Gopichandan and a Chandlo of Kumkum in its centre on their forehead. A married woman must bear a Gopichandan Chandlo on her heart and Kumkum Chandlo on her forehead. A widow should bear a small Chandlo on her throat. Gopichandan or Kumkum used for Tilak and Chandlo must be remnant of the veneration of Lord Krishna. All devotees must perform worship of Lord Radha-Krishna as appropriate to their Varna and Ashram.

स्वकण्ठपरिवर्त्तिन्यौ तुलसीकाष्ठजे स्रजौ । यज्ञोपवीतवन्नित्यं धार्ये सूक्ष्ममणी शुभे ॥३७॥ तुलस्यलाभे द्वे माले द्विजैश्चन्दनकाष्ठजे । धारणीये हि शूद्रैस्तु नित्यं चन्दनकाष्ठजे ॥३८॥ कृष्णाङ्घ्रिस्पर्शनं पूर्वं कारयित्वेव मालिका । सर्वापि कण्ठे सन्धार्या पुंभिः स्त्रीभिश्च सर्वदा ॥३९॥ जीवमायापरेशानां स्वरूपं ज्ञेयमादरात् । प्रीतिर्न करणीया वै श्रीकृष्णेतरवस्तुषु ॥४०॥ धर्मानेतान् पालयद्भिः पुंभिः स्त्रीभिश्च सर्वदा । भक्त्या नवाङ्गया कृष्णो भजनीय इति स्थितिः ॥४१॥

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एवं धर्मानहिंसादींस्तस्मै सर्वान्सयोषिते । उपादिश्य ततो राजन्पुनः स इदमूचिवान् ॥४२॥ धन्योऽसि द्विजवर्य त्वं श्रेयसे यतसे यतः । त्वयि सन्ति गुणा ये ते देहिनामतिदुर्लभाः ॥४३॥ मच्छिष्याणां हि सर्वेषां मान्यो मुख्यश्चसन्मते । भविता त्वं यतो ज्यैष्ठ्यं गुणैरेवास्ति नोऽऽध्वनि ॥४४॥ गृहं गत्वा सभार्यस्त्वं महामन्त्रं जपेः सदा । उपादिशेश्चाश्रितेभ्यो यथायोग्यं मनुद्वयम् ॥४५॥ त्रैवर्णिकेभ्यः पुंभ्यश्च सच्छूद्रेभ्यस्तथानघ । स्त्रीभ्यश्चोपादिशेस्त्वं हि मनुमाद्यं यथाविधि ॥४६॥ उत्तमेभ्योऽधिकारिभ्यो जपद्भ्यो मनुमादिमम् । पुरुषेभ्यो द्वितीयं तु विधिनोपादिशेर्मनुम् ॥४७॥ पुरश्चर्याऽस्य कर्तव्या विपत्तिषु यथाविधि । यतोऽस्य देवता कृष्णःस प्रभुः स्वेष्टसिद्धिदः ॥४८॥ जीवमायापरेशानां स्वरूपं बोद्धुमञ्जसा । रामानुजाचार्यकृता ग्रन्थाः पाठ्यास्त्वयादरात् ॥४९॥ नैपुण्यं लक्ष्मणार्यस्य यतो ज्ञानविनिर्णये । यथाऽस्ति न तथाऽन्येषामित्येते सम्मता मम ॥५०॥ इत्युक्त्वा संप्रदायस्य रहस्यमपि चाखिलम् । तस्मै स कथयामास स्निग्धशिष्याय तत्त्वतः ॥५१॥ ततस्तं स्वगृहं गन्तुमादिश्य वयमुद्भवः । द्वारावतीमनुययौ धर्मश्चापि निजालयम् ॥५२॥ सद्गुरुप्राप्तिपरमानन्दः सस्त्रीसुतो निजम् । पुरमेत्याचरद्भक्तिं श्रीकृष्णस्यस भूपते ॥५३॥ स्थूलादिदेहत्रितयात्पृथक्चैतन्यमाततम् । अखण्डमात्मनो रूपं मेने कृष्णस्य सेवकम् ॥५४॥ जीवेशकालमायानां नियंता पुरुषस्य च । कृष्ण इत्येव निश्चित्य नश्वरं जगदित्यवैत् ॥५५॥ ग्रन्थान् रामानुजाचार्यकृतान् गुर्वाज्ञया स हि । पपाठ गीताभाष्यादीन् पाठयामास चादरात् ॥५६॥ श्रीकृष्णं भजतस्तस्य धर्मनिष्ठादिभिर्गुणैः । साक्षाद्धर्मोऽयमिति तं दैवा जीवा नृपाविदन् ॥५७॥ ततस्तस्याश्रयं चक्रुस्ते स्वनिःश्रेयसाय हि । गुरुलक्षणहीनान् स्वान्

One must read or recite five chapters of the tenth canto of the Shreemad Bhagwat describing Raas Leela at the conclusion of the morning worship. A devotee must always remember and chant the name of God - 'Shree Krishna'- during the whole day and especially at bedtime. A devotee must wear a double stringed Kanthi of Tulsi at all times. A Kanthi of sandalwood may be worn if Tulsi Kanthi is not available. In any case, the Kanthi first must be offered to God's lotus feet. One must understand the characteristics of soul, Maya and God intelligently. The cornerstone of our Sampraday is to worship Lord Krishna whilst observing Dharma, the ethical duties.'

Ramanand Swami continued, 'You are very fortunate that you have started on the path of salvation. You have virtues that are rare in ordinary men. You will become the main and reverent amongst my disciples as ascendancy is subject only to the virtues and devotion in God. O Dharmadev! Return home with your wife and spend the rest of your life in God's devotion, chanting the hymns I gave. I give you an authority to initiate devotees in our Sampraday by giving them the first hymn and the advice of the guiding principles of our Sampraday to all devotees that approach you. You may grant the second hymn only to the appropriately suitable male devotees. You must recite the second ('BrahmaAham KrishnaDaasoAsmi') hymn at the time of adversity. Lord Krishna is the ruling deity of this hymn and therefore it fulfils all of one's desires. Ramanujacharya is the best guru to explain the characteristics of Jeev (soul), Ishwar (God) and Maya (illusion), therefore you must learn the scriptures like the Shree Bhashya written by him.'

Suvrat Muni said, "O king, Ramanand swami went towards Dwarka. Dharmadev and Bhaktimata returned to their home. Dharmadev considered him to be a liberated soul distinct from the three bodies; gross, subtle and causal. He realised that the soul, Maya and Time are subordinate to God and everything visible is perishable except Lord Krishna, Who is eternal and the master of the entire universe. He studied and taught others the scriptures written by Ramanujacharya as advised by Ramanand swami. The pious among people considered Devsharma as the actual manifestation of Dharmadev and came under his shelter, leaving evil gurus. Due to the long

हित्वैवासुरदेशिकान् ॥५८॥ हित्वा गुरू न्स्वान् वृषमाश्रितानामपि प्रणष्टा गुरुधीर्नतेषु । यद्दंभ लब्धाधिरसोच्चितेषु साऽऽप्तास्पदाऽस्थात्किल तद्वपुष्षु ॥५९॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे धर्मकृतरामानंदस्वामिसमाश्रयनिरू पणनामा षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

सुव्रत उवाच ।

देवा इव व्यराजन्त येऽत्र धर्मेण दीक्षिताः । त्यक्तासुरक्रियाः सर्वे ते वै राजन्यसत्तम ॥१॥ वासोऽन्नधनयानाद्यैः सन्मानं तस्य ते भृशम् । चक्रुर्मुहुस्तेन धर्मः समृद्धोऽभून्नृपेन्द्रवत् ॥२॥ संस्कारान्निजपुत्रस्य मौंजीबन्धावधि स्वयम् । चकार तेषु दानादि जनविस्मयकृच्च सः ॥३॥ भूपते संपदा मत्तास्तद्दृष्ट्वा मनुजासुराः । सुरारिनृपसाहाय्यास्तं तदीयांस्तथाऽऽर्दयन् ॥४॥ धर्मस्य जीविकां राजन् धनानि शतशश्च गाः । जह्रुर्यानादि चक्रुश्च बहुधा तेऽपमाननाम् ॥५॥ दारिद्र्यदुःखमतुलं प्राप्तः शत्रुकृतं महत् । धर्म इत्यपचक्रुस्तं ज्ञातयोपि समत्सराः ॥६॥ प्रक्षीणधनधान्यादिर्हतवृत्तिपरिच्छदः । यथाकथञ्चित्सेवां स बहूनां नृपसत्तम ॥७॥ प्राघूर्णिकानां कृतवान्याचकानां स्वके गृहे । आयातानां प्रयातानां चान्येषामन्नकांषिणाम् ॥८॥ सहमानं द्विषद्दुःखं धैर्येण महता पतिम् । एकदा प्रेमवत्याह विनीता स्वमुदारधीः ॥९॥ अहो दैवगतिः स्वामिंस्तवापीदृग्दशा यतः । अपकारिण्यपि क्वापि ह्यपकारमकुर्वतः ॥१०॥ उपद्रवो महान् जातः शात्रवो निर्निमित्तकः । जीविकापि हता यत्र सह सर्वैः परिच्छदैः ॥११॥ आयान्त्यन्नार्थिनो भूयो वर्ततेऽन्नं त्वशेषकम् । वयं क्षुधं विषोढारो वदिष्यामोतिथींस्तु किम् ॥१२॥ द्वितीये वा तृतीयेऽह्नि मिलत्यावामुताशनम् । अन्नं क्वचित्फलं क्वापि कन्दः शाकं तु कुत्रचित् ॥१३॥ त्वया धैर्येण तत्सर्वं सह्यते पुरुषेण हि । अधीरायाः स्त्रिया मे तु भृशमुद्विजतेऽन्तरम् ॥१४॥ बिभेमि नाथ दारिद्र्यात्सतीधर्मविरोधिनः । यत्सत्त्वेऽन्नादिकामा स्त्री धर्मभ्रष्टा विनश्यति ॥१५॥ अनेकशास्त्रनिष्णातः सर्वज्ञो वर्तते भवान् । अत एतत्कष्टमुक्त्यै साधनं किञ्चिदुह्यताम् ॥१६॥ विपत्कालेऽतिमहि प्राप्तेऽप्यस्मिन्यथा पुरा । स्थितिः स्वस्थतया स्वामिंस्तवाश्चर्यावहास्ति नः ॥१७॥ इति पत्न्या मृदु प्रोक्तः स धर्मः सर्ववित्प्रभुः । प्रीणयंस्तामुवाचेदं क्लिश्यन्तीं बहुधाऽऽपदा ॥१८॥ कल्याणि श्रृणु मद्वाक्यं यद्ब्रुवे शास्त्रसम्मतम् । धैर्येण तीर्यते नूनमापदब्धिर्मनीषिभिः ॥१९॥ प्रारब्धकर्माधीनोऽस्ति देहोऽयं सर्वदेहिनाम् । प्राप्यते यत्सुखं दुःखं तद्धि तस्यानुसारतः ॥२०॥ प्रारब्धोपस्थितं दुःखमस्माभिः प्राप्तमस्ति हि । निमित्तमात्रता तत्र सपत्नादेस्तु कीर्त्यते ॥२१॥ भोगं विना न प्रारब्धां कर्मोपायैः स्वनुष्ठितैः । कस्यापि क्षीयते नूनमिति भद्रेऽस्ति निश्चयः ॥२२॥ दुष्टप्रारब्धजनितं कृच्छ्रं भूरितरं सति । देवैर्नृपादिभिः पूर्वैः समर्थैरप्यभुज्यत ॥२३॥ त्रैलोक्यस्याप्यधिपतिः शच्या सह पुरन्दरः । प्राप कष्टं महद्भद्रे वृत्राद्यरिकृतं पुरा ॥२४॥

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association with previous gurus and the vices like the consumption of alcohol and meat ingrained in their intelligence, many of the new disciples were unable to forget their old evil gurus totally."

Thus ends the sixteenth chapter of the first canto of the Satsangi Jeevan

CHAPTER-17

Suvrat Muni continued, "Whomever Dharmadev gave Vaishnavi Diksha to, gave up all their vices and evil gurus totally and they gave immense wealth to Dharmadev as gratitude. Dharmadev, in return donated so much wealth during the Yagnopavit Sanskar of his son Rampratap which surprised the people. The evil gurus and their disciples became jealous of this newly acquired wealth. They started harassing Dharmadev and his disciples. They would turn up at his house seeking alms and steal his wealth, cattle and utensils stealthily. As a result, Dharmadev became poor again and his clansmen became abusive towards him. Dharmadev continued to serve the guests to the best of his ability; sometimes himself remaining hungry because of lack of food. When Bhaktimata could no longer endure these indignities, she once said to Dhramadev, 'O Lord! Bad times have befallen on us! We have to endure so much hardship due to no fault of ours. All our wealth and income has disappeared. As it is, we get food only on some days. We may be prepared to go hungry but how could I see the guest going empty handed from our home? You are able to bear all this as you have great patience. I don't have so much patience. My Dharma of feeding my husband is put to test repeatedly by our poverty. You are very wise and learned. You must know some way to alleviate our misery. I am very surprised to see you not disturbed

पुण्यश्लोकस्तथा राजा निषधानामधीश्वरः । दमयन्त्या स्त्रिया साकं प्राप भूर्यरिपीडनम् ॥२५॥ वसिष्ठर्षिररुंधत्या सह ब्रह्मविदां वरः । शात्रवं बहुधा दुःखं विधितुल्योऽपि लब्धवान् ॥२६॥ एवं समर्थैर्बहुभिरपि प्रारब्धलम्भितम् । कष्टं धैर्येणैव सोढं तथा नः सह्यमेव, तत् ॥२७॥ पत्युरित्थ वचोभिक्तिः श्रुत्वाखिन्नान्तरा नृप । अपश्यंती स्वदुःखान्तं गतधैर्या रुरोद हि ॥२८॥ तां सान्त्वयन् पुनर्द्धर्मः प्रोवाच मधुरं वचः । खेदं मा कुरु भद्रे त्वं कस्याप्यापन्न सर्वदा ॥२९॥ कर्मणो दुर्निवार्यत्वात्प्रारब्धस्य पुनः पुनः । हतोद्यमा अपि प्रायो धीरा नोद्योगमुज्जहुः ॥३०॥ अहं तथैव त्वत्प्रीत्यै साधनं कष्टनाशनम् । यत्किञ्चनापि कर्तास्मि चिन्तां मनसि मा कृथाः ॥३१। इत्याश्वास्य स्वपत्नीं तां धर्मः कष्टविनाशनम् । कमुपायमहं कुर्यामिति वै व्यचिचिंतत ॥३२॥ हनूमान्कुलदेवोऽस्ति सर्वकष्टविभञ्जनः । स एवाऽत्राऽऽराध्य इति निश्चिकाय वृषस्ततः ॥३३॥ क्षेत्रं पुण्यमयोध्याख्यं जपसिद्धिप्रदं द्रुतम् । एत्य तत्र कृतावासस्तदाराधनमाचरत् ॥३४॥ अज्ञातेहोऽसुरगणैर्हनुमन्मन्दिरेऽन्वहम् । गत्वा सम्पूज्य तन्मंत्रात्मकं स्तोत्रं पपाठ सः ॥३५॥

॥ हनुमत्तस्तुति ॥

नमस्ते आञ्जनेयाय वायुपुत्राय धीमते । रामदूताय महते सुग्रीवसचिवाय च ॥३६॥ नमोऽस्तु ते महावीर, महाबलपराक्रम । वैरिभीषणरू पाय, रावण त्रासदायिने ॥३७॥ नमो हरावताराय, शिलावृक्षायुधाय च । रक्षःसैन्यविमर्दाय, नमस्तुभ्यं यशस्विने ॥३८॥ नमो हनुमते तुभ्यं, लङ्कानगरदाहिने । दशग्रीवसुतघ्नाय, सीताशोकविनाशिने ॥३९॥ नमोऽस्तु ते महायोगिन्सदा शुद्धान्तरात्मने । सीतारामातिहृद्याय नमस्ते चिरजीविने ॥४०॥ नमः कपीन्द्र ते नित्यं सर्वरोगविनाशिने । भूतप्रेतपिशाचादिभयविद्रावणाभिध ॥४१॥ नमस्तुभ्यं रामभद्रपुरुप्रेष्ठाय भूयसे । नमोऽतिस्थूलरू पाय सूक्ष्मरू पधराय च ॥४२॥ नमोऽखिलभयघ्नाय निर्भयाय महात्मने । बालार्कद्युतिदेहाय मुष्टिप्रहरणाय ते ॥४३॥ नमो लङ्केश्वरोद्यानभङ्गविन्नासितास्रप । रामनामानुरक्ताय लक्ष्मणप्राणदाय ते ॥४४॥ नमस्ते विश्ववन्द्याय विजयाय वरीयसे । भक्तसंकष्टसंहर्त्रे धर्मनिष्ठाय जिष्णवे ॥४५॥ नमो नैष्ठिकवर्याय विजनारण्यवासिने । भक्ताभीष्टप्रदात्रे ते पाण्डवप्रियकारिणे ॥४६॥ नमो धर्मारिनाशय विमलायास्तु भास्वते । नित्यं रामायणकथा श्रवणोत्सुकचेतसे ॥४७॥ नमो धार्मिकसेव्याय ब्रह्मण्याय सुरार्चित । तुभ्यं बृहद्ब्रप्रेष्ठ सर्वपापापहारिणे ॥४८॥ नमो दारिद्यदुःखघ्न मारुते बन्धखण्डन । सुखदाय शरण्याय नमस्ते ऋषिवृत्तये ॥४९॥ नमो वरद ते नित्यं रामध्यानाद्यनाकुल । सुखाराध्य दुराराध्य नमस्ते दिव्यरू पिणे ॥५०॥

by our problems. Please, do something!' Upon hearing such lament words, Dharmadev told his wife Bhaktima, 'Listen to me. It is said in the scriptures that the patience is the ship with which one crosses the ocean of misery. This body and its pain are the direct result of our past deeds. All these problems are our destiny. Nothing and nobody can change one's destiny. Many powerful people had suffered pains due to their destiny. Indra, the king of Devtas and his wife had suffered a lot at the hands of demon Vratasur. King Nala and his wife, Damyanti suffered many pains at the hands of his enemies. Even the best of sages like Vashistha and his wife, Arundhati had to endure great hardships at his enemies' hands. They endured everything with patience and we have to endure this with patience as well."

Suvrat Muni said, "Bhaktimata was not consoled even after the wise and soothing words and she started crying. Dharmadev spoke to Bhaktimata again, 'Do not worry. The bad times do not last forever. Though destiny can not be altered, the wise do not sit idle. They endeavour to lessen the sufferings repeatedly. Even I will try to remove our sufferings.' As Dharmadev thought of ways to lessen their miseries, he suddenly remembered the words of his late father. He thought of praying to Hanumanji in such detrimental times. He started the worship of Hanumanji with this prayer, 'I bow to you O son of Anjani and wind Devta, friend and able minister of Sugreev and an ardent, servile devotee of Lord Ram! Even Ravan, the most fearsome of the demons was scared of you. I repeatedly bow to you who had spread the terror among the army of demons led by Indrajit, the brave son of Ravan. O Hanumanji, you removed the sorrow of captive Sitaji by giving her the message of Lord Ram. O accomplished Yogi, O chaste minded, I bow to you whom Lord Ram and Sita are very endearing. You are the destroyer of evil spirits and remover of all ailments. You have the ability of expanding and contracting your body at will. O fearless one, you remove fears of others. O wise one! You had saved the life of Laxman. You are the saviour of your devotees and

नमोऽर्कपूज्यहाराय तुभ्यं मामभयं कुरु । दर्शनं देहि साक्षात्ते नमस्ते सर्वदर्शिने ॥५१॥ पद्यात्पद्यादथैतस्य गृहीत्वैकैकमक्षरम् अनुक्रमेण रचितं कार्यसिद्धिकरं परम्। स्वाहा फडन्तमजपत्मन्त्रं स च यथाविधि ॥५२॥ जपान्ते प्रत्यहं स्तोत्रं बद्धाञ्जलिरिदं नृप । एककेन पदा तिष्ठन्पुरतस्तस्य सोऽपठत् ॥५३॥ नीतिप्रवीण निगमागमशास्त्रबुद्धे राजाधिराजरघुनायक मन्त्रिवर्य । सिन्दूर चर्चितकलेवर नैष्ठिकेन्द्र श्री रामदूत हनुमन् हर सङ्कटं मे ॥५४॥ सीतानिमित्तजरघूत्तमभूरिकष्टप्रोत्सारणैककसहाय हतास्रपौघ । निर्दग्धयातुपतिहाटकराजधाने श्री रामदूत हनुमन् हर सङ्कटं मे ॥५५॥ दुर्वार्यरावणिविसर्ज्जितशक्तिघातकण्ठा-सुलक्ष्मणसुखाहृतजीववल्ले । द्रोणाचलानयननन्दितरामपक्ष श्री रामदूत हनुमन् हर सङ्कटं मे ॥५६॥ रामा गमोक्तितरितारितबन्ध्वयोगदुःखाब्धिमग्नभरतार्पितपारिबर्ह । रामाङ्घ्रिपद्ममधुपीभवदन्तरात्मन् श्री रामदूत हनुमन् हर सङ्कटं मे ॥५७॥ वातात्मकेसरिमहाकपिराट्तदीय-भार्याञ्जनीपुरुतपःफलपुत्र भाव । ताक्ष्र्योपमोचितचतवपुर्बलतीव्रवेग श्री रामदूत हनुमन् हर सङ्कटं मे ॥५८॥ नानाभिचारिकविसृष्टसवीरकृत्या- विद्रावणारुणसमीक्षण दुःप्रधर्ष्य । रोगघ्नसत्सुतदवित्तदमन्त्रजाप श्री रामदूत हनुम् हर सङ्कटं मे ॥५९॥ यन्नामधेयपदकश्रुतिमात्रतोऽपि ये ब्रह्मराक्षसपिशचगणाश्च भूताः । ते मारिकाश्च सभयं ह्यपयान्ति स त्वं श्री रामदूत हनुमन् हर संङ्कटं मे ॥६०॥ त्वं भक्तमानससमिच्छित-पूर्तिशक्तो रङ्कस्य दुर्मदसपत्नभयार्तिभाजः । इष्टं ममापि परिपूरय पूर्णकाम श्री रामदूत हनुमन् हर सङ्कटं मे ॥६१॥

हनुमत्स्तुति समाप्ता ।

इत्यनेन स तुष्टाव सर्वसङ्कष्टहारिणा । स्तोत्रेण मारुतिं धर्मः प्रत्यहं नियतव्रतः ॥६२॥ फलकन्दाशनः क्वापि शाकमात्राशनः क्वचित् । जलाहारो निराहारः सोऽवर्तत सह स्त्रिया ॥६३॥ तस्मै द्वितीयमासान्ते स्वप्नमागतोय मारुतिः । साक्षातोस्वदर्शनं प्रादात्प्रीतात्मेत्थमुवाच च ॥६४॥ धर्म तुभ्यं प्रसन्नोऽस्मि कष्टात्त्वं मोक्ष्यसे द्रुतम् । याहि वृन्दावनं तत्र लब्धा प्राङ्मित्रसङ्गमम् ॥६५॥ तत्र तैः सह सङ्गत्य स्वसमानासुरार्दनैः । मरीचिप्रमुखैर्विष्णुयागं कुर्याद्विजोत्तम ॥६६॥ इत्युक्त्वान्तर्धिमापेदे मारुतिः सोऽथ हर्षितः । जजागार हि तत्स्वाप्नं वृत्तं तथ्यममन्यत ॥६७॥ समाप्य स व्रतं प्रातः पुत्रं मातुलवेश्मनि । विन्यस्य भार्यया साकं वनं वृन्दावनं ययौ ॥६८॥ असुरानुगतेर्भीतौ प्रच्छन्नं निर्गतौ गृहात् । असहायावपाथेयौ

rreverent to all. O best among celibates, you have always helped God's devotees including Pandavas. O remover of all sins! I bow to you. O bestower of boons! You are always engrossed in Lord Ram's Katha. Please listen to my prayers and appear in front of me to make me fearless. I bow to you."

Suvrat Muni said, "Not fully satisfied with the above prayer, Dharmadev would stand on one foot at the end of the worship and prayed further, 'Body smeared by Sindoor, you are a scholar of the Vedas and other scriptures, an expert practitioner of the politics, the best among Lord Ram's ministers, the best among Naisthik Brahamcharis. O messenger of Lord Ram, please remove my miseries. You were the only one who removed the sorrow of Lord Ram caused by the abduction of Sita, you killed many demons and burnt Lanka. You were the only one who saved Laxman's life threatened by Ravan's potent arrow by bringing the mountain, Dronachal with its medicinal plants. You had consoled Bharat with the news of the imminent arrival of Lord Ram in Ayodhya. Just as the bee is ever attracted towards a flower, your mind is always focussed at the feet of Lord Ram. O messenger of Lord Ram, please remove my miseries. You were born as the result of sever austerity by your mother Anjani and wind deity manifest Kesari. You are comparable to Garud, the mighty bird, in strength and the speed of flight through the skies. You can defeat evil spirits just by your sight; you are bestower of wealth and offspring. Your eyes are so potent that no one can see you in the eyes. A mere name of yours is capable to repel all evil spirits. You can fulfil all desires of devotees. Please fulfil my desires as well. O messenger of Lord Ram, please remove my miseries."

Suvrat Muni said, "O king! Dharmadev for some time continued with his prayers and worship. He had to go hungry several times. Pleased with his prayers, Hanumanji appeared in person in front of Dharmadev after two months. Hanumanji said, 'O Dharmadev! I am pleased with your dedication. Go to Vrandavan immediately and you will meet your friends from your past life. Perform a Yagna there with other sages afflicted with similar sufferings.' Pleased at the turn of events, Dharmadev concluded

चेलतुः सभयं पथि ॥६९॥ स्थूलस्यूतजरद्वस्त्रौ कृशाङ्गौ मधुभाषिणौ । पितरौ तौ च जगतां नैमिषारण्यमीयतुः ॥७०॥ दशमेऽहनि सम्प्राप्तौ क्षेत्रं तत्तत्र तैर्थिकम् । विधिं विदधतुः शक्त्या भूपतौ धैर्यशालिनौ ॥७१॥ स्मरन्तौहृदि तै कृष्णं वृन्दावनविहारिणम् । अयाचितव्रतौ नित्यं ततो व्रजमुपेयतुः ॥७२॥ पुष्पदोलोत्सवं द्रष्टुं व्रजतां सङ्घशो नृणाम् । पथि सङ्गं न चक्राते तद्गतासुरङ्कया ॥७३॥ मासेनैकेन शनकैर्व्रजन् धर्मः सह स्त्रिया । पुण्यं वृन्दावनं प्राप दोलोत्सवदिने नृप ॥७४॥ देशान्तरीय जन सङ्घसमर्च्यमानं गोवर्धने कुसुमदोलगतं स कृष्णम् । संपूज्य वीक्ष्य च तदीयविचित्रशोभां चक्रे प्रदक्षिणममुं विधिनैव धर्मः ॥७५॥

इति श्री सत्संगिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे भक्तिधर्मयोर्वृंदावनागमननामा सप्तदशोऽध्यायः ॥१७॥

अथ अष्टादशोऽध्यायः

सुव्रत उवाच ।

पुष्पदोलोत्सवं द्रुष्टं जनास्तत्र सहस्रशः । देशान्तरेभ्य आयाता आसन्भूप सयोषितः ॥१॥ शापाद्दुर्वाससो भूमौ ये जाता मुनयो नृषु । भ्रमन्तस्तेऽपि तत्राऽऽयन्नऽसुरैर्बहुधार्दिताः ॥२॥ प्राप्ता जातिस्मृतिं कृष्णेच्छया ज्ञातपरस्पराः । जनैरज्ञाततत्त्वास्ते दैवादेकत्र सङ्गताः ॥३॥ गिरेः प्रदक्षिणां कुर्वंस्तान् परिक्रामतः पथि । लक्षणैर्बुबुधे धर्मस्ते च तं मानुषाकृतिम् ॥४॥ परस्परं मिलित्वा ते स्वस्ववृत्तांतमादितः । कथयामासुरखिलं कष्टं चासुरयूथजम् ॥५॥ द्विजकृच्छ्रं वृषः श्रुत्वा वृषकृच्छ्रं द्विजास्तदा । अव्यथन्ताऽय मुनयो धर्मं प्राहुरिदं वचः ॥६॥ रौद्रं रौद्रस्य शापेन कृच्छ्रमाप्तमिहासुरम् । अस्माभिरथ तस्यान्तस्तदुक्तो द्रक्ष्यते कदा ॥७॥ धर्मस्तानाह तद्वाक्यं नान्यथा भविता द्विजाः । अतो धैर्येण सोढव्यं कृच्छ्रं कृष्णेक्षणावधि ॥८॥ कार्योऽस्माभिरुपायोऽत्र मरुत्सूनूक्त एव हि । येन तुष्टः स्वयं कृष्णः साक्षाद्दद्यात्स्वदर्शनम् ॥९॥ अहं कृष्णाष्टाक्षरस्य पुरश्चर्यां विधानतः । कुर्यां द्विजास्तदङ्गानि यूयमप्यनुतिष्ठत ॥१०॥ निशम्येत्थं धर्मवचो मुनयस्ते प्रहर्षिताः । एतदेवं हि कर्तव्यमिति व्यवसिता नृप ॥११॥ तपस्यस्य द्वितीयायां कृष्णायामथ ते व्यधुः । प्रारम्भं विष्णुयागस्य गुरोर्वारि च हस्तभे ॥१२॥ यजमानस्तत्र पूर्वं समारेभे स्वयं वृषः । कृष्णमन्त्रपुरश्चर्यां यथाशक्ति यथाविधि ॥१३॥ श्रीमद्भागवतं केचित्पुराणं पेठुरादरात् ।

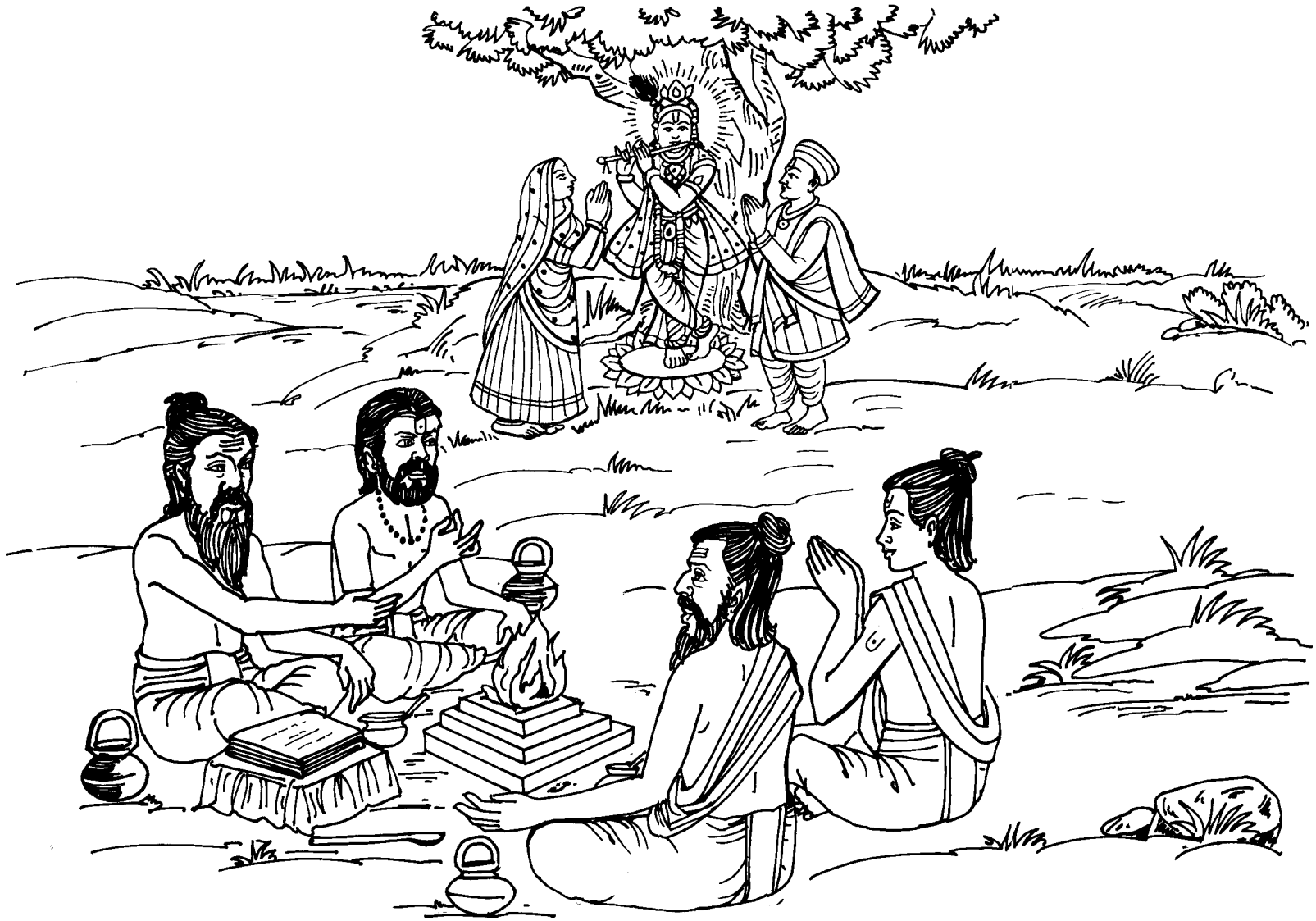
the next day. Leaving his son home, he proceeded on the way to Vrandavan with his wife without saying anything to any outsiders. They would walk alone for the fear of being recognised by evil persons. Their only strength was the name of Lord Krishna in their heart. They reached Vrandavan after a month's arduous journey on the day of Fuldolotsav (Dhuleti). Dharmadev performed veneration of Lord Krishna seated in the adorned swing along with thousands of visiting devotees. He did Pradakshina of Govardhan Mountain reverently at the conclusion of worship. "

Thus ends the seventeenth chapter of the first canto of the Satsangi Jeevan

CHAPTER-18

Suvrat Muni continued, "O king! Thousands of devotees had turned up in Vrandavan to celebrate the festival of Fuldolotsav. The sages afflicted by the curse of Durvasha in Badrikaashram came to Vrandavan from far flung places at the behest of the latent desire of God. Thus, all the sages gathered at one place once again. Whilst performing Pradakshina, they remembered the assembly of Badrikaashram and realised their true identity. The sages and Dharmadev exchanged the tales of their sufferings at the hands of the evil persons as cursed by Durvasha. The sages asked Dharmadev, 'O Dharma! We have suffered a lot at the hands of evil people. When will this end as foretold by Durvasha?' Dharmadev replied, 'The prophecy by Durvasha will not fail. Have patience. We will be blessed with God's Darshan soon. We have to endure whatever is destined until then. Hanumanji has told me to perform a Jap Yagna by which Lord Krishna will become pleased and give His Darshan. O sages, I will undertake the recital of His Mantra and you undertake the recital of scriptures and Stotras."

Suvrat Muni said, "All sages became happy by the soothing words of Dharmadev and decided to follow his advice. Under the guidance of Dharmadev, some sages started the recital of the scriptures like the Shreemad Bhagwat and the Bhagvad Gita the next day i.e. second day of the dark fortnight of month of Falgun. At the same time



पुरश्चर्याविधानेन वासरैः सप्तसप्तभिः ॥१४॥ भारते भगवद्गीता याऽस्ति तां केचनापठन् । श्रीवासुदेवमाहात्म्यं पठन्ति स्म तु केचन ॥१५॥ विष्णुनामसहस्रयं तु स्तोत्रं पेठुश्च केचन । कतिचिद्विष्णुगायत्रीं जपन्ति स्म यथाविधि ॥१६॥ श्रीनारायणवर्म्मैके पेठुर्विप्रा उदङ्मुखाः । नामस्मरणमात्रं तु केचित्कृष्णस्य चक्रिरे ॥१७॥ श्रीमद्भागवतस्थंच रासलीलोपवर्णनाम् । पञ्चाध्यायीं दृढमतिर्नित्यं भक्तिः पपाठ हि ॥१८॥ निशि सुप्तेऽखिलजने गीतगोविन्दगायनम् । वीणामृदङ्गादियुतं सर्वे संहत्य चक्रिरे ॥१९॥ एवं समाराधयद्भयः कृष्णं तेभ्यो नृपोत्तम । तपःकृशतराङ्गेभ्य आपन्नेभ्यश्च स प्रभुः ॥२०॥ प्रीतः करुणया पूर्णोदर्शनं दातुमैहत । अथ वैशाखशुक्लस्य मोहिन्येकादशीदिने ॥२१॥ श्रीकृष्णस्य महापूजां कृत्वा तन्निशि जाग्रतः । ब्राह्मे मुहूर्ते सहसा सच्चिदानंदलक्षणम् ॥२२॥ कोटिकोट्येन्दु सूर्याभं ददृशुस्ते सितं महः । तत्र कष्णं च ददृशुरर्च्यमानपदाम्बुजम् ॥२३॥ नूतनाम्बुधरसुन्दरमूर्तिं तेजसाऽतिमहता सितभासम् । कोटिमन्मथविमोहनरू पं वहितधौतकनकप्रभवस्त्रम् ॥२४॥ पाणिपद्मयुगलेन च वेणुं संनिधाय रुचिराधरबिंबे । वादयन्तमुरुधास्वरभेदैः शोभनं नटवरोचितवेषम् ॥२५॥ नैकरत्नततिचित्रकिरीटं मीनराजसमकुंडलशोभम् । स्थूलवृत्तसममौक्तिकमालं चारुगन्धकुसुमोत्तमहारम् ॥२६॥ भालकेसरविशेषककान्तं लम्बमानसमशेखरराजिम् । हैमरत्नमयभूरिविभूषं पूर्णशारदसुधांशुसमास्यम् ॥२७॥ शारदाभिनवजन्मविनिद्राम्भोरुहच्छदसमायतनेत्रम् । सूक्ष्मवक्रमृदुमेचककेशं दर्शनीयनिखिलावयवाभम् ॥२८॥ भैष्मीराधालक्ष्मणासत्यभामासत्याभद्राजाम्बवत्यादिभिश्च । स्त्रीभिः प्रेम्णा पूज्यमानाङ्घ्रिपद्मं दृष्ट्या तासामाददानं मनांसि ॥२९। नन्देन रामेण यशोदया च पत्या समं देवककन्ययाऽपि । नन्दासुभद्रासुरभीमुखाभिर्गोभिश्चसस्नेहमुदीक्ष्यमाणम् ॥३०॥ श्रृङ्गारिकद्रव्यकरैरनेकैगोपिङ्गनानामभितश्च यूथैः । प्रीत्येक्ष्यमाणाननपद्मराजन्मितस्मितानंदितभक्तलोकम् ॥३१॥ तं दृष्ट्वा परमानन्दं प्राप्तास्ते तु सविस्मयम् । प्रणम्य दण्डवद्भूमौ बद्धाञ्जलिपुटाः स्थिताः ॥३२॥ तदा तदिंद्रियाणां तु तन्मूर्तावेव वृत्तयः । कृष्टास्तस्थुस्ततो जातास्ते काष्ठप्रतिभा इव ॥३३॥ कृष्णेच्छयेत्थं तु मुहूर्तमेव ते तस्थुस्तथैवाथ पुनर्वपुःस्मृतिम् । प्रापुस्ततस्तस्य पुरः स्थितो वृषस्तुष्टाव साकं मुनिभिस्तमीश्वरम् ॥३४॥

इति श्रीसत्संगिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे विष्णुयागाराधित श्रीकृष्णदर्शनानंदनिरू पणानामाऽष्टादशोऽध्यायः ॥१८॥

some sages undertook the recital of Strotas like the Vishnu SahastraNam, Vishnu Gayatri, Narayan Kavach etc. Bhaktimata started the recital of Lord Krishna's Raas Leela. They would sing the Geet Govind accompanied by musical instruments at night."

Suvrat Muni said, "This continued until Vaishakh Sud Ekadashi – Mohini Ekadashi. After the recital and singing, all the sages and Dharmadev decided to spend the rest of the night singing Kirtans to celebrate Ekadashi. Lord Krishna, pleased with the sages, appeared in their midst very early in the morning before sunrise. He was surrounded by the brilliant radiant halo. (The following eight verses describe what He looked like at that time). The complexion of His body was slightly dark just like newly formed clouds, yet radiant, so handsome as to pale the beauty of the Eros (the deity of love, Kamdev), His face as beautiful and serene as the moon on the full moon night, His large eyes shaped like a petal of lotus and His hairs black and very fine. He was wearing bright golden robes, a crown studded with innumerable diamonds and other jewels, the strings of flowers dangling from the crown, the fish shaped earrings in both His ears, a necklace of large white pearls, a garland of non wilting flowers and golden ornaments like bracelets, rings, waistband and anklets. His bright red lips were blowing wind to draw divine music from a flute held at his lips by both His hands. Indeed, everything about Him was divine and beyond description. He was accompanied by His wives – Rukmini, Radha, Laxmana, Satyabhama, Satya, Bhadra, Jambvanti, Kalindi etc. family – Nandraj, Yashoda, Balram, Vaasudev and Devki, cows – Nanda, Surbhi, Sunanda etc. and thousands of Gopis holding the artefacts of veneration like Kumkum, saffron and garlands."

Suvrat Muni said, "Dharmadev and all the sages were elated at Lord Krishna's smiling face. They immediately fell on the ground to prostrate at His feet. They stood up and looked intently at His face again, totally mesmerised by it. Their senses became so focused in Lord Krishna that they forgot all their pains. Elated with the pleasure of His Darshan, Dharmadev prayed on behalf of all the sages."

Thus ends the eighteenth chapter of the first canto of the Satsangi Jeevan

अथ एकोनविंशोऽध्यायः

धर्म उवाच ।

भगवंस्तव दर्शनं नृणामखिलाघौघविनाशनक्षमम् । प्रतिलब्धमिहाद्य चापदामखिलानामपि वारणं लघु ॥१॥ त्वमसि प्रभुरीश्वरेशिता जगतामादिरनादिबन्धहृत् । क्षरतोक्षरतस्तथा परो ननु कर्ता पुरुषोत्तमो हरे ॥२॥ तव धाम विभो परात्परं बृहदेवाक्षरमव्ययं सदा । अतितेजसि तत्र राजसे सकलैश्वर्यपुरोगशक्तिभिः ॥३॥ समकारण वासुदेवमुख्यप्रथितव्यूहवपुर्धरस्त्वमेव । सकलैरपि सात्त्वतैरभिज्ञैर्विधिना तन्त्रमयेन पूज्यसे वै ॥४॥ जगतो जननं च पालनं हरणं चापि करोषि हीश्वरः । विधिविष्णुहराकृतीर्दधन्निगमादिप्रतिपादितश्रवाः ॥५॥ तनुतां भुवि धर्मवर्त्मनि पृथुलाधर्मपथैरुपागते । अवितुं तदिह प्रजायसे बहुधा साधुसुरांश्च वै हरे ॥६॥ तिमिरूपधृता समाहृता निगमाः प्राम्भवतादिदैत्यतः । कमठाकृतिना त्वया दधे निजपृष्ठे ननु मन्दराचलः ॥७॥ क्षितिरुन्निदधेऽग्रदंष्ट्रया भवता शूकररूपिणा बुधेः । नरसिंहवपुर्धृता त्वया निहतो दैत्यपतिर्जितान्तकः ॥८॥ छलितोऽपि बलिस्त्वया हरे वपुषा वामनकेन कौतुकात् । धरणीं व्यधिताऽनृपान्वया जमदग्नेस्तनयो भवान्भवन् ॥९॥ हतवानसि राघवः पुरा बलिनं कोणपयूथपाधिपम् । जनतापनमीश रावणं विहिताम्भोनिधिसेतुबन्धनः ॥१०॥ मधो पुरि प्राग्वसुदेवदेवकीसुतत्वमेत्य व्रजमागतोऽस्यथ । गोगोपगोपीव्रजभूरिसंकटं हरन्व्यहाषीर्यमुनातटेऽत्र च ॥११॥ निहत्य कंसप्रहितानेकान्दैत्यांश्च गोपीजनवल्लभस्त्वम् । गत्वा पुनर्जन्मभुवं जघन्थ साधुद्रुहं मातुलमौग्रसेनिम् ॥१२॥ द्वारावतीमेत्य रमामुखाः स्त्रीरुद्वाह्य चाविष्कृतभूरिरूपः । भूभारभूतानसुरान् वृषद्रुहो हत्वाऽऽद्यधर्मं प्रथयाञ्चकर्थ ॥१३॥ नरेण साकं च गजाह्ययादौ क्रीडन् निजप्रेष्ठतमेन भुमन् । पाण्डोः सुतानामपि सप्रियाणां चकर्थनाथ प्रियमीश्वरस्त्वम् ॥१४॥ कृतवानसि दैत्यमोहनं ननु बुद्धोऽथ विधास्यते त्वया । हननं च दुरात्मनां कलेरवसाने भुवि कल्किना प्रभो ॥१५॥ त्वया ह्रियन्ते निजसेवकानामापद्गणा नाथ मुहुर्धरायाम् । ब्रह्मण्यदेवोऽसि सदा स्वतन्त्रः कारुण्यमस्मासु

CHAPTER-19

Dharmadev said, 'O Bhagwan! You are able to remove all sins and sufferings of Your devotees. We are very fortunate to have Your Darshan. O Lord! You are the master of all universes, eternal and beyond soul, Maya and Akshar. You reside in Your supreme abode – Akshardham – with full potency and glory. You are the reason of all reasons. You take the form of Pradhyumna, Anirudhha, Sankarshan and Vaasudev at Your will and independently. You take the form of Brahma, Vishnu and Shiv to create, sustain and destroy the universe. All scriptures describe Your name and Your glory. All mankind worship only You. You incarnate Yourself from time to time to protect the pious and re-establish the Sanatan religion maligned by evil demons. O Bhagwan! You appeared as Matsya (a fish) to reclaim the Vedas from demon Hayagreev. As Kurma (a turtle), You held the mountain Mandrachal on Your back to assist the churning of the ocean. O Lord! It was You as Varaha (a boar) Who brought the Earth back from the deep water. You took the form Narsinha (half man half lion) to kill Hiranyakshipu, the king of demons. As Vaaman, You cheated demon, King Bali on the pretext of seeking land equivalent of just three steps. You killed the haughty Kshatriyas as Parshuram, the son of Sage Jaamdagni. You killed a very powerful demon Raavan, the king of Lanka by coming to this world as Lord Ram. Though born in Mathura as a son of Devki and Vaasudev, You publicised Your birth in Vraj to remove their sufferings and please them. Besides killing many demons sent by Your maternal uncle King Kans to kill You, You killed Kans himself by returning to Your birthplace Mathura once again. Then You went to Dwarka and married Rukmini, and others and killed and helped kill innumerable demons. O Lord! You repeatedly protected Nar incarnate Arjun and his brothers and his wife Draupadi by constantly being at their side. You took birth as Budhha to waylay demons and You will take birth as Kalki to massacre the demons once again. You have come on this earth repeatedly to relieve the pains and sufferings of Your devotees. Therefore, please relieve us from our sufferings. Have mercy on us!'

विधेह्यतोऽद्य ॥१६॥

सुव्रत उवाच ।

इति संस्तूय मुनिभिः सह श्री पुरुषोत्तमम् । देवशर्माऽभवत्तूष्णीमानन्दाश्रुप्लुतेक्षणः ॥१७॥ अथ कृष्णं तमालोक्य प्रत्यक्षं दिव्यविग्रहम् । बद्धाञ्जलिपुटा भक्तिः प्रणनाम मुदा प्रभुम् ॥१८॥ स्मरन्ती भक्तवश्यत्वं तस्थ वृन्दावने प्रभोः । गिरा गद्गदयाऽस्तौषीद्धृष्टरोमाश्रुपूर्णहक् ॥१९॥

भक्तिरुवाच ।

आनन्दमानन्दकरं दयालुं वन्दारुमन्दारपदारविन्दम् । तं नन्दगोपस्य च नन्दनं त्वां वन्दे सदानंदितभक्तवृंदम् ॥२०॥ मुकुन्दमानन्दनिधिं वदन्तं नन्दालये काकलिकाममन्दम् । हैयङ्गवीनं गमयाम्ब मेति वन्दे यशोदाङ्क गतं बृहत्वाम् ॥२१॥ उलूखले यो नवनीतचौर्ये यशोदया कोपितया बबन्धे । दरत्रपानम्रमुखोऽश्रुनेत्रस्तं त्वां भजे भीतदृगीक्षिताम्बः ॥२२॥ यः स्तोभितो गायति गोपिकाभिर्ननर्त भूयो बिभराम्बभूव । उन्मानकं पीठकपादुकाश्च वन्देऽक्षिपत्तं स्म भुजौ तदग्रे ॥२३॥ गोपालबालैः कृतखेलनाय गोवत्ससञ्चारणतत्पराय । वंशीरवानन्दितगोकुलाय नमोऽस्तु ते नर्तितमर्कटाय ॥२४॥ वृन्दावने गोधनचारणाय गोवर्धनेनावितगोकुलाय । कृष्णाय गोपीजनवल्लभाय नमोऽस्तु राधारमणाय तुभ्यम् ॥२५॥ स्वक्षोद्धृतानेकचराचराय जिघांसुदैतेयविमुक्तिदाय । अघौघसद्यःक्षयकारिनाम्ने तुभ्यं नमः स्कंधविलंबिदाम्ने ॥२६॥ वृन्दावने पूर्णशशाङ्क रम्ये निशासु सर्वास्वपि शारदीषु । योऽरीरमद्गोपवधूरनेकास्तावद्वपुस्तं प्रणमाम्यहं त्वाम् ॥२७॥ ब्रह्मेशेन्द्रशशाङ्क गीष्पति-मुखब्रह्मर्षिजेतृत्वतः कामं वामखर्वगर्वनिभृतं रासोत्सवे संगतम् । क्रीडां वल्लववल्लभाभिरभितः शृंगारशास्त्रोदितां कुर्वन्नेव जिगेथ नाथ शरणं प्राप्ताऽस्मि तं त्वामहम् ॥२८॥

सुव्रत उवाच ।

इति स्तुत्वा च तं नत्वा व्यरमत्प्रेमवत्यपि । तानाह भगवान् भक्तास्तुष्टान्मद्वृणुतेप्सितम् ॥२९॥ धर्मस्तमूचे भगवन्नसुरैर्मनुजच्छलैः । उपद्रुता भृशं सर्वे वयं त्वां शरणं गताः ॥३०॥ अतो भीतांस्त्वदीयान्नस्त्वमेव पातुमर्हसि । असुरेभ्यस्ततः कृष्णः शरणागतवत्सल ॥३१॥ इति ब्रुवन्तं श्रीकृष्णो बद्धाञ्जलिपुटं वृषम् । उवाच धर्म मा भैष्ट यूयं दुष्टासुरौघतः ॥३२॥

Suvrat Muni said, "O King Pratapsinh, Devsharma, his eyes filled with tears of joy, became quiet after this prayer. Bhaktidevi, who was also elated and surprised by the sudden Darshan of Lord Krishna, prayed with moist eyes and quivering voice."

Bhaktimata prayed, "O son of Nand! O giver of all pleasures! O deliverer of Your devotees! I bow to You. Though the master of the universe, You still asked for a spoonful of butter from Your mother Yashoda just to please her. You lowered Your eyes in fear and shame when Your mother tied You to a pole when caught stealing butter from others' home. You sang and danced repeatedly in front of Gopis expecting a little butter from them. You played with the children of Vraj and tended their cows just for their pleasure. You attracted the minds of Gopis and cows alike by playing divine tunes on Your flute. I bow to You remembering Your childhood Leelas. You lifted mountain Govardhan to protect the residents of Gokul. I bow to You, Who played with Radha and became known as RadhaRaman. You redeemed not only Your devotees but the demons as well who came to kill You. When You played Raas with Gopis of Vraj, You took innumerable forms so that each Gopi had the chance to play Raas individually with You. O demolisher of Eros! I have come under Your shelter.'

Suvrat Muni said, "At the conclusion of the prayer by Bhaktimata, Lord Shree Krishna, pleased with all of them, addressed them, 'I am pleased with You. Ask for a boon from Me.' Dharmadev replied on behalf of all, 'O Lord! The demons in human form have inflicted severe pain on us. We have come under Your shelter for protection. Only You can protect us from them.' Lord Krishna said, 'Do not fear these demons. They have an old enmity with Me. They harass you because they consider you as Mine. They hassle Devtas as well by offering meat and wine in the Yagnas. They want to defeat Me through you. Nobody except Me can defeat them. Even I was subjected to the curse of Durvasha in Badrikaashram. Therefore, O Dharma! I will take birth as your son. I will become known as Hari and protect you and free you from the curse. Just as I appear in your midst now, I will gather you around Me then as well. Your

असुराः सर्व एवैते सन्ति युष्मत्प्रपीडकाः । मयि पूर्वं बद्धवैरा मत्पराभवकामुकाः ॥३३॥ युष्मान्मदीयान्विज्ञाय पीडयन्ति विशेषतः । उपद्रवन्ति देवांश्च सुरामांसनिवेदनैः ॥३४॥ भारभूता भुवो ह्येते मदन्येन तु केनचित् । न विनाशयितुं शक्या दम्भाच्छादितदुष्क्रियाः ॥३५॥ अतोऽहमेव पुत्रत्वं दंपत्योर्युवयोर्वृष । प्राप्य तेषां विनाशं हि करिष्यामि न संशयः ॥३६॥ साकं भवद्भिर्मुनिना शप्तोऽस्मि बदरीवने । दुर्वाससाऽहमपि तद्भविष्यामि नराकृतिः ॥३७॥ सपत्नीकस्य ते तेभ्यो मुनीनां चामृतान्धसाम् । कर्तास्मि रक्षणं भद्र हरिनाम्नाऽत्र विश्रुतः ॥३८॥ एतैः साकं यथा भक्तैर्विहराम्यऽत्र सर्वदा । तथैव सह युष्माभिर्रंस्ये सोऽहं चरन्भुवि ॥३९॥ नाशमेष्यति दारिद्र्यमद्यारभ्य तवानघ । धनधान्यादिसम्पच्च भाव्या ते पूर्वतोऽधिका ॥४०॥ शापाद्दुर्वाससो युष्मान्मोचयिष्यामि च द्रुतम् । धर्ममेकान्तिकं क्षीणं प्रथयिष्यामि सर्वथा ॥४१॥ मन्मन्त्रस्य जपं येऽत्र करिष्यन्ति भवानिव । पाठं च श्रीभागवतपुराणादेर्विधानतः ॥४२॥ तेषां मनोरथः सर्वः सिद्धिं प्राप्स्यति निश्चितम् । देहान्ते धाम परमं मम प्राप्स्यन्ति ते ध्रुवम् ॥४३॥ श्वेतद्वीपे च वैकुंठे गोलोके धाम्नि ते मम । ऐश्वर्यभोगास्तान्सर्वान्प्राप्स्यंत्येव हि ते ध्रुवान् ॥४४॥ इति वृषमभिधाय सर्षिवृन्दं कृतकरुणोऽत्र तिरोदधे स कृष्णः । प्रमुदितऋ षिभिः सहाथ धर्मो व्रतविधिमाशु समापयांबभूव ॥४५॥

इति श्री सत्संगिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे धर्मादिकृत श्रीकृष्णस्तुतिवरप्रदान निरू पणनामेकोनविंशोऽध्यायः ॥१९॥

अथ विंशोऽध्यायः

सुव्रत उवाच ।

जपात्मकं विष्णुयागं यथाशक्ति समाप्यते । विदधुः पारणां भूप कृष्णेक्षणमहामुदः ॥१॥ ततस्ते संविदं चक्रुः स्थित्वैकत्र परस्परम् । कस्याप्यग्रे कदाप्येतद्वृत्तं वाच्यं न नस्त्विति ॥२॥ प्रादुर्भूते तु कृष्णेऽत्र गोप्तुं शक्येत केन तत् । तदा तु कापि नैवास्ति चिन्ता यत्सोऽस्त्यधीश्वरः ॥३॥ विधायेत्थं संविदं ते मिलित्वा च परस्परम् । नमस्कृत्य च सर्वेऽपि स्वं स्वं स्थानं ततो ययुः ॥४॥ महर्षीणां च धर्मस्य पूर्वजन्मस्मृतिस्त्विह । आसीत्क्वचित्क्वचिद्राजन्न तु नित्यं हरीच्छया ॥५॥ धर्मः सभार्यः सप्रीतः सम्यक्पूर्णमनोरथः । गच्छन्स्वपुरमापेदे पुनस्तन्नेमिषं वनम् ॥६॥ तत्रारण्ये चरन्तौ तौ वृक्षजालसमाकुले । आगच्छतोऽसुन्कांश्चिद्दृष्ट्वा तां जहतुः सृतिम् ॥७॥ महामार्गस्मृतिर्नष्टा प्रान्तरे भ्रमतोस्तयोः । इयाय भानुमानस्तं ग्रामः प्राप्तो न कश्चन ॥८॥ निषेदतुस्तौ तत्रैव क्व यामो ध्वान्त इत्युभौ । युक्तौ धैर्येण महता क्षुधितौ तृषितौ नृप ॥९॥ तौ तत्र दैवादुपयातमेकमपश्यतां कञ्चन मेघनीलम् । तपस्विनं रक्तविवृत्तनेत्रं जटाधरं रौद्रवपुः करालम् ॥१०॥ खल्वाटशीर्षं

sufferings and poverty will end as of today. I will not only redeem you from the curse of Durvasha, but I will also re-establish the religious way of life on earth. I will also redeem all who would chant My name just as reverently as you have recently done. They will indeed attain My supreme abode at the end of their human life.'

Suvrat Muni said, "O king! The merciful Lord Krishna disappeared from the sight of the sages. They concluded the Jap Yagna."

Thus ends the nineteenth chapter of the first canto of the Satsangi Jeevan

CHAPTER-20

Suvrat Muni said, "O king! They finished the fast of Ekadashi with the successful conclusion of the Jap Yagna. They decided amongst themselves to keep Lord Krishna's Darshan and His prophecy of His birth secret. The news of His birth will spread itself later on. They dispersed and went on their way to their respective homes. The memory of their true identity became intermittent with God's will. Dharmadev and Bhaktimata, afraid of coming face to face with any demons, went by the side roads on the way to Chhapaiya. They lost their way in a dense forest. They did not find any village until sunset on this sparse road and they did not find any water or food. As the darkness descended in the dense forest, they stayed under a large tree to take rest. Suddenly, they saw a dark complexioned, bearded, bald man approaching. His eyes were large and reddened. As he was wearing only a loin cloth, Dharmadev mistook him as an ascetic and bowed at him with folded hands. The man asked Dharmadev what they were doing in this dense forest at that time. Dharmadev replied, 'I am Devsharma from Chhapaiya. Harassed by the demons, I had gone to Vrandavan for solace at the feet of Lord Krishna. He was pleased with us and granted me the boon. We have lost our way in this forest. I am very glad to see you in this secluded place.' The man got very

धृतवर्णिवेषं तं सिद्ध एवायमिति प्रणम्य । बधाञ्जलिस्तत्पुरतः स तस्थौ धर्मस्तमूचे वचनं तपस्वी ॥११॥ कस्त्वं सभार्यो भ्रमसि प्रदोषे दुर्गेऽपि कान्तार इहासि धीरः । यथावदेतत्कथयाशु सर्वमितीरितस्तेन जगाद धर्मः ॥१२॥ विप्रोऽस्म्यहं कोसलदेशजन्मा देवाभिधो वैरिभयातिखिन्नः । भृशं दरिद्रश्च विमुक्तगेहो वृन्दावनं क्षेत्रभागे हिवर्णिन् ॥१३॥ आराध्य कृष्णं जपविष्णुयागविधानतः प्राप्य वरं च तस्मात् । व्रजन्गृहं दैववशाच्चुताध्वा भ्रमन्भवन्तं मुदितोऽस्मि दृष्ट्वा ॥१४॥ कृष्णाभिधानश्रवणोत्थमन्युर्भूयः स वर्णी तमुवाच धर्मम् । कृष्णाद्वरः को भवताऽऽप्त एतद्ब्रूहीत्यथोवाच तपस्विनं सः ॥१५॥ कृष्णं प्रसन्नं प्रति सर्वमुक्तं मया च दुःखं विहितं सपत्नैः । तदा स मामाह तवारयस्तु सन्ति क्षमायामसुरा हि सर्वे ॥१६॥ तिष्यावतारस्य सुयोधनस्य साहाय्यकर्तार इमे पुराऽऽसन् । भीमार्जुनाद्यैर्युधि तेषु केचिद्धता मया केऽपिबलेन चान्ये ॥१७॥ तत्रापि ये वैरधिया मदीयं सम्बन्धमापुर्भुवि वीक्षणादिम् । प्रपेदिरे ते तु मदीयधामदैत्यास्तथा दानवराक्षसाश्च ॥१८॥ मृताश्च ये वैषचिके सुखेऽत्र निबद्धतर्षा दृढवासना श्च । मद्वैरभाजः खलुतेऽद्य जाताः सन्ति क्षमायामसुराः पुनश्च ॥१९॥ त्वां धर्मनिष्ठं ननु धर्ममेव विदन्त एते च मदीयरू पम् । मद्वैरनिर्यातनभूरिकामा रुजन्ति चान्यानपि मामकीनान् ॥२०॥ तवैव पुत्रत्वमुपेत्य तस्मात्तान्नाशयिष्यामि किलामरारीन् । वरं प्रदायेत्थमभूत्तिरोऽसावहं व्रजन्स्वालयमागतोऽत्र ॥२१॥

सुव्रत उवाच ।

कृष्णोत्कर्षमयीमित्थं स्वापकषोपलक्षणाम् । श्रुत्वा धर्मगिरं सोऽभूदतिकोपाकुलो नृप ॥२२॥ दहन्निव दृशा धर्ममधरं च रदैर्दशन् । उवाच विप्रपुत्रस्ते श्रीकृष्णो भविता च यः ॥२३॥ तस्य सर्वान्गुणान्दोषानद्याहं वेद्मि नापरः । अस्मत्प्रियस्याप्रियकृत्स दुर्योधनभूभुजः ॥२४॥ मह्यं तेन महद्दुःखं पार्थसारथिना ददे । दुर्योधनसखं मां तु विद्धयश्वत्थामसंज्ञितम् ॥२५॥ मत्प्रियासुरसङ्घस्य प्रीतयेऽतो मया द्विज । शाप उत्सृज्यते पूर्ववैरनिर्यातनाय वै ॥२६॥ स ते पुत्रो न शक्नोतु शस्त्रं धारयितुं क्वचित् । विना तेन भवेन्नैव निजवैरिविनाशनम् ॥२७॥ शूरो महानपि पुमान्नीतिशास्त्रार्थवेद्यपि । विना शस्त्रं शत्रुवधे क्षमते न कदाचन ॥२८॥ उल्लङ्घ्य स तु मद्वाक्यं धारयिष्यति कर्हिचित् । शस्त्रं चेत् प्राप्स्यति तदा स्ववैरिभ्यः पराभवम् ॥२९॥ शप्त्वेत्थमभवद्द्रोणिरदृश्योऽथ च तौ वने । तच्छापचिंतया खेदं प्राप्नुतः स्म भृशं नृप ॥३०॥ अपारविपदंभोधौ मग्नयोरसहाययोः । कृष्णेच्छालब्धमेकं हि धैर्यं तरणितां ययौ ॥३१॥ स्त्रीस्वभावात्खिद्यमानां धर्मः प्रेमवतीं तदा । उवाच भद्रे सिद्धं नः कार्यं दैवेन विघ्नितम् ॥३२॥ विघ्ननाशाय विघ्नेश व्रतं कार्यमतः प्रिये । सर्वविघ्ननिवृत्त्यर्थं व्रतं गणपतेः सति ।

angry at the mention of Lord Krishna and asked, 'What boon did Lord Krishna grant you? Dharmadev forgot the decision to keep the matter of Vrandavan a secret and blurted out, 'Lord Krishna said to me that He, Arjun, Bhim and Baldev killed many demons in the distant past. The demons killed by Lord Krishna Himself attained salvation never to be born again. The demons killed by others did not give up enmity with God and were born again on this earth. Still considering Lord Krishna as their enemy and with the desire to defeat Him, they harass His devotees. Lord Krishna has granted me the boon that He will take birth as my son to vanquish these demons. Now I am on my way to my home."

Suvrat Muni said, "The ascetic became very angry at hearing the prophecy of another incarnation of God. He said to Dharmadev with trembling lips, 'O Brahmin! I know all virtues and vices of Lord Krishna Who is to become your son. I am Ashvatthama. He had caused a lot of distress to my friend, Duryodhan. That charioteer of Arjun has pained me a lot as well. To protect the army of demons, I curse you and Him that your son will never bear armaments. He will not be able to kill anyone without bearing armament. No matter how clever or brave one is, He cannot kill anybody without arms and if He were to bear arms despite this, He will be defeated by His enemy immediately."

Suvrat Muni said, O king! Ashvatthama suddenly disappeared. Dharmadev and Bhaktimata became very disconsolate at this new development. Bhaktimata said to Dharmadev, 'Whatever we achieved (the promise by Lord Krishna to vanquish demons) at Vrandavan has been nullified by this curse.' Dharmadev said to Bhaktimata to console her, 'We should now observe the Vrat of Ganapati. He is capable or removing any obstacles in our path. The scriptures consider him to be an incarnation of Lord Krishna and he will definitely help to remove our sorrows. From now onwards we will observe his Vrat on the bright fourth day of Bhadrapad every year. Do not ever think

प्रोक्तमस्ति पुराणेषु स्वमनोरथसिद्धिदम् ॥३३॥ श्रीकृष्णस्यावतारो हि प्रोक्तोऽस्ति गणनायकः । अतस्तस्य व्रतं नृणां सर्वसङ्कष्टनाशनम् ॥३४॥ भाद्रशुक्लचतुर्थ्यां तत्करिष्यावोऽनुवत्सरम् । तेन तुष्टः स विघ्नेभ्यो रक्षणं नौ करिष्यति ॥३५॥ एवं तौ नियमं विप्रौ मनसा चक्रतुर्नृप ।भक्तिमूचे पुनधर्मो दुःखशोकहरं वचः ॥३६॥ दुःखमेतादृशं भूमावावाभ्यामेव सुंदरि ।प्राप्तमित्येव मा मंस्था यतो दुःखमयं जगत् ॥३७॥ पुरा श्रीरामचंद्रेण सह पत्न्या च बन्धुना । भुक्तमीशेनाजप दुःखं वनवासवता भृशम् ॥३८॥ इत्युक्त्वाऽकथयत्तस्यै श्रीरामचरितं वृषः । हनुमन्महिमोपेतं निशो यामास्त्रयो गताः ॥३९॥ शृण्वती सा तत्र तत्र साहाय्यं जानकीपतेः । मुहुः कृतं हनुमता चिंतयामास चेतसि ॥४०॥ अहो नः कुलदेवोऽस्ति हनूमान् रामवल्लभः । उपेक्षते सोऽपि कथं समर्थोऽस्मान्महापदि ॥४१॥ हनूमन् रक्ष रक्षेति यावद्वदति सा गिरम् ।तावत्प्रत्यक्षतां प्राप मारुतिर्विप्ररू पधृत् ॥४२॥ स हि रामकथां रात्रौ कीर्त्यमानां स्त्रियं प्रति । धर्मेण श्रोतुमायातस्तत्राऽदृश्यो जनैः स्थितः ॥४३॥ प्रत्यक्षीभूय स प्राह भक्ते धर्म व्यथां त्यज । कुलदेवोऽस्मि हनुमान् युष्माकं रक्षिताऽस्मि वः ॥४४॥ द्रौणैः शापेन वां पुत्रो धारयिष्यति नायुधम् । तथापि जेतुं त्रैलोक्यं शक्तो भाव्यः स वैधिया ॥४५॥ त्वत्पुत्रस्याप्यशस्त्रस्य रक्षिताऽस्मि स्मृतोभियः । दारिद्र्यदुःखमपि ते नाशमेष्यति निश्चितम् ॥४६॥ इत्युक्त्वा तौ महामार्गं प्रापय्याश्चर्यमानसौ । तिरोबभूव हनुमांस्तौ ततो गन्तुमैच्छताम् ॥४७॥ तत आरभ्य तावास्तां गतसर्वव्यथौ नृप । प्राप्यमानान्नवस्त्रादीननिश्चिंतौ स्वस्थमानसौ ॥४८॥ महामार्गेण चलितौ पूर्वदृष्टेन निर्भयौ । चिन्तयन्तौ च हृदये श्रीकृष्णं भक्तवत्सलम् ॥४९॥ प्रीणयन्ती पतिं वाक्यैः प्रेम्णा प्रेमवती पथि । वृत्तं हनूमतोऽप्राक्षीच्चिरजीवित्वलक्षणम् ॥५०॥ चिरजीवी कथं जातः स्वामिन् पवननन्दनः । दिवं विहाय भूलोके स्थितो नित्यं करोति किम् ॥५१॥ निशम्य च निशाम्यापि प्रभावं श्रीहनूमतः । आनन्दः परमो नाथ जायते मम चेतसि ॥५२॥ इति प्रीत्या प्रेमवत्याऽऽपृष्टो धर्म उवाच ताम् । हनूमांश्चिरजीव्यस्ति सीतारामप्रसादतः ॥५३॥ निहत्य रावणं युद्धे स्वसैन्यपरिवारितः । एत्यायोध्यां नृपपदमध्यतिष्ठत्स राघवः ॥५४॥ वानरा राक्षसा ऋ क्षा दिव्यरू पधराः सति । तद्वियोगासहास्तत्र न्यवसन्नेकहायनम् ॥५५॥ तं छत्रचामराद्यैस्ते सेवमाना दिने दिने । प्रेमवृद्धिं परां प्रापुर्विस्मृताखिललौकिकाः ॥५६॥ स्वस्वगृहान्प्रेषयिष्यन्नयातः स्वाग्रतोऽपि तान् । तत्सन्मानं प्रभुश्चक्रे वस्त्रभूषाधनादिभिः ॥५७॥ यथोचितं मानयित्वा सुग्रीवादीन्स वानरान् । किष्किन्धां प्रेषयामास साश्रुनेत्रान्बलाद्विभुः ॥५८॥ तदागमिष्यन् हनुमान्स्रवत्प्रेमाश्रुलोचनः । परित्यक्तुमशक्तस्तं बद्धाञ्जलिपुटोऽब्रवीत् ॥५९॥ स्नेहो मे परमः स्वामिंस्त्वयि तिष्ठतु नित्यदा । भक्तिश्च नियता वीर भावो

that we are the only two persons afflicted by the problems. The whole world is an ocean of problems and sorrows. Even Lord Ram along with His wife and brother had to endure hardship during the exile in the forest.' Suvrat Muni said, "Dharmadev recited the tales from the Ramayan, and how Hanumanji had repeatedly helped Lord Ram in His hours of need. Bhaktidevi was comforted to know that the same Hanumanji is their clan's deity. She prayed to Hanumanji in her mind and sought his help in the hour of their need. Hanumanji, who was already present there to hear the Ramayan from Dharmadev, suddenly appeared in front of them in the garb of a Brahmin. Hanumanji said, "O Dharma and Bhakti! I am here to protect and guide you. Do not worry about Ashvatthama's curse. Your future son is the master of the universe. He does not need to bear weapons to kill anybody. Do not despair. I will always be at His side to protect Him from any danger."

Suvrat Muni said, "Hanumanji disappeared after showing Dharmadev the proper path to Chhapaiya. They were happy now at the expectance of good times to come. Bhaktimata asked Dharmadev, 'I am very impressed by the fact that Hanumanji helps us time and time again, but I am very curious about his longevity. How did he become to live so long? What does he do on this earth? Please tell me all in detail.' Dharmadev replied, 'Hanumanji's longevity is granted by Lord SitaRam. Lord Ram had returned to Ayodhya after killing demon Ravan. His devout army of monkeys, bears and humans had accompanied Him and stayed in Ayodhya for one year. They served Lord Ram reverently for a whole year. Lord Ram gave them expensive gifts and persuaded them to return to their homes. Sugreev remorsefully agreed to return to Kishkindha with his army of monkeys. Everybody thought that Hanumanji will also return to Kishkindha with Sugreev. Instead he prayed to Lord Ram, 'O Lord Ram! I am unable to live away from You. Therefore, I ask that my devotion towards You should never diminish an iota. Grant me that my servitude shall always remain in You. I am interested in hearing

नान्यत्र गच्छतु ॥६०॥ यावत्तव कथा राम प्रचरिष्यन्ति भूतले । तावत्ताः सर्वदा श्रृण्वन् जीवाम्यत्रेति मे रुचिः ॥६१॥ स्थितं किम्पुरुषे खण्डे गन्धर्वा अपि मां सदा । श्रावयेयुः कथा राम तवेति मम याचितम् ॥६२॥ त्वत्कथामृतपानेच्छा यथा मे हृदि वर्तते । तथा न दिव्यलोकेच्छा नैश्वर्येच्छा च निश्चितम् ॥६३॥ एवं ब्रुवाणं रामस्तु हनूमंतं नृपासनात् । उत्थाय सस्वजे स्नेहाद्वाक्यमेतदुवाच च ॥६४॥ एवमेतत्कपिश्रेष्ठ भविष्यति न संशयः । वरदानेन मे सर्वं सेत्स्यत्येव त्वदीप्सितम् ॥६५॥ इति लब्धवशे रामाद्धनूमानिह सुव्रते । रघुनाथकथाप्राणश्चिरजीवी हि वर्तते ॥६६॥ यत्र यत्र कथा भूमौ रामचन्द्रस्य जायते । तत्र तत्राप्यसौ गत्वा श्रृणोति वरदानतः ॥६७॥ त्वत्समीपे मया रात्रौ कथ्यमानां कथामसौ । श्रोतुं नूनमुपायातो यातो दत्त्वा स्वदर्शनम् ॥६८॥ गणेशव्रतसङ्कल्पाद्विघ्ननाशे हनूमता । दत्तं स्वदर्शनं तेन कार्यसिद्धिरभूद्धि नः ॥६९॥

सुव्रत उवाच ।

इति भर्तुर्वचः श्रुत्वा प्रीता भक्तिरभून्नृप । तया सह यथाशक्ति व्रजन्स्वपुरमाप सः ॥७०॥ सार्धमासेन संप्राप्तं स्वपुरं तं समेत्य च । स्वजना ज्ञातयः सर्वे भृशं मुमुदिरे नृप ॥७१॥ श्रीकृष्णस्य प्रतापेन वैरिणः सकला अपि । मित्राणीवाभवंस्तस्य बिभ्यति स्म तदीक्षणात् ॥७२॥ भगवानथ जीवानां श्रेयसे करुणानिधिः । नरनारायणो भूमौ नृत्वं स्वीकर्तुमैहत ॥७३॥ एकमूर्तिस्ततो भूत्वा द्विरू पोऽसौ निजेच्छया । धर्मस्य हृदयाम्भोज आविरासीन्नराधिप ॥७४॥ धान्ययानपशुद्रव्यसमृद्धिस्तस्य वेश्मनि । ततः पूर्वाधिकैवासीद्वर्धमानाऽनुवासरम् ॥७५॥ इत्थं हरेः प्रसादस्य जातत्वात्स द्विजोत्तमः । हरिप्रसादनाम्नैव विश्रुतोऽभूत्पुनः क्षितो ॥७६॥ आविर्भावं भगवतः स्वस्मिञ्जातं विवेद सः । कान्त्याऽतिमर्त्यया राजन्नाकस्मिक्या च संपदा ॥७७॥ गर्भं ततोऽसावृतुषोडशेऽह्नि गुरौ च पुष्ये निदधार भक्तौ । सा तेन भूमौ शुशुभे शुभाङ्गी श्रीदेवहूतीव विरोचमाना ॥७८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे धर्मस्याश्वत्थामशापस्वपुरप्रत्या गमननिरू पणनामा विंशोऽध्यायः ॥२०॥

अथ एकविंशोऽध्यायः

सुव्रत उवाच ।

एतस्मिन्नन्तरे राजंश्चातुर्वर्ण्यभवासुराः । संहत्य शतशो देवीमानर्चुर्विन्ध्यवासिनीम् ॥१॥ नवम्यामिषमासस्य शुक्लपक्षे महोत्सवः । तेषामभून्मन्दिरेऽपि देव्या दुष्कर्म कुर्वताम् ॥२॥ अजान्सहस्रशोऽवींश्च महिषादीन्नसुरांस्तथा । हत्वा निवेदयामासुर्देव्यं ते च सुराघटान् ॥३॥ अत्त्वा मांसं सुरां पीत्वा देव्यागारे मदोद्धताः । स्वैरिणीः कामिनीश्च स्त्रीरुपजग्मुश्च पुंश्चलीः ॥४॥

Your Katha. Grant me that I remain on this earth as long as Your Katha is being recited. I do not desire salvation or Your supreme abode. I also do not desire any special powers. I desire only Your love!' Lord Ram was so pleased with Hanumanji that He got up from the throne and embraced Hanumanji and said that his desires will be fulfilled. O Bhakti! Hanumanji is alive today and will remain so till Lord Ram's Katha is being sung on this earth. Hanumanji is invariably present wherever and whenever Lord Ram's Katha is being recited. He came here last night while I was narrating the Ramayan. He has returned after giving us his Darshan. Now all our wishes will come true.'

Suvrat Muni said, "O King! Bhaktidevi was pleased hearing this from her husband. They arrived in Chhapaiya after one and a half months. Their relatives and neighbours welcomed them warmly and their enemies disappeared altogether. Lord NarNarayan was now ready to take birth. Twin Swarup Lord Nar and Narayan became one and entered the heart of Dharmadev. His prosperity increased so much with the grace of God that he became known as Hariprasad. Hariprasad understood very clearly that all the affluence was due to the mercy of God. Lord NarNarayan entered Bhaktimata's womb and as result the pregnant Bhaktimata appeared as radiant as Devhuti (mother of Kapildev)

Thus ends the twentieth chapter of the first canto of the Satsangi Jeevan

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Suvrat Muni continued, "Thousands of demons who had taken birth among humans gathered at the temple of goddess Vindhyavasini for worship. These demons

अधर्ममित्थं चान्यायं दृष्ट्वा तेभ्यश्चुकोप सा । कालीदत्ताय तु भृशं तेषामाचार्यताधृते ॥५॥ निशि स्वप्नमुपेत्यामुं देव्युवाच भयंकरा । त्रिशूलं करवालं च बिभ्रत्यारक्त लोचना ॥६॥ सर्वेऽपि स्थाऽसुरा यूयं निर्मर्यादा मदोद्धताः । मदुद्देशेन कुरुथ सुरामांसाशनं द्विज ॥७॥ पशुहिंसां नृहिंसां च पारदार्यं मदालये । कुर्वतो निर्दयान् युष्माञ्छपाम्यसुरवञ्चक ॥८॥ वंशोच्छेदो हि सर्वेषां युष्माकं तु भविष्यति । धनवृत्तिविनाशश्च नाशमेप्यथ च द्रुतम् ॥९॥ अद्यारभ्य च मत्पूजां यथा यूयं सुरादिभिः । पृथिव्यां ये करिष्यन्ति ब्राह्मणक्षत्रियादयः ॥१०॥ युष्माकमिव तेषां च वंशोच्छेदो भविष्यति । धनधान्यादिहीनास्ते यास्यंति नरकान्मृताः ॥११॥ युष्मत्पूर्वरिपुः कृणो धर्माद्भक्तौ स कौसलात् । भूत्वा हरिर्बुद्धिशस्त्रो युष्मानुन्मूलयिष्यति ॥१२॥ पर्यटन्पृथिवीं सर्वां लीनान्युष्मानितस्ततः । एकैकशोऽपि सोऽन्विष्य कर्ता निर्मूलनं हि वः ॥१३॥ युष्मत्साहाय्यकर्तारो ये च भूपतयः क्षितौ । सन्ति तेऽपि यथा यूयं विनङ्क्ष्यंति न संशयः ॥१४॥ राजा ताम्रमुखः कश्चित्पावन्या दिश आगतः । तान्वशीकृत्य सहसा भोक्ष्यत्यखिलमेदिनीम् ॥१५॥ एवं शप्त्वा तु सा देवी रुष्टा तेभ्यस्तिरोदधे । कालीदत्तोऽतिसन्त्रस्तस्तच्छ्रुत्वाऽजागरीन्नृप ॥१६॥ सर्वेभ्यः कथयामास सोऽसुरेभ्योंबिकावचः । श्रुत्वा तद्वेपमानास्ते जाताश्चिन्ताव्यथाकुलाः ॥१७॥ स्वकर्मोपस्थितं शापमनिवार्यं हि साधनैः । मत्वा क्षमापयामासुस्तां भूघ्राणधृषादिभिः ॥१८॥ ततः शापप्रतीकारं स्वस्वशक्त्या चिकीर्षवः । सर्वे विचारयाञ्चक्रुरंतिकोपस्थितापदः ॥१९॥ उत्पाद्या कृत्यास्ताभिश्च शस्त्रैरस्त्रैश्च साधितैः । वीरैर्मन्त्रैश्च यंत्रै र्वा हरिर्घात्यः स शैशवे ॥२०॥ विवृद्धबलमित्रादिः प्रतिकर्त्तुं न शक्यते । रिपुस्ततो बालमेव तं हनिष्याम उद्यताः ॥२१॥ इति निश्चित्य जग्मुस्ते स्वं स्वं स्थानं वृषद्विषः । प्रतीक्षमाणास्तज्जन्म कृत्योत्पादादिमानसाः ॥२२॥ निजारिजन्मस्ववधप्रतिज्ञाश्रुतिस्रवद्धैर्यभरा धरायाम् । चिन्ताज्वरार्ताः सभयं कथञ्चित्तेऽहानि निन्युर्युगसाम्यभाञ्जि ॥२३॥ तद्भीतिहीनः स हरिप्रसादो व्रतं गणेशस्य नभस्य मासे । पूजोत्सवं चाश्विनमासि चक्रे मरुत्सुतस्यापि यथाविधानम् ॥२४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे असुराणां विन्ध्यवासिनशाप नामैकविंशोऽध्यायः ॥२१॥

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celebrated a great festival on the bright ninth day on the months of Aso in which they offered hundreds of goats, sheep etc. animals and thousands of pots of alcohol in Naivedhya to their goddess. They consumed meat and alcohol and engaged in copulation with women within the precinct of the temple. Goddess Vindhyavasini was very angry, especially at their leader Kalidutt, as such irreligious behaviour was being conducted in front of her and in her temple. The angry goddess, holding a sword and a trident appeared in his dream at night and said, 'O Brahmin! You have become corrupt by the consumption of meat and alcohol. You maligned me for your selfish ends. I curse such that you and your wealth will perish soon. Anyone who worships me with alcohol and meat will also perish like you. Bhagwan will take birth in Koshal region and will destroy you with His mental powers. He will find all the demons, no matter where they hide. The kings who support you will meet the same end. The foreign ruler will win over all the demonic kings to rule singlehandedly."

Suvrat Muni said, "O king! Goddess disappeared after cursing Kalidutt. He was very agitated and told all other demons gathered around about the curse. Disconcerted demons, realising that the curse cannot be neutralised, prostrated at her feet seeking pardon from her. The assembled demons concluded that whatever is to happen, they must kill God as a child as they knew He will become stronger than the demons as He grows up. They went to their respective homes awaiting the news of the birth of Bhagwan. Their days became long in anticipation of the news of their obliteration. On other hand, Dharmadev observed the Vrats of Ganapati on the bright fourth day of months of Bhadrapad and of Hanumanji on the dark fourteenth day of the month of Aso very reverently.

Thus ends the twenty first chapter of the first canto of the Satsangi Jeevan

अथ द्वाविंशोऽध्यायः

सुव्रत उवाच ।

अथ प्रेमवती कृष्णं बिभ्रती साऽभवत् क्षितौ । देवमातेव सर्वेषा मान्या पुंसां च योषिताम् ॥१॥ सा च तं जगदाधारं नारायणमधीश्वरम् । स्वान्ते दधान्त सहसा बभूवेन्दुसमाद्युतिः ॥२॥ अङ्गणे संस्थितां तां च ददृशुः संघशो जनाः । इतस्ततः समागत्य स विस्मयमतद्विदः ॥३॥ अन्तर्वन्ती सलज्जा च स्वकान्त्या तिमिरंघ्नती । स्वदिदृक्षुजनौघार्ता निर्दयौ न गृहाद्बहिः ॥४॥ स च द्विजो वेदगर्भां सावित्रीमिव तां स्त्रियम् । विलोक्य विस्मयं प्राप महान्तं हर्षमेव च ॥५॥ तां च तेजस्विनीं दृष्ट्वा स्त्रियोऽन्याः सस्मिताननाम् । कवाप्यदृष्टचरीं तन्वीमन्योन्यंप्रोचुरादृताः ॥६॥ अहो बह्व्यः स्त्रियो दृष्ट्वा अन्तर्वन्त्योऽत्र भूतले । एतादृशी तु न क्वापि दृष्टाऽस्माभिः श्रुतापिवा ॥७॥ वेधाः शम्भुश्चतत्रैत्य तदेकान्ते सुरैः समम् । मुनिभिर्नारदाद्यैश्च तुष्टुवुः पुरुषोत्तमम् ॥८॥

देवा ऊचुः ।

वन्दामहे मुक्तजनैः समर्च्ये संसारपाथोधिनिमग्ननौकाम् । पादारविन्दं मृदु लक्ष्मयुक्तं श्रीकृष्ण ते सर्वपुमर्थसारम् ॥९॥ नैकाण्डवृन्दंसृजसि स्वशक्तया पासि त्वमेवापहरस्यजस्रम् । ईशोश बध्नासि न तत्र माया- गुणैर्विमुक्तस्तमसः परोऽसि ॥१०॥ प्रतिश्रुतं वसुदेवगेहेऽ- वतीर्य नारयण यत्पुरस्तात् । तदेव कर्तुं सकलंच सत्यं हरेसएवात्र समागतोऽसि ॥११॥ अर्धमवृद्धिः किल धर्मनाशो यदा यदा साधुजनस्य कष्टम् । तदेह नारायण देव विप्र-कुलेषु धत्से च जनूंषि भूमौ ॥१२॥ नाम्नां गुणानां जनुषां क्रियाणां रू पादिकानां च निरू पणं ते । कर्तुं न शक्ताः पुरुषोत्तम स्मो वदं हि भूम्नः परमेश्वरस्य ॥१३॥ इहाश्रयं ते सुधृतावतारं गुणालयं त्वां शुचिबुद्धयो ये । भवाम्बुधिस्तै पुरुदुस्तरोऽपि सुतीर्ण एवेश्वर सत्प्रसङ्गात् ॥१४॥ सर्वोत्तमं रू पमिदं तु साक्षात् कुर्या न शुद्धं यदि नो जनानाम् । निःश्रेयसं स्यादपि रू पबोधो भवेन्न भूमन्निगमागमेभ्यः ॥१५॥ वेदान्तशास्त्रादिषु देवदेव ह्युक्तो भवान् साकृतिरेव पूर्वैः । मूढास्तथापि तव सङ्गहीना जानन्ति तत्रैव निराकृतिं त्वाम् ॥१६॥ ये त्वां निराकारमुदाहरन्त ते पापिनो मूढतमा अपारम् । कष्टं लभन्ते किल साकृतिं स- द्गुणाकरं श्रीश सदा समेशम् ॥१७॥ यदा यदा कष्टमभून्न आत्मं- स्तदा तदा जन्म यथा तथेह । लात्वा हि मत्स्यादिषु पासि विष्णो त्रैलोक्यमप्यद्य नमोऽस्तु तुभ्यम् ॥१८॥ भक्ते तवान्तर्हृदयं प्रविष्टो

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Suvrat Muni continued, "As Premvati was beholding the Lord and the master of the universe was in her womb, she was so radiant that all the villagers were surprised to see her glowing beauty. Nobody had ever seen such a radiant pregnant lady before. Even Dharmadev was surprised at her state. She became the centre of attention in the village. The entire village held her as reverential as Devhuti. Bhaktimata was so shy at the attention showered on her that she rarely ventured out of the house. Brahma and Shankar along with other Devtas and sages like Narad came in their divine form to pray to Bhagwan in Bhaktidevi's womb."

Devtas said, 'O Lord Krishna! Just as the boat is the only support to people drowning in the ocean, You are the only support for the people trying to swim across this materialistic world. We bow to Your divine feet marked with divine imprints like the triangle and octagon. O Lord! You create, sustain and destroy innumerable universes yet You do not get entangled in them as You are beyond Maya. You have come here (in Bhaktidevi's womb) from Akshardham just to fulfill the promise You made (of reincarnation) as the son of Devki and Vasudev. O Lord Narayan! Indeed, You take birth whenever the true religion and its true adherers are threatened by evil people. However, O Purushottam! None of us are capable of recounting Your innumerable births, Leelas, virtues, forms and glory. This grief-stricken world is impossible to cross on one's own steam, but whoever comes under Your shelter is able to cross it easily. Though the Vedas attest Your Saakar Swarup, the ignorant consider You as Nirakar (formless). As a result they are consigned to Hell and suffer its pain for thousands of years. Your visible human form cannot be comprehended with knowledge of the Vedas or any other scriptures only. The association of true saints and Your express desire are vital to know You as You are. Whenever we faced insurmountable problems, You came to our assistance by taking the form of a fish, turtle and men to save the world.

गोलोकधामाक्षरवासि कृष्णः । मा भूद्भयं ते सुरसङ्घतोऽद्य गोप्ता सुतोऽयं भविता कुलस्य ॥१९॥

सुव्रत उवाच ।

इत्थं स्तुत्वा हरिं साक्षादात्मानमात्मनां नृप । ब्रह्मशम्भुमुखाः सर्वे स्वं स्वं धाम ययुस्ततः ॥२०॥ तत आत्मीयरू पेण भक्तौ श्रीपुरुषोत्तमः । प्रादुर्बभूव विश्वात्मा काले जनमनोहरे ॥२१॥ विक्रमार्कशकस्याब्दे नगाग्निवसुभूमिते । वर्षे विरोधकृन्नाम्नि सौम्यायनगते रवौ ॥२२॥ बसन्तर्तौ माघशुक्ले नवम्यामिन्दुवासरे । पुष्ये सुकर्मयोगे च करणे कौलवाह्वये ॥२३॥ लग्ने च वृश्चिके युक्ते गुरुणा शनिना सह । उच्चस्थानगते शुक्रे स्वराशिं च निशाकरे ॥२४॥ रिपुस्थानं गते राहौ बुद्धि स्थानं गते बुधे । धनस्थानंकुजे याते भास्करे च सुतालयम् ॥२५॥ ददर्श भक्तिः पुरुषोत्तमं तं तेजःस्थितं मेघसमानवर्णम् । किरीटिनं कुण्डलिनं सुकेशं वेणुं कराभ्यां निनादयन्तम् ॥२६॥ उत्फुल्लपद्मच्छदतुल्यनेत्रं भाले दधानं तिलकं सचन्द्रम् । पीताम्बरं मौलिक चारुमालं काञ्च्यङ्गदाद्यैश्च विदीप्यमानम् ॥२७॥ सुदर्शनीयावयवं हसन्तं युवान मानन्द निधिं दयालुम् साक्षातमेवाथयुतंनरेण नारायणं श्रीबदरीपतिं सा ॥२८॥ श्यामं तपः कृशतरं सजटोत्तमाङ्गं पूर्णेन्दुरम्यवदनं सदयाक्षिपद्मम् । यज्ञोपवीतरुचिरं शुचि शुक्लवस्त्रं शान्तं किशोरवयसं महसां निधानम् ॥२९॥ तदा स एव तामाह भयं मापोऽसुरव्रजात् । अहं विनाशयिष्यामि भक्ते तमधुनैव भोः ॥३०॥ मदुक्तिस्मरणार्थं ते रू पद्वयमिदं मया । अक्षरस्थविशालास्थं सम्यक् चाद्यप्रदर्शितम् । अस्मिन्रूपद्वये भेदो भक्ते ज्ञेयो न कश्चन ॥३१॥

सुव्रत उवाच ।

एवमाभाष्य भगवान् बभूव प्राकृतः शिशुः । अन्यासामीक्षमाणानां स्थीणां तस्याश्च तत्र वै ॥३२॥ तदा महोत्सवो नृणां भुविस्थश्च दिवौकसाम् । बभूव सह पोषाणामौत्सुक्यनिभृतात्मनाम् ॥३३॥ देवताः शतमखादयो मुदा पुष्पवर्षणमकार्षुरुत्सुकाः । गायनं च सुरराजगायका- श्चारुनृत्यमकृताऽप्सरोगणः ॥३४॥ वह्नयो रुरुचिरेऽग्रजन्मनां सद्य एव भसितावृता अपि । मानसान्यपि तदान्तरारिभि- र्वर्जितानि च सातं समासत ॥३५॥ कौलनास्तिकगुरुत्वशालिनां पापिनां नृतनुदैत्यरक्षसाम् । त्रासमेव सहसा प्रपेदिरे भाविनाशगमकं मनांसि च ॥३६॥ दुन्दुभिध्वनिरभून्नृपोतम बालशर्मसुतमन्दिराङ्गणे ।

We bow to You and plead with You to come to our assistance once again.' 'O Dharma and Bhakti! Have no fear. The Lord of the universe have arrived at your home. He will protect you from all evils.'

Suvrat Muni said, "O king! The Devtas returned to their respective abodes after concluding their prayers. Almighty Lord, the soul of the whole universe, Purushottam Narayan took birth by His own wish on Monday the ninth bright day of month of Chaitra in Samvat 1837, when the sun, the moon and the planets like the Saturn, Jupiter, Mars, Venus etc. were in the most auspicious positions. When Bhaktimata looked lovingly at her baby, He appeared as Lord Krishna of Vrandavan and Lord Narayan of Badrikaashram simultaneously. As Lord Krishna, He appeared wearing a golden coronet, earrings in His ears, golden robes and various golden ornaments on His hands, feet, neck and waist, holding a flute between His lips with His hands. He appeared very radiant. As Lord Narayan, He appeared in the attire of a young and handsome ascetic with white clothes, his hair tied in a bun on His head. Wearing a Yagnopavit across His torso, He appeared very serene, smiling and radiant. Bhagwan said to Bhaktimata, 'Have no fear from the demons. I will vanquish all the demons. I have appeared in two distinct forms to remind you of the promise I made in Badrikaashram and Vrandavan. Do not ever differentiate and discriminate between these two forms.'

Suvrat Muni said, "Bhagwan turned into an ordinary baby right in front of Bhaktimata's eyes. The pious persons on earth and Devtas in Heaven felt very elated from within and celebrated His birth. The Devtas showered flowers from the Heaven, Apsaras danced and Gandharvas sang with great elan. The subdued fires of the Yagnas ignited and the minds of pious persons became serene and free from inner vices like anger and greed. Rishis showered their blessing on the birth of God. The evil persons' minds were disturbed with bad omens. The wind turned serene while the sky became clear of clouds. O king! The courtyard of Dharmadev's home brimmed with joyous and singing villagers. The ladies of Chhapaiya turned up at his doorstep to bless his newly born son."

देवदुन्दुभिनिनादमिश्रितः तत्र जन्मसमये द्युन्मनः ॥३७॥ योषितोऽपि जनमङ्गलं सङ्घशोऽद्भुतकुमारमाशिषा । योजयनय उरुधा परस्परं कुर्वते स्म पिशुनादिलेपनम् ॥३८॥ वायवः सुखकरा ववुस्तदा निर्मलं च रवमभूत्सहोडुभिः । चक्रिरे जयरवं सुरानुगाः कीर्तयन्ति ऋषयः स्म चाशिषः ॥३९॥ वाणी मङ्गलरू पिणी च हसितं यस्यास्ति वै मङ्गलं, नेत्रे मङ्गलदे च दोर्विलसितं नृणां परं मङ्गलम् । वकत्रं मङ्गलकृच्च पादचलितं यस्याऽखिलं मङ्गलं, सोऽयं मङ्गलमूर्तिराशु जगतो नित्यं क्रियान्मङ्गलम् ॥४०॥ हरिप्रसादोऽपि निशम्य हृष्टः स्त्रीभ्यस्तदाऽभूत्तनयं च कृष्णम् । चकार तस्याथ स एव जात- कर्म श्रुतिप्रोक्तमुदारबुद्धिः ॥४१॥ प्रथमं सहिरण्यवारिभिः स्नपनं सांशुकमेव सत्वरम् । स्वगृहेस विधाय चाचरत् पितृसन्तर्पणमत्र वैदिकैः ॥४२॥ अथ मङ्गलवाचनं स सूनो रसनामार्जनमाचचार धर्मः । विदधे विधिनोचितं च मेघा- जननं दानविधिं तथा तदङ्गम् ॥४३॥ समेता ज्ञातयस्तस्य विप्रवर्यस्य वेश्मनि । आनन्दं परमं प्राप्ताः कुमारायाशिषो ददुः ॥४४॥ गीतमङ्गलवाद्यानि तत्र पुरे गृहे गृहे । तदा बभूवुः सर्वेषामानन्दश्च महान् हृदि ॥४५॥ ददौ बहूनि दानानि पुत्रजन्मप्रहर्षितः । ब्राह्मणेभ्यो द्विजेन्द्रेभ्योऽन्येभ्यश्च यथोचितम् ॥४६॥ मायया श्रीपतेस्तस्य विधिज्ञोर्नरनाटनम् । भगवानेष एवेति तं विवेद न कश्चन ॥४७॥ आत्मजे पुत्रभावोऽभूच्छ्रीकृष्णे भक्तिधर्मयोः । चिकीर्षोः शैशवीं लीलामिच्छया तस्य च प्रभोः ॥४८॥ ईश्वरत्वेन मज्ज्ञानापुत्रभावेन लालनम् । मदीयं दुर्लभमिति प्रभुरेव तथा व्यधात् ॥४९॥ तौदम्पती प्राप्य मनोरथस्य फलं प्रहृष्टौ नितरामभूताम् । बबन्धतुः स्नेहभरं तनूजे नराकृतिब्रह्मणि वासुदेवे ॥५०॥ तद्रक्षकं कृष्णमभीष्टदेवं चित्ते विदन्तौ विदितप्रतापम् । तौ रक्षिकावृन्दसमर्चनं तु विस्मृत्य नित्यं स्मरत स्म तं वै ॥५१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे श्रीनारायणप्रादुर्भावोत्सवनामा द्वाविंशोऽध्यायः ॥२२॥

अथ त्रयोविंशोऽध्यायः

सुव्रत उवाच

अथावगत्योद्भवमात्मशत्रोराकस्मिकैर्लक्ष्मभिरासुरौघाः । हृत्कम्पवामावयवस्फुराद्यै रुत्पादयामासुरनेककृत्याः ॥१॥ तत्रादितश्छुप्पयसं स कालीदत्तस्तु कृत्यागणमात्मसृष्टम् । क्रुद्धोऽडुढौकन्नृप कोटरादिं भयङ्कराकारमुदात्तशस्त्रम् ॥२॥ हरिप्रसादस्य गृहं च गत्वा जनेस्तु षष्ठेऽहनिबालकश्य । निशीथकाले परिसुप्तलोके सूतीगृहं तन्न्यविशत्सतूर्णम् ॥३॥ व्यचष्ट सोनेऽकवपुर्द्विजस्त्रीस्तत्र प्रसुप्ताःकतिचित्पलिक्नीः । शय्योपविष्टां द्विजराजपत्नीं भक्तिं च बालाननदत्तदृष्टिम् ॥४॥ अभ्यर्च्य

Suvrat Muni prayed, "O Lord! Your speech, face, smile, eyes are all benevolent. The movements of Your hands and feet are benevolent. Indeed everything of Yours is benevolent. O son of Dharmadev! Shower Your benevolent blessing on the whole world."

Suvrat Muni said, "Hariprasad was very pleased when told of the birth of a son. He followed the Vedic rites of the birth. He had the bath first and then offered oblation to his Pitris. He gave donations to Brahmins who in return showered their blessing on his newly born son. Other members of his clan gathered at his home to share Dharmadev's joy. Dharmadev and Bhaktimata were unable to realise the true identity of their son (Lord Krishna) by His own express desire as He wanted to grant the joy of rearing a child to Dharmadev and Bhaktimata. The parents could not have had the pleasure of Leelas if they had an inkling of His true identity. They forgot the promise Lord Krishna made to them in Vrandavan by His wish. Yet, the couple accepted that the birth of their son was indeed the gift of God. They immediately developed great affection towards their son. They prayed to God for the protection and longevity of their son."

Thus ends the twenty second chapter of the first canto of the Satsangi Jeevan

CHAPTER-23

Suvrat Muni continued, "O king! The demons created the army of Krutyas when they realised that Bhagwan had taken birth. Kalidutt sent this army of Krutyas, armed with swords and tridents, led by Kotra to Chhapaiya. The Krutyas reached Chhapaiya on the sixth day after the birth of Bhagwan. Taking advantage of the darkness they entered Dharmadev's house at midnight and headed straight where Bhaktimata was resting. While the other ladies had gone to sleep, Bhaktimata was still awake following

षष्ठीं महतीं शिवाद्यैरंगैः सहैवाऽथ च विष्णु मुख्यैः । गजाननाभ्यर्चनपूर्वकं वै यथाविधानं नृप जाग्रतां च ॥५॥ बालं तदुत्सङ्गगतं च दृष्ट्वा प्रदीप्तवहिनद्युतिमुद्ग्रहीतम् । तत्पार्श्वमागत्य जगाद वाक्यं भयानकास्या किल कोटरैका ॥६॥ दिगम्बरांत्रस्रगुदात्त शूला करे कपालं दधती सरक्तम् । विकीर्णकेशाञ्जननीलवर्णा वृत्तारुणाक्षा विततोग्रदंष्ट्र ॥७॥ बालग्रहाणामधिपास्मि मूढे भक्षामि पुत्रं तव नूनमद्य । स्मरेष्टदेवं निजरक्षितारं मदीयदंष्ट्रान्तरमुत्पिपत्सुम् ॥८॥ उक्त्वेति तस्या भयवर्जिताया धैर्यस्थितायाः सहसांकदेशात्जग्राह बालं गल एव दुष्टा व्यात्तानना तिग्मकरालजिह्वा ॥९॥ ईयुश्च तावञ्छशः कराला बालग्रहा व्यात्तमुखाः कुरुपाः । ते छिंधि भिन्ध्यानयमारयेति क्रोशन्त उच्चैश्च तिरोबभूवुः ॥१०॥ गले गृहीत्वा शिशुकं गतेषु बालग्रहौघेषु रुरोद भक्तिः । तत्राययौ यत्तु निशम्य कुर्वन्नारायणस्य स्मरणं स विप्रः ॥११॥ स्नेहेन गाढेन तदैव बाला हा पुत्र पुत्रेति रुदंत्यऽमूर्छत् । नष्टं सुतं सोऽप्यवगत्य विप्रो मुमूर्च्छ चान्येऽप्यऽरुदन् गृहस्थाः ॥१२॥ तौ नष्टसंज्ञावगत्य ताभ्यामाराधितः प्राग्बहुधोपचारैः । मरुत्सुतस्तूर्णमुपेत्य तत्र प्रबोधयामास च दम्पती तौ ॥१३॥ सुप्ताऽसि किं जागृहि देवभक्ते हरिप्रसाद द्विज जागृहि त्वम् । आह्वानमित्थं तु निशम्य तस्य तौ जागरांचक्रतुरश्रुनेत्रौ ॥१४॥ उत्थाय सम्भ्रान्तवदेव तौ तं तदैव दिव्यं कपिमैक्षतां च । सतैलसिन्दूरसुचर्चिताङ्गमर्क प्रसूनस्रजमीक्षणीयम् ॥१५॥ कुतो भवन्तौ रुदतोऽतिखिन्नाविति बुवाणं तमुवाच भक्तिः । त्वं कीशबालः सुखकारको मे पीयूषवाक्कोऽसि पवित्रमूर्तिः ॥१६॥ बालग्रहैर्मेऽद्य सुतोऽपनीतो रोदिम्यतोऽहं बहुकृच्छ्रलब्धः । इत्थं वदन्तीमवदच्च बालां स मारुतिः स्वेक्षणलब्धधैर्याम् ॥१७॥ श्री रामदासोऽस्मि हनूमदाख्यो भक्तौ युवां मे भवथो दृढं वै । तयोरिदं कष्टमवेत्य जातं तद्धर्तुमेवाहमिहागतोस्मि ॥१८॥ आश्वास्य तामित्थमरंनरेश निजेच्छया स्वीकृतमानवत्वम् । नारायणं भक्तमनोहरं तं बालग्रहान्मोचयितुं जगाम ॥१९॥ बालं गृहीत्वोत्पतिताऽथ कृत्या पुराद्वहिस्तद्ग्रसनाभिलाषा । तत्याज तं तज्जवलनाभदृष्ट्या दंदह्यमानाखिलदीर्घदेह ॥२०॥ क्षिप्तो धरायां तरसा पिशाच्या सोऽनिर्दशाहः शिशुकस्तदैव । मुमूर्छ शीतद्युतिना सुधार्द्रैराप्यायितोभूत्स्वकरैर्निरीहः ॥२१॥ हंतुं ततः शावमुदात्तशूला करालदृष्ट्या तमवेक्षमाणा । तस्थावमर्त्याध्वनिसाधरोष्ठं पिष्ट्वा रदैरायतवक्रतीक्ष्णैः ॥२२॥ धर्मालयादुत्पतितोऽन्तरिक्षं व्याताननोदीर्घकराल द्रंष्ट्रः । नगाकृतिः स्फूर्जथुभीमनादो धनुर्विमुक्ताशुगशीघ्रयानः ॥२३॥ सद्योऽपतत्सोंतिकरावतस्याः स्वाएवभीतिच्युतशूलदोष्ण । व्योमस्थिता साऽथ ससम्भ्रमं तं कालाग्निरौद्रं सहसा ददर्श ॥२४॥ तं वीक्ष्य सद्यः पुरु कम्पमाना कृत्या न शक्ताऽपि निरीक्षणेऽस्य । नात्रागमिष्यामि पुनः किलेति चीत्कृत्य दुद्राव सहात्मवर्ग्यैः ॥२५॥ द्रवन्तमाकृष्य निबध्य तूर्णं पुच्छेन तृण्यामिव चायतेन । स्वप्रेष्ठबालार्दनजातकोपः पदा स कृत्यागणमाततांड ॥२६॥ ततो मृतप्रायमुपेतदुःखं प्रारब्धशेषावितजीवकण्ठम् ।

the veneration of Goddess MahaShashthi, Ganapati and Lord Vishnu. She was lovingly looking at the smiling face of her baby. Dark complexioned and totally nude Kotra, with her horrendous face, red eyes and holding raised trident in one hand and bloodied skull in another, rushed towards Bhaktimata to snatch the baby and said, 'O fool! I have come to kill your son. Invoke your Ishtadev and see if He can protect your son from me! I will kill Him as well!' Accompanied by the cries of 'kill' 'kill' by accompanied Krutyas, Kotra snatched baby God by the throat and ran outside. Bhaktimata could not bear the pain of being separated from her baby and she fainted crying aloud for her child. Dharmadev rushed to her bedroom upon hearing the commotion. Realising what had happened, he fainted as well. Other ladies were crying due to the abduction of baby God. Hanumanji arrived there immediately to alleviate the couple's sorrows. He woke both of them from their trance to give them solace. Dharmadev and Bhaktimata saw Hanumanji in front of them; his divine body was smeared with oil and Sindur. Upon being asked for the reason for their sorry state by Hanumanji, Bhaktimata said, 'Your mere presence is calming. Who are you? The Krutyas have abducted my six days old son.' Hanumanji replied, 'I am Hanuman, the devotee of Lord Ram. I have come to your aid as both of you are my staunch devotees."

Suvrat Muni said, "Consoling Dharmadev and Bhaktimata, Hanumanji left immediately to bring back the almighty Lord, Who had taken the human form at His own wish. Kotra and the other Krutyas were blinded by the brilliant radiance of God as they were flying in the sky holding Him. Unable to face the heat and light emanating from His body, Kotara let go of Him and baby Bhagwan fell on earth. The Krutyas surrounded Him with their arms raised with the intention of killing Him. Hanumanji suddenly appeared there. He expanded his body and roared in anger. The Krutyas became frightened of the terrible giant. Their tridents fell from their hands and they ran

उत्सृज्य तं दूरत आशु बालं प्रीत्यादधौ सौम्यवपुः स दोष्णोः ॥२७॥ निश्चेष्ट गात्रं शिशुकं शनैस्तं ददौ समानीय ततः स भक्त्यै । गलग्रहान्मूर्छितमात्मबालं सा प्राप्य तं प्राह वचः कपीन्द्रम् ॥२८॥ देव ! त्वया मोचित एष मृत्योर्बालोविसंज्ञोऽस्त्यऽथ जीवयैनम् । नासाध्यमेतत्करणं तवेति जानामि रामानुजजीवदातुः ॥२९॥ निशम्य वाचं भगवज्जनन्याः सोऽथोव्रवीत्सर्वविदाञ्जनेयः । भद्रे ! तवायं शिशुकुस्तु दिव्यो न प्राकृतोऽस्तीत्यवधेहि सत्यम् ॥३०॥ संसारकृच्छ्रादविता सपोष्यौ युवां तथान्याञ्छरणोपपन्नान् । अतः सुरक्ष्योऽद्भुतबालकोऽयं सर्वाधिकः स्नेह इहैव कार्यः ॥३१॥ तामित्युदीर्यैक्षत तत्सुतास्य तावत्प्रबुद्धः स शिशुर्जहास । नृनाटनं तस्य हरेर्विधित्सोरथेच्छया तत्र विरोदधे सः ॥३२॥ ततोऽत्याश्चर्यमापन्नौ तौ वीक्ष्य हनुमद्बलम् । पुनर्जातं स्वतनयं मेनाते लौकिकं यथा ॥३३॥ आश्चर्येणोचतुस्तौ च जनान्नौ बालकोऽधुना । हनूमता रक्षितो वै पिशाचीनां गणादिति ॥३४॥ हनूमति ततो भक्तिं परमां प्रापतुश्च तौ । माहात्म्यं तस्य बहुधा स्वसम्बन्धिन ऊ चतुः ॥३५॥ तत आरभ्य तौ ते च मन्दवारे हनूमतः । नियमं जगृहुः प्रीत्या दर्शनस्यार्चनस्य च ॥३६॥ कृत्यार्दनोपशमनाय ततस्तु धर्मः शान्तिं चकार निगमोदितवर्त्मनैव । सन्तर्पणं च सुरसैर्धरणीसुराणां नारायणीयकवचस्य जपं च भूप ? ॥३७॥

इति श्री सत्संङ्गिजीवने नारायणचरित्रे धर्मशास्त्र प्रथम प्रकरणे हनुमत्कृतबालरक्षणनिरू पणनामा त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्यायः

सुव्रत उवाच ।

एकादश्यामार्यमणे माधवे मासि भार्गवे । अह्नस्तुर्यक्षणे प्रेङ्खे यथाविधिस्वलंकृते ॥१॥ लक्ष्मीं स्वकुलदेवीं सा स्मरन्ती योगशायिनम् । अस्वापयत्प्राक्शिरसं पुत्रंभक्तिः स्वलंकृतम् ॥२॥ द्वितीयमासस्यारंभे गोक्षीरं गालितं शुभम् । अपाययत्सा शङ्खेन तनयं गुरुवासरे ॥३॥ चक्रेऽथनिष्क्रमणसंस्कृतिमात्मजस्य सूर्येषणं स च तृतीयकमास एव । पुण्याहवाचनमकारयदत्र वृद्धिश्राद्धं तु नाकृत वृषः खलु सामगत्वाम् ॥४॥ तं चंद्रदर्शनमकारयदावृताङ्गं त्रैमासिकं च शुचिना वसनेन धर्मः । पूजां विधाय शशिनोऽथ च वामदेव्यं सामाध्यगापयदसौ प्रतिपत्प्रदोषे ॥५॥ एकदा तद्गृहमगान्मार्कण्डेयो महामुनिः । त्रिकालशश्च

away to save their lives. Hanumanji was very angry at the pain which was caused to His Lord. He chased the Krutyas and tied them together as one would tie the bale of twigs. He then tied them to his tail and started beating them mercilessly. Hanumanji tossed the half dead Krutyas far away. He returned to where baby Bhagwan was laying on the ground, picked Him up gently and returned Him to Bhaktimata. Very pleased at seeing his son safe and sound, Bhaktimata said to Hanumanji, 'My son is still unconscious. Make Him conscious just as you had made Laxman conscious. Nothing is impossible for you!' Hanumanji replied, 'O pious lady! Your son is not an ordinary mortal human. He is the Lord and master of the universe. Know this as the ultimate truth. He has taken birth in your home to protect you, your family and others who come to His refuge. Love this baby more than anything in this world.' Just as Bhaktimata glanced at Him, Bhagwan smiled at her and Hanumanji disappeared. Dharmadev and Bhaktimata were pleasantly surprised at Hanumanji's capability and averred that he had saved their son from the dreadful Krutyas. They sang Hanumanji's paeans to their relatives and became even more fervent devotees. They took extra vows of his Darshan and worship every Saturday. Dharmadev arranged a special Vedic veneration for peace and fed the Brahmins at the conclusion of it. He undertook the Japa of the 'Narayan Kavach' to keep all evils at bay. They duly forgot Hanumanji's words regarding their son being God Himself. By His own will, they started treating Him as an ordinary human child.

Thus ends the twenty third chapter of the first canto of the Satsangi Jeevan

CHAPTER-24

Suvrat Muni continued, "Followed by the ritual worship of Lord Narayan and Laxmiji, Bhaktimata put her son in the cradle, with His head towards the East, for the first time on Friday, the Vaishakh Sud Ekadashi. At the start of the second month of the birth, Bhaktimata offered her son the cow's milk through the opening of a conch. Dharmadev, accompanied by many learned Brahmins, took his son outside to see the

तेजस्वी सशिष्यो वर्णिवेषधृत् ॥६॥ संभावयामास स तमातिथ्येन यथोचितम् । ब्राह्मणः सर्वधर्मज्ञः सभार्यो नृपसत्तम ॥७॥ भुक्त्वा पीत्वा सुखासीनं सेवमानस्तमन्तिके । उपविष्ट इहं प्राह प्रीणयन्स उदारधीः ॥८॥ कुत आगम्यते ब्रह्मन् भवता भूरितेजसा । कृतार्थाकुर्वता लोकान् पावितोऽद्य ममाश्रमः ॥९॥ ब्रह्मन् किं किं त्वयाधीतं वेदशास्त्रागमादिषु । विद्यानिधिरिवाभासि ततो मां वक्तुमर्हसि ॥१०॥ इति पृष्टः स विप्रर्षिः सर्वज्ञो मतिमान्नृप । तत्सुतप्रेक्षणानंदो धर्मं प्रत्यब्रवीदिदम् ॥११॥ तीर्थयात्रां चरन्धर्म त्वद्वेश्मैतद्यदृच्छया । प्राप्तोऽस्मि भृगुगोत्रं मां मार्कण्डेयमवेहि भोः ॥१२॥ वेदशास्त्रपुराणानि ज्योतिःशास्त्रं विशेषतः । पठितपाठ्यते चापि वेदाङ्गानीतराणि च ॥१३॥ ततः प्रसन्नो धर्मस्तं प्रणम्याह पुनर्वचः । स्वपुत्रनामकरणं तेनैव हि चिकीर्षयन् ॥१४॥ अस्मद्भाग्यवशादेव जातोऽत्र भवदागमः । तस्मान्मयि कृपां कृत्वा कञ्चित्कालमिहावस ॥१५॥ ज्योतिषां पारदृश्वा त्वं ब्रह्मन्नस्यात्मजस्य मे । पश्य भाग्योदयं सम्यग्भविष्यं शास्त्रचक्षुषा ॥१६॥ नामकर्ममुहूर्तं च निश्चित्यास्य त्वमेव हि । कुरु नाम महाभाग गौणमार्क्षं च तत्वतः ॥१७॥ इति संप्रार्थितस्तेन मृकण्डतनयो मुनिः । पञ्चाङ्गपत्रे निश्चित्य मुहूर्त नाम्न आह तम् ॥१८॥ एकादशाहादिदिने विष्ट्यादिदोषसम्भवात् । नाम्न्यकृते तु तत्कार्यं शतरात्रव्यतिक्रमे ॥१९॥ श्वः सप्तम्यां गुरावस्य लग्ने कर्कटकाह्वये । सौम्येषु केन्द्रसंस्थेषु नामकर्मविधीयताम् ॥२०॥ शुभाशुभं च यद्भावि सुतस्यास्य तदप्यहम् । नामान्ते कथयिष्यामि जन्मकालं विचार्य ते ॥२१॥ इत्युक्तः सोऽतिसंहृष्टः सम्पाद्योपस्करं तदा । प्रातःक्षणे तृतीयेऽह्नः प्रारंभे च कर्म तत् ॥२२॥ वृद्धिश्राद्धं विधायादौ पार्थिवाख्यहुताशनम् । प्रतिष्ठाप्याचरद्धोमं तत्र व्याहृतिपूर्वकम् ॥२३॥ ततोऽस्य विदधन्नाम मुनिरन्वर्थमब्रवीत् । अंतर्दृष्टयै व कृष्णस्य जानन्सर्वं चिकीर्षितम् ॥२४॥ युवयोश्च स्वकीयानां हर्ताऽसावापदो द्विज । हरिसंज्ञोऽस्त्वऽतः कर्कराशिस्थेन्दोश्च जन्मनि ॥२५॥ कृष्णारव्यः कृष्णवर्णत्वात्स्वस्मिंश्चाकर्षणाद्धृदः । मधुमासजनेश्चासौ सुतो भवतु ते भुवि ॥२६॥ एतन्नामद्वयं विप्र पुत्रस्य तव यन्मया । कथितं व्यस्तमपि तत्समस्तं च भविष्यति ॥२७॥ त्यागज्ञानतपोधर्मैः पार्वतीपतिना समः । एष भावी च योगेन नीलकण्ठाभिधोस्त्वतः ॥२८॥ एवं विधान्यनेकानि गुणकर्मानुसारतः । नामान्यस्य भविष्यन्ति त्वत्सूनोर्द्विजसत्तम ॥२९॥ कथाश्रुतौ हरेरेष पथुतुल्यो भविष्यति । भक्त्या च तद्वशीकारे क्षमार्यां चाम्बरीषवत् ॥३०॥ दास्ये भगवतश्चैष भविता हनुमत्समः । कार्याकार्यनयज्ञाने भविता विदुरोपमः ॥३१॥

Sun for the first time when He was three months old. After the ritual worship of the moon, Dharmadev took his son out again at night to show Him the moon. Accompanied by his disciples, Sage Markandeya arrived at the doorstep of Dharmadev's home. Dharmadev along with his wife welcomed the sage with honour and offered him a sumptuous lunch. Dharmadev said to Sage Markandeya, 'O learned sage! You have done me a great honour by coming to my home. Please tell me where are you coming from? You appear very learned. Please tell me which scriptures you have mastered?' Markandeya Muni replied, 'I have come to your home en route to various shrines. I am born into the clan of Sage Bhrigu. My name is Markandeya. I have studied the Vedas, the Vedang and the Puranas. I am an expert in Astrology and I teach these scriptures to others as well.' The sages were scholarly and knowledgeable in the scriptures. It was for this reason Dharmadev wished to have his son named by Markandeya Muni. He said with folded hands, 'O Muni! I am fortunate to have such a scholar as my guest. Please be my guest for a few days. I wish for you to look and tell me what is in store for my son in the future. I would like you to name my son at the most auspicious time.' Sage Markandeya looked into his almanac to find the most auspicious time for the naming ceremony. He said, 'Normally the naming ceremony should be concluded by the eleventh or twelfth day after the birth or it can be carried out after the hundredth day in the absence of a suitable auspicious time. However, in your case tomorrow is a very auspicious day. Therefore, I will conduct the naming ceremony tomorrow and will disclose to you what is in store for His future. Dharmadev gathered all the necessary items required for the ceremony and he performed the ritualistic worship the next morning as guided by Markandeya Muni. The Muni spoke after introspection and meditation, 'O Dharmadev! As your son will protect you and others coming into His refuge, I name Him Hari. Your son will attract the senses of His disciple towards Him and as He is dark complexioned and born under the ruling constellation of Cancer, therefore, I name Him Krishna. Combining these two names together, He will commonly be known as HariKrishna. Your son will become known as Nilkanth as He will become

शुकवत्तीव्रवैराग्ये बुद्धौ जनकराजवत् । प्रह्लादवच्च भविता कृष्णस्यैष सदाग्रहे ॥३२॥ मायादितत्त्वभिन्नात्मज्ञाने तु कपिलोपमः । दत्तात्रेयोपमो दोषत्यागे चैष गुणग्रहे ॥३३॥ अधर्मसर्गभीरुत्वे युधिष्ठिरनृपोपमः । दयालुतोदारतयोर्भाव्योऽसौ रन्तिदेववत् ॥३४॥ एष नारदव'द्भाव्यो विष्णोर्निश्चयकारणे । इन्द्रियारिजये चैष भविष्यत्यर्जुनो यथा ॥३५॥ कृष्णाङ्घ्रिरेणुमाहात्म्यज्ञाने चाक्रूरसन्निभः । भगवद्भक्तमाहात्म्यज्ञाने भाव्य इवोद्धवः ॥३६॥ एषसाधुतयाविप्र जड विप्रोयथा भुवि । भविष्यत्यग्रगण्यो वै त्यागिनामात्मदर्शिनाम् ॥३७॥ नानाप्रश्नोत्तरविधावुत्तरोत्तरयुक्तिषु । तुल्यो गीष्पतिनाभाव्यो धैर्ये चैष बलिर्यथा ॥३८॥ करेऽस्य पद्मं च सृणिरू र्ध्वरेखांबुजे पदोः । भवतीति भविष्योऽसो नेता नृणां हि लक्षशः ॥३९॥ कष्टेभ्यो निखिलेभ्योपि सर्वदा सुत एष वाम् । कर्ता संरक्षणां धर्म यथा विष्णुः सुधाभुजाम् ॥४०॥ एवंविधानेकगुणो भविष्यत्यात्मजस्तव । गुणानां प्राप्यते नान्तो मया त्वस्य महीयसाम् ॥४१॥

सुव्रत उवाच ।

इत्युक्त्वा विरतायास्मै मुनये स ददौ मुदा । नूलवासांसि भूषाश्च बहुलं द्रविणं नृप ॥४२॥ उषित्वैकं दिनं तत्र मार्कण्डेयोऽन्यवासरे । कृष्णेक्षाद्यति सन्तुष्टस्तीर्थराजं ययौ ततः ॥४३॥ श्रुत्वात्मजस्य स गुणानभिवाञ्छनीयान्प्राप्तैर्महत्त्व पदवीमपि सज्जनौघैः । धर्मः सभार्य उदितोत्कटहर्षवार्धिमग्नो बभूव नृप विस्मृत लोककार्यः ॥४४॥

इति श्री सत्संङ्गिजीवने नारायणचरित्रे धर्मशास्त्र प्रथम प्रकरणे नामकरणाविधाननामा चतुर्विंशोऽध्यायः ॥२४॥

अथ पञ्चविंशोऽध्यायः

सुव्रत उवाच ।

पञ्चमे मासि पुत्रस्य पुत्रदैकादशीदिने । मुहूर्ते सप्तमे धर्मचक्रे भूम्युपवेशनम् ॥१॥ वराहं धरया साकमिहानर्च वृषो मुदा । गीतवादित्रनादैश्च निगमध्वनिभिः सह ॥२॥ नभस्ये मासिः शुक्लायां दशम्यां तु शिशो र्वृषः । चक्रेऽन्नप्राशनं राजन्मङ्गलस्नानपूर्वकम् ॥३॥ कृत्वाभ्युदयिकं पूर्वं प्रतिष्ठाप्याऽनलं शुचिम् । चकार चरुहोमादि ब्रह्मादीनांच पूजनम् ॥४॥ तं मन्दहासविकसन्मुखमात्ममातुःरुत्सङ्गगं च समलंकृतमर्भकं सः । तूष्णीं सकृत्करसुवर्णधृतं सदन्नं प्रीत्याऽऽदयद्दधिहविर्मधुभिर्विमिश्रम् ॥५॥ सप्तमे मासि पुत्रस्य स योगे गुरुपूर्णयोः । सम्पूज्य कुलदेवादीन्कर्णवेधमकारयत्

equal to Shiva in austerity, detachment, knowledge and observation of Dharma. Furthermore, Your son will have many more names according to His virtues and deeds. Your son will surpass King Pruthu in listening to God's Katha, King Ambarish in forgiveness, Hanumanji in the servility, Vidur in the discrimination of right from wrong, Shukdevji in detachment, Prahalad in Bhakti, King Janak and Kapildev in theological knowledge, King Yudhishthir in fear from the sins, Sage Narad in firmness of trust in God, Arjun in controlling the senses, Akrur in understanding the greatness of God, Udhhavji in understanding the importance of God's devotees, Jadbharat in the saintliness, King Bali in patience and Brahaspati in answering complex theological questions. Thousands of people will tread the path shown by Him. As His hands have the imprints of a lotus and Vajra and feet have the imprints of an Urdhvarekha and lotus, He will become the leader of millions. He will protect both of you just as Vishnu has protected Devtas from all troubles. Your son will have many virtues. Indeed, I cannot fathom all His virtues.'

Suvrat Muni said, "Listening to such wonderful virtues of his son, Dharmadev gifted many ornaments, clothes and much wealth to Markandeya Muni on his departure the next day. They were elated at listening to so many virtues of their son. Indeed, they were so engrossed in the pleasure that they forget their normal duties."

Thus ends the twenty fourth chapter of the first canto of the Satsangi Jeevan

CHAPTER-25

Suvrat Muni continued, "Dharmadev made his five months old son sit on the floor for the first time on Shravan Sud Ekadashi. He worshipped Varah Bhagwan along with mother Earth accompanied by the sound of musical instruments. O King! Dharmadev fed his son solid food for the first time on the tenth day of the bright fortnight of the month Bhadarvo. He fed HariKrishna a mixture of honey, milk and yoghurt with

॥६॥ सौचिकः कुशलो रौप्यसूच्या द्विगुणसूत्रया । विव्याध कर्णं दक्षादिं वेदमन्त्राभिमन्त्रितम् ॥७॥ वृत्तिं परीक्षितुमथास्य पुरः सवस्त्रपात्रायुधादि निदधे वसु पुस्तकं च । तत्राग्रहीत्स तु सुतोन्तिममेव हर्षान्न्यस्तं पदार्थमति हर्षमवाप तातः ॥८॥ सम्पोष्यमाणोऽनुदिनं पितृभ्यां स वर्धते स्मेन्दुरिवाऽऽद्यपक्षे । स्वबाललीला चरितैरुदारैर्जहार चेतांसि सदेशकाणाम् ॥९॥ दम्पत्योः पुत्रभावेन हरिं लालयतोस्तयोः । तदात्मनोरहोरात्रा यांति स्म क्षणवद्रुतम् ॥१०॥ तदीक्षकाणां नारीणां पुंसा च स्थगितात्मनाम् । प्रवेष्टुं नाऽशकत्क्वापि हृदये भववेदना ॥११॥ वृद्धा अपि च विद्वांसस्तत्प्रेमविवशांतराः । चिक्रीडुस्तेन साकं वै विस्मृतात्मीयवार्धकाः ॥१२॥ कल्याणमूर्तिर्भगवांस्तेषां निःश्रेयसायसः । यथा यथा मनोवृत्तिः स्वस्मिन्स्यादकरोत्तथा ॥१३॥ बालं तं लालयंतीनां योषितां स्निग्धचेतसाम् । नाऽभूत्स्वपरभेदो वै सर्वासामपि भूपते ॥१४॥ वृद्धास्तं पुत्रभावेन भ्रातृभावेन चापराः । लालयन्त्यौ दिवा रात्रौ सस्मरुर्न गृहान्निजान् ॥१५॥ तस्याः करात्सा तस्याः सा तस्याः सेति पुनः पुनः । प्रेम्णा बालं जिघृक्षूणां त्वं न त्वं नेत्यऽभूत्कलिः ॥१६॥ बाला तु नांतरं लेभे सुतं लालयितुं निजम् । नानेति नानानारीणां वचनैर्वारिता मुहुः ॥१७॥ कन्कनं मन्मनं चाथ बुवन्तं ब्रालकाकलीम् । ता योषितोऽम्ब तातेति वादयन्ति स्म तं मुहुः ॥१८॥ हासयंस्तास्तदाऽब्रूत कलमर्धाक्षरैः पदैः । आद्योऽब्द एव सोऽशिक्षद्भाषितुं हिण्डितुं शिशुः ॥१९॥ आनन्दयन्निजजनानित्थं शैशवलीलया । वर्षमाद्यं व्यतीताय स्वेच्छानरवपुर्हरिः ॥२०॥ विवाहं ज्येष्ठपुत्रस्य धर्मश्चक्रे कुलोचितम् । सम्भारेणैव महता तद्देशाधिपतिर्यथा ॥२१॥ बलदेवाभिधो विप्रो निजकन्यां सुवासिनीम् । ददौ रामप्रतापाय विधिना समलङ्कृताम् ॥२२॥ सुशीला सा तु तं प्राप्य पतिं परमधार्मिकम् । प्रीत्याऽनुवृत्त्या च गुणैः साध्वीधर्मस्थिताऽऽभजत् ॥२३॥ द्वितीयवर्षारम्भेऽथ नवम्यां तु महोत्सवम् । हरिप्रसादः पुत्रस्य कारयामास भूपते ॥२४॥ हनूमन्तं बलिं व्यासं कृपं द्रौणिं विभीषणम् । मार्कण्डेयं पर्शुरामं विधिना समपूपुजत् ॥२५॥ ब्राह्मणान्भोजयामास हरिभक्तान्सहस्रशः । ईप्सितैः सुरसैर्भोज्यैर्ददौ तेभ्यश्चदक्षिणाः ॥२६॥ बालमूर्तौ भगवति सर्वेषामपि देहिनाम् । तस्मिन्भूयानभूत्प्रेमा तत्पित्रोस्तु विशेषतः ॥२७॥ प्राप्ते तृतीये वर्षेऽथ पिता चौलमकारयत् । पुत्रस्यातिविनीतस्य वृद्धेभ्योऽप्यतिधीमतः ॥२८॥ शुक्रस्य कृष्णपञ्चम्यां धिषणे वासवे च मे । आहूय वैदिकान् विप्रांस्तच्चकार यथाविधि ॥२९॥ विधाय मङ्गलस्नानं मातृपूजनपूर्वकम् । नान्दीश्राद्धं च पुण्याहवाचनंस त्वकारयत् ॥३०॥ सभ्यमग्निं प्रतिष्ठाप्य पात्रासादनमाचरत् । धर्मः स्वकुलधर्मज्ञो विधिज्ञब्राह्मणोदितम् ॥३१॥ तत्रैकविंशतिकुशपिञ्जुलीर्दक्षभागतः ।

a golden spoon. He ritually worshipped AgniDev (the fire deity) on this occasion. Dharmadev called an expert in piercing ears on the tenth bright day of the month of Aso to pierce the ears of his son. The barber pierced the ears of HariKrishna using a silver needle. Dharmadev performed the worship of Hanumanji on this day. Dharmadev once placed a sword, a golden ornament, few coins and a book in front of his son to gauge his interest and future inclination. Dharmadev was very pleased when HariKrishna crawled towards and chose the book over all the other items. Dharmadev and Bhaktimata were enjoying the childhood Leelas of HariKrishna as He grew up. Other villagers of Chhapaiya were so engrossed in His childhood Leelas that their time passed by so quickly. Even older persons were so enamoured towards HariKrishna that they, forgetting their age behaved childishly with Him. The ladies of Chhapaiya treated HariKrishna as their own son and often forgot their household chores while playing with Him. On some occasions even Bhaktimata did not get chance to play with her own son. Gradually, HariKrishna, Who has independently taken birth as Bhaktidevi's son, started speaking falteringly. He was able to speak clearly and walk unaided by the end of his first year. During this year Dharmadev also concluded his elder son, Rampratapbhai's wedding ceremony with full pomp.

His wife, Suvasini, a daughter of Baldevji, was very cultured and religious. Dharmadev held a birthday celebration to mark the beginning of the second year of HariKrishna's birth. He venerated the eight Chiranjeevis (long living); Hanumanji, King Bali, Sage Vyas, Krupacharya, Asvatthama, Vibhishan, Sage Markandeya and Parshuram. On this grand occasion Dharmadev fed thousands of invited guests. Dharmadev held a head tonsure ceremony when HariKrishna turned three. On Thursday, the fifth day of the dark fortnight of the month of Jeth, he invited learned Brahmins to conduct the tonsure ceremony according to the Vedic rites. He prepared the ground by smearing it with cow dung for his son to sit upon. A barber shaved HariKrishna's head with the sharp blade. Dharmadev fed all villagers and invited

अग्नेर्न्यधाद्वामतस्तु रक्तगोगोमयादि च ॥३२॥ कृत्वा व्याहृतिहोमादि क्षुरमादाय चायसम् । कपुष्णिकाच्छेदविधिं चकार स नराधिप ॥३३॥ कुलाचारात्तु सशिरवं मुण्डनं नापितेन सः । कारयामास पुत्रस्य गोदानादि ततोऽकरोत् ॥३४॥ भूरिसर्पिः शर्कराढ्यसहकारसादिभिः । तर्पयामास शतशो ब्राह्मणान् परया मुदा ॥३५॥ ततः स्वज्ञातिबंधूश्च पुरस्थानितरानपि । भोजयामास विप्रेन्द्रो जनांश्चागन्तुकानपि ॥३६॥ तत्कर्मणि व्यग्रचित्ता भक्तिर्माता तु तद्दिने । प्राणप्रियश्यापि सूनोर्नासीत्संभावनक्षमा ॥३७॥ अर्भकेभ्यः किशोरेभ्यः सुतं लालयितुं सती । समर्प्याभ्यागता योषाः साऽर्हयामासभूपते ॥३८॥ क्रीडन्तो भोजनान्ते गतवति तरणावप्युपान्त्यं मुहूर्तं ध्रस्रश्यार्भं गृहीत्वा तमपि च परमप्रीतितो बालकाश्च । उद्यानं ते पुरात् प्राक् पुरुविटपितति प्राप्य तत्रातिहृष्टाः पक्वान्यादन रसालद्रुमपतितफलानीक्षमाणा द्रुमालिम् ॥३९॥

इति श्री सत्सङ्गिजीवने नारायण चरित्रे धर्मशास्त्रे प्रथम प्रकरणे चौलसंस्कारविधिनामा पञ्चविंशोऽध्यायः ॥२५॥

अथ षडिवंशोऽध्यायः

सुव्रत उवाच ।

क्रीऽत्सु बालेषु भक्षयत्सु फलादि च । अस्ताद्रिं भास्करः प्रायात्तमः प्रावर्ततानघ ॥१॥ तावत्तत्रासुरगुरुः कालीदत्त उपागमत् । व्यर्थी भूतात्म संसृष्टकृत्यागणबलो द्रुतम् ॥२॥ कपटोपात्तसद्वेषो मायिको रिपुरन्ध्रवित् । तेषु बालेषु चिक्रीड जिघांसुर्भक्तिनन्दनम् ॥३॥ क्रीडन्वक्रारुणाक्षिभ्यां भीषयामास बालकान् । जिघृक्षुर्धर्मजं वेगात्तदन्तिकमुपाययौ ॥४॥ प्रसारितकरद्वन्द्वो ग्रहीतुं स तमर्भकम् । संवर्ताग्निनिभं पश्यन्न शेकेऽपि निरीक्षतुम् ॥५॥ दुर्धर्ष्यं स्वेन तं ज्ञात्वा मान्त्रिकः सद्गुरानुग्रहः । प्रावर्तयद्धरिं हन्तुं मायामसुरसम्मताम् ॥६॥ बहुकालं साधितेन तेन मन्त्रेण योजिता । वर्धमाना प्रादुरभून्मायाजनभयङ्करी ॥७॥ ववौ वातो महावेगो द्रुमोन्मूलनकृत् खरः । आसीद् घनघटाव्योम्नि प्रास्फुरन्त च विद्युतः ॥८॥ धाराभिर्ववृषुस्तोयं गर्जन्तो जलदा भृशम् । आकस्मिक इवोत्पातः स कालोऽभूद्भयङ्करः ॥९॥ अतिवातातिवृष्टिभ्यां बहवोऽपि महाद्रुमाः । निपेतुस्तेन शतशो विनेशुः पशुपक्षिणः ॥१०॥ अन्धकारो महानासीद् घनाघनघटावशात् । आत्मानं च परं कोऽपि नापश्यत्तेन भूमिप ॥११॥ अरोदस्वभावत्वाद्धरिं भूमौ निधाय ते । किशोरा हासयन्तस्तं क्रीडन्ति स्म यथारुचिः ॥१२॥ आकस्मिकयातिवृष्ट्या ते व्याकुलाश्च ससम्भ्रमाः । तिष्ठन्ति स्म द्रुमाघातात्सकम्पा आर्द्रवाससः ॥१३॥ अद्यक्षणे क्षणान्ते वा

Brahmins with a sumptuous meal and donated many cows to Brahmins as guided by scholars at the conclusion of this ceremony. O king! Bhaktimata was so busy at attending to the invitees that she handed her son to be looked after to the children. The young children took HariKrishna to play with them in the woods at the eastern outskirt of Chhapaiya. They didn't realise the passage of time while eating ripe mangoes from the trees.

Thus ends the twenty fifth chapter of the first canto of the Satsangi Jeevan

CHAPTER-26

The children were so engrossed in playing with HariKrishna that they didn't realise the time until it became dark after the sunset. Kalidutt, whose Krutyas had failed to harm young Bhagwan, saw the opportunity to kill Him in the woods in the absence of any adult. He took the form of a child and mingled with the other children, waiting for an opportunity for Bhagwan to be alone . Kalidutt tried in vain to catch young Krishna with his hands. He was vanquished by the very bright and hot aura emanating from Bhagwan. He spread black magic to frighten the children and kill young Hari. The wind picked up to a hurricane force, the black clouds filled the sky, the lightening and thunder filled the environs and heavy rain pounded the woods. This resulted in many of the trees to be uprooted from the ground. The children could not see each other in the ensuing darkness. They were so frightened that they forgot where they had left young Bhagwan. They took shelter under another tree hoping that the bad weather would soon pass. Their loud voice calling out for HariKrishna was lost amid the noise of the wind, rain and thunder. They started crying realising their folly of losing Shree Hari and how would they face the wrath of Bhaktimata and other villagers. Bhagwan, realising the futility of Kalidutt's folly, remained impervious under a tree where the children had left Him. A fallen tree had sheltered Him from the rain and wind. Kalidutt started looking for Shree

विरतिर्वातवर्षयोः । भवितेति प्रतीक्षां ते कुर्वन्तस्तत्र संस्थिताः ॥१४॥ प्रतिक्षणं वर्धमाना वृष्टिर्वातश्च दुःसहः । यदा नोपारमत् तर्हि जाताश्चिन्ताभयाकुलाः ॥१५॥ यत्र हारिप्रसादिस्तैर्न्यस्तस्तं तंतु वनद्रुमम् । विस्मृत्याऽन्यत्र तं सर्वे विचिक्युः प्राप्तसम्भ्रमाः ॥१६॥ हरे कृष्ण हरे कृष्ण नीलकण्ठेति तं च ते । उच्चकैराह्वयन्ति स्म भयगद्गदया गिरा ॥१७॥ तेषां शब्दं स नाश्रौषीत्तस्य शब्दं च तेऽखिलाः । वातवर्षातिविततघोरशब्दोपबृंहणे ॥१८॥ धर्मात्माजमपश्यन्तो रुरुदुस्तत्र तत्र ते । चिन्ताव्याकुलितात्मानो गतधैर्या विचेतसः ॥१९॥ अहो किमेतदस्माभिः कृतं भाग्यविवर्जितैः । आनीतो द्विजराजस्य हा हा बालः कुतोन्विह ॥२०॥ गत्वा पुरं वयं लोकान् किं वदिष्याम उत्तरम् । कथं वा दर्शयिष्यामो भक्त्यै धर्माय चाननम् ॥२१॥ भयेन वेपमानानामिति चिन्ताकुलात्मनाम् । दुःखान्तो नाभवत्तेषां केचित्तेषां तु मूर्च्छिताः ॥२२॥ हरिरथ हृदि तामवेत्य माया- मसुरजनेन कृतां स्वनाशहेतोः । अनुदितविकृतिस्तथैव तस्थावचल इवाचलमूर्तिरात्मदृष्टिः ॥२३॥ प्रबलतरमरुद्रयाभिघाता- द्धिमशिखरिच्युतगण्डशैलरूपः । न्यपतदुपरि तस्य बालमूर्तेः सपदि विभग्नपदो महाम्रवृक्षः ॥२४॥ पतितः स महावृक्षः स्ववक्रत्वावकाशगे । छत्रायितः कुमारेऽभूद्वातवर्षनिवारकः ॥२५॥ विलोक्य बालं जीवन्तं महाद्रुमतलेऽपितम् । प्रासारयत्करौ द्वौ च ग्रहीतुं पुनरेव सः ॥२६॥ तावत्तद्बालदृष्ट्यैव मुमोह भ्रान्तिविह्वलः । ग्रहाविष्ट इवारण्ये बभ्राम स इतस्ततः ॥२७॥ बाला विद्युत्प्रकाशेन तमपश्यन्भयाकुलाः । उत्तिष्ठन्तं पतन्तं च भ्रमन्तं च यतस्ततः ॥२८॥ पतत्पतितवृक्षौघाघातभूरिक्षताङ्गकः । पुष्पित किंशुक इव दृश्यमानो मृतिं ययौ ॥२९॥ एवं हि भगवान् कृष्णो विशस्त्रोऽपि महामतिः । स्वप्रतापेन तन्नाशं करोति स्म नृपोत्तम ॥३०॥ वृष्टिवातौ मृते तस्मिन् ययतुर्विरतिं शनैः । उच्छ्वासं लेभिरे ते च मूर्च्छितास्तत्र बालकाः ॥३१॥ अथ पुरे भक्तिधर्मौ जनाश्चान्ये द्विजादयः । अनागतान् स्वस्वपुत्रान्विविचिक्यू रजनीमुखे ॥३२॥ अतिवातादितद् दृष्ट्वा न दृष्ट्वा चात्मजान् क्वचित् । अत्युद्विग्ना बभूवुस्ते सम्भ्रान्तमनसो नृप ॥३३॥ वामाङ्गान्यस्फुरन् पुंसां दक्षाङ्गानि च योषिताम् । मेनिरे तेन पुत्राणां रिष्टप्राप्तिं तु ते हृदि ॥३४॥ अतिवातातिवृष्टिभ्यां महासन्तमसेन च । पुत्रार्त्या च विशेषेण न्यपतन्तस्त इतस्ततः ॥३५॥ निश आद्ये गते यामे वाते मन्दरये सति । वर्षे च विरते ते तु प्राबुध्यन्त हरीच्छया ॥३६॥ काचयन्त्रप्रदीपांस्ते महतीदीपिका अपि । कारयित्वा तदुद्यानं ययुसद्विग्नचेतसः ॥३७॥ खड्गचर्मधनुर्हस्ताः कतिचिद्यष्टिपाणयः । ययुःपुरजनाः सर्वे पुत्र पुत्रेतिवादिनः ॥३८॥ आत्मीयबन्धुधृतबाहुयुगोऽथ धर्मो विस्रस्त वस्त्रपरिवेष्टितगात्रयष्टिः । कण्ठागतासुरसुरारिनिजात्मजात्मा मार्गे चचाल शनकैः प्रविकीर्णकेशः ॥३९॥ भक्तिः शशाङ्ककलिताम्बुजतुल्यवक्त्रा हे कृष्ण कृष्ण मम बाल इतीरयन्ती । पार्श्वद्वयस्थतरुणीधृतबाहुयुग्मा कृष्णासुरध्वनि चचाल विजीवितेव ॥४०॥ रामप्रताप उरुदुःखभरस्तदानीं शोचन् स्वसोदरमधीमतिप्रियत्वात् । मार्गे चचाल शनकैश्च वयस्य वर्यैः साकं रुदन्नतितरां निवशः सकम्पः ॥४१॥ श्रद्धादयस्तु ललनाः

Hari amid the fallen trees. He spread his hands long to catch Shree Hari from under the tree without success. He was mesmerised at his own creation. He looked for Shree Hari here and there running from one tree to another. He got entangled in his own black magic and died of bleeding from numerous wounds sustained by colliding with the trees. The black magic waned with his death and the environment became calm just as it was prior to his arrival. The children regained their senses and started looking for young Shree Hari among the debris of fallen trees."

Suvrat Muni said, "O king! The villagers of Chhapaiya were worried as their children had not returned even after the sunset. They were wondering about the condition of their children in this atrocious weather and they all feared the worst for their children. Some parents even fainted with the mental pain of separation and worry of their children. They, lantern in their hands, headed towards the woods to look for the children when Kalidutt's black magic waned with his death. Some of them armed with wooden staffs, swords, arrows and spears. They called out the names of their children loudly as they approached the woods. Bhaktimata was so distressed by the separation from HariKrishna that she needed to be held by her arms to keep her steady on her feet. She repeatedly called out loudly for HariKrishna. Rampratap also accompanied the villagers to look for his younger brother. The twelve wives of Dharmadev like Shradhha, Daya etc. saw this as a chance to breastfeed Dharmadev's son. They appeared in divine form (invisible to all) where Shree Hari was lying under the tree. Reciprocating the love of His mothers, Shree Hari took twelve forms so that each of them could take Him in their laps to breastfeed Him. Each of them saw that Lord Hari was only in her lap. Completely satisfied by this divine opportunity, went back to their divine abode as

सुकृतान्तिकस्थास्तर्ह्योवदिव्यवपुराशुजवाः पुरस्तात् । निर्गत्य चोपवनिकांसपदि प्रपद्य भग्नाम्रवृक्षतलगं ददृशुः स्वबालम् ॥४२॥ संवीक्ष्य तं स्तुतपयोधरहेमकुम्भा हर्षादुपेत्य जगृहुः पुरुकम्पगात्रम् । आदाय चाङ्कमनुरागभरेण बालं स्वं स्वं स्तनं नृप मुदाः तममपाययंश्च ॥४३॥ पुत्रस्नेहभरं तासामात्मन्यनुपमं हरिः । दृष्ट्वा तत्प्रीतये सद्य आसीद् द्वादशमूर्तिधृत् ॥४४॥ पपौ स्तनरसं तासां पीयूषमधुरं शिशुः । हरिर्ममाङ्क एवास्ति नान्यत्रेत्यविदंश्च ताः ॥४५॥ अभूवन् पूर्णकामास्ताः सर्वा अपि तदा नृप । कृष्णः प्रेमवतां स्वस्मिन् द्युस्ति कल्पतरू पमः ॥४६॥ अथाययुः साश्रुनेत्रास्तत्र ते पुरवासिनः । विचिन्वन्तः सुतान् प्रापुर्मृच्छोंत्थान्नुदतो भृशम् ॥४७॥ जीवतः स्वात्मजान्प्राप्य पौरा आसन् गताधयः । कुत्र धर्मसुतोऽस्तीति ते तान् पप्रच्छुरात्मजान् ॥४८॥ तदा त ऊ चुरस्माभिरिह द्रुमतलेऽर्भकः । न्यस्तो धर्मस्य खेलार्थं तत्र त्वद्य न दृश्यते ॥४९॥ वज्रपातोपमं वाक्यं तन्निशम्यातिदुःखिनः । कुर्वन्तो भृशमाक्रोशं व्यचिन्वंस्तमितस्ततः ॥५०॥ तदा श्रद्धादयः कृष्णं विन्यस्याधो द्रुमस्य ताः । स्थाने स्वकरसंमृष्टे जनादृश्याः समासत ॥५१॥ मार्गयन्ती शिशुं तत्र मातुली सुन्दरी हरेः । ददर्श बालं सहसा निर्भयं स्वस्थमास्थितम् ॥५२॥ मया लब्धो मया लब्धः शिशुरित्युच्चभाषिणी । गृहीत्वा तं ददौ भक्त्यै सा च तस्यै ललन्तिकाम् ॥५३॥ प्राप्यात्मजं हृदालिङ्ग्य भक्तिः स्नुतपयोधरा । पाययन्ती स्तनं मेने पुनर्जातमिवात्मजम् ॥५४॥ धर्मो रामप्रतापश्च ज्ञातयो पुरवासिनः । अक्षतावयवं प्राप्य कुमारं लेभिरे मुदम् ॥५५॥ ततोऽसुरगुरुं दृष्ट्वा पतितं ते ससम्भ्रमाः । पप्रच्छुः को मृतो ह्येष बाला ऊ चुस्तदा वचः ॥५६॥ अस्मान् विभीषयन्नेष हन्तुकामो हरिं रुषा । अजिघृक्षत्प्रसार्य द्वौ बाहू विकृतलोचनः ॥५७॥ अनेन दृष्टमात्रोऽसौ नीलकण्ठेन तत्क्षणम् । इतस्ततो प्रमन्नेव भ्रमार नात्र संशयः ॥५८॥ श्रुत्वा तद्बालवचनं विस्मिताः सभयाश्च ते । ऊ चुर्दिष्ट्या मृतः पाप्मा स्वस्य वै पापकर्मणा ॥५९॥ ततोऽतिहृष्टाः सर्वेऽपि पुरमीदुर्निशाकरे । उदिते महदाश्चर्यमापन्ना धरणीपते ॥६०॥ भक्तिधर्मौ च तच्छ्रुत्वा बालवाक्यं स्वचेतसि । कृष्णं सस्मरतुस्तावज्ज्ञानमासीत्तदिच्छया ॥६१॥ मृतोऽसौपुरुषो नूनं कालीदत्ताभिधो गुरुः । असुराणां येन पुरा वयं मुहुरू पद्रुताः ॥६२॥ बालोऽपि नैव खलु मायिकविग्रहोऽसौ नारायणः स्वयमृषिर्धृतमर्त्यनाट्यः । वृन्दावने वरद एष हि नौ स्वकीयं जातो वरं सफलयन्भुवि नौ निकेते ॥६३॥ असुराणां वधोऽनेन रिपूणां नौ दुरात्मनाम् । आवदो रक्षणं चापि प्रतिज्ञातं प्रसीदता ॥६४॥ अतोऽनेनैव निहतो मायिकोऽसुरराडसौ । अन्यथा शक्नुयात्को वा हन्तुमेनं महाबलम् ॥६५॥ बलेनास्यैव सर्वेऽपि बलिनः सन्ति दानवाः । मृत्युनास्यै व सर्वेषां तेषां मृत्युरभवत्किल ॥६६॥ एषोऽसुराणां मूलं वै सर्वेषामपि भूतले । मूले छिन्नेऽथ शाखानो पृथग्नाशो न विद्यते ॥६७॥ अहो भगवतानेन विशस्त्रेणापि धीमता । बाल्य एव हतः सद्यो दैत्येशोऽग्रे तु किं पुनः ॥६८॥ आवयोः पोषणं भूमावेष एव करिष्यति

he cries of villagers became audible. The villagers saw their children crying, distressed by the harrowing experience, nonetheless, they were very happy to see the children alive and unhurt. Upon enquiring the whereabouts of Shree Hari, children pointed to a tree under which they had left Him before Kalidutt's arrival. The villagers were aghast when they did not see Him there. They decided to spread themselves into groups and started looking for Shree Krishna in the woods. Suddenly aunt Sundari saw Shree Hari lying happily and unhurt under a tree. She, excitedly shouted repeatedly, 'I found Him' and returned Him to Bhaktimata. Bhaktimata was so happy to see her child unhurt that she gifted a very valuable necklace to Sundaribai. The villagers saw the giant corpse of Kalidutt nearby. The children explained that he had come to kill Shree Hari. Mesmerised by the mere glance of Shree Hari, he met his death colliding with trees. Dharmadev and others concluded that Kalidutt met his death as a result of his own sins."

Suvrat Muni continued, "The villagers returned to Chhapaiya following the moonrise. They were all surprised but still happy at the turn of the events. By the grace of Lord Krishna, Dharmadev and Bhaktimata knew the true identity of Kalidutt and realised that he had inflicted a lot of pain to them. They also realised the true identity of their son as Narayan Rishi of Badrikaashram and Lord Krishna, Who had promised them in Vrandavan that He would take birth as their son. They recalled Ashvatthama's curse while returning from Vrandavan and Hanumanji's prophecy that He will kill the demons without bearing arms. They saw the divinity in their son. They were very happy that the prophecy of Badrikaashram has become reality and God had killed Kalidutt, the root cause of all evil without any weapons. They were now reassured that Lord will protect them and other pious persons from all harm. They were wallowing in their new found joy, but it lasted only for a short period as God took

। जातौ हि निर्भयावावामस्मदीयाश्च सर्वशः ॥६९॥ किं वर्ण्यं भक्तवात्सल्यं कृष्णस्यास्थ दयानिधेः । इत्युत्सुकहृदालिङ्ग्य तस्थतुर्निर्वृतौ भृशम् ॥७०॥ ततो हरिर्निजज्ञानं ताभ्यां दत्तमुपाहरत् । आसीद्यथा पुरा धर्मः सभार्यः पुत्रधीर्हरौ ॥७१॥ महोत्पातेऽपि बालस्य जीवनं च रिपुक्षयम् । मेनेकृष्णप्रसादं तं कुलदेवकृपां च सः ॥७२॥ व्यतीतायां निशि प्रातधर्मो धर्मविदां वरः । विघ्नोपशमनं होमं कारयामास वाडवैः ॥७३॥ पाठाश्च कारयामास श्रीनाराणवर्मणः । ब्राह्मणान् भोजयामास ददौ धेनूश्च काञ्चनम् ॥७४॥ पूजनं बलिदानं च कुलदेवस्य स द्विजः । मारुतेः कारयामास विधिज्ञैर्वैदिकैर्द्विजैः ॥७५॥ वन्दनं कारयामास निजपुत्रेण तस्य च । ब्राह्मणानां च सर्वेषामाशिषस्ते ददुः शुभाः ॥७६॥ रमणीयदतरः स्वभावतः कृतसंस्कारविधिस्तु सोऽर्भकः । विबभाविव नील ऊ र्जितो मणिरुत्तेजित आकरोद्भवः ॥७७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे चौलसंस्कारेऽसुरमायोपमर्दे कालीदत्तमरणं नाम षडिवंशोऽध्यायः ॥२६॥

अथ सप्तविंशोऽध्यायः

सुव्रत उवाच ।

हरिप्रसादो विप्रर्षिः स्वपुरेऽसुरसम्भवम् । उपद्रवं मुहुर्दृष्ट्वा स्थातुमैच्छन्न तत्र तु ॥१॥ पुण्यक्षेत्रावासरुचिर्धनधान्यसमृद्धिमान् । सद्यो विहाय तं पुरमयोध्यां गन्तुमैहत ॥२॥ गृहोपस्करमाधाय शकटादिषु सप्रियः । पुत्रादिभिः सह ययौ साकेतनगरीं नृप ॥३॥ सज्येष्ठतनयो धर्म एकं शकटारुहत् । हरिमुत्सङ्ग आधाय भक्तिरेकंच सस्नुषा ॥४॥ शृण्वन् सुतस्य कलकाकलिकमुदारां पश्यंश्च तद्वदनपङ्कजकं मुहुः सः । धर्मोऽतिहर्षनिभृतोन विवेद मार्गं क्रान्तं च मार्गजनमस्य तथैव पत्नी ॥५॥ अहनश्चतुर्दश मुहूर्त उदारबुद्धिस्तीरं मनोहरमवाप वृषः सरय्वाः । साकं सुहृद्भिरवलोकयति स्म साक्षात्तामम्बुराशिपरमप्रियोषितञ्च ॥६॥ स्नानेन यस्या दृशिमात्रतोऽपि याति क्षयं पापगणोऽपि पुंसाम् । या रामवाः केल्यतिपूततोय नाम्नाप्यघानामतिभीतिदायी ॥७॥ ग्रामोपमाभिश्च पुरोपमाभि-र्महातरीभिर्विततान्तराभिः । या शोभमाना च तरङ्गजालैः शब्दायमानैर्बहुभिः समन्तात् ॥८॥ या पूजिता चन्दनपुष्पधूपैर्दीपावलीभिश्च फलैर्जनौघैः । क्रीडत्तिमिव्रातविसर्पणेनशोभामुपेत्ता कविवर्णनीयाम् ॥९॥ या मानसाख्यात्सरसः प्रजाता शब्दायते मानसवासिभिश्च । तटद्रुमालिप्रतिबिम्बदृश्या सेव्या निजास्वान्तविशुद्धिकामैः ॥१०॥ तरीमथासह्य महानदीं तां सहात्मपोष्यैर्वृष उत्तत्तार । उपस्करं नौ निहितं च सर्वं सम्भावयामास पुनः प्रतीरे ॥११॥ पुरीमयोध्यां समवाण्य तत्र हरिप्रसादः प्रससाद चित्ते । तावत्प्रतीचीनगिरिं

Blinded by Maya again, they saw Lord Krishna as their mortal son. They saw Lord Krishna's mercy and Hanumanji's blessing as the only reasons for Shree Hari's survival from this horrible incident. Dharmadev organised the ritualistic worship by scholar Brahmins for protection from all evil the next morning. He recited the 'Narayan Kavach' and veneration of Hanumanji to ward off evils. He satiated Brahmins with many gifts and a sumptuous feast. Blessed by Brahmins, young Shree Hari appeared very radiant at the conclusion of the head tonsure ceremony.

Thus ends the twenty sixth chapter of the first canto of the Satsangi Jeevan

CHAPTER-27

Suvrat Muni continued, "Dharmadev, worried about the frequent harassment by various demons, decided to migrate from Chhapaiya and live in the holy city of Ayodhya. O king! Dharmadev loaded all his household items into a couple of carts and left his home. He sat with his elder son, Rampratap in one cart, while Bhaktimata sat in other cart with her young son, Shree Hari. In a short while, the whole caravan arrived on the banks of holy River Saryu. She is so pure that her mere sight is enough to wash away sinner's sins. Even the recital of her name keeps one's fear of sins at bay. Lord Rama has bathed in this river numerous times. With the presence of a large number of boats on the vast body of water, she looks like a floating village from far. The residue of veneration like earthen lamps, flowers and fruits float on her water. Thousands of trees growing on her banks cast beautiful shadows in the water glowing by the reflecting sunshine during the day and twinkling lamps from the settlements reflect like stars in her water during the night.

Flowing from the heights of the Manas Sarovar and traversing thousands of miles, her water has become calm by the time she flows through Ayodhya. Dharmadev

दिनेशो जगाम राजन्नरुणाङ्गवर्णः ॥१२॥ सहस्रशो दीपततीस्तदानीं सौधेषु तीरे च जनाः सरय्वाः । चक्रुश्च यासां प्रतिबिम्बवृन्दैः सर्वा नदी दीपमयीव रेजे ॥१३॥ तत्र द्विजान् कुर्वत एव संध्यां दृष्ट्वा विधाय स्नपनं स्वयं च । पितृप्रसूपासनमाचचार प्रत्यङ्मुखः कर्मविधिप्रवीणः ॥१४॥ स्वर्गद्वाराभिधे तत्र कृतसंध्याविधिर्द्विजः । तीर्थे ततो लक्ष्मणस्य दर्शनं कृतवान्मुदा ॥१५॥ तुलसीपुष्पवृक्षादिशोभितातीर्थतस्ततः । प्रविवेश पुरीं रम्यां यामाहुर्मुक्तिदां बुधाः ॥१६॥ योजनानि दश द्वेच याऽऽयता सरयूमनु । विस्तीर्णा त्रीणि राजेन्द्र मनुना निर्मिता स्वयम् ॥१७॥ इक्ष्वाकुवंश्यभूपानां राजधानीति योदिता । यत्र साक्षाद्वासुदेवो रामनामाऽजनि स्वयम् ॥१८॥ फलपुष्पभरानम्रनानाद्रुमलतादिभिः । शोभमानैर्बहुविधैरुद्यानैः परितो वृता ॥१९॥ रथ्यामहाध्वापणचत्वराणि यस्यां विभक्तानि च मार्जितानि । भवन्ति नित्यं सुपूजितानि द्वाराणि दध्यक्षतकुङ्कुमाद्यैः ॥२०॥ सौधैर्विशालैरथ सप्तभौमैः कैलासभूभृच्छिखरोपमेयैः । पङ्क्तिस्थितैः शुभ्रतरैरनेकै-र्विराजमाना च मठादिभिर्या ॥२१॥ जनाश्चतुर्वर्णभवासु यस्यां वसन्त्यसङ्कीर्णगृहालयाश्च । स्वं स्वं च धर्मं परिपालयन्तो धर्मावतारस्य हरेः प्रतापात् ॥२२॥ सुसङ्कुला या करिणां घटाभि श्चतुर्विधानां च विभूषितानाम् । सुलक्षणैर्वातजवैस्तुरङ्गै-र्वृषैश्च मत्तैरिव भद्रनागैः ॥२३॥ शुश्राव तस्यां प्रतिराममन्दिरं घस्रान्तनीराजनपद्यगीतिकाः । वीणामृदङ्गाम्बुजतालभ्झल्लरीतूर्यानकानां निनदांश्च सोऽनघ ! ॥२४॥ दीपावलिभ्राजितपङ्क्तिसंस्थ-विचित्रपण्यापणवीथिकाः सः । पौरांश्च देवानिव राजमानान् पश्यन्नतीयाय पुरं स पोष्यः ॥२५॥ रामघाटस्य निकटे वरहट्टाभिधं ततः । तच्छाखानगरं प्राप चातुर्वर्ण्यजनाश्रितम् ॥२६॥ त्रेताग्निप्राश्यमानानां हविषामतिसौरभम् । जिघ्रंस्तत्राकरोद्वासं निजप्राचीनकेतने ॥२७॥ त्रिकालं सरयूस्नानं सन्ध्यादीनि च नित्यदा । कुर्वन् कर्माणि नित्यानि कृष्णे भक्तिं समाचरत् ॥२८॥ क्रियमाणां कृष्णपूजां पित्रा कृष्णोऽर्भकोऽपि ताम् । दृष्ट्वा तथा स्वयमपि करोति स्मार्भलीलया ॥२९॥ स बालः शैशवेऽप्यासीत्साधुशीलगुणान्वितः । कृष्णार्चादिरुचित्यक्तग्राम्य क्रीडापरिच्छदः ॥३०॥ स्नातुं स तूषसि प्रायात् सरयूं जननीमनु । प्रत्यहं शीतकालेऽपि कर्मठ ब्राह्मणो यथा ॥३१॥ गृहमेत्यार्चयामास कृष्णं बालपरिच्छदैः । तल्लग्नमानसतया भोज्यादि क्वापि नास्मरत् ॥३२॥ पित्रा जनन्याप्याहूतः सवयोभिश्च बालकैः । कृष्णध्यानपरः क्वापि रुचिरं न श्रृणोति तत् ॥३३॥ बाल्येऽपि विष्णुकथाकीर्तिश्रवणोत्सुक आस सः । रामायणं तु बहुशो ह्युशृणोतत्र तत्र च ॥३४॥ प्रायशो रामभक्तानां समागमवशात्तु सः । प्राप श्रीजानकीनाथे भक्तिं भक्तजनप्रिये ॥३५॥ त्यक्तग्राम्यविहारधीः स भगवानब्दं जनेः पञ्चमं प्राप्तः स्वीकृतशुद्धसाधुसरणिस्तां स्थापयन् भूतले । नादेयाम्भसि नित्यमाप्लवविधिं प्रातर्विधायादरात् साकेताखिलदेवताः प्रणमितुं याति स्म ततद्गृहान् ॥३६॥ सीतालक्ष्मणगन्धवाहतनयैर्युक्तं च रामं भजन्श्रीमद्भागवतं पुराणमखिलं रामायणं चाशृणोत् । प्रीतिं नैव बबन्ध कुत्रचिदसौ सांसारिके वस्तुनि स्वृद्धे वेश्मनि मातृपितृपशुसु द्रव्येषु मित्रेष्वपि ॥३७॥ सद्धर्मानपि कृष्णभक्तपितृतः शुश्राव सर्वानसौ

was very happy to arrive in Ayodhya on the other bank of the River Saryu at the dusk. Thousands of Brahmins, facing West, were performing evening Sandhya in the water. Dharmadev also took a holy dip in the River Saryu. O king! The city of Ayodhya, established by Sage Manu, is spread for about 24 miles along the river bank. It has been the capital of kings of Ikshvaku clan in which Lord Vaasudev Himself has taken birth as Lord Rama. The city of Ayodhya is well laid out with clean wide roads flanked by trees, many small gardens, large mansions, many bazaars and shops and populated by people of all four Varna. It has many temples, hermitages, seminaries, hostels and Dharmashalas. Many wealthy residents keep horses and elephants as a mode of transport in their courtyards. The din of chanting with musical instruments and ringing of bells emanate from its numerous temples. Imbibing the beauty of the city of Ayodhya, Dharmadev arrived and settled into his old house in the suburb of Barhatta near Ramghat. He regularly took three baths in River Saryu following the ritualistic veneration of Lord Krishna. Young Shree Hari, imitating His father, also performed veneration of Lord Krishna with utmost faith. He regularly accompanied His mother for the morning bath in River Saryu. Often Shree Hari became so engrossed in the worship of Lord Krishna that He forgot the passage of time. He, forsaking the company of His peers, would sit for hours listening to the Katha of Ramayan at various temples. By the age of five, Shree Hari visited numerous temples on His own following His morning bath in River Saryu. He spent most of the time in the company of other devotees at various temples listening to the Shreemad Bhagwat, Ramayan etc. He developed a profound detachment from materialistic pleasures from a very young age. He would listen to the

श्रौतस्मार्तविदस्ततश्च निखिलान्वर्णाश्रमाणां वृषान् । धर्मांश्चाखिलयोषितां स्वजननीवक्त्रादशेषानसौ सर्वज्ञोऽपि नृनाटनं परिचरन् बाल्येऽभवत्पण्डितः ॥३८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे धर्मस्याऽऽदोध्यागमनं नामा सप्तविंशोऽध्यायः ॥२७॥

अथ अष्टाविंशोऽध्यायः

सुव्रत उवाच ।

अब्देऽस्मिन्माधवस्यैव द्वितीयायां दिवाकरे । ब्राह्मे प्रातः सुतो भक्त्या सुषुवेऽन्यो नराधिप ॥१॥ गुणैः प्रद्युम्नतुल्योऽसौ नित्यं हरिमनुव्रतः । इच्छाराम इति ख्यातो बभूव जनपूजितः ॥२॥ द्वादश्यामस्य मासस्य सौम्ये च द्वादशात्मभे । अक्षरस्वीकृतिं धर्मो नीलकण्ठमकारयत् ॥३॥ लक्ष्मीनारायणं वाणीं सामवेदं च गोभिलम् । पुपूजाऽत्र यथाशास्त्रं गणेशार्चनपूर्वकम् ॥४॥ कृत्वा घृतेन होमं च भोजयामास वाडवान् तेभ्यश्च दक्षिणाः प्रादाद्गाः सुवर्णं च शक्तितः ॥५॥ कुशाग्रबुद्धिः कृष्णोऽथ कालेनाल्पेन सर्वशः । वर्णानङ्काश्च शिक्षित्वा ग्रन्थमात्रमवाचयत् ॥६॥ बुद्धिं तीक्ष्णां तस्य दृष्ट्वा धर्मविद्धर्ममादरात् । वेदस्याङ्गानि षडपि पाठयामास तं नृप ॥७॥ अनायासेन सर्वाणि तानिसोऽप्यध्यगीष्ट च । मौञ्जीबन्धनात्पूर्वमेव मुमुदेतेन तत्पिता ॥८॥ कौमारं समतिक्रम्य विष्णवर्चामयखेलनैः । पौगण्डारव्यामवस्थां स प्रपेदे धर्मनन्दनः ॥९॥ यामेऽन्तिमे निशो नित्यं सरयूमाप्लवाय सः । याति स्म नाममात्रेण रघुनाथमपूपुजत् ॥१०॥ चन्दनाक्षतपुष्पैश्च धूपदीपनिवेदनैः । तमभ्यर्च्य तदुच्छिष्टमुपयुङ्क्त न चेतरत् ॥११॥ रामनामजपं कर्तुं तुलसीकाष्ठमालिकाम् । शुचिर्भूतः करे दक्षे दधाति स्माऽनुवासरम् ॥१२॥ स्नातः कृतोर्ध्वपुण्ड्रोऽसौ रामकूटप्रदक्षिणाम् । बालोऽप्यनाकुलश्चके जनयञ्जनविस्मयम् ॥१३॥ जन्मस्थाने प्रतिदिनं लक्ष्मणस्य च तीर्थके । विद्याकुण्डादिषु द्रष्टुं राममूर्तीः स्म याति सः ॥१४॥ रामस्य दर्शनं कृत्वा तं प्रणम्य च दण्डवत् । रामायणश्रुतिज्ञाततन्माहात्म्योनुनाव सः ॥१५॥ योऽहल्यां निजकर्मणाऽश्मपदवीं प्राप्तां च निःसाधनां दीनां गौतमयोषितं निपतितां हिस्राकुले कानने । सद्योऽमोचयदत्मपादाकमलस्पर्शेन तं पावनं रामं जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥१६॥ यो वा तामसहिंस्रजातिजनितं क्रूरं निषादाधिपं घोरारण्यविहारिणं पशुसमं नृणां च हीनं धिया । प्रेम्णा संपरिषस्वजे

Dharma (ethical duties) of men from His father and of women from His mother. Learning from His father, Shree Hari became a scholar of various scriptures by the age of five years."

Thus ends the twenty seventh chapter of the first canto of the Satsangi Jeevan

CHAPTER-28

Suvrat Muni continued, "O King! Bhaktimata gave birth to her third son on Sunday, the second bright day of the month of Vaishakh, in the same year (i.e. Samvat 1842). He was named Ichharam."

"Dharmadev started teaching Shree Hari how to write on the Wednesday, the twelfth bright day of the same month and performed the reverential veneration of Ganapati, LaxmiNarayan, goddess Saraswati and the Sam Veda and fed and gifted cows and gold to many scholar Brahmins. Shree Hari mastered the alphabet and numerals immediately and learned reading in a very short time. Dharmadev taught Him the Vedas along with its six branches. His father was surprised and happy at the grasping ability of his son. Shree Hari was a very attentive student. He would wake up very early in the morning for a holy bath in the River Saryu. He would perform circumambulation of Ramkot holding the mala in His right hand to the surprise of onlookers. He offered sandalwood paste, rice, flowers, incense and lamp to Lord Rama in worship. He did not eat anything that was not first offered to Lord Rama. He visited many temples daily for the Darshan of Lord Rama. Shree Hari would spend many hours praying reverently to Lord Rama.

He prayed, 'Ahilya, the wife of Sage Gautam, had turned into a stone as a result of her transgression. Surrounded by wild animals, she was unable to do anything to redeem herself. Yet, You took pity on her and did her a great favour by returning her to her former self. I worship Thee! O redeemer! O Lord Rama! Your benevolence is not dependant on anything else. You embraced Guha, the king of Bhils. Though born in

करुणयाऽनादृत्य जात्यादि तं रामं जीवहितं भजेऽतिकरू णं निर्हेतुकोपक्रियम् ॥१७॥ सीताद्रोहकरं सुरेन्द्रतनयं काकाकृतिं बिभ्रतं वध्यं चापि शरेण सर्वभुवनेष्वभ्रामयद्यः प्रभुः । भ्रान्तं शोकहतं च तं स्वशरणं प्राप्तं मुमोचैव तं रामं जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥१८॥ जात्या नीचतमां स्त्रियं च शबरीं कोलान्यवन्तीमपि ज्ञात्वा स्वागमचिन्तनां करुणया तस्मै निजं दर्शनम् । योऽदादाऽऽश च तत्फलानि वरद- स्तं जानकीवल्लभं रामं जीवहितं भजेऽ तिकरुणं निर्हेतुकोपक्रियम् ॥१९॥ तिर्यग्योनिसमुद्भवस्य पललाहारस्य यः पक्षिणो गृध्रस्यापि जटायुषो व्रततपोदानैर्विहीनस्य च । चक्रेऽन्त्यां सकलां क्रियां सुत इव प्रीत्या स्व तातस्यतं रामं जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥२०॥ सुग्रीवं निजबन्धुभीतमगृहं शाखामृगाणां पतिः दृष्ट्वा स्वं शरगं गतं कपिमपि प्रीत्या स्वसख्येऽकरोत् । हत्वावालिनमाशु चैनमदधात्स्वीये पदे यश्चतं; रामं जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥२१॥ शत्रोरप्यनुजं निशाचरमपि प्राप्तं स्वपादान्तिकं; दूराद्वीक्ष्य विभीषणं प्रभुदितस्तत्सम्मखंचैत्ययः । हस्ताभ्यां परिरब्धवानिव निजं सौमित्रिमेवाशुतं; रामं जीवहितं...॥२२॥ यत्स्मृत्यापि शुभं भवेन्नहि नृणां तान्कीशऋ क्षानपि प्रीत्या वैदिमन्त्रवच्छुचितरान् योऽत्राकरोत्स्वाश्रयात् । अन्यांश्चापि बहूनतारयदितो जीवान्भवाब्धेर्हितं रामंजीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥२३॥ बद्धाञ्जलिपुटो नित्यमित्थं स्तौति स्म राघवम् । गृहमेत्य स वाध्यैत वेदाङ्गान्येव भूमिप ॥२४॥ नाम कुर्वन् गुणानाह मार्कण्डेयोऽस्ययान्नृप । अनुभूयन्ते स्म सर्वे ते धर्मादिभिरञ्जसा ॥२५॥ योगीन्द्रस्पृहणीयैः स्वैर्नियमैर्बाल्य एव च । सर्वलोकप्रसिद्धोऽभूत्पित्रादेरपि सोऽधिकम् ॥२६॥ बाल्येऽवनं तव चकार हि राक्षसीभ्यः साक्षान्मरुत्सुत इति त्वमिहादरेण । संपूजयेस्तमिति तं पितरावशिष्टांभक्त्या तदाचरति च स्म स मानदंस्तौ ॥२७॥ ये केचनाऽस्य सुकृतप्रियनन्दनस्य पौराः समागममकुर्वत बालकास्तान् । प्रह्लादवत्स किल शिक्षयति स्म धर्मान्

the lower caste, brought up in the forest and ignorant of Your greatness, You treated him as Your friend. I worship Thee! O redeemer! O Lord Rama! Your benevolence is not dependant on anything else. Jayant, the son of Indra, took the form of a crow to dishonour Sita. Though his offence was punishable by the instant death, You took time to punish him so that he could come to Your refuge for the pardon. You forgave him after seeking Your amnesty. I worship Thee! O redeemer! O Lord Rama! Your benevolence is not dependant on anything else. You went to the doorstep of Shabri, one of Your staunch devotee. Though a woman born in a very low caste, You ate her previously tasted berries. I worship Thee! O redeemer! O Lord Rama! Your benevolence is not dependant on anything else. You performed, just like a son does, the last rites of Jatayu, the flesh eating vulture, only because You considered him as a friend of Your father. I worship Thee! O redeemer! O Lord Rama! Your benevolence is not dependant on anything else. Sugreev, the monkey, afraid of his brother was roaming from one place to other as a homeless nomad. You treated him as Your friend when he came to Your refuge. Forgiving his past misdeeds, you enthroned him as the king of Kishkindha after killing his brother Vali. I worship Thee! O redeemer! O Lord Rama! Your benevolence is not dependant on anything else. Disregarding the advices of your ministers, You embraced Vibhishan, the brother of Raavan when he came under Your shelter. Though born in the clan of demons, You treated him as Your brother. I worship Thee! O redeemer! O Lord Rama! Your benevolence is not dependant on anything else. Though never known to worship You with any reverence, You redeemed even the monkeys and bears with the equal grace. I worship Thee! O redeemer! O Lord Rama! Your benevolence is not dependant on anything else.'

Suvrat Muni continued, "O king! Shree Hari would pray thus to Lord Rama with folded hands. He would study the scriptures from His father on returning from the round of temples. He exhibited all the virtues that were described by Sage Markandeya at the naming ceremony. He observed all Vrats properly and regularly. Shree HariKrishna became widely known as a greater scholar than His father over a period of time. Shree Hari started worshipping Hanumanji very reverently when told of the incident when Hanumanji saved Him from Krutyas when He was only six days old. The parents of His young friends were pleasantly surprised when their children, influenced by His example, started to behave like Him. Though Shree Hari wanted to

श्रीविष्णुपूजनमुखानखिलान्नरेन्द्र ॥२८॥ प्रबलतरविरक्तिर्बाल्य एवात्मनिष्ठो विषयरसवितृष्णस्त्यक्तुकामो गृहं सः । उपनयनमपेक्ष्य ब्रह्मचर्योपयुक्तं न्यवसदिव सरस्यामब्जपत्रं गृहेषु ॥२९॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे हरिपौगण्डलीलावर्णनामाऽष्टाविंशोऽध्यायः ॥२८॥

अथ एकोनत्रिंशोऽध्यायः

सुव्रत उवाच ।

पुर्यां वसन्नेव रघूत्तमस्य तस्यां सदैकान्तिकधर्मसंस्थः । अनेकसाधूत्तम सद्गुणाढ्यः स्तुत्योऽभवत्सर्वजनैस्तु धर्मः ॥१॥ दृष्ट्वा तस्मिन्सद्गुणोर्लक्षणानि प्रायःपौरा आश्रयं तस्य चक्रुः । धान्यैर्द्रव्यैर्वस्त्रभूषादिभिस्तं भूयो भूयः पूजयन्ति स्म हृष्टाः ॥२॥ ये स्वं प्रपन्नाः शरणं हि तेभ्यो स कृष्णमन्त्रं समुपादिदेश । धर्माश्च पाल्यानिजदेशिकास्याद्ये संश्रुतास्तानखिलान यथार्हम् ॥३॥ तदुक्तधर्मेषु च वर्तमानास्ते ज्ञानवैराग्यवृषोपपन्नाम् । परां च भक्तिं विदधुः पुंमासो रासेश्वरीप्राणपतेर्नरेन्द्र ॥४॥ केचित्सुराया अपि तस्य सङ्गाज्जहुः सुरापानमथामिषादाः । दैव्ये च पित्र्येऽपि कथं चनापि संसर्गमप्याशु जहुः पलस्य ॥५॥ तदाश्रिता ये गृहिणस्तु ते च श्रीविष्णुयागप्रभृतींश्च यज्ञान् । चक्रुर्हि राजन्धृतशालिदुग्धसितादिभिः शुद्धहविभिरेव ॥६॥ तं शिश्रियुर्थे नृप साग्निकाश्च तेऽपि क्रतौ क्वापि पशुं तु साक्षात् । नैवालभन्ताथ पपुर्न विप्राः सौत्रामणीयांश्च सुराग्रहांस्ते ॥७॥ निजाश्रयं कर्तुमभीप्समाना योषाः समीक्ष्याथ सहस्रशोऽसौ । विचारयामास धिया मनीषी हितावहः शिष्यपरम्परायाः ॥८॥ श्रेयाञ्छुभं वाप्यशुभं यदत्र समाचरेत्तद्धि तदीयवर्गः । अन्यश्च लोकोऽपि समाचरेद्वै तच्छ्रेयसा कर्म विचार्य कार्यम् ॥९॥ स्त्रीणां गुरुत्वं भुवि कुर्वते ये ते शिष्यभूतासु पराङ्गनासु । विशेषतः स्वस्य वशासु तासु भ्रष्टा भवन्त्येव रतप्रसक्ताः ॥१०॥ पुंसः प्रसङ्गास्तु ततोऽङ्गनायाः कस्यापि हि क्वापिच नैव युक्तः । स्त्रिया भुजङ्ग्या इव तन्नरेण भेतव्यमस्या गुरुणा विशेषात् ॥११॥ स्त्रीणां हितं यस्तु गुरुर्विधित्सुः स कृष्णमन्त्रं नियमैः सहैव । स्वयोषिता ता उपदेशयेद्वै स्वयं तु नेक्षेत न भाषयेत्ताः ॥१२॥ आसन्नसम्बन्धवतीस्तु योषा विहाय नान्या गुरुणाच दृश्या । स्पृश्या न भाष्या न कुत्रचिद्वै धर्मो महानेष इदं मतं मे ॥१३॥ इत्थं स निश्चित्य नरेन्द्र ! पत्न्या भक्त्योपदेशं समदापयत्ताः । सुवासिनीनां च विभर्तृकाणां धर्माश्च ताभ्योऽचकथद्यथार्हम् ॥१४॥ या

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leave home, He decided to wait until the Yagnopavit ceremony. He lived at home totally detached and oblivious of His surroundings just as a lotus is unaffected by the surrounding water.

Thus ends the twenty eighth chapter of the first canto of the Satsangi Jeevan

CHAPTER-29

Suvrat Muni continued, "Dharmadev observed religious rituals stoutly. His knowledge and virtues became known widely. Many people became his disciples who gifted him grains, money, clothes and jewellery. Dharmadev in return gave them sermons on religious and ethical duties and advised them to stay away from all sorts of vices. Many people gave up consuming meat and alcohol, even under the guise of performing Yagnas. They started performing Yagnas with grains, milk, Ghee and sugar. Many became free from many other vices to become staunch devotees of Lord Krishna. O king! Many women wanted to hear sermons from Dharmadev. He thought of the advice of Ramanand Swami, that ordinary people followed the example set by leading persons of the society. Therefore, he must act very wisely with due consideration. A male guru is surely bound to be attracted to his female disciple that results in sexual transgression. A man must always fear the company of other woman just as one fears the serpent. The religious guru must set an example to others by not accepting any female disciples. If women need to be advised, that advice must come from other women only. He must ask his wife to sermonise women and must remain totally detached from the company of women who are not his close blood relatives in all contexts. Ramanand Swami has alerted him from such pitfall. Therefore, Dharmadev asked his wife to give sermons to female devotees. The women who came into contact of Bhaktimata became chaste in their behaviour and staunch in their devotion."

Suvrat Muni continued, "O king! Dharmadev observed all festivals, fasts and rituals properly. He celebrated festivals like Janmashtami and RamNavmi with much

योषितः शिक्षियुरत्र भक्तिं स्वभर्तृनिष्ठाः कुलटासमा वा । ताः सर्वशोऽप्यस्य हरेः प्रतापात् पतिव्रताः ख्यातगुणा बभूवुः ॥१५॥ सपोष्यो निवसंस्तत्र धर्मः प्रतिदिनं नृप । षट्कर्माण्याचरन् कृष्णमहापूजां समाचरन् ॥१६॥ न्यवेदयत्प्रत्यहं च महानैवेद्यमुत्तमम् । कृष्णाय तस्य च महानीराजनमकारयत् ॥१७॥ कृष्णजन्माष्टमीमुख्यान्याचचार व्रतानि सः । तेषु जागरणं चक्रे निश्यर्चां च विशेषतः ॥१८॥ उत्सवानन्नकूटादीनाब्दिकानृराधिकापतेः । महद्भिरेव सम्भारैः सोऽकरोन्नृपतिर्यथा ॥१९॥ प्रत्यब्दं मासि भाद्रेच गणेशस्य महोत्सवम् । चक्रे शुकलचतुर्थ्यांस मध्याह्ने विधिवन्नृप ॥२०॥ आश्विनस्य चतुर्दश्यां कृष्णायां च महोत्सवम् । मारुतेः कुलदेवस्य प्रत्यब्दं विधिनाऽकरोत् ॥२१॥ अवतारचरित्राणां श्रीकृष्णस्य सतां पतेः । अपराह्णे प्रतिदिनं कथनं स्वयमाचरत् ॥२२॥ पठनं पाठनं चैव सद्गून्थानां विचिन्तनम् । यथावकाशं मतिमान् करोति स्मान्वहं स च ॥२३॥ इत्थं स्वधर्मनिरतो विजितान्तरारिः कृष्णप्रतापविगतासुरभूरिभीतिः । स्वस्थोऽवसत्सुतकलत्रयुतः स तत्र सद्वर्त्मनि स्वशरणानिह वर्तयन्नृन् ॥२४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे धर्मकृतस्त्रीपुरुषगुरुमर्यादानिरू पणनामेकोनत्रिंशोऽध्यायः ॥२९॥

अथ त्रिंशोऽध्यायः

सुव्रत उवाच ।

अथोपनीतिं तनयस्य विप्रो विधातुमत्युत्सुकमानसः सः । सम्पादयामास विदेशतोऽपि स्वकीयगृह्योक्तमुपस्करं हि ॥१॥ आहूय दैवज्ञममुं समर्च्य काश्मीरपुष्पाम्बरदक्षिणाभिः । फलं निधायास्य पुरः सरत्नं पप्रच्छ पुत्रव्रतबन्धकालम् ॥२॥ स प्राह गर्भाष्टममस्य वर्षं शुभस्तपस्योऽद्य तु वर्ततेऽस्मिन् । तिथौ दशम्याञ्चविधौ कुरुत्वं तिष्येऽजलग्ने व्रतबन्ध कर्म ॥३॥ निशाम्य मौहर्तिकवाक्यमित्थं तदेव जग्राह स निश्चयेन । ततोऽलिखन्मङ्गलपत्रिकाश्च स्वज्ञातिसम्बन्धिसुहृत्सखिभ्यः ॥४॥ त आययुस्तत्र सहोपहारा अनोरथाश्चादिविचित्रयानाः । साकं सुहृत्पुत्रकलत्रदासैः कृष्णेक्षणात्युत्सुकमानसाश्च ॥५॥ सम्भावयन्नेव यथोचितं तान् सम्भारमाहार्य महान्तमेव । स पुत्रमङ्गल्यजभूरिहर्षो ददौ स्वकेभ्यो नववस्त्रभूषाः ॥६॥ स आनयामास च दूतवर्यै- र्देशान्तरेभ्यो बहुमानपूर्वम् । विप्रांश्चतुर्वेदविदः सुशीलान् पौराणिकाञ्छास्त्रविदः कवींश्च ॥७॥ ते तं द्विजेन्द्रा मिहिरप्रकाशाः पौराश्च विप्रा निगमागमज्ञाः । स्वाचार्यमुख्या मुनिगोभिलोक्त गृह्येण कर्म स्म विधापायन्ति ॥८॥

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pomp. He performed veneration of Ganapati on the bright fourth day of the month of Bhadarvo and of Hanumanji on the dark fourteenth day of the month of Aso with full faith. He held an assembly every evening, where many devotees gathered to hear Lord Krishna's Katha. He read and imbibed many scriptures. Dharmadev lived very happily with his wife and children in Ayodhya."

Thus ends the twenty ninth chapter of the first canto of the Satsangi Jeevan

CHAPTER-30

Suvrat Muni continued, "O king! Dharmadev started collecting many artefacts necessary in the Yagnopavit Sanskar (sacred thread ceremony) of his son. He asked an astrologer to inform him of the best day to conduct the ceremony. The astrologer advised Dharmadev that the tenth bright day of the current month of Falgun is a very auspicious day. As his son was in the eighth year of his birth, this day was most auspicious to perform the Sanskar. Agreeing with the astrologer, Dharmadev sent invitations to their relatives and friends to attend the ceremony. As the day of Yagnopavit Sanskar drew nearer, the invited guests started arriving at Dharmadev's home. Dharmadev welcomed them warmly by gifting them with new cloths and ornaments and making suitable arrangements for their stay. He invited many scholar Brahmins from various places to participate in the ceremony. Dharmadev's home became a beehive of joyous activities. People, accompanied by many musical instruments, sang and danced until very late. To prove his antecedent and authority to perform the ceremony of sacred thread, Dharmadev donated three cows to each present Brahmin as a token in lieu of three Kruchh Vrats. This also symbolised the atonement for the three ways young Shree Hari might have committed sins unknowingly viz, by eating, behaving and speaking. Dharmadev also performed other rituals like feeding Brahmins,

मङ्गल्यवाद्यानि बहूनि तस्य गृहेष्ववाद्यन्त दिवा च रात्रौ । जगुश्च गीतानि मनोहराणि सुवासिनीनां निकराः समेताः ॥९॥
पुत्रोपनीतावधिकामसिद्धयै कार्यस्य कृच्छ्रत्रितयव्रतस्थ । विप्रः सधेनुत्रयदान भासुचकार भूप ! प्रतिबिम्बमेव ॥१०॥
यत्कामचाराशनवादमुख्य- दोषोपशान्त्यै तनयेन कार्यम् । कृच्छ्रत्रयं तच्च तथैव धेनु- त्रयप्रदानेन पिता चकार ॥११॥
पूर्वेद्युरेवोपनयाङ्गकर्म समातृपूजादि चकार सर्वम् । नान्दीमुखं स्वस्त्ययनं ग्रहाणां शान्तिं सदन्नैर्द्विजतर्पणञ्च ॥१२॥
प्रातर्दशम्यां पुरतो गृहस्य सम्मार्जनाद्यैरभिसंस्कृतेऽसौ । संस्थापयामास समुद्भवाख्यं हुताशनं स्थण्डिल आर्चयच्च ॥१३॥
स्ववेदशाखोचितकर्ममार्गं स्ववंशधर्मं च विदन्नशेषम् । द्विजातिसंस्कारविधानविज्ञ विप्रोक्तरीत्यैव चकार सर्वम् ॥१४॥ स्नातं च भुक्तं कृतकेशवापं स्नातं जनन्या समलङ्कृतञ्च । स्वदक्षभागे विनयोपविष्टं संस्कारयामास सुतं यथावत् ॥१५॥ आबध्य कट्यां कटिसूत्रमेनं कौपीनखण्डं परिधाप्य चासौ । यज्ञोपवीतं नवतन्तुशुद्धं कार्पासकं स्म त्रिगुणं ददाति ॥१६॥ 'अग्ने व्रते'त्यादिभिराज्य होमं विधाय नाभ्यादि तदङ्गमार्यः । स्पृष्ट्वाऽवदच्चाद्यदिनाद्धरिं त्वं प्रैषान् हि वर्णी भवसीति चोक्ता ॥१७॥ तानेव सर्वांस्तनयाय धर्मो राजन्यथावत्समबूबुधच्च । आधेहि नित्यं समिधः सुत त्वं प्रातश्च सायं यदि वैव सायम् ॥१८॥
आदौ तथान्तेऽशनकर्मणस्त्वं सूनो ह्यपोशन सदा समन्त्रम् । त्यजेर्दिवास्वापमपि प्रयत्ना दाचार्यसेवानिरतो भवेश्च ॥१९॥
पित्रैवमुक्तः स हसन्कुमारो बाढं प्रतिप्रैषमुवाच चोच्चैः । तेनाङ्गहर्षं स च तस्य पत्नी सम्बन्धिनोऽन्ये च ययुः प्रकामम् ॥२०॥
कट्यां गुरुस्तस्य बबन्ध मौञ्जीं श्लक्ष्णां त्रिवृत्तां रशनां विधज्ञः । ग्रन्थित्रयं चापि चकार तस्यां हरिप्रसादप्रवरानुरूपम् ॥२१॥
अग्नेरुदक् प्राङ्मुख उत्तराग्रकुशासनस्थो जनकः सुताय । प्रत्यङ्मुखायादिशति स्म मन्त्रं ब्रह्मं निषण्णाय समानपीठे ॥२२॥
तदा महादुन्दुभिघोष आसी द्वाद्यान्यवाद्यन्त च सर्वशोऽपि । ब्रह्मध्वनिः स्त्रीगणगीतिकाभिः समं दिदीपे जयशब्दमिश्रः ॥२३॥
आमौलिदण्डं गुरुरात्मजाय ब्रह्मद्रुमस्यैव ददौ समन्त्रम् । ऐणं तथैवाऽजिनमुत्तरीयं संध्याविधिं शिक्षयति स्म पश्चात् ॥२४॥
मध्याह्नसन्ध्या प्रथमं ह्युपास्या सावन्तनी वेति सदस्यवादे । प्रवर्तमाने बहुधा तदानीं माध्याह्निकीत्येव वृषो जगाद ॥२५॥
प्रैषान्पुनः पूर्ववदेव धर्म आदिश्यमानान् गुरुणा सुताय । अबोधयत्स्पष्टतरं वचोभिस्तत्पालनात्युत्सुकमानसाय ॥२६॥

venerating the Sun, the mother, the Vedas and the sacred fire as appropriate and as advised by scholars. He established the pit for sacred fire on an evened earth in his courtyard to prepare the veneration of the Fire deity. Though he knew all the rituals, he asked the scholar Brahmins to show him the procedures of the rituals and followed them obediently. Bhaktimata bathed young Shree Hari again following the tonsure of the head. Dharmadev, after seating Shree Krishna on his right, started the rituals. Dharmadev tied a Katisutra (a thick cotton thread) around His waist, gave Him a Kopin (loin cloth) and Dhoti to wear and nine threaded Yagnopavit of newly spun cotton. Leading Him to offer Ghee to the sacred fire, Dharmadev, as an Acharya and not a father told Shree Hari that from now onwards He is Brahamchari (a celibate) and must follow the ethics of a Brahamchari.

Advising on the main Dharmas of a young Brahamchari, Dharmadev said, 'O son! You must offer Samidh (grains etc.) to the sacred fire regularly at dawn and dusk. You must offer Samidh to Agni at dusk if You find it difficult to do so twice a day. You must offer two sips of water before and after eating. You must refrain from sleeping during the daytime. You must serve Your Acharya or Guru reverently.'

Suvrat Muni continued, "O king! Young Shree Hari said loudly 'I will' after every command of His father. Dharmadev, Bhaktimata, Suhasini Bhabhi and other relatives became very happy to see the humility of young Shree HariKrishna. One of the Brahmins tied a triple stringed thin rope with three knots (to denote the ancestral branch of the Vedas) around Shree Hari's waist. He also gave a long wooden shaft and deer skin to Shree Hari. Dharmadev explained the meaning of the Gayatri hymn to young Shree Hari and asked Him to recite it regularly. The atmosphere became very religious with the loud chanting of Vedic hymns by the Brahmins. Female relatives kept singing throughout the ceremony. Dharmadev once again started explaining the Dharmas of a Brahamchari to Shree Hari."

Dharmadev said, 'O son! Obey all instructions, except which leads to the transgression from Your Dharma, of Your Guru. Refrain from the eight types of sexual indulgences as shown in the scriptures. Never get angry. Never accuse anybody

विद्यागुरोर्वाचि सदैव तिष्ठे रन्यत्र पापाचरणात्सुत त्वम् । क्रोधानृते वर्जय मैथुनं च यदष्टधा विप्रतिषिद्धमस्ति ॥२७॥ ग्राम्यं तु गीतं त्यज नर्तनं च वाद्यानि गन्धाद्यनुलेपनञ्च । अभ्यङ्गमुद्वर्तनमञ्जनं च संघृष्य नैजाङ्ध्यवनेजनं च ॥२८॥ उच्चासनं चापि गुरोःपुरस्ता द्दन्तातिशुद्धिं सुत ! कङ्कताद्यैः । केशप्रसारं च धरावलेखनं निर्हेतुकं मा कुरु केशवापम् ॥२९॥ मद्यं च मांसं स्पृश न क्वचित्वं गोयुक्तयानं च यथेष्टचेष्टाम् । आदर्शवीक्षां त्यज चान्यनिन्दा मुपानहावातपवारणं च ॥३०॥ हिंसां तु वाचापि न कस्यचिन्त्वं जन्तोस्तथा स्वस्य च मुक्तयेऽपि । कुर्याः कुसङ्गं न च पुत्र भूमौ न भोजनं क्वापि च कांस्यपात्रे ॥३१॥ द्यूतं च ताम्बूलमपि त्यजेस्त्वं भङ्गाद्यपेय लशुनाद्यभक्ष्यम् । गोविप्रतीर्थामरसाधुसाध्वी सच्छास्त्रनिन्दां कुरु मा कदाचित् ॥३२॥ कौपीनमौञ्जीकटिसूत्रदण्डयज्ञोपवीतानि कमण्डलुं च । ऐणं च चर्मेति तु नित्यमेव संधारयेस्त्वं सुत भैक्षपात्रम् ॥३३॥ स्नानं च संध्यां च जपं च होमं स्वाध्यायदेवादिकतर्पणं च । समर्चनं शक्तित एव विष्णोः कुर्याः सदा त्वं श्रवणादिभक्तिम् ॥३४॥ एवं हि तातेन सुबोधितोऽसौ स्वेच्छाबटुस्तं हरिराह वाढम् । भास्वन्तमुद्बाहुरथोपतस्थौ प्रदक्षिणां चाप्यनलस्य चक्रे ॥३५॥ भिक्षां ददावादित एव तस्मै भक्तिः स्वयं ह्यर्थते सुताय । सुवासिनीमुख्यतमाः स्त्रियोऽन्या- स्ततो ददुः प्रीतियुता नरेश ॥३६॥ आचार्यवर्याय निवेद्य भैक्षं तदुक्तमेवात्मन आददेऽसौ । समापयामासयथाविधानं तत्कर्म धर्मः सकलं विधिज्ञः ॥३७॥ वर्णिवेषममलं स दधानो लब्धसंस्कृतिरहस्करकान्तिः । तत्र विप्रवरमण्डलमध्ये ब्रह्मचर्यमिव मूर्तमराजत् ॥३८॥ विप्रेभ्योऽथ स विप्र उत्सुकमना गाः स्वर्णमुद्रास्तथावासांस्याभरणानि यानकवराण्यौदार्यतो दत्तवान् । तस्मै चापि जनाय यथोचितमदुर्वस्त्राणि वित्तादि च प्रादात्स्वीयजनेभ्य एष च यथायुक्तं च वस्त्राद्यपि ॥३९॥ पौरानन्यांश्च विप्रान स्वगृहमुपगतान् भोजयामास सम्यग् भक्ष्यैर्भोज्यैर्विचित्रैर्बहुविध सुरसैः स्वेप्सितैः सत्कृतैश्च । सर्वांस्तान्दक्षिणाभिर्नृपतिरिव वृषस्तोषयित्वा विसृज्य भूर्यानन्दः स्वपुत्रं स्वनिगममखिलं पाठयामास सार्थम् ॥४०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे हर्युपनयनोत्सवनामा त्रिंशोऽध्यायः ॥३०॥

falsely and do not speak unless necessary. Do not indulge in mundane singing, dancing and listening to musical instruments. (This doesn't apply when performed to please God.) Do not massage Your body with oils, apply sandalwood paste on the body, apply kohl to Your eyes, brush teeth vigorously, comb or cut hairs, see yourself in the mirror, wear leather footwear and do not use an umbrella. Never sit on a seat higher than Your Guru. Do not associate with a vulgar and sinner. Do not even touch alcohol and meat. Observe non violence in speech, thought and deed towards all including the self. Do not gamble, eat from bronze utensils or backbite anybody. Never criticise or hear criticism of the Vedas, the Brahmins, the shrines, the Devtas, the scriptures or pious persons. Do not consume foul substances like tobacco, intoxicating drugs, garlic etc. O son! Always wear Kopin, deer skin, waist band and Yagnopavit and carry wooden shaft, alms bowl and water can. Always perform Snaan (bath in the morning and before all rituals), Sandhya (twice daily veneration), Homa (offerings to the sacred fire), Japa (chanting of Lord's name), Swadhyay (study of scriptures), oblation (to the deceased) and veneration of Lord Vishnu as to the best of Your abilities.'

Suvrat Muni continued, "O king! Lord Shree Hari, Who has taken the human form at His own will, listened intently to what His father said and agreed to abide by all decrees. After going around the sacred fire, Shree Hari approached His mother to seek alms. Bhaktimata, Suhasini Bhabhi and other women gave alms to young Brahamchari - Shree Hari, who in return gave the alms to the Acharya who conducted the ceremony. Shree Hari, in the garb of a Brahamchari, shone like the sun among the gathering. Dharmadev, generously and appropriately, gifted cows, coins, clothes, ornaments, grains etc. to invited Brahmins, his relatives, neighbours and others. He fed sumptuous meals to all guests at the conclusion of the Yagnopavit ceremony. People were surprised by the fact that Dharmadev could afford to organise the ceremony on such a grand scale. Dharmadev started teaching Shree Hari the Sam Veda in its entirety."

Thus ends the thirtieth chapter of the first canto of the Satsangi Jeevan

अथ एकत्रिंशोऽध्यायः

सुव्रत उवाच ।

हरिः प्राप्तोपनयनः स्वधर्मान् गुरुणोदितान् । पालयन् पितरौ प्रीत्या सिषेवे नृपसत्तम ॥१॥ ततो गृहं जिहासुः स्वं स्वावतारप्रयोजनम् । धर्मसंस्थापनं कर्तुं भूतले स व्यचिन्तयत् ॥२॥ विजित्योत्पथगामीनि वृन्दानि विबुधद्विषाम् । धर्मःस्थाप्यो मया भूमौ साम्प्रतं यत्कृतेऽजनि ॥३॥ अद्यैव जह्यां गेहं चेन्मत्प्राप्तातिसुखौ तदा । वीतद्विषद्भूरिभयौ भवेतां दुःखिताविमौ ॥४॥ पितरौ मद्वियोगार्त्तिं सोढुंनैव हि शक्नुतः । अत एतौ विप्रशापान्मोचयित्वोत्सृजाम्यदः ॥५॥ एवं स गूढसङ्कल्पो वेदाध्ययनमाचरन् । तत्रोवास भजन् रामं कृष्णं च निगमादरः ॥६॥ विद्यागुरुं तु पितरं नान्यं विद्यावतां नृणाम् । स चकार ततोऽध्यैत तृतीयं वेदमादितः ॥७॥ तीव्रबुद्धितया वेदमल्पकालेन विस्मयम् । तातमन्यांश्च विदुषः प्रापयन्नसमापयत् ॥८॥ ततः काव्यानि शास्त्राणि पुराणानि पपाठ च । महाभाष्यादि यत्किञ्चिद्धर्मो वेद तदध्यगात् ॥९॥ धर्मोऽथ जरसं प्राप्तां दृष्ट्वा साङ्ख्यमुपाश्रितः । तीव्रं वैराग्यमापन्नः कृष्णध्यानपरोऽभवत् ॥१०॥ स्वधर्मज्ञानवैराग्ययोगान् भक्तिं च भूप सः । यथानुभूति पुत्राय यथाशास्त्रमुपादिशत् ॥११॥ महात्म्यं स्वगुरोस्तस्मै सौराष्ट्रादिषु तत्स्थितिम् । यथावदात्मजायाऽह रीतिं च स्वाध्वनोऽखिलाम् ॥१२॥ विद्याभिश्च गुणैः पितृतुल्यो महायशाः । आसीत्सोऽल्पेन कालेनमान्यः पूज्यस्तथा नृणाम् ॥१३॥ स्वगृहे प्रत्यहं पित्रा वाच्यमानं च सोऽश्रृणोत् । श्रीमद्भागवतं नाम पुराणं ह्यो कचेतसा ॥१४॥ माहाभारतमश्रौषीत् पितुरेव ततोऽखिलम् । सप्तखण्डात्मकं स्कान्दं पुराणमखिलं च सः ॥१५॥ अष्टादश स्मृतीश्चाऽथ धर्मशास्त्राण्यनाकुलः । धर्मप्रियः स शुश्राव पितुरेव नराधिप ! ॥१६॥ ततः कुशाग्रधीस्तेषां सारं निजमनीषया । स निश्चित्य स्वपाठार्थं लिलेख च पृथक्पृथक् ॥१७॥ श्रीमद्भागवतात्स्कन्धं पञ्चमं दशमं च सः । श्रीवासुदेवमाहात्म्यं स्कन्दाच्चाप्यलिखत् पृथक् ॥१८॥ ततः श्रीभगवद्गीतां नीतिं वैदुरिकीं च सः । विष्णोर्नामसहस्रं चेत्यलिखद्भारतात्त्रयम ॥१९॥ ततः स धर्मशास्त्राणां सर्वेषां सारमुत्तमम् । एकामेवालिखत्प्रीत्या याज्ञवल्क्यस्मृतिं पृथक् ॥२०॥ लिखित्वैतद्धरिः पित्रे चतुष्टयमदीदृशत् । प्रसन्नस्तेन

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Suvrat Muni continued, "O king! Following the Yagnopavit Sanskar, young Shree Hari observed all the edicts of a Brahamchari and engaged in the services of His parents. He thought of the purpose of His incarnation and wanted to leave home to re-establish chaste Sanatan Dharma on this earth and remove the evil. He detested from putting His thought of leaving home for the fear of the pain that would cause to His parents. He thought of freeing His parents from the curse of Sage Durvasha before leaving home. Just to create an example to follow, He accepted His father as a guru and started learning the Holy Scriptures from him. Shree Hari learned the four Vedas, Shreemad Bhagwat, Skand Puran, Mahabharat and the eighteen Smrutis from His father. He learned everything Dharmadev had to teach in a very short time. With the passage of time, Dharmadev had developed a deep detachment from worldly affairs. Besides scriptures, he taught Shree Hari in great detail about his guru, Ramanand Swami, his travels and the principles of the Udhhav Sampraday. The news of His intelligence spread far and wide in a very short time and He became famous as a great scholar. Indeed, His fame even surpassed that of His father."

"Shree Hari imbibed thoughtfully everything His father taught Him. He separated bits and pieces from all the scriptures and prepared a small booklet comprising the concise knowledge of all the scriptures. He chose the Fifth and Tenth cantos from the Shreemad Bhagwat, the Vaasudev Mahatmya from the Skand Puran, the Shreemad Bhagvad Gita, the VidurNiti and the VishnuSahasraNam from the Mahabharat and the Yagnavalkya Smruti from the collection of eighteen Smrutis (collective known as DharmaShastra). He showed these four collections to His father. Dharmadev was pleasantly surprised at his son's great understanding. He advised Him to study this

सोऽजानात्तद्बुद्धिमतिमानुषीम् ॥२१॥ प्राह चास्यान्वहे पाठं स्वावकाशानुसारतः । कुरु त्वं कृष्णपूजाऽन्ते सत्सु श्रोतृषुवा कथाम् ॥२२॥ ओमित्यादाय तद्वाक्यं तत्पाठं नित्यमाचरत् । चकार च कथां तस्य श्रोतृकर्णमनोरमाम् ॥२३॥ ततः सारचतुष्कस्य स्वक्षरां सूक्ष्मपत्रिकाम् । विधाय पुस्तिकामेकां सोऽरक्षत्स्वान्तिके सदा ॥२४॥ श्रीमद्भागवतादीनि प्रत्यहं तस्य श्रृण्वतः । उपास्यधीः कृष्ण एव सुदृढा समवर्त्तत ॥२५॥ ततःपिता ददौ स्वीयसम्प्रदायानुसारतः । सामान्यां वैष्णवीं दीक्षां तस्मै तां प्राप्तुमिच्छते ॥२६॥ मन्त्रमष्टाक्षरं कार्ष्णं दत्त्वा च त्र्यक्षरं ततः । उपदिशच्च सद्धर्मांस्तस्मै विनयशालिने ॥२७॥ ततस्तदुक्तरीत्यैव कृष्णार्चामाचरन्मुदा । पालयामास सकलान् धर्मान् सिद्धान्स्वतो निजे ॥२८॥ कृष्णमित्थं भजन्नित्यं सच्छास्त्राभ्यासमाचरन् । जनेरेकादशं वर्षं हरिशर्माऽऽप्तवान्नृप ॥२९॥ असुराः शतशस्तत्र मिलित्वा यूथशो मुहुः । आययुःस्वरिपुं कृष्णं विशस्त्रं हन्तुमुद्यताः ॥३०॥ दम्भातवैष्णवाकल्पा बलिनोऽरुणलोचनाः । करालकरवालादिशस्त्रपाणय उन्मदाः ॥३१॥ सर्वेऽपि ते नीलकण्डमाययैव विमोहिताः । परस्परोत्थारिभावा जघ्नुः शस्त्रैः परस्रम् ॥३२॥ यथा संशप्तकाः पूर्वमर्ज्जुनस्यैवमायया । मूढाः परस्परं हत्वा मृतास्तेऽपि तथा मृताः ॥३३। तत्रागतांस्तु देवारीन्पराभाव्येत्थमीश्वरः । ऐच्छत्पराभावयितुं देशान्तरगतानपि ॥३४॥ ऊ र्ज्जे व्रत परांभक्तिं कृशंगी नवमी निशि । उद्विग्नामीषदालोक्य हरिः प्राहपुरः स्थतः ॥३५॥ नित्यम् प्रेक्षेमहानन्दामधुनोद्विग्नमानसाम् । कथं पश्यामि मातस्त्वामहंविष्णुजनपिये ॥३६॥ अहंता ममता मातर्नकार्याऽत्मनिदैहिके । तएव संसृतेर्हेतूतएवोद्वेगकारणे ॥३७॥ तयोर्हेतुस्तुमायैवास्तीति ज्ञेयंत्वया प्रसूः । त्रिगुणात्मातमोरू पासाचास्तीत्यवगम्यताम् । विष्णोः शक्त्या तथा विश्वं मोहितं सचराचरम् ॥३८॥ एवं साङ्ख्यं च योगश्च पंचरात्रमुखान्यपि । वदन्ति किल शास्त्राणि तद्विदश्च महर्षयः ॥३९॥

सुव्रत उवाच ।

पुत्रस्येत्थं वचस्तस्याः श्रृण्वत्याःसादरं नृप । स्मृतिर्बभूव हृदये यथा पूर्वं तदिच्छया ॥४०॥ वर्णिवेष ततः पुत्रं नारायणमवेत्य तम् । प्रपेदे शरणं प्रीता विरक्ताऽन्यत्र वस्तुषु ॥४१॥ उत्थाय बद्धाञ्जलियुग्ममस्मै नत्वोपविश्याग्रत एव चास्य । सम्प्राप्तसंसारविमुक्तिबुद्धिः पप्रच्छ निःश्रेयससाधनं सा ॥४२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे
विद्याध्ययनसामान्यदीक्षाग्रहणासुरयूथनिघातनिरू पणंनामैकत्रिंशोऽध्यायः ॥३१॥

collection after the morning worship of Lord Krishna and to explain it to other devotees whenever He had the opportunity. Shree Hari duly abided by His father's advice. Shree Hari kept this hand written notes of collection with Him at all times. Finding Him to be most suitable, Dharmadev gave Shree Hari the formal Diksha of the Udhhav Sampraday and explained the tenets of the Sampraday. Shree Hari became engaged in the holy worship of Lord Krishna whilst observing all tenets of the Udhhav Sampraday. He had turned eleven by now."

"Many jealous and evil persons could not bear the fame of Shree Hari and repeatedly descended to Ayodhya to harass Him. Just as many warriors had killed each other mesmerised by Arjun, these evil persons, seeing Shree Hari in their colleagues, killed each other. Shree Hari wanted to destroy such evil persons living in other places as well. He brought His decision to leave home nearer. Once He asked His frail mother, 'O devout mother! You look disturbed. I have always seen you very happy in the past. Attachment towards the body and its relatives is the main cause of the anxiety and the entanglement in the cycle of death and rebirth. This is Maya, the ignorance and darkness, and the whole world is under its influence. The scholars say so as well."

Suvrat Muni continued, "O king! Upon hearing such wisdom from her son, Bhaktimata was enlightened by Shree Hari's desire. She remembered that her son was none other than Lord Narayan Himself. Wishing to become detached from the worldly affairs, Bhaktimata, with her head bowed and hands folded asked Shree Hari for the divine knowledge to attain Moksha."

Thus ends the thirty first chapter of the first canto of the Satsangi Jeevan

अथ द्वात्रिंशोऽध्याय

सुव्रत उवाच ।

सर्वसद्गुणसम्पन्ना माता प्रेमवती हरिम् । नारायणावतारं स्वं पुत्रं प्रोवाच भूपते ॥१॥

प्रेमवत्युवाच ।

नमस्तुभ्यं भगवते हरये कष्टहारिणे । नारायणाय ऋषये प्रपद्याय मुमुक्षुभिः ॥२॥ जानामि त्वामहं साक्षान्नारायणमृषिं प्रभुम् । कृतावतारं क्षेमाय भूतले सर्वदेहिनाम् ॥३॥ मायया विनिवृत्तिः स्यात्सर्वथैव यथाञ्जसा । हरे ! संसृतिमूलस्य तथा मामनुशाधि: भोः ॥४॥ ग्राम्यसौख्यविरक्ताऽहं त्वां प्रपन्नाऽस्मि सन्मते । अतो मुमुक्षवे मह्यं यथा वक्तुमर्हसि ॥५॥

सुव्रत उवाच ।

एवं जनन्या प्रणयेन पृष्टो हरिः स्वतः सिद्धविशुद्धबोधः । मुमुक्षवेसंसृतिमूलनाशं प्रीतः स तस्यै नृपते ! जगाद ॥६॥

श्रीहरिरुवाच ।

मातः शृणुत्तरं वच्मि भवत्यै शास्त्रसम्मतम् । मुमुक्षवे विरक्तायै निर्णीतं वेदवेदिभिः ॥७॥ श्रीकृष्णो भगवान्नेकोयो विष्णुः पुरुषोत्तमः । नारायणश्चास्तिमुक्थैः सेवनीयो मुमुक्षुभिः ॥८॥ तस्यैव मायया लोको मोहितो याति संसृतिम् । अतस्तं ये प्रपद्यन्ते तां तरन्ति त एव हि ॥९॥ सतां सङ्गेन बुद्धवाऽऽदौ तन्माहात्म्यं तदाप्तया । स्वधर्मज्ञानवैराग्ययुजा भक्त्या स सेव्यताम् ॥१०॥ युक्ताऽङ्गैस्तु स्वधर्माद्यैस्त्रिभिर्भक्तिर्महाव्रते । क्वापि केनापि विघ्नेन नैवेह प्रति हन्यते ॥११॥ एतेष्वेकतमेनापि सा हीनाऽङ्गेन चेद्भवेत् । देशकालादिवैषम्ये तस्यां विघ्नं भवेद्ध्रुवम् ॥१२॥ कार्यकारणरुपाया मायायाः सर्वथैव तु । विनिवृत्तिस्तयैव स्यान्नान्योपायेन वै नृणाम् ॥१३॥ तस्यांतु विनिवृत्तायांशुद्धः कृष्णस्यसेवकः परमं यातितद्धामयद्ब्रह्मेत्याहुरागमाः ॥१४॥ अनन्तं चाक्षयं तस्मिन्कालमायाभयोज्झिते । धाम्नि सौख्यं समाप्नोति एवमनोवाञ्छितं च सः ॥१५॥

सुव्रत उवाच ।

वेदशास्त्रपुराणानां पञ्चरात्रागमस्य च । सिद्धान्तं पुत्रवाक्यं सा श्रुत्वोवाच पुनः प्रसूः ॥१६॥

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Suvrat Muni continued, "O king! Bhaktimata asked her son, Lord Narayan Himself." 'I know You are Lord Narayan. You have taken birth as my son for the benevolence of Your devotees. You relieve all sorrows of Your devotees. I have come under Your shelter. Please advise me how I can surmount Your Maya and attain Moksha in this life. I have become detached from the worldly affairs and come to You for salvation.'

Suvrat Muni said, "O Pratapsinh! Shree Hari, Who is the true origin of all knowledge, became pleased at the humility of His mother. He explained the process by which one can surmount Maya and attain salvation."

Shree Hari replied, 'O mother! Listen to Me. I will explain to you how a true seeker can attain Moksha. The answer I give is the same as given in the Vedas and other scriptures. All seekers and devotees must serve and worship Lord Krishna. He is the supreme Bhagwan and is also known as Lord Vishnu (because He is present in everything), Lord Narayan (the shelter of all Muktas) and Purushottam (beyond temporary - visible and eternal - invisible entities). The whole universe is influenced and entangled in His Maya. Only those who seek His refuge can overcome Maya. One must serve Bhagwan with Bhakti (devotion) which must be accompanied by the observance of one's Dharma (ethical duties), Gnaan (knowledge of His glory) and Vairagya (detachment from the mundane affairs of this world). The association and mercy of the true saints are the only means by which one can understand Dharma, Gnaan and Vairagya. Bhakti in Bhagwan remains unwavered only if accompanied by Dharma, Gnaan and Vairagya. Devotion surely wavers in the absence of any of these three. Bhakti (accompanied by these three elements) is the only means by which one can surmount the mighty Maya. The staunch devotee, with the help of Bhakti, attains

प्रेमवत्युवाच ।

भगवन् सर्वशास्त्राणां सिद्धान्तोऽयं त्वयोदितः । साङ्गया कृष्णभक्त्यैव मायाया यन्निवर्तनम् ॥१७॥ तदेतत्तत्त्वतःसर्वं विवित्सामि महामते । योषाया मे यथा बोधः स्यात्तथा वक्तुमर्हसि ॥१८॥ माहात्म्यज्ञानपूर्वं हि स्वधर्माद्यङ्गसंयुता । भक्तिःप्राप्या यतस्तेषां ब्रूहि लक्षणानि मे सताम् ॥१९॥ धर्मादीनां लक्षणानि विविच्य च पृथक् पृथक् । ब्रू हि तत्त्वतः कृष्ण ! सर्वज्ञोऽस्ति यतो भवान् ॥२०॥

सुव्रत उवाच ।

जनन्येत्थं स आपृष्टः पुरातनमुनिर्हरिः । तामुवाचादृतस्तस्याः सद्धर्मादिविवित्सया ॥२१॥

श्रीहरिरुवाच ।

समीचीनं त्वया पृष्टमिदं सर्वहितावहम् । आत्मनः श्रेय इच्छन्त्या मातर्वेद्यं बुधैरपि ॥२२॥ साङ्गाया हेतुभूतानां भक्तेरादौ सतां सति । लक्षणानि ब्रुवे तुभ्यं सेव्यानां हि मुमुक्षुभिः ॥२३॥ दयालवः क्षमाशीलाः सर्वजीवहितेच्छवः । तितिक्षवश्चानसूयाः शान्ता अनुदितारयः ॥२४॥ अनीर्ष्यवश्च निर्वैरा निर्मानाश्च विमत्सराः । यथोचित्तं मानदाश्च प्रियसत्यगिरस्तथा ॥२५॥ जितकामा जितक्रोधा जितलोभाश्च निर्मदाः । अहन्ताममताहीनाः स्वधर्मदृढ्वर्तनाः ॥२६॥ निर्दम्भाः शुचयो दान्ता ऋ जवो मितभाषिणः । जितेन्द्रिया अप्रमत्ता निर्द्वन्द्वा धैर्यशालिनः ॥२७॥ आकूतिचित्तिचापल्यरहिता निष्परिग्रहाः । बाधने निपुणा आत्मनिष्ठाः सर्वापकारिणः ॥२८॥ निर्भया निरपेक्षाश्च द्यूतादिव्यसनोज्झिताः । श्रद्धालव उदाराश्च तपोनिष्ठा निरेनसः ॥२९॥ त्यक्तग्राम्यकथावार्ताः सच्छास्त्रव्यसनास्तथा । विषयासक्तिरहिता आस्तिकाश्च विवेकिनः ॥३०॥ मद्यमांसादिसंसर्गरहिताश्च दृढव्रताः । पैशुन्यस्तैन्यहीनाश्च परगुह्यप्रकाशकाः ॥३१॥ जितनिद्रा जिताहाराः सन्तुष्टाः स्थिरबुद्धयः । अहिंसवृत्तयोऽतृष्णाः सुखदुःखसमास्तथा ॥३२॥ अकार्यलज्जाः स्वश्लाघान्यनिन्दाभ्यां विवर्जिताः । यथोक्तब्रह्मचर्याश्च यमैश्च नियमैर्युताः ॥३३॥ जितासना जितप्राणाः श्रीकृष्णाङ्घ्रिदृढाश्रयाः । कृष्णभक्तिपरा नित्यं कृष्णार्थसकलक्रियाः ॥३४॥ अवतारचरित्राणि कृष्णस्यानुदितं मुदा । श्रृण्वन्तः कीर्तयन्तश्च कृष्णध्यानपरायणाः ॥३५॥ अयातभगवद्भक्तिवर्जितक्षणमात्रकाः । एवंलक्षणसम्पन्ना ज्ञेयाः सन्तस्त्वयाऽनघे ॥३६॥ एतेषामेव सङ्गेन साङ्ग भक्तिर्मुमुक्षुभिः । कृष्णस्य प्राप्यते नूनं महात्म्यज्ञानपूर्विका ॥३७॥ एभ्यः कृष्णावताराणां चरित्रश्रवणं भवेत् । अद्भुतानां चरित्राणां कृष्णस्य च भवेच्छ्रुतिः ॥३८॥

the ultimate abode of Bhagwan. The scholars call it Braham as well, which is beyond the effects of Maya and Time. Upon reaching this supreme abode, the devotee enjoys the ultimate bliss and any other pleasures he desires.'

Bhaktimata, though pleased with the answer, was not fully satisfied with such a short answer. She asked Shree Hari again, "O Bhagwan! You just said that one can surmount Maya only with the three pronged Bhakti in You, which can only be acquired by the close association with true saints. How does one recognise such saints? Please explain their characteristics. O Lord Krishna! You know everything there is to know. Also explain the traits of Bhakti and its three prongs i.e. Dharma, Gnaan and Vairagya. I have not studied the scriptures. You are the only one Who can remove my ignorance.'

Suvrat Muni said, "Lord Shree Hari was very pleased with His mother for asking such profound questions."

Shree Hari replied, 'O mother! You have asked very important questions. Indeed, this is what everybody, including scholars, needs to know for one's salvation. I will explain the characteristics of true saints first from whom one learns about Bhakti in Bhagwan. A true saint should be kind towards all living creatures, honest, pious (fearful of sins), calm (physically and mentally), lenient (able to forgive other's insults), soft spoken, patient (not influenced by unfavourable circumstances), expert at sermonising, generous (forgiving others' faults), a scholar (of scriptures), wise (able to discriminate between right and wrong and truth and false), a believer (in the separate existence of God and soul), faithful (in the gospel of the scriptures), satisfied (with whatever God has given), devout, non critical of others, honourable (afraid of committing sins), non attached (towards the body and its relatives) and chaste. He should be free from jealousy, greed, envy, anger, cant, enmity, ego, lust and desires. He should also be free from vices like gambling, stealing, consuming meat or alcohol, exposing someone's secret publicly and indulgence in gossip. He should observe his Dharma (sincerely

गोलोकाक्षरवैकुण्ठादिषु धामसु यत्प्रभोः । अनन्तमस्ति चैश्वर्यं तदप्येभ्योऽवगम्यते ॥३९॥ तथा क्षीरार्णवस्थस्य व्याप्तस्य ब्रह्मतेजसा । श्वेतद्वीपस्य महात्म्यमेभ्य एवावगम्यते ॥४०॥ वृन्दावनस्य द्वार्वत्या विशालायाश्च बुद्धचते । अत्रत्यभगवद्धाम्नां माहात्म्यं चैभ्य एव हि ॥४१॥ पुलहाश्रममुख्यानां क्षेत्राणां महतामपि । गङ्गायम्यादितीर्थानां खण्डेऽस्मिन्भारते सताम् ॥४२॥ महात्म्यं कृष्णसम्बन्धाद्यद्यदस्त्यद्भुतं सति । तत्तच्चेभ्यः सर्वमपि ज्ञायते श्रोतृभिर्जनैः ॥४३॥ सद्भ्य एतच्छ्रुतेः कृष्णमाहात्म्यं सम्यगीयते । तेनैव भक्तिः कृष्णे स्यात्स्वधर्मादिभिरन्विता ॥४४॥ दृष्टाः स्पृष्टा नता वा कृतपरिचरणा भोजिताः पूजितावा सद्यः पुंसामघौघं बहुजनिजनितं घ्नन्ति ये वै समूलम् । प्रोक्ताः कृष्णेन ये वा निजहृदयसमा यत्पदे तीर्थजातं तेषां मातः ! प्रसङ्गात्किमिह ननु सतां दुर्लभं स्यान्मुमुक्षोः ॥४५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे हरिगीतायां सत्पुरुषलक्षनिरुपणनामा द्वात्रिंशोऽध्यायः ॥३२॥

अथ त्रयस्त्रिंशोऽध्यायः

श्रीहरिरुवाच ।

धर्मादीनां लक्षणानि भक्त्यङ्गानामथाम्ब ! ते । कथयामि वैविच्यैव त्रयाणामपि तत्त्वतः ॥१॥ तत्र त्रयाणां लोकानां सेश्वराणां तु धारकः । धारणीयश्च जीवेशैः सदा धर्मः स उच्यते ॥२॥ धर्मनिष्ठस्तु पुरुषो हीनजातिकुलोऽपि यः । सोऽपि ब्रह्मादिभिः पूज्यः श्लाघनीयश्च जायते ॥३॥ धर्मच्युतश्चेद्ब्रह्मादिरीश्वरोऽपि भवेत्क्वचित् । तर्हि सोऽप्यल्पकैर्गर्ह्यःस्यात्स्थेयं धर्म एवतत् ॥४॥ स चापि वर्तते नृणां वर्णाश्रमविभागतः । श्रुतिस्मृतिसदाचारैः प्रमितो हि पृथक्पृथक् ॥५॥ विप्रक्षत्रियविट्शूद्रा वर्णाश्चत्वार ईरिताः । ब्रह्मचर्यं च गार्हस्थ्यं वनं न्यासस्तथाश्रमाः ॥६॥ साधारणो विशेषश्चेत्येवं तेषां द्विधास्ति सः । समासेनोभयविधमपि ते वच्म्यहं शुभे ॥७॥ अहिंसा सत्यमस्तेयं कामलोभक्रुधां जयः । मद्यममांसपरस्त्र्यादेस्त्यागो व्यसनवर्जनम् ॥८॥ जातिसङ्करताहेतोर्वर्जनं पापकर्मणः । सत्सेवा विष्णुभक्तिश्च धर्माः साधारण नृणाम् ॥९॥ शमो दमस्तपो ज्ञानं दया श्रद्धा क्षमादयः । स्वाभाविका हि विप्रस्य धर्मा एते प्रकीर्तिताः ॥१०॥ शौर्यं धैर्यं बलौदार्ये

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and willingly), practice non violence (in thought, speech and deeds) and Brahamcharya strictly without letting his senses wander about. He should have won over hunger, sleep, lethargy and the tendency to amass wealth. He should have equanimity (able to remain unaffected by cold and heat, insult and praise and pleasure and pain). He should always be engaged in reading or listening to God's Katha, Kirtan or meditation. Indeed all of his deeds should be just to please God and not a moment should pass without the remembrance of God. O mother! Know such person as a true saint. Three pronged Bhakti can only be acquired from such a saint. One should listen to God's Katha only from such a saint. Indeed, the greatness and glory of God, His shrines and His supreme abode can only be understood from such a saint. One's Bhakti ascends only through the association of such saints. A single Darshan of such a saint redeems one of his accumulated sins of their past lives. Lord Krishna has described such saints as His heart and all shrines rest at their feet. Indeed, nothing is impossible to get from the Darshan of such saints!'

Thus ends the thirty second chapter of the first canto of the Satsangi Jeevan

CHAPTER-33

Shree Hari continued, "O mother! I shall now explain the characteristics of the three elements of Bhakti starting with Dharma. Dharma must be followed by everybody from the mighty Brahma to the smallest of living entity. Inversely, Dharma sustains every living entity including Devtas. A person, even if born to the lowest clan, becomes reverential to everyone including Lord Brahma, if he observes Dharma. Every one must follow Dharma as a person who deviates or transgresses from Dharma becomes disrespectable in the eyes of all. The Shrutis, the Smrutis and the moral conduct of the pious have defined Dharma for humans and classified it in two categories; Samanya (common) and Vishishtha (specific). Dharma to be observed by persons of all four Varnas (Brahmin, Kshatriya, Vaishya and Shudra) and of four Ashrams

साधुगोविप्ररक्षणम् । क्षत्रस्य सहजा धर्माःआस्तिक्याद्या विशस्तथा ॥११॥ शुश्रूषणं द्विजातीनां धर्मः शूद्रस्य चानघे । हिंसास्तैन्यादिरहितो धर्मोऽन्येषां कुलोचितः ॥१२॥ याजनादिश्च विप्रस्य क्षत्रस्यायुधधारणम् । व्यापारश्च विशोऽन्त्यस्य सेवोक्ता जीविका क्रमात् ॥१३॥ आपन्नयोर्वैश्यवृत्तिर्विप्रक्षत्रिययोर्मता । विशः शूद्रस्य तस्यापि कार्वादेः स्वैव चान्यदा ॥१४॥ त्रैवर्णिकोयः संस्कारैः सम्प्राप्तः स्याद्विजातितां । ब्रह्मचर्याश्रमे तिष्ठन्विद्यायै स गुरुं श्रयेत् ॥१५॥ कौपीनाच्छादनादीनि वासांस्यावश्यकानि सः । कार्पासौर्णाजिनादीनि रक्षेद्दण्डकमण्डलू ॥१६॥ जपमालां ब्रह्मसूत्रं बिभृयाच्च जटाः कुशान् । अञ्जनाभ्यङ्गगन्धस्रग्भूषणादि विवर्जयेत् ॥१७॥ मुक्तेद्वारं महत्सङ्गः स्त्रैणसङ्गस्तु संसृते । द्वारमस्तीति निश्चित्य कुर्यादाद्यं परं त्यजेत् ॥१८॥ अष्टधा वर्जनं स्त्रीणां तत्स्पर्शस्य तु सर्वथा । कुर्याद्वर्णी गुरोर्भार्यामपि वन्देत दूरतः ॥१९॥ प्राणिमात्रं च मिथुनीभूतं तु मतिपूर्वकम् । ब्रह्मचर्यव्रतधरो नैव वीक्षेत् कर्हिचित् ॥२०॥ अपि चित्रमयां योषां देवताप्रतिमां विना । क्वापि नैव स्पृशोद्वर्णी गुरुं सेवेत भक्तितः ॥२१॥ कुर्यात्कालत्रये सन्ध्यावन्दनं प्रतिवासरम् । मौनं प्रातःप्रदोषे च जपं च निजशक्तितः ॥२२॥ होमं प्रातस्तथा सायंकुर्याद्भिक्षाटनं च सः । वेदाभ्यासपरो नित्यं वसेत्तत्रजितेन्द्रि यः ॥२३॥ साङ्गं वेदं सहार्थं च देशकालानुसारतः । अधीत्य स यथाशक्ति समावर्तनमाचरेत् ॥२४॥ गृही स्यादविरक्स्तु दत्त्वा स गुरुदक्षिणाम् । विरक्तश्चेद्वनं न्यासं श्रयेद्वानैष्ठिको भवेत् ॥२५॥ गृही बुभूबुः कुलजां सवर्णां वयसाऽवराम् । अनिन्द्यामुद्वहेत्कन्यां न्यायेनोपार्जयेद्धनम् ॥२६॥ स्नानं सन्ध्यात्रयं होमं तर्पणं विष्णुपूजनम् । स्वाध्यायं शक्तितः कुर्याद्वैश्वदेवं च सोऽन्वहम् ॥२७॥ प्रातःकुर्यादापदि तु सन्ध्यां

(Brahamcharya, Grahastha, Vanprastha and Sanyaas) is called common Dharma.

O My wise mother! I will explain both categories of Dharma in short. Non violence, truth, not stealing, forsaking meat, alcohol, addiction and adultery, not giving in to anger, greed and lust, fear of committing sins, serving saints and engaging in the Bhakti of Bhagwan are defined as common Dharma, i.e. to be observed by persons of four Varnas and four Ashrams. A total control of the senses and sensual organs, austerity, knowledge, compassion, leniency and belief in the supremacy of God etc. are the natural specific Dharma of Brahmins. They should engage in teaching, sermonising and overseeing Yagnas to earn their livelihood. Bravery, patience, strength, generosity, defence of cows, Brahmins and saints, judiciousness etc. are specific Dharma of Kshatriyas. To earn a living, they should bear arms to protect the community. Vaishyas should engage in agriculture, animal husbandry, trade, lending etc to earn their living and their specific Dharmas include having a staunch belief in religion and making financial contributions to sustain the community they live in. The Shudras' specific Dharma is to serve the other three Varnas according to their abilities. They should earn their living by engaging in servitude of others. They must forsake violence and stealing in pursuit of their livelihood. The Brahmins and Kshtriyas may earn a living as Vaishyas and Vaishyas may engage in servitude for their livelihood in detrimental times, but must return to their originally intended livelihoods at the end of such detrimental times

O Mother! A Brahamchari (a person of three Varna who has undergone sacred thread ceremony) must reside at the residence of his guru in pursuit of education. He must retain a wooden stick, water jug, Mala, waist band, Dhoti etc. with him. He must refrain from using mascara, scents, jewellery, garlands etc. It is said in the scriptures that the association with pious persons is the gateway of Heaven and the company of a lusty persons is the gateway of Hell. Therefore, a Brahamchari must only associate with the pious. He must renounce woman in thought, sight and contact. He must not even touch the feet of his guru's wife. He must never see any animals engaged in copulation. Indeed, he should never even touch a statue or picture of a woman except the Murti of a Goddess. He must perform Sandhya thrice a day, Homa and Japa at dusk and dawn and remain speechless for some time in the morning and evening. He must go to the village to seek alms for himself. He must study at least one (if not all four) of the Vedas and other scriptures intensively by controlling his senses. He may enter into Grahastha (householder) Ashram after giving appropriate Dakshina to his guru at graduation. He may also enter Vanprastha or Sanyas Ashram if he has

माध्याह्निकीमपि । प्रातर्भवां च मध्याह्ने निशि सायन्तनीं तु सः ॥२८॥ सन्ध्यावन्दनगायत्रीजपविष्णवर्चनोज्झितः । चतुर्वेद्यप्यसौ विप्रः शूद्र एव न संशयः ॥२९॥ अधौतंन स्पृशेद्वासः स्नात्वा कार्पाससम्भवम् । अस्नाते नापवित्रेण स्पृष्टं धौतं च न स्पृशेत् ॥३०॥ विवाहकाले दायस्य विभागावसरेऽथवा । द्विजातिरादधीताग्निं सति वित्तादिसम्भवे ॥३१॥ यथाकालं पोष्यवर्गं पोषयेन्न तु पीडयेत् । अन्नाम्बुवस्त्रैरतिथिं तोषयेत्सर्वदा गृही ॥३२॥ नित्यं कुर्यात्सतां सङ्गं भक्तिं च नवधा हरेः । कुसङ्गं नैव कुर्वीत गृहासक्तिं च मूढवत् ॥३३॥ जीवेभ्यः सकलेभ्योऽपि भक्तानेकान्तिकान्हरेः । आधिक्येन विजानीयान्मानरक्षार्हणादिषु ॥३४॥ अश्मादिभ्योऽत्र जीवेभ्यःश्रेष्ठा सन्ति तृणादयः । अन्नौषध्यादयस्तेभ्यस्ततः श्रेष्ठाश्च वीरुधः ॥३५॥ तत आम्रादयो वृक्षाःश्रेष्ठा देवद्रु मास्ततः । स्थास्नुष्विति विशेषोऽस्ति चरेष्वथ वदामि तम् ॥३६॥ पिपीलिकादितः श्रेष्ठा जीवास्तु शलभादयः । भ्रमराद्यास्ततस्तेभ्यश्चटकप्रमुखा मताः ॥३७॥ शशादयस्ततोऽजाद्यास्तेभ्यस्तेभ्यो गवादयः । ततश्च मनुजास्तेषु वर्णाश्चत्वार उत्तमाः ॥३८॥ ब्राह्मणास्तेषु तेषां च स्वधर्मनिरता वशः । ज्ञाननिष्ठास्तेषु तेषु भक्ता एकान्तिका हरेः ॥३९॥ तेभ्यः श्रेष्ठो न कोऽप्यस्ति सदाऽऽस्ते तेषु यद्धरिः । तारतम्यं विदित्वेत्थं बहुमान्या हरिश्रिताः ॥४०॥ य एवं न विजानीयात्सदसत्समधीः स तु । दोषं महान्तमाप्नोति विवेकं विदधीत तत् ॥४१॥ गन्धान् पुष्पास्रजो भूषा वस्त्रान्नादि च भक्तितः । गृही निवेद्य हरये निषेवेत च वैष्णवः ॥४२॥ देवान् पितॄंच तैरेव वासुदेवधियार्चयेत् । यथाकालं च पित्रादेः श्राद्धं कुर्याद्यथाविधि ॥४३॥ अकृष्टपच्यैर्मुन्यन्नैः कर्तव्यं श्राद्धकर्म च । व्रीह्याद्यैः कृष्टपच्यैर्वा धान्यैस्तु शुचिभिः सति ॥४४॥ मासं त्वापद्यपि क्वापि श्राद्धे देयं न कर्हिचित् । अहिंसाधर्मपरमा वैष्णवाः पितरो यतः ॥४५॥ मद्यं मांसं च यस्मै स्यान्निवेद्यं यस्य चाग्रतः । स्याज्जीवहिंसा तं देवं देवीं चापि न मानयेत् ॥४६॥ देशकालानुसारेण तीर्थानि च व्रतानि च । कुर्वीत स यथाशास्त्रं स्वाधिकारानुसारतः ॥४७॥ पुण्यदेशे पुण्यकाले पुण्यपात्रे विशेषतः । पुण्यं कुर्वीत यत्किञ्चिद्भवेदक्षयमेव तत् ॥४८॥ आढ्यस्तु कारयेद्रम्यं दृढं

developed detachment from worldly affairs.

Shree Hari continued, "A Brahamchari wishing to enter Grahastha Ashram should select a bride younger than him, of an unblemished character and of the same Varna but of different clan. He must earn his livelihood by judicious means. He must undertake Snaan (a ritual bath in the morning and before all religious ceremonies), Sandhya (thrice a day), oblation to Pitris (dead ancestors), veneration of Lord Vishnu, Swadhyay (study of scriptures) and Vaishvadev (sharing and distributing food) daily as appropriate. He may perform morning Sandhya at noon or noon Sandhya at morning if lack of time is the prime factor. However, the evening Sandhya must never be brought forward. Even a Brahmin scholar of all the four Vedas is deemed as Shudra if he does not perform Sandhya, Homa or veneration. After the ritualistic bath, he must neither touch unwashed cotton robes nor the robes of any material which may have been washed by an unchaste person. Solemnisation of the marriage, the acceptance of inheritance or the division of property amongst siblings must be done in the presence of a holy fire. He must take due care of his dependants (mother, father, wife, children, servants etc.) with food and clothes. He must always try to satisfy any guest or alms seeker arriving at his door step. He must always associate with saints and perform any of the nine types of Bhakti. He must neither associate with evil nor get madly entangled in his property. O mother! Let me explain the hierarchy among the immovable life form in ascending order; mountains, ordinary plants, grain and medicinal plants, flowering vines, fruit bearing trees like mango and the plants used in religious ceremony. The same for the movable life form is; crawling insects like ants, flying insects like butterflies, small birds like sparrows, birds of prey like kites, small mammals like rabbits, goats, cow and humans. The order among humans is; a Brahmin, a pious Brahmin and a scholar among Brahmins, but a devotee is the best among all living beings because God resides in his heart. No one is even equal to him. Therefore, a Grahastha must treat a God's devotee with respect and reverence and bow in front of him. Evil is the householder who treats a devotee on par with others without understanding the greatness of a devotee of God.

A householder Vaishnav, (devotee of Lord Vishnu) must not accept anything for personal use, be it food, clothes, jewellery, flowers etc. without offering them first to

श्रीविष्णुमन्दिरम् । वृत्तिदानेन पूजायाः प्रवाहं वर्तयेद्धरेः ॥४९॥ अहिंसान्वैष्णवान्यज्ञान्कुर्यात्प्रचुरदक्षिणान् । वापीकूपतडागादीन्विष्णववर्थांश्चापि कारयेत् ॥५०॥ प्रचुराज्यसितैर्भोज्यैः साधून्विप्रांश्च तर्पयेत् । नावमन्येत तान् क्वापि सत्सु निष्कपटोभवेत् ॥५१॥ नातिलोभी नातिकामी नातिक्रोधी न मत्सरी । नातिमानी भवेत्क्वापि दयां कुर्वीत देहिषु ॥५२॥ आसन्नसम्बन्धहीना विधवा स्त्रीरनापदि । न स्पृशेद्बुद्धिपूर्वं तु गृहस्थोऽपि कदाचन ॥५३॥ स्वस्य मात्रा भगिन्यापि दुहित्रा वा कदाचन । नैव तिष्ठेद्रहःस्थाने गृही चापदमन्तरा ॥५४॥ तीर्थादावात्मनोघातमात्मनश्च परस्य वा । मुक्तयेऽपि न कुर्वीत धर्मनिष्ठाः सदा भवेत् ॥५५॥ स्त्रीभिः सभर्तृकाभिश्च देववत्स्वपतिः सदा । सेव्यः पतिव्रताधर्मे स्थित्वा सन्त्यज्य चापलम् ॥५६॥ विधवाभिश्च नारीभिः पतिबुद्धया रमापतिः । सेवनीयः स्वदेहश्च कर्शनीया व्रतादिभिः ॥५७॥ नेक्षेत नस्पृशेत्क्वापि स्वसम्बन्धिजनेतरम् । विधवा नरमात्रं च त्यागवान् योषितं यथा ॥५८॥ पित्रा पुत्रादिना वापि विधवा तु रहःस्थले । आपत्कालं विना नैव सह तिष्ठेत्कदाचन ॥५९॥ तृतीय आयुषो भागे गृहस्थो वनमाविशेत् । सस्त्रीकः स्त्री सुशीला चेदन्यथा त्वेकलः स्वयम् ॥६०॥ तत्र ग्रीष्मे पञ्चतपा उदवासश्च शैशिरे । आसारषाट्च वर्षासु भवेद्विष्णुपरायणः ॥६१॥ वन्यैरेवाग्निहोत्रादिकुर्याद्धान्यफलादिभिः । अग्न्यर्थं च कुटीं कुर्यात्स्वयं तु बहिरावसेत् ॥६२॥ अकृष्टपच्यैरन्नाद्यैर्जीवेत्स्वयमुपाहृतैः । यथाशक्ति वने स्थित्वा ततः सन्न्यासमाश्रयेत् ॥६३॥ कन्थामेकां च कौपीने द्वे तदाच्छादने च सः । बिभृयाद्वाससी दण्डं वैणवं च कमण्डलुम् ॥६४॥ अष्टाक्षरं जपेन्नित्यं नाराणपरो यतिः । भक्तिमेव हरेः कुर्याज्ज्ञानविज्ञानसंयुतः ॥६५॥ वर्षाकालं विनैकत्र न वसेत् सत्वनापदि । शुचिविप्रगृहे भैक्षं कुर्यान्नित्यं सकृन्मितम् ॥६६॥ एकादश्यादीनि हरेर्व्रतानि विधिना चरेत् । पालयेद्ब्रह्मचर्यं च जितात्मा च जितेन्द्रियः ॥६७॥ वानप्रस्थश्च सन्यासो निषिद्धौ भवतः कलौ । अतो विरक्तो वर्णी वा गृही त्रैवर्णिकोऽपिच ॥६८॥ वासुदेवीं महादीक्षां गृहीत्वा वैष्णवो भवेत् । स्वगृहस्थो ब्रह्मचर्यं पालयन्स हरिं भजेत् ॥६९॥ त्यक्त्वा वा स्वगृहमसौ साधुमण्डलमध्यगः । साधुशीलो भजेत्कृष्णं यथा प्राग्भरतो जडः

Lord Shree Hari. As Pitris are Vaishnav too, he must never offer meat as oblation to Pitris. They should be venerated only with grains. Indeed! He must not even believe in the deities where live animals are sacrificed. Non violence is the cornerstone and the cardinal principle of Sanatan Dharma. A householder must observe reverently all Vrats and undertake the pilgrimage of shrines as to his personal capabilities. Even a small donation, gifts or alms given in a holy place, at a holy time or to holy recipients becomes inexhaustible. A wealthy person should construct temples, help install God's Murtis inside and arrange for the future income for the upkeep of such temple. He should perform non violent Yagnas and build wells and lakes for the benefit of the community at large. He should generously feed Brahmins and saints and behave in a transparent manner with saints. One must never insult saints or Brahmins. He must show due compassion towards all living beings. He must not allow himself to be overtly influenced by greed, ego, anger, envy and lust. A householder must not deliberately touch a widow who is not a close blood relative. He must not remain alone with his mother, sister or daughter except in absolute emergency. He must not commit suicide or murder at any shrine in hope of getting deliverance from his deeds. He must always behave in a religious manner. A Sadhava (a woman whose husband is alive) must treat and serve her husband as a Devta by subordinating everything else. A Vidhava (a woman whose husband has died) must serve God as her husband without indulging in worldly pleasures. She should not touch, speak nor look at any other male who is not her close blood relative. She must not stay alone even with her father, brother or son unless totally unavoidable.

A Grahastha should prepare to become detached from household duties at the third stage of his life (at the age of fifty). He should migrate to the forest to become Vaanprasthi with (if willing) or without (if unwilling) his wife. He should build a hut to protect the holy fire and grains. He must live out in the open and perform austerity to please God by bearing the blazing sun in the summer, falling rain in the monsoon and spending time in water in the winter. He must sustain himself with fallen fruits and uncultivated grains from the forest. The same must be offered to God during His veneration. He should accept the Sanyaas Ashram after spending a long time as a Vaanprasthi.

॥७०॥ नेक्षेत न स्पृशेद्बुध्या काष्ठजामपि योषितम् । हिरण्यादि धनं जह्यात्यागी निजहितोद्यतः ॥७१॥ स्त्रीस्त्रैणसङ्ग एको हि मुक्तानामपि बन्धकृत् । हरिमेकं विनाऽस्तीति सर्वथा तं परित्यजेत् ॥७२॥ ज्ञानं भक्तिस्तपो योगस्त्यागः सच्छास्त्रचिन्तनम् । इत्यादयो गुणा व्यर्था भवन्ति स्त्रीप्रसङ्गतः ॥७३॥ कृष्णाहिभ्य इव स्त्रीभ्यो मुमुक्षुर्बिभियात्तत । समाधिनिष्ठां प्राप्तोऽपि पुमांस्ता दूरतस्त्यजेत् ॥७४॥ कामोलोभः क्रुधात्मान ग्राम्यस्नेहं रसैषणाम् । द्वाराण्येव षडेतानि निरयस्येति सन्त्यजेत् ॥७५॥ ब्रह्मचयं सोऽष्टविधं रक्षंस्त्यागी जितेन्द्रियः । हरेर्नवविधां भक्तिं प्रीत्या कुर्वीत सर्वदा ॥७६॥ विहीनां सेवया विष्णोरसौ मुक्तिं चतुर्विधाम् । अपि नेच्छेच्च कैवल्यं तुच्छं स्वर्गादि किं पुनः ॥७७॥ विष्णुसेवेतराशेषवासनोन्मूलनोद्यतः । अलब्धात्मप्रवेशावकाशोऽन्तः शत्रुभिश्चसः ॥७८॥ देशकालक्रियाशास्त्रसङ्गादीनसतस्त्यजन् । सतस्तांश्च श्रयन्नित्यं वर्तेताऽऽध्वनि सच्छ्रुते ॥७९॥ सर्वेष्वेतेषु धर्मेषु यस्य यस्य च्युतिर्भवेत् । वर्णाश्रमी यथाशास्त्रं कुर्यात्तत्तस्य निष्कृतिम् ॥८०॥ इत्थं मया ते जनयित्रि ! धर्मो वर्णाश्रमाणां विहितश्चतुर्णाम् । पृथक् पृथक्साधु निरू पितो वै ज्ञानस्य वक्ष्याम्यथ लक्षणं ते ॥८१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे प्रथम प्रकरणे हरिगीतायां वर्णाश्रमधर्मनिरू पणनामा त्रयस्त्रिंशोऽध्यायः ॥३३॥

अथ चतुस्त्रिंशोऽध्यायः

श्रीहरिरुवाच ।

यद्वस्तु यादृशं तस्य तादृक्त्वेन प्रमाणतः । वेदनं यत्तदुदितं मातर्ज्ञानस्य लक्षणम् ॥१॥ तच्च ज्ञानं द्विधा प्रोक्तं तत्रैकं ज्ञानमात्मनः । परमात्मस्वरू पस्य ज्ञानं चेत्यपरं मतम् ॥२॥ आत्मा जीव इह प्रोक्तो व्याप्य सर्वं वपुः स्थितः । बाह्यान्तःकरणानां तद्देवानां च प्रकाशकः ॥३॥ जाग्रदादिष्ववस्थासु स्थूलादिषु वपुष्षु च । बद्धस्तादात्म्यसम्बन्धाद्वस्तुतस्तद्विलक्षणः ॥४॥ यथैव

A Sanyaasi should keep two loin cloths and Dhoti apiece, one piece of cloth to cover the torso, an alms bowl, a water bowl and a wooden staff. He should endeavour to spend all his time in chanting God's name. Without a good reason, he must not stay at one location except during the four months of monsoon. He should seek alms from a pious Brahmin's home and that too, only once a day. He should observe total Brahamcharya and all Vrats reverently. He should control his senses and be inward looking at all times. The scriptures forbid Vaanprastha and Sanyaas Ashram in this age of Kali Yug.

Therefore, one may become Varni (celibate saint) by accepting proper Vaishnavi Diksha either before or after Grahastha Ashram. He should stay with other like minded saints rather than on his own. As the company of a woman is like a web of delusion from which even the best of Yogis cannot escape, Varni must forsake women by speech, sight and direct contact. The knowledge, Bhakti, austerity, Vairagya etc. of a Yogi becomes futile as a result of an association with a woman. Varni must fear a woman just as one fears the poisonous snake. He must forsake these six gateways of the Hell; lust, anger, greed, ego, palate and company of the sinners. He should remain engaged in any one type of Bhakti at all times. Such a saint's only wish is to serve God with pleasure. He does not wish for the pleasures of the Heaven or even desire the four types of Mukti without Gods' service. As God resides in the heart of such a pious saint, the vices such as lust and anger are unable to enter his heart to disturb his inner equilibrium. He immediately must forsake bad place, time, Japa, deeds, scripture and company. O judicious mother! I explained the Dharmas of four Varnas and four Ashrams. The virtuous devotee must atone immediately for any lapses in his Dharma. Let me explain the traits of knowledge next.

Thus ends the thirty third chapter of the first canto of the Satsangi Jeevan

CHAPTER-34

Shree Hari continued, "O Mother! To understand the things as they actually are is called the knowledge. The knowledge is of two types; one pertains to the soul and the other pertains to God. A soul, as a life force of the body, though dwells in the heart, pervades the whole body. It is the force behind the sensual organs like eyes, ears,

गोलकं लौहं तादात्म्येन धनञ्जयः । व्याप्य स्थितोऽपि तद्भिन्नलक्षणोऽस्ति तथा ह्यसौ ॥५॥ न च विक्रिय ते देहे विकारान्प्राप्नुवत्यपि । तथा नश्यति देहेऽपि नासौ नश्यति कर्हिचित् ॥६॥ सच्चिद्रूपोऽक्षरः सूक्ष्मो दुर्ज्ञेयश्च स वर्तते । इत्थं यदात्मनो ज्ञानमात्मज्ञानं तदुच्यते ॥७॥ परमात्मस्वरू पस्य ज्ञानं ते कयथाम्यथ । श्रीकृष्णो यः परं ब्रह्म पुरुषोत्तमनउच्यते ॥८॥ अप्राकृतगुणो विष्णुर्निर्गुणश्चेश्वरेश्वरः । नारायणश्च भगवान्वासुदेवो य उच्यते ॥९॥ साक्षात्सम्बन्धतोयस्य कर्त्ता श्रद्धावकर्म च । ज्ञानं स्थानं च द्रव्यादि गुण्यपि स्याद्धि निर्गुणम् ॥१०॥ स्वतन्त्रःस्वप्रकाशश्च सर्वकारणकारणम् । ब्रह्मणतैरप्युपास्यः कोटिसूर्यादिभास्वरः ॥११॥ प्राधानाद्याष्टावरणावृतानेकाण्डकोटयः । यत्राणुवत्स्थिताब्रह्माऽक्षरं तद्धाम यस्य च ॥१२॥ दिव्यरू पोऽक्षरात्मा च श्रुतो यश्चाक्षरात्परः । अन्तर्यामी च सर्वेषामात्मानां योऽच्युतो हरिः ॥१३॥ कालो माया पुमान् यस्य महत्तत्त्वादयस्तथा । शक्तयः सन्त्येकमेवद्वितीयं ब्रह्म यः प्रभुः ॥१४॥ श्रेयसे भुवि लोकानां योऽवतारान्बिभर्ति च । अनेककल्याणगुणः परमात्मा प्रकीर्तितः ॥१५॥ श्रीकृष्ण एषोऽक्षरपुरुषात्मना स्वशक्तिमूलप्रकृतिं समीक्षते । सिसृक्षुरेवागणिताण्डगोलकान्धत्ते च सा गर्भमथेक्षणात्मकम् ॥१६॥ सूते ततःसा सहपूरुषाणि प्रधानतत्त्वानि च कोटिशोऽथ । तत्पूरुषात्मप्रभुवीक्षितेभ्यस्तेभ्यो जगत्कारणतत्त्वसर्गः ॥१७॥ ब्रह्माण्डानि बहूनीत्थं सम्भवन्ति हरीच्छया । तत्रैकस्यानुक्रमेण सम्भवं कथयामि ते ॥१८॥ एकस्याप्युद्भवं वक्तुं विस्तरेण न शक्यते । अतःसङ्क्षेपतो मातस्तदुत्पर्त्तिर्मयोच्यते ॥१९॥ प्रधानतत्त्वात्तस्मात्तु पुंद्रष्टात्रिगुणात्मकात् । जगदङ्क ररू पं हि महत्तत्त्वं प्रजायते ॥२०॥ प्रधानेनावृतात्तस्माद्वासुदेवस्य चेच्छया । महत्तत्त्वादहङ्कारस्त्रिविधो जायते ततः ॥२१॥ सात्विको राजसश्चैव तामसश्चेति स त्रिधा । यथा प्रधानेन महान्महता स तथावृतः ॥२२॥ अहङ्कारात्तामसाच्च वासुदेवेच्छयैव हि । शब्दो भवति तस्मात् खं जायते शब्दमात्रकम् ॥२३॥ अहङ्कारावृतात्तस्मादाकाशाच्छब्दमात्रकात् । स्पर्श उत्पद्यते स्पर्शाद्वायुश्च स्पर्शमात्रकः ॥२४॥ आकाशेनावृताद्वयो रू पमुत्पद्यते ततः । तस्मात्तेजो रू पमात्रं जायते वायुनावृतम् ॥२५॥ तेजसश्च रसस्तस्मादापस्तु रसमात्रिकाः । उत्पद्यन्ते च ताः सन्ति वेष्टितास्तेन तेजसाः ॥२६॥ अद्भ्यो गन्धस्ततः पृथ्वी जायते गन्धमात्रिका । अद्भिः संवेष्टिता पृथ्वी विशेषाख्या च कथ्यते ॥२७॥ आकाशादीनि पञ्चात्र महाभूताभिधानि च । शब्दादयश्च कथ्यन्ते पञ्च तन्मात्रिका इति ॥२८॥ अहङ्काराद्राजसात्तु पञ्च

mind, intelligence, hands and feet. Though it permeates the body, it is a separate entity. Just as fire permeating the steel rod is distinct from the rod, the soul is distinct from the body it permeates. A soul is not effected by any changes in the structure of the body neither does it perish when the body dies. Thus a soul is eternal, indestructible, indivisible, impregnable, miniscule and radiant. God, the supreme entity of this universe, is known by many names such as Lord Krishna, Lord Narayan, Lord Vishnu, Purushottam etc. He is full of divine virtues and Nirgun (not affected or influenced by and beyond the traits of Maya); everything that comes into His contact also becomes Nirgun. He is independent, cause of all causes, self illuminated, more radiant than thousands of suns and supreme. Everybody should worship Him. His supreme abode, AksharBrahm, is surrounded by millions of universes like ours. Though said to be soul of AksharBrahm, He is distinct and beyond Akshar. He is omnipresent, invariable and eternal. Maya, Time and Purush (creative force) are His extensive powers and answerable to Him. He, independently, takes birth in this world from time to time for the benevolence of the mankind. Lord Krishna glances at Prakruti (Maya in dormant form) with the aim of creating the innumerable universes. O Mother! I will explain the chain of creation of one universe among them. This happens with the express desire of Lord Krishna Himself. Purush (as a male token) and Pradhan (a female) emerge from within Prakruti. Pradhan and Purush merge to create Mahatatva, the seed of all creation. Three types of Ahankaar (Ego) Satvik, Rajas and Tamas, emerge from Mahatatva. Shabda (sound) emerges from Tamas Ahankaar. Aakash (the space), as a beholder of Shabda emerges from Shabda itself. Sparsha (touch), Vaayu (wind), Roop (sight), Tej (light), Ras (taste), Water, Gandha (smell) and the Earth emerge progressively from Aakash. The Aakash, Vaayu, Tej, Water and Earth are called five base elements and sound, touch, sight, taste and smell are called five senses. Five sensual organs (ears, skin, eyes, tongue and nose) and five dynamic organs (able to perform), mouth, hands, feet, anus and urinary organ, Pran (life force) and Budhhi (intelligence) emerge from the Rajas Ahankaar. The Man (mind) and Devtas (the grasping and controlling

ज्ञानेन्द्रियाणि च । पञ्च कर्मेन्द्रियाण्यम्ब ! प्राणो बुद्धिश्च जायते ॥२९॥ श्रोत्रं त्वक् चाक्षि जिह्वा च घ्राणो ज्ञानेन्द्रियाण्यथ । वाग्दोः पाद उपस्थश्च पायुः कर्मेन्द्रियाणि च ॥३०॥ अहङ्कारात्सात्त्विकाच्च करणानां तु देवताः । बाह्यनामान्तराणां च प्रजायन्ते मनस्तथा ॥३१॥ दिग्वातार्कप्रचेतोऽश्विवहीन्द्रोपेन्द्रमित्रकाः । चन्द्रो ब्रह्मा क्षेत्रविच्च रुद्रश्चेत्यधिदेवताः ॥३२॥ एते सर्वे तत्त्वसंज्ञा देवा भगवदिच्छया । संहत्यैव विराड्देहं स्वस्वांशै रचयन्ति हि ॥३३॥ तत्स्थ आत्मा तु वैराजः पुरुषःप्रोक्त ईश्वरः । स्वाङ्गोत्पन्नांबुशयनाद्यश्च नारायणः स्मृतः ॥३४॥ तन्नाभिकमलाद्ब्रह्मा जायते राजसः सति । जीवांस्तदात्मना सर्वाञ्च्छीकृष्णः सृजतीश्वरः ॥३५॥ प्रजेशांश्च मनून्देवानृषीन्पितृन पृथक् पृथक् । गन्धर्वांश्चारणान्सिद्धान् यक्षान्विद्याधरासुरान् ॥३६॥ किंपुरुषांश्चाप्सरसः किन्नरानुरगांस्तथा । मातृः पिशाचान् रक्षांसि भूतान् प्रेतान्विनायकान् ॥३७॥ वेतालोन्मादकूष्माण्डान् वृद्धबालग्रहांस्तथा । पशून्मृगान् खगान्वृक्षान् पर्वतांश्च सरीसृपान् ॥३८॥ स्थावरा जङ्गमा येऽन्ये भूवारिगगनौकसः । सर्वांस्तांश्च यथाकर्मगुणदेहान् सृजत्यसौ ॥३९॥ शुद्धसत्त्वा मिश्रसत्त्वा राजसास्तामसास्तथा । तेषु मिश्रगुणाश्चैके सन्ति केचिच्च निर्गुणाः ॥४०॥ गुणस्वभावानुरू पं पुण्यं वाऽघं च मिश्रितम् । कर्म ते कुर्वते जीवाः कृष्णभक्तिं तु निर्गुणाः ॥४१॥ एवं स भगवान्मातर्ब्रह्मात्मा सृजति प्रजाः । पालि ता विष्णुरू पश्च शिवात्मा संहरत्यपि ॥४२॥ असौ जीवेषु सर्वेषु प्रविश्य पुरुषात्मना । यथाकर्म फलं दत्ते तेभ्यः साम्यमुपाश्रितः ॥४३॥ स हरिस्त्वक्षरस्याथ प्रकृतेःपुरुषस्य च । प्रधानपुरुषाणां च महदादिगणस्य च ॥४४॥ कालस्य स्थूलसूक्ष्मस्य चरतोऽण्डे च तद्बहिः । एतेषां कार्यभूतस्य वैराजस्य महामते ॥४५॥ तज्जातानां प्रजेशानां ब्रह्मादीनां च सर्वशः । नियन्ता ह्येक एवास्ति सम्राट् खण्डभुजामिह ॥४६॥ एषां यत्राधिकारे ये जगतस्तेन योजिताः । ते सावधानास्तद्धीतास्तदाज्ञायां सदा स्थिताः ॥४७॥ एवं हि मातः ! सर्वेऽपि परतन्त्रा भवन्ति हि । कृष्णएकः स्वतन्त्रोऽस्ति सर्वसेव्यस्ततस्तु सः ॥४८॥ परमात्मस्वरू पस्य ज्ञानमित्थं प्रकीर्तितम् । प्राप्तेन सद्गुरोर्येन ज्ञातव्यं नावशिष्यते ॥४९॥ य इत्थमात्मानमथात्मनार्थं सतां प्रसङ्गादवगत्य सम्यक् । करोति भक्तिं भवबन्धहर्तुःश्रीवासुदेवस्य स मुक्त उक्तः ॥५०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे हरिगीतायां ज्ञानस्वरू पनिरू पणं नामा चतुस्त्रिंशोऽध्यायः ॥३४॥

fforces behind them) of senses and sensual organs emerge from the Satvik Ahankaar. Dik, Vaayu, Surya, Varun, Ashwinikumar, Agni, Indra, Vishnu, Mitra, Prajapati, Chandrama, Brahma, Vaasudev and Rudra are fourteen controlling Devtaas. Though not fully capable to do so, they created a huge body called Virat from their own parts as per God's wish. (As Virat was unable to do anything without God) Lord Krishna, as Purush, entered the body of Virat as its soul. Therefore, this soul is known as Virat(or Vairaj)Purush. He is also called ViratNarayan, as he was lying on the water, which later became ocean, secreted from its own body. Brahma arose from the navel of ViratNarayan. God creates everything that is visible through Brahma. Brahma created Prajapatis, Devtas, Rishis, Gandharvas, Demons, ghosts, mountains, rivers, animals, birds, snakes, humans etc. as per God's wish. The souls lying dormant within Maya were given different bodies. All these souls are engaged in various activities according to their Prakruti (inherent nature) some of them pious, some sinful while some the mixture of two. The Nirgun (free from the traits of Maya) are engaged only in the Bhakti of Lord Krishna. O mother! Thus God creates through Brahma, sustains through Vishnu and destroys through Shiv. He is present in every soul and witnesses the deeds of the soul. He alone, gives pains and pleasure as the result of one's deeds impartiality. Just as the emperor appoints a smaller king to undertake various duties, the Supreme God has appointed various Devtas to undertake His commands. He is the true force behind everything; temporary (visible) and eternal (invisible forces like Time and Maya). All Devtas are His subordinates and dependant. Only Lord Krishna is supreme and independent and only He is to be venerated and worshipped. He is omnipresent in the whole universe. O mother! Whoever knows this ultimate knowledge about soul and almighty God from true saints described earlier does not need to know anything else. Whoever, realising the full greatness of God, engages in His Bhakti is considered liberated from the cycle of life and death.

Thus ends the thirty fourth chapter of the first canto of the Satsangi Jeevan

अथ पञ्चत्रिंशोऽध्यायः

श्रीहरिरुवाच ।

वैराग्यस्य स्वरू पं ते कथयाम्यथ मानदे । भगवन्तं विनान्यत्र रागभावस्तदुच्यते ॥१॥ देहे च दैहिकेष्वम्ब ! स्त्रीपुत्रधनवेश्मसु । पशुयानोपकरणक्षेत्रादिष्वरुचिस्तथा ॥२॥ शब्दादिपञ्चविषयभोगेषु विविधेषु च । अनर्घ्यवस्त्रभूषादौ राज्यभोगेषु चारुचिः ॥३॥ स्वर्गादौ पुण्यलोके च सद्भोगेष्वखिलेष्वपि । अनासक्तिः सर्वथेति वैराग्यं स्पष्टमीरितम् ॥४॥

प्रेमवत्युवाच ।

वैराग्यमीदृशं कृष्ण ! जीवानामुदियात्कथम् । वक्तुमर्हति सर्वज्ञो मह्यं तत्तत्त्वतो भवान् ॥५॥

श्रीहरिरुवाच ।

वैराग्यस्य समुत्पत्तिः सर्वेषामपि देहिनाम् । लोकानां चैव भोगानां भवति क्षयदर्शनात् ॥६॥ नित्यो दैनन्दिनश्चैव प्राकृताख्यस्तृतीयकः । आत्यन्तिकश्चेति मातः ! प्रलयोऽस्ति चतुर्विधः ॥७॥ तत्र प्रकृतिकार्यस्य ब्रह्माण्डस्याखिलस्य च । ब्रह्मादेःस्थवरान्तस्य भोगानांचापि सर्वशः ॥८॥ विनाशो जायते नूनं कालेनैव बलीयसा । एवं क्षयं लोकयतां वैराग्यं तेषु सम्भवेत् ॥९॥ तथैव दुःखदृष्ट्यापि देहिनां तत्समुद्भवः । भवेद्दुःखं तु सर्वेषां फलं दुष्कृतकर्मणः ॥१०॥ शिश्नोदरतृपां भूमौ सङ्गादेवासतां नृणाम् । प्रवृत्तिर्जायते पापे प्राणिनामतिदुःखदा ॥११॥ विलीयते च सद्बुद्धिधर्मनिष्ठा ततो नृणाम् । ज्ञानादयो गुणाः सर्वे नश्यन्ति च कुसङ्गत ॥१२॥ देहेऽहन्ता च तनैव ममता दैहिकेषु च । विवर्धते ततस्तेषु ह्यसक्तिर्जायते भृशम् ॥१३॥ देहस्त्रीपुत्रवित्तादौ तेऽहन्ताममतावशात् । आसक्तास्तत्कृते नानापापकर्माणि कुर्वते ॥१४॥ वञ्चयन्ति परन्यासान्विश्वस्तं घातयन्ति च । दम्भपैशुन्यशठतानृतवादपरा नराः ॥१५॥ मिथ्यापवादानन्येषु ददतश्च परद्रुहः । हिंस्राः स्तेना अनीत्यैव कुटुम्बं पोषयन्ति ते ॥१६॥ इतस्ततः उपानीय येन केनापि पाप्मना । कर्मणा गर्हितेनैव स्वानि पुष्णन्ति तैर्निजान् ॥१७॥ तदासक्त्या

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Shree Hari continued, "O Mother! Let Me now tell you about Vairagya. The apathy in mundane things of this world and interest exclusively in God is called Vairagya. One should be indifferent towards one's body and its relatives (like wife and offspring), home and hearth, wealth and it's by product like land and ornaments and the pleasures of physical and sensual gratification. Indeed, one should not even have the desire of Heaven or various abodes of other Devtas. Great sages define Vairagya as total disinterest in everything except God."

Premvati said, "O Shree HariKrishna! Please tell me how one develops such Vairagya."

Shree Hari replied, "Everything, including all living beings, all visible pleasures, Brahma, Virat and indeed anything that is created from Prakruti is annihilated at some point of time. There are four types of annihilations; Nitya (regular and continuous), Naimittik (causal), Prakrut (near total) and Atyantik (total). One becomes detached from mundane things when he realises the temporary nature of everything that is visible. Similarly, one becomes detached from this world on seeing or experiencing the sorrows arising from their sins. People, in the company of evil persons, are engaged in sinful activities for food and sensual gratification. The association with such evil persons destroys one's intellect, knowledge, distinction between right and wrong and other virtues. Consequently, one becomes egoist of the self and possessive towards the acquisitions and relatives. As a result of this greater attachment, one tends to commit sins and take up immoral means to acquire wealth to satiate the financial greed of his family. He not only covets the things that does not belong to him, but is not afraid to commit adultery and treachery even with his friends. He does not see anything wrong in accumulating wealth by foul means. He forsakes truth, honesty and even religion in pursuit of his goals. He criticises the pious for trading the religious path. Under the influence of immoral wealth, he turns against the Vedas, Brahmins, Devtas and shrines. He twists the meanings of scriptures to suit his selfish ends and tries to establish wrong as right with the power of his ill gotten wealth. He indulges in the consumption of

स्ववेदोक्तं धर्मं वर्णाश्रमामत्कम् । त्यक्त्वोपधर्मवेषादि दधते च निरङ्कुशाः ॥१८॥ गोविप्राणां च साधूनां वेदतीर्थामृतान्धसाम् । द्रोग्धास्ते मानिनः स्तब्धा विमुखा विष्णुभक्तितः ॥१९॥ खादन्ति मांसानि सुरा मद्यानि च पिबन्त्यपि । सज्जने च परस्त्रीषु विधवासु च कामतः ॥२०॥ अपेयपानं चाभक्ष्यभक्षणं कुर्वते मुहुः । वदन्त्यवाच्यानि च ते निस्त्रपाश्च मदोद्धताः ॥२१॥ य इत्थं दुष्टकर्माणो मानवाः सन्ति भूतले । अन्तकाले लभन्ते ते कृच्छं भूरितरं सति ! ॥२२॥ यमदूतास्तदाऽऽयान्ति नेतुं तानतिनिर्दयाः । वक्रतुण्डा पाशहस्ता भयङ्करसमीक्षणाः २३॥ तेषां वीक्षणमात्रेण ते त्रुटयद्देहबन्धनाः । सन्त्रस्ता वेपमानाङ्गा जायन्ते ह्यतिविक्लवाः ॥२४॥ ते लिङ्गदेह आबध्य स्थूलातिदृढभावने । नयन्ति तान् यमपुरं दीर्घेणैव कदध्वना ॥२५॥ अर्कदावाग्निसन्तप्तवालुके भूरिकण्टके । अशक्ताश्चलितुं मार्गे ते ताडयन्ते च तैर्भृशम् ॥२६॥ कशाभिर्लोहदण्डैश्च ताड्यमाना भृशं पथि । क्रूरैर्यमानुगैः पृष्ठे रुदन्त्युच्चैरनाश्रयाः ॥२७॥ पतिताः कृच्छ्रतो भूमावुत्थाप्य पुनरर्दनैः । चाल्यन्ते पापिनो याम्यैः सत्वरं क्वाप्यविश्रमम् ॥२८॥ त एवमतिकृच्छ्रेण नीयन्ते तैर्यमालयम् । यथा राजभटैरत्र स्तेनाद्या राजमन्दिरम् ॥२९॥ तेषां दुष्टानि कर्माणि मनोवाक्कायजान्यपि । यमो जानाति सर्वाणि चित्रगुप्तश्च तत्र वै ॥३०॥ मुक्तिसाधनमानुष्यदेहव्यर्थीकृते रुषा । अपश्यंस्तान् यमो दूतैर्दापयत्यतियातनाः ॥३१॥ नरकाणां दारुणानां भोग्यानां पापकर्मभिः । शतानि च सहस्राणि वर्तन्ते हि यमालये ॥३२॥ पापिनस्तेषु महतीं प्राप्नुवन्ति हि वेदनाम् । नामानि तत्र केषाञ्चिच्छृणु मातर्वदामि ते ॥३३॥ तामिस्रश्चान्धतामिस्रो महारौरवरौरवौ । कुम्भीपाकः कालसूत्रमसिपत्रवनं तथा ॥३४॥ अन्धकूप शूकरास्यं सन्दंशः कृमिभोजनः । तप्तसूर्मिर्वैतरणी शाल्मलिर्वज्रकण्टकः ॥३५॥ प्राणरोधश्च पूयोदः सारमेयादनं तथा । लालभक्षौ वैरासनमयःपानमवीचिका ॥३६॥ क्षारकर्दममुख्याश्च सन्त्येवान्ये सहस्रशः । क्रोशन्तो यत्र पच्यन्ते नश दुष्कृतकारिणः ॥३७॥ दुष्कृतं यादृशं यस्य तादृशे निरये तु तम् । यमः क्षेपयति क्रुद्धो दूतैस्तत्कदनोद्यतैः ॥३८॥ अङ्गानि पापिनां याम्याश्छित्त्वा छित्वा कुठारतैः । चर्वन्ति वज्रदशनां खादयन्ति च तानि तैः ॥३९॥ दाहयन्ति प्रदीप्तेऽग्नौ तप्ततैले क्षिपन्ति च । सर्पैश्च वृश्चिकैर्गृध्रैः श्वभिस्तान् खादयन्ति च ॥४०॥ उद्धारयन्ति चान्त्राणि तेषां ते जीवतामपि । भोग्यकर्मवशात्तत्र म्रियन्ते नैव पापिनः ॥४१॥ यथा यथेह तैर्जीवा हता ये ये तथा तथा । तैस्तैस्तान् घातयन्त्युग्रा याम्या मुद्गरपाणयः ॥४२॥ दास्यन्ति गजैः क्वापि पातयन्ति च तन्नगात् । विषाग्निधूमे रुन्धन्ति जले च क्षारकर्दमे ॥४३॥ श्लेषयन्ति तप्तलोहप्रतिमास्तान् यमानुगाः । प्रवेशयन्ति नेत्रेषु शलाकाश्चायसीरपि ॥४४॥ सिञ्चन्ति सीसं कर्णेषु रसं लौहं मुखेषु च । रेतोविण्मूत्रपूयानि पाययन्ति च भूरिशः ॥४५॥ सीव्यानि दीर्घसूचीभिस्त्वचस्तेषां विदार्य च । निष्पेषयन्ति यन्त्रेषु तांश्च क्रूरा यमानुगाः ॥४६॥ एवंविधास्ते बहुशो यातनाः प्राप्नुवन्त्यथ । जरायुजाण्डजोद्भिज्जस्वेदजाख्याः

alcohol and meat to satisfy his palate and sexual relationship with other women and widows for sensual gratification. Overcome by false pride, he becomes shameless and charlatan. O Mother! Such evil persons suffer extreme pain at death and afterwards as well. Terrible looking Yamdoots (messengers of Death) come to take him to Hell at a time of his death. He shivers by the fear at the sight of cruel and vicious Yamdoots. Panic and helplessness grips him. His soul is painfully separated from his physical body. Yamdoots drag his soul, now enveloped in his causal body, to Hell. The path to the Hell is covered with hot sand and many thorns. Unable to walk steadily on this awful path, merciless Yamdoots repeatedly beat him with iron rods and chains to force him to walk. They do not heed his loud cries of mercy from relentless pain. Yamdoots force him to walk fast on the inhospitable path to Hell without a moment of respite. He is brought as a prisoner in front of Yamraj (Devta of Death) and Chitragupt (his record keeper) who are aware of each and every sin he has committed during his life on the earth. Yamraj pronounces the sentence according to his sins and throws him into one of the various Hells to undergo severe punishment. O Mother! Let me name just few among thousands of Hells. Tamisra, ArdhTamisra, Raurav, MahaRaurav, Kumbhipak, AndhKup, Asipatravan etc. are the main Hells. The sinner is sent to one or many Hells according to the sins he has committed. He is bitten by the animals and insects he has killed on the earth. He is forced to embrace the red hot iron statue of woman repeatedly. He is fried in boiling oil and bitten by snakes, dogs, vultures etc. His eyes are pierced by the hot rods and molten metal poured into his ears and mouth. On completion of his punishment, he enters the cycle of life again at the end of his sentence befitting his sins. He is born into one of the four types of life; born in the air like viruses, emerge from the earth as plants, born from eggs like birds or born from the womb like mammals according to his past deeds. He suffers the pain of birth, ageing and death repeatedly.

खनीश्च ते ॥४७॥ गर्भवासमहादुःखं जन्मदुःखं ततो महत् । व्याधिदुःखं जरादुःखं मृत्युदुःखं पुनः पुनः ॥४८॥ आध्यात्मिकादि त्रिविधं दुःखं मातश्च ते जनाः । यथाकर्म लभन्ते वै रुदन्तो भुञ्जते च तत् ॥४९॥ युगानां च सहस्राणि शतानि च पुनः पुनः । भ्रमन्ति तासु ते जीवा भूरिदुःखमयीषुच ॥५०॥ प्राप्नुवन्तः सृतीरीत्थं क्वापि कृष्णकृपावशात् । नरदेहं लभन्ते ते भवमुक्त्येकसाधनम् ॥५१॥ तं प्राप्य ये तु सत्सङ्गं कृत्वा कृष्णं भजन्ति ते । भुक्तिं च स्वेप्सितां मुक्तिं लभन्ते जननि ध्रुवम् ॥५२॥ ये त्वसत्सङ्गतः स्त्र्यादौ सज्जन्तेऽत्र कुबुद्धयः । कृष्णभक्तिविहीनास्ते दुःखं यान्त्येव पूर्ववत् ॥५३॥ यमदूतकरान्प्राप्य महतीर्यान्ति यातनाः । योनीश्चतुरशीतिं च लक्षाणि पुनरेव ते ॥५४॥ एवं संसृतिदुःखं ये पश्यन्त्यत्र मुहुर्नृणाम् । तेषामुदेति वैराग्यं सत्सङ्गात्तच्च वर्धते ॥५५॥ ततो विरक्ताः कुर्वन्ति दुःखक्षयभयोज्झितम् । कृष्णाश्रयं सदानन्दं भीता दुःसङ्गतःसति ॥५६॥ वैराग्यहीनस्य सुखं नास्ति दुःखविवर्जितम् । भक्तिर्न वर्धते पुंसां वैराग्येण विना द्रुतम् ॥५७॥ मायिकेषु विरक्तानां पदार्थेषु विवर्धते । कृष्णेऽनुरागो जननि ! तेन यान्ति परां गतिम् ॥५८॥ स्वरू पमित्थं जनयित्रि ! तुभ्यं प्रोक्तं विरक्तेः सह कारणेन । वदामि भक्तेरथ तन्मुमुक्षोरभीष्टदाया भवपाशबन्धात् ॥५९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे हरिगीतायां वैराग्यस्वरू पलक्षण निरू पणनामा पञ्चत्रिंशोऽध्यायः ॥३५॥

अथ षट्त्रिंशोऽध्यायः

श्रीहरिरुवाच ।

भजधातोस्तु सेवार्थः प्रेम क्तिनप्रत्ययस्य च । स्नेहेन भगवत्सेवा भक्तिरित्युच्यते बुधैः ॥१॥ पतिव्रता यथा नारी सेवेत स्वपतिं तथा । अनन्यभावेन हरिं मुमुक्षुः सर्वदा भजेत् ॥२॥ श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् । अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥३॥ लक्षणानि नवैतानि तस्याः सन्ति हि येषु च । श्रित एकमपि प्राणी सभुक्तिं मुक्तिमाप्नुयात् ॥४॥ श्रवणं तत्र कर्तव्यं सर्वदा जन्मकर्मणाम् । श्रीकृष्णस्य स्वधर्मस्थतद्भक्तेवदनात्सति ॥५॥ वाराहाद्यवताराणां श्रीकृष्णस्यैव यानि च । चरित्राण्यादरात्तानि श्रोतव्यानि मुमुक्षुणा ॥६॥ तथा श्रीकृष्णभक्तस्य प्रह्लादस्य ध्रुवस्य च । प्रियव्रताम्बरीषादेः श्रोतव्याऽऽदरतः कथा ॥७॥ कीर्तनं राधिकाभर्तुश्चरित्राणां च तत्सताम् । कर्तव्यं च कथावार्तास्तेषामेव सदादरात् ॥८॥

He suffers various types of sorrows during his lifetime. He remains entangled in the vicious cycle of life and death until he is born as a human by the mercy of God. O Mother! One can attain the freedom from this cycle of death and birth with the help of Bhakti which one learns from pious saints. The fools, without God's Bhakti remain subject to repeated births and its associated pains. He goes to Hell after death to suffer the punishment of his past sins to re-enter the cycle of birth and death. One refrains from sins when he realises the pain one has to suffer from his misdemeanours. He keeps away from evil persons and associates with the pious. As a result, his Vairagya ascends and he does not indulge in temporary and miniscule pleasures of this world. One does not get pleasures without sorrows or God's favours and mercy without Vairagya. O Mother! One attains salvation with deep devotion of God. The devotion can ascend only after the development of detachment. One attains Moksha and God's abode through Bhakti. I have explained the characteristics of Vairagya and the reasons of its ascent. Now I will describe the characteristics of Bhakti by which one may become free from the cycle of death and birth and attain salvation.

Thus ends the thirty fifth chapter of the first canto of the Satsangi Jeevan

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Shree Hari continued, "The scholars define Bhakti as serving God with profound love. Just as a married woman serves her husband with total honesty and single minded love, a devotee should serve Lord with full fervour. Listening and singing His Kirtans or Leelas, remembering, physical serving, veneration, bowing, servility, friendship and total surrender to Shree Hari, are the nine types of Bhakti. A devotee engaged in any of these nine types of Bhakti attains bliss in this life and Moksha in the next. O Mother! One should listen to the Katha retelling Lord Krishna's Leelas, His various incarnations such as Varah etc., His true devotees like Prahlad, Dhruv, Ambarish etc. and His saints from a religious and staunch devotee. One should recite

कृष्णतद्भक्तसम्बन्धग्रन्थानां पठनं तथा । पाठनं नित्यपाठश्च कर्तव्यः सहितार्थिना ॥९॥ छान्दोनिबद्धपद्यानां गद्यानां च व्रजेशितुः । संस्कृतानां प्राकृतानां कार्यं वा गायनं मुदा ॥१०॥ कौशल्ये सति वीणादिवाद्यानुगतमेव तत् । कार्यं वा तालिकाध्वानैस्तद्धीनं वापि कर्हिचित् ॥११॥ प्रभो स्तुतिः प्रार्थना च नामसङ्कीर्तनं तथा । कार्यं श्लोकादिभिर्वाम्ब ! प्रीत्या वाक्यैर्मनोरमैः ॥१२॥ साङ्गोपाङ्ग भगवतो मूर्तिश्चिन्त्या हृदम्बुजे । एकैकमङ्गे पादादि ततश्च हसितावधि ॥१३॥ नाम्नां वृन्दावनविधोः कर्तव्यं स्मरणं हृदा । चरित्राणां गुणानां च जप्तव्यस्तन्मनुस्तथा ॥१४॥ तथा गोलोकवैकुण्ठादीनां धाम्नां जगत्पतेः । तत्रत्यपार्षदादीनां कार्यं च स्मरणं प्रसूः ॥१५॥ पादसंवाहनं कार्यं प्रत्यक्षस्य तु सत्पतेः । अन्यथा मानसं कार्यं स्पर्शोऽङ्घ्रेःप्रतिमासु तु ॥१६॥ उत्पत्तिस्थितिनाशशक्तिभजयज्ञेशा हि यत्सेवया प्रापुः स्पर्शत एव यस्य च पुनात्यण्डं त्रिवर्त्मव्रजा । मायाकालभयं यदाश्रयवतां नश्यत्यथो सेव्यते यो राधाकमलादिभिर्भगवतोऽङ्घ्रि स्तं न सेवत कः ॥१७॥ यत्संसेवनतश्च पद्मनिलयादिभ्योऽपि कीर्तिं ययुर्भूयिष्ठां व्रजयोषितः कविवरव्यासादिगेयां भुवि । तल्लीलानरनाटनस्य चरणं वृन्दावनेन्दोर्मुदा सेव्यं । संसृतिमुक्तिकामुकनरैस्तेषां हि नान्या गतिः ॥१८॥ अर्चनं तु द्विधा प्रोक्तं मातः ! कृष्णस्य सात्वतैः । आभ्यन्तरं तथा बाह्यं यथाशक्ति यथाविधि ॥१९॥ यथाश्रुतं हृदि ध्यात्वा कृष्णं मानसकल्पितैः । महोपचारैरर्चा तु प्रोक्तं तत्रादिमं बुधैः ॥२०॥ उपचारैर्यथालब्धैर्बहिः कृष्णस्य पूजनम् । यथाधिकारं वेदोक्तमन्त्राद्यैस्तद्द्वितीयकम् ॥२१॥ आद्यमादौ विधायैव द्वितीयं तत आचरेत् । चलार्या प्रतिमार्या तु कृष्णमावाह्य पूजयेत् ॥२२॥ मद्यमांसादिसंसर्गरहितैः शुचिभिस्तथा । द्रव्यैः प्रसिद्धैः कृष्णोऽर्च्यो हृन्यदेवसमर्पितः ॥२३॥ कृष्णं संस्नाप्य वासांसि धारयेत यथोचितम् । अलङ्कारांश्च विविधान् यथास्थानं तु धारयेत् ॥२४॥ काश्मीरकेसरोपेतचन्दनाद्यनुलेपनम् । यथाऋतु त्वर्चकः कुर्यात् प्रेम्णा च तिलकं प्रभोः ॥२५॥ हारान्सुगन्धिपुष्पाणामवतंसांश्च शेरवरान् । भगवन्तं धारयित्वा धूपं दीपं समर्पयेत् ॥२६॥ यथर्तु च यथाशक्ति नैवेद्यमुपकल्पयेत् । महानीराजनं कुर्याद्वादित्रनिनदैः सह ॥२७॥ प्रदक्षिणां च स्तवनं प्रार्थनां च नमस्कृतिम् । कुर्यादित्थं प्रतिदिनं तत् कृष्णस्यार्चनं स्मृतम् ॥२८॥ प्रातःसङ्गवमध्यह्नापराह्णेषु निशामुखे । कृष्णस्येत्थं पञ्चकालमर्चनं प्रोक्तमुत्तमम् ॥२९॥ प्रत्यूषकाले मध्याह्ने सायं चेति त्रिरर्चनम् । मध्यमं ह्येककालं तत्कनीयोऽशक्तदेहिनाम् ॥३०॥ जन्मोत्सवेषु सर्वेषु कृष्णस्यैकादशीषु च । कर्तव्या महती पूजा गीतवादित्रसंयुता ॥३१॥ उपवासो जागरश्च कर्तव्यस्तेषु शक्तितः । पारणाहेषूत्सवेषु भोज्या विप्राश्च साधवः ॥३२॥

regularly the scriptures ddetailing His and His saints' Leelas for the purification of one's soul. A devotee should sing aloud lovingly lyrics or hymns praising Lord Krishna with or without musical instruments and should extol loudly the virtues of Lord Shree Hari. A devotee should meditate on each and every part of God's body from feet to face. One should always remember His glory, Leelas and virtues, His abodes, His saints and His devotees. One should massage Lord's feet with humility. One can do this mentally or simply touching the feet of his Murti in the absence of God in person. Brahma, Vishnu and Shiv have acquired the ability to create, sustain and destroy the universe and holy Ganga has become able to wash away the sins of sinners by prostrating at his feet. Sage Vyas has extolled the virtues of Gopis of Vraj higher than Devtas only because of their servitude at God's feet. Radha and Laxmiji massage His feet at all times. Touching His feet removes the fear of Maya. Indeed, there is no other assured way to attain Moksha than serving or touching His feet. O Mother! The scholar saints have divided the veneration in two categories; external (or direct) and internal (or mental). To worship God with the actual artefacts like flowers, sandalwood paste etc. while chanting hymns is called external veneration. To worship Lord Krishna with imagined substances in the absence of actual artefacts is called the mental veneration. Mental veneration should be performed prior to external veneration at all times. God must be invited to be present during veneration of movable Murti before worship. Artefacts offered in worship must be free from alcohol and meat and must not have been offered to any other deity previously. Offer Lord Krishna fresh water for bathing, then offer robes appropriate for the season. Sandalwood paste should be smeared on His body in summer and only on His forehead in winter. Offer ornaments, flowers, garlands, Naivedhya etc. to one's capabilities. Light an incense stick and lamp in front of His Murti. Perform Dandvat (prostration) - Sastang or Panchang, Pradakshina (circumambulation), prayer, Japa etc. This process must be conducted five times a day. Five venerations a day is the best, thrice a day is medium and though the worst,

धनिकः कारयेत्कृष्णमन्दिराणि दृढानि च । प्रतिष्ठां तेषु कृष्णस्य कारयेत्स महोत्सवैः ॥३३॥ पूजाप्रवाहसिद्ध्यर्थं ग्रामक्षेत्रधनादिभिः । तद्वृत्तिमपि निर्बाधां सान्तत्यनैव वर्तयेत् ॥३४॥ कूपं वापीं तडागादिं कृष्णार्थं पुष्पवाटिकाम् । कारयेद्वैष्णवान् यज्ञानहिंसान्विदधीत च ॥३५॥ श्रीकृष्णस्यैव मन्त्राणां पुरश्चर्यां विधानतः । ग्रन्थानां तत्पराणां च कारयेद्वैष्णवैर्द्विजैः ॥३६॥ कृष्णार्चांशिष्टगन्धाद्यैरर्च्याः सर्वाश्च देवताः । पितरः साधवो विप्रास्तर्प्याः कृष्णार्पितान्धसा ॥३७॥ साष्टाङ्गं वन्दनं कार्यं श्रीकृष्णाय च पूरुषैः । पञ्चाङ्गमेव नारीभिर्भक्ताभिस्तु शुचिव्रते ॥३८॥ श्रीकृष्णपादस्पृष्टेषु रजस्सु परिलुण्ठनम् । कार्यमक्रूरवच्छीर्षे निधातव्यानि तानि च ॥३९॥ दास्यं भगवतः कार्यं हित्वा मानं च दूरतः । यथाकालं दास इव परिचर्यापरो भवेत् ॥४०॥ स्वमेवाहरेत्तोयं कृष्णार्थं कुसुमानि च । तुलसीं घर्षयेद्गन्धं कुर्यात् पाकं शुचिः शुभम् ॥४१॥ तालवृन्तादिभिःकृष्णं वीजयेच्चयथाऋ तु । सम्मार्जनं चोपलेपं कुर्याच्छ्रीकृष्णमन्दिरे ॥४२॥ यथोचित्तं च भक्तानामन्नतोयफलादिभिः । कुर्वीत सेवनं प्रीत्या निर्मानः प्रणमेच्च तान् ॥४३॥ द्रौपद्यर्जुनवत्कार्यं सख्यं कृष्णेन मानदेः । देहस्त्रीपुत्रवित्तादेः कार्यः स्नेहाऽधिकः प्रभौ ॥४४॥ मानुष्यनाट्यं दधतः क्रियास्वास्य न दोषधीः । क्वापि कार्याऽथ विश्वासः कार्योऽस्यैव दृढः सति ॥४५॥ लक्षणं नवमं भक्तेः श्रृण्वथात्मनिवेदनम् । कृष्णार्थ एवं कर्तव्य आत्मा जननि ! सर्वथा ॥४६॥ देहेन्द्रियान्तःकरणस्वभावानां तथा पितुः । पुत्रादेः स्वजनस्यापि वशे वर्तेत न क्वचित् ॥४७॥ कृष्णाधीनोभवेन्नित्यं कृष्णार्थसकलक्रियः । कृष्णभक्तौ विघ्नकृतः स्वभावस्वजनांस्त्यजेत् ॥४८॥ कृष्णस्यैवेक्षणं कुर्याद्दृशा श्रुत्या च तत्कथाम् । श्रुणुयाच्च त्वचा स्पर्शं कुर्यात्तस्यैव पादयोः ॥४९॥ तद्गुणोच्चारेण जिह्वां तन्नैवेद्याशने तथा । कुर्यान्नासां तदुच्छिष्टपुष्पाद्याग्रहणे परम् ॥५०॥ हस्तौ तत्परिचर्यायां शीर्षं तदभिवन्दने । प्रदक्षिणायां तस्याङ्घ्री कुर्यात्तन्निकषागतौ ॥५१॥ सङ्कल्पान्मनसा कुर्यात्कृष्णस्यैवच निश्चयम् । धियाच चेतसाऽस्यैव कुर्याच्चिन्तनमञ्जसा ॥५२॥ कृष्णदासाभिमानि त्वं स्वस्मिन्कार्यस्तथाऽहमा । कृष्णार्थमेव कार्या च कृषिर्व्यापार उद्यमः ॥५३॥ यद्यत्स्वेष्टं भवेत्तत्तत्कृष्णायैव निवेदयेत् । गन्धपुष्पांशुकादीनि तत्प्रसादीनि धारयेत् ॥५४॥ पत्रमात्रमपि क्वापि कृष्णायानर्पितं तु यत् । यन्न भक्ष्यं तथाभूतं न पेयं वारि चानघे ॥५५॥ तपोयज्ञव्रतं दानं वैष्णवानां च सेवनम् । प्रसन्नतायै कृष्णस्य कर्तव्यं तस्य सेवकैः ॥५६॥ एवं भजन्ति ये कृष्णं श्रुत्यादिनवलक्ष्मया । भक्त्या ते कथिता भक्ता द्विविधास्तेऽपि कीर्तिताः ॥५७॥ तत्राद्यास्तु सकामास्ते धर्ममर्थं च विस्तृतम् । कामं च स्वेप्सितं मोक्षं कृष्णादेवाप्नुवन्ति हि ॥५८॥ देहान्ते ते च कृष्णस्य गोलोकादिषु धामसु । लभन्ते स्वेष्टसौख्यानि तस्मादेवाक्षयाणि हि ॥५९॥ निष्कामा इतरे ते तु कृष्णसेवनमन्तरा । मुक्तीश्चतुर्विधाः सिद्धीश्चाष्टौ नेच्छन्ति कर्हिचित् ॥६०॥ दीयमानं भगवताप्यैश्वर्यमिदमूर्जितम् । तस्य सेवान्तरायत्वान्न गृह्णन्ति हृदाऽपि ते ॥६१॥ निष्कामभावेनेत्थं यो मातः कृष्णं

one must offer veneration at least once a day (in the morning). The special worship accompanied by musical instruments, must be conducted on Janmashtami, RamNavmi and Ekadashis. One must fast on these days and offer food to saints and Brahmins the next day. The wealthy devotees should build temples and organise festivals to facilitate other devotees. They should also arrange for the future and continuous source of income for such temples by donating farmland, money etc. The wealthy devotee should built lakes, wells etc. for the benevolence of all living beings and arrange grand Kathas, Yagnas etc. The Devtas, Pitris, Brahmins should be worshipped with the leftover artefacts. One must serve God by forsaking one's ego as if he is His servant. He should collect flowers, fruits etc. artefacts of worship himself. He should clean the temple complex and honour all devotees and saints humbly. He could treat God as his personal friend by considering Him of greater importance than relatives or wealth just as Arjun and Draupadi had treated Him as their best friend. One must not cast any doubt or scepticism in any of His actions in any of His incarnations. O Mother! The last type of Bhakti is total surrender of self to Him by forgetting one's self. The body, soul, wealth, indeed everything must be surrendered to Lord Krishna. Nothing must become more important than Him. Anything that becomes a hindrance in the service of God, be it one's nature, relatives, wealth, home or friends, must be given up. The eye must be used solely for His Darshan, ears for listening to His Katha, tongue for singing His glory and paeans, feet for His Pradakshina and walking towards temple, head for bowing at Him, mouth for eating only His Prasad, nose for smelling His leftover flowers, hands for serving Him and His saints and devotees and touching His feet, mind and intellect for thinking and remembering Him at all times. Indeed the whole self must only be utilised for His and His devotees' service. This must be done by forsaking ego and

भजेन्नरः । भक्तोत्तमः स विज्ञेयः पूर्णो हृदयमस्य हि ॥६२॥ भगवन्तं प्रतिदिनं सेवमानस्य तस्य च । प्रेमा विवर्धतेऽत्यर्थं स च विघ्नैर्न हन्यते ॥६३॥ यथा प्रवाहो गङ्गाया अन्तरायान् गिरीनपि । बिभिद्यावगणय्याशु समुद्रमभियाति हि ॥६४॥ तथा प्रेमाऽस्य भक्तस्य देशकालक्रियामुखान् । विघ्नान्महत उल्लङ्घ्य कृष्णमेव प्रपद्यते ॥६५॥ अन्तराणां च बाह्यानां करणानां तु सर्वशः । स्वभावाद्वृत्तयः कृष्णे तस्य स्युर्विषयेष्विव ॥६६॥ साक्षात्कृष्णे भगवति प्राप्तस्नेहभरः स तु । नानुरक्तो भवेत्क्वापि तं विनाऽन्यत्र वस्तुनि ॥६७॥ लोकेऽस्ति द्विविधं वस्तु रमणीयं तथेतरत् । तत्राऽस्य रमणीयं यद्दुःखरूपं भवेद्धि तत् ॥६८॥ अरम्येषु पदार्थेषु क्वापि किञ्चित्सुखं भवेत् । रम्येषु तु महद्दुःखं भवेत्कृष्णानुरागिणः ॥६९॥ विषपङ्कायते तस्य मलयागुरुचन्दनम् । सर्पायन्ते पुष्पहारा भूषणं दूषणायते ॥७०॥ रुचिराः कौसुमाः शय्या दीप्तपावकसन्निभाः । भवन्ति तस्य चन्द्रोऽपि भक्तस्य तपनायते ॥७१॥ रुचिरं मन्दिरं तस्य घोरारण्यायते नवम् । सुगन्धिः शीतलो वायुर्दावज्वालायते भृशम् ॥७२॥ भारायते सूक्ष्मवासः स्वजनश्च वृकायते रूपं कृष्ठायते तस्य स्वादु भोज्यं विषायते ॥७३॥ मनोज्ञं गायनं तस्य तीक्ष्णबाणायते तथा । राक्षसीव भवत्येव नारी देवाङ्गनोपमा ॥७४॥ स्नेहोनुमेयो भक्तस्य चिह्नैरेतैर्विरागिणः । कृष्ण एव स्फुरत्येकस्तस्यान्तश्च बहिः सदा ॥७५॥ सहसा स्फुरितं स्नेहात्तं दृष्ट्वा हसति क्वचित् । क्वचिद्व्रजन्तमालोक्य विरहादिव रोदिति ॥७६॥ आनन्दान्नृत्यति क्वापि क्वापि सम्भाषतेऽमुना । साष्टङ्गं वन्दते क्वापि क्वचित्तूष्णीं च तिष्ठति ॥७७॥ अपराधान् क्षमस्वेति क्वापि प्रार्थयते हरिम् । स्नेहेन विवशः क्वापि स च गायति निस्त्रपः ॥७८॥ हरे ! नारायण ! स्वामिन् ! कृष्ण ! गोविन्द ! माधव ! इत्याद्याः कीर्तयत्युच्चैरभिधाः क्वापि सत्पतेः ॥७९॥ इत्यादिभिर्बहुविधैश्चिह्नैः स उपलक्षितः । पुनाति भुवनं भक्तः स्वपादरजसाऽखिलम् ॥८०॥ अनायासेनैव मातर्भवत्यस्य हरेस्तनौ । निरोधःप्राणमनसोःप्रेमभक्तस्य निश्चितम् ॥८१॥ प्रारब्धान्ते विहायाऽसौ पुमान्वा स्त्री कलेवरम् । गुणान्मायामयांस्त्रींश्च हित्वा भवति निर्गुणः ॥८२॥ दिव्यां तनुं ब्रह्मरूपां प्राप्य कृष्णेच्छया स च । दिव्यं विमानमारुह्य स्वेष्टं तद्धाम याति वै ॥८३॥ गोलोके सोऽक्षरे धाम्नि वैकुण्ठे वापि भक्तराट् । कृष्णस्य वर्ततेऽखण्डं सेवायां सर्ववन्दितः ॥८४॥ बालकृष्णेन तद्धामे ह्यनन्तान्यक्षयाणि सुनि च । तत्र दिव्यानि सौख्यानि प्राप्नोति

without any unjustified pride as well. He should not accept, use or consume anything without first offering it to God. Whatever he does is only for His pleasure. Devotees are of two types; Sakam and Nishkam. Sakam (desirous) devotees expect wealth, happiness or Moksha as a result of His Bhakti while Nishkam (nondesirous) devotees do not even expect anything in return for their Bhakti, not even Moksha or any special powers. Any special powers attained by Bhakti are actually a hindrance in God's service, therefore Nishkam devotees do not even think about them. Such a Nishkam devotee is the best and is considered as God's heart. A staunch devotee's love for God ascends all the time. Factors like Time, place and actions do not cause hindrance. Just as the flow of great rivers like Ganga makes way through the hindrances like mountains to reach its final destination - ocean, a devotee's love for God never diminishes despite many hindrances and surely reaches its final destination - God. His senses are always engaged in Lord Krishna and not in worldly pleasures. His profound love in God does not allow his senses to deviate from or focus in anything mundane. Pleasing substances of the world that entices the normal man cause distress to such an Atmanivedi devotee. Smearing sandalwood paste is like a poisonous massage, garlands are like snakes, bed of flowers is like a bed of ambers, a grand mansion is like an isolated deep forest, sweet smelling air is like a whiff of scorching air of desert, tasteful fare is like a poison, finer clothes are like a gunny sack, amorous music is like sharp arrows, a beautiful maid is like a witch to him. Indeed even moonlight burns his skin. Anything that gives pleasure to ordinary man distresses such a devotee. His heart beats with the name of God, and God remains constantly in his mind. One should recognise such Atmanivedi devotee by such traits. He suddenly smiles at the remembrance of God's mental Darshan and abruptly cries at the feeling of distance from God. He often dances, sings aloud, speaks with Him, becomes stunned, begs, prays lovingly, prostrates etc. without any obvious reasons. The dust becomes holy by his footsteps. O Mother! His soul and mind becomes united with God. He or she becomes free from all effects of Maya and becomes as Nirgun as God Himself. By the grace of God, such a devotee, at the time of his death, attains a divine body and goes

जननि ! ध्रुवम् ॥८५॥ आध्यात्मशास्त्रमिति ते मया प्रोक्तमशेषतः । एतावदेव जीवानां मतं निःश्रेयसाय मे ॥८६॥ वेदानां पञ्चरात्रस्य रहस्यं साङ्ख्ययोगयोः । धर्मशास्त्रस्य चाप्येतद्विस्पष्टमुदितं मया ॥८७॥ तस्मादेतद्भवत्यापि श्रेयसे धार्यमात्मनि । तेन मुक्ता सर्वकष्टात्प्राप्स्यसे परमं सुखम् ॥८८॥ एतद्रहस्यं परमं यः श्रोष्यति पठिष्यति । भविषयति तयोःकृष्णे भक्तिश्च सुखमीप्सितम् ॥८९॥

सुव्रत उवाच ।

रहस्यमिति पुत्रेण गीतं माता निशम्य सा । प्रसन्नहृदयात्यन्तं प्रोचे निःसंशया सती ॥९०॥

प्रेमवत्युवाच ।

सर्वधर्मज्ञानवैराग्यैरुपेता नवलक्षणा । भक्तिःकृष्णे त्वया प्रोक्ता नृणां श्रेयस्करी हरे ॥९१॥ स तु कृष्णस्त्वमेवासि हरिनामाऽत्र साम्प्रतम् । निश्चयेनेति जानामि त्वद्वाक्यैर्नष्टसंशया ॥९२॥ त्वय्येव संयोज्य मनो मायाकालसमुद्भवात् । समग्रकष्टान्मुक्तास्मि यामि धामाद्य ते परम् ॥९३॥ **सुव्रत उवाच ।** इत्युक्त्वा सा तमेवान्तर्हरिं नारायणं प्रभुम् । दध्यौ विशुद्धमनसा तेनाभूद्देहविस्मृतिः ॥९४॥ गीतामेतां हि साक्षाद्धरिमुखकमलान्निःसृतां वेदसारं कृष्णं संपूज्यभक्त्या प्रतिदिनमखिलामत्र वाध्यायमेकम् । नानाकामाभिलाषी ननु धरणिपते ! यः पठेद्वा निशाम्ये द्यायात्स्वेष्टं स सौख्यं त्वरितमथ जनः कृष्णभक्तिं निराशीः ॥९५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे हरिगीतायां भक्तिस्वरू पलक्षणनिरू पणनामा षट्त्रिंशोऽध्यायः ॥३६॥

अथ सप्तत्रिंशोऽध्यायः

राजोवाच ।

ध्यायन्ती भगवन्तं सा भक्तिः सम्प्राप कां गतिम् ? । ततो हरिश्च किं चक्रे ? ब्रूह्येतन्मे महामुने ! ॥१॥

सुव्रत उवाच ।

तस्यां ध्यानस्थितायां तु भूपासीदरुणोदयः । विधातुमाह्निकं कृष्णः स्नात्वाऽग्न्यागारमाविशत् ॥२॥ ददर्श साऽथ ध्यायन्ती हरिं तं हृदयाम्बुजे । आविर्भूतं यथादृष्टं प्रथमाश्रमसंस्थितम् ॥३॥ प्रसन्नमुखचन्द्राभं वारिजच्छदलोचनम् । द्विभुजं रमणीयाङ्ग श्यामसुन्दरविग्रहम् ॥४॥ कौपीनाच्छादनं श्वेतमुत्तरीयं च बिभ्रतम् । नक्तकाबद्धकुटिलश्यामसूक्ष्मशिरोरुहम् ॥५॥ सितयज्ञोपवीतं च करात्तजपमालिकम् । कण्ठस्थसूक्ष्मतुलसीकाष्ठस्रग्द्वयशोभनम् ॥६॥ भाले कण्ठे च हृदये भुजयोः शोभनानि

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to Golok, Vaikunth or Akshardham as per his wish. He enjoys all the trappings of His abodes. I have told you the secret of the Vedas, Panchratra, Puranas etc. in short. This knowledge is enough to redeem a man from the cycle of death and rebirth. Anyone who recites or listens to this knowledge (Hari Gita) will attain whatever he desires. His love for God will become everlasting."

Suvrat Muni said, "O King! Bhaktimata's doubt vanished totally after listening to the Hari Gita. She became very pleased and said, 'I am very pleased to hear the nectar of knowledge from You. I do realise that You are Lord Krishna Himself. You have taken birth as my son for the benevolence of mankind. Becoming free from all doubts and sorrows, I am going to Your supreme abode.'

Suvrat Muni said, "Saying This, Bhaktimata slipped into Samadhi and her soul attained unison with God. O King! Whoever recites or listens to this Hari Gita, in full or partly, will have his desires fulfilled and his Bhakti in Shree Hari will become more profound. This nectar of knowledge is given by Lord Shree Hari Himself.

Thus ends the thirty sixth chapter of the first canto of the Satsangi Jeevan

CHAPTER-37

King Pratapsinh asked, "O wise Suvrat Muni! What happened to Bhaktimata thereafter? Please continue further with Shree Hari's Leela."

Suvrat Muni replied, "O King! Lord Shree Hari proceeded to conclude His daily routine at the dawn. Bhaktimata, still in Samadhi, saw Lord Shree Hari in the garb of Brahamchari, in her soul. His radiant face was smiling, His two lotus like eyes were twinkling, His forehead, throat, heart and both arms were adorned with an Urdhvapundra Tilak and a Kumkum Chandlo. He was wearing white robes of a celibate, a Yagnopavit

च । काश्मीरचन्द्रकोपेतान्यूर्ध्वपुण्ड्रानि विभ्रतम् ॥७॥ एवं हरिं सा पश्यन्ती पृथक् स्वात्मानमैक्षत । देहेन्द्रियमनः प्राणगुणेभ्यस्तत्प्रकाशनम् ॥८॥ सन्मात्रं तं ब्रह्मणैक्यमापन्नं ह्यक्षरेण च । सा ददर्श ततस्तस्मिंस्तमेव समवैक्षत ॥९॥ सोऽथ स्वयमेव श्रीकृष्णं जानन्तीं निश्चयेन ताम् । तद्रूपं दर्शयामास साश्चर्यं सा तमैक्षत ॥१०॥ कोटिकन्दर्पलावण्यं नवीनजलदासितम् । प्रत्यङ्गनिःसरत्कोटिकोटिचन्द्रसमद्युतिम् ॥११॥ शुद्धहेमाभवसनं रत्नकाञ्चीमनोहरम् । मयूरबर्हमुकुटं मकराकृतिकुडलम् ॥१२॥ कण्ठोल्लसत्कौस्तुभं च मुक्ताहारविभूषणम् । वैजयन्ती स्रजंकण्ठेदधतंचमनोहराम् ॥१३॥ भुजयोः कटके हैमे श्रृङ्खले चाङ्गदे शुभे । दधतं नूपुरे चाङ्घ्योः किशोरं चारुलोचनम् ॥१४॥ नटवर्यसमाकल्पं चन्दनेन सुर्चितम् । पौष्पान्हाराञ्छेरवरांश्च बिभ्रतं चावतंसकौ ॥१५॥ द्विभुजं वादयन्तं च मुरलीं मधुरस्वरम् । आश्चर्यदर्शनं तं च दृष्ट्वा हृष्टा ननाम सा ॥१६॥ पुनस्तमथ साऽपश्यद्यथापूर्वमवस्थितम् । वर्णिवेषं स्वतनयं ततो नत्वा नुनाव तम् ॥१७॥

भक्तिरुवाच ।

यःपातुं सदमर्त्यविप्रवृषगास्तिष्यावृषाढ्यासुर व्रातेभ्योऽजनि मद्बृहत्करुणया ह्यो कान्तधर्मप्रियः । मूलाज्ञानतमश्चयार्क ! विधृतानेकावतार ! प्रभो ! वर्ण्याकल्पवते नमोस्तु हरये तस्मै परेशाय ते ॥१८॥ सर्वसहावनधनञ्जयगन्धवाहानन्तार्यमाम्बुजहरामृतवाहमित्रे । सत्प्रेमवत्युदितसाधुगुणात्मनिष्ठे बुद्धिःसदा त्वयि हरे ! मम निश्चलाऽस्तु ॥१९॥ एकान्तधर्मवीर ! धीर ! वराभयाङ्कपाणेऽघ सङ्घदवदावसमाभिधान । अघ्न्याधरामरधरामरसाधुरक्षे बुद्धिः सदा त्वयि हरे । मम निश्चलास्तु ॥२०॥ पाषाण्डषण्डपरिखण्डनपण्डित ! श्री गोलोकधामगमितामितभक्तजीवे । भक्तेप्सिताखिलपुमर्थवितानकल्पे बुद्धिः सदा त्वयि हरे ! मम निश्चलाऽस्तु ॥२१॥ हिंसाविहीनमखवर्तन ! दैवपित्र्यकृद्धर्मवेदनविरागगभक्तिबोधे । शुद्धे बृहद्व्रतमहाव्रतशान्तदान्ते बुद्धिः सदा त्वयि हरे ! मम निश्चलाऽस्तुर ॥२२॥ सच्छास्त्रसंश्रय ! जितेन्द्रिय ! सत्य ! सत्यसङ्कल्प ! माधव । हरिद्विजसाधुपूजे श्राद्धे समाधिमति योगकलाप्रवृत्तौ बुद्धिः सदा त्वयि हरे ! मम निश्चलाऽस्तु ॥२३॥ दम्भात्तवैदिकपथासुरदेशिकक्ष्मापालोच्छियेऽरुणमुखाशयनोदहेतो । विश्वासुभृत्करुणतापितृभावभाजि बुद्धिः सदा त्वयि हरे ! मम निश्चलाऽस्तु ॥२४॥ ऐश्वर्यसारविनयप्रतिभानवद्यविद्या

across His torso and a Tulsi Kanthi around His neck. He had a Mala in His right hand and His black hairs were tied with a handkerchief. Mind totally subconscious in Shree Hari, Bhaktimata saw her Aatma as distinct from her senses and their controlling Devtas. A little while later, her soul attained unison with AksharBrahm and she saw Shree Hari in her soul. To make Bhaktimata realise His uniqueness, she saw the same Shree Hari as Lord Krishna in her soul. She saw Lord Krishna as a young man more handsome than even Eros, His dark complexioned body more radiant than hundreds of moon together and was smeared with sandalwood paste. He was wearing golden robes made of gold threads, a peacock feather in His crown, golden fish shaped earrings on His ears, many jewelled necklaces and flower garlands around His neck and gold bracelets, armlets, rings and anklets. He was playing the flute. Elated Premvati bowed repeatedly at Lord Krishna. To her surprise, suddenly Lord Krishna turned into her son, Lord Shree Hari.

Bhaktimata prayed, 'O Shree Hari! You have taken innumerable incarnations for the benevolence of mankind. You remove our age old ignorance just as the sun removes the darkness. O Lord! I have now realised that You have taken birth as my son to protect Dharma, the pious saints, Brahmins, cows and Devtas. I bow to You. You have tremendous love and respect for saints in Your heart. You are the true teacher to impart the knowledge about the soul. You have all the virtues of the earth, water, light, wind, sky, the sun, moon, Lord Shiva and rain (as pure as water etc.) put together. Let my intellect be unwavering in only You. O Lord! You sustain and protect Dharma at all times. You render Your devotees fearless by showering Your blessings on them. Just as the inferno burns the forest instantly, chanting Your name burns the cumulative sins of the past lives. You are the only guardian of the cows, the earth, Brahmins, Devtas and saints. Let my intellect be resolute in You. You always defend the Vedic Sanatan Dharma from evil minded Gurus. You guide Your devotees to Golok, Your beautiful abode, besides fulfilling their desires. You advocate non violence, while performing Yagna and oblation to Pitris. You propound three pronged (inclusive of

तपोनयसदाग्रहयानिताढ्ये । नानासुलक्षणविलक्षितसौम्यमूर्ते ! बुद्धिः सदा त्वयि हरे मम निश्चलाऽस्तु ॥२५॥ पूर्णेन्दुनिन्दिवदनाम्बुजपत्रनेत्रे वासोविभूषणसुवेषसुदर्शनीये । मन्दस्मितेक्षणह्रताखिलजीवदैन्ये बुद्धिः सदा त्वयि हरे मम निश्चलाऽस्तु ॥२६॥ **सुव्रत उवाच ।** इति संस्तुवती कृष्णं तत्समाहितमानसा । विलीनमूलमाया सा विररामाचलस्थितिः ॥२७॥ पपात देहस्तर्ह्येव नैवबुध्यत तं तु सा । सद्यो दिव्यतनुं प्राप जनादृश्यां यथा पुरा ॥२८॥ तयैव स्वपतिं प्रेम्णा सेवमाना निरन्तरम् । श्रद्धादिभिः सहावात्सीद्विमुक्ता ब्रह्मशापतः ॥२९॥ विक्रमार्कशकस्याब्दे वसुवेदगजेन्दुभिः । प्रमिते वर्तमाने च भास्करे नीचराशिगे ॥३०॥ ऊर्जे मासि सिते पक्षे दशम्यां मन्दवासरे । विहाय भौतिकं देहं भक्तिः सिद्धदशां ययौ ॥३१॥ रुदन्ति स्म भृशं तर्हि तत्पुत्रा ज्ञातिबान्धवाः । आश्वासयत्तान्धर्मस्तु लौकिकं दर्शयन् गतिम् ॥३२॥ यथाशास्त्रं यथावित्तमौर्ध्वदैहिककर्म सः । कारयामास धर्मज्ञस्तया ज्येष्ठेन सूनुना ॥३३॥ कृष्णस्तु तस्यां नृप ! दिव्यदेहमुपागतायां निज-मातृभावम् । चक्रे सुधीः स्वाग्रजयोषितायां तां मानयन्नेव सदाऽनुवृत्त्या ॥३४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे प्रेमवत्या दिव्यगतिप्राप्तिनामा सप्तत्रिंशोऽध्यायः ॥३७॥

अथ अष्टत्रिंशोऽध्यायः

सुव्रत उवाच ।

अथ धर्मः स्वधर्मस्थः साङ्ख्ययोगमुपाश्रितः । सेव्यमान सुतैर्भेजे कृष्णमेव दिवानिशम् ॥१॥ त्यक्तप्रवृत्तिकर्मासौ विरक्तो विषयेष्वलम् । जितस्वादो मिताहारो ब्रह्मचर्यव्रते रतः ॥२॥ तपः कृशीकृततनुर्ध्यानयोगबलोर्जितः । पुत्ररूपे भगवति गाढस्निग्धमना अभूत् ॥३॥ तपोयोगविशुद्धात्मा लक्षणैराङ्कि कैरथ । स्वाप्नैश्चासन्नमृत्युत्वं सोऽवैच्छास्त्रदृशाऽऽत्मनः ॥४॥ ततः श्रीमद्भगवतदशमस्कन्धमादरात् । नियमेनापठन्नित्यं चिन्तयन्कृष्णमात्मनि ॥५॥ प्रतिमासं मासिकानि प्रेमवत्या अकारयत् । तथोनमासिकं श्राद्धं त्रैपक्षं च यथाविधि ॥६॥ ऊनषाण्मासिकं श्राद्धं ततः षाण्मासिकं नृप । सहस्रशस्तत्र विप्रान् यथेप्सितमभोजयत् ॥७॥ सप्तमे मासिके चासौ भोजयित्वा द्विजोत्तमान् । विसृज्य बुभुजे साकं निजबन्धुजनादिभिः ॥८॥

Dharma, Gnaan and Vairagya) Bhakti. You observe severe Naisthik Brahamcharya. You are always calm by nature. Let my intellect be firm in You. You are the source of all scriptures and can only be known by such scriptures. Your senses never waver from Your control. O Madhav! You are the truth and all Your thoughts become a reality. You urged the British rulers to rein in and subjugate the evil kings and gurus leading ordinary people astray from the true religious path. You are full of virtues like strength, humility, innocence, knowledge, austerity, righteousness, truthfulness, generosity, chastity etc. O one with the smiling face! Let my intellect be unyielding in You. Your face is more beautiful than even the full moon; Your smile removes all sorrows of Your disciples. Indeed, You look wonderful with golden robes and various ornaments. Let my intellect be firm in You.'

Suvrat Muni continued, "O king! Bhaktimata, with all her doubts subsided and her mind focused on Shree Hari, paused after this prayer. Her soul departed from her body, which fell on the ground. Her soul, in the divine body, returned to the supreme abode to be with Dharmadev's other wives. She became free from the curse of Sage Durvasha on the tenth day of the bright fortnight of the month of Kartik in Samvat 1848. Her two sons and other relatives cried at her death. Dharmadev comforted distraught relatives with soothing words. He guided his elder son, Rampratap to perform the last rites according to the scriptures. O King! Shree Hari reposed her maternal love, respect and instincts in His Bhabhi and obeyed all her directives."

Thus ends the thirty seventh chapter of the first canto of the Satsangi Jeevan

CHAPTER-38

Suvrat Muni continued, "Dharmadev became detached from the mundane tasks of the household. He began to focus all his attention in the Bhakti of Lord Krishna by undergoing many Vrats. As a result, his body weakened and his mind became very alert. He undertook a recital of the tenth canto of the Shreemad Bhagwat. He observed the monthly, quarterly and biennial Shraddh of Bhaktimata according to the scriptures

ज्वरार्तिरासीन्महती शरीरे तस्य तद्दिने । तदान्तकालनैकप्यं विविदे सोऽपि चेतसा ॥९॥ विहाय सर्वतः सङ्गं कृष्णध्यानपरायणः । एकादश्यां निर्जलायां कृष्णं विप्रैरपूपुजत् ॥१०॥ निशि सुप्तेषु सर्वेषु पादसंवाहनं पितुः । कुर्वन् हरिर्जजागार सहजागरणव्रती ॥११॥ निद्रामलभमानोऽथ ज्वरवेदनया वृषः समाधिं सहसा प्राप हरेरेवेच्छयाऽनघ ॥१२॥ ब्रह्मज्योतिश्चये तत्र विरहन्तं बृहद्वने । यथा पुरैक्षि तं कृष्णं ददर्श मुरलीकरम् ॥१३॥ तद्दर्शनानन्दसमुद्रमग्नः संह्यष्टरोमाश्रुकलावृताक्षः । ससम्भ्रमं दण्डवदानमत्तं तस्थौ ततः प्राञ्जलिरग्रतोऽस्य ॥१४॥ तं वीक्षमाणः सहसा हरिमेवैक्षतात्मजम् । कृष्णतुल्यारिवलाकारं वर्णिवेषमवस्थितम् ॥१५॥ अवतीर्णो निजगृहे श्रीकृष्णो हरिसंज्ञया । अस्तीति तत्क्षणे तस्य स्मृतिरासीन्नाराधिप ॥१६॥ यावदाश्लिष्यति प्रेम्णा तं तावत्स तिरोदधे । व्युत्थितोऽसौ ददर्शाग्रे निजसेवापरं हरिम् ॥१७॥ तं गाढं स परिष्वज्य पुलकाङ्गोडश्रुलोचनः । प्रणम्य प्रार्थयामास नृनाट्यपिहितैश्वरम् ॥१८॥

धर्म उवाच ।

ज्ञातोऽस्यद्य हरे मयाऽखिलजगत्स्वामी त्वमेकः प्रभुर्मत्प्रेष्ठो वरदो जगद्गुरुरजः श्रीकृष्ण एव स्वयम् । भक्ताभीष्टफलप्रदस्तनुभृतां सेव्यः सदा श्रेयसे मायायाः परतः पराय विभवे तस्मै नमस्तेऽस्तु मे ॥१९॥ स एव कृष्णो भगवांस्त्वमीशः साक्षात्परं ब्रह्म हि निर्गुणं यत् । ऋ तं विधातुं निजवाक्यमत्र मत्पुत्रतामद्यगतः स्वतंत्र ॥२०॥ हरे शरीरं खलु पञ्चधैर्मे पतिष्यतीति प्रतिभाति घ्रस्रैः । न तद्भयं किञ्चिदपि स्वचित्ते ममास्ति यत्त्वं दृढमाश्रितोसि ॥२१॥ एकस्तु खेदो हृदि जायते मे कथं सहिष्ये विरहं तवेति । देहान्तराप्तावपि ते वियोगो मा भून्ममेति त्वदहं वृणोमि ॥२२॥ **श्री भगवानुवाच ।** दिष्ट्या तात ! त्वया ज्ञातं मत्स्वरू पं यथास्थितम । ज्ञेयं प्राप्यं च ते किञ्चिन्नावशिष्टमतः परम् ॥२३॥ हित्वेमं भौतिकं देहं दिव्यदेहेन सर्वदा । मत्पार्श्व एव स्वजनैः साकं स्थास्यस्यसंशयम् ॥२४॥ अतिचिन्तां विहायैव निःसङ्गो मत्परायणः । विशुद्धेनात्मनि हृदा मद्ध्याननिरतो भव ॥२५॥

सुव्रत उवाच ।

एवमुक्तो भगवता सोऽतिहृष्टमनाः वृषः । नमस्यंस्तं जगदित्थं विनष्टाखिलवासनः ॥२६॥ प्रतिकर्तुमत्र नहि कोऽपि

and fed hundreds of Brahmins at each of such rites. On the day of the seventh monthly Shraddh, Dharmadev became ill with a fever and He realised that his end was very near. He arranged for the Ekadashi veneration by Brahmins. During that night, Shree Hari went to Dharmadev's room to massage His father's feet. Dharmadev slipped into Samadhi and saw Lord Krishna playing a flute in the midst of bright radiance. This reminded him of Lord Krishna's Darshan at Vrandavan prior to the birth of his son. As he got up to prostrate at His feet, he saw in front of him, Shree Hari. His face was exactly the same as Lord Krishna which he saw in his Samadhi. This brought all the latent memory back and he realised that his son was none other than the supreme Lord Himself. As Dharmadev tried to embrace Lord Krishna, he woke up from the Samadhi and saw his son serving him. He had now become fully aware of the true identity of his son. He clasped his son tightly and then stood in front of him with bowed head and folded hands.

Dharmadev said, 'I have now realised that You are the supreme Lord of the universe Who had promised me to take birth in my household to protect me and others (from the curse of Sage Durvasha). O Lord! You are eternal and beyond Maya. I know that my body will perish in the next few days. I am not afraid of death as I have come under Your shelter. My only worry is the separation from You. O Hari! Be kind and promise me that I do not get separated from you even after death.'

Lord Hari replied, 'O father! You have become aware of My true identity. There is nothing further to know beyond this. Indeed! You will remain in My proximity after the end of this life. Therefore, discard all worries and confine your mind and intellect in Me.'

Suvrat Muni continued, "O king! Dharmadev's mind became totally lucid with Lord Shree Hari's soothing words. All his desires waned. He became totally detached from everything. Very pleased, he spoke with folded hands, 'O redeemer! Nobody can repay Your innumerable favours except by folding their hands in front of You. That is exactly what I am doing.' Saying this, Dharmadev bowed at Shree Hari's feet. As

भवदुपकृतिं विनाञ्जलिम् । प्रभवति तत उरुमोहहरे ! चरणाम्बुजं तव नतोऽस्मि दण्डवत् ॥२७॥ इत्युक्त्वा तमसौ ननाम मुदितः कृष्णं स्वबुद्धिप्रदं तं वर्णी सममानयत्स भगवान्स्वाभाविकप्रश्रयः । पुत्रावन्तिक आजुहाव च वृषस्तस्याग्रपश्चाद्भवौ यास्यन् दीर्घपथं प्रदातुममलं तज्ज्ञानचिन्तामणिम् ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे धर्मवरप्रदाननामाऽष्टत्रिंशोध्यायः ॥३८॥

अथ एकोनचत्वारिंशोऽध्याय

सुव्रत उवाच ।

तावुपेत्याशु तं नत्वा भ्रातरौ कृष्णचेतसौ । निषेदतुस्तं निकषा धर्मःप्रोवाच तौ ततः ॥१॥ श्रृणुतं मद्वचः पुत्रौ ! रहस्यं वच्मि वां हितम् । तच्चावधार्य हृदये प्रतीतिर्यदि वाचि मे ॥२॥ उपासनां यस्य कुर्मो वयं श्रीराधिकापतेः । स एव हरिनामाऽयं वर्तते सोदरो हि वाम् ॥३॥ अतोऽद्य दिनतो भक्तिः स्वधर्मेण यमैः सह । निश्छद्माऽस्यैव कर्तव्या स्थेयं वाचि सदाऽस्य च ॥४॥ कृष्णार्चायाः प्रतिदिनं यस्याः कुर्मश्च पूजनम् । साप्यस्यैवेति हि ज्ञात्वा पूजनीया यथाविधि ॥५॥ युवाभ्यामुपदिष्टौ प्राङ्मन्त्रो कृष्णस्य यौ मया । तावस्यैवेति विज्ञाय जपनीयावभीष्टदौ ॥६॥ भजतोरादरादेनं मदाज्ञावर्तमानयोः । भविष्यति हि वां श्रेय इहामुत्र च निश्चितम् ॥७॥ उन्मूलयिष्यति ह्येष कल्यधर्मैधितान्भुवि । असुरान्मानुषाकारानशस्त्रोपि मनीषया ॥८॥ पोषयिष्यति सद्धर्मं ग्लपितं भुवि दुर्जनैः । प्रवर्तयिष्यति कृष्णभक्तिं चैष विशेषतः ॥९॥ आचार्यत्वं च युवयोः स्थापयित्वा कुले निजम् । स्वकीयं धाम परमं प्रयास्यति महाशयाः ॥१०॥ आस्यश्रितास्ततः सर्वे कृष्णस्यास्यैव नित्यदा । प्रतिमां पूजयिष्यन्ति यास्यन्ति च परांगतिम् ॥११॥ एकन्निबद्धमर्यादास्थिताश्चास्य समर्चकाः । भक्ताश्चतुर्वर्गसिद्धिं यास्यन्त्येव निजेप्सिताम् ॥१२॥ इत्युक्तवति धर्मे तौ प्रहृष्टौ तत्क्षणे हरिम् । प्रणम्य प्रोचतुः कृष्ण ! तव स्वः पाहि नौ सदा ॥१३॥ तावुवाच हरिः प्रीतः कृष्णमेवादराद्युवाम् । भजतं तेन तोक्ष्यामि तिष्ठन्तौ पितृशासने ॥१४॥ ततस्तौ तु तमेव श्रीकृष्णं भेजतुरादृतौ । तज्ज्ञानं त्विच्छया तस्य क्वाचित्कमभवत्तयोः ॥१५॥ हर्युपास्त्युपदेशोऽयमेकादश्या निशोन्तिमे । यामे सुताभ्यां धर्मेण कृतोऽथार्कोदयोऽभवत् ॥१६॥ हरिः प्रपच्छ पितरं भ्रात्रादीनां च श्रृण्वताम् । यत्तेभीष्टं हृदि स्यात्तद्ब्रूहि कर्तास्म्यरं पितः ॥१७॥ तमुवाच तदा धर्मः पूर्णकामोऽस्म्यहं हरे । नास्ति भक्तौ तु ते तृप्तिः कृष्णक्व चन मे हृदि ॥१८॥ देहपातावधि ततः कर्तुमिच्छामि तामहम् । किन्त्वशक्तेन पूजादि कर्तुं शक्यं मया न वै ॥१९॥ अतोऽहं श्रोतुमिच्छामि श्रीमद्भागवतं हरे । सार्थं सप्ताहविधिना तत्सम्पादय

Dharmadev wanted to impart this knowledge (the true identity of Shree Hari) to his other two sons, he summoned Rampratap and Ichharam.

Thus ends the thirty eighth chapter of the first canto of the Satsangi Jeevan

CHAPTER-39

Suvrat Muni continued, "Both of Dharmadev's sons came and sat besides their father. He addressed them, 'Listen to me very carefully. It is very vital and beneficial. Your brother, Shree Hari is none other than Lord Krishna Himself Whom we worship daily. The idol of Lord Krishna we have established in our shrine temple is of none other than His. Therefore, as from today, worship Shree Hari with utmost faith. Always obey Him without any reservations. This will fulfil all your desires in this and the next life. He has taken birth on earth to relieve this earth of all evil people, which He will accomplish without bearing any arms. He will re-establish the true Sanatan Dharma and propound His Bhakti. He will establish the seats of Acharya in your clan before returning to His abode. The future generation will attain salvation by obeying His edicts and regular veneration of His idols.' After listening to their father, both brothers turned towards Shree Hari and said, 'O Hari Krishna! We are Yours. Protect us from all evils.' Lord Hari said, 'I will be pleased with you as long as you continue to worship Lord Shree Krishna with affection.' Though they understood the true identity of their brother, this knowledge did not remain with them forever. Lord Shree Hari allowed them to have this knowledge only fleetingly and infrequently. Dharmadev imparted the knowledge of religion and Bhakti to his two sons until sunrise. When Shree Hari asked His father for any unfulfilled desires, Dharmadev replied, 'O Hare! O Krishna! I am totally happy. My heart is full of Your Bhakti and I wish to have this Bhakti until my last breath. I am physically unable to worship You. I wish to hear the Shreemad Bhagwat

मे द्रुतम् ॥२०॥ इत्यभीष्टं पितुः श्रुत्वा हरिदृष्टः प्रशस्य तम् । तदैव कारयामास मण्डपादि यथाविधि ॥२१॥ रामप्रतापेन तत आनयामास वैष्णवम् । यथोक्तलक्षणं विप्रं पौराणिकमुरुश्रुतम् ॥२२॥ आपद्धर्मानुसारेण धर्मः कृत्वाऽथ नैत्यकम् । विधिं विधिज्ञो विदधे पुराणश्रवणस्य च ॥२३॥ प्रत्यक्षकृष्णेऽपि सति मर्यादास्थापनाय सः । प्रातिष्ठिपत्कृष्णमूर्तिं ततः कृष्णमपूपुजत् ॥२४॥ आदौ निर्विघ्नतासिध्यै समभ्यर्च्य गणाधिपम् । कुलदेवं मारुतिं च ततः कृष्णमपूपुजत् ॥२५॥ गायत्रीकृष्णमन्त्राणां जपार्थं ब्राह्मणान्विदः । वव्रे पञ्चैव तेभ्योऽदाद्वासोभूषासनादि च ॥२६॥ वृतास्ते तज्जपं चक्रुःसप्तहानि यथाविधि । धर्म उच्चासने विप्रं तमुपाविविशत्ततः ॥२७॥ आदौ श्रीमद्भागवतं सम्पूज्यं ब्राह्मणं ततः । पुपूत्र व्यासनाम्नैव श्रोतृविप्रांस्ततश्च सः ॥२८॥ ज्वरार्तिरपि मन्दाऽऽसीत्तस्य धर्मदृढस्थितेः । दिवा पुराणं शुश्राव समाधिं निशि चाप सः ॥२९॥ यथाविधि कथां नित्यं श्रृण्वतोऽस्य दिनानि षट् । ययुश्चतुर्थ्यां भृगुजे प्रातस्तामसमापयत् ॥३०॥ सम्पूज्य वाचकं तस्मै स्वर्णमुद्रासहस्रकम् । ददौ भूषाश्च वासांसि हैमं सिंहं च गांशुभाम् ॥३१॥ रामप्रतापमुख्यैस्तं गीतवादित्रनिःस्वनैः । सहैव प्रापयामास हयारुढं स्वकेतनम् ॥३२॥ वृतेभ्यो ब्राह्मणेभ्योऽथ ददावृत्तमदक्षिणाम् । होमं तु देशकालज्ञो जपात्मकमकारयत् ॥३३॥ पूर्वाह्न एव मिष्टान्नैस्तर्पयामास वाडवान् । विसर्जयामास च तान् दत्त्वा भोजनदक्षिणाम् ॥३४॥ ज्वरार्तिरासीदधिकाऽथ तस्य रामप्रतापादिषु भक्तवत्सु । शीघ्रं ततस्ते स्वजनाश्च सर्वेनिषेदुरेत्यन्तिक एव तस्य ॥३५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे धर्मकृतपुत्रोपदेशश्रीमद्भागवतसप्ताहश्रवणकथनं नामैकोनचत्वारिंशोऽध्यायः ॥३९॥

अथ चत्वारिंशोऽध्यायः

सुव्रत उवाच ।

पितुः शरीरशैथिल्यं दृष्ट्वा पुत्रा विचक्षणाः । आसन्नमृत्युतां तस्य निश्चिक्युर्हृदि भूपते ॥१॥ विधिज्ञान्वैदिकान्विप्रान्समाहूय हरिर्द्रुतम् । अन्तकर्मविधिं सर्वं पितरं तैरकारयत् ॥२॥ प्रायश्चितं षडब्दं ते देहशुद्ध्यर्थमादितः । प्रात्याम्नायेन हेम्नाऽऽशु विधिना तमकारयन् ॥३॥ पर्षदोऽनुमते तत्र वपनं प्रागकारयन् । शिखाकक्षोपस्थवर्जं स्नानं दशविधं ततः ॥४॥ पट्टाङ्गनाभिः सहितं रुक्मिण्यादिभिरष्टिभिः । कृष्णमष्टदले विप्रा वेदमन्त्रैस्तमार्चयन् । ॥५॥ प्रायश्चित्ताङ्गगोदानं दानानि च ततो दश । गोभूमितिलमुख्यानि विप्रेभ्यस्तमदापयन् ॥६॥ आमान्नानां तथा प्रस्थान् सहस्रं साज्यदक्षिणान् । अदापयंस्तथोत्क्रान्तिधेनुं वैतरणीं ततः ॥७॥ ऋ णधेनुं पापधेनुं मोक्षधेनुं च तेन ते । अदापयन्मुख्यकल्पमाश्रित्यैव नराधिप ॥८॥

at this current time. Fulfil my wish.' Praising Dharmadev for such a splendid last desire, Shree Hari along with His elder brother invited many scholar Brahmins to conduct the Katha. A dais was prepared for the narrator. Venerations of Ganapati followed by Hanumanji were conducted to keep away any hindrance during Katha. A gold idol of Lord Krishna was established and the ritual worship was conducted to set a correct example and precedent, although Lord Krishna was present (in form of Shree Hari). One learned Brahmin was selected as a narrator and was seated at a high seat on the dais. Five other scholars were selected as the subordinate priests to conduct Japa. All invited Brahmins were welcomed with honour and gifted with suitable gifts. Dharmadev worshipped the scripture (Shreemad Bhagwat), the narrator and other Brahmins in that order. Dharmadev's fever subsided gradually as he listened to the Katha attentively for six days. He gifted one thousand gold coins, a cow, robes, jewellery etc. to the narrator at the conclusion of Katha on the seventh and last day. Rampratap accompanied that Brahmin to his home. Other invited Brahmins were suitably rewarded. Dharmadev's illness took a turn for worse after lunch and all the relatives gathered around his bed."

Thus ends the thirty ninth chapter of the first canto of the Satsangi Jeevan

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Suvrat Muni continued, "Dharmadev's sons realised that their father had very little time left to live. Shree Hari called an expert Brahmin to conduct the last rites. The Brahmins asked Dharmadev to gift gold coins, cows, sesame seeds, land, grains, Ghee etc. to the pious Brahmins to symbolise atonement for the past sins. Brahmins tonsured Dharmadev's head and symbolically bathed him in ten types of herbal water. Dharmadev performed veneration of Lord Krishna along with His eight wives with the

एकदण्डाकृतिश्वासं तं दध्वाऽथ सुता द्रुतम् । तीर्थोदकोन स्नपयाञ्चकुः साश्रुविलोचनाः ॥९॥ गोमयेनोपलिप्तायां भुव्यास्तीर्य कुशांस्तिलान् । विकीर्य बहुलांस्तत्रोदक्शिरस्कमसूषुपन् ॥१०॥ ततः सङ्कीर्तनं ह्येव नाम्नां कृष्णस्य तेऽखिलाः । चक्रुसच्चैर्बन्धुजनाः सर्व दुखापहारिणाम् ॥११॥ पुरःस्थिते भगवति स्थिरीकृतविलोचनः । धर्मोऽप्यनन्यभावोऽथ जहौ सद्यःकलेवरम् ॥१२॥ हरेःप्रसादान्निर्मुक्तो दुर्वासःशापबन्धनात् । सद्य एव तनुं दिव्यां प्रपेदे च सुखेन सः ॥१३॥ ततो भक्त्यादिभिः साकं कृष्णं तं पुत्ररू पिणम् । सेवमानःसदा तस्य पार्श्व एवावसत्स वै ॥१४॥ परासुं तं विलोक्याथ सुतास्तत्रोचितं व्यधुः । रोदनस्य निषिद्धत्वात्तदानीं धैर्यमांस्थिताः ॥१५॥ वपनं कारयित्वा ते सस्नुःशीतोदकेन च । पितृमेधविधानेन तत्कर्माऽऽचरदग्रजः ॥१६॥ ऊ द्धर्वोच्छिष्टादिदोषाणां सर्वथैव ह्यसम्भवात् । प्रायश्चित्तं तन्निमित्तं नाचार स वै पितुः ॥१७॥ अधिकारस्य सिद्धयर्थं पितुरुत्तरकर्मणि । स्वयं तु कृच्छ्रप्रतिमास्वर्णसङ्क ल्पमाचरत् ॥१८॥ घृतेनाभ्यज्य संस्नाप्य प्रेतं वसनमेककम् । परिधाप्य सितं नूत्नं प्राग्वदस्वपयच्च सः ॥१९॥ अन्यच्च तादृशं वासस्तमाच्छादयदुत्तमम् । ततश्चन्दनपुष्पस्रग्गुलालादिभिरार्च्चिचत् ॥२०॥ छिद्रेषु सप्तसु स्वर्णखण्डकान् समुखादिषु । प्रक्षिप्योत्क्रमणश्राद्धं मृतस्थाने चकार च ॥२१॥ शबनाम्ना तत्रपिण्डमपसव्येन स त्वदात् । द्वारदेशे पान्थनाम्ना चैकौद्दिष्टविधानतः ॥२२॥ प्रेतं वंशकटे बध्वा वाससाच्छादितं ततः । पुत्राः सपिण्डाः स्वजनाःप्राची निरहरन् दिशम् ॥२३॥ जेष्ठो रामप्रतापस्य नन्दरामाभिधः सुतः । मृत्स्थाल्यां लोकिकं वह्निं गृहीत्वाऽचरदग्रतः ॥२४॥ ददौ पिण्डं तृतीयं च चत्वरे खेचराख्यया । रामप्रतापःप्रेताय विश्रामे भूतसंज्ञया ॥२५॥ चलन्ति स्माग्रतो वृद्धाः कनिष्ठाःपथि ताननु । स्त्रियस्तु त्चत्वरान्तं तमनुव्रज्य ययुर्नदीम् ॥२६॥ श्मशाने शबमास्थाप्य चितास्थानेऽग्रजः सुतः । स प्रेताय ददौ पिण्डं विधिवत्साधकाख्यया ॥२७॥ कृतायां संस्कृतभुवि तुलस्यश्वत्थचन्दनैः । चितायां स्थापिते वह्नौ क्रव्यादेऽथ जुहाव तम् ॥२८॥ स्नपितं घृतलिप्तं तमेकवस्त्रमवाङ्मुखम् । हुत्वाऽर्धदग्धेतस्मिंश्च सतिलाज्याहुतीर्ददौ ॥२९॥ पुत्रादयस्ततो गाठं रुरुस्तत्र बन्धवः । दग्धप्रायेऽथ तस्मिंस्ते ह्यु त्तस्थुःसशुचो नृप ॥३०॥ अपश्यन्तश्चिताभूमिं पुरस्कृत्य कनीयसः । सरयूं ते ययुः सर्वे स्मरन्तस्तं महानदीम् ॥३१॥ तत्र प्रक्षाल्य वासांसि तान्येव परिधाय च । शिखामुन्मुच्य सस्नुस्ते वृद्धपूर्वं प्रविश्य ताम् ॥३२॥ सकृन्निमज्ज्यैत्य तटं प्राचीनावीतिनश्च ते । तत्राचम्य शिखां बद्ध्वादक्षाग्रानाददुःकुशान् ॥३३॥ ददुर्जलाञ्जलींस्त्रींस्त्रीन्प्रेतायाप्राङ्मुखाश्च ते । पितृतीर्थेन सतिलान् वदन्तो गोत्रनामनी ॥३४॥ पुत्राःसपिण्डाश्च तथा सोदका इतरेऽपि च । ददुर्दाघाञ्जलीनित्थं तस्मै सम्बन्धिनो नराः ॥३५॥ पुनःस्नात्वाऽथ

help of Brahmins. By now his pulse had become steadily weaker. Realising that the end was near, his sons bathed him with the water sourced from various shrines and rivers. He was made to lie, with his head facing North, on the floor smeared with cow dung, holy grass and black sesame seeds. Relatives started chanting Lord KrishnaNarayan's name loudly, while Dharmadev concentrated his mind on Lord Shree Hari standing in front of him. As his soul left the body, he was freed from the curse of Sage Durvasha and returned to his original divine status to serve Lord Shree Hari.

Realising the death of their father, Rampratap, as an eldest son, prepared to conduct the funeral rites with great patience and restrain. As his father had led a very pious life, he did not undergo atonement on behalf of his father. He made a mental note to gift gold at the conclusion of the funeral ceremony. To conform to good religious practice, he shaved his head prior to performing other rites. He smeared his father's body with Ghee and wrapped it with a new white cloth, flower garlands, sandalwood, Kumkum etc. He covered the seven holes of his body with golden plugs. He reversed the Yagnopavit (put it on the right shoulder) and bowed his head down to the dead body for the last time. He tied the body on the bamboo stick to carry it to the crematorium. Dharmadev's blood relatives took turns to carry the body on the way to cemetery. Rampratap's son, Nadram, led the funeral procession by carrying the ambers required to ignite the pyre in an earthen pot. As advised by the Brahmins, Rampratap offered four oblations to holy spirits, two indoors, third in the courtyard and the fourth at the last resting place at the gates of the cemetery. The female relatives left the funeral procession midway and went towards the river for a ritual bath. A funeral pyre was prepared by stacking Tulsi, sandalwood and wood from other holy trees. Rampratap placed his father's body on the pyre and offered the fifth oblation to the spirits before lighting the pyre. He periodically added Ghee and sesame seeds to make sure that the flames thoroughly consumed the body. All the relatives were distraught and crying

वासांसि परिधायेतराणि ते । उपाविशन्नदीतीरे शोकव्याकुलितान्तराः ॥३६॥ शोकापनोदं बहुधा चक्रुस्तेषां पुरौकसः । वृद्धा धीराः पुराणज्ञा नृपते प्राङ्निदर्शनैः ॥३७॥ कनीयसःपुरस्कृत्य तत ईयुर्गृहाञ्छनैः । अपश्यन्तः पराक्सर्वे पङ्क्तीभूताअधोमुखाः ॥३८॥ स्नात्वा स्त्रियस्तु शोकार्तास्तेषामग्रत आलयम् । आययुर्मिलिताः सर्वा रुदन्त्यस्ते च ता अनु ॥३९॥ विदश्य निम्बपत्राणि द्वारि स्थित्वा तोऽनलम् । वृषभादींश्च संस्पृश्य विविशुस्ते निकेतनम् ॥४०॥ आश्वास्य रू दतःपुत्रान् सपिण्डाद्यास्ततो नराः । स्वं स्वं गृहं ययुः सर्वे ताःस्त्रीश्चाश्वास्य तत्स्त्रियः ॥४१॥ शोधयित्वा गृहं पुत्रा ब्रह्मचर्यपरायणाः । दशाहमासताक्षारलवणाशाश्च भूशयाः ॥४२॥ सन्त्यक्तसर्वभोगाश्च हास्यहर्षादिवर्जिताः । प्रत्यहं भगवद्गीतां शुश्रुवुश्च दिनात्यये ॥४३॥ दशाहानि सपिण्डाश्च सोदकास्तु दिनत्रयम् । पालयामासुशशौचमस्पृश्यन्तोऽन्यमानवान् ॥४४॥ गोत्रसम्बन्धरहिता अपि शिष्याश्च तस्य ये । आशौचं पालयामासुः पक्षिणीं सर्व एव ते ॥४५॥ अर्ध्यान्तां मानसीं सन्ध्यां कुशवारिविवर्जिताम् । चक्रुस्तेऽर्ध्यं तु प्रत्यक्षं ददुः सूर्याय सूतके ॥४६॥ कृष्णपूजां हृदा चक्रुर्दृशातत्प्रतिमेक्षणम् । विदधुस्तत्र ते नित्यं वैश्वदेवं तु नाचरन् ॥४७॥ वर्णिव्रतस्थो निजनित्यकर्म हरिस्तुसर्वं विधिवच्चकार । पाकं स्वहस्तेन पृथग्विधाय स्वानस्पृशन्वै बुभुजेऽनुघस्रम् ॥४८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे धर्मदेहोत्सर्गे तद्दाहविधिनामा चत्वारिंशोऽध्यायः ॥४०॥

अथ एकचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

द्वितीयेऽह्नि चिताभस्म सरय्वां प्राक्षिपन्नृप । अस्थिसंचयनश्राद्धं ज्येष्ठः पुत्रश्चकार सः ॥१॥ आममृत्पात्र एकस्मिन् पयोऽन्यस्मिंस्तु वारि सः । भृत्वान्तरिक्षे निदधौ प्रदोषे प्रेततुष्टये ॥२॥ प्रेतपिण्डान् दश ददौ नवश्राद्धं स चाचरन् । अष्टादशाऽऽशीःप्रमुखान् पदार्थांस्तत्र नाऽऽचरत् ॥३॥ दशमेऽह्नि सपिण्डाश्च पिण्डदानादनन्तरम् । केशश्मश्रादिवपनं पुराद्बहिरकारयन् ॥४॥ तत्र बन्धु जनान्सर्वान्भोजयामास पिण्डदः । देहशुद्धिं विधायाऽथ चकारैकादशाहिकम् ॥५॥ श्रीकृष्णपूजां तत्रादौ कृत्वा श्राद्धं च वैष्णम् । चकार तर्पणं विष्णोः सामभिर्वैष्णवैः स च ॥६॥ श्राद्धान्येकादश ततः कृत्वा विष्णुगणस्य च । ब्रह्मादीनां च पञ्चानां चकारेत्थं स षोडश ॥७॥ वृषोत्सर्गं ततः कृत्वा महैकोद्दिष्टमेव च । विष्णुमभ्यर्च्योदकुम्भं ददौ सान्नं ससूत्रकम् ॥८॥ शय्यां सोपस्करां प्रादात्त्रयोदश पदानि च । विप्रेभ्योऽष्टविधान्येव सह दक्षिणया स च ॥९॥

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with grief. When the flames subsided, relatives got up and proceeded forward without looking back at the pyre. They headed towards the River Saryu for their ritualistic bath. They offered three handfuls of water to the spirits while bathing. They returned to Dharmadev's house. Upon arrival they touched the bullock and fire (for ritualistic chastity) prior to entering the house. All relatives comforted each other, Dharmadev's sons and Suhasini before going back to their respective homes. The sons, including Shree Hari slept on the floor and ate saltless food for ten days. They listened to the Bhagvad Gita every evening to alleviate their grief. The blood relatives observed Sutak of ten or three days appropriately to their closeness to Dharmadev. They worshipped Lord Krishna without touching or feeding His idol. They did not offer food to any guest throughout the duration of their Sutak. As a Brahamchari, Shree Hari followed His daily normal routine as previously but cooked His own food and did not touch His brothers during the period of Sutak of ten days.

Thus ends the fortieth chapter of the first canto of the Satsangi Jeevan

CHAPTER-41

Suvrat Muni continued, "O king! The next day Rampratap collected his father's ashes from the funeral pyre. He placed some milk and water into two pots as an offering to the spirits for the next nine days. He and his other blood relatives shaved their heads, beards and moustaches on the banks of River Saryu. This was carried out on the tenth day after the demise of Dharmadev. Rampratap performed the special veneration of Lord Krishna as a part of the eleventh day Shraddh. He also performed a special veneration of Lord Vishnu and fed all his relatives and villagers on the twelfth Shraddh. Thousands of Dharmadev's disciples converged at his home to partake in

गोरथाश्वमहिष्यादिदानानि प्रददौ तथा । श्राद्धानि षोडश ततस्तंत्रेणैव चकार सः ॥१०॥ तत्राद्यं मासिकं श्राद्धं ततोऽसावूनमासिकम् । द्वितीयमासिकं चक्रे ततस्त्रैपक्षिकं नृप ॥११॥ तृतीयमासिकं चाथ तुर्यमासिकमाचरत् । ततःपञ्चममास्यं च ह्यूनषाण्मासिकं च सः ॥१२॥ षष्ठमास्यं ततः श्राद्धं चक्रे सप्तममासिकम् । ततोऽष्टमं मासिकं च श्राद्धं नवममासिकम् ॥१३॥ ततो दशममास्यं च तथैकादशमासिकम् । चक्रे द्वादशमास्यं च स ऊ नाब्दिकमन्तिमम् ॥१४॥ ततश्च भोजयामास स्वज्ञातीन् ब्राह्मणांस्तथा । सपिण्डीकरणश्राद्धं द्वादशेऽह्नि चकार च ॥१५॥ निःश्वासधेनुं तत्राऽदात्पिण्डसंयोजनादनु । मोक्षधेनुं च दत्त्वाऽसौ वामदेव्यमगापयत् ॥१६॥ ब्राह्मणान्भोजयामास दिने तत्र सहस्रशः । चतुर्विधानि सोऽन्नानि स्वज्ञातींश्चेतरानपि ॥१७॥ त्रयोदशेऽह्नि संपूज्य विष्णुं च श्रवणादिकान् । दत्त्वा दानानि बहुधा पाथेयश्राद्धमाचरत् ॥१८॥ ततःस्नात्वा विशुद्धेऽसौ परिधाय च वाससी । गणेशं पूजयित्वैव कारयामास मङ्गलम् ॥१९॥ तदा तस्मै धर्मशिष्याः पौराश्च शतशोऽपरे । ददुर्धनं बहुविधं नूतनान्यंशुकानि च ॥२०॥ तत्रापि भोजयामास दिने विप्रान्सहस्रशः । सोऽन्यांश्चागन्तुकांल्लोकान्प्राप्तांश्चान्नार्थिनोऽखिलान् ॥२१॥ सांनिध्याद्धि हरेस्तस्मिन्नौर्ध्वदैहिककर्मणि । कृतेऽपि मुख्यकल्पेन न्यूनं किमपि नाऽभवत् ॥२२॥ रामप्रतापःससुत इच्छारामश्च सस्त्रियौ । जपतः स्म कृष्णमन्त्रं तौ पितुर्लब्धमन्वहम् ॥२३॥ हरौ सहोदरेऽथासीत्कृष्णधीर्विस्मृता तयोः । इच्छयैव प्रभोस्तस्य प्रव्रजिष्यत आलयात् ॥२४॥ कर्मकाण्डपथमित्थमीश्वरो भूतले प्रतिहतं तु नास्तिकैः । संप्रवर्तयति स्म भूपते पितृमेधविधिचारणेन वै ॥२५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे धर्मौर्ध्वदेहिकक्रिया विधिनामैकचत्वारिंशोऽध्यायः ॥४१॥

अथ द्विचत्वारिंशोऽध्यायः

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यथाविधानं संवृत्ते पितुरुत्तरकर्मणि । तत ऐच्छन्नीलकण्ठः प्रव्रजितुं नराधिप ॥१॥ स्नेहं स्वस्मिन्स्वबंधूनां सखीनां च पुरौकसाम् । सर्वाधिकं स विज्ञाय स्वप्रव्रज्यांतरायकम् ॥२॥ तच्छांतये गणाधीशं सर्वविघ्ननिवारणम् । दूर्वादिभिः सुसंपूज्य तुष्टाव प्रयताञ्जलिः ॥३॥ विघ्नेश विघ्न चयखण्डननामधेय श्री शङ्करात्मज सुराधिपवंद्यपाद । दुर्गामहाव्रतफलाखिलमङ्गलात्मन्विघ्नं ममापहर सिद्धिविनायक त्वम् ॥४॥ सत्पद्मरागमणिवर्णशरीरकान्तिः श्रीसिद्धि बुद्धि परिचर्चितकुंकुमश्रीः । दक्षस्तने वलयितातिमनोज्ञशुण्डो विघ्नं ममापहर सिद्धिविनायक त्वम् ॥५॥ पाशांकुशाब्जपरशूंश्च दधच्चतुर्भिर्दोर्भिश्च शोणकुसुमस्रगुमाङ्गजातः । सिंदूर शोभितललाटविधुप्रकाशो विघ्नं ममापहर सिद्धिविनायक त्वम् ॥६॥ कार्येषु विघ्नचयभीतबिरिञ्चिमुख्यैः संपूजितःसुरवरैरपि मोदकाद्यैः । सर्वेषु च प्रथममेव सुरेषु पूज्यो विघ्नं ममापहर

the thirteenth day Shraddh in which Rampratap held a special veneration of Ganapati. He gave suitable gifts like clothes, utensils, grains, money etc. to eminent Brahmins on the conclusion of each of the sixteen Shraddhs. He also performed the twelve monthly Shraddhs after the death of his father as guided by the learned Brahmins and as described in the scriptures. All these rites were concluded satisfactorily due to the proximity and the presence of Shree Hari. Lord Shree Hari showed the world the need to follow important rites as described in the Vedic scriptures by setting an example by assisting Rampratap to follow such rites properly. At a tender age, He started re-establishing the true Vedic religion. Rampratap and Ichharam continued chanting the hymns given by their late father. Though, by Shree Hari's wish, they forgot the knowledge their father had given them regarding His true identity and started treating Him as their sibling.

Thus ends the forty first chapter of the first canto of the Satsangi Jeevan

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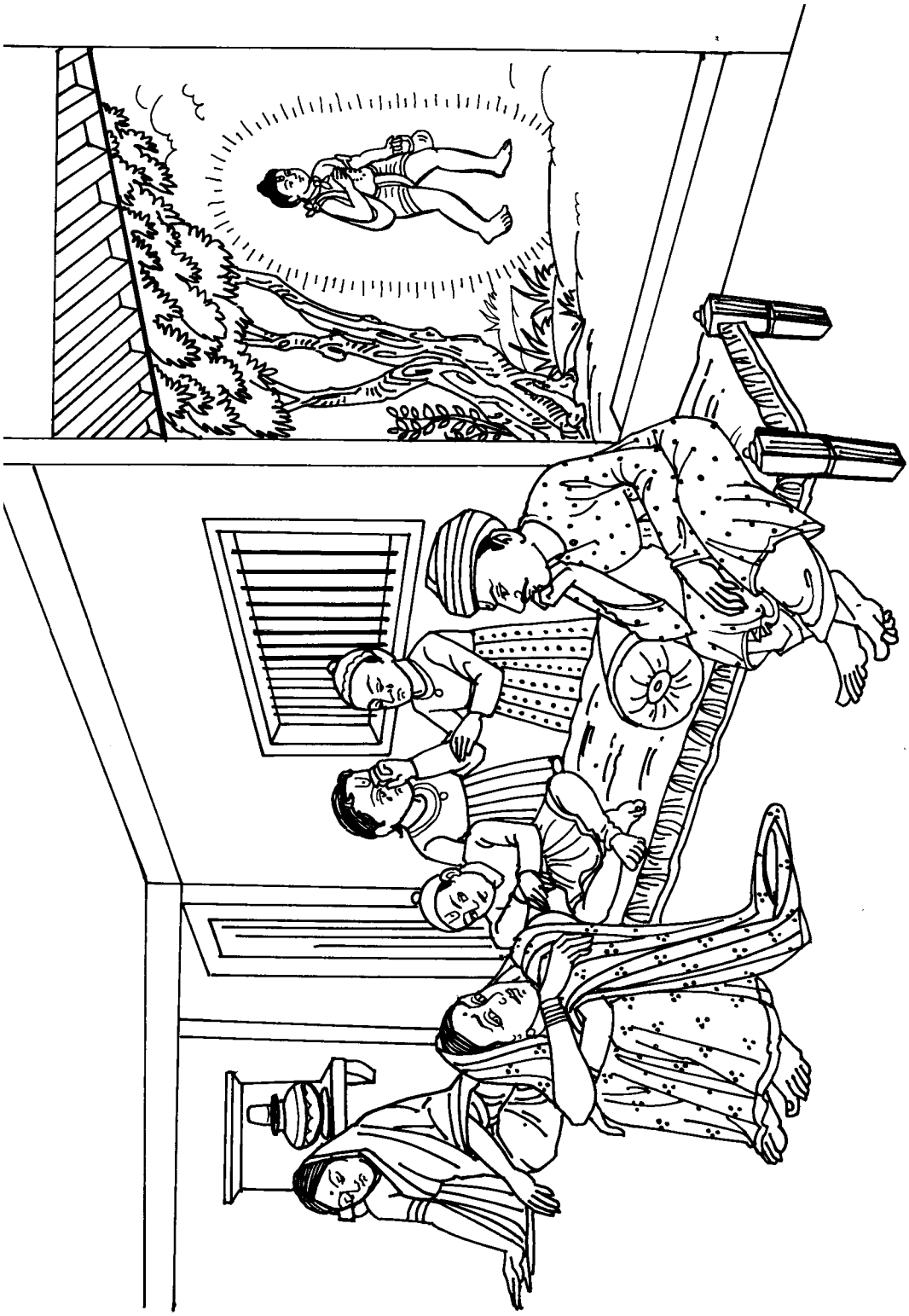
Suvrat Muni continued, "O king! After concluding the funeral rites, Shree Hari decided to leave home. He knew that the love of His relatives, friends and villagers will be a great hindrance in leaving home. (Though He is the Lord and master of all) Shree Hari decided to pray to Ganapati to remove all obstacles in His path (to set an example to others).

He stood in front of Ganapati's idol with folded hands and prayed, 'O Vighnesh (remover of Vighna - obstacle)! Just reciting your name is enough to remove all obstacles! O son of Shankar! You were born as a result of a great austerity by your



सिद्धिविनायक त्वम् ॥७॥ शीघ्रांचनस्खलन चुञ्चुरवोर्ध्वकंठस्थूलोन्दुरुद्रवणहासितदेवसंघः । शूर्पश्रुतिश्च पृथुवर्तुलतुङ्गतुन्दो विघ्नं ममापहर सिद्धिविनायक त्वम् ॥८॥ यज्ञोपवीतपदलम्भितनागराजो मासादिपुण्यददृशीकृत ऋक्षराजः । भक्ताभयप्रददयालयविघ्नराजो विघ्नं ममापहर सिद्धिविनायक त्वम् ॥९॥ सद्रत्नसारततिराजितसत्किरीटः कौसुम्भचारुवसनद्वय ऊर्जितश्रीः । सर्वत्र मङ्गलकर स्मरणप्रतापो विघ्नं ममापहर सिद्धिविनायक त्वम् ॥१०॥ देवान्तकाद्यसुरभीतसुरार्तिहर्ता विज्ञानबोधनवरेण्यतमोपहर्ता । आनंदितत्रिभुवनेशकुमारबन्धो विघ्नं ममापहर सिद्धिविनायक त्वम् ॥११॥

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इति संस्तूय विघ्नेशं तं प्रणम्य च भूपते । शुचेर्दशम्यां शुक्लायां प्रवव्राजहरिः प्रगे ॥१२॥ अपृष्ट्वैवाग्रजादीन्स्वान्बन्धून् पौरं च कञ्चन । एकाकी निर्ययौ गेहान्नित्यस्नानच्छलेन सः ॥१३॥ उदङ्मुखश्चचालादौ तपश्चर्यासमुत्सुकः । संप्राप्य सरयूतीरमतिष्ठद्विजने क्षणम् ॥१४॥ साच्छादनं तु कौपीनमुत्तरीयं मृगाजिनम् । बिभ्रद्दंडं च पालाशं ब्रह्मसूत्रं सितं तथा ॥१५॥ कण्ठे दधानस्तुलसीकाष्ठजं मालिकाद्वयम् । सचन्द्रकोर्ध्वपुण्ड्रस्य ललाटे लक्षणं तथा ॥१६॥ जटां मौञ्जीं मेखलां च जपमालां कमण्डलुम् । भिक्षापात्रं वस्त्रखण्डं बिभ्रत्यानीयगालनम् ॥१७॥ शालग्रामशिलां बालमुकुन्दं चाल्पसम्पुटे । निधाय वाससाऽवेष्ट्य कण्ठे बिभ्रदपादुकः ॥१८॥ लघ्वीं च पुस्तिकां सारचतुष्कस्य सुरक्षिताम् । मधूत्थाक्तसुवस्त्राद्यैः स्कंधे बिभ्रदतिप्रियाम् ॥१९॥ एवंविधः स्थितो धार्मिरुत्तितीर्षुर्महानदीम् । जनदर्शनभीतश्च तर्याः प्रत्यैक्षतागमम् ॥२०॥ तावत्तत्राऽसुरः कश्चिदायाद्विकृतविग्रहः । प्रागन्योन्यायुधहतासुरशेषश्च तद्रिपुः ॥२१॥ मृतानामपि नैजानां प्रियं कर्तुं समुद्यतः । असहायं स्थितं सद्यो नद्यां चिक्षेप तं रुषा ॥२२॥ पतितः स महानद्यां धीरो रक्षन् स्वपुस्तिकाम् । तरति स्मातिभीमां तां यादोभिरतिभीषणैः ॥२३॥ आरवेरुदयात्तां तु ससार्धयामत्रयं तरन् । प्राप पारं ततस्तस्या योजनत्रितयात्परम् ॥२४॥ यथासुरोऽमृतं विद्यादात्मानमाचरंस्तथा । उह्यमानो हि कल्लोलैरदृश्यत शबो यथा ॥२५॥ चेष्टाविरहितत्वात्तं मृतमित्यवगत्य सः ।

mother Parvati. Even Devtas like Indra worship your feet. You are benevolent. O SiddhiVinayak! Remove My obstacles! Your complexion is pinkish like Padmaraag diamond, your wives Shree, Buddhi, Siddhi etc. have smeared your body with Kumkum; your chest looks beautiful encircled by your resting trunk. O SiddhiVinayak! Remove My encumbrances! O Parvati's son! You hold Ankush (small spear used to control an elephant), rope, lotus and Parshu (a type of axe) in your four hands and wear red garlands around your neck. Your forehead is smeared with Sindur and the moon adorns your head. O SiddhiVinayak! Remove My hindrances! Devtas like Brahma, fearful of likely problems, worship you with Ladoos before anybody else at the start of every activity. O SiddhiVinayak! Remove My impediments! You entertain Devtas by falling off and remounting your grunting mount, a rat. O one with the elephantine ears and mountainous belly! You use asp as a Yagnopavit; you make the first sight of the new moon benevolent; you shelter your devotees from all impediments. O merciful! O SiddhiVinayak! Remove My obstacles! The bejewelled crown adorns your head and ochre robes adorn your body. You protected Devtas from the demon Devantak and you removed King Varenya's ignorance by your sermon. O Kartik Swami's brother! You removed sorrows of Lord Brahma. O SiddhiVinayak! Remove My obstacles!'

Suvrat Muni continued, "O king! On the conclusion of the prayer, Shree Hari left home on the early morning of the Friday, the tenth bright day of Ashadh in Samvat 1849. He left home without informing His brothers, friends and relatives on the pretext of the morning bath in the river. He stood for a while at a secluded spot on the bank of River Saryu. He was wearing only two pieces of clothes on His body, a Yagnopavit and double stringed Kanthi around His neck. His forehead was adorned with an Urdhvapundra Tilak and Kumkum Chandlo. He had with Him only a Mala, alms bowl, a water bowl, a piece of cloth to sieve water, Shaalgram and a small booklet of collected wisdom which He had prepared. He waited on the bank of Saryu for a boat to carry Him across. Suddenly a demon arrived where Shree Hari was waiting. Seeing Shree Hari alone and seeking vengeance, he pushed Shree Hari harshly into the flowing water of River Saryu. The demon thought that he had successfully killed Shree Hari

तन्मायामोहितो दैत्यस्ततोऽगादतिहर्षितः ॥२६॥ यत्र तत्र स्थितान् स्वीयांस्तत्स्वकर्मावदच्च सः । केचिन्मृतं हरिं तत्र मेनिरे न च केचन ॥२७॥ योगैश्वर्येण कृष्णस्तु न प्राप्तोऽम्बुपराभवम् । ततो ययावुत्तरस्यां कृष्णवर्णं हिमालयम् ॥२८॥ उपत्यकायां तस्याद्रेर्दिनैः कतिपयैरसौ । भूरिव्यालमृगाकीर्णं प्रविवेश महावनम् ॥२९॥ सिंहैर्व्याघ्रैर्वराहैश्च महिषैश्च महागजैः । गवयै रुरुभिश्चैव व्याप्तं कस्तूरिकामृगैः ॥३०॥ बहुपुष्पफलानम्रनानाभूरुहजातिभिः । सरिद्भिश्च सरोभिश्च युक्तं नानापतत्रिभिः ॥३१॥ अतीव सुकुमाराङ्गो वन्यकन्दफलाशनः । निरुपानत्पदो धीरो बालोऽपि हिंस्रनिर्भयः ॥३२॥ आत्मदर्शी दीर्घदर्शी कुशाग्रमतिरस्मयः । विचचार वने तत्र स्वधर्मं परिपालयन् ॥३३॥ वनवासं दुःखरू पमपि गेहसुखाधिकम् । मनुते स्म विरक्तत्वाद्ग्राम्यसौख्यभृशारुचिः ॥३४॥ भरताख्यानपाठाद्यैः प्राप्तासङ्गमतिर्हरिः । पुलहस्याश्रमे कर्तुं तपांसि भृशमुत्सुकः ॥३५॥ एकदा विस्मृताध्वाऽसौ दिशमाबध्य सञ्चलन् । अलब्धफलतोयादिर्व्यत्यक्रामद्दिनत्रयम् ॥३६॥ तुरीयेऽह्नि निरन्नत्वाच्चरतः शिथिलं वपुः । धरण्यां न्यपतत्तस्य वाताहत इव ध्वजः ॥३७॥ स मुहूर्तं तथाभूतः शनैरुत्थाय लोचने । उन्मील्य सर्वतः पश्यन् नदीं दूरादवैक्षतः ॥३८॥ शनैश्चावाप तां हिमवत्पादनिःसृताम् । आपद्धर्मानुसारेण तत्र नैत्यकमाचरत् ॥३९॥ पपौ तोयं ततस्तस्याः प्राप किञ्चन निर्वृतिम् । तत्तीरस्थवटाधस्ताद्विशश्राम स भूपते ॥४०॥ स्वप्रेष्ठस्य हरेः कृच्छ्रं वनवाससमुद्भवम् । अशक्नुवन्निव द्रष्टुं विवेशाम्बुनिधिं रविः ॥४१॥ सोऽथ सायंतनीं संध्यामुपास्य न्यासपूर्वकम् । स्वदेहरक्षणं चक्रे श्रीनारायणवर्मणा ॥४२॥ समाधिं कर्तुकामोऽसौ हिंस्रेभ्यः स्वावनाय च । कुलदेवं हनूमन्तं स्वप्रेष्ठं हृद्यचिंतयत् ॥४३॥ ध्यातमात्रः स सहसा हृद्यदृश्यत मारुतिः । आवाह्य तं पुरो मूर्तौ स्थापयामास मंत्रतः ॥४४॥ सोऽतिबालाकृतिर्भूत्वा तस्मै दत्त्वा स्वदर्शनम् । अभितस्तं भ्रमन्नेव प्रायस्तस्थौ वटोपरि ॥४५॥ अंधकारो महानासीत्तत्र कृष्णाष्टमीनिशि । नादृश्यंताभ्रसन्तत्या छन्नान्यृक्षाणि चानघ ॥४६॥ शिवा घूकाश्च शार्दूलाः शब्दयन्त इतस्ततः । भ्रमन्ति स्म च झिल्लीनां शब्दास्तीक्ष्णाश्च जज्ञिरे ॥४७॥ आसन्धनरवा भीमाः सहैव स्तनयित्नुभिः । परितः प्रस्फुरन्ति स्म विद्युतश्च मुहुर्मुहुः ॥४८॥ भूतावल्यो भ्रमन्त्यश्च दूराद्दृदृशिरे मुहुः । भयंकरैव सा रात्रिधीराणामप्यभून्नृप ॥४९॥ हरिस्तु राधापतिमेव चित्ते दृढासनस्थः परिचिंतयानः । प्राप्तसमाधिं गतभीः प्रशांत आसीद्वपुर्भानविहीन एव ॥५०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे हरिप्रव्रज्यायां हिमाद्रिविचरणनामा द्विचत्वारिंशोऽध्यायः ॥४२॥

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and to keep his delusion intact, Shree Hari floated on the river like a corpse. The demon was very happy with his heroics and went around boasting about his feat. Some of the demons believed him, while others casted doubts on its veracity.

Shree Hari floated on the river for a few hours and emerged on the opposite (North) bank of the river about 12 miles away from Chhapaiya. He continued travelling in the direction of the Himalayas. After a few days' of journey, Shree Hari entered the dense forest in the foothills of the Himalayas. The forest was the home to wild animals like lions, tigers, boars, elephants and deer and it had many streams and lakes. It was filled by the roars of the wild animals and the twitter of the birds. Shree Hari travelled bare foot through the forest without any fear. He ate whatever fruits and roots He could find in the forest. Though the journey was horrendous for any ordinary mortal, Shree Hari was happy passing through this forest. He had only one aim, to reach PulahAshram and perform austerity there.

Once on this unbeaten path, Shree Hari did not get to eat anything for three days. His body became so weak due to not having any nourishment that He fell to the ground and remained unconscious for a few minutes. He saw a stream. He gathered Himself and walked slowly towards the stream. He felt better after drinking some water and rested under a nearby tree. Upon sunset, He prepared for the evening Sandhya. Just as He invoked Hanumanji in His heart to protect Him from wild animals, Hanumanji appeared in front of Him in person. Hanumanji climbed the tree under which Shree Hari was resting. O King! The dark night of Janmashtami appeared even darker as the moon and the stars were covered by the clouds. The lightening, thunder and roars of wild animals made the night very scary. The presence of ghosts in the surrounding trees made this dark night intolerable. Shree Hari sat under the tree for meditation. He forgot His surroundings as He slipped into Samadhi."

Thus ends the forty second chapter of the first canto of the Satsangi Jeevan

अथ त्रिचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

महानिशायां प्राप्तायां भैरवस्तत्र भूतराट् । आययौ सहसा राजन् कृतान्त इव देहिनाम् ॥१॥ पिशाचैर्डाकिनीभिश्च भैरवीयोगिनीगणैः । वृतस्त्रिशूलपाणिश्च जटिलोऽरुणवीक्षणः ॥२॥ दीपिकानां सहस्रेण दृश्यस्तालद्रुमोपमः । व्यात्तास्यस्तीक्ष्णदंष्ट्रो ग्रो मषीवर्णो भयंकरः ॥३॥ मनुष्यपशुपक्ष्यादिमांस तृप्तः खरारवः । दन्तान्तरगतांश्चर्वन् पशूञ्जीवत एव च ॥४॥ रक्ताञ्चितसमग्राङ्गः प्रेतैरनुगतोऽसितैः । स्कंधासक्ताहतमृगवराहमहिषादिभिः ॥५॥ तद्वटद्रुमवासश्च तद्वनप्राणिभोजनः । विहारार्थं च भक्ष्यार्थं गतः पुनरुपागतः ॥६॥ तस्य तस्यानुगानां च घोर शब्देन भूरिणा । संत्रस्ता दुद्रुवुर्वन्याः शार्दूलाद्या इतस्ततः ॥७॥ तच्छब्दं मारुतिः श्रुत्वा चक्रे किलकिलध्वनिम् । तत्रसुस्तेन ते सर्वे व्याप्तेन ककुभश्च खम् ॥८॥ हरिस्तेन जजागार प्रेतपं च ददर्श तम् । तथाप्यनुद्विग्नमनाः स्वस्थस्तस्थौ स निर्भयः ॥९॥ तं दृष्ट्वा सगणान् क्रुद्धो भैरवो भीमदर्शनः । प्राहास्मत्स्थानगं ह्येनं भूत भक्षय सत्वरम् ॥१०॥ प्रेत मारय शूलेन रक्षः खादाऽस्य चामिषम् । पिब डाकिनि शीघ्रं त्वं कवोष्णं रक्तमस्य च ॥११॥ वदन्नित्थं तत्समीपमागतो हन्तुमुद्यतः । गणा जिघृक्षवस्तं च चक्रुर्घोरं रवं पुनः ॥१२॥ तावत्स्वरू पं जग्राह महागिरिनिभं कपिः । पुच्छेनावेष्ट्य शतशः पिशाचान्सोऽहनत्पदा ॥१३॥ मृतप्राया बभूवुस्ते किन्तु स्वाशुभकर्मभिः । नारका इव दीर्णाङ्गा न म्रियन्ते स्म भूमिप ॥१४॥ भैरवं दृढमुष्ट्यैव ताडयित्वा महारवम् । चकार भूयः कीशेन्द्रो दर्शयन्विकृताननम् ॥१५॥ उद्धमनक्तमास्येन न्यपत्स हतो भुवि । गण्डशैल इवागेन्द्राच्चूर्णयच्छतशः स्वकान् ॥१६॥ पुनस्ताडनभीतोऽसौ शनैर्दूरमगात्ततः । दुद्रुवुश्च गणास्तस्य त्रस्ताः सर्व इतस्ततः ॥१७॥ तत्र तत्र निलीयैव तस्थुस्ते सकलां निशम् । कपीन्द्रोऽस्ति गतो वेति वीक्षमाणाः प्रतिक्षणम् ॥१८॥ ध्यानस्थितस्तु भगवान् गूढैश्वर्यः स्वमायया । नैवाऽब्रवीत्किंचिदपि व्युत्तस्थौ चारुणोदये ॥१९॥ स्नात्वाऽह्निकं कुर्वतेऽस्मै फलान्याहृत्य मारुतिः । सुस्वादूनि ददौ जानन्नुपोषणचतुष्टयम् ॥२०॥ हरिः कृताह्निकस्तस्य प्रशंसन्नुपकारिताम् । भुक्त्वा तानि जलं पीत्वा गन्तुमैच्छत्ततोऽग्रतः ॥२१॥ हनूमन्तं परिष्वज्य बालमूर्तिधरं ततः । प्राह रक्ष्या वयं काले त्वयाऽसि कुलदेवता ॥२२॥ मारुतिस्तमुवाचाऽथ संकटं ते यदा यदा । भवेत्तदा तदा सद्य आगमिष्यामि मां स्मरेः ॥२३॥ उक्त्वेत्थमन्तर्धिमगात्प्रीतः पवननन्दनः । उदङ्मुखो हरि प्रायात्प्राणिश्रेयस्कृदीक्षणः ॥२४॥ यत्र रात्रिः पतेन्मार्गे तत्रैवोवास निर्भयः । यथालब्धफलान्नादि भुञ्जानः क्वाप्युपावसन् ॥२५॥ दिनैः कतिपयैः श्यामं तं व्यतीत्य हिमालयम् । अग्रे श्वेतं तमेवाद्रिं

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Suvrat Muni continued, "O king! Bhairav, the king of ghosts and spirits arrived there in the middle of the night. He had a trident in his hand and was surrounded by an army of torch bearing ghosts. He was very tall and darker than Kohl, his eyes shining like embers and his mouth dripping of blood and flesh of animals. Grunting like a donkey and bearing the corpses of dead animals on his shoulder, he returned from his nocturnal activities. Even wild animals, like lions and tigers fled from his vicinity. He lived in the same tree under which Shree Hari was meditating and was surprised to see a mere mortal still sitting bravely in his place. He ordered his army of ghosts, 'Kill Him', 'Eat Him', 'Drink His warm blood' etc. Hanumanji made a peculiar sound as they approached Shree Hari. Hanumanji's roar filled the environment and Bhairav's army stopped in its track by the latent fear. Even Shree Hari woke from Samadhi at this sound. He looked at the surroundings briefly and nonchalantly went back into Samadhi. Hanumanji increased his size to resemble a mountain. He gathered many of Bhairav's army by his tails and began to beat them with his kicks until they became unconscious. They did not die as their punishment was not in proportion to their sins. Hanumanji hit Bhairav so hard on his head that he vomited blood from his mouth. Huge Bhairav fell to the ground crushing many of his own men. He and his army retreated at a distance fearing Hanumanji. They sat behind the cover of distant trees the whole night awaiting Hanumanji's departure. Shree Hari remained in Samadhi until sunrise. Hanumanji was aware that Shree Hari had not eaten for four days, so he went off and brought some fruits, while Shree Hari attended to His morning routine. Shree Hari was so pleased with Hanumanji's services that He embraced him and said, 'You are our clan's ruling deity. Just as you have helped Me in a difficult period today, Please help Me whenever

ददर्श गगनस्पृशम् ॥२६॥ रौप्यवर्णं द्रुमैर्हीनं पशुपक्ष्यादिवर्ज्जितम् । विचित्रधातुखनिभिर्युक्तं विततकन्दरम् ॥२७॥ तपस्विजनसंसेव्यं सेवितं देवतागणैः । क्वचिच्च हेमवर्णं तं ददर्श गिरिमद्भुतम् ॥२८॥ उपत्यकास्वेव चरंस्तस्यासावेकदा नृप । विस्मृताध्वा नदीं काञ्चित्प्राप तत्पादनिः सृताम् ॥२९॥ तां क्वचि ज्जानुदध्नोदां क्वाप्यगाधजलां हरिः । प्रतिपूरं तरन् यातो ददर्शाग्रे नगद्वयम् ॥३०॥ एकस्तस्याः पश्चिमे च प्रागेकश्चोन्नतो गिरिः । तयोरन्तर्नदीमूलमवैक्षत महागुहाम् ॥३१॥ ततोऽध्वान स नापश्यत्सूर्य श्चास्तमुपागतम् । अथ प्राक्पर्वते कश्चित् पुमान् दृष्टोऽमरोपमः ॥३२॥ स हि मूर्तो हिमगिरिस्तं कञ्चित्सिद्धयोगिनम् । दैवादमार्गगं ज्ञात्वा तत्र मार्गमदर्शयत् ॥३३॥ प्रविश्यास्यां गुहायां त्वं नद्यामेव व्रजञ्छनैः । अग्रे वर्त्म प्राप्स्य सीति तमुक्त्वाऽभूत्तिरो नगः ॥३४॥ तच्छ्रुत्वा प्रचलंस्तेन पथा भूरितमो भृता । निशः प्रथमयामान्ते बहिर्मार्गमवाप सः ॥३५॥ तत्रागाधजलो दृष्टो ह्रदस्तेनातिविस्तुतः । तटे तस्यावसत्तां तु निशां क्षुधित एव सः ॥३६॥ प्रातस्ततः प्रचलितस्तृतीयेऽह्नि महापथम् । प्रापेत्थं स व्यतीयाय दुर्गस्थानानि भूरिशः ॥३७॥ इत्थं ह्यमानुषकृतिर्नृप वर्णिराजः ! पश्यन्नुमाजनयितुः स विचित्रशोभाम् । प्रापाश्रमं कतिपयैर्दिवसैर्मनोज्ञं ब्रह्मात्मजस्य पुलहारव्यमुनेः प्रसिद्धम् ॥३८॥

इति श्रीसत्संगिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे भैरवगण पराजयपुलहाश्रमागमन- निरू पणनामा त्रिचत्वारिंशोऽध्याय ॥४३॥

अथ चतुश्चत्वारिंशोऽध्यायः

सुव्रत उवाच ।

तं ददर्शाश्रमं कृष्णो दर्शनादेव पावनम् । तपः सिद्धिप्रदं तूर्णं श्रयणीयं मुमुक्षुभिः ॥१॥ यत्रात्मभक्तवात्सल्यादिच्छारू पेण नित्यदा । साक्षात्कृष्णः सन्निहितो भगवान्भवति ध्रुवम् ॥२॥ आर्षभो भरतो यत्र तपश्चक्रे पुरा नृप । महापुण्या चक्रनदी परितो यत्र वर्तते ॥३॥ तत्र स्नात्वा महानद्यां नित्यकर्म विधाय च । स चक्रे मुक्तनाथस्य विष्णोर्दर्शनपूजने ॥४॥ भरतस्य तपः स्थाने स्वावासमकरोत्ततः । तद्वदाराधनं विष्णोरकार्षीच्च महातयाः ॥५॥ मृगार्भे दयया तस्य विष्णूपासन आस यः । विघ्नः स्मरंस्तं च महुरसङ्गो नित्यमास सः ॥६॥ सन्त्यक्तबाह्यसङ्गोऽपि पुरञ्जनकथां मुहुः ।

I need assistance in the future.' Hanumanji replied, ' O Lord! Just remember me whenever You need me. I will arrive immediately.' As Shree Hari prepared to continue His journey, Hanumanji disappeared. He continued travelling towards the North, resting at nightfall and eating whatever food became available. After a few days' journey through the barren and rocky range of the Himalayas, He arrived at the foothills of the higher and silver coloured (covered in ice) Himalayas. He was surprised at the majesty and the beauty of the Himalayas. At some places it appeared golden with reflected rays of the rising sun. Still travelling further, He once lost His way and faced a rapid flowing river. He saw two mountains, one to the East and another to the West. There was a vast cave between them as He crossed the river. No path appeared between the two mountains. He saw a person on the eastern mountain as the sun was on the verge of setting. Himalaya himself had come in person to show the direction to waylaid Shree Hari and advised Shree Hari to proceed through the cave. Shree Hari walked through the dark cave for some time as advised and arrived on the banks of a vast lake where He rested during the night. He found the trodden path after travelling for three additional days. O king! Shree Hari faced many hurdles and dangers on His journey through the Himalayas. After a few days of further travelling, Shree Hari arrived at the famous PulahAshram. "

Thus ends the forty third chapter of the first canto of The Satsangi Jeevan

CHAPTER-44

Suvrat Muni continued, "The mere sight of PulahAshram is enough to redeem a person of his sins. The fruits of an austerity performed here becomes many fold compared to austerity performed elsewhere. Lord Shree Krishna is eternally present here in His divine form to bless the devotees. King Bharat, the son of Bhagwan Rhishabhdev, performed austerity here many eons ago. The Ashram is encircled by the flowing River Gandki. Shree Hari bathed in this holy river as a part of His morning rituals. He did Darshan of and offered the special veneration to Bhagwan Muktanath,

चिन्तयन्नान्तरस्यापि बुद्धयादेः सङ्गमुज्जहौ ॥७॥ असङ्गं निर्गुणं शुद्धं प्रकाशं नित्यमक्षरम् । सच्चिद्रूपं स्वमात्मानं मन्यते स्माजमव्ययम् ॥८॥ तत्रैकेन पदा तिष्ठन्नूर्ध्वबाहुद्वयो जपन् । गायत्रीं वेदजननीं तपोऽतप्यत दुष्करम् ॥९॥ अर्कमण्डलमध्यस्थं भगवन्तं हिरण्मयम् । शङ्खचक्रधरं देवं दध्यौ हृदि तपश्चरन् ॥१०॥ त्रिकालं गण्डकीस्नानं मुक्तनाथस्य पूजनम् । विदधत्प्रत्यहं चक्रे तपः फलदलादिभुक् ॥११॥ तस्य विप्रबटोर्बाल्ये दृष्ट्वा भूरितरं तपः । विस्मयं प्रापुरत्यर्थं बहवोऽपि तपस्विनः ॥१२॥ किं कायाधव एष किं ध्रुव उत स्कंदः कुमारोऽथवादत्तो वा ऋ भुरेष किं नु भगवान्नारायणर्षिर्नरः । दुः साध्यानि नृभिस्तपांसि कुरुते पूर्णेन्दुशान्तद्युति- रित्याश्चर्यवशात्तपस्विमुनिभिस्तेपे तपस्तर्कितः ॥१३॥ तपस्यन्त च तं दृष्ट्वा तत्स्वरू पविदश्च ये । ते तु ग्लानिं परां प्रापुः स्वप्रेष्ठ कृच्छ्रदर्शनात् ॥१४॥ सदा सहचरौ तस्य भक्तिधर्मौ तपःप्रियौ । तपः कुर्वति तस्मिन् स्म तिष्ठतस्तस्य पार्श्वयोः ॥१५॥ ऊ र्ध्वबाहोरेकपदा तिष्ठतोऽतिकृशस्य च । भक्तिर्दक्षे वृषो वाम आस्तां भूपातशङ्क या ॥१६॥ निर्दम्भमर्कोपस्थानमेवं तस्य च कुर्वतः । चातुर्मास्यं व्यतीयाय साश्चर्यान्कुर्वतो मुनीन् ॥१७॥ एकादश्यां प्रबोधन्यामथ साक्षाद्दिवाकरः । उपेया यान्तिकं तस्य द्विभुजो दिव्यविग्रहः ॥१८॥ तं विलोक्य निजाभ्याशे साक्षाद्भास्करमागतम् । प्रणम्य साष्टाङ्गमसौ बद्धाञ्जलिपुटोऽब्रवीत् ॥१९ ॥ जय जय जगदात्मन्भास्कराहस्कर त्वं सक ल निगममूर्ते ब्राह्मणाराधनीय । भृशतमसि निमग्नं त्वां विना जीवलोकं सुखयितुमिह को वा शक्नुयात्तन्निरस्य ॥२०॥ जगदवननिरोधोत्पत्तिहेतुस्त्वमीशो हरिहरविधिमूर्तिः सर्वलोकप्रकाशः । अभिमतफलदातोपासकेभ्यः कृपालो नमनपरनृणामप्यामयौघं निहंसि ॥२१॥ अनलहिमकराद्याः सन्ति तेजस्विनो ये त उत भवत एव प्राप्य तेजश्चरन्ति । तव वरद किलैतन्मण्डलं प्राप्नुयुर्ये पुनरिह भववाद्धौ तेन मज्जन्ति मुक्ताः ॥२२॥ इह तव किरणस्यास्यैककस्यापि तेजः सहितुममृतपेष्वप्यण्डकोशे न कोऽपि । प्रभवति किमु तर्हि ब्रह्मणस्तेंऽशुमाल सकलकिरणतेजस्तं नमामीश्वरं त्वाम् ॥२३॥ चिरमिह मम चित्तेऽभीप्सितं दर्शनं ते दुरितनिचयमूलोत्कृन्तनं प्राप्य चाद्य । उदय इव सुधांशोरर्णवस्यातिहर्षो हृदयकुहरमध्ये माति नैवाब्जबन्धो ॥२४॥

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the resident deity of the Ashram. He made the same place as His resident, where King Bharat had performed the austerity. Constantly aware of the fact that King Bharat had faced an obstacle in his austerity in the form of a baby deer, Shree Hari remained totally detached from His surroundings. Aware by the fact that King Puranjan was mislaid from his austerity, Shree Hari even gave up being led by His mind. Indeed, He forgot the existence of His body and considered the chaste, indivisible, radiant and eternal soul as His self. He stood on His left foot with both arms raised above His head, chanting the Gayatri hymn to perform sever austerity. He meditated upon Bhagwan in His heart. He would bath in the River Gandki and venerate Muktanath thrice a day and would consume only fruits and leaves. For the rest of the time, He would stand on one leg performing austerity. The other devotees were astonished to see such a sever austerity. Looking at Shree Hari's radiant and smiling face despite such hardship, they started thinking whether this young Brahamchari was Dhruv, Prahalad, Sanatkumar, Kartik swami, Dattatreya, Sage Rhibhu or indeed Lord Nar or Lord Narayan Himself. No man could undergo such an arduous austerity. Devtas, knowing the true identity of God were pained to see Shree Hari undergo so much hardship. Even Dharmadev and Bhaktimata arrived there in their divine form to support Shree Hari's fragile body from falling over. Dharmadev stood on the left and Bhaktimata on the right side of Shree Hari acting as a guard preventing Him from falling. Shree Hari performed such a severe austerity throughout the duration of Chaturmaas (four months of monsoon) to please the sun deity. To the surprise of everybody, the sun deity appeared in the divine form of a man in front of Shree Hari on the bright Ekadashi of Kartik. Shree Hari prostrated in front of the sun deity and prayed with the folded hands, 'You are the soul of the universe. You are Bhaskar (the illuminator of the world) and Ahaskar (the divider of the day and the night). The Vedas attest and extol your worship by learned Brahmins. Your rays are radiant. Who indeed except you is able to remove the darkness of this world? You create, sustain and destroy this world through your light. Be victorious! The moon may shine very bright, but its radiance is your gift. O benevolent Suryadev! The persons coming to your shelter becomes free from the cycle of death and rebirth. When your single ray is so potent that no one can

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इति स्तुवन्तं तं प्राह सूर्यनारायणो वचः । हरे तुभ्यं प्रसन्नोऽस्मि वरं मद्वरयेप्सितम् ॥२५॥ ततो हरिर्ययाचे तं वरं स्वस्याभिवाम्छितम् । भगवन् यदि तुष्टोऽसि तर्हि देहि मदीप्सितम् ॥२६॥ तमोपहस्त्वमेवेति तमः सर्वं ममान्तरम् । हर्तुमर्हसि देवेश मुहुः संसृतिकारणम् ॥२७॥ कामः क्रोधश्चलोभाद्या इन्द्रियाणि च वर्णिनः । महारयः सन्ति तेभ्यस्त्वया कार्यं ममावनम् ॥२८॥ यदा यदा स्मरेयं त्वामहं स्वहृदये प्रभो । तदा तदेदृशेनैव त्वया देयं स्वदर्शनम् ॥२९॥ एतावदेव मेऽभीष्टं देह्यन्यन्मायिकं त्वहम् । सुखं किमपि नेच्छामि त्वत्तो मायाविमोचकात् ॥३०॥ तथास्त्विति प्रतिज्ञाय तस्मै सोऽन्तर्दधे प्रभुः । हरिशर्मा प्रीतमनास्तपश्चर्यां समापयत् ॥३१॥ तत्क्षेत्रमाहात्म्यमतिप्रशंसं स्तूर्णं तपः सिद्धि विधातृ तादि । सन्मानितो भूरि तपस्विवर्यै रुवास तद्द्वादशिकादिनं सः ॥३२॥

इति श्रीसत्संगिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे सूर्यनारायणप्रसादन नामा चतुश्चत्वारिंशोऽध्यायः ॥४४॥

अथ पञ्चचत्वारिंशोऽध्यायः

राजोवाच ।

हरौ प्रव्रजिते गेहाद्बन्धवस्तस्य सुव्रत । तस्मिन्विवृद्धप्रेमाणस्तच्चित्ताः किमकुर्वत ॥९॥ श्रृण्वन्कृष्णकथा ब्रह्मन्मधुराश्च मनोहराः । रसज्ञो नैव तृप्यामि यथा मर्त्योऽमृतं पिबन् ॥२॥

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यदा स भगवान् गेहं त्यक्त्वा प्रव्रजितो नृप । तदा तस्य वयस्यास्तं द्रष्टुं तद्गृहमाययुः ॥३॥ अदृष्ट्वा तत्र ते नद्यां विचिन्वन्ति स्म तं पुरे । तस्योपवेशनस्थानं यद्यत्तत्तद्व्यलोकयन् ॥८॥ तत्राप्यदृष्ट्वाऽऽन्यत्रापि ते गवेष्य सुहृत्तमम् । यदा न लेभिरे तर्हि रुदन्तस्तद् गृहं ययुः ॥५॥ अग्रजं तस्य सङ्गत्य त उदासीनमास्थितम् । नीलकण्ठोभवत्भ्राता गतः क्वापीति चोचिरे ॥६॥ तदा रामप्रतापोऽपि गेहे गेहे वने च तम् । तथेच्छाराममुख्याश्च विचिक्युर्बन्धवोऽखिलाः ॥७॥ साश्रुनेत्राश्च ते सर्वे यदा

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withstand its power, what can be said of the combined power of all your rays? I had the desire to see you for quite some time. I am very pleased with your Darshan, which redeems all the sins. My pleasure today knows no bounds just as the ocean's waves' pleasure is limitless on seeing the moonrise.'

Suvrat Muni continued, "SuryaNarayan was very pleased with Shree Hari and said, 'O Hari! I am very pleased with You. Ask for a boon.' Shree Hari asked, 'You remove the darkness all around. Please remove My darkness (ignorance) as well. The ignorance is the root cause of entanglement and rebirth. Greed, lust, anger etc. are real enemies. Please protect Me from these enemies. Please grant Me your divine Darshan whenever I desire it. You are the destroyer of Maya. I ask nothing besides this from you.' Saying 'Amen', SuryaNarayan disappeared from the scene. Shree Hari concluded His austerity. The other sages and devotees present at the Ashram honoured Shree Hari on the successful conclusion of austerity. He extolled the virtues of PulahAshram to the gathered assembly before departing from PulahAshram to continue His journey."

Thus ends the forty fourth chapter of the first canto of the Satsangi Jeevan

CHAPTER-45

King Pratapsinh asked Suvrat Muni, "O Muni! What happened to the relatives that Shree Hari left behind in Ayodhya? What were their mental conditions? My interest in hearing Shree Hari's Katha is not abetting. I do not get sated by hearing Lord's divine Leelas."

Suvrat Muni replied, "Shree Hari's friends came to His home to meet Him on the morning He left home. They could not find Him at home, so they went to the riverbank. He was not still to be found. They searched for Him at all the places frequented by Him. Dejected and disappointed, they returned home and asked Rampratapbhai, 'Where has Shree Hari gone? We can't find Him anywhere.' He was saddened to hear this news. Along with others, he mounted another search for HariKrishna. They searched

नैक्षन्त तं क्वचित् । तदानीं त्वग्रजस्तस्य जातश्चिन्तातुरो भृशम् ॥८॥ हे कृष्ण हे हरे बन्धो हरिकृष्ण ममानुज । हे नीलकण्ठ हे वर्णिन्नित्युच्चैराजुहाव तम् ॥९॥ महादुःखाब्धिपतितः शोचन् स्वगृहमेत्य सः । विललापोच्चकैः स्नेहाद्भ्रातर्भ्रातरितीरयन् ॥१०॥ हा मां त्यक्त्वा गतः क्वासौ भ्राता कमललोचनः । तस्य भोजनवेलापि गता नूनं हि नैत्यकी ॥११॥ क्व गत्वा तस्य वीक्षेय मुखं चन्द्रमनोहरम् । श्रृणुयां वा क्व गत्वाहं तदीयं वचनामृतम् ॥१२॥ इत्थं स ब्राह्मणः स्नेहादत्यर्थं विललाप ह । चरित्राणि स्मरंस्तस्य निनायाऽहानि दुःखतः ॥१३॥ इच्छारामादयस्ते च बन्धवो ज्ञातयस्तथा । तमेव नित्यं शोचन्तो निन्युः कृच्छ्रेण वासरान् ॥१४॥ स्त्रियः सुवासिनीमुख्याः शोचन्त्यस्तमहर्निशम् । कृच्छ्रेणैवाहानि निन्युर्हरेरथ कथां श्रृणु ॥१५॥ मुक्तनाथं नमस्कृत्य तत्रत्यांश्च तपस्विनः । ततो विनिर्ययौ प्रातर्वर्णीन्द्रो दक्षिणामुखः ॥१६॥ बहून्यरण्यानि नगान्सरितश्च सरांसि सः । अत्यक्रामदविज्ञाततत्त्वो बालमुनिर्नृप ॥१७॥ हिमालयोपत्यकायां विचरन् गहनं महत् । प्राप सिंहैश्च शार्दूलैर्गजैर्मत्तैर्भयङ्करम् ॥१८॥ वराहैर्महिषैः क्रूरैराकीर्णं गवयादिभिः । महीरुहैश्च बहुभिर्महद्भिरतिसंकुलम् ॥१९॥ दुष्प्रवेश्ये मनुष्याणां विचरंस्तत्र कानने । यत्र सायं तत्र वसन्प्राप बुट्टोलपत्तनम् ॥२०॥ तत्र राजा पार्वतीयो महादत्ताभिधः सुधीः । आवास्य स्वालये तं च सिषेवे बहुभावतः ॥२१॥ भगिनी तस्य मायाख्या स्नेहेन परिचर्यया । सिषेवे परया भक्त्या तमामत्मश्रेयसे नृप ॥२२॥ तयोः प्रसन्नो भगवान्दत्त्वा संसृतिमोचनम् । ज्ञानं स्वस्य ततः प्रायाद्वनमेव तपःप्रियः ॥२३॥ मुक्तनाथान्निर्गतस्य प्राप्तस्यैतद्वनं हरेः । वसतस्तत्रतत्रास्य कालः संवत्सरोऽत्यगात् ॥२४॥ वने धोरे स विचरन् स्वधर्मं सम्यगाचरन् । महान्तमेकंन्यग्रोधं प्राप्तवानम्य दर्शनम् ॥२५॥ तडागेनातिमहता पूर्वे नद्यास्तथोत्तरे । शोभितं च नलस्तम्बैर्महद्भिरभितोवृतम् ॥२६॥ परितोगजयूथैश्च चरद्भिरभिनादितम् । तं पश्यंस्तत्र सोऽपश्यन्महायोगिन मेककम् ॥२७॥ ऐणमासनमासीनं जटायज्ञोपवीतिनम् । साच्छादनं च कौपीनं वसानमपरिग्रहम् ॥२८॥ शालग्रामार्चनं कृत्वा गीतापठन उद्यतम् । गोपालनाम्ना विख्यातं ननाम विनयेनतम् ॥२९॥ योगीन्द्रः सोऽपिं तं वीक्ष्य गाढस्नेहमिवादरात् । उत्थाय सद्योऽतिप्रीत्या परिरभ्याप निर्वृतिम् ॥३०॥ गाढमित्रे इवोभौ तावास्तामन्योन्यदर्शनात् । उवास तत्र वर्णीन्द्रो योगीन्द्रेणातिमानितः ॥३१॥ मानयंस्तं गुरुत्वेन बालस्वामी स योगिनम् । अशिक्षात्सकलं योगं योगशास्त्रं तथाऽखिलम् ॥३२॥ आदराच्छिक्षयामास यमांश्च नियमान्स तम् । आसनानि विचित्राणि प्राणायामकलास्तथा ॥३३॥ प्रत्याहारं धारणां च ध्यानं च मनसा हरेः । समाधिमङ्गभूतं स शिक्षयामास चाङ्गिनम् ॥३४॥

every nook and corner of Ayodhya, but arrived home crying over the failure of finding Shree Hari. Rampratapbhai was really worried at the thought of Shree Hari leaving and never coming back home. He cried out aloud in pain, 'O brother! O Hari! O Krishna! O Nilkanth! Where have you gone? Why have you forsaken us? Where can I find You? Why have You not returned now that lunch time is over as well? Will I never hear Your sweet words?' Rampratapbhai recalled Shree Hari's divine Leelas over and over again to find some solace from the pain of the separation. His younger brother Ichharam, his wife Suhasini, other relatives and friends took solace in Hari's Leela to forget the pain of separation. In the absence of Shree Hari their days passed in great pain".

Suvrat Muni continued, "O king! Now listen to the ongoing Katha of Shree Hari's journey. He departed PulahAshram in the morning after Darshan and veneration of Muktanath. He headed south crossing over many dense forests, rivers, lakes, plains during His journey. The forests were full of wild animals like lions, tigers, rhinos etc. and so dense that the sun's rays could not reach the ground. He took rest under a tree for a night and ate whatever fruits and roots were available. Frequently, He went hungry for a day or two. A year after leaving PulahAshram, He arrived at a town in a mountainous region called Butol. Mahadutt, the king of Butol and his sister Maya were very devout. The king brought Nilkanth Varni in his palace and served Him well. Shree Hari was so pleased with their humble services that He blessed them with the knowledge of His true identity as a result of which, they became free from the cycle of death and rebirth. Shree Hari left Butol after few days to continue His journey. After few days of further travelling through the dense forest, Shree Hari reached a hermitage under a vast Banyan tree. There was a large lake to the East and a river to the North of the Ashram. Shree Hari saw a sage called Gopal Yogi with matted hair and white Yagnopavit, sitting on a deer skin in meditation. He humbly bowed his head to the Yogi with folded hands. In return, Gopal Yogi got up immediately and embraced Him tightly. Both of them felt as if they were close friends meeting after a long time. Shree Hari

सकृत्प्रोक्तं हि तत्सर्वं कालेनाल्पेन स प्रभुः । यथावदेव जग्राह गुरुं विस्मापयंश्च तम् ॥३५॥ नेतीं च द्विविधां बस्तिं कौञ्जरीं नौलिकां तथा । शङ्खप्रक्षालनाद्याश्च क्रिया आदावसाधयत् ॥३६॥ ततः क्रमेण चाष्टाङ्गयोगं स समसाधयत् । गुरुपदिष्टमार्गेण कालेनाल्पेन भूपते ॥३७॥ योगशास्त्रं तु निखिलं श्रुतिमात्रेण सोऽग्रहीत् । तेनातिविस्मितो योगी तं मेने कृष्णसन्निभम् ॥३८॥ स्वस्यातिनिः स्पृहस्यापि तस्मिन्प्रेमातिशायिताम् । दृष्ट्वा मतिमतां श्रेष्ठो मेने तं गुरुमेव सः ॥३९॥ परस्परं गुरुधियौ सेवमानौ परस्परम् । कन्दमूलफलाहारावूषतुस्तत्र वत्सरम् ॥४०॥ सहमानौ हिमं वातं वर्षं चातपमन्वहम् । स्नातौ त्रिषवणं तीव्रं चक्राते तप एव तौ ॥४१॥ तदाश्रमसमीपेऽथ घोषो गोपैरकार्यत । महिषीर्गाश्चारयद्भिरायातैश्च यदृच्छया ॥४२॥ तत्रागत्य प्रतिदिनं शार्दूलाः पञ्चषान् पशून् । अभक्षयंस्ततो गोपा बभूवुः खिन्नचेतसः ॥४३॥ योगीन्द्रं प्रार्थयामासुस्त तस्ते पशुरक्षणम् । तदा स कृपया दध्मौ शङ्खं दीर्घनिनादिनम् ॥४४॥ स नादो यावति क्षेत्रे व्याप्त स्तावति कश्चन । हिंस्रो नायाच्च तत्रस्थो जगामाऽन्यत्र सर्वशः ॥४५॥ निर्भयं तदभूत्स्थानं साधोस्तस्य प्रसादतः । ऊ षुः सुखं सपशवो गोपालाः प्राप्तविस्मयाः ॥४६॥ वर्णिराट् निवसंस्तत्र प्रत्यहं शुद्धचेतसा । अध्यायमेकं गीताया द्वितीयं सुविचारयन् ॥४७॥ स्वरू पमात्मनः शुद्धमसाधारणलक्षणैः । तत्त्वतो निश्चिकायाऽथ स्वाभूत्या च बुद्धिमान् ॥४८॥ प्रत्याहारेणेन्द्रियाणां तथान्तःकरणस्य च । प्राणस्य वृत्तीः सकलास्तस्मिन्मुहुरधारयत् ॥४९॥ एवमभ्यसतस्तस्य कालेन कियतात्मनि । बभूव ध्यानयोगस्य पक्वता नृपसत्तम ॥५०॥ ततोऽस्य हृदयेऽखडमिन्द्रियादि प्रकाशकम् । आत्मज्योतिर्महद्राजन्सर्वकालमदृश्यत ॥५१॥ एवं विशुद्धमात्मानमक्षरब्रह्मणा सह । ऐक्येन भावयन्नित्यं ब्रह्मभूतोऽभवत्ततः ॥५२॥ योगमेतं सरवायं स्वं शिक्षयामास तं च सः । ब्रह्मभूयं गतस्तेन ततो गोपालयोग्यपि ॥५३॥ वर्णीन्द्रं च हरिं साक्षान्नारायण मृषीश्वरम् । अवेत्तदिच्छयैवासौ भक्ति तस्मिस्ततोऽकरोत् ॥५४॥ दध्यौ तमेव हृदये सिद्धयोगो दृढासनः । अत्यन्तविस्मृतिं प्राप ततोऽसौ वपुषो मुनिः ॥५५॥ विहाय भौतिकं देहं दिव्यदेहेन सोऽनघ । गोलोकं प्रपयौ सद्यो हरेरेव प्रसादतः ॥५६॥ वर्णिराजः सिद्धयोगस्तता श्चाकस्मिकक्रियः । सरव्युः संस्थाविधिं कृत्वा प्राङ्मुखः प्रपयौ ततः: ॥५७॥ अखंण्डं ब्रह्मस्वरू पस्थो नासाग्रस्थिरवीक्षणः । धनुर्मुक्तः शर इव प्रयाति स्माध्वनि द्रुतम् ॥५८॥ देहानुसन्धान हीनश्चिन्तयन्कृष्णमेकलः । आदि वाराहतीर्थं स प्राप्यावात्सीद्दिनत्रयम् ॥५९॥ यत्र यत्र स ययौ बटुवर्यस्तत्र तत्र

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expressed the wish to learn Yoga from Gopal Yogi, who readily agreed. Nilkanth Varni treated Yogi as His guru and started learning the intricacy of Yog Shastra. Varni would master immediately whatever Yogi would teach Him once. He mastered Yam, Niyam, Asan, Pranayam, Pratyahar, Dharna and Dhyan to attain Samadhi (as a result) in a very short time. He learnt the difficult Yogic exercises such as Net, Basti, Kunjar, Nauli etc. in a short period of time and learnt and remembered all the hymns of Yog Shastra that Gopal Yogi taught Him. Gopal Yogi was surprised and impressed at Varni's grasping abilities. He thought that such ability is not achievable by an ordinary man. Varni was highly considered by Yogi and treated Him with the respect due to a guru. The year passed by in such bonhomie. They endured cold, heat, wind and rain together at the same time of serving each other."

Suvrat Muni continued, "O king! During this time some cowherds made a temporary home in the vicinity of the Ashram. Frequently, lions would attack during the night and kill some of their cattle. Considering Gopal Yogi as an accomplished sage, they approached and sought his help to ward off the wild animals. With Shree Hari's assent and blessing, Gopal Yogi blew his conch. The wild animals immediately left the area on hearing this sound and never returned. The cowherds' problem was solved by Shree Hari's mercy and they lived happily. Nilkanth Varni read the second chapter of Bhagvad Gita repeatedly. He retracted His senses, mind and intellect from all outward objects to focus inward towards the soul. Varni was able to see His Aatma and feel its presence in everything around Him by the repeated practice of withdrawal of senses inward. His soul attained the unison with AksharBrahm. He enlightened Gopal Yogi so that his soul attainted the same status. By His grace, Yogi realised that Varni was none other than the supreme Lord Narayan. He spent the rest of his life in Varni's devotion. O king! Gopal Yogi departed for Akshardham at his death. Shree Hari left the Ashram immediately after performing Yogi's last rites and began to walk towards the East. After some days He arrived at a shrine called AdiVarah. He stayed there for three days. The devout persons were very happy at Varni's divine Darshan

नृपते जनतायाः । आगतस्य हि गुरोरिव नाकात्तस्य दर्शनमहोत्सव आसीत् ॥६०॥

इति श्री सत्संगिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे योगाभ्यासविधाननामा पंचचत्वारिंशोऽध्यायः ॥४५॥

अथ षट्चत्वारिंगाशोऽध्यायः

सुव्रत उवाच ।

ततः स बङ्ग देशेषु प्रायात्सीरपुरं बहुः । सिद्धवल्लभनामासीद्राजा यत्रातिधार्मिकः ॥१॥ तेनापिप्रार्थितोऽवात्सीच्चातुर्मास्यं महामुनिः । तद्दुर्ग एवानुसवं सेव्यमानो हि तेन सः ॥२॥ गोपालदासनामैकः साधुः शीलगुणान्वितः । सेवायां प्रत्यहं तस्य वर्तते स्मातिभावतः ॥३॥ सिद्धतामसमन्त्राश्च तत्रान्ये सिद्धसंज्ञकाः । आसन् सहस्रशः क्षुद्रदेवतोपासका अपि ॥४॥ तत्रैक वीतरागाख्याः केचिदासंश्च वर्णिनः । एके परमहंसाख्या यतिसंज्ञाश्च केचन ॥५॥ भैरवोपासकाः केचित्केचित्काल्याउपासकाः । केचिच्च योगिनीभक्ता वीरविद्याविशारदाः ॥६॥ कौपीनमात्रवसनाः सिद्धास्तत्रापरिग्रहाः । आसन्नेकशतं मुख्यास्तपश्चर्यारता नृप ॥७॥ तान्सुच्छायोज्ज्ञिते स्थाने वासयामास भूपतिः । तत्रैवामुं नीलकण्ठं पूजयित्वा न्यवासयत् ॥८॥ प्रचुराज्यसितोपेतैर्भक्ष्यैर्भौज्यैश्च तान् नृपः । प्रत्यहं तोषयामास तत्तदीप्सितवस्तुभिः ॥९॥ पट्टकानासनार्थं च ददौ तेभ्यः पृथक् पृथक् । स्वसिद्धतां दर्शयन्तो न्यूबुस्तेऽपि यथा सुखम् ।१०॥ प्रावृट्काले ततो वृष्टिः प्रतिवर्षाधिकाऽभवत् । आसारैः पीडिता आसंस्ते तु सिद्धाभिमानिनः ॥११॥ घनाघना ददृशिरे स्तनन्तः स्तनयित्नुभिः । भयंकराभिर्विद्युद्भिर्भीषणाः सुरवर्त्मनि ॥१२॥ घोरघोषातिवातेन वज्रनिर्घोषणैस्तथा । दिवानिशं चातिवृष्टया खिन्नास्ते सिद्धतां जहुः ॥१३॥ शनैः शनैस्ततश्चक्रुः रात्रौ रात्रौ पलायनम् । क्वचित्पञ्च क्वचित्सप्त वेपमाना हिमानिलैः ॥१४॥ प्रत्यहं राजभृत्याश्च तच्चर्यां ददृशुः स्थिताः । दिनैः कतिपयैः सर्वे सिद्धाश्चक्रुः पलायनम् ॥१५॥ एकमेवावशिष्टं तं वर्णिराजं नृपः सुधीः । दृष्ट्वा सत्यं तमेवैकं सिद्धं मेने न चापरम् ॥१६॥ अत्यासारातिवाताभ्यामप्यनाकुलमेव तम् । बहुधा मानयामास राजा पौराश्च सर्वशः ॥१७॥ पलायितांस्तु तान्सिद्धान्स्वदुर्गगृहवासिनः । इतरांश्च नृपो मेने ग्राम्यैः साधारणा न्किल ॥१८॥ तदा शाक्तादयः

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wherever He went. It was a time of celebration and festival for them."

Thus ends the forty fifth chapter of the first canto of the Satsangi Jeevan

CHAPTER-46

Suvrat Muni continued, "After some time, Nilkanth Varni arrived at a town called Sirpur in Bengal. Sidhhvallabh, the king of Sirpur, was very devout but religiously naive. He was unable to discriminate between true saints and frauds. He had given shelters to a thousand saints of various traits. Some of them were devotees of Bhairav; some of goddess Kalika and some of Yogini. Many of them were experts in black magic. The king supplied them with grains, oil and all other items needed for their day to day upkeep. One hundred amongst them had convinced the King Sidhhvallabh of their total detachment. They did so by wearing only two pieces of cloths and had managed to get special treatment from the king. They called themselves 'Sidhhas'(having special magical powers.) Of course, there were a few true and noble saints among them as well. The king had built a special seminary for them. The devout king invited Nilkanth Varni in his palace and placed a sadhu named Gopaldas at his service. He accepted the invitation and made His resident in the midst of Sidhhas as Shree Hari wanted to expose their hypocrisy. The rain during this monsoon season was heavier than normal. The sky was covered by black clouds, the thunder was deafening, the frequent lightning was blinding and the strong cold winds were unbearable. The so called Sidhhas were troubled by the persistent rain and unrelenting cold. One by one or sometimes in groups of five and ten, the Sidhhas started deserting their seminary. The King's guards regularly updated the king of ongoing activities. After some time, only Nilkanth Varni was left. He was unperturbed by the rain and cold. All the people and the king considered Varni as the only true Sidhha. The others who had taken shelter under a cosy place were exposed and ignored by both the king and the people. Envious at the respect Shree Hari had attained from the king and villagers, they decided to kill Him. Many of them used various tricks of black magic to

सिद्धास्तस्योत्कर्षं विलोक्यते । अत्यमर्षज्वलद्गात्रास्चक्रुस्तं हन्तुमुद्यमम् ॥१९॥ समन्त्रमाषक्षेपाद्यैः स्वेष्ट देवोदितैरपि । अभिचारैश्च तं हन्तुं न शेके कोऽपि मान्त्रिकः ॥२०॥ सर्वे प्रयासा विफलास्तेषां तस्मिन्हि वर्णिनि । शस्त्रघाता इवाकाशे बभूवुर्नाकृतीश्वरे ॥२१॥ तं तु हन्तुमशक्तैस्तैर्माषमुष्टिर्दुरात्मभिः । साधौ गोपालदासारव्ये तत्सेविनि निचिक्षिपे ॥२२॥ मृतप्रायस्तदैवाभूल्ललज्जिह्यः स मूर्च्छितः । मुख निर्यत्फेनजालो निश्चेष्टो न्यपतभ्भुवि ॥२३॥ सहस्रशो जना द्रष्टुं तमागच्छन्नितस्ततः अप्रतीकारमेवाहुर्नृपाद्यास्तमुपद्रवम् ॥२४॥ सिद्धारव्यांस्तांस्ततो राजा प्राह भो मन्त्रशास्त्रिणः । उपायः क्रियतामस्य भवद्भिः सिद्धयोगिभिः ॥२५॥ त ऊ चुरप्रतीकार्यो भवत्यस्य ह्युपद्रवः । नीलकंठो महान्सिद्धः करोत्वस्य चिकित्सतम् ॥२६॥ मात्सर्यादेवमुक्ते तैरपि राज्ञार्थितः स तु । सद्यस्तत्पार्श्वमागत्य तदवैच्छाक्तदुष्कृतम् ॥२७॥ शनैरवादीत्तत्कर्णे कृष्णस्याष्टाक्षरं मनुम् । तावत्स सहसोत्तस्थौ नृपते निरुपद्रवः ॥२८॥ विस्मयं परमं प्रापुस्तदा सर्वे जना अपि । साक्षाच्छ्रीकृष्णरू पं तं कृष्णभक्तं च मेनिरे ॥२९॥ येन क्षिप्तो माषमुष्टिः साधावस्मिन्पुमान्स तु । स्वकृतेनाभिचारेण सद्य आसीत्तथाविधः ॥३०॥ सिद्धास्तस्य प्रतीकारं यावद्बुद्धिबलोदयम् । चक्रुस्तथापि नो शेकुर्गत दर्पास्ततोऽभवन् ॥३१॥ प्रणम्य वर्णिराजं ते प्रार्थयित्वा च भूरिशः । तदन्तिकमुपानिन्युर्गुणग्रहणशीलिनम् ॥३२॥ तत्र गत्वा स भगवान् कृपानिधिरुदारधीः । ईक्षयोत्थापयामास सद्यः कण्ठासुमेव तम् ॥३३॥ ततोऽविस्मितैः सिद्धैरर्च्यमानः स तैः पुनः । स्वस्थानमेत्य न्यवसत्स्तूयमानो नृपेण च ॥३४॥ ततोऽतिविस्मितो राजा ज्ञात्वा साक्षात्तमीश्वरम् । प्राप्य तच्छिष्यतां प्रीत्या सकलत्र सुतः सुधीः ॥३५॥ पुरे वित्तादिलोभेन सिद्धास्ते यं यमार्दयन् । स स तस्य प्रतापेन सद्योऽभून्निरुपद्रवः ॥३६॥ पौरैर्भृशं दीयमानं धनं किमपि नाऽग्रहीत् । न वस्त्रं वाहनं वापि स तु सर्वत्र निः स्पृहः ॥३७॥ ततो राज्ञा दीयमानाः स्वर्णमुद्राः सहस्रशः । वस्त्राणि च न सोऽगृह्णाज्जानन्मायामयं हि तम् ॥३८॥ एतस्मिन्नंतरे तत्र तैलिङ्गः कश्चन द्विजः । आयान्निः स्वः कुटुम्बी च वेदशास्त्रपुराणवित् ॥३९॥ धार्मिकः स ददौ तस्मै महादानानि भूपतिः ।मातङ्ग काल पुरुष लवणादीनि भूरिशः ॥४०॥ विप्रः स गौरवर्णोऽपि महादानप्रतिग्रहात् । कृष्णवर्णोऽभवत्सद्यो लोकेऽपि गर्ह्यं तां ययौ ॥४१॥ तथाविधः स स्वदोषशान्त्यर्थं हरिमेव तम् । लोक

kill Varni. Just as the sword slashed against the sky is futile, all their weapons of black magic became useless against Shree Hari. Unable to harm Him, they made Gopaldas their target with their black magic. As a result, Gopaldas became unconscious which resulted in froth and blood seeping from his mouth. The crowd gathered around Gopaldas along with the king. Not knowing whose misdeed it was, he pleaded with Sidhhas to cure Gopaldas. They replied very haughtily, 'This is very serious and we are unable to do anything. Go and call your special Sidhha, Nilkanth Varni and see if He can revive Gopaldas.' The king recognised the malice in their words and sought Varni's help. Shree Hari knew the truth, so He came immediately where Gopaldas was lying unconscious. He spoke Lord Krishna's eight syllabled hymn gently in Gopaldas' ear and suddenly he got up as if woken from a deep slumber. The effect of black magic was reversed. The Sidhha who had used the trick against Gopaldas suffered the same fate. His other colleagues tried in vain to revive him. Realising their helplessness, they humbly pleaded with Varni for help. Holding no malice towards anybody, not even tormentors of an innocent, Shree Hari looked benevolently towards the unconscious man, who as a result got up totally cured. All the people present were astonished with this miracle and considered Nilkanth Varni as God in person. The king and townsfolk offered a special veneration to Nilkanth Varni. They offered Lord HariKrishna numerous gold coins, robes etc. which Varni humbly declined to accept. Impressed with such splendid disinterest in wealth, many people including the king and some Sidhhas, became His disciples. Those who could not tolerate the ascent of truth and religiosity departed from Sirpur."

Suvrat Muni continued, "O king! Just then a learned but poor Brahmin arrived in Sirpur from southern India. The king gave him wealth beyond his needs. The greedy Brahmin turned dark on accepting such a large gift. People became aware of his greed by the change in his complexion. The Brahmin was ashamed and repentant at his mistake but could not do anything to rectify the matters. On being told of Varni's prowess, he sought His refuge. Shree Hari chanted Shree Krishna's name in his ears to free him of his sins. O king! The Brahmin immediately became fair complexioned in

प्रसिद्धमाश्रृत्य तमेव शरणं ययौ ॥४२॥ स दृष्ट्वा दुर्दशां तस्य विप्रस्य करुणानिधिः । कर्णेऽवदत्कृष्णमन्त्रं पापेभ्यः सोऽप्यमुच्यत ।४३॥ स सद्यः पूर्वरूपोऽभूत्तद्गुणानेव वर्णयन् । स्वदेशमगमद्धृष्टो विस्मितो धरणीपते ॥४४॥ अशेषयोगीन्द्रतपस्विसिद्धवीर्याधिकां बिभ्रदपीह शक्तिम् । अनन्यसिद्धं निजसाधुभावं नोद्रिच्यते स्म प्रथयन् हरिः सः ॥४५॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे सिद्धाभिमानिगुरुपराजयनामा षट्चत्वारिंशोऽध्यायः ॥४६॥

अथ सप्तचत्वारिंशोऽध्यायः

सुव्रत उवाच-

चातुर्मास्ये व्यतीतेऽथ सिद्धा देशान्तरं ययुः । नारायणणोऽपि तैः साकं यपौ राज्ञा समर्च्चितः ॥१॥ देव्याः समीपे कामाक्ष्याः कञ्चिद्ग्राममुपेत्य ते । आरेभिरे बहिर्वाट्यां पाकं कर्तुं पृथक् पृथक् ॥२॥ सिद्धांस्तानागताञ्छ्रुत्वा महाकाल्या उपासकः । तावत्तत्रागमत्काश्चित्तत्रत्यो ब्राह्मणो महान् ॥३॥ स हि पूर्वं स्वधर्मस्थो निगमोक्तक्रियादरः । विद्वान्स्वदारनिरत आसीच्छीलगुणान्वितः ॥४॥ स चैकदा शाक्त सङ्गात्कुलार्णवम शेषतः । आगमं वाचयामास सद्यः फलनिदर्शनम् ॥५॥ तदा तस्य रुचिस्तस्मिन्नासीद्दुःसङ्ग दोषतः । तदुक्ताचार सक्तोऽभूत्कौलसंग्रप्रियस्तथा ॥६॥ ततस्त्यक्त्वा स्व धर्मादीनासीच्छाक्ताग्रणीश्च यः । सिद्धेश्वराभिमानी स तत्रायात्प्रज्वलन् क्रुधा ॥७॥ सुरापानमदाघूर्णरक्ताक्षः पललाशनः । कुलाष्टकस्त्रीगुह्याङ्ग क्षालनाम्बुपिबः सदा ॥८॥ दधत्त्रिशूलं हस्ते च लौहं सिन्दूरचंद्रकम् । बिभ्रत्कूर्चे च सिन्दूरं कुलपुष्पाक्तं कुंकुमम् ॥९॥ मुण्डमालां महाकालीं स्मरन् कुल्लां मुहुर्हसन् । कुमारी पायु शुद्ध्यंबुमार्ज्जिता खिलगात्रकः ॥१०॥ पानान्तचर्वितापक्वतिमिदुर्वासिताननः । पिबैक इति विख्यातः शिरोबद्धारुणांशुकः ॥११॥ वृतः स्त्रीपुरुषैर्ग्राभ्यैः स्वशिष्यैश्च स सत्वरम् । तत्राऽऽगत्याऽब्रवीत्सिद्धांश्चकितान्स्वेक्षयाऽऽखिलान् ॥१२॥ अहो कथं सिद्धसंज्ञां धूर्ता बिभृय दुर्लभाम् । एक एव हि सिद्धोऽस्मि सांप्रतं भुवि नाऽपरः ॥१३॥ युष्माद्दृशा एव मया कृताः शिष्याः सहस्रशः । यैर्मानितं न मद्वाक्यं ते नीताश्च यमालयम् ॥१४॥ तस्माद्यूयं समुत्तार्य धारिता ब्रह्मसूत्रवत् । कण्ठस्रजोऽत्र मच्छिष्या भवताऽद्यैव भूतये ॥१५॥ अन्यथा वीरपुरुषा मदाज्ञामात्रकाइक्षणः । भक्षयिष्यंति वः सर्वाञ्जीवतो विकटाननाः ॥१६॥ तदानीं तेऽखिलाः सिद्धाः प्रागबहुश्रुततद्गुणाः । प्रत्यक्षं च तमालोक्य वेपन्ते स्म भयाद्भृशम् ॥१७॥ मरिष्यामोऽद्य वोन्मत्ता भविष्यामो हि तद्द्रुतम् ।

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the presence of everybody and he left Sirpur as a happy man. He was totally nonchalant at the defeat of the fake Sidhhas or by people singing His praise."

Thus ends the forty sixth chapter of the first canto of The Satsangi Jeevan

CHAPTER-47

Suvrat Muni continued, "Shree Hari decided to continue His journey at the end of Chaturmaas. Many Sidhhas accompanied Him and they arrived at a shrine of Goddess Kamakshi Devi and made a halt in a nearby field. As they were cooking their food at their individual fires, a famous Brahmin name of Pibaik arrived there. At one time, he was a scholar of the Vedas and religious and pious. Once, urged by a devious man, he studied the scripture called 'Kulavarna'. He, being already corrupted by the association of the devious person, was taken in by the power of black magic. He transgressed from his Vedic path and became a disciple of Shakti and he started consuming alcohol and meat and indulged in adultery. In a very short time, he became the leader of a group of people who were similar minded. He became very haughty and egoist. He considered himself greater than others. He was surrounded by his male and female disciples, his eyes were reddened with the intoxication; his forehead was smeared with Sindur mixed with the menses of women; his body was sprinkled by the water that has been used to clean anuses of virgins; his mouth was smelling foul due to eating raw fishes and a red cloth was tied over his head. He was constantly chanting Mahakali's name. He roared scaring the Sidhhas, "O fools! How dare you call yourselves Sidhhas? Don't you know that I am the one and only Sidhha on this earth? Remove your Kanthis and Yagnopavits and become my disciples. Otherwise I will surely have you eaten alive by my army of demons.' The Sidhhas were very scared as they had heard tales about Pibaik's powers. Rather than dying, they were

शिष्या अस्य भवेमेति प्रोचुस्ते च परस्परम् ॥१८॥ कण्ठस्रजस्त्रोटयितुमुद्यतानथ तान्स तु । दृष्ट्वा हरिर्नृप प्राह सिद्धाः किं क्रियते न्विदम् ॥१९॥ चिंता कापि न कर्तव्या क्षुद्रोऽयं किं करिष्यति । शिष्यं करोतु मामादावयं युष्मांस्ततः परम् ॥२०॥ आश्वस्ता अपि तेनेत्थं भीताः सिद्धास्तमब्रुवन् । नान्यसिद्ध समो ह्येष हन्याद्यत्वामपि क्षणात् ॥२१॥ पिबको वर्णिनं दृष्ट्वा स्वकार्ये विघ्नरू पिणम् । दृष्ट्या करालया पश्यन्नाजुहाव तमन्तिके ॥२२॥ त्यक्त्वा पाकक्रियां सद्यो नीलकण्ठस्तदन्तिकम् । एत्य वीरासनेनैव तत्सन्मुखमुपाविशत् ॥२३॥ तत्पृष्टतः सिद्ध संघास्तन्मुखार्पितदृष्टयः । निषेदुरथ विप्रोऽसौ स्वसामर्थ्यमदर्शयत् ॥२४॥ चिक्षेप मन्त्रितान्माषान् धनपत्रे वटद्रुमे । सोऽभूच्छुष्कः सद्य एव बिभ्युः सिद्धास्तदा भृशम् ॥२५॥ तथाप्यक्षुब्धमनसं सुस्थिरं वीक्ष्य वर्णिनम् । माषमुष्टिं निचिक्षेप तस्मिन्नाशकरं द्विजः ॥२६॥ तथापि च यथापूर्वं स्थितं तं वीक्ष्य सोऽवदत् । कालभैरवमुष्ट्या त्वां हन्मि देवं निजंस्मर ॥२७॥ इत्युक्तवन्तं दुर्बुद्धिं व्यात्तभीषणोलचनम् । वर्णिराट् प्राह का चिन्ता यावच्छक्त्युद्यमं कुरु ॥२८॥ ततो भैरववीरान्स प्रेरयामास तं प्रति । तं द्रष्टुमप्यशक्तास्ते प्रहर्तारं ववल्गिरे ॥२९॥ ततः पपात स क्षोण्यामुद्वमन्नुधिरंमुखात् । मुमूर्च्छ च क्षणान्तेऽथ प्रोतस्थौ क्रोधितो भृशम् ॥३०॥ कृत्वोदकेन गण्डूषान्वर्णिनं पुनरब्रवीत् । स्थिरो भवाद्य त्वां घ्नन्ति वीरा बाटुकभैरवाः ॥३१॥ तदा स प्राह का चिन्ता प्रेरयत्तांस्तश्च सः । तेऽपि तं नाशकन् द्रष्टुं पेतुः सद्यः प्रहर्तरि ॥३२॥ पूर्ववत्पतितः सोऽथ पुनरुत्थाय चाब्रवीत् । वीरैरद्य महाकाल्या हन्मि त्वां सुस्थिरो भव ॥३३॥ इत्युक्त्वा प्रैरयतांश्च तेऽपि तद्वीक्षणाक्षमः । प्रहर्तर्येव न्यपतंस्तत आसीत्स पूर्ववत् ॥३४॥ पुनः क्षणान्त उत्थाय क्रुद्धः स प्राह वर्णिनम् । वीरैर्हनूमतोऽद्य त्वां घातयामि स्थिरो भव ॥ ३५॥ प्रेरस्यंस्तांस्ततो विप्रस्ते तु तं वीक्ष्य मारुतेः । प्रेष्ठं नत्वा परावृत्य विप्रं भूमावपातयन् ॥३६॥ मुखाद्वमन् स रुधिरं मुर्छितोतीव विह्वलः । नाशकत्पुनरुत्थातुं कण्ठं तदसवो ययुः ॥३७॥ विवृत्तनेत्रं पतितं म्रियमाणं विचेष्टनम् । तं तत्संबंन्धिनो वीक्ष्य विलेपुर्हा हता इति ॥३८॥ रुदंतस्ते नीलकंठ प्रणमन्तः पुनः पुनः । ऊ चुः स्वामिन्दयां कृत्वा जीवयैनं त्वमीश्वरः ॥३९॥ ईदृग्विगर्हितं कर्म पुनर्नायं करिष्यति । इत्युक्त्वा भूरिशो द्रव्यं निदधुस्तत्पदान्तिके

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prepared to become his disciple. Just as they were about to surrender by discarding their Kanthis and Yagnopavits, Shree Hari said to them, 'Wait! What are you doing? Have no fear. Pibaik will not be able to harm you. Let him make Me his disciple first.' Sidhhas warned Varni that Pibaik was not an ordinary Sidhha as he has an ability to kill anyone. Pibaik also realised that Varni was an obstacle in his path of conquering others. He asked Shree Hari to come and face him. Varni stopped cooking and sat in front of Pibaik. Other Sidhhas sat behind Varni, still scared for their lives. Pibaik held some grains of Arad pulse in his hand, spoke some hymns and threw them on a large green tree. All the leaves fell and the tree died instantly. Though Sidhhas got scared at this demonstration of the power, Shree Hari was not disturbed by this. Pibaik boasted, 'O Varni! Did You see that! Your life is coming to an end very soon. Say your last prayers!' Shree Hari said nonchalantly, 'Do whatever you want to do. I am not afraid of your prowess.' Pibaik created the demonic army of KaalBhairav with his black magic and urged them to kill Varni. They were unable to even look at Varni let alone go near Him. They returned back to torment Pibaik as they needed some target to beat. Pibaik fell on the ground spewing blood from the mouth. He got up angrier. Next he created a more powerful demonic army of BatukBhairav, but the result was the same. As they were not able to harm Varni, they began to beat up Pibaik even harder. Again, he got up and this time created an even more powerful demonic army of Mahakali. The result was exactly the same as last time with Pibaik falling on the ground spewing blood. Now Pibaik's anger was at its peak. This time he created the most powerful army of Hanuman to kill Varni. They reverently bowed down at Shree Hari knowing Him as the Lord of their master Hanumanji. This time they beat Pibaik so hard that he became unconscious. He fell on the ground lifeless. Realising that his end is near, Pibaik's disciples and relatives pleaded with Varni to revive him and assured Him that Pibaik will not repeat his mistakes. They offered food grains to Varni and other Sidhhas. Pibaik regained consciousness and begged Shree Hari, 'O Hari! Please forgive me. I will not repeat my mistake.' He went home with his relatives. The Sidhhas were amazed at Varni's power and their faith in Him as the supreme God became even firmer. They all cooked and ate late at night."

॥४०॥ आमान्नानि च सिद्धेभ्यः सर्वेभ्यः शोभनान्यदुः । ततो दयालु र्भगवान् कृपयैव तमैक्षत ॥४१॥ तावत्ससद्य उत्थाय प्रणनाम तमादरात् । नैवं पुनः करिष्यामीत्युक्त्वागात्सान्वयो गृहम् ॥४२॥ सिद्धास्ते प्राणदातारं तं ज्ञात्वा जगदीश्वरम् । सविस्मयं प्रणम्यैव प्रापुस्तच्छिष्यतां नृप ॥४३॥ कृत्वा पाकं ततः सर्वे भोजनं च विधाय ते । तां रात्रिमूषुस्तत्रैव भजन्तो राधिकापतिम् ॥४४॥ भग्नमानः पिबैकस्तु पादाहत इवोरगः । क्रोधाग्निदह्यमानाङ्गो नैव प्राप स निर्वृतिम् ॥४५॥ कालभैरवमभ्यर्च्य महामांसैर्महानिशि । सुरां रक्तं पाययित्वा वर्णिनं हन्तुमैरयत् ॥४६॥ करालवदनो नग्नो रक्ताक्षी मुक्तमूर्धजः । सोऽञ्जनाद्रिनिभः शूलं बिभ्रद्धरिमुपाययौ ॥४७॥ तदन्तिके तु संस्थातुमशक्तो दूर एव सः । तस्थौ तं च स दृष्ट्वापि न बिभाय जहास च ॥४८॥ उषः कालावधि क्रूरः स तस्थावथ वर्णिराट् । स्नातुं गच्छन्नालुलोके तमूर्ध्वकरशूलिनम् ॥४९॥ तद्दृष्ट्या वेपमानाङ्गो भैरवोऽपि स तद्भयात् । चक्रे पलायनं तूर्णं हरिष्यन्प्रेरकं द्विजम् ॥५०॥ पलायमानं तं प्राह वर्णिराट् स कृपानिधिः । मावधीर्ब्राह्मणं तं त्वं तदन्नादा यतो वयम् ॥५१॥ इत्युक्तः सोऽपि तद्वाक्यं प्राह विप्रमुपेत्य तम् । तदातिविस्मितः सोऽपि मेने साक्षात्तमीश्वरम् ॥५२॥ अपसारं प्रकुर्वन्तमात्मानमुपकारिणि । धिक्कृत्य तस्य शिष्यत्वं प्राप्तवान्नृपसत्तम ॥५३॥ ततोऽभवद्यथापूर्वं धर्मनिष्ठश्च पापभीः । वेदबाह्याञ्जहौ सद्यो ग्रंथान्कौलागमादिकान् ॥५४॥ श्रीमद्भागवतं गीतां प्रोक्तां भगवता च सः । पठञ्छृण्वन्सधिकेशं भजे भक्त्या निरंतरम् ॥५५॥ देशांतरे विचरितुं सिद्धानाज्ञाप्य तानथ । एकाक्येव हरिः प्रायान्नवलक्षाभिधं गिरिम् ॥५६॥ इत्थं मानुषनाटनं स विदधद्भूपातिमर्त्याक्रियः कुर्वन्नुत्खननं महागुरुगताधर्मान्वयस्यौजसा । धर्मज्ञान विराग योगसहितां श्रीकृष्णभक्तिं परां भूमौ सम्प्रथयंश्चचार स मुदे श्री नीलकण्ठोस्तु नः ॥५७॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे महा शाक्त पिबैरु पराजय नामा । सप्त चत्वारिंशतेऽध्यायः ॥४७॥

अथ अष्टचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

प्राप्य तं गिरिमारुह्य स ददर्शाद्भुतं विभुः । सिद्धानां नवलक्षणां स्थानान्यैक्षत सर्वशः ॥१॥ नवलक्षस्थलीष्वग्निज्वाला अपि निरिन्धनाः । शीताम्बूनि च कुण्डानि तासूष्णाम्बूनि च क्वचित् ॥२॥ आश्चर्यमिति सम्पश्यन्सिद्धांस्तत्र स्थितानपि । ददर्श सकलान्मुक्तान्दुर्दृश्यानपि योगिभिः ॥३॥ नभश्चक्रे स तान्वीक्ष्य ते च तं योगिनां गुरुम् । आनन्दयन्स तान्भक्तांस्तत्रोवास

Suvrat Muni continued, "O king! Pibaik was down, but not out. He wanted to avenge his humiliation in front of others. He organised a special veneration to invoke KalBhairav himself at midnight. Satisfied at the veneration accompanied by blood and alcohol, KalBhairav appeared in person and Pibaik urged him to kill Varni. Mountainous KalBhairav approached Shree Hari to kill but could not come near Him. He tried to scare Varni by brandishing his trident. Varni just sat there smiling without any fear. KalBhairav waited until morning in vain. Shree Hari gave him a stern look in the morning. KalBhairav, scared of Varni, ran back to punish Pibaik to avenge his failure. Merciful Lord Shree Hari said to KalBhairav, 'O KalBhairav! Do not kill Pibaik as I have eaten his food.' He repeated what Shree Hari had said to Pibaik, who was surprised at His leniency. Shree Hari forgave him despite the trouble he had caused Him. This made him subdued and reverential towards Him. He considered Varni as the supreme God. He realised his mistakes and returned to his old Vedic and ethical ways. He gave up all practices which were against the teaching of the Vedas and started reading the Shreemad Bhagwat and Bhagvad Gita instead of the Kulavarna. He spent the rest of his life engaged in Lord Krishna's Bhakti. While Shree Hari asked other Sidhhas to disperse and travel onwards, He proceeded towards a mountain called Navlakha. O king! Shree Hari removed ignorance of the commoners and religious malpractices of the gurus while travelling from place to place. He espoused and re established true Sanatan Dharma, knowledge, detachment and Lord Krishna's Bhakti on this earth at the same time."

Thus ends the forty seventh chapter of the first canto of the Satsangi Jeevan

CHAPTER-48

Suvrat Muni continued, "Shree Hari saw a strange sight of 900,000 Sidhhas performing Yagnas as He climbed on top of Navlakha mountain. It was strange because the fires of each Yagna were alight without any wood. He saw numerous small ponds

दिनत्रयम् ॥४॥ नृणामगम्या त्तस्माच्च गज मार्गेणपर्वतात् । उत्तीर्याधः स वडवाकुण्ड तीर्थमुपापयौ ॥५॥ तत्र सङ्घ निः सरंतं भुवो वाटवग्निपाथसाम् । पश्यन्नुवास साश्चर्यं नीलकण्ठो दिनत्रयम् ॥६॥ ततो ययावग्निदिशं गङ्गासागर सङ्गमम् । प्राप्य स्नात्वा च तत्रापि स उवास दिनत्रयम् ॥७॥ समुद्रखाडीमुत्तीर्य नावागात्कपिलाश्रमम् । वृतं परिधिभूतेन सागरेण सुशोभनम् ॥८॥ यत्रास्ते भगवान्साक्षात्सांख्याचार्यगुरुः स्वयम् । तपस्यन्कपिलो नित्यं त्रिलोक्याः श्रेयसे नृप ॥९॥ स्वधर्मज्ञानवैराग्ययोगभक्तिनिरू पकम् । तं तत्रालोक्य परमां प्राप भक्त्यात्मजो मुदम् ॥१०॥ तपस्विनामतिप्रेष्ठे स्थाने तत्र स वर्णिराट् । मासमेकमुषित्वाऽथ पुरीमेतां समाययौ ॥११॥ निवसन्तत्र वर्णीन्द्रः पुरुषोत्तमपत्तने । अब्धौ स्नानं जगन्नाथ वीक्षां प्रत्यहमाचरत् ॥१२॥ इन्द्रद्युम्नसरोमुख्यतीर्थेषु च स आप्लवम् । अत्र त्येषु करोति स्म विधानं तैर्थिकं विदन् ॥१३॥ ततोऽत्र वसतोऽद्राक्षीच्चरतो यूथशः पुरे । असुरान्बहुशो राजन्दम्भभक्तनराकृतीन् ॥१४॥ परस्परस्पृधो मानक्रोधशूरत्वमत्सरैः । उद्वृत्तान्धर्म विमुखान्कामक्रीडनकान् खलान् ॥१५॥ गुरुत्वसाधुताख्यात्यै भूरिदम्भेन बिभ्रतः । शैववैष्णवशाक्तानां बाह्यलिङ्गानि सर्वशः ॥१६॥ मन्त्रसिद्धिचमत्कारदर्शनेन पुरौकसः । वशीकृत्य नरान्स्त्रीश्च धर्मान्हापयतो निजान् ॥१७॥ वर्तमानागुरुत्वेन निःस्पृहा इव बाह्यतः । पुत्रीतुल्याः शिष्यपत्नीर्मुहुः प्रीत्योपगच्छतः ॥१८॥ प्रलोभ्य मायया लोकान् महाफल निदर्शनैः । गृह्णतो द्रविणं तेभ्यः कांश्चिश्च भयदर्शनैः ॥१९॥ तत्र कांश्चित्तीक्ष्णशस्त्रस्थूलयष्टीस्तथायसान् । दधतश्चिपिटान् स्थूलायतांस्तापससन्निभान् ॥२०॥ अशस्त्रानेव कांश्चिच्च सौम्यवेषान्स ऐक्षत । वीरकृत्यामन्त्रयन्त्रैः प्रच्छन्न द्रौहिणो नृणाम् ॥२१॥ शैवञ्छाक्तांस्तत्र वामाध्वगान्कौलगमादिभिः । तन्मूलपद्धतिग्रंथैः शिवशक्त्यर्चने रतान् ॥२२॥ वैष्णवान्दक्षिणाध्वस्थान्भकारादिमवर्ज्जितान् । एतान् द्वयानपि स्वीयशिष्यस्याचार वर्तनान्ः ॥२३॥ सहस्रशो यूथचरान्वीक्ष्यैतान्स्वैकवैरिणः । धरामतिभरां मेने हरिर्बुद्धिमतांवरः ॥२४॥ पञ्चरात्रमुषित्वैव ततस्तीर्थान्तरं प्रति । गन्तुकामोऽप्यसावत्र तत्पराभूतयेऽवसत् ॥२५॥ इन्द्रद्युम्नसरस्येव प्रायो वासं स चाकरोत् । सर्वत्र निःस्पृहः शान्तः स्वधर्मभक्तिमत्यजन् ॥२६॥ यथा न विद्युरसुरा आत्मानं निजवैरिणम् । तथा स ववृते तत्र वर्णिराजो नराधिप ॥२७॥ पौरास्तं विविदुः कञ्चिन्महान्तं सिद्धयोगिनम् । ततोऽस्य दर्शनं चर्चां चक्रुः प्रतिदिनं जनाः ॥२८॥ तमापृच्छ्य जना ये ये कार्यं

of water; some of them were hot and some cold. Very surprised, Varni glanced at all 900,000 Sidhhas and greeted them with folded hands. The Sidhhas bowed at Varni in return. Shree Hari stayed there three days and arrived at the inaccessible shrine of VadvaKund. Nilkanth Varni stayed there for three days watching the geysers spouting hot air, fire and water. Shree Hari went south-eastwards from here and arrived at a point where holy River Ganga meets the ocean. He stayed there for three days regularly bathing in the ocean. He arrived at KapilAshram after crossing the ocean by boat. This is the shrine where Kapil Bhagwan, the guru of all Acharyas and expounder of the Sankhya Shastra resides in person. He performs austerity for the benevolence of the whole world. He was very pleased with Kapil Muni's Darshan and stayed at the serene place for one month before arriving at Jagannath Puri. Shree Hari bathed in the ocean and holy Lake Indradhyumna everyday. He also visited the temple for Lord Jagannath. He saw thousands of fake Sadhus, full of greed, lust, ego etc. in ochre robes living in this holy shrine. They bore the external insignias of Vaishnav and Shaiv sects to defraud the innocent devotees. They were all busy trying to increase their sphere of influence among populace and amassing the wealth. They misled devout from the path of true religion by enticing them with the cheap tricks of magic. They used fear, greed and black magic to draw people towards them. They secretly indulged in adultery with daughters and wives of their disciples. However they outwardly pretended to be totally detached from the worldly pleasures. They even bore arms like bows, arrows, tridents and swords. Indeed, they were demons in the garb of ascetics. Not only did they indulge in religious malpractices like amassing wealth, consumption of meat and alcohol and indulgence in sex, but they impressed upon their disciples that this was indeed the true and contemporary religion. Shree Hari saw them as enemies of Dharma and a huge burden on the earth. Though He wanted to stay in Jagannath Puri for only five days, He decided to stay behind to vanquish such fake demonic gurus. O king! Varni made His residence on the banks of lake Indradhyumna. His fame spread slowly as a religious and detached saint. He fulfilled the wishes of devotees who thronged

यद्यत्समाचरन् । तेषां तेषामसिध्यत्तत्तद्दुःसाध्यमपि द्रुतम् ॥२९॥ सिद्धस्वार्था नरास्तस्य पुरतो द्रविणं भृशम् । निदधुर्वस्त्र पात्रादि प्रोचुश्चेदं तवेति तम् ॥३०॥ स तु दृष्ट्यापि तत्किञ्चन्न जग्राहातिनिः स्पृहः । अत्याश्चर्य तदालोक्य विविदुस्ते तमीश्वरम् ॥३१॥ असुरास्तेऽथ वित्तस्त्रीरसास्वादादिलोलुपाः । दंभभक्तास्त दुत्कर्षं मात्सर्यान्नैव सेहिरे ॥३२॥ अपमानं तस्य चक्रुस्तेऽपशब्दमुखा मुहुः । तस्मिन्मिथ्यापवादं चारोपयामासुरुदधताः ॥३३॥ क्वचिद् ध्यानस्थमुत्तोल्य स्वावासं निन्युरुन्मदाः । बहुधा भर्त्सयामासुस्तत्र ते तं महाव्रतम् ॥३४॥ केचित्तं निर्दयाः क्रूरा धृत्वा विष्टिमकारयन् । अभाषयंश्च प्रसभं केचित्तं मौनमास्थितम् ॥३५॥ इत्थं ह्युपद्रुतोऽप्यज्ञैर्देहाहंमति वर्जितः । आत्मनिष्ठो हरिः किञ्चिन्नाखिद्यत निजान्तरे ॥३६॥ साधुतामत्यजन् स्वस्य क्षमाशीलो हरिस्ततः । प्रहसन्नाह तान् राजंस्तदासुर्यजिहीर्षया ॥३७॥ देहोऽस्ति नश्वरो नूनमात्माऽच्छेद्यादिलक्षणः । अस्तीति वेदशास्त्राणि प्राहुः पूर्वे च साधवः ॥३८॥ अतो मानापमानौ मे दैहिकत्वात्समावुभौ । मतौ भक्तिं त्वात्मनैव कुर्वे कृष्णस्य नित्यदा ॥३९॥ क्रोधस्त्वेष मनुष्याणां शरीरस्थो महान् रिपुः । वर्तते प्रदहन् देहं सुकृतानि च नाशयन् ॥४०॥ भक्ताः सर्वे यूयमपि दृश्यध्वेऽतः क्रुधं धिया । भक्ति ज्ञान महाशत्रुं जित्वेष्टं भजताऽमरम् ॥४१॥ इत्याश्रुत्य हरेर्वाक्यं तत्र ये दैविका नराः । तत्संगाप्तासुरत्वाश्च ते तु तं श्रेयसेऽश्रयन् ॥४२॥ जात्याऽसुरास्तु ये तेषु क्वचित्तद्वचनं नृप । युक्तं पाहुस्तदा त्वन्ये मेनिरे तानपि द्विषः ॥४३॥ ततोऽभूत्कलहस्तेषामन्योन्यं धर्मवैरिणाम् । महद्वातिक्रमभ्रष्टबुद्धीनां शस्त्रधारिणां ॥४४॥ मानेर्ष्यामत्सरक्रोधग्रस्तानां मूढचेतसाम् । वृथा कलिरभूद्भूयांस्तेषामरुण चक्षुषाम् ॥४५॥ तदा स्वस्थानमागत्य तस्थौ वर्णिवरस्ततः । अनादृतस्ववाक्यानामुच्छेदं पाप्मनां विदन् ॥४६॥ परस्परं ते सङ्गत्य यूथशस्तत्र तत्र च । क्रुधोद्भ्रान्ता इवान्योन्यं प्रोचुर्मर्मभिदो गिरः ॥४७॥ कलहोऽभून्महांस्तेषां मूढानां मायया हरेः । अश्रव्य भूरि दुर्वाक्यो घोर दीर्घ महारवः ॥४८॥ परस्परं भर्त्सयन्तः सद्योऽसीञ्जगृहुश्चते । केचिच्छक्तीर्धनूंष्येके केचिच्च परशूञ्छितान् ॥४९॥ कुन्तान्केचित्कशाः केचित्खट्वाङ्गानि तथाऽपरे । लोहदण्डान्काष्ठदण्डांश्चिपिटानेव केचन ॥५०॥ सिन्दूराक्तानि जगृहुस्त्रिशूलानि च केचन ॥ भुशुण्ही क्षुरान्केचिदग्निबाणानुपाददुः ॥५१॥ ततस्ते निर्दयं जघ्नुः परस्परममर्षिणः । शस्त्रैरस्त्रै र्मुष्टिभिश्च यष्टिदण्डद्रुमादिभिः ॥५२॥ प्रहारशब्दश्च महानासीत्तेषां बलीयसाम् । भेरीदुंदुभितूर्याणां शब्दश्चारभटीयुतः ॥५३॥ शूराणामपि दुर्दृश्यं तद्युद्धं तुमुलं तदा । बभूवासुर सङ्घानां मतानां पललाशनैः ॥५४॥ तदा महोत्सवो ह्यासीद्भूतानां पललाशिनाम् । कङ्कानां वायसानां च गृध्राणां च शुनामपि ॥५५॥ पिशाचानां शाकिनीनां योगिनीनां च रक्षसाम् । भैरवाणां च सर्वेषामस्रपां पलभोजिनाम् ॥५६॥ शिरांसि

Him. The sated devotees in return brought vast amount of wealth as a gift for Him, which He did not accept. This impressed people more and His status was elevated in the minds of the people. Gradually His fame spread wide which the fake gurus could not digest. They started insulting and abusing Him and levelled false allegations against Him for ulterior motive. Some even went to the extreme of beating Him and forcing Him into labour. Shree Hari endured all this just like water on the back of a swan. He was neither agitated nor did He retaliate. Instead He sermonised them, 'The Vedas, scholar saints and Acharyas of the past attest that a body is perishable and an Aatma is eternal. The insult and praise are same to Me as I see Myself as an Aatma and not a body. Anger is a great enemy which destroys one's body and Punyas. You all are devotees and you must control your anger which is a hindrance in your knowledge and devotion. Therefore, forsake your anger and engage yourself in God's Bhakti.' Many of the newly mislaid took Varni's sermon by heart and realised their mistaken ways. Whilst they became His disciple, the others, more stubborn did not relent. The miscreants, defeated by the vices like greed, ego and anger, started arguing and fighting amongst themselves at the slightest provocations. The verbal struggle later turned into an armed fight. Using any weapons like spears, tridents, swords, staffs, axes and arrows available, they started killing each other with vengeance. Intoxicated by the cocktail of alcohol and ego, they showed no mercy towards their perceived enemies. The battle turned so violent that ten thousand died on the first day itself as a result of which, the earth was soaked in blood. The ground was covered by severed limbs, heads and torsos. The dogs, foxes, vultures, owls, and cravens had a field day feasting on the flesh of the dead. O king! This fighting continued for many days as every group wanted to avenge the killing of their brethren. The war lasted for two months. Some days saw the death of just fifty people, while up to two thousand perished on some days. The burden was lifted from the earth by the death of these demonic ascetics.

करवालाद्यैस्तेषां कृत्तानि भूतले । नालिकेरफलानीव पतन्ति स्म सहस्रशः ॥५७॥ छिन्नाङ्घ्रिमूलाः प्रधने केचिच्छिन्नभुजद्वयाः । पेतुः पृथिव्यां विच्छिन्नसकलाङ्गाश्च केचन ॥५८॥ दंत पिष्टाधरोष्ठानि पतितान्यपि भूतले । तेषां शीर्षाणिं राजेन्द्र दुर्दृश्यान्यभवञ्जनैः ॥५९॥ असुराणां सहस्राणि दश तस्मिन्दिने नृप । शमनातिथितां प्रापुरन्योन्यं निघ्नतां रुषा ॥६०॥ ततः प्रभृत्यभूद्युद्धं तेषां नित्यं जयाशया । मांसाहारबलिष्ठानां मत्तानां मद्यपानतः ॥६१॥ क्वचिद्दिने सहस्रे द्वे क्वचित्पञ्चशतानि च । क्वचित्पञ्चसहस्राणि सहस्रं क्वापि ते मृताः ॥६२॥ द्वे शते क्वापि च शतं पञ्चाशच्च दिने क्वचित् । मृताः परस्पराघातादेवं मासद्वयं ह्यभूत् ॥६३॥ एवं कृष्णेच्छया राजन्सर्वे धर्मद्रुहोऽसुराः । विनेशुस्तेन सम्प्रापुर्मुदं देवगणा नृप ॥६४॥ छिन्ननासाश्छिन्नकर्णाश्छिन्नहस्ताश्च केचन । संग्रामभीरवश्चैके ततश्चक्रुः पलायनम् ॥६५॥ देशान्तरस्थितेभ्यस्ते वृत्तमेतदशेषतः । असुरेभ्यो बलिष्ठेभ्यः कथयामासुरादितः ॥६६॥ तदाविशेषतः कृष्णे बद्धवैरा जिघांसवः । शस्त्राघातकलाभ्यासे बभूवुस्तत्परा भृशम् ॥६७॥ मृतेष्वसुरसङ्घेषु धर्मध्रुक्षु हरिस्तदा । अधर्ममूलं नष्टं हीत्येवं मेने निजांतरे ॥६८॥ तत- स बोधयित्वैव दैवाञ्जीवांस्तदाश्रितान् । त्याजयित्वा दुराचारं सन्मार्गेऽस्थापयत्पुनः ॥६९॥ कृष्णभक्तिमहिंसादीन्धर्मांस्तेभ्यश्च सोऽखिलान् । उपादिदेश तैः प्रीत्या मानितश्च सुपूजित- ॥७०॥ एवं स भगवान्नाजन्नशस्त्रोऽपि वृषद्रुहः । असुरान्स्वप्रतापेन तमो भास्वानिवाहरत् ॥७१॥ इत्थं धर्मं च भक्तिं च पोषयन् धर्म नंदनः । तद्द्रुहश्च जयन्नत्र पुरे मासान्दशावसत् ॥७२॥ एतच्चरित्रं श्रृणुयाद्धरेर्यः सङ्कीर्तयेद्वा प्रयतः पुमान्सः । मुक्तो भवेत्स्वारिविपद्व्रजेभ्यो लभेत चान्ते पदमच्युतस्य ॥७३॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे उत्कलदेशीयासुरसङ्घपराभवनिरू पणनाम अष्टचत्वारिंशोऽध्यायः ॥४८॥

अथ एकोनपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच-

ततो ययौ वर्णिराजो दक्षिणां दिशमेकलः । अनुसृतो दिव्यदेहैर्धर्माद्यैः सर्वदैव सः ॥१॥ गमिष्यन्सेतुबन्धं स आदिकूर्ममुपाययौ । ततो महावने गच्छन्प्राप मानसपत्तनम् ॥२॥ तत्र राजा सत्रधर्मा दैवीं सम्पदमाश्रितः । तं महापुरुषं ज्ञात्वा वासयामास मानयन् ॥३॥ अनाच्छन्नां रहः स्थाने सोऽध्युवास वितर्दिकाम् । राजकीया अनुसवं सेवन्ते स्म तमादृताः ॥४॥ जगन्नाथपुरभ्रष्टासुरोक्त स्वजन क्षये । हेतुं विन्दतस्तं दैत्यास्तत्रत्या हंतुमुद्यताः ॥५॥ एकाकिनं तमाज्ञाय निशि वैद्यामवस्थितम् । संहत्य चक्रुस्तस्मिंस्ते शतशोऽश्माभिवर्षणम् ॥६॥ प्रदोषादा प्रभातांतं चिक्षिपुस्ते महोपलान् । निर्दोषे साधुशीलेऽपि पापनष्टधियो हरौ ॥७॥ तेद्वेदिमभितस्त्वासञ्छतशो ह्यश्मराशयः । एकोऽप्यश्मा नास्पृशत्तं तदासीदद्भुतं महत् ॥८॥ एवं

Some of them escaped this carnage to tell a tale to other like minded persons at various other places. They saw Nilkanth Varni as their prime foe and prepared themselves to deal with Him if He arrived there. Shree Hari sermoned the devout again at the end of the battles on the sanctity of the Sanatan Dharma and Bhakti of Lord Krishna and brought them within the fold of true religiosity. He emphasised the need to observe Brahamcharya and non violence. O king! Just as the rising sun destroys the darkness, Shree Hari, though unarmed, destroyed Asuras. In the end, Shree Hari stayed in Jagannath Puri for ten months. During this time He cleaned the shrine of all religious malpractices and returned its glory and sanctity. O king! Whoever listens to, or recites Shree Hari's Leela of destruction of evil gurus will indeed become free from his inner enemies and attain Akshardham at death.

Thus ends the forty eighth chapter of the first canto of the Satsangi Jeevan

CHAPTER-49

Suvrat Muni continued, "Shree Hari continued His journey southward alone. He visited the shrine of AdiKurm before arriving in the city Manaspur on the way to Rameshwar. The devout king of Manaspur, Satradharma, greeted Varni with due reverence and invited Him to stay in his city for some days. Varni chose a solitary dais under a tree at the edge of the garden to stay. The king placed a few of his servants at Varni's disposal. Some of the fake Sidhhas had taken undue advantage of King Satradharma's hospitality after running away from Jagannath Puri. They recognised Varni and devised a plan to kill Him. They started the bombardment of stones and rocks at Shree Hari at the nightfall. They even used slings to toss larger rocks. They

भगवता तेन स्वैश्वर्ये दर्शितेऽपि ते । तद्द्रोहबुद्धिं न जहुरंतिकागतमृत्यवः ॥९॥ अथ व्यर्थप्रयत्नास्ते शस्त्रैस्तद्धननेच्छवः । स्वस्वायुधानि संसाध्य तत्रासन् यूथशोऽखिलाः ॥१०॥ तदाश्चर्यं नृपः श्रुत्वा प्रातरायात्तदन्तिकम् । पौरा जनाश्च निखिलास्तद्दृष्ट्वा विस्मयं ययुः ॥११॥ विस्मितो नृपतिः प्राह प्रह्लादस्य यथा पुरा । रक्षा नृसिंहेन कृता तथा भगवतास्य हि ॥१२॥ एष एव भवेत्किं वा प्रह्लादो भक्तराट् स्वयम् । इत्युक्त्वा तमुवाचासौ तवास्म्यद्यदिनादिति ॥१३॥ ततो हरिर्मुमुक्षुं तं कृष्णाश्रयमकारयत् । यथाविधि तदीयांश्च मुमुक्षून्भूपते नरान् ॥१४॥ ततोऽसुरांस्तांस्तद्द्रोग्धृन्सर्वाञ्ज्ञात्वाऽतिपापिनः । घातयामास भूपालः स्वसैन्यैरतिदारुणैः ॥१५॥ स्वपापकर्मभिर्नाशं जानंस्तं पापिनां हरिः । तेनार्चितस्ततः प्रायाद्वेंकटाद्रिं महीभुजा ॥१६॥ तत्रस्थस्येक्षणं कृत्वा श्रीविष्णोरगमत्ततः । शिवकाञ्चीं विष्णुकाञ्चीं ततः श्रीरंगमाययवौ ॥१७॥ नद्यां स्नात्वा स कावेर्यां तत्प्राफ पुष्पफलानतैः । शोभितायां वाटिकायां समुवास महीरुहैः ॥१८॥ तत्र मासद्वयं स्थित्वा वैष्णवैः सह संवदन् । स्वप्रतापेन तन्निष्ठंदुराचारमहापयत् ॥१९॥ पराभूय च तत्रत्यानाभिचारिककर्मणः । विप्रादीञ्छतशः कृष्णः स्वप्रतापमपप्रथत् ॥२०॥ सेतुबन्धं तत स्तीर्थं महापातकनाशनम् । प्राज्य स्नात्वांबुधौ चक्रे श्री रामेश्वरदर्शनम् ॥२३॥ तत्राप्युषित्वा द्वौ मासौ क्षेत्रे तापसवल्लभे । ततः सुंदर राजारव्यं विष्णुमागच्छदेकलः ॥२२॥ ततो भूतपुरी गच्छन् प्रापघोसं महाटवीम् । तत्राहानि चलन् पञ्च नान्नं प्रापाऽपि वारि च ॥२३॥ पंचमेह्नि प्रदोषेऽसौ कञ्चित्प्राप जलाशयम् । तत्र स्नात्वाऽर्चयामास शालग्रामं स भूपते ॥२४॥ चतस्रो वनशिम्बीश्च भर्जयित्वाऽग्निना ततः । निवेद्य विष्णवे तत्र जधास तपतां गुरुः ॥२५॥ आद्ययामावधि निशःस्तत्र स्थित्वा ततोऽव्रजत् । परेद्युराप मध्याह्ने कूपमेकं वनान्तरे ॥२६॥ ततो निष्क्रास्य पानीयं स कमण्ड लुनानृप । स्नात्वा वटद्रुमाधस्तान्निषद्याऽऽह्निकमाचरत् ॥२७॥ तत्र कार्पटिकौ कौचिर्दूपती चारू दर्शनौ । आयातां वृषमारुढौ तदानीं कृश विग्रहौ ॥२८॥ काषाय वसनौ तौ च तं दृष्ट्वातितपस्विनम् । वर्णिनं निकषाऽऽगत्यनत्वाऽथो तस्थतुः क्षणम् ॥२९॥ तावत्प्रवासविधिना सन्ध्ये द्वे समुपास्य सः । शालग्रामं पूजयितुमारेभे स्नपनादिभिः ॥३०॥ वेदमन्त्रान् पठञ्छालग्रामं चन्दनपात्रके । निधायाभिषिषेचासौ महाकुण्ड्यास्तु धारया ॥३१॥ प्रस्थपञ्चकमानाम्बू रिक्त आसीत्कमण्डलुः । तथाप्याधारपात्रं तद्यथापूर्वमदृश्यत ॥३२॥ एतावक्व गतं वारीत्युक्त्वोद्गृह्य तदैक्षत । अछिद्रमेव तद्दृष्ट्वा पुनर्भूमौ न्यधारयत् ॥३३॥ शालग्रामेण तत्पीतं तृषितेनाऽम्ब्विति स्वयम् । निश्चित्य तत्तृषाशान्तिमचिकीर्षद्धरिः स्वयम् ॥३४॥ कुण्ड्याम्बु कूपान्निष्कास्य धारयाभिषिषेच तम् । तत्सर्वमपिबत्सोऽपि सोऽपि चक्रे पुनस्तथा ॥३५॥ पपौ तदपि पानीयं शालग्रामस्तदा स तु

continued this bombardment until morning although none of the stones landed on Shree Hari. They formed a protective wall around the dais on which He was sleeping. When the king and his subjects saw this miracle the next morning, they all thought that just as Lord Nrusinh had protected His devotee Prahalad, God has protected another one of His devotees today. The king was very impressed by this miracle and his devotion towards Varni became even more firm. The Asuras did not mend their ways even after seeing such a miracle. They did not forsake their enmity with Shree Hari as death was calling them. They started to collect sharp lethal weapons as the next line of attack. When the king realised that these Sidhhas were responsible for the attack on Varni and were still planning for more attacks, he sent his soldiers to kill all of them. The king realised that it was his duty as a king to stop sinners in their track. Nilkanth Varni gave the king and many other devout persons the knowledge of His true identity as the supreme God before leaving Manaspur. Shree Hari visited the mountain shrine of Venkatadri for the Darshan of Lord Vishnu. He visited ShivKanchi and VishnuKanchi for the Darshan of Lord Shiva and Lord Vishnu respectively before arriving at ShreeRangam. Shree Hari made His residence in an orchard on the east banks of River Kaveri following the holy dip in the holy river. He stayed there for two months, inviting resident scholars and engaging them in the debates in wide ranging topics to remove many of their misconceptions and ignorance. He resisted the use of black magic by some atheists to show that true devotees neither need the help nor be afraid of black magic on the path of true devotion. Shree Hari arrived at Setubandh (Rameshwar) for the Darshan of Rameshwar Mahadev. Nilkanth Varni stayed there for two months amongst many ascetics. Varni visited the shrine of Lord Vishnu called SundarRaj before proceeding on the way to the shrine called BhutPuri. On his journey, He lost His way in a dense forest and did not get anything to eat or drink for four days. On the fifth day, He saw a lake where He bathed and worshipped the Shaalgram. He

। हसन्भूयोंबु निष्कास्य धारयैवाभ्यषेचयत् ॥३६॥ तदप्यपाद्यदा तर्हि ज्ञात्वाऽतितृषितं हि तम् । कूपमायात्पुनः कुण्ड्या स निष्कासयितुं पयः ॥३७॥ श्रमखिन्नाखिलाङ्गस्य बह्वहोपोषितस्य च । भक्तिं तां तस्य दृष्ट्वा तौ दंपती विस्मयं गतौ ॥३८॥ शालग्रामोऽपि भगवान् श्रान्तमाज्ञाय वर्णिनम् । आसीद्गततृषः सद्यो निजशुश्रूषुवत्सलः ॥३९॥ आहृताम्भाः स्नानपात्रं हरिदृष्ट्वाऽथ सोदकम् । ज्ञात्वा गतपिपासं तं चंदनादिभिरार्चयत् ॥४०॥ व्यचिंतयच्च मनसा शालग्रामस्य भूयसी । निवृत्तैव तृषात्वऽद्य क्षुन्निवृत्तिः कथं भवेत् ॥४१॥ इत्थं विष्णवर्थमेवासौ चिन्तयाऽखिद्यदन्तरे । स्वस्योपवासाः षड् जातास्तदर्थं तु न विव्यथे ॥४२॥ इति व्यवसितं तस्य ज्ञात्वा जायापती उभौ । प्रीतावभूतां नृपते पुमान् योषामथाब्रवीत् ॥४३॥ प्रियेऽस्मै बटवे देहि नैवेद्याय रमापतेः । सक्तूंस्त्वं गोणिकाबद्धांल्लवणं चापि सत्वरम् ॥४४॥ ततः सा ग्रन्थिमुन्मुच्य पेशीस्थं वर्णिने ददौ । सस्तुप्रस्थं स चाऽऽदात्तं यावदर्थं परिग्रहः ॥४५॥ लवणेनाम्बुना मिश्रीकृत्य सक्तून्स विष्णवे । निवेद्यार्चाविधिं तस्य विधिनैव समापयत् ॥४६॥ दरिद्रभिक्षुकाकारावपि कान्त्याऽतिमानवौ । तावथाऽपृच्छदानम्य दैवमानुष्यलक्ष्मवित् ॥४७॥ आकस्मिकागमौ शान्तौ कौयुवां करुणानिधी । योगिरू पप्रतिच्छन्नो शिवाविव मनोहरौ ॥४८॥ युष्मादृशेक्षणं त्वत्र कान्तारे दुर्लभं खलु । मर्त्यौ तु सर्वथा न स्थः स्वतत्त्वं ब्रूत मामृतम् ॥४९॥ तमाहतु-स्तौ क्षुत्तृड्भ्यां ग्लानोऽसि त्वं कृशोभृशम् । वर्णिस्ततः पिब जलमद्धि विष्णुनिवेदितम् ॥५०॥ ततो वार्त्ताः करिष्याम इत्युक्तो मानयन्स तौ । सक्तून्प्राश्योदकं पीत्वा निषसाद तदन्तिके ॥५१॥ योगी तं प्राह विप्र त्वं ब्रह्मचर्यव्रतस्थितिः । तपस्व्यपि जितक्रोधः कृष्ण भक्तो महानसि ॥५२॥ अभाषितचरं तस्मात्वदग्रे नानृतं ब्रुवे । अशेष पुण्य क्षय कृत्तपस्व्यग्रेऽनृतं वचः ॥५३॥ शंकरं मां विजानीहि पार्वत्या सह वर्णिराट् । यदृच्छ्यागतंत्ह्यत्र दुर्दर्शं तपतामपि ॥५४॥ इत्युक्त्वा दर्शयामास स्वरू पं सहसैव सः । साश्चर्यं नीलकंठ स्तमपश्यद्दिव्यविग्रहम् ॥५५॥ कर्पूरगौरमरुभास्करभासुराङ्गं भस्मांगरागरुचिरावयवे क्षणीयम् । यज्ञोपवीतवलया चितनागराजं केयूर हारकटिसूत्रपद स्थनागम् ॥५६॥ द्वीपिद्विपाजिनसदं शुकयुग्मशोभं प्रोत्फुल्लनीरज निभाननमन्दहासम् । शीतद्युतिद्युतितरम्यविशालभालं चञ्चद्बृहत्पुरटपिङ्गजटाकलापम् ॥५७॥ वीरासनेन पुरतो धरणौ निषण्णं कौशासने स्तिमितदृक्क्रतयं स्थिरांगम् । वामे करे निजजनाभयदानमुद्रां दक्षेऽपि दोषणि च बिभ्रतमक्षमालाम् ॥५८॥ पार्श्वे च वाम उमया स्थितया त्रिलोकीसाध्वीगणस्मृतपदांबुजयाऽति भक्त्या । सद्वीजनेन परिसेवितमात्मनिष्ठं नन्दीश्वरा दिगणमंडल नूयमानम् ॥५९॥ ब्राह्मीं

managed with just four pods of wild berries which He ate after offering it as a Naivedhya to Shaalgram. The next morning, Varni proceeded forward and reached a well full of water at noon. He drew water from the well for a bath and completed His daily morning routine. A couple in the garb of rag pickers riding a bull were watching Varni's activities from a distance. Shree Hari placed Shaalgram in a dish and poured the water from His Kamandal. The dish remained dry while the Kamandal was empty. Varni lifted the dish to see if it had hole in it, but the dish was intact. Shaalgram drank all the water to satiate His thirst. Varni brought another Kamandal full of water and poured it over Shaalgram and found the same result. Nilkanth Varni brought a further three Kamandals full of water until Shaalgram were satiated with thirst. The couple watching from the distance was surprised at Varni's unrelenting devotion towards Shaalgram. After satiating Shaalgram, Varni continued His worship and thought if Shaalgram were so thirsty, then He must be hungry too. Shree Hari never thought of His own hunger. He was only concerned for Shaalgram Who had endured the fast for six days. The couple approached Shree Hari and the wife offered Him flour and salt to prepare Naivedhya for Shaalgram. Shree Hari prepared food for Shaalgram and concluded the worship. Nilkanth Varni asked the couple, 'Who are you? Though you look very poor, your aura says something else. It is not possible for an ordinary person to roam around in such dense forest. Tell Me the truth and please enlighten Me.' The couple advised Shree Hari, 'Please eat something first. You have become very weak by hunger. We will talk later.' Shree Hari heeded their advice and sat beside them after eating the Prasad. The husband said, 'O Brahmin! I will not lie to You. Not only are You a Brahmin, not only are You a Brahamchari but You are also a great devotee who has overcome the unconquerable anger. Lying to an ascetic erases all Punyas. O Varni! I am Shankar and this is my wife, Parvati. We have come to feed You.' Saying this, Shankar and Parvati transformed into their actual divine form. Shree Hari was surprised by the sudden transformation and looked at them in awe. Shankar appeared fair complexioned

बुभुत्सुभिरुशन्मतिभिश्च विद्यां क्रौञ्चारिनारदसनंदनमुख्य विप्रैः । नम्रैः सितांजलिपुटद्वितयैः सहर्षं संप्रेक्ष्यमाणकरुणा क्षिकटाक्षपातम् ॥६०॥ तवं वीक्ष्य साक्षाच्छिवमेव वर्णी प्रणम्य बद्धांजलि रश्रुनेत्रः । तुंष्टाव राजञ्जगतामधीशं रोमाञ्चिताङ्गः प्रणयेन नम्रः ॥६१॥

श्री नीलकण्ठ उवाच ।

सदाशिवं शाश्वतमीशितारं प्रशान्तमाशापतिमण्डलेशम् । ब्रह्मादिदेवार्चितपादपद्मं श्रीशङ्करं त्वामहमानतोऽस्मि ॥६२॥ सर्वेश्वरं सर्वगुणाधिवासं देवं महादेवमुदारकीर्तिम् । विद्यातपोयोगकलानिधानं श्रीशङ्करं त्वामहमानतोऽस्मि ॥६३॥ सकालमायायमभीतिभङ्गं जगज्जनित्राणविनाशहेतुम् । प्रचेतसां देशिकमाप्तकामं श्री शङ्करं त्वामहमानतोऽस्मि ॥६४॥ महाविषत्रातसमस्तलोकं मृत्युञ्जयं मर्त्यजनाशुतोषम् । भस्मावशेषी कृत कामदेहं श्री शङ्करं त्वामहमानतोऽस्मि ॥६५॥ अशेषविद्यागममन्त्रमूलं वैराग्यवेगोज्झित सर्वभोगम् । मुमुक्षुभिर्मुक्त जनैश्च सेव्यं श्री शङ्करं त्वामहमानतोऽस्मि ॥६६॥ गङ्गाधरं चान्धकदैत्यनाशं कैलासनाथं सुस्वितात्मदासम् । पापच्चयोन्मूलननाममात्रं श्री शंकरं त्वामहमानतोऽस्मि ॥६७॥ श्रीविश्वनाथं कृत काशिवासं प्रमीतकर्णोदिततारकं च । भवोद्धतानेकमहाधिजीवं श्री शङ्करं त्वामहमानतोऽस्मि ॥६८॥ देवादिसङ्कष्टहरं हराख्यं श्रीपार्वतीप्राणपतिं पुरारिम् । वृषध्वजं मंगलमूर्त्तिमीशं श्री शंकरं त्वामहमानतोऽस्मि ॥६९॥

सुव्रत उवाच ।

इति स्तुत्वा शिवं भक्त्वा प्रणम्य च स धर्मभूः । तुष्टाव जगदम्बां च दुर्गां दुर्गतिनाशनीम् ॥७०॥

श्री निलकंठ उवाच ।

मातः शिवमंगलवृंददात्रीं सर्वेश्वरीं चारिवललोकधात्रीम् ॥७१॥ महासतीं शंकरशक्तिमाद्या मुमामहं त्वां प्रणमामिदेवीम् ॥७१॥ सुरेन्द्रमुख्यामरकष्टदातुर्विनाशयित्रीमसुरव्रजस्य । सदैव सर्वामरसौख्यदात्रीमुमामहं त्वां प्रणमामि देवीम् ॥७२॥ निशुंभशुम्भासुरदर्पहन्त्री निजा श्रितापन्निचयापहन्त्रीम् । श्री विष्णुकार्योद्यतयोगमायामुमामहं त्वां प्रणमामि देवीम् ॥७३॥ सुरारिनाशार्थमनेकशक्तीरुत्पादयन्तीममरेन्द्रपक्षाम् । महामृधाविष्कृतभूरिहस्तामुमामहं त्वां प्रणमामि देवीम् ॥७४॥ सुरापलस्वार्चकतुर्यवर्णशीर्षच्छिदाक्रोधकरालवस्त्राम् । जडद्विजप्राणदभद्रसालीमुमामहं त्वां प्रणमामि देवीम् ॥७५॥ दाक्षायणी रुपधरां युगादौ सतीं ततः श्री गिरिराजपुत्रीम् । साध्वीव्रतत्राण परामनादिमुमामहं त्वां प्रणमामि देवीम् ॥७६॥

like camphor, radiant as if many suns were shining at the same time, handsome with the ash smeared on his entire body, snakes as his Yagnopavit, armlets, bracelets and waistband. His clothes were made of the deer and tiger skins, his forehead radiant with the moonlight emanating from the moon lodged in his shiny golden hair. The third eye sparkled in the middle of Lord Shiva's forehead. He was holding a Rudraksha Mala in his right hand. Varni saw Parvati, Nandi, Kartik swami, Naradji, Sananadan etc. serving him in their divine form. He looked at Shivji's feet at which pious married women of all three worlds bow. Shree Hari, head bowed, both hands folded and eyes glinting with tears of joy, prayed, 'O Shankar! O beholder of all the virtues! You are known as Mahadev (great deity) because you are the best ascetic, expert in Yoga and knowledge of Brahm and because even Brahma worships you. I bow to you because you can keep the fear of Kaal and Maya at bay. O guru of Prachetas (the ten sons of King Prachin Barhish)! You saved the universe by consuming the deadly poison, KaalKut, which arose from the churning of the ocean. O conqueror of death! I bow to you. You vanquished the insurmountable Kaamdev (the Eros, the deity of lust) through the power of your Vairagya. You are easily pleased with your devotees. I bow to you o Shankar. You hold River Ganga within your hair. You obliterated a demon called Andhak in no time. Mere chanting of your name redeems one's sins. O king of Kailash! You have made home in Kashi as well. Your name 'Har' (remover) is apt because you have protected Devtas on many occasions. O Parvati's husband! O merciful! O glorious! I bow to you."

Suvrat Muni continued, "O king! Shree Hari prayed to Parvati. Varni said, 'O mother of the universe! O remover of poverty of your devotees! O Shivji's chaste wife! I bow to you. You destroyed the mighty demons Shumbh and Nishumbh. You have taken many forms to destroy numerous demons from time to time, even sprouting many arms to kill the demons in fight against injustice. You helped Indra in the fight

नरामरैर्दुष्करमुग्रमादौ तपश्चरन्ती गिरिशप्रसत्ये । न पत्रमप्याद इति ह्यपर्णामुमाहं त्वां प्रणमामि देवीम् ॥७७॥ प्रसूं गणेशस्य सदैव सेवापरायणामम्ब महेश्वरस्य । अमंगलघ्नीं निजसेवकानामुमामहं त्वां प्रणमामि देवीम् ॥७८॥

सुव्रत उवाच ।

इति स्तुत्वैवोपरतं वर्णिनं तावुमाशिवौ । ऊ चतुर्नौ वरं वर्णिन् वरच त्वं निजेप्सितम् ॥७९॥

श्री नीलण्ठ उवाच ।

यदि प्रसन्नौ भवथो जगतः पितरौ युवाम् । यच्छतं तर्हि वैराग्यं दृढं सांसारिकेषु मे ॥८०॥

उमामहेश्वरावूचतुः ।

व्रियते यत्त्वया वर्णिस्तत्तु सिद्धं सदात्वयि । तथापि त्तद्विशेषेण भविष्यति महामुने ॥८१॥ नारायणऋ षिः साक्षादसि त्वं बदरीपतिः । मानुष्य नाट्यं कुरुषे इति जानीवहे हिनौ ॥८२॥ नमोस्तु जगदीशाय नरनारायणाय ते । सहार्ज्जुनाय कृष्णाय धर्मसंस्थापनाय च ॥८३॥

सुव्रत उवाच ।

इति शिवश्च शिवा प्रणिप्रत्य तं प्रहसितानन पद्ममृषीस्वरम् । तदवलोकन हर्षभृतान्तरौ नृपतिरोदधतुः सहसा ततः ॥८४॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे महारण्यामुमामहेश्वरदर्शननामे एकोनपञ्चाशत्तमोऽध्यायः ॥४९॥

अथ पञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

अंतर्हिते शङ्करेऽथ निजातिप्रियदर्शने । नीलकण्ठस्ततोऽगच्छत्स्मरन् भूतपुरीं स्म तम् ॥१॥ तत्र रामानुजाचार्यप्रतिमायाः स दर्शनम् । पूजनं च विधायाऽगाद् दुर्गां कन्याभिधां ततः ॥२॥ ततो ययौ वर्णिराजः पद्मनाभं जनार्दनम् । आदि केशवनामानं ततो विष्णुमुपाययौ ॥३॥ असुराणां सहस्रे द्वे तत्रास्तां शस्त्रधारिणाम् । ते तत्रत्यनृपेणैव निहते तज्जिधांसुनी ॥४॥ मानसे पत्तने पूर्वं क्ष्माभुजा सत्रधर्मणा । निहता असुरा यद्वत्तथा राज्ञाऽत्र धर्मिणा ॥५॥ मलयाख्यं ततः प्रायान्नानाद्रुमसमाकुलम् । नारायणः कुलगिरिं तीर्थयात्रा परायणः ॥६॥ पञ्चाहानि गिरौ तत्र साक्षिगोपालदर्शनम् । कुर्वश्चन्दनवृक्षाणां ससर्पाणां वनेवसत् ॥७॥

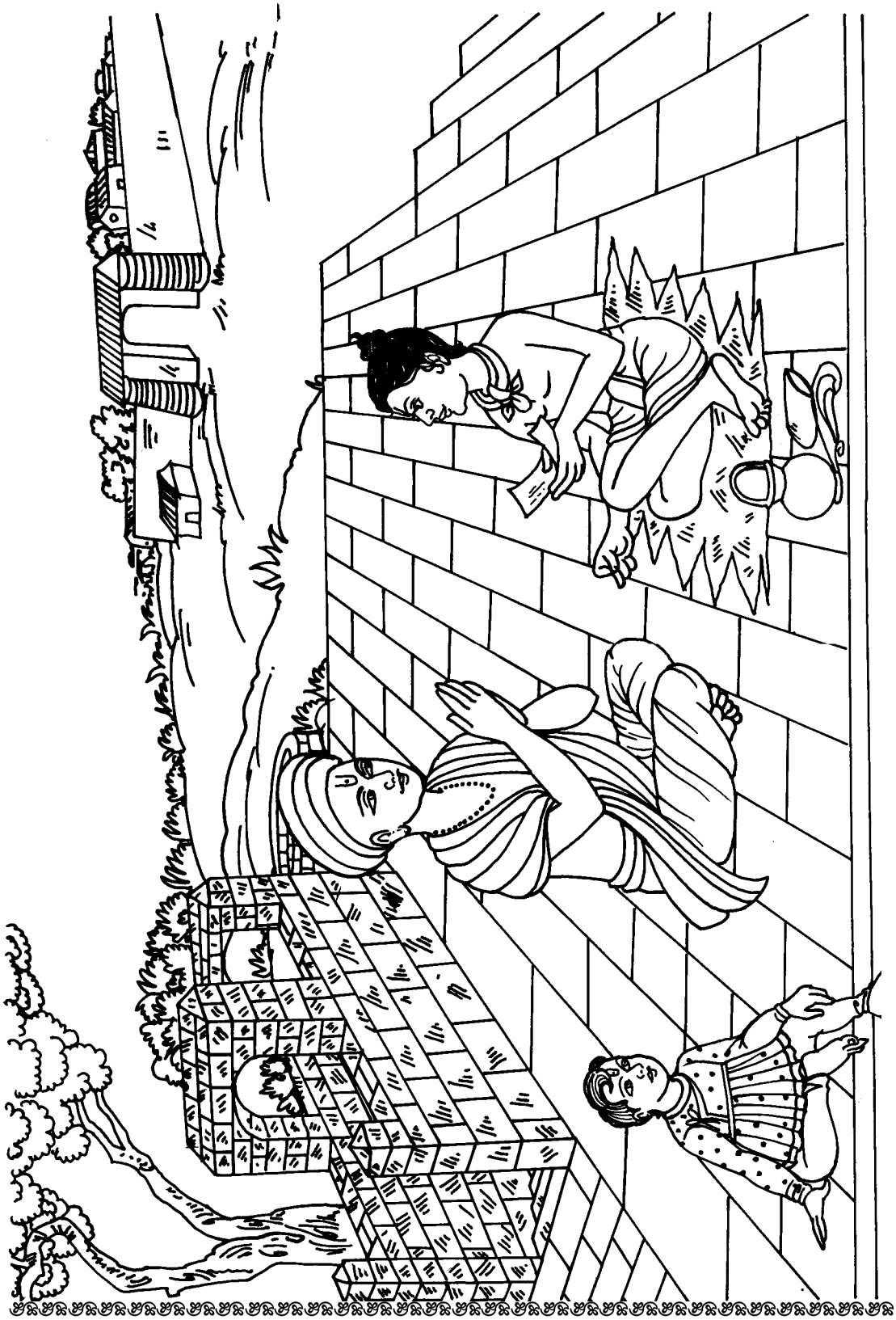
against demons. You took the form of Kaalika to destroy the misguided persons who offered you meat and alcohol in your veneration. O Uma! The daughter of the Himalayas! I bow to you. You performed severe austerity to marry Shankar. You were Daksha's daughter, Sati in the first eon. Your faithfulness and reverence to Lord Shiva became synonymous with your name and since then all faithful wives are known as 'Sati'. O Ganesh's mother! Remover of plight of your followers! I bow to you."

Suvrat Muni continued, "Shankar and Parvati were very happy with Nilkanth Varni and asked Him to ask for a boon. Varni asked, ' If you are really pleased with me, then grant Me such that My Vairagya in this world becomes even deeper.' Shankar - Parvati spoke, ' Even now You are full of Vairagya. You are none other than Lord Narayan. You have taken a human form and You asking for a boon is nothing but a human charade. Nonetheless, Your Vairagya will deepen so much that You will forget Your own body. O Hari! O Lord Krishna! We bow to You.' Suvrat Muni said, "O king! Shankar and Parvati were overwhelmed by the Darshan of Lord Narayan in the garb of an ascetic Brahamchari. They bowed at Shree Hari once again and disappeared from the scene."

Thus ends the forty ninth chapter of the first canto of the Satsangi Jeevan

CHAPTER-50

Suvrat Muni continued, "O king! Nilkanth Varni travelled to Bhutpuri after the meeting with Shankar and Parvati in the dense forest. After Darshan of Ramanujacharya at Bhutpuri, Nilkanth Varni visited Kanyakumari. Shree Hari visited Padmanabh on his way to AdiKeshav shrine. Just as the King Satradharma of Manaspur massacred the evil persons in the garb of ascetics, the devout king of Adikeshav



चंद्रभागानदीतीरे पुण्डलीकपुरं ययौ । तत्र श्री विठ्ठलस्यासौ चक्रे श्रीभर्तुरीक्षणम् ॥८॥ नद्यां स्नानं विठ्ठलस्य दर्शनं गुणकीर्त्तनम् । कुर्वन् प्रतिदिनं तत्र द्वौ मासौ न्यवसद्धरिः ॥९॥ श्रीविठ्ठलं ततो नत्वा परिष्वज्य च भक्तितः । स्तुवंस्तत्क्षेत्रमाहात्म्यं दंडकारण्यमाययौ ॥१०॥ कुर्वन्प्रदक्षिणां तस्य नासिकारव्यं पुरं ययौ । दर्शनं त्र्यंबकेशस्य कृत्वाऽगात्तपतीं नदीम् ॥११॥ ततः स नर्मदायात्रां कृत्वोत्तीर्य महीं नदीम् । तीर्त्वा साभ्रमतीं प्रायाद्भीमनाथाख्य शंकरम् ॥१२॥ गोपनाथमुपेत्याऽथ पंचतीर्थीं समाचरन् । नीलकण्ठ उपेयाय मकरालयपत्तनम् ॥१३॥ एवं तीर्थानि विचरन्सद्धर्मं परिपालयन् । अधर्मसर्गं तीर्थस्थमुच्चखान निजौजसा ॥१४॥ पाषण्डिनो गुरू ज्ञित्वा वादैः सच्छास्त्रसम्मतैः । मुमुक्षून्रक्षितां स्तेभ्यो मोचयामास संसृतेः ॥१५॥ तपश्च ब्रह्मचर्यादीन्नियमानाचरन् स्वयम् । त्यागिनां तैर्थिकानां च स्थितिरीतिमदर्शयत् ॥१६॥ शान्तस्तितिक्षुरेकाकी निःस्पृहो निष्परिग्रहः । कौपीनमात्रवसनो मृगाजिनधरो जटी ॥१७॥ अनावृत्तांगः सर्वेषु ऋ तुष्वपि दिवानिशम् । बहिर्ग्रामाद्द्रुमाधस्ताद्वसन् ग्रामे तु न क्वचित् ॥१८॥ नित्यंत्रिषवणस्नायी त्रिकाल कृष्णपूजकः । पञ्चाध्याप्याः पूजनान्ते पाठं कुर्वन्दिनेदिने ॥१९॥ प्राणायामांस्त्रिकालं च कुर्वन्नानासनानि च । स्वेच्छया हिम कालेऽपि सेवमानो न चानलयम् ॥२०॥ अखंडं स्वस्वरुपस्थो निर्निमेषविलोचनः । त्वगस्थिशेषगात्रश्च भूयो धमनिसन्ततः ॥२१॥ देहानुसन्धानहीनः शर्कराकण्टकादिषु । निरुपानिच्चलन्मार्गे न पृच्छन्वर्त्म कञ्चन ॥२२॥ घोरेष्वरम्येषु चरन् पर्वतेषु च निर्भयः । सिंहव्याघ्रोरगाद्यैश्च कुत्राप्यक्षतविग्रहः ॥२३॥ सकृदश्नन् क्वचिच्चान्नं फलं मूलं च वादलम् । तिष्ठन्निरशनः क्वापि नीराहाराश्च कुत्रचित् ॥२४॥ दिनानि कतिचित्तिष्ठन्प्राश्यैव पवनं सकृत् । क्वाप्ययाचितवृत्तिश्च कृच्छ्रव्रतपरः क्वचित् ॥२५॥ विरक्तो रमणीयेषु विषयेष्वपि पञ्चसु । स्त्रीणां त्वसहमानश्च गन्धमात्रमपि ध्रुवम् ॥२६॥ एकादशीषु सर्वासु हरेर्जन्मदिनेषु च । नान्नगंधग्रहोधीरऊ र्ध्वरेता जितेन्द्रियः ॥२७॥ तपस्विनस्त्यागिनोऽन्ये तं दृष्ट्वातितपस्विनम् । स्वयं तथा कर्तुकामास्तत्संगं केऽप्यकुर्वत ॥२८॥ देहाभिमानजातेन देहदुःखेन पीडिताः । तत्समीपे न ते स्थातुं शेकिरे मानिनोऽपि च ॥२९॥ त्रिरात्रं पञ्चरात्रं वा कृत्वा तस्य समागमम् । पलायन्ते स्म ते केचिद्दशरात्रं च केचन ॥३०॥ मनुष्यैर्दुष्कराणीत्थं तपांस्याचरतो वने । चरतः सप्तवर्षाणि मासश्चैको ययुर्हरेः ॥३१॥ विक्रमादित्यभूपस्य षट्पंचाष्टैकसम्मिते । शकस्य वर्तमानेऽब्दे दक्षिणायनगेरवौ ॥३२॥ संवत्सरे च शुक्लारव्यै नभः कृष्णेऽग्निभूतिथौ । पुरं लोजाभिधं प्राप काले संगव एव सः ॥३३॥ पुराद्वहिस्तत्र स

killed more than two thousand armed fake ascetics hiding in his state. Varni went to the shrine of Sakshigopal, situated at the top of a mountain called Malayachal and stayed in the woods of sandalwood for five days, not fearing the snakes living in the trees. Thereafter, Varni visited the shrine of VitthalNathji at Pandharpur on the banks of River Chandrabhaga. He stayed there for two months taking holy dips daily in the river. Varni visited Panchvati in the midst of the forest called Dandkaranya on His way to Nashik for the Darshan of Trayambakeshwar Mahadev. He continued His northward travel and crossed the rivers Taapi, Narmada, Mahi and Sabarmati to arrive at the shrine of Bhimnath Mahadev. Shree Hari arrived in the town of Mangrol after visiting the shrine of Gopnath Mahadev."

Suvrat Muni continued, "O king! Shree Hari removed the ignorance and religious malpractices at each and every shrine, hermitage, town or village He visited either by engaging in the debates with residing ascetics or sermonising the villagers. He revealed His true identity as supreme God to the pious persons. He observed strict Brahamcharya, observed all Vrats and rituals to teach others their importance in life. He travelled alone most of the time and never entered the village without reason. He carried only a pair of clothes, Kamandal and deerskin to sit on for His meditation. He never wore anything on His torso even during the harsh winters. He venerated Lord Shree Krishna three times a day and read the Panchaadhyayi (the five chapters of the tenth canto of the Shreemad Bhagwat which describe the divine Raas of Lord Krishna and Gopis) followed by the ritualistic bath. He underwent Praanayaam (breathing exercises) and Aasans (Yogic exercises) thrice daily. He became so thin that only His bones and skin remained which made all His veins clearly visible. He never wore any footwear during His travels and endured thorns and rocks willingly. He walked through dense forests calmly and without the fear of wild animals. None of the animals ever attacked Him. He ate whatever was available to Him, often going without food for two or three days. He observed fasts on all Ekadashis and other Vrats like RamNavmi

वापिकायामुपाविशद्वर्णिवरो मुहूर्तम् । वृन्दावनेन्दु हृदि चिंतयान्ते निजेष्टदेवं नृप राधिकेशम् ॥३४॥

इति श्री सत्सङ्गि, जीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे । लोजपुरागमननामा पञ्चाशत्तमोऽध्यायः ॥५०॥

अथ एकपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

तत्रोद्धवावतारस्य रामानन्दमुने र्नृप । मुक्तानन्दादयः शिष्याः पञ्चाशत्त्यागिनोऽवसन् ॥१॥ तेषां सुखानन्दनामा साधुः स्नानार्थमागतः । तत्राद्राक्षीद्ध्याननिष्ठं वर्णिनं तमलौकिकम् ॥२॥ ततस्तपस्विप्रवरं तं नमस्कृत्य सोऽब्रवीत् । कुत आगम्यते वर्णिन्कुत्र वा गम्यते त्वया ॥३॥

श्री नीलकण्ठ उवाच ।

उत्तरेभ्यः कोसलेभ्यस्तीर्थानि विचरन्नहम् । यद्वच्छयात्राऽऽगतोऽस्मि कस्त्वं शिष्योऽसि कस्य च ॥४॥

सुखानन्द उवाच ।

श्रीमदद्रामानन्दमुनेः ख्यातस्येशतया भुवि । शिष्याः सहस्रशः सन्ति त्यागिनो गृहिणस्तथा ॥५॥ तत्र ये त्यागिनस्तेषु मुक्तानन्दोऽग्रणी रिह । पञ्चाशता मत्प्रमुखैस्त्यागिभिः सह वर्तते ॥६॥ अत्रागतोऽहं स्नानार्थं विलोक्य त्वां तपोनिधिम् । तवान्तिकमुपेतोऽस्मि दर्शनार्हस्य योगिनाम् ॥७॥ अस्मज्ज्येष्ठतीर्थ्योऽपि योगपारं गतोऽस्ति हि । तपस्व्यपि कृष्णभक्तस्त्वाद्दशान् द्रष्टुमिच्छति ॥८॥ आज्ञया स्वगुरोरत्र त्वाद्दशां सेवनाय वै । सोऽस्माभिवर्तर्तते साकं दर्शनार्हश्च देहिनाम् ॥९॥ देयं स्वदर्शनं तस्मै भवतापि तपस्विना । नागमिष्यसि चेतत्र स एवात्रागमिष्यति ॥१०॥

सुव्रत उवाच ।

इत्याश्रुत्य वचस्तस्य वर्णिराट् प्राह तं नृप । तीर्थयात्राफलं जानंस्तादृग्योगीन्द्रदर्शनम् ॥११॥ ग्रामं पुरं वापि मुने प्रविशामि न कर्हिचित् । वृक्षं नवं नवं नित्यं वनेष्वधिवसन्नहम् ॥१२॥ तथापि तादृग्योगीक्षां सर्वतीर्थतपःफलम् । जानामीति

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and Janmashtami. He could not bear the whiff of women let alone their touch. He kept His senses and sensual organs under strict control. Many ascetics sought His company and tried to emulate His way of life but all were unsuccessful. Most of the ascetics managed to stay with Him for only three to four days. His travels were so arduous that an ordinary mortal or indeed a Devta could not have undertaken. O king! Shree Hari spent seven years and one month travelling and visiting various shrines and arrived in a village called Loj near Mangrol on the morning of the sixth dark day of the month of Shravan in Samvat 1856. He sat on the bank of a step well for some time in meditation."

Thus ends the fiftieth chapter of the first canto of the Satsangi Jeevan

CHAPTER-51

Suvrat Muni continued, "Ramanand Swami's 50 celibate saints lived in a hermitage at Loj. A swami by the name of Sukhanand swami arrived at the step well for his morning bath and saw Nilkanth Varni meditating on its bank. Overawed by His aura, Sukhanand swami bowed at Him and asked, 'O Varni! Where are You coming from and where are You going?' Varni replied, 'I am originally from the North Koshal region and have arrived here after visiting numerous shrines. Who are you and whose disciple are you?' Sukhanand swami replied, 'The renowned guru Ramanand swami has thousands of householders and celibate disciples. I, along with 50 of his celibate disciples live in a hermitage. I had come for my bath and noticed You meditating. Your appearance indicates to me that You have undergone difficult austerity. Muktanand swami, who is the eldest among us, has mastered the intricacies of Yoga. He would be very happy to a devout ascetic like You. Ramanand swami has decreed us to serve holy ascetics like You. I request You to come to the hermitage to give Darshan to Muktanand swami, otherwise he will come here for Your Darshan."

Suvrat Muni said, "O king! Shree Hari knew that the Darshan of a pious saint

त्वया साकमायाम्यद्य तमीक्षितुम् ॥१३॥ इत्युक्त्वा सद्य उत्थाय साकं तेन तदाश्रमम् । आयात्प्रत्युद्गमं तस्य मुक्तानन्दादयो व्यधुः ॥१४॥ स तांस्ते तं नमस्कृत्य यथोचितमुपाविशन् । सर्वेऽपि सन्तस्तं वीक्ष्य प्रापुराश्चर्यमेव ते ॥१५॥ जाज्वल्यमानं तपसा मनोनयननन्दनम् । पश्यन्तः शान्तमूर्तिं तं बहुधा ते व्यतर्कयन् ॥१६॥ अहो तपस्विनो दृष्टा बहवो योगिनो भुवि । ईदृशस्तु न कोऽप्यैक्षि न श्रुतोऽप्यत्र सांप्रतम् ॥१७॥ क्वेदमुग्रं तपः क्वेदं बालखेलोचितं वयः । ततः साधारणो नायं पुमान् काऽप्यस्ति देवता ॥१८॥ सूर्यश्चन्द्रोऽथवा बहिनः कुमारो वानराकृतिः । श्रुतो निरन्नमुक्तो वा मूर्तिमत्तप एव वा ॥१९॥ अस्तु यः कोऽपि दिष्ट्याऽद्य दृष्टोस्माभिस्तपोनिधिः । सेवयाऽस्यास्मदुपरि श्रीस्वामी तोषमेष्यति ॥२०॥ इत्थं वदन्तस्ते तस्य परिचर्यां सुचक्रिरे । मुक्तानन्दः स्वागतादि पृष्ट्वाऽतिथ्यमकारयत् ॥२१॥ वर्णिराजोऽपि तान्साधून्कलावपि जितेन्द्रियान् । धिया सुशीलान्निश्चित्य सङ्गायाऽर्हानमन्यत ॥२२॥ ततो मुक्तानंदसंज्ञं तं महान्तं परीक्षितुम् । स बहु विनयेनैव पृच्छति स्म बुभुत्सुवत् ॥२३॥

श्री नीलकण्ठ उवाच ।

महामुनेऽतिसुज्ञोऽसि सम्मतोऽसि सतामपि । पृच्छामि यदहं तस्य कर्तुमुत्तरमर्हसि ॥२४॥ रू पाणि जीवेश्वरयोर्मायाया ब्रह्मणस्तथा । परस्य ब्रह्मणश्चाहं विवित्सामि पृथक् पृथक् ॥२५॥

सुव्रत उवाच ।

सूक्ष्मं प्रश्नमिति पृष्टः स मुनिस्तेन वर्णिना । यथाश्रुतं गुरुमुखात्तथोवाच तदुत्तरम् ॥२६॥

मुक्तानन्दमुनिरुवाच ।

स्थूलादिदेहत्रितयमानखादाशिखं च यः । व्याप्येन्द्रियान्तः करणैः करोति विविधाः क्रियाः ॥२७॥ अजो नित्यः शाश्वतश्च निरंशश्च प्रकाशकः । सोऽच्छेद्यादिगुणो ज्ञेयो जीवात्मा वर्णिसत्तम ॥२८॥ देहत्रये विराडादौ व्याप्योत्पत्तिस्थितिक्षयान् । करोति जगतां यस्तु सर्वज्ञो ज्ञेय ईश्वरः ॥२९॥ जन्मक्षेत्रं च जीवानामनादिश्चिज्जडात्मिका । तमोमयी हरेः शक्तिः

like Muktanand swami is an ideal way to conclude a pilgrimage." He said to Sukhanand swami, 'O Muni! Though I did not stay in the urban area during My pilgrimage, I will accompany you to your hermitage for Muktanand swami's Darshan to conclude My pilgrimage and austerity.' Saying this, Nilkanth Varni accompanied Sukhanand swami to the Ashram where Muktanand swami and other saints welcomed Him by getting up from their seats and greeting Him. They bowed their head with folded hands to each other. The saints were very surprised by His radiant aura. They reflected in their mind that though they have seen many hermits, none had His aura. They had not seen or heard anything like Him and were unable to reconcile His severe austerity with His young age. They equated Him to a Devta, the Sun, the moon, Agni, Kartik Swami (Lord Shiva's son), SanatKumar, NirannMukta and austerity in person in turn, but could not make up their minds as to His real identity. Whoever He was, they concluded that Ramanand swami will be very pleased with them by serving Him. They started serving Varni wholeheartedly knowing that such an intelligent and detached ascetic is impossible to find in this present era. Considering Muktanand swami as the wisest saints, Nilkanth Varni, to test his knowledge, asked him, 'O Muni! You are very knowledgeable. Therefore, please explain the true individual characteristics of Jeev, Ishwar, Maya, Braham and Parabraham to Me.'

Suvrat Muni continued, "O king! Muktanand swami replied humbly, 'A Jeev (soul) is eternal, permanent, radiant, indivisible, impregnable and indestructible. Though it lives in the heart, it is omnipresent within all three bodies (gross, sublime and causal) from head to toe. It is knowledgeable and controls the mind, senses and organs. All knowing Ishwar, by being present as Virat creates, sustains and destructs the universe. Maya, one of the potency of God, is eternal. It is the reason for all the activities and hence, the cause of souls' rebirth. Ignorance is its other name and it can only be overcome by going under God's shelter. Braham is existential, eternal and infinite. It is Akshar (unchangeable) and Akhand (indivisible). In its definite form, it remains in God's service and as indefinite (formless) it is His residence. It is the beholder of Maya and souls and indeed is the support of everything. Parabraham, the supreme God, is

कार्यकारणरूपिणी ॥३०॥ गुणत्रयात्मिका चाजा या चोक्ताऽज्ञान संज्ञिका । सा मायेति त्वया ज्ञेया यां तरन्त्याश्रिता हरेः ॥३१॥ सत्यं ज्ञानमनन्तंय पूर्णं चाखण्डमक्षरम् । धाम यद्वासुदेवस्य मूर्तं चामूर्तमुच्यते ॥३२॥ शुद्धं नित्यं चाविकारि मायादीनां प्रकाशकम् । तद्ब्रह्मेति विजानीहि सर्वाधारतया मतम् ॥३३॥ नारायणो वासुदेवः स्वतन्त्रः स्वप्रकाशकः । आनन्दिव्यमूर्तिश्च विष्णुः कृष्णोऽच्युतोऽव्ययः ॥३४॥ सर्वज्ञः सत्यसङ्कल्पः सर्वकर्मफलप्रदः । अन्तर्यामी सर्वशक्तिसेवितः परमेश्वरः ॥३५॥ सर्वत्रेवान्वितः शक्त्या व्यतिरिक्तः स्वतः स्थितः । नियन्ता कालमायादेः सर्वकारणकारणम् ॥३६॥ परमात्मेति यः प्रोक्तस्तत्परंब्रह्म कथ्यते । उपासनीयं सर्वेषामेतदेव मुमुक्षताम् ॥३७॥ इत्युत्तरं मया प्रोक्तं यथामति यथाश्रुतम् । व्याख्यानं विस्तरेणास्य जानात्यस्मद्गुरुः प्रभुः ॥३८॥ रूपाण्येतानि च स्वामी स तु प्रत्यक्षमीक्षते । मुमुक्षुभ्यः स्वौजसा च तानि दर्शयतेऽपि सः ॥३९॥

सुव्रत उवाच ।

इत्युक्त्वा विररामासावौद्धवीयाग्रणीर्मुनिः । सोऽपि तद्वचनं श्रुत्वा प्रसन्नो वर्णिराडभूत् ॥४०॥ ऋजुं निष्कपटं साधुं तं निश्चित्याब्रवीच्च सः । त्वयोत्तरं यथार्थं वै मुने कृतमसंशयम् ॥४१॥ बहुभ्यः शास्त्रविद्भ्योऽपि पृष्टमेतन्मया पुरा । केनापि नेदृशं युक्तं कृतमुत्तरमस्य तु ॥४२॥ यूयं महान्तः सर्वे स्थ यथाशास्त्रोक्तलक्षणाः । सन्तोऽद्य वो दर्शनेन ममानन्दो महानभूत् ॥४३॥ मुक्तानन्दोऽथ तं प्राह मयाप्यत्र सहस्रशः । दृष्ट्वास्तपस्विनः ख्यातास्त्वादृशस्तु न कश्चन ॥४४॥ ईदृक्प्रश्नं विधातुं च बोद्धुं वापि तदुत्तरम् । तवैव बुद्धिर्योगीन्द्र सर्वोपर्यऽद्य वर्तते ॥४५॥ नीलण्ठोऽथ तान्साधून साधुलक्षणशालिनः । ज्ञात्वा दिनानि कतिचित्सेव्यमान उवास तैः ॥४६॥ तं कोऽपि ब्रह्मविद्यायाः प्रश्ने प्रश्नोत्तरेऽपि वा । नातिचक्राम मतिमान् प्राकृते संस्कृते तथा ॥४७॥ दृष्ट्वातिमानुषीं बुद्धिं तेऽपि सर्वे विचक्षणाः । साधारणां नरधियं तस्मिन्नैव हि चक्रिरे ॥४८॥ अलब्धपारास्ते सर्वे साश्चर्यं तस्य वर्णिनः । नराकृतेर्भगवतः शुश्रूषामेव चक्रिरे ॥४९॥ श्रृण्वन्कथाः पुण्यतमाः स नित्यं रासेश्वरीप्राणपतेर्मनोज्ञाः । सद्भ्योऽतिभावेन सदा स्थिराक्षस्तत्रापि भूपाल तपश्चकार ॥५०॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे मुक्तानन्दादि साधु-समागमनामैकपंचाशत्तमोऽध्यायः ॥५१॥

independent, self radiant, purest, eternal and without beginning. He is called by many names such as Vaasudev, Narayan, Krishna, Vishnu etc. He is the ultimate truth and all His desires always become reality. He is the ultimate and only arbitrator of the fruits of souls' deeds. He is omnipresent in everything of the universe, and yet remains as a separate entity from it in His abode. He is omnipotent, controller of Kaal (time) and Maya and is the reason of all reasons. He is also called Parmatma as He is distinct from the Aatma (the soul). All persons desirous of Moksha (salvation) must worship Him. I have tried to answer Your questions briefly and as to my understanding. My guru, Ramanand swami can give You more detailed answers. He has the ability to see all these - soul, Maya and God - in clear perspective and is able to show them to other devotees as well.'

Suvrat Muni said, "O king! Nilkanth Varni was very pleased with the answer. He surmised that Muktanand swami was indeed a chaste and honest saint. He said, 'I had asked the same question to many people including so called scholars, but no one before you has been able to answer so lucidly. I am very pleased with your Darshan as you have true saintly qualities as described in the scriptures.' Muktanand swami said, 'I have met thousands of ascetics but none like You. O Brahamchari! You are not only an expert in asking questions but knowledgeable as well to recognise the proper answer.' Nilkanth Varni stayed behind in this Ashram on acknowledging them to be true saints. Not a single person was able to win Him in a debate on theology while He remained at the Ashram. All the saints were surprised at His vast knowledge. Though they never considered Varni as a mortal being, they could not make up their mind whether He was a Devta or indeed God. Nonetheless, they served Him reverentially. Shree Hari listened to Lord Krishna's Katha regularly while undergoing meditation and austerity."

Thus ends the fifty first chapter of the first canto of the Satsangi Jeevan

द्विपञ्च्याशत्तमोऽध्यायः

सुव्रत उवाच ।

साधवस्ते वर्णिनोऽस्य ध्यानदृक्स्थिरतां सदा । पश्यन्तो विस्मयं प्रापुर्मुक्तानन्द उवाच तम् ॥१॥ दृक्स्थैर्यं सर्वकालं ते दृश्यते वर्णिसत्तम । कां देवतां ध्यायसि त्वं वक्तुमर्हसि तत्तु नः ॥२॥

श्री नीलकण्ठ उवाच ।

श्री राधिकेशो भगवान् योऽस्ति सर्वेश्वरोऽनघ । इष्टदेवः स एवास्ति मम सच्छास्त्रसंमतः ॥३॥ ब्रह्मधर्मशिवादीनां देवानामपि देवता । वराहाद्यवताराणां धर्ता कृष्णः परं बृहत् ॥४॥ ध्यायामि तमहं नित्यं पूजयामि च तं मुने । कीर्तयामि च तन्नाम यदाहुः कलितारकम् ॥५॥ संसारे भ्रमतां पुंसां दुःखितानां स्वकर्मभिः । कृष्णमेकं विना नान्या गतिरस्ति कलाविह ॥६॥ श्रीमतोऽस्य गवेन्द्रस्य चरणाम्बुरुहान्मम । अन्यत्राणुरपि प्रीतिः क्वापि नास्त्येव सर्वथा ॥७॥

सुव्रत उवाच ।

इत्युक्तवन्तं तं ज्ञात्वा कृष्णभक्तं महामतिम् । प्रीतो मुक्तानन्द ऊ चे राजन्भागवतप्रियः ॥८॥

मुक्तानन्दमुनिरुवाच ।

सर्वे भजामः श्रीकृष्णं वयमप्यधुना भुवि । कृपया सद्गुरोरेव पश्यामो हृदयेऽपि तम् ॥९॥ रामानन्दारव्यया लोके प्रसिद्धो ह्युद्धवः स्वयम् । अस्माकं सद्गुरुः सोऽस्ति श्रयणीयो मुमुक्षताम् ॥१०॥ कृपां स कुरुते यस्मिन्स समाधौ समीक्षते । गोलोकेऽखण्डरासस्थं श्रीकृष्णं मुरलीकरम् ॥११॥ भवदृशास्तु ये ब्रह्मन्भक्तिधर्मतपोन्विताः । प्रत्यक्षदर्शनं दत्ते तेभ्यः कृष्णश्च तद्वशः ॥१२॥ पृथक्तया न पश्यामः श्रीकृष्णात्तं वयं त्विह । यतस्तदात्मना कृष्णः श्रेयसे वर्तते नृणाम् ॥१३॥ मुमुक्षूणां गुरुत्वं च तस्मिन्नेव हि भूतले । स्वयं कृष्णेन निहितमस्ति तं जानतात्मवत् ॥१४॥ अतो गुरुपदं ब्रह्मन्नास्त्यन्त्र हि सांप्रतम् । अत्र श्रीमद्भागवतश्लोकौ श्रृण्वादिमाश्रम ॥१५॥ अस्माल्लोकादुपरते मयि ज्ञानं मदाश्रयम् । अर्हत्युद्धव एवाद्धा संप्रत्यात्मवतां वरः ॥१६॥ नोद्धवोऽण्वपि मन्न्यूनो यद्गुणै र्नार्दितः प्रभुः । अतो मद्वयुनं लोकं ग्राहयन्निह तिष्ठतु ॥१७॥ इत्थं प्राह स्वयं कृष्णस्तस्माद्वयमिहानघ । तमाश्रितास्तदाज्ञायां स्थिताः कृष्ण भजामहे ॥१८॥

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Suvrat Muni continued, "O king! The saints were surprised to see Shree Hari occupied in meditation during His free time. Muktanand swami once asked Him, 'O best among Varnis! We see You often meditating with Your eyes closed. Please tell us Who do You meditate upon?' Nilkanth Varni replied, "The husband of Radhikaji, Lord Shree Krishna, is My Ishtadev (personal God). All the scriptures point to the same fact. Brahma, Dharma and Shiva worship Him as well. He incarnates Himself as Varah etc. I always meditate upon Him. He is the only refuge for the souls entangled in Maya and transmigrating from body to body. I have not an iota of interest in anything except the lotus feet of Lord Krishna. I pray to Him and I worship Him.' Pleased with the fact that just like them, Varni was also Lord Krishna's devotee, Muktanand swami said, 'We worship Lord Krishna as well and we are able to see God in our heart as a result of the blessings of our guru, Ramanand swami. He is Udhhavji himself and can see Lord Krishna playing Raas in his heart. He is potent enough to send his disciples in Samadhi and show Lord Krishna in their hearts as well. It is possible for a devotee like You to see Lord Krishna with our guru's blessings. We do not see any difference between Ramanand swami and Lord Krishna. Lord Krishna has taken the form of Ramanand swami for the benevolence of humankind. There is no other guru than Ramanand swami on this earth, as Lord Krishna has himself anointed him as the guru of this world. I quote these two verses from the Shreemad Bhagwat (4th Canto) in support. 'I need to impart the knowledge before I depart from the earth. Therefore, he is the most suitable pupil on the whole earth. I will let him remain on the earth (despite the curse of a sage).'O Nilkanth Varni! Lord Krishna Himself had said this. We are swami's disciples and worship Lord Krishna on his direction."

सुव्रत उवाच ।

एवं मुक्तानन्दवचः श्रृण्वतस्तस्य वर्णिनः । पित्रुक्तदृगुरुत्वादिस्मृतिरासीन्नरेश्वर ॥१९॥ ततः प्रत्यक्षकृष्णस्य कर्तुं दर्शनमुत्सुकः ॥ आसीद्रारामानन्दमुनेः कृपां संपाद्य सेवया ॥२०॥ तत- प्रणम्य तं प्रीत्या प्राहाहमपि सन्मते । यौष्माकीनो भवामीति शासनीयस्त्वया हितम् ॥२१॥ यथा च दर्शनं तस्य शीघ्रं मे स्यात्तथा कुरु । इत्युक्त्वा जन्मकर्मादि स्वस्य संक्षेपतोऽवदत् ॥२२॥ ततस्तमग्रजन्मानं मानयन्स सदग्रणीः । उवाच त्वं यद्धन्योऽसि कुरुषे सार्थकं जनुः ॥२३॥ सांप्रतं सद्गुरुः स्वामी त्वास्ते भुजङ्गपत्तने । द्वित्रैर्मासैरिह पुनः समायास्यति निश्चितम् ॥२४॥ भवेत्तद्दर्शनेच्छा चेदस्मद्वचसि सर्वथा । विश्वस्य निवसात्रैव तावदत्रत्यवर्णिवत् ॥२५॥ ततः स न्यवसत्तत्र सद्भिर्मानित आदरात् । तस्यागमं प्रतीक्ष्यैव स्वधर्मं पालयन्नृप ॥२६॥ निर्मानः स सिषिवे तांस्तत्रत्यान्साधुवर्णिनः । पत्रकाष्ठकरीषाद्यानयपाकक्रियादिभिः ॥२७॥ आर्तानां सेवनं चासौ सदन्नौषधवारिभिः । पादसंवाहनाद्यैश्च तत्रत्यानां मुदाचरत् ॥२८॥ तस्य साधुगुणान् दृष्ट्वा दुष्प्रापान्प्रयतैरपि । स्वगुराविव तस्मिंस्ते बुभूवुः स्निग्धचेतसः ॥२९॥ सोऽपि साधून्सेवमानो धर्मं भक्तिं च न त्यजन् । तप एवाचरन्नित्यमुद्धवेक्षोत्कमानसः ॥३०॥ तपान्त आसारसहो हिमर्तौ पाथः स्थितिः पञ्चतपा निदाघे । वसंश्च तत्रोग्रतपाः स इत्थं विस्मापयामास तपस्विनस्तान् ॥३१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे रामानन्दस्वामिगुरुत्वानिरूपणं नाम द्विपञ्चाशत्तमोऽध्यायः ॥५२॥

त्रिपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

वसतस्तस्य राजेन्द्र तत्र सन्मण्डले हरेः । मासश्चैत्रो व्यतीतोऽपि नागात्स्वामी तु तत्र सः ॥१॥ तदातिचिन्तया खिन्नस्तद्दिदृक्षाहृतान्तरः । गन्तुं भुजङ्गनगरं हरिरैच्छन्निराशवत् ॥२॥ अत्युत्कण्ठस्ततस्तस्य दर्शनार्थं स वर्णिराट् । मुनिं सदग्रगण्यं तं प्रणम्येदं वचोऽब्रवीत् ॥३॥ कथं नायाति नः स्वामी पुरेऽस्मिन्भक्तवत्सलः । त्वत्कृता मासमर्यादा व्यतिक्रान्ता महामुने ॥४॥ प्रतिबन्धो भवति कं ममादृष्टं तदागमे । अन्यथा स कथं नेयात्स्वतंत्रो जगतां गुरुः ॥५॥ अहमेव गमिष्यामि मुने तन्निकषाऽधुना । आज्ञा प्रदीयतां मह्यं गंतुं भुजङ्गपत्तनम् ॥६॥ इति तद्वाक्यमाकर्ण्य तं तु गन्तुं समुद्यतम् । सद्वाक्यैः प्रीणयन्प्राह मुक्तानन्दमुनिः सुधीः ॥७॥ वैशारवस्यासिते पक्षे श्रीस्वामी स तु निश्चितम् । आगमिष्यति तर्ह्येव त्वं कुर्यास्तस्य दर्शनम् ॥८॥

Suvrat Muni said, "Shree Hari remembered His father's relationship with guru Ramanand swami on hearing Muktanand swami. He wished to get Ramanand swami's blessing to help Him see Lord Krishna in His heart. He said to Muktanand swami, 'I am yours as well. Wish Me well and do something so that I can have guru's Darshan as soon as possible.' Shree Hari narrated His birth and life in brief to Muktanand swami, who said, 'You are great! You have an inner desire to meet Ramanand swami, but he is presently in Bhuj and will return here in two to three months. You must stay here with us until he returns.' O king! Varni stayed in the Ashram waiting for Ramanand swami's return. He served other saints humbly and without any rancour. He brought cow dung and twigs for the fire, made dishes out of leaves. He prepared suitable food, brought medicine and massaged the feet of sick saints. He never disobeyed any instructions given by other saints. He endured the heat of summer, rains of monsoon and the cold of winter nonchalantly. The saints were astonished to see Nilkanth Varni's power of endurance which led to Him being treated with respect equal to that of their guru Ramanand swami.

Thus ends the fifty second chapter of the first canto of the Satsangi Jeevan

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Suvrat Muni continued, "O king! Eight months passed by since Shree Hari arrived at the Ashram at Loj. Ramanand swami still had not arrived and Varni's patience was running thin. His desire for guru's Darshan had not waned. He was thinking of travelling to Bhuj to fulfil His desire to meet Ramanand swami. He said to Muktanand swami, 'O swami! Why has Ramanand swami not returned despite such a long time? Is it My fault or am I to blame in some way? You made many promises of his return which went by without being fulfilled. I can no longer wait for his Darshan. Please grant Me the

तपः कृशीकृताङ्गेन त्वया गन्तुं न सांप्रतम् । शक्यं तपस्विप्रवर ततोऽत्र स्वस्थमावस ॥९॥ इतो दूरे पुरी साऽस्ति मध्ये चाऽस्त्यऽब्धिखाडिका । महती विषमोत्तारावस सन्मण्डेलेऽत्र तत् ॥१०॥ अधुना तव वृत्तांतं लिखित्वा पत्रिकामहम् । स्वामिने प्रेषयिष्यामि खेदं किञ्चन मा कृथाः ॥११॥ तदुत्तरानुरू पा च त्वया गतिविचारणा । कार्या मतिमतां श्रेष्ठ त्वरितो मा भवाधुना ॥१२॥ विना तदाज्ञां तत्पार्श्वे गमनं तु तवानघ । अभीष्टसुखदं नैव भवितेत्यद्य मा वज्र ॥१३॥

सुव्रत उवाच ।

एवमाश्वासितस्तेन सोऽवसत्तत्र वर्णिराट् । मुक्तानन्दोऽखिलत्पत्रीमुपविश्य रहः स्थले ॥१४॥ स्वस्ति श्रीमदनेक सद्गुणगणैर्नित्यं महासिद्धिभिर्नानाशक्तिभिरप्युपाश्रितपदं सद्भक्तलक्षैर्नुतम् । स्वेच्छाविष्कृतमानुषाकृतिमहं श्रीस्वामिनं सद्गुरुं मुक्तानन्दमुनिर्भुजङ्गनगरानन्दं नमामी श्वरम् ॥१५॥ अत्र त्वत्कृपयैव लोजनगरे नस्त्वत्पदाब्जात्मनां भक्तानां वरिवर्ति सौख्यमथ तल्लेख्यं च यौष्माककम् । आज्ञायां तव सर्व एव हि वयं वर्तामहेऽत्र प्रभो पत्रप्रेषणकारणं भवति यत्तच्छ्रव्यमेवादरात् ॥१६॥ अत्र कश्चन महामुनिवर्यः सङ्गतोऽस्ति खलु कोसलदेशात् । वर्तते धमनिसन्ततदेहो मुर्तिमत्तप इवोत्तमकान्तिः ॥१७॥ नीलकण्ठ इति स प्रथितारव्यो नीलकण्ठसमभूरिविरक्तिः । नीलकण्ठसखवत्सकलार्थ्यो नीलकण्ठरिपुदर्पहरेक्षः ॥१८॥ वर्णिवेषधर एष महात्मा ब्रह्मरू पसततस्थितिमाप्तः । निर्निमेषनयनः स्थिरगात्रो निष्परिग्रह उदारमतिश्च ॥१९॥ प्राप्त एष च किशोरवयोन्तं पुण्यतीर्थपरिशीलनदक्षः । सूक्ष्मवक्रलघुमञ्जुलकेशः स्पष्टकोमलमनोहरवाक्च ॥२०॥ स्त्रैणगन्धमपि सोढुमशक्तो मानमत्सरविवर्जितचित्तः । न स्पृहां हृदि तु कस्यचिदेष कृष्णमेकमपहाय करोति ॥२१॥ जीर्णवल्कलमृगाजिनवासा मालिकाकर ऋ जुक्रिय एषः । शिक्षयन्नपि मुनीधर्माञ्छिष्यतां भजति नोऽत्र मुनीनाम् ॥२२॥

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permission to go to Bhuj to meet him.' Muktanand swami said, 'Believe me! Ramanand swami will surely come in the first half of Vaishakh. Remain with us until then and You will get the opportunity to have his Darshan. Bhuj is very far from here and on the way You will have to cross a treacherous creek. You have become so frail with Your austerities. Furthermore, it is not appropriate to go for his Darshan without his express permission. O Varni! Do not despair. I will write a letter to Ramanand swami about You and Your desire for his Darshan. Wait until his reply and then decide accordingly. It is better for You to remain here until then.'

Suvrat Muni continued, "Shree Hari agreed and decided to stay in the Ashram for the time being. Muktanand swami started writing letter to Ramanand swami.

He wrote, 'According to the scriptures, all virtues, divine powers and pious saints bow at your feet. O guru! I too, prostrate at your divine feet. You have independently taken birth and move on this earth sermonising and pleasing devotees. We are all fine here and pray that you are well in Bhuj. We are happily engaged in God's Bhakti as directed by you. There is a special reason as to why I am writing this letter. A Brahamchari has arrived at Loj from the North Koshal region. He has become so frail with severe austerities that all His veins are plainly visible. His aura is such that it seems that 'Tap' itself has come in person. His name is Nilkanth. His detachment is as profound as that of Nilkanth Mahadev. He does not possess anything and He doesn't desire for anything. His beauty shames even Kaamdev (the Eros). His senses and limbs are totally serene. He appears as someone Who is beyond a mere mortal. He has arrived in the garb of a Brahamchari with fine golden hairs tied in a bun and is wearing a deerskin. He keeps a Mala in His right hand at all times. He has visited many shrines and prior to arriving here, He has undergone severe austerity for four months at PulahAshram. His Brahamcharya Vrat is so profound that He cannot even bear the smell of a woman. He is very intelligent. He teaches the finer intricacies of various scriptures to our saints and visitors; yet, He remains very humble and serves the saints and Ashram reverentially. He has just turned twenty. He eats a very small amount of bland food. Some days He eats only fruits and leaves and some days He goes without food and water altogether. Some days He eats whatever is given in the alms and some days He eats whatever is served without asking. Thus, His austerities are impossible for a man to undergo. He lives under a tree throughout the year. Living

किंचिदन्नमरसंक्व च भुङ्क्ते क्वापि किञ्चन फलं च दलं वा । नीरमात्रमपि च क्व च पीत्वा वर्तते क्वचन वायुमशित्वा ॥२३॥ भैक्षभुक्क्वतिचिदेष दिनानि क्वापि कर्हिचिदयाचितवृत्तिः । नक्तभुक्क्च तृतीयदिनाशी दुश्चरं चरति कर्ममनुष्यैः ॥२४॥ अस्य वास ऋ तुषु द्रुममूले षट्स्वपि ध्रुव मभीष्टतरोऽस्ति । एष सौधवसतिं तु निजान्तर्वेत्ति बन्दिभवनेन समानाम् ॥२५॥ ग्रीष्म एष उरुधाऽग्निनिषेवी स्थण्डिले स्वपिति चाम्बुदलकाले । शैशिरे शिशिरतोयनिवासाच्छेषयत्वविरतं निजदेहम् ॥२६॥ बालखेल उचितं क्व वयो वा दुर्लभा क्व च सुसिद्धदशा वा । वीक्ष्य तद्द्वयमपि ध्रुवमस्मिन्संशया बहुविधा हि भवन्ति ॥२७॥ अस्य निर्मलतपोमयधाम्नि ह्यस्मदुग्रतपसां रुचयस्तु । व्योममध्यगतभास्करदीप्तौ दीपकान्तिसमतामुपयान्ति ॥२८॥ वेत्ति यः सकलयोगकला वा सोऽपि शिष्यपदवीं भजतेऽस्य । कौशलं किमपि कोऽपि नरोऽस्मै नैव दर्शयितुमात्मन ईष्टे ॥२९॥ शास्त्रजालकमनेन कियद्वा सद्गुरोरधिगतं भवतीति । निश्चयं तु विदधीत पुमान् यः सोऽत्र कश्चन न भाति पुरे वै ॥३०॥ प्रश्नमल्पमपि कुर्वति चास्मिन्कुण्ठिता इव धियो विदुषां वै । क्षीणतर्कततयः प्रतिवादे शून्यभावमुपयान्ति सभायाम् ॥३१॥ संशयं कमपिशास्त्रविदापि पृष्ट एव झटिति त्वमिवैषः । युक्तियुग्बहुविधोत्तरदानैरेष किं प्रभुरिति भ्रमकृन्नः ॥३२॥ ध्यानमास्थितवतां च मुनीनां सुस्थिरासनदृढस्थितिभाजाम् । मानसं बहिरितः क्व च निर्यद्वेत्यऽसाविव निजान्तरसाक्षी ॥३३॥ तीक्ष्णदुर्जनवचः शरवृन्दै र्भिद्यते न हृदयं किल चास्य । संवृतं दृढतरक्षमया तद् वज्रसारसमतामुपयाति ॥३४॥ अन्य दुःखलवदर्शनमात्रात्तत्क्षणे द्रवत एव हृदोऽस्य । मार्दवस्य कणिका किमु लेभे पद्मकोशनवनीतशिरीषैः ॥३५॥ साधुता तु निखिला निजदृष्ट्या वीक्ष्यते मुनिवरेऽत्र यथा वै । न श्रुता खलु तथा क्वचनर्षौ त्वां विहाय जनतागुरुमेकम् ॥३६॥ एतदीयचरितं निखिलं वै वीक्ष्य चेतसिममेत्यपि भाति । अस्मदीयमतिदार्ढ्यपरीक्षां कर्तुमागत इहास्ति भवान्किम् ॥३७॥ दर्शनोत्सुकमनास्तव चासावुद्यतोऽपि स मया निषिषेधे । प्रेषयेय तमहं तव पार्श्वे सांप्रतं किमु न वेति तु लेख्यम् ॥३८॥ इत्येतत्सूचनाहेतोः प्रत्रमेतद्यथामति । लिखितं तद्विलोक्यैव प्रेष्यं शीघ्रं तदुत्तरम् ॥३९॥ सुज्ञेषु बहुना किं स्या ल्लेखनेन ततः प्रभो । एतावदेव लिखितं कृपा कार्या सदा मयि ॥४०॥

सुव्रत उवाच ।

पत्र मित्थं लिखित्वाऽथ वर्णिराजं जगाद सः । स्वामिने लिखितं पत्रं मया त्वमपि तल्लिख ॥४१॥ पत्रं विलोक्य भवतः शीघ्रमायास्यति प्रभुः । इत्युक्तस्तेन मुनिना सोऽलिखत्पत्रिकां सुधीः ॥४२॥ उपविश्य रहःस्थले निजोरौ फलके काकुदपत्रकं निधाय । स तु दक्षकरात्तलेखिनीको लिखति स्मानतकन्धरः सुवर्णम् ॥४३॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे मुक्तानन्दलिखितपत्रिकानिरू पाणनामा त्रिपंचाशत्तमोऽध्यायः ॥५३॥

in a house is like a prison to Him. He sits surrounded by fire in summer, immersed in water in winter and endures rain in the monsoon. Many questions arise in my mind looking at His young age and the severity of His austerity. Our austerity pale in comparison to His just as the lamp pales in front of the sun. We cannot fathom the depth of His knowledge. We are often unable to answer His simple questions. He has the ability to answer complex questions with ease. In our opinion, you are the only other person to have such a profound intelligence. We are perplexed whether He is God in person. He can even read our thoughts if, whilst in meditation, our minds wonder at mundane things as if He dwells in our souls. Insults and abuses do not disturb Him yet a little pain of a saint or indeed any living being perturbs His heart. We have not seen such a combination of saintliness and intelligence in one person except in you. We often wonder whether you have come in disguise as Varni to check on us. He is very eager for your Darshan. I have persuaded Him to stay here until your return, but I am not sure how long I will be able to do so. He is even prepared to come to Bhuj for your Darshan. Please let me know by return whether I should grant Him permission to come to you. I have written in short about Varni but you can decipher everything with your intelligence. Bless me.'

Suvrat Muni continued, "O king! Muktanand swami asked Nilkanth Varni to write a few words as well. He said that Ramanand swami will heed Varni's request and return soon. Shree Hari concurred with swami. Sitting in a secluded corner, keeping a board and a paper on His right thigh, He picked up a pen in His right hand, His neck tilting slightly, Nilkanth Varni started writing a letter in neat handwriting."

Thus ends the fifty third chapter of the first canto of the Satsangi Jeevan

अथ चतुः पञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

स्वभावगर्भितां पत्रं वर्णीन्द्रः स यथाऽलिखत् । तथा तां नृपते तुभ्यं कथयामि निशामय ॥१॥ स्वस्तिश्रीविलसद्भुजङ्गनगरे राजाधिराजश्रियाजुष्टांघ्रिः प्रथयन्भृशं विजयते श्रीकृष्णभक्तिं भुवि । नानासद्गुणसन्मणीन्द्ररचिताकल्पो गुरुः सन्नृणां स्वेक्षाकृष्टनिजाश्रिताखिलभयः श्री स्वाम्युदारश्रवाः ॥२॥ साक्षादुद्धव एव यस्तनुभृतां निःश्रेयसायावितुं धर्मं चाजयविप्रतश्चसमुतौ जातो ह्ययोध्यापुरे । स्वामिंस्तं तु भवन्तमेव शतशो नत्वा निपत्य क्षितौ विज्ञप्तिं विदधे त्वदेकशरखोऽहं नीलकण्ठ द्विजः ॥३॥ विहाय संबंधिजनान्निजानहं निजं च देशं किल कोसलाभिधम् । तीर्थानि कुर्वन्निह लोजपत्तने स्थितोऽस्मि संगत्य विभो त्वदाश्रितान् ॥४॥ कृष्णस्य साक्षादहमीक्षणार्थं प्रत्यब्दमेवेह तपान्त आदरात् । व्रतं तु मासाश्चतुरः करोमि तद्यद्धारणापारणमित्युदीरितम् ॥५॥ मासोपवासं विदधे तथोर्जे कृच्छ्राणि वा कर्हिचिदत्र कुर्वे । चान्द्रायणं चानघमाघमासे पाराककृच्छ्रं च विभो तदर्थम् ॥६॥ एकादशी मुख्यतमाऽस्ति येषां व्रतानि नित्यानि च तानि कुर्वे । कृष्णस्य तोषाय न देहदुःखं किञ्चित्स्वचित्ते गणयामि नूनम् ॥७॥ हित्वैन्द्रियान्पञ्च च शब्दमुख्यान्सुदुस्त्यजानप्यतुलप्रताप । त्वगस्थिशेषं स्ववपुर्मया वै चक्रे तपोभर्जितरक्तमांसम् ॥८॥ त्वद्दर्शनाशामृतवल्लिमेका मालम्ब्य देहे त्वसवश्चलन्ति । न त्वन्यदा लम्बनमस्ति तेषां यियासतामन्नविहीनदेहात् ॥९॥ निरन्नदेहेऽस्थिषु वर्तमानाः प्राणा मदीयाः प्रणतार्तिहन्तः । अन्नात्मके ह्यत्र कलौ नराणां कुर्वन्ति वै सत्य युगभ्रमं तु ॥१०॥ अष्टाङ्गयोगाभ्यसनार्जितेन क्रिया ममैश्वर्यबलेन सर्वाः । दैह्या भवन्तीति विभो विदित्वा कृपां कुरु त्वं मयि कृष्णभक्ते ॥११॥ पिता च माता मम कृष्ण एव स्वामी च बन्धुश्च गुरुः सुहृच्च । तस्मिन्मम स्नेहभरोऽस्ति पूर्णो ह्यन्यत्र तु स्याद्यदि तत्परत्वम् ॥१२॥ पञ्चेन्द्रियाणां विषयोपभोगप्रदस्य मेऽपि स्वसुहृज्जनस्य । कृष्णे न चेत्स्यादनुराग ईशे सं तर्हि जह्यां रिपुवद्धि सद्यः ॥१३॥ स्नेहेन मत्पोषणकारिणोऽपि तातं प्रसूं सोदरमप्यहं स्वम् । वीक्षेय चेत्तद्विमुखान्कदाचित्सद्यः प्रजह्यां किमुतान्यबन्धून ॥१४॥ ब्रूया यदि त्वं निजवबन्धुवर्गत्यागे भवेद्दोष इतीह वच्मि ।

CHAPTER-54

Suvrat Muni continued, "Shree Hari wrote an evocative letter to Ramanand swami.

Shree Hari wrote, 'O Ramanand swami! You reside in Bhuj majestically. Be victorious! The wealth of sovereign kings of this earth roll at your feet. O swami! You are Udhhav. You are the guru of all gurus as Lord Krishna has anointed a guru of this world. You have taken birth as a son of Ajay and Sumati in Ayodhya just to propagate Sanatan Dharma on this world. Your disciples' fear of death wanes just with your Darshan. I, Nilkanth, have come to your refuge and prostrate at your divine feet at which all virtues make a beeline. Forsaking all relatives and even the birthplace, I have arrived in Loj following the pilgrimage at numerous shrines. I have only one desire; to see Lord Shree Krishna in person. I undergo the Vrat of 'Dharna Parna' (fasting every alternate day) during the period of Chaturmaas of every year to this end. I fast the whole Kartik month. I often do other Vrats like Chandrayan, Krutchh, Parak Krutchh in the months of Kartik and Magh. The Vrat of Ekadashi is one of the main Vrats I observe by fasting on a regular basis. Despite this, I do not worry about the effects of these Vrats on My body as I undergo these Vrats seeking Lord Krishna's Darshan. O swami! I have burnt off blood and muscles from My body by forsaking sensual pleasures and observing austerities. Only bones and skin remain. If you are wondering how one can still be alive, let Me tell you that I survive only on the hope of having Lord Krishna's Darshan. The desire of Lord Krishna's Darshan is the only support I have left. Me being alive without blood and muscles does remind one of the bygone Satya Yug. Please be kind to Me and grant Me your Darshan soon.'

'Lord Krishna is My parents, siblings, friends and guru. Due to My profound love for Him, I do not get attached to anybody else. Any affection I have towards anybody is because of his devotion in Lord Krishna. Indeed, I forsake all my relatives if they do not share My love for Lord Krishna even if they happen to be My parents. I cannot share any relationship with anybody if they are not His devotees. You may not approve

तद्भक्तिहीना निजबन्धवोऽपि प्राचीनभक्तैर्बहुभिः प्रहाताः ॥१५॥ विभीषणो भ्रातरमप्यहासी-त्प्रसूं स्वकीयां भरतश्च तद्वत् । कुलं जहौ स्वं विदुरोऽपि भक्तः सर्वान्स्वबन्धूनपि चर्षिपत्न्यः ॥१६॥ श्रीकृष्णसङ्गप्रतिषेधकर्तॄन् गोप्यो जहुः स्वांश्च पतीनपीश । कृच्छ्रेण लब्धं तनयं च वेनं त्यक्त्वाङ्गराजाऽपि जगाम दावम् ॥१७॥ इत्यादयः सन्ति विभो ह्यनेके त द्भक्तिहीनस्वजनत्यजोऽत्र । नैवापकीर्तिः क्वचनापि तेषां लोके च शास्त्रेऽपि च कीर्तिरस्ति ॥१८॥ इदृक्सतां वर्त्म भवत्यनादि कृष्णे मयाऽतश्च तदीयभक्ते । विधीयते प्रेम विमुक्तिहेतुर्नान्यत्र तु क्वापि पदार्थ ईश ॥१९॥ सन्तोऽत्र ये सन्ति च तावकीना निवृत्ति धर्मा मम ते तु पूज्याः । सर्वस्वमेते च भवन्ति मे वै माहात्म्य युक्तत्परभक्तिबोधाः ॥२०॥ येषां न तस्मिन्निहभक्तिभाजां सङ्गोऽस्ति तान्वेद्मि नरानहं तु । अनश्वकौलेयकषण्डतुल्यान् यद्वीक्षणेनापि भवेद्धि दोषः ॥२१॥ सक्तास्तु ये वैषयिकेऽत्र सौरव्ये निद्राभयक्रोधषडूर्मि जुष्टाः । तेषां नराणां च विभो पशूनां वीक्षे विशेषं न हि कञ्चनापि ॥२२॥ नृजन्मदेवास्त्रिदशालये यत् स्ववन्ति तत्तेषु न किञ्चिदस्ति । तद्भक्तियुग्जन्म नृजन्म देव- स्तुत्यर्हमस्तीत्यहमीश जाने ॥२३॥ तद्भक्तिहीनः कुलरू पकीर्तिनानागुणैश्वर्ययुतोऽपि यस्तम् । अन्तर्विषं वीक्षणमात्ररम्यं फलं गवाक्ष्या इव लक्षयामि ॥२४॥ अल्पोऽपि तद्भक्तिगुणो नराणां ग्राह्यान्करोत्येव गुणानशेषान् । सुसंस्कृतान्मिष्टमिवाऽत्र शाकान् हेया भवन्तीतरथा तु ते वै ॥२५॥ तद्दास्यहीनः स्वतपोबलेन ब्रह्मादिलोकानपि चेत्प्रयायात् । तत्रापि कालाद्लयमस्ति तस्य नानन्तसौख्यं त्विति वेदसिद्धम् ॥२६॥ ब्रह्मेशशक्रा अपि सिद्धिभाजो ब्रह्मैक्यनिष्ठाश्च शुकादयोऽस्य । कुर्वन्ति भक्तिं ननु मानहीना यथेतरे संसृतिमुक्तिकामाः ॥२७॥ तस्मिन्गुणाः सन्ति हि तादृशा वै भक्तिं यथामुक्तिजुषोऽपि कुर्युः । राधारमाद्या अपि शक्तयस्तं भजन्ति सम्राजमिव स्वदास्यः ॥२८॥ अल्पाश्च जीवा अपि तस्य भक्त्या भवन्ति नूनं गतकालभीकाः । विना तु तां ब्रह्ममुखेश्वराणामप्यस्ति कालाद्भयमेव भूरि ॥२९॥ माहात्म्यमीदृग्भुवि तस्य सद्भ्यः सच्छास्त्रतश्चाहमवेत्य भक्तिम् । तस्यैव कुर्वे विदधत्तपांसि भक्तप्रियोग्राणि विहाय तंद्राम् ॥३०॥ प्रत्यक्षवीक्षामनवाप्य तस्य न स्वास्थ्यक्याप्नोमि तदुत्कचेताः । अत्रत्यसद्गुणावबद्धो वर्ते प्रतीक्ष्यागमनं तवैव ॥३१॥ कीर्तिं विना तस्य मनोज्ञगानं

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of forsaking parents and relatives even if they happen to be non devotees, but in the past many devotees had given up their kith and kin for the devotion of God. Vibhishan forsook his brother, Bharat his mother, Vidur his whole Kuru clan, wives of Rishis of Mathura their brothers and husbands and Gopis their husbands. King Ang even forsook his only son and went into the forest to this end. Rather than earning censure for their actions, all of them have been praised in the scriptures. This is the way of devotees since ages. My love for God and His devotees is similarly profound as I consider them the reason for Moksha. Attachment elsewhere is the reason for the shackles of life and birth. That is the reason I have remained in your Ashram at Loj under the guidance of pious saints like Muktanand swami, who are religious, detached and devout. Such pious saints are everything to Me.'

'O swami! The persons who do not have a profound love for Lord Krishna are like donkeys, dogs and bulls. Even their sighting is a sin. I do not differentiate between those who spend their lives indulging in sleep, fear, lethargy and satisfying their sensual needs and animals. The scriptures extol human life. Indeed, even Devtas wish for human life, because only through Bhakti can one attain Moksha. What good is the human life without Bhakti? The fame, the virtues, the handsome body, the knowledge, all is futile without Bhakti. He is just like a poisonous fruit which looks good from the outside. Just as without a little salt, the expensive condiments like Ghee and oil used in cooking, the vegetables are of no use, all the virtues are useless without Bhakti. Conversely, just a little salt makes food delicious; the small amount of Bhakti enhances other virtues. O swami! Without the servility of God, one may attain Heaven, but not the freedom from the fear of Kaal (the death). Even the Vedas attest that those heavenly pleasures are not eternal. Devtas like Brahma, Vishnu and Shiva who have the power of creation, sustenance and annihilation, sages like Suka and Sanak who have attained unison with AksharBrahm, worship God forsaking ego just like an ordinary devotee to attain salvation. Indeed, God's divine virtues like mercy, leniency, generosity, compassion are such that even detached sages like Sanak develop a deep love and attachment for Him. Radha and Rama (Laxmi) serve Him just as the maids serve a

विचित्रपद्यानि च लोकशब्दाः । तदेकचित्तस्य ममेश कर्णे तिग्मा ग्रशूलत्वमिहोपयान्ति ॥३२॥ स्त्रियः सुरू पा अपि यातुधानीसमा हि मे दृष्टिपथं प्रपन्नाः । अङ्गारवत्तस्य सुपुष्पमाला भवन्ति कण्ठं च ममोपपन्नाः ॥३३॥ श्री खण्डकाश्मीरजकेसरादिविलेपनं मे शितिपङ्कतुल्यम् । तच्चिन्तनैकात्मरतेर्मुनीन्द्रप्रासादवर्योऽपि वनायते मे ॥३४॥ धनानि सूक्ष्माणि सदंशुकानि व्यात्तास्यकृष्णाहिसमानि देव । विचित्रभोज्यानि विषोपमानि भवन्ति मे तद्विरहातुरस्य ॥३५॥ यत्किञ्च लोके सुखहेतुरुक्तं तद्वस्तु मे दुःखमयं हि भाति । तस्यावलोकं भगवन्नलब्ध्वा प्राप्तोऽस्मि चोन्मत्तदशामहं वै ॥३६॥ मनोरथस्सास्य फलोपलब्धिस्वदंङ्ग्रि संसेवनमन्तरेण । कथञ्चनापीह भवेन्न मे वै कलौ त्वमेवासि जगद्गुरु र्यत् ॥३७॥ अतः कृपामाशु विधाय तावत्स्वदर्शनं देयमुदारकीर्ते । यावन्न देहो निपतेन्मदीयो दयानिधे स्वाश्रित जीवबन्धो ॥३८॥

सुव्रत उवाच ।

पत्रमित्थं नीलकण्ठो लिखित्वा भक्ति भावतः । मुक्तानन्दाय मुनये ददाति स्म जनाधिप ॥३९॥ स्वपत्रं तस्य पत्रं च सोऽप्येकीकृत्य बुद्धिमान् । संवाल्य मुद्रयित्वा च नामोपर्यलिखद्गुरोः ॥४०॥ मयरामारव्यविप्रेण साकं तत्प्रैषयत्ततः । स्वभावाच्छीघ्रगतिना सदर्थं तु विशेषतः ॥४१॥ भुजङ्गनगरं प्राप्य सप्तमेऽहनि स द्विजः । गृहे गाङ्गेयभक्तस्य तं ददर्श जगद्गुरुम् ॥४२॥ भक्तानानन्दयन्तं नवनलिनदलव्यायताक्षिद्वयं तं गौराङ्गं पुष्टगात्रं शशधरवदनं श्रीमदाजानुबाहुम् । वासः श्वेतं वसानं कुटिलितभ्रूकुटिं मन्दहासं प्रसन्नंशोणाम्भोजन्मराजन्मृदुलपदयुगं स प्रणम्यार्पयत्तत् ॥४३॥

इति श्री सत्सङ्ग जीवने नारायण चरित्रे धर्मशास्त्रे प्रथम प्रकरणे श्री नीलकण्ठ लिखित पत्रिका निरू पण नामा चतुःपञ्चाशत्तमोऽध्यायः ॥५४॥

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king. No matter how great one is, the fear of Kaal does not wane without devotion. Bhakti of Lord Krishna is the sole means to become free from the fear of Kaal.'

'O swami! I have understood God's true greatness and glory from the scriptures and associating with pious saints, therefore, I, forsaking lethargy and laziness, undergo austerity and engage in Bhakti. I have a very profound desire for Shree Krishna's Darshan. I feel restless without the Darshan. Awaiting your arrival, I live here under Muktanand swami's guidance. I like nothing except His Darshan. Hearing anything except His Katha and Kirtan is akin to the spears poking My ears. For me an accidental sighting of a woman is like a sighting of a demon. I consider the flower garland like a garland of burning embers if those flowers have not been offered first to Shree Krishna. The smearing of sandalwood paste or saffron water is akin to be massaged with mud. The majestic palace is like a deserted forest to Me. The fine clothes are like jaws of snakes and fine food is poison for Me. I have a total abhorrence to all fine things of the world. They do not interest Me. I am restive and impatience without Shree Krishna's Darshan. Refuge and servility at a guru's feet is the only way to have God's Darshan in this Kali Yug. No one except you is able to fulfil My desire. O merciful! You have always protected and looked after your disciples. Please return here before My demise and grant Me your Darshan. I conclude. Jay Shree Krishna from Nilkanth Varni'

Suvrat Muni said, "O king! Nilkanth Varni gave this letter to Muktanand swami. He put both the letters in an envelope and addressed it to Ramanand swami. He sent Mayaram Bhatt to Bhuj to deliver these letters to Ramanand swami. Travelling expediently, Mayaram reached Bhuj after seven days. Mayaram Bhatt saw Ramanand swami in the midst of an assembly at the home of Gangaram Mall. Swami's eyes were long and wide like a petal of newly bloomed lotus, his brows were like a strung bow and his divine feet were shiny like a red lotus. His well built muscular body was adorned with white robes. His face shone like a full moon. Mayaram prostrated at swami's feet and handed him the envelope that Muktanand swami had given him."

Thus ends the fifty fourth chapter of the first canto of the Satsangi Jeevan

पञ्च पञ्च्याशत्तमोऽध्यायः

सुव्रत उवाच ।

वाचयामास तत्पत्रद्वयं स मुनिराट् ततः । प्रसन्नोऽभूत्समायातं विदित्वा वर्णिसत्तमम् ॥१॥ स्वस्मिन्भावं तदीयं च तपश्चर्यां च वाचयन् । अभूद्गद्गदकण्ठश्च साश्रुनेत्रो जगद्गुरुः ॥२॥ पत्रवृत्तांतमखिलं भक्तान्सुन्दरजिन्मुखान् । श्रावयन्सदसि स्वामी प्रशशंस स तद्गुणान् ॥३॥ ततस्तमाश्वासयितुं मुक्तानन्दाय धीमते । स्वयं लिलेख पत्रं च तत्पत्रोत्तरगर्भितम् ॥४॥ स्वस्त्यऽस्तु लोजारव्यपुरे वसद्भ्यः साधुभ्य आनन्दितदुःखितेभ्यः । बृहद्व्रतं चास्तु निरन्तरायं ब्रह्मेति यत्प्राह सनत्सुजातः ॥५॥ भुजङ्गपुर्यां वसताऽत्र रामानन्देन बह्वी प्रहिता शुभाशीः । ग्राह्याऽस्मदीयं सुखमेव मुक्तानन्देन वेद्यं भगवत्प्रसादात् ॥६॥ पत्रं त्वया यन्मयरामनाम्नाविप्रेण साकं प्रहितं तदाप्तम् । तद्वाचयित्वा निखिलोऽप्युदन्तो मया यथावद्विविदे त्वदीयः ॥७॥ बुद्धश्च वृत्तांत उदारबुद्धेस्तत्रागतस्यापि च वर्णिराजः । अस्याऽस्ति वृत्तिः सकलातिमर्त्या ततो न साधारणपूरुषोऽसौ ॥८॥ श्वेतान्तरीयात्तु निरन्नमुक्तः कश्चिन्मुनीन्द्रो बदरीवनाद्वा । यदृच्छया वोऽन्तिकमागतः स्यादिति ध्रुवं मे प्रतिभाति चित्ते ॥९॥ अतः परं तस्य मनोनुकूला सेवा विधेया सततं भवद्भिः । सद्भिः समस्तैः स्वबृहद्वृतस्य गुप्त्यै ततो योगकलाश्च शिक्ष्याः ॥१०॥ नेती च धौतिर्द्विविधा च बस्तिः क्रियास्तथा कौञ्जरनौलिकाद्याः । शरीर शुद्ध्यै प्रथमं तु शिक्ष्या अष्टाङ्गयोगश्च ततः क्रमेण ॥११॥ यमाश्च शिक्ष्या नियमासनानि प्राणोपयामो बहुभिः प्रकारैः । प्रत्याहृतिश्चेश्वरधारणा च ध्यानं समाधिश्च तदुक्तरीत्या ॥१२॥ अष्टाङ्गयोगाभ्यसनं विना तु बृहद्व्रतं सिध्यति नैव शुद्धम् । अतस्तदभ्यासपरैर्भवद्भिः साध्यं तदात्मव्रतरक्षणाय ॥१३॥ ये ब्रह्मचर्यं तु बृहत्स्वरू पं योगेन संसाध्य जितेन्द्रियाः स्युः । ब्रह्मात्मना कृष्णमथो भजेयुः प्रोक्तास्त एवोत्तमभक्तसंज्ञाः ॥१४॥ सर्वार्थदस्यास्य बृहद्व्रतस्य संपादितस्याप्यवनं विधेयम् । कामाख्यशत्रोर्वनिताप्रसङ्गं सर्वात्मना दूरत एव हित्वा ॥१५॥ यो ब्रह्मचर्यं परिपातुमिच्छेत्सबुद्धिपूर्वं वनितां न पश्येत् । स्त्रीणां कथा नो श्रृणुयाच्च वार्तास्तासां गुणान् नाप्य गुणान्वदेच्च ॥१६॥ गच्छेन्नयोषारमणस्थलं च बालामपीक्षेत धिया न नग्नाम् । स्त्रीणां न चित्रं प्रतिमां च पश्येन्न च स्पृशेन्नैव लिखेच्च चित्रम् ॥१७॥ न नर्मवार्ताः क्वचनापि कुर्यास्त्रीभिर्न भाषेत किञ्चनापि । स्त्रीभिः सहाध्वन्यपि नैव गच्छेन्न बोधयेत्ताः पुरुषान्तरेण ॥१८॥

CHAPTER-55

Suvrat Muni continued, "O King Pratapsinh! Ramanand swami read both letters that Mayaram gave him. He was very pleased at the arrival of Nilkanth Varni at Loj. His eyes became teary after reading that Varni's physical condition was due to harsh austerities. He read aloud both letters in the presence of disciples like Sunderji Suthar to familiarise with the content and praised Varni profusely. He replied to the letter himself.

Ramanand swami wrote, 'The mortal humans suffer from various mental ailments due to their deeds in their past lives. O Muktanand swami! You reduce their burden of pain by sermonising and showing them the correct religious path. I bless you and all others at Loj and pray to Almighty Lord that your Brahamcharya Vrat, which, Sage Sanatsujat (in the Mahabharat) has equated to Brahm itself, remain intact. I have received both letters that you sent with Mayaram Bhatt and I am aware of the content. Do not consider Nilkanth Varni as an ordinary mortal man, as the austerities He has undertaken is not possible by any man. He could be a Mukta (liberated soul) from Shwetdweep or Badrikaashram. Do not go by His young age. Treat Him as your guru and learn the intricacies of Yoga like Neti, Dhauti, Kunjar, Basti etc. from Him which are pivotal for cleansing the body. Serve Him reverentially and learn Ashtang (eight pronged) Yoga in stages starting with (five) Yam, (five) Niyam, various Asanas, Pranayam, withdrawal of senses from mundane, mental serenity, meditation and ending with Samadhi. It is very important to master the Ashtang Yoga as Brahamcharya Vrat cannot remain intact without it. As Brahamcharya is the ultimate Vrat, one must preserve it at all cost by forsaking lust and avoiding women. Indeed, the scriptures define Lord Krishna's true devotees those who have overcome their senses by observing Brahamcharya Vrat. One must not look at, talk to or hear about a woman; not to speak about or hear the woman's characteristics or qualities. A Brahamchari must not go to places frequented by women and must not wear any clothes previously worn by a

स्पृशेन्न च स्त्रीपरिधार्यवस्त्रं सङ्गकल्पनं तद्विषयं न कुर्यात् । प्राणान्तकालेऽपि न बुद्धिपूर्वं स्पृशेत्तदङ्गं त्विह कृष्णभक्तः ॥१९॥ स्यात्तत्क्रिया यत्र च यत्र या या कुर्यान्न तां तामपि तत्र तत्र । स्त्रीभ्यश्चतुर्हस्तमितान्तरेण गच्छे त्स्वपेन्नैव गृहे सयोषे ॥२०॥ कुर्याद्य इत्थं न स तूर्जितोऽपि योगी स्वसङ्कल्पवशः प्रसङ्गम् । स्त्रीणां करोत्येव ततः स्वकीयाद्बृहद्व्रताद्भ्रष्ट उपैति दुःखम् ॥२१॥ क्रोधश्च मानो मदमत्सरौ च लोभस्तथेर्ष्या विविधो रसश्च । एतेऽपि योगस्य भवन्ति विघ्नास्त्याज्यास्ततो योगिजनेन दूरात् ॥२२॥ आहारनिद्रे विदधीत युक्ते कार्ष्ण्यश्च योगी व्यसनं तु किञ्चित् । सेवेत नैवाऽथ सुरां च मांसं न च स्पृशेद्द्रोहधियं त्यजेच्च ॥२३॥ देहेन वाण्या मनसा च हिंसा कार्या न कस्यापि न चात्मनोऽपि । स्तेयं च साङ्कर्यकरं च कर्म हितार्थिना योगिजनेन वर्ज्यम् ॥२४॥ एवंविधा ये पुरुषा भवेयुः स्वधर्मनिष्ठा भुवि कृष्णभक्ताः । प्रसन्नता तेषु सदा ममास्ति प्रेष्ठास्त एवानघ नन्दसूनोः ॥२५॥ तस्मात्सबुद्धे त्वमपि स्वकीयैः साकं सतीर्थ्यैर्मुनिनीलकण्ठात् । कृताद्गुरुत्वेन गृहाण योगं वर्तस्व धर्मेषु मयोदितेषु ॥२६॥ तपः कृशस्यास्य यथोपयुक्तैः सेवा विधेयाऽन्नजलादिभिश्च । वयोऽवरत्वादिह बालबुद्धि- र्न क्वापि कार्या तपसां निधौ च ॥२७॥ तत्रागमिष्यामि निदाघकाले वैशाखमासे झटिति व्यतीते । तावद्भवद्भिः स तु सेवनीयो यथा न गच्छेदतिनिः स्पृहोऽसौ ॥२८॥

सुव्रत उवाच ।

पत्रोत्तरं लिखित्वेत्थं मुक्तानन्दं प्रति प्रभुः । उत्तरं नीलकण्ठस्य पत्रिकाया लिलेख सः ॥२९॥ स्वस्तिस्ताद्वर्णिराजेऽमृतनिलयमहामुक्तमुख्यातिधाम्ने स्वीयैस्तपोभिर्जनहृदि दधते धर्मपुत्रत्वशङ्काम् । रामानन्दस्य वाच्या निगम निगदिता आशिषो धर्मरक्षा बहूव्यस्तेन त्वयाति प्रमुदितमुनिना श्रेयसे नीलकण्ठ ।३०॥ पत्रं प्राप्तं त्वदीयं तदुदितमखिलं बुद्धमेवास्ति वृत्तं देहाचारस्तपस्ते त्विह हि कलियुगे दुश्चरो मर्त्यधर्मैः । वैराग्य ज्ञानभक्ति दृढतरनियमा धर्मनिष्ठा च शान्तिरेतत्प्राग्जन्मसिद्धं ह्यधिगतमिह तद्विस्मयो नात्र कार्यः ॥३१॥ ध्याने यादृशमेव पश्यसि सदा कृष्णोऽस्ति तादृक्ततस्त्वं तद्ध्यानपरश्च सत्सु निवसन्कुर्याः प्रतीक्षां मम । ग्रामे पिप्पलनाम्नि राधविरतौ युष्मत्प्रियाय द्रुतं ह्यायास्याम्यहमेव तत्र भवताऽऽगम्यं च सद्भिः सह ॥३२॥ मद्वीक्षोत्सुकतास्ति तेऽतिशयिता जानामि तत्कारणं मार्गः सांप्रतमस्ति दुर्गमतरः

woman. He must not look at a picture or a statuette of a woman and neither should he make or draw pictures of a woman other than a goddess. He must not walk along with a woman on a road. He should maintain the distance of four yards if that is unavoidable. He must not stay or sleep in a house in which a woman is present. He should not even sermonise women directly. If needed, he could do that indirectly through another man. A Brahamchari must not go to the same place for a bath which is used by women. He must not think at all about a woman. A celibate must never touch a woman except in dire emergency. A strict celibate Yogi becomes reverential even to Devtas like Brahma. One must protect one's Brahamcharya at any cost. One must not give into the mental whims and desires and associate with a woman. Otherwise, he shackles himself to the cycle of death and rebirth.'

'A Yogi must forsake anger, ego, pride, envy, greed, jealousy, gluttony etc. as they are the obstacles in his Vrat. He must maintain a proper control over food and sleep and must give up the vices like gambling, consumption of meat and alcohol, stealing and enmity towards anybody. He must always observe non violence towards all living being, including self, by thought, speech and deed. One must never behave in a way which is against the Dharma of his Varna. O pious Muktanand! Such devout Yogis are very dear to me. I only like Yogis who venerate Lord Krishna by observing their religious ethics. You and all my other disciples should treat Nilkanth Varni as your guru and learn Yoga from Him. He may be the youngest amongst you, but do not let that be any hindrance in your servility. I will return in the month of Vaishakh and meet you at Piplana. Make sure that Varni does not leave Ashram till then.'

Suvrat Muni said, "O king! Ramanand swami added a few words addressed to Nilkanth Varni as well.

Ramanand swami continued, 'O Nilkanth Varni! I received Your letter. The austerities You described in Your letter cannot be undertaken by any man. You seem to be a Mukta from Shwetdweep or Badrikaashram. Indeed, You may be Lord Narayan Himelf in person! My blessings are with You. Your austerity, detachment, knowledge,

कङ्कादिघाटीभयात् । नागन्तव्यमिहात एव भवता मय्यस्ति चेदिज्य धीस्तर्ह्येतन्मम मानयंश्च वचनं योगं सतः शिक्षयेः ॥३३॥ औत्सुक्यं भवतो मदीक्षणकृते यादृग्भवत्यन्तरे तादृग्मेऽपि तवेक्षणाय भवतीत्येवं त्वया बुद्ध्यताम् । आयास्यामि ततो द्रुतं च भवता स्थेयं स्वधर्मे सदा त्वादृग्धार्मिकभक्तसंगममहं याचे यशोदासुतात् ॥३४॥ ये स्युर्धर्मपरायणा भुवि जनास्तेऽतिप्रियाः सन्ति मे तेषां दूरगतो न कर्हिचिदहं तल्लग्नचित्तत्वतः । सन्तस्त्वादृश एव मे बहुमता यत्पादवारि ध्रुवं तीर्थेभ्योऽपि नृणां विशुद्धिमधिकां स्पृष्टं विधत्ते द्रुतम् ॥३५॥ भोजयन्ति भुवि पूजयन्ति वा ये तु साधुपुरुषान्भवादृशान् । तैश्चराचरमिदं सदैवतं पूजितं च बहुधा सुभोजितम् ॥३६॥ प्रीतिरस्ति मम सत्सु यादृशी तादृशी तु न खलु स्वआत्मनि । सन्त एव हृदयं भवन्ति मे कृष्णभक्तिरसिकाश्च धार्मिकाः ॥३७॥ खेदितव्यमत एव न त्वया वीक्षणाय मम यत्समागमः । आवयोर्झटिति सम्भविष्यति ग्राम एव ननु पिप्पलाह्वये ॥३८॥ आगमोऽत्र भवता विनाज्ञया नैव कार्य इति मेऽनुशासनम् । स्वेच्छयैव यदि वागमिष्यसि प्राप्स्यसे न हि सुखं तदेप्सितम् ॥३९॥ दर्शनप्रियतया मम त्वया मन्निदेशमतिलङ्घ्य सर्वथा । नाऽऽगमोऽत्र तु विधेय आदरः सत्सुकार्य उरुधा मदात्मसु ॥४०॥ क्षीणमेव नितरां वपुर्निजं येन चोग्रतपसा क्षयं व्रजेत् । तादृशं तु न तदाचरेः पुनर्धर्मसाधनमिहास्ति यद्वपुः ॥४१॥ पातितेऽति तपसा तिदुर्बले दुर्लभे नरकलेवरे पुनः । ज्ञानभक्तितपसां न जायते साधनं च निज धर्मवर्त्मनः ॥४२॥ तात मद्वचनतो निजं वपुः पोषयेर्मम हिताय सर्वथा । भूरि कार्यमपि मामकं त्वया साधनीयमिह वर्तते यतः ॥४३॥

सुव्रत उवाच ।

लिखित्वा पत्रिकामित्थं रामानन्दमुनिर्नृप । मुद्रयित्वा ददौ तस्मै मयरामाग्रजन्मने ॥४४॥ गृहीत्वोत्तरपत्रीं तां स च विप्रवरः पुनः । प्रायाल्लोजपुरं तूर्णं सप्तमेऽह्नि तदाप च ॥४५॥ तत्र पत्रं स तत्प्रादान्मुक्तानन्दाय वाडवः । सोऽपि साकं वर्णिनैव वाचयामास तन्मुनिः ॥४६॥ स्वामिनो मानयन्नाज्ञां तत्रोवास ततो हरिः । अशिक्षन्त मुदा सन्तस्तस्माद्योगकलाश्च ते ॥४७॥ स

Bhakti, belief in observing religious edicts, strict observation of such edicts, serenity etc. are predestined. Therefore, it is not surprising that You have achieved so much at a young age. I know of Your desire to see Lord Krishna in person, but rest assured, Lord Krishna is exactly the same in person as what You actually see in Your heart. I will come to Piplana at the end of Vaishakh to meet You. Remain with Muktanand swami until my return. I know You want to meet me to fulfil Your desire for Lord Krishna's Darshan in person. It is not safe to travel to Bhuj at present due to the menace of dacoits. Do not even think of coming to Bhuj to meet me. I, too, have the same urge for Your Darshan. I would like You to remain in the Ashram and teach intricacies of Yoga to my disciples.'

'I like people who remain within the boundary of religious ethics. I pray to Lord Krishna to grant me the association of devout persons like You. I am never far from persons like You. The water that has been used to wash the feet of pious persons like You is holier than the water of Ganga. Whoever feeds an Ekantik saint like Yourself earns the Punya of feeding the whole universe, including all Devtas. Nothing is dearer to me than the pious saints like You, not even myself. O Varni! True saints like You are in my heart. Do not despair. Our meeting will surely materialise shortly, but You must not come here. Remain with Muktanand swami until my return. You have become very frail with harsh austerities. Henceforth, discontinue such harsh austerities. The body is the means to receive Lord Krishna's pleasure through Bhakti. Human birth is not possible without great mercy. A person who lets his body perish through austerities do not get the Punyas of his knowledge, Bhakti or indeed austerity. Therefore, look after Your physical body. I have thought of many things for You. Jai Shree Krishna from Ramanand swami.'

Suvrat Muni continued, "Ramanand swami gave the letter to Mayaram Bhatt who returned to Loj after seven days and handed the letter to Muktanand swami. Swami read the letter in the presence of Nilkanth Varni. Shree Hari understood Ramanand swami's wish and decided to remain in the Ashram. As advised by Ramanand swami, Varni started teaching intricacies of Ashtang Yog to Muktanand

शिक्षयामास यथोपदेशं तान् योगमष्टाङ्गमशेषमेव । तेऽप्यल्पकालेन गुरोः प्रसादात्तस्यैव तत्सिद्धदशामवापुः ॥४८॥

इति श्रीसत्संगिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे रामान्द स्वामि लिखित पत्रिका द्वयनिरू पणनामा पञ्चपञ्चाशत्तमोऽध्यायः ॥५५॥

अथ षट्पञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

वर्णिनो वसतस्तस्ये योगं शिक्षयतः सतः । तपस्यतो व्यतीयाय तत्र मासस्तु माधवः ॥१॥ अद्य श्वो वा परश्वो वा नूनमायास्यति प्रभुः । इति चिन्ततस्तस्य शुक्रमासार्धमप्यगात् ॥२॥ अथ सोऽपि सतां स्वामी तद्दिदृक्षाहृतान्तरः । भक्तैः कतिपयैः साकमहिपुर्या विनिर्ययौ ॥३॥ रथं महान्तमारू ढो हेमरत्नपरिच्छदम् । पङ्क्तिशः संस्थितान् पौरान्पश्यन्मधुरया दृशा ॥४॥ सोऽनुयातः पूजितश्च पौरैः साश्रुविलोचनैः । भक्तानानन्दयन्मार्गे पिप्पलग्राममाययौ ॥५॥ नरसिंहारव्यविप्रस्य स्वभक्तस्य स मन्दिरे । तत्र व्यराजद्भगवान्पूज्यमानो निजैर्जनैः ॥६॥ ततः कुमारजित्संज्ञं दूतं लोजपुरं प्रति । प्राहिणोत्सोऽखिलान्भक्तांस्तत्राकारयितुं निजान् ॥७॥ तस्मिन्नेव दिने शीघ्र स लोजपुरमेत्य तान् । प्राह श्रीस्वामिना यूयमाहूताः स्थेति दौत्यकृत् ॥८॥ श्रुत्वाऽमृतायमानं तद्वचस्तेऽतिमुदं ययुः । अद्यैव चलतेत्याह नीलकण्ठस्तदा वचः ॥९॥ ततो विचार्य ते सन्तः सर्वे निशि विधूदये । प्रययुः पिप्पलग्रामं स्वगुरोर्दर्शनोत्सुकाः ॥१०॥ मुक्तानन्दमुखाः सन्तो भक्तवर्यश्च पर्वतः । देवानन्दः परिव्राट् च भक्ता ज्येष्ठादयस्तथा ॥११॥ स्वप्रेष्ठदर्शनौत्सुक्यसमाकृष्टान्तरास्तु ते । विचेक्षुः सत्वरं मार्गे तं लक्षीकृत्य खेटकम्

swami and other saints. The saints mastered everything Shree Hari taught them in a very short time."

Thus ends the fifty fifth chapter of the first canto of the Satsangi Jeevan

CHAPTER-56

Suvrat Muni continued, "O king! The month of Vaishakh passed by whilst Varni was teaching Yoga to saints at Loj. Varni was eagerly waiting for Ramanand swami's return. The first half of Jeth passed by without any message from swami. Varni was very restive and agitated. The unfulfilled expectation of swami's arrival was added to continuing austerities and it took its toll on Varni and he started loosing weight. At Bhuj, Ramanand swami prepared to travel to Piplana. Devotees of Bhuj venerated swami with moist eyes prior to his departure. He consoled his disciples as they stood on either sides of the road as swami passed by in a decorated chariot. They followed his chariot until swami asked them to return. Many of the disciples greeted him as he passed through their respective villages. Swami arrived at Piplana and made his residence at the home of Narsinh Mehta, one of his disciples. Ramanand swami sent a Brahmin named Kunverji to summon the saints from Loj. Kunverji reached Loj on the same day and relayed swami's message. Muktanand swami, Varni and other saints were elated at the prospect of guru's Darshan. Muktanand swami asked a few saints to stay back to look after the Ashram and the remaining others to accompany him to Piplana the same night. Nilkanth Varni, Devanand swami etc. saints and Parvatbhai, Jethabhai etc. devotees accompanied swami. Due to anticipation they walked at a brisk speed. As a result, the frail bodied Varni stumbled on the way and fell. When saints realised the absence of Varni among their midst, they retreated their way to find Varni lying unconscious on the ground. The saints brought Him round and asked Him to seek the help of Yoga to sustain Him through the tiresome journey. Shree Hari also realised that it is only way and summoned all His inner strength through Yoga. Once strengthened, Varni walked so fast, like an arrow from a bow that other saints could not keep up with Him even while running. They came across the River Ojaswati which flows on the south side of Piplana. Due to incessant rains, the river was flowing fast

॥१२॥ अतिकार्श्याच्छरीरस्य नीलकण्ठस्तु वर्त्मनि । शीघ्राञ्चनश्वासपूर्णहृदयो न्यपतत्क्षितौ ॥१३॥ किञ्चिद्यात्वाडग्रतः पश्चात् पश्यन्तोऽग्रगामिनः । ते सन्तः पतितं दृष्ट्वा तदन्तिकमुपाययुः ॥१४॥ पादसंवाहनं चक्रुस्तस्य ते च शनैः शनैः । किञ्चिदाश्वस्तमालोक्य प्रोचुस्ते वर्णिनं वचः ॥१५॥ दिनेऽत्रैवास्ति गन्तव्यः पिप्पलग्राम आशु नः । आश्रयातस्त्वममलामात्मनो योगधारणाम् ॥१६॥ तद्बलेनाध्वनः पारंयास्यस्येव न चान्यथा । इत्युक्तः स तथा चक्रे चचाल पथि सत्वरम् ॥१७॥ भगवन्तं हृदि ध्यायन् धनुर्मुक्तः शरो यथा । स विस्मृतवपुस्तूर्णं सर्वेषामग्रतोऽचलत् ॥१८॥ सन्तस्तमनुधावन्तोऽप्यवापुर्नैव शीघ्रगम् । प्रापुरोजस्वतीसंज्ञां नदीं सर्वेऽपि ते द्रुताः ॥१९॥ दक्षिणे पिप्पलग्रामाद्वहन्तीं कलुषोदकाम् । वृष्टयम्बुपूरितां भीमकल्लोलामतिदुस्तराम् ॥२०॥ वर्णिराट् तां समुत्तीर्य सहसैव परं तटम् । अनाकृष्टस्तरङ्गौघैः प्राप सन्मुखवर्त्मना ॥२१॥ अर्वाच्येव तटे तस्थुर्भक्ताः सर्वे तरङ्गिणीम् । नाव्यां भीमां च पश्यन्तो विदित्वा दुस्तरां च ताम् ॥२२॥ महताऽथ प्रयासेन कोलमाश्रित्य तेऽखिलाः । तामुत्तीर्य समेत्यामुं पिप्पलग्रामाविशन् ॥२३॥ ज्येष्ठकृष्णद्वादशिकादिने पूर्वाह्न एव ते । नरसिंहद्विजगृहे ददृशुः स्वामिनं निजम् ॥२४॥ गौराङ्ग पुष्टमूर्तिं सितवसनधरं स्वास्यमाजानुबाहुं पद्माक्षं मन्दहासं निजजननिकरैश्चन्दनै पुष्पहारैः । भक्त्या सम्पूज्यमानं सदसि च वितते दिव्यसिंहासनस्थं स्वीयानानन्दयन्तं परमसुखनिधिं स्वामिनं प्रणेमुः ॥२५॥ वर्णिराजं विलोक्याऽऽशु यावदुत्तिष्ठति प्रभुः । साष्टाङ्गप्रणनामासौ तावद्भक्तोत्तमः स तु ॥२६॥ तमुत्थाप्य स बाहुभ्यां परिरभ्य निजान्तिके । उपावेशयदन्यांश्च प्रणतान्सममानयत ॥२७॥ वर्णीन्द्रः स्वामिनं दृष्ट्वा श्रुतं सद्भ्यो यथा तथा । निर्वृत्तिं परमामाप प्रेमाश्रुः पुलकाञ्चितः ॥२८॥ निमेषहीनया दृष्ट्या पश्यन्तं स्वेक्षणे हरिम् । तादृश्यैव दृशाऽपश्यन्मुहूर्तद्वितयं स च ॥२९॥ प्राग्देहभानहीनं च ततः स्वस्थं तमादरात् । पश्यन् प्रपच्छ स स्वामी स्वागतादि यथोचितम् ॥३०॥ मुक्तानन्दः कथितवांस्तद्वृत्तान्तमशेषतः । यथा ज्ञातं तदा स्वामी वर्णिनं प्रशशंस तम् ॥३१॥ प्रेम्णा गद्गदकण्ठेन

with undercurrents. Varni, in His haste for Darshan, jumped in the river and walked across, while all the others waited for a boat, realising that it was impossible for them to follow suit. While they crossed the river, Varni waited for them on the opposit bank of Ojaswati. They entered Piplana together."

Suvrat Muni continued, "O Pratapsinh! Muktanand swami, Varni and the others had Ramanand swami's Darshan at midmorning on Vaishakh Vad Baras (12th day) of Samvat 1856 at the home of Narsinh Mehta. Ramanand swami was attired in all white, his fair and muscular long arms showing through his robes. His forehead was adorned with a Tilak and Chandlo and smeared with sandalwood paste. His disciples had put numerous flower garlands around his neck. His large sparkling eyes enhanced the beauty of his round and smiling face. He was seated on a large Sinhasan surrounded by many of his disciples. Muktanand swami, Nilkanth Varni and the others prostrated at his feet immediately on the arrival at the assembly. Ramanand swami got up from his throne, embraced Varni affectionately and made Him sit near him. He greeted Muktanand swami and the others and offered them a seat appropriate to their respective status. Nilkanth Varni was very happy and serene at Ramanand swami's Darshan, especially as He found swami exactly as described by Muktanand swami. He lost the sense of time and place and glared at Ramanand swami without blinking for a long time. Ramanand swami also was glaring awestruck at Shree Hari. Ramanand swami asked of Varni's wellbeing when He regained the sense of surroundings."

Suvrat Muni continued, "O king! Muktanand swami replied on behalf of Nilkanth Varni and told the assembly of his experiences of Varni. Ramanand swami extolled profusely the virtues of Varni. Nilkanth Varni spoke very lovingly to Ramanand swami, 'O swami! I am very happy at your Darshan. So much so that I consider the sole aim of My birth is fulfilled. I had planted the seeds of your Darshan in My mind which have fructified today. You propound Lord Krishna's Bhakti on this earth.' Ramanand swami arranged for fruits and milk for everybody as it was a day attached to Vrat Ekadashi.

स्तुत्वातं वर्णिराडपि । प्राहाद्य सफलो जातो मन्मनोरथपादपः ॥३२॥ साक्षाच्छ्रीकृष्णचन्द्रस्य भुवि भक्तिप्रवर्तकम् । त्वां प्राप्याद्य कृतार्थोऽस्मि नृजन्म फलितं मम ॥३३॥ प्रसन्न कारयामास ततस्तस्य च तत्सताम् । यथोचितं स आतिथ्यं सत्फलैः पयआदिभिः ॥३४॥ प्रेमनिर्भृतविलोचनाब्जयोः सिद्धयोरमृतसारवाचयोः । वर्णिराजमुनिराजयोस्तदा योग आप जनदर्शनीयताम् ॥३५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे रामानन्द स्वामिसमागमनामा षट्पञ्चाशत्तमोऽध्यायः ॥५६॥

अथ सप्तपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

स्नात्वा स्वामी प्रदोषेऽथ राधिकाधीशपूजनम् । उपचारैर्महद्भिश्च यथाविधि चकार सः ॥१॥ एकादश्या जागरणं ततः कुर्वन्निजैः सह । स्वामी पुनरपृच्छत्तं तज्जन्मस्थानमादितः ॥२॥ कुलं च पित्तरौ गोत्रं प्रवरान्देशिकं तथा । वेदं शाखामिष्टदेवं वैराग्यं स्वजनत्यजिम् ॥३॥ वनवासं तपोभोदान्साङ्गयोगस्य साधनम् । तीर्थयात्रां तत्र तत्र तैर्थिकानां समागमम् ॥४॥ एतत्पृष्टः स्वामिनाऽसौ यथावत्सर्वमादितः । क्रमेण कथयामास ह्यनुभूतं यथा यथा ॥५॥ सविस्तरं तद्वृत्तान्तं स श्रुत्वा प्रीतिमान्भृशम् । प्राह त्वमस्मदीयोऽसि वर्णिन् धर्मस्य यत्सुतः ॥६॥ स हि प्रयागे संप्राप भक्त्या सह पिता तव । दीक्षां भागवतीं धीमान्मत्त एवारिवलार्थवित् ॥७॥ मदाज्ञया कोसलेषु मुमुक्षून्स निजाश्रितान् । उपादिशत्कृष्णभक्तिहिंसाद्यैर्यमैः सह ॥८॥ त्वंतु तस्मादपि

O king! The first meeting between Ramanand swami and Nilkanth Varni was divine for one and all. Both of them, having attained the status of Brahm, looking at each other with moist eyes and speaking to each other so reverently was the sight to be behold. It was beyond any descriptions and adjectives. It was just divinely superlative!"

Thus ends the fifty sixth chapter of the first canto of the Satsangi Jeevan

CHAPTER-57

Suvrat Muni continued, "O king! Ramanand swami organised Lord Shree Krishna's special grand veneration in the evening. Swami asked Varni many questions pertaining to His birth, clan, parents, lineage, guru, the branch of Vedas and Ishtadev. He asked for the reason for Vairagya and leaving home, travels of seven years, austerities undertaken, acquisition of special knowledge and powers etc. Shree Hari replied very calmly to all the questions starting from His birth to the arrival at Piplana. Ramanand swami was very pleased to know about Shree Hari's life in detail and said, 'You too, are mine as Your father Dharmadev was my disciple. He was a great scholar of the scriptures and he, along with Your mother had become my disciple at Prayag by accepting initiation from me. He was preaching and propounding Lord Krishna's Bhakti and initiating other disciples into the fold on my edict. You appear to be better qualified than Your father. Your virtues are greater than Your father's. You plant the seeds of doubt in others' mind as if You are someone as beyond mortality and in the realm of divinity.' Knowing the blessings Ramanand swami had showered on His father, Shree Hari decided to make him His guru. As it approached midnight in small talk, a miracle happened. A brilliant white radiance emitted from Ramanand swami's body so bright that the darkness of the night gave way to the brightness of a day. Nilkanth Varni, Muktanand swami and the others were very surprised at this miracle. The same radiance subsided into Ramanand swami after a while and just as suddenly as it has appeared. Shree Hari understood that Lord Shree Krishna lives eternally within Ramanand swami's heart as Muktanand swami had described to Him earlier at Loj. Ramanand swami also accepted Nilkanth Varni as his disciple and kept Him with him."

Suvrat Muni continued, "Nilkanth Varni's Darshan evoked surprise to anyone who came for Ramanand swami's Darshan. Varni had all the virtues that are desired by Yogis but not attainable. Ramanand swami considered Nilkanth Varni as someone

गुणैरधिकोऽसि महातपाः । अमर्त्यशङ्कां हृदये धत्से संपश्यतां हृदि ॥९॥ **सुव्रत उवाच ।** अनुग्रहं स्वपितरि श्रुत्वाऽसौ स्वामिनो भृशम् । मुमुदेऽथ निशीथोऽभूत्तदाश्चर्यमभूदिदम् ॥१०॥ स्वामिनोरोमकूपेभ्यः सर्वेभ्यः सुमनोहरम् । निःससारसितंतेजः सर्वेभ्योंऽगेभ्यएव च ॥११॥ एकीभूतं तु तत्तेजो व्यानशे च दिशोदश । गतोंऽधकारः सकलोदिवेव रजनी बभौ ॥१२॥ एवमासीद्याममेकं नीलकंठो विलोक्य तत् । तद्भक्ताश्चेतरे सर्वे प्रापुः परम विस्मयम् ॥१३॥ ततस्तत्सकलंतेज स्तस्मिन्नेव प्रभौ पुनः । व्यलीयत यथा व्योम्नि शरद्यभ्राणि सर्वशः ॥१४॥ गुणैः कृष्णसमे ह्यस्मिन्नेव कृष्णोऽस्ति नित्यदा । वशे चास्येति गीः सत्येत्येवं निश्चित्वान्हरिः ॥१५॥ तत्रावास सुखेनैव स ततो दृढनिश्चयः । मानितो बहुधा तेन गुरुणेश्वररू पिणा ॥१६॥ आश्चर्यदर्शनं तं च नीलकण्ठतपस्विनम् । पश्यन्तां स्वामिभक्तानां विस्मयोऽभून्महानथ ॥१७॥ स्वयं स्वाम्यपि तं दृष्ट्वा योगिदुष्प्रापसद्गुणम् । कृष्णस्यैव कलां काञ्चिन्मेने धर्मावनक्षमाम् ॥१८॥ सर्वज्ञोऽप्युद्धवस्तंतु साक्षान्नारायणो ह्ययम् । इति नावैत्प्रभोस्तस्य निर्भरान्नरनाटनात् ॥१९॥ ऊद्घोषोऽथाभवल्लोके कश्चन स्वामिनोऽन्तिके । बालो वर्णी ह्यागतोऽस्ति तपस्वी योगिराडिति ॥२०॥ तद्दर्शनार्थमाजग्मुर्नानादेशेभ्य आदृताः । सहस्रशो नरा नार्यस्त्यागिनो योगिनोऽपि च ॥२१॥ पप्रच्छुस्ते गुरुं को वा वर्णी योऽद्याऽऽगतोऽत्र सः । तान्स्वामी दर्शयामास तमङ्गुल्याऽन्तिके स्थितम् ॥२२॥ तं वर्णिनं कृशतनुं वीक्ष्य तेऽतितपस्विनम् । विस्मयं परमं प्राप्य पप्रुच्छुः स्वामिनं पुनः ॥२३॥ कुतोऽयमागतो वर्णी बालोऽप्यतितपोबलः । आश्चर्य जनयन्नृणां वेत्ति योगकलाश्चयः ॥२४॥ उपवीती च जटिलः शान्तो धमनिसन्ततः । ऊ र्ध्वपुण्ड्रं च तुलसीमाले ऐणाजिनं दधत् ॥२५॥ उदासीन इवासीनो ध्यानस्तिमितलोचनः । देहानुसन्धानहीनो निष्परिग्रह एष कः ॥२६॥ तान्स्वामी प्राह बालोऽयं कोसलेभ्य उपागतः । आस्तां भगवतो भक्तौ पितरावस्य धार्मिकौ ॥२७॥ भक्तिज्ञानविरागाणां माहात्म्यं तन्मुखादयम् । शुश्राव बुद्धिमान् बालस्ततस्तत्प्राप्तुमैहत ॥२८॥ उत्कण्ठितोऽथ तत्सिद्धयै ह्यनापृच्छ्य सुहृज्जनान् । हित्वा गत्वा वनं घोरं तपश्चक्रेऽतिदारुणम् ॥२९॥ तैनैव भक्तियुक्तेन षष्मासाभ्यान्तरे हरिम् । प्रसाद्य तीर्थानि चरन्प्राप्तोऽत्रास्ति यदृच्छया ॥३०॥

resembling Lord Krishna and sent by Him to propound and to protect Sanatan Dharma. Though Ramanand swami himself was the incarnation of Udhhavji, he did not realise the true identity of Lord Shree Hari. This was because Shree Hari wished so at this moment. Shree Hari's fame as an accomplished Yogi spread far and wide. Thousands upon thousands of people made their way to Piplana for His divine Darshan. Ramanand swami would point at Varni when asked to do so by visitors. Very surprised at His thin yet radiant frame, people repeatedly asked Ramanand swami whence this Brahamchari has come. Looking at His fine golden hairs tied in a bun, His visible veins and His serene nature, visitors asked repeatedly to Ramanand swami about His identity. They wanted to know the true identity of Varni sitting close to Ramanand swami Whose forehead was adorned by an Urdhvapundra Tilak and Kumkum Chandlo, double stringed Kanthi around His neck and Yagnopavit across His torso. He was always meditating with closed eyes and was totally detached from worldly affairs. Ramanand swami would give the same reply to every query, 'This young Varni has arrived from the North Koshal region. I had given Diksha to His pious and religious parents. He was intelligent from a very young age. He studied the Vedas and other scriptures from His parents. He left His home and family to enhance the imbibed virtues like knowledge, Vairagya and Bhakti. He has undergone severe austerities in the middle of a dense forest and visited many shrines during His journey prior to His arrival here. Suryanarayan Dev, pleased with His austerity, has blessed Him. His single minded devotion in Lord Vishnu is comparable to that of Dhruv. His austerities are impossible to be undertaken even for Devtas. Do not be mislaid by His young age.' O king! Upon hearing the tale of young Varni, devotees and visitors would bow to Nilkanth Varni prior to returning to their respective towns and villages."

Suvrat Muni continued, "Looking at the qualities of Nilkanth Varni, Ramanand swami assigned Him the duty to collect artefacts needed for the veneration of Lord Krishna. Varni also made sure that He was at hand at the time of worship. Varni would clean utensils of veneration, whilst guru Ramanand swami bathed and gathered Tulsi leaves, sandalwood paste, incense, flowers, lamp, fruits etc just before the start of

एतस्य चरितं त्वेतद्ध्रुवस्येवास्ति निश्चितम् । विष्णुं प्रिणयतो बाल्ये दुराराध्यं सुरैरपि ॥३१॥ इति श्रुत्वा भगवतो वाक्यं ते विस्मिता जनाः । ययुर्यथागतं नत्वा तं ध्रुवाभं च तं हरिम् ॥३२॥ सुबुद्धिमथ तं राजन् क्रियायोगातिनैपुणम् । उपहाराहृतौस्वामी कृष्णार्चायामयूयुजत् ॥३३॥ सोऽपि स्वधर्मं भक्तिं च पालयन्नेव नित्यदा । कृष्णार्चावसरे तस्य गुरोः सन्निहितोऽभवत् ॥३४॥ स्नात्वा कुर्वति तस्मिंस्तु सन्ध्यादि नैत्यंक विधिम् । करोति स्मार्चन विधेः पात्राणां परिमञ्जनम् ॥३५॥ पूजायां क्रियमाणायां तुलसीपुष्पचन्दनम् । धूपं दीपं च नैवेद्यं तत्तत्काल उपाहरत् ॥३६॥ यथाकालमनुक्तोऽपि पदार्थं तं तमाहरत् । इङ्गितज्ञो हरिस्तेन गुरोरपि मनोऽहरत् ॥३७॥ वर्णिनः कृष्णसेवायां श्रद्धातिशयमुतमम् । समीक्ष्य मुनिराट् तस्य वश आसीन्नरेश्वर ॥३८॥ कृष्णस्तु नित्यमर्चायामाविर्भूयोद्धवार्पितान् । साक्षादादत्तोपहारांस्तं तदन्यस्तु नैक्षत ॥३९॥ एकदा नीलकण्ठस्य सर्वैक्षैवाधिकारिणः । तत्प्रत्यक्षेक्षणायासौ प्रत्यक्षं कृष्णमार्थयत् ॥४०॥ भगवन्नीलकण्ठाय मद्वत्प्रत्यक्षदर्शनम् । त्वयि प्रेमवतेऽत्यर्थं देहि सद्गुणशालिने ॥४१॥

सुव्रत उवाच ।

तथास्त्विति ततः कृष्णः प्रतिजज्ञे महामुनिम् । प्रहस्य दर्शनं प्रादात्तस्मै साक्षात्स आत्मनः ॥४२॥ परिचर्यां गुरोः कुर्वन् हरिः श्रीकृष्णमैक्षत । उपचारानाददानं प्रत्यक्षं स्वामिनार्पितान् ॥४३॥ नैवेद्यं समदन्तं तं वीक्ष्य प्राप स मुद्धरम् । पूजाकाले गुरोरित्थं सोऽद्राक्षीदनुवासरम् ॥४४॥ तर्कयामास च ततो नीलकण्ठः स्व चेतसा । मत्पूजावसरेऽपीत्थं कथं स्यात्कृष्णदर्शनम् ॥४५॥ यथोपहारान् गृह्णाति स्वामि दत्तान्स नित्यदा । तथा मदर्पितान्प्रीतो ग्रहीष्यति कदाऽच्युतः ॥४६॥ यदा मदर्पितान् कृष्णःप्रत्यक्षं स्वीकरिष्यति । उपहारांस्तदैवाहं प्राप्स्यामि कृत कृत्यताम् ॥४७॥ सेवयैव स्वामिनोऽस्यममायंतु मनोरथः । भविष्यति हि संपूर्णास्तामेवाऽतः करोम्यहम् ॥४८॥ तत- सिषेवे तं नित्यं भक्ति श्रद्धासमन्वितः । चातुर्मास्यं व्यतीयाय तस्येत्थं कुर्वतः सतः ॥४९॥ विक्रमार्कस्य नृपतेरष्टादशशतोत्तरे । सप्तपञ्चाशत्तमेऽब्दे वर्तमाने शकस्य च ॥५०॥ एकादश्यां प्रबोधन्यामुत्तमायाधिकारिणे । तस्मै दातुं महादीक्षामैच्छन्मुनिपतिर्नृप ॥५१॥ दीक्षां गृहीतुं महतीं स वर्णिराट् समुत्सुकस्तस्य गुरोरनुज्ञया । चकार पूर्वेद्युरुपोषणं शुचिर्दिवानिशं त्र्यक्षरमेव सञ्जपन् ॥५२॥ प्रमोदसंवत्सर ऊ र्जमासे प्रातःसितैकादशिकादिने तम् । स दीक्षयामास यथाविधानं महोत्सवेनैवमुदा नरेन्द्र ॥५३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे रामानन्दस्वामिशुश्रषणनामा सप्तपञ्चाशत्तमोऽध्यायः ॥५७॥

worship. Varni would bring anything Ramanand swami may want for veneration even before asking. Ramanand swami was very pleased with Varni due to His servility and faith in Lord Krishna. Lord Krishna personally accepted whatever artefacts Ramanand swami offered Him in Puja. None except swami himself was able to see Lord Krishna in person. Ramanand swami once pleaded with Lord Krishna to grant His divine Darshan to Nilkanth Varni as the virtuous and pious Varni had a profound faith in Lord Krishna. Granting swami's wish, Lord Krishna became visible (accepting Naivedhya from Ramanand swami) to Nilkanth Varni as well. Varni was elated at Lord Krishna's divine Darshan and surmised that this is the result of the services rendered to His guru. Gradually, Nilkanth Varni saw Lord Krishna appearing in swami's veneration regularly. Varni asked Ramanand swami once, 'O swami! How can I have Darshan of Lord Krishna in My Puja as well? When will Lord Krishna accept artefacts from Me just as He accepts them from you?' Ramanand swami replied, 'O Varni! Lord Krishna grants His Darshan only to those who have the utmost faith in Him and those who have accepted Bhagvati Diksha. This faith can be deepened by serving other steadfast devotee saints."

Suvrat Muni said, "O king! Nilkanth Varni started serving Ramanand swami with greater fervour and asked Ramanand swami to give Him Bhagvati Diksha after a few months. Ramanand swami concurred and Kartik Sud Ekadashi of Samvat 1857 was set aside for this purpose. Varni spent the previous day chanting the hymn of Lord Krishna while observing a fast. O king! Ramanand swami started a grand ceremony in the morning of Prabodhani Ekadashi to give Bhagvati Diksha to his favourite disciple, Nilkanth Varni."

Thus ends the fifty seventh chapter of the first canto of the Satsangi Jeevan

अथ अष्टपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

एकादश्यां मुनिपतिराजुहाव द्विजोत्तमम् । निजाध्ववर्तनं शान्तं दीक्षाविधिविशारदम् ॥१॥ तेनैव कारयामास तत्रत्यं सकलं विधिम् । सोऽपि सर्वं यथाशास्त्रं करोति स्म यथोचितम् ॥२॥ आदौ शरीरशुद्ध्यर्थं प्रायश्चित्तमकारयत् । प्रत्याम्नायेन कृच्छ्राणां त्रयाणां स हरिं नृप ॥३॥ मण्डलं सर्वतोभद्रं नानावर्णसुशोभनम् । विधाय स्थापयामास स तत्र कलशान्नव ॥४॥ तत्र ताम्रमयानष्टौ न्यधाद्दिक्ष्वष्टसु क्रमात् । एकं हेममयं मध्ये सोऽस्थापयदुदारधीः ॥५॥ सतोयेषु सरत्नेषु सपल्लवफलेषु च । सवासः पूर्णपात्रेषु तेषु देवानतिष्ठिपत् ॥६॥ श्रीराधासहितं कृष्णं तत्र मध्यघटे न्यधात् । प्राच्यां भगवतीं दुर्गां दक्षिणे भास्करं तथा ॥७॥ प्रतीच्यां विघ्नराजं च शिवं सौम्यामतिष्ठिपत् । विष्वक्सेनं वह्निदिशि नैर्ऋत्यां गरुडं च सः ॥८॥ अस्थापयच्च कलशे वाव्यां पवनात्मजम् । श्रीदामानं तथेशान्यां क्रमणैव यथाविधि ॥९॥ ततो वेदपुराणोक्तैर्मन्त्रैर्मूलेन च द्विजः । प्रधानदेवतां कृष्णं सहाङ्गैरार्चयत्सुरैः ॥१०॥ उपचारैः षोऽशभिः सहपञ्चामृतेन च । महानैवेद्येन महादीपेन समपूपुजत् ॥११॥ मृदङ्गकांस्यतालाद्यैर्भक्तानां कीर्तनध्वनिः । तूर्यानकादिशब्देन मिश्र आसीन्महांस्तदा ॥१२॥ संस्कृतायां ततो वेद्यां वह्निं संस्थाप्य चाजुहोत् । मूलेन मनुनाज्यस्य सोऽष्टोत्तरशताहुनीः ॥१३॥ ततो महामुनिः प्रादात्कौपीनाच्छदानं सितम् । उत्तरीयं च हरये स्थिताय प्राङ्मुखाय सः ॥१४॥ प्रासादिक्यौ भगवतस्तुलसीकाष्ठमालिके । सूक्ष्मे नवीने स ददौ कण्ठ धार्ये च वर्णिने ॥१५॥ कृष्णार्चाशिष्टगन्धेन पुण्ड्रमूर्ध्वं तदन्तरे । राधार्चाशिष्टकाश्मीरचन्द्रकं चाप्यकारयत् ॥१६॥ उदङ्गमुखस्ततः स्वामी ध्यात्वा श्रीकृष्णमस्य च । अष्टाक्षरं कृष्णमन्त्रं दक्षकर्ण उपादिशत् ॥१७॥ हरये शुद्धमतये मन्त्रस्यार्थं ततो गुरुः । यथावद्बोधयामास

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Suvrat Muni continued, "Ramanand swami summoned one of his scholar Brahmin disciples to conduct the initiation ceremony on the morning of Prabodhani Ekadashi who conducted the rites of initiation as described in the scriptures. He seated Varni facing East and Ramanand swami facing North. In lieu of the three Kruchh Chandrayan Vrats as atonement for any unknown sins, he donated some gold on behalf of Shree Hari. He then arranged eight copper jugs, each placed at eight sides of a square decorated with wheat and colours. The eight copper jugs on each side were filled with water and covered with leaves and a coconut wrapped in cloth. He invoked goddess Durga, Vishvaksen, Suryanarayan, Garud, Ganapati, Hanumanji, Shiva and Shridama respectively, starting from the East, to be present in the eight jugs for the duration of the ceremony. He established a gold jug full of water which was covered by leaves and a coconut wrapped with a cloth in the middle of the square. The Brahmin invoked Lord Shree Krishna along with Radhikaji and Laxmiji to reside in that jug. The scholar priest guided Shree Hari in the veneration of Lord Krishna and other Devtas. They were accompanied by Vedic and Puranic hymns addressed appropriately to each Devta. Shree Hari offered Ghee, milk, honey, yoghurt and sugar mixed in saffron water to Lord Krishna and others as a ritualistic bath. Varni offered Naivedhya to all established deities before performing Aarti under expert guidance. The sound of Aarti, accompanied by musical instruments and singing by thronged devotees was echoed in the sky. The priest guided Nilkanth Varni to offer 108 spoonfuls of Ghee accompanied by the hymn 'Shree Krishnay Namah' in the sacred fire ignited specially for this ceremony. Ramanand swami gave Varni a Kaupin (loin cloth), two pieces of cloth for His Dhoti and to cover His torso along with a new double string Kanthi of Tulsi to wear. Swami did an Urdhvapundra Tilak and Chandlo on Varni's forehead with Sandalwood paste and Kumkum which were used in the veneration of Lord Krishna and Radha."

Suvrat Muni continued, "O king! Ramanand swami spoke the hymn of initiation 'BrahmAham Krishna DasoSmi' gently into Nilkanth Varni's right ear. Ramanand swami, explained the true and correct meaning of the initiation hymn according to the Udhhav Sampraday to Nilkanth Varni.

Ramanand swami further explained, 'O Varni! The mortal body and the universe

सम्प्रदायानुसारतः ॥१८॥ क्षेत्रमीश्वरजीवाख्यं द्विविधं योभिमन्यते । अल्पज्ञः सर्वविच्चासौ क्षेत्रज्ञोऽत्राहमोच्यते ॥१९॥ अन्वितं द्विविधे चात्र क्षेत्रज्ञे तन्नियन्तृ च । व्यतिरिक्तं ततो यच्च तद्ब्रह्माक्षरमुच्यते ॥२०॥ यमाश्रित्य प्रेरयति क्षेत्रतमिदमक्षरम् । पुरुषोत्तमसंज्ञोऽसावक्षरातीत उच्यते ॥२१॥ स एव श्रेयसे नृणां धृतदिव्यनराकृतिः । स्वाज्ञानं ज्ञानदानेन कर्षन् कृष्ण इतीर्यते ॥२२॥ प्रेम्णा तत्सेवनेनैव यच्छोभावत्त्वमात्मनः । स एव दासशब्दार्थो मन्त्रेऽस्मिन् परिकीर्तितः ॥२३॥ अस्मीति पूर्णकामत्वं ज्ञेयं प्राप्येपि चात्मनः । शेषाभावश्च विज्ञेयो मुक्तत्वाज्जीवतो यतः ॥२४॥ वैकुण्ठेऽथ च गोलोके श्वेतद्वीपे बृहत्पुरे । यथा प्राप्त्या भगवतः पूर्णकामाश्च सेवया ॥२५॥ भक्ताः सन्ति तथैवाऽत्र हरेः प्रत्यक्षलम्भनात् । सेवया चाऽस्ति पूर्णत्वमिति मन्त्रार्थमाह सः ॥२६॥ अन्तःकरणवृत्तीनां बहिर्गतिनिरोधनम् । हृदि प्रकाशः कृष्णेक्षा स्यादित्याह च तत्फलम् ॥२७॥ मन्त्रार्थं बोधयित्वेत्थं गुरुस्तं पुन रब्रवीत् । यावद्देहस्मृतिस्तावद्धर्मं क्वचन न त्यजेः ॥२८॥ सन्ति श्रुतास्त्वया धर्मा अस्मदध्वानुसारिणः । सर्वेऽपि जनकादेव पाल्यन्ते ते च नित्यदा ॥२९॥ अत्यजन्नेव तान्सर्वान्विसेष नियमांश्चरेः । कृष्णार्चां नियमेनान्तर्बहिः कुर्याश्च नित्यदा ॥३०॥ पञ्चाध्यायीं पठित्वादौ पूजान्ते निजशक्तितः । श्रीवासुदेवमाहात्म्यं पठेरेकाग्रमानसः ॥३१॥ भोज्यं कृष्णप्रसाद्यऽन्नं पेयं वारि च तादृशम् । अनर्पितं तु कृष्णाय नाऽद्यं फलदलाद्यपि ॥३२॥ नामसङ्कीर्तनं कुर्याः श्रीकृष्णस्य च सर्वदा . भक्तिं विना भगवतो व्यर्थं कालं तु मा कृथाः ॥३३॥ यत्र कृष्णस्य माहात्म्यं चरितं वा भवेन्मुने । तद्ग्रन्थस्य कथा श्रव्या

are said to be two 'Kshetra' (field). A soul dwelling in the mortal body has a limited intelligence and knowledge, while a soul encompassing the universe is Ishwar called VairajPurush. Both are 'Kshetragna' (the controller of the field) and are addressed as 'Aham' in this hymn. AksharBrahm, though distinct from both types of 'Kshetragna', is present in them and exist independently and separately from them at the same time. It is mentioned as 'Brahm' in this hymn. AksharBrahm, by the power obtained from and guided by the supreme God, controls all 'Kshetragnas'. This supreme God, beyond and distinct from AksharBrahm, is called 'Purushottam'. He incarnates Himself on this earth for the benevolence of the mankind. He removes the deep rooted ignorance of men by revealing His true form to them. He is addressed as 'Krishna' in this hymn. The divinity arising within a man following a loving and servile service of Lord Krishna is addressed as 'Das' in this hymn. The soul, though living with a corrupt mind, senses and sensual organs, can become free from them with Lord Krishna's profound Bhakti. This liberated soul becomes totally knowledgeable and need not achieve or learn anything else. Such a liberated soul is addressed as 'Asmi' in this hymn. O Varni! Just as the resident Muktas of Vaikunth, Golok, Shwetdweep or Brahampur are complete due to their blissful companionship of God, the men on earth can indeed have the same blissful state by serving God Who has taken the birth as human. This is the true meaning of this hymn. One can see Lord Krishna in the brilliant halo of one's soul by stopping the senses from wondering outwardly towards mundane things and concentrate one's senses within. Lord Krishna's such Darshan in one's heart is the reward of chanting this hymn.'

Suvrat Muni said, "O king! Guru Ramanand swami continued sermonising after explaining the hidden meaning of the hymn."

Ramanand swami continued, ' O Varni! One must continue to obey all religious edicts until one has control over his body. You may have heard the same from Your father and indeed, I am sure that You are doing exactly the same. I still reiterate that You must obey all common religious edicts besides the specific ethics of a Naisthik Brahamchari, which I am just about to tell You. You must venerate Lord Krishna in your mind (Mansi) with imagined artefacts and physically by using the real artefacts. You must read the RaasPanchadhyayi (the five chapters describing divine Raas Leela of Lord Krishna in the tenth canto of the Shreemad Bhagwat) and a portion of the Vaasudev Mahatmya daily after your worship. You must not eat or drink anything without first offering it to God. You must always be engaged in chanting Lord Krishna's

प्रत्यहं नित्यमेव च ॥३४॥ तत्कथाश्रवणादेव तद्भक्तिर्वर्धतेतराम् । साऽतः श्रव्या वक्त्रभावे वाच्या स्वेनैव नित्यदा ॥३५॥ एवं धर्मानुपादिश्य रामानन्दमुनिर्नृप । तस्य शिष्यस्याभिधानं चक्रेऽन्वर्थं विचार्यच ॥३६॥ सहजानन्द इत्याह प्रथमं नाम तस्य सः । ततो नारायणमुनिरिति चक्रोऽभिधां स्वयम् ॥३७॥ तपसा च स्वभावेन मूर्त्याकारेण सर्वथा । नारायणमुनेः साम्यात्तामेवारव्यां मुदाकरोत् ॥३८॥ ततो हरिः स्वामिनं तं पूजयामास सादरम् । प्रदक्षिणां विधायैव दण्डवत्प्रणनाम च ॥३९॥ साधून्वि प्रान्वैष्णवांश्च विनयेनार्चयत्ततः । विप्रः समापयामास तद्विधिं विधिवत्तु सः ॥४०॥ बद्धाञ्जलिपुटस्तस्थो वर्णिराट् गुरुसन्निधौ । तस्मै प्रसन्नः स प्राह स्वेप्सितं वृणु मद्वरम् ॥४१॥

श्रीनीलकण्ठ उवाच ।

आविर्भूय त्वदार्चायां साक्षात्कृष्णो यथाऽन्वहम् । उपहारान्समादत्ते भुङ्क्ते हसति भाषते ॥४२॥ तथान्वहं मदर्चायामाविर्भूय स्वयं स च । कुर्यादित्यस्ति मेऽभीष्टं देहि प्रीतोऽसि चेदिदम् ॥४३॥

सुव्रत उवाच ।

तथास्त्वित्याह मुनिराट् तस्मै प्रीतोऽथ तन्निशि । सर्वे जागरणं चक्रुःकृष्णसङ्कीर्तनादिभिः ॥४४॥ अभोजयत्प्रगे स्वामी विप्रान्साधूं श्च वर्णिनः । तदभीष्टैर्भक्ष्यभोज्यैस्तेभ्योऽदाद्वस्त्रदक्षिणाः ॥४५॥ हरेश्च पूजावसरे प्रत्यक्षः स्वामिवन्नृप । उपहारग्रहादीनि कृष्णश्चक्रेऽनुवासरम् ॥४६॥ प्रत्यक्षकृष्णवीक्षाद्यैः स सम्पूर्णमनोरथः । कृतकृत्यं स्वमात्मानं मन्यते स्म बटूत्तमः ॥४७॥ राधया सहितं कृष्णं क्वचित्प्रत्यक्षमैक्षत । द्विभुजं वादयन्तं च वेणुं नटवराकृतिम् ॥४८॥ क्वचिद्रामेण सहितं रुक्मिण्या सहितं क्वचित् । क्वाप्यर्जुनेन सहितं तं क्वाप्येक कमैक्षत ॥४९॥ द्विबाहुमपि तं क्वापि चतुर्भुजमवैक्षत । ततोऽस्य परमः प्रेमा कृष्णे

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name or any type of Bhakti. Any time spent without remembering God is time wasted. You must listen to the scriptures which narrate the glory and greatness of Lord Krishna and this will enhance your devotion in God. In the absence of a narrator, You must read such scriptures.'

Suvrat Muni said, "O king! Ramanand swami named Nilkanth Varni as Sahajanand - whose Anand (bliss) does not depend on any artificial or external circumstances but emanating naturally from within Narayanmuni - as His austerity, observance of religious edicts, traits and physical body resembled Lord Narayan of Badrikaashram following His Diksha. Shree Hari performed veneration and Pradakshina of guru Ramanand swami and followed that with veneration of saints including Muktanand swami, Brahmins like Mayaram Bhatt and other devotees at the conclusion of Diksha ceremony. Shree Hari stood in front of guru Ramanand swami with bowed head and folded hands. Ramanand swami was very pleased to see Narayanmuni in the garb of a celibate saint and requested Him to ask for a boon from him."

Sahajanand swami asked, 'O swami! If you are really pleased with Me, grant Me the boon that Lord Krishna appears in person every time I worship and accept all artefacts just like He appears in your worship. I ask that He accept My Naivedhya by emerging from Murti just as He accepts yours. I ask that Lord Krishna talks and laughs with Me.'

Suvrat Muni said, "O king! Ramanand swami granted Him all He asked by saying, 'Amen'. They spent the whole night singing Lord Krishna's Kirtans. Ramanand swami organised a grand feast for Brahmins, saints and Brahamcharis and gave many gifts to the Brahmins the next day. From that day onwards, Lord Krishna appeared in person to accept whatever Shree Hari offered Him in worship. Shree was very pleased at His desire to see Lord Krishna in person being fulfilled. He gave good news to guru Ramanand swami. O king! Narayanmuni saw Lord Krishna in many forms; sometimes playing flute with Radhikaji, sometimes with His brother Balram, sometimes with Rukmini, sometimes with Arjun and sometimes on His own. Though Lord Krishna's true form is two armed, He often gave Darshan as four armed. Varni's love for Lord Krishna grew ever more. O king! Just to set an example to other ascetics, Shree Hari continued serving Ramanand swami with the same fervour as he served Lord Krishna.

भूयानवर्धतः ॥५०॥ इत्थं नृनाट्यं परिशिलयन् हरिस्तपस्वि लीलां विदधद्धरेश । शुश्रूषणं कृष्णधियाऽनुकालं गुरोः करोति स्म भृशं विनीतः ॥५१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे महादीक्षाग्रहणनामाऽष्टपञ्चाशत्तमोऽध्यायः ॥५८॥

अथ एकोन षष्टितमोऽध्यायः

सुव्रत उवाच -

प्राप्तेऽपि शिष्यतां तस्मिन्स्वशुश्रूषारते हरौ । स्वामिनः सखिभावोऽभूत्सर्वसद्गुणमंडिते ॥१॥ बुद्धिमंतं तमेवासौ पृष्टैव व्यावहारिकम् । अपि कार्यं करोति स्म प्रोचे च स्वमनोगतम् ॥२॥ साकं तेन स्वभक्तानां ग्रामेषु विचचार सः । रैवतोपत्यकास्वेव कृष्णभक्तिं प्रवर्तयन् ॥३॥ क्वचिन्मासं क्वचित्पक्षं क्वचित्पञ्चदिनानि च । वसन्नुपागमत्स्वामी जयन्ताख्यं पुरं नृप ॥४॥ उन्नडाख्येन भूपेन धर्मनिष्ठेन तत्र सः । बहुधा प्रार्थितोऽवात्सीज्जनानानन्दयन्निजान् ॥५॥ तत्र नारायणमुनिर्गुरुसेवापरायणः । नित्यं तस्थावतिक्रम्य शिष्यान्सर्वान्निजैर्गुणैः ॥६॥ तस्मिंस्त्वेते गुणा नित्या आसन्नृपतिसत्तम । सर्वत्र सर्वकालेऽपि स्वस्वरू पेऽचला स्थितिः ॥७॥ सत्यं शौचं दया क्षान्तिस्त्यागः सन्तोष आर्जवम् । शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम्ः ॥८॥ ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः । स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥९॥ प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः । गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्तिमौन मगर्वता ॥१०॥ अमानित्वमदम्भित्वं मिताहाराश्च दक्षता । मैत्री सर्वोपकारित्वं कामैर क्षुब्धचित्तता ॥११॥ अद्रोहो मानदत्वं च षडूर्मिविजयस्तथा । ब्रह्मण्यत्वं शरण्यत्वमनीहा चाऽपरिग्रहः ॥१२॥ श्रीराधिकापरिवृढे भक्तिश्च परमाऽचला । अतिप्रेम्णा च निर्दम्भं गुरुशुश्रूषणं तथा ॥१३॥ शिष्या मुनिपतेस्त्वेतांस्तस्य सर्वाधिकान् गुणान् । विलोक्य विस्मयं प्रापुः स्वाधिकं मेनिरे च तम् ॥१४॥ गुरोः प्रियं कुर्वतोऽस्य वसतश्च तदन्तिके । वर्षद्वयं व्यतीयाय नारायणमुने नृप ॥१५॥ एवंविध तमालक्ष्य रामानंदमुनिस्ततः । तस्मिन्न्यस्य धुरं स्वीयामितोऽन्तर्धातुमैहत ॥१६॥ सर्वेषां निजभक्तानामथ तं श्रृण्वतां सताम् । स ऊ चे व्यवहारेषु विरक्तमपि योजयन् ॥१७॥

Thus ends the fifty eighth chapter of the first canto of the Satsangi Jeevan

CHAPTER-59

Suvrat Muni continued, "Though Sahajanand swami served Ramanand swami as a disciple, guru Ramanand swami always thought of Sahajanand swami as his friend rather than a disciple. He always consulted Sahajanand swami in all matters, even in religious matters. Indeed, Ramanand swami even revealed his thoughts to Shree Hari. They both toured extensively to propound Ekantik Dharma. At some villages they would stay for five days, at some villages for fifteen days and at some other villages for a month. Whilst visiting various places around Junagadh region, they arrived at Jetpur. Unnad Khachar, the king of Jetpur was swami's disciple and very religious. Due to His numerous natural virtues like truthfulness, chastity, mercy, serenity, detachment, honesty, simplicity, satisfaction, compassion, power, equanimity, patience, knowledge, gentleness, strength, radiance, glory, faith, talent, intelligence, generosity, non accumulation, bravery, altruism, servility etc. Sahajanand swami became favourite of not only Ramanand swami but other saints as well. It is impossible to have all these virtues in a single person. Other saints, though senior to Sahajanand swami, treated Him with reverence. Two years passed by. O king! Ramanand swami decided to anoint Sahajanand swami as his heir before returning to God's abode. Though Sahajanand swami was very detached from worldly affairs, Ramanand swami considered Him to be best suited to take over his responsibilities.

Ramanand swami once said to Sahajanand swami in an open assembly, "O wise Narayanmuni! Listen to me reverently and do as I ask You. All my disciples are good devotees of Lord Krishna. I want You to make sure that they remain within the boundary of our Sampraday. You should ensure that they observe their ethics according to their Varna as described in the Vaasudev Mahatmya. You should guide them to serve and worship Lord Krishna as described by Vithhalnathji, the son of

श्रीरामानन्दस्वाम्युवाच-

नारायणमुने धीमञ्च्छृणु मद्वाक्यमादरात् । श्रुत्वा च तत्तथैवाऽत्र कर्त्तुमर्हसि सर्वथा ॥१८॥ एते मदाश्रिताः सन्ति कृष्णभक्ता नराः स्त्रियः । स्थापनीयास्त्वया धर्ममर्यादायां तु तेऽखिलाः ॥१९॥ श्री वासुदेवमाहात्म्यं यत्त्वया पठ्यतेऽन्वहम् । वर्णाश्रमवतां धर्मास्तत्र स्त्रीणां च संति हि ॥२०॥ यथाधिकारं तेष्वेव स्थापनीयास्त्वया जनाः । ग्राह्यं श्री विट्ठलेनोक्तं कृष्णसेवनवर्त्म तु ॥२१॥ व्रता नामुत्सवानां च सर्वेषां राधिकापतेः । प्रवर्त्तनीयस्तत्प्रोक्तो निर्णयो वैष्णवोचितः ॥२२॥ संप्रदायेस्थितिः पूर्वमासीद्रामानुजस्य मे । उपद्रवो महांस्तत्र वैष्णवैर्मत्सरात्कृतः ॥२३॥ ततो हित्वा बाह्यमेव तद्वर्त्मेदं मया भुवि । नूत्नं प्रवर्त्तितं वर्त्म सच्छास्त्राण्यनुसृत्य वै ॥२४॥ अध्यात्मज्ञानसिद्ध्यै तु रामानुजकृता मया । ग्रन्थाः संस्थापिताः सन्ति कृष्णोपासनपोषकाः ॥२५॥ अतोरू पाणि निश्चेतुं जीवमायापरात्मनाम् । रामानुजाचार्यकृतं भाष्यादि त्वं प्रवर्तयेः ॥२६॥ इत्याज्ञा मम पाल्या ते सर्वशास्त्रार्थवेदिना । त्वमेक एव मत्स्थाने स्थातुमर्होसि सांप्रतम् ॥२७॥ यस्मिन्दिने भवान् दृष्टस्तत आरभ्य मे त्वयम् । मनोरथो भवति तं त्वं पूरयितुमर्हसि ॥२८॥ वैराग्यतीव्रतां वेद्मि तव नूनमहं मुने । तथाप्येतत्त्वयैव स्यात्कार्यं नान्येन केनचित् ॥२९॥ स्वीकार्या जनपूजा च वस्त्रालंकार संयुता । आरोहणं त्वया कार्यं रथवाजिगजादिषु ॥३०॥ सर्वतः कलिदोषेभ्यो रक्षणीयास्त्विमे त्वया । शक्तोऽसि रक्षणं कर्त्तुं त्वमेवेह तपोधन ॥३१॥ द्रव्यैः स्त्रीभिः क्रुधाद्यैश्च पराभाव्यो न सर्वथा । त्वम सीत्येव जानामि गुणैः कृष्णभ्रमप्रदः ॥३२॥ न धर्मसङ्करं कर्त्ता धीरो गाङ्गे यवद्भवान् । भवतीति विदित्वैव स्वामित्वे स्थाप्यते मया ॥३३॥

सुव्रत उवाच ।

श्रुत्वेति सद्गुरोर्वाक्यं नारायणमुनिर्नृप । क्षणं विचिन्त्य हृदि तं प्रत्यूचे विमना इव ॥३४॥

श्रीनारायणमुनिरुवाच -

शिष्यैराज्ञागुरोः पाल्या धर्म एष सनातनः । तथाप्येतद्वचः कर्तुं प्रभो नाहं समुत्सहे ॥३५॥ वर्णिधर्मान्समाश्रित्य स्थितस्य खलु सत्पते । एतत्वद्वचनं मन्ये लोकशास्त्रजुगुप्सितम् ॥३६॥ आघ्राययद्गन्धमात्रमपि कुर्वे पलायनम् । सोऽहं तासां कथं

Vallabhacharya. All festivals and Vrats should be observed as per the almanac prepared by Vithhalnathji. O Narayanmuni! Other selfish and envious disciples of Ramanujacharya harassed me while I was at Shreerangpur. As a result, I gave up all outwardly insignias of Ramanuj Sampraday and started this new Sampraday as attested by the scriptures. However, in my opinion, the Shree Bhashya written by Ramanujacharya is a vital scripture to understand the true relation between three eternal entities; namely soul, Maya and God. Therefore, You should expound this scripture among devotees. You are my only suitable heir to take over this Sampraday. I had this idea since our first meeting. I understand and applaud Your detachment, I also know that You do not wish for any reward of my services, but You alone are capable of taking this duty. I ask You to accept jewels and wealth offered as gifts to You and to ride a horse, elephant or sit and travel by a chariot and other vehicles. Protect Muktanand swami and other saints from the inner enemies like greed and anger as You alone are capable of doing so. Amongst all my disciples, only You are able to resist the corrupting influence of wealth and woman. I have always thought in my mind that Lord Krishna have arrived taking Your form. You are as patience as Bhishma. I have decided to anoint you as the Acharya of this Sampraday as I am sure You will not allow any corrupting influences to enter this Sampraday.'

Suvrat Muni said, "O king! Narayan Muni pondered for a while and said to Ramanand swami."

Narayanmuni said, 'O Lord! I know a disciple must obey the commands of his guru. It is age old tradition. However, I am very reluctant to obey your command of taking over the reins of the Sampraday. I believe that My Vrat of Naisthik Brahamcharya cannot remain intact and I will be defamed in this world. How could I possibly sermonise the group of female devotees when I could not even stand their smell. Many sages have transgressed from their Brahamcharya by the company of woman. Ekalshringi Rishi, who was not even aware of the distinction between male and female bodies,

स्त्रीणां करिष्ये निकटे स्थितिम् ॥३७॥ स्त्रीप्रसङ्गे मुमुक्षूणां महान् पाशो हि बन्धकृत् । मुक्ता अप्यऽभवन्भ्रष्टा बहवो येन तत्क्षणे ॥३८॥ नैष्ठिकव्रतवान् पुंस्त्रीभेददृष्ट्यापि वर्जितः । ऋष्यशृंगः स्त्रीप्रसंगाद्भष्टोऽभूत्स्वबृहद्व्रतात् ॥३९॥ संगात्संजायते कामः कामात्क्रोधोऽभिजायते । क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ॥४०॥ स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति । स्त्रीप्रसंगात्ततः स्वामिन्बिभेम्यहमिह ध्रुवम् ॥४१॥ न कुर्यात्कर्हिचित्सख्यं मनसि ह्यनवस्थिते । यद्विस्रंभाच्चिराच्चीर्णं चस्कन्द तप ऐश्वरम् ॥४२॥ नित्यं ददाति कामस्य छिद्रं तमनु येऽरयः । योगिनः कृतमैत्रस्य पत्युर्जायेव पुंश्चली ॥४३॥ कामो मन्युर्मदो लोभः शोकमोहभयादयः । कर्मबन्धश्च यन्मूलः स्वीकुर्यात्को नु तद्बुधः ॥४४॥ कर्तव्यो मनसः सङ्गो यदि भूतानुकम्पया । तत्राप्युपेक्षा युक्तैव यतः कर्मफलं जगत् ॥४५॥ दययाऽपि मनोन्यत्र कृष्णाद्ये योजयन्ति ते । मृगसङ्गाद्भरतवद्भ्रश्यंत्येव निजस्थितेः ॥४६॥ प्रदीप्तेऽग्नौ निपातं वा वरं मन्ये विषाशनम् । नत्वहं स्त्रैणसम्बन्धं कदाचिदपि कस्यचित् ॥४७॥ धनादीनां प्रसंगोऽपि न मे रुचिकरस्तथा । सुशीलोऽपि दुराचारे प्रवृत्तो येन जायते ॥४८॥ धनासक्त्या वसिष्ठोऽपि पुरा भ्रष्टमतिर्नृपम् । निमिं शशाप धर्मिष्ठं व्याख्याद्वेश्यासुतः स्वयम् ॥४९॥ देशः कालः क्रिया ध्यानं शास्त्रं दीक्षा तथा मनुः । सङ्गश्च यादृशा ह्येते तादृक् तत्सेविनां फलम् ॥५०॥ शुभैरेतैः सेवितैस्तु शुभा बुद्धिर्भवेन्नृणाम् । अशुभैस्तैर्भवेद्बुद्धिरशुभा नात्र संशयः ॥५१॥ यादृशी यस्य बुद्धिः स्यात्कर्म कुर्यात्स तादृशम् । कर्मानुरूपं च फलं प्राप्नुयात्स ततः पुमान् ॥५२॥ असतो देशकालादीन्न सेवेत ततः सुधीः । विहाय ताञ्छुभानेव हितार्थी शीघ्रमाश्रयेत् ॥५३॥ निपीतं मद्यभंगादि शास्त्रज्ञं वा जडंतरम् । मादयित्वा यथा सद्यो नयत्युन्मत्ततां खलु ॥५४॥ तथैव स्त्री धनं वापि मादयित्वा स्वसेविनम् । उत्पथं प्रापयत्येव विद्वांसमपि सात्त्विकम् ॥५५॥ ईदृक्स्वभावमेवैतद्वर्त्तते वस्तु सर्वथा । स्वाभाविकं गुणं नैव हातुं शक्नोति कश्चन ॥५६॥ स्त्रीणां वाऽपि धनादीनां प्रसङ्गो मम निश्चितम् । स्वाभाविकी रुचिर्नास्ति सत्यमेतद्वदाम्यहम् ॥५७॥ सद्गुरोस्तव चाज्ञायाः प्रतिवादोऽपि नोचितः । तेन मे खिद्यते चेतस्ततस्त्वं ब्रूहि मे हितम् ॥५८॥ सर्वेषां धर्ममर्यादारक्षणेऽसि त्वमीश्वरः । अतोऽत्र किं नु मे कार्यमेतदन्यत्प्रशाधि माम् ॥५९॥

deviated from his strict Brahamcharya by the company of a woman. Lust arises in the mind of man from the company of woman which results in the anger. Anger makes man loose his discriminatory powers and mental equilibrium. The loss of intelligence surely pushes man towards the sins. Therefore, I fear being in proximity of women. One must never befriend or trust his mind, even when he considers that his mind is under his control. Look at the example of Sage Saubhari. His austerity of hundreds of years was wasted in a moment by a fickle mind. Just as an unfaithful wife plots her husband's downfall with the help of her lover, the mind sure digresses one from the path of righteousness with help of vices like anger, lust and greed. The mind is the source and den of vices like greed, lust, anger, fear and envy. Mind is the reason for the entanglement in the cycle of death and rebirth. Which wise person will trust his mind and why should he?

One must not trust the mind even for compassion towards others. He must remain detached thinking that all living being are under the spell of their Karma (actions). King Bharat lost his way when he allowed his mind to be diverted from God and be engrossed in a baby deer by compassion. It is better to jump in a fire or consume poison than associate with a woman. I do not like wealth either. Due to the greed of wealth, Sage Vashishtha and King Nimish cursed each other as a result of which, the sage had to be reborn as a son of a prostitute.'

Narayanmuni continued, 'The eight; place, time, deeds, company, Diksha, scripture, hymn and Ishtadev influence a person's intelligence. A person's intelligence becomes good when these are good and conversely his intelligence becomes corrupt when they are bad. The man's deeds are dependant on his intelligence and he reaps according to his deeds. Therefore, an intelligent person should endeavour to keep these eight good and forsake the bad; time, place etc. Just as the consumption of alcohol or drugs makes an ordinary or a scholar (or devotee) to sway under its influence, the company of wealth and woman makes a man digress from righteousness. The natural trait of wealth and woman is such that their proximity corrupts anyone. Therefore, I have no interest in either of them. I have spoken My mind. The rest is up to you. O guru! I can neither follow your command nor reject it. I am disturbed at both prospects.

सुव्रत उवाच ।

प्रतिवाक्यं गुरुः श्रुत्वा नारायणमुनेरिति । स्वामित्वं स्थापयंस्तस्मिन्स्वहार्द तमुवाच सः ॥६०॥

श्रीरामानन्दस्वाम्युवाच ।

सन्मते श्रृणु मद्वाक्यं त्वद्धार्दं वेद्म्यहं ननु । मया यत्क्रियते तत्तु विचार्यैव न चान्यथा ॥६१॥ समर्थो धर्मरक्षायामहं स्वाश्रितदेहिनाम् । वर्त्ते हि सांप्रतं भूमौ सत्यमेतत्त्वयोच्यते ॥६२॥ तथापि त्वयि सच्छिष्ये धुरमध्यस्य सुव्रत । निश्चिन्तः कृत कार्योऽहं हातुमिछाम्यदो वपुः ॥६३॥ न त्वादृशं कञ्चिदन्यं पश्याम्यऽत्र च धूर्वहम् । अतो मद्वचनं तात कर्तुमर्हसि सर्वथा ॥६४॥ वर्णिनां व्रतभङ्गः स्यात्स्त्रीभिः संभाषणादिना । इति त्वयोदितं यत्तत्सत्यमेव न संशयः ॥६५॥ अन्ये ते वर्णिनो येषां स्त्र्यादिभिर्लुप्यते व्रतम् । अमानुषक्रियस्त्वं तु न वर्णा प्राकृतो ह्यसि ॥६६॥ वर्तितुं स्त्री सहस्रेषु निर्विकारतयाऽनघ । स्वर्णपुञ्जेष्वपि तथा शक्तिरस्ति तवैव हि ॥६७॥ सूर्यनारायणः साक्षाद्वरदाता तप प्रभुः । कामादे रक्षणं कर्ता राजते हृदये तव ॥६८॥ सर्वथैव समर्थस्त्वं विदितोऽसि मयाञ्जसा । अतश्चिरंतनानेतानपि हित्वा त्वमर्थ्यसे ॥६९॥ विदन्ये वर्णिनस्त्वङ्ग स्त्रीकथा श्रवणादपि । भ्रष्टा भवेयुः सहसा किं पुनर्दर्शनादिभिः ॥७०॥ संसर्गः स्त्रीधनादीनां त्याज्योऽतः सर्वथैव तैः । त्वं त्वीश्वरः स्वाश्रितानां कुरु धर्मादि रक्षणम् ॥७१॥

सुव्रत उवाच ।

इत्याकर्ण्य गुरोर्वाक्यं मानयंस्तं स वर्णिराट् । प्रतिजग्राह तद्वाक्यमनिछन्नपि भूपते ॥७२॥ स्ववाचीत्थं स्वीकृतायां तेनाथ स मुनीश्वरः । उपवेश्य स्वासने तं स्वाश्रितानिदमब्रवीत् ॥७३॥

श्रीरामानन्दस्वाम्युवाच ।

श्रृण्वन्तु मामकाः सर्वे गृहिणस्त्यागिनस्तथा । अयं नारायणमुनिर्मम स्थानेऽस्ति निश्चितम् ॥७४॥ मनुष्याणां सुदुष्प्रापैः संपन्नः सद्गुणैरयम् । युस्माकं धर्ममर्यादापालनेऽस्त्यैव शक्तिमान ॥७५॥ तत आरभ्याद्यदिनात् स्थेयमस्यैवशासने । सर्वैर्भवद्भिरित्याज्ञा मम पाल्यैव सर्वथा ॥७६॥ स्वामिन्नेवं करिष्याम इत्यूचुस्ते ततोऽखिलाः । प्राञ्जलिं वर्णिराजं च तदोवाच

You decide and tell Me what is better. Why do you want me to take over the reins of the Sampraday when you are still fit and able to do so? I will willingly obey your other commands.'

Suvrat Muni said, "Ramanand swami tried to reason with Narayanmuni again.

Ramanand swami said, 'Listen to me O Narayanmuni! I know your views on this, yet I want You to take over the reins of the Sampraday. Whatever I have decided is best for all. I do not decide anything without giving it a considerable thought. I am capable to bear the responsibility while I am alive, but what will happen after my demise? I have decided to return to Badrikaashram and before I do so, I want You to take over the reins of the Sampraday. I do not see any of my disciples competent enough to take over the reins. Please accept what I am asking. It is true that a Brahamchari is bound to transgress from his Vrat due to proximity of a woman. However, this is true for ordinary Brahamcharis. You are not amongst them. You are divine. You are able to remain steadfast even in the middle of a thousand women and a mountain of wealth. SuryaNarayan Dev has granted You the boon to protect Your Brahamcharya Vrat. He resides in Your heart to protect You from the vices like greed, anger, lust etc. I know Your capabilities and hence I would like You, rather than my other senior disciples, to hold the reins of the Sampraday. Other Brahamcharis indeed would be influenced and surely fall from their Vrat by just talking about a woman. Therefore, it is better for them to avoid the company of woman and wealth. You are capable of protecting the disciples' Dharma, please accede to my request.'

Suvrat Muni said, "O king! Narayanmuni, though unwilling, accepted Ramanand swami's command. Swami was very pleased and made Sahajanand swami sit on his throne immediately and venerated with sandalwood paste, Kumkum, flowers etc. The atmosphere became festive with singing accompanied by the musical instruments.

Ramanand swami addressed the congregation, 'Hear you all, my celibate and householder disciples! I have anointed Sahajanand swami to take my place as a head

पुनर्गुरुः ॥७७॥ महामुने प्रसन्नोऽस्मि मदाज्ञापालनात्त्वयि । अतस्त्वं वांछितान्स्वस्य वरान्वरय कांश्चन ॥७८॥ अदेयं नास्ति मे किञ्चित्तुभ्यं ब्रह्माण्डगोलके । महापुरुष तद् ब्रूहि निश्चितं निजवाञ्छितम् ॥७९॥

सुव्रत उवाच ।

इति सञ्चोदितस्तेन वरार्थं स महामुनिः । नीलकंठ उवाचेदं सर्वजीवदयानिधिः ॥८०॥

श्रीनीलकंठउवाच ।

यदि तव वरदानपात्रता मे वितर तदा तु मेप्सितान्वरांस्त्वम् । मृदुलपदसरोरुहद्वये मे मतिरचलास्तु सदैव नन्दसूनोः ॥८१॥ इह च यदुरू दुः रवमंतकाले ह्यगणित वृश्चिकदंशतुल्यमाहुः । यदितरदपि तच्च वैष्णवानां भवतु ममाऽथ च ते तु सन्त्वदुः खाः ॥८२॥ क्वचिदपि भुवि कृष्णभक्तिभाजां निजकृतकर्मवशादवश्यभोग्यम् । इह यदुरु तथाऽन्नवस्त्रदुःखं तदपि ममास्तु न तु प्रजेश तेषाम् ॥८३॥ व्रजरमणकथा च यत्र तत्र प्रथितगुणाश्च भवेयुरीश सन्तः । मम भवतु सदैव तत्र वासो न तु भवसक्तधियां क्वचित्प्रसंगे ॥८४॥ वाणी मे गुणकीर्तने भगवतः कर्णौ कथायाः श्रुतौ सेवायां च भुजौ स्मृतौ च हृदयं भूयाद्दृशौ लोचने । कृष्णार्थैव मम क्रियाऽस्तु सकला शारीरकी मानसी दुःसंगः क्वचनापि मास्त्विह विभो देहि त्वमेतान्वरान् ॥८५॥

सुव्रत उवाच -

इति संप्रार्थयन्तं तं प्रोवाच वचनं गुरुः । मनोरथास्ते संपूर्णा भविष्यंति न संशयः ॥८६॥ परोपकारैकपरायणाय नारायणायेति वरान्स दत्त्वा । वृत्तस्तदाद्यै र्निज शिष्यमुख्यैः स्वामीफणिग्राममगात्ततः ॥८७॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे नारायणमुनि स्वामित्वस्थापननामे एकोनषष्टितमोऽध्यायः ॥५९॥

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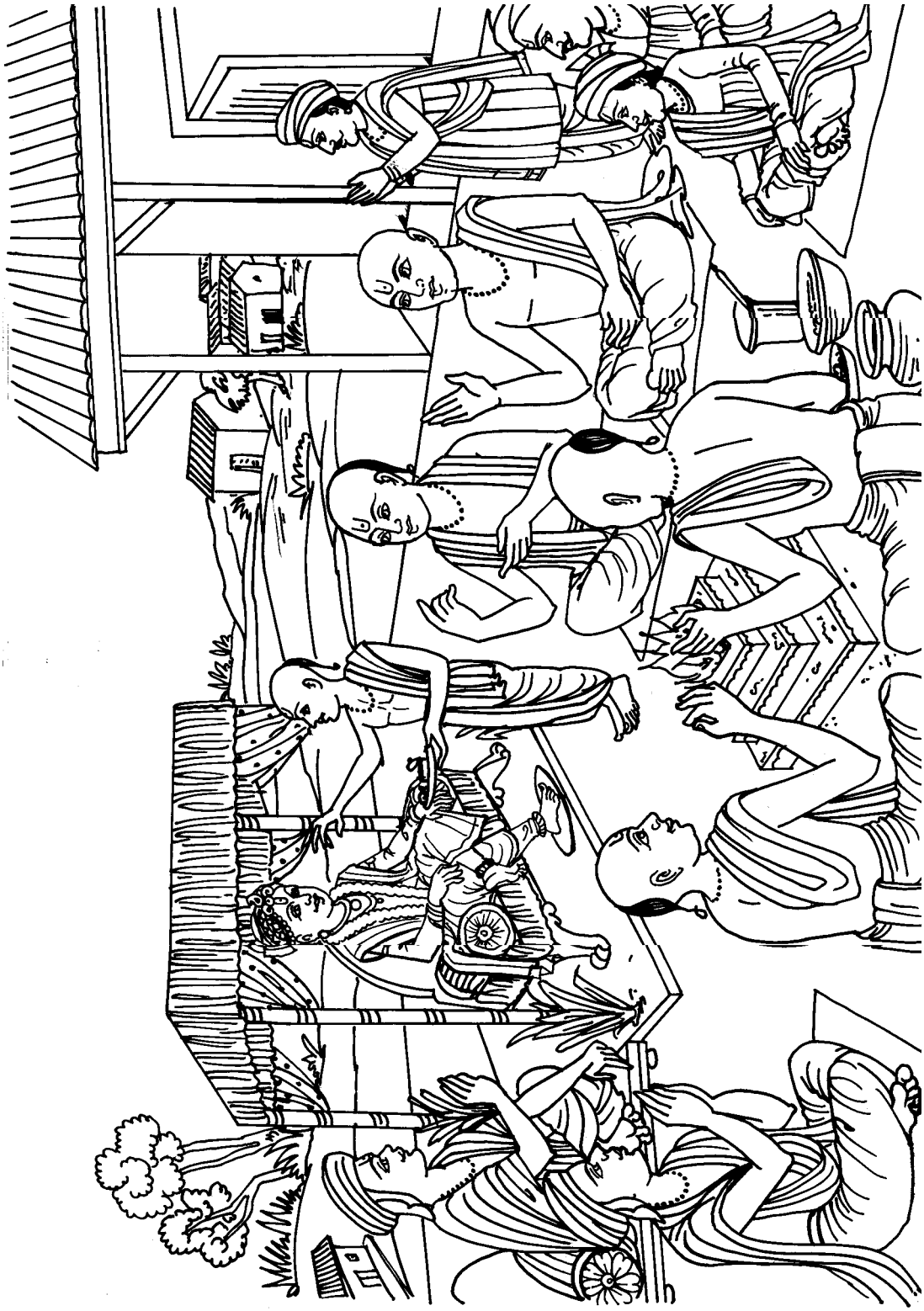
of this Sampraday. He is full of divine virtues and is able to guide you on the path of righteousness and defend you from the influence of evil. Therefore, you must obey His edicts as from today. This is my command.'

Suvrat Muni said, "The whole congregation assented in unison. Ramanand swami was pleased with the positive response from his disciples. He turned to Narayanmuni Who was standing with folded hands and said, 'I am very pleased that You have accepted my command. I ask You to ask for a boon from me. There is nothing in this universe that I cannot grant so ask whatever Your heart desire.' Suvrat Muni said, "O king! Narayanmuni asked for the following boons.

Narayanmuni asked, 'Grant Me that My intelligence remain focused at Lord Krishna's feet all the time. I have read in scriptures that a man suffers the pain equivalent to thousands of scorpion bites. They suffer other various pains during their lifetime. O sustainer of disciples! Grant Me that I suffer the pain instead of your disciples, even if they are fated to suffer such pain. Furthermore, grant Me that none of your disciples will ever go hungry or unclothed even if it is written in their destiny. O swami! Grant Me the fortune to live always amongst Lord Krishna's virtuous devotees and never with the atheist, even if they are scholars. Also grant Me that My tongue is always engaged in singing the glory of Lord Krishna, My ears in hearing His Katha, My hands in His service, My heart in His memory, My eyes in His Darshan and indeed My whole body and all organs be used for His Bhakti in one way or other. Let Me never associate with irreligious or evil persons. Grant Me all these if you are really pleased with Me.'

Suvrat Muni said, "O king! Despite being the supreme Lord, Who has taken birth independently as a man, Narayanmuni asked for boons from guru Ramanand swami to show the correct behaviour between a guru and his disciple. He asked for these boons just for the benevolence of His devotees. Ramanand swami granted Him all He asked. Visiting many villages after leaving Jetpur, Ramanand swami along with Narayanmuni, Muktanand swami and other saints arrived at village called Faneni.

Thus ends the fifty ninth chapter of the first canto of the Satsangi Jeevan



अथ षष्टितमोऽध्यायः

सुव्रत उवाच ।

एकादश्या मोक्षदायास्तत्र चक्रे महोत्सवम् । द्वादश्यां भोजयामास साधून्विप्रान्सहस्रशः ॥१॥ दत्त्वा दानानि विप्रेभ्यःप्रातर्भद्राभिधां नदीम् । उपेत्य तस्यां स स्नात्वा रहःस्थान उपाविशत् ॥२॥ बद्धपद्मासनः कृष्णे समाधिं विदधे परम् । तदिच्छया जहौ सद्यो मानुषीं तनुमुद्धवः ॥३॥ मुक्तो दुर्वाससः शापाद्बदरीमेत्य पूर्ववत् । प्रावर्तयत् कृष्णभक्तिं सिद्धदेहः स भूपते ॥४॥ विक्रमार्कशकान्नागशरहस्तीन्दुसम्मिते । (१८५८) वर्षे मार्गे त्रयोदश्यां शुक्ले सोऽन्तर्दधे गुरौ ॥५॥ सङ्कीर्तयन्तो नामानि श्रीकृष्णस्य तदाऽखिलाः । तन्मुखैकदृशः शिष्या विविदुस्तमुपारतम् ॥६॥ तत्पार्श्वमेत्य संवीक्ष्य नाडीप्राणविहीनताम् । साश्रुनेत्रा बभूवुस्ते विभ्रान्ता इव सर्वशः ॥७॥ हरिस्तु धैर्यमासाद्य-देशकालोचितक्रियः । धर्मशास्त्रार्थपारीणः स्नात्वा केशान वापयत् ॥८॥ पुनः स्नात्वा चन्दनेन चर्चयामास तद्वपुः । पुष्पाबीरगुलालाद्यैस्तदानर्च ननाम च ॥९॥ पितृमेधविधानेन क्रमात्कुर्वन् स तत्क्रियाः । विमानं कारयित्वाशु तस्मिंस्तत्सन्यधारयत् ॥१०॥ अनर्घ्यसितसूक्ष्मेण वाससाच्छाद्य तत्रिभिः । शज्यैरन्यैः समं निन्ये स्नातैर्भद्रां विमानकम् ॥११॥ विष्णुसूक्तं द्विजाः पेठुस्तदानीं कृष्णकीर्तनम् । मृदङ्गझर्झरोपेतं चक्रुः सन्तोऽश्रुचक्षुषः ॥१२॥ नद्यास्तटे शुचिस्थाने तन्निधाय च ते चिताम् । चक्रुः श्रीखण्डतुलसीपिप्पलानार्द दारुभिः ॥१३॥ तत्र तद्देहमाधाय स्नपितं स्रग्विभूषितम् । आज्यलिप्तं ततः कृष्णो ददाहोत्तपनाग्निना ॥१४॥ आज्यं जुताव मध्ये च ततो दग्धे कलेवरे । शमयित्वाम्भसा वह्निं नद्यां तद्भस्म सोऽक्षिपत् ॥१५॥ सस्नुः सर्वे ततो नद्यां शिष्या हरिपुरः सराः । दत्त्वोदकं च गुरवे पुनः स्नान्ति स्म ते नृप ॥१६॥ ततो गत्वा फणिग्राममूषुस्ते च शुचान्विताः । उपोषणं दिने तस्मिन्कुर्वन्ति स्म निरोजसः ॥१७॥ द्वितीयेऽहनि पत्राणि लिखित्वा कतिचिन्नरान् । नानादेशस्यभक्तेभ्यः प्रेषयत्स सदग्रणी ॥१८॥ ते वाचयित्वा पत्राणि ज्ञात्वान्तर्धिं गुरोर्भुवः । भृशं शुचाकुला आसन् पुरुषाश्च स्त्रियोऽखिलाः ॥१९॥ हित्वा सर्वाणि कार्याणि सयोषा गृहिणो जनाः

CHAPTER-60

Suvrat Muni continued, "O king! Ramanand swami celebrated a grand festival to mark Mokshada Ekadashi (bright Ekadashi of Magsar month) and fed thousands of Brahmins the next day. He gifted gold, cows etc. to Brahmins the next morning. After having the daily routine bath in Bhadravati River, veneration etc., Ramanand swami sat in meditation in a secluded place of his residence. While meditating upon Lord HariKrishna, his soul left his mortal body to go to Badrikaashram to serve Lord Krishna as before. He was released from Sage Durvasha's curse. He departed this mortal world on Thursday, the thirteenth day of Magsar in Samvat 1858. Narayanmuni, watching guru Ramanand swami from a distance realised that he is no more. He called other disciples including Muktanand swami to inform them about guru's demise. Everybody was overcome with grief. Sahajanand swami showed great restrain and patience in a difficult situation and arranged for all rites of death. He took a ritualistic bath and massaged guru's body with sandalwood paste and offered the last veneration. He put guru's body on a bier decorated with flowers. He carried the bier with three other disciples and brought it on the banks of River Bhadravati. Other saints and devotees accompanying the bier, though sad, sang Vedic hymns and Kirtans with musical instruments. Devotees prepared a funeral pyre of sandalwood and Tulsi under Shree Hari's guidance. Shree Hari washed guru's body with clean water, garlanded, massaged with Ghee and placed it on the pyre and lit it. Shree Hari added some more Ghee to assist the fire to consume the body properly. The ashes were doused in water before being swept in River Bhadravati. Shree Hari and all the other disciples bathed in the river again before returning to Faneni village. Overcome by grief, they did not eat anything. Sahajanand swami sent many messengers to various places to invite disciples living far and wide. Many disciples departed for Faneni, while those who could not come to Faneni took a ritual bath on hearing the news of their guru's demise. They were intelligent enough to understand nobody lives forever, yet they were

। शक्तितो धनमादाय तत्राजग्मुस्त्वरान्विताः ॥२०॥ वर्णिनस्त्यागिनश्चैतं वृत्तान्तमतिदुः सहम् । श्रुत्वा प्रापुः शुचं भूरि ब्रह्मभूयं गता अपि ॥२१॥ यत्र यत्र स्थिता ये ये ते ते सद्यस्ततस्ततः । फणिग्राममुपाजग्मुः स्नात्वा भक्ता सहाम्बरम् ॥२२॥ तत्रागतेभ्यस्तेभ्यश्च साश्रु दृग्भ्यो यथोचित्तम् । वासस्थानादि स प्रादान्नारायणमुनिर्नृप ॥२३॥ द्वितीयदिनतो नित्यं त्रयोदशदिनावधि । सार्थां श्रीभगवद्गीतामपराह्णेऽश्रृणोच्छुचिः ॥२४॥ अहानि द्वादश तथा क्षारांश्च लवणं नृप । आशौचनियमस्थोऽसौ नाभक्षयदुदारधीः ॥२५॥ सन्ध्याग्निकार्यमुख्यानि नित्यकर्माणि तु स्वयम् । आशौचेऽपि स्मृतिबलाच्चकारान्यांस्तु नास्पृशत् ॥२६॥ आशौचान्त्यदिने चक्रे नवश्राद्धं गुरोः स च । एकादशाहिकं कर्म वृषोत्सर्गयुतं ततः ॥२७॥ त्रयोदशपदानीह विप्रेभ्योऽष्टिविधानि सः । दश दानानि च प्रादाद्गवादीनि सदक्षिणम् ॥२८॥ यथाविधि-चकाराऽथ कर्म स द्वादशाहिकम् । ब्राह्मणान्भोजयामास तत्र तत्र च कर्मणि ॥२९॥ त्रयोदशाहिकं कर्म चकार च ततो हरिः । तत्र चाभ्यर्चयामास त्रिंशतो ब्रह्मचारिणः ॥३०॥ तेभ्यस्तदुचितान्येव वासांस्येणाजिनानि च । मणिप्रवालमालादि ददौ तांश्चाप्यभोजयत् ॥३१॥ स्वस्तिवाचनकर्मान्ते तस्मै च गृहिणो जनाः । स्वस्वशक्त्यनुसारेण वासांसि च धनं ददुः ॥३२॥ तस्मिन्दिने तु तान्सर्वान् गृहस्थांस्त्यागिनो द्विजान् । तद्ग्राम स्थांश्चातिथींश्च भोजयामास वर्णिराट् ॥३३॥ गीतावाचकविप्रं च पूजयामास तद्दिने । वासोभूषाचन्दनाद्यैर्दक्षिणाभिश्च भूपते ॥३४॥ यथोचितं भूप विधाय सोऽखिलं क्रियाकलापं विधिनौर्ध्वदैहिकम् । गुरोर्निजस्याऽथसतीर्थ्यमंडलं समग्रमेकत्र समाह्वयत्ततः ॥३५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे रामानन्द स्वामितिरोधनतदूर्ध्वदैहिक क्रियाविधिनामा षष्टितमोऽध्यायः ॥६०॥

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distraught at the news of guru's departure. Narayanmuni made suitable arrangements for distraught disciples who thronged Faneni. They listened to the discourse of the Bhagvad Gita every afternoon for the next thirteen days. Shree Hari gave up salt for twelve days. As per the scriptures, Shree Hari, as a celibate, continued to perform His daily routine of veneration, Jap, Homa etc. without touching anybody. He also observed ninth, eleventh and twelfth Shraddh rites according to scriptures by feeding and giving large donations to Brahmins and the scholar narrating the Gita. At the conclusion of the Shraddh on the twelfth day, the visiting disciples gifted Narayanmuni a lot of wealth. O king! Narayanmuni observed all rites pertaining to His guru's death properly and reverentially as described in the scriptures and guided by learned Brahmins. He invited all disciples to a special condolence meeting on the fourteenth day of Guru Ramanand swami's demise."

Thus ends the sixtieth chapter of the first canto of the Satsangi Jeevan

End of the first Prakaran of the Satsangi Jeevan

|| Shri Hari: ||

S.G. Shri Satanand Muni Virchit

SATSANGI JEEVAN

Volume-2

अथ प्रथमोऽध्यायः

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 मयारामाद्याः क्षत्रिया मूलजिन्मुखाः ॥३॥ 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 ।

निर्व्याजवाचस्तान् भक्तान् स्वामी प्राहाथ मानदः । तेषां धर्मस्थितिं वाक्यैर्द्रढयन्धर्मशास्त्रगैः ॥९॥

CHAPTER-1

Suvrat Muni said, “O Pratapsinh! Narayanmuni organised a large assembly at Faneni to pay condolences to Ramanand swami on the fourteenth day of his demise where large number of people turned up. Narayanmuni sat on a decorated throne on a raised dais. Mukundanand and other Naisthik Brahamcharis sat in front of Him. Other celibate saints including Muktanand swami took their seats behind the Brahamcharis. The Brahmin disciples such as Mayaram, Kshatriya disciples such as Mulji, Vaishya such as Parvatbhai and Shudras such as Kalubhai etc sat behind each group in hierarchical order. The female disciples like Ladkibai sat behind the men keeping some distance. When everybody was seated, Mukundanand Brahamchari and others bowed their heads and with folded hands said to Shree Hari, ‘O Narayanmuni! We bow down to You. O Sahajanand swami! You are our master now. O virtuous one! You are occupying the throne once graced by guru Ramanand swami. You are our guru and we are Your disciples. Please advise us as to what to do and what to refrain from? You surely know what is good for us. We will always be guided by You and we will obey all Your edicts.”

Suvrat Muni said, “O king! Sahajanand swami was very pleased with their humility and sincerity. He addressed them to strengthen their belief in Dharma and to encourage them to live religiously.

Sahajanand swami said, ‘Listen to Me very carefully O Mukundanand Brahamchari and others! I know without doubt that all of you are My Ekantik devotees. You are behaving as one should behave after being granted a human life. Ramanand swami has taught you the appropiate Dharma according to your Varna and Ashram. One has to follow that precisely and sincerely at all times. One must not do anything,

श्री नारायणमुनिरुवाच ।

मुकुन्द ! श्रृणु सद्बुद्धे ! भक्ताः ! शृणुत चेतरे । यूयं मदाश्रयाः स्थेति जानाम्यत्र न संशयः ॥१०॥ नृदेहं प्राप्य यत्किञ्चित्कर्तव्यं सर्वथा जनैः । तदेव क्रियते नूनं भवद्भिर्हि मुमुक्षुभिः ॥११॥ अधिकारानुसारेण पूर्वं श्रीस्वामिना यथा । ये ये दासा 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 जन्मविरोगिता । संसारसङ्कटोद्धारो धर्मादेव प्रवर्तते ॥१६॥ शब्दे स्पर्शे च रू पे च रसे गन्धे च देहिनाम् । प्रभुत्वं जायते यत्तद्धर्मस्यैव फलं विदुः ॥१७॥ धर्मं चिन्तयमानोऽपिं यदि प्राणैर्वियुज्यते । तर्हि स्वर्गमवाप्नोति किं पुनस्तमिहाऽऽचरन् ॥१८॥ येऽर्था धर्मेण ते सत्या येऽधर्मेण धिगस्तु तान् । धर्मो वै शाश्वतो लोके न हेयो धनकाङ्क्षया ॥१९॥ उत्सवादुत्सवं यान्ति स्वर्गात्स्वर्ग सुखात्सुखम् । श्रद्धानाश्च शान्ताश्च धनाढ्या धर्मकारिणः ॥२०॥ धर्मः प्रजां वर्धयति क्रियमाणः पुनः पुनः । धर्मादर्थश्च कामश्च सुखं ज्ञानं च जायते ॥२१॥ अर्थकामौ लिप्समानो धर्ममेवादितश्चरेत् । न हि धर्माद्भवेत्किञ्चिद्दुष्प्रापमिति मे मतिः ॥२२॥ निपानमिव मण्डूकाः सरः पूर्णमिवाण्डजाः । शुभकर्माणमायान्ति विवशाः सर्वसम्पदः ॥२३॥ धर्माद्राज्य धनं सौरव्यं प्राप्यन्ते सर्वसिद्धयः । लोकद्वयेऽपि यत्सौरव्यं तद् धर्मात्प्राप्यते नृभिः ॥२४॥ धर्मे वृद्धे विवर्धन्ते सर्वभूतानि सर्वदा । तस्मिन् ह्रसति हीयन्ते तस्माद् धर्मो निषेव्यताम् ॥२५॥ श्रुति स्मृत्युदितं धर्ममनुतिष्ठन्

however attracting and rewarding it may appear, which is contrary to the religion. You must forsake all irreligious activities, just as a wise person forsakes dirty water. What is Dharma? The code of conduct which is praised by the pious and honest scholars is called Dharma (ethical behaviour) and whatever is disapproved or criticised by them is Adharma (immoral behaviour). Anything one achieves in life; be it education, wealth, virtues, health and intelligence, can only be achieved by following the religious path. The ability to keep the five senses under control is the result of obeying Dharma either in this or the previous life. When one attains Heaven upon death by just thinking of treading the religious path, what indeed could be said of a person who actually behaves religiously? The wealth acquired by religious means can give lasting pleasures, while the wealth obtained by the foul means invariably causes trouble in the end. One becomes eternally blissful only by following Dharma. Therefore, one must not forsake Dharma even to acquire great wealth.'

'The devout wealthy person, who believes in the scriptures, celebrates various festivals regularly. These celebrations give him the sense of bliss at all times. As a result, their offspring become religious from the birth. One attains wealth, worldly pleasures, good health and true knowledge of Aatma and Parmatma only by following Dharma. Indeed, I truly believe that nothing is out of reach for the person who follows Dharma. Everything is possible for a religious person. Just as toads travel towards a full lake from a drying lake and just as thirsty birds flock to a full lake, the wealth always follow Dharma. In short, all the pleasures of this world like health, wealth and realm can only be acquired by following Dharma. Conversely, everything is destroyed by forsaking Dharma. The society at large prospers when it becomes religious and is destroyed by the prevalent immorality. Therefore, everybody must follow Dharma. The pious person achieves great fame in this world and attains eternal bliss in the next. Indeed, Dharma is man's true friend. Only Dharma goes with the soul when it departs from this body. None of their relatives - wife, children, parents, and friends - accompany him.'

'Dharma protects one who protects Dharma and destroys who forsakes it. Therefore, one must follow Dharma in thought, speech and action. One must never forsake Dharma by fear of life or criticism, not even to acquire wealth. One must not give up Dharma even when one's aspiration of happiness is not fulfilled. Instead, he should look at persons less fortunate than himself to coax his mind to follow Dharma

हि मानवः । इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥२६॥ एक एव सुहृद् धर्मो निधनेऽप्यनुयाति यः । शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ॥२७॥ धर्मो माता पिता चैव धर्मो बन्धुः सुहज्जनः । धर्मो भ्राता सखा चैव धर्मः स्वामी च दैवतम् ॥२८॥ धर्मः सतां गतिः पुंसां धर्म एवाश्रयः सताम् । धर्मो लोकाश्रयश्चातो नैव हेयः कदाचन ॥२९॥ धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः । कर्मणा मनसा वाचा ततो धर्मं चरेत्पुमान् ॥३०॥ न कामान्न च सरंम्भान्नोद्वेगान्न भयादपि । न हेतोर्जीवितस्यापि धर्मस्त्याज्यो न लोभतः ॥३१॥ सीदन्नपि हि धर्मेण ना धर्मे योजयेन्मनः । अधार्मिकाणां पापानामाशु परयन्विपर्ययम् ॥३२॥ तृणपत्राग्रगाम्य मम्बुबिन्दुवच्चञ्चलं नृणाम् । जीवितं वर्तते तस्मात्साधनीयः स सत्वरम् ॥३३॥ अजरामरवत्प्राज्ञो विद्यामर्थं च साधयेत् । गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥३४॥ एकस्मिन्नप्यतिक्रान्ते दिवसे धर्मवर्जिते । यो जीवति स भस्त्राव श्वसितीति विदुर्बुधाः ॥३५॥ नावसीदति चेद् धर्मः कपालेनापि जीवता । आढ्योऽस्मीत्येव मन्तव्यं धर्मविता हि साधवः ॥३६॥ अर्थसिद्धिं परामिच्छन्नपि धर्मपरो भवेत् । न हि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम् ॥३७॥ यावत्स्वस्थशरीरत्वं तावद् धर्मं समाचरेत् । अस्वस्थः प्रेरितोऽप्यन्यैर्न किञ्चित्कर्तुमुत्सहेत् ॥३८॥ तस्माद्धर्मं सहायार्थं नित्यं सञ्चिनुयाच्छनैः । धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥३९॥ स षड्विधो वर्णधर्मो धर्म आश्रमिणां तथा । धर्मो वर्णाश्रमाणां च गौणो नैमित्तिकस्तथा ॥४०॥ साधारण इति प्रोक्तः षोढा तद्भेदवेदिभिः । तत्र साधारणो धर्मो यस्तं भक्ता ब्रवीमि वः ॥४१॥ क्षमा दयाऽनसूया च शौचानायासमङ्गलम् । अकार्पण्यं निःस्पृहत्वं धर्मः साधारणो मतः ॥४२॥ बाह्ये वाऽध्यात्मिके दुःखे केनाप्युत्वादिते सति । न कुप्यति न वा हन्ति सा क्षमा परिकीर्तिता ॥४३॥ परो वा बन्धुवर्गो वा मित्रं द्वेष्टापि वा सदा । आपन्नः सर्वथा रक्ष्यो दयैषा परिकीर्तिता ॥४४॥ न गुणान् गुणिनां हन्ति स्तौति मन्दगुणानपि । नान्यदोषेषु रमते साऽनसूया प्रकीर्तिता ॥४५॥ अभक्ष्यपरिहारश्च संसर्गश्चाप्यनिन्दितैः । स्वधर्मे च व्यवस्थानं शौचमेतत्प्रकीर्तितम् ॥४६॥ शरीरं पीड्यते

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as all misfortunes are direct result of not obeying the edicts of Dharma. The human life is as fleeting as a drop of dew on a tip of a grass blade. One must always bear this in mind and follow Dharma at all the time thinking that the life can be snuffed out at any moment. One should acquire wealth and knowledge as if he is never going to die and he should act religiously as if he is going to die the next moment. A day passed without following Dharma is a day wasted. He may be breathing but it is futile. A pious person considers himself to be wealthy even if he survives by begging, as his Dharma is his true wealth. O devotees! One must follow Dharma even if he desires materialistic wealth. Just as the nectar never forsakes the Heaven, the wealth never forsakes Dharma. This means that to acquire wealth one has to follow Dharma. The ignorance, which is the primary cause of the shackles of life and death, can only be overcome by following Dharma. Therefore, one desirous of Moksha must choose the path of Dharma and progress gradually from darkness (ignorance) to the light (enlightenment). Dharma can be divided into six categories; specific Dharma for one's Varna, Ashram, Varna and Ashram combined, subsidiary, causal and common. I will explain the common Dharma first as it must be followed by everybody. Forgiveness, compassion, non envy, chastity, piety, non violence, generosity and detachment are common Dharma applicable to one and all.

Forgiveness is not getting angry or thinking of punishing someone who causes physical or mental pain.

To protect and help someone - friend or foe - in distress or in their hour of need is called compassion.

Not to envy someone's fortune and to become happy at someone's misfortune, not to level false allegations against anyone and praising their even minor virtues is called Anasuya (non envy.)

To obey all religious edicts and refrain from consumption of foul substances like onion, garlic etc. and association with evil person is called chastity.

Piety is not causing any pain to anybody including self, even to undergo harsh austerity for one's betterment.

Non-violence means not causing any pain to any living being in speech, thought and action. All his actions are in accordance with scriptures.

येन सुशुभेनापि कर्मणा । अत्यन्तं तन्न कर्तव्यमनायासः स उच्यते ॥४७॥ अद्रोहः प्राणिमात्रस्य वर्जनं चानृतस्य च । प्रशस्ताचरणं नित्यं यत्तन्मङ्गलमुच्यते ॥४८॥ स्तोकादपि प्रदातव्यमदीनेनान्तरात्मना । अहन्यहनि यत्किञ्चिदकार्पण्यं हि तस्मृतम् ॥४९॥ यथालब्धेन सन्तोषः परद्रव्याद्यचिन्तनम् । अनासक्तिश्च देहादौ निःस्पृहत्वं तदुच्यते ॥५०॥ धर्मस्य धर्तुर्जगतां हि भक्ताः सङ्क्षेपतो लक्षणमेतदुक्तम् । मया यथावत्कथयाम्यथोवस्तत्प्राप्त्युपायं च मुमुक्षुवेद्यम् ॥५१॥

इतिश्री सत्संङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीय प्रकरणे नारायणमुनिमुकुन्दानन्दसंवादे धर्मप्रशंसानिरू पण नामा प्रथमोऽध्यायः ॥१॥

अथ द्वितीयोऽध्यायः

श्रीनारायणमुनिरुवाच ।

कायक्लेशैर्न बहुभिर्न चैवार्थस्य राशिभिः । धर्मः सम्प्राप्यते ह्येष श्रद्धाहीनैः सुरैरपि ॥१॥ सर्वस्वं जीवितं वापि दद्यादश्रद्धया यदि । नाप्नुयात्स फलं किञ्चिच्छ्रद्दधानस्ततो भवेत् ॥२॥ श्रद्धा धर्मः परः सूक्ष्मः श्रद्धा दानं परं तपः । श्रद्धा स्वर्गश्च मोक्षश्च श्रद्धा सर्वमिदं जगत् ॥३॥ श्रुतिमात्ररसाः सूक्ष्माः प्रधानपुरुषेश्वराः । श्रद्धामात्रेण गृह्यन्ते न करेण न चक्षुषा ॥४॥ श्रद्धा मातेव सर्वेषां ज्ञानवैराग्ययोः प्रसूः । श्रद्धया साध्यते धर्मो नान्योपायेन केनचित् ॥५॥ अपि निष्किञ्चना विप्राः श्रद्धावन्तो दिवं गताः । धर्मार्थकाममोक्षाणां श्रद्धा परमसाधनम् ॥६॥ क्रियावान् श्रद्दधानश्च दाता प्राज्ञोऽनसूयकः । धर्माधर्मविशेषज्ञस्तमस्तरति दुस्तरम् ॥७॥ श्रद्धयाऽऽचर्यमाणोऽपि धर्मः शिथिलचेतसाम् । यथावत्फलदो न स्यात्कर्तव्यो नियमस्ततः ॥८॥ असिधाराव्रतं ह्येतत्पुंसां नियमशीलनम् । दुष्करो नियमः पुम्भी रागलोभाकुलात्मभिः ॥९॥ देवत्वं देवताः प्राप्ताः प्रकाशन्ते च तारकाः । नियमाचरणादेव वेलां नाक्रमतेऽर्णवः ॥१०॥ नियमाद्दीप्यते वह्निर्नियमात्तप्यते रविः । नियमाद्वाति पवनो नियमादिध्रयते जगत् ॥११॥ नियमानां हि दृश्यन्ते समृद्धाः फलसिद्धयः । तथा विनियमानां च घोरा व्यापत्तयो भुवि ॥१२॥ श्रद्धानैस्ततः पुम्भिर्धर्मो नियमपूर्वकम् । वर्धनीयः प्रतिदिनं

To donate from whatever one has, however little; to help others is called generosity.

One must remain satisfied with whatever fate has given and not to covet other's wealth and not to get attached to the body, its relatives and its pleasures. This is called detachment.

I have explained in short the characteristics of Dharma which sustains the universe. I will now tell you the means by which one can acquire Dharma"

Thus ends the first Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-2

Narayanmuni continued, "Dharma, which I just extolled highly, can only be acquired with Shradhhaa, the profound trust in it. Even Devtas would not acquire Dharma without Shradhhaa. One cannot attain Dharma without Shradhhaa in it even if he donates all his wealth or undergoes very harsh austerity. All austerities and donations are futile without Shradhhaa in Dharma. Therefore, one must have full faith in Dharma. Even in materialistic affairs, one cannot achieve the desired result without faith in what he is doing. Though devotees are very pleased to hear Katha about Maya, Purush and Purushottam, they cannot be seen or touched. The acceptance of their existence is possible only with faith. Indeed, Shradhhaa is the origin of everything including knowledge and detachment. Dharma, wealth, desires and salvation can only be attained by having total faith in them. Once knowing the true disposition of Dharma and Adharma, one develops faith in the veracity of Dharma as a result of which one willingly follows the correct Dharma appropriate for his Varna and Ashram, which is the sole means of attaining Moksha. By donating his wealth to suitable recipients as directed by Dharma, his mind slowly becomes free from envy and malice as a result of which the knowledge of Aatma and Parmatma enlightens his mind. This knowledge soon frees him from the strong shackles of death and rebirth.

'O devotees! Following Dharma obediently with full faith goes unrewarded if not followed regularly. Religious deeds like the number of Mala and Japa must be predetermined and pledged to be performed regularly (this is called Niyam).

परलोकसहायकृत ॥१३॥ देशः काल उपायश्च द्रव्यं श्रद्धा तथैव च । पात्रं त्याग इति प्रोक्तं धर्ममूलं हि सप्तकम् ॥१४॥ शुद्धैरेतैर्भवद्धर्मो विशुद्धः फलदायकः । अशुद्धैर्विपरीतः स्यादिति ज्ञेयं विचक्षणैः ॥१५॥ पुंसां गुणाश्च दोषाश्च सदसत्सङ्गतोऽपि हि । स्युस्तत्सङ्गः सतां कार्यो नासतां तु मुमुक्षुभिः ॥१६॥ दोषजालस्य वै योनिरसतां तु समागमः । अहन्यहनि धर्मादेर्योनिः साधुसमागमः ॥१७॥ येषां त्रीण्यवदातानि विद्या योनिश्च कर्म च । सतस्तानेव सेवेत परीक्ष्य मतिमान्नरः ॥१८॥ निरारम्भा ह्यपि नराः पुण्यशीलोपसेवनात् । पुण्यमेवाप्नुवन्तीह पापं पापोपसेवनात् ॥१९॥ असतां दर्शनात्स्पर्शासञ्जल्पाच्च सहासनात् । धर्माचारात्प्रहीयन्ते न च सिध्यन्ति मानवाः॥२०॥ बुद्धिश्च हीयते पुंसां नीचैः सह समागमात् । मध्यमैर्मध्यतां याति श्रेष्ठतां याति चोत्तमैः ॥२१॥ तस्मात्प्राज्ञैश्च वृद्धैश्च सुस्वभावैस्तपस्विभिः । सद्भिश्च सह संसर्गः कार्यः शमपरायणैः ॥२२॥ कर्तव्यस्य हि धर्मस्य यथावल्लक्षणं ततः । अधर्मस्याप्यकार्यस्य ज्ञायते सद्भ्य एव हि ॥२३॥ यूयं सर्वे ततो भक्ताः ! सतामेव समागमम् । कुर्वन्त एवाऽऽचरत स्वस्वधर्मं यथोचितम् ॥२४॥ श्रीवासुदेवमाहात्म्यात्स तु ज्ञेय इति स्वयम् । स्वाम्येवोचे ततस्तस्माद् बोद्धव्यस्तत्त्वतश्च सः ॥२५॥ तमास्थिता भगवतो राधाकृष्णस्य नित्यदा । एकान्तभक्तिं कुरुत स्वाभीष्टफलदायिनीम् ॥२६॥ धर्माधर्मौ साध्वसाधू न्यायान्यायौ च तत्त्वतः । कृष्णस्वरू पतद्भक्ती बुध्यन्ते शास्त्रतः सतः ॥२७॥ अवश्यमेव तत्कार्यः सच्छास्त्राभ्यास आदरात् । स्वस्वबुद्ध्यनुसारेण भवद्भिर्मदुपाश्रयैः ॥२८॥ स्थापिते येषु कृष्णस्य साकारत्व विशुद्धते । सच्छास्त्राणि तु तान्येव वेदार्थानुसृतानि हि ॥२९॥ बहूनि सन्ति तानीह तेष्वभीष्टानि यानि मे । भवन्ति तानि कथये शृणुतात्महितानि वः ॥३०॥ वेदाश्च व्याससूत्राणि गीता भगवतोदिता । नाम्नां सहस्रं विष्णोश्च श्रीमद्भागवतं तथा ॥३१॥ श्रीवासुदेवमाहात्म्यं नीतिर्विदुरकीर्तिता । याज्ञवल्क्यस्मृतिश्चेति सन्त्यभीष्टानि

Observance of religious deeds within Niyams (regularly and under oath) is very difficult, especially for someone more interested in worldly pleasures and acquisition of wealth. Devtas have attained divinity by staying within their Niyams. The sun and stars in sky follow their respective Niyams just as the fire and the wind also remain within their Niyams. The ocean does not breach its limit due to its Niyams. The whole world survives because it is based on everybody observing their respective Niyams (designated mandatory behaviour). Wherever there is order, it is due to Niyams and chaos reigns whenever and wherever the Niyams are forsaken or broken. Therefore, a faithful devotee must observe religious edicts daily without fail to enhance his religiosity. According to scholars, there are seven elements to enhance the end result of Dharma. The place - shrines etc. -, time - early hours of a day etc. -, deeds - compliant with the scriptures -, wealth - acquired with right means -, Shradhhaa - faith in veracity of the scriptures -, suitability - by knowledge or austerity - and detachment - not coveting other's wealth. The wise must always remember that the reward of following their Dharma accompanied by the seven elements just mentioned is always pleasant whilst the reward for choosing bad elements is always bad. A person's affinity in Dharma or Adharma is the direct result of the type of person he associates with. Therefore, the person desirous of Moksha must always associate with pious saints. The company of evil persons gives rise to many vices while the company of pious enhances one's virtues.

'O devotees! The pious saint is one whose birth, deeds and education are chaste and one must associate with pious saint only after examining these three characteristics. The sinners become chaste on association with pious saints and even pious saints transgress and become sinners in the company of evil persons. The frequent sight, touch, talk and meeting with sinners are enough to corrupt the senses of any pious person. Indeed, one's human life is wasted in the company of such evil persons. A person's intellect can either be good or bad depending upon the people he associates with. The company of a pious person results in good intellect and the company of evil person results in bad intellect. Therefore, a wise person should keep company of pious, astute, honest and scholars. The right and wrong type of behaviour can only be understood through such pious saints. You must always understand and follow the correct Dharma by associating with pious saints. Guru Ramanand swami told us to know Dharma from the Vaasudev Mahatmya. You must always follow your Dharma whilst engaged in Lord Krishna's Bhakti.

मेऽष्ट वै ॥३२॥ तत्रापि भगवद्गीता तथा शारीरकाणि च । इति रामानुजाचार्य भाष्योपेतं मतं द्वयम् ॥३३॥ एतदभ्यासतो बुद्धिः कृष्णभक्त्यैव वासिता । भवेत्ततोऽन्यशास्त्राद्यैर्न पतेदौद्धवाध्वतः ॥३४॥ अशक्तो द्वाविमौ ग्रन्थावध्येतुं यः स सर्वथा । गीतां रामानुजाचार्यभाष्योपेतां पठेन्नरः ॥३५॥ स्मृतिस्तु याज्ञवल्क्यस्य विज्ञानेश्वरक्लृप्तया । युक्ता मिताक्षरानाम्न्या टीकयैव मता मया ॥३६॥ आचारव्यवहाराणां प्रायश्चित्तस्य चाधिनाम् । एतया निर्णयः कार्यः सम्प्रदायानुसारतः ॥३७॥ ग्रन्थेष्वेष्वप्यतीष्टा मे त्रयो भागवतस्य यौ । दशमः पञ्चमः स्कन्धौ याज्ञवल्कयस्य च स्मृतिः ॥३८॥ कर्तव्या नित्यपाठादावेते ग्रन्थोत्तमास्ततः । विचार्याः स्वस्थमनसा मदीयैः श्रेयसे जनैः ॥३९॥ इत्याज्ञा पालनीया मे भवद्भिर्मामुपाश्रितैः । शोकस्तु स्वामिनो नैव कार्यः प्राकृतजीववत् ॥४०॥ अखण्ड स्वस्वरू पस्था महान्तो ये तु पूरुषाः । कल्याणार्थं हि जगतां ज्ञेयं तज्जंम भूतले ॥४१॥ आविर्भावतिरोभावौ तेषां स्वातन्त्र्यतः किल । भवतो न त्वितरवन्निजकर्मवशात् क्वचित् ॥४२॥ तद्देहत्यागमालोक्य मुह्यन्त्यसुभृतोऽसुराः । दैवास्तु तत्स्वरू पज्ञास्तेषां लीलां विदन्ति ताम् ॥४३॥ अतः शोकं विहायैव सेव्यमूर्तेर्गुरोः प्रभोः । स्वस्वदेशान्प्रयाताद्य याम्यहं धीरजित्पुरम् ॥४४॥

सुव्रत उवाच ।

एवं सुबोधितास्तेन विशोका इव तेऽखिलाः । स्वस्वदेशं ययुर्नत्वाभक्तास्तं च गुरुं विदुः ॥४५॥ निजगुरुविरहार्तिखिन्नचेता अपि हृदि तद् दृशिलब्धधैर्यशाली । हरिरखिलतीर्थ्यशोकमेकः । क्षितिप ! हरन्नभिधां चकार सार्थाम् ॥४६॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे नारायणमुनिमुकुन्दानन्दादि संवादे श्रद्धादिप्रशंसा सच्छास्त्रोपदेशनिरू पणनामा द्वितीयोऽध्यायः ॥२॥

'Dharma and Adharma; pious saint and evil person; truthful and conceited and the true form of Lord Krishna and His Bhakti can only be understood from good scriptures. Therefore, the study of such scriptures is vital even for the chaste devotees. Even the scholar's intelligence becomes blunt and he becomes lethargic towards Lord's Bhakti without the continuous study of scriptures. Blunt intelligence often results in attachment of the wrong things and diminished Shradhhaa; therefore, one must continue studying scriptures until their end. Let Me now explain the traits of good scriptures. The scriptures which conform to the Vedas and attest the human form of Lord Krishna and His innocence can be called good scriptures. Amongst a number of such scriptures I like eight; the Vedas, the Vyas Sutra, the Bhagvad Gita, the Vidur Niti, Vishnu SahasraNaam, the Shreemad Bhagwat Puran, the Vaasudev Mahatmya and the Yagnavalkya Smruti. One must study the treatise on the Bhagvad Gita and the Vyas Sutra (called Saririk) written by Ramanujacharya to understand Lord Krishna's Bhakti and servility correctly. As a result, one's mind becomes steadfast and incorruptible even after listening to contradictory scriptures. You must study treatise on Gita if unable to pursue both treatises. The matters of daily routines of rites and rituals, the secular business affairs and the codes of expiation should be understood only from the treatise on Yagnavalkya Smruti, written by Sage Gnaneshwar. The following three scriptures; the fifth and the tenth Cantos of the Shreemad Bhagwat and the Yagnavalkya Smruti, are dearer to Me among the eight scriptures I mentioned earlier. All My disciples must study and imbibe these three scriptures for their upliftment.

'O My devotees! You must obey all My edicts as explained and discard sorrow of Ramanand swami's demise like ordinary people. You must remember that such exalted person takes birth for the benevolence of mankind and depart from this earth independently. Their birth is not subject to the vagaries of Maya. Their death may mesmerise the ignorant, but the wise knows that this is just an illusion. Therefore, give up all sorrow and return to your respective villages as I am leaving for Dhoraji (a village) immediately. '

Suvrat Muni said, "O king! Everybody became free from the sorrow of swami's demise upon hearing such a soothing sermon by Lord Shree Hari and went to their respective villages. His name 'Hari' (reliever) became justified as He relieved Mukundanand and other disciple's deep sorrow"

Thus ends the second Chapter of the second Prakaran of the Satsangi Jeevan.

अथ तृतीयोऽध्यायः

सुव्रत उवाच ।

ततः शिष्यैरनुगतः कतिभिश्चित्स भूपते । धर्मप्रवृत्त्येकमना धीरजित्पुरमभ्यगात् ॥१॥ भक्तैः स बहुभिर्मार्गे पूज्यमानोऽतिभावतः । भाण्डीरपुरमागत्य मणिभद्रपुरं ययौ ॥२॥ ग्रामं पिप्पलसंज्ञं च ततोऽगतरयाभिधम् । कालवाणीं ततः प्रायाद् भक्तानानन्दयन्निजान् ॥३॥ क्वचिदेकं दिनं द्वे वा क्वचित्त्रीणि वसन् स च । बोधयित्वा निजान् भक्तान् स्व स्व धर्मेष्वतिष्ठिपत् ॥४॥ आज्ञया स्वगुरोरेव यानमारोहति स्म सः । दधौ क्वचिदलङ्कारान्नूतनान्यं शुकानि च ॥५॥ धर्माध्वनि स्थापयितुं योषितो भाषते स्म च । तथापि क्वापि नासक्तः स बभूवात्मशक्तितः ॥६॥ स्थापनायैव धर्मस्य विचरन्स धरापते ! । प्रायात्समुद्रतीरस्थं मकरालयपत्तनम् ॥७॥ उपकण्ठे तत्र सिन्धोर्नातिदूरे पुराद् बहिः । वटचिञ्चाद्रुमच्छाये स्थाने स्वावासमाचरत् ॥८॥ मुमुक्षवः पुरे तत्र तद्दर्शनमहामुदः । धनिनो वणिजस्तस्य भक्ताः सेवामकुर्वत ॥९॥ गोवर्धनस्तेषु मुख्यस्तथा दामोदराह्वयः । रामचन्द्रः सूरचन्द्रो वणिजो रत्नजिन्मुखाः ॥१०॥ क्षत्रं च मानसारामः शूद्राश्च धनजिन्मधुः । आनन्दजित्त्रिविक्रमाद्यास्तमसेवन्त भक्तितः ॥११॥ राजनीभानुमुख्याश्च योषितः शुद्धचेतसः । यथोचितं विदधिरे परिचर्या हरेर्नृपः ॥१२॥ महतीं खनयामास मिष्टोदां तत्र वापिकाम् । पूर्तकर्मविधौ स्वामी महोत्सवमकारयत् ॥१३॥ ब्राह्मणांश्च तर्पयामास सद्भिर्भोज्यैः सहस्रशः । हविर्भिर्वह्निवदनान्देवांश्चेन्द्रपुरोगमान् ॥१४॥ वर्णिस्वामी यदा तत्र विष्णुं पूजयितुं स्वयम् । न्यषीददासने तर्हि बभूवाद्भुतमीदृशम् ॥१५॥ मयरामादयो विप्राः कुर्वन्तं देवतार्चनम् । तमीक्षमाणा ददृशुः सद्य एव चतुर्भुजम् ॥१६॥ गदाब्जशङ्खचक्राढ्यं किरीटेन विराजितम् । पीताम्बरं घनश्यामं श्रीवत्साङ्कि तवक्षसम् ॥१७॥ वामे भगवतस्तस्य श्वेताङ्गं ददृशुर्वृषम् । चतुर्वक्त्रं चतुष्पादमष्टनेत्रं चतुर्भुजम् ॥१८॥ बद्धाञ्जलिपुटं द्वाभ्यां दोर्भ्यामेकेन बिभ्रतम् । पूजाद्रव्याणि हस्तेन धर्मशास्त्रं परेण च ॥१९॥ वसानं वाससी श्वेते नानालङ्कारभूषितम् । सद्रत्नसारमुकुटमतिशान्ताकृतिं नृप ! ॥२०॥ विष्णोर्दक्षिणभागेऽथ द्विभुजां ददृशुश्च ते । वासोभूषणशोभाढ्यां भक्तिं गौरतनुं स्थिताम् ॥२१॥ पूजोपचारैर्विविधैर्भृतं कनकपात्रकम् । बिभ्रतीं पाणिनैकेन परेण कुसुमस्रजम् ॥२२॥ भक्तिधर्मयुतं विष्णुमित्थं ते ददृशुर्नृप ! । इच्छयैव हरेस्तस्य दधतो नरनाटनम् ॥२३॥ मुहूर्तमेवं ते सर्वे विप्रा वीक्ष्य सविस्मयाः । तमेव

CHAPTER-3

Suvrat Muni continued, "O king! Lord Shree Hari, the sole purpose of Whose incarnation on earth is for the benevolence of the mankind, proceeded to Dhoraji with few disciples. Many devotees greeted Him as he passed through their villages on the way. On His way to Mangrol from Dhoraji, He visited Bhader, Manavadar, Piplana and Agatrai. He stayed a day or two at many small villages along the way, where He gave sermons to local devotees on Sanatan Dharma, scriptures and the importance of leading pious life. As Ramanand swami suggested at the time of enthronement, Shree Hari travelled by vehicles like chariots, accepted and wore gold jewellery and expensive clothes gifted to Him by devotees and even spoke to female devotees to advise them. However, due to His profound detachment, He never got interested, attracted or attached to any of these worldly things including women. Shree Hari rested under a shady tree near a beach at the outskirt of Mangrol. Many devotees, among whom Govardhanbhai was the main, like Damodar, Ramchandra, Surchandra, Ratnajeet, Mulchand, Mansaram, Dhanji, Madhu, Anandji, Trikam and others came for His Darshan and to serve Him. They were joined by chaste female devotees like Rajani, Bhanu and others" To alleviate the paucity of drinking water forever, Shree Hari urged His devotees to clean and repair a large step well in Mangrol. He performed a Yagna to please Devtas on the occasion of a grand opening festival in the presence of all villagers and the king of Mangrol. He fed thousands of Brahmins on this occasion."

Suvrat Muni continued, "O Pratapsinh! A miracle happened there! As Mayaram Bhatt and other Brahmins were venerating Lord Shree Hari following the conclusion of the festival, they saw Him with four arms bearing conch, disc, lotus and mace. He appeared of a dark complexion, with radiant aura and wearing golden robes. They also saw, fair complexioned Dharmadev, with four heads, eight eyes, four legs and

मेनिरे विष्णुं स्वेच्छया मानुषाकृतिम् ॥२४॥ मुहूर्तान्ते यथापूर्वं दृष्ट्वा तं च प्रणम्य ते । पौर्तं विधिं समाप्यास्य चक्रुः सुदृढमाश्रयम् ॥२५॥ चक्रुश्च महतीं पूजां तस्य वेदोक्तवर्त्मना । वेदघोषं प्रकुर्वन्तो ब्राह्मणा दृढनिश्चयाः ॥२६॥ तमाश्रित्य तदाज्ञायां तिष्ठन्तोऽन्यदुपासनम् । विहाय सर्वभावेन तमेवैकमुपासत ॥२७॥ स्वरू पमित्थं कृपया द्विजेभ्यः सोऽदीदृशत्स्वेश्वरतावबुद्ध्यै । उवास तत्र प्रथयन्प्रतापं पुरे स्वकीयं हरिरावसन्तात् ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीय प्रकरणे विष्णुस्वरू पाविष्कारनामा तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

सुव्रत उवाच ।

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

holding a veneration tray in one and a scripture in other of his four hands, standing on His left. He was adorned in all white robes and golden jewellery. They also saw fair complexioned Bhaktimata on His right holding a veneration tray in one hand and a flower garland in the other. Mayaram Bhatt and other Brahmins had this divine Darshan at Shree Hari's special goodwill. They realised that Shree Hari and Lord Vishnu, Whose Darshan they just had were one and the same. The divine Darshan vanished after a while and they saw Shree Hari alone seated on a throne. The Brahmins chanted the Vedic hymns at the conclusion of the veneration. O king! Mayaram and other Brahmins gave up worship of other deities and considered Lord Shree Hari as the supreme God, and became engaged in His Bhakti. Shree Hari gave this divine Darshan to the Brahmins to make their Shradhhaa in Him firmer and stayed in Mangrol until spring, spreading His gospel."

Thus ends the third Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER -4

Suvrat Muni continued, "O king! Meghji, one of the senior disciples of Ramanand swami lived in Mangrol, who had acquired many magical powers by swami's grace. He could independently go in Samadhi and come out of it as well. He could make his soul leave his body to go to God's abode and return after Darshan. He considered himself as Ramanand swami's best disciple and worthy heir to swami's throne. He started ignoring other eminent saints like Muktanand swami, Mukundanand swami and other disciples. He could not recognise supreme Lord in garb of Sahajanand swami. Once he came to the assembly and cussed at the saints and devotees to show his superiority. Shree Hari reasoned with Meghji that he should not insult the exalted saints, who were reverential even to Brahma and other Devtas but in vain. Shree Hari even warned him that his special powers would be of no use if he did not heed His advice. Meghji challenged Shree Hari, ' O Brahamchari! You are the new arrival, therefore, You should obey my commands, not the other way. I am one of the oldest disciples and I am the best! Shame on You! How dare You challenge me! I will show You my special powers by leaving my mortal body independently on the morning of the fourth day in the presence of everybody.' He dipped his hands in boiling oil to show his powers. Though the skin of his hands burnt fully, he did not suffer any pain due to

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॥ इत्युक्त्वा स गृहं गत्वा जिहासुर्देहमात्मनः । ददौ दानानि बहुधा ब्राह्मणेभ्यः सहस्रशः ॥१६॥ पक्वान्नानि च भूरीणि विधाप्य ब्राह्मणान्स च । साधून्सहस्रशश्चान्यान्भोजयामास तद्दिनात् ॥१७॥ जीवान् यवनचाण्डालपर्यन्तं समभोजयत् । नीलकण्ठाश्रितान् साधून् वर्जयित्वैव मत्सरात् ॥१८॥ कृत्वा त्रीणि दिनानीत्थं चतुर्थेऽपि दिने प्रगे । बहुशो भोजयामास साधून् विप्रांश्च सत्वरम् ॥१९॥ अह्नो मुहूर्ते तुर्येऽथ बद्ध्वा पद्मासनं वणिक् । समाधिमकरोत्तं च द्रष्टुं पौरा उपाययुः ॥२०॥ सर्वाङ्गेभ्यः समाकृष्य प्राणवायुं हृदम्बरे । वाहयामासविच्छिन्ननाडीबन्धः 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॥ नभोलम्बदधः शीर्षत्रिशङ्कुनृपतेर्दशाम् । प्राप्तो निश्चेष्ट एवासावेकस्मिन्न्यपतत्स्थले ॥२५॥ हतप्रतिज्ञं तं चातिव्याकुलं सिद्धमानिनम् । प्राहुः पौरा द्वितीयेऽह्नि विप्राश्च वणिजोऽपि च ॥२६॥ वर्णिराजस्य च सतामपमानस्त्वया कृतः । न पूर्णा ते प्रतिज्ञाऽतः प्राप्तोऽस्योतां 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 । नरान् स प्राह वर्णीन्द्रमिहानयत मा चिरम्॥३१॥ जनैः सम्प्रार्थ्यमानोऽथ नीलकण्ठः कृपानिधिः । सद्भिः सहैव तत्रैव तद्दृष्टिं स्वदृशैक्षत ॥३२॥ यथास्थानगतप्राणनाडिः सद्योऽभवत्तदा । स्वस्थ उत्थाय स स्वेशं ज्ञात्वा कृष्ण तमानमत् ॥३३॥ प्राह चाद्यदिनात् स्वामिंस्त्वद्दासोऽस्मि कृपां कुरु । क्षान्त्वा ममापराधांस्त्वमाज्ञापयितुमर्हसि ॥३४॥ स ऊ चे मेघजिद्भक्त !

his magical powers. Shree Hari could no longer bear the insults hurled at pious saints and accepting his challenge, said, 'O Meghji! If you succeed in your aim, we all will become your disciples, otherwise you will have to become My disciple. I will negate all your powers and will neither allow your soul to depart your body nor allow pervading your body."

Suvrat Muni continued, "O king! Meghji, still smarting from the ruckus, returned home and invited all the Brahmins and saints from the outlying areas. He liberally donated his wealth and fed them stupendous meals for three days. He ignored Ramanand swami's disciples and saints due to malice. On the morning of the fourth day, Meghji sat with crossed legs and prepared to go to God's abode. The whole village tuned up to see the spectacle. He gradually concentrated the life force in his heart by his Yogic powers. As a prelude for the final departure, he concentrated the life force on top of his head. However hard he tried, his soul could not come out from his head. He tried hard to bring it back in his heart but alas, he could not even do that. All his magical powers did not help and his soul became trapped in his skull. As his soul was still in his body, he was in his senses, but as it was not pervading his body all his sensual organs became inert. He could not do anything with his limbs and his faculties and he became vegetative. A few of his relatives advised him to beg forgiveness from Shree Hari and saints as his condition was the direct result of the insults he had heaped on them. However, conceited and egoist Meghji did not heed their advice. He remained in this state for the next five days, until he could bear it no more. His ego vanished and he mumbled the request to call Sahajanand Swami immediately. The kind and merciful Lord Shree Hari came with Muktanand swami and a few other saints. By one divine look, Meghji's soul returned to its original status and he got up and prostrated at His feet and said, 'O Swami! I am Your disciple and servant. Please pardon me. I will remain forever indebted to You and will do as You ask."

त्वया देहो न साम्प्रतम् । त्यक्तव्यो भगवद्वार्ताः कुर्वन् जीव सुखं भुवि॥३५॥ इत्युक्त्वा भगवांस्तेन सह स्वावासमायौ । ततोऽतिविस्मयं प्रापुः सर्वेऽपि पुरवासिनः ॥३६॥ निशाम्याश्चर्य तन्नगरमनुजा ऐशमतुलं हरेस्तस्मिन्नापुर्जगदधिपसम्भ्रान्तिमनिशम् । ततस्तेषामेके त्वदुपासदनायोत्सुकहृदो बभूवुः केचित्तं प्रभुरिति परीक्ष्योपससृपुः ॥३७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे स्वतन्त्र समाधिनिष्ठमेघजित्पराजयनामा चतुर्थोऽध्यायः ॥४॥

अथ पञ्चमोऽध्यायः

सुव्रत उवाच ।

वणिजः श्रावकास्तत्र समवेताः सहस्रशः । तदाश्रयं कर्तुकामास्तं प्रणम्यैवमूचिरे ॥१॥ अस्मत्तीर्थङ्करान् द्रष्टुमिच्छामो वर्णिराड्वयम् । स्थातुं ततस्त्वदाज्ञायां तत्पराः स्मो न संशयः ॥२॥ उपावेश्याथ तान् स्वामी कृपावीक्षणकारिते । समाधौ दर्शयामास तेभ्यस्तीर्थङ्करान् बहून् ॥३॥ विलीननाडीप्राणास्ते बहिः काष्ठवदासत । तीर्थङ्करास्तु हृदये ददृशुः श्रुतलक्षणान् ॥४॥ इत्थं यामत्रयं तस्थुः समाधौ ते तु भूपतेः । ऋषभप्रमुखांस्तांश्च दृष्ट्वा मुमुदिरे भृशम् ॥५॥ उद्घोषोऽभून्महान् पुर्यां ते मृताः श्रावका इति । तदा सम्बन्धिनस्तेषां तत्राजग्मुस्त्वरान्विताः ॥६॥ मृतकानिव तान्वीक्ष्य निश्चेष्टान् पतितान् भुवि । रुदन्तः प्रार्थयामासुस्ते त्वमूज्जीवयेति तम् ॥७॥ सद्य उत्थापयामास तदा तान्वीक्षयैव सः । तीर्थङ्करा दर्शिता नः स्वामिनेत्यूचुरुत्थिताः ॥८॥ ततो नारायणमुनिं विदित्वेश्वरमेव ते । समाश्रित्य दृढं भेजुर्देहदैहिकनिःस्पृहाः ॥९॥ आसंस्तस्मिन्पुरेऽन्ये च श्रीवल्लभकुलाश्रिताः । निम्बार्कीयाश्च माध्वाश्च तथा रामानुजाश्रिताः॥१०॥ रामानन्दाश्रिताः केचिच्छङ्कराचार्य संश्रिताः । 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 प्रहसन् स्वामी धर्मस्थापन उद्यतः । तदभीष्टं पूरयिष्यन्मनसेत्थमचिन्तयन्

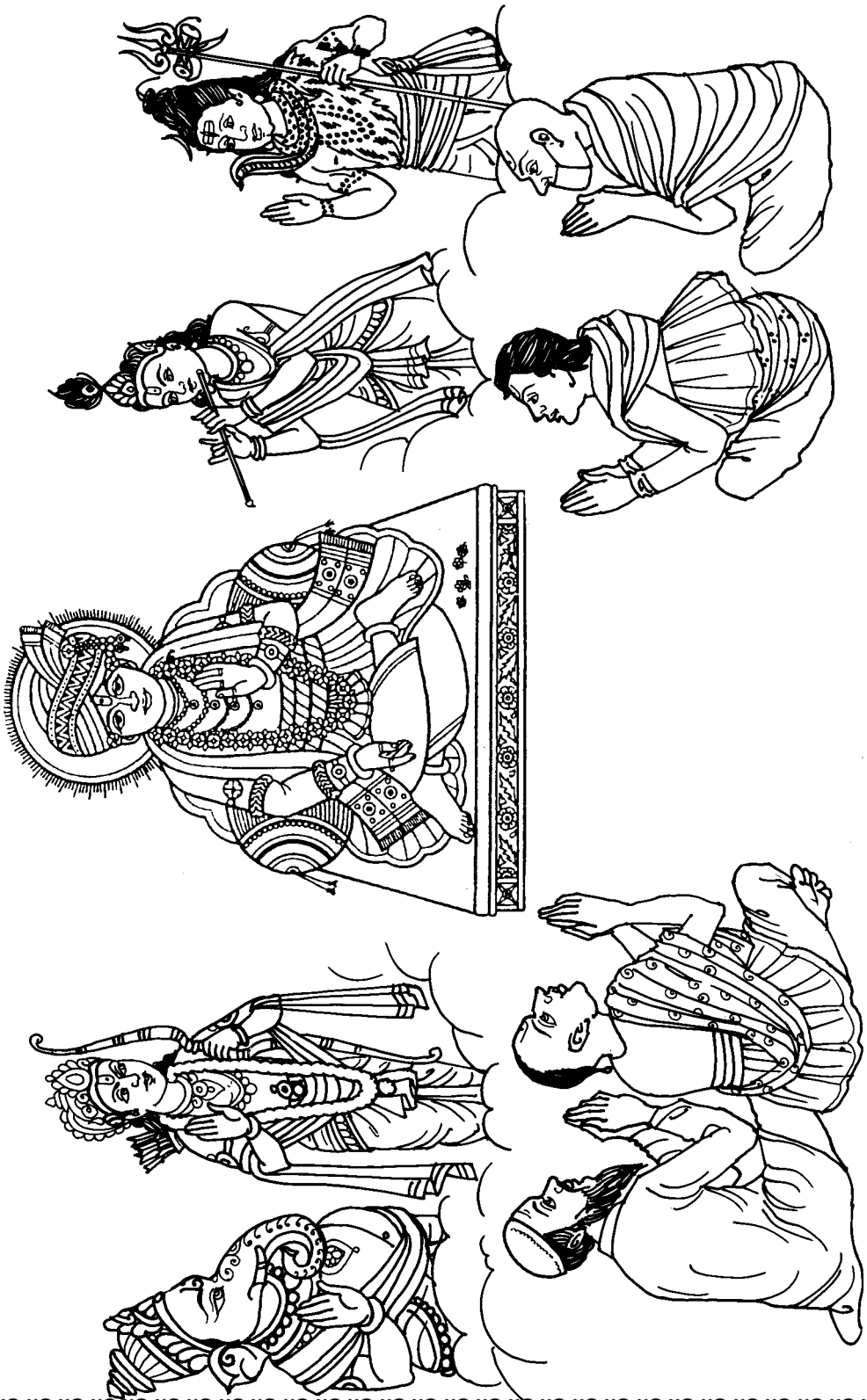
Suvrat Muni said, "O king! Hearing such humble words of Meghji, Shree Hari said to him, 'Meghji! There is no need to end your life. Live happily by spreading God's gospel.' To the surprise of the present villagers, the merciful Sahajanand swami took Meghji with Him to His residence. This miracle was enough to convince the majority of Mangrol's populace that indeed Shree Hari was supreme God in the garb of Sahajanand Swami. Many of the villagers became His disciples while, others wanted further proof of His Godhead.

Thus ends the fourth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-5

Suvrat Muni continued, "O king! Thousands of Jain people approached Shree Hari with the view of having Darshan of their Tirthankars and added that they will become His disciples if their wish was fulfilled. Shree Hari looked mercifully at them and immediately they slipped into Samadhi losing all control over their bodies and becoming lifeless. They remained in Samadhi for quite a while in which they saw all their Tirthankars starting from Rhishabhdev as described in their scriptures. Looking at their lifeless bodies, the rumour of their death spread in Mangrol. Their relatives came to Shree Hari immediately and started crying on seeing motionless bodies. They pleaded with Lord Shree Hari to grant them life. Waking up from Samadhi just as quickly as they had gone in Samadhi, they were astonished at the Darshan of their Tirthankars. They realised that this miracle is possible only by the supreme Lord of the universe, who is Narayanmuni Himself. They forsook their old beliefs, relatives and became His disciples."

Suvrat Muni said, "O king! Many disciples of Shree Vallabhachrya, Nimbakacharya, Madhvacharya, Shankarachrya and Ramanujacharya also lived in Mangrol. Many of Mangrol's residents were devotees of Lord Ram, the sun, Ganapati, Shiva and various Goddesses. These people also heard of Shree Hari's miraculous powers of Samadhi and approached Him in groups indicating their interest in having



॥१४॥ इष्टदेवान् दर्शयेयं हृद्येवैतेभ्य आत्मनः । योगैश्वर्येण चेदद्य तर्हि मां विद्युरीश्वरम् ॥१५॥ ततो ममाश्रयं कुर्युर्ज्ञात्वा 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 वल्लभीयाद्यास्त्रयो गोपीगणावृतम् । वृन्दावनस्थं ददृशुर्बाललीलामनोहरम् ॥१९॥ रामानुजपथस्थाश्च सुनन्दगरुडादिभिः । विश्वकसेनेन चैक्षन्त लक्ष्मीनारायणयुतम् ॥२०॥ रामानन्दाश्रिता रामं सीतया लक्ष्मणेन च । युक्तं मारुतिनाऽपश्यन्दिव्यसिंहासनस्थितम् ॥२१॥ शङ्कराचार्यवर्त्मस्था ब्रह्मज्योतिर्व्यचक्षत । उमाप्रमथसंयुक्तं शैवा ऐक्षन्त शङ्करम् ॥२२॥ सौरा हिरण्मयं साक्षात्पुरुषं सूर्यमण्डले । ददृशुर्गाणपत्याश्च महागणपतिं हृदि ॥२३॥ शक्तिभक्ता निजां देवीं ददृशुश्च निजान्तरे । इत्थं सर्वेऽपीष्टदेवांस्तत्प्रतापाद् व्यचक्षत्त ॥२४॥ स्वस्वेष्टदेवांस्ते वीक्ष्य स्वस्वैश्वर्यसमन्वितान् । आनन्दं परमं प्रापुर्जाताः पूर्णमनोरथाः ॥२५॥ लब्धेष्टदर्शनांस्तांश्च ततः स्वामी स्ववीक्षया । पुनरुत्थापयामास मृतकानिव तत्क्षणम् ॥२६॥ ते चातिविस्मिताः स्वे स्वे हृदि दृष्टं परस्परम् । वदन्तो नीलकण्ठं स्म सर्वरू पधरं 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 राजासीद्वज्रदीन इति श्रुतः । शालकस्तस्य शुश्राव काजिनामेदमद्भुतम् ॥३१॥ आज्ञया भगिनीभर्तुर्यवनैः सोऽभिवेष्टितः । स्वामिनः पार्श्वमागत्य तं प्रणम्य वचोऽब्रवीत् ॥३२॥ इष्टदेवाः प्रदर्श्यन्ते जनानां वर्णिराट् ! त्वया । पिगाम्बरानस्मदिष्टान् दर्शय स्याम तेऽनुगाः ॥३३॥ तदा तमप्युपावेश्य स स्वामी प्राह पश्य माम् । यावत्पश्येत्स तं तावदासील्लीनासुनाडिकः ॥३४॥ निश्चेष्टदेहः सोऽपरयन्निजान्महमदादिकान् । पिगाम्बरान् स्वहृदये श्रुतपूर्वास्ततोऽहृषत् ॥३५॥ स्वामिना वीक्षितोऽथासौ व्युत्तस्थे विस्मयान्वितः । समाधौ वीक्षितं यत्तत्प्राह तत्रागतान्निजान्

Darshan of their Ishtadev in their hearts. Sahajanand Swami thought that if He fulfilled their desires, they will surely accept Him as the supreme God and will forsake the devotion of minor deities, the clutches of evil gurus and false practices of Adharma. With the sole purpose of spreading Sanatan Dharma and His Bhakti, Shree Hari ceded their request. He looked at them and in no time they slipped into Samadhi. The disciples of Vallabhachrya, Nimbakacharya and Madhvacharya saw young Lord Shree Krishna playing the divine flute in Vrandavan surrounded by cowherds. The followers of Ramanujacharya, saw Lord LaxmiNarayan accompanied by His many Parshads like Visvaksen, Nand, Sunand, Garud etc. while followers of Shankarachrya saw only a brilliant halo. Devotees of Lord Ram, saw Lord Ram sitting on a divine throne in the company of Laxman, Sita and Hanumanji, while Shaiv devotees saw Shiva and Parvati with his army led by Pramath. Similarly devotees of the sun, Ganapati, saw their respective Ishtadev in their heart while the devotees of Shakti (female power) saw images of various Goddesses in their heart. They were very pleased at the Darshan of their respective Ishtadev. When they woke up from Samadhi, they described to each other whatever they saw during Samadhi and understood that this Darshan was made possible only due to the mercy and blessings of Sahajanand swami. They abandoned their sects and gurus to take refuge at the lotus feet of Narayanmuni. They all became His disciples and took initiation in the Sampraday and vowed to obey all edicts of Shree Hari. Ramanand swami's other seniors disciples like Muktanand swami, Mukundanand Brahamchari etc. were so impressed with Narayanmuni that they also came to the conclusion that He indeed is our Ishtadev, Lord Krishna. Their Bhakti in Him became more steadfast after this realisation."

Suvrat Muni said, "O king! The Muslim ruler of Mangrol, Vajradin and his minister Kaji also heard about Samadhi. Kaji approached Sahajanand swami and said, 'You make the Darshan of everybody's Ishtadev possible in Samadhi. Make me see Mohammad, the messenger in my heart. We too will become Your disciples.' Merciful Sahajanand swami agreed and Kaji slipped into Samadhi. Kaji was very pleased to see Mohammad in his heart as described in his scriptures and became Shree Hari's steadfast disciple. The King Vajradin too became His disciple when he was convinced of the supremacy of Shree Hari."

॥३६॥ ततः स स्वामिनं ज्ञात्वा प्रभुं तस्याश्रयं दृढम् । चकार च तदाज्ञायामवर्त्तत निरन्तरम् ॥३७॥ एतदाश्चर्यमालोक्य राजापि दृढनिश्चयः । तमाश्रित्यानन्यभक्तया भजति स्म निरन्तरम् ॥३८॥ एवं तत्र च यो यस्तमुपागच्छच्छ्रुतैश्वरः । स स निश्चित्य तं साक्षादीशं साश्चर्यमाश्रयत् ॥३९॥ मद्य मांस परस्त्र्यादिसेवनं स्वस्वमार्गगम् । अधर्ममेव निश्चित्य ते जहुस्तत्प्रतापतः ॥४०॥ मद्यं मांसं पारदार्यं स्तेयं स्वपरहिंसनम् । जातिभ्रंशककर्मादि जहुः सर्वे तदाश्रिताः ॥४१॥ अष्टधा पालयामासुर्ब्रह्मचर्यं गृहीतराः । गृहिणो विधवाः स्त्रीश्च नास्पृशन्बान्धवीतराः ॥४२॥ नार्यः पतिव्रता धर्मं सुवासिन्यः सिषेविरे । त्यागिवत् पालयामासुर्ब्रह्मचर्यं विभर्तृकाः ॥४३॥ स्वधर्मज्ञानवैराग्यैर्भक्त्या माहात्म्ययुक्तया । आसन् सर्वे सम्पन्नास्तद्भक्तास्तत्प्रतापतः ॥४४॥ नारायणमुनेः शिष्या इत्थं लोकविलक्षणाः । लोकस्था अप्यवर्तन्त श्वेतद्वीपो यथा भुवि ॥४५॥ इत्थं स्वीयं प्रतापं सुरनरदितिजै र्ब्रह्मरुद्रादिभिर्वा दुःसाध्यं चेतसाऽ पि क्षितितल उरुधा श्रेयसे मानवानाम् । भूयोभूयो वितन्वन् धृतनर वपुषा दिव्यलीलाविदग्धः पापिष्ठा धर्मवंशं गुरुजननिलयं वर्णिराडुच्चखान ॥४६॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीय प्रकरणे आश्चर्यसमाधिलीलानिरू पणनामा पञ्चमोऽध्यायः ॥५॥

अथ षष्ठोऽध्यायः

सुव्रत उवाच ।

एवं तत्र प्रतापं स्वं दर्शयित्वा सहस्रशः । जनान्निजाश्रितान् कृत्वा गन्तुमैच्छत्पुरान्तरम् ॥१॥ ततो राज्ञा विनीतेन पौरैश्च बहुधार्थितः । चातुर्मास्यमुवासासौ तत्र तत्प्रियकाम्यया ॥२॥ प्रतापो व्यानशे तस्य राजन् दिक्षु विदिक्षु च । आश्चर्यजनको नृणां वृद्धैरप्युश्रुतः पुरा ॥३॥ तं शुश्रुवुस्तत्र तत्र दुर्वासः शापतो भुवि । जाता नृष्वृषयः सर्वे दिदृक्षन्ति स्म तं ततः ॥४॥ यूथशस्त उपाजग्मुर्नगरं तद्विजातयः । यथार्हं मानयित्वा तांस्तत्रावासयदीशिता ॥५॥ शृण्वन्तं ईक्षमाणाश्च प्रतापं तस्य ते मुहुः । निश्चिक्युस्तं कृष्णमेव केचित्संशिश्यिरे द्विजाः ॥६॥ महोत्सवं कर्तुमना जन्माष्टम्यामथ प्रभुः । दूतैरजूहवत्सर्वान् भक्तांस्तत्र निजाश्रितान् ॥७॥ यूथशस्तेऽपि तत्राऽऽयन् गृहिणस्त्यागिनोऽपि च । सन्मानं विदधे तेषां यथार्हं धर्मनन्दनः ॥८॥ अष्टम्यां कारयामास मण्डपं स मनोहरम् । विचित्रवस्त्रपुष्पस्रक्कदलीस्तम्भमण्डितम् ॥९॥ तत्राकरोद्यथाशास्त्रंन्निशीथे

"O king! Whoever came to Shree Hari upon hearing the news of Samadhi became His disciples by considering Him as supreme God. They gave up the consumption of alcohol and meat and adultery. They realised that adultery, stealing, violence, levelling false allegations and eating from the hands of non religious people were grave sins and refrained from them forever after becoming His disciples. The householder devotees refrained from touching other women, especially widows. The Brahamcharis who became His devotees took greater care in their observance of Brahamcharya Vrat by not thinking, seeing or associating with females. Married women devotees became more faithful to their husband while widow devotees started observing Brahamcharya Vrat like celibate saints by not associating with other males. All devotees started leading pious lives by the divine proximity of Lord Shree Hari. They became different persons. Just as God's abode Shwetdweep, though on earth, is distinct and different from earth, Narayanmuni's devotees, though living among other humans, were distinct and different from other humans. O king! God's divine attributes are difficult to comprehend by Devtas, man and demons. Lord Shree Hari espoused His divinity to such an extent that people coming into His contact abandoned evil gurus and their selfish misinterpretation of religion. Slowly but surely, Shree Hari spread Sanatan Dharma on this earth by negating and destroying Adharma."

Thus ends the fifth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-6

Suvrat Muni continued, "O king! After bringing many people of Mangrol under His tutelage, Shree Hari thought of visiting other outlying villages. Vajradin and other people pleaded with Him to prolong His stay in Mangrol at which He assented and stayed for a further four months of Monsoon. The fame of His divinity spread far and wide. Many sages who had taken birth as a result of Sage Durvasha's curse also heard this from the travellers. They started arriving in Mangrol from various places with the sole desire for His Darshan. Shree Hari greeted them and arranged suitable

कृष्णपूजनम् । उपहारैर्महद्भिश्च गीतवादित्रपूर्वकम् ॥१०॥ मृदङ्गझर्झरादीनि वादयन्तश्च साधवः । पद्मैर्नानाविधैश्चक्रुः श्रीकृष्णगुणकीर्तनम् ॥११॥ कृष्णमान्दोलयामास दोलायां च निधाय सः । तत्कथाकीर्तनैश्चक्रे जागरं च निजैः सह ॥१२॥ निशस्तृतीययामान्ते भक्तभण्डलसंसदि । उपाविशत् पट्टकेऽसौ सर्वानानन्दयन्निजान् ॥१३॥ त्यागिनो गृहिणोऽन्ये च योषितश्चातिभावतः । तन्मुखाम्बुजमेवैकं पश्यन्ति स्म स्थिरेक्षणाः ॥१४॥ तदा प्रभुः स कृपयैवैच्छज्ज्ञानं ममाञ्जसा । एतेषां स्यादिति ततस्ते तमित्थं व्यलोकयन् ॥१५॥ एकैकाङ्गस्रवत्कोटिकोटिभास्करतेजसम् । घनश्यामं पीतपटं बर्हिबर्हकिरीटिनम् ॥१६॥ कौस्तुभं वैजयन्तीं च मालिकां बिभ्रतं गले । सद्रत्नहेमरशनं मकरश्रुतिभूषणम् ॥१७॥ पदोर्नूपुरशोभाढ्यं कटकाङ्गदभूषितम् । गन्धपुष्पाञ्चित तनुं किशोरवयसं प्रभुम् ॥१८॥ दोर्भ्यां वेणुं वादयन्तमधरोष्ठ धृतं तथा । नटवेषं तमालक्ष्य श्रीकृष्णं ते मुदं ययुः ॥१९॥ तत्र केचिन्निर्निमेषदृशस्तस्मिंश्च लेभिरे । समाधिमन्तरे केचिदित्थं तस्थुर्घटीद्वयम् ॥२०॥ ततस्तमेव तेऽ पश्यन् यथापूर्वमवस्थितम् । वर्णिवेषं चाल्पजटं श्यामं विशदवाससम् ॥२१॥ एणाजिनधरं शान्तं करातजपमालिकम् । नारायणमुनिं वीक्ष्य नेमुः साष्टाङ्गमाशु ते ॥२२॥ परमेश्वरमेवायं नारायणमुनिः स्वयम् । श्रीकृष्णोऽस्तीति साश्चर्यंवदन्ति स्म समुत्सुकाः ॥२३॥ औद्धवीयाश्च ऋषयः पौराश्चवान्ये तत्र ये । जना आसन् सभायां ते सर्वे चक्रुस्तदाश्रयम् ॥२४॥ ततो वयं त्वदीयाः स्म इति प्राञ्जलयोऽवदन् । तावज्जातमुषः स्वामी स्नात्वा कृष्णं समार्चयत् ॥२५॥ तर्पयामास सद्भोज्यैः साधून् विप्रान् सहस्रशः । पारणां स ततश्चक्रे जनाश्चान्ये ततो नृप ! ॥२६॥ देशान्तरगताः सर्व ऋषयो दृढनिश्चयाः । स्वधर्मज्ञानवैराग्ययुजा भ क्त्याऽभजंश्च तम् ॥२७॥ तेषां तु केचिद्दृषयो ब्रह्मचर्याश्रमे नृप ! ।

hospitality. Many of these, through repeated sermons and Darshan realised that Shree Hari is indeed Lord Shree Krishna Himself however; many others could not make up their minds as yet. Shree Hari invited His other saints and devotees from far to celebrate the festival of Janmashtami in Samvat 1859. Celibate saints, Brahamcharis and householder devotees in large numbers converged on Mangrol at this invitation. Shree Hari greeted them all on their arrival and arranged for their hospitality."

"O king! Shree Hari woke up early on the day of Janmashtami and concluded His daily routine. He organised a grand celebration to mark the birth anniversary of guru Ramanand swami. Devotees prepared a Mandap using banana stems as four pillars and decorated it with fine fabrics and flower garlands under His guidance. At midnight, accompanied by singing and the playing of musical instruments, Shree Hari placed an idol of Lord Krishna in a cradle under the Mandap and performed a special veneration. He swung the cradle as saints sang Kirtans. The festivity lasted for a long time. Shree Hari took a seat on a raised dais towards the end of night. All devotees came and sat in front of Him in an assembly with their eyes glued on His divine face. Almighty Lord Shree Hari decided to grant His devotees the Darshan of His original form."

"O king! Suddenly a brilliant radiance equivalent to a thousand suns shining at the same time emitted from Shree Hari. He took His divine form. He was sixteen years old and dark complexioned, wearing yellowish robes, a large gems studded coronet with a single peacock feather on His head, a non-wilting flower garland in His neck, a brooch of a diamond called Kaustubhmani, a pair of fish shaped earrings on His ears, wearing gold jewellery like anklets, waistbands, bracelets and bangles. He was playing a flute with His hands. The devotees were surprised and pleased at such divine Darshan and offered special veneration. Some of the devotees slipped into Samadhi and saw Shree Hari as Lord Narayan of Badrikaashram in the garb of a calm ascetic in white robes with a Mala in His hand and hair tied in a bun on His head. On seeing Lord Narayan, everybody immediately prostrated at His feet. The Devotees started talking aloud amongst themselves and said that Narayanmuni is indeed Lord Krishna Himself. All devotees of the Udhhav Sampraday, who had travelled from far prayed to Him with folded hands, 'We are Yours! You are our only saviour! We have come unto Your shelter.' As dawn broke, Shree Hari took a bath and worshipped Lord Krishna and fed all the devotees. Many of the sages decided to stay behind to enhance their Bhakti in Shree Hari. Some of them were already observing Brahamcharya Vrat."

अवर्तन्ताथ केऽप्यासंस्त्यागिभक्ता हि साधवः ॥२८॥ भूयोऽपराहणेऽथ सभां कारयाभास सत्पतिः । यथाहँ तत्र पुरुषा निषेदुश्च स्त्रियो नृप ! ॥२९॥ न्यषीदत्तत्र भगवान् पङ्के स्वास्तृते हरिः । बभौ स तारकामध्ये शशाङ्क इव पार्वणः ॥३०॥ तं चन्दनेनोत्तमपुष्पहारैर्वस्त्रैर्विचित्रैश्च घनैर्नरेन्द्र । सम्पूजयामासुरनन्यभावाः सर्वेऽपि भक्ताश्च ततः प्रणेमुः ॥३१॥ तस्माद्विशुद्धं निजधर्मवर्त्म शुश्रूषवः सन्मुखमेव तस्य । सर्वे निषेदुर्मुखपद्मशोभामवेक्षमाणा विनयानतांसाः ॥३२॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीय प्रकरणे जन्माष्टम्युत्सवे श्रीकृष्णस्वरू पदर्शननामा षष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

सुव्रत उवाच ।

नारायणमुनिं नत्वा बद्धाञ्जलिपुटद्वयाः । शिष्या मुकुन्द प्रमुखाः पप्रच्छरिदमादरात् ॥१॥

शिष्या ऊचुः ।

भगवन् सर्वभूतानां त्वमेव परमा गतिः । स्वाश्रितानां विशेषेण त्वं गुरुश्चेश्वरो ह्यसि ॥२॥ अतस्त्वामाश्रितानां नस्त्यागिनां गृहिणां तथा । स्त्रीणां चापि प्रभो ! ब्रूहि धर्माञ्छ्रेयः प्रसाधकान् ॥३॥

सुव्रत उवाच ।

इति पृष्टः स भगवान् निजशिष्यैः कृपानिधिः । वेदादीनां सारभूतान्धर्मानाह सनातनान् ॥४॥

श्री नारायणमुनि उवाच ।

शृण्वन्तु मामकाः सर्वे पुरुषा योषितस्तथा । सच्छास्त्रानुसृतान्धर्मान्वच्मि भागवतान् हि वः ॥५॥ ब्राह्मे मुहूर्त उत्थाय निशायाः प्रहरेऽन्तिमे । मदीयैः कीर्तयानि हरेर्नामानि नित्यदा ॥६॥ 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 कार्यानि च द्विजैः ॥९॥ स्नानं च द्विविधां पूजामकृत्वा प्रत्यहं हरेः । सर्वैरन्नं न भोक्तव्यं विना रोगादिपीडितान् ॥१०॥ उपचारैर्यथालब्धैर्विशुद्धैः प्रतिमा हरेः । यथाधिकारं विहितैः पूजामन्त्रैर्यथाविधि ॥११॥ रसासक्तिर्न कर्तव्या सर्वैः सर्वत्र सर्वदा । यथाकालं यथालब्धं

Suvrat Muni continued, "O king! Lord Shree Hari arranged a grand assembly in the afternoon, where every devotee took their appropriate seat. Shree Hari sat on a large seat on a raised dais. His appearance in the midst of His devotees, was like a full moon surrounded by umpteen numbers of twinkling stars. The devotees, some individually and some in groups worshipped Shree Hari with flowers, sandalwood paste, Kumkum etc. and offered Him opulent gifts. The devotees were eager to hear soothing sermons from their Ishtadev, Shree Hari."

Thus ends the sixth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-7

Suvrat Muni continued, "O king! Mukundanand Varni and others asked humbly and reverentially, 'O Lord! You are the ultimate object of attainment for all humans, especially Your devotees. You are our guru. You are controllers of Time and Maya. Please guide us and narrate common and specific Dharmas for all Your devotees; Brahamcharis, householders, married and widowed women.' Shree Hari, upon being asked by His disciples, started narrating Dharmas for all as attested by the Vedas and other scriptures."

"Narayan Muni said, 'Listen to Me you all! I will describe your Ekantik Dharma as attested by the scriptures. You must all wake up early in the morning, at least one and half hours before sunrise. You must evoke God's and His devotees' names for some time whilst meditating upon Lord Krishna before attending to the calls of nature. O My devotees! Males of three Varnas (Brahmin, Kshatriya and Vaishya) must perform a bath, Sandhya (veneration at dusk and dawn), chant of Gayatri hymn, Homa (offering to the sacred fire), study of scriptures, oblation to the dead ancestors and worship of God daily and without fail. None of My devotees shall consume anything, water or food, without performing two types (Mansi and actual) of worship. The worship should

भोज्यमन्नं फलादि वा ॥१२॥ यो यत्र मुख्यो हि भवेद्भोजयित्वा स चापरान् । स्वयं भुञ्जीतानुदिनं पङ्क्तिभेदं च नाचरेत् ॥१३॥ एकादशीषु सर्वासु कृष्णजन्मदिनेषु च । शिवरात्र्यां च नैवान्नं भोक्तव्यं मदुपाश्रितैः ॥१४॥ मदीयैर्मद्यमांसस्य तन्मिश्रस्य च वस्तुनः । भङ्गागञ्जतमालादेः कार्यः स्पर्शोऽपि न कवचित् ॥१५॥ यत्र स्युरवताराश्च शास्त्रेषु स्थापिता हरेः । तद्भक्त्या सह च ज्ञानमध्येतव्यानि तानि वै ॥१६॥ सच्छास्त्राणि च सर्वाणि श्रव्याणि सुधियो मुखात् । न त्वन्तः शत्रुदग्धस्य हर्यभक्तस्य कर्हिचित् ॥१७॥ ज्ञानशास्त्रेऽपि यत्र स्यान्नैव नारायणस्य च । स्थापनं दिव्यरू पस्य तन्न श्रव्यं कदाचन ॥१८॥ युक्ताया नियमैः सर्वैं प्राप्ताया ब्रह्मणि स्थितिम् । अपि स्त्रिया मुखान्नैव ज्ञानं श्रव्यं हि पूरुषैः ॥१९॥ गेयं यशः सदा विष्णोस्तदीयानां च भक्तितः । सङ्गः सतां सदा कार्यो हर्यभक्तस्य न क्वचित् ॥२०॥ निर्मानैर्दासवत्सर्वैर्वर्तितव्यं सतां पुरः । अवधार्याणि वाक्यानि तेषां चैकाग्रचेतसा ॥२१॥ वृथावादो न कर्तव्यः श्रव्या ग्राम्यकथा न च । अपशब्दा न वक्तव्या नानृतं चापदं विना ॥२२॥ स्वव्रतानां दृढत्वं स्यात्कृष्णे च प्रेमनिर्भरम् । यत्समागमतः स्यात्तत्सङ्गोहेयो न कर्हिचित् ॥२३॥ स्थितप्रज्ञोऽपि यः सङ्गस्तादृशस्य जहाति सः । कामलोभाद्यरिग्रस्तो भ्रस्यत्येव न संशयः ॥२४॥ सत्सङ्गं स्वं विदधतं यदि कोऽप्यत्र निर्वदेत् । तावन्मात्रेण न क्षोभः प्राप्तव्यो मनसा क्वचित् ॥२५॥ वैष्णवस्यापि मत्तस्य स्वव्रतेभ्यश्चयुतस्य च । सङ्गो नैवात्र कर्तव्यः पापिनोऽन्यस्य च क्वचित् ॥२६॥ प्राप्तब्रह्मात्म विज्ञानोऽप्यवमन्ता जगत्प्रभोः । तस्यावतारे चाश्रद्धो यः स्यादधेयः स दूरतः ॥२७॥ मत्सम्प्रदायलिङ्गं च बिभ्रद्यो बहिरुत्तमम् । प्रच्छन्नं स्त्र्यादिसंसक्तः परित्याज्यः स दूरतः ॥२८॥ शान्त्या दान्त्या चोपरत्या तितिक्षास्तिकतादिभिः । गुणैर्देवा दिदुष्प्राप्यैर्युक्तैर्भाव्यं च मच्छ्रितैः ॥२९॥ जातेऽत्र साक्षात्कारेऽपि स्वपरब्रह्मरू पयोः । लोब्धव्यं मामकैर्नैव शब्दादिविषये क्वचित् ॥३०॥ महद्भिः पूर्वजैः सिद्धैर्यद्धर्माचरणं कृतम् । भवेत्तदेव हि ग्राह्यं ना धर्माचरणं क्वचित् ॥३१॥ ब्रह्मचर्यप्रधानानि साधनानि विनैव चेत् । सद्यो महाफलां भक्तिं स्वस्मै कश्चिदुपादिशेत् ॥३२॥ तर्हि भक्त्या तया साकमुपदेष्टारमेव तम् । सद्यो जह्यादिध सद्भक्तो न

be performed as described in the scriptures with appropriately available artefacts like flowers, sandalwood paste etc. One should remain satisfied with whatever food is available without indulging in the pleasures of the palate and eat it after first offering to Bhagwan. The elder amongst the saints or household should eat only after ensuring that all others have already been fed. He should show no favouritism towards anyone by serving them special meals. My devotees must observe fast on all Ekadashis and other festivals like RamNavmi, Janmashtami and Shivratri. They must not even touch meat, alcohol, Ganja, tobacco and other intoxicating substances or medicines prepared with them, let alone consume it.'

Narayanmuni continued, 'My devotees should read and study only those scriptures that narrate and substantiate various incarnations of God such as Varah etc. and His Bhakti. One should listen to the scriptures only from a wise and pious devotee but never from someone who is not a devotee or indulgent in vices. My devotees must not study even a theological scripture if it does not back up and substantiate the divine human form of Lord Narayan. Similarly, My devotees must never listen to a Katha from a woman, even if she is pious and chaste. One should chant and narrate the glory of God and His great devotees reverentially. One must habitually associate with the pious and devout, but never with an atheist. One must always behave humbly with saints and other devotees and listen to their advice. Never should they engage in futile debates, gossip, profanities and lies They should aim to associate only with those persons by whom Your Dharma, Bhakti and Vrats like Brahamcharya become firmer. Even a Brahmavetta (one who has acquired divine qualities) degenerates and is overcome by vices such as greed, lust and anger and falls from the path of Moksha if devoid of the company of pious devotees. One must never give up the company of pious devotees by the fear of criticism from ignorant or immoral people. My devotees must never associate with sinners, atheists, those who have deviated from their Vrats, even a theist who negates God's incarnations or His Saakaar (divine human) form. A person bearing all outwardly insignias of our Sampraday like Tilak and Chandlo but is secretly seeking wealth and woman, must be forsaken forever. My disciples must remain calm, not seek mundane pleasures, have faith in God and scriptures and develop

तु स्वनियमान् क्वचित् ॥३३॥ धर्मो ज्ञानं च वैराग्यं भक्तैर्वेद्यानि तत्त्वतः । अङ्गानि त्रीण्युत्तमाङ्गहृत्पादारव्यान्यनुक्रमात् ॥३४॥ धर्मप्रतिज्ञां कृत्वादौ न पालयति यस्तु ताम् । स तु श्वपचवज्ज्ञेयः पुमान् योषिच्च तादृशी ॥३५॥ 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 भवेत्तत्स्मृतिर्मुक्तिदायिनी ॥४०॥ ब्रह्मभूतैरपि प्राज्ञैः कृष्णस्य श्रवणादिका । भक्तिरेव विधातव्या नित्यदाऽत्र शुकादिवत् ॥४१॥ पादोदकं च नैवेद्यं ग्राह्यं स्याद्यच्च सत्पतेः । स्वजाति धर्मानुगुणं तद्ग्राह्यं नान्यथा क्वचित् ॥४२॥ अयाचते ह्यभक्ताय नैवेद्यं चरणाम्बु च । तदीयं नैव दातव्यं देयं भक्त्या तु याचते ॥४३॥ 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 मत्पुम्भिर्नोपवेश्यं च संसदि ॥४७॥ तेषामग्रे विचार्यैव वाच्यं सत्यं च तत्प्रियम् । तेषां गुह्यं च यत्किञ्चित्तत्प्रकाश्यं 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 तस्मिं श्चाऽऽग्रामान्तं तमनुव्रजेत् ॥५१॥ वैष्णवे वीक्षमाणे च नैष्ठिकव्रतशालिनि । ईर्ष्यां परस्यापमानं गालिदानं च नाचरेत् ॥५२॥ एकान्तिकानां भक्तानामन्येषां महतामपि । गुणोत्कर्षं सभायां हि कीर्तयेन्नागुणं क्वचित् ॥५३॥ ब्राह्मणान् भगवत्प्रेष्ठान् विदित्वा मानयेत्सदा । दृष्ट्वा देवालयं दूरान्नमस्कुर्यात्कृताञ्जलिः ॥५४॥ नास्तिकापाश्रयं नैव मदीयः प्रविशेत् क्वचित् ।

equanimity towards sorrow and bliss.'

'O devotees! You must not be overcome by pride or indulge in mundane pleasures even after acquiring the true knowledge of the soul or having the Darshan of God in person. One must never replicate any misdemeanour of the past saints but follow only their pious behaviour as an example. Brahamcharya Vrat must never be allowed to be weakened or given up, even if advised to do so by anybody, even by one's guru. Dharma, Gnaan and Vairagya are Bhakti's head, heart and feet respectively therefore, none of them should be given up in the pursuit of Bhakti. The person who gives up his or her religious vows should be treated as an outcaste. My disciples must realise that the inner enemies like lust, anger, greed etc. are the gateway of Hell and should never pander them. A religious, detached, scholar and devout person should be treated on par with one's guru. One must hear repeatedly about the glory and pleasures of God's abodes such as Vaikunth, Golok, and Shwetdweep etc., His Parshads, His consort Radha and other staunch devotees who live with Supreme God there. It's (abodes') or their (devotees') memory at the time of death is redeeming. Even a Brahmavetta should remain engaged in all or any one of the nine types of Bhakti forever just as Sage Shukdevji. O devotees! One must conform to Dharma of appropriate Varna while accepting Prasad. Do not accept anything, even Prasad, if its consumption leads to the digression of Dharma of one's Varna or Ashram. Never give Prasad even to a devotee who does not ask for it or to an atheist. Never cause an affront to a poor devotee as it leads one to the cycle of birth and death.'

Narayanmuni continued, 'Be honest with pious saints by disclosing your faults and never boast about your virtues in front of others. My disciples must sit properly in front of and in an assembly in the presence of guru, king, God and His devotees. They must speak gentle truth and softly to these four and not divulge their secrets to others. Never kill or harm any living being including self. Do not steal, even with the intent to make a donation or a gift for God. Speaking the truth must be so gentle that it does not harm anybody. My devotees must not curse, insult or threaten anybody or level false allegations against anybody. They must go forward to the entrance of their village or town to welcome and greet their Acharya on his arrival and accompany him back in similar fashion on his departure from their village. They must not criticise anybody in

तदाचार्यैर्न भाषेत तद्ग्रन्थाञ्छृणुयान्न च ॥५५॥ साधारणा मदीयानां त्यागिनां गृहिणामपि । धर्मा एते मया प्रोक्ता विशेषान् कथयाम्यथ ॥५६॥ वेदपाठो गुरोः सेवा कर्तव्या ब्रह्मचारिभिः । वानप्रस्थैस्तपः कार्यमहिंसामखा अपि ॥५७॥ संन्यासिभिश्च नियतं स्थातव्यमपरिग्रहैः । विष्णुपूजोङ्कारजपौ कर्तव्यो तैश्च नित्यदा ॥५८॥ द्रव्यस्य हेमरू प्यादेर्गृहिवर्जं मदाश्रितैः । त्याग आश्रमिभिः कार्यस्त्यागिभक्तैश्च सर्वथा ॥५९॥ त्यागः सङ्गोऽष्टधा स्त्रीणामेतैस्तत्प्रतिमापि 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 कुऽयेनैकेन यत्र च । स्यात्स्त्रीपुंसान्तरं तत्र न स्वप्यं निश्यनापदि ॥६३॥ स्त्रीभिः कृष्णस्य भक्ताभिरपि पूजितमच्युतम् । नैष्ठिकव्रतिभिर्नैव गन्तव्यं वीक्षितुं क्वचित् ॥६४॥ विना भैक्षं सभां वापि 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 निजस्थानाद् गन्तव्यं न बहिर्निशि ॥६७॥ आपद् धर्मश्च विपदि ग्राह्योऽन्यत्र बृहद् व्रतात् । प्राणात्ययेऽपि न त्याज्यं ब्रह्मचर्याङ्गमष्टमम् ॥६८॥ ऋषभार्षभवन्मानस्त्यक्तव्यस्त्यागिभिर्नरैः । ब्रह्मात्मधीभिर्मच्छिष्यैर्देहासक्तिस्तथैव च ॥६९॥ निवृत्तिधर्मनिरतैरीश्वरस्य 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॥ सुवासिनीभिर्नारीभिराश्रिताभिस्तु मां निजः । अन्धो रू ग्णो जरन्वापि

front of pious saints or devotees due to envy or any other reason. My devotees shall only extol the virtues and never the shortcomings of any person, good or bad, in an assembly. As Brahmins are very dear to Bhagwan, they should always be respected. Upon seeing a temple from far, My devotees should bow with folded hands in respect to the resident deity of the temple. However, they must neither enter the places of worship of atheist nor read or hear their scriptures or debate with their Acharya. These Dharmas are common to all My disciples. Let Me now narrate specific Dharma applicable to each class.'

Narayanmuni continued, 'My Brahamchari disciples shall study the Vedas and serve their guru, Vaanprasthi shall perform austerities and non sacrificial Yagnas, Sanyasi disciples shall not keep anything of value, chant 'AUM' and venerate Lord Vishnu and My saints shall forsake wealth in all forms. All of them must observe the Brahamcharya Vrat sincerely by staying away from women at all times. They must not touch, look or make statues or images of female forms except that of a goddess. They must always keep the distance of at least four feet from females while walking in public places. However, as it is not possible to keep such distance during the great festivals, they must refrain from touching women at such times. They must not go to the places where ladies bath. Except in unavoidable circumstances, they must not live in a house which is adjacent to the house occupied by women and is separated by just a single wall. They must not go for the Darshan of Murtis of Lord Krishna which is regularly venerated by women. Except for seeking alms or attending a religious assembly, My Brahamchari and celibate disciples must not visit Grahasthas' homes. They must not sleep in a bed except during the illness. Except in detrimental times, they must not leave their residence nor walk during the night. They must never forsake the eighth element (direct and wilful embrace of a woman) of their Brahamcharya Vrat in any circumstance, even if staring death in face. Implying that death is preferable than falling from the Brahamcharya Vratt. They shall forsake ego, pride and attachment towards body just like JadBharat. Indeed, they must not transgress from their Brahamcharya Vrat even on My command.'

Shree Hari continued, 'My widow disciples should undertake additional Vrats during Chaturmaas as described in the scriptures. They must observe Brahamcharya

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॥ इहः स्थाने 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 गृहिभिर्जनैः । पूज्याश्च साधवो भक्त्या दानं कार्यं च शक्तितः ॥८२॥ स्वातिप्रियपदार्थस्य पात्रे यत्स्त्रीं विनाऽर्पणम् । मानेर्ष्यादम्भसङ्हीनं तद्दानं चावबुध्यताम् ॥८३॥ अहिंसयज्ञाः पूर्तं च कार्यमाढ्यैर्गृहस्थितैः । पुण्यक्षेत्रषु 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 प्रायश्चितं यथोचितम् ॥८७॥ एतैर्मदुक्तैः सद्धर्मैर्ज्ञानवैराग्यसंयुतैः । स्वाधिकारानुसारेण दम्भहीनं स्वनुष्ठितैः ॥८८॥ निश्छद्म सेवया विष्णोस्तदीयानां 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॥ चिन्तामणिसमो ज्ञेयो नृदेहोऽयं विचक्षणैः । स्वर्गो मोक्षस्तदन्यद्वा स्वेप्सितं प्राप्यतेऽमुना ॥९२॥ भवाब्धौ प्लव एवासौ गुरुर्यस्यास्ति नाविकः । अनुकूलो मरुत्कृष्णस्तेनार्थं को न साधयेत् ॥९३॥ सुखं वैषयिकं यत्तद्देहेषु निखिलेष्वपि । सामान्यमस्तीति बुधो नृदेहस्थो हरिं भजेत् ॥९४॥ कालाहितुण्डपतितं देहं च क्षणभङ्गुरम् । विदित्वा बुद्धिमानत्र स्वार्थं

just like My celibate disciples, not touching even the male statue except God's. If they have just enough wealth to sustain themselves for the rest of their life, they must not make any donation or religious contribution from that wealth. Married or widowed, young or old, My female devotees must always act under the advice of their father, brother, husband or son, but never independently. Indeed, they must not even go on a pilgrimage unless accompanied by a close male relative. Married women must treat their husband with respect normally reserved for God, even if they happened to be old, poor or blind. They must control their libido and protect their chastity. They must not act in any way which brings dishonour to their paternal or in-law's families.'

'My Grahastha (married male householder) disciples shall treat all women, except their wives, with respect due to their mother. They must talk with their female relatives only as much which is necessary. They may sermonise their close female relatives but it must be done in formal manner and at an appropriate time only rather than whenever and wherever. Except in emergency, my male devotees must not stay with their mother, sister or daughter in seclusion. They must always observe five Yagnas pertaining to Bhut (base elements), Pitris (dead ancestors), Dev (God), Brahm (other Deities and Brahmins) and Manushya (feeding poor men) daily. They must treat saints and pious persons reverentially. They must donate part of their wealth to suitable recipients. Donations can be defined as giving what is dear to one (except their wife) to a suitable recipient without ego, anger, envy and hypocrisy. My wealthy householder devotees should undertake special religious activities like organising non sacrificial Yagnas, gifting wealth to shrines and Brahmins etc. and social activities like building lakes and digging wells. The kings among My devotees must look after their subjects like their children. They must conduct their polity without killing any living being, except in the time of war.'

'O My devotees! One must undertake atonement for any transgression from any of the Niyams which has been described above. Bhagwan is pleased immediately by obeying your appropriate Dharma with knowledge and Vairagya without ego and hypocrisy, serving Him and His devotees reverentially, showing mercy and compassion towards all living being, forsaking vices like anger, greed and lust etc. and leading someone towards God. Have no doubt about this.'

'The human body is the stepping stone for the Heaven, Moksha or indeed anything that one desires. The soul can swim across this illusionary universe by acquiring the knowledge about God from the pious saints and attain salvation through His Bhakti

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 स्वधर्मनियत स्थितैः । उत्साहेनैव कर्तव्या तद्भक्तिः श्रद्धयान्वितैः ॥९९॥ स्नानं ध्यानं हरेः पूजा जपश्च गुणकीर्तनम् । सत्सङ्गश्चेति सर्वेषां षट्कर्माणि दिने दिने ॥१००॥ यावद्देहस्मृतिर्वः स्यात्स्वस्वधर्मा 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॥ नारायणमुनेर्गीतामेतां जनहितावहाम् । यः पढेच्छृणुयाद्वापि प्राप्नुयात्स निजेप्सितम् ॥१०५॥ एषा महाकल्पलता मनोवाञ्छितपूरणी । सर्वेषां प्राणिनां सेव्या सर्वथा स्वहितार्थिनाम् ॥१०६॥ एषा हि सर्वशास्त्रेभ्यो गीता ज्ञेया गरीयसी । यन्निःसृता स्वयं साक्षान्नारायणमुखाम्बुजात् ॥१०७॥ य आचरन्तीह सनातनं श्री नारायणेन स्वयमेव गीतम् । यथाधिकारं सततं स्वधर्मं प्राप्तं हि तैरेव फलं नृजातेः ॥१०८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीय प्रकरणे श्रीनारायणगीता निरू पणनामा सप्तमोऽध्यायः ॥७॥

अथाष्टमोऽध्यायः

सुव्रत उवाच ।

स्वस्वस्थानं ततो गन्तुं गृहिणो हरिरादिशत् । सयोषास्ते प्रयान्ति स्म निजदेशान् प्रणम्य तम् ॥१॥ मुकुन्दमुक्तानन्दादींस्त्यागिनः कतिचित्तु सः । अरक्षत्स्वान्तिके स्वामी मानेन गौरवेण च ॥२॥ अन्यांस्तु त्यागिनो भूमावज्ञबोधाय

only through the hard to get human body. The human body is a boat, a guru is a helmsman and God is the favourable wind. Why would any man not desire salvation after such a splendid combination? The mundane pleasures are easily available in each and every life form, but salvation can only be obtained in the human life. Therefore, the wise must observe Dharma whilst engaged in Bhakti. One must not waste a moment without Bhakti or wait a moment longer to do Bhakti because one is not sure when death will strike. Even Devtas wish for a human body which is available only after the exemplary mercy of God. The man, despite getting the human body, who finds excuses of unfavourable time, fate or meanness of God in not observing His Dharma or engaging in God's Bhakti, never attains God and remains perpetually shackled in the cycle of birth and death. Therefore, My disciples shall remain engaged in Bhakti whilst observing Dharma of their respective Varna and Ashram with Shradhhaa. My devotees shall undertake these six; bath, meditation, worship of God, Japa, singing or listening to Kirtans and association with pious saints daily without fail. O My wise devotees! You must always act within your respective Dharma till the body permits and never act contrary.'

Suvrat Muni said, "O King Pratapsinh! The devotees were very pleased to hear Shree Hari's soothing sermon and said, 'O Lord! We will always act as You have directed.' Realising that Shree Hari is none other than Lord Krishna, they affirmed their faith in Him and engaged in His Bhakti by acting as directed by Him. This sermon is called 'Narayan Gita' as it has been delivered by Lord Narayan Himself therefore; it has a place of pride amongst other scriptures.

O king! Whoever reads this Narayan Gita with due reverence will have all his desires fulfilled. The life of a man is worthwhile only if he lives according to the Dharma described herein."

Thus ends the seventh Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-8

Suvrat Muni continued, "O king! Shree Hari asked His householder devotees to return to their respective towns and villages which they duly obliged after prostrating at His feet. He asked Mukundanand swami, Muktanand swami and a few other saints

यूथशः । गन्तुमाज्ञापयामास नानादेशान् नराधिप ! ॥३॥ ततः पौरांश्च भूपाल स्थानं धर्माध्वनि प्रभुः । आज्ञाप्यानुगतः शिष्यैः कालवाणीं पुनर्ययौ ॥४॥ स्वावासमकरोत्तत्र गृहे जीवनशर्मणः । तत्रत्या बहवो भक्ताश्चक्रुस्तत्सेवनं नृप ! ॥५॥ मेघलक्ष्मणभीमाश्च रघुनाथाम्बयादवाः । जयरामादयो विप्रास्तमसेवन्त भक्तितः ॥६॥ वैश्याश्च भक्ता धनिनस्तमसेवन्त सानुगम् । पर्वतारव्यस्तत्र मुख्यस्तथा राजभयाभिधः ॥७॥ जीवराजस्तथोन्मत्तो ज्येष्ठौ द्वौ मूलजित् हृदः । रवञ्जो वास्तुर्नृसिंहश्च ज्येष्ठजुष्टौ सहोदरौ ॥८॥ कृष्णौ द्वौ माधवाम्बः 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॥ प्राणसंयमने देहधारणे त्यजनेऽपि च । स्वातन्त्र्यं लेभिरे ह्येते बालकाश्चापि केचन ॥१३॥ स्वस्वरू पे समाधिं तान् सङ्घशोऽकारयद्यदा । स्वतन्त्रः स जनस्वामी तदाश्चर्यमजीजनत् ॥१४॥ सद्यः समाधिमाप्तानां पुंसां स्त्रीणां तथा पृथक् । बभूवुः पङ्क्तयस्तत्र शतशश्च सहस्रशः ॥१५॥ केचित्सिद्धासनस्थाश्च केचित्पद्मासनस्थिताः । जनाः केचित्तु वीरारव्यमासनं तत्र चाश्रिताः ॥१६॥ केचिद्वज्रासनं केचित्स्वस्तिकासनमास्थिताः । केचिच्छवासनस्थाश्च 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

to remain with Him while asking others to form groups and travel various places to spread His true identity and gospel. After asking King Vajradin and the people of Mangrol once again to observe their respective Dharma, Shree Hari arrived in a village called Kalvani. He made His residence at the home of Jivansharma, one of His Brahmin disciples. The Brahmin disciples like Meghji, Laxman, Bhimji, Raghunath, Ambaram, Yadav, Jayram and other Vaishya devotees like Parvatbhai, Rajabhai, Jivraj, Ghelasha, Jethabhai, Mulji, Rhado, Khodo, Jetho, Jutho, Krushna, Madhav, Ambo, Keshav, Laxman, Vashram and other and female devotees like Tejasvati, Magha, Fulli, Hira, Jivanti and many other unnamed devotees of Kalvani became engaged in reverentially and humbly serving Shree Hari and accompanying saints.

"O king! On an earlier visit to Kalvani, Lord Shree Hari had made many devotees undergo Samadhi and blessed them with the knowledge of intricacies of Yoga. As a result, they were able to hold their breath for a substantially long time and leave and re-enter their body as they will. Even some children had acquired these abilities with His blessings. The devotees were much surprised and pleased when they underwent collective Samadhi for the first time. They slipped into Samadhi immediately looking at Shree Hari. Some were sitting cross legged, some in Padmasan, Virasan, Swastikasan or Vajrasan while some went into Samadhi lying down. Their bodies became inert and lifeless as if they were made of wood or stone and remained in Samadhi for a time ranging from a short while to up to four months. Shree Hari brought some devotees back from Samadhi by calling out their names while some were woken up as and when He thought of it. Some of them were so engrossed while in Samadhi that they declined to return even after Shree Hari asked them to, therefore He used His powers to make sure that such devotees return from Samadhi."

Suvrat Muni continued, "O king! The devotees coming back from the Samadhi described whatever they saw in Samadhi to others. They described God's various abodes like Brahampur, Shwetdweep, Vaikunth, Golok etc. and their opulence which they had visited during the Samadhi. Some of the devotees visited the abodes of various deities like Pradhyumna, Anirudhha, Sankarshan, Brahma, Vishnu, Shiva etc. and they described them exactly as they had experienced. Some described how this and other universes are formed and annihilated and some described the glory of Badrikaashram and other God's abodes. Some managed to see inside their own bodies and were able to describe the arrangements of internal organs as it is. Some described the geography and astronomy of the universe as they saw in Samadhi. The descriptions they gave were not superficial but very detailed."

पक्षान्तेऽपि च कांश्चन । मासान्ते वा द्विमासान्ते त्रिमासान्तेऽपि कांश्चन ॥२०॥ कांश्चिन्मासचतुष्कान्ते व्युदस्थापयदीश्वरः । कांश्चित्तु दृष्टिमात्रेण कांश्चिच्छब्देन वा हृदा ॥२१॥ यः समाधिपरानन्दास्वादलोभेन कश्चन । पुनर्बहिर्निजं देहं तेनाऽऽहूतोऽपि नाऽऽययौ ॥२२॥ तादात्म्येनैव योगेन तमपि प्रसभं प्रभुः । आनिनाय पुनः शीघ्रं महायोगेश्वरत्वतः ॥२३॥ यो योऽभूद्व्युत्थितो भक्तो यद्यत्स्वेन समीक्षितम् । समाधौ तत्तदखिलं सदःस्थान् स स ऊ चिवान् ॥२४॥ वार्तां ब्रह्मपुरस्यैके भक्ताश्चुक्रुरलौकिकीम् । श्वेतद्वीपस्य केचिच्च वैकुण्ठस्य च केचन ॥२५॥ गोलोकस्योचिरे केचिद्दिव्यमैश्वर्यवैभवम् । त्रिलोक्यां देवदैत्यादिस्थानवार्ताश्च केचन ॥२६॥ त्रिलोकीस्थहरिस्थानवार्ताश्चक्रुश्च केचन । केचिल्लोकालोकबहिः स्थानवार्ताश्च चक्रिरे ॥२७॥ केचित्त्वनन्तब्रह्माण्डब्रह्मविष्णुशिवक्रियाः । उत्पत्त्याद्याः क्रमेणाहुस्तत्रत्यं चातिवैभवम् ॥२८॥ देवदैत्यनरादीनां तत्र तत्र च याः क्रियाः । आश्चर्यरूपास्ताः सर्वाः कथयामासुरीक्षितः ॥२९॥ ब्रह्माण्डरचनां सर्वां यथादृष्टां च केचन । वर्णयामासुरेके च स्वदेहरचनामपि ॥३०॥ भूगोलस्य च संस्थानं खगोलस्याखिलस्य च । यथावत्कथयामासुः केचित्तत्र नराधिपः ! ॥३९॥ तेषां तथाविधा वाचः शृण्वन्नारायणो मुनिः । चक्रे तत्तद्योगवतां पक्वापक्वत्वनिश्चयम् ॥३२॥ यस्य यस्य च तत्राभूदपक्वा योगधारणा । तं तं पुनस्तदुचितां कारयामास धारणाम् ॥३३॥ प्राणानामथ नाडीनां स्वातन्त्र्येण पुनः पुनः । सङ्कोचनं विकासं च शिक्षयामास कांश्चन ॥३४॥ सर्वाङ्गेभ्यस्तथाकृष्य दृशि प्राणात्मनां धृतिम् । कांश्चिच्चाशिक्षयत्स्वामी तथाऽङ्गुल्यादिमात्रके ॥३५॥ तादृश्यां धारणायां तु प्राणात्मरहितेऽखिले । छेद्यमाने दह्यमाने देहेऽपि स्यान्न वै व्यथा ॥३६॥ परावृत्त्यैकमक्ष्यस्य स्वान्तर्वृत्त्यैव धारणम् । निर्निमेषं द्वितीयस्य बहिर्वृत्त्या च धारणम् ॥३७॥ एतयोर्वैपरीत्येन धारणं च पुनस्तथा । अक्षियोगं च स्वामी कारयामास कांश्चन ॥३८॥ उभे नेत्रे परावृत्त्य कृत्वा च स्वान्तरं प्रति । नाडीप्राणाकर्षणं च शिक्षयामास कांश्चन ॥३९॥ उभे अपि बहिः कृत्वा निर्निमेषे स्वलोचने । नाडीप्राणाकर्षणं च कांश्चिद्भक्तानशिक्षयत् ॥४०॥ षट्सु चक्रेष्वन्यतमे रोधयित्वा ह्य सूंस्ततः । नानानादश्रुतिं कांश्चित्कारयामास स प्रभुः ॥४१॥ चक्र एकतमे रुद्धप्राणान्कांश्चन पुरुषान् । अजीगणत्स प्राणवान् व्युत्थितैस्तानवीवदत् ॥४२॥ इडायाः पिङ्गलायाश्च सुषुम्णादेश्च वर्त्मना । चन्द्रसूर्यादिलोकांश्च गमयामास कांश्चन ॥४३॥ एवं विधा योगकलाः समग्रा अपि सोऽनघ । प्रापयामास भक्तान् स्वान् विना साधनसम्पदम् ॥४४॥ तत्प्रतापेन ते सद्यः सिद्धयोगाः सुमेधसः । देहान् परेषामाविश्य विविदुस्तन्मनोगतम् ॥४५॥ स्थित्वा परेषां देहेषु तत्प्राणांश्चावरुध्य ते । अदीदृशंश्च भगवद्धामान्यपि यथा हरिः ॥४६॥ तेनाज्ञप्तश्च यः कोऽपि

"O king! Lord Narayanmuni was able to see the maturity and firmness of resolution of various devotees after listening to their experiences of the Samadhi. He helped eradicate immaturity of their abilities in Yoga and to become more resolute. Shree Hari taught some devotees a special intricacy of Yoga by which they could withdraw their life force from the whole body and establish it in a small part of their body like a fingertip or an eye. The rest of their body became immune to any pain from cuts and burns. He taught some devotees Akshiyoga, by which one could see only outward with one eye while with the other eye they only saw within and then reverse the process so that previously outward looking eye now focuses inward and vice versa. He taught some devotees the art of withdrawing the sight from both eyes inward and concentrate on the soul while to other devotees He taught them to concentrate their sight on a single object for a long time without blinking. In this art of Yoga, all their other senses become blunt and inert. He taught some devotees to meditate upon one of the six Chakras (places of life force) and hear the deep sound from within the body while to some He taught to listen to the sound of 'Aum' whilst meditating upon one of the six Chakras. He showed some devotees how to proceed to the abode of the sun and moon."

Suvrat Muni continued, "O king! He sent some devotees to Hell to show His exemplary powers. They saw the prisoners of Hell vacating their cells upon hearing and chanting 'Swaminarayan', 'Swaminarayan' and becoming free from the penalties of Hell. Just as a newly crowned king frees the prisoners from his prison, Lord Shree Hari freed all prisoners of Hell on being enthroned in place of Ramanand swami. Shree Hari enabled His devotees to master the intricacies of yoga without any effort. The expert devotees now could enter someone's body and read their thoughts and help someone slip into and recall from the Samadhi independently just like Shree Hari. O king! Shree Hari re-established the lost art of Yoga and made it widespread. The news

पुरुषः स परं नरम् । अकारयत्समाधिं च समाधिस्थं त्वबोधयत् ॥४७॥ इत्थं स कृपया स्वामी स्वप्रतापं प्रदर्शयन् । कालनष्टा योगकलाः प्रावर्त्तयत भूतले ॥४८॥ प्रतिगेहं योगकलायुक्तिवार्ताः पुरे पुरे । ग्रामे ग्रामे च राजर्षे ! बभूवुः श्रोतृमङ्गलाः ॥४९॥ तिष्ठन्नैव बहिर्निजानुपदिशन् बह्वीः कला योगगा हृत्स्वाविश्य च तत्कारान्निकरेणादाय तैर्वाञ्छितान् । द्रष्टुं तत्तदमर्त्यलोकविभवानग्रेचरो दर्शयन् नङ्गुल्या निजयऽऽपि तान्विजयते श्रीभक्तिधर्मात्मजः ॥५०॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीय प्रकरणे विचित्रयोगकलाविष्कारनामाऽऽष्टमोऽध्यायः ॥८॥

अथ नवमोऽध्यायः

सुव्रत उवाच ।

दिग्व्याप्तभूरिसत्कीर्तिरित्थं नारायणो नृप ! । तत्र मासद्वयं भक्तानुवासानन्दयन् भृशम् ॥१॥ पिप्पलग्रामतस्तत्र नरसिंहो द्विजस्तथा । नारायणोऽक्षयग्रामादुभावाजग्मतुः समम् ॥२॥ प्रार्थयामासतुस्तं च स्वग्रामागमनाय तौ । ताभ्यां प्रसन्नो वर्णीन्द्रः प्रतिजज्ञे तथैव तत् ॥३॥ कृत्वोत्सवं प्रबोधन्या महान्तं स ततो ययौ । सहानुगोऽक्षयग्राममादावोजस्वतीतटे ॥४॥ ततः स पिप्पलग्रामं तस्मिन्नेव दिने ययौ । उभयोर्ग्रामयोस्तत्र षण्मासानवसत्प्रभुः ॥५॥ नारायणो रामजिच्च गोविन्दश्च कुमारजित् । नृसिंह परमानन्दः कल्याणश्च कलो रघुः ॥६॥ इत्याद्यास्तमसेवन्त विप्राश्चान्येऽपि भक्तितः । जीवा च लाडिनी मिठ्ठी रुक्मा लाडुमुखाः स्त्रियः ॥७॥ प्रापुः समाधौ स्वातन्त्र्यं सर्वे ते कृपया हरेः । कालकर्मयमत्रास विमोचनपटीयसः ॥८॥ उत्सवस्तत्र कार्तिक्यां पौर्णमास्यां महानभूत् । पुपूजुस्तं जनाः सर्वे वासोभूषाधनादिभिः ॥९॥ उदारो नरसिंहस्तु कृष्णस्याग्रे धनोच्चयम् । महान्तमकरोत्तेन प्रापुः सर्वेऽपि विस्मयम् ॥१०॥ विष्णुयागं तेन चक्रे हरिरोजस्वतीतटे । देशान्तरेभ्य आजग्मुर्जनास्तत्र सहस्रशः ॥११॥ विधाप्य विधिवत्कुण्डमण्डपादि द्विजोत्तमैः । उपहारैर्महद्भिः श्री विष्णुमार्चयदुत्तमैः ॥१२॥ सहस्रशो द्विजास्तत्र तेनाहूता उपाययुः । वेदशास्त्रपुराणज्ञाः श्रौतस्मार्तक्रियाविदः ॥१३॥ गायत्रीं वैष्णवीं तत्र कांश्चिद्विप्रानजापयत् । द्वादशाक्षरमन्त्रं च कांश्चि द्विष्णोः षडक्षरम् ॥१४॥ विष्णोश्चाष्टाक्षरं मन्त्रं कांश्चित्सूक्तं च वैष्णवम् ।

of His ability to teach Yoga and Samadhi spread far and wide. Whilst sitting on a throne in an assembly, Shree Hari often guided some devotees into Samadhi and accompanied him to show him the opulence of whichever abode the devotee wished to see. Hail to Bhagwan Shree Hari, the son of Dharma and Bhakti!"

Thus ends the eighth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-9

Suvrat Muni continued, "O king! This time Shree Hari stayed in Kalvani for three months. Narsinh Vipra of Piplana and Narayanji Vipra of Akha village arrived together for Shree Hari's Darshan at Kalvani. Both of them simultaneously invited Shree Hari to visit their respective villages at which He duly obliged. Shree Hari left Kalvani after celebrating the festival of Prabodhani Ekadashi. Mukundanand swami, Muktanand swami and a few other saints accompanied Him. When He arrived at the outskirt of Akha village on the bank of River Ojaswati, Shree Hari independently and willingly transformed himself into two forms so that He could fulfil His promise to visit Akha and Piplana simultaneously. O king! Shree Hari maintained these two forms for six months for His stay in two villages. The Brahmin devotees like Narayanji, Ramji, Govind, Kunverji, Narsinh, Parmanand, Kalyan, Kalo, Raghu etc., other numerous Kshatriya and Vaishya devotees and female devotees like Jeeva, Ladini, Mithhi, Rukma, Laadu etc. from two villages were engaged in His services. They too became independent in the ability to slip into and return from Samadhi with the blessings of benevolent Lord Shree Hari. On the full moon day of Kartik, Shree Hari held the festivities to mark the birthday of Bhaktimata. The devotees offered special veneration to Lord Shree Hari with flowers, sandalwood paste, Kumkum etc on this occasion and gifted Him cloths, money and jewellery. To the surprise of everybody present, Narsinh Vipra gifted Lord Shree Hari with quite a lot of money. Shree Hari organised a grand Vishnu Yagna on the bank of River Ojaswati with this money and invited many scholar Brahmins and devotees to participate in this Yagna. He supervised the erection of a grand Mandap, and a place to offer oblations to the sacred fire. The scholar Brahmins offered a grand

लक्ष्मीसूक्तं तथा कांश्चिद्ब्राह्मणान्स ह्यजापयत् ॥१५॥ विष्णोर्नामसहस्रं च कांश्चिवन्नारायणात्मकम् । वर्म कांश्चिच्च भगवद्गीतां स समपाठयत् ॥१६॥ श्रीमद् भागवतं कांश्चित्पुराणं ब्राह्मणान् हरिः । अपाठयच्च दशमं स्कन्धमेकं च कांश्चन ॥१७॥ श्रीवासुदेवमाहात्म्यं विप्रान्कांश्चिदपाठयत् । तथोपनिषदौ कांश्चित्कठवल्लीं च मुण्डकम् ॥१८॥ पारायणं स्ववेदस्य कैश्चिद्विप्रैस्वीकरत् । स्वयं कृष्णाष्टाक्षरस्य चकार च जपं प्रभुः ॥१९॥ होमं पूर्णाहुतिं कृत्वा बहून्विप्रानभोजयत् । तेभ्यो वासांसि भूषाश्च ददौ वित्तं यथेप्सितम् ॥२०॥ विप्रेभ्यः शतशः कन्यादानार्थं द्रविणं महत् । ददौ स द्विजबालानामुपनीत्यै च भूरिशः ॥२१॥ पयस्विनीश्च शतशो धेनूः प्रादाद्यथाविधिः । रथाश्वादीनि यानानि ददौ च स्वर्णमुद्रिकाः ॥२२॥ ततः सौराष्ट्रदेशीयानन्यांश्चागन्तुकान् 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 चामरसिंहारव्यो भाट्टो निजसुतैः सह ॥२६॥ स्वर्णकारा रामजिच्च जीवो नारायणादयः । लाडकी वल्लिमुख्याश्च सेवन्ते स्म च तं स्त्रियः ॥२७॥ नारायणस्य कृपया नानायोगकलाविधौ । स्वातन्त्र्यं लेभिरे चैते भक्तास्तत्र जनाधिप ! ॥२८॥ तत्रैव रवजित्संज्ञमृणदुःखार्दितं द्विजम् । दृष्ट्वा भूरि धनं तस्मै दत्त्वाऽमोचददापदः ॥२९॥ प्रतापं प्रथयन्नेवं स्वस्य मासद्वयं नृप ! । तत्रोषित्वा ततः प्रायान्मणिभद्रपुरं हरिः ॥३०॥ मयारामारव्यविप्रस्य गृहे स्वावासमाचरत् । भ्रात्रा गोविन्दरामेण साकं स तमसेवत ॥३१॥ वैश्याश्च तत्राम्बजीवश्याम कल्याण लक्ष्मणाः । जसुमुख्या मुदा तस्य परिचर्यामकुर्वत ॥३२॥ मिष्टा रत्नवतीमुख्या योषितश्चातिभावतः । परिचर्यां भगवतो भक्ता विदधिरेऽन्वहम् ॥३३॥ नारायणमुनिस्तत्र जन्माष्टम्यां महोत्सवम् । चकारानन्दयन्भक्तान् पूर्ववत्प्रथयन् 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 ।

veneration to Lord Vishnu under His guidance and supervision.

Suvrat Muni continued, "O king! Thousands of scholar Brahmins expert in rites and the process of veneration had arrived at Piplana on Shree Hari's invitation. Bhagwan Shree Hari asked some of them to chant the Gayatri hymn and other Lord Krishna's hymns while others were asked to recite the Vishnusukta, Laxmisukta, VishnuSahasraNam, NarayanKavach, Bhagvad Gita, Shreemad Bhagwat, Vaasudev Mahatmya, Sam Veda and the Upanishads like Kath and Mundak. He asked some Brahmins to recite only the tenth canto of Shreemad Bhagwat while He recited the eight syllabled hymn of Lord Krishna. All the Brahmins were fed and gifted clothes, ornaments, money etc. at the conclusion of the Yagna. Shree Hari also gave money for their daughters' wedding and sons' sacred thread ceremony. He asked thousands of Brahmins to stay behind in Piplana for six months and fed them daily. O king! This (Vishnu Yagna and feeding Brahmins for six months) was impossible for any ordinary man to accomplish.

"Shree Hari left Piplana and Akha on the bright tenth day of Jeth for Meghpur after merging His two forms into one. He sent back His many devotees who had come to bid Him farewell and travelled with the devotees of Meghpur who had come to invite Him to their village. Jetho, Raghunath, Amarsinh with his three sons - Ranchhod, Nand and Krishna, Ramji, Jeevo, Narayanji and other males and Ladki, Valli and other female devotees of Meghpur were happy to get an opportunity to serve their Ishtadev, Lord Shree Hari. Shree Hari taught Yoga and blessed them with the ability to go into Samadhi independently. He helped a Brahmin named Ravji to become free from his massive debt by giving him money. Shree Hari stayed in Meghpur for two months before arriving at Manavadar to enjoy the hospitality of Mayaram Bhatt."

"Mayaram's younger brother Govindram and Ambo, Jivo, Shamji, Kalyanji, Laxman, Jasho and other devotees took it upon themselves to serve and please Shree Hari. Mithi, Ratnavati and other female devotees joined them in Shree Hari's service. Narayanmuni, just as He had earlier done at Mangrol, organised a grand, festive celebration of Janmashtami in Samvat 1860. Thousands of householders and many celibate saints arrived at Manavadar for Shree Hari's Darshan. Followed by the fast

अपराह्णे सभां चक्रे महंती नृपते ! स च ॥३७॥ आकारितास्तत्र तेन भक्ताः सर्व उपेत्य ते । यथोचितं निषेदुश्च योषितोऽप्येकतोऽखिलाः ॥३८॥ ततः सभायां निषसाद दिव्ये सिंहासने सर्वजनैकसेव्यः । सम्पूज्यमानो निजभक्तसङ्घैर्नारायणः स्मेरमुखः स तत्र ॥३९॥ तं पूजितं रुचिरचन्दनपुष्पवस्त्रैर्भक्तव्रजैः सदसि तत्र विराजमानम् । देशान्तरागतजनैर्मुनिभिश्च जुष्टं नत्वाऽब्रवीत्सविनयं मयरामविप्रः ॥४०॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीय प्रकरणे विष्णुयागविधानमणिभद्रपुरागमननामा नवमोऽध्यायः ॥९॥

अथ दशमोऽध्यायः

मयराम उवाच ।

कारुण्यपूर्णमखिलाश्रितजीवजात-तापत्रयोपशमनप्रथितप्रतापम् । आनन्दमूर्तिममलं सुखकारिशीलं नारायणं गुरुवरं प्रणमाम्यहं त्वाम् ॥१॥ हरे ! सर्वज्ञ ! भगवन् ! भक्तकल्पमहीरु ह ! । 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 । तर्हीष्टफलदा नृणां साध्यमाना भवेद् द्रुतम् ॥५॥ अस्ति तस्यामन्तरायो महान् सर्गो ह्यधार्मिकः । सर्गेन धार्मिकेणैव स जेतव्यः प्रयत्नतः ॥६॥ आसुरी सम्पदाद्यो वै सर्गो दोषात्मको मतः । दैवी सम्पदिति प्रोक्तो द्वितीयस्तु गुणात्मकः ॥७॥ जयेनाधर्मसर्गस्य भक्तिः पुष्टेष्टदा भवेत् । धर्मसर्गाश्रयादेव स तु स्याद् द्विजसत्तम ! ॥८॥

सुव्रत उवाच ।

इति तद् वाक्यममृतं निपीय स पुनर्द्विजः । पप्रच्छ स्वामिनं प्रीतः सर्वसंशयनाशनम् ॥१॥

मयराम उवाच ।

सम्भवं व्यक्तिसंज्ञाश्च सर्गयोरेतयोर्द्वयोः । पृथक्पृथग्मुनिपते ! वद मे तद्बुभुत्सवे ॥१०॥

सुव्रत उवाच ।

धर्मप्रियेण विप्रेण पृष्ट इत्थं स संसदि । उवाच भगवन् वाचं भक्तसङ्घमनोरमाम् ॥११॥

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during the day, Shree Hari worshipped young Lord Krishna at midnight. He fed His devotees, saints and many Brahmins the next day and called an assembly in afternoon, where His devotees, including ladies, took their appropriate seats in front of Him. He sat on an ornate throne on a raised dais. The devotees worshipped their Ishtadev, Lord Shree Hari, by smearing sandalwood paste on His forehead and offering flower garlands and gifted Him expensive clothes and ornaments. Mayaram Bhatt approached Shree Hari with bowed head and folded hands and spoke humbly."

Thus ends the ninth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-10

Suvrat Muni continued, "O king! Mayaram said, 'O Bhagwan! Your mercy knows no bounds! Your blessings remove Your devotees' pain and sorrow. Listening to Your Leelas redeem sins of many past births. O Narayan! I, Mayaram Bhatt, bow to You in speech, mind and body. O Bhagwan! You know everything that is to be known. I know that You have taken the birth only as a favour to us. Your Bhakti is totally benevolent to all living beings of this earth. Please advise us how can we preserve and enhance our Bhakti in You so that we could attain Moksha with it."

Suvrat Muni said, "Upon Mayaram asking Shree Hari about the ascent of Bhakti and its fructification, He replied, 'Bhakti that is not driven back by any of the hindrance amplifies and is rewarding to the Bhakta. However, Mayaram! Adharma is the greatest obstacle in Bhakti which can only be overcome with Dharma. The vices like ego, hypocrisy etc. are products of demonic tendency while the virtues like knowledge, detachment etc. are products of divine tendency. Therefore, for Bhakti to grow unhindered, Adharma must be defeated with the help of Dharma, otherwise Bhakti

श्रीनारायणमुनिरुवाच ।

जज्ञे ब्रह्मन् पुरा ब्रह्मा विष्णोर्नाभिसरोरुहात् । वैराजधारणां कृत्वा स सर्गायोपचक्रमे ॥१२॥ देवान् दैत्यान्तरान्नागान् सर्वांश्च पशुपक्षिणः । स्थावराञ्जङ्गमान्धाता ससर्ज स यथापुरा ॥१३॥ पृष्ठ देशाद धर्मोऽभूत्तस्याविद्यात्मको विधेः । स स्ववर्गेण सकलांल्लोकान्व्याप्यावसद् बली ॥१४॥ प्रजाभ्यो दुःखदश्चाभूज्जन्ममृत्युप्रदस्तथा । 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॥ द्रोहोऽशौचमविश्वासश्चौर्यं पानं च निर्ऋतिः । द्यूतं गर्वश्च नास्तिक्यं प्रमादं पैशुनं स्पृहा ॥१८॥ रागद्वेषौ भयं दुःखमज्ञानं व्यसनं तथा । दुरुक्तिर्निकृतिर्हिंसा पापं मृत्युश्च यातना ॥१९॥ इत्यधर्मस्यान्ववायः प्राधान्येनोप वर्णितः । 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॥ श्रद्धा शान्तिर्दया मेधा तुष्टिः पुष्टिस्तथा गतिः । मैत्री तितिक्षा लज्जा च बुद्धिमूर्तिः क्रियोन्नतिः ॥२७॥ इत्याद्याः शक्तयस्तस्य नित्यं तत्सेवने रताः । प्रोक्तस्तत्सर्गमुख्यानामभिधाश्चाधुना ब्रुवे ॥२८॥ ज्ञानं वैराग्यमैश्वर्यमभयं चार्जवं तपः । सत्यं शौचं सुखं क्षेमः स्थैर्यं धैर्यं च मार्दवम् ॥२९॥ सन्तोषो निग्रहस्त्यागो योगो यज्ञः शमो दमः । उपासना चोपरतिरास्तिक्यं च क्षमा

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wilts in a very short time."

Suvrat Muni said, "As Mayaram wanted to know more, he asked Shree Hari again, 'O Bhagwan! How do Dharma and Adharma propagate? What are their traits? Please explain to me in detail.' O king! Lord Shree Hari, upon Mayaram Bhatt's request, prepared to answer."

"Narayanmuni replied, 'Brahma arose from the navel of VairajNarayan and as asked by Bhagwan, started the process of creation. He created Devtas, demons, humans, plants, animals, mountains etc. just as they were created in the previous process of creation. Adharma was created from Brahma's back. Adharma grew extensively and spread in the society with its associated vices. As a result, people became shackled in the cycle of birth and death. Adharma's strength lies with untruthfulness, jealousy, non-ending desires, animosity, attachment to the self etc. which are difficult to surmount by an ordinary man. Other prominent vices are hypocrisy, greed, envy, lust, anger, pride, cruelty, stealing, tendency to quarrel, gambling, drinking, non belief, laziness, palate, fear, lack of trust, violence, ignorance, cheating, tale telling and stupor. Each vice is as capable as Adharma as a whole. Demonic people associate with these vices but the devout must stay away from each and every vice. Brahma was very worried about the bad influence of Adharma on people and as he was searching for a remedy, Dharma arose from the radiance of his heart. His face was like a full blown lotus, his eyes like its petal, his feet and arms were soft and pink complexioned. He was wearing white robes and garlands of scented flowers. Lord Narayan always lives in Dharma. Dharma won over Adharma with knowledge. Faith, peace, mercy, satisfaction, equanimity, intelligence, compassion, devotion etc. are Dharma's strengths which help it to ascend. Other virtues like knowledge, detachment, fearlessness, austerity, truth, similitude in thought, speech and deeds, patience, control of senses, reverence, leniency, memory, humility, forgiveness, meditation, effort, study and belief in sanctity of scriptures etc. are associated with Dharma. Each and every virtue is just as strong as Dharma as a whole. The nine types of Bhakti also arise from Dharma. The person desirous of happiness should associate forever with Dharma without forsaking any of the virtues.'

'O virtuous Brahmin! The traits of Dharma and Adharma are distinct and always

स्मृतिः ॥३०॥ तेजः प्रसादश्च शुमं स्वाध्यायः पश्रयश्च मुद् । ध्यानं साम्यं ब्रह्मविद्या लाभः सामाऽर्थ उद्यमः ॥३१॥ तथा सर्वे विरोध्यर्थनञ्पूर्वा बिभ्रतोऽभिधाः । प्रागुक्ताऽधर्मजाताः स्युरदम्भप्रमुखा अपि ॥३२॥ श्रवणप्रमुखा भक्तेर्भेदा नव गुणास्तथा । एते धर्मस्यान्ववाये प्रवराः कीर्तिता मया ॥३३॥ ऋ षयः सर्वभावेन देवाश्चान्ये सुखार्थिनः । नराश्चैतानसेवन्त मुक्ताश्चैव मुमुक्षवः ॥३४॥ विश्वं निजौजसा व्याप्य जित्वा सर्गमधर्मजम् । सुखयामासुरखिलांल्लोकानेते निजाश्रितान् ॥३५॥ अत्रैकैकोऽपि धर्मेण समवीर्यपराक्रमः । अस्तीत्येकमपि क्वापि मुमुक्षुर्नैव सन्त्यजेत् ॥३६॥ धर्माधर्मावुभावेतौ स्वस्वसर्गे पृथक् पृथक् । एकैकस्मिंस्तिष्ठन्तो 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 प्रयत्नेन दोषा एवारयस्ततः । गुणानाश्रित्य पुरुषैस्त्यक्तग्राम्य सुखेषणैः ॥४१॥ पञ्चैवावश्यजेतव्याः सन्ति दोषेष्वमीष्वपि । जितेषु येषु सर्वेऽपि जिताः स्युर्नात्र संशयः ॥४२॥ लोभः कामो रसास्वादः स्नेहो मानश्च पञ्चमः । अन्तः शत्रव एते हि विजेतव्याः प्रयत्नतः ॥४३॥ श्रेयोविघ्नकरा ह्येते मुमुक्षूणां निरन्तरम् । प्रमादिनोऽपि मुक्तस्य स्वपदच्युतिहेतवः ॥४४॥ एतेष्वेकतमो यर्हि मुख्यः पुंसि भवेत्तदा । चत्वारोऽन्ये तदा दोषाः सर्वेऽप्यनुचरन्ति तम् ॥४५॥ सर्वदोषाकरत्वं हि पुराणेषु प्रसङ्गतः । एकैकस्यात एवोक्तं दुर्जेयत्वं च सन्मते ! ॥४६॥ सर्वथैव विनिर्जित्य तत एतान्महाबलान् । कृष्णे भक्तिर्विधातव्या सावधानैर्मदाश्रितैः ॥४७॥ किं करिष्यन्ति सुस्वान्तानस्मान्भक्तजनानिमे । इति चेत सि न ज्ञेयं दुःखदोऽल्पऽप्यरिर्यतः ॥४८॥ विश्रम्भादात्ममनसो ये प्रमादमकुर्वत । भक्तास्ते महान्तोऽपि नीता एतैर्हि तुच्छताम् ॥४९॥ लोभाद्यैरभिभूतासु महान्तः सन्ति भूरिशः । तेषु नामानि केषाञ्चित्कथयामि समासतः ॥५०॥ महर्षिर्ब्रह्मनिष्ठोऽपि वसिष्ठोऽथ च धार्मिकः । कार्तवीर्यार्जुनश्चोभौ लोभेनैव पराहतौ ॥५१॥ ब्रह्मा सौभरिरिन्द्रश्च नहुषश्चातिधार्मिकाः । अप्येते च पराभूताः कामेनाऽऽपुर्हि दुर्दशाम् ॥५२॥ ऋ ष्यश्रृङ्गो मुनिवरस्तथाऽन्येऽपि द्विजा नृपाः । रसास्वाद पराभूताश्चुच्युवुः श्रेयसोऽध्वनः ॥५३॥ आर्षभो भरतो राजा त्यक्तराज्यादिवैभवः । अपि मृगार्भस्नेहेन पराभूतिमुपागमत् ॥५४॥ दक्षः प्रजापतिश्चाथ दुर्वासा अत्रिनन्दनः । पराभूतिं सुमहतीं मानेन प्रापतुर्द्रुतम् ॥५५॥ एवमन्येऽपि बहवो देवा भूपा महर्षयः । पराभूता लोभाद्यैरेतैः प्रापुर्महापदम् ॥५६॥ दशा चेन्महतामीदृक्तर्हि त्वाधुनिका जनाः । स्वमनो विश्वसेयुर्ये भ्रश्येयुस्ते कथं न भोः ॥५७॥

remain separate. They live within virtues and vices respectively, just as a tree lives within its seed (and germinate with favourable conditions). Anything arising from Dharma is a virtue while anything emanating from Adharma is called vice. One who overpowers the vices with the help of virtues and engages in Bhagwan's Bhakti attains happiness and his goals. Therefore, My devotees must always associate with Dharma without indulging in worldly pleasures. The five; greed, lust, taste, attachment and ego, are greater vices. Other vices can be prevailed upon by overcoming these five. They are the main obstacles which deviate the devout from the path of righteousness and association with any one of these five vices leads other four to come as well. The Shreemad Bhagwat and other scriptures describe the notoriety of each vice as complimentary to each other and insurmountable. Therefore, My devotees must stay away from these five vices and engage in Lord Krishna's Bhakti. Do not be under false impression that they cannot harm one who has control over his mind and senses. Numerous virtues are simply negated by any one of these vices. Many virtuous saints, who thought that they had their senses under their control, have suffered ignominy through these vices.'

Narayanmuni continued, 'A great Sage Vasishtha and religious King Sahasrarjun were defeated by greed. Brahma, Indra, Sage Saubhari and King Nahush, though all being virtuous, have suffered ignominy due to lust. Sage Hrishyshrung and many other Brahmins and kings transgressed from the path of righteousness because of the indulgence in taste. Bhagwan Rhishabhdev's son, King Bharat, fell from the grace by getting attached to a baby deer even after giving up the kingdom of earth. Ego defeated Daksha Prajapati and Sage Durvasha. These are just the examples! Many more Devtas, kings, sages and scholar Brahmins have been overwhelmed by one or other vice. If such eminent persons suffered ignominy due to such vices, what indeed can be said of an ordinary devotee? Therefore, I reiterate that My devotees must overcome these

तस्मान्मनो नियम्यैव जयन्नेव रिपूनमून् । मदाश्रितः सर्वकालं सावधानो भजेद्धरिम् ॥५८॥ अधर्मसर्गस्य विवर्जनेन धर्मान्वयस्यैव समाश्रयेण । सम्पोष्य भक्तिं भुवि वर्धयन्ति ये ते लभन्ते सुखमीप्सितं वै ॥५९॥

इति श्री सत्सङ्गिजीवने नारायण चरित्रे धर्मशास्त्रे द्वितीय प्रकरणे धर्माधर्मसर्गनिरू पणनामा दशमोऽध्यायः ॥१०॥

अथैकादशोऽध्यायः

सुव्रत उवाच ।

इत्याकर्ण्य हरेर्वाक्यं नातितृप्तमना 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॥ लोभादिभिः पराभूता वसिष्ठाद्या यथा प्रभो ! कथास्ताः श्रोतुमिच्छामो वयं सर्वाः पृथक् पृथक् ॥४॥

सुव्रत उवाच ।

इति पृष्टो भक्तपतिविप्रवर्येण तेन सः । प्रीत्या मधुरया वाचा जगादानन्दयन्निजान् ॥५॥

श्रीनारायणमुनिरुवाच ।

इतिहासपुराणेषु वसिष्ठादेः कथा द्विज ! वर्णिता विस्तरात्सन्ति सङ्क्षेपेण वदाम्यहम् ॥६॥ तत्रादौ लोभवशतो वसिष्ठो मुनिसत्तमः । पराभवं यथा प्रापं तां कथां कथयामि ते ॥७॥ आसीद्राजा निमिर्नाम्ना सूर्यवंशसमुद्भवः । यज्ञं करिष्यन्स गुरुं वसिष्ठमवृतर्त्विजम् ॥८॥ यज्ञमारम्भयित्वाऽथ वसिष्ठः प्राह भूपतिम् । वृतोऽस्मीन्द्रेण यज्ञार्थं प्रागहं नृप ! ते

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five vices and always remain alert against their influence on their Bhakti. Bhakti of a devotee fructifies and leads to the ultimate goal of salvation only if he associates with Dharma and forsakes Adharma. This is the only way to enhance ones Bhakti in Lord Krishna."

Thus ends the tenth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER 11

Suvrat Muni continued, "O king! Mayaram was not yet satisfied! He wanted to hear more. He asked Shree Hari again, 'O merciful Lord! You think of our benevolence at all time. You mentioned five great vices which managed to overwhelm even great sages like Vasishtha. I would like to hear tales of their travails in greater detail. Bhagwan Shree Hari accented."

"Narayanmuni said, 'The Mahabharat, the Shreemad Bhagwat etc. describe travails of Sage Vasishtha in great detail. I will narrate it in short. Once upon a time, King Nimi, born in the clan of the sun, appointed his guru Sage Vasishtha as the head priest for a Yagna. The sage said to the king after the Yagna had started, 'O king! Indra, the king of Devtas, invited me for his Yagna before the start of your Yagna. Let me attend to that Yagna first. You may continue with your Yagna and wait for me. I will come and conclude your Yagna after completion of Indra's Yagna.' Saying this, Vasishtha went to attend Indra's Yagna. Realising the temporary nature of a human life which may end at any time, King Nimi concluded his Yagna with the help of other sages rather than wait for his guru. When, on his return, Sage Vasishtha saw that the Yagna had been concluded in his absence, he was enraged at the perceived loss of income he would have received as a head priest and cursed King Nimi, 'O king! You consider yourself a scholar. May you die at this moment!' The King was very angry at the injustice meted out to him and cursed his guru in return, 'O Muni! You have transgressed from the path of righteousness due to your greed. May you too die at this moment!' O Mayaram! Both of them died due to each other's curse. The other Brahmins present bought King Nimi back to life with their powers but the king had lost all will to

किल ॥९॥ तं याजयित्वाऽऽयास्यामि शीघ्रमत्र न संशयः । ततस्त्वां याजयिष्यामि तावन्मां प्रतिपालय ॥१०॥ इत्युक्त्वाऽगाद्वसिष्ठोऽथ निमिस्तु क्षणभङ्गुरम् । देहं जानन् द्विजैरन्यैश्चकार मखमुत्तमम् ॥११॥ अथागतो वसिष्ठोऽपि याजयित्वा सुरेश्वरम् । शिष्यव्यतिक्रमं दृष्ट्वा चुकोप धनुलुब्धधीः ॥१२॥ शशाप च निमिं देहस्तव पण्डितमानिनः । पतत्वद्याथ नृपतिस्तं शशापातिकोपिनम् ॥१३॥ देहस्तेऽपि पतत्वद्य लोभाद्धर्ममजानतः । एवमन्योन्यशापेन तावुभौ मृत्युमापतुः ॥१४॥ निमिस्तु जीवितो विप्रैर्विदेहोऽभूच्च याज्ञिकैः । उन्मेषणनिमेषाभ्यां स नृणां चक्षुषीक्ष्यते ॥१५॥ उर्वश्या पुत्रतां प्राप्य मित्रावरू णवीर्यतः । विख्यातोऽभूद्वसिष्ठस्तु वेश्यासूनुरिति ध्रुवम् ॥१६॥ इत्थं लोभवशादेव वसिष्ठोऽपि महामुनिः । सूर्यवंशनृपाचार्यः सम्प्रापेदे पराभवम् ॥१७॥ लोभेन हैहयस्याथ महायोगकलानिधेः । अपि श्रीदत्तशिष्यस्य कथयामि पराभवम् ॥१८॥ अर्जुनाख्योऽभवद्राजा कृतवीर्यात्मजो महान् । चन्द्रवंशसमुत्पन्नो महाबलपराक्रमः ॥१९॥ स तु नारायणस्यांशं दत्तात्रेयं महामुनिम् । आराध्य बाहुसाहस्रं युधि लेभे निजेप्सितम् ॥२०॥ योगेश्वर्यं च सम्प्राप्य तत्प्रसादेन सोऽर्जुनः । अव्याहतबलौजश्रीः 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 स्वपुर निन्ये क्रन्दतीं च सवत्सकाम् ॥२५॥ अध्येतुं च गतो विद्यां रामस्तावदुपागतः । श्रुत्वाऽर्जुनस्य दौरात्म्यं चुक्रोधाहिरिवाहतः ॥२६॥ 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 । पारमेष्ठ्य 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 स्वाश्रममययौ ॥३३॥ एकदाऽऽश्रमतो रामे सभ्रातरि वनं गते । अर्जुनस्य सुता आयन्लँब्धच्छिद्रास्तदाश्रमम् ॥३४॥ क्रन्दन्तीमप्यनादृत्य रेणुकां तेऽतिदारुणाः । छित्त्वा मुनेः शिरस्तूर्णं गृहीत्वा स्वपुरं

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live. Brahmins gave him the divine form which till today can be seen as a blink of our eyes. Sage Vasishtha, on other hand, was feted to take birth as a son of a celestial dancer Urvashi and became known as a son of a prostitute. O Brahmin! I just narrated shortly how Sage Vasishtha was overcome by greed.'

Narayanmuni continued, 'Now I will narrate you how a very powerful king, Sahasrarjun was overwhelmed by greed. He was born in the clan of the moon and was a devotee of Bhagwan Dattatreya. His original name was Arjun and he was very brave. He was granted a hundred arms by the blessings of Dattatreya and become invincible on the battlefield. He became known as Sahasrarjun (one with thousand arms) and ruled the whole world. Once, on a hunting expedition, the king lost his way in the dense forest and arrived at Sage Jamdagni's hemitage. The sage greeted the king and showered great hospitality to him and his army. The king was astounded as to how an ascetic, living in the middle of a forest was able to welcome him with such opulence. On making enquiries, he found out that this opulence was due to a cow called 'Kamdhenu'. He was overcome with greed, when he realised that Kamdhenu could grant whatever one desires. Despite objections from the sage, King Sahasrarjun forcefully brought Kamdhenu to his capital, Mahishmati. When Sage Jamdagni's son Parshuram returned from his education, he was incensed at the injustice of the king. Armed with an axe, Parshuram stormed to Mahishmati, killing the army of eighteen hundred thousand soldiers. He brought Kamdhenu back to the hermitage after beheading King Sahasrarjun. Sage Jamdagni, instead of being pleased, was distressed. He told his son, 'O Ram! What have you done! We are Brahmins. We have become reverential to all only because of our forgiveness. Brahma has become great due to his forgiveness. Even Bhagwan loves clemency. You have committed a grave sin. Killing a coroneted king is graver sin than killing a Brahmin. You must atone this sin by going on pilgrimage for one year.' Parshuram went on a long pilgrimage as ordered by his father, only to return to the hermitage after one year. Once, Parshuram and his

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 शृणु स्थिरमनाः प्रथितां पुराणे ॥४२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे लोभेन वसिष्ठादिपराभवनामैकादशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

जगत्स्रष्टा पुरा ब्रह्मा स्वाङ्गजातां सरस्वतीम् । रू पलावण्यसम्पन्नां दृष्ट्वाऽभूत्कामविह्वलः ॥१॥ उत्थाय परिरब्धुं तां यावत्स्पृशति विश्वसृट् । तावत्सा कन्यका भीत्वा मृगी भूत्वा पलायत ॥२॥ अकामामपि तां कन्यां कामयन् स प्रजापतिः । अन्वधावन् मृगो भूत्वा निस्त्रपः कामनष्टधीः ॥३॥ पितरं त्यक्तमर्यादं तमधर्ममतिं तदा । मरीचिमुख्या ऋषयो विलोकय प्रत्यबोधयन् ॥४॥ नैतादृशं कृतं कर्म त्वत्पूर्वैर्ब्रह्मभिः पितः । कल्पान्तरेषु चाप्यन्ये न करिष्यन्ति केचन ॥५॥ न निगृह्य च कः कामं प्राकृतोऽपि पुमान्निजाम् । अनुगच्छेत्सुतां त्वद्वदकामां भयविद्रुताम् ॥६॥ तेजस्विनामपि पितर्नैतत्कर्मोचित खलु । यतस्त एव लोकेषु धर्ममार्गप्रवर्तकाः ॥७॥ यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः । स यत्प्रमाणं कुरुते लोकस्तनुवर्तते ॥८॥ इति प्रबोधितः पुत्रैर्लज्जितः स प्रजापतिः । अधर्मापयशोभीतः सद्यस्तां विजहौ तनुम् ॥९॥ कामेनेत्थं पुरा ब्रह्मा जगद्धाताऽपि मोहितः । दुराचारे प्रवृत्तोऽभून्निस्त्रपः पशुवद्विद्वज ॥१०॥ अद्यापि नीचोऽपि जनस्तस्य 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

brothers had gone into forest leaving the hermitage unattended. The sons of King Sahasrarjun were waiting for such an opportunity. They stormed the hermitage and beheaded Sage Jamdagni, bringing his head back to Mahishmati. Parshuram ran back to the hermitage on hearing his mother Renuka's wails. He stormed to Mahishmati and killed five thousand sons of King Sahasrarjun. The river of blood flowed and five thousand heads rolled through the city. He brought his father's head back to hermitage and established him with other the six great Rishis in 'Saptarshi' (one of the constellation in the sky). Parshuram was enraged by the injustice of the arrogant kings, that he toured earth twenty one times to kill any Kshatriya he encountered. O Mayaram! The greed of King Sahasrarjun became the cause of the death of his five thousand sons and the entire Kshatriya Varna. Many other kings and sages have brought harm upon themselves by their greed. After narrating the tales of the greed of Vasishtha and Sahasrarjun, I will now narrate how Brahma, Sage Saubhari and others have been affected by lust.'

Thus ends the eleventh Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-12

Narayanmuni continued, "Once, Brahma, the creator, was attracted to his own beautiful daughter Saraswati. As he was about to embrace Saraswati, she took the form of a deer and ran away. Brahma, unashamedly and overcome with lust, took the form a deer and ran after his daughter. Marichi and his other sons stopped Brahma on his tracks and scolded him, 'O father! None of previous Brahma had done anything similar and nor will any other Brahma to come. Your daughter is running away from your unsolicited advances and you are running after her! How shameful! Even an ordinary person would not go to such length! It does not befit for a person of your eminence as you yourself have established the codes of religious conduct of each and everyone. Besides, ordinary persons may imitate your actions by considering them to be normal behaviour.' Brahma realised his mistake and ended his life because of

। निर्वृत्तिं परमां प्राप्तं स्त्रीसुखेनातिकामिनम् ॥१४॥ तद्दर्शनेन तस्याभूत्स्त्रीस्पृहा हृदये मुनेः । ततः स्वीयं तपो हित्वा चिन्तयामास योषितम् ॥१५॥ इच्छन्नथो राजकन्यां नृपतिं बहुकन्यकम् । मान्धातारमुपागत्य कन्यामेकामयाचयत ॥१६॥ वार्धक्यवेपमानाङ्गं तपः कृशतनुं मुनिम् । वीक्ष्य प्राह नृपः कन्या या त्वामिच्छेद् वृणीहि ताम् ॥१७॥ ततस्तथेत्युक्तवन्तं मुनिमन्तःपुरं नृपः । क्षत्त्रा प्रवेशयामास सोऽनिच्छुरपि तद्भयात् ॥१८॥ वार्धक्यान्नृपतेः स्वस्मिन्नप्रीतिं स विदन्नृषिः । दिव्यरू पोऽभवत्सद्यो देवीनामपि मोहनः ॥१९॥ पञ्चाशत्कन्यका राज्ञस्तं दृष्ट्वा दिव्यरू पिणम् । तदैव सर्वा अपि तं वव्रिरे स्वेप्सितं पतिम् ॥२०॥ परिगृह्य ततस्ताः स्त्रीर्निजमाश्रममेत्य सः । दिव्यसौधादि तत्कालं ससर्ज तपसो बलात् ॥२१॥ ताभिर्भोगान् स भुञ्जानो न दिवा न निशामवैत् । सहस्रशश्च तनयान्मनोज्ञांस्तानजीजनत् ॥२२॥ तपःसिद्धं स मुनिराडित्थं कामेन मोहितः । बभूव तपसो भ्रष्टो भगवत्प्रीतिकारणात् ॥२३॥ आरव्यानं सौभरेः प्रोक्तमिति ते द्विजसत्तम ! । कामेन देवराजस्य पराभवमथ ब्रुवे ॥२४॥ विमानमेकदाऽरुह्य सुरराट् विचरन् क्षितौ । गङ्गायां स्नातुमायातामपश्यद् गौतम स्त्रियम् ॥२५॥ रू पलावण्यसम्पन्नां तामहल्यामवेक्ष्य सः । कामनष्टमतिः सद्यस्तामेवाचिन्तयद्धृदि ॥२६॥ उपभोक्तुं छलनेच्छन्मुनेर्भार्यां पतिव्रताम् । अदृश्यरू प एकाकी तामेवानुजगाम सः ॥२७॥ तदाश्रममुपेत्याथ गौतमं स तपस्विनम् । दृष्ट्वा बिभ्यद्रहस्तस्थौ छिद्रमेव गवेषयन् ॥२८॥ नित्यकर्मविधानार्थं गङ्गां यातेऽथ गौतमे । तद्रूपधृतया साकं रेमे पापमतिः स तु ॥२९॥ कृतनित्यविधिस्तावदृषिः स्वाश्रममाययौ । छलयन्तं निजां भार्यां ददर्श स्वाकृति हरिम् ॥३०॥ ज्ञात्वा तत्तस्य दौरात्म्यं मुनिः क्रोधारुणेक्षणः । निर्भर्त्स्य बहुधा तं च शशापाधर्मकारिणम्ः ॥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 द्विजः ! ॥३५॥ पुरा शक्रो वृत्रवधात्पीडितो ब्रह्महत्यया । नलिन्यामवसच्छन्नं मानसाख्यसरोवरे ॥३६॥ अनीश्वरेऽथ त्रैलोक्ये सर्वे देवा सहर्षिभिः ।

shame and dishonour. O Mayaram! Even a person of Brahma's stature behaved worse than an animal due to uncontrolled lust at which even today, people shake their heads in disapproval. Now listen to the tale of how Sage Saubhari was defeated by the lust despite his severe austerity of thousands of years."

Narayanmuni continued, "Wishing not to be perturbed by any external forces, Sage Saubhari entered the waters of River Yamuna and started his austerity. After thousands of years, once he saw a pair of fishes enjoying the act of copulation. He was overcome by lust and his mind now thought only of a woman. He gave up his austerity in the pursuit of marrying a woman. He approached King Mandhata and asked him for one of his fifty daughters in marriage. Looking at the sage's wrinkled old body, but at the same time not wanting to offend him, he said, 'I will concede your request, provided any of my daughters are willing to marry you.' He asked the sage to talk to his daughters. Sage Saubhari realised that the king did not want an old man for his son-in-law. With the help of his divine powers, he took the form of a young handsome man. He turned out to be so handsome that all fifty maidens decided to marry him. The Sage brought all fifty wives to his Ashram where he constructed fifty palaces with his divine powers. He engrossed in sex with his fifty wives losing track of day and night and ended up with five thousand children. O Mayaram! Sage Saubhari fell from the path of austerity due to the indulgence in lust. Now listen to the tale of Indra, the king of Devtas."

Narayanmuni continued, "Once, while flying by the earth, Indra saw Ahalya, the wife of Sage Gautam, bathing in River Ganga. He was smitten by her beauty and his mind lost balance. He followed Ahalya to the hermitage but was afraid of the displeasure of Sage Gautam, so he hid in a bush waiting for an opportune moment to make his move. When sage went to carry out his morning routine, Indra took the form of Sage Gautam and cavorted with Ahalya. The sage saw through the deceit of Indra frolicking with his wife. He cursed Indra, 'O Indra! You have committed such a grave sin in your pursuit of sex. I curse you that thousands of bleeding vaginas sprout on you!' The sage's curse became reality and Indra suffered a lot of pain and notoriety. Ahalya

ऐन्द्रे पदेऽभिषिषिचुर्नहुषाख्यं नराधिपम् ॥३७॥ 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 । तामुतेत्याह मामिन्द्रं वृणीष्वाम्बुजलोचने ! ४०॥ साऽथ तं प्राह धर्मज्ञ ! परस्त्रीघर्षणं भवान् । कर्तुं नार्हति कल्याण ! मां विहाय सुखी भव ॥४१॥ इत्थं तथा बोध्यमानो बहुधाऽपि मदोद्धतः । कामेन व्याकुलस्तस्या नैव मेने वचो नृपः ॥४२॥ ततस्तं प्राह सा भद्र ! किञ्चित्साम्प्रतमस्ति मे । व्रतं तदन्ते नूनं त्वा वरिष्याम्यधुना व्रज ॥४३॥ इत्युक्तः स ययौ स्थानं सा चापि गुरुशिक्षया । उपश्रुतिं समाराध्य शक्रं प्राप्य जगाद तत् ॥४४॥ इन्द्रेण शिक्षितां युक्तिं साऽथ प्राप्य पुनः शची । स्वसमीपागतं भूपं तं हसन्ती वचोऽब्रवीत् ॥४५॥ अपूर्वं यानमारुह्य युक्त मुख्यैर्महर्षिभिः । वरीतुं मामिहायाहि त्वां वरिष्यामि निश्चितम् ॥४६॥ इत्युक्तः सत्वरं सोऽपि नियोजितमहामुनिम् । आरुह्य शिबिकां प्रायात् कामाद्धर्मपथच्युतः ॥४७॥ तत्रागस्त्यं मन्दगति सर्पसर्पेत्युदीरयन् । लत्तया प्राहरत् क्रुद्धो निष्टसुकृतो नृपः ॥४८॥ ततः कृद्धो मुनिस्तं च शशापोत्पथवर्तिनम् । सर्पो भव त्वमेवाद्य पापात्मन् भूतले 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 द्विजेन्द ! तद्धारयित्वा हृदये स्ववैरी हेयः स तूर्जं पुरुषैर्मदीयैः ॥५२॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीय प्रकरणेऽग्रकामेन ब्रह्मादिपराभवनामा द्वादशोऽध्यायः ॥१२॥

अथ त्रयोदशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

अथ ते रसलुब्धस्य ऋष्यशृङ्गमुनेः कथाम् । प्राप्तस्य दुर्दशां ब्रह्मन् कथयामि समासतः ॥१॥ पुराऽऽसीत्कौशिकीतीरे ऋषिर्नाम्ना विभाण्डकः । तस्य पुत्रो बभूवैको ऋष्यशृङ्गस्तपोनिधिः ॥२॥ वन एव वसन् बाल्यात् पितुरन्यं स मानुषम्

turned into a stone as result of her sin, albeit through other's deceit. O wise Brahmin! After hearing the ignominy of Indra, Listen to how the King Nahush suffered due to uncontrolled lust."

"Once Indra went into hiding after killing Vatrasur, a Brahmin. As there was nobody to rule over the Heaven, earth and hell, sages anointed King Nahush as a king and enthroned him on Indrasan. He ruled three worlds and enjoyed all the trappings of Heaven. He wished for more! He approached Sachi, wife of Indra and proposed to marry her. Sachi reasoned with him, 'O Nahush! You have got so much! Be happy with whatever you have been given. Do not commit the sin of cavorting with a married woman. Indulge in anything except me!' Overcome by his desire for Sachi, Nahush did not relent from his advances. Sachi lied to him in the end to buy some time, 'O king! I am undergoing a Vrat at the moment. Come to me at the end of my Vrat when I will marry you.' Sachi met her husband with the help of the goddess and explained everything to him. Indra gave her an idea. When Nahush approached Sachi after some time, she smiled and said, 'O king! Come in a new palanquin borne by great sages to marry me.' King Nahush, overcome by the lust, did not think of the propriety of forcing great sages like Agastya to carry his palanquin. He even rebuked and beat them as well in his haste of marrying Sachi. All his Punyas waned with these unjust insults. The king turned into a python in a moment as the result of Sage Agastya's curse and suffered much pain. O Mayaram! Many other great persons had suffered similar fate due to uncontrolled lust. Lust is a great vice which defeated many in past. Therefore, My devotees must endeavour to overcome powerful lust.

Thus ends the twelfth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-13

Narayanmuni continued, "I will now narrate how Sage Rhushyashrung suffered due to his indulgence in his palate. Once upon a time, Sage Vibhandak lived in his hermitage on a bank of River Kaushiki. He had a son called Rhushyashrung. As he

। पुरुषं वा स्त्रियं काञ्चिन्नापश्यन्न विवेद च ॥३॥ पित्रा सह तपः कुर्वन् पञ्चेन्द्रियरसोज्झितः । नैष्ठिकब्रह्मचर्यस्थः स वन्द्योऽभूत्सुरेश्वरैः ॥४॥ स बाल एव तपसा सर्वेषां च तपस्विनाम् । महर्षीणा मानहरः सेव्यश्चासीत्प्रतापवान् ॥५॥ एतस्मिन्नन्तरे राजा लोमपाद इति श्रुतः । अङ्गदेशाधिपो मित्रमासीद्वशरथस्य सः ॥६॥ विप्राय किञ्चित्कस्मैचित्प्रतिश्रुत्य पुरोधसा । निषिद्धो नेत्युवाचाथ पौरा विप्रास्तमत्यजन् ॥७॥ ब्राह्मणातिक्रमात्तस्य न देशे पाकशासनः । ववर्ष तेन सकला प्रजाऽऽसीदतिदुःखिता ॥८॥ ततो वृद्धैः सहामात्यैर्नृपोऽवग्रहकारणम् । पिप्रच्छिषुर्मुनीन् वृद्धानरण्यं प्रत्यपद्यत ॥९॥ तत्र कश्चिन्मुनिवरस्तेनातिप्रार्थितोऽब्रवीत् । ब्राह्मणातिक्रमाद्देशे तवेन्द्रो नैव वर्षति ॥१०॥ ततस्तन्निष्कृतं कृत्वा पुरे वासय वाडवान् । मानयित्वा यथावत्तान् यथापूर्वं समर्चय ॥११॥ नैष्ठिकव्रतिनां मुख्यमीतिमात्रहराङ्घ्रिकम् । केनाप्युपायेन मुनिमृष्यशृङ्गं समानय ॥१२॥ वृष्टिर्भविष्यति ततः प्रजानां च सुखं नृप ! इत्युक्तः स प्रहृष्टस्तं नमस्कृत्याऽऽययौ पुरम् ॥१३॥ प्रायश्चित्तं ततः कृत्वा विप्रानावस्य पत्तने । ऋष्यशृङ्गं समानेतुं प्रैषयद्वारयोषितम् ॥१४॥ कौशिक्या अथ तीरे सा चकाराश्रममद्भुतम् । कृत्रिमैः पुष्पवृक्षाद्यैर्नावं चैकामशोभयत् ॥१५॥ विभाण्डकं गुप्तदूतै विदित्वाऽन्यत्र समागतम् । एकाकिनं छलयितुं तदन्तिकमथाययौ ॥१६॥ रूपलावण्यसम्पन्ना वस्त्रालङ्कारभूषिता । प्रणम्य सा तं पप्रच्छ कुशलं तद्व्रतादिषु ॥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 । व्रतमेत्तादृशं ब्रह्मन् ! परिष्वज्यो भवान्मया ॥२१॥

ऋष्यशृङ्ग उवाच ।

भल्लातकैङ्गुदादीनि फलान्येतानि भक्षय । अलाबूनिभृतं चैतत्पानीयं पातुमर्हसि ॥२२॥ इत्युक्ता तेन सा वेश्या

lived in isolation of the hermitage, Rhushyashrung was so immune from the outside world that he did not even know the difference between man and woman. Controlling his senses totally and observing his Brahamcharya Vrat, he became reverential even to the Devtas. He became famous as a scholar ascetic at very young age. King Lompad, a friend of King Dashrath of Ayodhya, ruled over the nearby kingdom of Ang. Once King Lompad did not keep his promise of a gift to a Brahmin so all the Brahmins left his kingdom. Since then it did not rain in his kingdom. He sought the advice of scholar hermits to thwart this calamity and Rishis advised him, 'Indra, the rain demigod is angry at you because of your treatment of the Brahmins. You must atone for your sins and bring back with due reverence the Brahmins who have left your kingdom. Grace your kingdom with the presence of Sage Rhushyashrung just once. His mere presence is enough to ward off draught and all other calamities. O king! The rains will come and your subjects will prosper.' King Lompad atoned for his sins and invited the Brahmins back to his kingdom but the dilemma of how to bring Rhushyashrung to his kingdom remained unsolved. A prostitute accepted the challenge of bringing the sage in the kingdom. She built an Ashram on the opposite bank of River Kaushiki and kept a close watch on the sage to approach him when he was on his own. Once when Sage Vibhandak had gone away in jungle to collect firewood, she went to his hermitage in a flower bedecked boat. Rhushyashrung thought of her as another ascetic, greeted her warmly and offered her seat, water and fruits before asking her, 'O Brahamchari! Who are you? Who is your father? Where is your ashram?' She replied, 'My ashram is on the opposite bank of the river but you will need a boat to visit it. She tightly embraced the sage. However, instead of eating the fruits offered by the sage, she offered him the sweets and sherbet. He was bowled over with the taste of the sweets and sherbet. She embraced him repeatedly to entice him further. She sang and danced to lure him in her net. Once the sense of taste became liberated, the other senses started to wield their powers. Timidity turned to fluency. His mind became engrossed in her. Afraid of getting caught by his father's return, she made an excuse to leave hermitage. O Mayaram! Sage Vibhandak noticed the change in his son and asked him the reason

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

ऋष्यशृङ्ग उवाच ।

अत्रैको वर्णिराडायात्स्वर्णवर्णः समाकृतिः । तेजस्वी चासितजटः पद्माक्षो मधुरस्वरः ॥३१॥ कण्ठादधस्ताद् द्वौ पिण्डौ दधच्चातिकृशोदरः । भास्वद्वल्कलसंवीतो देवपुत्र इवाद्भुतः ॥३२॥ मुखं मे स्वेन वक्त्रेण वपुषा च वपुर्दृढम् । आश्लिष्य मधुरं कूजन्स ममानन्दयद् भृशम् ॥३३॥ सोऽतिमिष्टरसैर्भक्ष्यैः पेयाद्यैर्मामतर्पयत् । विना तं मद्वपुः सर्वमिदं 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 बहुरू पाणि छलनाय तपस्विनाम् । चरन्त्यत्रेति तं विद्धि राक्षसं मुनिभक्षकम् ॥३७॥ इत्यादिभिः स वचनैर्बोधयित्वा सुतं मुनिः । दिनत्रयं विचिन्वंस्तामपि लेभे न कानने ॥३८॥ अथैकदाश्रमात्तस्मिन्वन्यार्थं निर्गते मुनौ । तत्रागच्छत्पुनः साऽपि शिञ्जन्नूपुरमेखला ॥३९॥ दूराद्विलोक्य तां वेश्यामृष्यशृङ्गोऽतिहर्षितः । तत्सम्मुखं प्रदुद्राव स्नेहाच्च परिषस्वजे ॥४०॥

ऋष्यशृङ्ग उवाच ।

यावत्पितामामिमं नेयान्मे प्राणवल्लभ ! । तावत्त्वदाश्रमं रम्यं नेतुमर्हसि मामितः ॥४१॥ इत्युक्ता तेन सा हृष्टा नाव्यारोप्य तमाशु च । राज्ञोऽन्तःपुरमानीय प्राहायं ह्याश्रमो मम ॥४२॥ ततः शृङ्गारादिकं दाक्ष्यं योषितस्तमशिक्षयन् । सोऽपि स्वधर्ममुत्सृज्य तच्छिक्षासु रतोऽभवत् ॥४३॥ राज्ञो देशेऽप्यभूद् वृष्टिस्तस्यैवागमनान्मुनेः । ततः स्वकन्यां शान्तारव्यां ददौ तस्मै नृपो मुदा ॥४५॥ इत्थं स वै जगत्पूज्यो नैष्ठिकोऽपि मुनिर्द्विज ! । रसास्वादादभूद्भ्रष्टः स्वकीयाद्धि बृहद्व्रतात् ॥४५॥ एवमन्येऽपि बहवो राजनश्च महर्षयः । रसास्वादपरिभ्रष्टाः प्रापुर्लौकेऽतिगर्ह्यताम् ॥४६॥ एवं रसास्वादवशेन ऋष्यशृङ्गस्य ते भ्रष्टबृहद् व्रतस्य । कथा मयोक्ताऽथ वदामि विप्र ! श्रव्यां नृभिस्तां भरतस्य राज्ञः ॥४७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणेरसास्वादेन ऋष्यशृङ्गपराभवनामा त्रयोदशोऽध्यायः ॥१३॥

for it. Rhushyashrung replied, 'O father! A very handsome and radiant ascetic had come to visit our hermitage today. His eyes were like a rose petal, his voice was very sweet and he had two swollen mounds on his chest. His clothes were shiny and he gave me very sweet fruits to eat and scented water to drink. He embraced me repeatedly and even locked his lips on mine. He sang and danced to please me. I can think of nothing but him. Please grant me the permission to go and stay in his ashram. I will continue my austerity there!' His father realised immediately that some woman had come in his absence to lead him astray. He warned his son that some demon may have come to lead him astray and advised him to keep away from such person. Sage Vibhandak searched for her in vain for three days. Once again when Vibhandak Rishi had gone into the forest to replenish the supplies, the prostitute came to pay a visit. Sage Rhushyashrung ran towards her and embraced her lovingly and said, 'O Brahamchari! Please take me to your ashram before my father returns.' She had patiently waited for this opportunity. She brought the sage to the palace and passed it as her ashram. She left him in the company of other women who started teaching him the art of pleasure. He preferred this to his astute living and gave up his Brahamcharya Vrat and indulged in worldly pleasures. O Mayaram Vipra! Sage Rhushyashrung's presence brought rains to King Lompad's kingdom. The king married off one of his daughters to the sage. Sage Rhushyashrung, the once reverential ascetic, digressed from his Brahamcharya Vrat due to the indulgence of palate. Many others have met the similar fate and have earned notoriety. Now I will tell you how a great emperor Bharat fell from the grace due to attachment."

Thus ends the thirteenth Chapter of the second Prakaran of the Satsangi Jeevan.

अथ चतुर्दशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

आर्षभो भरतो नाम्ना बभूव नृपतिः पुरा । जम्बुद्वीपस्य खण्डानां नवानामपि सोऽधिराट् ॥१॥ अजनाभमिति ख्यातं खण्डमेतत्पुरा द्विज ! । यदीयनाम्ना सर्वत्र भारताह्वयमुच्यते ॥२॥ स राज्यं भरतः कुर्वन्धर्ममेव प्रवर्तयन् । भगवन्तं वासुदेवमीडे बहुविधैर्मखैः ॥३॥ भक्तिः प्रववृधे तस्य भगवत्यनुवासरम् । ततोऽन्यत्र विरक्तिश्च राज्ययोषाधनादिषु ॥४॥ विभज्य दत्त्वा पुत्रेभ्यस्ततो राज्यं यथोचितम् । प्रार्थ्यां सुरैरपि निजां श्रियं स मलवज्जहौ ॥५॥ आरिराधयिषुर्भक्त्या हरिमेव महामतिः । स्त्रीपुत्रधनराज्यादि हित्वाऽगात् पुलहाश्रमम् ॥६॥ शान्तो मुमुक्षुरेकाकी वितृष्णो विषयेषु च । स गण्डकीतटे तत्र चकारोपासनं हरेः ॥७॥ फलमूलाम्बुतुलसीकन्दाद्यैः पूजयन्हरिम् । स प्रेमविवशो नैव बुबुधे पूजनक्रमम् ॥८॥ हिरण्मयं च पुरुषं सूर्यमण्डलमध्यगम् । पुरुषप्रकृतिपरं सूर्यर्चोपास्त शुद्धधीः ॥९॥ गण्डक्यामेकदा स्नात्वा जजाप प्रणवं हृदि । पिपासुर्हरिणी तावत्तत्रैकाऽऽयात्तु गर्भिणी ॥१०॥ यावत् पिबति सा तोयं तावत्कश्चन केसरी । उच्चैश्चकार निनदं सर्वलोकभयङ्करम् ॥११॥ तं श्रुत्वातिभयात्तस्या द्रवन्त्या गण्डकीतटे । गर्भः पपात सहसा स्रोतस्यथ ममार सा ॥१२॥ उह्यमानं तरङ्गैस्तं कोमलाङ्गं मृगीसुतम् । विलोक्य स तु राजर्षिर्दययाश्रममानयत् ॥१३॥ तस्य तस्मिन्नतिस्नेहो ववृधेऽनुदिनं ततः । अनाथस्यास्य न त्राता मां विनेति दयावशात् ॥१४॥ नियमाः स्नानसंध्याद्या अहिंसाद्या यमास्तथा । मृगं लालयतस्तस्य सर्वे नष्टाः शनैः शनैः ॥१५॥ बालकत्वात्कोमलतनुं तं सम्प्रीणयतो मुदा । तदेकबद्धचित्तस्य हर्यर्चाप्याऽऽस विस्मृत ॥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 स्नेहवशात् क्वचित् ॥२०॥ इत्थं मृगसुताकारमनसस्तस्य भूपतेः । स्वदेहारम्भकं कर्म समाप्तिमगमद्द्विज ! ॥२१॥ कालहाततनुः सोऽथ मृगदेहमवाप्तवान् । अन्तकालेऽपि तं ध्यायन्समीपस्थमिवात्मजम् ॥२२॥ इत्थं स राजा सन्त्यक्तराज्यस्त्रीपुत्रवैभवः

CHAPTER-14

Narayanmuni continued, “Once upon a time, King Bharat, a son of Bhagwan Rhishabhdev, ruled over a vast land mass called ‘AjanabhKhand’ which became known as ‘Bharat Khand’ after his name. King Bharat was very religious and just. His Bhakti in Lord Vaasudev became so strong that after a while, he became despondent towards kingdom, wealth and indeed his family. To enhance his Bhakti even more, he left his family and the opulence of kingdom and went to PulahAshram to perform austerity to please Lord Vaasudev. He made his residence on the banks of River Gandki and lived in isolation so as not to get distracted by any external forces. He worshipped Shree Hari with such fervour that he often lost the track of time and performed veneration again not realising that he had just concluded the same process some time back. His mind became very lucid due to his obdurate austerity, meditation and Bhakti. O Mayaram! Once as he was venerating the sun while standing in the waters of Gandki, a pregnant deer came to riverbank to quench her thirst. Just as she was sipping water, a lion roared nearby. Her foetus slipped through as she tried to jump over the river and died as she landed on the opposite bank. Bharat witnessed the whole incident. Overcome with compassion, he saved and brought the newly born baby deer with him. As there was nobody around, Bharat took upon himself to care for the baby deer. The baby deer took priority of the king’s time. He spent more time with the deer than in meditation. Over a period of time, he became so attached to the deer that veneration, meditation, austerity, etc. were all forgotten. The deer became the fulcrum of his existence. Just as a lusty man cannot bear separation from a woman, King Bharat could not endure separation from the deer. He would wait impatiently for the return of the wandering deer. Compassion had now turned into attachment and the deer had taken over his mind totally. He was thinking of deer even at the time of his death and as a result he was reborn as a deer. O wise Brahmin! The king who willingly forsook his kingdom, wealth and family got attached to a deer due to affection and was reborn

। अपि मृगार्भस्नेहेन पशुत्वं स्वयमाप्तवान् ॥२३॥ एवमन्येऽपि बहवो मुनयश्च नृपा अपि । स्नेहेनैव पराभूता लेभिरे दुर्दशां भृशम् ॥२४॥ दययापि हरीतरे पदार्थे मनसा स्निह्यति यः स रू ढयोगः । अपि संसृतिमेति हीनबुद्धिर्भरतोऽस्तविव विप्रवर्य ! नूनम् ॥२५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणेस्नेहेन भरतपराभवनामा चतुर्दशोऽध्यायः ॥१४॥

अथ पञ्चदशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

दक्षदुर्वाससोविप्र ! कथां मानाभिभूतयोः । श्रव्यामवश्यं धार्यां च हृदि सद्भिर्वदाम्यथ ॥१॥ पुरा भागीरथीतीरे चक्रुर्विश्वसृजो मखम् । तत्र देवाश्च देव्यश्च मुनयोऽप्यासताखिलाः ॥२॥ दक्षः प्रजापतिस्तत्र सहसाऽर्क इवागमत् । योऽभिषिक्तः प्रजेशानामाधिपत्ये विरिञ्चिना ॥३॥ ततोऽभिमन्यमानः स्वं सर्वतोऽधिकमेव सः । सभायां मानितो देवैर्नत्वा विधिमुपाविशत् ॥४॥ स पश्यन्नभितो देवानासीनं शिवमैक्षत । एकाग्रं ब्रह्मणि प्राप्तं वासुदेव निजात्मनः ॥५॥ अकृतप्रणतिं तं च ज्ञात्वा दक्षोऽतिमानवान् । शपमानश्च कोपात्तं देवादीनिदमाह सः ॥६॥ न मत्सरान्न चाज्ञानात्किञ्चिद्देवा ! वदाम्यहम् । किन्तु सामान्यतो वृत्तं साधूनां कथयामि वः ॥७॥ इत्यादिमानिभाषाया युक्तिभिः स्वस्य साधुताम् । दर्शयित्वा सुरांश्चक्रे गर्हणां शङ्करस्य सः ॥८॥ लोकपालयशोहन्ता निर्लज्जः शङ्करो ह्ययम् । सन्मर्यादां समुल्लङ्घ्य स्तब्धोऽस्मानवमन्यते ॥९॥ जामातृत्वात्तु शिष्यो मे गुरुं वाचापि मामसौ । प्रत्युत्थानाभिवादार्हं सदस्यादृतवान्न वै ॥१०॥ मर्कटाक्षः क्रियाहीनो भूतसङ्गी दिगम्बरः । स्मशानवासी 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॥ इति शप्तवा प्रजाध्यक्षं ततो नन्दी तदाश्रितान् । विप्रानपि क्रुधा सर्वाञ्छशापारुणलोचनः ॥१५॥ वेदवादेषु मुह्यन्तु सर्वभक्ष्या

as a deer. Many others have met similar fate due to their affection. No matter how great a devotee is, the adoration in any mundane thing except Lord Shree Hari, he becomes subject to death and rebirth just like King Bharat."

Thus ends the fourteenth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-15

Narayanmuni continued, "O Brahmin! Now I will narrate tales which all devotees must bear in their mind. This relates to how Daksha Prajapati and Sage Durvasha were overwhelmed by ego and pride. I will first narrate the tale of Daksha Prajapati."

"Brahma created Prajapatis at the beginning of the creation and asked them to procreate the future generations. Daksha Prajapati became very proud at being made the leader of these Prajapatis and considered himself as superior to others. Once upon a time, all Prajapatis organised a Yagna on the bank of River Ganga which was graced by sages, Devtas, goddesses besides Brahma and Shiva. All those present got up and warmly greeted Daksha as he arrived in the assembly except Shiva who was, as usual, meditating upon Lord Vaasudev. Daksha took note of this before taking his seat. He felt insulted by the fact that Shiva, though his son-in-law did not get up to welcome him. His ego got bruised and he stood up and proclaimed, 'Listen to me all ye! Whatever I am about to say is not due to malice or ignorance, but is the factual observation. O Devtas! Shankar has insulted me! He is obstinate and does not have a modicum of humility. He has breached all civility today. Even though he is my son-in-law, he did not greet me on my arrival. He sits by idly for the whole day, remains in the company of ghosts, lives in a cemetery, smears ash on his body; indeed he is unholy. Yet people call him Shiva (benevolent)! I made him my son-in-law on my father Brahma's insistence; otherwise, I would never have my daughter Sati marry with such an ignorant and unchaste person. I, chief Prajapati, aver that as of today, he must not be invited in any future Yagnas. O Brahmin! Shivji was still in his meditation and was unconcerned at the surroundings. As Daksha was about to storm out, Nandi, Shiva's chief Parshad, stood up and cursed him, 'O Daksha! I curse you that you will lose all knowledge of

द्विजातयः । वृत्त्वै विद्याव्रतधरा याचका विचरन्त्विह ॥१६॥ इति विप्राञ्छपन्तं तं वैदिकानपि नन्दिनम् । वीक्ष्य क्रुद्धो भृगुः शैवानशपद्दारुणो मुनिः ॥१७॥ भवव्रतधरा ये च ये च तान् समुनव्रताः । पाषण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थितः ॥१८॥ नष्टशौचा मूढधियो जटाभस्मा स्थिधारिणः । विशन्तु शिवदीक्षायां यत्र दैवं सुरासवम् ॥१९॥ शपत्येवं भृगौ शैवान्विमनाः 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 देवैस्तथार्षिभिः ॥२२॥ अनादरं शङ्करस्य ज्ञात्वा ब्रह्मा तथाच्युतः । अप्यादरात्समाहूतौ तन्मखं नैव जग्मतुः ॥२३॥ दक्षेण कन्यापि निजा शङ्करद्वेषतः सती । नाऽऽहूता कन्यकास्त्वन्याः समाहूता सभर्तृः काः ॥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 । भृगुर्द्यातयितुं वहनेर्देवान् समुदपादयत् ॥३०॥ तैरुत्मुकप्रहरणै र्ऋ भुसंज्ञैरितस्ततः । 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 यज्ञकुण्डमुत्खन्य मण्डपादि च । दग्ध्वा दक्षस्य तु शिरच्छित्त्वा वहनौ जुहाव सः ॥३५॥ तत्पक्षपातिनो देवानृषींश्चाप्युल्मुकादिभिः । शैवाः सन्ताडयामासुर्मणिमत्प्रमुखा अपि ॥३६॥ छिन्नभग्नप्रतीकास्ते चक्रुः सर्वे पलायनम् । कृतकार्या रुद्रगणाः कैलासं पुनराययुः ॥३७॥ ततः काले बहुतिथे व्यतीतेऽखिलनिर्जरैः । प्रार्थितेशानुग्रहेण छागास्यो जीवति स्म सः ॥३८॥ मानेनेत्थमनर्थोऽभूद्दक्ष्यापि प्रजापतेः । शङ्करावज्ञया लोके गर्हणा

Aatma and Parmatma; your senses will consider your body (and not soul) as your true self and you will end up with the head of Goat so that you will not be able to verbally insult anybody in the future!' Nandi turned towards the scholar Brahmins, who supported Daksha in his tirade against Shiva by not speaking up against the unjust Daksha and cursed them, 'O Brahmins! Henceforth, you will only understand the literal and not the intended meaning of the Vedas and therefore, be concerned with its perishable reward of Heaven (and not Moksha). You will not be able to differentiate between what to eat and what not to eat therefore you will eat anything! Your knowledge and Vrats will become only the means to sustain you and you will remain forever begging for alms for sustenance.' Scholar Brahmins like Sage Bhrigu in turn became angry at Nandi and cursed him in return, 'O devotees of Shiva! You will become critical of the Vedas and Vedic scriptures which attest the chaste devotion in God! You will become distinct from other devotees by keeping long hairs, wearing skull garlands, smearing ash on your body and offering meat and alcohol in your venerations.' Lord Shiva took the stock of the situation as he woke from his meditation. He returned to Kailash with His Parshads without saying anything."

Narayanmuni continued, "O Mayaram! Since that day, no one dared to perform a Yagna without the presence of Shiva. Daksha decide to set the precedent and organised a Yagna. He invited his father Brahma, Lord Vishnu, other Prajapatis and Devtas, though Brahma and Vishnu did not attend. He invited his fifteen other daughters but deliberately ignored Sati. As she saw her sisters and others going, she wished to go as well. Shankar tried to dissuade her from going but Sati did not heed her husband's reasoning and went to her father's home to attend the Yagna. Shiva sent some Parshads to accompany her. Daksha, due to his enmity with Shiva, totally ignored Sati. Furthermore, there was no seat earmarked for Shiva either. Sati felt very humiliated and she called upon the fire demigod by her powers and immolated herself. As Shiva's Parshads went after Daksha, Sage Bhrigu created an army of Devtas from the sacred fire of the Yagna to battle against them. Shiva's Parshads retreated towards Kailash. Before they could reach Kailash, Shiva heard the news of his wife's death from Sage Narad and ordered his commander, Virbhadra, to go and obliterate Daksha and his

चापि भूयसी ॥३९॥ अथ दुर्वाससः साक्षाद्रौद्रस्य च तपोनिधेः । अपि मानात्पराभूतिं कथयामि श्रृणु द्विज ! ॥४०॥ अम्बरीषाभिधो राजा सूर्यवंश समुद्भवः । सप्तद्वीपवतीं पृथ्वीं पुराऽशासीन्महामतिः ॥४१॥ हरिमीजे महायज्ञैः पितृवत्पालयन्प्रजाः । नानाव्रतानि दानानि सोऽकरोद्धरितुष्टये ॥४२॥ देवानामपि दुष्प्रापं स्वैश्वर्यं क्षणभङ्गुरम् । जानन्विरक्तस्तत्रासौ स्नेहं नारायणे व्यधात् ॥४३॥ सतां संमागमं कुर्वन् भक्तिं नवविधां हरौ । चकारैकमनास्तेन सन्तुतोष स वै भृशम् ॥४४॥ तुष्टः स तस्य रक्षार्थं चक्रं स्वीयं सुदर्शनम् । तत्पार्श्वे स्थापयामास सर्वारिष्टविनाशम् ॥४५॥ स एकदा तु नृपतिर्दधार द्वादशीव्रतम् । सांवत्सरं मधुवने सभार्यः कृष्णतुष्टये ॥४६॥ व्रतान्ते कार्तिके मासि त्रिरात्रं समुपोषितः । हरेः कृत्वा महापूजां ददौ दानानि भूरिशः ॥४७॥ द्वादश्यां ब्राह्मणान् सम्यक् तर्पयित्वेष्टभोजनैः । करोति पारणां यावद् दुर्वासास्तावदाययौ ॥४८॥ अतिथिं तमुपायातं प्रत्युत्थानासनादिभिः । मानयित्वा भोजनार्थं प्रार्थयामास भूपतिः ॥४९॥ तथेत्युक्त्वा मुनिः स्नातुं कालिन्दीमगमद्द्रुतम् । माध्याहिनकं कुर्वतोऽस्य विलम्बस्तत्र चाभवत् ॥५०॥ द्वादश्यां पारयन् राजा मुनिं ज्ञात्वा विलम्बितम् । विप्राञ्छास्त्रविदोऽपृच्छत्कर्तव्यं स्वस्थ सङ्कटे ॥५१॥ ब्राह्मणातिक्रमे दोषा द्वादश्यां चाप्यपारणे । अतो मयाऽत्र किं कार्यमित्युक्तास्तेऽब्रुवन् द्विजाः ॥५२॥ त्वं पारयाम्भसा यस्मादशितं नाशितं च तत् । इत्याज्ञप्तो द्विजैः स्तेऽपि पारणामम्भसा व्यधात् ॥५३॥ अथागतो मुनिर्ज्ञात्वा नृपतिं कृतपारणम् । स्वाग्रपूज्यत्वमानोत्थं क्रोधं प्राप्याब्रवीच्च तम् ॥५४॥ रे निर्दय ! श्रीमदान्ध ! विष्णवभक्तेशमानवन् ! । निरङ्कुशः करोषि त्वं कामं धर्मव्यतिक्रमम् ॥५५॥ त्वं मामतिथिमायातमातिथ्येन निमन्त्र्य तत् । अदत्वा भुक्तवास्तस्य सद्यस्ते दर्शये फलम् ॥५६॥ इत्युक्त्वा रोषताम्राक्षः कृत्यां कालानलोपमाम् । स्वजटायाः स उत्पाट्य प्राहिणोत्तद्वधाय ताम् ॥५७॥ खड्गहस्तामापतन्तीं वीक्ष्य तां नृपतिः स तु

Yagna. Virbhadra destroyed everything standing, beheaded Daksha and threw his head in the sacred fire. All the Brahmins and Devtas were chased away. Shiva's army returned to Kailash after flattening everything. Devtas prayed humbly to Shiva for many days. Shiva relented and planted a goat's head on the body of Daksha and enlivened him. O Mayaram Vipra! Daksha suffered great calamity, humiliation and notoriety because of his ego and pride which led him to insult Shiva."

Lord Narayanmuni continued, "Now I will narrate the tale of how a great ascetic Sage Durvasha was humiliated due to his false ego and pride. There was a king called Ambarish in the bygone era. He was very devout and ruled the earth justly treating his subjects as his kith and kin. He performed numerous Yagnas, observed many Vrats and gifted his wealth to Brahmins and sages generously to please Bhagwan. Though the opulence of his kingdom rivalled that of the Heaven, King Ambarish, with his steadfast Vairagya, treated it as a temporary phase. Bhakti of Lord Shree Hari was everything to him. Lord Hari in return was so pleased with his devotion that He had assigned His Sudarshan Chakra to protect Ambarish from all evils."

"Ambarish and his wife undertook a Vrat for twelve months. He offered grand veneration to Lord Krishna, observed a fast for three days of the month of Kartik (ending on Prabodhani Ekadashi) and donated generously to the Brahmins at the conclusion of the Vrat. The next day he fed sumptuous meals to the Brahmins. Sage Durvasha arrived at his palace, around mid-morning as he was just about to terminate his fast of three days. Ambarish greeted the sage very warmly and invited him to the lunch. Sage Durvasha went to the bank of River Yamuna to complete his daily routine but did not return till the noon. The King was in a dilemma as the time to terminate his fast was due at noon. He sought advice from scholar Brahmins, 'O Brahmins! I cannot insult Sage Durvasha by eating before his return as I have already invited him for lunch. It is grave sin to eat before the guest. My Vrat will not be complete if I do not eat before noon. It is sin too not to conclude the Vrat properly. Advise me what I should do. Guide me correctly.' The scholars advised him to take a sip of water leftover from the veneration, which would be enough to break the fast and still not constitute eating before Durvasha. King Ambarish concluded his fast with a sip of water and waited for Durvasha' s return. Sage Durvasha was very angry when he found out that king has broken his fast in his absence. He felt slighted and said to the king haughtily, 'O king! You have become

। 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॥ यत्र यत्र मुनिः प्रायात्तत्र तत्र सुदर्शनम् । तमन्वगच्छच्छायेव मृत्युर्वा देहिनं यथा ॥६१॥ पाताले चान्तरिक्षेऽपि दिक्पालानां च धामसु । कञ्चित्त्रातारमप्राप्तो ब्रह्माणं शरणं ययौ ॥६२॥ नाहं समर्थस्त्रातुं त्वामित्युक्तो ब्रह्मणापि सः । शङ्करं शरणं प्रायात्सोऽपि प्राह विरञ्चिवत् ॥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॥ 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 सङ्क्षेपेण द्विजोत्तम ॥७३॥ सावधानैरतो भक्तैर्दूरादेते 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॥

arrogant due to your wealth. You call yourself a devotee of Lord Vishnu and yet you behave like this! You invited me for lunch and did not wait for me before eating. I will show you the result of your sin!' Saying this, Sage Durvasha created terrifying Krutya from his hair and ordered her to kill King Ambarish. Krutya rushed towards the king with drawn sword. King Ambarish, knowing that the body is perishable and is subject to death at any given moment, was not perturbed at all. But Sudarshan Chakra came to king's rescue. It burnt Krutya to ashes and rushed towards Sage Durvasha. Durvasha Muni ran from the scene to escape the fire of Sudarshan Chakra. He ran hither tether. Wherever he went - the Heaven, the Hell or the sky - Sudarshan Chakra followed him like a shadow of death. Nobody was able to defend him against the power of Sudarshan Chakra. He approached Brahma and Shiva for protection. However, both of them expressed their inability to protect him. Pleading and begging for mercy, he approached Lord Vishnu for protection, 'O Lord! Save me! I have slighted your devotee. Forgive me and protect me from Your Sudarshan Chakra.' Lord Vishnu said, 'I am helpless! I am unable to protect anyone who has slighted my devotee. Go and seek pardon from King Ambarish, only he can protect you from Sudarshan Chakra.' Sage Durvasha realised his folly and his conceit waned. He went back to King Ambarish, and shouted from far to protect him and prostrated at his feet to seek his pardon. The king calmed Sudarshan Chakra and greeted the sage warmly. The king fed the sage with honour."

Narayanmuni continued, "O Mayaram! Durvasha Muni had to endure great humiliation due to his pride. Many others have suffered similarly due to conceit. I have narrated the tales of sages and kings overwhelmed by the five great virtues like greed, lust, palate, attachment and ego. These five vices are hindrance in your Bhakti which must be forsaken by My devotees. Bhakti can grow, ascend and fructify successfully only in the absence of these five vices."

Suvrat Muni said, "Mayaram Bhatt and other devotees were satiated with such soothing sermons from Shree Hari. They prostrated at His feet to express their servility."

Thus ends the fifteenth Chapter of the second Prakaran of the Satsangi Jeevan.

अथ षोडशोऽध्यायः

सुव्रत उवाच ।

तत्रोत्सवे समायाता भाण्डीरपुरतो नृप ! । प्रार्थयन्स्वपुरं नेतुं हरिं राजकुमारकाः ॥१॥ भक्तैः परिवृतः सोऽथ तेषां प्रियचिकीर्षया । भाण्डीपुरमभ्यायात्कपिलाषष्ठिकादिने ॥२॥ तं व्याघ्रजिद्राजपुत्रः श्रद्धावानति शुद्ध धीः । मूलजिद्देशजित्प्रीत्या परयैव सिषेविरे ॥३॥ देवरामादयो विप्रास्तं चासेवन्त भक्तितः । अन्ये च बहवो वैश्याः शूद्रा योषाश्च शक्तितः ॥४॥ तत्र भाद्रपदामायां ब्राह्मणान् स सहस्रशः । यथेष्टं भोजयामास पित्रुद्देशेन वर्णिराट् ॥५॥ अपराह्णसमये सभा तत्राभवच्छुभा । दिव्यसिंहासने रेजे तन्मध्ये स सतां पतिः ॥६॥ निषेदुस्तस्य पुरतस्त्यागिनो मुनयः प्रभोः । तांश्चाभितो नरा नार्यः स्वस्वमर्यादयाऽखिलाः ॥७॥ प्रौढाकृतिः समवपुः पद्मच्छदसमेक्षणः । दीर्घबाहुर्घनश्यामः सस्मितास्यसरोरुहः ॥८॥ पीनांसः कम्बुकण्ठश्च सुनासश्च विशालहृत् । वलिवल्गूदरः सौम्यो निम्ननाभिरुदग्रपात् ॥९॥ ऊ र्ध्वपुण्ड्रं ललाटे च तुलसीमालिके गले । दधत्सिताम्बरधरो वर्णिवेषमनोहरः ॥१०॥ भक्तैश्चन्दनपुष्पस्रक्शेखरादिभिरर्चितः । दधद्दक्षिणपाणौ च तुलसीकाष्ठमालिकाम् ॥११॥ करुणार्द्रदशा भक्तान् पश्यन् स परितो निजान् । हर्षयामास भगवान्निजवक्त्रार्पितेक्षणान् ॥१२॥ तूष्णीं तेषूपविष्टेषु स्ववचोमृतलिप्सुषु । सर्वेषु भक्तसङ्घेषु स ऊ चे मधुरं वचः ॥१३॥

श्रीनारायणमुनिरुवाच ।

शृण्वन्तु सर्वे गृहिणस्त्यागिनश्च वचो मम । वदामि ननु युष्माकं श्रेयस्कृत् सर्वथा 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 न पाठ्याश्च ग्रन्थाः कौलार्णवादयः । ऊ र्ध्वाम्नायो वेदबाह्यो भवतीत्यवगम्यताम् ॥२०॥ मया निषिद्धमेतद्ये कुर्वीरन् भूवि मानवाः । तेषां हेयः

CHAPTER-16

Suvrat Muni said, “O king! Three princes, Vaghji, Mulji and Desdhalji of Bhader had also come to Manavadar to attend the festivities of Janmashtami. They invited Shree Hari to their village. Accepting their invitation, Shree Hari arrived in Bhader on the dark sixth day of the month of Bhadarvo. All three princes were joined by several other devotees in serving Lord Shree Hari with devotion. Shree Hari fed thousands of Brahmins on Amavasya to mark the Shraadhh of His father Dharmadev. He called a large assembly in the evening the same day. He arrived in the assembly and took a seat on an adorned throne.”

Suvrat Muni continued, “O king! Young Lord Shree Hari looked very handsome wearing white robes. His beautiful and proportionate eyes were like the petals of a red lotus. His long arms, emerging from two muscular shoulders, reached his knees. His smiling face resembled the full moon. His throat with three lines looked like a conch. His pointed nose was like a sesame flower. His stomach had three lines with a round and deep navel in the middle. His wide forehead was adorned with an Urdhvapundra Tilak and Kumkum Chandlo. His neck had a Kanthi of Tulsi beads around it with many flower garlands gifted to Him by devotees. Devotees had adorned His hands with many bracelets and armlets of flowers. He was holding a Mala in His right hand and looking benevolently at devotees sitting in front of Him. Celibate saints took the seats at the head of the assembly followed by householder devotees in descending order of their Varnas. Female devotees sat keeping a distance from men. They were eagerly expecting a sermon from their Ishtadev, Lord Shree Hari.”

“Lord Narayanmuni said, ‘O my Brahamchari, Tyagi and householder devotees! Listen to Me intently. According to the Vedas, non violence is the primary Dharma. Therefore, you, as My disciples, must forsake violence in all forms. Anyone desirous of Moksha must refrain from violence by thought, speech and deeds. You must neither

प्रसङ्गोऽपि मदीयैरापदं विना ॥२१॥ अद्य प्रभृति ये केऽपि मन्निषिद्धमिदं नराः । आचरिष्यन्ति तेषां वै वंशोच्छेदो भविष्यति ॥२२॥ धननाशो राज्यनाशः प्रतिष्ठाहीनता तथा । भविष्यत्यशो भूरि तेषां मामवजानताम् ॥२३॥ तेषां पुमर्थ एकोऽपि न सेत्स्यति कदाचन । मृत्वा ते निरयान् घोरान् 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 तदस्माभिस्तदुपाश्रितैः । तत्र क्वचित्कवचिद्धिंसा सुरापानं च दृश्यते ॥२७॥ यदत्र युक्तं तद् ब्रूहि त्वं हि धर्मप्रवर्तकः । इत्युक्तस्तेन भगवानिदं प्रोवाच युक्तकृत् ॥२८॥

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॥ 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 मुमुक्षुताम् ॥३८॥ अधर्मस्य प्रिया हिंसा ह्यहिंसा धर्मवल्लभा । अधार्मिकाणामाद्येष्ठा धार्मिकाणां तथेतरा ॥३९॥ तामसेभ्यो न भेतव्यं भक्तैः कृष्णस्य कर्हिचित् । यतः स कालमायादेरप्यस्त्येव नियामकः ॥४०॥ निन्दा तु नैव कर्तव्या तेषां तत्सेविनां तथा । शाकतैः साकं विवादश्च न कर्तव्यो हि मामकैः ॥४१॥

सुव्रत उवाच ।

श्रुत्वैतद्भगवद्वाक्यं नृपतिर्नष्टसंशयः । ओमिति प्रतिजग्राह तदाज्ञां शिरसा नृप ! ॥४२॥ ब्राह्मणास्तं तदा नत्वा

kill any living being even as an offering in any Yagna nor drink alcohol even at the conclusion of Sautramani Yagna. Indeed, you must not worship or observe Vrat of any deity who is venerated with meat or alcohol. Neither should you read or study their scriptures nor chant their hymns. Indeed, there is no need to bow to them unless totally unavoidable. The Shakti Sects as attested by scriptures like the 'Kaulavarna' are outside the ambit of the Vedas. O devotees! Mark My words! None of My devotees should associate with anyone disobeying this stricture. Not only will they end up in the Hell, but their clan, wealth and fame will disintegrate forever. The observation of any of their Vrats or rituals is futile and no reward should be expected from it.'

Suvrat Muni said, "O king! The prince Vaghji's devotion in Lord Hari became firmer after listening to Him. He humbly asked Shree Hari with folded hands, 'The Vrat of Navratri in honour of goddess Parvati is starting from tomorrow. We have celebrated this Vrat for many generations. The sacrifice of animals and consumption of alcohol do take place sometimes at some places. O Lord! Please advise us whether we should observe this Vrat. You are promoter of Sanatan Vedic Dharma and we are your disciples. We will follow your guidance faithfully."

"Lord Shree Narayanmuni said, 'O prince! Only Rajasi and Tamasi deities may consume meat and alcohol. The Satvic deities never consume alcohol or meat. Goddesses Parvati, Laxmi and Savitri are Satvik and virtuous with Dharma, knowledge, austerity, Yoga and Vairagya. Parvati, the wife of Shiva, is reverential to all of us and this Vrat is hers. You may venerate Parvati and other Satvik deities without any hesitation but never any of the Rajasi or Tamasi deities. Goddess Parvati does not condone animal sacrifice and whoever still does it misguidedly are demons. The practice of animal sacrifice or offering alcohol in Naivedhya during veneration of goddess Parvati during the Vrat of Navratri, however ingrained by the age old practice, is wholly unethical.

प्रोचुर्नारायणं प्रभुम् । नवरात्रव्रते किञ्चित्प्रष्टव्यं नः शृणु प्रभो ! ॥४३॥ वयं हि वैष्णवाः सर्वे भवामस्त्वत्पदाश्रयाः । व्रतं तामसदेवानां प्रायशो नैव कुर्महे ॥४४॥ कुर्वन्ति बाह्यतः केचित्कुलधर्मवशाद् द्विजाः । तेऽप्यद्य दिनतः स्वामिन्न करिष्यन्ति तत्किल ॥४५॥ किन्त्वस्मज्जीविका तत्र भवतीति जगत्पते ! । पूजापाठस्थापनादि कारणीयं तु विद्यते ॥४६॥ तत्कुर्याम न वा देव ! ब्रूह्येतन्नो यथोचितम् । इति तान् वदतो विप्रान्नीलकण्ठोऽब्रवीद्वचः ॥४७॥ जीविकावृत्तये स्वस्य स्वातन्त्र्येण वा द्विजाः ! । चण्ड्याचार्याः 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॥ विद्याच्चेद्यजमानस्तत्तर्ह्यसौ 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 निष्कामैर्यज्जप्तं स्तोत्रमीश्वर ! । वाञ्छितार्थं प्रयच्छेत्तत्कृपया वक्तुमर्हसि ॥५५॥

सुव्रत उवाच ।

इत्थं नारायणमुनिः सम्पृष्टस्तैर्द्विजन्मभिः । अब्रवीन्नृपते ! वाचा हर्षयन्नखिलं सदः ॥५६॥

श्रीनारायणमुनिरुवाच ।

शृणुत ब्राह्मणाश्चान्ये सर्वे शृण्वन्तु मद्वचः । स्तोत्रं श्रेयस्करं वच्मि सर्वस्तोत्रशिरोमणिम् ॥५७॥ भारते दानधर्मेषु विष्णोनामसहस्रकम् । 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

If any sect permits or condones this practice, rest assured prince, it is against the religion and such practice must be shunned. Indeed, to leave such sect is supported by the pious scriptures. You are My disciples. You understand the true meaning of Dharma. You must never venerate any deity where alcohol or meat is offered in Naivedhya. Violence is liked by demonic persons, while religious people always like non violence. We, devotees of Lord Krishna, must never be afraid of such inconsequential deities as He is the regulator of Kaal and Maya while such inconsequential deities are subordinate to Kaal and Maya. My devotees must neither debate with nor criticise any such inconsequential deities or their followers."

Suvrat Muni said, "O king! Prince Vaghji's doubts waned and pledged to follow His guidance faithfully. Some Brahmin devotees present in the assembly asked Shree Hari, 'We would like to ask You something regarding the Vrat of Navratri. O Lord! We are Your devotees. We do not overtly venerate inconsequential deities, but some of us have inherited such deities as our clan deities. After listening to Your sermon today, we will not venerate such deities even covertly. However, our livelihood is connected with such venerations during the Vrat of Navratri. Please advise us whether we should continue such venerations."

"Bhagwan said, 'O Brahmins! You may venerate such deities superficially if you do not have any other means of livelihood. However, you must atone for it afterwards by observing Chandrayan Vrat without the knowledge of the host and on another pretext. Otherwise, you may lose your livelihood if the host becomes aware of your atonement."

Suvrat Muni said, "The Brahmins were pleased as they found the proper way around their livelihood. They asked Shree Hari again, 'O Lord! Please tell us which hymn or Stotra (the collection of hymns) should one chant if afflicted by some serious illness or evil spirits or ghosts. Which hymn or Stotra should be chanted at the time of

कार्यसिद्धिर्भवेन्नृणाम् । एतद्द्वयं ततो जप्यं सर्वैरेव द्विजातिभिः ॥६२॥ कस्मिंश्चिदपि कार्येऽत्र क्षुद्रमन्त्रास्तु कर्हिचित् । सद्यः फला अपि जनैर्न जप्तव्या मदाश्रितैः ॥६३॥ मद्यमांसप्रिया देवा राजसातामसाश्च ये । जप्या न तेषां मन्त्राश्च मोक्षाङ्कुरनिकृन्तनाः ॥६४॥ ये ताञ्जपन्ति ते नूनं भुक्त्वैव निरयान् बहून् । प्राप्नुवन्ति पिशाचत्वं डाकिनीत्वं च योषितः ॥६५॥ एतद्द्वयं ततः सर्वैः सर्वकार्येषु सर्वदा । सकामैर्वापि निष्कामैः पठनीयं द्विजोत्तमाः ॥६६॥ अथवा हनुमन्मन्त्रो जप्यः सद्यः फलप्रदः । यथाविधि यथाशक्ति ब्रह्मचर्यव्रतस्थितैः ॥६७॥ **सुव्रत उवाच ।**

इति श्रुत्वा भगवतो वाक्यं ते ब्राह्मणा नृप ! । जनाश्चान्ये सभूपालास्तद् गृहीत्वा ववन्दिरे ॥६८॥ एवमानन्दयन्भक्तानन्नकूटोत्सवावधि । 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॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे तामसदेवव्रतादिनिषेधनामा षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

सुव्रत उवाच ।

नारायणादिभिस्तत्र रथकारैः समर्चितः । शेषपाटमुपेयाय ग्रामं नरपते ! हरिः ॥१॥ लालजिद्रथकारेण साकं मात्रा सुतेन च । तत्रार्च्यमानः कतिचिद्दिनान्यवसदीश्वरः ॥२॥ ततो वसन्तपञ्चम्यां भाद्रग्राममुपागमत् । भगवान् सानुगस्तत्र महोत्सवमकारयत् ॥३॥ मूलसुन्दरशर्माद्याः समसेवन्त वाडवाः । तत्र वैश्या वृद्धरत्नलब्धदेवादयश्च तम् ॥४॥ रथकाराश्च विश्राममावरामजिदादयः । शूद्राश्च नाथमुख्यास्तमादरेण सिषेविरे ॥५॥ बहवो मिलितास्तत्र भक्ता देशान्तरागताः । पुपूजुस्ते च तं प्रीता गन्धपुष्पधनादिभिः ॥६॥ अपराह्णे सभा तत्र बभूव महती नृप ! । तन्मध्यपीठे भगवान्निषसाद सुखप्रदः ॥७॥

death by which even a sinner finds solace in? Which Stotra helps one fulfil all his desires?"

"Shree Hari replied, 'Listen to Me! The 'VishnuSahasraNam', which was revealed by Bhishma to King Yudhishthir in the Mahabharat (in the Dan Dharma chapter), is the king amongst Stotras. It cures all ailments and fulfils all desires. The 'NarayanKavach' from the Shreemad Bhagwat is another similar Stotra. Chanting these two Stotras is the sure-fire cure for all ailments. The correct method of ritualistic chanting of these Stotras should be understood properly which fulfils all desires. All My devotees of the three Varna must chant these two Stotras regularly. O Brahmins! My devotees must not chant any hymns or Stotras of inconsequential deities even if they promise instant rewards. Hymns of meat and alcohol loving deities destroy devotees' Bhakti totally. Chanting of such hymns leads one straight to Hell and its punishments. If needed, one may chant the hymns or Stotra of Hanumnaji which is instantly rewarding, but one must observe Brahamcharya while chanting them."

Suvrat Muni said, "O king! All devotees pledged to follow Shree Hari's benevolent decree faithfully. He stayed in Bhader till Annakut festival to please His devotees. He left Bhader for Moda with entourage of hundreds of His disciples. Shree Hari stayed a day or two at many villages of His devotees' en route to Moda where He was welcomed warmly by His devotees. He stayed for five days in Moda before arriving in a village called Alaiya.

Thus ends the sixteenth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-17

Suvrat Muni continued, "After comforting Narayan of Alaiya, Shree Hari arrived at Shekhpat where Lalji Suthar, his son Ramji and his mother Laduba served Him well. He stayed at Shekhpat for few days to please Lalji Suthar. He left Shekhpat on Maha Sud Panchmi (festival of spring) and arrived in Bhadra the same day. Two Brahmin brothers, Mulji and Sunderji Sharma were His hosts in Bhadra. Other devotees including Ratanji, Ladhaji, Devji, Vashram, Mavji, Ramji, Ranchhod, Nathabhai and others joined in His service. Many devotees from far flung places had arrived at Bhadra

मर्यादयोपविष्टांस्तान्स्वाननार्पितलोचनान् । भक्तानानन्दयन्नूचे वर्णीन्द्रो वचनं हरिः ॥८॥ सर्वेषां देहिनां भक्ताः ! कृष्णभक्तिर्विमुक्तिदा । उदेति सा तु सत्सङ्गान्नश्यत्यसुरसङ्गतः ॥९॥ असुराणां तत सङ्गो नैन कार्यो मुमुक्षुभिः । लक्षणैर्नृषु ते ज्ञेयस्तज्जातिर्नास्ति यत्पृथक् ॥१०॥ एतच्छ्रुत्वा भक्तपतेर्वचनं स्वहितावहम् । मूलशर्मा विप्रवरस्तं प्रणम्येदमब्रवीत् ॥११॥

मूलशर्मोवाच ।

वर्ज्यसङ्गास्त्वया प्रोक्ता असुरा ये जगत्पते ! । लक्षणानि बुभुत्सामस्तेषां वयमिहाञ्जसा ॥१२॥ तानि त्वं कृपया स्वामिन्वक्तुमर्हसि सर्ववित् । इति सञ्चोदितस्तेन विप्रेण हरिरब्रवीत् ॥१३॥

श्रीनारायणमुनिरुवाच ।

कृष्ण कृष्णावताराणां तद्भक्तानां च वाडव ! । द्रोहाचरणमित्येतन्मुख्यं लक्षणमासुरम् ॥१४॥ तच्च स्वाभाविकं ह्येव तेषामित्यवधार्यताम् । ज्ञेयं चान्यद् बाह्यतस्तु 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॥ उद्धतत्वं च कामेन रुषा लोभेन वा द्विज ! । मानेन वा मदेनापि लक्षणं ह्यासुरं हि तत् ॥२०॥ रसास्वादे लोलुपत्वं वर्णसङ्करकारिता । स्ववर्णाश्रमधर्मस्य बाह्यतश्च प्रदर्शनम् ॥२१॥ एवमादीनि लक्षणानि ज्ञातव्यानि सुरद्विषाम् । सङ्क्षेपेण 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 प्रायादञ्जारारव्यं पुरं ततः । पुपूजुः कचराद्यास्तं तत्र विप्रा महामुदः ॥२६॥ दिनानुषित्वा कतिचित्स तत्र स्वामी भुजङ्गारव्यपुरं ततोऽगात् । सद्धर्मसंस्थापन उद्यतोऽसावधर्ममूलोत्खनने पटीयान् ॥२७॥ सम्प्राप्तमाकर्ण्य च पौरभक्ता विचित्रवादित्ररवैः सहाशु ।

to celebrate Vasant Panchmi. O king! Shree Hari organised a large assembly in the afternoon and the devotees came and took their seats facing Shree Hari. They were eager to hear His sermon to which he did not disappoint."

"Shree Hari said, 'Lord Shree Krishna's Bhakti is the only means of Moksha. Bhakti ascends in the company of pious persons while it is destroyed in the company of evil persons. Therefore, My devotees should recognise evil persons and keep away from them. They must be recognised by their traits as they do not appear different from other men."

Suvrat Muni said, "Mulji Sharma prostrated at Shree Hari's feet and humbly asked, 'O Lord! You just asked us to stay away from the evil persons but how does one recognise them? Please tell us their traits."

Shree Hari replied, 'To negate the existence of Lord Krishna and His numerous incarnations and to criticise, insult or otherwise cause pain to His devotees is the primary trait of an evil person. Though atheists, they often portray themselves outwardly as religious scholars. They always find fault and criticise divine Leelas of Bhagwan and His devotees. They believe in and venerate meat and alcohol loving deities to satisfy their taste, study and hear their scriptures, chant their hymns and observe their Vrats. They indulge in the consumption of meat and alcohol, adultery and other vices. Influenced by their greed, anger, ego, lust etc. they disregard the boundaries of ethics of Varna and Ashram. These are their normal traits. God's devotees must never associate with them and whoever disregards this surely falls from the path of religion and righteousness. '

Suvrat Muni continued, "O king! Mulji Sharma and other devotees took heed of Shree Hari's sermon and pledged to act accordingly. Shree Hari delivered similar sermons daily during His stay of six days in Bhadra. He travelled towards Bhuj from Bhadra. He crossed the strait and arrived at Anjar where He stayed for a few days to

यानै रथाश्वादिभिरभ्युपेत्य दृष्ट्वा च साष्टाङ्गममुं प्रणेमुः ॥२८॥ तान्मानयित्वाऽनुगतान् यथार्हं विचित्रयानेषु निषादयित्वा । भक्तान् स्वयं सैन्धववर्यमीश आरुह्य तैः साकमुपाविशत्तत् ॥२९॥ तत्र सुन्दरजित्तो निकेतने त्वष्टुरात्मवसतिं चकार सः । स्वानुगांश्च समवासयत् पुरे भक्तवेश्मसु यथार्हमीशिता ॥३०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे असुरलक्षणभुजङ्गपुरागमननामा सप्तदशोऽध्यायः ॥१७॥

अथाष्टदशोऽध्यायः

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 देवरामस्तथा नारायणः सुधीः ॥३॥ राघवप्रमुखाश्चान्ये तक्षाणस्तं सिषेविरे । तथा प्रयागजिन्मुख्याः ब्राह्मणाश्चातिभावतः ॥४॥ शिवरामश्च हरजिदुत्कारो वल्लभादयः । शूद्रा मल्लाश्च गाङ्गेयमुख्याः पर्यचरन् हरिम् ॥५॥ पुञ्जाऽमरी तथा लब्धा लहरी सूरजादयः । योषितोऽपि न्येषवन्त तमतिप्रेमतो नृप ! ॥६॥ मधौ नवम्यां शुक्लायां तत्राभूत्सुमहोत्सवः । नानादेशपुरादिभ्यो जनास्तत्र समाययुः ॥७॥ महान्तं मण्डपं स्वामी कारयित्वा सुशोभनम् । तत्राऽऽर्चच्छ्रीरामचन्द्रं मध्याह्ने विधिवन्नृप ! ॥८॥ उपवासं दिने तस्मिन् गृहस्थास्त्यागिनस्तथा । स्वयं हरिर्जनाश्चान्ये चक्रुश्च निशि जागरम् ॥९॥ राममभ्यर्च्य वर्णीन्द्रः सतो विप्रांस्तथाऽर्चयत् । स्थापयन् धर्ममर्यादां 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 वर्णिवेशं ददर्श सः ॥१३॥ क्षणान्ते तं कृष्णमेव गोलोकं धाम्न्यवैक्षत । वर्णिवेशं पुनः पश्यन् व्युत्तस्थौ तस्य हीच्छया ॥१४॥ ततस्तुष्टाव तं प्रीत्या बद्धाञ्जलिपुटः सुधीः । ब्राह्मणः स महाबुद्धि स्तत्पादाब्जदृढाश्रयः ॥१५॥

please His devotees. The devotees of Bhuj greeted Shree Hari warmly at the outskirt of town when they heard of His arrival. They prostrated on the ground at His feet without worrying about their clothes. They had brought chariots, palanquins, horses, elephants and musical instruments with them. After asking Brahamcharis and other devotees to sit on appropriate vehicles and animals He mounted a tall Sindhi horse. The whole procession entered the lanes of Bhuj with regal pomp. He stayed at the residence of Sundarjibhai Suthar, one of the ministers of the king of Bhuj and made suitable arrangement for the accompanying devotees."

Thus ends the seventeenth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-18

Suvrat Muni continued, "O king! The devotees of Bhuj were waiting for Shree Hari's Darshan for a very long time. They had heard a lot about Him and His Leelas but this was the first time they had an opportunity for Darshan. They served their Ishtadev with great fervour. Let me recall some their names. Sundarji Suthar and his two brothers Hirji and Bhagvanji, Jivraj, Pragji, Devram, Narayanji, Raghavji, Ramji, Dhanji were from the Suthar (carpenter) caste. Pragji Purani, Ganapatram, Shivram, Harji and Uko were the main Brahmin devotees. Amongst the Mall (wrestlers) devotees were Gangaram, Sanghji and Khimji. Punji, Amari, Ladhi, Surajba and Lahri were prominent female devotees. They all served Shree Hari with love and reverence. O king! Thousands of devotees had gathered in Bhuj to celebrate the festival of RamNavmi in Samvat 1860. Expert carpenters erected a grand Mandap and an ornate Sinhasan under the guidance of Shree Hari. Most of the devotees along with Shree Hari and saints had observed the fast for a day. He put an idol of Lord Ram on that Sinhasan at midday and worshipped Him ceremoniously and venerated all the Brahmins and saints. He did this only to set an example and emphasise the importance of rituals to His devotees. Shree Hari was seated on the ornate Sinhasan in the afternoon for the sermon, as per His normal practice. The devotees had come to realise that it was Lord

प्रयागजिदुवाच ।

नमो दिव्यगोलोकधाम्नि प्रकाशे समं राधिकागोपिकाभिर्विलासम् । सदा तन्वते वेणुवाद्याय तस्मै कृपानाथ ! तुभ्यं नमस्त्वं प्रसीद ॥१६॥ 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 पद्मयोनिन्निनेत्रार्चिताय । 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 ! नित्यं नमस्ते प्रसीद ॥२२॥ यथा बालकानां हितं स्वस्य कुर्यात् पिता वा सखा स्वस्य सख्युस्तथा त्वम् । हितं कर्तुमर्होऽसि चाप्रेरितं मे कृपानाथ ! नित्यं नमस्ते प्रसीद ॥२३॥

सुव्रत उवाच ।

इति स्तुवन्तं तं ज्ञात्वा पुराणनिपुणं हरिः । वाचनार्थं पुराणादेः स्वान्तिके समतिष्ठिपत् ॥२४॥ ततः सुन्दरजित्तंच नृपार्हगृहवैभवः । शिल्पे त्वष्टा नृपामात्योम्बरीषोपम आर्चयत् ॥२५॥ सुगन्धिना चन्दनेन पौष्पैर्हारैश्च शेखरैः । नानाविधैः सुवसनैस्तं पुपूज विभूषणैः ॥२६॥ सहस्रशो हेममुद्रा निधाय पुरतो हरेः । नीराजयामास साकं भार्यापुत्रसनाभिभिः ॥२७॥ ततः प्रणभ्य साष्टाङ्गं बद्धाञ्जलिपुरः स तम् । दर्शनीयतमं पश्यन् बभूवानन्दनिर्भृतः ॥२८॥ पश्यंस्तं सहसा प्राप समाधिं स परं नृप ! ॥ तत्रापश्यन्महस्तेजो वर्णिवेषं च तत्र तम् ॥२९॥ ततोऽपश्यत्स गोलोकं तत्र च ब्रह्मतेजसि । मुरलीं वादयन्तं तं श्रीकृष्णं रासमण्डले ॥३०॥ ततस्तमेव भूमानं धाम्न्यव्याकृत ऐक्षत । अष्टबाहुं दर्शनीयं शेषपर्यङ्कशायिनम् ॥३१॥ अमृतारव्ये च तं धाम्नि महापुरुषरू पिणम् । निरन्नश्चेतमुक्तानां निकरैरू पसेवितम् ॥३२॥ विष्णुं वैकुण्ठलोके च रमया

Shree Hari's birthday so they eagerly started His ritualistic worship. Pragji Purani was the first to come forward and he prostrated at His feet and worshipped Him with sandalwood paste, flower garlands and new clothes. Just as he was looking at Him, Pragji Purani slipped into Samadhi. He saw Bhagwan Shree Hari Krishna in Akshardham in the garb of celibate Varni. He saw Varni as Lord Krishna, accompanied by Radha, in the middle of Golok. His faith in Shree Hari became firmer when he woke from the Samadhi and started singing His paeans."

"Pragji Purani said, 'O merciful Bhagwan! You reside in Your abode Golok with Radha, Rama and other Gopis and You play the flute to please them. You are forever pure and radiant. You give Your devotees intelligence to understand Your true form and protect them from evil. You are Vaasudev; You are Shree Krishna; and You have taken birth as a son of Dharmadev and Bhakti to propound Ekantik Dharma and destroy Adharma. I bow repeatedly at Your feet. You redeem Your devotees' sorrows and remove their vices like greed, ego and anger. Indra, the king of Devtas, Brahma the creator, Vishnu the protector and Shiva the destroyer bow to You and worship You. You are the real creator and protector of this and numerous other universes. You are superior to and beyond Kshar (visible and changeable) and Akshar (invisible and eternal). I bow repeatedly at Your feet. O Hari! You independently have taken incarnations as Matsya, Kurma, Varah, Nrusinh, Parshuram, Ram, Krishna etc. and will incarnate as Kalki in future to protect Your devotees. Indeed, You repeatedly take births as and when required to destroy Adharma and protect Dharma. I bow repeatedly at Your feet. You are independent, yet are helpless against Your devotees. Just as a father acts unprompted in the interest of his son, just as a friend means well without any motives, You always, without prompting or selfish motive, mean well of Your devotees. I bow repeatedly at Your feet."

Suvrat Muni said, "Shree Hari was very pleased at Pragji Purani and asked him to remain with Him forever to recite Katha. Sunderji Suthar came forward for worship. The opulence of his home rivalled that of a king. Besides being a minister of the king of

सेवितं ततः । तं चैक्षत क्षीरनिधौ योगेशं शेषशायिनम् ॥३३॥ यज्ञनारायणं चाग्नौ स्रुक्स्रुवाद्युपलक्षितम् । हिरण्मयं च पुरुषमर्कबिम्बे 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 कालामायेश्वरः सर्वेषां च नियामकोऽक्षरपरो दिव्याकृतिः स्वप्रभः । सर्वात्मा पुरुषोत्तमोऽसि सकलैश्वर्याभिजुष्टः सदा वन्दे भक्तजनेष्टकल्पतरवे वर्णीन्द्रवेषाय ते ॥३७॥ भूमाऽव्याकृतधाम्नि चामृतपदे त्वं वै महापूरुषो वैकुण्ठेऽपि च विष्णुरस्यथ पयोम्भोधौ च योगेश्वरः । वह्नौ यज्ञपतिर्हिरण्मयवपुश्चादित्यबिम्बाधरे 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॥ उपहारैर्महद्भिस्ते तमभ्यर्च्यातिभावतः । पृथक् पृथक् स्तुवन्ति स्म साक्षाद् दृष्टोतदोजसः ॥४१॥ विरुद्ध धर्मखण्डनं विशुद्धबुद्धिमण्डनं सकोपलोभतण्डनं रसस्पृहावकण्डनम् । कुसङ्गसङ्गदण्डनं सदाभिमानिभण्डनं कुवर्त्म मूलकुण्डनं सकाममोहमुण्डनम् ॥४२॥ सदीश ! विश्वकारणं प्रपन्नजीवतारणं निजान्तरारिमारणं समग्रधर्मधारणम् । भवन्तमूर्मिदारणं विकारहेतुवारणं कृपारसप्रसारणं नमामि दुःखहारणम् ॥४३॥ जय जय धर्मधुरन्धर ! सन्नतकन्धरवर्णिपुरन्दरसेवित ! सुन्दर मन्दिरवास !

Bhuj, he was an expert sculptor. He brought sandalwood paste, many flower garlands, expensive clothes and thousand gold coins in Shree Hari's worship. He performed Aarti and prostrated at His feet and stood in His front with folded hands. Just as he was marvelling at His smiling face, Sunderji Suthar slipped into Samadhi. He saw Lord Shree Hari in the middle of a brilliant radiance in BrahamDham. He saw Shree Hari as Lord Krishna playing a flute in Golok, as eight armed Bhuma Purush resting on the bed made up of the body of Shesha, as MahaPurush served by numerous Niranna Muktas in Shwetdweep, as Lord Vishnu accompanied by Laxmiji in Vainkuth, as Yogeswar resting under the thousand hoods of Shesha on the shore of Kshisagar, as Yagna Narayan holding the Ghee pot and spoon in the middle of the sacred fire, as a Golden Purush in the flames of the sun and as Shree NarNarayan under a berry tree in Badrikaashram in his heart. He saw the same Shree Hari sitting in front of him as he came out of the Samadhi. He realised that Shree Hari sitting in front of him is indeed the reason of all reasons and the origin of all incarnations. He prostrated at His feet again and prayed."

"Sunderji Suthar spoke, 'O Lord of Golok! O Lord Krishna! You are controller of Kaal and Maya. Your Akshardham is beyond everything, yet You are even beyond that. You always reside there in a divine form. You are the supreme Lord of everything. You fulfil Your devotees' desires. I repeatedly bow to You. O Hari! You are Bhuma Purush in Avyakrut Dham; MahaPurush in Shwetdweep; Lord Vishnu in Vaikunth; Yogeswar in Kshisagar; Yagna Narayan in the flames of the sacred fire; Golden Purush in the middle of the sun and as Shree NarNarayan Dev in Badrikaashram. You are the one and the same everywhere. You have taken a birth as a son of Dharma and Bhakti along with Your divine powers and Parshads. You appear as a mortal man to ordinary people yet, reveal Your true glory to Your devotees during the Samadhi. Your refuge removes the fear of Kaal, Maya and the messengers of the death. I, Sunderji Suthar, repeatedly bow to You."

Suvrat Muni said, "Sunderji Suthar prostrated at His feet again and guided his brother Hirjibhai, son Raghavji and other family members to worship Shree Hari. They too prayed Shree Hari."

"They said, 'O Hari! You uproot Adharma from this world. You grant virtues like

सुखाधिपते ! । जय जय लोकविलक्षणबोधविचक्षण ! ललितेक्षण ! । भक्त सुरक्षण ! पद्मदलेण ! कुम्भिगते ! । जय जय निर्मदनन्दन ! शर्मद वन्दन ! नाशितबन्धन ! दुष्कृतरन्धन ! बोधसमिन्धननामतते ! । जय जय सन्मतिजोषण ! कापथरोषण ! सत्पथपूषण ! सज्जनभूषण ! दूषणमुक्त ! सदात्मरते ! ॥४४॥ जय जय सङ्कटभञ्जन ! नित्यनिरञ्जन ! मुक्तसुरञ्जन ! चारुविलोचन ! बद्धविमो"न ! मुक्तपते ! । जय जय जीवदयाकर ! बोधसुधाकर ! योगकलाधर ! भक्त महादर ! काममनोहर ! भक्तपते ! ॥ जय जय मन्दविखेदन ! दम्भविभेदन ! पापविनाशन ! धर्मविकाशन ! कामितदाशन ! भुक्तिपते ! । जय जय सन्ततसङ्गतदिक्पति सन्नत विश्वपवन्दित ! नन्दिण्डित ! सण्डित ! खण्डिसंशय मुक्तिपते ! ॥४५॥ पूर्णेन्दु बिम्बनवखमण्डलराजिराजच्छुभ्रांशुकान्तिह्यतभक्तहृदान्धकारम् । निःश्रेयसैकनिलयं लसदूर्ध्वरेखं पादाम्बुजं तव नमामि हरे प्रसीद ॥४६॥

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 विधायं तन्मूर्तिं पश्यन्तः सकला अपि । भक्ताः प्रपेदिरे सद्यः समाधिं तत्कृपाबलात् ॥४९॥ तत्र गोलोकमुख्येषु दिव्यधामसु संस्थितम् । तमेव ददृशुः साक्षात्सच्चिदानन्दविग्रहम् ॥५०॥ आनन्दं परमं सर्वे प्राप्य तं परमेश्वरम् । असंशयं च निश्चिक्युस्तत्पदद्दृढसमाश्रयाः ॥५१॥ ततो बद्धाञ्जलिपुटा वीक्षमाणास्तदाननम् । सर्वे ते प्रार्थयामासुर्भक्तचिन्तामणिं प्रभुम् ॥५२॥ विभो भवाभिधाम्बुधौ धनादिगर्धनभ्रम भ्रमत्कलत्रपुत्रमित्रनक्रचक्रकर्षणे । षडन्तरङ्गदुर्ह्रदुत्तरङ्गपात मज्जने नृदेहनावि खिद्यतस्त्वमेव कर्णधारकः ॥५३॥ 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॥ भक्तैरथार्पितं स्वस्मै

Dharma, knowledge etc. to Your devotees and remove their vices like greed, ego etc. You punish the people who associate with evil persons. You are the cause of all causes. You protect Your devotees from the five senses and six emotions. We bow to You. Be victorious! You remove all sorrows of Your devotees. These saints and Brahamcharis have come unto Your shelter forsaking home and hearth and kith and kin and serve You humbly. You are the ocean of happiness and are very good at sermonising and guiding Your devotees on the path of righteousness. We bow to You. Be victorious! Your feet have sixteen insignias; Your eyes are like petals of a lotus; You walk majestically like an elephant. You free Your devotees from the bondage of life and death by destroying their sins. A mere Japa of Your name is enough to enlighten their intelligence. O ornament of saints and pious! We bow to You. Be victorious! You are eternal, self luminous, redeemer of sinners, merciful and pleasing. You calm Your devotees by Your benevolent sermons, honour Your devotees and saints and explain the true meaning of scriptures. You even fulfil Your devotees' mundane desires. Indra, Brahma, Vishnu, Shiva etc. bow at Your feet. You remove Your devotees' ignorance by Your sermons. We bow to You. Be victorious! You are the only one Who can grant Moksha. You are doing a great favour to Sunderjibhai by accepting his hospitality. O Lord! The radiance of Your finger nails which resemble moonlight, removes the darkness (ignorance) of Your devotees' hearts. We bow to You. Be victorious! I meditate upon Your lotus feet."

Suvrat Muni said, "O king! Sunderji Suthar and his family took their seats in the assembly after concluding their prayer. Shree Hari, Who grants His devotees all pleasures even without undergoing austerity, was pleased with the whole family. Other devotees came forward one by one to worship Shree Hari. They brought various gifts for Him. They, without any effort on their part, went into collective Samadhi. O king! They were pleasantly surprised to see same Shree Hari in various forms in His various abodes. They understood that He is the supreme Lord of the universe. With their faith in Shree Hari totally firm, they prayed."

वासोभूषाधनादि यत् । विप्रेभ्यस्तत्सर्वमपि हरिः सद्यः प्रदत्तवान् ॥५६॥ तद् दृष्ट्वा विस्मयं प्रापुरसुरा अपि तद्विदिद्वषः । वशेष्टदेवः कोऽप्येष महानिति च तेऽविदन् ॥५७॥ ततः प्रातर्हरिर्विप्रांस्त्यागिनश्चसहस्त्रशः । भोजयामास विप्रेभ्यो ददौ विपुलदक्षिणाः ॥५८॥ एवं हि पौराः पुरुषोत्तमस्य साक्षात्समीक्षार्चनसेवनैश्च । चक्रुः स्वकीयं सफलं नृजन्म क्षमादयानीरनिधेर्धरेश ! ॥५९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे रामनवम्युत्सवे सुन्दरजिदादिकृतहरिस्तुतिनिरू पण नामाऽष्टादशोऽध्यायः ॥१८॥

अथैकोनविंशोऽध्यायः

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 सौत्रामणीं तथा । आरेभे भूरिसम्भारान्सम्पाद्य नृपदुर्लभान् ॥३॥ देशान्तरेभ्यो बहवो ब्राह्मणा यज्ञकोविदाः । शास्त्रज्ञाश्चागतास्तत्र तेनाहूता बहुश्रुताः ॥४॥ स च नारायणमुनिं वेदशास्त्रार्थपारगम् । जानन् भूरिप्रतापं च यज्ञमण्डप आह्वयत् ॥५॥ अनाहूतोऽध्वरं गच्छेदाहूतः किं पुनस्तदा । इति स्मृतेः स्वयं सह शिष्यैस्तमभ्यगात् ॥६॥ यथार्हं मानयित्वा तं यजमानः शुभासने । उपवेश्याग्रस्तस्य निषसाद प्रणम्य च ॥७॥ देशान्तरीया विद्वांसस्तद्देशीयाश्च सर्वशः । नत्वा तं चाग्रतो राजन्निषेदुर्वह्निवर्चसः ॥८॥ उपविष्टेषु सर्वेषु यथार्हं तत्र संसदि । कुबेरजित्तं प्रणम्य प्रोवाच प्राञ्जलिर्वचः ॥९॥

कुबेरजिरुवाच ।

स्वामिस्त्वं वेदशास्त्रपारगोऽसि बृहद्व्रतः । समाप्त्यवधि यज्ञस्य स्थातुमत्र पुरेऽर्हसि ॥१०॥ सानुगस्य तवान्नाद्यैरहं तावच्च सेवनम् । करिष्यामि त्वादृशा हि महायज्ञस्य भूषणम् ॥११॥ इह हि ब्राह्मणा वर्णिन् नानादेशेभ्य आगताः । सन्त्येते

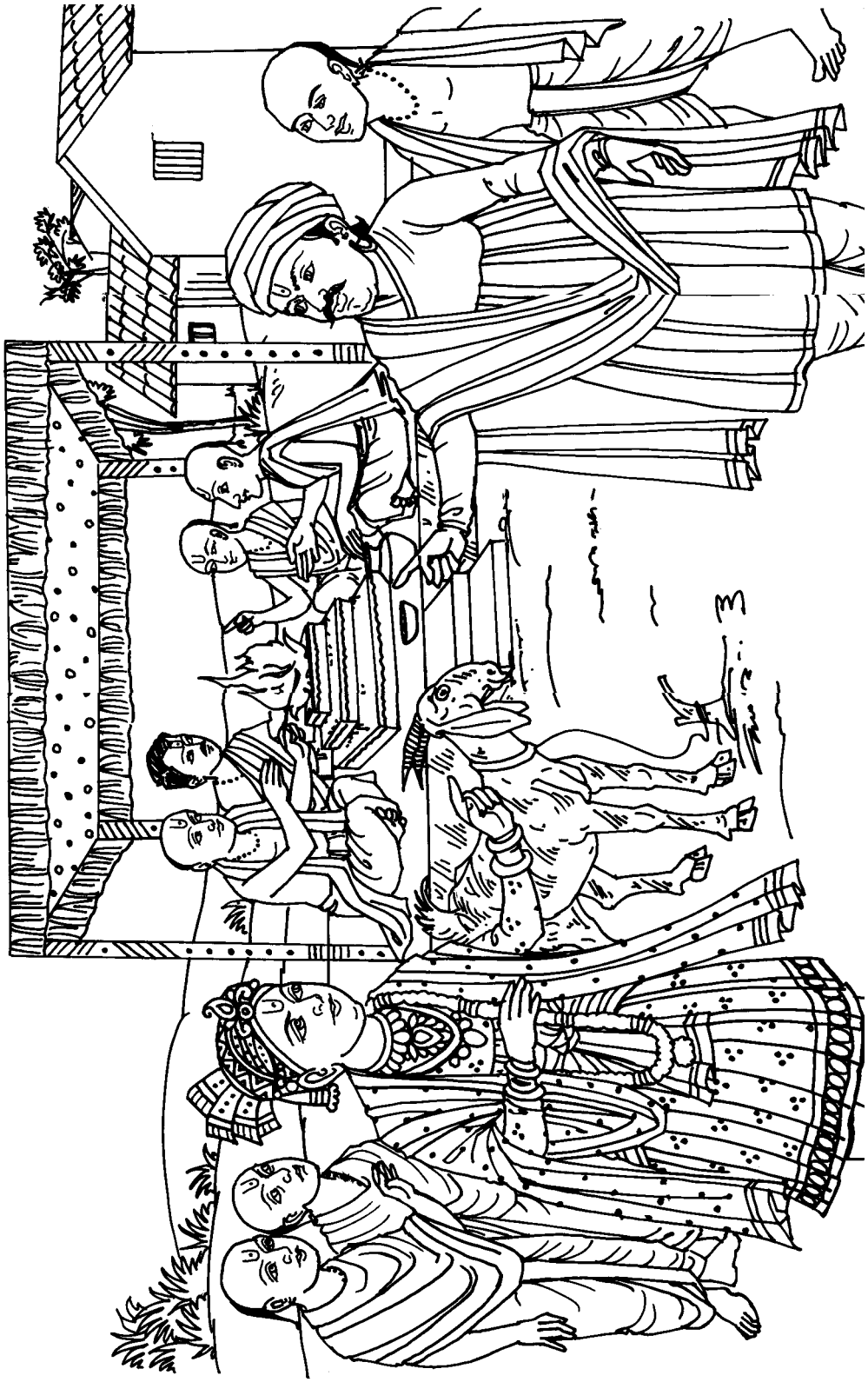
"The devotees of Bhuj said, 'O Lord! This world is an unending cesspool of desires which has shackled all humans. Women, off springs, and friends, aided and abetted by five senses, pull all men in this ocean. They never allow men to go to the safety of shore. You are the only support for these men. You pull Your devotees from this cesspool and grant them Moksha. O Hari! The messengers of death retreat upon hearing any of Your names - Hari, Krishna, HariKrishna, Swaminarayan. Eminent saints like Muktanand swami describe You as the supreme Bhagwan. You redeem even the sinners. We humbly bow to You."

Suvrat Muni said, "They returned to their seats after waking from the Samadhi. O king! Shree Hari gifted all expensive clothes and money to the Brahmins. Even His opponents were surprised at His generosity and believed that Narayanmuni could not be an ordinary man. His divinity spread far and wide. O king! Lord Shree Hari fed thousands of Brahmins the next day and gifted them more money. The devotees of Bhuj, extolling His generosity and benevolence, regularly worshipped Shree Hari during His stay and made their life worth living."

Thus ends the eighteenth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-19

Suvrat Muni continued, "O king! Three bothers - Kuberji, Jagjivan and Ramchandra were prominent among worshippers of Shakti (goddess). Being the ministers of the king, they had accumulated a vast fortune. The combination of power and wealth made them arrogant, cruel and self centred. They were inclined towards animal sacrificial Yagna. The eldest brother Kuberji once organised Sautramani Yagna with his wealth. He invited expert Brahmins from far away places to assist in this Yagna. He also invited Shree Hari. Shree Hari thought, 'The scriptures say that one does not need an invitation to attend or participate in a Yagna. How could I not go in a Yagna, especially here as I have been invited?' He came at the site of the Yagna accompanied by many devotees. Kuberji welcomed Shree Hari warmly and offered an appropriate seat. He sat besides Him. The scholar Brahmins too sat near Shree Hari. Kuberji got



वेदशास्त्रज्ञाः पात्रभूताः कुलोद्भवाः ॥१२॥ काश्याः केचिद् द्राविडाश्च माहाराष्ट्रश्च केचन । केचिच्च गौडदेशीयाः सन्ति च केचिच्च गौर्जराः ॥१३॥ अतस्त्वमपि सद्बुद्धे वसात्र स्थिरमानसः । एष एवास्ति सर्वेषामस्माकं हि मनोरथाः ॥१४॥

सुव्रत उवाच ।

श्रुत्वेति तस्य वचनं तत्र बद्धानजान् बहून् । वन्ध्यांश्च क्रोशतः पश्यन् दयालुर्हरिरब्रवीत् ॥१५॥ श्रीनारायणमुनिरुवाच । शृणु त्वं सानुजो विप्र ! शृण्वन्त्वन्ये च वाडवाः । हितं वदामि सर्वेषां युष्माकं धर्मचारिणाम् ॥१६॥ सज्जनो न सभां गच्छेद्गतश्चेत्प्रवदेदृतम् । अब्रुवन्विब्रुवन्वापि पापी स्यात्तदब्रवीम्यृतम् ॥१७॥ साक्षात्वश्वालम्भहीनः सर्वेषामुचितो मखः । ब्राह्मणानां विशेषेण सात्त्विकानां तथा नृणाम् ॥१८॥ यज्ञशेषामिषप्राशः सहिंसे हि मखे भवेत् । स नोचितः ब्राह्मणानां धार्मिकाणां द्विजोत्तम ! ॥१९॥ आक्रोशतः पशोर्हिंसा प्रसभं तद्विदारणम् । अशक्यं द्रष्टुमपि वै ब्राह्मणैस्तु दयालुभिः ॥२०॥ एते विप्राः पात्रभूता इति वक्षि कुबेरजित् ! । त एते कथं कर्म करिष्यन्त्यस्रपा इव ॥२१॥ तत्कृतौ पात्रतैतेषां ब्राह्मणत्वं च नङ्क्ष्यति । वृत्तं विना तद्द्वयं तु न स्याद्भूरिश्रुतादिभिः ॥२२॥ अत्रार्थे स्मृति वाक्यानि विप्र ! हेमाद्रिसूरिणा । सन्त्युद्धृतानि भूरीणि तेषां ते कतिचिद्ब्रुवे ॥२३॥ न जातिर्न कुलं राजन्न 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॥ 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 जुहुवानो जातवेदसम् । स्वदारनिरतो दाता स वै ब्राह्मण उच्यते ॥३१॥ सत्यं दानं क्षमा शीलमानृशंस्यं दया घृणा । दृश्यन्ते यत्र लौकेऽस्मिंस्तं देवा ब्राह्मणं विदुः ॥३२॥ तपो धर्मो दमो दानं सत्यं शौचं श्रुतं घृणा । विद्या विनयमस्तेयमेतद्ब्राह्मणलक्षणम् ॥३३॥ यागस्तपो दया दानं सत्यं शौचं श्रुतं घृणा । विद्या विज्ञानमास्तिक्यमेतद्ब्राह्मणलक्षणम् ॥३४॥ ये क्षान्तदान्ताः

up and humbly said to Shree Hari, ' O Swami! You are a scholar of the Vedas and a Brahamchari too. I wish You could remain in Bhuj for the duration of my Yagna and accept my hospitality. I will serve You and Your saints with food and clothes. A scholar like You is an ornament of this Yagna. These Brahmins too are scholars of the Vedas. They have come from various places like Kashi, Madras, Gujarat, Maharashtra etc. Please fulfil my desire and enjoy my hospitality and give me the chance to serve You."

Suvrat Muni said, "Shree Hari heard the wails of animals that were brought for the sacrifice in Yagna. The kind hearted Shree Hari was distressed at the unexpected and imminent cruelty."

"Shree Hari said to Kuberji, 'Listen to Me very carefully! It is for your benefit. Pious persons do not attend meetings and if they do attend by chance, they always speak the truth. It is a grave sin if one does not knowingly point out the truth due to fear or embarrassment. Therefore, I shall only speak what is true. O Brahmins! Satvik persons of all three Varnas, especially Brahmins should perform only non violent and non sacrificial Yagna. To kill innocent animals as sacrifice for Yagna or to consume their meat as Prasad is never acceptable and is forbidden. How can pious Brahmins like you witness and tolerate such cruelty? O Kuberji! You just said that these Brahmins are pious and scholars, yet why are they behaving like demons? How can they be called Brahmins if they tolerate or condone such wanton violence? One does not become pious or can be called a Brahmin just by studying many scriptures. One has to practice good ethics as well. An eminent scholar named Hemadri has collected much wisdom from various scriptures to define a pious person. I will quote some from his collection. 'O king! One cannot be said a pious by taking birth in a Brahmin clan or studying many scriptures. Morality is the only qualification to be called pious. Nothing is gained by being born in a higher clan without the morality of truth, non violence etc. Many pathetic insects are born in the scented flowers. Do they become great due to the circumstances of their birth? Piousness comes only through the ethical behaviour, not by birth or education. Many demons were highly educated, yet they are not accepted

श्रुतपूर्णकर्णा जितेन्द्रियाः प्राणविधान्निवृत्ताः । प्रतिग्रहे सङ्कुचिताग्रहस्तास्ते ब्राह्मणास्तारयितुं समर्थाः ॥३५॥ 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 विपेन्द्र ! सन्तस्तानि च मन्वते ॥३८॥ यज्ञोऽयं भवता तस्माद्रहितः पशुहिंसया । कर्तव्यस्तेन सर्वेषां श्रेय एव भविष्यति ॥३९॥ एतादृशाः पात्रविप्रा यत्र स्युस्तत्र वाडव ! । मनसापि हि जीवानां स्याद्धिंसासम्भवः कथम् ॥४०॥ आक्रोशतः पशूनेतान्निबद्धान् पश्यतो मम । भृशं सञ्जायते खेदो मानसे हि दयावशात् ॥४१॥ अन्नैर्व्रीह्यादिभिर्यज्ञः पयोदधिघृतादिभिः । रसैश्च क्रियतां तेन तृप्तिं यास्यन्ति देवताः ॥४२॥ सात्त्विका देवताः प्रोक्तास्तामसा असुरास्तथा । राजसा मनुजाः शास्त्रे ह्यूर्ध्वाधोमध्यवासिनः ॥४३॥ मद्यमांसप्रिया दैत्यास्तामसत्वाद्भवन्ति च । देवास्तु सात्त्विका ब्रह्मन्नन्नाज्यादिरसप्रियाः ॥४४॥ देवानां यजनं मांसैरनापदि 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॥

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इति श्रुत्वा हरेर्वाक्यं साशङ्कः स द्विजोऽभवत् । केचिच्च सात्त्विका विप्राः सदित्येव स्म मन्वते ॥४८॥ जगज्जीवो महामानी तदा काश्यादिभिर्द्विजैः । रजस्तमप्रकृतिभिः प्रेरितस्तादृशोऽब्रवीत् ॥४९॥ यज्ञार्थे पशवः सृष्टा इति वै वैदिकी श्रुतिः । यज्ञादन्यत्र ये घ्नन्ति पशूंस्तेऽतोऽसुरा मताः ॥५०॥ या वेदविहिता हिंसा न सा हिंसा मता बुधैः । हिंस्रयज्ञा ततो वर्णिन् कृताः पूर्वैः सहस्रशः ॥५१॥ पन्थानं वैदिकं प्रत्नं विधातुं कोऽन्यथा क्षमः । वयं वेदोक्तरीत्यैव करिष्यामोऽध्वरं किल ॥५२॥

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as pious. They are still called demons. What is the point of dressing like a Brahmin if you do not possess compassion and pity? The knowledge of the Vedas and other scripture must always be accompanied by morality in a pious Brahmin. Just as the pure water in a human skull or milk in a bag made of dog leather is always considered unholy, a Brahmin's knowledge without due morality is always considered demonic. O king! Therefore consider piousness as the only yardstick for being considered Brahmin. A true Brahmin always has virtues like truth, non violence, austerity, control of senses, generosity etc. A highly scholar Brahmin is worse than a Shudra without these virtues.' (From the Agni Puran). 'One can only be considered a Brahmin if he believes in non violence as a primary Dharma, keeps holy fire lit, has only one wife and donates his wealth to pious persons. The Devtas define a Brahmin who has chastity, pity, humanity, compassion, truth, charity, study of scriptures, humility, belief in the sanctity of God and scriptures, equanimity of thought, speech and actions, abhorrence towards immorality etc.' (The Yama Smruti). 'Austerity, generosity, compassion, mercy, charity, chastity, knowledge, abhorrence towards malicious or anti religious behaviour and belief in God are some of the traits of a Brahmin. A Brahmin who is compassionate, controls his senses, listens to holy scriptures, never even think of killing any living being and is hesitant to accept charity is able to assist many souls to surmount Maya.' (The Vasishtha Smruti). 'The eight -pardon, control of senses, mercy, truth, charity, chastity, austerity and study of the Vedas, are traits of piousness. (The Bhavishya Puran). 'One does not become pious with just the study of scriptures or by undergoing austerities. A Brahmin is considered pious only if both these are accompanied by ethical behaviour as well. (The Yagnavalkya Smruti).

"Shree Hari continued, 'O Kuberji! There are many more instances from other scriptures attesting that piousness, compassion and morality go hand in hand. Therefore, refrain from violence and perform non sacrificial Yagna which is good for you. How could there be a killing of innocent animals where Brahmins, as pious as described earlier, are conducting the Yagna? It is not possible that they are even contemplating killing animals. I am very distressed by the wails of animals facing death. O Brahmin, conduct the Yagna using grains like rice, wheat, sesame and barley and

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इति हिंसारू चेर्वेदतात्पर्यं चाविजानतः । श्रुत्वा तस्य वच स्वामी पुनस्तदिधतमब्रवीत् ॥५३॥

श्रीनारायणमुनिरुवाच ।

नहि वेदस्य तात्पर्यं हिंसायां वर्तते द्विज ! । किन्तु रागप्राप्तहिंसासङ्कोचे सर्वथैव हि ॥५४॥ राजसानां तामसानां स्वाभाविक्यैव वर्तते । प्रवृत्तिर्जीवहिंसायां चोदना नास्ति तत्र वै ॥५५॥ हिंसायां यदि रागः स्यात्कार्या सा तर्हि तु क्रतौ । इति वेदो वदन् हिंसां सङ्कोचयति वाडव ! ॥५६॥ 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 वसुनामाऽभवद्द्विज ! । तं देवा ऋ षयश्चापि समपृच्छन्त संशयम् ॥६१॥ वेदो हिंसापरो नो वा पृष्ट इत्यब्रवीन्नृपः । हिंसापरो वेद इति ततोऽसावपतद्भुवि ॥६२॥ अधोगतिः सद्य आसीदन्तरिक्षचरोऽप्यसौ । कथैषा वायवीयेऽस्ति मात्स्येऽथो भारतादिषु ॥६३॥ यदि वेदस्य हिंसेष्टा भवेत्तर्हि वसुर्नृपः । तथोक्तिमात्रतः सद्यः पतेत्कथमधो द्विज ! ॥६४॥ हिंसानिवृत्तितात्पर्यं वेदं वेत्तु ततो भवान् । इत्युक्तः पुनः कृष्णमाचिक्षेप रू षा ज्वलन् ॥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 मुच्यते सर्वकिल्बिषैः ॥६८॥

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मांसाशनप्रियस्येत्थं यज्ञदम्भस्य तस्य ताम् । वाचं श्रुत्वाऽब्रवीत्स्वामी ह्यधर्मे धर्ममानिनः ॥६९॥

fluids like milk, yoghurt, honey, Ghee etc. Devtas will be pleased by such Satvik Yagna. The Satvik Devtas live in the Heaven above, the Tamasi demons live in the bottom and the Rajasi humans live in the middle of the earth. The scriptures attest that Devtas love grains like wheat, rice etc. and fluids like milk, Ghee etc. because they are Satvik while demons prefer meat and alcohol as they are Tamasi. It may be acceptable to use meat in Yagna if the grains are not available. But it is not the case here. You have ample supply of grains and milk. Therefore, it is not appropriate at all to venerate Devtas with meat during the Yagna. I will remain here only if you release these animals and continue your Yagna with grains and milk. Otherwise I will go from here."

Suvrat Muni said, "O king! Kuberji was in a quandary. Many of wise Brahmins accepted Shree Hari's sermon and agreed with Him. Some of the vile Brahmins were unrepentant. They egged on egoistic Jagjivan to speak for them. Jagjivan said, 'O Shree Hari! It is said in the Vedas that animal were created for the Yagna. Killing of animals except for the purpose of a Yagna is violence and prohibited. Whatever is attested by the Vedas cannot be called violence. Even eminent scholars accept this point of view. Furthermore, many kings in bygone eras have performed sacrificial Yagnas. Who can deny or condemn this ancient practice? Therefore, we will only partake in sacrificial Yagna.' O king! Shree Hari realised that Jagjivan was saying this only because of his love for meat and he had not understood the true meaning of the Vedas. He tried to reason with Jagjivan."

Narayanmuni said, 'O Brahmin! The Vedas do not support or condone the violence. Even the mention of sacrificial Yagna is to lessen the violence to stop people killing animal wantonly to satiate their palate. Rajasi and Tamasi persons have a natural affinity towards eating meat. They do not need support from the Vedas for this. To reduce and eventually stop the consumption of meat and killing of animals, the Vedas decreed that killing of animals is permissible only for a Yagna. This exceptional permission is meant only to reduce the overall violence and not to be taken as a general practice. Shreemad Bhagwat makes this absolutely clear, 'Humans and other animals have an inbuilt interest in copulation, meat and alcohol. They do not need any encouragement from scriptures for indulging in them. The copulation only within the

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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॥ प्राचीनबर्हिषं भूपं कर्मस्वासक्तमानसम् । नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्यबोधयत् ॥७२॥ भो भो प्रजापते ! राजन् ! पशून् पश्य त्वयाऽध्वरे । संज्ञापिताञ्जीवसङ्घान् निर्घृणेन सहस्रशः ॥७३॥ एते त्वां साम्प्रतीक्षन्ते स्मरन्तो वैशसं तव । सम्परेतमयः कूटैश्छिन्दन्त्युत्थितमन्यवः ॥७४॥ तं यज्ञपशवोऽनेन संज्ञप्ता येऽदयालुना । कुठारैश्छिन्दुः क्रुद्धाः स्मरन्तोऽमीवमस्य तत् ॥७५॥ इत्यादि नारदेनोक्तं स निशम्य नराधिपः । सहिंसयज्ञानुत्सृज्य ह्यहिंसं धर्ममाश्रयत् ॥७६॥ तस्मात्त्वमपि सुज्ञोऽसि विश्रुतो यशसा भुवि । पशुहिंसामृते यज्ञं कर्तुमर्हस्यशेषतः ॥७७॥

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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 निजान् मार्गे जनान्सम्प्रीणयन् निजान् । 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॥ तेऽपि क्रुद्धास्त्रयस्तर्हि सोदरा भूरिमानिनः । युद्धं कुबेरजिन्मुरव्याश्चक्रुस्तैः सह

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marriage, meat only during a Yagna and alcohol only on the conclusion of Sautramani Yagna were recommended to limit the unrestrained indulgence. The ultimate aim of the Vedas is to restrain and ultimately cease the violence.' O Brahmin! Some ignorant persons do not understand such indirect decrees. Just as a father bribes his sick child with sweets for taking bitter medicine is not meant to indulge him with sweets, the violence permitted in the Vedas is not meant to encourage the violence. Whoever considered that the Vedas support violence had come to great harm. King Vasu had suffered greatly by just saying that the Vedas support violence. His tale is mentioned in the Vayu Puran, the Matsya Puran, the Vaasudev Mahatmya and Mahabharat. Indra once proposed to perform the sacrificial Yagna which was opposed by wise sages. Both parties appointed King Vasu as the mediator. Due to his friendship with Indra, King Vasu, knowingly told a lie and said that the Vedas do support violence. He immediately fell from sky by this blatant misinterpretation and suffered great ignominy. O Brahmin! Just think! Why did King Vasu fall on the earth by this misinterpretation if the Vedas indeed support violence? You need to understand the true meanings of the Vedas.'

Suvrat Muni said, "O king! Jagjivan arrogantly replied, 'It is said in the Vedas that the animals killed in a Yagna proceed to the heaven. It does not befit a scholar like You to oppose any deeds which are attested as Dharma in the Vedas. It is said in Bhagvad Gita that a person is redeemed from all his sins if he consumes the Prasad of a Yagna. Which goes to prove that eating meat leftover from the sacrificial Yagna is not a sin.' O king! Shree Hari tried again to reason with Jagjivan, who was hell bent on proving his misconceived point of view."

Narayanmuni said, 'O Jagjivan! To call violence a Dharma is your personal opinion. It is not supported by saints. Dharma gives happiness while Adharma gives sorrow. Listen to what Sage Narad had said against sacrificial Yagnas in the Shreemad Bhagwat, 'Sage Narad said to King Prachin Baharshi, O king! Look at the sky! All the animals you have killed in Yagna are eagerly awaiting you. They will mutilate you on your journey from earth to the upper abodes on your death. Earlier King Puranjan was meted out the same punishment by numerous animals on his death.' O Jagjivan! King Prachin Baharshi gave up the practice of sacrificial Yagnas immediately and conducted

सानुगाः ॥८६॥ सन्ताड्यमाना विप्राश्च श्मश्रुलैर्यवनादिभिः । रुदन्त उच्चैः काश्याद्यास्ततश्चक्रुः पलायनम् ॥८७॥ क्रोशतो द्रवतो भीत्या हृतस्वांश्च द्विजाननु । धावतः सैनिकान् राजा न्यषेधयत्कालसन्निभान् ॥८८॥ तस्मिन् युद्धे शस्त्रपाणींस्त्रींस्तानरुणलोचनान् । जघ्नू राजभटाः क्रूरा घ्नतः स्वानसिपाणयः ॥८९॥ हतास्त्रयोऽपि ते तत्र भक्ष्यन्ते स्मामिषाशिभिः । कङ्क गृध्रादिभिः सद्यः ससुताश्च सहानुगैः ॥९०॥ हाहाकारो महानासीत्पुरे तस्मिंस्तु सर्वतः । हरिवाक्यातिक्रमस्य फलं तद्विदुर्जनाः ॥९१॥ उद्घोषः सर्वदेशेषु बभूव च ततो नृप ! । देवार्था जीवहिंसापि सर्वोच्छेद करीति ह ॥९२॥ तत आरभ्य धरणौ धार्मिका पुरुषा नृप ! । तत्यजुर्जीवहिंसां च मद्यमांसाशनं तथा ॥९३॥ प्रताप इत्थं प्रथितो धरायां नारायणस्याऽऽसुरकर्महर्तुः । धर्मः सभार्यः ससुतश्च तेन प्रमोदमाप्नोतितरां प्रपुष्यन् ॥९४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे अहिंसाधर्मस्थापननामैकोनविंशोऽध्यायः ॥१९॥

अथ विंशोऽध्यायः

सुव्रत उवाच ।

धमकापुरि राजासील्लुब्धजिन्नामको नृप ! । स्वालये प्रभुमावास्य सिषेवे तं स दासवत् ॥१॥ कल्याण इन्दुभो राम तथा राजधनाभिधः । पुत्रास्तस्य मुदा चक्रुश्चत्वारः सेवनं हरेः ॥२॥ जिज्जा मान्या वायुजीवा मोटिनी कर्णिकादयः । योषितोऽपि प्रभोर्भक्त्या विदधुस्तस्य सेवनम् ॥३॥ उषित्वा द्वे दिने तत्र भूचायग्राममाययौ । जयरामः कार्मणाद्या भक्ताः पर्यचरंश्च तम् ॥४॥ ततोऽब्धिखाडीमुत्तीर्य देशमाभीरमभ्यगात् । तत्रासौ पिप्पलीग्राममियायात्मीयतुष्टये ॥५॥ तत्र देवगणेशाद्याः समसेवन्त तं विशः । स्त्रियश्च मान्यरामाद्याः स्वस्वशक्तयनुसारतः ॥६॥ तत्रोषित्वा दिने द्वे च राजकूटं स आययौ । लक्ष्म्यारव्या राजकन्या तं तत्रानर्चातिभावतः ॥७॥ सा प्रसादाद्धरेः सर्वाः प्राप योगकला नृप ! । तत्रोषित्वा दिनं

non violent Yagnas. It is time you realised the truth and stop this sacrificial Yagna. You have earned fame and wealth on this earth."

Suvrat Muni said, "Jagjivan did not heed Shree Hari's advice. He did not give up his false interpretation of ethics. Shree Hari returned home from the Yagna and left Bhuj the next day. He solaced His many devotees who had come to bid Him farewell. He arrived at Dhamadka after few days. O king! After Shree Hari's departure, Jagjivan continued his sacrificial Yagna despite advised not to. The king of Bhuj suddenly developed some enmity with Jagjivan and as a result he sent his army to destroy Jagjivan's Yagna. Just as Virbhadra had destroyed Daksha's Yagna, the army destroyed Jagjivan's Yagna. The king withdrew Jagjivan's all privileges and took away his wealth, home and vehicles. Three brothers put up a fight with the army. The Brahmins were chased away by the king's army. All three brothers were beheaded in the fight. No one was left behind to cremate them and their dead bodies were eaten by crow, vultures and dogs. As the news of three brothers death spread afar, people concluded that this was the direct consequence of not heeding Lord Shree Hari. The practice of sacrificial Yagna died with their deaths. Nobody has dared to perform such Yagna since then. Dharma ascended on the earth with the defeat of Adharma. The fame of Lord Swaminarayan spread far and wide.

Thus ends the nineteenth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-20

Suvrat Muni said, "O king! The devout King Ladhaji invited Shree Hari to reside at his palace during His stay in Dhamadka and served Him humbly. His four sons - Kalyanji, Induji, Ramji and Raighanji joined their father in His services and so did other female devotees like Jijiba, Maniba, Vayu, Jiva, Motini, Karniba etc. O king! After two days' sojourn in Dhamadka, Shree Hari went to Bhachau, where male devotees like Jayram and Karman and female devotees like Devika collectively served Him. Shree Hari arrived at Kanthkot after two days' stay in Bhachau. During His one night's stay in Kanthkot male devotees Mulji and Kachra and female devotees Vayavi and Haribala attended Him. Shree Hari continued His benevolence journey to grant His Darshan to His devotees living in far flung villages. He crossed the strait again to arrive in Pipli.

त्वेकं निर्ययौ भगवांस्ततः ॥८॥ क्रोधं संयमन्मदं च दमयन्कामं समुन्मूलयन् । मानं सन्नमयन् स्पृहामपनयँल्लोभं च विच्छेदयन् । पापौघं दलयन् कलिं व्यपनयन् पाषण्डमुच्छेदयन् । सत्यं निर्मलयंश्चचार भगवान् धर्मं समुत्तेजयन् ॥९॥ आश्चर्यं जनयन्नृणां प्रतापं प्रथयन् भुवि । हरन्नज्ञानतिमिरं सोऽ राजज्ज्ञानभास्करः ॥१०॥ विचार दृष्टश्रुतप्रतापं तं धर्मवर्त्मप्रवर्तकम् । आशिश्रियुश्च बहवो नरा नार्यश्च भूपते ! ॥११॥ उत्साहार्थं सोऽपि तेषां मतिदाढर्याय चात्मनि । स्वैश्वर्यं दर्शयामास यदनन्योश्रयं प्रभुः ॥१२॥ अनेकेषां स जीवानां प्राणवृत्तिनिरोधनम् । ऊ चीकरद्ब्रह्मरू पे निजात्मनि समाधिना ॥१३॥ दर्शयामास तत्रैव गोलोकं धाम चाक्षरम् । श्वेतद्वीपं च वैकुण्ठं सकलैश्वर्यसम्भृतम् ॥१४॥ अव्याकृताख्यं लोकं च दिव्यं बदरिकावनम् । अग्निबिम्बं चार्कबिम्बं धाम च क्षीरसागरम् ॥१५॥ तत्र तत्र निजामेव दिव्यां मूर्तिमदीदृशत् । सदैश्वर्येण जुष्टां चतत् तत्पार्षदशक्तिभिः ॥१६॥ अश्रावयच्च केभ्यश्चित्सहसा प्रणवध्वनिम् । कोटिकोट्यर्कसङ्काशं निजं तेजोऽप्यदीदृशत् ॥१७॥ परं यज्जाग्रदादिभ्यः सच्चिदानन्दलक्षणम् । द्रष्टारव्यं ब्रह्म तद्रूपं केभ्यश्चित्स्वमदीदृशत् ॥१८॥ भूगोले च खगोले च देवतानां हरेस्तथा । स्थानैश्वर्याणि यान्यासन् केभ्यश्चित्तान्यदीदृशत् ॥१९॥ आधारादिषु चक्रेषु गणेशाद्याश्च देवताः । केभ्यश्चद्दर्शयामास संस्थिताः स पृथक् पृथक् ॥२०॥ केभ्यश्चिदपि भक्तेभ्यो विराड्रू पमदीदृशत् । क्वचित्पुरुषसूक्तोक्तं ब्रह्माण्डाधारमीश्वरः ॥ २१॥ शतयोजनदूरस्थभक्तेभ्योऽपि क्वचित्क्वचित् । स्वदर्शनं स प्रददौ प्रीतः प्रत्यक्षमेव हि ॥२२॥ अपि दूरस्थैर्भक्तैः स्वगृहे प्रतिमान्तिके । नैवेद्यमर्पितं कवापि ह्याश्राद्विस्मापयञ्जनाम् ॥२३॥ म्रियमाणान्निजान् क्वापि निनीषुर्धाम चात्मनः । अप्यन्येभ्यः स तद्ग्रामे साक्षात्प्रादात्स्वदर्शनम् ॥२४॥ मुमुक्षूनितरांश्चेत्थं दर्शयं तमलौकिकम् । स्वैश्वर्यं वीक्ष्य तं प्रापुरभक्ता अपि विस्मयम् ॥२५॥ तेन साकं विवादार्थं बहवो मतवादिनः । आगता अपि वादैस्तं जेतुं नैवाशकन् क्वचित् ॥२६॥ तं कार्ष्णा दङ्शुश्च कृष्णमवनौ रामं च रामर्चकाः । शक्तिं शक्तिपरायणा रविमथ सौराश्च शैवाः शिवम् । विष्णुं वैष्णवधर्मिणः खलु तदा जैनाश्च तीर्थङ्करान् दृष्ट्वाऽऽसन् स्वसमाधिना च यवनाः पिंगाम्बरान्विस्मिताः

Male devotees Devji and Ganesh and female devotees Maani and Rama served Him for two days. Shree Hari arrived in Rajkot city and became the guest of princess Laxmibai for His one day's stay. O king! Shree Hari removed anger, greed, ego, lust from His devotees' hearts wherever He went. He destroyed the vices which had kept the society in darkness and spread the light of Dharma. He removed ignorance from His devotees' hearts and gave them true knowledge of Ekantik Dharma. Many persons' life was transformed by His divine Darshan. His fame as reformer spread far and wide. Thousands became His disciples by forsaking their old beliefs, gurus and sects. He exhibited and let His divine powers speak for Him."

Suvrat Muni continued, "Shree Hari helped thousands of His devotees to go into Samadhi. They were able to see their soul, distinct from their causal body, while in Samadhi. They visited His various abodes like Akshardham, Vaikunth, Golok, Shwetdweep, Badrikaashram, Avykrut, Kshirsagar, Agnilok, Suryalok etc. and saw their opulence and glory. They saw Lord Shree Hari in various Swarup (forms) in each Dham (abode) surrounded and served by the Parshads of that Dham. Some of them saw the brilliant radiance equivalent to thousands suns emanating from His body while others heard the original sound 'Aum' that is associated with the creation. Some were able to see Him as an original creator, beyond VairajNarayan, Prakruti and Purush as described in the Purush Sukta. Some of them were able to grasp the knowledge of astronomy and geography of the universe and the process of its creation while some of them were able to see the inside of their body including six Chakras (points of life force). Some of His devotees, though living far way, were able to see Him in person in His absentia. Some devotees saw Lord Shree Hari accepting the food (offered to Him in Naivedhya) and garlands etc. in person when offered to His Murti. Some people including non devotees saw Shree Hari coming to take His devotee to His abode on their death. These divine miracles pleased His devotees and perplexed non devotees. His devotees had their faith in Him strengthened while non devotees were still awed at His prowess. Many scholars came to defeat Him in debates and went away humiliated by abject defeat."

Suvrat Muni continued, "Whenever the devotees of other Swarup of God underwent Samadhi by His close contact, they saw their Ishtadev in Samadhi. Lord

॥२७॥ एवं यो यस्तभ्यागात्स ससद्यः समाधिना । स्वेष्टदेवं तमेवेशं विलोक्यासीत्सुविस्मितः ॥२८॥ त्यक्त्वा स्वस्वमतान्येव ततस्ते तमुपाश्रिताः । भक्त्या नारायणं नित्यं भेजिरे धर्मसंस्थिताः ॥२९॥ मद्यमांसादिसंसर्गं त्यक्त्वा सर्वे तदाश्रिताः । ज्ञानवैराग्यसम्पन्ना बभूवुः प्राकृता अपि ॥३०॥ हीनं जात्यापि तच्छिष्यमनधीतमपि क्वचित् । न शेकेऽधीतशास्त्रोऽपि विजेतुं ब्रह्मविद्यया ॥३१॥ इत्थं निजप्रतापेन मूलाज्ञानं विनाशयन् । सद्धर्मं स्थापयामास विनष्टं धरणीतले ॥३२॥ तत्र तत्रान्नसत्राणि कारयामास भूरिशः । यत्रागतानामन्यत्र नासीज्जिगमिषा नृणाम् ॥३३॥ यज्ञैश्च वैष्णवैर्विष्णुं याजयामास स प्रभुः । आढ्यान्निजजानान् प्रीत्या मुरव्यकल्पैर्नरेश्वर ॥३४॥ महारुद्रातिरुद्रादियज्ञेषु च सहस्रशः । मिष्टान्नैस्तर्पयामास ब्राह्मणान् बहुवासरान् ॥३५॥ अदीदपच्च बहुशो विप्रेभ्यस्तत्र तत्र च । हेममुद्रा रू प्यमुद्रा उदारः स इवैकराट् ॥३६॥ घृतक्षीरादिभिर्यज्ञान् हविष्यान्नैश्च कारयन् । मकारपञ्चकविधिं वेदबाह्यमनीनशत् ॥३७॥ साधुभूदेवदेवानामर्चनं प्रीणनं च सः । मुहुश्चकार चाधर्मपाषण्डोच्छेदनं प्रभुः ॥३८॥ धर्मज्ञानविरक्तीनां भक्तैर्भेदांश्च सर्वशः । तत्त्वतो बोधयामास तत्र तत्र सविस्तरात् ॥३९॥ सच्छास्त्रैः स्वप्रतापेन जित्वा चाधर्मिणो गुरू न् । तेभ्यो मुमुक्षून् रक्षित्वा धर्मसर्गे ह्ययोजयत् ॥४०॥ चतुर्णामपि वर्णानामाश्रमाणां सनातनम् । धर्मं संस्थापयामास भगवान् धर्मरक्षकः ॥४१॥ नैष्ठिकव्रतिनां धर्मान्प्रभुः सोऽथ प्रवर्तयन् । स्वयं नैष्ठिकधर्मेषु भेजे राजाधिराजताम् ॥४२॥ यथेष्टं पोष्यमाणाश्च भक्तिधर्मादयोऽपि तम् । सेवमाना नित्यमेव विरेजुः परया श्रिया ॥४३॥ दृश्या आसन् पुण्यवद्भिर्दिव्याकृतिधरास्तु ते । क्वचिदेवेच्छया तस्य प्रभोर्न तु सदाऽखिलैः ॥४४॥ इति दिव्यचरित्रचित्रकृत्करुणावारिनिधिर्धरातले । विचरञ्छुचिमास आययौ शरधारारव्यपुरं हरिर्नृप ! ॥४५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे विविधैश्वर्यप्रदर्शनेन नानाविधभक्तजनानन्दननामा विंशोऽध्यायः ॥२०॥

Ram's devotees saw Lord Ram, Lord Krishna's devotees saw Lord Krishna and Lord Vishnu's devotees saw Lord Vishnu. In each case they saw Shree Hari as their Ishtadev. This made them realise that their Ishtadev and Shree Hari sitting in front of them were one and the same. Even people of other faiths, like Jain and Muslim, saw Narayanmuni as their Tirthankars and Payagambar (Mohammed, the messenger) respectively. Realising that Shree Hari is the only supreme God in the whole universe, they gave up their perceived faith and became His staunch disciples and abided by the principles of Udhhav Sampraday. Persons previously overwhelmed by various vices gave up the vices and became chaste once coming into the fold of the Sampraday. Their life changed for the better immediately on becoming His disciples. Though unlettered, they became knowledgeable in the matter of soul, Maya and God after coming unto Shree Hari's shelter. O king! Dharma ascended on this earth as thousands and thousands of people started living chaste life after becoming His disciples. Adharma, which ruled the roost previously, lay vanquished. Shree Hari opened many 'Sadavratt' (eateries) at various places. Whoever ate Prasad at one of these Sadavratt never went at any other place. He performed many non violent Yagnas with the help of His wealthy devotees where He fed thousands of Brahmins, devotees and saints for days. He gifted whatever wealth He received from His devotees to poor Brahmins. His non sacrificial and chaste Yagnas became so prevalent and acceptable that Yagnas involving meat, alcohol and copulation became extinct. The practice of venerating pious saints, Brahmins and Devtas became so widespread that fake gurus and their religious malpractices disappeared from the community. Ekantik Dharma as espoused by the Vedas became established once again by His effort. Wherever Shree Hari went, whenever He addressed assemblies, He always emphasised chaste living by forsaking vices and violence. He taught people the true meaning of Dharma, Bhakti and Vairagya. The Dharma of each Ashram and Varna became supreme once again. He and His celibate saints became the centre of attraction over a vast stretch of land."

Suvrat Muni continued, "O king! As Dharma, fed by Bhakti, became re-established once again, Dharma and Bhakti came to live with Shree Hari in their divine form. Though they made themselves visible to some pious persons sometimes, they remained with Shree Hari in their invisible divine forever. Travelling from village to village to propound and propagate Sanatan Dharma, Shree Hari arrived at Sardhar in the month of Ashadh (of Samvat 1861).

Thus ends the twentieth Chapter of the second Prakaran of the Satsangi Jeevan.

अथैकविंशोऽध्यायः

सुव्रत उवाच ।

तत्र राजकुमारौ द्वौ सिषेवात तमादरात् । तुङ्गजिद्वैरिजित्संज्ञौ तत्पदाब्जदृढाश्रयौ ॥१॥ तत्राद्यः कृष्णपादाब्जरेणूनां स्वाङ्गधारणे । अक्रूरोपम एवासीद्द्वितीयो विदुरोपमः ॥२॥ तथा वैरिभयो भीमो हिक्वजित्प्रमुखा अपि । क्षत्रवीरा असेवन्त भक्तास्तं परया मुदा ॥३॥ करिमो मूकहसनौ रयो हयजिदादयः । यवना अपि तं प्रीत्या भेजिरे दृढनिश्चयाः ॥४॥ निजांस्तान् प्रीणयन् भक्तान् वसंस्तुङ्गजिदालये । अज्ञानमहरन्नृणां तिमिरं तरणिर्यथा ॥५॥ भक्तैः सम्प्रार्थितस्तत्र चातुर्मास्यमुवास सः । महान्तमुत्सवं चक्रे जन्माष्टम्यां च पूर्ववत् ॥६॥ देशान्तरेभ्यो भक्ताश्च तत्राजग्मुः सहस्रसः । सगृहा अगृहाश्चापि तद्दिदृक्षाहृतान्तराः ॥७॥ उपवासं जागरं च निशि कृष्णार्चनं तथा । भक्तैः सह हरिश्चक्रे सेतूनां परिपालकः ॥८॥ साधून् विप्रांश्च सन्तर्प्य नवम्यां कृतपारणः । आससाद सभां रम्यामपराह्णे सतां पतिः ॥९॥ अथोपविष्टं परमासने तं प्रणम्य विप्रा नृप ! साधवश्च । यथोचितं तस्य पुरो निषेदुरन्ये जनास्तानभितश्च सर्वे ॥१०॥ श्रृण्वत्सु 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 । सर्वैरुपायैर्जेतव्यस्तन्नः कथय तत्त्वतः ॥१३॥

सुव्रत उवाच ।

इति पृष्टः स भगवान्भूभुजा तेन संशयम् । मनोभिरामया वाचा तं जगाद जगत्पतिः ॥१४॥

श्रीनारायणमुनिरुवाच ।

त्रयोऽपि शत्रवो ह्येते नृणां प्राणहरा मताः । मन्ये बलाधिकं तेषु लोभमेव दुरासदम् ॥१५॥ विजेतव्यः प्रयत्नेन स एवात्र मुमुक्षुभिः । पापस्वरू पो गृहीभिस्त्यागिभिस्तु विशेषतः ॥१६॥ सांसारिकपदार्थेषु ये लुब्धा नितरां नराः । अचिरेण विनश्यन्ति ते नूनं हतबुद्धयः ॥१७॥ लोभनिष्ठाः सन्ति दोषा महान्तो निरयप्रदाः । अधिष्ठानं हि पापस्य लोभश्चाद्यप्रवर्तकः

CHAPTER-21

Suvrat Muni continued, “O king! The hosts, two princes of Sardhar, Tungji and Vairji, were Shree Hari’s staunch devotees. Tungji smeared the dust gathered from Shree Hari’s feet on his forehead daily just like Akrurji.Tungji’s brother, Vairji was wise and discerning like Vidurji. Verabhai, Bhimabhai and Hakabhai were joined by Muslim devotees Karim, Muk, Hasan, Rayo and Harjit in the service of Shree Hari. Shree Hari extended His stay in Sardhar at the request of Tungji and other devotees of Sardhar and celebrated the festival of Janmashtami (of Samvat 1861) as grandly as He had done at Manavadar the previous year. Thousands of devotees and saints had come to Sardhar for His Darshan. He observed a fast on the day and venerated Lord Krishna at the night. Shree Hari fed all devotees the next day before He broke His fast. He held a grand assembly in afternoon just as previously where everybody took their appropriate seats facing Him. Tungji asked Shree Hari, ‘O Bhagwan! The whole world seems to be suffering under the influence of lust, anger and greed. Which of these three is the most powerful that must be overcome at all cost? Please explain to us properly.’ O king! Shree Hari was very pleased that such an important question was raised.

Shree Narayanmuni replied, ‘O prince! All three of them are very powerful but in My opinion, greed is the worst. All My devotees, especially saints must endeavour to overcome it. People at large have a great desire to accumulate wealth and act as if their intelligence has taken leave to fulfil their greed. All other vices are connected to greed. People commit most of the sins due to their greed. Greed is the sanctuary of all other vices. Anger, lust, envy, attachment etc. arise from greed. O prince! Many learned and astute kings, sages and devotees have succumbed to greed. Many Devtas, including their king Indra, demons including Hiranyakshipu and kings like Duryodhan

॥१८॥ लोभात्कामः प्रभवति क्रोधो लोभाच्च जायते । मोहश्चेर्ष्या मत्सरश्च सर्व लोभात्प्रवर्तते ॥१९॥ विद्याविनयसम्पन्ना विख्याताश्च तपस्विनः । महर्षयोऽपि लोभेन बहवो दुर्गतिं ययुः ॥२०॥ तथा हिरण्यकशिपुप्रमुखा ये सुरद्विषः । इन्द्रादयो देवताश्च लोभेनैव क्षयं ययुः ॥२१॥ कौरवाणां क्षयो जातो लोभेन च महामते ! । अन्येऽपि बहवो भूपा लोभेन भुवि चिक्षियुः ॥२२॥ 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 पञ्चादशानर्था वर्तन्तेऽर्थेषु भूपते ! । अन्येऽपि बहवः सन्ति दोषा ह्यर्थाश्रिताः खलु ॥२५॥ तस्मादनर्थमर्थारव्यं 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 कार्यायनग्रामादागतस्तत्र सन्मतिः । खट्वाङ्गो नाम राजर्षिस्तं प्रार्थयितुमुत्थितः ॥२९॥ स हि भक्तो धर्मनिष्ठो नैष्ठिकं व्रतमास्थितः । मकरालयपुर्यां प्राग्जन्माष्टम्यामुपागतः ॥३०॥ तत्र प्रतापं च हरेर्दृष्ट्वा 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 स्वीयं सानुगस्य धनादिकम् । सफलं हि विधित्सामि मानुषं च जनुर्निजम् ॥३५॥

सुव्रत उवाच ।

एवं प्रार्थतस्तेन 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 स निरगान्नृपते ! स्वखेटं प्रापच्च दुर्गपुरमध्वगतं परेद्युः ॥३८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे लोभदोषनिरूपणनामैकविंशोऽध्यायः ॥२१॥

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have been overwhelmed by greed and have suffered ignominy. Therefore, My devotees must forsake greed at all cost. The wealth is the root of all evils. The fifteen; stealing, violence, hypocrisy, lust, anger, ego, pride, discrimination, enmity, mistrust, competition, woman, gambling, consumption of meat and alcohol are caused by wealth. Many other vices co exists within wealth. Besides being the main hindrance in My Bhakti, wealth causes many other evils. It is very important for My devotees not to become victims of greed.'

Suvrat Muni said, "Understanding that greed is the root cause of all evils, all devotees promised Shree Hari that they will not succumb to greed. Shree Hari asked all devotees to return to their respective villages the next day. Khatvang, the king of Kariyani, came to Shree Hari. Khatvang was very religious and had vowed to observe the Vrattof Brahamcharya from a very young age. He had become Shree Hari's devotee since attending the Janmashtami festival at Mangrol. He was very generous besides being brave. He had attended the Janmashtami festival in Manavadar too. Attending the third festival and with the view of inviting Shree Hari to Kariyani, he approached Shree Hari with folded hands and requested, 'I am Your servant and You are My Lord. Please do me a favour and come to Kariyani. Give me an opportunity to serve You and Your Parshads.' Shree Hari replied, 'I have promised the devotees of Sardhar to remain here during Chaturmaas. I will indeed come to Kariyani after celebrating Prabodhani Ekadashi.'

Suvrat Muni said, "King Khatvang was very pleased that Shree Hari accepted his invitation. He took Shree Hari's leave the next day and arrived at Gadhpur on his way to Kariyani."

Thus ends the twenty first Chapter of the second Prakaran of the Satsangi Jeevan.

अथ द्वाविंशोऽध्यायः

राजोवाच ।

तत्पुरं क्वास्ति ब्रह्मंस्तत्र कस्य गृहे वसत् । खट्वाङ्गो भगवद्भक्तश्चैतन्मह्यं वदस्व ह ॥१॥

सुव्रत उवाच ।

अस्ति पश्चिमपञ्चालदेशेषु जनपावनी । उन्मत्तगङ्गेति नदी विख्याता विमलोदका ॥२॥ यस्यां चक्रे जलक्रीडां मुनिभिः सह सोऽच्युतः । स्नानं च बहुशस्तेन महापातकहृज्जला ॥३॥ तस्यास्तीरेऽतिपुण्यायाः सरितो दुर्गसंज्ञितम् । पुरं तदस्ति नृपते ! चातुर्वर्ण्यजनाश्रयम् ॥४॥ द्वारिकानगरस्यासीद्यच्छाखानगरं पुरा । क्रीडास्थानं भगवतो वसुदेवात्मजस्य च ॥५॥ तत्रासीदभयो नाम्ना नृपतिर्भक्तिमान् हरौ । क्षात्रधर्मरतः शूरः सच्छास्त्रश्रवणादरः ॥६॥

राजोवाच ।

तत्पत्नीनाम किं चास्ति तत्पुत्रः कश्च सुव्रत । कदा तद्गृहमाप्तः सत्त्वैतत्सर्वं वदस्व मे ॥७॥

सुव्रत उवाच ।

करियानपुरेशस्य नागेशनृपतेः सुताम् । स पूर्णारव्यस्त्रियां जातामुपयेमे सुरप्रभाम् ॥८॥ बुट्टदारव्यपुरेशस्य तनयां रणगामिनः । सोमदेवीति विख्यातामुपयेमेऽपरां च सः ॥९॥ पतिव्रताधर्मनिष्ठे उभे अपि बभूवतुः । सुरप्रभायां तत्रासीत्तस्य कन्याचतुष्टयम् ॥१०॥ आद्या तत्र जयासंज्ञा द्वितीया ललिता तथा । पञ्चाली च तृतीयोक्ता नानीसंज्ञा तथान्तिमा ॥११॥ सोमादेव्यां बभूवैको गुणवानुत्तमः सुतः । सुशीलो मृदुवाक् शान्तः प्रह्लाद इव सन्मतिः ॥१२॥ जया च ललिता तत्र भगिन्यौ द्वे महामती । बाल्ये वैधव्यमापन्ने विरक्ते विषयेषु च ॥१३॥ उरीकृतब्रह्मचर्ये कृच्छ्रादिव्रततत्परे । आस्तां स्वधर्मनिष्ठे च पितृवेश्मकृतस्थिती ॥१४॥ राज्ञः स्वसाऽऽसीत्सोमाख्या शालको गालवाभिधः । सर्वेऽप्येते स्वधर्मस्थाः कृष्णभक्तिपरास्तथा ॥१५॥ एतैः सह स भूपालः प्रत्यहं नियमेन च । श्रीमद्भागवतं राजञ्शुश्राव परमादरात् ॥१६॥ श्रुतां कथां भगवतः सङ्गत्य निशि तैः सह । कथयामास चित्ते च मुहुस्तां स व्यचिन्तयत् ॥१७॥ श्रुत्वा पुराणं सकलं दत्वा विप्राय दक्षिणाम्

CHAPTER-22

King Pratapsinh asked Suvrat Muni, “O Muni! Where is Gadhpur and whose home did Khatvang visit Gadhpur?”

Suvrat Muni replied, “Gadhpur is situated on the banks of the River Unmattganga, in which Shree Hari and saints had bathed innumerable times. With this association, the river has become holy enough to wash away the gravest of sins. At one time it had a close relationship with Dwarka. Lord Krishna used to come here often to play. People of all four Varna lived here. Abhay the king of Gadhpur was very devout, brave and very keen of listening to Bhagwan’s Katha.”

Pratapsinh asked Muni, “Please tell me more about King Abhay. What were his wife’s and children’s names? At what time did Khatvang reach Gadhpur?”

Suvrat Muni replied, “King Abhay had two wives. Surprabha, the elder one was the daughter of Nagesh and Purnadevi of Kariyani and Somadevi the younger was the daughter of King Rangami of Botad. Both wives led very chaste lives. Surprabha had four daughters; Jayaba, Lalitaba, Panchali and Nanuba. Somadevi had one son, Uttam, who was serene, pious, soft spoken and wise like Prahalad. The two elder daughters, Jaya and Lalita, were widowed at a young age and lived with their parents. Both of them led very religious lives whilst observing Brahamcharya and undergoing austerities and Vrats like Chaandrayan. His one sister, Somaba and brother-in-law Galav were other family members. The whole family lived chaste and religious lives venerating Lord Krishna regularly. King Abhay had heard the Katha of Shreemad Bhagwat seven times from a wise and scholar Brahmin. The whole family would gather at night to discuss and imbibe what they had heard in Katha during the day. Whenever he heard the ninth Canto of the Bhagwat, he pondered to think about the promise Lord Krishna had made that He would take birth whenever Dharma is subjugated by Adharma. He was sure in his mind that Bhagwan had taken birth at present too, as Adharma had

। पुनस्तदशृणोत्प्रीत्या चक्र एवं स सप्तशः ॥१८॥ यर्हि यर्ह्यशृणोत्तच्च तर्हि तर्हि व्यचिन्तयत् । यदा यदा हि धर्मस्येत्यादिपद्यार्थमात्मनि ॥१९॥ अधर्मोपचयो यर्हि स्याद्धर्मापचयो भुवि । तदावतारं भगवान् गृह्णातीत्येव निश्चयः ॥२०॥ अधर्मः साम्प्रतं भूमौ विवृद्धो दृश्यते नृषु । अतो हर्यवतारस्य कालोऽयमित्यवैद् हृदि ॥२१॥ अयमेव प्रतिदिनं विचारस्तस्य चेतसि । अवर्तत नरेशस्य विरक्तिं समुपेयुषः ॥२२॥ एकदा श्रावणे मासि कृष्णैकादशिकादिने । महोपचारैः कृष्णस्य पूजां स विधिनाऽकरोत् ॥२३॥ एकादशीव्रतप्रोक्तान् नियमान् पालयन् स च । पूजान्ते कृष्णपद्यानि गापयामास भूरिशः ॥२४॥ अपराह्णे भागवतीं गीतां शुश्राव सादरम् । कथान्ते भगवद्वार्तामकरोत्स्वयमेव च ॥२५॥ शृण्वन्तु बन्धवः सर्वे वदामि स्वमनोगतम् । श्रेयः स्यादिह सर्वेषां भक्त्या कृष्णस्य वै नृणाम् ॥२६॥ प्रत्यक्षकृष्णे भक्तिस्तु सद्य एव फलप्रदा । प्रतिमायां तस्य सा च चिरेण फलदा मता ॥२७॥ धन्या हि पुरुषा लोके यैः साक्षात्कृष्ण ईक्षितः । पूजितश्च यथाशक्ति प्राप्तास्ते तु परां गतिम् ॥२८॥ अवतारो भवेद्यर्हि कृष्णस्य धरणीतले । तर्हि प्रत्यक्षभक्तिः स्यादुर्लभा सा तु देहिनाम् ॥२९॥ अवतारस्य हेतुस्तु कृष्णस्याधर्मपुष्टता । भुवि धर्मस्य ग्लानिरत्र कृष्णवचो ब्रुवे ॥३०॥ यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ! । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥३१॥ परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥३२॥ आरम्भे हि कलेः पूर्वमधर्मोऽतिव्यवर्धत । तदा कृष्णः स्वयं जज्ञे देवक्यां वसुदेवतः ॥३३॥ अधर्माश्रयिणो हत्वा सोऽसुरांश्च सहस्रशः । वर्णाश्रमोचितं धर्मं भूमौ सम्यगपप्रथत् ॥३४॥ परीक्षित्सहदेवाद्यै रिपुञ्जयसमापनैः । चन्द्रवंश्यै रक्षिता वै तन्मर्यादा ततो नृपैः ॥३५॥ बृहद्रणादिभिर्भूपैः सुमित्रचरमैस्तथा । रक्षिता सूर्यवंशैश्च मर्यादा सा स्वशक्तितः ॥३६॥ कालेन क्षीयमाणाऽथ विक्रमार्केण भूभुजा । शालिवाहननाम्ना च यथावत्सा सुरक्षिता ॥३७॥ ततः श्रीशङ्कराचार्यो नास्तिकादीन्विजित्य च । धरण्यां स्वप्रतापेन धर्मसेतूनतिष्ठिपत् ॥३८॥ विष्णुस्वामी ततो रामानुजाचार्यश्च वीर्यवान् । मध्वाचार्यश्च निम्बार्को धर्माध्वानमपीपलन् ॥३९॥ ततः श्रीवल्लभाचार्यः सह गोस्वामिना भुवि । अपालयद् धर्मसेतून् कृष्णभक्तिं प्रवर्तयन् ॥४०॥ तयोरितोऽनार्हितयोः कलिः प्राप्तबलोऽद्य तु । साधर्मः सम्प्रवृत्तोऽस्ति गृहित्यागिनृपादिषु ॥४१॥ प्राप्तोऽस्ति धर्म साङ्कर्यं नृषु वर्णाश्रमात्मकः । अधर्मरुचयः सन्ति प्रायशो द्युत्तमा जनाः ॥४२॥ शूद्रा द्विजसमाचाराः

become prevalent. He thought of this often. He once mentioned this to his family as well. Following the veneration of Lord Krishna on the occasion of Ekadashi after Janmashtami, he said to his family, 'I am about to reveal my mind to you. One can attain Moksha only through Lord Krishna's Bhakti. The Bhakti fructifies immediately if Lord Krishna is present in person whereas it takes much longer when Bhakti of His idol is undertaken in His personal absence. Whoever had Darshan of Lord Krishna in person and worshipped Him as per his abilities indeed attained His supreme abode and Moksha. This direct Bhakti is achievable only when Bhagwan is present in person. This is not possible at this time although there are many reasons for Bhagwan to take birth. Lord Krishna says (in Gita), 'O Arjun! Whenever Dharma is subjugated by Adharma, whenever evil persecutes pious, I will take birth to vanquish Adharma and re establish Dharma and to protect My devotees from demonic persons.' Lord Krishna re-established Vedic Dharma at the start of Kali Yug by killing many evil kings and demons after taking birth as a son of Devki and Vasudev. Kings like Parikshit, Sahadev, Ripunjay, Brahadran, Sumitra etc. protected Dharma propounded by Lord Krishna as best as they could. Kings like Vikramditya and Shalivahan too stopped Dharma to degenerate. Shankaracharya saved Dharma from the atheists' clutches. Other Acharyas like Vishnuswami, Ramanujacharya, Madhvacharya, Nimabakacharya, Vallabahacharya and Vitthalnathji propagated Dharma with their wisdom and protected it from evil. The times have changed for the worse. Today most people are under the influence of Adharma. The kings, gurus and saints are not conforming to religion any longer. Brahmins do not observe ethics of their Varna. Ascetics have become more like householders by keeping wealth and women. Women have discarded their chastity and indulge in adultery. Even seemingly religious persons are indulging in the consumption of meat and alcohol. People observe rituals and Vrats only to satisfy their mundane desires of wealth, women and pleasures. Even widows have left all modicum of religiosity by decking themselves up with fine and transparent clothes and ornaments. Adharma has indeed become prevalent. I am sure that Bhagwan must

शूद्राचारा द्विजातयः । त्यागिनः सगृहा प्रायो गृहिणो भिक्षुका इव ॥४३॥ पतिव्रताधर्महीना व्यभिचारपरा स्त्रियः । सन्त्युत्तमाश्चापि नरा हिंसामांससुराप्रियाः ॥४४॥ स्त्रीरसद्रविणाद्याप्त्यै दम्भप्रायैव दृश्यत्ते । भक्तिस्तथा तपोयोगौ धर्माचारश्च बन्धवः ॥४५॥ पुम्भिर्हास्यविनोदादौ तत्स्पर्शे चाधवाः स्त्रियः । रसाशने च सक्ताः सद्वासोभूषादिधारणे ॥४६॥ एवं बहुविधा भूमौ सम्प्रवृत्तिर्हि दृश्यते । अधर्मस्य कलेश्चापि दुर्दृश्या भगवज्जनैः ॥४७॥ तत्कृष्णस्यावतारस्य कालोऽयं शास्त्रदर्शितः । धर्मरक्षाव्रतधृतः प्राप्तोऽस्तीत्येव भाति मे ॥४८॥ यत्र कुत्रापि भगवान् प्रादुर्भूत इति ध्रुवम् । सच्छास्त्रवाक्यप्रामाण्यादधर्मोन्मूलनोद्यतः ॥४९॥ कृष्णः स भगवानस्मान्स्वकीयानिति वेत्तुं च । रक्षत्वधर्मपाषण्डाद्दत्ताच्च कृपयेक्षणम् ॥५०॥

सुव्रत उवाच ।

इत्थं वदत्यभयभूमिपतौ तदैव खट्वाङ्गराज ऋषिरस्य गृहं स आयात् । वृद्धस्य चात्मसुहृदः स च तस्य सम्यगातिथ्यमात्महितकारिण आचचार ॥५१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे दर्मशास्त्रे द्वितीयप्रकरणे अभयराजगृहे खट्वाङ्गागमननामा द्वाविंशोऽध्यायः ॥२२॥

अथ त्रयोविंशोऽध्यायः

सुव्रत उवाच ।

सन्मानितं तं नृपते ! स्वागतासनवारिभिः । फलाहारेण चोपेत्य निषसादाभयो नृपः ॥१॥ सुखोपविष्टं विश्रान्तं खट्वाङ्गं स महामतिः । अनूपविष्टस्त्रीपुत्रपुत्र्यादिः समपृच्छत ॥२॥ कुत आगम्यते धीमंस्त्वया धर्मविदाऽधुना । स्वजनानां हितायैव त्वदागमनमस्ति नः ॥३॥ इति पृष्टः स तं प्राह शरधारारव्यपट्टने । सहजानन्दनामोऽस्मद्गुरुरस्ति समागतः ॥४॥ तद्दर्शनार्थमगममहं परिमितानुगः । सहस्रशो जनास्तत्र मिलिता अभयाऽभवन् ॥५॥ तत्र तेन महांश्चक्रे कृष्णजन्माष्टमीतिथौ । उत्सवस्तमहं दृष्ट्वा स्वग्रामं यन्निहागमम् ॥६॥ खट्वाङ्गेनैवमुक्तोऽसौ नृपः प्रोवाच तं पुनः । सम्पन्नः कैर्गुणैः सोऽस्ति गुरुस्तव महाव्रत ! ॥७॥ महानेव पुमान् कश्चित्स भवेदिति तर्कये । त्वाद्दग्वर्षास्वन्यथा तं द्रष्टुं गच्छेत्कथं सुधीः ॥८॥ सामान्यः स गुरुर्नेति ततः सम्भावयाम्यहम् । वक्तुमर्हसि तस्य त्वं गुणानस्मान् सुहृत्तम् ॥९॥

have surely taken birth to destroy this prevalence of Adharma. He has promised this in scriptures! Would it not be nice if God, considering us as His devotees, grants us His personal Darshan and protects us from the influence of Adharma?'

Suvrat Muni said, "O king! Just as King Abhay was venting his thoughts, king Khatvang entered his palace. King Abhay got up immediately to greet his elder friend and welcomed him warmly."

Thus ends the twenty second Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-23

Suvrat Muni continued, "O Pratapsinh! King Abhay offered a seat, fruits and water to his friend and sat beside him. His wives, children and other family members took their seats behind them. After a while, Abhay asked Khatvang, 'O friend! Where are you coming from? You must have gone on a very important task as to leave your home at this time. I am sure that your arrival at my place must be beneficial to me.' Khatvang replied, 'I had gone for my guru's Darshan at Sardhar. Thousands of His other disciples had come there as well to partake in the festival of Janmashtami. I came to see you on my way home.' King Abhay asked Khatvang again, 'Your guru must be an extraordinary man. Otherwise a wise man like you would not travel so far during Monsoon. Please tell me more about your guru Sahajanand Swami. Narrate his virtues to me.' King Khatvang replied, 'I doubt if you would actually believe me when I describe His virtues and glory. He is so great!' King Abhay said, 'O friend! You are religious and always speak the truth. I trust you completely. I know that you will speak the truth just like the eldest Pandav, King Yudhishthir. Narrate your guru's virtues without any hesitation. We too like to be free from the clutches of this illusionary world.'

खट्वाङ्ग उवाच ।

कथयिष्ये गुणांस्तस्य किन्तु ते भवदादिभिः । मन्येरन् सत्यभावेनेत्यत्र मे त्वस्ति संशयः ॥१०॥

अभय उवाच ।

प्रतीति धर्मनिष्ठस्य तव सत्यगिरोऽस्ति नः । मन्यामहे भवन्तं तु ज्येष्ठपाण्डवद्वयम् ॥११॥ अतस्तस्य प्रतापादि स्वसुतानिव नो भवान् । वक्तुमर्हति राजर्षे ! वद स्मो हि मुमुक्षवः ॥१२॥ खट्वाङ्ग ऊ चे भद्र ! त्वं मनो दत्त्वा निशामय । शृण्वन्त्वन्ये बन्धवोऽपि वच आश्चर्यकृन्मम ॥१३॥ इत्युक्त्वा कथयामास प्रतापं तस्य सोऽखिलम् । यथा विलोकितं स्वेन संश्रुतं च सतां मुखात् ॥१४॥ मकरालयपुर्यादौ प्रतापो यः प्रदर्शितः । तेन तं कथयामास तस्य साधुगुणांस्ततः ॥१५॥ अलौकिकं तदैश्वर्यं स निशम्य धरापतिः । साश्चर्यं सुकुटम्बोऽभूद्धृष्टरोमा 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 कस्मिन् देशे च सत्तम ! । सौराष्ट्रनागतः कर्हि कं च देशं गमिष्यति ॥१९॥ 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 । श्रीनीलकण्ठचरितस्मृतिसम्भवा-यामानन्दसारसरिति प्रममज्ज सद्यः ॥२३॥ स्वान्तस्फुरद्धरिपदाम्बुजलग्नचेता स्तूष्णीं मुहूर्तमभवच्च गतस्मृतिः सः देहस्मृतिं त्वथ शनैः समवाप्य भक्त्या हर्षाश्रुदृक्पुलकिताङ्गरुहोऽवदत्तम् ॥२४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे खट्वाङ्गाभयसंवादनामा त्रयोविंशोऽध्यायः ॥२३॥

Suvrat Muni said, "Encouraged by King Abhay's trust in him, King Khatvang described not only what he has known and felt about Shree Hari but also what he has heard from other saints. He described in great detail how Shree Hari had helped many devotees undergo Samadhi at Mangrol. He painted the picture of Shree Hari as the ocean of all virtues and described many instances where people's life had changed for the better after His Darshan and hearing His sermons. King Khatvang emphasised that He was none other than the supreme God Who has independently taken birth to eradicate Adharma from the face of the earth. King Abhay and his family were astonished to hear the divinity of Lord Shree Hari. King Abhay thought that Shree Hari is indeed God.

King Abhay said, 'My friend! You have spoken the truth. Though outwardly calling Lord Krishna as His Ishtadev, I have no doubt that Shree Sahajanand Swami indeed is Lord Krishna Himself! I am curious to know more. Whose son is He? Where was He born and in which clan? When did He arrive in Saurashtra? Where does He intend to go from Sardhar? Describe His birth and His Leelas. I am very lucky that you did arrive here. I have always thought that Bhagwan must have taken birth as promised in the scriptures. After listening to you, I am sure that He has arrived! Please narrate His life in full detail to me. My fortune has shone today that you arrived with such splendid news. I would like to hear everything from you.'

Suvrat Muni said, "King Khatvang took a deep breath and meditated on Lord Shree Hari before starting. His heart felt an unexpected bliss in the memory of Shree Hari. He lost track of his surroundings, his eyes welled up and his speech turned fluent as he started to describe the life and Leelas of Shree Hari."

Thus ends the twenty third Chapter of the second Prakaran of the Satsangi Jeevan.

अथ चतुर्विंशोऽध्यायः

खट्वाङ्ग उवाच ।

कोसलेषूत्तरेष्वस्ति ग्रामश्छुप्पय आह्वयम् । तत्र धर्मावतारोऽभूद्देवशर्मा द्विजः सुधीः ॥१॥ सावर्णिगोत्रसम्भूतिः सामगो धर्मसंस्थितिः । भक्ताख्या तस्य भार्याऽऽसीत्साध्वी धर्मे दृढस्थितिः ॥२॥ श्रीकृष्णं स सपत्नीको विष्णुयागेन भूयसा । वृन्दावने परमया भक्त्याऽऽराधयदाहृतः ॥३॥ प्रसन्नो भगवाँस्तस्मै भुवि धर्मप्रवृत्तये । अधर्मोच्छेदनार्थं च जज्ञे तस्मात्तु तत्त्रियाम् ॥४॥ हरिनाम्ना स विख्यातो बाल्यात्सर्वमनोहरः । निजेक्षणादिभिर्जीवान् बहून् पापादमोचयत् ॥५॥ सोऽनिर्द्दशाहो बालः स्वं जिघांसूनर्भकग्रहान् । कोटराप्रमुखान् सद्यो दहन्नद्रावद्दृशा ॥६॥ कृत्यासृजं त्रिवर्षोऽसौ कालीदत्तं महासुरम् । व्यमोहयद् दृशा तेन स ममार परिभ्रमन् ॥७॥ कृत्योत्पातादिभीतेन ततः पित्रा स बालकः । अयोध्यायां समानिन्ये प्राक्तनं निजकेतनम् ॥८॥ मानुष्यनाट्यसञ्छन्नजैश्वर्य उदारधीः । आनन्दयामास जनांस्तत्र कौमारलीलया ॥९॥ सम्पन्नोऽभूत्स पौगण्डे सर्वैः साधुगुणैरपि । पित्रा कृतोपनयनो नैष्ठिकं व्रतमास्थितः ॥१०। गुरूं विस्मापयन् विद्याः सकला निगमादिकाः । अध्यैताल्पेन कालेन गृह एव वसन्निजे ॥११॥ जनन्यै जनकायाथ ददौ दिव्यगतिं प्रभुः । एकादशाब्दिको गेहाद्विरक्तः प्राव्रजत्ततः ॥१२॥ स्वयमाचरेणेनैव नैष्ठिकब्रह्मचारिणाम् । धर्मान् स दर्शयामास तीर्थानि विचरन् भुवि ॥१३॥ तपस्विभ्यस्तपोरीतिं तपस्तप्त्वा ह्यदर्शयत् । योगरीतिं च योगिभ्यो युञ्जन् योगमदर्शयत् ॥१४॥ सिद्धाभिमानिशाक्तानां जहे सीरपुरे मदम् । दुष्प्रतिग्रह कृष्णाङ्गं 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 जनान्बहून । स्ववीक्षास्पर्शभाषाद्यैर्मोचयामास संसृतेः ॥१९॥ उच्छेदयन्नधर्मं च धर्मं संस्थापयन्निह । लोजारव्यं

CHAPTER-24

King Khatvang said, "Listen King Abhay! There is a small village called Chhapaiya, near Ayodhya in Koshal region. A pious and scholar Brahmin of Savarni clan named Devsharma and his equally pious wife Bhaktidevi lived there. They once performed a grand veneration to Lord Krishna at Vrandavan. Lord Krishna decided to take birth as their son when He decided to descend on earth to protect and propound Ekantik Dharma. His childhood Leelas attracted everyone's mind in Him. When He was only six days old, He destroyed Krutyas who had come to kill Him. As a three year old infant, He mesmerised Kalidutt, the leader of demons, and caused his death by crushing him against a fallen tree. Shree Hari's father migrated to Ayodhya due to repeated attempts by demons to harm his son. Shree Hari enticed the residents of Ayodhya too with His Leelas. He observed Brahamcharya Vrat following the sacred thread ceremony at the age of eight. To the surprise of His father, Shree Hari mastered the Vedas and other scriptures in a very short time. He relieved His parents and sent them to Akshardham and left home for the forest. He underwent severe austerity at PulahAshram to demonstrate the method of austerity to other ascetics. He observed the strictest Brahamcharya Vrat to set an example to other Brahamcharis. Similarly to revive the art of Ashtang Yoga and to set an example to other Yogis, He learned and mastered the process of Ashtang Yoga. He destroyed the pride of thousands of fake Yogis and redeemed a Brahmin from the curse of accepting unwarranted donation at Sirpur. He defeated many pretentious persons who had acquired the power of black magic by worshipping Shakti (the female power) and other deities and brought them back into the fold of Vedic religion. He created the enmity and instigated fighting to kill each other among thousands of fake ascetics gathered at Jagannath Puri. Similarly, Shree Hari urged King Satradharma of Manaspur to kill thousands of fake ascetics gathered there. He visited many shrines and caves to grant His benevolent Darshan to true seekers and free them from the clutches of Maya. He spread the gospel of Ekantik Dharma wherever He went. He arrived at Loj where He met Ramanand swami's disciples and true saints like Muktanand swami. Seeing their true devotion mixed with

पुरमागच्छत्सौराष्ट्रेषु स सन्मते ! ॥२०॥ कृष्णभक्तेः प्रथयितू रामानन्दमहामुनेः । वैष्णवाचार्यवर्यस्य शिष्यैस्तत्र स मानितः ॥२१॥ धर्मज्ञानतपोयोगविद्यावैराग्यभक्तिभिः । सर्वातिशायिभिः सर्वांस्तद्वतस्तानचित्रयत् ॥२२॥ साकं तैः पिप्पलग्रामे तमाचार्यमुपेयिवान् । उद्धवस्यैवावतारं वृतं शिष्यैः सहस्रशः ॥२३॥ दीक्षारीतिप्रवृत्त्यर्थं भुवि तस्मात्स वैष्णवीम् । महतीमग्रहीद्दीक्षां गुरू णां गुरुरप्यसौ ॥२४॥ सहजानन्द इत्याख्या गुरुणा विदधेऽस्य च । तेन नारायणमुनिरिति चार्थवती मुदा ॥२५॥ सम्पन्ने सद्गुणैः सर्वैस्तस्मिन् धर्मधुरं निजाम् । विन्यस्य भगवद्धाम कालेन प्राप्तवान् स च ॥२६॥ तस्याज्ञायामवर्तन्त सतीर्थ्याः सकला अपि । नारायणमुनेर्नित्यं गृहिणस्त्यागिनोऽपि च ॥२७॥ सद्धर्मस्य प्रवृत्त्यर्थं ततोऽसौ व्यचरद्भुवि । आदावगादब्धितटे मकरालयपत्तनम् ॥२८॥ विक्रमार्कशकस्याब्दे वसुभूतगजेन्दुभिः । प्रमिते तत्पुरं ह्यायात् पञ्चम्यां स तपः सिते ॥२९॥ अधर्मादवितुं जीवान् स्वप्रतापं प्रदर्शयन् । तत्र मासानुवासाष्टौ धर्मं चाद्यं प्रवर्तयन् ॥३०॥ पूर्तकर्मोत्सवे प्रादाद्विप्रेभ्यः स्वस्य दर्शनम् । विष्णुरू पेण तेऽथाऽऽर्चन्मन्त्रैस्तं वैदिकै र्मुदा ॥३१॥ महान्तमुत्सवं चक्रो जन्माष्टम्यां स तत्र च । प्रादर्शयत्कृष्णरू पं सर्वान् स्वीयमलौकिकम् ॥३२॥ रामानन्दमुनेः शिष्याः स्वोपास्यं राधिकापतिम् । तदा तमेव निश्चित्य तं समाश्रित्य भेजिरे ॥३३॥ मुमुक्षवोऽन्येऽपि नरा नार्यश्च बहवस्तदा । तमेव शरणं प्राप्य भेजिरे परमादरात् ॥३४॥ तदा सदःस्थेन मया साक्षात्कृष्णोऽयमेव हि । इति निश्चित्य मनसा भेजे तच्छिष्यताडनघ ! ॥३५॥ स्वैश्वर्यं प्रकटीकुर्वन्निजमूर्तावकारयत् । प्राणवृत्तिनिरोधं स स्त्रीपुंसानां सहस्रशः ॥३६॥ तत्राधिकारिणो ह्येते सन्त्येऽनधिकारिणः । नापश्यदित्यसौ किञ्चित्प्रावृषीव घनाघनः ॥३७॥ अत्यास्वर्यं जनाः प्रापुस्तेनैवाद्भुतकर्मणा । तस्याश्रयं ततः कृत्वा तस्थुः सद्धर्मवर्त्मनि ॥३८॥ सर्वेभ्यो मतवादिभ्यस्तत्तदिष्टामरात्मना । 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 ।

astute knowledge, Vairagya and austerity, Shree Hari concluded His seven years' pilgrimage of the country. O Abhay! Shree Hari met Ramanand swami at Piplana for the first time. Though being the guru of all gurus, Shree Hari became the disciple of Ramanand swami and accepted Diksha from him to set a noble example of accepting Diksha from an authentic guru before treading on the path of religiosity. Ramanand swami named Him as Sahajanand swami and Narayanmuni following the Diksha. Ramanand swami anointed Sahajanand swami as his successor prior to departing from this world.'

King Khatvang continued, 'The disciples of Ramanand swami accepted Sahajanand swami as their guru and obeyed all His commands without any doubts or rancour. Visiting village after village to spread the gospel of true Vedic religion, Narayanmuni arrived at Mangrol on a full moon day of month of Posh in Samvat 1858. He stayed in Mangrol for eight months during which He preached on Vedic Sanatan Dharma. He revived the step well in Mangrol to alleviate the scarcity of drinking water. He organised a grand festival to mark the reopening of the step well where He granted His Darshan as the four armed Lord Vishnu to the gathered Brahmins. As a result, the Brahmins professed Him as the supreme God and became His disciples. He held a grand ceremony to celebrate the festival of Janmashtami and granted His Darshan as Lord Shree Krishna to thousands of people gathered there for the festival. Muktanand swami and other saints' faith in Him became firmer as they realised that their Sahajanand swami is indeed Lord Krishna. I was present on this occasion and had His Darshan and along with thousands of others, I too became His disciple. Since then, I worship only Him. He helped hundreds of people slip into Samadhi and showed His many forms and abodes during the Samadhi. Some of them were worthy of this favour while others were undeserving. Just as the rain does not discriminate between pious and evil while drenching, Lord Shree Hari did not consider the sins of persons while granting them the bliss of Samadhi. Each person who went into Samadhi saw Shree Hari as their respective Ishtadev. They gave up their sects and gurus to become His disciples and devotees. He repeated the miracle of Samadhi in Kalvani as well to dispel all doubts. O King Abhay! He organised a grand Vishnu Yagna lasting for six months on

यथेष्टं भोजयामास वत्सरार्धं स वाडवान् ॥४२॥ द्रविणं हेमरू प्यादि विप्रेभ्यश्च ददौ भृशम् । घनाघन इवाम्बूनि यानानि वसनानि च ॥४३॥ उत्सवान् महतः कुर्वन् प्रतिग्रामं स मानद ! । साम्प्रतं शरधारारव्यं पुरमेत्योषितोऽस्ति हि ॥४४॥ मया स्वग्राममानेतुं प्रार्थितो जनसंसदि । कार्तिक्यामागमिष्यामीत्येवं प्रत्यश्रृणोत्किल ॥४५॥ सैष नारायणमुनिः सहजानन्दनामकः । स्वामिनारायणारव्यश्च स्वाम्यारव्यश्च विराजते ॥४६॥ हरिकृष्णोः हरिः कृष्णो नीलकण्ठश्च स श्रुतः । गौणानि तस्य नामानि सन्त्यन्यानि बहूनि च ॥४७॥ सहस्रशस्त्यागिजनैर्गृहिभिश्च सहस्रशः । योषाभिर्धर्मनिष्ठाभिः सेव्यते स च भक्तितः ॥४८॥ भक्तिधर्मादयोऽप्येनं सेवन्ते दिव्यविग्रहाः । केचितान् पुण्यवन्तोऽत्र वीक्षन्ते इति शुश्रुम ॥४९॥ केभ्यश्चित्कृष्णरू पेण राधिकापार्षदादिभिः । ददाति दर्शनं स्वामी गोलोकेन सहैव च ॥५०॥ केभ्यश्चिद्विष्णुरू पेण साकं लक्ष्म्या च पार्षदैः । ददाति दर्शनं स्वामी वैकुण्ठेन च स प्रभुः ॥५१॥ साकं निरन्नमुक्तैश्च श्वेतद्वीपेन भास्वता । महापुरुषरू पेण दत्ते केभ्यश्च दर्शनम् ॥५२॥ केभ्यश्चिद्भूमरू पेण सह लक्ष्म्यादिशक्तिभिः । पार्षदैश्चेक्षणं दत्ते सहैवा व्याकृतेन सः ॥५३॥ केभ्यश्चिद्दर्शनं दत्ते नरनारायणात्मना । विशालायां च मुनिभिः सहानेकैस्तपस्विभिः ॥५४॥ योगेश्वरस्वरू पेण सह शेषेण सह श्रिया । केभ्यश्चिद्दर्शनं स्वस्य दत्ते क्षीराब्धिना च सः ॥५५॥ हिरण्मयस्वरू पेण केभ्यश्चित्स्वस्य दर्शनम् । दत्ते सहार्कबिम्बेन भगवान् स सतां पतिः ॥५६॥ ददाति यज्ञपुरुषस्वरू पेणात्मदर्शनम् । सहाग्निमण्डलेनासौ केभ्यश्चिद्भक्तवत्सलः ॥५७॥ तस्मात्साक्षाद्धि भगवान् स 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 केचिद् भुवि तद्भक्ता ज्ञानिनोऽज्ञानिनोऽपि वा । शिशवस्तरुणा वृद्धा नरा योषाश्च षण्डकाः ॥६२॥ साक्षात्तद्दर्शनं प्राप्ता न प्राप्ता वा कदाचन । स्मरन्ति केवलं तं तद्भक्तवाक्प्राप्तनिश्चयाः ॥६३॥ सर्व एतेऽप्यन्तकाले दुःखमप्राप्य किञ्चन । विमानस्थं तमेवेशां वीक्षन्ते सहपार्षदम् ॥६४॥ आरोपिता विमानं ते पार्षदैर्दिव्यमद्भुतम् । धाम तस्य प्रयान्त्येव योगिनामपि वाञ्छितम् ॥६५॥ म्रियमाणा जना एव वीक्षन्ते तं न केवलम् । अन्येऽप्यभक्ता अपि तं तत्रेक्षन्ते क्वचित् क्वचित् ॥६६॥ साश्चर्यं तमवेक्ष्यैव गतानीश्वरसंशयाः । तस्यैवाश्रयणं सद्यः सुधियो ह्यत्र कुर्वते ॥६७॥ ईदृक्

the banks of River Ojaswati and gave gifts to each and every Brahmin who came in Yagna.

King Khatvang continued, 'Visiting and holding grand festivals at various villages, Lord Shree Hari is in Sardhar at present. I had gone for His darshan and have requsted Him to grace my village. He has promised me that He will come to Kariyani on the Purnima of the forthcoming month of Kartik. His many names such as Narayanmuni, Sahajanand Swami, Swaminarayan, Swami, Hari, Krishna, HariKrishna and Nilkanth have found fame in all nooks and corner of the land.

King Khatvang continued, 'Thousands of devotees have come unto Lord Shree Hari's refuge and have given up their old sects. They lead very chaste lives forsaking all vices. I have heard that some pious persons can see the divine presence of Dharma and Bhakti in person around Him. Lord Swaminarayan grants some of His devotees His Darshan as Lord Krishna with Radha and surrounded by His Parshads such as Nand, Sunand and Shridama in His Golok Dham while some see Him as Lord Vishnu accompanied by Laxmiji and Garud in His Vaikunth Dham. To some of His devotees He appears as Mahapurush surrounded by Niranna Muktas in Shwetdweep, while to others He appears as BhumaPurush accompanied by Laxmi in His Avyakrut Dham. Many see Him as ascetic Lord NarNarayan in the company of other ascetics while others see Him as Yogeswar resting on the body of Shesh on the shore of Kshirsagar and served by Laxmiji. Some devotees had His Darshan as YagnaNarayan or HirayanyaPurush in AgniLok and SuryaLok respectively. All this goes to prove that Lord Swaminarayan is the ultimate and supreme God. There is nothing beyond Him. As you know, one cannot attain Samadhi so easily. The people under the spell of Samadhi see His various abodes in their full glory and opulence. Only the blessings of God can make this possible. The persons desirous of Moksha now worship only Him. Even the people, of all creeds, age and gender, who had not yet come into His direct contact consider Him as the supreme God and worship Him by trusting His devotees'

सामर्थ्यमन्यस्य न भवेद्धरिमन्तरा । अतो यूयं च तं वित्त सर्वैऽस्तै 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॥ ततोऽतिहृष्टास्ते तस्य प्रशंसां बहुधा नृप ! । चक्रुस्तं पुनरप्राक्षीदभयः सर्वसम्मतात् ॥७१॥

अभय उवाच ।

राजर्षे ! यत्त्वया प्रोक्तं सर्व तत्तथ्यमेव हि । धन्योऽसि येन साक्षाच्छ्रीकृष्णो दृष्टश्च निश्चितः ॥७२॥ अद्य प्रभृति तस्य स्मो वयं सर्वं इति ध्रुवम् । तस्य ध्यानं यथाकार्यं वक्तुमर्हसि नस्तथा ॥७३॥

सुव्रत उवाच ।

सम्पृष्ट इत्थमभयेन महादरेण हृष्टः स कृष्णपदपद्मषडङ्घ्रिचेताः । ध्यानं हरेर्गदितुमारभतोर्ध्वरेताः । सम्प्रीणयन् सपरिवारममुं नरेश ! ॥७४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे सङ्क्षेपेण हरिचरित्रवर्णननामा चतुर्विंशोऽध्यायः ॥२४॥

अथ पञ्चविंशोऽध्यायः

खट्वाङ्ग उवाच ।

शुचिर्भूत्वा शुचौ देशे मुमुक्षुर्निरूपये । स्वस्तिकासनमासीन ऋजुकायो भवेन्मुनिः ॥१॥ हस्तौ स्वोत्सङ्ग आधाय स्वनासाग्रनिरीक्षणः । अव्यग्रमनसा ध्यायेतं 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॥ घनश्यामं च तुलसीमालिकां दक्षिणे करे । दधतं च द्वितीयेन ददतं

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word. Lord Shree Hari comes in a plane to take such devotees to His supreme abode at the time of their death. The additional surprise is that not only the devotee on his death bed sees Him in person but other people present, devotees and non devotees alike, too see Him in person. Leaving all doubts aside, people accept Him as the supreme Bhagwan following such Darshan as such miracle is not possible otherwise. O Abhay! You may as well accept Him as the supreme Bhagwan and meditate upon Him. He will surely grant you His Darshan soon. Have no doubt about it.'

Suvrat Muni said, "After listening to Khatvang's account of Shree Hari's life, King Abhay and his family were certain that He indeed is the supreme Bhagwan Lord Krishna. Abhay asked Khatvang again, 'I have no doubt that Narayanmuni is the manifestation of Lord Krishna. You are blessed that you have gained His Darshan! We will meditate upon Him as from today. But how do we meditate? Please explain the method of meditation to us.' King Khatvang closed his eyes and thought of Lord Shree Hari before explaining the method of meditation to King Abhay and his family."

Thus ends the twenty fourth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-25

King Khatvang said, 'One must observe inner and external chastity and sit crossed legs in a serene place prior to meditation. Maintaining silence with their eyes fixed on the tip of their nose, hands clasped together and placed in the lap; they should bring forth the memory of Shree Hari in their mind. Imagine Shree Narayanmuni as handsome young man sitting on a divine Sinhasan or standing in front of you. His limbs and other body parts are proportionate; so as to enhance His dark complexioned divine beauty. His eyes are slightly reddish like the petals of a newly bloomed lotus, the palms and soles of His feet are soft and pink like the petals of the lotus, His fingernails and toenails are radiant and shaped as a series of half moons, His lips are like curved red sea

पाणिनाऽभयम् ॥८॥ बिभ्रतं तुलसी काष्ठसूक्ष्ममालाद्वयं गले । शुभ्रं यज्ञोपवीतं च वामस्कन्धे सुशोभनम् ॥९॥ वासः शुभ्रं मृदु परिदधतं दृढकच्छकम् । वसानमुत्तरपटं हंसपक्षसितं तथा ॥१०॥ सूक्ष्मं सितं च पटकं बध्नन्तं शीर्ष्णि मञ्जुलम् । उत्सवे 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 विचिन्तयमस्य पुंसा ॥१५॥ निजहृदि दृशि गोचरे तदीये ह्यवयव एकक एकके पृथक् च । चपलमपि मनः स्थिरं विधेयं व्रजति लयं खलु तेन तन्मलौघः ॥१६॥ ध्वजकमलयवाङ्कुशोर्ध्वरेखा प्रमुखसुलक्षणलक्षिते च रम्ये । अतिशयमृदुले च यावकाभे चरणतले मनसाऽस्य चिन्तनीये ॥१७॥ अरुणजनखशशाङ्कराजिकान्त्या हृतनिजचिन्तकहृत्तमोऽङ्घ्रियुग्मम् । क्रमलघुसमकोमलाङ्गुलीभिर्हृतनवपल्लवकान्ति चास्य चिन्त्यम् ॥१८॥ निजजनमनसः प्रहर्षणार्थं परिधृतनूपुरशिञ्जितातिरम्यम् । स्वगत निजजनाक्षिवृत्तिचौरं चरणयुगं हृदि चिन्तनीयमस्य ॥१९॥ किसलयमृदुले सुवृत्तजङ्घे क्रमपृथुलेऽथ सुवर्तुलौ च जानू । करिकरसदृशं समं च पीनं निजहृदि सक्थियुगं च चिन्त्यमस्य ॥२०॥ मृदुघनसितसूक्ष्मदीर्घवासः परिदधद्रुत्तमहैमकाञ्चिनद्धम् । पृथुलकटियुगं च चिन्तनीयं निजहृदये चिरमस्य भक्तभर्तुः ॥२१॥ उदरमपि लसद्वलि त्रयान्तर्गतशुभसभ्रमनिम्ननाभिकूपम् । हृदयमुरुसुगन्धिपुष्पहारं समविततं हृदि चिन्त्यमस्य तुङ्गम् ॥२२॥ कनककटकशृङ्खलोर्मिकाभिर्लसदरू णाब्जनिभं करद्वयं च । दृढतरमतिरम्यबाहुयुग्मं निजहृदयेऽस्य विचिन्त्यमङ्गदाढ्यम् ॥२३॥ विविधमणिविशुद्धहेमसूत्रग्रथितसुमौक्तिहारहारिकण्ठः । विगतशशकलङ्क आस्यचन्द्रः स्थिरमनसाऽस्य चिरं च चिन्तनीयः ॥२४॥ मितहसनविसर्पिदन्तकान्तिप्रथनसमुज्ज्वलगण्डयुग्ममस्य । नवनलिनदलायतं विचिन्त्यं निजहृदि चञ्चललोचनद्वयं च ॥२५॥ श्रवणयुगलमस्य कुण्डलश्रीबहुविधपुष्पमयावतंसरम्यम् । तरदलघुविशालभाल राजत्सतिलककुंकुमचन्द्रकश्च चिन्त्यः ॥२६॥ असिततिलकलक्ष्मदक्षगण्डे तिलकुसुमोत्तमनासिकान्तिकेऽस्ति । विलसदसितबिन्दुरस्य वामे श्रवणपुटे भवतीति चिन्तनीयः ॥२७॥ विविधकुसुमशेखरालिराजत्पटमुकुटं च शिरोऽस्य चिन्तयित्वा । वदनकमलमेव चिन्तकेन स्मितमधुरं चिरकालमस्य चिन्त्यम् ॥२८॥ इति ध्यानं भगवतो नारायणमुनेर्मया । कथं तत्तथा यूयं नित्यं कुर्यात सद्धियः

shells, His white teeth shining through the lips parted by His benevolent smile, His wide forehead adorned with Urdhvapundra Tilak of sandalwood paste and Kumkum Chandlo. He is holding a Mala of Tulsi in His right hand and His left hand is raised to bless His devotees. He is wearing a thin Tulsi Kanthi around His neck and Upavit across His torso. He is wearing a white Dhoti and another white cloth which covers His upper body. He is wearing many flower garlands, necklaces of pearls and many other ornaments that His devotees have offered Him with love and reverence. The strings of flowers and pearls dangle from His diadem. He shines among thousands of devotees just as a moon shines in the midst of the stars. The sights of His devotees are focused on His smiling face and their minds concentrated on Him and He is looking benignly at them.'

King Khatvang continued, 'When the mind has become steady after meditating on the entire body, o King Abhay, try to meditate upon each and every organ of Bhagwan. The mind is very fickle, but you must try to control and concentrate on His meditation. This washes away the sins that have been accumulated over many past lives. Start at His feet, which are marked with the divine insignias, such as a flag, lotus, barley seed etc. The meditation upon His perfectly shaped toes and their moon like radiant nails removes the darkness (ignorance) from one's heart. Meditate upon His tinkling anklets, two legs, perfectly rounded knees, and thighs like a trunk of an elephant. Focus on His two shapely buttocks covered by the fine Dhoti tied with a golden string on His waist. Concentrate on His round navel; set deep in His slightly raised stomach which is marked by three visible lines. Meditate upon His wide and raised chest which is covered by many flower garlands; His neck covered by many pearl necklaces. Meditate upon His two arms and hands adorned with ornaments such as rings, bracelets and armlets. Concentrate your mind on His radiant and serene face like a spotless moon; perfectly formed teeth visible through the red lips widened by a smile; His ears

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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 श्रीहरिस्वरूपध्याननिरूपणनामापञ्चविंशोऽध्यायः ॥२५॥

अथ षड्विंशोऽध्यायः

सुव्रत उवाच ।

विधाय पारणां प्रातः स्वग्रामं यान्तमादरात् । अभयः प्राह खट्वाङ्गं विनीतः साश्रुलोचनः ॥१॥ त्वद्भक्तिवशतो ग्राममायायात्ते यदा हरिः । तर्हि नः सूचनां कुर्याः सद्यो दूतेन सुव्रत ! ॥२॥ वयं साम्प्रतं भद्र ! तुदतां निर्निमित्तकम् । अधार्मिकाणां शत्रूणां प्राप्ताः स्मो वा उपद्रवम् ॥३॥ बहिर्गन्तुमतो युक्त 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॥ कृष्णमभ्यर्च्य तन्नित्यं पठनीयं त्वयादरात् । सर्वेभ्योऽपि भयेभ्यत्वं तेन मुक्तो भविष्यसि ॥७॥ इत्युक्त्वोपदिशत्स्तोत्रं तत्सर्वभयभञ्जनम् । अभयो धारयामास तच्च बुद्धिमतां वरः ॥८॥ मात्स्यं रूपमलौकिकं भुवि दधत्कल्पान्तकाले नृपं साकं भूतरणौ महर्षिभिरपात्सत्यव्रतं तोयगः। तस्मै मत्स्यपुराणमाह च हयग्रीवं निहत्यासुरं धात्रेऽदान्निगमांश्चयः स हरतात्कष्टं समग्रं हरिः ॥९॥ पीयूषाय पयोनिधिः

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adorned by fish shaped earrings and slightly covered by the dangling strings of pearls and flowers from His golden diadem; His wide and mischievous eyes; His forehead adorned with Tilak and Chandlo; His nose pointed like a sesame flower and flame of a lamp and not forgetting one black spot on His right cheek and another on the inner part of His left ear. His head is covered by a golden diadem from which many strings of flowers and pearls are dangling on His ears and of His neck. After meditating on each and every organ like this, you must now focus your mind on His smiling face and try to see the same face within your heart. O Abhay! You must practice this method of meditation daily while chanting His name. Lord Narayanmuni will surely grant His Darshan in a short while.'

Suvrat Muni said, "O King Pratapsinh! King Abhay and his family heeded Khatvang's advice on meditation in their heart. The night of Ekadashi passed by quickly in the conversation about Shree Hari."

Thus ends the twenty fifth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-26

Suvrat Muni said, "The night passed and the morning dawned in narration and listening to Shree Hari's Leelas. Everybody concluded their morning routines. Just as King Khatvang was leaving for Kariyani, King Abhay said to him with moist eyes, 'O celibate King Khatvang! Please send a messenger to inform me when Shree Hari arrives in Kariyani. It is not possible for me to leave Gadhpur at present to proceed to Sardhar for His Darshan. I am troubled by my enemies who are waiting for an opportune moment to strike against me. For this reason, I am not in a position to leave Gadhpur even for a short while. You are a scholar and have studied many scriptures. You must know a suggestion to alleviate my problem. My desire for an earliest Darshan of Lord Swaminarayan can be fulfilled if my problem is solved quickly.' Khatvang replied, 'I will narrate to you a Stotra describing ten incarnations of Bhagwan Shree Hari. The chanting of this Stotra after the morning worship of Lord Krishna will solve all your problems and protect you from fear of evil. Listen to this intently and remember it by heart.'

At the end of Kalp (Brahma's day) when the earth was submerged in the water, You manifested as a divine fish. You saved King Satyavrat and seven great sages by

स्वमहसा देवासुराणामनाधारं चोन्मथतां तु मन्दरगिरिं मज्जन्तमम्भो निधौ । पृष्ठे कूर्मतनुर्दधार सहसा कारुण्यतो यो जगौ सद्धर्मांश्च मुनिभ्य एष हरतात्कष्टं समग्रं हरिः ॥१०॥ यो वाराहतनू रसातलगतां क्षोणीं क्षणादुद्दधौ दैतेयं च जघान संयति हिरण्याक्षं तनुस्थाध्वरः । धर्मानाह भुवेऽभवाय च नृणां यज्ञान्वितत्याखिलान् । कल्पादौ प्रतिवासरं स हरतात्कष्टं समग्रं हरिः ॥११॥ दैत्यानामधिपं हिरण्यकशिपुं हत्वा नृसिंहाकृतिः । प्रह्लादं च ततोऽभिरक्ष्य परमंभक्तं निजं निर्जरान् । इन्द्रादीन् सुरसद्मसौरव्यमुदितांश्चक्रे 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 सान्वयकार्तवीर्यनृपति प्राणापहृद्भार्गवः । रामः पर्शुकरो धरामरकरप्रत्तासमुद्रक्षितिः सिद्धर्षिस्तुतसद्यशा स हरतात्कष्टं समग्रं हरिः ॥१४॥ धर्मात्मा पितुराज्ञया सदयितासौमित्रिराप्तो वनंबद्ध्वा सेतुमपां निधौ स्वमहसा लङ्केश्वरं सान्वयम् । योषाहारिणमाशु यो निहतवान् धर्मेण सर्वाः प्रजा रामः स्मावति पुत्रवत्स हरतात्कष्टं समग्र हरिः ॥१५॥ कंसादीनसुरान्निहत्य नृपतीन् भारान् भुवो भूरिशो गोभूसाधुधरामरामरवृषान् पाति स्म यः सर्वतः लोकक्षेमकरस्वरू पचरितो विघ्नोघविद्रावणः श्रीकृष्णः स यदूत्तमोऽपहरतात्कष्टं समग्रं हरिः ॥१६॥ श्रीबुद्धोऽसुरबुद्धिमोहचरितः सद्धर्मसंस्थापकः पाषण्डादवितात्मभक्तनिकरः कारुण्यवारांनिधिः । हिंसाहीनमखप्रवर्तन यशा यः शुद्धबुद्धिप्रदः संसारार्णवतारकः स हरतात्कष्टं समग्रं हरिः ॥१७॥ आरुह्याश्वममर्त्यदत्तमवनौ निस्त्रिंशपाणिश्चरन् कल्की पापिनराधिपांश्च बहुशो हत्वाऽवसाने कलेः । धर्मं स्थापयिता विशुद्धमखिलं यः स्वाङ्गसङ्गानिल-स्पर्शोच्छिन्नकुबुद्धिरेष हरतात्कष्टं समग्रं हरिः ॥१८॥ स्तोत्रस्य श्रवणाद्दशाकृतिधृतः

towing their boat. You narrated the Matsya Puran to King Satyavrat. You killed the demon Hayagreev who had stolen the Vedas and returned them to Brahma. O Lord Shree Hari! Protect me from all evil.'

'When mountain Mandrachal was lowered in the ocean to be used as a churning fulcrum at the time of churning of the ocean to extract nectar, the mountain sank to the bottom of the ocean. You manifested as a turtle and held Mandrachal upright on Your back. You gave sermon on the characteristics of Sanatan Dharma to sages. O Lord Shree Hari! Protect me from all evil.'

'When demon Hiranyaksha stole and took the whole earth in the water, O Lord! You manifested as a boar and brought the sunken earth back to surface after killing the demon. You narrated the Varaha Puran to the earth which extols the importance of various Yagnas at the beginning of that Kalp. O Lord Shree Hari! Protect me from all evil.'

'You took the form of Narsinh (half lion & half man) to kill the invincible demon, Hiranyakshipu, to protect Your Ekantik devotee Prahalad and the Devtas. You restored the kingdom of heaven back to Indra. Just as You protected Your devotees then, O Lord Shree Hari! Protect me from all evil.'

'You asked for a land that can be measured by taking just three steps from demon King Bali as a Vaman (pygmy) and grabbed all three - heaven, earth and Paataal by expanding Your form. Pleased with his staunch devotion, You agreed to become his doorkeeper in return. You protected Vaivasvat Manu by taking the form of Upendra, Indra's younger brother. O Lord Shree Hari! Protect me from all evil.'

'You took birth as Parshuram, the son of Sage Jamdagni in the clan of Bhrigu when the Kshatriyas became arrogant. You killed the King Sahasrarjun and his army with the divine axe. You repeatedly (21 times in total) killed all Kshatriyas from the face of the earth and gifted it to Brahmins to rule over. O Lord! Sages sing this Leela even today. O Lord Shree Hari! Protect me from all evil.'

'O Lord! You independently took birth as Ram, the son of King Dasharath. You went to forest with younger brother Laxman and wife Janaki to save honour of Your father. You built a bridge across the ocean to kill the demon King Ravan who had abducted Your wife. You looked after Your subjects just as a father looks after his son. You re established the boundaries of Sanatan Dharma. O Lord Shree Hari! Protect me from all evil.'

स्यान्नास्य पाठाच्च भी- स्तोयार्तेर्निरयार्तितोऽसुरगणाद् व्याघ्रादितो दुःस्थलात् । राजभ्यश्च कदध्वतो रिपुगणादज्ञानतोऽथ कले- र्देहान्ते सुगतिर्नृणां करुणया स्याद्दीनबन्धोर्हरेः ॥१९॥

सुव्रत उवाच ।

इत्युक्त स तु राजर्षिर्ययौ कार्यायनं नृप ! । सकुटुम्बोऽभयोऽप्यासीद्धर्याराधनतत्परः ॥२०॥ घृतदुग्धेक्षुवान् हित्वा धारणापारणाव्रतम् । हरीक्षणावधि दधौ यमैः सह निजैः सह ॥२१॥ सर्वान्तरात्मा भगवान् सर्वभावविदीश्वरः । दर्शनं दास्यतेऽत्रैव स आगत्य दयानिधिः ॥२२॥ निश्चित्येत्थं निजगृहे श्रीकृष्णं तं जगद्गुरुम् । कृष्णावतारं हि भुवि सम्यगाराधयंश्च ते ॥२३॥ खट्वाङ्गोक्तप्रकारेण ध्यायन्तो नियतव्रताः । भेजिरे स्वामिनं भक्तया भक्तवत्सलमादृताः ॥२४॥ तपोदग्धाङ्गरुधिरा विशुद्धहृदयाश्च ते । निराहारा मिताहाराः 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॥ प्रत्यक्षदर्शनेच्छा तु तथाप्यन्वहमैधत । तदर्थमेव देहांश्च शोषयन्ति स्म ते निजान् ॥२९॥ इत्थं हरिं तमनुवासरमेव तेषां भक्तया नरेन्द्र ! भजतां विमलाशयानाम् । साक्षात्तदाप्तिमनसां व्यगमत्तु सार्धमासद्वयं निजसपत्नभयेन साकम् ॥३०॥

इति श्रीसत्सङ्गिजीवन नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे सङ्कष्टहरस्तोत्रोपदेशहर्याराधननिरू पणनामा षड्विंशोऽध्यायः ॥२६॥

'To protect the cows, Brahmins, saints, earth, Devtas and Dharma, You took the birth as Lord Krishna in the clan of Yadu. You killed many demon kings such as Kans to relieve earth from the burden of the sinners. You did many Leelas to expand Your glory and for the benevolence of Your devotees. Just as You protected many of Your devotees in that incarnation, O Lord Shree Hari! Protect me from all evil.'

'You came on the earth as Budhha when, once again, the violence and religious malpractice became very prevalent. You re-established the practice of non-sacrificial Yagnas, Brahamcharya and moral code of conduct. O Lord! You redeemed thousands of devotees that came unto Your shelter. O Lord Shree Hari! Protect me from all evil.'

'You will manifest Yourself once again at the end of Kali Yug. You will mount the divine horse gifted by the Devtas and will once again destroy atheist and demonic kings by beheading them with the sword. The Vedic religion and religiosity will become re-established in the world once again with Your efforts. O Lord Shree Hari! Protect me from all evil.'

'O King Abhay! The repetitive chanting of or listening to this Stotra outlining the glory of Bhagwan's ten manifestations relieves one of all problems. It protects the devotee from all troubles arising from men, animals, spirits, enemies, ignorance, vices etc. The devotee attains Bhagwan's supreme abode at the end of his life due to His extreme mercy.'

Suvrat Muni said, "King Khatvang returned to Kariyani after advising King Abhay on the invincibility of the Dasaavtar Stotra.

King Abhay and his family regularly chanted the Dasaavtar Stotra at the end of their routine morning worship of Lord Krishna. They decided to give up all food items made from milk, Ghee and sugar and observe the Vrat of Dharna Parna (eating only on alternate days) till Shree Hari's Darshan. King Abhay was sure that almighty and merciful Lord Shree Hari will indeed grant him His Darshan. They became engrossed in His veneration with greater fervour. More and more of their time was now spent in the memory and Bhakti of Lord Swaminarayan. Their bodies became frail due to harsh Vrats. They no longer indulged in the regal pleasures. King Abhay delegated the affairs of the state to his ministers. They meditated upon Shree Hari daily as directed by King Khatvang. They were able to see Shree Hari's Murti in their hearts. As a result, their expectation and eagerness for His personal Darshan became even stronger. O king! They never allowed their Bhakti to wane even a little. Two and a half months passed by in such unrelenting devotion and the troubles from their enemies died down too."

Thus ends the twenty sixth Chapter of the second Prakaran of the Satsangi Jeevan.

अथ सप्तविंशोऽध्यायः

सुव्रत उवाच ।

प्रबोधन्युत्सवं कृत्वा शरधारपुरे हरिः । कार्यायमथ प्रायान्स्ववाक्यं प्रतिपालयन् ॥१॥ आयान्तं कृष्णमाश्रुत्य खट्वाङ्गो हर्षविह्वलः । प्रतीक्षमाणस्तं नित्यं तन्सन्मुखमगाद्द्रुतम् ॥२॥ वृतोऽश्ववारैर्बहुभिर्नानावादित्रनिःस्वनैः । निनादयन् दिशोऽद्राक्षीदायान्तं प्रभुमध्वनि ॥३॥ आरू ढं 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॥ राघवारव्यश्च वैकुण्ठप्रमुखा ब्राह्मणोत्तमाः । वास्तूरामस्तथा वेलो विक्रमाद्याश्च बाहुजाः ॥७॥ वीरः कामो राघवश्च कर्णो देवश्च गोवरः । पञ्चायनश्च हीराद्या वैश्यास्तं च सिषेविरे ॥८॥ देविकाद्या योषितश्च भक्त्या पर्यचरंश्व तम् । यथाधनं यथाशक्ति विशुद्धमनसोऽखिलाः ॥९॥ कार्तिकीपौर्णमास्यासीद्दिने तस्मिन्नराधिप ! । खट्वाङ्गप्रमुखाः सर्वे तमानर्चुस्तदा मुदा ॥१०॥ गन्धपुष्पस्रगापीडनूत्नवासोधनादिभिः । सम्पूज्य भक्त्या परया तं प्रणेमुश्च सादरम् ॥११॥ ततो बद्धाञ्जलिपुटाः पश्यन्तो वर्णिनं हरिम् । साक्षात्कृष्णमपस्यंस्ते मुरलीवादनोद्यतम् ॥१२॥ पुनः प्रणम्य साश्चर्यं यावत् पश्यन्ति तेऽथ तम् । तावत्स भगवानासीद्यथापूर्वं हि वर्णिराट् ॥१३॥ सर्वावतारधर्तारं श्रीकृष्णं पुरुषोत्तमम् । तमेव जानन् खट्वाङ्गस्तुष्टाव प्राञ्जलिस्ततः ॥१४॥

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Suvrat Muni said, "O king! Lord Shree Hari arrived in Kariyani after celebrating the festival of Prabodhani Ekadashi at Sardhar. King Khatvang rushed immediately to greet Him on hearing the news of His arrival. He took his cavalry and marching band with him to welcome his Ishtadev. He saw Shree Hari astride a tall horse at a distance. He was wearing a number of flower garlands offered to Him by devotees of villages en route. He was surrounded by Brahamcharis, celibate saints and many devotees on foot. The king warmly greeted Shree Hari and the accompanied saints and devotees with folded hands and brought them to his home. He made arrangements for Shree Hari's stay in his palace and made suitable arrangements for the accompanied devotees' stay at different homes. He and other devotees of Kariyani such as Raghav, Vaikunth, Vasto, Ramji, Velji, Vikram, Virdas, Kamji, Karna, Devji, Govar, Panchan, Hirji joined hands to serve Shree Hari reverentially. They fulfilled the significance of their birth and life by serving Him to the best of their abilities including the wealth. All devotees of Kariyani venerated Shree Hari by offering Him flower garlands, expensive robes, gold and silver coins and jewellery. They prostrated at His divine feet and stood in front of Him satiating their eyes with His Darshan. Suddenly, Shree Hari in the garb of a Brahamchari, transformed into Lord Krishna, wearing golden robes and playing a flute. They prostrated at His feet again. Just as they were enjoying His new form and just as suddenly, they saw Shree Hari as a Brahamchari wearing white robes as previously. They were astonished by this miracle and understood that Shree Hari seated in front of them is indeed none other than supreme Lord Krishna Himself who manifests in different Avatars.

King Khatvang, with his head bowed and hands folded, said humbly to Shree Hari, 'O Nilkanth! Be victorious! You relieve devotees from the clutches of Maya by granting them the knowledge of Your Swarup. You are the only redeemer of Your disciples. You have taken birth as a son of Dharma and Bhakti to captivate the minds of evil persons. O Hari! I repeatedly bow to You! You are the supreme Bhagwan and reside perennially in Your supreme abode, Akshardham. You are the one Whom the Shrutis extol as 'beyond everything including Akshar'. I am very happy that You, Lord Narayan is present in front of me in my home. Even the liberated souls who have attained Brahm by forsaking three traits of Maya worship You. You are independent

खट्वाङ्ग उवाच ।

श्री नीलकण्ठ ! जय बद्धविमोचनाय शुद्धाय बुद्धिनिधयेऽसुरमोहनाय । भक्त्याङ्गजाय शरणागतजीवनाय कृष्णाय ते भगवते सततं नमोऽस्तु ॥१५॥ अक्षरात्पर इति श्रुतिवर्ण्यं चाक्षरे बृहति धाम्नि लसन्तम् । त्वामवाप्य पुरुषोत्तममद्य श्रीहरेऽभवमहं हि कृतार्थः ॥१६॥ ब्रह्मतामुपगतैरपि जीवैर्नैकसाधनसमृद्धिबलेन । त्यक्तमायिकगुणत्रयकार्यैस्त्वं बृहत्परममेष उपास्यः ॥१७॥ स त्वं विश्वं सृजसि रजसा ब्रह्मदक्षादिरूपः । सत्त्वेनेदं ह्यवसि च दधद्यज्ञधर्मादिमूर्तीः । अन्ते सर्वं हरसि तमसा रुद्रशेषादिरूपस्तत्राबद्धस्त्रिगुणपतिरिति श्रीमहाराज उक्तः ॥१८॥ धत्से परं ब्रह्म तनूः स्वतन्त्रस्त्वं स्वेच्छयैवानुयुगं हि दिव्याः । कालेन नष्टं निगमोक्तधर्मं प्रवर्तयन् पासि सतोऽप्यसद्भ्यः ॥१९॥ असुरसदनतः स्वदंष्ट्रोद्धृतां गिरिगहनयुतां वराहाकृतिः । प्रबलदितिसुतं च हत्वा न्यधास्त्वमुपरि पयसां स्वशक्तिं धराम् ॥२०॥ 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 चासुरथेऽपि प्रददाथ द्वीपेऽम्भोधेः कल्पिकेतोऽथ ततप्थ ॥२३॥ चातुर्वर्ण्याचारसमेताश्रमधर्मान् सम्यग्भूमौ स्थापितवानत्रितनूजः । त्वं प्राक् प्रादा भुक्तिसमेतामपि मुक्तिं दत्तात्रेयो हैहयराजे यदवे च ॥२४॥ दधदरिजलजौ गदां च पद्मं ध्रुववरदो वरदीश्चतुष्टयेन । नवजलदतनुश्च वासुदेवो मधुवनवासिजनांस्त्वमुद्दधर्थ ॥२५॥ पृथुरथ पृथिवीं दुदुग्धौषधीः सममिदमकरोर्धरायास्तलम् । अधिनमपि दिवं च वेनं नयन् प्रथमनृपतिस्त्वमासीः पुरा

and beyond Maya, yet accept three traits of Maya willingly. By accepting Rajas trait, You create the universe as Brahma and Daksha Prajapatis; by accepting Satva trait, You sustain the universe as Vishnu and Dharma and by accepting Tamas trait, You annihilate the universe as Shiva and Shesha. However You are distinct to, and beyond the three traits of Maya. You do not get influenced by Maya as you are its controller. The Vedas attest this truth. You independently manifest Yourself again and again to re-establish the Vedic religion and protect the pious from the evil.'

King Khatvang continued, 'O Hari! You, as Varah manifestation, killed the mighty demon Hiranyaksha and brought back the earth from his clutches. Pleased with the prayers by Ruchik Prajapati, You appeared as YagnaNarayan with Laxmiji, who was born as Dakshina Devi to protect Swayambhu Manu from the group of demons. You had killed those demons as a favour to mankind. You appeared as Lord NarNarayan to enhance Dharma, knowledge, Vairagya and Your Bhakti in the hearts of Your devotees born in India. You took the birth as Kapil, a son of Sage Kardam and Devhuti to re-establish the lost knowledge of Sankhya. You performed austerity on an island of Eastern Ocean. O Hari! You took birth as Dattatreya, the son of sage Atri and re-established the Dharma for all Ashram and Varna. The kings Sahasrarjun and Yadu acquired great kingdoms and opulence while alive and attained Moksha at their deaths as a result of your blessings. Satisfied with the severe austerity of young prince Dhruv, You appeared in person in front of Him holding a conch, Chakra, mace and lotus in Your hands and blessed him the eternity by establishing him as a polar star. You took birth as Prithu, the son of King Ven and milked medicines from various plants to propagate fauna on earth and gave Moksha to Your sinner father. You were the first emperor to rule the whole earth. At the end of Kalp, You, as Hayagreev, brought back four Vedas that were accidently slipped from four mouths of Brahma. You, as Matsya, gave King Satyavratt the sermon on Dharma ofAshram and four Varna. You, as Kurma (turtle) held Mandrachal on Your back to assist Devtas in the churning of the ocean to regain their lost glory and wealth. The demons hijacked the pot of nectar from the Devtas that arose as a result of the churning of the ocean. You took the form of Mohini (beautiful maiden) to mesmerise the demons with Your beauty and brought back the pot of nectar to feed it the to Devtas. To protect Your devotee Prahalad and to kill the mighty demon Hiranyakshipu, o Lord! You manifested as half man and half lion. Your Narsinh form was so terrible as to scare even a lion and Your roar so loud as to tremble the whole universe. You killed the demon with Your long and sharp nails and

॥२६॥ नाभेर्जातो देव ! सुदेव्यां शतकृत्वः कृत्वा यज्ञान् स्वीयसुतादीनुपदिश्य । प्राशा धर्मांस्त्यागि जनानामृषभस्त्वं निर्मानादीन् पारमहंस्याचरणेन ॥२७॥ त्वं हयग्रीवरू पोऽददा वेधसे वेदवृन्दं दिनान्ते मुखेभ्यः सृतम् । मत्स्यरू पोऽपि भक्तेश ! कुर्वंस्तथा धर्ममात्थ स्म सत्यव्रतायाखिलम् ॥२८॥ त्वमेव मुनिशापतः सुरगणं गतश्रीपदं विपद्व्यसनतोऽवितुं जलधिमथने मन्दरम् । दधाथ कमठाकृतिर्विततपृष्ठभागे विभो ! ततोऽमृतमपाययः कपटमोहिनीस्त्रीवपुः ॥२९॥ भवानुग्ररंहोऽतिसिंहो नृसिंहः प्रचण्डोऽट्टाहासस्वनस्फोटिताण्डः । नखाग्रैर्ददारादिदैत्यं च मत्तं विरक्तं स्वभक्तं प्रभुत्वे न्ययुङ्क्त ॥३०॥ वामननामा विनयनतांसो विप्रबटुस्त्वं त्रिपदमिषाप्तम् । देववराय त्रिभुवनराज्यमासुरराज्यं पृथु बलयेऽदाः ॥३१॥ मनूनां मुनीनां च बर्हिर्मुखानां सुराधीश्वराणां च कर्तुं प्रवृत्तिम् । त्रिलोक्याः सदा रक्षणे राजराजाभिधानावतारान्दधासि त्वमेषः ॥३२॥ आयुर्वेदं रुगपनुदभिधः प्राशाद्धन्वन्तरिरिह च भवान् । रू दध्ं भागं प्रतिमखममरैर्दत्तं नम्रैरलभत महसा ॥३३॥ पर्शुं तीक्ष्णं बिभ्रदारक्तनेत्रः क्षत्रं घोरं कार्तवीर्येण साकम् । हत्वा हत्वा नष्टराजन्यबीजा-मेको भूमिं जामदम्न्यश्चकर्थ ॥३४॥ जातो रामः स च त्वं दशरथतनयस्ताडकां यज्ञहन्तृन् हत्वोद्धृत्याप्यहल्यामुवहिथ पुरभिच्चापमाभज्य सीताम् । यातः पित्राज्ञयाऽथो वनमनुजकलत्रानुयातः स्वसारं रक्षोभर्तुर्विरू पां विदधदृषिरिपून् भूरिरक्षांस्यहिंसीः ॥३५॥ रक्षोनीतां च शोचन्नुरु जनकसुतां त्वं जटायुः कबन्धौ भिल्लीं चोद्धृत्य वालिक्षपणगतभयप्रीतसुग्रीवदूतैः । तामत्रान्वेष्य लङ्कां विततजलनिधौ सेतुमाबध्य गत्वा हत्वा कीशर्क्षसैन्यो युधि दशवदनं चाप्य सम्राऽभूस्ताम् ॥३६॥ बुद्ध्वा बुद्धीरल्पतरास्त्वं च जनानां व्यासो भूत्वा वेदकदम्बं प्रविभज्य । पैलादिभ्यस्तं प्रददाथाक्ष दुरू ह्यान् प्रावोचोऽर्थान् सूत्रपुराणादिभिरस्य

enthroned his reluctant son Prahalad as the king. As a Vaman son of Kashyap Prajapati, You asked for a piece of land measured by just three steps. You measured all three Loks with Your three steps and banished the demon King Bali to Paataal. To make sure that Manus, seven great sages, Devtas and their king Indra remain faithful to their duties and manage the affairs of the universe properly, O Shree Hari! You manifest Yourself as 'RajRaj' in the lifespan of each Manu. As Dhanvantari, You gave the world the Ayurved (the scripture of medicine) to cure all ailments. You regained Your rightful portion of offering at the conclusion of every Yagna which Devtas had previously stopped. You, as Parshuram, the son of Sage Jamdagni, killed the conceited King Sahasraarjun with an axe and repeatedly (21 times), roamed the earth to make sure that not a single Kshatriya survives Your axe.'

King Khatvang continued, 'You independently took the birth as Lord Ram, the son of King Dasharath. You killed the demons such as Tadka, Subahu, Marich that were hindering Sage Viswamitra's Yagna. You redeemed Sage Gautam's wife, Ahalya and married Sita, the princess of Mithila after breaking Shiva's mighty bow. You along with Your wife Sita and brother Laxman went to forest to protect the honour of Your father. You asked Laxman to cut the nose and ears of Suparnakha, the demon King Ravan's sister who had come to marry You. You killed many other demons during Your stay in the forest. While searching for Your abducted wife, You granted Moksha to Jatayu and Kabandh who had tried to save Sita from the clutches of Ravan. You also redeemed Your Bhil devotee Sabari. You removed Sugreev's fear by killing his brother Vali. One of Vali's ministers, Hanuman managed to find abducted Sita in Lanka. After building the bridge across the sea, You killed Ravan in a battle with the help of an army of monkeys and bears. Thereafter, You returned to Ayodhya with Sita to rule over the vast kingdom. O Lord! You knew that the people's intelligence will wane in the times to come. For this reason, You took birth as Sage Vyas, the son of Sage Parashar, and divided the Vedas into four divisions. You also wrote many Puranas and an epic, the Mahabharat to make it easier to understand the complex meanings of the Vedas.'

King Khatvang continued, 'To alleviate the burden of sinners from the earth, You took the birth as Lord Krishna. You killed many demons such as Putna, Bakasur, Aghasur, Vatsasur, Shakatasur, Trunavarta, Shankhchud, Arishtasur, Vyomasur, Keshi etc. while still a child in Gokul. You played many pranks as a child, such as breaking yoghurt pots of Gopis. You revealed Your divinity by Leelas, such as uprooting two giant Yamalarjun trees; showing the whole universe in Your tiny mouth to mother

॥३७॥ क्षितिभरमपहर्तुमासीद्भवान् कृष्णनामाऽकरोद्गोकुले पूतनान्तं तृणावर्तघातं दृढान्तेविभङ्गं मुखे विश्वभानं च बाल्योचितक्रीडनं मन्थनीभङ्गयुग्मार्जुनोन्मूलपातं बकस्याथ दैत्यस्य वृन्दानेऽन्तं च वत्सासुरस्या धनाशं स्वत्सादिरूपैर्धेर्मोहनम् । अगनगखगशंसनं मर्दनं कालियाहेश्च पानं दवाग्नेः कुमारीव्रतेष्टस्य दानं च यज्ञाङ्गनाप्रीणनं धारणेन व्रजस्यावनं स्वेष्टगोवर्धनस्येन्द्रदर्पापनोदं प्रचेतो- न्तिकादायनं नन्दराजस्य नीतिं स्वधाम्नि प्रियाणां विलासं च गोपीजनै राधिकारञ्जनम् । अहि धृतपितृमोचनं शङ्खचूडर्षभव्योमकेश्यन्त मक्रूर- वाक्यात्स्वपुर्यागमं नाशनं रङ्गकारस्य चानुग्रहं तुन्नवायस्य कुब्जासुदाम्नोर्धनुभङ्गमत्तेभमल्लैशकंस- प्रणाशं गुरोः कामपूर्तिं च गोपीमनः शान्तिमक्रूर- कुब्जापृथातोषणं द्वारिकानिर्मितिम् । यवनमगधराडनीकक्षयं राजसङ् घं विजित्याष्टपट्टाङ्ग- नाषोडशास्त्रीसहस्रोपयामं नृगोद्धारणं बाणदोरछेदनं पार्थयज्ञावनं वैद्यशाल्वादिनाशं सुहृद्विप्रदारिध्रभङ्गं कुरुक्षेत्रयात्रोत्सवं स्वाग्रजानन्दनं मोहनाशं च वैदेहपार्थोद्धवानां हरे ! ॥३८॥ वैदिकं विधिमुपाश्रितानपि प्राणिनां त्रिभुवनौकसां हरे ! ॥ अर्दनं विदधतोऽसुर व्रजान् बुद्धरू पधृदमूमुहद्भवान् ॥३९॥ म्लेच्छप्रायान् पापिजनान् कुमनीषांस्तिष्यस्यान्ते विष्णुयशो द्विजसूनुः । भूत्वा कल्की घोरमहासिकरस्त्वं हन्ता नूनं भूमितले विचरन् वै ॥४०॥ धर्महानिमीक्षस यदा यदा सुरारिभिस्त्वं कृतां तदा तदा दधासि भूतले तनूः । मातृतातयोगतः कदा कदाचिदेकतः कवाप्यतर्कितः स्वयं प्रकाशसे निजेच्छया ॥४१॥ तवावतारधारणं हि रक्षणं विधातुमेव धर्मवर्त्मनः प्रभो ! । भवत्यतोऽत्र दुर्जनैरुपद्रुतं तदध साधु पालयन् विराजसे ॥४२॥ त्वमात्मतन्त्रो भूवि यानि यानि करोषि कर्माणि कृतावतारः । भवन्ति तापत्रयभर्जितानां हितावहान्येव हि तानि तानि ॥४३॥ जन्मानि कर्माणि च ते दिव्यानि पुरुषोत्तम ! । अनन्तवान्न 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 कतिचिन्मासान् वस्तुमर्हसि सत्पते ! ॥४६॥

Yashoda; taking the forms of several children and cattle to astonish Brahma; vanquishing the deadly poisonous asp Kaaliya and driving him from the River Yamuna; holding mountain Govardhan on Your little finger for seven days to protect villagers from the wrath of Indra; bringing father Nand from Varun Dev; saving Nand from the mouth of a python; sipping the fire that threatened to engulf Gokul and taking all villagers to Your supreme abode. You praised the fortune of mountains, trees and birds of Gokul to have Your divine Darshan. You granted a desired boon to Gopis and You accepted dinner from the wives of Brahmins of Mathura. You pleased all the Gopis by playing Raas with them and more so to please Radha by granting her desire of secluded and private Darshan away from the Raas. You then went to Mathura with Akrur at Nand's insistence. You redeemed a tailor, gardener and Kubja; killed the arrogant washerman, killed a mighty tusker Kulyapeed, broke the bow and killed wrestlers Charun and Mustik before killing the demonic maternal uncle Kans. You brought the dead son of Your guru Sandipani as a special thanksgiving. You sent Udhhavji to Gokul to alleviate the Gopis' pains of Your separation. You vanquished the armies of Jarasandh and Kalyavan before establishing the city of Dwarka, where You married 16108 wives, redeemed the King Nrug from the life of a chameleon, chopped Banasur's hand, alleviated Sudama's poverty, killed Jarasandh to successfully conclude King Yudhishthir's Rajsuya Yagna and killed demonic kings such as Shishupal, Salva, Dantvakra etc in the battle. You held a grand festival at Kurukshetra to mark the eclipse of the sun where You granted a boon to mother Devki to see her six sons killed by Kans. You blessed Arjun and Udhhavji with the profound knowledge on Dharma, Vairagya and Bhakti to remove their ignorance. You did all these as Lord Krishna.'

King Khatvang continued, 'O Lord! When Brahmins started misinterpreting the Vedas for selfish reasons and hurting the pious, You took birth as Buddha to re-establish Vedic religious order and punish the evil. You will once again take the birth as Kalki, the son of Vishnuyash at the end of the present Kali Yug to punish the evil persons. Astride the horse named Devdutt, You will behead profane and sinners with a sharp sword. O Lord Shree Hari! You manifest Yourself in India whenever You see the Dharma

श्रीभगवानुवाच ।

वसन्तोत्सवपर्यन्तमत्र वत्स्याम्यहं ननु । प्रीतये तव राजर्षे ! धर्मनिष्ठस्य सर्वदा ॥४७॥

सुव्रत उवाच ।

ततः संसेव्यमानोऽसौ खट्वाङ्गादिभिरादरात् । तत्रोवास हरी राजन् ! सुखयन् स्वाश्रितान् सुखम् ॥४८॥ पत्रं लिखित्वाऽथदूतमेकं सम्प्रैषयद् दुर्गपुरं नृपर्षिः । स शीघ्रयायी त्वरितं नृपेन्द्रं तत्राभयं प्राप्य ददौ तदङ्ग ॥४९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे कार्यायनग्रामागमनखट्वाङ्गकृतहरिस्तुतिनिरूपणनामा सप्तविंशोऽध्यायः ॥२७॥

अथाष्टाविंशोऽध्यायः

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॥ आयातमात्मीयसुहृत्तमं तं सम्मानयित्वैव यथार्हमाशु । खट्वाङ्ग आवासयति स्म तुष्टः सहानुगैरात्मपरप्रतीतिम् ॥३॥ कृतावतारं प्रगृहीतकृष्णपूजोपचारं स्वजनैः समेतम् । तं दर्शनोत्कं भगवत्समीपमुपानयद्राजऋषिः स शीघ्रम् ॥४॥ श्रीकृष्णदेवं मनुजाकृतिं तं प्रत्यक्षमालोक्य यथाश्रुतं ते । सहस्रशस्त्यागिगृहस्थवृन्दैर्वृतं मुदा पूर्णहृदः प्रणेमुः ॥५॥ तं मानयामास हरिः सबन्धुः खट्वाङ्गविज्ञापितसर्वभावम् । सर्वान्तरात्म निजवाञ्छितार्थ सम्पूरणे कल्पतरूपमानः ॥६॥ सिंहासने संस्थितमीश्वरं तं भक्त्या पुपूजुः परया ततस्ते । वस्त्रैरमूल्यैर्विविधैरनेकैर्विभूषणैश्चन्दनपुष्पहारैः ॥७॥ तं पूजितं प्रेमभरेण भक्त्या नीराजयित्वा नमनं विधाय । बद्धाञ्जलींस्ते तदुदारमूर्तौ लग्नेक्षणास्तुष्टुवुरादरेण ॥८॥

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vanquished by demons. Sometimes You take birth from parents, while at other times You just appear unexpectedly from nowhere. Safeguarding Vedic religion is the primary purpose of all Your incarnations. Even at this time, You have arrived to obliterate powerful but demonic gurus and kings who have subjugated true Dharma. Your divine Leelas alleviates devotees' pains and sufferings. O Bhagwan! Your births and Leelas are divine and are so numerous that even the best of the scholars cannot comprehend and narrate all of them.'

Suvrat Muni said, "At the end of Stuti (prayer extolling His greatness), King Khatvang pleaded with Shree Hari, 'O Lord! My mind is concentrated on You only. I am Your disciple! I wish to serve You for some more time. Do me a favour and stay in my palace for a few more months.' The merciful Shree Hari accepted King Khatvang's request and replied, 'O king! I know you are pious. I will remain here till Vasant Panchmi.' O Pratapsinh! The devotees of Kariyani were happy to get the chance to serve Shree Hari. Khatvang sent an emissary to Gadhpur to inform King Abhay of Shree Hari's arrival at Kariyani and invite him for His Darshan. The messenger reached Gadhpur the same day and delivered Khatvang's message."

Thus ends the twenty seventh Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-28

Suvrat Muni said, "O king! Abhay passed on the good news of Shree Hari's arrival in Kariyani to his family. Desirous of His Darshan, they departed immediately for Kariyani. King Abhay was very happy because the fear from his enemies had totally subsided due to the repeated chanting of the Dasaavtar Stotra. He reached Kariyani the same day. He was accompanied by his family of two wives, four daughters and a son, his brother-in-law, Galav and few foot soldiers. Khatvang was very pleased to see his friend, greeted him warmly and made suitable arrangements for their stay. King Khatvang led the whole family for Shree Hari's Darshan. King Abhay found Shree Hari exactly as his friend Khatvang had described to him. He prostrated at His feet.

अभयादय ऊचुः ।

सद्धर्मरक्षात्तजने ! सदीश ! प्रतापनिर्मूलितदैत्ययूथ ! । पाषण्डमार्गावितभूरिभक्त ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥९॥ निःश्रेयसायैव कलौ नराणां भक्त्या सदोपास्यमनोज्ञमूर्ते ! । अतिक्षमाब्धेऽतिदयानिधान ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥१०॥ स्वभक्तगोलोकनयात्मनिष्ठ ! प्रभो ! सदैकान्तिकधर्मधर्तः ! । प्रवर्तित क्षेमदसाङ्ख्यव्ययोग ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥११॥ अधर्ममायाकलिकालनानादोषाशुनाशनश्रवणादिभक्ते ! । धर्मक्रियातत्पर ! चारुवेष ! प्रशान्तमूर्ते ! जय नीलकण्ठ ॥१२॥ महामुने ! योगकलाप्रवृत्ते ! योगेश्वरानन्तगुणप्रभाव ! । विभो ! धराभीतिद ! दिव्यरूप ! । प्रशान्तमूर्ते ! जय नीलकण्ठ ॥१३॥ कामद्यरित्रासदचिन्तनेश ! पापौघ विद्रावणनामधेय ! अज्ञानविध्वंसनबोधशक्ते ! प्रशान्तमूर्ते ! जय नीलकण्ठ ॥१४॥ हारिप्रसादे हरिकृष्ण ! कृष्ण ! स्वामिन् हरे ! तापसनैष्ठिकेन्द्र ! । नारायण ! प्रेमवतीतनूज ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥१५॥ अदीन दिव्याचरित ! स्वतन्त्र ! ब्रह्मर्षिराजर्षिसमर्चिताङ्घ्रे ! । श्रीस्वामिनारायण ! देशिकेन्द्र । प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥१६॥ सकलजनभवाब्धिमज्जनेक्षोत्थिकरुणार्द्रितहृन्निजेच्छयैव । धृतनृतनुरहो त्वमेव कृष्णो भवसि भुवि स्वयमेव नीलकण्ठ ! ॥१७॥ जय जय निजभक्तजीवनेश ! प्रचुरदयोदय ! पूर्णकाम ! विष्णो !। सकल सुर नरेन्द्रसेविताङ्घ्रे ! सकलमनोरथदानदक्ष ! जिष्णो ! ॥१८॥ तव जगदुदयावनान्तहेतो ! स्थिरचरदेहभृदात्मनो मुकुन्द ! । प्रकृतिघनतमः परे स्वधाम्नि स्थितवत एव सदा नुतौ क ईशः ॥१९॥ भवदवदहनप्रशान्तिहेतुं सुखनिलयं हि भवन्तमर्थयामः । अतिशयितदयाप्रदर्शितेऽस्मिन् वपुषि तवास्तु रतं मनोऽस्मदीयम् ॥२०॥ मुहुरिह दयया

Khatvang introduced Abhay to Shree Hari and although he knew that Shree Hari knows everything, still extolled Abhay's love for Shree Hari and the severe Vratt he had observed in anticipation of His Darshan. Shree Hari greeted Abhay warmly in return. After offering many expensive gifts such as jewellery and fine clothes, King Abhay prayed to Shree Hari with this Stuti."

King Abahy said, 'O protector of Dharma! O master of saints! O slayers of demons! You have taken human form to protect Your devotees from the path of pretentious Dharma. O serene Murti Nilkanth! Be forever victorious! O handsome Shree Hari! You have taken birth as a human only so that Your devotees can venerate You in person for their benevolence. You are an ocean of clemency and forgiveness. O serene Murti Nilkanth! Be forever victorious! You are omnipresent in all souls; You espouse the benevolence Sankhya and Yoga philosophy to nurture Your devotees and take them to Golok; You sustain Dharma at all times. Any one of the nine types of Your Bhakti protects Your devotees from Adharma, Maya and the influence of Kali Yug. You are ever eager to undertake religious activity. O serene Murti Nilkanth! Be forever victorious! O Prabhu in the garb of a celibate Brahamchari! You have made the activity of Ashtang Yoga prevalent. O Yogeshwar! You are the final destination of all Yogis. Your left hand is always raised to shower Your blessings and fearlessness for Your devotees because You are very kind and benevolent. You are just divine! O serene Murti Nilkanth! Be forever victorious! The lust and accumulated sins burn to ashes just by reminiscing Your name and the power of Your sermon destroys all ignorance. You are indeed the controller of everything. O son of Hariprasad and Bhakti! O Narayan! O Krishna! O HariKrishna! O Hari! O serene Murti Nilkanth! Be forever victorious! You are Acharya of all Acharyas and guru of all gurus. You expand Your Leelas just so that sages and Your devotees can recollect them for their pleasure. Great sages and kings prostrate at Your divine feet. You have independently taken birth to rescue innumerable souls drowning in the sorrows of the world only because You were overcome by the sight of their pain due to Your compassion. O serene Murti Nilkanth! Be forever victorious! You are the supreme Bhagwan. You are the only entity in this universe which is totally complete. You are the ocean of mercy. You fulfil Your devotees' desires. O Lord Vishnu! You are the real creator, sustainer and destroyer of this and many other universes. You are indeed the fulcrum and support of all things - moveable and immobile. You reside in Your abode, AksharBrahm, beyond the darkness of Maya. Who indeed can

स्वतो हि निर्यत् स्मित किरणोज्ज्वलकुण्डलाभगण्डे । परिसरदुरुशेखरालिशोभ ! तव वदनाम्बुरुहेऽस्तु नो मनोऽलिः ॥२१॥ शुभवरतिलकेन साक्षतेन भ्रूकुटियुगेन च वक्रितेन रम्ये । प्रविततनयेन तवास्यचन्द्रे नयनचकोरयुगानि नो रमन्ताम् ॥२२॥

सुव्रत उवाच ।

इति स्तुतः सुप्रसन्नो भगवान् भक्तवत्सलः । अभयं प्रददौ तेभ्यो वाञ्छितं यन्मुमुक्षुभिः ॥२३॥ ततस्तं प्रार्थयामास प्रणम्य स नृपः पुनः । स्वामिन् दासस्य मेऽभीष्टं सम्पूरयितुमर्हसि ॥२४॥ सानुगं त्वामहं नेतुं भगवन् ! दुर्गपत्तनम् । आयातोऽस्मि सबन्धुस्तदनुमान्यं त्वयाऽधुना ॥२५॥

श्रीभगवानुवाच ।

तवाऽऽशयमहं वेक्षि सबन्धोः शुद्धमेव हि । आगमिष्यामि नगरं तवाहं नात्रसंशयः ॥२६॥ अत्र स्थातुं प्रतिज्ञातुं खट्वाङ्गाय मयास्ति हि । मध्वारम्भावधि ततः साम्प्रतं नैतुमुत्सहे ॥२७॥ पुष्पदोलोत्सवं तस्मात् पुरे तव महीपते ! । मुन्यादिभिः सहैवेत्य 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 स्व पूर्णकामं स तथा तस्य सुतादयः ॥३१॥ गालवं गृहकायार्थं प्रैषयद् दुर्गपत्तनम् । स्वयं हरिसेवायां तत्परोऽवर्ततान्वहम् ॥३२॥ स्वामिन्नारायणः सोऽपि खट्वाङ्गस्य गृहे वसन् । तडागं रचनयामास सर्वजीवसुखावहम् ॥३३॥ आत्मनो वित्तमखिलं सुवर्णरजतादि यत् । तस्मै निवेदयामास खट्वाङ्गस्तदुधारधीः ॥३४॥ महान्तं वैष्णवं यागं पिप्पलग्रामवत्प्रभुः । विदधे तेन तत्रैवाजनयज्जनविस्मयम् ॥३५॥ देशान्तरेभ्योऽपि जनास्तत्र यान्ति स्म भूरिशः । सोपायनकरा राजंस्तं प्राप्यापुः परां मुदम् ॥३६॥ इष्टकर्मोत्सवे तत्र सोमं सूरं च मान्त्रिकम् । चक्रेऽलर्कं च जीवारव्यं स मुख्याम् क्षत्रियोत्तमान् ॥३७॥ बहुशो ब्राह्मणान् भोज्यैर्विविधमोदकादिभिः । स्वर्णादिदक्षिणाभिश्च तोषयामास

narrate Your glory and greatness in full? You douse the flames of never ending cycle of engulfing desires. Your Akshardham is indeed the abode of bliss. You have done us a great favour by appearing in front of us in person. We pray to You that our minds always retain the memory of Your ever smiling face. The face that is surrounded by ears adorned by fish shaped earrings and partly covered by the strings of pearls and flowers dangling from Your diadem. Let our mind be engrossed in Your face, just as a bee is engrossed in a flower. O Prabhu! The Kumkum Chandlo in the middle of an Urdhvapundra Tilak on Your forehead looks even more attractive due to the few grains of rice stuck on it. Your wide eyes and curved eyebrows lend splendour to Your face. Let our minds be engrossed in such a handsome face.'

Suvrat Muni said, "Lord Shree Hari was very pleased with such heartfelt Stuti by King Abhay. He pleaded with Shree Hari, 'O Swami! I am Your servile disciple, who has come unto Your shelter. Please fulfil my desire. I have come with my family to take You, Your saints and devotees to Gadhpur. Please accept my invitation and come to Gadhpur with me.' O king! Shree Hari replied, 'I realise your innocent love for Me. I will indeed come to Gadhpur, but not now. I have promised King Khatvang to remain in Kariyani for some time. I will come to Gadhpur after the festival of Vasant Panchmi and celebrate the festival of Pushpadol (Dhuleti) there.' King Abhay said, 'I shall remain in Kariyani until You come to Gadhpur with me.' Deciding to stay behind in Kariyani until such a time as to accompany Shree Hari to Gadhpur, King Abhay and his family terminated their Vrats they had undertaken to fulfil their desire of Shree Hari's Darshan. King Abhay sent his brother-in-law, Galav, to Gadhpur to look after the affairs of the state and he started serving Shree Hari reverentially. "

Suvrat Muni continued, "Just as in Mangrol previously, Shree Hari, during His stay in Kariyani deepened and cleaned a lake to alleviate the shortage of drinking water. King Khatvang donated his wealth willingly to cover all expenses for this purpose, and just as in Piplana, Shree Hari organised a grand Vishnu Yagna in Kariyani to the surprise of everybody. O king! Many of His devotees from far afield came to Kariyani for His Darshan. They brought many gifts and much wealth to give to Shree Hari. He

वर्णिराट ॥३८॥ मखं तत्रातिरुद्रं सम्भारेणैव भूयसा । चकार प्रीणयन् विप्रान् वैदिकान् सहस्रशः ॥३९॥ यज्ञं वसन्तपञ्चम्यां विधिना स समापयत् । रक्षको धर्मसेतूनां नश्यतां कालवेगतः ॥४०॥ भूरि दानपरितौषितविप्रैर्वीक्षितक्रतुमहैश्च गृहस्थैः । गीतमस्यतु यशः श्रुतवन्तश्चित्रमापुरवनौ क्षितिपालाः ॥४१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे
श्रीनारायणाभयराजसमागमपूजनस्तवननिरूपणनामाऽष्टाविंशोऽध्यायः ॥२८॥

अथैकोनत्रिंशोऽध्यायः

सुव्रत उवाच ।

अथो हरिर्यज्ञविधिं यथावत्समाप्य सन्तोष्य च विप्रसङ्घान् । उपाविशत्संसदि तुङ्गपीठे नृप ! स्वभक्तैः परिपूज्यमानः ॥१॥ तस्याग्रतस्त्यागिजना निषेदुस्तांश्चाभितोऽन्ये पुरुषा यथार्हम् । पुंसोऽस्पृशन्त्यः स्त्रिय्य्य एकतश्च दृढव्रतास्तत्र तदा निषेदुः ॥२॥ तान्भक्तसङ्घानभिबीक्ष्य सर्वानवास्थितान् स्वाननदत्तदृष्टीन् । आनन्दयन् प्रीतमनाः स्ववाचा जगाद नारायण ऊर्जितश्रीः ॥३॥

श्रीनारायणमुनिरुवाच ।

भक्ताः शृणुत मद्वाक्यं सर्वेषां वो हितं ब्रुवे । परोपकारसदृशां नान्यत्सुकृतमस्ति हि ॥४॥ अपि कीटपतङ्गाद्याः सन्त्येवस्वोदरंभराः । परोपकारिणो लोके विरलाः सन्ति पुरुषाः ॥५॥ स्वयं सोढ्वापि ये कष्टं परेषां कुर्वते हितम् । तैरेव साधितः स्वार्थ इति जानीत निश्चितम् ॥६॥ अन्यस्य दुःखमालोकय यथाशकत्य यः पुमान् । न तन्निवारणं कुर्यान्निर्दयः स पशुर्मतः ॥७॥ धन्यो हि रन्तिदेवारव्यो राजा यस्य यशोऽमलम् । अद्यापि गीयते लोके परोपकरणाज्जनैः ॥८॥

appointed Somla Khachar, Sura Khachar, Matara Dhadhal, Alaiya Khachar and Jeeva Khachar as principal guards for the protection of the Yagna and visiting devotees. Shree Hari fed and gave large donations to innumerable Brahmins during this Yagna. Shree Hari held Rudra Yagna in Kariyani too which He concluded on Vasant Panchmi. Shree Hari restarted the lost practice of non-sacrificial Yagnas of our ancient tradition. Thousands of well satisfied Brahmins spread the news of the well orchestrated Yagnas far and wide. The fame of His generosity became the topic of conversation amongst people. Even the kings of surrounding kingdoms were astonished by the amount of wealth Shree Hari generously gifted to Brahmins."

Thus ends the twenty eighth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-29

Suvrat Muni continued, "O king! Shree Hari donated generously to Brahmins as he concluded Rudra Yagna as per the scriptures. He held a large assembly on Vasant Panchmi, where the devotees of Kariyani and surrounding villages venerated Shree Hari reverentially with gifts of money, clothes, flower garlands, sandalwood paste etc. Shree Hari sat on a large Sinhasan while devotees including saints and females took their appropriate seats in front of Him. Their eyes and minds were focused on the face of Lord Swaminarayan and were eagerly waiting for His sermon."

Lord Narayanmuni spoke, 'Listen to Me! O devotees! There is no Punya greater than benevolence. The insects and animals only care for themselves. Great are the philanthropist, who look after others! They provide for others even if it means that they go without luxuries. The person who does not do anything to alleviate other people's sufferings is called cruel by the scholars. Blessed is the King Rantidev whose philanthropy is extolled till today.'

Suvrat Muni said, 'O king! The devotees collectively asked Shree Hari to tell them the tale of King Rantidev's generosity in detail."

Narayanmuni said, 'Many eons ago, there was a king named Sankruti. His son, Rantidev was kind, wise and religious. He lived a very chaste life and ruled his kingdom justly. He performed innumerable non sacrificial Yagnas and donated his wealth liberally to the Brahmins to such an extent, that he became a pauper as a result. Yet he was

सुव्रत उवाच ।

इति भक्तपतेस्तस्य श्रुत्वा वाक्यं तु तेऽखिलाः । प्रोचुर्भक्ता नमस्कृत्य तमहेतुकृपानिधिम् ॥९॥

भक्ता ऊचुः ।

भगवञ्छ्रोतुमिच्छामो वयं सर्वेऽपि भूपतेः । आख्यानं रन्तिदेवस्य परोपकृतिशालिनः ॥१०॥

श्रीनारायणमुनिरुवाच ।

आसीद्राजा पुरा धीमांश्चन्द्रवंशसमुद्भवः । सङ्कृतिर्नामतस्तस्य रन्तिदेवोऽभूत्सुतः ॥११॥ सर्वलक्षणसम्पन्नोदयालुर्मतिमाञ्छुचिः । 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 क्वोचिद्रूक्षं क्वचिदल्पं च भूरि वा । अन्नं वाप्युदकं राजा यत्प्राप्तं स्यात्तदग्रहीत् ॥१६॥ वर्तमानस्य तस्येत्थमेकदा त्वीश्वरेच्छया । अष्टचत्वारिंशदीयुर्दिनान्यन्नोदकं विना ॥१७॥ एकोनपञ्चाशात्तमे दिवसे कश्चन द्विजः । पक्वमन्नं च पानीयं ददौ तच्चाग्रहीन्नृपः ॥१८॥ विभज्य पुत्रादिभ्यस्तद्यावद्भोक्तुमुपाविशत् । अतिथिर्ब्राह्मणस्तावदन्नार्थी प्रापं तं नृपम् ॥१९॥ स तस्मै श्रद्धयैवान्नं हरिबुद्ध्या ददौ ततः । स भुक्त्वा प्रययौ तावदन्योऽतिथिरुपाययौ ॥२०॥ वृषलायाप्यतिथये तस्मै श्रद्धादरान्वितः । हरिं स्मरन् ददावन्नं नृपति स दयार्दहृत् ॥२१॥ अथ शूद्रे गते भुक्त्वा तमन्योऽतिथिरभ्यगात् । श्वभिर्वृतः क्षुधाक्षामो राजानं तमुवाच सः ॥२२॥ अन्नं मे दीयतां राजन् सगणाय बुभुक्षवे । इति तेनार्थितो राजा प्रसन्नोऽभून्निजान्तरे ॥२३॥ ततोऽन्नमवशिष्टं यत्तत्सर्वं श्रद्धयोऽऽदरात् । दत्त्वा तस्मै श्वपतये हरिबुद्ध्या न नाम सः ॥२४॥ अथावशिष्टमुदकं तच्चैकपरितर्पणम् । यावत्पिपासति नृपस्तावत्तं पुष्कसोऽभ्यगात् ॥२५॥ स नृपं प्राह भो राजन्नपो देह्यशुभाय मे । इति दीनां तस्य वाचं श्रुत्वा राजा तमैक्षत ॥२६॥ ततो निसर्गकरू णस्तृषार्तोऽपि नृपोत्तमः । हरिबुद्ध्या जलं तस्मै दास्यन्प्राह्यामृतं वचः ॥२७॥ न कामयेऽहं गतिमीश्वरात्परामष्टर्धियुक्तामपुनर्भवं वा । आर्तिं प्रवद्येऽखिलदेहभाजामन्तः स्थितो येन भवन्त्यदुःखाः ॥२८॥ क्षुत्तृट्श्रमो गात्रपरिश्रमश्च दैन्यं क्लमः शोकविषादमोहाः । सर्वे निवृत्ताः कृपणस्य जन्तो- र्जिजीविषोर्जीवजलार्पणान्मे

happy to donate whatever he received from others. He became dependent on the largesse of others. Sometimes he got tasty food, while at other times he got only bland food without Ghee or oil. However, he was always satisfied with whatever food he got without asking anybody for it. The drought struck his kingdom once. He did not get anything to eat for forty eight days. Yet he did not lose his patience. A Brahmin offered him some food on the forty ninth day. He divided the food in three equal portions, one each for himself, his wife and son. A hungry Brahmin begged for the food from Rantidev as he was just about to start eating. He gave his portion of food to the Brahmin without any hesitation or rancour. A Shudra beggar approached the king just as the Brahmin departed. Overcome with compassion, Rantidev gifted his wife's portion of food to the beggar. A third person, with his dogs begged for food from Rantidev. He was pleased that he got a chance to feed the starving guest and his animals, so Rantidev gave him the third portion of food willingly, which would have fed his son. O devotees! The king now had water just enough to quench the thirst of one person. A downtrodden person approached Rantidev and asked for some water to quench his thirst. Though he was thirsty himself, Rantidev, considering the guest as a form of God, gave water to that person. He thought aloud, 'I have not asked for anything from God for myself, including the Moksha, but today, I wish that I can alleviate the suffering of my subjects. My thirst and hunger has subsided just as I was thinking of giving water to the thirsty beggar. My lethargy, fatigue and worry too have disappeared.' Pleased by his generosity and propensity to help others, Brahma, Vishnu and Shiva appeared in person in front of him. He prostrated at their feet but did not ask for anything, not even food and water for himself or his family. Such philanthropist king's ignorance disappeared and he became free from Maya with God's mercy. This incident aroused much religiosity in his subjects as well and they became more ardent devotees. O devotees! King Rantidev's benevolence became famous. You must bear all difficulties and be prepared to help others in their hour of need.'

॥२९॥ एवमाभाष्य पानीयं म्रियमाणपिपासया । पुष्कसायाददाद्धीरो निसर्गकरू णो नृपः ॥३०॥ ततस्त्रिभुवनाधीशा ब्रह्मविष्णुमहेश्वराः । परोपकारसन्तुष्टा ददुस्तस्मै स्वदर्शनम् ॥३१॥ स तु तेभ्यो नमश्चक्रे निसङ्गो विगतस्पृहः । अनुरक्तो वासुदेवे न त्वयाचत किञ्चन ॥३२॥ परोपकृतिशीलस्य दयालोस्तस्य भूपतेः । माया गुणमयी भक्ताः स्वप्नवत्प्रत्यलीयत ॥३३॥ तत्प्रसङ्गानुभावेन ये वै तस्यानुवर्तिनः । ते ऽभवन् योगिनः सर्वे नारायणपरायणाः ॥३४॥ एवम्भूतः स राजर्षिः पुण्यकीर्तिरभूद् भुवि । परोपकृतिधर्मेण विरव्यातो दृढभक्तिमान् ॥३५॥ तस्माद्यूयं च भो भक्ताः ! यथाशक्ति निरन्तरम् । स्वयं सोढ्वापि विपदं कुर्यातान्यहितं मुदा ॥३६॥

सुव्रत उवाच ।

इत्याश्रुत्य प्रभोस्तस्य वचः पीयूषसन्निभम् । सर्वे भक्तजना हृष्टातद्गृहीत्वा ववन्दिरे ॥३७॥ स्वं स्वं देशं गन्तुमाज्ञाप्य भक्तान् वर्णिस्वामी स्थानमायात्ततः । स्वम् खट्वाङ्गोऽपि प्राप हर्षं महान्तं मेने भक्तः पूर्णकामं ततः स्वम् ॥३८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे परोपकारोपदेशे रन्तिदेवारव्याननिरू पणनामैकोनत्रिंशोऽध्यायः ॥२९॥

अथ त्रिंशोऽध्यायः

सुव्रत उवाच ।

भक्तकल्पद्रुमं कृष्णं तं सुखासीनमेकदा । प्रणाम्याभयभूपालः 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 शुक्लाया दशाम्यां रजनौ हरिः । साकमृष्यादिभिग्रामान्निर्ययौ साभयस्ततः ॥४॥ खट्वाङ्गस्तु सहैवागादुपशल्यावधीतरे । ग्राम्या अनुव्रज्य हरिं न्यवर्तन्त तदाज्ञया ॥५॥ एकादश्यां प्रातरसौ प्राविशद्दुर्गपत्तनम् । अभियातो गालवेन नानावादित्रनिस्वनैः ॥६॥ 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

Suvrat Muni said, "O king! All devotees heeded His advice willingly and once again bowed down to Him. Shree Hari asked visiting devotees to return to their respective villages as He returned to His residence. King Khatvang was very happy to get this opportunity to serve his Ishtadev and fulfilled his life's ambition."

Thus ends the twenty ninth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-30

Suvrat Muni said, "O Pratapsinh! A few days passed by in Kariyani. King Abhay once approached Shree Hari and said, 'O Bhagwan! I have come to remind You that the time You had given me to come to Gadhpur has elapsed. Please come to Gadhpur soon.' Shree Sahajanand Swami replied, 'Make preparations to travel to Gadhpur and we shall leave today.' Lord Shree Hari, King Abhay and his family, King Khatvang and saints left Kariyani the same night. The devotees of Kariyani went to the outskirt of the village to bid them farewell. O king! They reached Gadhpur the next morning, the bright Ekadashi of month of Magh in Samvat 1861. Galav came to receive Shree Hari with soldiers and musical instruments. Shree Hari entered Gadhpur with honour and regal pomp. King Abhay made arrangements for Shree Hari to stay in the newly built annexe while accompanying saints and devotees were accommodated elsewhere."

Suvrat Muni continued, "Abhay said to Shree Hari, 'O Bhagwan! I, my kingdom, my treasury, my palace and indeed everything that belongs to me is now Yours. I surrender everything to You.' Saying this, King Abhay joined in the service of Lord Shree Hari as if His personal servant. He served Bhagwan so fervently that Shree Hari Himself thought that He is no longer a guest but the master of the palace. Abhay's

सानुगस्य यथोचितम् ॥९॥ तथाऽकरोत्तस्य सेवां सानुगस्य नृपो यथा । स ह्यागन्तुकतां हित्वा मेने स्वं तत्पुराधिपम् ॥१०॥ तेनान्नतोयवासाद्यैः सन्तोऽपि सेवितास्तथा । यथान्यैः प्राक् कृतां सेवां गुर्वीं वा ते विसस्मसः ॥११॥ गोपीभट्टो बर्हिचरो लालजिद्भगवांस्तथा । रामचन्द्रश्च कृष्णाद्या विप्रास्तत्सेवनं व्यधुः ॥१२॥ नाञ्जोऽलयश्च राष्ट्रीढो नाङ्गमालादयश्च तम् । क्षत्रियप्रवरा भक्त्या नित्यदैव सिषेविरे ॥१३॥ मालजित्कृष्णजिच्चाम्ब उत्करो हरजित्तथा । रामोयोधादयो वैश्या अप्यसेवन्त तं मुदा ॥१४॥ रमाऽमर्यमला क्षेमा देवी स्वर्णा यमी रतिः । फुल्ला दिव्या च रामाद्याः स्त्रियः पर्यचरंश्च तम् ॥१५॥ पुष्पदोलोत्सवं तत्र करिष्यन् भगवानथ । भक्तान्देशान्तरेभ्योऽपि राज्ञो दूतैरजूहवत् ॥१६॥ राजाऽप्यभारयद्रङ्गैर्मन्थनीकृत्रिमह्रदान् । अकारयद्गुलालस्य राशीश्च महतो नृप ! ॥१७॥ होलाद्वितीयदिवसे नक्षत्रेऽर्यमदैवते । अबन्धयत्पुष्पदोलां हरिभक्तैः 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॥ यथा रङ्गो गुलालं च न स्पृशेत्स्वं तथाऽधवाः । योषितो दूरतः स्थित्वा पश्यन्ति स्म हरिं नृप ! ॥२३॥ कृष्णप्रसादिनं रङ्गं रेचकैर्हरिणा मुदा । क्षिप्यमाणं गुलालंच जन्त जगृहुरादरात् ॥२४॥ मध्याह्नावधि सङ्कीड्य ततो भक्तजनैः सह । सस्नावुन्मत्तगङ्गायां निर्मलाम्भसि धर्मजः ॥२५॥ तत्ते निवेद्य कृष्णाय महानैवेद्यमुत्तमम् । महानीराजनं चक्रे स्वापयामास तं ततः ॥२६॥ चतुर्विधैश्च सु रसैरन्नैर्भक्तान्स 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॥

service overshadowed all previous devotees' services. He served saints too with the same fervour. O king! The Brahmin devotees such as Gopi Bhatt, Bechar, Lalji, Bhagwanji, Ramchandra, Krushnaji, Kshatriya devotees such as Nanja Jogia, Rathod, NaagMalo, Vaishya devotees such as Malji, Krushnaji, Ambo, Uko, Harji, Ramji, Yodho and female devotees such as Rama, Amari, Amula, Kshema, Devi, Swarna, Rati, Fully and Divya joined hands to serve Shree Hari with love and reverence."

Suvrat Muni continued, "Abhay sent messengers to invite saints and devotees from far and wide to Gadhpur for the Pushpadol Utsav with Shree Hari's permission. He gathered large quantity of coloured powder and built large open tanks to store coloured water. Shree Hari guided devotees to erect a swing and have it decorated with flowers on the day of Dhuleti. He placed a Murti of young Lord Krishna in the swing and performed ritualistic worship. He asked saints and devotees to sing Kirtans appropriate for the occasion, while He pulled the string to swing Lord Krishna. Muktanand swami and other saints, accompanied by musical instruments like Veena and Mrudang, sang the Kirtans depicting Lord Krishna playing Holi for a long time. Shree Hari started throwing powdered colour on saints and devotees. Taking cue from Shree Hari, devotees threw coloured powder and coloured water on each other. Married female devotees played colour among themselves while Vidhava female devotees looked on from a distance without joining in. The air became thick with the coloured powder while ground became muddy with the coloured water. Everybody played with the colour till midday, when Lord Shree Hari accompanied all devotees to River Unmattganga for a bath. Shree Hari offered Naivedhya to young Lord Krishna and performed a grand Aarti of young Lord Krishna before taking Him down from the swing and placing Him to rest. Shree Hari fed all the saints and devotees with a sumptuous meal before eating Himself. He called a large assembly in the afternoon, just as on the occasions of the past festivals. He sat on an ornate Sinhasan while saints, devotees - male and female- took their appropriate seats around Him. Everyone eagerly expected a divine sermon and He did not disappoint them."

Shree Sahajanand Swami said, 'Listen to Me, all you devotees! I will show you the best means to attain Moksha. You must associate with true saints by thought,

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शृण्वन्तु सर्वेऽप्यव्यग्राः श्रेयोहेतुं वदामि वः । सतां समागमो नित्यं कर्तव्यः सर्वथा जनाः ! ॥३१॥ ये ये मुक्ताः पुराप्यासन्निह संसृतिबन्धनात् । सत्सङ्गेनैव ते ते तु ज्ञातव्यमिति निश्चयम् ॥३२॥ कृष्णमाहात्म्य मतुलं यत्तत्सद्भ्योऽवगम्यते । उदेति भक्तिश्च ततो भवबन्धविमोचनी ॥३३॥ अज्ञानतमसान्धेभ्यः सन्तो ददति वै दृशः । धर्माधर्मस्वरू पं च तेभ्य एवावबुद्ध्यते ॥३४॥ वेदशास्त्रपुराणानां दुर्बोधानां विदामपि । सिद्धान्तं सन्त एवाऽत्र सुष्ठु जानन्ति नेतरे ॥३५॥ कामादियाद आत्तानां मज्जतां भववारिधौ । नृणामुद्धरणे शक्ताः सन्त एव भवन्ति हि ॥३६॥ अधर्मिकृष्णनागोपदेशोग्रगरलाग्निना । नराणां म्रियमाणानां सन्तो जाङ्गुलिका ननु ॥३७॥ सद्भ्यो यथावद्विज्ञानमात्मकृष्णस्वरू पयोः । भवेत्तेऽप्यत्र विज्ञेया लक्षणैः शास्त्रसम्मतैः ॥३८॥ जितकामा जितक्रोधा जितलोभा जितेन्द्रियाः । निर्मत्सराश्च निर्माना निःस्वादा जननिःस्पृहाः ॥३९॥ निर्ममा निरहङ्कारा अहिंसाधर्मसंस्थिताः । यथोक्तब्रह्मचर्यस्थाः सत्यवाचो दयालव : ॥४०॥ कृष्णेऽनुरक्ता नितरां विरक्ता विषयेषु च । आत्मना ब्रह्मरू पेण कृष्णोपासनतत्पराः ॥४१॥ इत्यादिलक्षणोपेता सन्तो ज्ञेया मुमुक्षुभिः । तेषां समागमः कार्यो हृदि धार्याश्च तदिगरः ॥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 श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे दुर्गपुरे दोलोत्सवे सत्सङ्गप्रशंसननामा त्रिंशोऽध्यायः ॥३०॥

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speech and physically regularly. All earlier devotees who have attained Moksha have done so only through association with saints. One becomes free from the clutches of Maya only through the ascent of Bhakti in Bhagwan which is possible only after knowing the full glory and greatness of Bhagwan Shree Krishna. And only saints can explain the true glory and greatness of Lord Krishna. The souls have been blinded by the continuous onslaught of Maya from the time immemorial. Only saints can remove that ignorance and open the eyes to differentiate between right and wrong, Dharma and Adharma. Even the best of the scholars cannot comprehend the intended meaning of the scriptures on their own. Only saints are able to explain the true essence of the scriptures. O devotees! Only saints can free the souls from the clutches of vices such as greed, anger and lust. The soul is poisoned by the evil gurus which can only be neutralised by the sermons of true saints. The true knowledge of Aatma and Parmatma is possible only through the saints; therefore, you must always associate with saints.'

Shree Sahajanand Swami continued, 'However, it is very important to recognise true saints as explained in the scriptures. Let Me explain the traits of true saints in short. True saints are those who have overcome vices such as lust, anger, palate, ego, envy, jealousy and hypocrisy. They observe Brahamcharya and non violence by thought, speech and actions. They are kind, compassionate, truthful, free from the mundane desires of five senses and have a profound and unstinted love and devotion in Lord Krishna. Realising the temporary nature of their physical bodies and permanent nature of their souls, they worship Him reverentially. The saints should be tested against such exalted qualities before associating with them. Once knowing those true devout saints hold them close to your hearts and obey their edicts. Only such true saints are capable of redeeming the soul and only such true saints are worthy of your trust. You should revere, feed and clothe such saints as they are the heart of Shree Krishna. There is nothing that cannot be attained with the mercy and blessings of such pious saints.'

Suvrat Muni said, "All devotees present in the assembly bowed at His feet and promised to abide by His dictates. Bhagwan asked all visiting devotees to return to their villages. King Abhay stood up and spoke with folded hands and bowed head."

Thus ends the thirtieth Chapter of the second Prakaran of the Satsangi Jeevan.

अथैकत्रिंशोऽध्यायः

अभय उवाच ।

साधूनेतान्वर्णिनश्चचातुर्मास्यावधि प्रभो ! । इहैव रक्ष शुश्रूषां कर्तास्म्येषां स्वशक्तितः ॥१॥ मुनिमण्डलमध्यस्थं त्वां दिदृक्षामि नित्यदा । अतः सहैव मुनिभिस्त्वमत्र स्थातुमर्हसि ॥२॥ तव वानन्यभक्तोऽस्मि त्वं चासि भक्तवत्सलः । अतो मत्प्रार्थितं ह्येतत्कृपया दातुमर्हसि ॥३॥

सुव्रत उवाच ।

एवं सम्प्रार्थितो राज्ञा तेनासौ शुद्धभावतः । भावगम्यः प्रशंसंस्तं प्रोवाच मधुरं वचः ॥४॥

श्रीभगवानुवाच ।

राजंस्त्वदाशयं शुद्धं यथा वेद्मि धार्मिक ! । मनोरथोऽयं सफलो भविष्यति ध्रुवम् ॥५॥ स्थास्याम्यत्रर्षिभिः साकमूर्जैकादशिकावधि । इत्युक्त्वा तं ततो भक्तान् सर्वान् प्रतिजगाद सः ॥६॥ ऋषिवर्जं स्वस्वदेशान् यान्तु सर्वे जनाः प्रगे । वसन्तु स्वस्थमेवात्र मुनयो नृपमन्दिरे ॥७॥ इत्युक्त्वा प्रशशंसास्य राज्ञो भक्तिं च भूयसीम् । धर्मस्थितिं च वैराग्य श्रद्धां ज्ञानं च सदादरम् ॥८॥ राज्ञ पुत्रस्य पुत्रीमां भार्ययोश्चात्मनि स्थिराम् । भक्तिं च धर्मस्थित्यादीन् गुणान् हरिवर्णयत् ॥९॥ ततः सहर्षिभिरसौ तत्रोवास सुखं पुरे । देशान्तरागता भक्ताः स्वं स्वं स्थानं ययुः नृप ! ॥१०॥ सखिभावं भगवति सम्प्राप्ता मुनयोऽखिलाः । तद्वीक्षणादिनाऽनन्दं प्रत्यहं लेभिरेऽधिकम् ॥११॥ जयाललितयोर्भक्तिस्तस्मिन् सर्वातिशायिनी । आसीदनन्यमनसोः सर्वदा शुद्धभावयोः ॥१२॥ सपुत्रो नृपतिर्नित्यं दिवा निशि च सादरम् । प्रीत्याऽनुवर्तमानस्तं सिषेवे स मुनिं हरिः ॥१३॥ मधुशुक्लनवम्यां तं तज्जन्मदिनविन्नृपः । पुपूज परमप्रेम्णा निजसम्बन्धिभिः सह ॥१४॥ नूत्नैरनघ्यैर्यसनैर्नानाविधविभूषणैः । वरकेसरमिश्रेण चन्दनेन सुगन्धिना ॥१५॥ शेखरैरवतंसैश्च पौष्पैर्हारैः सुगन्धिभिः । पुपूज हेममुद्राभिर्महानीराजनेन च ॥१६॥ ततः प्रणम्य साष्टाङ्गं बद्धाञ्जलिपुरः प्रभुम् । तस्थौ निरीक्षमाणोऽसौ तथा तस्य

CHAPTER-31

King Abhay said, 'O Bhagwan! Please request all the saints and Brahamcharis to remain in Gadhpur until the end of Chaturmaas and I would serve them to the best of my ability. I like to see You surrounded by saints and Brahamcharis, so please remain in Gadhpur until then. You are kind and benevolent. Please accept my request.'

Suvrat Muni said, "Bhagwan was very pleased at Abhay's humility and said lovingly, 'O pious King Abhay! I understand your innocent love and Bhakti. I will fulfil your desire and remain here till Prabodhani Ekadashi.' Shree Hari asked the saints to remain in Gadhpur and asked other devotees to return to their respective villages the next morning. He praised King Abhay's qualities such as his humbleness, faith, knowledge, servitude, detachment etc, while also praising Abhay's wives', sisters' and son's similar qualities besides their religiosity and chastity. Shree Hari and His saints lived in King Abhay's palace happily. The saints derived great bliss by Shree Hari's proximity, regular Darshan and discourses. Abhay and his family served Shree Hari and His saints reverentially. Jaya's and Lalita's Bhakti became even stronger and deeper than their brother's."

Suvrat Muni continued, "King Abhay performed Shree Hari's special veneration with sandalwood paste, flower garlands, gold coins etc. on Chaitra Sud Navmi of Samvat 1861, knowing it as Shree Hari's birthday. He and his son prostrated at His feet and the whole family stood there looking at His face. They collectively slipped into Samadhi. The bright radiance emanated from Shree Hari seated surrounded by the saints and spread in all directions. King Abhay saw Lord Krishna playing Raas with numerous Gopis within this radiance. Lord Krishna appeared as sixteen years young and slightly dark complexioned. He was wearing golden robes with a coronet decorated with the single peacock feather. He was playing the flute and His eyes were fixed on Radha while other Gopis were gazing at Him lovingly. He appeared more handsome than thousands of Eros together. O king! Just as Abhay and his family were engrossed in Lord Krishna's Darshan, the whole scene got transformed and they saw Shree Hari

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॥ ससम्भ्रमं तमालोक्य प्रणनाम स सान्वयः । ततोऽपश्यद्यथापूर्वं वर्णीन्द्रं मुनिसंसदि ॥२२॥ सम्पूर्णसर्वकामोऽथ सबन्धुर्नृपसत्तमः । पुनर्नत्वा प्राञ्जलिस्तं तुष्टाव प्राप्तमुद्धरः ॥२३॥

अभय उवाच ।

सिताम्बरं नैष्ठिकवर्णिवेषं पीताम्बरं तं नटवर्यवेषम् । नवाम्बुदश्यामलसुन्दराङ्गं वन्दे हरिं धर्मसुतं च कृष्णम् ॥२४॥ शान्तान्तरस्वाश्रितमण्डलस्थं शृङ्गारिगोपीगणमण्डलस्थम् । सरोजपत्राभविलोलनेत्रं वन्दे हरिं धर्मसुतं च कृष्णम् ॥२५॥ वृन्देन्धन स्रग्धरपद्मपाणिं वृन्दावने सुस्वरवेणुपाणिम् । विचित्रपुष्पोत्तमवारुहारं वन्दे हरिं धर्मसुतं च कृष्णम् ॥२६॥ समाधिविस्मापितसर्वलोकं रासक्रियाचित्रितदेवलोकम् । कन्दर्पदर्पोत्खननातिदक्षं वन्दे हरिं धर्मसुतं च कृष्णम् ॥२७॥ स्वभक्तसत्सद्मविराजमानं ज्योतिर्मये धामनि शोभमानम् । स्वानां हरन्तं हृदयानि दृष्ट्या वन्दे हरिं धर्मसुतं चं कृष्णम् ॥२८॥ शिरः पटापीडनिजात्मलोभं मयूरपत्रालिकिरीटशोभम् । पद्मादिलक्ष्माङ्कि तपादयुग्मं 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॥ भगवानपि तं राजन् ! प्रीणयन् सात्मजं सदा ।

surrounded by the saints. King Abhay was elated with the divine Darshan of two distinct forms of Bhagwan. He bowed at Shree Hari and prayed with folded hands.

'O son of Dharmadev, Shree HariKrishna! I bow to You for giving me Your Darshan as Lord Krishna in Samadhi. You appear as a Naisthik Brahamchari wearing white robes in one form sitting in front of me while I saw You wearing golden robes in Your other form. Both of Your slightly dark complexioned Murtis look very handsome. O Shree Hari! You appear very serene surrounded by celibate saints in one form. You are then surrounded by beautifully adorned Gopi's in Your other form. Your wide and long twinkling eyes, which are comparable to the petal of a newly bloomed lotus, of both Swarup mesmerise Your devotees. 'O Shree HariKrishna, the son of Dharmadev! I bow to You for giving me Your Darshan as Lord Krishna in Samadhi. O Shree Hari! You are holding a Tulsi Mala in Your hand in one form, while playing soothing flute in Vrandavan in Your other form. You are wearing numerous beautiful flower garlands in both of Your forms. O Shree Hari! You surprise the general populace by letting Your devotees experience Samadhi with a mere glance in one form while You surprise Devtas by playing Raas with each Gopi in Your other form. You are capable of wiping out the ego of Kaamdev totally in both Your forms. 'O son of Dharmadev, Shree HariKrishna! I bow to You for giving me Your Darshan as Lord Krishna in Samadhi. O Shree Hari! You reside in Your devotees' homes in one form while You play and dance in Vrandavan in Your other form. You attract the minds of Your devotees in You by Your compassionate eyes in both of Your forms. O Shree Hari! You entice Your devotees by the strings of scented flowers hanging from Your diadem in one form while attracting their minds in You by the coronet adorned with the line of peacock feathers. Your feet in both forms have the divine insignias such as a lotus, triangle, hoof etc. 'O son of Dharmadev, Shree HariKrishna! I bow to You for giving me Your Darshan as Lord Krishna in Samadhi. O Shree Hari! You immediately gift all valuable jewellery to Brahmins that Your devotees offer You in veneration as Sahajanand Swami while You wear jewelled rings, anklets, bracelets and other ornaments as Lord Krishna. The mere chanting of both Your names is enough to destroy the fear of Kaal and

धर्ममेकान्तिकं सम्यम्बोधयन्न्यवसत्सुखम् ॥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 अभयराजकृतश्रीनारायणस्तुतिनामैकत्रिंशोऽध्यायः ॥३१॥

अथ द्वात्रिंशोऽध्यायः

सुव्रत उवाच ।

पूर्णचन्द्रोदये रात्रौ तस्यां नारायणो नृप ! । संस्नाय चन्द्रशालायां सिंहासनमतिष्ठिपत् ॥१॥ तस्मिञ्छ्रीकृष्णमास्थाप्य पुपूज स यथाविधि । नवान्नपृथुकान् दुग्धशर्करादि न्यवेदयन् ॥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॥ तेभ्यः प्रसन्नो भगवांस्तत्प्राग्जन्मादिवेदनम् । दास्यंस्तान् कृपया प्राह स्वाननैकार्पितेक्षणान् ॥७॥ भक्ता ! द्विजातयः सर्वे शृण्वन्तु मम भाषितम् । यूयं सर्वे हि मुनयो भवथाब्जभवोपमाः ॥८॥ शापाद्दुर्वाससऋषेः प्राप्ता जन्म नृषु क्षितौ । रहस्यमिति जानीत दूयमात्मीयमात्मनि ॥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 सत्पते ! । सर्वदा स्यादिति वयं चेतसा कामयामहे ॥१३॥

Maya. O Shree Hari! You protect Your devotees from the fear of inner enemies such as lust, anger, greed etc in one form while You protect residents of Gokul by killing demons like Aghasur, Vratasur etc. in another form. You are Your devotees' guide and friend in both of Your Swarups. 'O son of Dharmadev, Shree HariKrishna! I bow to You for giving me Your Darshan as Lord Krishna in Samadhi.'

Suvrat Muni said, "Abhay went and sat near His feet after concluding the Stuti. Shree Hari blessed him and as a result, King Abhay became totally free from the influence of Maya. His life seemed fulfilled with Shree Hari's pleasure. He started serving Shree Hari and the saints with an increased enthusiasm. His son Uttam and daughters Jaya and Lalita also joined him. Shree Hari and the saints lived in Gadhpur happily. The festival of Janmashtami was celebrated in Gadhpur (Samvat 1861), just as grandly as was celebrated at Mangrol, Manavadar and Sardhar in previous years. Shree Hari celebrated each intermediate Ekadashis with much pomp as well. The days passed by merrily as Sharad Purnima (Aso Sud Poonam) arrived.

Thus ends the thirty first Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-32

Suvrat Muni said, "O king! The sky was clear of the clouds and the moon was at its very best on the night of Sharad Purnima. Following the bath in the River Unmattganga, Shree Hari placed the idol of young Lord Krishna on an ornate Sinhasan. He venerated Lord Krishna and offered Him the Naivedhya of milk pudding. Muktanand swami, Premanand swami and other saints sang Kirtans depicting Lord Krishna's Raas Leela until very late. Thousands of devotees had gathered for Shree Hari's Darshan. Only saints remained behind with Shree Hari as all devotees, including King Abhay and his family retired for the night. Shree Hari decided to grant special favour to His saints who had eyes only for Him. They desired nothing except Him and His pleasure."

He looked at saints very affectionately and said, 'O saints! You have taken birth as a direct result of Sage Durvasha's curse. You are as capable as Brahma. I grant you the divine powers to realise and know your past.' The saints were able to see their true identity and their latent powers as a result of Shree Hari's express wish. They became aware of the true identity of other saints as well. They saw themselves sitting

तानुवाच तदा स्वामी मुनयः श्रूयतामिदम् । भवद्भिरिष्यते यत्तत्सर्वदा न हिताय वः ॥१४॥ 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 पूयं स्यातापि साधवः । तपःक्षयश्च युष्माकं भवेत्क्रोधोदयेन च ॥१९॥ तस्मात्स्वरू पविज्ञानं सर्वदा नोचितं हिवः । क्वचित्क्वचिद्ध्यानकाले तद्भविष्यति निश्चितम् ॥२०॥ इत्युक्तवति सर्वेशे ज्ञानं तेषां तु तन्नृप ! । आसीत्तिरोहितं सद्यस्तस्यैवेच्छावशात्प्रभोः ॥२१॥ तावदासीदुषः कालः स्वाम्यगान्नित्यकर्मणे । ययुरुन्मत्तगङ्गां ते स्नानाद्यर्थं द्विजा अपि ॥२२॥ एवं भगवता राजन्स्वभक्तानां हि सर्वथा । विधीयते हितं नित्यं पित्राभ्यर्णामिवादरात् ॥२३॥ क्षेमं विधातुं सर्वेषामथ भूमौ मुमुक्षताम् । मुनीन् प्रेषयितुं स्वामी मनसैच्छद्दयानिधिः ॥२४॥ देशान्तरेभ्यो भक्ताश्च तमुपेत्य पुनः पुनः । स्वस्वग्रामागमायैव प्रार्थयन् बहुधा नृप ! ॥२५॥ आगमिष्यामि वो ग्रामानिति सर्वेभ्य एव सः । प्रतिजज्ञे भाववशाद् धर्मस्थापन उद्यतः ॥२६॥ किन्तु राज्ञे प्रतिज्ञातं स्वेन यत्तत्स पालयन् । चातुर्मासी समाप्त्यन्तं तत्रैवोवास सद्विजः ॥२७॥ एकादश्यां प्रबोधन्यां तत्र कृत्वा महोत्सवम् । सदः स्थोऽथाभयं भूपं स प्रोचे भक्तिनन्दनः ॥२८॥ चातुर्मास्यावधि मया मुनयः प्रीतये तव । रक्षितां इह सर्वेऽपि सम्राजोऽप्यतिदुर्लभाः ॥२९॥ अधुना प्रेषयाम्येतान् भूमौ विचरितुं नृप ! । मुमुक्षूणां हितायैव यत्सन्तो भवतारकाः ॥३०॥ देशान्तरीया भक्ताश्च प्रतीक्षन्ते ममागमम् । ततोऽहमपि यास्यामि सौवीरानधुनाऽनघ ! ॥३१॥ त्वं तु साकं निजजनै कृष्णस्यैव निरन्तरम् । भक्तिं कुर्या अहिंसादीन् यमान् सम्परिपालयन् ॥३२॥

सुव्रत उवाच ।

एतच्छ्रुत्वा हरेर्वाक्यं नृपश्चास्य सुतादयः । रुदन्तः प्रार्थयामासुस्तं प्रणम्य मुहुर्मुहुः ॥३३॥ त्वत्प्राणानत्र नो हित्वा कः यासि करुणाम्बुधे ! । गते त्वयि शरीरेषु न स्थास्यन्यसवो 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 सर्वत्रान्न तु दास्यसि ॥३७॥ इति निष्कपटं

in an assembly in front of Lord Narayan in Badrikaashram and realised that Shree Hari in front of their eyes is none other than Lord Narayan of Badrikaashram. Blessed and pleased with this realisation, they requested Shree Hari to let them have this knowledge of their true identity for ever."

Shree Hari replied, 'Your wish to retain the memory of your true identity is not in your interest. O saints! The world today is populated with many demonic sinners who would not be able to understand or realise your powers. Knowing your abilities and power to punish, you may not be able to endure their insults and control your anger. Your anger may bring devastation. The whole world suffered great calamity as a result of Sage Durvasha's curse, though it was aimed only at Indra's misdemeanour. There is a great likelihood that many innocent people may suffer because of your anger directed towards a single person for his crime. All your austerities will be washed away if any innocent person suffers as a result of your anger, therefore, it is better for you not to retain the memory of your true identity. However, you may recall your past identity sometimes by My express desire, but not always.'

Suvrat Muni said, "O king! The saints forgot their past identity as it has materialised due to Shree Hari's wish. Lord Swaminarayan returned to His residence and the saints went to the bank of River Unmattganga to conclude their daily morning routine just before dawn. Shree Hari always thought about what was in the best interest of His saints and devotees. He wished to send some saints to far off places to spread His message and to bring waylaid people back into the Vedic religion. Devotees from various places came to Gadhpur to request Shree Hari to visit their respective villages. As he wanted to spread the gospel of true Sanatan Dharma far and wide, He promised devotees that He would visit their villages. O king! All this could be accomplished only after the Prabodhani Ekadashi, as Shree Hari had promised King Abhay to remain in Gadhpur till then. Shree Hari held a large assembly after the conclusion of the celebration of Prabodhani Ekadashi."

वाक्यं सान्वयस्य नरेशितुः । निशम्य तद्भक्तिवशः प्रीतः प्रोवाच स प्रभुः ॥३८॥ त्यज चिन्तां धराधीश ! त्वयाहं हि वशीकृतः । तवैकान्तिकधर्मेण प्रसन्नोऽस्मीति विद्धि भोः ॥३९॥ वत्स्याम्यत्रेव नियतमहं नास्त्यत्रै संशयः । भक्तानां तुष्टयेऽन्यत्र गत्वैष्यामि पुनः पुनः ॥४०॥ राज्यं त्वेत्तत्त्वया 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 वासुदेवं महमत्रापि 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॥

अथ त्रयस्त्रिंशोऽध्यायः

सुव्रत उवाच ।

नानादेशान् प्रेषयिष्यन् स्वज्ञानाय मुमुक्षताम् । शिक्षयामास स मुनीन् भूयस्त्वाद् भुवि दुर्धियाम् ॥१॥

Seated on a large ornate Sinhasan, Bhagwan said to King Abhay, 'You had an opportunity to serve these pious saints, even though not many get such a splendid opportunity in their life time. We have stayed here for a long time, but now I want them to go to other places to emancipate more people from the clutches of Adharma. O King Abhay! Many of my devotees expect Me to visit their villages, therefore, we will take your leave. You and your family must continue observing Vrats, Dharma, Niyam and Bhakti.'

Suvrat Muni said, "Abhay started crying at the thought of Shree Hari's separation. He repeatedly bowed at Him and pleaded, 'O merciful! I will die due to Your separation. You are my life and soul. Where will You go abandoning me! If You must go then take me with You, or better still, remain in Gadhpur with us. I cannot bear Your separation. Grant me the permission to accompany You wherever You go. Do not think about what would happen to me or my state. As You sustain and feed the whole universe, I know that I will not starve in Your company. As the state of Gadhpur has already been turned over to You since Your arrival, I am not worried about it either. O king! Shree Hari was overwhelmed at such servility."

He said, 'Do not worry o King Abhay! Your innocent and sincere Bhakti has won Me over. I shall remain in Gadhpur forever, however, I shall go to other places to placate My devotees, but shall return to Gadhpur after such visits. Look after the affairs of the state. Even saints will keep coming to Gadhpur frequently for My Darshan after visiting other places, so you will continuously have the opportunity to serve them.'

Suvrat Muni said, "King Abhay was elated at such a pledge. One room at the palace was designated as a temple, where Shree Hari installed the idols of Vaasudev Narayan and Radha with rites conforming to the scriptures. He appointed a Brahmin named Bechar as Pujari to serve Shree VaasudevNarayan. Bechar venerated Lord Narayan five times a day as per the scriptures."

Thus ends the thirty second Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-33

Suvrat Muni said, "O king! Shree Hari had decided to send saints to various places to spread His gospel. With the view of warning them against the imminent and impeding dangers, He called them to advise them."

Shree Bhagwan said, 'O saints! You go to various places in groups and espouse Lord Krishna's Bhakti. Advise whoever comes to you that Bhakti is the only means by

श्रीभगवानुवाच ।

मुनयो ! भुवि बोधाय नराणां यात यूथशः । चरतानेकदेशेषु कृष्णभक्तिप्रवर्तकाः ॥२॥ तत्र ये शरणं यायुर्युष्माकं तु मुमुक्षवः । उपदेश्या कृष्णभक्तिस्तेभ्यो बन्धविमोचनी ॥३॥ दृढं स्थितिः स्वधर्मेऽथाहिंसाप्रमुखा यमाः । उपदेश्या मनुर्जप्यः श्रीकृष्णेति च नित्यदा ॥४॥ स्त्रीभ्यस्तदीयसम्बन्धिपुरुषेणायमेव च । उपदेशः कारणीयो मुनयः ! न तु क्वापि स्वयं द्विजाः ! ॥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 भीश्चाघमर्षणः ॥९॥ अस्ति तद्विपरीतैव क्रिया सर्वापि वोऽनघाः ! । तस्माद्द्रोहं करिष्यन्ति युष्माकं तेऽतिनिर्दयाः ॥१०॥ युष्मत्तादृक्क्रियामूलं ज्ञात्वा मां ते विशेषतः । ध्रोक्ष्यन्ति मत्प्रतापस्य श्रुतेः प्रागाप्तमत्सराः ॥११॥ 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 सङ्क्षीयते निजम् । साधवोऽतः सहन्ते वै परैः कृतमुपद्रवम् ॥१४॥ दृश्यन्ते बहवोऽत्र साधुपुरुषास्तावत्क्षमासागरा । यावन्नैव दुरुक्तमीषदुदितं केनापि संशृण्वते । सामर्थ्ये ह्यतुले तु सत्यपि मनःक्षोभः न येषां व्रजेद्दुर्वाच्यैः कुधियामुपद्रवसतैस्ते साधवो दुर्लभाः ॥१५॥ मदाश्रितानां साधूनां परोपकृतिशालिनाम् । दयार्द्रहृदयानां वः क्षमैकास्ति भूषणम् ॥१६॥ यथा ऋषभदेवः प्राक् तत्सुतो भरतस्तथा । आसीत्तथैव निर्माना यूयं चरत भूतले ॥१७॥ परेषामतिवादान् यः सहते पुरुषो भुवि । जितं सर्वमिदं तेन त्रैलोक्यं क्षमया किल ॥१८॥ 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 लौके प्राकृतजीववत् । ज्ञानेन किं फलं तस्य तदा मूर्खसमस्य हि ॥२१॥ दानं व्रतं च नियमा अतिश्रमकृतं तपः । भस्मीभवति तत्सर्वं स्वस्य क्रोधाग्निना खलु ॥२२॥ समो दमस्तपो दानमार्जवं ह्रीस्तथा दया । द्वाराणि सप्त स्वर्गस्य साधवोऽत्र वदन्ति हि ॥२३॥ क्रोधस्तु नरकस्यैव द्वारमित्युदितो बुधैः । अतो दुरात्त्यजनयेनं शीघ्रसिद्धिमभीप्सवः ॥२४॥ क्रोधमूलो विनाशो हि जनानामिह दृश्यते । तं कथं साधवो धीराः स्वीकुर्युर्लोकनाशनम् ॥२५॥ कुद्धः पापं नरः कुर्यात् क्रुद्धो हन्याद् गुरू नपि । क्रुद्धः

which one can attain Moksha. Make sure that you advise them to observe their Dharma according to their respective Varna and Ashram. Make them aware of the power of regular chanting of Lord Krishna's name. However, do not advise or address female devotees directly. They should be advised only through their husbands or other male relatives. O saints! Guard your Brahamcharya Vrat at all costs and never let that be diluted. Fear the females, just as a child fears a witch. Do not ever touch or speak to them. Engage in Lord Krishna's Bhakti by maintaining celibacy. Observe Niyams such as non violence and sermon others to observe the same. There are many kings and gurus of demonic tendencies and many of them pretend to be pious by adorning themselves with external insignias of a Bhakta. Identify them by their characteristics such as indulgence in mundane pleasures, lethargy in observations of ethics and not afraid to commit various sins. Your faith in Dharma and your standard of behaviour are exactly opposite to theirs, therefore, they will harass and malign you. They would not be able to bear your chaste life style. They indeed would have heard of My fame and they would despise you knowing you as My disciples. O saints! You must show restraint and patience in the face of such insults and harassment by these evil persons without getting angry at them. Patience is a pivotal virtue of a saint. Restraint in the face of severe provocation or affront sets a saint apart from an ordinary man. Moreover, anger destroys one's austerity.'

Shree Narayanmuni continued, 'O saints! Though most people appear patient until they have to face insults, true patience is only with those who bear insults even when they are capable of punishing their tormentors. They are the great who are not agitated by the insults hurled at them! You, My disciples, are benevolent, compassionate and lenient. You must forsake ego altogether and behave as humbly as King Bharat behaved in the bygone era. Whoever is able to endure the insults by such evil persons indeed becomes capable of controlling the whole world. Forsake anger, just as a snake

परुषया वाचा श्रेष्ठानप्यवमन्यते ॥२६॥ वाच्यावाच्ये हि कुपितो नैव जानाति कर्हिचित् । नाकार्यमस्ति क्रुद्धस्य नावाच्यमपि किञ्चन ॥२७॥ क्रुद्धः कार्यं न जानाति न मर्यादां च पश्यति । प्रवाच्यैर्दुर्वचोभिश्च गुरुन् क्रुद्धस्तुदत्यपि ॥२८॥ आत्मनामपि च क्रुद्ध प्रोषयेद्यमसादनम् । एतान् दोषान् विलोक्यैव क्रोधस्त्याज्यो मनीषिभिः॥२९॥ इच्छद्भिः परमं श्रेय इहामुत्र च सर्वदा । धीरैर्विवर्जितं क्रोधं कथं युष्मद्विधश्चरेत् ॥३०॥ क्रुध्यन्तं प्रति न क्रुध्यन्नात्मानं च परानपि । महतो रक्षति भयात् सर्वथा पुरुषो भुवि ॥३१॥ बलीयसे स 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 क्रुप्यति । यदि तर्हि यशो ह्यत्र प्राप्यामुत्र स मोदते ॥३४॥ 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 वः । 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 स्वधर्माचान्न वै हितः । वरं स्वधर्मसन्त्यागो न तु क्रोधस्य सङ्ग्रहः ॥४२॥ बलिना ताडितोऽशक्तो जयेत् क्रोध 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 ऊ र्ध्व दिव्यलोकान् प्राप्नुवन्ति न संशयः ॥४५॥ क्षमा तेजस्विनां तेजः क्षमा ब्रह्मतपस्विनाम् । क्षमा सत्यं सत्यवता क्षमा शौचं क्षमा शमः ॥४६॥ क्षन्तव्यमेव सततं पुरुषेण विजानता । यदा हि क्षमते सर्व 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॥ क्षमावन्तः साधुशीला बोधयन्तो निजाश्रितान् । कृष्णभक्तिं स स्वधर्मां यूयं चरत भूतले ॥५१॥

discards its old skin and diminish your anger with pardon. O saints! A person who pardons his tormentor without getting angry is greater than another person who conducts Yagna every month for hundred years. What good is the knowledge of a knowledgeable person, if he gets angry just like an ordinary person? All pious deeds such as donation, Vrats, Niyam, austerity etc. are destroyed by the flames of anger. Equanimity, control of senses, austerity, donation, sincerity, afraid of committing sins and compassion are the seven gateways of the Heaven while anger is the gateway of the Hell. Therefore, the saints who wish to fructify their austerity must discard anger at all times. Anger is the root cause of the destruction in this world. An angry person speaks harshly to all, insults his elders and superiors or even commits murders of his father, brother or guru. He loses the sense of distinction between right and wrong. How can the pious saints ever get angry knowing all this? An angry person crosses all boundaries of behaviour set by scriptures and pious persons. Indeed, he even leads his own soul towards Hell. Therefore, you, My disciples must never succumb to anger. If a weak person picks a fight due to anger with a stronger man, there is a good chance that either he commits suicide due to his incapability or gets killed by the stronger person.'

Bhagwan continued, 'O saints! Committing suicide is a grave sin which leads one straight to Hell. It is better to control one's anger than commit suicide because of it. One earns fame in this world and Heaven in next by not succumbing to the anger. The stronger person should forsake anger by pardoning the other just as weak forsakes anger due to his helplessness. The learned persons do not extol the victory of an angry person. They always extol the victory of the tolerant. The wise person does not seek victory over an angry person as an angry person is considered akin to the corpse. O saints! Do not get angry towards anyone even if they are about to kill you. According to the scriptures, true saints are those who can control their anger in the face of great provocation. Only fools consider anger as strength. Anger is the by product of Rajas

सुव्रत उवाच ।

इत्याज्ञप्ता भगवता तदिङ्गविदो 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 न स्तव दर्शनमस्तु पुनमस्त्वरितम् ॥५४॥

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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 जेतुभीशिरे वादैर्जिग्युः सद्यश्च ते तु तान् ॥५७॥ तद्वार्ताश्रवणादापुराश्चर्यमखिला जनाः । मुमुक्षवस्तु तांस्तत्र शरणं दृढनिश्चयाः ॥५८॥ कृष्णस्य भक्तिं तेभ्यस्ते हरिनाम्न उपादिशन् । धर्मान्वयस्य चादानं त्यागं चाधर्मसन्ततेः ॥५९॥ त्यक्त्वा स्वस्वमतान्येव गुरू श्च भुवि मानवाः । तानाश्रित्य हरिं भेजुस्तत्र तत्र सहस्रशः ॥६०॥ मिलित्वा यूथशो लोकास्तत्र तत्र पुरे पुरे । ग्रामे ग्रामे च राजेन्द्र ! वार्तास्तस्यैव चक्रिरे ॥६१॥ मुनीन्द्रपद्य ये भेजुर्हरिं तेषां सहस्रशः । नराःप्रपेदिरे सद्यः समाधिमपि भूपते ! ॥६२॥ गोलोकादीनि धामानि समाधौ ते व्यचक्षत । तत्र कृष्णस्य रू पाणि सहैश्वर्यादिभिस्तथा ॥६३॥ अन्तकाले हरेस्तस्य भक्तान् नृन् योषितस्तथा । तत्पार्षदा एव निन्युर्विमानैः कृष्णधाम हि ॥६४॥ भक्ता अभक्ता अप्येतदाश्चर्यं हि क्वचित् क्वचित् । प्रत्यक्षमेव ददृशुर्म्रियमाणे तदाश्रिते ॥६५॥ एवं हि कृष्णो भगवान्

and Tamas traits. Just as a weak person controls his anger on being tormented by a stronger person, a strong person must learn to control his anger in the face of grave provocation. Forgiveness is true Dharma, Yagna, learning and knowledge of the pious saints. Punya and anger cannot co-exist which means ones Punya is destroyed by his anger. Forgiveness is the might of the mighty; austerity of an ascetic, truth of the truthful, piety of the pious and tranquillity of an inner self. Considering whatever sorrows, pain or insults one gets as God's gift, the patient and forgiving person is inching nearer to Him. A forgiving person is rewarded with opulence and a birth in a good clan in this world and Heaven in the next. He earns fame, praise and respect while alive and is honoured by the Devtas in Heaven. Even Brahma, Vishnu and Shiva praise the magnanimous. Indeed, I too, like the magnanimous. Therefore, you must always be prepared to forgive your tormentors when visiting various places to spread My Bhakti.'

Suvrat Muni said, "O king! Heeding His edict and knowing the true teaching of their Ishtadev, all the saints bowed to Shree Hari and said, 'O Lord Narayan! O Bhagwan! We will behave exactly as You prescribed and will not succumb to any of the demonic vices such as anger etc. We are truly Yours. Attaining and pleasing You is our only goal in life. We request You to grant us Your divine Darshan soon.' Bowing once again to Lord Shree Hari, the saints departed on their tour of far off places. They spreaded the glory of Lord Narayan's present human incarnation wherever they went. Many mislaid people realised their misplaced faith and returned to the Vedic Udhhav Sampraday and even so called scholars were unable to defeat Shree Hari's saints in the debate on religiosity. O king! Truly religious persons were pleasantly surprised to hear the manifestation of Bhagwan as Lord Swaminarayan and became His disciples, even without having His personal Darshan. Impressed with the life style of such pious saints, they gave up their pretentious gurus and joined the fold of the Sampraday. The saints would talk of nothing but the glory of Shree Hari in every meeting in every nook of every village they visited. Many new devotees were able to slip into Samadhi with His blessings. They would visit various abodes of Bhagwan and see Him in His various manifestations in His opulent abodes. Shree Hari would come with His Parshads to take such devotees to His supreme abode at the time of their death. Even non devotees often witnessed such miraculous sight of Shree Hari. O king! The omnipotent and omnipresent Lord Swaminarayan gave His divine Darshan to many devotees who had not even come face to face with Him but had become devotees by having total faith in

दयालु- र्विनापि साक्षान्निजदर्शनं सः । प्रतापमात्मीयमदीदृशन्नृन् मानुष्यनाट्यं दधयूर्जितश्रीः ॥६६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे क्रोधनियमनोपदेशनामा त्रयस्त्रिंशोऽध्यायः ॥३३॥

अथ चतुस्त्रिंशोऽध्यायः

सुव्रत उवाच ।

प्रतापो व्यानशे तस्य प्रभोर्दिक्षु दशस्वपि । दैवा जीवा मुमुदिरे तेन चुक्षुभुरासुराः ॥१॥ दैत्यांशा गुरवो ये ते निजशिष्यांस्तदाश्रयम् । कुर्वाणान्वीक्ष्य नो तस्य प्रतापं सोढुमीशिरे ॥२॥ 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 प्राक्षिपंतस्मिन् माषमुष्टीन् सुमन्त्रितान् ॥६॥ केचिद्विषप्रयोगांश्च तस्मिश्चक्रुः सुदुःसहान् । प्रलोभ्य स्त्रीः कार्मणानि ताभिः केचिदकारयन् ॥७॥ इत्याद्यैर्मारणोपायैर्हरिस्त्वाप न विक्रियाम् । तत्कारिणस्तु सम्प्रापुर्महारोगान् स्वपातकैः ॥८॥ वंशोच्छेदश्च केषांचिदाढयानां च धनक्षयः । आसीत्तद्रोहिणां राज्ञां राज्यभ्रंशश्च भिक्षुता ॥९॥ हरेरध्वानमाबद्ध्य व्रजतः क्वापि केचन । मिलित्वा यूथशस्तस्थुस्तं हन्तुं चोद्यतायुधाः ॥१०॥ मायया मोहितास्तेऽपि हरेरद्भुतकर्मणः । पश्यन्तोऽपि न तं शेकुर्हन्तुं गच्छन्तमग्रतः ॥११॥ यथाशक्ति यथाबुद्धि यथावित्तं यथासुहृत् । एवं तन्मारणोपायाश्चक्रुः सर्वेऽपि दुर्जनाः ॥१२॥ तथाप्यजेयं देवेशैरपि तं ते कथञ्चन । पराभावयितुं राजन्न शेकुर्भूरितेजसम् ॥१३॥ साक्षाद्धरेयदा द्रोहं कर्तुं शेकुर्न ते क्वचित् । तदा तस्यानन्यभक्तान् रुरुजुस्तानितस्ततः ॥१४॥ चरन्तः पुण्यतीर्थानि मुनयो यत्र यत्र ते । जग्मुस्तत्तद्देशनृपा गुरवश्चार्दयन् हि तान् ॥१५॥ श्रीकृष्णस्य प्रतिकृतीः कवचिदाचिद्य केचन । दुर्धियः रवण्डयन्ति स्म भङ्क्त्वा सिंहासनानि च ॥१६॥ कण्ठेभ्य स्तुलसीमालास्त्रोटयन्ति स्म केचन । प्रामृजन्नूर्ध्वपुण्ड्राणि

His saints and their teachings."

Thus ends the thirty third Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-34

Suvrat Muni said, "O king! The fame of potency and glory of Shree Hari spread far and wide in all directions. The persons of divine traits were happy to hear such tales, whilst the people of demonic traits were worried at His ascent. The evil gurus felt dejected as their disciples left them to join the fold of the Sampraday and were unable to bear such rejection. In collusion with evil kings, they decided to take revenge on Shree Hari. Some of them used the power of black magic on Shree Hari, but in vain. Instead, they themselves suffered the consequences of failed black magic. One of them even tried directly to use the primed grains on Shree Hari. Some of them offered poisoned Paan (beetle leaves) to Shree Hari. While black magic and poison could not harm Shree Hari in any way, their practitioner suffered greatly. Some of them died terrible deaths whilst some lost their families and wealth and wandered around like beggars. Some of them decided to take direct violent actions by planning to kill Shree Hari by attacking Him with swords on the route of His journey. Blinded by the mesmerising power of Shree Hari, they were unable to move or do anything while He passed by in front of them and all their attempts to kill or harm Shree Hari failed. When they realised that they would not succeed against Shree Hari, they decided to punish and torture His saints instead."

Suvrat Muni continued, "O king! The evil gurus and kings tormented saints wherever they went. Some of them would forcibly remove Kanthis from the saints' necks, whilst others forcibly erased Urdhvapundra Tilak and Chandlo from their foreheads. Some of them would steal their clothes and books while others even stole their Murtis after smashing Sinhasans. Some of them would deliberately throw sand or inedible things such as fish and meat in their bowls. Others enticed immoral women to come in front of saints and forcibly touch them. Not satisfied with verbal insults, some of them even went to the extent of beating them. Many times saints went hungry and without sleep due to incessant harassment from these evil persons. Some evil persons

ललाटेभ्यश्च केचन ॥१७॥ जहुर्वासः पुस्तकादि बभञ्जुश्च कमण्डलून । अभक्ष्यं मत्स्यमांसादि केचिद्भैक्ष्ये च चिक्षुपुः ॥१८॥ अस्पृश्यस्त्र्यादि संस्पर्शे दुष्टाः केचिदचीकरन् । अभाषयंश्च नारीभिरवदांस्तांस्त्वताडयन् ॥१९॥ अस्फाटयन् गुह्यपटान् भैक्षे धूलिं च चिक्षिपुः । केचित्तु पाकपात्राणि बभञ्जुरतिकोपतः ॥२०॥ अपशब्दान् ब्रुवन्तश्च तान् वृथाकेऽप्यताडयन् । तदुत्कर्षासहा इत्थं तेऽपचक्रुरनेकधा ॥२१॥ तत्र तत्रान्नसत्रेषु हरिणा स्थापितानपि । साधून् सन्ताड्य निष्कास्य बभञ्जुस्तानि केचन ॥२२॥ मुनयस्ते तु तत्सर्वं सेहिरे क्षमिणोऽर्दनम् । शुकर्षभार्षभनिभा जितक्रोधा जितेन्द्रियाः ॥२३॥ दुष्टैर्निष्कास्यमानास्ते दिग्भ्योऽष्टभ्य इतस्ततः । नारायणमुनेः पार्श्वमाययुर्यूथशास्ततः ॥२४॥ तानागतान् स भगवान् मानयित्वा 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 सर्वानि पुंसो महदतिक्रमः ॥२८॥ राजानो गुरवश्चैते दैत्यांशाः सन्ति भूतले । ते क्षीणसुकृता जाता युष्मद्रोहेण साम्प्रतम् ॥२९॥ स्वपापेनैव ते सर्वे कालेनाल्पेन पापिनः । विनंक्ष्यन्ति यथापूर्वं कंसकेशिबकादयः ॥३०॥ सतां वो रक्षणार्थं हि राधिकारमणेच्छया । शास्तैतेषां नृपः कोऽपि वायोरस्त्यागतो दिशः ॥३१॥ ननु श्रीरामचन्द्रेन यः किंपुरुषराट् कृतः । तद्वंश्यो नीतिविच्छिष्य ईशानस्य कलानिधिः ॥३२॥ गौराङ्गो मुण्डितश्मश्रुदधत्केशांश्च शीर्षणि । मलहीनानि वस्त्रानि शस्त्राणि च धरत्यसौ ॥३३॥ गुणेषु षट्सूपायेषु चतुर्षु निपुणोऽस्ति च । अष्टादशविधस्यापि व्यवहारस्य निर्णये ॥३४॥ गारुडं माकरं कौञ्चं चक्रं सूचीमुखं महत् । वज्रं च सर्वतोभद्रमर्धचन्द्रं च शाकटम् ॥३५॥ शृङ्गाटकादीनि चासौ वेत्ति व्यूहानि सर्वशः । व्यूहान्यतः स्वसैन्यानि स चारयति भूतले ॥३६॥ तपस्विवेषो राजापि त्यक्तस्वर्णाद्यलङ्कृतिः । गुरू प्रोक्तं दशविधं स्वधर्मं पालयत्यसौ ॥३७॥ प्रत्यक्षमेकमीशानं विनाऽन्यद् दैवतं न हि । इत्येकतस्य धर्मोऽस्ति द्वितीयश्च निगद्यते ॥३८॥ मनोनुरागः कर्तव्यस्तस्मिन्नेव प्रभाविति । नानृते शपथः कार्य ईशस्येति तृतीयकः ॥३९॥ आकेऽह्न्याऽऽराधनं 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 स्त्रीधनादीनि कामनीयानि न क्वचित् ॥४२॥ इत्थं दशविधं धर्मं पालयन् स नृपोत्तमः । संशिक्ष्य तानधर्मिष्ठान् करिष्यत्यवनं हि वः॥४३॥ अलक्ष्यलिङ्गा वर्तध्वं तावद्यूयमिहानघाः ! । देशकालानुसारेण वर्तनं

destroyed the communal eateries run by saints and chased them away. Though saints were capable of meting out punishment to their tormentors, they showed leniency and clemency towards them just as Shree Hari had advised. They endured all insults and tortures just as Shukdevji, Rhishabhdev and JadBharat had endured in the past. Slowly but surely, they were chased away from the large tract of the land. Unable to live anywhere in peace, the saints returned to Lord Narayanmuni. O king! Bhagwan warmly greeted arriving saints. Though aware of their sufferings, He asked them their wellbeing so that the devotees may become aware of their travails. Upon hearing their various problems, Shree Hari solaced them with soothing words."

Bhagwan said, 'O saints! Your tormentors' end has come and they will be destroyed no matter how powerful they may be. Whoever torments innocent and pious saints like you would have their health, wealth, fame, Punyas, blessings, indeed their whole clan destroyed. Just as demons such as Kans, Keshi, Bakasur etc. were destroyed, these modern demons will indeed be destroyed shortly due to their sins. The new ruler will arrive from the North West. He is the descendent of Angad, the son of Vali, whom Lord Rama had established as a king of that continent. He is a follower of ethics and is expert in vanquishing smaller kings. He is fair complexioned, clean shaven, armed and well attired. He is an expert in six arts of polity, four means of warfare and eighteen types of business. He is expert in many types of military formations to defeat an even seemingly stronger enemy. He can deploy his army at far off places with ease. Though being a wealthy ruler, he does not wear golden jewellery. He is religious and obeys the following Ten Commandments of his guru, Jesus. (1) Jesus is the only supreme God, (2) Love only Jesus, (3) Never falsely swear by the name of Jesus, (4) Forsake all worldly affairs and spend Sunday in worship of Jesus, (5) Respect parents, (6) Do not kill anybody, (7) Do not commit adultery, (8) Do not steal, (9) Do not bear false testimony and (10) Do not covet others' wealth. O saints, obeying these

नीतिरस्ति हि ॥४४॥ पाण्डवाः कृष्णसाहाय्या अपि शात्रवसङ्कटे । अलक्ष्यलिङ्गा न्यवसत्विराटनगरे 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 असुरैर्गुरुभिर्नृभिर्मुनिगणाभुवि रङ्कजना इव । प्रथितवैष्णवचिह्नमपास्य ते नृप ! विचेरू रहंममतोज्झिताः ॥४८॥

इति श्रीसत्सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे असुरांशगुरुनृपादिकृत समुपद्रवनामा चतुस्त्रिंशोऽध्यायः ॥३४॥

अथ पञ्चत्रिंशोऽध्यायः

सुव्रत उवाच ।

वर्धमानप्रतापेन तावत्तस्येच्छया प्रभोः । सद्द्रोहिणो नृपास्तेन विजिग्ये सकला भुवि ॥१॥ अनायासेन सर्वेऽपि सद्द्रोहक्षीणमङ्गलाः । वशीकृता नृपास्तेन सद्रक्षोर्जिततेजसा ॥२॥ हतराज्या हतस्थाना नृपाला गतश्रियः । विनष्टबन्धुसुहृदो न्यूषुश्छन्नाः क्वचिद्भुवि ॥३॥ सदसल्लक्ष्मविद्राजा हरिभक्तेतरान् गुरू न् । यथार्हं दण्डयामास दाम्भिकान् विषयैषिणः ॥४॥ औद्धवे सम्प्रदाये ये त्यागिनो गृहिणोऽपि वा । तान् यस्त्वपीऽयत्कोऽपि राजा वान्येऽपि दाम्भिकाः ॥५॥ गृहीत्वा तांस्त्वसौ बद्ध्वा कण्ठपाशेन भूपतिः । सद्यो हन्ति स्म तेनाभूदाक्रोशो भूतले महान् ॥६॥ सद्द्रोहिणस्तदा ये ये ते ते भीतास्ततो भृशाम् । यत्र यत्र निलीयैव निन्युः कृच्छ्रेण वासरान् ॥७॥ भारते सकले वर्षे तथा किंपुरुषेऽपि च । तस्यैव राज्यमभवत्सन्मार्गस्यैव रक्षितुः ॥८॥ कुर्वन्दिग्विजयं सोऽथ सौराष्ट्रेषु नृपः पुरम् । राष्ट्रकूटाभिधं प्राप्य मासमेकमुवास च ॥९॥ हेतुं जानन्निजोत्कर्षे भक्तरक्षां हरेः सुधीः । तं द्रष्टुमासीदुत्कण्ठस्तस्मै दूतं निसृष्टवान् ॥१०॥ स दुर्गपत्तने प्राप्य शीघ्रगस्तं प्रणम्य च । प्राञ्जलिर्भूपतेर्वाक्यं न्यवेदयदनाकुलः ॥११॥

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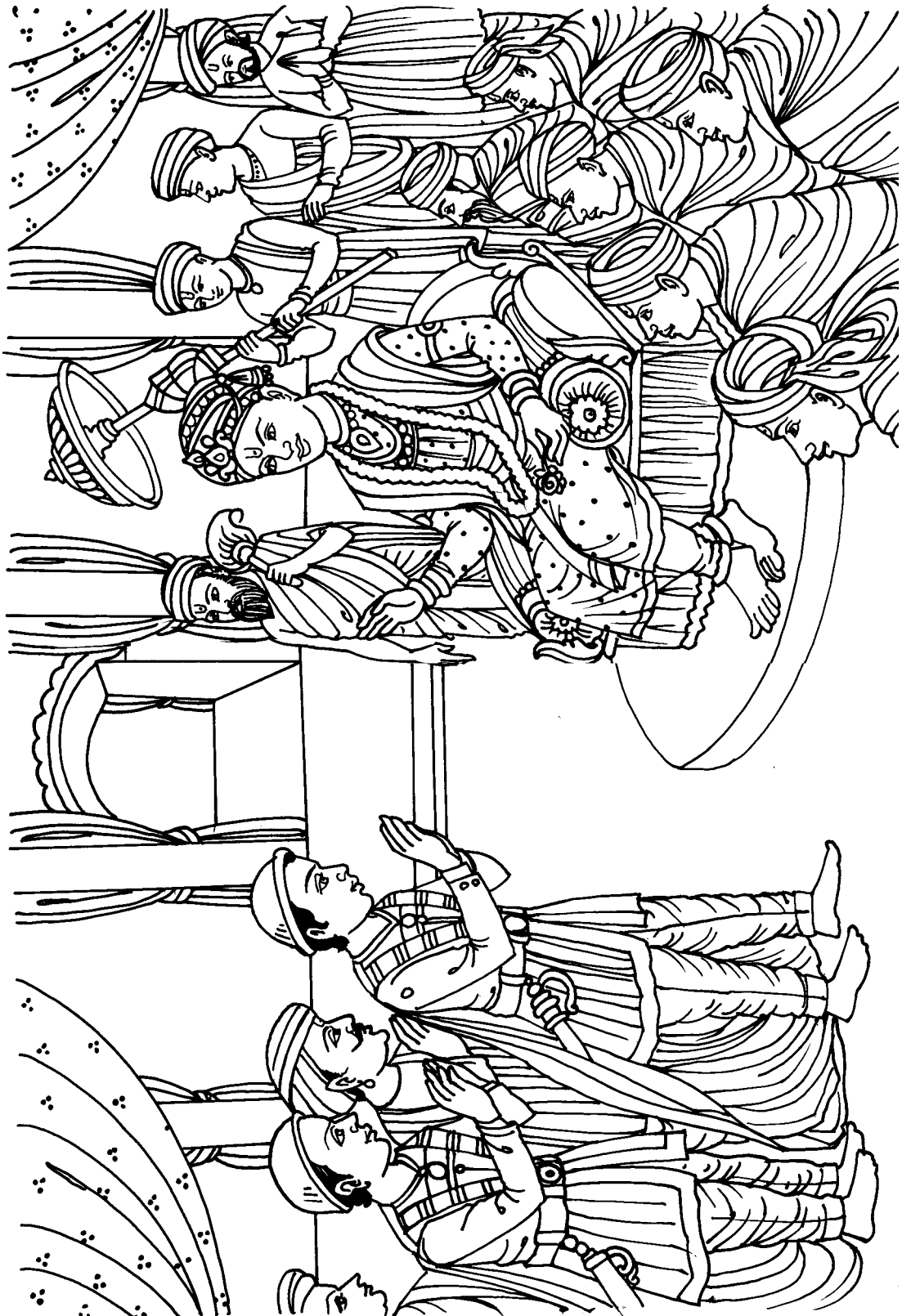
ten edicts, this king will protect you completely. Give up your outwardly insignias and remain incognito until his arrival. To live according to the prevalent times is in accordance with the scriptures. Previously in the bygone era, Pandavas spent a year secretly disguised though they had full support from Lord Krishna. Truth and religiosity always prevail in the end. Adharma never wins. Do not worry and remain disguised so no one can recognise you as My saints.'

Suvrat Muni continued, "O king! The saints did exactly as Lord Shree Hari said and for some time lived in such a way that people at large could not distinguish them from other people. They gave up all outwardly insignias of Udhhav Sampraday to hide their true identity from evil kings and gurus and spent their time in meditation of Lord Swaminarayan."

Thus ends the thirty fourth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-35

Suvrat Muni said, "O king! Just as the saints were passing their days in incognito, the British empire started spreading quickly. The arrogant kings were vanquished and their property was annexed. Slowly but surely, the harassment of saints waned. The British governors and their political agents were able to distinguish between Shree Hari's true saints and the fakes. The fake saints were rounded up and punished severely including the death penalty in some cases. The evil gurus were frightened and went into hiding for the fear of reprisals by the British. Once, the representative of the British Empire, the governor of Saurashtra (Sir Malcolm) arrived in Rajkot. He had realised that annexation of kingdoms and increased morality in the society was as a result of Lord Swaminarayan's blessings and His saints' untiring effort. Therefore, he wished to meet Shree Hari in person. The governor sent an emissary to Gadhpur with his message. The emissary bowed at Shree Hari and said, 'O Lord Swaminarayan! The governor of Saurashtra is visiting Rajkot at present. I am his messenger. Hundreds of kings have gathered to seek an audience with him. He wishes to have Your Darshan before leaving Rajkot and has invited You to Rajkot to grant him Your Darshan. He



राजदूत उवाच ।

स्वामिन् दूतोऽस्मि नृपतेर्गवेन्द्रस्य महौजसः । रजकूटपुरे सोऽतिसेवितः शतशो नृपैः ॥१२॥ स विजित्य दिशाः सर्वाः प्रतापेन तवैव हि । भवन्तं द्रष्टुमुत्कोऽस्ति यास्यन्मुम्महिपत्तनम् ॥१३॥ सो ऽत्रागच्छेत्त्वदाज्ञा चेत्तत्राऽऽयाहि त्वमेव वा । यथेच्छं कुरु वर्णीन्द्र ! स्वतन्त्रोऽसि त्वमत्र हि ॥१४॥ तव त्वदाश्रितानां च तद्राज्ये कुत्रचिद् भुवि । दुर्जनेभ्यो भयं नास्ति सर्वथेत्यवगम्यताम् ॥१५॥ उत्तरं देहि मे स्वामिन् ! यथा तव चिकीर्षितम् । इति दूतवचः श्रुत्वा प्रसन्नो हरिरब्रवीत् ॥१६॥

श्रीनारायणमुनिरुवाच ।

स्वस्ति स्यात्तस्य भूभर्तुर्यैनास्मत्साधवोऽविताः । रक्षोभ्य इव दुष्टेभ्यः सदसद्व्यक्ति वेदिना ॥१७॥ दुर्लभः खलु भूपाल ईदृशं साम्प्रतं भुवि । अहमेवागमिष्यामि ततस्तं निकषा ननु ॥१८॥ इत्युक्त्वा तं भोजयित्वा दूतं प्राह पुनर्हरिः । गच्छ त्वमग्रतो राज्ञे ब्रूह्याऽऽयाम्यहमद्य वै ॥१९॥ इत्युक्तो हरिणा दूतः स्वभर्तारमुपयेत्य तत् । यथावत्प्राह स ततो हृष्टः प्राह निजानुगान् ॥२०॥ अत्र नारायणमुनिरद्य श्वो वाऽगमिष्यति । यदाऽऽगच्छेत्तदा सद्यो वाच्यं मेऽपि रहोजुषे ॥२१॥ इत्यादिश्यानुगान् राजा हर्यर्चासाधनानि सः । एकत्रानीय हर्षेण प्रत्यैक्षत तदागमम् ॥२२॥ तं मानयन् हरिरपि प्रथितप्रतापः प्रायात्परेद्यवि युतः परिमेयपद्गैः । आरुह्य चारुशिबिकां कतिभिश्चिदात्म सेवापरैरपि च वर्णिवरैः पुरं तत् ॥२३॥ मार्गे जनास्तु शतशतश्च सहस्रराशस्तं श्रेयस्तनुं ह्यनुययुः अपितान्यकार्याः । भक्तास्तु तेषु तदवेक्षणमात्रकामा आसन् परे तु नृपमानदिदृक्षवोऽस्य ॥२४॥ तद्राज्यपत्तनमवाप दिने द्वितीये नारायणो मुनिरहर्दशमक्षणान्ते । नैकक्षितीशशिबिरावलिमत्तनागवाहोष्ट्रगोरथपदातिगणावृत्तं च ॥२५॥ दूरान्निशम्य जनताजयशब्दमुच्चैः सम्भ्रान्तराजकुलसैनिकपौरवृन्दैः । त्यक्तासनाशनशयादि समीक्ष्यमाणं राज्ञे शशंसुरनुगा हरिमागतं ते ॥२६॥ श्रुत्वाऽगतं तमतिहर्षभृतः स सद्यस्त्यक्तान्यराजकुलकार्य-उदारबुद्धिः । प्रत्युज्जगाम हरिमाशु चलन् पदातिस्तं चान्वधावदखिलोऽपि राजसङ्घः ॥२७॥ तं धावन्तेच्छ्वसितफुल्लमुखं नरेन्द्रं हर्षाश्रुनेत्रमवलोकय हरिश्च यानात् । उत्तीर्य यावदभियाति नृपः स तावत्तत्पादपद्मनिहितात्मशिरा ननाम ॥२८॥ उत्थापितोऽथ हरिणा चिरमाश्लिषत्तं तस्थौ कृताञ्जलिपुटश्च मुखं स पश्यन् ।

has said that he is willing to travel to Gadhpur but has left the final decision to You as You are independent. He will abide by Your decision. He has added that Your saints and devotees are safe under his tutelage. No one will dare to harass them any more. O Lord! Let me know Your decision so that I can relay it to the governor."

Suvrat Muni continued, "Shree Hari was very pleased with the governor's modesty. Lord Narayanmuni said to the messenger, 'I bless the governor for he has protected My saints from unjust harassment. It is proper that I travel to Rajkot to meet him. Please proceed to Rajkot and relay my message to him. I will follow you shortly.' O king! The messenger went to Rajkot and gave this good news to the governor. The governor ordered his attendants that he be informed of Shree Hari's arrival immediately regardless of the time and place, even if he is in the meeting. He gathered various artefacts needed for Shree Hari's welcome and veneration before attending to the affairs of the state. Shree Hari, accompanied by a few Parshads and saints, left for Rajkot the next day. The crowd of villagers lined the route for His Darshan with many of them joining the procession on way to Rajkot. They were curious to see how the British governor would greet Shree Hari. Lord Narayanmuni reached Rajkot the next afternoon of leaving Gadhpur. The city of Rajkot was teeming with horses, elephants, camels, chariots, palanquins and soldiers of the kings who had come to meet the governor. The cries of 'Jay' 'Jay' echoed around as Shree Hari passed through the street of Rajkot. More and more people thronged the streets for His Darshan. Hearing the commotion, the attendants informed the governor of Shree Hari's arrival."

Suvrat Muni continued, "O king! The governor, leaving aside all business affairs, rushed to greet Shree Hari. He went on foot to meet Shree Hari as He was making a slow progress through the streets of Rajkot. The governor's attendants also followed him on foot. On seeing the panting governor, Shree Hari dismounted from the palanquin to greet him. The governor, with tears of joy swelling his eyes, bowed and touched Shree Hari's feet. Holding his shoulders, Shree Hari raised the governor and embraced him warmly. The governor stood in front of Shree Hari with folded hands and eyes

दृग्भ्यां निपेतुसदबिन्दव उन्मुदोऽस्य साकं हि सद्रिपुमदोद्यममानसौरव्यैः ॥२९॥ परस्परं सुखप्रश्नं कुर्वन्तौ तावथो जनाः । दृष्ट्वा सर्वे चिरन्स्निग्धौ सखायावि मेनिरे ॥३०॥ वासस्थानं तदीयेभ्यो दापयित्वाऽथ भूपतिः । तत्करं स्वकरेणैव धृत्वाऽगाच्छिबिरं निजम् ॥३१॥ सामर्षा अपि भूपालास्तत्र ये सङ्गतास्तु ते । विस्मित्तास्तं नमश्चक्रुर्निर्मदा निरहङ्कृताः ॥३२॥ न्यवीविशद् गवेन्द्रस्तं स्वानीतेऽनर्घ्य आसने । तदीयांश्च मुनीन्नानापीठेषु स यथोचितम् ॥३३॥ देशान्तरागतान् भूपान्निष्कास्य सदसोऽखिलान् । द्वित्रैः साकं स्वकै राजा तदन्तिक उपाविशत् ॥३४॥ दूरस्थितास्तं शतसो नृपालास्तस्यानुगाः शास्त्रभृतश्च सर्वे । नताननाः प्राञ्जलयो विनीताः सत्रासमैक्षन्त हरेः पुरःस्थम् ॥३५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे राजकूटपुरे भगवतो गवेन्द्रनृपसमागमनामा पञ्चत्रिंशोऽध्यायः ॥३५॥

अथ षट्त्रिंशोऽध्यायः

सुव्रत उवाच ।

ततो नारायणं नत्वा बद्धाञ्जलिपुटः स च । उवाच प्रश्रयानम्रो नीतिशास्त्रविशारदः ॥१॥ स्वामिंस्त्वद्दर्शनाज्जातो ममानन्दोऽद्य वै महान् । त्वामहं नाकृतिच्छन्नमवैमीश्वरमेव हि ॥२॥ ब्रह्माण्डक्षोभकान्कामक्रोधादीनात्मवैरिणः । विजित्योपशमं यायुस्त्वदीयाः कथमन्यथा ॥३॥ त्वदाश्रितान् सतो ज्ञात्वा सच्छास्त्रोदितलक्षणान् । तद्द्रुहो दाम्भिका दुष्टा असन्तो दण्डिता मया॥४॥ सद्द्रुहो गुरवो भूपा उच्छेदं प्रापिता मया । क्वचित्क्वचाच्च 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॥

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fixed on His smiling face. The awe and pleasure on governor's face wiped out ego and haughtiness from many of the on looking jealous kings. The governor and Shree Hari exchanged pleasantries as if they were long lost friends. The governor made suitable hospitality arrangements for accompanying saints, Parshads and devotees before leading Shree Hari to his personal tent. The warm welcome accorded to Shree Hari made the on looking evil kings to forsake their ego and bow to Shree Hari humbly in the presence of the governor. He offered an ornate settee to Shree Hari and other chairs to Muktanand swami and other prominent saints and Parshads to sit and asking the other kings and their attendants to leave the tent. He and only few of his advisors took their seats in front of Shree Hari. Guards were posted outside to stop any unauthorised entry in the tent. The other kings were overwhelmed at such a splendid welcome and honour bestowed upon Shree Hari.

Thus ends the thirty fifth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-36

Suvrat Muni said, "O king! The governor was morally very upright and an expert in the art of polity. Very humbly and with folded hands, he said to Narayanmuni, 'I am very happy with Your Darshan. I consider You as God in the human form because You have achieved what only God can possibly achieve. The lust, greed, anger, ego etc. are such strong enemies of men that no one can overcome on their own. One needs God's blessings to overcome these vices. Your saints and devotees have overcome them with Your blessings. Your saints live a chaste life as described in the scriptures. They are the only true saints in present times. However, some evil people did harass Your saints. I have vanquished, imprisoned and even killed most of them. Though some of them may be hiding somewhere, none would dare to torment Your saints anymore. I know that this has become possible only with Your blessings. Let Your saints come out in open and wear holy insignias of the Udhhav Sampraday. My government will offer full protection to them.'

Shree Hari replied, 'You are wise. I am sure that your actions would be moral and just. To differentiate between the pious and evil, protect the religion and pious,

सद्धर्मरक्षया भूमावुत्कर्षो जायते तव । अधर्माश्रयणादन्ये क्षयं यान्ति भूमिपाः ॥१०॥ तव किम्पुरुषात्खण्डाद्यदिहागमनं नृप ! । ईशस्यै वेच्छया धर्मगुप्त्यै जातमिति ध्रुवम् ॥११॥ एवमेव हि धर्मेण भवान् वर्तिष्यते यदि । तदा तु सर्वराजेन्द्रश्चक्रवर्ती भविष्यसि ॥१२॥ ये ये वृद्धिं गताः पूर्वं भूपाला भुवि विश्रुताः । ते ते संरक्षणेनैव सद्धर्मस्येति विद्धि भोः ॥१३॥ इति श्रुत्वा हरे र्वाक्यं 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॥ तस्मान्निः श्रेयसोपायं 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॥ य त्वस्ति दुर्लभो नूनं क्षणिकश्चार्थसाधकः । अवश्यमेव तन्नाशो भविता नात्र संशयः ॥२०॥ चिन्तामणिसमो यावत्स्ववशे वर्तते स च । सम्पादनीयं सुधिया कल्याणं तावदात्मनः ॥२१॥ भक्तिर्भगवति श्रेयःसाधनं मे मतं परम् । स्वधर्मज्ञानवैराग्यैर्युक्ता कार्या च सा दृढम् ॥२२॥ सच्छास्त्राणां च सर्वेषां सिद्धान्तोऽव्ययमेव 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॥ अद्य प्रभृत्यहं देव ! सकुटुम्बस्तवास्मि हि । इत्युक्त्वा दण्डवद्राजा प्रणनाम तमादरात् ॥२७॥ तमुथाप्य हरिः प्राह प्रसन्नोऽस्मि

eradicate Adharma and punish the evil persons and care for the subjects as their children are the main duties of the kings. Your power and influence are increasing only because you defend Dharma whilst the kings who supported Adharma are thrown aside. Your arrival and ascendency in India is God's will. He wants you to defend Dharma. Your power will last till you tread the path of Dharma. Whichever kings acquired the great power in the past, they did so only as the direct result of them defending Dharma and true saints.'

Suvrat Muni continued, "The governor, desirous of Moksha asked Shree Hari, 'O Lord Swaminarayan! I have obtained all materialistic pleasures of this world by God's grace but I desire the eternal bliss at death. You have freed Your devotees from the cycle of death and rebirth and now I have come unto Your refuge. Advise me how I can also become free from the shackles of this unending cycle of death and rebirth.'

Shree Hari replied, 'You have asked a profound and benevolent question. The answer to your question lies in the scripture which I attest. The mundane sensual pleasures are easily obtainable in all life forms. The means to achieve Moksha is only possible in the human life, however, the human birth is a rare opportunity. The human life, obtained as result of Punyas of many past lives, is very fickle. It could end at any moment; therefore, the wise must endeavour to attain Moksha till the human life remains. Bhakti is the primary means of achieving Moksha. However, Bhakti must be accompanied by the observation of Dharma, acquisition of knowledge and the development of Vairagya. Bhakti on its own in the absence of Dharma, knowledge and Vairagya is futile in the attainment of Moksha. This is the true meaning of all scriptures. Therefore, O governor, you must engage in God's Bhakti accompanied by Dharma, Gnaan (knowledge) and Vairagya.'

Suvrat Muni said, "O king! The governor was elated at listening to Shree Hari. He asked Narayanmuni to explain to him in detail the traits of Dharma, Gnaan and Vairagya, which Shree Hari duly obliged. The governor said to Lord Hari, 'O Lord Swaminarayan! You are the supreme God! You have taken human form to fulfil Your devotees' desires and to re-establish Dharma on earth. I and my family will worship You as God as from today.' Saying this, the governor prostrated at Shree Hari's feet. Shree Hari raised him and asked him to seek a boon from Him. The Governor asked, 'O Lord Swaminarayan! Let all my past sins be washed away! Redeem me from my

वरं वृणु । इत्युक्तः प्राञ्जली राजा तमुवाचाश्रुलोचनः ॥२८॥ स्वामिनारायण ! हरे ! मुच्येयाखिलुदुष्कृतैः । बुद्धयबुद्धिकृतैरद्येत्येतत्वत्प्रार्थयाम्यहम् ॥२९॥ तस्मै तथास्त्विति वरं दत्त्वा च नियमान् हरिः । उपदिश्य स्वतन्त्रोऽसावुदतिष्ठासदासनात् ॥३०॥ उपहारान् समानीय स तावन्मन्त्रिभिः सह । चकारास्य महापूजां मुनीनां चातिभावतः ॥३१॥ अनर्घ्यैर्वसनै रम्यैः पौष्पैर्हारैश्च शेखरैः । हैमैर्विभूषणैः पूगताम्बूलादिभिरार्चिचत् ॥३२॥ ततः स्थितं प्राञ्जलिं तमाज्ञाप्य हरिराययौ । तेनानुयातः स्वावासं तं निवर्त्य बलात्पथि ॥३३॥ विस्मयं परमं प्राप्तास्तद्द्विषोऽपि 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 भुव्यासीद् ग्रामे ग्रामे पुरे पुरे । नारायणमुनिर्मान्यः सर्वैरित्येव घोषणा ॥३७॥ नृपानुगकृतातिथ्य उषित्वा तत्र तां निशाम् । प्रातर्दुर्गपुरं स्वामी गन्तुमैच्छन्नराधिप ! ॥३८॥ देशान्तरगतान् सर्वान् मुनीनाहूय सर्वतः । सभायामाह तान् सर्वं वृत्तं तद्राजकूटजम् ॥३९॥

श्रीहरिरुवाच ।

श्रीकृष्णेन नृपद्वारा ह्युच्छेदः पापकर्मणाम् । असुराणां कृतो नृणां भुवि युष्मद्द्रुहां खलु ॥४०॥ अतो यूयं यथापूर्वं सम्प्रदायानुसारतः । धृतवेषाः सुखेनैव भूमौ विचरतानघाः ॥४१॥ इत्युक्तास्ते मुदं प्रापुश्चावर्तना यथा पुरा । प्रतापं तत्तु तस्यैव विदन्तो दृढनिश्चयाः ॥४२॥ हर्याज्ञयाऽथ व्रजत उषित्वा दिनपञ्चकम् । मुनींस्तान्वासयामास मासं तत्राभयो नृपः

past mistakes; deliberate and otherwise. Grant me Moksha!' Shree Hari granted his desire and advised him on the importance of non violence once again. Shree Hari got up to leave. The governor venerated Shree Hari and Muktanand swami in turn with expensive artefacts. He gifted Shree Hari with many valuable items of clothing and jewellery. As Shree Hari left the tent the governor accompanied Him for some distance to bid Him farewell. Shree Hari turned him back after travelling some distance and returned to His resting place."

Suvrat Muni continued, "The kings who had come to meet the governor were surprised at the honour bestowed upon Shree Hari. Many envious kings who had come to criticise and complain about Shree Hari felt dejected. They along with other kings lined the route Shree Hari was travelling and stood with bowed heads. O Pratapsinh! The governor called a meeting of all the kings and warned them, 'You must always respect and honour Lord Swaminarayan and His saints. The false allegations and harassment must stop. Anyone disregarding this order shall be subject to the severe punishment including death penalty.' The attendant kings had no option but to obey the governor's instructions. O king! The word spread far and wide that Lord Shree Hari and His saints have the political protection and they must not be harassed or insulted. Shree Hari stayed in Rajkot for one night to give the governor the opportunity to serve Him before returning to Gadhpur. He recalled all the saints to Gadhpur and made them aware of what had transpired at Rajkot."

Lord Narayanmuni addressed the saints, 'O saints! Your tormentors have been subjugated by the British governor. Lord Krishna has inspired the British to protect and defend you therefore, behave as previously wearing the visible insignias of our Sampraday such as Kanthi, Tilak, Chandlo and ochre robes.'

Suvrat Muni continued, "The saints were happy at a regained opportunity to spread Shree Hari's message and eradicate Adharma from society. They stayed in Gadhpur for five days before getting ready to depart for various villages. Abhay Khachar requested Shree Hari to ask the saints to remain in Gadhpur for some time so that he can serve them. The saints stayed back in Gadhpur for one month at Shree Hari's insistence. O king! This meeting between Shree Hari and British governor took place in the month of Magh in Samvat 1864. The saints became free from harassment from the demonic kings and gurus with help of the British and stayed back in Gadhpur for some time. Whoever listens to or narrates this incidence will indeed be blessed by

॥४३॥ विक्रमार्कशकस्याब्दे वेदाङ्गवसुभूमिते । वर्तमाने तपोमासे हरेश्चरितमित्यभूत् ॥४४॥ एवं स धर्मप्रतिपक्षशान्तिं विधाप्य नारायण ऊ र्जितश्रीः उवास साकं मुनिभिः समेतैस्तत्रैव धर्मप्रिय आप्तकामः ॥४५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे भगवत्कृतगवेन्द्रवरप्रदानदुर्गपुरप्रत्यागमननिरू पणनामा षटित्रंशोऽध्यायः ॥३६॥

अथ सप्तत्रिंशोऽध्यायः

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 सुधी । शर्वाणीग्रामवसतिर्मुमुक्षुर्धार्मिकः कविः ॥५॥ सौवीरदेशभूपेन हरिसिंहाभिधेन च । प्रेषितः स्वामिनस्तस्य ज्ञात्यध्वादिबुभुत्सुना ॥६॥ तं तदीयांश्च नत्वाऽसौ मानितस्तेन सादगम् । पृष्टश्चागमने हेतुमुपविष्टोऽब्रवीद्द्विजः ॥७॥ स्वामिन् ! सौवीरभूपस्त्वां स्तूयमानं जनैर्भुवि । कैश्चित्कैश्चिन्निन्द्यमानं नूतनाध्वप्रवर्तकम् ॥८॥ श्रुत्वा साश्चर्यचित्तोऽसौ तद्याथार्थ्यबुभुत्सया । द्रुतं मां प्रेषयद्विप्रं निकषा त्वां निजाश्रितम् ॥९॥ सोऽहं त्वां तावकीनांश्च दृष्ट्वैवाद्य सतोऽखिलान् । गतासन्मार्गशङ्कस्त्वां तत्प्रश्नान् वच्मि भूपते ! ॥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 च 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॥ साधवो भवदीया ये लोकसाधुविलक्षणाः । कथं परमहंसारव्या उच्यन्ते

Shree Hari. They will become victorious, have their desires fulfilled and attain Moksha."

Thus ends the thirty sixth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-37

Suvrat Muni said, "O king! Shree Hari held Lord Krishna's grand veneration ceremony on Falgun Sud Ekadashi of Samvat 1864 in Gadhpur. He held a grand assembly in King Abhay's royal courtyard at the end of the veneration. He sat on a high ornate Sinhasan and devotees including saints, male householder and females took their appropriate seats in front of Shree Hari. Shree Hari, surrounded by devotees, looked as if the moon was surrounded by twinkling stars. Brahamchari saints and male householders venerated Shree Hari separately. A Brahmin of Shiyani village named Shivram Vipra came in this assembly as devotees were singing Kirtans as a part of late night special prayers for Ekadashi. He was religious and a learned poet. King Harisinh had sent him to Gadhpur to inquire about Lord Swaminarayan. Shivram bowed to the saints and Shree Hari in the assembly. Narayanmuni greeted him warmly, offered him the seat at the front of the assembly and asked him the reason for his arrival."

Shivram replied, 'O Swaminarayan! You have established the new Sampraday. Some people extol its principles whilst others criticise it. Our king is confused and doubtful about its veracity so he has sent me here to find out the truth about it. I have come here on a fact finding mission. Your and Your saints' Darshan has removed my doubts about the genuineness of Your Sampraday, however, our king has raised some questions about You and Your Sampraday. Please reply to these questions to remove our King Harisinh's lingering doubts.'

Shivram Vipra asked, 'Which region have You come from? Where were You born? What is Your caste and clan? Who is Your father? Who are Your ancestral Rishis? Which is Your Veda and the branch? Who is Your Guru? Which is Your Sampraday? Which scriptures do You attest? What path of Bhakti do You tread? Your

भवदाश्रितैः ॥१५॥ एते प्रश्नाः प्रभो ! राज्ञः सन्ति तस्य बुभुत्सतः । यथावदुत्तरं तेषां कृपया वक्तुमर्हसि ॥१६॥

सुव्रत उवाच ।

इत्थं स तेन सम्पृष्टो राजप्रश्नान्महामुनिः । ऊ चे तदुत्तरं तथ्यं कुर्वन् स्वानप्यसंशयान् ॥१७॥

श्रीनारायणमुनिरुवाच ।

कोसलेषूत्तरेष्वस्ति नाम्नाऽयोध्यापुरी द्विज ! । योजनद्वितये तस्याः छुप्पय पुरमस्त्युदक् ॥१८॥ तन्मेऽस्ति जन्मभूस्तत्र बभूव ब्राह्मणोत्तमः । नाम्ना हरिप्रसादश्च सारवज्ञातिविश्रुतः ॥१९॥ सुरनेष्टनराधीशकुलपूज्यपदाम्बुजः । पण्डितोपाभिधः प्राज्ञो धर्मकीर्तिरुदारधीः ॥२०॥ स मे पिताऽथ सावर्णिर्गोत्रार्षिः प्रवरास्त्रयः । भार्गवो वैतहव्यश्च सावेतस इति श्रुताः ॥२१॥ वेदः सामाभिधो मेऽस्ति शाखा भवति कौथुमी । नीलकण्ठ इति प्राहुर्नाम्ना मां जनकादयः ॥२२॥ 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 हृद्यासीच्चारुचिर्गृहे ॥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॥ तदुत्तरं न कुत्रापि प्राप्तो प्रातः दुरुत्तरम् । तत्तत्कृतं भर्त्सनादि मृष्यंस्तं तं समत्यजम् ॥३२॥ अज्ञलोककृतं पूर्वमार्षभो भरतो यथा । दुश्चेष्टितं दुरुक्तादि सेहेऽहं च तथा

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followers believe in many deities but who is Your Ishtadev? Why do You worship other Devs besides Your Ishtadev? Which Goddess is Your Kuldevi (ancestral Goddess)? Which type of Kanthi and Tilak do You attest? Your saints are different from other saints and why are they addressed as Paramhans? Our king has a desire to know the answers to these questions. Please enlighten me with Your answers.'

Suvrat Muni said, "O king! Narayanmuni answered to these questions not only to satisfy the curiosity of King Harisinh, but to remove any lingering doubts in the minds of any of the devotees present in the assembly."

Lord Narayanmuni replied, 'O Brahmin! There is a city of Ayodhya in the northern Koshal region. My birthplace, Chhapaiya is situated approximately 8 miles to the north of Ayodhya. A very chaste and religious Brahmin named Hariprasad Pande lived in Chhapaiya. His religiosity was so profound that people called him Dharmadev. He was my father. He was the regal priest to kings of the Surnetra clan. Savarni is our clan and Bhargav, Vaithavya and Saavetas are our three ancestral Rishis. The Samveda with Kauthumi branch is our ancestral Veda. My father and other relatives called Me Nilkanth as a child. I was never interested in childhood pranks and always associated with elders and pious even as a child. I received Yagnopavit (sacred thread) from My father when I was eight years old and since then I have observed the strict Brahamcharya Vrat. I have a natural affinity towards Lord Krishna's Bhakti because of elders' and ancestors' blessings. As a result of studying the scriptures such as Shreemad Bhagwat, I wished to have the Darshan of Lord Krishna in My heart.'

Narayanmuni continued, 'Due to the ascendency of Vairagya in My heart I left home and relatives to seek the personal Darshan of Lord Krishna. I wandered in the deep forests to seek a guru who could help Me fulfil My desire. I visited many shrines such as Muktanath, Jagannathpuri and other holy places. I went to many places wherever I heard of an accomplished guru or a great scholar. I requested them to fulfil My desire of Lord Krishna's Darshan and asked the same questions to all of them. Some of them went speechless at My request whilst others insulted Me for having such a desire. I never got any satisfactory answers to My questions and whatever answers I got were misleading and confusing. I bore their insults and continued My quest. I really believed that I should bear their insults just as Jadbharat, the son of

सहे ॥३३॥ चिन्तयन्कृष्णमेवैकमहं तीर्थानि भूरिशः । सेवमानो रैवतकं सौराष्ट्रेष्वाप्तवान् गिरिम् ॥३४॥ उपत्यकासु तस्याहं ग्रामे पिप्पलसंज्ञके । रामानन्दस्वामिसंज्ञमपश्यं वैष्णवैश्वरम् ॥३५॥ विक्रमार्कक्ष्मेशशके गुहास्याक्षकरीन्दुभिः । प्रमिते वर्तमाने च शुक्रकृष्णे तिथौ हरेः ॥३६॥ तं प्राप्य विनयेनाहमपृच्छं पूर्ववदिद्वज ! । 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 तेजःपुञ्जमलौकिकम् ॥४०॥ 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 मोक्ष्यन्ति तेऽपि संसृते ॥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 पातकसङ्क्षयम् । दत्त्वा स्वदर्शनं सर्वान् स्वकं नेष्यामि धाम तान् ॥४८॥ अतस्त्वमपि तं प्रीत्या समाश्रित्य सुखी भव । इत्यमृतं वचः पीत्वा हरेराप्तोऽतिनिर्वृतिम् ॥४९॥ व्युत्थायाथास्य शिष्यत्वं प्राप्तोऽहं द्विजसत्तम ! । सहजानन्द इति मे नाम कृत्वा स आह माम् ॥५०॥ स्वरू पनिर्णयो ज्ञेयो जीवमायापरात्मनाम् । रामानुजाचार्यकृतग्रन्थेभ्य स्तत्त्वतस्त्वया ॥५१॥ कृष्णव्रतोत्सवानां तु सर्वेषामपि निर्णयः । श्री विट्ठलेशगोस्वामिरचितो ग्राह्य उत्तमः ॥५२॥ रीतिः श्रीकृष्णसेवाया

Rhishabhadev had endured many insults from the ignorant. Travelling the length and breadth of the country, I arrived at Piplana where I met Ramanand swami on Jeth Vad Baras of Samvat 1856. I requested Ramanand swami to fulfil My desire of Lord Shree Krishna's Darshan in person. Instead of rebuffing My request, he was very pleased and said to Me, 'Nilkanth Varni! Sit in meditation whilst chanting Lord Krishna's hymn. You will soon have His Darshan in Samadhi.' O Shivram! I did exactly as Ramanand swami told Me. I slipped into Samadhi after a short meditation and saw a bright radiant halo in My heart. I saw Lord Krishna playing divine flute in Vrandavan accompanied with Radha and Rama.'

Narayanmuni continued, 'O Brahmin! I prostrated at His feet. I was elated at His divine Darshan. Lord Krishna said, 'O Varni! My friend and disciple Udhhav, has taken human birth. He is currently known as Ramanand swami and is the guru of all gurus. I have granted You My Darshan at his behest as I am ever under the control of My devotees. He has taken this incarnation at My command for the benevolence of My devotees. You will have My Darshan regularly as long as You serve him, in fact anyone serving him will have My Darshan and will become free from the clutches of the cycle of birth and death. Any of his disciples who will have firm faith in Me shall have My Darshan too. O Varni! Everybody may not be able to understand his true identity and glory, but whoever comes unto his refuge and joins his Sampraday will have his sins washed away. I will grant swami's disciple My Darshan and take him to My supreme abode at the time of his death. Therefore, O Varni! , Become his disciple if you want to be happy.' O Shivram! I was elated at Shree Krishna's such soothing words and became Ramanand swami's disciple. Swami gave Me Diksha and named Me Sahajanand swami and gave Me this advice.'

Ramanand swami said to Me, 'O Varni! You must study the treatise on Bhagwad Gita written by Ramanujacharya to understand the true and proper traits of Jeev (soul), Parmatma (God) and Maya (visible yet illusionary world). The timing and ways of celebrating Vrats and festivals should be followed as shown by Shree Vithhalnathji Goswami, the son of Shree Vallabhacharya. No other Acharya has shown Bhakti as benevolent and loving as he has, therefore, follow the path of Bhakti as described by him. O Varni! Never blindly follow what appears to be a bad example set by a pious person. Always follow their good examples. One should only see the virtues in other people, be they great or ordinary, just as Dattatreya. Similarly, only Lord Krishna's

अपि ग्राह्या तदीरिता । प्रेम्णा सेवेदृशी नान्यैराचार्यैरुदिता यतः ॥५३॥ लोकसच्छास्त्रगर्ह्यं यत्कर्म स्यान्महता कृतम् । तत्तु नैव ग्रहीतव्यं दोषात्वात्कर्हिचित्त्वया ॥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॥ 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 । गोपनाथशिवस्थानबसतेः शिष्यमुत्तमम् ॥६१॥ तच्छिष्यतां स सम्प्राप्य नैष्ठिकं व्रतमास्थितः । रामानन्द इति ख्यातः साङ्गं योगं ततोऽध्यगात् ॥६२॥ ब्रह्मतेजो निराकारं समाधौ वीक्ष्य देशिकम् । स प्राहाथ दिदक्षामि 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॥ तदुक्तान्भगवद्धर्मान् पालयंस्तत्प्रसादतः । हृदि ध्यानेऽर्चनेऽर्चायां कृष्णं प्रत्यक्षमैक्षत ॥६७॥ पूर्णकामोऽभवत्तेन ततो गुरुनिदेशतः । कृष्णभक्तिं मुमुक्षुभ्य आदिशन्व्यचरद्भुवि ॥६८॥ ये ये तस्याभवन् शिष्यास्ते 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 । अयोजयद् धर्मकार्ये तत्सर्वं सोऽपरिग्रहः ॥७२॥ वस्त्रभूषादिविप्रेभ्यो बहुशः स ददौ महान् । महान्ति चान्नसत्राणि कारयामास वाडव ! ॥७३॥ जितेन्द्रियं च निष्कामं निर्लोभमपरिग्रहम् । अरोषणं च निर्मानं तं जनाः बहु मेनिरे ॥७४॥ तदा ये

Bhakti should be grasped from any of the scriptures, whether minor or major.'

Narayanmuni continued, 'O Shivram Vipra! Ramanand swami did Me a great favour by offering this advice. Ramanand swami was born in Sarvaria Brahmin clan in Ayodhya. The son of Ajay and Sumati, he was known as Ramsharma as a child. His Bhakti and Vairagya had ascended from the young age due to the Punyas of his past life. After Yagnopavit Sanskar, Ramsharma left home on the pretext of higher studies. He visited many shrines prior to arriving at Junagadh. He met Atmanand swami, a disciple of Gopalanand swami at Gopnath temple at the foothill of mount Girnar. Atmanand swami was an accomplished Yogi and Naisthik Brahamchari. Ramsharma became swami's disciple and was named Ramanand swami following the Diksha. There he learnt the intricacies of Yoga from his guru and was able to slip independently into Samadhi. He saw only a brilliant halo in Samadhi but He was not fully satisfied. He asked his guru to help him see Lord Krishna in His divine human form. Atmanand swami told him that all things with shapes arise from Maya and therefore are illusionary and perishable. Ramanand swami was very sad to hear his guru say that the radiant halo he saw in Samadhi was the true form of Lord Krishna. He could not bear Lord Krishna being described as Nirakar and left his guru immediately.'

Narayanmuni continued, 'Ramanand swami knew that Lord Krishna is indeed Saakaar in the perfect human form. He searched for a guru who could help him see Lord Krishna's divine form in his heart. He went to Shreerangpur, the shrine of Ramanujacharya, the prime proponent of God's Saakaar Swarup. There He venerated and meditated upon Ramanujacharya. Ramanujacharya granted swami his Darshan, Vaishnavi Diksha with five elements (hot insignia, Tilak, name, revealing the hymn to chant and Yagna) and sermon on Dharma in Samadhi. Observing the Dharma as advised by his guru and with his blessings, Ramanand swami was able to see Lord Krishna in person during worship and Samadhi. His life seemed fulfilled with Lord Krishna's Saakaar Darshan. At his guru's request, Ramanand swami travelled extensively to spread Lord Krishna's Bhakti. His fame as an accomplished guru spread far and wide because of his unflinching Bhakti, profound Vairagya and stringency in observing Dharma. Many people became his disciple and gave up vices such as consumption of alcohol and meat, adultery etc. Many of disciples were able to see

वैष्णवजनाः स्त्रीद्रव्यरसलालसाः । दाम्भिकास्तं तदुत्कर्षं सोढुं शेकुर्न दुर्धियः ॥७५॥ तन्मानहानिमिच्छन्तस्तस्मिन् दोषं तु कञ्चन । अप्राप्य निन्दां कुर्वन्तस्ते मिथ्यापवदन् खलाः ॥७६॥ विवदन्ते स्म बहुधा तेन ते ब्रह्मविद्यया । प्रापुः पराजयं सर्वे न तु कोऽपि जयं द्विज ! ॥७७॥ तदातिक्रुद्धास्ते भूय उपदुद्रुवुरक्रुधम् । भर्त्सयामासुरपि तमपशब्दैरसन्तुदैः ॥७८॥ प्रामार्जयंस्तत्तिलकं केचिन्नीत्वैव तं रहः । अत्रोटयन्कण्ठमालां चकर्तुश्च शिखां परे ॥७९॥ सिंहासनमपीशस्य बभञ्जुः केचिदुन्मदाः । जहूश्च कृष्णप्रतिमाः केचिद्वासांसि तस्य च ॥८०॥ केचित्तदन्नवस्त्राणि साधून्निष्कास्य तच्छ्रितान् । बभञ्जुरूद्धताकारा वैष्णवाः शस्त्रपाणयः ॥८१॥ सहमानः स तं सर्वं दुर्जनोपद्रवं मुहुः । वृन्दावनमुपेत्याशु विजने क्वचिदावसत् ॥८२॥ ध्यायंस्तत्रैकमनसा कृष्णं स न्यवसत्सुधीः । तदिच्छया मतिं प्राप नूतनाध्वप्रवर्तिनीम् ॥८३॥ बाह्यं श्रीवैष्णवाचार्यलिङ्गं सोप्रद्रवं ततः । हित्वा शास्त्रानुसारेण नवीनं तदकल्पयत् ॥८४॥ रामानुज कृतान् ग्रन्थास्त्वध्यात्मज्ञानसिद्धये । तानेव रक्षन्भगवद्धर्मं प्रावर्तयत्पुनः ॥८५॥ धर्मेण सहितामेव भक्तिं स्वाध्वनि वर्तयन् । तीर्थानि व्यचरद्भूमौ मुमुक्षुहितकारकः ॥८६॥ गुरुकृष्णप्रसादाच्च सोऽनुजाग्राह भूतले । यं यं स स पुमान् सद्यः समाधौ कृष्णमैक्षत ॥८७॥ कृत्वा स द्वारिकायात्रां रैवताचलमाययौ । कृष्णक्रीडास्तले तत्र न्यवसद्धितकृन्नृणाम् ॥८८॥ स गुरुर्मम विप्रेन्द्र ! साक्षादुद्धव एव हि । कृष्णादप्यणुरन्यूनः कृष्णमभक्तिप्रवर्तकः ॥८९॥ तदाश्रितानथावोचं तत्र सर्वांश्च वैष्णवान् । एष नः सद्गुरुः साक्षादुद्धवोऽस्ति स्वयं किल ॥९०॥ अतो नः सम्प्रदायोऽयं सर्ववैष्णवसम्मतः । औद्धवारव्योऽस्त्विति श्रुत्वा तथोचुस्तेऽखिला अपि ॥९१॥ स गुरुर्मयि विन्यस्य निजधर्मधुरं प्रभुः । तिरोदधे तत्प्रतापान्मया सेवोह्यतेऽधुना ॥९२॥ नवीनं सम्प्रदायं नो ज्ञात्वाऽन्ये मतवादिनः । भृशमस्मत्साधुजनान् प्रतिग्राममपीडयन् ॥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

Lord Krishna in their hearts during meditation. He received many expensive gifts from his disciples which he used to build communal eateries refusing to keep any wealth for his personal use. O Vipra! The evil gurus interested in wine, women and wealth were jealous of swami's fame and started harassing him. As they were unable to win him in any meaningful debate, they levelled false allegation against him. Not satisfied with verbal abuse, some of them went to the extent of physical abuse. They vandalised his communal eateries and looted the grains and vegetables. Some of them stole his personal clothes and Murti. He arrived in Vrandavan and stayed in seclusion for some solace.'

Narayanmuni continued, 'O Brahmin! Lord Krishna advised Ramanand swami in Samadhi to establish a new and separate Sampraday. He replaced old externally visible insignias of Vaishnavs with the new insignias. He continued teaching the same scriptures as previously and travelled to spread this new Sampraday which prophesise the Bhakti while observing Dharma. Bhakti, without observing Dharma is considered totally futile in this newly established Sampraday. After travelling many places including Dwarika, Ramanand swami returned to Saurashtra. Considering Girnar as Lord Krishna's divine playground, Ramanand swami established his permanent Ashram in its foothills. O Shivram Vipra! Udhhav incarnate Ramanand swami who has painstakingly spread Lord Krishna's Bhakti is My guru. After receiving Diksha from Ramanand swami, I suggested to the congregation that as this Sampraday has been established by Udhhav incarnate Ramanand swami, this Sampraday should be called 'Udhhav Sampraday'. Ramanand swami and all his disciples welcomed my suggestion and since then this Sampraday is called Udhhav Sampraday. Ramanand swami anointed Me as the head of Sampraday before departing from this mortal world. I happily bear the responsibility of the Sampraday with the concurrence and cooperation of swami's disciples. Some evil gurus and kings started harassing our saints. I asked My saints to discard outwardly visible insignias of the Sampraday and live incognito in the society during such detrimental times. The harassment has now stopped with the blessings of guru Ramanand swami and Lord Shree Krishna. The saints now wear all

सर्वकारणकारणम् ॥९६॥ स हि राधिकया युक्तो राधाकृष्ण इतीर्यते । युक्तः स लक्ष्मा रुक्मिण्या लक्ष्मीनारायणस्तथा ॥९७॥ सोऽर्जुनेन युतो ब्रह्मन्नरनारायणाभिधः । योगेन बलभद्रादेस्तत्तन्नाम्नोच्यते च सः ॥९८॥ श्रीवासुदेवप्रमुखाश्चतस्रस्तस्य मूर्तयः । चतुर्विंशत्तिसङ्ख्याकाः 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॥ गायत्र्याअधिदेवत्वादस्माकं च द्विजन्मनाम् । पूज्योऽस्ति सविता देवोऽथेष्टशास्त्राणि मे ब्रुवे ॥१०३॥ वेदाः सहोपनिषदो द्वैपायनकृतान्यथ । शारीरकाभिधान्येव सूत्राणि ब्राह्मणोत्तम ! ॥१०४॥ श्रीमद्भागवताभिरव्यं पुराणं दशलक्षणम् । या चास्ति भगवद्गीता भारते भीष्मपर्वणि ॥१०५॥ विष्णोर्नामसहस्रं च भारते भीष्मकीर्तितम् । नीतिश्च विदुरप्रोक्ता तत्रैवोद्योगपर्वणि ॥१०६॥ श्रीवासुदेवमाहात्म्यं स्कान्दवैष्णवखण्डगम् । याज्ञवल्क्यस्मृतिश्चेति शास्त्राणीष्टानि सन्ति मे ॥१०७॥ तत्र शारीरसूत्राणि गीता भागवतीति च । द्वयं रामानुजाचार्यभाष्योपेतं मतं मया ॥१०८॥ आचारव्यवहाराद्यनिष्कृतिज्ञानहेतवे । मता मिताक्षरायुक्ता याज्ञवल्क्यस्य तु स्मृतिः ॥१०९॥ विशेषात्कृष्णमाहात्म्यज्ञानाय तु मतौ मया । श्रीमद् भागवतस्यैव 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 कृष्णाङ्घ्रिस्पर्शपाविते । धार्ये सूक्ष्ममणी माले कण्ठे शूद्रैश्च भूसुर ! ॥११३॥ सचन्द्रकं चोर्ध्वपुण्ड्रं गोपीचन्दनमृत्स्नया । कृष्णपूजावशिष्टेन क्रियते चन्दनेन वा ॥११४॥ राधालक्ष्मीप्रसादेन कुङ्कुमेनापि

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visible insignias as previously to make them discernible as the saints of Udhhav Sampraday.'

Narayanmuni continued, 'I will now tell you about our Ishtadev after making you aware about our Sampraday. Lord Krishna, the cause of all causes, supreme Bhagwan of the entire universe, beyond and distinct from everything visible and invisible is our Ishtadev. He is called 'RadhaKrishna' when accompanied by Radhikaji and 'LaxmiNarayan' when accompanied by Rukmini or Laxmiji. Similarly He is called 'NarNarayan' when accompanied by Lord Nar incarnate Arjun. He is known by many other names depending upon who He is accompanied by. We venerate four Swarups (Pradhyumna, Anirudhha, Sankarshan and Vaasudev), twenty four manifestations (such as Keshav etc.) and various incarnations (such as Varah, Kurma etc.) because all of them are our Ishtadev Lord Krishna's various forms. We venerate Shankar (and hence Parvati) because he is the first and the best Vaishnav. He has worked tirelessly to spread profound knowledge about Bhagwan and His Bhakti. We venerate Ganapati because he is considered one of the manifestations of Lord Krishna as attested in the BrahamVaivart Puran. Hanumanji is our Kuldevta (ancestral clan Deity). As the revealer of the Gayatri hymn, SuryaNarayan Dev should be venerated by all people of three Varnas. Hence we venerate him too. O Brahmin! I attest the following eight scriptures; the four Vedas including all the Upanishads, the Braham sutra (called Saririk) composed by Sage Vyas, the Shreemad Bhagwat, the Bhagvad Gita, the VishnuSahasraNam and the Vidur Niti from Mahabharat, Shree Vaasudev Mahatmya from the Skand Puran and Yagnavalkya Smruti. The two; Saririk Braham Sutra and Bhagvad Gita are acceptable to us only with the treatise and commentary written by Ramanujacharya (the treatise written by anybody else is not acceptable to us). The Yagnavalkya Smruti with the Mitakshara commentary should be taken as an authority on decisions regarding daily rites and rituals, business affairs and code of expiation. The fifth and the tenth cantos of the Shreemad Bhagwat are very important to understand the full glory and greatness of Lord Shree Krishna. I recognise and believe in any other scripture provide it is based on and conforming to the Vedas. Laxmiji, the consort and constant companion

चन्द्रकः । तन्मध्ये क्रियते ब्रह्मन् सम्प्रदाय इहौद्धवे ॥११५॥ सन्ति ये साधवोऽस्माकं त्यक्तग्राम्यसुखा इह । भरतस्यार्षभस्येव भक्तिस्तेषां ममापि च ॥११६॥ निर्मानत्वमसङ्गत्वमहिंसाहंममत्यजिः । आत्मनिष्ठा च तस्यैव सन्ति भक्तेरलङ्क्रयाः ॥११७॥ सालङ्क्रियेदृशी 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 परमहंसारव्या उच्यन्तेऽस्मदुपाश्रितेः । प्रश्नानानामिति सर्वेषामुत्तरं कथितं तव ॥१२२॥

सुव्रत उवाच ।

इति स्वामिवचः श्रुत्वा मुमुक्षुः स तु वाडवः । तमेव सद्गुरुं ज्ञात्वा समाश्रयदसंशयः ॥१२३॥ प्रसादात्तस्य चापस्यत्सद्यस्तं 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 निजसम्प्रदाय प्रकाशमीशेन कृतं प्रहृष्टाः । दोलोत्सवं तत्र विधाय भूमौ सुखं विचेरुर्गतवैरिभीकाः ॥१२७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे उद्धवसम्प्रदायप्रकाशनामा सप्तत्रिंसोऽध्यायः ॥३७॥

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of Lord Krishna is our Kuldevi. '

Narayanmuni continued, 'O Vipra! The Brahmin, Kshatriya and Vaishya disciples of our Sampraday must wear a double stringed Kanthi made of the wood of Tulsi on their neck whilst the Shudra disciples should wear the Kanthi of sandalwood. The male devotees of our Sampraday wear Urdhvapundra Tilak with the saffron mixed sandalwood paste left over from Lord Krishna's veneration with the Kumkum Chandlo in its middle. Chandlo of Prasadi Kumkum has an important significance in our Sampraday. We engage in two types of Bhakti. The first type, signified by Jadbharat, is where our celibate saints engage in forsaking all relationship with their family and world. They observe non violence by speech, thought and action while remaining free from ego, affection and not indulging in the mundane pleasures of five senses. The above mentioned five, are basic traits of our saints and Parshads without which we do not consider them as ours. The second type of Bhakti is denoted by King Ambarish, whereby devotees while remaining householders, constantly relate to and remember Lord Krishna. Our saints are totally non egoist and are so detached from the world and just like Jadbharat, that our devotees call them 'Paramhans'. O Shivram! I have answered all the questioned you posed.'

Suvrat Muni said, "O king! Shivram Vipra, after listening to the answers which were conforming to the Vedic scriptures realised that Sahajanand Swami indeed is the true Lord. Just as his mind focused into Shree Hari, he slipped into the Samadhi. He saw Narayanmuni as Lord Krishna accompanied by Radhikaji. His mind and heart became lucid and he became Shree Hari's disciple and devotee. Shivram returned to his host, King Harisinh, and explained exactly what he had heard and seen. King Harisinh's doubt about the veracity of Lord Swaminarayan and His Sampraday waned totally. He along with his ministers became Lord Shree Hari's disciples. O king! The other devotees and saints present in the assembly at Gadhpur were happy to hear Lord Swaminarayan reiterating His supremacy. Saints remained in Gadhpur until the festival of Fuldolotsav (the birth anniversary of Lord NarNarayan) before dispersing to outlying villages at Shree Hari's behest. They had no fear of persecution from any quarters and moved freely."

Thus ends the thirty seventh Chapter of the second Prakaran of the Satsangi Jeevan.

अथाष्टत्रिंशोऽध्यायः

सुव्रत उवाच ।

पुरे वसंस्तत्र मुनीश्वरोऽथ महोत्सवान् सोऽभयसद्मनि प्रभुः । चकार कृष्णस्य जनुर्दिनेषु सर्वासु चैकादसिकासु राजन् ॥१॥ शुश्राव नित्यं च महापुराणं स प्रीतिमान् भागवताभिधानम् । 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 नृपंतमापृच्छ्य तत्तत्पुरमप्ययाच्च ॥४॥ साकं स्वकैर्बन्धुभिरन्वयात्तं क्वचित्क्वचिद्भूमिपतिर्निजेष्टम् । क्वचित्कवचित्तस्य निदेशतोऽसौ पुरे स्वकेऽस्थाद् धृदि चिन्तयंस्तम् ॥५॥ 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 । आजग्मुर्जग्मुरू षुश्च नैरन्तर्येण चान्वहम् ॥८॥ त्यागिनां हरिभक्तानां यूथानि गणका अपि । सङ्ख्यातुं शेकिरे नैव तत्र यान्त्यपयान्ति च ॥९॥ यावन्तो नृपमन्दिरे हरिजनास्तावन्त आसन् पुरे गङ्गायां च परावरे तटयुगे तावन्त एवाभवन् । तावन्तः किल वाटिकासु पथिसु छायासु च क्षमारुहां तत्रैवं मनुजाकृतौ विलसति श्रीवासुदेवे प्रभौ ॥१०॥ तत्रत्यानां तु भक्तानां नित्यमेव महोत्सवाः । बभूवुः सेवमानानामनुवेलं तमीश्वरम् ॥११॥

राजोवाच ।

धन्यो राजाऽभयो ब्रह्मन् ! येन भक्त्या वशीकृतः । उवास तद्गृहे साक्षाद्भगवान् निःस्पृहोऽपि सः ॥१२॥ त्वया यदुक्तं भगवान् पुरान्तरजनैर्मुने ! । प्रार्थितो ह्यभयं पृष्ट्वा तत्तत्पुरमगादिति ॥१३॥ पुरान्तरे कुत्र कुत्र ततो गत्वा स सत्पतिः । कृत्वा महोत्सवान् भूयस्तत्रायाद्वद तच्च माम् ॥१४॥ तव नाविदितं किञ्चिच्चरितं तस्य सन्मते ! । त्वत्प्रसादात्सर्वविदस्तथा तत्पार्श्ववर्तिनः ॥१५॥ एवं प्रतापसिंहेन पृष्टो भागवतो मुनिः । स्मरन्नारायणं चित्ते तमुवाच नराधिपम् ॥१६॥

CHAPTER-38

Suvrat Muni said, “O king! While the groups of saints dispersed in outlying villages, Lord Shree Hari and few a saints remained in the royal chambers of Abhay Khachar. Shree Hari celebrated all festivals such as Janmashtami and Ekadashis with grand pomp. He listened to the Katha of Shreemad Bhagwat Puran and other scriptures from the scholar Brahmin daily on regular basis. He would ask King Abhay to generously gift Brahmins at the end of each Katha as espoused in the Shreemad Bhagwat. He would ask His many Brahmin disciples to undertake reading the Bhagwat. He chanted the Shree VishnuSahasraNam Stotra hundreds of times and encouraged others to undertake the same. Many of His devotees from various villages would come to Gadhpur to invite Shree Hari to grace their respective villages. Shree Hari would visit these villages and return to Gadhpur. Abhay Khachar and his family would accompany Shree Hari on some of these trips, while on some occasions he would remain behind at Shree Hari’s behest. Lord Shree Hari celebrated many festivals on such visits to various villages before returning to Gadhpur. Many groups of saints and thousands upon thousands of devotees thronged Gadhpur to participate in the celebration of festivals. Hundreds of devotees would turn up in Gadhpur for Shree Hari’s Darshan on a daily basis even between festivals. The whole of Gadhpur; the streets, the banks of River Unmattganga, Laxmi Vaadi, the royal courtyard, teemed with devotees from various villages from various regions. With so many visiting devotees, the residents of Gadhpur felt like the festival daily.”

King Pratapsinh said, “O Suvrat Muni! King Abhay Khachar was indeed blessed! Impressed with his staunch Bhakti and total surrender, the master of the universe, Lord Swaminarayan made Gadhpur His home. You just mentioned that Lord Shree Hari visited numerous villages to celebrate various festivals. O Muni! Please tell me the villages Shree Hari visited and which festivals He celebrated in those villages. You are not unaware of any of His Leelas as you have lived with Him. Please narrate me all His Leelas.”

सुव्रत उवाच ।

शृणु राजन् भगवतश्चरित्राणि वदामि ते । धर्मरक्षावतारस्य कुर्वतो भक्ततोषणम् ॥१७॥ वसन्तं तं दुर्गपुरे भक्तसङ्घाः सहस्रशः । ग्रामान् पुराणि च स्वेषां नेतुं सम्प्रार्थयन् भृशम् ॥१८॥ कृपानिधिः स भगवान् भक्तवत्सल ईश्वरः । तं तं ग्रामं पुरं प्रायात्तत्तत्प्रियचिकीर्षया ॥१९॥ जन्माष्टम्यादितिथिषु तत्र तत्र महोत्सवान् । चक्रे सच्चास्त्रवार्ताश्च 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॥ सौवीरारव्ये जनपदे कालावाड इति श्रुते । मूली संज्ञास्ति नगरी पुरा कृष्णेन निर्मिता ॥२३॥ रामाभयारव्यो नृपति स्तत्राभूदति धार्मिकः । हरेः सर्वात्मना भक्तस्तस्य भार्याऽपि तादृशी ॥२४॥ आनेतुं स्वपुरं कृष्णं रघुसंज्ञं स मन्त्रिणम् । कृष्णभक्तं दुर्गपुरं प्रेषयामास सादरम् ॥२५॥ स तत्पुरमुपेयाय कृष्णदर्शनलालसः । सम्मानितश्चोत्तमेन ददर्श वृषनन्दनम् ॥२६॥ वेद्यामाभयिसद्मनो मुनिगणैः साकं निषण्णं वृतं भक्तैस्तन्मुखदृष्टिभिश्च बहुभिः शुक्लाबरं कैसरम् । भाले सत्तिलकं दधानमभितः पश्यन्तमात्मर्पियान् स्मेरास्यं करुणानिधिं च तमसौ दृष्ट्वाऽनमद्दण्डवत् ॥२७॥ तमुपावेशयत्कृष्णो मानयित्वा निजान्तिके । पप्रच्छ कुशलं चैनं भक्तं भक्तजनप्रियः ॥२८॥ स निवेद्य स्वकुशलं प्राप्तानन्दः कृताञ्जलिः । सादरं कथयामास राजविज्ञप्तिमञ्जसा ॥२९॥ रामाभयो नृपस्तुभ्यं भृशं नत्वाऽऽर्थयत्प्रभो ! । तवागमाय स्वपुरे प्रैषयन्मां च सादरम् ॥३०॥ तस्मात् त्वं कृपया स्वामिन् स्वभक्तैरखिलैः सह । साधुभिर्गृहिभिश्चापि तत्रायाहि हिताय नः ॥३१॥ सत्पते ! बहुकालीनमिमं मम मनोरथम् । भक्तवात्सल्यजलधे ! सम्पूरयितुमर्हसि ॥३२॥ इति सम्प्रार्थितस्तेन भक्तवत्सल ईश्वरः । उवाच तद्भक्तिवशः प्रेमसास्रदृशं च तम् ॥३३॥ निश्छद्भभक्तिं नृपतेस्तस्य जानामि सस्त्रियः । भवतां चापि पौराणामायास्यामि ततस्त्वहम् ॥३४॥ इत्युक्तो लोकगुरुणा नृपामात्योऽहृषद्भृशम् । उवास तत्रैकदिनं सतोऽपि प्रार्थयन् सुधीः ॥३५॥ तमुवाच द्वितीयेऽह्नि हरिस्त्वं पुरतो व्रज । इतश्चतुर्थदिवसे तत्राऽऽयास्याम्यहं ध्रुवम् ॥३६॥

Suvrat Muni meditated upon Shree Hari in his heart and said, "O Pratapsinh! Lord Shree had taken birth to re establish Sanatan Dharma and performed so many Leelas just to please His devotees. O king! Listen to these Leelas intently. Shree Hari accepted many invitations from His devotees to visit their numerous villages. To propagate true Bhakti and to spread Vedic Dharma, Lord Sahajanand Swami celebrated many festivals where thousands upon thousands of devotees congregated for His Darshan and sermons. It is not possible for me or indeed anybody to narrate all the villages He visited, however, I shall narrate some of these Leelas in short."

Suvrat Muni continued, "There is a town called Muli in the Zalavad region of Saurashtra, which was originally built at the behest of Lord Krishna. Ramabhai, the king of Muli and his two wives were chaste devotees of Lord Swaminarayan. Ramabhai sent Raghubha, one of his ministers to Gadhpur to invite Shree Hari to grace the town of Muli. Raghubha was elated that he got an opportunity for Shree Hari's Darshan even before his king. He arrived at Gadhpur where Shree Hari was seated in the assembly of saints and devotees. Shree Hari was attired in white robes with flower garlands around His neck and His forehead was adorned with an Urdhvapundra Tilak and a Chandlo. Raghubha prostrated at Shree Hari's feet Who in turn greeted the minister warmly and asked about his wellbeing. Expert in the art of glib, Raghubha said to Shree Hari, 'O Lord! My king has sent his humble greetings to You and wishes that You grace Muli. He has sent me to convey that request. You are benevolent and are the fulfiller of Your devotees' desires therefore, please come to Muli with Your saints and devotees.' Shree Hari was already aware of Ramabhai's humble Bhakti. He assented to visit Muli and said to Raghubha, 'O minister! I am aware of Ramabhai's, his two wives' and villagers' staunch Bhakti. I will surely visit Muli. You go ahead to Muli tomorrow and inform Ramabhai that I will reach there after four days.'

सुव्रत उवाच ।

इति हरिवचनं निशम्य हृष्टो निजपुरमाव्रजति स्म राजमन्त्री । हरिरपि मुनिभः सहाभिमन्त्र्य व्रजितुमथैहत तत्पुरं नरेन्द्र! ॥३७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे सौवीरराजमन्त्र्यागमननामाष्टत्रिंशोऽध्यायः ॥३८॥

अथैकोनचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

दुर्गेशमामन्त्रय ततः स्वभक्तान् । देशान्तरस्थान् सुखयन् स्वदृष्ट्या । वृतश्च सद्भिर्गृहिवर्णिसङ्घैर्निर्गच्छति स्माश्ववराधिरूढः ॥१॥ सोमादयस्तं जवनाश्ववाराः पद्गाश्च सर्वे भृगुजित्पुरोगाः । अनुव्रजन्ति स्म सबाष्पनेत्रैरनुद्रुतं पौरजनैरनेकैः ॥२॥ निवर्तयित्वा करसंज्ञयैव तान् धर्मसूनुः सहितोऽश्ववारैः । चचाल मार्गे पुरतो व्रजद्भिः सद्भिः समाकृष्ट इवाऽऽशुयानैः ॥३॥ अध्वागतग्रामपुरस्थलोकैर्दृष्टः सचित्रं स्थिरलोचनैश्च । सम्पूजितश्चन्दनकुङ्कुमाद्यैर्मूलीपुरं प्राप स तुर्यघस्रे ॥४॥ तदागमात्पूर्वमुपागतेन स्वमन्त्रिणावेदितसर्ववृत्तः । रामाभयो भूपति राशुपौरैः साकं तमाभ्यागमदाप्तहर्षः ॥५॥ दूरात्तमालोक्य हयाधिरूढं प्रहृष्टरोमा नृपतिः स्ववाहात् । उत्तीर्य दुद्राव च तं समेत्य निपत्य भूमौ प्रणनाम भक्त्या ॥६॥ तं मानयामास हरिर्यथार्हं पौरांश्च भक्त्या नमतः स्वभक्तान् । प्रणम्य साधूंश्च पदानुगच्छन् साकं नृपस्तैः पुरमाविवेश ॥७॥ स्वच्छे सुपीठे स्वगृहे स कृष्णमावासयद्वर्णिपदातियुक्तम् । यथोचितं चान्यगृहेषु साधूनन्यांश्च भक्तान् गृहिणश्च सर्वान् ॥८॥ आश्रुत्य कृष्णागमनं जनौघा ग्रामान्तरेभ्योऽपि सहस्रशस्तत् । पुरं समीयुः सहसाऽतिहर्षात् सयोषितः सङ्कुलमास तैस्तत् ॥९॥ आतिथ्यमीशस्य स सानुगस्य नृपो यथाशक्ति यथार्हमेव । व्यधापयत्तेन हरिः ससाधुस्तुतोष भक्त्याऽमलया च तस्य ॥१०॥ तं राजमन्त्री सरघुश्च माल्यजिद्दाजिनामा च तथाऽभयाद्याः । सिषेविरे साकमशेषभक्तैरनुक्षणं निर्जितमानरोषाः ॥११॥ अह्नि द्वितीये नृपतिश्च राज्ञी तमर्चयामासतुरादरेण । सद्वस्त्रगन्धाक्षतपुष्पहारैः सद्रत्नहेमाभरणैरनर्घ्यैः ॥१२॥ तं राजकीयाश्च पुरौकसोऽपि यथावकाशं प्रतिघस्रमीशम् । सम्पूजयामासुरुदारभावा यथा धनं साधुजनांश्च सर्वान् ॥१३॥

Suvrat Muni said, "Raghubha stayed overnight in Gadhpur before proceeding to Muli to convey Shree Hari's imminent visit to Ramabhai. Shree Hari discussed the trip to Muli with senior saints."

Thus ends the thirty eighth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-39

Suvrat Muni said, "O Pratapsinh! Shree Hari sought and got Abhay Khachar's consent to travel to Muli before departing Gadhpur. Shree Hari and some Parshads such as Somla Khachar and Bhaguji mounted their respective horses and saints sat in chariots, carts and other vehicles. After travelling some distance, Shree Hari asked some villagers walking behind to bid farewell to return to Gadhpur. Villagers lined the route for Shree Hari's Darshan and veneration as the convoy passed through their villages. Shree Hari reached Muli on the fourth day as pledged. King Ramabhai, his ministers and villagers went ahead to welcome Shree Hari in Muli. Ramabhai dismounted immediately on seeing Shree Hari at a distance and prostrated at His feet. He led the convoy to his palace where the arrangement for Shree Hari's stay was arranged. Ramabhai made suitable boarding arrangements for accompanying saints, Parshads and devotees in local devotees' homes. The king, his ministers Raghubha, Maljibhai, Dajibhai, Abubha and other devotees joined in the services of Shree Hari, saints and devotees. Shree Hari and saints were very pleased with Ramabhai's humble servility. The devotees from nearby villages started flocking to Muli on hearing Shree Hari's arrival. Ramabhai performed Shree Hari's grand veneration the next day and gifted Him with expensive clothes and jewellery."

Suvrat Muni continued, "O king! The ministers of the state and other devotees venerated Lord Shree Hari as and when the opportunity arose. A large assembly would be held in the courtyard of the royal palace every evening. Sahajanand Swami would sit on a large ornate Sinhasan at the head of the assembly and Brahamcharis,

आसीच्च तत्रानुदिनं दिनान्ते महासभा तत्र स उच्चपीठे । न्यषीददासादितराजलक्ष्मीः सितातपत्रेण च चामराभ्याम् ॥१४॥ तं साधवो नैष्ठिकवर्णिनश्च तत्रोपविष्टा गृहिणश्च भक्ताः । न्यभालयन्निर्निमिषाक्षियुग्मास्तद्वाक्यसुधापानसतृष्णकर्णाः ॥१५॥ पुंसोऽस्पृशन्यो दृढभक्तिमत्यः पतिव्रताधर्मपराश्च योषाः । तदाननैकार्पितनेत्रयुग्मा उपाविशंस्तत्र च शुद्धभावाः ॥१६॥ तान्भक्तसङ्घान्सकलाशयज्ञः प्रभुः स भक्तप्रिय आदरेण । प्रश्नोत्तरैः संशयजालनिघ्नैरानन्दयामास हरन्नधर्मम् ॥१७॥ साङ्ख्यं क्वचित्प्राह सविस्तरेण योगं क्वचिद्धर्मयुतं च भक्तिम् । ज्ञानं च वैराग्यबलोपपन्नं क्वचित्सभायां स जगाद भूप ! ॥१८॥ पुरा उदीच्यां स च वापिकायां सस्नौ ससाधुः प्रतिघस्रमीशः । ततस्तु सा स्नातृजनाघहर्त्री सम्प्राप गङ्गाप्रतिपक्षभावम् ॥१९॥ स्नाति स्म सङ्क्रान्तिदिने स भानोः पुरात्प्रतीच्यां दिशि नातिदूरे । नदेऽपि भोगहृवय आत्मभक्तैः साकं च दानानि ददौ द्विजेभ्यः ॥२०॥ सन्तर्पयामास स साधुसङ्घान् विप्रांश्च नानाविधभक्ष्यभोज्यैः । साकं च सद्भिर्निजभक्ततुष्ट्यै भोक्तुं प्रयाति स्म गृहाणि तेषाम् ॥२१॥ आनन्दयन्नखिलभक्तजनान् स इत्थं मासं स एकमवसत्पुरि तत्र राजन् ! । मासोऽप्यगात्क्षण इवाखिलनागराणां तत्सेवने निशि दिवा च समुह्यतानाम् ॥२२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे मुलीपुरागमननामैकोनचत्वारिंशोऽध्यायः ॥३९॥

अथ चत्वारिंशोऽध्यायः

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एकादश्यां निशि हरिः सर्वैर्भक्तजनैः सह । सभायां जागरं चक्रे शृण्वन् भागवतीं कथाम् ॥१॥ कथान्ते कृष्णपद्यानि प्राकृतान्यपि साधुभिः । सवाद्यं गापयामास जगौ तैः सह च स्वयम् ॥२॥ कृष्णवार्तां ततः कुर्वन् भक्तान् प्रोवाच तान् प्रभुः । द्वारिकाधीशमाहात्म्यं भवद्भिस्तु मुहुः श्रुतम् ॥३॥ यथास्ति द्वारिका प्रेष्ठा कृष्णस्य नगरी प्रभोः । तथैवेयं हि नगरी धर्मप्रथयतो भुवि ॥४॥ यवनोपद्रुतां त्यक्त्वा मथुरां सह यादवैः । पुराऽत्र न्यवसत्कृष्णः कञ्चित्कालमनाकुलः ॥५॥ निर्मितायां ततः पुर्यां त्वष्टा सह गरुत्मता । न्यवसस्तत्र गत्वाऽसौ पुण्यभूमिरियं ततः ॥६॥ द्वारिकाया इयं मूलमतो मूलीति कीर्त्यते । वसतामत्र पापानां मूलोच्छित्तिर्हि जायते ॥७॥

saints, Parshads and male householder devotees would sit in front of Him appropriately to their status. The female devotees would sit apart from the main congregation making sure that there was no direct contact with male devotees. Narayanmuni would address the assembly covering various topics to remove prevalent Adharma from society. He would willingly answer the questions posed by devotees to enlighten them. His sermons covered a wide range of topics such as Sankhya, Yoga, Dharma, Vairagya, Bhakti etc. There was a step well in the North of Muli, in which Shree Hari would daily take saints for a morning bath. Shree Hari and saints would take turns to dine at different devotees' homes daily to satiate their desires of serving Him. On the day of Makar Sankranti (14th January) Shree Hari took saints and devotees for a holy bath in River Bhagavo. He liberally gifted money to many Brahmins to mark this auspicious day. O king! Shree Hari stayed in Muli for one month to fulfil His devotees' desires. The month passed by very quickly for devotees engrossed in serving and pleasing Shree Hari."

Thus ends the thirty ninth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-40

Suvrat Muni said, "O king! As saints concluded Shree Hari's Kirtan Bhakti late at night on one of the Ekadashis, while residing in Muli, He addressed the congregation, 'You have often heard the glory of Lord Krishna. Lord Krishna stayed in Muli for some time after leaving Mathura and establishing Dwarka. He loved Muli as much as He loved Dwarka. As this town is considered the 'Mul' (the root or origin) of Dwarka, it became known as Muli and has become a holy shrine due to its association with Lord Krishna.' Ramabhai and other devotees were very pleased to hear Shree Hari describe such a holy significance of their town. The devotees of nearby villages were repeatedly inviting Shree Hari to grace their respective villages. With the consent of Ramabhai, Shree Hari decided to visit those villages."

Suvrat Muni continued, "Granting His divine Darshan to many devotees on the

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एवं भगवता तस्या माहात्म्ये बहुधोदिते । राजा पौरैः समं चित्ते बभूव प्रीतिमान् भृशम् ॥८॥ ग्रामान्तरजनास्तत्र कृष्ण द्रष्टुमुपागताः । तं भृशं प्रार्थयामासुः स्वस्वग्रामागमाय च ॥९॥ तेषामपि स भक्तानां प्रियं कर्तुंस सर्ववित् । राज्ञाऽनुमोदितस्तेन तत्तद्ग्रामं ततो ययौ ॥१०॥ साधुभिर्वर्णिभिश्चासौ भक्तैश्च गृहिभिर्वृतः । ययौ पुरं सायलाख्यं पथि भक्तान् कृतार्थयन् ॥११॥ राजा बापुभयस्तत्र तं प्रत्युद्गम्य सादरम् । आनीय स्वगृहं भक्त्या तदातिथ्यमकारयत् ॥१२॥ सोमचन्द्र गणेशाद्या भक्तास्तं च सिषेविरे । सुखयंस्तानात्मभक्तांस्तत्रोवास दिनत्रयम् ॥१३॥ ततश्चूडाभिधं ग्रामं निन्युस्तं ब्राह्मणा भृशम् । मुरार्यम्बारामपीताम्बरात्मारामसच्छुकाः ॥१४॥ मुरारेः स गृहेऽवात्सीद्विप्रस्य ब्राह्मणप्रियः । स चान्ये वाडवास्तस्य साधोः सेवनं व्यधुः ॥१५॥ स्कन्धजित्सुरसिंहश्च सपञ्चाननभावलः । क्षत्रियास्तमसेवन्त तद्भक्ता दृढभावतः ॥१६॥ उषित्वा द्वे दिने तत्र लालियातपुरं ततः । जगाम श्रीहरी रत्नसिंहः स्वगृहमानयत् ॥१७॥ आवास्यातिथ्यमकरोत्सादरं तमथार्चयत् । ततः कायश्च रामश्च तं पुपूजातिभावतः । मेघजिदुद्धवश्चापि ब्राह्मणौ तं पुपूजतुः ॥१८॥ उषित्वा द्वे दिने तत्र ग्रामं कन्थारिनामकम् । जगाम तं हरिः क्षत्रं नीत्वा स्वगृहमार्चयत् ॥१९॥ कर्णजिल्लालजिन्मुख्या वैश्यास्तं च सिषेविरे । ततः खण्डपुराभ्यर्णमनुसृत्यैव वै नदीम् । अचायग्रामसीमस्थां तत्र सस्नौ स सानुगः ॥२०॥ ततः कृत्वा नित्यकर्म भुङ्क्ते पाथेयमागमत् । रू पोनिम्बपुराधीशमन्त्री तावस्त्रिया सह ॥२१॥ नीत्वा निम्बपुरं तत्रावासयत्स निजे गृहे । अभोजयन्मोदकाद्यैः सानुगं तमथार्चयत् ॥२२॥ ततस्तदीशो हरिसिंहनामा नारायणं सानुगमाद्यामव्ययम् । आनाय्य सच्चन्दनवस्त्रभूषाधनादिभिः सम्पुपूज स्वगेहे ॥२३॥ ततः पुपूज लवजिद्रणछोडः सुवर्णकृत् । जीर्णनारायणभगाः स्वर्णकाराश्च चक्रिरे । सेवां निर्भयरामश्च शिवाद्या ब्राह्मणास्तथा ॥२४॥ मेघो जीवश्च वीरश्च पूजयामास भक्तितः । तत्र तान् सुखयन् भक्तान् न्वसद्दिनपञ्चकम् ॥२५॥ ततः सबदलग्रामे सानुगोऽपाद्धरिर्नृप ! । सिषेविरे तमन्नाद्यैर्जुष्टप्रेमजिदादयः ॥२६॥ तत्तो वसुतटीग्रामं स जगाम वृतो निजैः । दृष्ट्वा नीत्वा गृहं तं च सानुगं ब्राह्मणाग्रणीः ॥२७॥ सङ्घजिद्देवरामश्च केशवश्चोत्तमस्तथा । सम्भोज्यात्मार्पणाद्यैश्च गोपालोऽपूजयन्मुदा ॥२८॥ द्विजास्तं सानुगं राजन् परया च मुदान्विताः । सिषेविरे च सामन्तज्येष्ठाद्याः क्षत्रियोत्तमाः ॥२९॥ गोपालगेहे न्यवसद्द्वे दिने तत्र स प्रभुः । ततः खोल्ललितासंज्ञं ययौ ग्रामं सतां पतिः ॥३०॥ खाडंगाररामरू ढाश्च तत्र नारायणादयः । सिषेविरे क्षत्रवीराः सानुगं तं जगद्गुरुम् ॥३१॥ उषित्वैकदिनं तत्र प्रायाद्रामपुरं ततः । जीवस्त्वष्टादलक्षत्र

way, Narayanmuni arrived in Sayla. King Bapubhai of Sayla made his home available for Shree Hari and saints. Shree Hari stayed in Sayla for three days where Somchandbhai, Ganeshbhai and other devotees served Him. Murari, Ambaram, Pitambar, Atmaram, Shukdev and other Brahmin devotees took Shree Hari to Chuda where He stayed at Murari's home. Skandhjit, Sursinh, Panchanan, Bhava and other Kshatriya devotees joined in serving Shree Hari during His stay of two days in Chuda. He proceeded to Ladiyad and enjoyed the hospitality of Ratnasinh for two days. Kayabhai, Ramjibhai, Meghjibhai, Udhhavjibhai and other devotees of Ladiyad took the golden opportunity to serve Shree Hari before His departure from their village. Shree Hari graced the home of Haribhai of Kanthariya village where Kanji and Mavji joined Haribhai in serving Him. O king! Many named and unnamed devotees fulfilled their lives by serving Shree Hari and saints when they visited their respective villages. While travelling from Kanthariya to Khandpur, Shree Hari rested for some time on the banks of a river flowing nearby. Rupsinh, the minister of King Harisinh of Limbdi, with his wife came to invite Shree Hari to grace the town of Limbdi as they were just about to sit for their lunch. Rupsinh accompanied Lord Shree Hari to Limbdi where a sumptuous lunch was served to Shree Hari, saints and devotees. Harisinh arranged for Shree Hari and accompanied saints and devotees to reside in his royal residence."

Suvrat Muni continued, "Harisinh offered many valuable pieces of jewellery and clothes in veneration. During His five days' stay in Limbdi, Lavjibhai, Ranchhodbhai, Zinabhai, Narayanbhai, Bhagabhai, Narbheram, Shivram, Meghji, Jeevram, Virji and other devotees reverentially served Shree Hari. O king! Shree Hari graced Baldaana village where Juthabhai, Premjibhai and other devotees served him. Shree Hari went to Vastadi village where Brahmin devotee, Gopalji brought Him to his home and venerated Him. Sanghjeet, Devram, Keshav, Uttam and other Brahmin devotees of Vastadi served Shree Hari during his two days' stay at Gopalji's home. Shree Hari

रयोऽथ प्राग्जिदादयः । भक्ता भक्त्या न्थषेवन्त तं च साधून्यथोचितम् ॥३२॥ दिने उषित्वा किल तत्र स द्वे मूलीपुरं भूय उपाययौ तत् । पुरौकसां लोचनपद्मभानुगृहेनृपस्य न्यवसद्दशाहम् ॥३३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे मूलीपुरे कृष्णमन्दिरारम्भणनामा चत्वारिंशोऽध्यायः ॥४०॥

अथैकचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

भक्तवत्सलतां वीक्ष्य तस्येत्थं धर्मजन्मनः । पुनः सम्प्रार्थितो भक्तैस्तत्तद्ग्रामं ततोऽगमत् ॥१॥ शिवाभिधो हेमकारो वक्रनीराभिधं पुरम् । तं सम्प्रार्थ्य समानीय स्वगृहेऽवासयत्प्रभुम् ॥२॥ सद्भिः सहार्चयामास यथावत्तं स नागरः । पीताम्बरश्च भक्त्यैव विनयानतकन्धरः ॥३॥ मुकुन्दो हरजिज्जीवपुरुषोत्तमनामकाः । सिषेविरे ब्राह्मणास्तं द्वे दिने तत्र सोऽवसत् ॥४॥ ततो हठिः क्षत्रियस्तं देवलग्राममानयत् । तेन सम्पूजितस्तत्र स चैकमवसद्दिनम् ॥५॥ मुकुन्दाख्यो द्विजस्तं च ततो हलवदाह्वयम् । पुरमानीय स्वगृहे समावास्यार्चयन्नृप ! ॥६॥ शिवरामः शिवः काशिर्मुकुन्दोऽन्यश्च केशवः । गोविन्दो हरिकृष्णश्च मुरारिप्रमुखा द्विजाः ॥७॥ ससाधुं पुपूजुः कृष्णं भक्त्या परमया मुदा । भक्ष्यैर्भोज्यैर्बहुविधैस्तर्पयामासुरादरात् ॥८॥ अमरः क्षत्रियो वैश्यो रणछोडश्च नागरः । हेमकारोऽपि भक्त्या तं सेवन्ते स्म तदाश्रिताः ॥९॥ तत्रोषित्वा षड् दिनानि पुरं द्राग्दरसंज्ञकम् । आगत्य मूलजिद्विप्रगृहे स्वावासमाचरत् ॥१०॥ स विप्रः केशवश्च पीताम्बराद्या तमार्चयन् । ज्येष्ठराघवनामानौ वणिजौ चातिभक्तितः ॥११॥ स्वभक्तान् सुखयन् सोऽपि तत्रोषित्वा दिनत्रयम् । मन्थानपुरमागच्छत्पूज्यमानो नृभिः पथि ॥१२॥ गृहे पुञ्जजितोऽवात्सीत्तत्र क्षत्रस्य स प्रभुः । स च काकुभयो भक्ता जीवाद्या योषितस्तथा ॥१३॥ देवगोविन्दमुख्याश्च विप्रा वैश्यास्त्वजादयः । भकत्या यथाधनं तस्य सेवां चक्रुरकल्मषाः ॥१४॥ दिनानि तत्र चत्वारि स उषित्वा सतां पतिः । ततो भद्रेश्वरीग्राममाजगाम नराधिप ! ॥१५॥ सुरचन्द्रस्य वणिजो गृहे वसतिमाचरत् । प्रेमचन्द्रामिचन्द्राद्या वणिजः पुपूजुः प्रभुम् ॥१६॥ सिषेविरे सुन्दराद्या वैश्या भक्त्या तमादरात् । उषित्वा द्वे दिने तत्र पुनर्मूलीपुरं ययौ ॥१७॥ आत्मप्रियतमे स्थाने तत्रैकं पक्षमावसत् । वटवर्णपुरस्थास्तं भक्ताः स्वपुरमानयन् ॥१८॥ लक्ष्मीचन्द्रस्य वणिजो गृहे तत्रावसत्स च । स च देवेशलब्धाद्या विप्रा भक्त्या तमार्चयन् ॥१९॥ पौरभक्ता मोहनाद्या फयिबाद्याश्च योषितः । सेवामतन्द्रिताश्चक्रुस्तस्य साधुजनैः

then went to Kholdiyad village to please and accept services of Khengarji, Ramji, Ruda, Narayan and other Kshatriya devotees. After staying one day at Kholdiyad, Shree Hari went to Rampura to enjoy the hospitality of devotees such as Jeevram, Daluji, Rayaji, Ravji, Pragjit and others. Narayanmuni stayed at Rampura for two days before returning to Muli. Shree Hari stayed for ten days at the Royal palace of Ramabhai to please the devotees of Muli.

Thus ends the fortieth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-41

Suvrat Muni said, "O king Pratapsinh! Many more devotees came to invite Shree Hari to grace their villages while He was at Muli. Shivlalbhai Soni took Shree Hari to Vankaner and his home. During His two days' stay in Vankaner, Nagarbhai, Pitambarbhai, Mukundray, Harjivan, Jivram, Purushottam and other devotees served and venerated Him. Hathibhai brought Shree Hari to Devalia for one day before Mukundbhai took Him to Halvad. Brahmin devotees such as Shivram, Kashiram, Keshavlal, Govindram, Harikrisna, Murari etc. and other devotees such as Amarsinh, Ranchhod, Nagar and others of Halvad served Shree Hari and saints reverentially by offering sumptuous meals and looking after their small needs. Sahajanand swami stayed in Halvad for six days before travelling to Dhrangadhra to reside at a Brahmin devotee, Mulji's home. Keshav, Pitambar, Jetho, Raghav and other devotees joined hands with Mulji in serving Shree Hari for three days. Shree Hari became Punjaji's guest for four days at Methan village. The devotees of Methan such as Punjaji, Kakubhai, Jivaji, Devram, Govindram, Ajubhai etc. and many other female devotees helped the host in serving Shree Hari. He graced the village of Bhadreshvari for two days before returning to Muli. Staying at Surchandra's home in Bhadreshvari, other devotees such as Premchand, Amichand, Sundarji and others served Him and accompanying saints reverentially. "

सह ॥२०॥ पञ्चाहं सुखयित्वा तांस्ततो ग्रामं स मामकम् । जगाम तत्र वैश्यस्य श्यामस्य सदनेऽवसत् ॥२१॥ मावजिद्वल्लभौ वैश्यौ हंसराजश्च मूलजित् । यादवप्रमुखा विप्रास्तद्दर्शनमहोत्सवाः । कृष्णः खेतोनेममूलजिदाद्या वैश्यसत्तमाः ॥२२॥ शुद्धभावा यथाशक्ति ससाधुं प्रभुमादरात् । सिषेविरे स चापीशस्तत्रोवास दिनद्वयम् ॥२३॥ शर्वाणाख्यं ततो ग्रामं स जगाम जगद्गुरुः । गृहे मेघजितो वासं तत्र वैश्यस्य सोऽकरोत् ॥२४॥ शिवरामो विठ्ठलश्च विरजाद्याश्च वाडवाः । तमसेवन्त वणिजो भीमो मेघश्च मौक्तिकः ॥२५॥ हमजिद्रूपसिंहश्च वाऽवश्च मुरारिजित् । राजो वैश्यस्तथा ज्येष्ठो राजोऽन्यो यवनस्तथा ॥२६॥ लब्धाद्या अपि वैश्याश्च भक्ता बह्व्यश्च योषितः । यथोचितं तमानर्चुः स तत्र न्यवसत्त्र्यहम् ॥२७॥ ताविग्रामं ततोऽगच्छज्ज्येष्ठभाराक्षयादयः । क्षत्रियास्तमसेवन्त गृहे ज्येष्ठस्य सोऽवसत् ॥२८॥ वणिग्दामोदरारव्यश्च जन्मतो नैष्ठिकव्रतः । सम्पूज्य गन्ध पुष्पाद्यैर्व्यधात्सर्वार्पणं हरिम् ॥२९॥ अदो रघुश्च जीवाद्या भक्तास्तं पुपूजुर्मुदा । उवास प्रीतये तेषां तत्रासौ च दिनत्रयम् ॥३०॥ देवलीयं ततो ग्रामं सोऽगच्छत्साधुभिः समम् । केशिनीक्षत्रियागेहेऽवसत्सा च तमार्चयत् ॥३१॥ प्रयागप्रमुखा विप्रा ज्येष्ठाद्याः क्षत्रियास्तथा । तमसेवन्त तत्रैकं दिनं स हरि एव सत् ॥३२॥ यत्र यत्रावसत्स्वामी तत्र तत्र महोत्सवः । तत्रत्यानामभून्नृणांत्यक्तलौकिकर्मणाम् ॥३३॥ एकान्तधर्मवार्ताभिस्तद्धृत्स्थाखिलसंशयान् । हरन्नुन्मूलयां चक्रे धर्मवैरिबलं विभुः ॥३४॥ तन्वन्सवर्णाश्रमधर्मयुक्तां कृष्णस्य भक्तिं भुवि भक्तवर्म । मूलीपुरं भक्तपतेः स भूय उपेत्य कृष्णो न्यवसन्निजेष्टम् ॥३५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे वक्रनीरादिपुरविचरणनामैकचत्वारिंशोऽध्यायः ॥४१॥

अथ द्विचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

संवत्सरे प्रमाथाख्ये कृत्वा वासन्तिकोत्सवम् । हरिर्दुर्गपुरं प्रायादश्वारूढः सपार्षदः ॥१॥ तत्रागतश्च नृपतिः सुरसिंहस्तमार्थयत् । सहैव मुनिभिर्नेतुं स्वीयं मत्स्याह्वयं पुरम् ॥२॥ तदाग्रहं विलोक्यासौ नारायणमुनिर्नृप ! । इयेष तत्पुरं

Suvrat Muni continued, “O king! Shree Hari remained at Muli for a fortnight before more devotees came with the requests for Him to grace their respective villages. The devotees of Vadhwan came to invite Shree Hari to their town. At Vadhwan, He stayed at Laxmichand’s home for five days before travelling to Memka. Devesh, Ladhabhai, Mohan and other devotees of Vadhwan served Shree Hari and saints with pleasure. While staying at Samjibhai’s home in Memka, Shree Hari was served by Mavji, Vallabh, Hansraj, Mulji, Jadavji, Karsan and other devotees in addition to the host. Shree Hari travelled to Shiyani and stayed at Meghji’s home for three days. Other devotees of Shiyani such as Shivram, Vithhal, Virjaram, Ramchandra, Meghji, Rupsinh, Murari and others took the opportunity to serve Shree Hari and saints to fulfil their lives. Shree Hari graced Tavi village and Jethiji’s home for three days, where Bharji and Akshay took the responsibility to look after the needs of Shree Hari and saints. Damodar of Tavi, who had observed the lifelong Naisthik Brahamcharya Vrat, gifted his entire wealth, including the house at Narayanmuni’s feet. Adabhai, Jivabhai and Raghunath also joined in Shree Hari’s services. On the way to Muli, Shree Hari stayed for a day at Keshinibai’s home in Devalia village, where He was served by Prayagji and Jethiji.”

Suvrat Muni continued, “O king! The devotees gave up their normal activities to partake in Darshan, veneration, listening to sermons and other services of Shree Hari wherever He went. Narayanmuni would deliver sermons to remove ignorance, ambiguity and religious malpractices at every opportunity to establish Dharma and remove Adharma from the society. He shielded His devotees from the bad influence of rogue and fake gurus.”

Thus ends the 41st Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-42

Suvrat Muni said, “O Pratapsinh! After celebrating the festival of Vasant Panchmi (Maha Sud Panchmi) of Samvat 1865 in Muli, Shree Hari returned to Gadhpur with His saints, Parshads and devotees. Sursinh, the ruler of Machhiyav, was waiting for Shree

गन्तुं भक्तवाञ्छितपूरकः ॥३॥ ततो नृपं स आपृच्छ्य साधुवर्णिपदातिभिः । भक्तैरन्यैश्च सहितो ययौ मत्स्यपुरं प्रति ॥४॥ मार्गे चलन् शाङ्र्गपुरं प्रापत्सायं स सानुगः । तां रात्रिमवसत्तत्र भक्तैः संसेवितो निजैः ॥५॥ प्रभातेऽथ चलन्मार्गेऽणीयो ग्राममुपागमत् । सायं तत्रावसद्भक्तैः सेवितस्तां निशं सुखम् ॥६॥ ततः प्रातश्चलन्मार्गेऽड्वालग्राममुपागमत् । मध्याह्ने तत्र स्वैर्भक्तैः प्रार्थितो ह्यवसत्क्षणम् ॥७॥ तदा भक्ता ब्राह्मणी च सानुगं तमभोजयत् । ततः पुपूज सद्गन्धवस्त्रभूषाधनादिभिः ॥८॥ दामोदरश्च हरजीवनस्त्रिविक्रमस्तथा । तुलजाराम एते च ब्राह्मणास्तं सिषेविरे ॥९॥ तेभ्यो दत्त्वाऽभयं कृष्णो ग्रामं गत्वा बलालयम् । उवास तां निशां तत्र वीरक्षत्रस्य वेश्मनि ॥१०॥ स च तं भोजयामास पुपूज चातिभावतः। वशरामश्च देवश्च कुशलस्तं सिषेविरे ॥११॥ प्रातस्ततः शिवाग्रामे जगाम धर्मनन्दनः । लब्धो वणिक् निजे गेहे वासयामास सादरम् ॥१२॥ ततस्तं भोजयामास सानुगं पायसादिभिः । पुपूज परया भक्त्या गन्धवस्त्रधनादिभिः ॥१३॥ माधवो ज्येष्ठनामा च गोपश्च वरजाङ्गकः । रामदासो वीतरागी तमानर्चुश्च भावतः ॥१४॥ प्रातः काणोत्तरग्राममायान्नारायणस्ततः । तत्र भक्तः किशोराख्यः स्वगृहेऽवासयच्च तम् ॥१५॥ स च देवारव्यया पत्न्या सम्भोज्य सानुगं च तम् । पुपूज गन्धवस्त्रालङ्काराद्यैरतिभावतः ॥१६॥ ततः सग्रामवेजौ च वणिग्राथश्च शार्दूलः । पुपूजुः परया भक्त्या नारायणमुनिं नृप ! ॥१७॥ तत्रोवास स तां रात्रिं भक्तानानन्दयन्निजान् । प्रातः स दन्दूकग्राममागमत्करुणाकरः ॥१८॥ अलभ्यः स्वालये तत्रावास्य तं सेवते स्म हि । ततश्च गौडजिज्जीवो वल्लभः स्कन्धजित्तथा । क्षत्रियास्तमसेवन्तातिप्रेम्णा भोजनादिभिः ॥१९॥ ततः प्रातर्जगामाशु मत्स्याह्वयं पुरं हरिः । प्रत्युद्यातः सबादित्रं भक्तैस्तत्प्राविशत्स्वकैः । प्रासादे स्वे तमावास्याभोजयत्सानुगं नृपः ॥२०॥ संस्थापयन्वैदिकधर्मसेतून्निजप्रतापं प्रथयञ्जनेषु । हरन्नधर्मं परिलीयमानं मासं न्यवासीत्स च तत्र पुर्याम् ॥२१॥ भक्तस्य राज्ञः सुरसिंह नाम्नो गृहे वसंस्तत्र मुनिः पुराणः । देशान्तरेभ्यो बहुशः स्वभक्तान् । समाह्वयामास स्वपत्र दूतैः ॥२२॥ राजा तमार्चद्वसनैरनर्घ्यैर्विभूषणैर्हेममयैरनेकैः । सच्चन्दनेनोत्तमपुष्पहारैः सहस्रशो राजतमुद्रिकाभिः ॥२३॥ राज्ञः स्त्रिया देविकयाऽतिभक्त्या तेजोवतीसंज्ञिकया च पुत्र्या । सहेमसूत्रैर्विविधैः पुपूजे वस्त्रैः सुभोज्यैश्च धनैः प्रभुः सः ॥२४॥ तं केशिनी भूपतिशालकस्त्रीमहोपचारैः सुपुपूज भक्त्या । अन्याश्च नार्यः शतशः सहस्रशः प्रीत्या तमार्चन् पुरुषाश्च राजन् ! ॥२५॥ देशान्तरेभ्यश्च समागता ये नराश्च नार्यश्च हरेः सपर्याम् । संवीक्ष्य हर्षं बहुविस्मयं च प्रापुः स्तुवन्तो

Hari's arrival with the intention of inviting Him to grace his town. The merciful Lord assented to visit Machhiyav shortly. After consulting Abhay Khachar, Shree Hari departed for Machhiyav with saints, Parshads and devotees and arrived at Sarangpur in the evening, where He rested for a night. Leaving Sarangpur the next morning, He arrived at Aniyar where He spent the second night. Travelling further, He rested for a while and had lunch at Adval, where Damodar, Harjivan, Trikam, Tuljaram and other devotees of Adval venerated and served Shree Hari during His short stay at their village. Shree Hari stayed the next night in Balol at Verabhai's home where Vashram, Devji, Kushal and other devotees joined in His service. Narayanmuni halted the next night at a village called Shiva at Ladhabhai's house. Madhav, Jethabhai, Varjang, Ramdas etc. devotees of Shiva venerated Shree Hari with sandalwood paste, flowers and coins. Leaving Shiva the next morning, Shree Hari arrived at Kanottar, where He spent the night at Kishor's house. Devout Kishor and his wife Devabai venerated Shree Hari grandly and gifted Him expensive clothes and ornaments. Other devotees of Kanottar such as Sagram, Vejo, Nathabhai, Shardul and others took turns to venerate Shree Hari. He spent the next night in the village of Daduka, where He and His entourage were hosted for the night by a devotee named Alabhya. Godji, Vallabh, Skandhkjit and other devotees of Daduka fulfilled their lives by serving Shree Hari and saints."

Suvrat Muni continued, "O Pratapsinh! Shree Hari reached Machhiyav early the next morning. King Sursinh went ahead to the outskirt of the town to welcome Him with the full Royal honour. Sursinh opened up his royal residence to accommodate Shree Hari and accompanying saints, Parshads and devotees. Sursinh, his wife Devika and daughter Tejovati venerated Shree Hari grandly with sandalwood paste, flowers etc. and offered Him many valuable clothes, ornaments, gold coins etc. The King's sister-in-law, Keshini and numerous other female and male devotees took turns to venerate Shree Hari reverentially. To please Sursinh and other devotees of Machhiyav and to eradicate Adharma, Shree Hari stayed in Machhiyav for one month. He sent invitations

भगवत्प्रतापम् ॥२६॥ भक्ष्यभोज्यैर्बहुविधैः साधून्विप्रांश्च वर्णिनः । हरेरनुचरान् सर्वान्नृपोऽतर्पयदन्वहम् ॥२७॥ मुनिमण्डलमध्यस्थं सिंहासनमधिष्ठितः । लक्षशः पुरुषैर्भक्तैः स्त्रीभिश्च परिवेष्ठितः ॥२८॥ गायकैः संस्तुतो भक्त्या पूज्यमानश्च सज्जनैः । वादित्रघोषं तुमुलं शृण्वंस्तत्र हरिर्बभौ ॥२९॥ दोलोत्सवदिने खेलन्भक्तैर्मुनिगणैः सह । क्षिपन् गुलालप्रसृतीर्हर्षयामास सोऽखिलान् ॥३०॥ पीतै रक्तैश्च रङ्गैदृतिभिरभिधृतैः स्नापयन्नेव भक्तान् रङ्गक्लिन्नाङ्गवासाः श्रमजनितपरिस्वेदमुक्तालिभालः । गृह्णन्नाशु स्वपार्श्वस्थितमुनिकरतः पुष्टमुष्ट्या गुलाल लिम्पंस्तद्वक्त्रमेव स्मितरुचिरमुखो हासयामास स स्वान् ॥३१॥ लीलामेवंविधां कुर्वन्नरनाट्यामानुसारिणीम् । जहार जनचेतांसि स्वस्वरू पेऽखिलेश्वरः ॥३२॥ राजर्षेश्च गृहे तस्य नारायणमुनिर्हरिः । मूर्तेर्दामोदराख्यायाः स्थापनं चाप्यचीकरत् ॥३३॥ एकदा तत्र सदसि पूजितश्च नृपेण सः । वीज्यमानश्चामरेण बोधयंस्तं जगाद ह ॥३४॥

श्रीनारायणमुनिरुवाच ।

ब्राह्मणानां ब्रह्मविदां सेवा कार्या मदाश्रितैः । सर्वे मनोरथाः पूर्णास्तत्प्रसादाद्भवन्ति हि ॥३५॥ गृहस्थानां विशेषेण ब्राह्मणा दैवतं परम् । माननीया नृपैस्ते च राज्यवृद्धिमभीप्सुभिः ॥३६॥ सन्तुष्टाः सेवया विप्राः किं किं न नृपवाञ्छितम् । साधयेयुः स्वतपसा देवान् कुर्युर्हि सेवकान् ॥३७॥ ब्राह्मणानां प्रसादेन पार्थिवा बहवः पुरा । कृत्वा महान्ति पुण्यानि प्राप्ताः सिद्धिं सुदुर्लभाम् ॥३८॥ ब्रह्मण्णानां धार्मिकाणां तेषामद्यापि गीयते । यशः सर्वत्र सुमहन्नारदादिभिरुज्ज्वलम् ॥३९॥

सुव्रत उवाच ।

इति प्रोक्तं भगवता विप्रमाहात्म्यमुत्तमम् । निशम्य सुरसिंहस्तं पप्रच्छ विनयानतः ॥४०॥

सुरसिंह उवाच ।

के के नृपाः पुरा स्वामिन् ! केनोपायेन भूसुरान् । इह सन्तोषयामासुस्तन्मे त्वं वक्तुमर्हसि ॥४१॥

सुव्रत उवाच ।

इत्थं विशुद्धमतिना विनयेन पृष्टः सौवीरनीवृदधिपेनहरिः प्रसन्नः । प्रोवाच सादरमुदारनराधिपानां चित्रं चरित्रमवनीश ! समासतस्तम् ॥४२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे मत्स्याह्वयपुरे सुरसिंहनृपादिकृतनारायणार्चनादिनिरू पणनामा द्विचत्वारिंशोऽध्यायः ॥४२॥

to devotees of far off places to come to Machhiyav for the festival of Fuldolotsav. The visiting devotees were very surprised at the grand venerations performed and the great gifts given to Shree Hari by King Sursinh and his family members. Sursinh arranged the preparation of sumptuous meals for Shree Hari, saints, Parshads and devotees daily under his direct supervision. Seated on a high ornate Sinhasan and surrounded by saints and devotees, Shree Hari appeared as a majestic emperor at the evening assemblies held daily at Machhiyav. The saints, accompanied by musical instruments, sang a variety of Kirtans during the assembly. On the day of Dhuleti, Shree Hari soaked saints and devotees with coloured water using the hand held pump. He smeared the coloured powder on saints' faces which were already dripping wet with coloured water and perspiration. He attracted the hearts of everyone present by His Leela of smearing coloured powder on the devotees' faces."

Suvrat Muni continued, "O king! Shree Hari established the Murti of Bhagwan Damodar (Lord Krishna) according to the Vedic rites within the precinct of the royal courtyard. After the grand veneration performed by King Sursinh, Lord Narayanmuni held the assembly and He blessed devotees with His divine sermon."

Narayanmuni said, 'O Sursinh! My devotees must revere scholar Brahmins as their blessings fulfil all desires. All householders must hold Brahmins sacred, especially the kings who want to see their kingdom prosper. Indeed, there is nothing that cannot be attained by pleasing them. Even Devtas revere the Brahmins. Many kings in the bygone eras have attained great heights by pleasing and satisfying Brahmins. Narad and other sages have extolled the glory of such kings.'

Suvrat Muni said, "King Sursinh asked Shree Hari politely, ' O Lord! Please narrate to me the tales of kings who have satisfied the Brahmins. Please also tell me how they satisfied those Brahmins.' Shree Hari started to narrate the tales of various kings to King Sursinh."

Thus ends the 42nd Chapter of the second Prakaran of the Satsangi Jeevan.

अथ त्रिचत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

भूप ! पृष्टं त्वया साधु ब्राह्मणेष्वादरोऽस्तिते । अतोऽहं कथयामि त्वां चरित्रं भूभुजामपि ॥१॥ सन्तोषका ब्राह्मणानां भूरिदानैः सहस्रशः । आसन्नृपतयो भूमौ वंशयोः सूर्यसोमयोः ॥२॥ कथा न शक्या सर्वेषां वक्तुं वर्षशतैरपि । अतः सङ्क्षेपतः किञ्चित्केषाञ्चिच्चरितं ब्रुवे ॥३॥ मरुत्तो नाम नृपतिरासीद् ब्राह्मणपूजकः । यस्याययुर्महायज्ञे सेन्द्रा देवाः महर्षिभिः ॥४॥ यस्मै पस्पर्ध देवेन्द्रो गुरुस्तत्प्रीतये च यम् । यज्ञं मा कुर्विति प्राह संवतोऽयाजयत्ततः ॥५॥ यस्य यज्ञे दिव्यरुपा विश्वेदेवाः सभासदः । मरुतः परिवेष्टारः साध्याश्चासन्महात्मनः ॥६॥ नाशकन्दक्षिणा वोढुं यद्यज्ञे ब्राह्मणा अपि । अकृष्टपच्या पृथ्व्यासीद्यस्मिन् राज्यं प्रशासति ॥७॥ तथा सुहोत्रो नृपतिर्द्विजभक्तः पुराऽभवत् । यद्राष्ट्रे मघवाऽवर्षत्सुवर्णं परिवत्सरम् ॥८॥ अन्वर्थारव्या वसुमती नद्यः स्वर्णाम्बुमण्डिताः । नक्रकूर्मादिभिर्हैमैर्युक्तास्तस्मिन्नृपतेऽभवन् ॥९॥ सौवर्णान् पातितान् दृष्ट्वा मघोना मकरादिकान् । चक्रोऽर्थिसाच्च तद्द्रव्यं यो नृपः सर्वमेव हि ॥१०॥ तथाङ्गारव्योऽभवद्राजा यो यज्ञे दक्षिणा ददौ । लक्षमश्वांस्तथा कन्या लक्षं हेमपरिष्कृताः ॥११॥ लक्षं धेनूर्वृषांल्लक्षं स्वर्णमालाद्यलङ्कृतान् । ददौ विष्णुपदे चन्द्रं सोमेनातर्पयन्नृपः ॥१२॥ चक्रे यज्ञान् शतं चैव प्रीणयन् ब्राह्मणान् सुरान् । 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 । एकछत्रां महीं चक्रे ब्रह्मण्यश्चात्युदारधीः ॥१६॥ यावद्भुवि गवाश्वादि तत्सर्वमददात्क्रतौ । न वोढा यद्धुरां कोऽपि राजेत्याह प्रजापतिः ॥१७॥ तथासीद्भरतो राजा दौष्यन्तिर्भूरिविक्रमः । योऽश्वमेधसहस्रेण राजसूयशतेन च ॥१८॥ ईजे विस्मापयन्देवान्ददावतुलदक्षिणाः । यज्ञेषु बह्वशो यस्य ब्राह्मणा गा विभेजिरे ॥१९॥ रत्नानि कण्वाय ददौ यः पद्मानां सहस्रकम् । खं मर्त्य इव बाहुभ्यां को राजाऽऽप्नोति तद्यशः ॥२०॥ तथा भगीरथो राजा पूर्वमासीच्च यत्क्रतौ ।

CHAPTER-43

Lord Narayanmuni said, 'O king! You have asked a profound question. I know you hold Brahmins reverential. Thousands of kings before you have attained great heights by revering and donating wealth to Brahmins. It will take Me more than hundred years to narrate all such tales, so, I will narrate the tales of some of the kings who held Brahmins reverential.

'Once upon a time, there was a famous king named Marut. The Rishis and, Devtas including their king Indra came in person to receive their share of Naivedhya whenever he conducted a Yagna. Brahaspati, the guru of Indra once asked King Marut to stop his ongoing Yagna to stop himself from getting ahead of his disciple. Brahaspati's younger brother, Samvart Muni helped King Marut to complete his unfinished Yagna. O king! Devtas helped serve food at his Yagna. He gave such a large donation to the Brahmins at the conclusion of the Yagna, that they were actually unable to carry their wealth with them. The soil sprouted crop without it being tilled. Indra, the king of Devtas rained gold for one year during the rein of a devout king named Suhotra. The waters of rivers, the aquatic animals such as fishes and turtles living in it appeared to be made of gold. When King Suhotra realised that all this gold was given to him by Indra, he gifted all the gold to Brahmins of his kingdom. Nobody on this earth has since been able to match the gifts King Ang gave to the Brahmins at the conclusion of his Yagna. He gave each Brahmin one hundred thousand horses, maidens, cows and bullocks all laden and adorned with gold. He performed hundreds of Yagnas to satisfy Brahmins and Devtas and even satisfied the moon Devta by performing a special Yagna addressed to him. Yet, he reverentially and faithfully obeyed all edicts of Brahmins.'

Narayanmuni continued, 'O king! Many eons ago, the great emperor Shibi of Ushinar vanquished each and every king to rule the entire earth. He travelled very widely on his divine chariot for his conquests, so much so that the entire earth was marked by the wheels of his chariot. Even Brahma accepted and extolled him as the sole ruler of the earth. He donated every cow, every horse and every elephant to

पीत्वा सोमं मदोत्सिक्तो जित्य 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॥ व्यतरद् गोसहस्रं यो यश्च तप्त्वा महत्तपः । गङ्गां पित्रर्थमानिन्ये ख्याता भागीरथीति सा ॥२४॥ तथा दिलीपो राजासीद्यत्पुरोधाः प्रतिक्रतु । सहस्रं वारणान् हैमान् दक्षिणां प्राप्तवान् किल ॥२५॥ सौवर्णे यन्महायूपे ननृतुर्देवगायकाः । जगुश्च षट्सहस्राणि यद् गीतेनावृतं जगत् ॥२६॥ नार्जीयन्त 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॥ देवैसक्ते मात्रभावात्कं धास्यत्ययमित्यथ । मां धातेत्याह मघवा मान्धातारव्यस्ततोऽभवत् ॥३०॥ योऽश्वमेधसहस्रेण राजसूयशतेन च । ईजे तत्र ददौ मत्स्यान् हैमानोहितसंज्ञितान् ॥३१॥ शतयोजनदीर्घांश्च तुङ्गांश्चाप्येकयोजनम् । यश्च सर्वान्नृपान् जिग्येऽत्रासयद्रावणादिकान् ॥३२॥ यावत्सूर्य उदेति स्म यावच्च प्रतितिष्ठति । सर्वे तद्यौवनाश्वस्य मान्धातुः क्षेत्रमुच्यते ॥३३॥ तथा ययाती राजासीद्यः सहस्रं क्रतून् पुरा । चक्रे शतं वाजपेयान् जिग्ये पृथ्वीं ससागराम् ॥३४॥ शम्यापातो भवेद्यावदन्तरेण च तावता । पुरः पुरो महीं चित्रां चक्रे यः क्रतुवेदिभिः ॥३५॥ तर्पयामास यो विप्रान् त्रिभिः काञ्चनपर्वतैः । जघ्ने दैत्यान् मृधे चान्ते त्यक्त्वा राज्यं वनं गतः ॥३६॥ तथाम्बरीषो राजासीद्यो युयोज पुरा नृपान् । अयुतं यज्वनो विप्रातिथ्यार्थे स्वमहामरवे ॥३७॥ ददौ यथेष्टं विप्रेभ्यो दक्षिणा विविधाश्च यः । यत्प्रसादेन भूपालाः प्राप्ता मुक्तिं सहस्रशः ॥३८॥ शशबिन्दुर्नृपश्चासील्लक्षं यस्याभवत्त्रयः । दशलक्षं च

Brahmins at the conclusion of his various Yagnas. King Bharat, the son of King Dushyant conducted one thousand Rajsuya and one thousand Ashvamedh Yagnas during his lifetime. Even Devtas were surprised at the wealth he donated to the Brahmins at the conclusion of each of his Yagnas. He gifted his guru Sage Kanva one thousand jewels and one thousand elephants. Each of the ten million Brahmins received thirteen thousand and eighty four cows as a gift from King Bharat. Just as one cannot fathom the vastness of the sky, one cannot comprehend the generosity of King Bharat. O king! Indra, the king of Devtas became potent enough to vanquish the army of demons in a war following the acceptance of his share of offerings of a Yagna conducted by King Bhagirath. King Bhagirath gave the Brahmin one hundred thousand maidens adorned with the gold ornaments. He also gifted a golden chariot with four horses, hundred elephants and a thousand horses decorated with gold ornaments and thousand cows to each Brahmin. To redeem his forefathers, King Bhagirath brought River Ganga to flow on earth with the power of his austerity, thus since then River Ganga is also called Bhagirathi.'

Narayanmuni continued, 'King Dilip gifted one thousand replicas of elephants made of gold to each of the Brahmins who presided over his Yagna. Six thousand Gandharvas (celestial singer and dancers) sang at his Yagna in such a way that each person on the earth felt that they were singing in his vicinity. The sound of the chanting of Vedas, the quiver of the strings of the bows of the student archers and the shouts of 'give' 'give more' never subsided in his palace. He gave acres of land covered with the gold film as donation to Brahmins. Indeed, the opulence of his kingdom matched that of the Heaven during his reign. The great emperor, Yuvanasva performed a Yagna with a desire to have a son. As a result of inadvertently drinking a potent mixture of Ghee and yoghurt prepared by sages, he gave birth to a son. Indra took it upon himself to suckle feed (through his finger) the young prince in the absence of his mother and he became known as King Mandhata and performed one thousand Ashvamedh and one hundred Rajsuya Yagnas during his lifetime. He gifted a fish made of gold, measuring one hundred miles long and one mile high to Brahmins at the conclusion of his Yagnas. He vanquished all kings and established his empire to cover the entire world. His name sent the shiver down the spine of defeated kings, including the mighty demon King Ravan. O king Sursinh! King Yayati of the bygone era performed one thousand one hundred 'Vajpeyi' Yagnas and conquered the whole world. He had devised a novel method of finding a suitable place to conduct the next Yagna. He

तनया धन्विनो हेमकण्टकाः ॥३९॥ शतं कन्या राजपुत्रमेकैकं पृथगन्वयुः । कन्यां कन्यां शतं नागाः प्रतिनागं शतं रथाः ॥४०॥ शतमश्वाः प्रतिरथं प्रत्यश्वं गोशतं तथा । एतद्धनं ब्राह्मणेभ्यो योऽश्वमेधे ददौ मरवे ॥४१॥ गयश्चाभून्नृपो वर्षशतं यो हुतशेषभुक् । वह्नेर्वरेण चाक्षीणवित्तः श्राद्धश्च सत्यवाक् ॥४२॥ दर्शो च पौर्णमासे च चातुर्मास्ये पुनः पुनः । अजयद्धयमेघेन सदृस्रं परिवत्सरान् ॥४३॥ गवां लक्षं ब्राह्मणेभ्यो यो ददौ प्रत्यहं नृपः । सोमेनातर्पयद्देवान् कव्यैः पितॄन्धनैर्द्विजान् ॥४४॥ दश व्यामां वाजिमेधे हैमीं द्विरायताम् । ब्राह्मणेभ्यो ददौ यश्च गङ्गावालुमिताश्च गाः ॥४५॥ तथासीत्सगरो राजा य एक छत्रभूपतिः । पुत्राः षष्टिः सहस्राणि यस्यासन्भूरिविक्रमाः ॥४६॥ योऽश्वमेधसहस्रेण तर्पयामास देवताः । ब्राह्मणानां कामितानि पूरयामास चोत्सुकः ॥४७॥ यः प्रादात्काञ्चनस्तम्भं प्रासादं स्वस्य शोभनम् । भृतंहैमोपकरणै र्ब्राह्मणेभ्यो विभज्य च ॥४८॥ यः पुत्रैः खनयामास पृथिवीं परितो नृपः । यस्य नाम्ना समुद्रश्च सागरत्वमुपागतः ॥४९॥ एवमन्येऽपि बहवो रन्तिदेवादयो नृपाः । ब्राह्मणप्रीणनात्ख्याताः प्राप्ता ऋ द्धिं च दुर्लभाम् ॥५०॥ अवमानाद् ब्राह्मणानां प्रणष्टा नहुषादयः । स्वर्गगा अपि राजानो देवा दैत्याः सहस्रशः ॥५१॥ कथा विस्तर एतेषां वर्तते भारतादिषु । तस्य तात्पर्यमेतद्धि विप्राः पूज्या नृपैरिति ॥५२॥ तस्मान्नित्यं ब्राह्मणानां कुर्वीत प्रीणनं नृपः । श्रेयोर्थी निर्मदो भूत्वा भ्रश्यत्येवान्यथा श्रियः ॥५३॥ अन्येऽपि ये जानास्ते 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 ।

would ask a strong man to throw a stick. The next Yagna would be conducted at the place where this stick would land. This process was carried on until the entire land mass was utilised to conduct the Yagnas. He gifted so much gold to Brahmins that if piled together, would create three high mountains. King Yayati gave up everything in his old age and performed austerity in the forest.'

'King Ambarish had appointed ten thousand subordinate kings to welcome the visiting Brahmins during his many Yagnas. He gifted Brahmins with whatever they asked for. King Ambarish was so devout that many kings attained salvation through his association. Many eons ago, King Shashbindu had about one hundred thousand wives and one million sons. Each of his sons had hundred daughters. At each of his granddaughters' weddings, King Shashbindu gifted one hundred elephants to the Brahmins and each elephant was accompanied by one hundred chariots and each chariot in turn was accompanied by a hundred horses. A hundred cows accompanied each of those horses. At the conclusion of his Ashvamedh Yagna, he donated his entire wealth to the Brahmins. King Gaya was a devout and truthful person. He had a boon of never-ending wealth from Agni Devta (fire demi god). For hundred years, he ate Prasad only after satiating Devtas with Naivedhya in Yagna. He performed innumerable Ashvamedh Yagnas on Amavasya, Purnimas and during Chaturmaas for a thousand years to please Devtas. He gifted one hundred thousand cows daily to Brahmins. He satisfied Devtas and Pitris by offering Naivedhya in Yagnas and Brahmins by donating wealth. He donated hundred square yards of land covered with gold leaf and countless cows at the conclusion of each Ashvamedh Yagna. Similarly, a king named Sagar performed one hundred Ashvamedh Yagna to please Indra and other Devtas. He ruled the earth with the help of his sixty thousand sons. He dug the earth to create oceans and gifted his opulent golden palace to the Brahmins. O king! Many other kings such as Rantidev etc. earned great fame and wealth by revering and pleasing Brahmins. On the contrary, many kings such as King Nahush, despite attaining the kingdom of the Heaven, had come to a great calamity as the direct result of insulting Brahmins. Thousands of other kings, Devtas and demos had suffered greatly as a result of insulting Brahmins. The tales of many such kings are narrated in the Mahabharat. The implication of such tales in short is that kings must revere Brahmins. Otherwise, one is bound to lose his wealth and court notoriety. Similarly, the householder devotees must hold Brahmins reverential.'

चैत्रां गम्यं तीर्थमिति तानुक्त्वा निर्ययौ नृप ! ॥५७॥ तद्देशलोकैश्च ततोऽनुयातो भक्तैरनेकैर्मुनिभिः परीतः । कुण्डालसंज्ञं प्रथमं स खेटमुपागामत्सिद्धपदं गमिष्यन् ॥५८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे मत्स्याह्वयपुरे ब्राह्मणप्रशंसायां मरुत्तादिनृपचरित्रनिरू पणनामा त्रिचित्वारिंशोऽध्यायः ॥४३॥

अथ चतुश्चत्वारिंशोऽध्यायः

सुव्रत उवाच ।

तत्र ग्रामे तमायातं चन्दनादिभिरार्चयत् । कलारव्यः पट्टलः स्वीये गेह आवास्य सानुगम् ॥१॥ नन्दरामादयो विप्रा ब्राह्मण्यो राधिकादयः । वैश्या रामजिदाद्याश्च तमसेवन्त भक्तितः ॥२॥ मौक्तिकाम्बाविदासाद्या भक्ताश्चान्ये तमार्चयन् । बर्हिणीजहुवाराद्या योषितश्चातिभावतः ॥३॥ उषित्वा द्वे दिने तत्र मन्थशूलाभिधं ततः । ग्रामं जगाम व्यवसन्मुरारेः स गृहे विशः ॥४॥ क्षत्रिया रवजिन्मुख्या ज्यायताद्या विशस्तथा । जीवाद्या योषितो भक्त्या तमसेवन्त सादरम् ॥५॥ उषित्वैकदिनं तत्र पूजितस्तैस्ततो ययौ । ग्रामं मेषायनं तत्र ब्राह्मणी कुशलाभिधा ॥६॥ आवास्य स्वगृहे शक्त्या तदातिथ्यमकल्पयत् । भक्ताश्च नरसिंहाद्यास्तमवसेवन्त सानुगम् ॥७॥ तत्रैकाहमुषित्वाऽरिस्थिरग्रामेऽथ पूजितः । स्त्रीभिर्देव्यादिभिः प्रायात्पुरं कुण्डाह्वयं ततः ॥८॥ तत्र विप्रवरो नथ्थुर्जयाद्या विप्रयोषितः । वैश्याः कुशलमूलाद्या यथाशक्ति तमार्चयन् ॥९॥ स्त्रियो रू पामाणिकाद्याः पुपूजुस्तं च भक्तितः । तत्र त्र्यहमुषित्वाऽसौ भक्तिधर्मावपोषयत् ॥१०॥ ततः सिद्धपदं क्षेत्रमतिपुण्यतमं नृप ! । स प्रायात्प्राप्य तत्तत्र सरस्वत्यास्तटेऽवसत् ॥११॥ चक्रे स विधिवत्स्नानं तत्र बिन्दुसरोवरे । दानानि दापयामास

Suvrat Muni said, "O king Pratapsinh! Shree Hari emphasised the services to Brahmins. King Sursinh and other householder devotees present heeded His sermon and promised to obey His edict. To set an example of the importance of pilgrimage on the Purnima of the month of Chaitra, Shree Hari left Machhiyav for the famous shrine of Sidhhpur. The saints and many devotees from various villages including Machhiyav accompanied Shree Hari on foot for the pilgrimage of Sidhhpur. Shree Hari and His entourage arrived at Kundal on their way to Sidhhpur.

Thus ends the 43rd Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-44

Suvrat Muni said, "O king! Shree Hari and accompanied saints and devotees stayed at Kala Patel's home for two days in Kundal. Nandram, Motiram, Ambaidas, Avidas, Ramji and other male devotees along with Radha, Barhini, Jahu, Vara and other female devotees fulfilled the purpose of their lives by serving Shree Hari reverentially during His stay in their village. Travelling further, Shree Hari arrived at Mathashul where He stayed at Murari's home. The devotees of Mathashul such as Ravji, Jagabhai, Jivibai etc. served and venerated Shree Hari during His one day's stay in their village. Shree Hari enjoyed the hospitality of a Brahmin widow devotee named Kushalbai of Mehsana for one day. Male devotees such as Narsinh and female devotees such as Devabai served Shree Hari and accompanied saints and devotees. En route to Sidhhpur, Shree Hari stayed at villages called Aithor and Hund for one and three days respectively. Nathuram, Mulchand, Rupa, Manek, etc. devotees took an opportunity to serve Narayanmuni reverentially. Devotees made arrangements for Shree Hari to stay on the banks of River Saraswati at Sidhhpur. O king! Lord Shree Hari and accompanied devotees took a ritualistic holy bath in BinduSarovar (a lake by that name). He asked His householder devotees to give gold and silver coins, copper utensils, clothes, money and sumptuous meal to the resident Brahmins of Sidhhpur. He fed other pilgrims as well. Thousands of pilgrims had congregated at Sidhhpur to participate in the vast fair being held in Sidhhpur between RamNavmi and Purnima. Shree Hari held a large assembly on the banks of Saraswati on the Purnima night. Saints, Brahamcharis, Brahmin, Kshatriya, Vaishya and Shudra male devotees took their appropriate seats in front and the sides of Shree Hari. Female devotees took

ब्राह्मणेभ्यो निजाश्रितैः ॥१२॥ हिरण्यं रजतं मुक्ता वासांस्याभरणानि च । अश्वाश्च ताम्रपात्राणि द्विजेभ्यः समदीदपत् ॥१३॥ ब्राह्मणान् भोजयामास सदन्नैर्मनसः प्रियैः । अन्यानन्नार्थिनश्चापि तोषयामास तत्र सः ॥१४॥ माधव्यां पौर्णमास्यां च तत्राभूदुत्सवो महान् । समेता अभवंस्तत्र नरा नार्यश्च भूरिशः ॥१५॥ ते च तीर्थविधिं कृत्वा सभायां च सुसंस्थितम् । सरस्वत्यास्तटे वृत्वा निषेदुः सर्वतः प्रभुम् ॥१६॥ विप्रक्षत्रियविट्शूद्रा वर्णिनो गृहिणस्तथा । सकलाः साधवश्चासंस्तन्मुखार्पितदृष्टयः ॥१७॥ प्रच्छन्नवासं तीर्थादावधर्मं स विदन्नथ । उत्सिसादयिषुस्तं च प्राह सर्वान् वचो नृप ! ॥१८॥

श्रीनारायणमुनिरुवाच ।

जनाश्चमुनयो यूयं मद्वचः शृणुताऽऽदरात् । सर्वेषां वो हितं वच्मि तैर्थिकानां नृणामहम् ॥१९॥ इदं हि परमं क्षेत्रं तीर्थानामुत्तमं मतम् । कर्दमेन तपस्तप्तमस्मिन्बिन्दुसरोवरे ॥२०॥ ब्रह्मणो मानसः पुत्रः कर्दमः स प्रजापतिः । तपसा राधयामास कमलाकान्तमीश्वरम् ॥२१॥ तस्मै प्रसन्नो भगवान् वरं दातुमिहाययौ । तपसातिकृशाङ्गं तं स ददर्श प्रजापतिम् ॥२२॥ तादृकद्दर्शनादन्यत्र न्यपतन्नश्रुबिन्दवः । विष्णोस्तेनाति विख्यातमिदं बिन्दुसरोवरम् ॥२३॥ कर्दमाद्देवहूत्यां च कपिलोऽपि महामुनिः । अत्रैव जज्ञे यः प्राह साङ्ख्यज्ञानं स्वमातरम् ॥२४॥ प्राप्ता सिद्धदशामत्र देवहूतिस्ततो जनाः । तेन सिद्धपदं प्रोक्तं क्षेत्रमेतन्महर्षिभिः ॥२५॥ यद्यतीर्थं भवेद् भूमौ तस्य तस्य यथाविधि । सेवनात्स्याद्यथोक्तं वै फलं पुंसां न चान्यथा ॥२६॥ अश्रद्दधानः पापात्मा नास्तिकोऽछिन्नसंशयः । हेतुनिष्ठश्च पञ्चैते न तीर्थफलभागिनः ॥२७॥ कामं क्रोधं च लोभं च यो जित्वा तीर्थमाविशेत् । न तेन किञ्चदप्राप्तं तीर्थाभिगमनाद्भवेत् ॥२८॥ यस्य हस्तौ च पादौ च जिह्वा शिश्नं मनस्तथा । संयतं स्यात्तपोविद्या स तीर्थफलमश्रुते ॥२९॥ अकोपनोऽमलमतिः सत्यवादी दृढव्रतः । आत्मोपमश्च भूतेषु स तीर्थफलमश्रुते ॥३०॥ तीर्थे कार्यश्चोपवासः क्षौरं श्राद्धं सपिण्डकम् । विप्राश्च साधवो भोज्या देयं दानं यथाधनम् ॥३१॥

their seats keeping a distance from the male devotees and everybody eagerly waited for a divine sermon. Shree Hari wanted to extol the importance of Sidhhpur as a shrine and warn His devotees against the prevailing malpractices at many holy shrines."

Narayanmuni said, 'O celibate and householder devotees! Listen to Me carefully. I have an important message for all the pilgrims gathered here. Sidhhpur is considered an important shrine. Sage Kardamb, a son of Brahma, performed a severe austerity here on the banks of BinduSarovar. Lord Narayan appeared here in person to grant His divine Darshan and boon to the sage. He was so overcome by the frailty of Kardamb Rishi that His eyes welled up. His tear drops (Bindu) fell on the ground and a lake was formed. As a result, this lake has been known as BinduSarovar. God manifested Himself as KapilDev, the son of Sage Kardamb and his wife Devhuti. KapilDev imparted the knowledge of the Sankhya Shastra to His mother. Devhuti attained salvation at this place as a result of this knowledge. Sage Vyas and other eminent sages as a result named this town Sidhhpur. O devotees! The pilgrimage to various shrines is said to be concluded successfully only if the pilgrimage was carried out as per the scriptures. These five types of pilgrims never earn Punya of pilgrimage; an atheist, one who does not have a faith in the shrine, one who commits sins at the shrine, one who is doubtful of the outcome of the pilgrimage and one who questions the need and purpose of the pilgrimage. Nothing is difficult to attain for a pilgrim who visits the shrine forsaking anger, lust and greed. One must keep their hands, feet, tongue (taste and speech), phallus and mind in control while at the shrine. The pilgrim must undertake austerity placidly and without any hypocrisy to get the Punya of the pilgrimage. Whilst visiting a shrine, a pilgrim must endeavour not to hurt the sentiments of other pilgrims. He must undertake pilgrimage by keeping his mind and anger duly under control. He must observe Brahamcharya, truthfulness, non violence (by thought, speech and deeds) to earn the full Punya of the pilgrimage. One must observe fast, tonsure the head, offer oblation to Pitris (dead ancestors), feed resident Brahmins and saints and donate his wealth. However, the one who is observing the Vrat of keeping their body hairs during the Chaturmaas, a Brahamchari, one whose parents are alive, the saint who tonsures his head on a particular fixed day and a married woman whose husband is alive must

तत्र क्षौरं तु व्रतिभिर्वर्णिभिर्जीवदम्बकैः । नियतक्षौरकालैश्च कारणीयं न योगिभिः ॥३२॥ नारीभिः पतिवत्नीभिः कारणीयं न तत्तथा । षण्मासाभ्यन्तरे चापि तत्तीर्थे पुनरागमे ॥३३॥ येषु तीर्थेषु ये विप्रा भोज्याः पूज्यास्त एव च । तेषां परीक्षणं तत्र कर्तव्यं नैव सर्वथा ॥३४॥ देवता यत्र या मुख्या शक्त्या कार्यं तदर्चनम् । वासोभूषानैवेद्यफलपत्रधनादिभिः ॥३५॥ दरिद्रस्त्वाचरेत्तीर्थे भगवन्मन्दिरे स्वयम् । सम्मार्जनोपलेपादि साधुशुश्रूणं तथा ॥३६॥ महापूजाफलं तेन सर्वदामफलं तथा । स तु प्राप्नोति पुरुषः श्राद्धादेश्च न संशयः ॥३७॥ पुण्यतीर्थेषु यत्कर्म मानवैः क्रियते जनाः ! । सहस्रगुणितं तद्विजायते नात्र संशयः ॥३८॥ कृतं तीर्थेवल्पमपि यत्पुण्यं वर्धते हि तत् । तथैव पापं कर्मापि वृद्धिमाप्नोति हि देहिनाम् ॥३९॥ अन्यत्र यत्कृतं पापं तीर्थेषु तत्तु विनश्यति । तीर्थे कृतं तु यत्पापं वज्रलेपायते हि तत् ॥४०॥ तीर्थे कृतानां पापानां प्रायश्चित्तेन शोधनम् । न जायतेऽतोऽत्र भक्ताः ! स्थातव्यं नियमैः सह ॥४१॥ शारीरं नियमं प्राहुर्ब्राह्मणा मानुषं व्रतम् । मनोविशुद्धिं दैवं च द्वयं रक्षेत्तु तीर्थकृत् ॥४२॥ यो लुब्धः पिशुनः क्रूरो दाम्भिको विषयात्मकः । सर्वतीर्थेत्वपि स्नातः पापो मलिन एव सः ॥४३॥ न शरीरमलत्यागात् पुमान् भवति निर्मलः । मानसे तु मले सक्ते भवत्यत्यन्तनिर्मलः ॥४४॥ विषयेष्वतिसंरागो मनसो मलमुच्यते । तेष्वेवातिविरागोऽस्य नैर्मल्यं समुदाहृतम् ॥४५॥ यैर्यैस्तीर्थे कृतं पापं नरास्ते ते पिशाचताम् । डाकिनीशाकिनीभावं प्राप्ताः सन्ति च योषितः ॥४६॥ तेऽत्र तीर्थकृतां च्छिद्रं पश्यन्त्येव दिवानिशम् । दोषमप्यल्पकं दृष्ट्वा सद्यस्तेषु विशन्ति च ॥४७॥ पुमांसः कामयन्ते स्त्रीः स्त्रियः पुंसश्च तद्वशात् । धनलाभे च हिंसायां प्रवर्तन्ते च ते ततः ॥४८॥ इत्थं तीर्थे महाविघ्ना वसन्तीत्यत्र दुष्कृतात् । भीतैः सनियमैरेव स्थातव्यं मत्समाश्रितैः ॥४९॥ स्त्रीणां निरीक्षणात्स्पर्सान्नर्मक्ष्येल्यादिभिस्तथा । क्षीयते सुकृतं पुंसां तीर्थेषु विदुषामपि ॥५०॥ एवं स्त्रीणां च सुकृतं परपुंवीक्षणादिना । नश्येन्ततस्तैस्ताभिश्च नियम्यानीन्द्रियाणि हि ॥५१॥ क्रोधश्च सर्वदा जेयस्तीर्थेषु तु विशेषतः । अन्यथा सुकृतं सोऽपि

not tonsure their heads. One does not need to tonsure the head if revisiting the shrine within ten months of the last visit. The pilgrim must feed resident Brahmins of the shrine without raising the question of their character or suitability. O devotees! The pilgrim must liberally gift his wealth to the residing deity of the shrine. The poor person must sweep, clean, wash, sprinkle water, serve saints physically at the shrine in lieu of monetary donation. He undeniably earns the same Punya of pilgrimage, Shraddh, etc. as a wealthy pilgrim earns with his donation. Indeed, any sacred deed performed at the shrine multiplies many folds compared to the same deed performed at an ordinary place.'

Narayanmuni continued, 'O devotees! One must bear in mind that just as the sacred deeds are multiplied at the shrine; the sins committed at the shrine too multiply thousand folds. The sin committed at other places can be washed away at the shrine, but the sin committed at the shrine becomes indelible. It cannot be washed away by any means whatsoever, even by the atonement and repentance described in the scriptures. Therefore, one must guard against committing a sin at the place of pilgrimage. The ancient sages described two types of Vrats; one that can be observed by the body such as a fast and others that are observed mentally such as controlling the senses. A pilgrim must observe both types of Vrats. However I consider the mental Vrats superior among them. A pilgrim who does not forsake anger, greed, cruelty, hypocrisy, gossip and indulgence of senses does not get his sins washed away even after taking the holy bath at all shrines. His body may become clean as a result of the bath but his mind still remains polluted. The mind is cleaned only after renouncing the inner vices. The latent desire of indulgence in mundane pleasures of senses is the filth of the mind. Freedom from such desires is the true chastity of the mind. The person who commits sins at the shrines becomes a ghost and roams around the shrine. It keeps looking for a miniscule fault in visiting pilgrims. The spirit enters the mind of such a person and as a result the pilgrim becomes prone to other vices such as lust, greed and violence. O devotees! You must guard against such dangers while on a pilgrimage. One must remain alert against inadvertently committing any sins at the shrines.'

Narayanmuni continued, 'Even a scholar's Punya is destroyed immediately if he

भस्मसात्कुरुते नृणाम् ॥५२॥ आपत्कालं विना विप्रैर्ग्राह्यो नैव प्रतिग्रहः । तीर्थेषु तु विशेषेण तपस्तेजोहरो हि सः ॥५३॥ न भाषणीयमनृतं पुंसा तीर्थविचारिणा । भेतव्यं जीवहिंसायाः सर्वथा पापकर्मणः ॥५४॥ स्वनित्यकर्मणा विष्णोरर्चाश्रवणकीर्तनैः । स्मरणेन च दानाद्यैरहर्नेय न चान्यथा ॥५५॥ इत्थं कुर्युर्हि ये लोके तीर्थयात्रां तु मानवाः । तेषां भवेत्तीर्थफलं नान्येषामिति निश्चयः ॥५६॥

सुव्रत उवाच ।

भक्तास्त इत्थं हरिणा शिक्षितास्तद्वचो नृप ! । तथेति जगृहुः प्रीत्या ते तादृग्वर्तना अपि ॥५७॥ तत्राखिलं तीर्थविधिं विधाय स्वयं विधिज्ञः सह भक्तसङ्घैः । आनन्दयन्नध्वनि मानवौघानुपाययौ विश्नगरं मुनीशः ॥५८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे सिद्धपुरक्षेत्रे तीर्थविध्यपुपदेशोनामा चतुश्चत्वारिंशोऽध्यायः ॥४४॥

अथ पञ्चचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

सनतिनुतिपरैः पुरार्थितःस्वैर्हरिरधुनैति किलेत्यथो निशम्य । वटनगरजनैः सहाभिजग्मुः सपदि च विश्नगरौकसो जनास्तम् ॥१॥ अधिकतरदयालुतां प्रभोस्ते निजहृदयेषु विदन्त एव तस्य । निजजनवृतवेगिसैन्धवस्थं पथि ददृशुस्तमशेषभक्तबन्धुम् ॥२॥ प्रणम्य तं भूरिमुदः पुरं ते सहाययुस्ते नराधिप ! स्वम् । वादित्रघोषैश्च विचित्रगीतैर्धरामराणां सह वेदघोषैः ॥३॥ विधाप्य तस्योचितबेश्मवासं सहानुगस्याथ मुदैव चक्रुः । यथार्हमातिथ्यमवापुरेते ह्येतत्फलं स्वीयमनोरथस्य ॥४॥ सूर्यशर्मा मौक्तिकश्च वनामाल्युद्यमस्तथा । अमूल्यश्चाभिरामाद्यास्तमसेवन्त वाडवाः ॥५॥ पीताम्बरो गणेशश्च पुञ्जचेलादयोऽपरे । भक्ताः शुश्रूषणं तस्य चक्रुः सहमुनेर्मुदा ॥६॥ दुर्लभा चोज्ज्वला ज्येष्ठा हृद्योदयकुमारिका । सुर्वणा

looks lustfully, touches or gossips with a woman at the shrines. A similar antics by a female destroys her Punya. Therefore, all My disciples; male and female, must keep their eyes and other sensual organs under strict control while on a pilgrimage. My disciples must control their anger at all times but more so at the shrines. The anger destroys all Punyas of the pilgrims. Brahmins should refrain from accepting gifts normally but more so at the shrines. The acceptance of donations at the shrines destroys Punyas of the Brahmins. However, this is permitted in detrimental circumstances. Moreover, the pilgrims must not speak lies, avoid offending others, hurting any living being or indeed commit any sins while on a pilgrimage. The pilgrims must take a daily baths, worship God regularly, feed saints and Brahmins while on a pilgrimage. They must spend all their time listening to or reciting Shree Hari's Katha and Kirtan rather than sitting idle. The pilgrimage must be undertaken bearing in mind everything I just said. Only then is their pilgrimage worthwhile.'

Suvrat Muni said, "O king! The devotees were pleased to hear His sermon on the pilgrimage. They agreed politely with Him and promised to behave as He has advised them and not otherwise. Lord Shree performed all the rituals related to the pilgrimage to set an example to His disciple before leaving Sidhhpur. Venturing further, Shree Hari arrived at Visnagar to please the devotees of Visnagar.

Thus ends the 44th Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-45

Suvrat Muni said, "O king! Earlier, while Shree Hari was at Sidhhpur, the devotees of Visnagar had come for His Darshan and pleaded with Him to grace their village. The devotees came forward to greet and welcome Shree Hari when they heard the news of His arrival. The devotees of Vadnagar, a nearby village, joined them in the procession. They rushed forward when they saw Shree Hari astride a tall horse from far. As they came face to face, the devotees prostrated at His feet while Brahmins chanted Vedic hymns of greetings. Some devotees sang Kirtans while others played musical instruments in tune with them. Shree Hari entered Visnagar with pomp and gaiety. The devotees made appropriate arrangements for Shree Hari, saints, Parshads and devotees to stay in their homes. They felt their lives fulfilled at the opportunity to

यतिनी ज्ञाना पुञ्जा धनवती तथा ॥७॥ श्रृङ्खलाप्रमुखाश्चान्या योषा धर्मस्थिता हरिम् । परिचेरुरतिप्रीत्या जनाश्च शतशोऽपरे ॥८॥ नवीनवस्त्रभूषाभिर्बहुभिश्च धनैः प्रभुम् । भक्ता आनर्चुरखिला गन्धपुष्पादिभिश्च तम् ॥९॥ ब्राह्मणां स्तर्पयामास तत्र स्वामी सहस्रशः । तथैव वटपुर्यां च पक्वान्नैर्विविधैर्नृप ! ॥१०॥ लड्डुकैर्भौक्तिकाख्यैश्च कंसारैर्घृतपूरकैः । संयावपायसापूपैः शष्कुलीखाजकादिभिः ॥११॥ नानाविधैर्व्यञ्जनैश्च शर्कराम्ररसादिभिः । तोषयन् स द्विजान् सम्यक् सद्धर्मं 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 अपराह्णे तथा निशि । एकान्तधर्मसम्बद्धाश्चकार सुखदा नृणाम् ॥१६॥ आषाढशुक्लदशमीप्रदोषे जन संसदि । महासनस्थो भगवान् प्राह भक्तानिदं वचः ॥१७॥ एकादश्याः श्च आरभ्य चातुर्मास्यमुपागतम् । तप एवात्र कर्तव्यं यथाशक्त्य खिलैर्जनाः ॥१८॥

जना ऊचुः ।

कीदृक् तपोऽत्र भगवन् कर्तव्यं मानवैर्भुवि । वक्तुमर्हसि तच्च त्वं धर्मवर्त्मप्रवर्तकः ॥१९॥

श्रीनारायणमुनिरुवाच ।

चातुर्मास्ये तपः कार्यं जनाः यत्तद्ब्रवीम्यहम् । इन्द्रियाणां च मनस ऐकाग्र्यं परमं तपः ॥२०॥ ऐकाग्र्यं वासुदेवे तु पुष्टानां स्वेप्सितै रसैः । नेन्द्रियाणां भवेत्तस्मात्कार्यं विषयवर्जनम् ॥२१॥ ऐन्द्रियेषु रसेष्वेको जैह्वो मुख्यो रसो मतः । प्रयत्नतः स जेतव्य उपवास्यैस्तपस्यता ॥२२॥ चक्रिरे चतुरो मासानुपवासानतोऽखिलाः । प्राचीनाः पुरुषाश्चाद्य केचित्कुर्वन्ति

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serve their Ishtadev and His saints and devotees. O king! Suryasharma, Motiram, Vanmali, Udhyam, Amulya, Abhiram, Pitambar, Ganesh, Punjo, Chalaiyo and other male devotees were assisted by Durlabha, Ujjvala, Jethi, Suvarna, Udaykumarika, Yati, Gnani, Punji, Dhanvanti, Shrunkhla and other female devotees in looking after the needs of their special guests. Thousands of devotees venerated Shree Hari with flower garlands and sandalwood paste and offered Him money, ornaments and new expensive cloths. Shree Hari fed sumptuous meals consisting of many sweets such as Laadu, Jalebi etc. and various vegetables to Brahmins daily for the next two and half months. He celebrated the festival of RathYatra on the second bright day of the month of Ashadh. Nathuram Bhatt and other devotees of Amdavad came to invite Shree Hari to grace their city. Shree Hari asked them to return to their city and promised them to come to Amdavad in time to celebrate Janmashtami. He held assemblies daily in afternoon and at night to deliver enlightening sermons to propagate true Sanatan Dharma and remove religious malpractices. On the night prior to Ekadashi He delivered a special sermon."

Bhagwan Shree Hari said, 'O devotees! Tomorrow is the Ekadashi which onsets the holy period of Chaturmaas. My disciple must undertake additional austerity as per personal capacity during Chaturmaas to please God.'

The devotees asked, 'O Lord! You have arrived to establish Dharma in this world. We are Your disciples. Please guide us and explain what austerity we should observe to please You.'

Lord Narayanmuni replied, 'O devotees! Let Me explain the various austerities you should undertake during the Chaturmaas. To control the five senses such as sight and mind from wandering around and concentrate them in God is the best austerity. One cannot concentrate his senses and mind in God until his senses are withdrawn from mundane pleasures and brought under his control. Therefore, one must learn to control his senses and mind. The sense of taste is most potent among the five. A devotee must overcome the sense of taste by fasting. The sages of the bygone eras used to fast for the whole period of Chaturmaas, however, it is not possible to do so in the present Kali Yug. Therefore, My earnest disciple should consume only fruits or milk for the period of Chaturmaas. Unable to follow such a strict regime, the devotees should still take some form of vow to control their palate such as eating only vegetable

योगिनः ॥२३॥ तथा कर्तुमशक्यं हि कलावत्राखिलैनरैः । फलाहारः पयःपानं कार्यं वैकान्नमत्र तत् ॥२४॥ शाकत्यागोऽथवा कार्यः शाकाहारोऽथवा नृभिः । कार्यो घृतैक्षवत्यागो घृतत्यागोऽत्र वा जनाः ॥२५॥ वृन्ताकं च कलिङ्गं च मूलकं च कदाचन । चातुर्मास्ये नैव भक्ष्यं त्रैवर्णिकजनेन तु ॥२६॥ वर्जनं लवणस्यात्र श्रेष्ठमाहुर्मनीषिणः । त्यागं चैक्षवमात्रस्य श्रेष्ठं केऽपि महर्षयः ॥२७॥ धारणापारणाख्यं च व्रतं श्रेष्ठमिहोदितम् । गृहिभिस्त्यागिभिस्तत्तु कर्तुं शक्यं महाफलम् ॥२८॥ अवश्यमेतत्कर्तव्यं यौवने व्रतमुत्तमम् । पुरुषैरपि नारीभिर्विधवाभिर्विशेषतः ॥२९॥ व्रताङ्गभूतानि यमा ब्रह्मचर्यादयोऽखिलाः । पालनीयाः प्रयत्नेन श्रम एवान्यथा भवेत् ॥३०॥ कर्तृशक्तिमपेक्ष्यैव चातुर्मास्य व्रतानि तु । पुराणे बहुधोक्तानि सन्ति कार्याणि तानि वा ॥३१॥ सकामैर्वापि निष्कामैश्चातुर्मास्यव्रतानि तु । स्वस्वशक्त्यनुसारेण कर्तव्यानि प्रयत्नतः ॥३२॥ सकामाः प्राप्नुवन्त्येव तत्तत्फलमसंशयम् । निष्कामानां भवत्येव वासुदेवप्रसन्नता ॥३३॥ विधिं व्रतानां विधिरेव पुत्रं यं ब्रह्मवैवर्तपुराण आह । तमेव युष्मभ्यमहं तदीय वाक्यार्थमादाय वदामि सर्वम् ॥३४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे विश्नगरवटनगरयोर्ब्राह्मणभोजनानन्दवर्णननामा पञ्चचत्वारिंशोऽध्यायः ॥४५॥

अथ षट्चत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

चातुर्मास्ये तु दुग्धाब्धौ देवाश्च ऋषयोऽखिलाः । उपवासं विदधते वीक्षमाणा रमापतिम् ॥१॥ अत एवात्र मनुजैर्भगवत्प्रीतये तदा । यथाशक्ति व्रतं कार्यं मासांश्चतुर आदरात् ॥२॥ आषाढशुक्लैका दश्यां स्नात्वा शुक्लाम्बरः शुचिः । गृह्णीयान्नियमं विष्णुप्रतिमासन्निधौ ततः ॥३॥ इदं व्रतं मया देव गृह्यते पुरतस्तव । निर्विघ्नां सिद्धिमायातु प्रसादात्तव केशव ! ॥४॥ गृहीतेऽस्मिन् व्रते देव ! पञ्चत्वं यदि मे भवेत् । तदा भवतु तत्पूर्णं त्वत्प्रसादाज्जनार्दन ! ॥५॥

as meals, giving up vegetables altogether, eat only yoghurt, giving up Ghee etc. O devotees! One may follow an alternative regime in which one does not consume vegetables in month of Shravan, milk in the month of Aso and pulses and nuts in the month of Kartik. Aubergines and Radish must not be consumed for the whole period. All devotees must take some vows to suppress their sense of taste. My wealthy devotees should donate wealth, food or cows as per their capabilities during Chaturmaas. The Vratt of DharnaParna (fasting on alternate days and eating only one meal the next day) is considered the best Vrat. All My disciples; celibates, householders, male and female, must undertake this Vrat if possible.'

Narayanmuni continued, 'O devotees! The Vrat of Brahamcharya is the most important component of all austerity. Therefore, one must observe Brahamcharya along with any Vrat undertaken. The austerity without Brahamcharya Vrat is futile and nothing is gained by any austerity performed. Many other Vrats to be undertaken during the Chaturmaas are described in other scriptures such as the BrahamVaivart Puran, which may be considered according to one's physical abilities. The Vrats observed with the latent desires fulfil those desires while Vrats undertaken without expecting anything in return pleases Lord Vaasudev. The special veneration of Lord Krishna must be performed and Brahmins must be fed at the successful conclusion of Vrats at the end of Chaturmaas. This ensures the fructification of the Vrats. O devotees! I will now explain you the method of taking the Vrats at the start of the Chaturmaas as described by Brahma to his son, Sage Narad in the BrahamVaivart Puran."

Thus ends the 45th Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-46

Narayanmuni said, 'The sages and Devtas observe a fast for four months, while doing the Darshan of Lord LaxmiNarayan resting on the banks of Kshirsagar. Therefore, humans must also undertake some type of Vrat to please Bhagwan Narayan. I just narrated the common Vrats that you should undertake; now I will narrate some specific Vrats that you should observe. You should stand in front of Lord Krishna's Murti on the morning of Sud Ekadashi of the month of Ashadh and take specific vows of the Vrats.

एवमभ्यर्थ्य गोविन्दमारभेत व्रतं सुधीः । देशकालस्वशरीरबलानामनुसारतः ॥६॥ पुराणसंहितापाठो वेदपाठो विधानतः । विष्णोः कथा याः श्रवणं तदीयगुणवर्णनम् ॥७॥ महापूजाऽल्पपूजा वा शक्त्या तस्य प्रदक्षिणाः । सहस्रतुलसीपत्रैः प्रत्यहं च तदर्चनम् ॥८॥ उषः स्नानं चैकभक्तमेकान्नं नलभोजनम् । अन्नदानं वस्त्रदानं दीपदानं तथान्वहम् ॥९॥ स्वर्णमुद्रा रुप्यमुद्राताम्रमुद्रार्पणं तथा । वर्जनं गोरसस्याथ घृतमात्रस्य वर्जनम् ॥१०॥ पयस्त्यागो दधित्यागस्तैलत्यागस्तथा व्रतम् । शाकत्यागः शाकभक्षो दधिभक्षः पयोशनम् ॥११॥ व्रतं च लवणत्यागः कांस्यपात्रस्य वर्जनम् । गोदानं प्रत्यहं चाथ भूशय्यापत्रभोजनम् ॥१२॥ कृच्छ्रव्रतेष्वन्यतमं धारणापारणं तथा । गोमूत्रयावकाहारः फलाहारस्तथा व्रतम् ॥१३॥ ताम्बूलवर्जनं केशधारणं गोद्विजार्चनम् । ब्रह्मचर्यं दिवास्वापवर्जनं फलवर्जनम् ॥१४॥ कामक्रोधमदत्यागो मानत्यागो व्रतं तथा । अहिंसासत्यमस्तेयमहङ्कारविवर्जनम् ॥१५॥ पञ्चकालं विष्णुपूजा त्रिकालं वा स्वशक्तिः । ताम्रपात्रे गुडोपेततिलदानं सदर्चनम् ॥१६॥ उदकुम्भप्रदानं च साधुब्राह्मणभोजनम् । भगवत्स्तोत्रपठनं भगवद्गृहमार्जनम् ॥१७॥ साष्टाङ्गप्रणतिर्विष्णोः सपञ्चामृतपूजनम् । भगवन्मन्दिरे गानं तत्र दीपार्पणं निशि ॥१८॥ अयाचितं याचितं च भोजनं मौनभोजनम् । भगवन्मन्त्रजपनं भगवद्भक्तसेवनम् ॥१९॥ इत्यादयो बहुविधा नियमाः सन्ति वेधसा । प्रोक्ता पुत्राय हि जनाः ! पाल्य एकोऽपि तेषु वै ॥२०॥ श्रावणे वर्जयेच्छाकं दधि भाद्रपदे तथा । अश्विने तु त्यजेत्क्षीरं कार्तिके द्विदलं त्यजेत् ॥२१॥ वृन्ताकं मूलकं चैव चातुर्मास्ये विशेषतः । वैष्णवो भक्षयेन्नैव जातिदुष्टं च सर्वथा ॥२२॥ चातुर्मास्यव्रतं योऽत्र यथाशक्त्यपि नाचरेत् । स मृतो निरयान् भुक्त्वा जायते कीटयोनिषु ॥२३॥ वैष्णवैस्तु विशेषेण कृष्णस्य श्रवणादिषु । भक्तिभेदेष्वेकतमोऽप्यत्रावश्यं विधीयताम् ॥२४॥ शारीरा नियमा येऽत्रानुष्ठेया मुनिभिः स्मृताः । पाल्यास्तेऽपि यथाशक्ति रसो जेयो विशेषतः ॥२५॥ कार्तिके शुक्लपक्षेऽथ एकादश्यां जनार्दनम् । उत्थापयेद् गीतवाद्यैर्मन्त्रानेतानुदीरयन् ॥२६॥ उत्तिष्ठोत्तिष्ठ गोविन्द ! उत्तिष्ठ गरुडध्वज ! । उत्तिष्ठ कमलाकान्त ! त्रैलोक्ये मङ्गलं कुरु ॥२७॥ त्वयि सुप्ते जगन्नाथ ! जगत्सुप्तं भवेदिदम् । उत्थिते चेष्टते सर्वमुत्तिष्ठोत्तिष्ठ माधव ! ॥२८॥ गता मेघा वियच्चैव निर्मलं निर्मला दिशाः । शारदानि च पुष्पाणि गृहाण मम केशव ! ॥२९॥ इदं विष्णुरिति प्रोक्तो मन्त्र उत्थापने हरेः । एवमुत्थाप्य सम्पूज्यो भक्त्या योगेश्वरः जनाः ! ॥३०॥

Alternatively, one may take vows from a chaste devotee. The Vrats should be taken just to please Lord Krishna. You should chant these two hymns while taking vows. 'O Lord! O Keshav! I am taking these vows just to please You. Please help me complete these vows without any hindrance. O Bhagwan! Consider my Vrat complete if I die before the end of Chaturmaas.' O devotees! One must start the Vrat after this prayer to Lord Krishna while maintaining the internal and external chastity and Brahamcharya. Married women must seek the concurrence of their husbands before the start of any Vrat, while widows should seek the same from their male relatives such as father, son or brother. Celibates and householder devotees must take appropriate Vrats and maintain them lovingly until Sud Ekadashi of the month of Kartik. In very detrimental circumstances one should behave accordingly. Lord Krishna indeed takes note of our efforts and problems.'

'O devotees! One may undertake reading, reciting or listening to the Shreemad Bhagwat Puran. The narrator of Katha should be rewarded appropriately. One must organise a grand veneration of Lord Narayan if one himself had taken vow of reading or reciting the same. Brahmins and saints should be satisfied with food at the end of the Katha in both instances. The Vrat of reading, reciting or listening to the scriptures is very rewarding. One may undertake reading, reciting or listening to just the tenth canto of the Shreemad Bhagwat if one so inclined. One may undertake to venerate Lord Shree Krishna three times a day with flowers, sandalwood paste etc. The conclusion of any Vrat of Chaturmaas must be done with grand veneration of Lord Krishna and feeding the Brahmins and saints. O devotees! One may undertake any one of the following four Vrats; the reciting of the VishnuSahasraNam Stotra, Sashtang Dandvat and Pradakshina of Lord Krishna or doing one hundred Mala while chanting His name. These four are also considered good Vrats. The Homa should be performed offering a tenth of the number of recital of Stotra or hymns in the sacred fire at the conclusion of these Vrats. One may undertake venerating and or feeding saints and Varnis as per personal capacity during the period of Chaturmaas. Cloths and utensils

उपचारैर्बहुविधैर्गीतैर्वादित्रनिः स्वनैः । द्वादश्यां नियमः स्वस्य निवेद्यस्तस्य चाग्रतः ॥३१॥ इदं व्रतं मया देव ! कृतं प्रीत्यै तव प्रभो ! । न्यूनं सम्पूर्णतां यातु त्वत्प्रसादाज्जनार्दन ! ॥३२॥ हरेभक्ता ब्राह्मणाश्च गन्धैः पुष्पैः सदंशुकैः । व्रताङ्गदानैर्भूषाभिः सम्पूज्या दक्षिणादिभिः ॥३३॥ भोजनीयाश्च पक्वान्नै रसैस्ते पायसादिभिः । ततः स्वेष्टजनैः साकं कर्तव्या पारणा जनाः ॥३४॥

श्रीनारायणमुनिरुवाच ।

ये पालयन्ति मनुजा नियमानिहैतान् सच्छास्त्रसाधुगदितान्सुकृतावहांस्ते । प्राप्यस्यन्ति नूनमिह भूरि यशोऽथ देहं हित्वा सुखं च परमं परमात्मधाम्नि ॥३५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे विश्नगरे चातुर्मास्य व्रतविधिनिरू पणनामा षट्चत्वारिंशोऽध्यायः ॥४६॥

should be gifted to them at the conclusion of these Vrats. One may undertake any one or more of the following nine to please Lord Krishna; giving up sex, anger, speaking a lie, intentional killing of any living being, Ghee and oil, ego, salt, products derived from the cane such as sugar and jaggery and maintaining total Brahamcharya. The suitable gifts like food, clothes and utensils and veneration with sandalwood paste and flowers should be offered to the chaste saints and devotees of Lord Krishna at the conclusion of these nine Vrats.'

Narayanmuni continued, ' O devotees! I have just narrated the different types of Vratts that should be undertaken during Chaturmaas. They are My favourites as they are all directly associated with Lord Krishna. Many scriptures describe other types of Vratts for the materialistic gain such as desire of health, wealth, offspring and woman. I do not like them as the rewards they offer are miniscule and temporary. One may question as to why such Vrats are then extolled in scriptures. They are intended to slowly steer away devotees from such mundane desires. These Vrats motivate most people to observe any type of Vrat as most people are interested in such mundane desires. Just like, when a father bribes his child with sweets prior to giving bitter medicine, his intention is to cure the child with medicine rather than indulge his child with sweets. Similarly, such Vrats are used to entice a person towards observing the vows in his daily life. A devotee becomes subject to the cycle of death and birth as a result of observing Vrats for materialistic rewards. Wealth, property, women, children, possessions etc. are easily available in all forms of life and one does not need to observe any Vrat for these. They are available as per the deeds of their past lives. The pleasure of God can be attained only in the human life. The wise ones do not waste their effort for such mundane rewards. Devotees should undertake Vrats only for their salvation and to please God. The one who does not undertake any Vrat for Chaturmaas suffers the indignity of the pains of Hell at their death and is reborn in the species of insects. Therefore, all My devotees surely must undertake one or more special Vrats during Chaturmaas.'

Narayanmuni continued, 'O devotees! On Sud Baras of the month of Kartik, one should offer grand veneration to Lord Krishna at the successful conclusion of his Vrat. Just as the Vrat was started with prayer to Lord Krishna, the completion of the Vrat must end with this prayer. 'O Lord! I have undertaken this Vrat just to please You. Please be happy with me and forgive me for any shortcoming in observing this Vratt.' After feeding the Brahmins, saints and the hungry, he should take food in the company of his family. By observing and undertaking any of these Vrats for the duration of Chaturmaas, one will indeed attain great rewards such as fame, a chaste life during his lifetime, salvation and the bliss of My supreme abode after his death.'

Thus ends the 46th Chapter of the second Prakaran of the Satsangi Jeevan.

अथ सप्तचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

नारायणमुनेर्वाक्यमित्याश्रुत्य जनाधिप ! । जना वटपुरावासाः पप्रच्छुस्तं प्रणम्य च ॥१॥

जना ऊचुः ।

व्रतोपवासनियमान् मासान् 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 । तद्व्रतेष्वेकमप्यङ्ग कार्यं तानि च वच्मि वः ॥४॥ आश्वयुज्याः समारभ्य कार्तिक्यावधि भक्तितः । व्रतं मासोपवासारव्यं कार्यं चान्द्रायणं तु वा ॥५॥ अन्यान्यपि कृच्छ्राणि कथयामि समासतः । तेषु शक्त्यनुसारेण कार्यमेकमपि ध्रुवम् ॥६॥ शुक्लपक्षे चतुर्दश्यां वारिमध्ये स्थितोऽनिलम् । पिबन्नुपवसेदेष जलकृच्छ्र उदीरितः ॥७॥ दशम्यां पञ्चगव्याशी चैकादश्यामुपोषणम् । विष्णुमभ्यर्चयन्कुर्याद्धरिकृच्छ्रं इतीरितः ॥८॥ अपः क्षीरं दधि घृतं सप्तम्यादि 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

CHAPTER-47

Suvrat Muni said, “O King Pratapsinh! The devotees of Vadnagar humbly asked Shree Hari, ‘O Lord Swaminarayan! What should devotees do if they are unable to observe Vrats for the duration of Chaturmaas? Please advise us.’

Lord Narayanmuni said, ‘O devotees! The person unable to undergo austerity by observing Vrats must perform the ‘Kartaki Vrat’. This Vrat lasts for one month beginning on the Purnima of the month of Aso and ending on the Purnima of the month of Kartik. One must wake up early in the morning, when stars are still visible and take a bath in the river or lake for the duration of the month. A devotee must fast for the period of whole month or observe one of the various types of ‘Kruchh’ Vrats.’

‘One must stand in the water of a river or lake and fast for a day on the day prior to the Kartik Purnima. This is called ‘Jal Kruchh’ Vrat. One must take his physical ability into consideration to decide the length of time spent standing in the water. Starting from the morning, this could last until noon or evening’

‘To consume the mixture of cow’s urine, dung, milk, yoghurt and Ghee on the Sud Dasam (the tenth bright day) of Kartik and observe fast on Prabodhani Ekadashi is called ‘Hari Kruchh’ Vrat.’

‘Starting on the bright seventh day of the month of Kartik, one should consume only water, milk, yoghurt and Ghee on consecutive days and observe a total fast on the Ekadashi. This Vrat of five days is called ‘Pitamah Kruchh’ Vrat.’

‘The six days long Vrat in which one should consume only milk for three days starting from the bright sixth day and then undergo a fast for the next three days until Prabodhani Ekadashi is called ‘Mahendra Kruchh’ Vrat.’

‘The nine day Vrat culminating on Prabodhani Ekadashi in which one should eat Ekadashi grains like Samo or Nivar for the first three days and Sathvo (unseasoned wet oat flour) for the next three days followed by three days’ of fasting is called ‘Vishnu Kruchh’ Vrat.’

‘One should consume only milk for the first five days starting from the first day of Kartik, only yoghurt for the next five days and conclude the ten day Vrat by observing a fast on Prabodhani Ekadashi. This Vrat is called ‘Bhaskar Kruchh’ Vrat.’

‘Starting from the fifth bright day of Aso, one should consume only boiled liquefied

। पञ्चम्यादिसितेऽश्नीयात्कृच्छ्रः साप्तर्षिको मतः ॥१३॥ पलाशबिल्वदर्भाजोदुम्बरैः सुश्रृतं पयः । पिबेत्षष्ठ्यामुपवसेत्कृच्छ्र आग्नेय उच्यते ॥१४॥ पयोबिल्वाम्बुजमृणालान्यत्त्वाऽऽसप्तमी तिथेः । एकादश्यामुपवसेल्लक्ष्मीकृच्छ्रोऽयमीरितः ॥१५॥ कृच्छ्रव्रतानि ह्येतानि सर्वपापहराण्यतः । कर्तव्यानि नरैर्भक्त्या कार्तिके तु विशेषतः ॥१६॥ ब्रह्मचारी गृहस्थो वा वनस्थो वाथ भिक्षुकः । कृत्वा व्रतान्यवाप्नोति वैष्णवं पदमव्ययम् ॥१७॥ कृच्छ्राणि कुर्वन् सर्वाणि यतवाङ्मनसेन्द्रियः । धौतवासाः शुचिः स्नातः पूजयेद्देवमच्युतम् ॥१८॥ अहिंसको दानरतो जवहोमपरायणः । पालयेद् ब्रह्मचर्यं च कृच्छ्राणि तु समाचरन् ॥१९॥ व्रतद्रव्याणि सर्वाणि क्षीरादीनि सदा व्रती । विप्रदत्तानि चाश्नीयात्स्वेच्छया न प्रकामतः ॥२०॥ कुर्वत् कृच्छ्राणि मुह्येच्चेत् क्षुधया पीडितस्तदा । अमृतं तु गवां क्षीरं पाययेत्तं नरं द्विजः ॥२१॥ अष्टैतान्यव्रतघ्नानि ह्यापो मूलं फलं पयः । हविर्ब्राह्मणकाम्या च गुरोर्वचनमौषधम् ॥२२॥ यथोक्तेन विधानेन कार्तिके कृच्छ्रमाचरेत् । कृष्णमभ्यर्चयन्नित्यमिति ब्रह्माह नारदम् ॥२३॥ कृच्छ्राणि कर्तुं च नरः शकतुयान्नैव यस्तु सः । व्रतान्यन्यानि कुर्वीत यथाविधि यथाबलम् ॥२४॥ क्षमासत्यदयोपेत्तो ब्रह्मचर्यं दधच्छुचिः । जितेन्द्रियो व्रतं कुर्यात्पुमान् नारी च तादृशी ॥२५॥ मञ्चखट्वादिशयनं पटोलं मूलकं मधु । वृन्ताकं च कलिङ्गं च बहुबीजं च वर्जयेत् ॥२६॥ प्रातः स्नानं हरेर्ध्यानं यथाशक्ति दृढासनः । नित्यं सर्वः प्रकुर्वीत पूजां च मानसीमपि ॥२७॥ एकभक्तं च भक्तं च व्रतं निर्लवणं तथा । अयाचितं फलत्यागपक्वाशनमेव च ॥२८॥ शाकत्यागं रसत्यागं ताम्बूलाभ्यङ्गवर्जनम् । दधिदुग्धसितासर्पिगुडतैलविवर्जनम् ॥२९॥ व्रतं च भूमिशयनं भूमिभोजनमेव वा । मौनं पाषाणशयनं तीर्थस्नानं व्रतं तथा ॥३०॥ गोविप्रसाधुदेवार्चानियमः पत्रभोजनम् । शिलायां भोजनं चैव स्थालीषाकविवर्जनम् ॥३१॥ तुलस्यश्वत्थदेवानां प्रदक्षिणशतं तथा । नमस्कारशतं चैव देवतालयमार्जनम् ॥३२॥ अन्नदानं च गोदानं स्वर्णदानं च प्रत्यहम् । तिलदानं दीपदानमित्युक्तानि व्रतानि वै ॥३३॥ सामान्यतो मयोक्तानि व्रतान्येतानि वो जनाः । स्कन्दपद्मपुराणादौ विशेषं वच्मि वर्णितम् ॥३४॥ तुलामकरमेषार्के प्रातः स्नानं विधीयते । हविष्यं ब्रह्मचर्यं च महापातकनाशनम् ॥३५॥ नद्यां स्नानं विशेषेण कर्तव्यं कार्तिके नरः । तदभावे तडागे वा कूपे वा दुर्बलो गृहे ॥३६॥ यः

oat flour, Sathvo, vegetables, yoghurt, milk, Ghee and water progressively on each of following seven days. This Vratt of seven days is called 'Saptarshi Kruchh' Vrat.'

'Starting from the first day of Kartik until the fifth day, one should consume only water or milk boiled with the leaves of Khakhro, Bili, Darbha (a type of grass), lotus and Udambaro respectively and fast on the sixth day. This Vrat of six days is called 'Agni Kruchh' Vrat.'

'Starting from the seventh bright day of Kartik one should consume only milk, the leaves of Bili, lotus fruit and the stalk of a lotus for four respective and consecutive days and fast on Prabodhani Ekadashi. This Vrat is called 'Laxmi Kruchh' Vrat.'

'O devotees! These Kruchh Vrats wash away one's sins accumulated over their past lives. As they give superior rewards in the month of Kartik, My disciple must observe these Vrats sincerely in the month of Kartik. The devotee undergoing any of these Vrats must maintain inner chastity by controlling their five senses and mind and external chastity by taking regular baths in the morning. He must venerate Bhagwan every morning. He must observe non violence by thought, speech and deeds, endeavouring that not a single living being is hurt or feel threatened by him. He must donate his wealth liberally to the suitable recipients, chant God's name, imbibe the virtues like compassion, mercy, truthfulness etc. and maintain Brahamcharya. He should accept milk etc. only from a chaste Brahmin rather than consume the same indiscriminately. If the devotee undergoing any of these Vrat suffer inadvertently or faints due to hunger, a Brahmin should feed him the cow's milk. The Vrat is not considered broken or void if a devotee consumes sherbet, roots, fruits, milk, Ghee, something with the permission of his guru or an assembly of eminent Brahmins and medicine during the period of Vrat. Brahma advises Sage Narad in the BrahamVaivart Puran that one must observe Kruchh Vrats as described above and while imbibing compassion, mercy and truthfulness in the month of Kartik.'

Narayanmuni continued, 'O devotees! There are other suitable Vrats available to a devotee unable to undertake any of Kruchh Vrats during the month of Kartik. The month of Kartik must not be allowed to lapse without undertaking any Vrat. One may

स्नात्यनुदिते भानौ भानुजात्तस्य भीः कुतः । इमं मन्त्रं समुच्चार्य मौनी स्नायाद्व्रती नरः ॥३७॥ कार्तिकेऽहं करिष्यामि प्रातः स्नानं जनार्दन ! । प्रीत्यर्थं तव देवेश ! दामोदर ! मया सह ॥३८॥ केतक्या वापि मालत्या मुनिपुष्पैश्च वाम्बुजैः । पूजनीयः प्रयत्नेन कार्तिके विष्णुरव्ययः ॥३९॥ कार्तिके नार्चितो यैस्तु कमलैः कमलेक्षणः । जन्मकोटिष्वपि भवेन्न तेषां कमला गृहे ॥४०॥ तुलसीदललक्षेण कार्तिके योऽर्चयेद्धरिम् । पत्रे पत्रेऽश्वमेधस्य स फलं प्राप्नुयान्नरः ॥४१॥ धात्रीफलविलिप्ताङ्गो धात्रीफलविभूषणः । धात्रीफलकृताहारः संसृतेर्मुच्यते नरः ॥४२॥ धात्रीच्छायां समाश्रित्य योऽर्चयेच्चक्रधारिणम् । पुष्पे पुष्पे भवेत्तस्य राजसूयफलं किल ॥४३॥ दामोदरं वनेऽभ्यर्च्य धात्रीवृक्षोपशोभिते । पक्वान्नैस्तोषयेद्विप्रान् यः स विष्णुपुरं व्रजेत् ॥४४॥ राजिकां मादकं क्षौद्रं कांस्यपात्रे च भोजनम् । कार्तिके वर्जयत्तैलं द्विदलं च विशेषतः ॥४५॥ माषमुद्गमसूराश्च चणाकाश्च फुलत्थकाः । निष्पावा राजमाषाश्च ह्याढक्यो द्विदलं स्मृतम् ॥४६॥ त्यजेत्पर्युषितं चान्नं सन्धितं मतिदूषितम् । ऊर्जे त्यजेत्सूरणं च दिवास्वापं तथानृतम् ॥४७॥ विष्णुनामसहस्रस्य पठनं च दिवा निशि । कार्यमाकाशदीपश्च देय ऊर्जे निशामुखे ॥४८॥ यवान्नमृषिधान्यं वाभक्ष्यमूर्जे शुभं मतम् । नोर्जो वन्ध्यो विधातव्यो व्रतिना केनचित्क्वचित् ॥४९॥ कार्तिके पश्चिमे यामे स्तवं गीतं च यो हरेः । कुर्यात्स श्वेतवैकुण्ठं प्राप्नुयात् पितृभिः सह ॥५०॥ न करोति हि यो मूढः कार्तिकेऽरुणजागरणम् । स याति नरकं घोरं पुमान् योषिच्च निश्चितम् ॥५१॥ अव्रतेन क्षिपेद्यस्तु मासं दामोदरप्रियम् । स तिर्यग्योनिमाप्नोति नात्र कार्या विचारणा ॥५२॥ कार्तिके मासि गृह्णीयाद्दीक्षां भागवतीं तु यः । स पुमान् मुच्यते नूनं जन्म संसृतिबन्धनात् ॥५३॥ तुलसीकाष्ठसम्भूते माल कृष्णपदेऽर्पिता । कार्तिके मासि या सा वै नित्यं धार्या तु वैष्णवैः ॥५४॥ तुलसीकाष्ठसम्भूते ! माले ! कृष्णजनप्रिये ! । बिभर्मि त्वामहं कण्ठं कुरु मां कृष्णवल्लभम् ॥५५॥ मन्त्रैणैतेन सम्प्रार्थ्य

take any of the following vows as part of his Vrat; not sleeping on the bed, not eating aubergines, radish, honey or fruits with plenty of seeds, eating only one meal a day, not eating fruits or vegetables, eating bland food without seasoning with spices or salt, not eating milk, Ghee, oil, yoghurt, sugar or jaggery, not eating beetle leaves or nuts, sleeping on floor without a mattress and pillow, remaining mute for the whole month or just during meals, not eating anything cooked in utensils, taking bath in a shrine before sunrise, feeding cows and Brahmins daily, eating only unsolicited food, venerating deities, worshipping God and chanting His hymns or Stotra every morning, meditating upon Him, donate food, gold, sesame seeds, cow or lamps on regular basis or taking a bath very early in the morning when the stars are still visible.'

'O devotees! An early morning bath in the months of Kartik, Magh and Vaishakh are the other important Vrats to undertake. The Vrats of these early morning baths, eating light grains such as Samo and Nimar and maintaining Brahamcharya are the three most prominent Vrats which wash away one's sins. A bath in the flowing waters of a river is the best followed by the bath in the lake and freshly drawn water from the well. In the absence of all the above, a devotee must take a bath with cold water stored in the earthen pot. The bath must be taken early in the morning before the sunrise to alleviate the fear of Yama (the deity of death), the Sun's brother. He must recite this hymn silently. "O Lord of Lords! O Bhagwan! I take this morning bath to please You and Goddess Laxmi. Be happy with me." Lord Shree Krishna should be venerated with lotus, jasmine, Ketki or wild flowers during the Kartaki Vrat. A devotee who does not worship Bhagwan with lotus flowers in the month of Kartik is deprived of wealth for generations. Conversely, the devotee who worships Bhagwan with Tulsi leaves earns the Punya of performing Ashvamedh Yagna for each leaf offered. O devotees! The bath by the juice of Amla (a type of sour/bitter fruit) and eating Amla fruit relieves one from the clutches of life and death. A devotee, undergoing the Kartaki Vrat, who worships Lord Krishna sitting under the Amla tree, earns the Punya of Rajsuya Yagna for each flower he offers in the worship. By worshipping Lord Krishna or feeding Brahmins in the woods of Amla tree, a devotee attains His abode. Such is the virtue of the Amla tree!'

Narayanmuni continued, 'O devotees! A devotee observing the Kartaki Vrat must not consume mustard seeds, guava, honey, oil, pulses, stale food or food from a

माला धार्या तु भक्तितः । कर्तव्यानि व्रतानीत्थमूर्जमासे विशेषतः ॥५६॥ एकेनापि व्रतेष्वेषु कार्तिकेनानुष्ठितेन च । चातुर्मास्य व्रतफलं पुरुषस्य भवेज्जनाः ॥५७॥ व्रतोपवासनियमा यथाशक्ति ततो नरैः । प्रीतये वासुदेवस्य विधातव्याः प्रयत्नतः ॥५८॥

सुव्रत उवाच ।

इत्युक्त्वा भगवान् भक्तान् नारायणमुनिर्नृप ! । विरराम च ते सर्वेऽप्यानन्दं लेभिरे परम् ॥५९॥ ऊ चुश्च ते तं चतुरोऽपि मासान् वयं करिष्याम इह व्रतानि । इति प्रभुः सोऽपि तदा प्रसन्नः पुरद्वयावासिजनानशंसत् ॥६०॥

इति श्रीसत्सङ्गिजीवने नारायणचरिते धर्मशास्त्रे द्वितीयप्रकरणे विश्नगरे कार्तिककृच्छ्रादिव्रतनिरू पणनामा सप्तचत्वारिंशोऽध्यायः ॥४७॥

अथाष्टचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

पुरद्वयौकसो भक्तान्सुखयित्वाथ तान् हरिः । अनुज्ञाप्य नभोमासि पञ्चम्यां निर्ययौ ततः ॥१॥ प्रेम्णानु यातो भक्तांस्तान्सन्निवर्त्य च वर्त्मनि । ग्राम्यान् पौरांश्च सुखयन् गिरीतग्राममाययौ ॥२॥ विप्रो विजयरामस्तं समानीय निजं गृहम् । सिषेवे सानुगं भक्त्या हरिमुख्यास्तथा विशः ॥३॥ ताराचन्द्राम्बारामाद्या वणिजश्च तमार्चयन् । अन्ये गणेशमुक्ताद्या भक्ताश्च निजशक्तितः ॥४॥ सूर्योल्लासाश्रृङ्खलाद्या योषितः पुपूजुश्च तम् । तत्रोषित्वा त्र्यहं स्वामी व्याहारग्राममगमत् ॥५॥ पीताम्बरद्विजगृहेसोऽवसत्स तमार्चयत् । कुबेराद्या विशो भक्त्या मान्याद्याश्च स्त्रियो नृप ! ॥६॥ तत्रैकाहमुषित्वाऽसौ ययौ बीजपुरं ततः । वैश्याः प्रयागजिद्रेवगणेशाद्यास्तमार्चयन् ॥७॥ वजीनन्दारल्लयाताविखेदाद्याश्च योषितः । सिषेविरे

bronze plate. He may take the vow of not eating salt or any food that arouses stimulation in the mind. He must not sleep during the daytime nor speak a lie. He should chant VishnuSahasraNam Stotra in the morning and the evening and offer lamp or Ghee for it at temple in the evening. The consumption of grains such as Samo and Nimar are considered the best food during the month of Kartik. One must never lapse the month of Kartik without observing special Vrats or austerity; otherwise, he is born in the species of birds in his next life. The person who accepts Diksha in Kartik month is indeed freed from the clutches of birth and death. A devotee who wakes up early to pray to Bhagwan attains Shwetdweep along with his Pitris while those who sleep till daybreak indeed goes to Hell. A devotee must make sure that he is wearing a Kanthi of Tulsi around his neck during the Kartaki Vrat and pray to it regularly, "O Tulsi Kanthi! You are His favourite. I have worn you around my neck. Please make me His favourite as well." O devotees! There are many Vratts one can undertake as a part of his Kartaki Vrat. You must undertake to observe any one of the Vrats, bearing one's physical ability in mind, to please Lord Vaasudev. He earns the same Punya for undertaking the Vratt for four months of Chaturmaas.'

Suvrat Muni said, "O king! The devotees of Visnagar and Vadnagar were very happy to hear the process of Kartaki Vrat in great detail. They pledged to Shree Hari that they indeed will take up a Vrat for Chaturmaas. Shree Hari in turn was happy to see His devotees heeding His edict."

Thus ends the 47th Chapter of the second Prakaran of the Satsangi Jeevan.

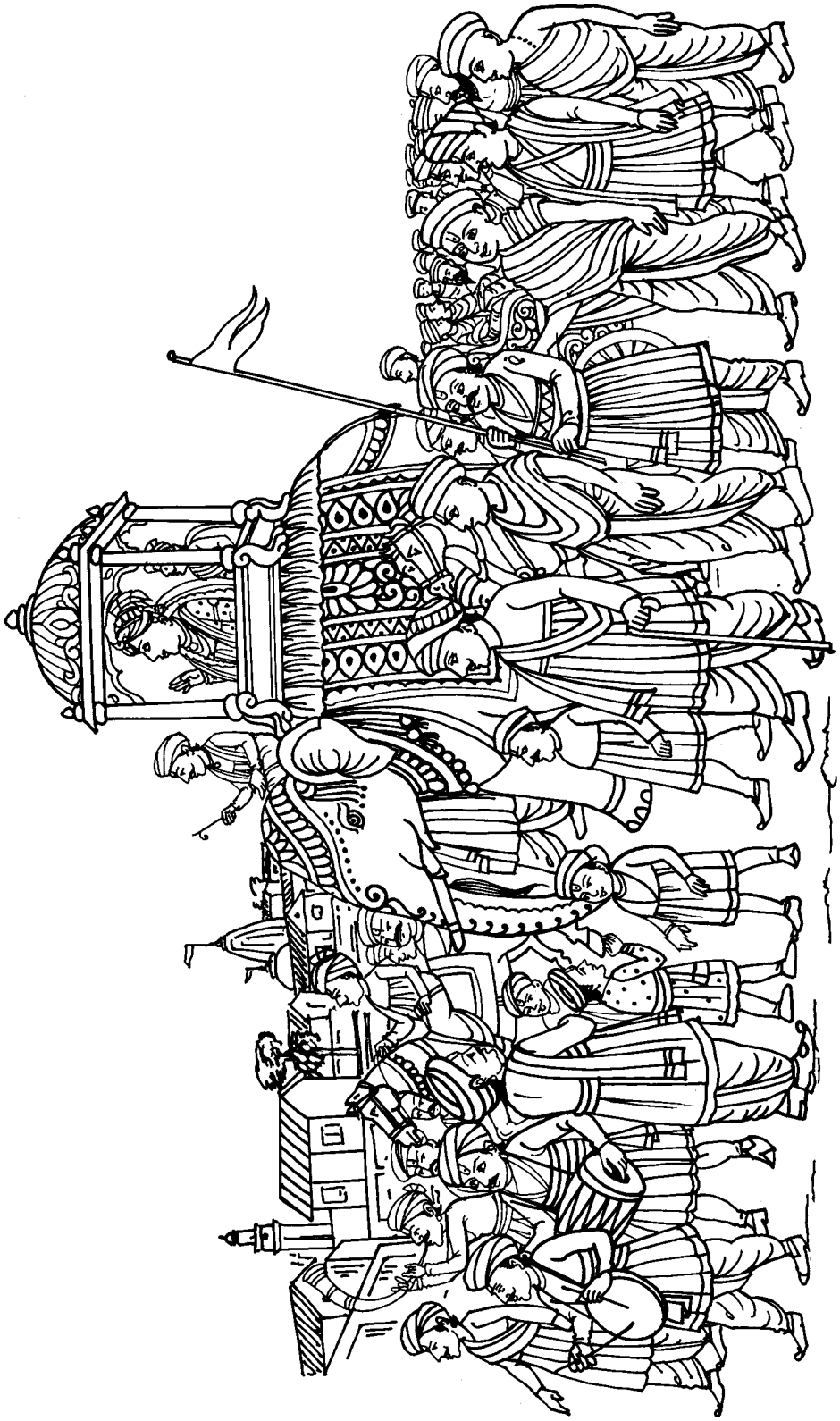
CHAPTER-48

Suvrat Muni said, "O king! With the concurrence of devotees of Visnagar and Vadnagar, Shree Hari left Visnagar on the fifth bright day of the month of Shravan. He sent back many devotees who had accompanied Him to bid farewell. Granting the pleasure of His divine Darshan to the thousands of devotees of many villages en route to Amdavad, Shree Hari reached Gerita, where He stayed at a Brahmin devotee's home, named Vijayraj. Male devotees such as Haribhai, Tarachand , Ambaram, Ganesh, Motiram and female devotees such Suraj, Ullas, Sankdi and others of Gerita served Shree Hari to the best of their abilities. After three days' stay in Gerita, Shree

हरिं तत्र दिनत्रयमुवास सः ॥८॥ अथागाद्ब्राह्मणग्रामं गाङ्गनारुरतादयः । क्षत्रियास्तत्र तं भक्त्या सेवन्ते स्म सहानुगैः ॥९॥ ततः परांत्यजपुरं स ययौ तत्र तं द्विजाः । मञ्छाराममयारामकाशिमुख्याः समार्चयन् ॥१०॥ वणिजस्तुल्यजो नथ्थुर्भगवान् माधवो गिलः । हरगोविन्दसकलनानपीताम्बरादयः ॥११॥ तम सेवन्त चाटश्च फताख्यो निजशक्तितः । नानाविधैर्भक्ष्यभोज्यैः ससाधुं तमतर्पयन् ॥१२॥ मूलीच्छा यमुना रू पा मणिः स्वर्णा च बर्हिणी । एताश्चान्या योषितोऽपि यथाहं तमपुपूजन् ॥१३॥ वादिनो बहुशस्तत्र हरिः सच्छास्त्रयुक्तिभिः । भक्ताभासान्विजित्याशु सद्धर्मं समतिष्ठिपत् ॥१४॥ तत्रोषित्वा स पञ्चाहं पुरं मानसमाययौ । भक्ता पीताम्बरो बर्हिचरदल्लजिदादयः ॥१५॥ तमसेवन्त विप्रश्च नामना दलपतिः प्रभुम् । विजयः शृङ्खलाद्या वणिजोऽपि यथाधनम् ॥१६॥ सुवर्णाद्याः स्त्रियश्चार्चन् दृढभक्तास्तमीश्वरम् । तत्रोषित्वात्र्यहं स्तेऽगाद् ग्रामं पुञ्जपुराह्वयम् ॥१७॥ पट्टलः प्रभुदासाख्यः स्वगृहे तमवासयत् । असेवन्त च भक्त्यैव जीविकाद्याश्च योषितः ॥१८॥ उषित्वैकदिनं तत्र ग्रामं पल्लियडं ययौ । विप्रो जूमरवरामस्तं गङ्गा विप्राऽप्यपूजयत् ॥१९॥ वैश्या ज्येष्ठादयो योषा ज्ञानाद्याश्च तमर्चयन् । तत्राप्युषित्वैकदिनं ग्रामं खोरजं ययौ ॥२०॥ तत्र गोदलभक्तेन पूजितो नारदं ययौ । रत्नया पूजितस्तत्र ग्रामं कर्जिसणं च सः ॥२१॥ नाचिकेतद्विजगृहे सोऽवसत्तत्र सानुगः । गोविन्दः कुशलः पीताम्बराद्या आर्चयन् विशः ॥२२॥ जन्माष्टम्यां तत्र हरिः कृष्णार्चनमहोत्सवम् । सम्भारेणातिमहता व्यद्याच्च प्रीणनं सताम् ॥२३॥ तत्रोषित्वा पञ्चाहं वटग्राममगात्ततः । मानजित्क्षत्रवीरस्तं सिषेवे परमादरात् ॥२४॥ पुरुषोत्तमजीवेरजयरामादयो विशः । तम सेवन्त निर्माना एकाहं तत्र सोऽवसत् ॥२५॥ पाञ्चालैरथ सौवीरैराभीरैर्गौर्जरै र्वृतः । हरिस्तान् सुखयन् सर्वान् भक्तान् श्रीनगरं ययौ ॥२६॥ प्रेष्ठमायान्तमाश्रृत्य पौरा भक्तास्तमभ्ययुः । गीतवादित्रनिर्घोषैर्वाहनैर्विविधैः सह ॥२७॥ नथ्थूहेमन्तरामश्च गिरिधारी च लक्ष्मणः । जीवनो गणपत्याद्या ब्राह्मणा विनयानताः ॥२८॥ हीरचन्द्रो बर्हिचरो लालगुप्तश्च माणिकः । दामोदरश्च भगवानित्याद्या वैश्यसत्तमाः ॥२९॥ गङ्गा रेवा च गङ्गाजिद्दीपालिरभया शिवा । लक्ष्मीश्यामादयो योषास्तद्दर्शनसमुत्सुकाः ॥३०॥ पुरात् क्रोशार्धदूरे तमाश्वरुढं विलोक्य ते । प्रणेमुर्दण्डवत्सर्वे हर्षाश्रुप्लुतदृष्टयः ॥३१॥ यथार्हं मानितास्ते नरयानं तमादरात् । पौरा आरोहयामासू रथादीश्चं मुनीनपि ॥३२॥ नानाविधानि वाद्यानि वादयन्तस्त उन्मुदः । गायन्तस्तद्गुणानुच्चैः प्राविशन्नगरं नृप ! ॥३३॥ आवासं तस्य महति नवीने वेश्मनि प्रभोः । समुनेः कारयामासुस्ततश्चातिथ्यमादरात् ॥३४॥ यत्र

Hari and entourage arrived at Vihar where they resided at a Brahmin devotee named Pitambar's residence. Shree Hari arrived at Vijapur after staying a day at Vihar. Pragji, Reva, Ganesh and other male devotees and Vajiba, Nanda, Radiyat, Vikheda and other female devotees served Shree Hari reverentially during His three days' stay in Vijapur. Shree Hari visited a small village called Baman to grant His devotees such as Gangji, Naru, Ratuji and others a chance to fulfil their lives with an opportunity to serve Him before arriving at Prantij. Manchharam, Mayaram, Kashiram and other devotees of Prantij warmly welcomed and venerated Shree Hari. Other male devotees of Prantij such as Tuljaram, Nathu, Bhagwan, Madhav, Gilji, Hargovind, Sakalchand, Pitambar, Nanasha, Fataji, and female devotees such as Muli, Ichha, Yamuna, Rupali, Mani, Sona and others joined in the service of Shree Hari, saints, Parshads and devotees during their five days' stay in their village. Shree Hari vanquished a few pretentious saints with debate and removed some well entrenched religious malpractices in Prantij before arriving at Mansa village. Pitambar, Daljit, Bechar, Vijay, Sakalchand and others venerated Shree Hari and laid their wealth at His feet. Shree Hari stayed in Mansa for three days before arriving at Punjapur for a days' stay. He travelled to Paliyad from Punjapur where Jumkharam, Jethabhai, Gangaba and Gnanbai venerated and served Him during His one day there. Shree Hari arrived at Karjisan after staying a day each at Khoraj and Nardipur. He stayed at a devotee, Nanabhai's home during His five days' stay at Karjisan, where He celebrated the festival of Janmashtami on a grand scale. Govindji, Khushal, Pitambar and other devotees served Shree Hari with love and reverence. He visited Vadu for a day where Manji, Zaver, Purushottam and other devotees served Him humbly before reaching the outskirts of Amdavad.

Suvrat Muni continued, "O king Pratapsinh! Upon hearing the news of Shree Hari approaching their city, the devotees of Amdavad went ahead to welcome Him, taking several chariots, a palanquin and musical instruments with them. Brahmin devotees such as Nathuram, Hemantram, Girdhar, Laxman, Jeevan, Ganapati,



नूत्नगृहे वासः पुरि तत्राभवद्धरेः । अद्यापि सा प्रतोली तु 'नवावास' इतीर्यते ॥३५॥ भक्ष्यैर्भोज्यैर्बहुविधैर्मुनीन् पद्गांश्च वर्णिनः । प्रत्यहं तर्पयामासुभक्तास्तं नगरौकसः ॥३६॥ नारायणं पुपूजुश्च नीत्वा स्वं स्वं निकेतनम् । गन्धपुष्पानर्घ्यवासोभूषणैर्द्रविणेन च ॥३७॥ महद्भिरेव सम्भारैर्जन्माष्टम्यां महोत्सवम् । भक्तानचीकरत्स्वामी भक्तिमार्गं प्रपोषयन् ॥३८॥ ब्राह्मणांस्तर्पयामास तत्र स्वेष्टैः स भोजनैः । सहस्रशोऽथ तेभ्योऽदाद्दक्षिणां भूपतिर्यथा ॥३९॥ एकादश्यां सभा तत्र महत्यासीज्जनाधिप ! । निषेदुस्तत्र पुरुषा योषितश्च यथोचितम् ॥४०॥ वर्णिनश्च गृहस्थाश्च साधवश्च पदातयः । हरेरनुचराः सर्वे तत्र मर्यादयाऽऽसत ॥४१॥ नथ्थूभट्टादयः पौरा नरा गङ्गादयः स्त्रियः । भक्ताः सहस्रशो ह्येते तत्रोपविविशुः सुखम ॥४२॥ अभक्ताः कौतुकेक्षार्थं नरा योषाः सहस्रशः । तत्रागत्याभितस्तस्थुर्हसन्तोऽकृतवन्दनाः ॥४३॥ विप्रेषु शतशस्तत्र चासन्वेदान्तशास्त्रिणः । नैयायिकाश्च शतसो वैयाकरणसत्तमाः ॥४४॥ मीमांसकाश्च योगज्ञाः काव्यालङ्कारवेदिनः । वैदिकास्तान्त्रिकाश्चासन्पुराणज्ञाश्च भूरिशः ॥४५॥ इत्थं सभायां ते सर्वे समेत्य पुरुषाः स्त्रियः । निषण्णाश्च स्थिताः केचिदासन्नुद्ग्रीवदृष्टयः ॥४६॥ सदोमध्यमहापीठे निषसाद हरिः स्वयम् । एकाग्रदृष्ट्या सर्वेऽपि तमेवैक्षन्त भूपते ! ॥४७॥ प्रीत्या समीक्षमाणेषु मुनयस्तेषु केचन । गृहस्थाद्याश्च कतिचित्कतिचिद्योषितोऽपि च ॥४८॥ नारायणमुनेस्तस्य कृपयैव सहस्रशः । लेभिरे तस्य नामानि सद्य एव समाधिना ॥४९॥ ते पुमांसश्च योषाश्च निर्निमेषविलोचनाः । बभूवुर्निश्चलास्तत्र काष्ठपाषाणमूर्तिवत् ॥५०॥ ये निषण्णा निषण्णास्ते स्थितास्ते स्तम्भवत्स्थिताः । भक्तास्तदानीं तत्राऽऽसन्स्वर्णचम्पकरोचिषः ॥५१॥ बहिःस्तब्धदृशः केचिदन्तःपर्यस्तदृष्टयः । आसन्समाधिनिष्ठास्ते स्वात्मलीनासुवृत्तयः ॥५२॥ तान्विलोक्य जनाः सर्वे विस्मयं प्रतिपेदिरे । हरेः प्रताप एवायमित्यबुध्यन्त तद्विदः ॥५३॥ केचित्तु पौरा विप्राद्याः शास्त्रज्ञा अप्यसद्धियः । समाधिमीदृशं दृष्ट्वा कुहकं मेनिरे हि तम् ॥५४॥ स्वमतरव्यापनार्थं हि छद्मजाड्यमिमेश्रिताः । इति ब्रुवन्तः केचित्तु

Vaishya devotees such as Hirachand, Bahechar, Manek, Damodar and female devotees such as Gangaba, Revaji, Gangaji, Diwali, Shiva, Shyama led the procession of hundreds of devotees to greet and welcome Shree Hari in Amdavad. When they saw Him astride a tall horse at a distance, they prostrated on the ground at His feet. The singers sang the Kirtans with the accompaniment of musical instruments. Their eyes welled up at His Darshan. Shree Hari dismounted the horse and greeted the devotees prostrating at His feet. He sat in a decorated palanquin and saints and Varnis on chariots at the request of devotees of Amdavad. The procession accompanied by the sounds of musical instruments snaked its way into the city and arrived at an area called 'Nava Vas,' where more devotees had gathered to greet Shree Hari. Suitable arrangements were made for Shree Hari and saints to stay comfortably during their sojourn in Amdavad. The devotees of Amdavad invited Shree Hari to grace their homes which He duly agreed. They offered sumpyuous meals cooked by a chaste Brahmin to Shree Hari and saints when they graced their homes. They also gifted many valuable ornaments and money to Shree Hari at the conclusion of veneration conducted with flower garlands, sandalwood paste etc."

Suvrat Muni continued, "O king! Shree Hari organised a grand celebration to mark the festival of Janmashtami of Samvat 1866 in Amdavad which was attended by His devotees from far off places. With the help of local devotees, He fed thousands of Brahmins the next day and satisfied them with liberal monetary gifts. Shree Hari held a large assembly on the day of Ekadashi. He sat on a high and ornate Sinhasan so that He was visible even to the person seating in the last row. The saints, householder devotees of all four Varnas and female devotees took their seats according to their hierarchy and Dharma. Thousands of non devotees turned up out of curiosity and stood at the edge of the assembly. There were many Brahmins among the onlookers who were scholars of various scriptures such as the Vedas, the Shreemad Bhagwat, the Mimansa, the Yog Shastra, the Sankya Shastra, the Panchratra etc. Devotees had turned for Shree Hari's Darshan and sermon while non devotees had turned up to see what He was up to. Many devotees, though they had not mastered any intricacies of Yoga or undergone specialised training, slipped into Samadhi due to their profound devotion and Lord Narayanmuni's blessings and wish. Their bodies became idle as if

तत्परीक्षामकुर्वत ॥५५॥ ऐक्षन्त केचिन्नाडीज्ञास्तेषां नाडीः करादिषु । केचिज्जलनां निददुर्वह्निं तेषां पदादिषु ॥५६॥ पश्यन्तस्ते मुहुर्नाडीरदृष्ट्वैव चिकित्सकाः । अक्षुब्धत्वं चानलेन वीक्ष्यासन् भृशविस्मिताः ॥५७॥ कचिच्छुरिकया दुष्टास्तेषामङ्गविदारणम् । कृत्वाप्यक्षुब्धतां दृष्ट्वा त्रस्ताः प्रापुः सुविस्मयम् ॥५८॥ भीताः स्वकर्मणस्तेऽथ पश्यन्तश्च परस्परम् । अपराधिनमात्मानं विदुर्योगेश्वरं च तम् ॥५९॥ नारायणमुनिं प्रष्टुं स्वाभिप्रायं ततश्च ते । प्रैरयंस्तत्पुरः संस्थंनथ्थुभट्टं द्विजं द्विजाः ॥६०॥ सोऽपि तद्भावमज्ञाय नत्वा नारायणं प्रभुम् । ऊ चे बद्धाञ्जलिपुटः कुर्वन् निःसंशयान् द्विजान् ॥६१॥ भगवन् ! शास्त्रवेत्तारः पृच्छेन्त्येते द्विजातयः । आकस्मिकसमाधीक्षाभृशविस्मितमानसाः ॥६२॥ सन्ति भूमावत्र हरे ! वेदान्तोपनिषद्गणान् । शृण्वन्तः प्रत्यहं तेषां कुर्वन्तो मननानि च ॥६३॥ अष्टाङ्गं साधयन्त्येव केचिद्योगं तथाऽनिशम् । तेषु तेषु न चैकोऽपि समाधिं प्राप्त ईक्ष्यते ॥६४॥ न च तादृक् श्रूयते वा क्वचिद् ग्रामपुरान्तरे । पुरुषो वापि नारी वा कृताभ्यासोऽप्यनेकधा ॥६५॥ अत्र त्वेते हि बहवो हीनजातिभवा अपि । समाधिनिष्ठां परमां प्राप्त ईक्ष्यन्त ईश्वर ! ॥६६॥ अनभ्यस्ताष्टाङ्गयोगवेदान्तश्रवणादयः । अप्येते दर्शनादेव तव प्रापुः परां स्थितिम् ॥६७॥ समाधौ किं नु पश्यन्ति नरा एते च योषितः । अस्माकं महदाश्चर्यं वर्ततेऽत्र ततो वद ॥६८॥

सुव्रत उवाच ।

इति तद्वाक्यमाकर्ण्य प्रहस्य भगवांस्तदा । सन्दिग्धचित्तांस्तानूचे पौरान् विप्रान् कृपानिधिः ॥६९॥ कृत्वैतान् जाग्रतो यूयं सर्वान् पृच्छत भो द्विजाः ! । त एव युष्मान् वक्ष्यन्ति समाधौ स्वमीक्षितम् ॥७०॥ इत्युक्तवन्तं तं प्राहुः

made of wood or stone and immune from worldly senses. Their hearts stopped pulsating and lungs stopped breathing. Indeed, they were as if dead. Their souls had departed from the body to visit various abodes of God such as Vaikunth, Golok, Akshardham etc. and their bodies glowed with the bliss of Samadhi. The devotees saw this as Shree Hari's divine power, while the onlookers were mighty curious. Many scholar Brahmins saw some conspiracy behind this as a means to exhibit His and His Sampraday's ascent. Declaring Samadhi as a total fallacy, they went on to check the bodies of the devotees under the spell of Samadhi. They were surprised to see the absence of pulse and breathing. Not satisfied with such miracle, some of them went to the extent of making cuts in the devotees' bodies with sharp blades and pokes. To their utter amazement, the devotees did not respond at all. Their amazement and curiosity now turned into panic and they became afraid of their mistakes. They felt guilty at doubting Shree Hari's latent power and for causing pain to devotees. They realised that such power of putting a large number of people under the spell of Samadhi is not possible in anybody except Bhagwan. They thought that Narayanmuni must be God in human body, however, they wanted to put their doubts to rest, so they approached Nathu Bhatt seated in the front row and asked him to speak to Narayanmuni. "

Suvrat Muni continued, "O king! Realising the dilemma of scholar Brahmins, Nathu Bhatt very humbly said to Shree Hari, 'O Lord! These Brahmins are perplexed at our devotees under the spell Samadhi. They wish to ask You some questions through me. I do not have any doubt or misunderstanding regarding Your power to put a large number of devotees under the collective spell of Samadhi. Whatever I am about to say is on their behalf only. O Shree Hari! We have studied the Vedas and other scriptures in great detail. We have never seen or heard of anyone attaining Samadhi without mastering intricacies of Ashtang Yog. There are many scholars and experts of Yoga in Amdavad but not a single person is able to undergo Samadhi even after many years of practice, but what do we see here! People who had not learned the Vedas, who had not learnt Yoga, women, children and even persons born in the lower Varna have slipped into Samadhi as a result of Your glance. We are confused! What do they see while in Samadhi? What do they experience? Please enlighten us. O Bhagwan! Only You can free us from our doubt and scepticism. O king! Narayanmuni smiled benevolently upon hearing the sceptic Brahmins' queries through Nathuram Bhatt. He said to the Brahmins, 'O scholars! Wake these people up and ask them yourself what

शास्त्रिणस्ते जगद्गुरुम् । नैतान् बोधयितुं शक्ता मृतप्रायान् वयं विभो ! ॥७१॥ अस्माभिर्दुष्टभावत्वाद्वह्निशस्त्रादिभिर्ध्रुवम् । पीडिता अपि नैवेते जाग्रतीत्यद्भुतं महत् ॥७२॥ त्वमेवैतांस्ततः सर्वान् कुरु जागरितान् प्रभो ! । ततो वयं तान् प्रक्ष्यामः समाधौ यत्समीक्षितम् ॥७३॥ ततो नारायणमुनिस्तानैक्षत समन्ततः । तावदुत्थाय ते सर्वे तं प्रणम्यावतस्थिरे ॥७४॥ व्युत्थितांस्तानपृच्छंस्ते साश्चर्यं शास्त्रिणो द्विजाः । यूयं पश्यथ किं भक्ताः ! समाधौ ब्रूत तत्तु नः ॥७५॥ समाधौ वीक्षितो यस्तु तस्यैव स्वामिनोऽथ ते । आज्ञां गृहीत्वा विप्रास्तानूचुः सर्वे पृथक् पृथक् ॥७६॥ केचिदाहुश्चिदाकाशो प्राकृतात्तमसः परे । राधालक्ष्मीयुतः साक्षाद् दृष्टो ब्रह्मपुरे ह्ययम् ॥७७॥ अयुतार्कमहः पुञ्जे श्वेतद्वीपेऽमुमीश्वरम् । युक्तं मुक्तैर्निरन्नारव्यैर्वासुदेवमचक्ष्महि ॥७८॥ इत्यूचुः केचन जनाः केचित्तांश्चैवमूचिरे । अनेकभूतिसञ्जुष्टे गोलोके राधिकेश्वरः ॥७९॥ कृष्णमूर्तिरसावेव रासमण्डलभूषणम् । नारायणमुनिर्दृष्टो गोपगोपीनिषेवितः ॥८०॥ केचिदूचुर्महालक्ष्म्या विष्वक्सेनादिभिः सह । महावैकुण्ठलोकेऽयं दृष्टोऽस्माभिर्हरिः स्वयम् ॥८१॥ केचिदाहुर्वयं त्वेनं सलक्ष्मीकमचक्ष्महि । विष्णुं वैकुण्ठलोके वै सेवितं पार्षदोत्तमैः ॥८२॥ क्षीराब्धौः शेषपर्यङ्के श्रीसेवितपदाम्बुजम् । योगस्वामिनमेवैनमद्राक्ष्मेत्यूचिरे परे ॥८३॥ नरनारायणं ह्येनं वयं तु बदरीवने । अचक्ष्महि तपस्यन्तमित्यूचुः केचन द्विजान् ॥८४॥ हिरण्यवर्णं पूरुषं वयं तु रविमण्डले । नारायणमुनिं ह्येनं ददर्शिम महाद्युतिम् ॥८५॥ इत्यूचिरे केऽपि विप्रान् केचित्प्राहुर्वयं त्वमुम् । अद्राक्ष्म यज्ञपुरुषं दीप्यमानेऽग्निमण्डले ॥८६॥ एवं ये ये यं यमापुर्लोकं ते ते तदाश्रयम् । ऐश्वर्यं वैभवं चापि प्राहुस्तेभ्यः सविस्तरम् ॥८७॥ तदा ते शास्त्रवेत्तारस्तथा पौराणिकादयः । यथाशास्त्रं वचस्तेषां श्रुत्वाऽऽपुर्विस्मयं परम् ॥८८॥ तेऽदृष्टाश्रुतशास्त्राणां बालानां योषितामपि । यथावत्तद्वचः श्रुत्वा चिन्तयामासुरात्मनि ॥८९॥ अनधीतपुराणाद्या एते प्राहुर्यथातथम् ।

they have seen whilst in Samadhi. They will tell you their experiences.' The Brahmins replied, 'O God! How can we wake them up? We tried our best by scalding and wounding them due to our ignorance. We have come to You because we were unable to break their spell of Samadhi. Please wake them up and then we will ask them these questions.' Shree Hari swept the glance on the devotees. They stood up just as suddenly as they had fallen on the ground earlier. One at a time, they came to Shree Hari to touch His feet and returned to their respective seats."

Suvrat Muni continued, "The scholar Brahmins asked these people to explain what they had just seen in their Samadhi. O king! They sought Shree Hari's permission before starting to describe their experiences one by one. One said he saw Lord Narayanmuni with Laxmiji and Radhikaji in His radiant abode called Brahampur, which is beyond the darkness of Maya. One said he visited Shwetdweep which appeared so bright as if lit by thousands of suns shining at the same time, yet cool. He saw Narayanmuni as Lord Vaasudev surrounded by Swetmuktas. One saw Narayanmuni as Lord Krishna accompanied by Radha and playing His divine flute, while numerous Gopis played Raas around Him. Someone said he saw Narayanmuni as Bhumapurush accompanied by Goddess Laxmiji and Visvaksen and other Parshads in His abode called MahaVaikunth. One described seeing Narayanmuni as Lord Vishnu accompanied by Laxmiji and Nand, Sunand and other many Parshads in Vaikunth. Another saw Narayanmuni as Yogeshwar resting on the bed made up of the coiled body of Shesh on the banks of the Kshirsagar. He saw Laxmiji massaging His feet. Someone visited Badrikaashram where he saw Narayanmuni as Lord NarNarayan in the garb of the celibate sage undergoing austerity. Still, some saw Narayanmuni as radiant Hiranyamay (glowing like gold) Purush in the middle of the solar system. One saw Narayanmuni in Agnilok (abode of Agni Devta) as Lord YagnaNarayan. O king! Every person not only described seeing Narayanmuni in various forms in His various abodes but also described the opulence of each abode in graphic detail. The scholar Brahmins were very surprised. They thought, 'How could these illiterate people including women and children be able to describe the opulence of various abodes in such a graphic detail? They had not studied any scriptures and yet they were describing various abodes as they are described in various scriptures. They had never even heard any scripture let alone read them, yet their perception of various abodes matched exactly as it is mentioned in the scriptures! Therefore their Samadhi must be real. These people had

तस्मात्समाधिरेतेषां सत्य एव न संशयः ॥९०॥ अहो ईदृक् समाधिर्वै सद्यो यद्दर्शनाद्भवेत् । तस्मादन्यः प्रभुः कोऽपि नास्त्येवेति सुनिश्चितम् ॥९१॥ य एतेषामनायासान्नाडीः प्राणांश्च कर्षति । स चेदखिललोकस्य कर्षेत्तन्नेति को वदेत् ॥९२॥ अयमेव ततः साक्षादीश्वरो नात्र संशयः । अस्याश्रयेण कल्याणं भवेदेव न चान्यतः ॥९३॥ इति निश्चित्य ते सर्वे तं प्रणम्य महाप्रभुम् । तदाश्रयं चिकीर्षन्तः स्वानि कर्माणि सस्मरुः ॥९४॥ जनानां वञ्चनार्थं हि यद्यत्कर्म पुरा कृतम् । स्वेनैव दम्भभक्त्यादि तत्तत्स्मृत्वाऽनुतेपिरे ॥९५॥ धर्माभासेन पापानि यानि यान्यभवन् स्वतः । तानि तानि च संस्मृत्य बभूवुः साश्रुलोचनाः ॥९६॥ कामक्रोधमदेर्ष्याभिर्यद्यत्पापं च लोभतः । कृतं तत्तच्च संस्मृत्य मूर्च्छिता इव तेऽभवन् ॥९७॥ इत्थमत्यनुतापाग्निदह्यमानाघसञ्चयाः । हरिदर्शनमाह्यात्म्याद् बभूवुः शुद्धचेतसः ॥९८॥ ईश्वरं तं च विज्ञाय तस्मिन्स्वीयं मनः स्वतः । ते न शक्ता धारयितुं तमेव शरणं ययुः ॥९९॥ साष्टाङ्गं तं प्रणम्याथ बद्धाञ्जलिपुरा द्विजाः । ऊ चुस्तव स्मो भो स्वामिन् ! पाहि नो घोरसंसृतेः ॥१००॥ इत्युक्त्वा ते समानर्चुर्नूत्नवासोविभूषणैः । चन्दनाक्षतपुष्पस्रग्धूपदीपादिभिर्द्विजाः ॥१०१॥ नीराजनं विदधतो घनसारेण तस्य च । तालिका वादयन्तश्च जगुरित्थं त उच्चकैः ॥१०२। जय देव ! (२) जय मङ्गलमूर्ते ! (२) नारायण ! पुरुषोत्तम ! (२) कृतनिजसुखपूर्ते ! (ध्रुवपदम्) प्राकृततमसः पारे महसि प्रथमाने (२) श्रीराधासहितस्त्वं (२) ब्रह्मपुरे माने श्वेतद्वीप उदारेऽयुतरविरुचियुक्ते (२) रमृते धामनि नूतो (२) निवससि सितमुक्तैः ॥ जय० ॥१०३॥ वैकुण्ठेऽपि रमाया रुचयेऽतिविशाले (२) रचिते स्वेन च विष्णु (२) र्वससि त्वमकाले । चातुर्मास्य उदारे मृदुतरतनुशेषे (२) क्षीराब्धावपि लक्ष्म्या (२) सेवितपच्छेषे ॥ जय० ॥१०४॥ त्वं च हिरण्यरू पो रविमण्डलवर्ती (२) नानायज्ञपतिस्त्वं (२) ज्वलनत्रयवर्ती । नरनारायणरू पो बदरीवनधामा (२) सुखयसि तपसा लोकान् (२) अघचयहरनामा ॥ जय० ॥१०५॥ गोलोकाधिपतिस्त्वं कृष्णः कलिहर्ता (२) राधासङ्गविहारी (२) मुरलीरवकर्ता । वैकुण्ठे महति त्वं हरिरसि सुखदाता (२) रमया चापि महत्या (२) सहितोऽखिलपाता ॥ जय० ॥१०६॥ योगेश्वर ! सकलात्मा श्रितजनभयहारी (२) त्वमसि प्राणभृतां वै (२) निः श्रेयसकारी । तव चरणाम्बुजमेकं शरणं नः सत्यं (२)

slipped into Samadhi by Narayanmuni's mere glance, therefore, Narayanmuni is indeed the Supreme Bhagwan in the garb of an ordinary man. If He can control the pulses and breathing of so many people, surely He can control the pulse of the whole universe. There is not an iota of doubt that He is indeed omnipotent Bhagwan. Only He can redeem us from the cycle of life and death."

Suvrat Muni continued, "O king! The Brahmins were repentant at their folly. Their eyes welled up on thinking about their past misdeeds; how they, in pursuit of money, cheated gullible devotees and led them astray; how they indulged in adultery with female devotees just to satiate their carnal desires; how they ignored and insulted anyone who pointed out their shortcoming; how they, overcome by envy, greed and anger, indulged in and encouraged many religious malpractices. They wanted to rectify their past mistakes and decided to go unto Shree Hari's shelter. Their true repentance was able to wash away their past sins. Though their hearts had become lucid following Shree Hari's divine Darshan, they were yet unable to see Him in their hearts even after trying hard. They went to Narayanmuni and prostrated at His feet and pleaded with folded hands, 'O Lord Swaminarayan! We have come unto Your shelter. We are Yours as from now. Please protect us from the bondage of the cycle of death and birth.' O king! The Brahmins venerated Narayanmuni with reverence. They performed His Aarti using camphor wicks while praying aloud."

The Brahmins sang, 'O benevolent! Be victorious. O Lord Narayan! May Your glory spread in all directions. O Purushottam! May You always be victorious. O Bhagwan! Your Brahampur abode is beyond the darkness of Maya, beyond the change affected by the three traits of Maya and beyond the influence of Time. You always reside there with Radha and Rama. Your Shwetdweep abode is so brilliantly radiant as if ten thousand suns are shining at the same time. You always reside there surrounded by Swetmuktas who venerate You reverentially. O Bhagwan! May You always be victorious. Your Vaikunth abode, which You created to please Laxmiji, is beyond the transient influence of Time and Maya. You always reside there with Laxmiji. For the duration of Chaturmaas, You rest on the body of Shesh Naag on the surface of Kshirsagar. Laxmiji serves You, Lord Yogeshwar, by massaging Your feet. O Bhagwan!

मोचय मायिकबन्धात् (२) दूरय दौर्मत्यम् ॥ जय० ॥१०७॥ कृत्वा नीराजनं सर्वे मन्त्रपुष्पाञ्जलिं ददुः । प्रणम्य प्रार्थयामासुः पाह्यस्मान् संसृतेरिति ॥१०८॥ अथ प्रसन्नो भगवांस्तानाश्वास्य सतां पतिः । अभयं प्रददौ तेभ्यस्ते चाऽऽसन् स्वस्थचेतसः ॥१०९॥ तेऽथाज्ञया भगवतस्तत्रोपविविशुर्द्विजाः । प्रसन्ना निजमात्मानं धन्यमेव च मेनिरे ॥११०॥ तानाह च हरिर्यूयमद्यप्रभृति भो द्विजाः ! । नूनं मदीया भवथ त्रासः कार्यो न संसृतेः ॥१११॥ दैवं पित्र्यं च धर्मं स्वं कुर्वन्तः कृष्णमादरात् । दृढभक्त्या सदोपाध्वमन्ते तद्धाम लप्स्यथ ॥११२॥

सुव्रत उवाच ।

एवमुक्ता भगवता ते द्विजाः शास्त्रवेदिनः । तमेव कृष्णं जानन्तो विनयेनेदमब्रुवन् ॥११३॥

ब्राह्मणा ऊचुः ।

नारायण ! हरे ! स्वामिन् ! मुमुक्षुपरमाश्रय ! । नृदेहलब्धिसाफल्यमद्यैव वयमाप्नुमः ॥११४॥ वेदैः शास्त्रैः पुराणैश्च य ईश्वर इतीर्यते । स एव त्वमसीत्यद्य जातोऽस्मद्धृदि निश्चयः ॥११५॥ कृतकृत्या वयं जाता विमुक्ताः कर्मपाशतः । शास्त्राण्यविक्ष सर्वाणि त्वत्पराणीति चाधुना ॥११६॥ श्वेतद्वीपे च वैकुण्ठे गोलोके ब्रह्मपत्तने । महावैकुण्ठलोके च बदर्यां क्षीरसागरे ॥११७॥ मण्डले वीतिहोत्रस्य भास्करस्य च मण्डले । भिन्न भिन्नं पुराडविद्म वयमपीश्वरमीश्वर ! ॥११८॥ सत्योऽसौ नैव सत्योऽसाविति वादोऽपि भूरिशः । विद्वद्भिः पुरुषैः साकं कृतोऽस्माभिश्च तत्कृते ॥११९॥ अधुना तु वयं स्वामिन् ! स्वकारणकारणम् । समाधिनिष्ठवचनैद्यस्त्वामेकमेव हि ॥१२०॥ स्वामिनारायण ! विभो ! करिष्यामि वयं सदा । तवैव कृष्णसंज्ञस्य भक्तिं नवविधामपि ॥१२१॥ दैवं पित्र्यं च यत्कर्मानुष्ठेयं भवतोदितम् । पृच्छामोऽत्र तु किञ्चित्त्वां श्रोतुमर्हसि तत्प्रभो ! ॥१२२॥ त्वदाश्रितानामस्माकं कृतार्थत्वादतः परम् । दैवेन वापि पित्र्येण किं नु स्यात्कर्मणा फलम्

May You always be victorious. O Lord! You reside in the middle of the solar system as Hiranyamay Purush. You, as Yagna Narayan, accept the Naivedhya offered in the flames of a Yagna. You, as Lord NarNarayan, undergo severe austerity in Badrikaashram to redeem the sins and for benevolence of Your devotees resident in Bharat (India). O Bhagwan! May You always be victorious. O Lord! You remove the inner vices such as lust, anger, greed etc. from the heart and minds of Your Ekantik devotees. You play Your divine flute and You play with Radha. Indeed, You are Lord Krishna of Golok. You sustain and protect the entire universe. You, as BhumaPurush, always reside with Goddess MahaLaxmi in Your MahaVaikunth abode which is beyond any description. O Bhagwan! May You always be victorious. O Lord! You imperceptibly pervade each and every soul of the living beings. You are the one Who protects His devotees from the fear of influence of Time and Maya. You are the only one to give Moksha to the devout. O Shree Hari! We have come unto Your shelter. Please remove our ignorance and free us from the clutches of Maya. O Bhagwan! May You always be victorious."

Suvrat Muni said, "O King Pratapsinh! The Brahmins prostrated at Shree Hari's feet again after singing the Aarti and said to Shree Hari, 'O Lord! Please free us from the shackles of the cycle of death and rebirth.' Shree Hari smiled benignly and solaced the Brahmins. They took their seats in the assembly then Shree Hari addressed them, 'O Brahmins! You have come unto My refuge, therefore, have no fear of the bondage of the cycle of life and death. However, you must regularly and reverentially worship Lord Krishna. Additionally, you should perform veneration of Devtas and offer oblation to the Pitris. You will go to Golok after death.' O king! By this time, the Brahmins had realised that Narayanmuni seated in front of them was indeed Lord Krishna Himself. They prayed to Him, 'O Lord! Our doubts have vanished. Our lives are fulfilled by Your Darshan. O Lord Narayan! You are the one and only destination of devotees. You have all the attributes of the supreme Lord as described in the scriptures such as the Vedas. We have not an iota of doubt that You, sitting in front of us, are none other than Lord Krishna. You have freed us from the cycle of life and death. We considered Your forms in Your various abodes such as Golok, Vaikunth, Brahampur, Shwetdweep, Badrikaashram etc. as separate and distinct entities. We considered some of those

॥१२३॥ तस्माद्विहातुमिच्छामः कर्मक्लेशं वयं विभो ! । स्वर्गादेस्तुच्छलोकस्य नास्त्येवेच्छाऽस्मदन्तरे ॥१२४॥ तद्युक्तं वा न युक्तं वा पृच्छामस्त्वामिति प्रभो ! । यथावदुत्तरं तस्य वक्तुमर्हत्यतो भवान् ॥१२५॥

सुव्रत उवाच ।

विद्वद्भि र्ब्राह्मणेरित्थं पृष्टो नारायणो नृप ! । सुप्रसन्नः प्रशंसंस्तान्प्रोवाच श्लक्ष्णया गिरा ॥१२६॥

श्रीनारायणमुनिरुवाच ।

यूयं धन्याः स्थ भो विप्राः ! श्रुतं हि सफलीकृतम् । पुंसां भक्तिविहीनानां किं फलं शास्त्रपेटकैः ॥१२७॥ शास्त्रैर्यद्वेदितव्यं भवद्भिर्विदितं किल । प्राप्तव्यमपि यत्किञ्चित् त्राप्तं हीत्यवैत च ॥१२८॥ भवद्भिर्यः स्वधर्मस्य वैदिकस्यापि वाडवाः ! । त्यागः प्रोक्तः स तु मते विद्यते नैव नः किल ॥१२९॥ यावद्देहस्मृतिर्नृणां भवेत्तावदतन्द्रितै : । स्वस्वधर्मः पालनीयः सर्वैर्वर्णाश्रमोचितः ॥१३०॥ मच्छ्रितो नैव कर्माणि बुद्धिपूर्वं त्यजेत्सुधीः । तान्येवैनं प्रहास्यन्ति समाधिविवशं यतः ॥१३१॥ मुक्तैरपि न हेयानि धर्मकर्माणि सर्वथा । कुतो मुमुक्षुभिस्तर्हि तानि हेयानि मूढवत् ॥१३२॥ ये तु माहात्म्यमालम्ब्य भक्तेर्ज्ञानस्य वा धिया । धर्मं त्यजन्ति ते नूनं ततो भ्रष्टाः पतन्त्यधः ॥१३३॥ श्रीवासुदेवमाहात्म्या त्स्कन्दोक्तादस्य विस्तरः । भवद्भिरवगन्तव्यो धियाऽनाकुलयाऽखिलः ॥१३४॥

सुव्रत उवाच ।

इत्युक्तास्ते द्विजास्तेन तथेत्यूचुः प्रणम्य तम् । एवं भगवता तत्र प्रतापः स्वस्य दर्शितः ॥१३५॥ प्रत्यहं स सभासंस्थो जनान् सद्धर्ममादिशत् । यूथशोऽनुदिनं लोकास्तस्य चाश्रयमाचरन् ॥१३६॥ आनन्दयन्भक्तजनान् धर्मं भक्तिं च पोषयन्

forms as real, while some of them illusory. That was before we heard the experiences of people who had undergone Samadhi. Now we know that there is only one God and that is You. You are the cause of all causes and the reason of all reasons. We now know that all the forms in various abodes are Yours. O Lord Swaminarayan! You advised us to worship Lord Krishna, but we will worship only You as You are Lord Krishna Himself. However, O Lord! We still have some doubts. You just asked us to venerate Devtas and offer oblation to the Pitris. We wish to give up all the unnecessary rituals as we do not desire temporary happiness of Heaven. We have You! What is then the need to perform such mundane rituals? Will it not be right for us to forsake all such rituals and concentrate our energy in Your worship? Please guide us correctly.' O king, Lord Swaminarayan was very happy that the scholar Brahmins raised such a profound subject."

Lord Swaminarayan replied, 'O Brahmins! You have proved today that your education was a worthwhile exercise. The education without devotion in God is futile. Knowledge of the scriptures is nothing but a burden to a scholar without devotion in God. You have understood whatever needs to be understood by learning the scriptures. Now coming to your question; the abdication of religious rituals is not My principle. It is very vital that one continues undertaking all the rituals pertaining to one's Varna and Ashram till the mind and body permit. My disciples must never intentionally give up the routine rituals such as bath, Sandhya, Homa etc. and Vedic ritual such as veneration of Devtas and oblation to the Pitris. It is another matter when the body becomes frail and bodily functions become impossible to be carried out independently. Even the person who can slip into Samadhi independently must not forsake these rituals. How can an ordinary devotee even think of forsaking the religious rituals? A devotee who forsakes rituals under the pretext of the knowledge or Bhakti is a fool. His Bhakti and knowledge are corrupted and futile and He surely goes to Hell after his death. O Brahmins! You must learn Your Dharma from the Vaasudev Mahatmya.'

Suvrat Muni said, "O king! The Brahmins accepted Shree Hari's views on the rituals and pledged with folded hands to observe them in totality. Shree Hari expanded His glory greatly by demonstrating His unbridled power of putting people into Samadhi. He delivered similar sermons at regular assemblies as a result of which thousands of people became His disciples and joined in the fold of the Sampraday. Shree Hari

। तत्रोवा स हरी राजन्प्रबोधन्युत्सवावधि ॥१३७॥ सन्तोषयित्वा पुरभक्तसंघांस्तत्र प्रतिष्ठाप्य च धर्मसेतून् । धर्माङ्गजो गुर्जरराजधान्याः । स निर्ययौ श्रीनगरान्नरेन्द्र ! ॥१३८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे श्रीनगरे भगवदतिप्रतापदर्शनाच्छास्त्रविद्विप्रकृतभगवदाश्रयनिरू पणनामाऽष्टचत्वारिंश्रोऽध्यायः ॥४८॥

अथैकोनमञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

ततो डङ्करवग्रामं स ययौ तत्र तं नृप ! । वेणीदासः स्वकं गेहमानीयाभ्यर्चयन्मुदा ॥१॥ अगुरुप्रमुखाश्चान्ये तमसेवन्त भक्तितः । ज्ञानाजयत्नावीजाद्या योषितश्चापि सत्पतिम् ॥२॥ उषित्वैकं तत्र दिनं वसाय ग्राममगमत् । नृहरिः पुञ्जमुख्यास्तं तत्रासेवन्त भावुकाः ॥३॥ तेषां स्त्रियश्च भक्त्या तमानर्चुः प्रश्रयानताः । तत्राप्युषित्वेकदिनं मेवग्राममगात्ततः ॥४॥ भूषणो मानसस्तं च तौलस्याद्याः सिषेविरे । भक्तास्तत्र स्त्रियो भक्त्या ज्ञानाद्याश्च यथाधनम् ॥५॥ तैत्रैकाहमुषित्वाऽगात्स ग्रामं लङ्घनाभिधम् । रामचन्द्रारव्यभक्तस्य गृहे तत्रावसद्दिनम् ॥६॥ भक्ताश्चान्ये गणेशश्च नागरो जूमखादयः । स्वर्णामान्यादयो योषा भक्त्या सेवन्त तं नृप ! ॥७॥ पक्षीक्ष्यमाणः साश्चर्यं जनोघैर्नारदीपुरम् । ततोऽगाद् गुलाबसुखचन्द्राद्यास्तत्र तं द्विजाः ॥८॥ आनर्चुस्तत्र विप्रान् सोऽभोजयच्च सहस्रशः । उषित्वा तत्र पञ्चाहं ग्राममुन्नावमागमत् ॥९॥ रामदासश्च रघ्वाद्यास्तत्र तं वैश्यसत्तमाः । सिषेविरे स्त्रियश्चापि नान्याद्या बहुभावतः ॥१०॥ उषित्वा द्वे दिने तत्र तत आदरजं ययौ । बादरो रतुजिन्मुरव्याः क्षत्रिया स्तं सिषेविरे ॥११॥ सुज्ञानाहवनाद्याश्च स्त्रियोऽप्यार्चस्तमादृताः । तत्र त्र्यहमुषित्वाऽगाच्छल्लकीग्राममीश्वरः ॥१२॥ दयालुस्तत्र जाल्मश्च रघुगोविन्दकादयः । क्षत्रभक्ता असेवन्त दशाहं धर्मनन्दनम् ॥१३॥ दिनान्यष्टाविष्टभोज्यैस्तर्पयामास वाडवान् । हरिस्तत्र ततोऽगच्छदहेगामपुरं नृप ! ॥१४॥ वैश्यो गणेशो भक्तस्तं द्वे दिने गृह आत्मनः । आवास्य सह साधुं तमातिथ्यमकरोन्मुदा ॥१५॥ पौरा वैश्यास्तथैवान्ये स्त्रियश्च विरव्यतादयः ।

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celebrated the festival of Prabodhani Ekadashi in Amdavad before departing for other villages. He redrew the boundaries of the Vedic religion and re-established true religion. The devotees of Amdavad were very happy that Lord Shree Hari gave them His divine Darshan over a prolonged period of time."

Thus ends the 48th Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-49

Suvrat Muni said, "O king! Shree Hari graced at Dangarva for a day to enjoy the hospitality of Venidas. Agrabhai and female devotees such as Manbai, Jatanbai, Vajibai and others served Him with love. Shree Hari visited Vasai for a day where Narsinh, Punja, Narhari and other devotees venerated Him before He travelled to Meu. Bhushan, Mansaram, Tuljaram and other devotees of Meu served Shree Hari to the best of their abilities. Shree Hari stayed at Ramchandra's house in Langhnaj for a day where Ganesh, Nagar, Jumakhram, Sonabai, Minabai and other devotees joined Ramchandra in Shree Hari's hospitality. Shree Hari arrived at Nardipur from Langhnaj where Gulabchandra, Sukhchandra and other Brahmin devotees served Him reverentially. There, He fed hundreds of Brahmins during His five days' stay in Nardipur before departing for Unava. Raghuvir and Nanibai led other devotees of Unava for two days in serving Shree Hari. Narayanmuni graced the village called Aadraj for three days where Badarji, Ratuji, Khant, Sujanbai, Havanbai and other devotees served Him to the best of their abilities before departing for Shalki. Out of His ten days' stay in Shalki, Shree Hari fed the Brahmins for eight days with the help of devotees such as Dayalji, Raghav, Jalam, Govind and others. Shree Hari arrived at Dahegam, where He and accompanying saints became the guest of Ganesh for two days. He travelled to Vasan from Dahegam. Manchharam, Gangaba and other devotees of Dahegam served Shree Hari well for three days before He departed for Vhelal. Raghunath, Jaysinh, Ajuji, Jayram, Vakhatba and other devotees were in attendance for His three days in Vhelal. Shree Hari graced Kanabha village for a day to give His devotees Nathabhai, Umabhai

तमानर्चुस्ततोऽगच्छद्ग्रामं वासायनं स तु ॥१६॥ मञ्छारामादयो विप्रा गङ्गाद्या योषितश्च तम् । सिषेविरे त्र्यहं तत्र वेल्लालं स ततोऽगमत् ॥१७॥ पट्टलो रघुनाथश्च जयसिंहाजुजिज्जयाः । स्त्रियश्च विखताद्यास्तं त्र्यहं भक्त्या सिषेविरे ॥१८॥ ततः कणभयग्राम सोऽगच्छत्तत्र भक्तितः । नाथोमाभयमुख्यास्तं क्षत्रभक्ताः सिषेविरे ॥१९॥ तत्रैकाहमुषित्वाऽगाद्ग्रामं मुष्टिरयं प्रभुः । तमार्चतां वैश्यभक्तौ पुरुषोत्तमभूधरौ ॥२०॥ ताभ्यां शुश्रूषितः सम्यगेकाहं साधुभिः सह । तत्रोषित्वा मनिपरग्रामं भूप ! ततोऽगमत् ॥२१॥ पूजितो रामदासेन तत्र सोऽथ ततोऽगमत् । ग्रामिणीग्राममीशानः शम्भुदासालयेऽ वसत् ॥२२॥ सेवां सरघुनाथाश्चा बापुकाकुहरिव्रजाः । जीवमोहनमुख्याश्च वैश्यास्तस्य व्युधुर्मुदा ॥२३॥ सम्यक्सन्तर्पितः सद्भिः सह तैर्विनयानतैः । नारायणः स पञ्चाहमुषित्वा निर्ययौ ततः ॥२४॥ विप्रो रेवाशङ्करस्तं धवलारव्यं निजं पुरम् । नीत्वा स्वगृहमावास्य सम्यगातिथ्यमाचरत् ॥२५॥ मुकुन्दमूलजिद्विष्णुमहाशङ्करसेवकाः । ब्राह्मणास्तमसेवन्त भक्ताः सानुगमादरात् ॥२६॥ वैश्यास्त्रिभुवनो नन्दमुरार्याशारामादयः । गङ्गापुत्तलयाद्या योषितश्चातिभावतः ॥२७॥ ते प्रार्थयन् प्रसन्नं तं स्वपुरे कृष्णमन्दिरम् । कर्तुं ततो हरिः प्रीत्या तानाह क्रियतामिति ॥२८॥ अत्युत्सुकास्ततस्तेऽपि तदारम्भमकारयन् । तत्रोषित्वा दशाहं च भातं ग्राममगात्प्रभुः ॥२९॥ तत्र दादूभयारव्येन पूजितो भगवान् विशा । वस्वीयग्राममेत्यास्थाद्विशो ज्येष्ठस्य वेश्मनि ॥३०॥ तं ज्येष्ठ भृगुजिन्मुख्याः क्षत्रिया देशकादयः । वैश्याश्चान्ये जूवराद्या भक्ता भक्त्या सिषेविरे ॥३१॥ तत्रैकाहमुषित्वाऽसौ नवग्राममुपाययौ । रघुनाथो बापुदेश्यमुख्या वैश्यास्तमार्चयन् ॥३२॥ स उषित्वा दिनं तत्र मल्लारि ग्राममाययौ । रामजिद्भूषणाद्यास्तं विशो भक्ताः सिषेविरे ॥३३॥ उषित्वैकं दिनं तत्र ग्राममश्लीलमाययौ । वैश्येन्द्रस्तं हरिः स्वीयमावास्य गृहमार्चयत् ॥३४॥ वेणीगोपालजित्कृष्णकाह्वाद्या वैश्यसत्तमाः । सिषेविरे परमया भकत्या सानुगमादृताः ॥३५॥ प्रसन्नः सेवया तेषां भक्तिधर्मप्रपोषकः । नारायणमुनिस्तत्र न्यवासीद्दिनपञ्चकम् ॥३६॥ यत्र यत्र वसति स्म सत्पतिस्तत्र तत्र वृषवैरिणां नृणाम् । मूलतो निखननं नृपाभवद् धर्मसर्गपरिबृंहणं त्वभूत् ॥३७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरमे श्रीनगरोपग्रामविचरण नामैकोनपञ्चाशत्तमोऽध्यायः ॥४९॥

and others an opportunity to fulfil their lives by serving Him."

Suvrat Muni continued, "O king! Shree Narayanmuni arrived at Motera from Kanabha, where Bhudhar and Purushottam venerated Him lovingly. After staying for a day at Motera, Shree Hari visited Manipur for three days and Gamdi for five days. He stayed at Shambhudas's home at Gamdi where Raghunath, Bapubhai, Kakubhai, Jivabhai, Harilal, Vrajlal, Mohan and other devotees served Him reverentially. Revashankar of Dholka took Shree Hari with him to his town and made Him his guest for ten days. Mukund, Mulji, Vishnu, Mahashankar, Sevakram and other Brahmin devotees, Tribhuvan, Nandlal, Murari, Asharam and other Vaishya devotees and Gangabai, Putlibai and other female devotees served Shree Hari lovingly during His stay in Dholera. The devotees of Dholera requested Shree Hari to construct a temple in their town. Acceding to their request, Lord Swaminarayan asked devotees to start the construction of the temple. Shree Hari became the guest of Dadubhai of Vasai for a day where other devotees such as Jethiji, Bhaguji, Deshak, Zaver and others joined in His service. Shree Hari graced Navagam and Mallari before arriving at Ashlali. Devotees such as Raghunath, Bapubhai, Desai and others of Navagam and Rayji, Bhushan and others of Mallari served Shree Hari during His one day's stay in their respective villages. He stayed at Haribhai's home at Ashlali. Venibhai, Gopalji, Karsan, Kahanji and other devotees assisted Haribhai to serve Shree Hari and accompanying saints and Parshads for their five days stay in Ashlali. O Pratapsinh! Shree Hari espoused and explained the virtues and attributes of the Vedic Sanatan Dharma wherever He went to banish the entrenched religious malpractices. This exposed the fake saints and gurus living in communities. Realising their follies, many devout persons became His disciples and joined the Udhhav Sampraday forsaking their previous gurus and their false beliefs. The truth, compassion, chastity, non violence etc. virtues increased in the society and true Dharma got a impetus by His influence."

Thus ends the 49th Chapter of the second Prakaran of the Satsangi Jeevan.

अथ पञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

ततः स भगवानायाज्जयतल्पाभिधं पुरम् । नानातरुगणाकीर्णं जलाशयमनोरमम् ॥१॥ प्रत्युद्गतो भक्तजनैराशाजिज्जीवनादिभिः । तत्रत्यैरतिहर्षेण प्राप तच्च नराधिप ! ॥२॥ उपकण्ठे तडागस्य तत्र न्यग्रोधमण्डिते । आवासमकरोत्स्वस्य सह मुन्यादिभिर्हरिः ॥३॥ देवरामदयारामावाशारामद्वयं तथा । मयारामाग्रचन्द्राद्यास्तमसेवन्त वाडवाः ॥४॥ आशाजित्काकुजिद् गङ्गादासो जीवनशङ्करौ । मनोहरो राजजिच्चेत्याद्या वैश्याश्च भावुकाः ॥५॥ रल्लयाता तथा रक्षा रामा जवरयादयः । योषाश्च सादरं तस्य परिचर्यामकुर्वत ॥६॥ आतिथ्यं विदधुः सम्यग्भक्तास्तस्य च पूजनम् । उवास ससुखं तत्र सुखयन्निजसंश्रितान् ॥७॥ सम्भारेणैव महता तत्र शैवं च वैष्णवम् । यज्ञं नारायणमुनिश्चकार स पृथक् पृथक् ॥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॥ सहस्रशो द्विजान् सम्यग्भोजयित्वेष्टभोजनैः । दक्षिणाभिश्च वस्त्रैश्च तोषयामास तान् प्रभुः ॥१२॥ ब्राह्मणेभ्यश्च शतशः कन्यादानार्थकं धनम् । पुत्रोपनयनार्थं च दापयामास तत्र सः ॥१३॥ ततः साधून् पार्षदांश्च भोजयामास सर्वशः । पक्वान्नैर्विविधै राजन् व्यञ्जनैस्तानतीतृपत् ॥१४॥ श्रुत्वा मखोत्सवं तत्र महान्तं भूरिभोजनम् । देशान्तरेभ्य आगच्छन्नरा नार्यश्च लक्षशः ॥१५॥ दुर्भिक्षपीहितास्ते हि कैश्चन क्षितिपैरपि । अरक्ष्यमाणाः क्षुत्क्षामा जीर्णसन्धितवाससः ॥१६॥ ते तं प्रणम्य म्लानास्यास्तस्थुस्तान्करुणानिधिः । द्रवद्धृदय आलोक्य प्रोवाचाभयदः प्रभुः ॥१७॥ जनाः ! शृणुत यूयं हि कालवैषम्यतो द्रुताः । अत्रायाता विहाय स्वान् देशादीन् स्वजनैः सह ॥१८॥ चिन्ता कापि न कर्तव्या वसतात्र यथासुखम् । दास्यत्यत्रैव भगवानन्नवस्त्राणि निश्चितम् ॥१९॥ इदं हि परमं क्षेत्रं वर्तते लोकपावनम् । अयं तडागो वापी च स्नानमात्रेण पापहृत् ॥२०॥ द्वारिकायाः पुरा गच्छन् गोकुलं रेवतीपतिः । अत्रागतो विलोक्येदं स्थानं प्राप मुदं पराम् ॥२१॥ मासमेकमुवासाथ महोघानेऽत्र सानुगः । अधात्तडागे च मुहुर्जलकेलिं महाभुजः ॥२२॥ तद्दर्शनार्थं माजग्मुः प्रत्यहं देवता दिवः । देवानुगाश्च मुनयः स्थानेऽत्र रमणोचिते ॥२३॥ साक्षाद् भगवतस्तस्य मुनीनां च पुनः पुनः । अत्रागमच्च

CHAPTER-50

Suvrat Muni said, "O king! After five days in Ashlali, Shree Hari arrived at Jetalpur. Shree Hari, saints and Parshads made their residence on the banks of a lake called DevSarovar, a holy lake on the outskirts of Jetalpur. The banks of the lake and Jetalpur village itself had many mature trees. O king! Listen to the names of many devotees of Jetalpur, who served Shree Narayanmuni reverentially, venerated Him humbly and gifted their wealth generously to Him. Devram, Dayaram, Asharam, Mayaram, Ugarchand were prominent among Brahmin devotees, Ashji, Kakuji, Gangdas, Jeevan, Shankar, Manohar, Rajaji were main Vaishya devotees and Radiyat, Raksha, Rama were leading female devotees. Shree Hari started two Yagnas, RudraYag and VishnuYag simultaneously with generous offerings of Naivedhya. He appointed Nanabhai and Ashjibhai of Nardipur and Venibhai of Ashlali as the main caretakers of the Yagnas. They pleased Shree Hari with their expertise and relentless services. Shree Hari invited innumerable Brahmins to partake in these Yagnas and greeted them warmly and gifted them generously so that the Brahmins could arrange for the wedding of their daughters and Yagnopavit Sanskar for their sons. Sumptuous meals were served daily to Brahmins and other guests. Many people started arriving in Jetalpur on hearing of the charity being disbursed in the ongoing Yagnas. Most uninvited persons were very hungry, malnourished and too poor to afford decent clothes. They looked upon Shree Hari with awe.

Suvrat Muni continued, "O king! Overcome by pity, Shree Hari told them compassionately, 'You have been tormented by your poverty and have arrived here seeking decent food and clothes. You will not be disappointed. Reside happily in Jetalpur with your families and Bhagwan will take care of your needs. Jetalpur, DevSarovar and the step well are holy shrines. Bath in DevSarovar or the step well and it washes

वासाच्च जातं क्षेत्रमिदं महत् ॥२४॥ अत एव ममाप्यत्र वासेऽस्ति महती रू चिः । तडागमभितो यूयमावासं कुरुतात्मनाम् ॥२५॥ इत्युक्तास्ते तथा चक्रुरथ नारायणः स्वयम् । तेषां सम्भावनां सम्यक् कारयामास साधुभिः ॥२६॥ आनन्दानन्दमत्रापि चिकीर्षुर्मुख्यमाहतम् । साधो ! त्वमतिसुज्ञोऽसि दयालुश्चासि धर्मधीः ॥२७॥ अतोऽन्नादिभिरेतेषां त्वयैवान्वहमादरात् । सम्भावना कारणीया धर्म एषोऽस्ति यन्महान् ॥२८॥ दीनबन्धुर्हि भगवान् कृपयैषां प्रतोषणात् । अनाथानामनिकेतानामचिरेणैव तोक्ष्यति ॥२९॥ एतेषां तर्पणान्नूनमस्माकं कोटिशो मखाः । भविष्यन्त्येव सम्पन्ना इति जानीहि बुद्धिमन् ॥३०॥ एवमुक्तः स हरिणा सोऽतिप्रीतस्तदाचरत् । नित्यं तांस्तर्पयामास यज्ञियैरन्नराशिभिः ॥३१॥ सम्भावितास्ते कृष्णेन स्वस्वगेहाधिकं सुखम् । प्राप्नुवन्तोऽवसंस्तत्र स्वदेशस्वस्थतावधि ॥३२॥ एतद्धरेरद्भुतकर्मभूपाः प्रगीयमानं भुवि तत्र तत्र । जनैर्निशम्याऽऽपुरतीव चित्रं तं मेनिरे कञ्चन देवमेव ॥३३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे जयतल्पपुरे देशातरागतरङ्कजनसम्भावननामापञ्चाशत्तमोऽध्यायः ॥५०॥

अथैकपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

पुष्पमय्यां वाटिकायां न्यग्रोधेऽथातिविस्तृते । निबद्धायां सुदोलायां स्वभक्तैः स उपाविशत् ॥१॥ मुनयश्च जनाः सर्वे चातुर्वर्ण्यास्तमीश्वरम् । वृत्वाभितो निषेदुश्च योषितोऽपि सहस्रशः ॥२॥ तत्र भक्ताः पुपूजुस्तं चारुचन्दनकेसरैः । कुङ्कुमागुरुकस्तूरीघनसारादिमिश्रितैः ॥३॥ अखण्डैरक्षतैः श्वेतैः पुष्पैर्बहुविधैस्तथा । पुष्पगुच्छैः स्वर्णवर्णैरवतंसैश्च शेखरैः ॥४॥ वस्त्रैर्बहुविधैः सूक्ष्मैर्मृदुस्पर्शैर्महाधनैः । हेमरत्नाद्यलङ्कारैर्मुक्ताहारैर्मनोहरैः ॥५॥ उपहारैर्बहुविधैः स्वर्णमुद्रादिभिस्तथा । अभ्यर्च्यारात्रिकं कृत्वा भक्त्या ते तं ववन्दिरे ॥६॥ एतस्मिन्नन्तरे कश्चित्क्षुद्रशक्तेरुपासकः । तत्र विप्रः कीचकाख्यः समायाद् भूमसंसदि ॥७॥ सुरामदाघूर्णमाननयनैर्यतिवर्णिभिः । युक्तो मौनैः सिद्धवेषैश्चतुर्भिः स्वपुरस्कृतैः ॥८॥ चतुर्भि

away one's sins. In the bygone era, Baldevji, Lord Krishna's elder brother and his wife, Revtiji rested for a few days on the banks of DevSarovar in Jetalpur while on their way to Gokul from Dwarka. Baldevji amused himself in the water of DevSarovar. The Devtas and Gandharvas came from Heaven to watch Baldevji playing in DevSarovar. Since then, Baldevji had visited DevSarovar and Jetalpur repeatedly. As a result, this town has become a holy shrine. I too, like to come to Jetalpur repeatedly. O folks! You also go and rest on the banks of DevSarovar.' O king! Shree Hari arranged the food and other necessary items for these people. He appointed Anandanad swami to look after these poor people telling him, 'O Muni! Feeding the poor is one of the highest Dharma. Bhagwan is pleased greatly by satiating the poor with food. Indeed, feeding the poor is equivalent to performing hundreds of such Yagnas.' Anandanad swami took up his responsibility of feeding the poor seriously and he directly supervised the whole process daily. The newly arrived people found happiness in Jetalpur and decided to remain here until the situation in their villages improved. The fame of Lord Narayanmuni's generosity spread far and wide. Even the kings were surprised at His ability to spend so much wealth, so much so that they considered Narayanmuni as some divine manifestation."

Thus ends the 50th Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-51

Suvrat Muni said, "O king Pratapsinh! The saints had built a rope swing from the branches of a large banyan tree on the banks of DevSarovar in Jetalpur and made Shree Hari sit on the swing where they started gently swinging Him. The devotees of Jetalpur venerated Shree Hari with Kumkum, sandalwood paste, rice and many flower garlands. Some of the devotees offered Him new fine cloths, diadem, gold rings, pearl necklaces and other ornaments. They all sat around Him, in a form of an assembly after veneration. The saints performed Aarti, decorated His diadem with flower strings and put more flower garlands around His neck. They sat in front of Him at the head of the assembly. Shree Hari was shining like a moon surrounded by the twinkling stars in

सेवकैर्युक्तः सिन्दूरतिलकाङ्कितैः । कार्ष्णायसं वलयं दधद्बाहौ सुमन्त्रितम् ॥९॥ स्त्रीशोणपटखण्डेन बद्धोष्णीषासिपुत्रिकः । मुखनिर्यन्मद्यगन्धि वायुदूषितसज्जनः ॥१०॥ कुलस्त्रीपुष्पसंमिश्रकाश्मीरकृतचन्द्रकः । श्रवोनिहितकार्पासः कृतजीरकचर्वणः ॥११॥ मार्जारास्थिचिताभस्मचतुर्मार्गरजोमलैः । लोहमाषादिभिर्युक्तां कण्ठे पोटलिकां दधत् ॥१२॥ सतैलसंयतकचश्यामोर्णासूत्रबन्धनः । दधल्लोचनयोः प्रान्ते हनूमत्तैलकज्जलम् ॥१३॥ दधत्सिन्दुरतिलकं कूर्चे शृङ्गाटकाकृति । समन्त्रमाषमुष्टिश्च दुर्गन्धिवसनोऽशुचि ॥१४॥ सतैलसिन्दूररसालिप्तलौहत्रिशूलकम् । बिभ्रत्कट्यां सपरशुं दुर्मन्त्रितमलाङ्कितम् ॥१५॥ भूर्जेऽष्टगन्धलिखितं कालीयन्त्रं समन्त्रकम् । कौशेयपेश्यां च दधत्सुराक्तैरक्षतैः सह ॥१६॥ व्यात्तभीषणरक्ताक्षः सिद्धंमन्योऽतिदर्पवान् । दन्दह्यमानसर्वाङ्गः क्रोधमत्सर वह्निना ॥१७॥ शाक्तमार्गमहाविघ्नं जेतुं नारायणं मुनिम् । तत्रागत्य सभामध्ये निषसादाकृतानतिः ॥१८॥ तिर्यग्दृष्ट्या सदः संस्थान् पश्यन्नेव महामुनीन् । साशङ्कमानसोऽ पश्यद्भगवन्तं पुनः पुनः ॥१९॥ पाप्मसम्भाषणे दोषं जानान्तो भगवज्जनाः । नाभाषन्त तदा केऽपि तेन साकं सभासदः ॥२०॥ शिष्यास्तस्य तदा प्रोचुरहो व्याप्तः कलिर्भुवि । नाद्रियन्ते यतः सिद्धान्साधवोऽपीदृशानिह ॥२१॥ अथवा सद्गुरुकृपां विना च ब्रह्मदर्शनम् । कुतः स्यात्साधुता लौके निर्मूला प्राणिनामिह ॥२२॥ अहो गुरुरहो भाग्यमस्माकं धरणीतले । येषां भुक्तिश्च मुक्तिश्च सुप्रापा नित्यमञ्जसा ॥२३॥ इति तेषां वचः श्रुत्वा ताद्दग्दुष्टप्रवर्तितम् । अधर्ममुच्छेदयितुं जातः प्राह हरिर्हसन् ॥२४॥ के यूयं कृत आयाताः किं प्रयोजनमत्र वः । उपाध्वे देवतां कां च शास्त्रं किं चास्ति वः प्रियम् ॥२५॥ एतेच्छ्रुत्वा हरेर्वाक्यं कीचको निजचेतसि । व्यचिन्तयत् क्षणं तत्र तज्जयोत्सुकमानसाः ॥२६॥ एनमेवेश्वरं प्राहुरहो

the sky."

Suvrat Muni continued, "O king! Just as the devotees were waiting for the divine sermon from Shree Hari, a Brahmin named Kichak, a worshipper of goddess Shakti arrived in the assembly. He was attired in the garb of a celibate, surrounded by his disciples with four of them walking ahead of him. Their eyes were red and iridescent with intoxication and they smelt strongly of alcohol. Kichak was wearing steel bangles in his hands, he had a piece of a red chequered Sari tied around his head and a dagger was stuck inside it. He had decorated his forehead with the three lined, horizontal Tripund Tilak of Sindur and a square Chandlo of the menstrual blood of the prostitutes mixed with Kumkum. He had done an additional Chandlo of Sindur shaped like a horned triangle in the middle of brows. Though he was chewing cumin seeds to mask the stink of the alcohol, his foul breath was polluting the chaste environs of the assembly. He had stuffed his ears with cotton wool plugs. A bag containing the foul mixture of ground bones of cats, the ash from a crematorium, the dust from the road at the crossroads, a steel nail, the grains of Urad, faeces and the pieces of the broken earthen pot was dangling from his neck. His black oiled hairs were entwined with the ribbons of the wool. He had placed two dots of blackened ash on either sides if his eyes to mesmerise the people. He was holding some grains of Urad for the use of black magic. He had tied a steel Parshu (an axe like weapon) smeared with the blackened Sindur around his waist. He was holding a metal frame dipped in alcohol and which was covered by a piece of cloth to invoke his powers of black magic. Indeed, his stinking clothes, his ugly garb and appearance were beyond description and tolerance! Full of envy and arrogance, Kichak considered himself as an accomplished Yogi, able to win over any other Yogis. He, overcome by anger, had come to vanquish Narayanmuni, whom he considered an obstacle in his chosen path of the worship of Shakti. Without bowing or greeting anybody, he sat at the head of the assembly. He kept throwing furtive glances at Lord Narayanmuni and Muktanand swami and other saints seated in the assembly."

Suvrat Muni continued, "Not wanting to get involved with such an odious person, the holy saints did not greet or speak with Kichak. When nobody greeted their guru, Kichak's disciples started ranting, 'How the time has corrupted even the pious! These saints, famous for their humility are not greeting our eminent guru who is an accomplished Yogi. It appears to us that due to the unavailability of proper guidance

मन्दधियो जनाः । योऽतिप्रसिद्धं लोकेषु मामप्येष न वेत्ति वै ॥२७॥ बाला अपि जना लोके विदुर्मामतिभासुरम् । तमप्येष न जानाति तन्त्रासौ योगवानपि ॥२८॥ अद्यैवैनं विजेष्यामि गतमीशभयं मम । चर्ममुण्डाप्रसादेन बृहत्कौलागमेन च ॥२९॥ इति सञ्चिन्त्य शिष्यान्स्वान् वक्तुं स प्रैशयद् दृशा । स्वनामादि ततस्ते च प्रोचुर्हृष्टा जगत्पतिम् ॥३०॥

कीचकशिष्या ऊचुः ।

महादीक्षामहापानगुरवः कुलयोगिनः । एते सन्ति महासिद्धा ब्रह्मिष्ठा यतिवर्णिनः ॥३१॥ नै ते केनापि भाषन्ते दिवा सदसि मौनिनः । निशि साक्षान्महाशक्त्या वदन्ति रमयन्ति ताम् ॥३२॥ वयं च सिद्धपुरुषाः कौलागमविशारदाः । अस्माकं च नरेन्द्राणां गुरुराडेष कीचकः ॥३३॥ उर्ध्वाम्नायैकतरणेः सहस्रभगिनः प्रभौः । प्रतियामपिबाग्रण्यो गुरोः शिष्यश्चतुः पिबः ॥३४॥ प्रसादादस्य बहवो राजानो ब्रह्मदर्शनम् । प्रापुः सद्यो महानन्दं सर्वत्र समदृष्टिताम् ॥३५॥ नैतत्तुल्यः कोऽपि सिद्धेन्द्र इह निश्चितम् । मकारपञ्चकाचार्यः कौलवित्कुलपावनः ॥३६॥ एनं विदन्ति सर्वेऽपि भुवि भास्कररोचिषम् । रव्यातस्त्वमीश्वरत्वेन न वेत्सीत्यद्भुतं महत् ॥३७॥ उपास्महे वयं साक्षाद्देवीं त्रिपुरसुन्दरीम् । कौलागमः प्रमाणं नः सर्वशास्त्रशिरोमणिः ॥३८॥ योगी चेन्नैव भोगी स्याद् भोगी चेन्नैव योगवित् । योगभोगात्मकं कौलं तस्मात्सर्वाधिकं मतम् ॥३९॥ शैववैष्णवबौद्धादिदर्शनान्यपि भक्तितः । भजन्ते मानवा नित्यं वृथायासफलानि हि ॥४०॥ महापापवशान्नृणां तेषां वाञ्छाभिजायते । तेषां हि सद्गतिर्नास्ति विना कौल निषेवणम् ॥४१॥

from a great guru like Kichak, you have not been enlightened. How can you have developed the saintliness without his guidance? We are fortunate that we have met such an eminent guru! We have attained both; the mundane pleasures of this world and salvation under his tutelage.' O king! Lord Shree Hari, Whose manifestation was solely to vanquish such demonic gurus, smiled benignly at such an impudent person and asked them, 'Who are you? Where do you come from? Why have you come here? What is your Varna? Which deity you worship? Which scripture do you believe in?"

Suvrat Muni continued, "O king! Kichak was aghast! He thought, 'People consider Lord Swaminarayan as the supreme God therefore He should know everything there is to know. Then how come He does not know me! My fame has spread so wide that even children recognise me, yet He does not know me! He cannot be God! Now I will have no problem winning Him with the blessings of Chamunda Devi and the help of my magical powers. I was being cautious for no reason.' O king! Kichak nodded towards his disciples and asked them just by the glance of his eyes to reply to Shree Hari's questions. His disciples were overjoyed at getting an opportunity to eulogise their guru."

Kichak's disciples said, 'O Swaminarayan! We have accepted Maha Diksha of Kaulavarna Sampraday according to the tenets of our scripture, the Kaulagam. We have learned and mastered the Kaulagam from our guru and we have attained the status of Mukta Atma (liberated soul) with the blessings of our great guru, Kichak. Our fame as accomplished Sidhha has spread far and wide. Our guru observes silence during the day, though he speaks personally to MahaKali Devi at night. He is the main protagonist of the Kaulavarna Sampraday and has obtained this power by sleeping with more than a thousand women. He drinks alcohol four times in a day. Many kings have become his disciple and revere him and have become enlightened and liberated from this world. Our guru knows the profound meaning of the Kaulagam and the head of the Kaulavarna Sampraday. He is the leader of true Sidhhas. His fame shines like a bright sun in the whole world and there is no one like him. It is surprising that You, Who have become known as God, do not know him! O Swaminarayan! We worship Chamunda Devi. Our scripture, the Kaulagam is the king amongst the scriptures and our Sampraday, Kaulavarna, is the best Sampraday. All other Sampradays profess that a Yogi must renounce all mundane pleasures and the person indulging in the sensual pleasures cannot become a Yogi. Our Sampraday is the best because one can become Yogi by following our Sampraday despite indulging in sensual pleasures.

सुव्रत उवाच ।

इति तेषां वचः श्रुत्वा भगवांस्तन्मतान्तकः । पप्रच्छ तेषां सिद्धानां जिज्ञासुरिवयुक्तिवित् ॥४२॥

श्रीनारायणमुनिरुवाच ।

अपूर्वेयं श्रुता वाणी भवतां भो चतुःपिबाः ! । सिद्धानां ब्रूत युस्माकं सप्रमाणं च तत्फलम् ॥४३॥

कीचकशिष्या ऊचुः ।

अस्माभिर्लोकमुखतः शाक्तद्विट् विदितः पुरा । विज्ञातोऽस्यद्य तु त्वं वै जिज्ञासुरिति निश्चितम् ॥४४॥ त्वया यत्पृच्छ्यते तत्तु रहस्यं जनसंसदि । वक्तव्यं कथमस्माभिर्वाच्यावाच्यविशारदैः ॥४५॥ उत्तरं यदि नोच्येत तर्ह्येते हि तदाश्रिताः । मूर्खानस्मान्विजानीयुर्गुरोश्चाल्पज्ञता भवेत् ॥४६॥ एते च सिद्धपुरुषा निर्विकल्पसमाधयः । अज्ञा भवेयुः सर्वज्ञा महापानगुरू त्तमाः ॥४७॥ अतो यथावत्सिद्धान्तं ब्रूमस्ते कौलसम्मतम् । सदःस्थानामपि भवेत्तत्र श्रद्धा तवैव यत् ॥४८॥ शास्त्रवाक्यं विना नैव शास्त्रज्ञस्य भवेत्तव । निश्चयोऽतोऽत्र कथ्यन्ते कौलस्थाः शङ्करोक्तयः ॥४९॥ ब्रह्मज्ञानं विना नैव मुक्तिः स्यात्प्राणिनां किल । ऊ र्ध्वाम्नायात्ततस्तस्य ज्ञातव्यः सकलो विधिः ॥५०॥ ऊ र्ध्वाम्नायप्रवेशश्च पराप्रसादचिन्तनम् । महाषोढापरिज्ञानं नाल्पस्य तपसः फलम् ॥५१॥ पेयं मद्यं पलं खाद्यं समालोक्य प्रियामुखम् । इत्येवाचरणं जाप्यं पराप्राप्यं परं पदम् ॥५२॥ आनन्दं ब्रह्मणो रू पं तच्च देहे व्यवस्थितम् । तस्याभिव्यञ्जकं मद्यं योगिभिस्तेन पीयते ॥५३॥ ब्राह्मणैस्तत्सदा पेयं क्षत्रियैस्तु रणागमे । वैश्यैर्धनप्रयोगे च शूद्रैश्चान्त्येष्टिकर्मणि ॥५४॥ देवान् पितॄन् समभ्यर्च्य देवीशास्त्रोक्तवर्त्मना । गुरुं स्मरन् पिबन् मद्यं खादन् मांसं न दोषभाक् ॥५५॥ देवताभ्यः पितृभ्यश्च मधुवाता ऋ तायते ।

The followers of other Sampradays such as Shaiv, Vaishnav, Baudhh, Sankhya etc. undergo many hardships for a very long time in pursuit of salvation, all without the guarantee of success! Our Sampraday helps one attain salvation in no time. The persons suffering from the sins of past many lives follow Shaiv or Vaishnav Sampraday. However, they can never attain salvation till they follow Kaulavarna Sampraday."

Suvrat Muni said, O king! Shree Narayanmuni feigned surprise and ignorance at the same time. On the pretext of wanting to know more, Shree Hari asked, 'I have never heard anything like this before! Is it indeed true what you have just mentioned? Please explain your ethics in detail but you must quote other scriptures in support of your arguments. What are the rewards of following your Sampraday?' Kichak's disciples were entangled in Shree Hari's Maya. O king! They never realised that Shree Hari was intent on exposing their tenets and Sampraday. They thought that Shree Hari was impressed by their talk and is interested in their Sampraday. Encouraged by feigned interest in their Sampraday, Kichak's disciples started espousing the misguided and irreligious tenets of their Sampraday."

Kichak's disciples said, 'O Swaminarayan! We had heard that You were against the worship of Shakti, however You appear to be curious at the moment. The answers to the questions You have raised are very profound. We are aware that the secret knowledge regarding our Sampraday and scriptures should not be revealed in this assembly. However, Your devotees may consider us fools and think of our guru as having limited intelligence if we do not answer your questions. Therefore, it is imperative that we reveal the full knowledge of our tenets. You, or some of Your disciples may get interested in our principles. As You are a scholar of the scriptures, we are sure, that You will not accept anything which is not mentioned in the scriptures. Therefore, we quote few verses from the Kaulagam, some of which are in the form of dialogue between Shiva and Parvati. Man cannot attain salvation without knowledge. Our scripture, the 'Urdhva Amnay' is the treasure trove of the knowledge. The three; an acquiescence of the Urdhva Amnay, desire of Para Prasad (sensual pleasures) and the higher knowledge (way to enjoy these pleasures) are not easily attainable. The last two are exclusive to our Sampraday. To drink alcohol and eat meat while looking at beautiful maidens is an exceptional exercise. It is Para Prasad, it is bliss, it is salvation and it is achievable. The bliss is another form of Braham (the liberated soul). It lies within the

स्वादिष्ठया मदिष्ठया क्षीरं सर्पिर्मधूदकम् ।।५६।। सद्यो दीक्षयतीत्याद्याः प्रमाणं श्रुतयः कुले । निवेद्य देवताभ्यो हि मद्यमांसाशनं शुभम् ।।५७।। पत्र पुष्पाङ्कुरफलमूलवल्कलधान्यजम् । रसवृक्षलताजातं मद्यं दशविधं स्मृतम् ।।५८।। पनसक्षौद्र माधूकं खार्जूरं तालमैक्षवम् । मधूत्थं सैरमारिष्टं मैरेयं नालिकेरजम् ।।५९।। मद्यैकादशैतानि भुक्तिमुक्तिकराणि हि । द्वादशां तु सुरामद्यं सर्वेषामुत्तमं मतम् ।।६०।। मद्यं मांसं च मत्स्यं च मुद्रा मैथुनमेव च । मकारपञ्चकं देवि ! देवताप्रीतिकारकम् ।।६१।। गोनरेभाश्वमहिषवराहाजमृगोद्भवम् । महामांसाष्टकं प्रोक्तं देवताप्रीतिकारकम् ।।६२।। कुलाकुलाष्टकं वापि निमन्त्र्याहूय पुष्पिणीम् । अभ्यङ्गेन विशुद्धाङ्गीमासने चोपवेशयेत् ।।६३।। जाङ्गली चर्मकारी च मातङ्गी पुष्पकसी तथा । श्वपची खटकी चैव कैवर्ती विश्वयोषिता ।।६४।। कुलाष्टकमिति प्रोक्तमकुलाष्टकमुच्यते । कम्बुकी शौण्डिकी चापि शस्त्रजीवी च रञ्जकी ।।६५।। गायकी रजकी शिल्पी कोसटी च तथाष्टकी । उक्तजात्यङ्गनाभावे चातुर्वर्ण्याङ्गनां यजेत् ।।६६।। अन्योन्यवदनं कृत्वा पिबेत्तत्तदनुज्ञया । आगलान्तं पिबेन्मद्यं स मुक्तो नात्र संशयः ।।६७।। पीत्वा पीत्वा पुनः पीत्वा यावत्पतति भूतले । उत्थाय च पुनः पीत्वा पुनर्जन्म न विद्यते ।।६८।। आनन्दात्तृप्यते देवी मूर्च्छया भैरवः स्वयम् । वमनात्सर्वदेवाश्च तस्मात्त्रितयमाचरेत् ।।६९।। उच्छिष्टं भक्षयेत्स्त्रीणां ताभ्यो नैव प्रदापयेत् । योनिपूजां ततः कृत्वा यथेष्टं विहरेत्पुमान् ।।७०।। तदारू ढेषु वीरेषु कार्याकार्यं न विद्यते । इच्छैव शास्त्रसम्पत्तिरित्याज्ञा पारमेश्वरी ।।७१।। मद्यकुम्भसहस्रैश्च मांसभारशतैरपि । न तुष्यामि वरारोहे ! भगलिङ्गामृतं विना ।।७२।। भगिनीं वा सुतां भार्यां यो दद्यात्कुलयोगिने । मधुमत्ताय देवेशि ! तस्य पुण्यं न गण्यते ।।७३।। भ्रातृभार्यां स्नुषां वापि जननीं मदमन्थराम् । भ्रातृजां यौवनोन्मत्तां विवस्त्रां च स्वलङ्कृताम् ।।७४।। निवेद्य गुरवे नत्वा निर्विकल्पधिया स्वयम् । तालवृन्तेन देवेशि ! श्रमनाशाय वीजयेत् ।।७५।। तयोस्तु सामरस्याद्यद्द्रव्यं प्रच्यवते कुलात् । तद्गृहीत्वालिपात्रेण साङ्गां सावरणान्विताम् ।।७६।। महाकालान्वितां कालीं यष्ट्वा शेषं वरानने ! ।

body and alcohol is the means to draw it out, therefore, a Yogi drinks alcohol to attain the blissfulness. A Brahmin should drink alcohol at will, a Kshatriya should drink on the way to a battlefield, a Vaishya should drink before any profitable activity and Shudra should drink while attending the funeral of a close relative. According to the Devi Puran, it is not a sin to consume meat or alcohol left over after the veneration of the Devtas, oblation to the Pitris while remembering one's guru. Even the Shrutis support this by saying, 'The consumption of the milk or alcohol left over from the veneration of the Devtas and Pitris is not a sin.' The consumption of alcohol and meat is permissible and proper under these circumstances. Alcohol is derived from leaf, flower, buds, bark, fruit, root, grain, sugar or honey, tree or plants. Alcohol brewed from the jackfruit or grapes, coconut or dates, jaggery, from the bark of a Seer tree or from the leaves of a particular grass and plants offer pleasure and salvation at the same time.'

They continued, 'The meat, alcohol, fish, wealth and sex are the five principal means to please Devtas. The Devtas are pleased much more and quickly with and prefer the meat of cow, bull, human, elephant, horse, pig, goat and deer which is considered superior to the meat of other animals. With the intention of copulation, a menstruating woman from lower strata of the society should be invited, be bathed and seated. A prostitute or a woman from a tribal, cobbler, one running abattoir or engaged in associated activities, bootlegger families is preferred to a woman engaged in arms trade or from painter, sculptor, washer man or rag picker families. A respectable woman from any of the four Varna may be invited, if a woman from such lower strata is not available. Both of them should start drinking alcohol whilst kissing and licking each other. The man's soul is liberated after drinking alcohol to the limit and should continue drinking till he falls on the ground by intoxication. He should continue after getting up. The man becomes free from the cycle of death and rebirth if he continues drinking after repeatedly hitting ground for four times. Mahadevi is pleased with such unlimited consumption of alcohol. Indeed, her pleasure is directly proportionate to the intake of alcohol. Bhairav is pleased if one becomes unconscious as a result of the intoxication and all the Devtas are pleased if one vomits as a result of unlimited drinking. One desiring the salvation must undergo all three (hitting floor, unconsciousness and vomiting). A man must eat the residual food left over by the woman, but must not feed her anything leftover by him. A man and woman, by mutual consent must enjoy sex

साधकेभ्यस्तु तद्दत्वा शेषं पेयं समन्त्रकम् ॥७७॥ एवं यः कुरुते वीरो गुरुभक्तो दृढव्रतः । नित्ये नैमित्तिके काम्ये सोऽक्षयं पदं व्रजेत् ॥७८॥ जीवन्मुक्तः स विचरेत्सर्वैश्वर्यसमन्वितः । इह लोके परे चैव सर्वत्र न निवार्यते ॥७९॥

सुव्रत उवाच ।

इति दुर्वचनानि मद्य पानां स निशम्य प्रभुराप्तहास ऊ चे । इतरे तु करद्वयोपरुद्ध श्रुतियुग्मा नृप ! नैव शुश्रुवुर्वै ॥८०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे जयतल्पपुरे क्षुद्रशाक्तमतखण्डने पूर्वपक्षत्वेन कौलमत निरू पणनामैकपञ्चाशत्तमोऽध्यायः ॥५१॥

अथ द्विपञ्चाशत्तमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

यूयं हि मद्यपाः लोके धूर्ताः स्थ पतिताधमाः । अप्रमाणमसच्छास्त्रं युष्माकं मुरव्यमस्ति यत् ॥१॥ केनचिन्मद्यपेनैव पापग्रन्थे कृते हि वः । सच्छास्त्रस्य भ्रमोऽस्त्येव ततो भ्रष्टा बभूव हि ॥२॥ ब्रह्मज्ञानं सुरापानं भवेत्तर्हि कुतः श्रमः । पूर्वैर्महद्भिर्मुनिभिस्तपसः क्रियते वृथा ॥३॥ मद्यपानां कुलान्येव श्वपचादीनि सन्ति च । प्राप्नुवन्ति कथं नैव मुक्तं तानि पलप्रियाः ॥४॥ भ्रामिताः केन यूयं वै कथं प्राप्ताः स्थ दुर्धियम् । एकवर्णं जगत्कर्तुं किं वा सृष्टाः स्वयम्भुवा ॥५॥ आर्षग्रन्थस्थिताञ्छ्लोकान्मद्यपाननिषेधकान् । सप्रमाणात्मसिद्धान्तख्यात्यै दूषयथ ध्रुवम् ॥६॥ गौडी माध्वी पैष्टी च विज्ञेया त्रिविधा सुरा । यथैवैका तथा सर्वा न पातव्या द्विजोत्तमैः ॥७॥ स्वायम्भुवो मनुरिति सुरापानं निषेधति । वचनं याज्ञवल्क्यस्य श्रूयतां तदर्थकम् ॥८॥ अज्ञानात्तु सुरां पीत्वा रेतो विण्मूत्रमेव च । पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातपः ॥९॥ पानसं द्राक्षमाधूकं खार्जूरं तालमैक्षवम् । मधूत्थं सैरमारिष्टं मैरेयं नालिकेरजम् ॥१०॥ समानानि विजानीयान्मद्यान्येकादशैव तु ।

without any restriction or propriety. Nothing should be considered taboo in the pursuit of enjoyment."

They continued, 'Shivji has said to Parvati, 'I am pleased more by the offering of the mixtures of ejaculation and menstruating blood than thousands of drums of alcohol or vast amount of meat. Indeed, the Punya of a person becomes limitless if he offers his sister, daughter or wife to his intoxicated guru. One should gift his young, intoxicated with alcohol and nude except for the golden ornaments; mother or brother's wife, daughter or daughter in law to his guru without any reservation. Not only that, he must fan his guru to relieve his fatigue arising from the copulation. He should collect the mixture of ejaculation and menstruating blood in a skull and offer it to Devtas, Devi and other disciples before consuming himself. O Devi! This must be done without the fear of criticism from society and with total faith in his guru. He becomes free from all shackles and attains all materialistic opulence while alive and my eternal abode at his death. None can stop him achieving these!'

Suvrat Muni said, "O king! The devotees sitting in the assembly, not wishing to hear such utter nonsense from Kichak's disciples had covered their ears. Shree Hari smiled wryly at such despicable exposition."

Thus ends the fifty first Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-52

Lord Narayanmuni said to them, 'O vile drunkards! You cheat and mislay innocent people with such unholy and anti religious notion. You are the worst of the sinners. You may believe in your scriptures but they do not conform to the Vedas or any Vedic scriptures. The dialogue between Shiva and Parvati is the imagination of some vile alcohol drinking pundit. By considering such imaginary scriptures as real scriptures, you have fallen from the eternal Vedic traditions. O Fools! Why do you think that the sages of bygone eras underwent severe austerity if the salvation was attainable just by drinking alcohol? Thousands of people drink alcohol regularly but not a single one amongst them had attained salvation. Which fool mislaid you to believe such spurious premise? It looks like Brahma created you to eradicate the Varna system. O meat

द्वादशं तु सुरामद्यं सर्वेषामधमं स्मृतम् ॥११॥ एवं पुलस्त्योऽपि मुनिर्मद्यपानं निषेधति । तत्राधमपदे पाठो युष्माभिः कृत उत्तमः ॥१२॥ ऊ र्ध्वाम्नायः प्रमाणं चेदभवतां तर्हि मद्यपाः । श्रुतीः प्रमाणयथ किं क्षौद्रार्था मद्य आत्मनः ॥१३॥ असदेव ततः शास्त्रं यौष्माकं धूर्तकल्पितम् । सर्वशास्त्रविरुद्धत्वादप्रमाणं मतं हि वः ॥१४॥ अस्तु वर्णान्तरकथा भवद्भिर्ब्राह्मणैः कथम् । निःशङ्कं पीयते मद्यं वेदशास्त्रविगर्हितम् ॥१५॥ श्वपच्यादिमुखोच्छिष्टं पीत्वा च पतिताधमाः । दूषयध्वे कुतो यूयं ब्रह्मसूत्रेण विप्रताम् ॥१६॥ ब्रूतं 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॥ अज्ञानाप्राश्य विण्मूत्रं सुरासंसृष्टमेव च । पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥२२॥ सुरां पीत्वा द्विजो मोहदग्निवर्णां सुरां पिबेत् । इत्याद्यज्ञानपानेऽपि स्मर्यते तस्य निष्कृतम् ॥२३॥ पुनः पुनः प्रविबतां 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 योषिदपि गच्छति तावमुत्र कशया । ताडयन्तस्तिग्मया सूर्म्या लोहमय्या पुरुषमालिङ्गयन्ति स्त्रियं च पुरुषरू पया सूर्म्या ॥२६॥

eaters! You have modified the verses by sages such as Yagnavalkya and Manu to suit your means and you have extracted the wrong meaning of verses of the Shruti to justify your false notions. Manu says in favour of absenteeism, 'Alcohol made from jaggery, sap of trees or flours of rice etc. is similarly intoxicating which must be shunned by persons of all three Varna.' Similarly, sage Yagnavalkya has said, 'A pious person from the three Varna falls from his Varna on accidental consumption of alcohol, faeces or urine. Such a person needs to undergo all Sanskars such as Yagnopavit etc. again. Alcohol, derived from whatever source such as jackfruit, grapes, jaggery, dates, honey, coconuts etc. is equally intoxicating and its consumption is a grave sin.' Furthermore, you have replaced the word 'Adham' (The worst) with 'Uttam' (the highest) in the verse by sage Pulatsya (in his Smruti) to imply that he is extolling the consumption of alcohol, whereas he meant to condemn it. You may accept the ' Urdhva Amnay' as an authoritative scripture, but you have intentionally derived the wrong meaning from the verses of the Shruti which you quoted. You have deliberately misinterpreted the word 'Madh' (honey) with the word 'Madhya' (alcohol) to suit your convenience. How can we accept such deliberate replacements of words of verses of the Shruti and Smruti as authentic? You have done this to mislay innocent people. It goes to prove that your scripture, the Kaulagam, is fake and non Vedic and your Sampraday is non Vedic too.'

Lord Narayanmuni continued, 'O fools! The drinking of alcohol is prohibited for all persons of all four Varna. Yet, how could you, the Brahmins indulge in it and that too from the mouth of the lowest of a woman like a prostitute! Shame on you! You have sunk to the nadir of inhumanity. You are disgrace to the whole Brahmin Varna and yet, you dare to wear Yagnopavit! I challenge you to quote a single verse from any Vedic scripture in support of drinking alcohol. On other hand, I can quote numerous verses which forbid such malpractice. Listen to this verse from the Manu Smruti o fools! 'The Brahmins should consume cereals, milk, Ghee, honey, etc. which is staple food for the Devtas and never consume meat or alcohol which is meant only for devils and demons.' The Smrutis consider the drinking of alcohol as one of the five gravest sins. Do you know the atonement of drinking alcohol inadvertently? According to the Manu Smruti, only death resulting from drinking boiling hot alcohol, milk, water, Ghee or cow urine wash away the sin of accidental consumption of alcohol. Furthermore the Manu Smruti says, 'A Brahmin or any person of three Varna must undergo Sanskars such as Yagnopavit again following the accidental consumption of faeces, urine or alcohol.' If atonement of an inadvertent consumption of alcohol is so severe, can you think of atonement for deliberate drinking alcohol? Other Smrutis also say that a Brahmin must

सुव्रत उवाच ।

इति वाचं भगवता प्रोक्तामाश्रुत्य ते द्विजाः । अशक्ता ह्युत्तरं दातुं तूष्णीमासन्भ्रमद्धियः ॥२७॥ हरिवाग्भिन्नमर्माथ गुरुस्तेषां रुषा ज्वलन् । तमुवाच महाकालीं पानपात्रकरां स्मरन् ॥२८॥

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 हरिरुचिवान् ॥३४॥

श्रीनारायणमुनिरुवाच ।

देवा हि सात्त्विकाः प्रोक्ता राजसा दैत्यदानवाः । तामसा राक्षसाद्याश्च पुराणेष्वागमेषु च ॥३५॥ पयः सर्पिश्चामृताख्यमनं देवप्रियं मतम् । दैत्यानां राक्षसादीनां सुरामांसाशनं प्रियम् ॥३६॥ आदिराजेन पृथुना प्रेरिता अत एव हि । स्वस्वान्नं दुदुहुः

be made to drink boiling hot alcohol as atonement for unintentional drinking of alcohol. What punishment awaits people like you who deliberately and repeatedly drink alcohol? The Hell awaits you! All the scriptures forbid adultery with other woman. Let Me quote the verse from the fifth Canto of the Shreemad Bhagwat which describes the punishment for the adulterer. 'The messengers of Death make a man repeatedly embrace the red hot statuette of a woman in Hell as a punishment for the sin of committing adultery with other women and a woman is forced to embrace repeatedly the red hot statue of men as a punishment for the same sin.'

Suvrat Muni said, "O king! Kichak's disciples were stunned and unable to answer back to Shree Hari. Doubts arose in their mind as to what is the real truth and began to think that whatever Shree Hari said may be right. They remained silent. Kichak was agitated at the silence of his disciples and was not ready to accept Shree Hari's reasoned opinion. He broke his vow of day time silence to refute Shree Hari's gospel."

Kichak said, 'O Swaminarayan! Our Sampraday too forbids drinking alcohol just for the sake of it, but tell me which scripture forbids consuming alcohol which is left over after it has been offered to the Devtas as a Naivedhya? Even the Vedas permit the priest Brahmins to consume the meat and alcohol that has been offered to Devtas as a Naivedhya at the conclusion of the Soma Yagna. How can you consider the consumption of meat and alcohol as Prasad of Vedic Devtas? Sage Manu and other eminent sages do not consider killing of animals if carried out for the Vedic rituals. You do not understand the proper meaning of the Smrutis, otherwise, You would not brand us sinners in front of everybody. Many instances of Brahmins consuming alcohol and meat and taking a woman of their choice (from lower Varna) as a wife are recorded in the Mahabharat and many Purans. Do You not know that the ShaptaShati chapter of the Markandeya Puran extols the consumption of alcohol and meat?'

Suvrat Muni said, "O king! Kichak, instead of accepting the words of Lord Shree Hari as the gospel truth, put forward the biased arguments favourable to his view misquoting or quoting out of context the verses from the Vedas and Smrutis. This was nothing but the charade on his part."

Lord Narayanmuni replied, "O Kichak! According to the Vedas and the Purans, the Devtas are of Satvik (pious), humans and demons as Rajas (mixed) and spirits, devils, ghosts etc. are of Tamas (vile) traits. Nectar, like milk and Ghee is staple food of the Devtas while meat and alcohol is the food of spirits and devils. On being inspired and urged by king Prithu, the Devtas, humans and devils drew their favourite food

सर्वे पृथिवीं धेनुरू पिणीम् ॥३७॥ कृत्वा वत्सं सुरगणा इन्द्रं सोममदूदुहन् । हिरण्यमेन पात्रेण वीर्यमोजो बलं पयः ॥३८॥ दैतेया दानवा वत्सं प्रहलादमसुरर्षभम् । विधायादूदुहन् क्षीरमयः पात्रे 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 मद्यमांसाशन रुचिः । स्वाभाविकी वर्ततेऽतो विध्यपेक्षा न वर्तते ॥४२॥ यज्ञ एव ततो हिंसा नित्यहिंसानिवृत्तये । बेदो 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 द्विजानामपि भार्गवः । उशना स्थापयामास मर्यादां तद्वचः शृणु ॥४९॥ यो ब्राह्मणोऽद्यप्रभृतीह कश्चिन्मोहात्सुरां पास्यति मन्दबुद्धिः । अपेतधर्मो ब्रह्महा चैव स स्यादस्मिँल्लोके गर्हितः स्यात् परे च ॥५०॥ इति शुक्रकृता लोके मर्यादा विद्यते किल । महापापं कथं न स्यात्तामुल्लङ्घ्यतस्तव ॥५१॥ गोचर्यामपि नारीषु मनुष्याणां पुरा मुनिः । 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

from the earth which has taken the form of a cow. The Devtas made their king Indra a calf to collect the milk in the form of nectar and physical and mental powers in their gold dish from the earth's udders. Prahalad, on behalf of demons chose to collect their milk in the form of purified alcohol in the steel dish, while Rudra chose the meat and sub standard alcohol on behalf of devils and ghosts in the skull. This tale is mentioned in the Shreemad Bhagwat and clearly implies that it is not proper to offer the Naivedhya of meat and alcohol to the Devtas. People of the Tamas (vile) trait have a natural affinity towards meat and alcohol. They do not need any encouragement from the scriptures. The Vedas permit killing of animals only for the Yagna to discourage and stop wanton killing of animals for indulgence of the palate. O Kichak! Try to understand. The Mahabharat and other scriptures describe various Yagnas to obtain mundane things such as wealth or children to stimulate an interest in performing the Yagnas. In the end, all of them profess non violence as the ultimate goal and Dharma. Where does it say in the Markandeya Puran that Brahmins should offer Naivedhya of meat and alcohol to the Devtas? It is just the fig of your imagination. Instead, it says that the Brahmins should never offer meat and alcohol to Devtas and goddesses. It is the gravest sin for Brahmins to consume alcohol or meat.'

Narayanmuni continued, 'O Kichak! People like you, who do not understand the proper meanings of the scriptures and engage in the vile practice of drinking alcohol and eating meat end up in the Hell, along with their disciples. Shukracharya had equated drinking of alcohol with the killing a Brahmin, one of the five gravest sins. Listen to Me carefully. I quote Shukracharya, 'As from today, any Brahmin who drinks alcohol, deliberately or inadvertently, shall be considered fallen from his Dharma and be considered as a murderer of a Brahmin.' Now tell Me, are you beyond the ethics established by great Shukracharya that you will escape punishment for your vile acts? Indulgence in copulation with any partner other than their respective spouses is common only in animals. I quote just two verses from Swetketu, 'Any woman who commits adultery is considered to have committed the sin of abortion of her unborn child, which will lead her to be punished in the darkest of the Hells. Similarly, a man who indulges in adultery, even by the thought, will face the same punishment.' Therefore, Kichak! One must not eat meat of any animal. This is the central theme of all scriptures. Eating meat, even on the pretext of it being the Prasad is a grave sin which, a Brahmin must resist at all cost. Meat is never innocent; it can only be obtained after killing an animal. Listen to this quote from the Mahabharat. 'The religious man must never consume

घण्टापथः किल ॥५५॥ यज्ञशेष्यस्य मांसस्य भक्षणेऽपि द्विजन्मनः । अल्पदोषोऽस्ति निर्दोषं मांसं नास्त्येव कर्हिचित् ॥५६॥ यज्ञेशेषादिमांसस्य भक्षणे ह्यत एव हि । निषेधोभारतेऽस्तीति तद्वाक्यमपि ते ब्रुवे ॥५७॥ यजुषा संस्कृतं मांसं निवृत्तो मांसभक्षणात् । न भक्षयेत्द् वृथा मांसं पृष्ठमांसं च वर्जयेत् ॥५८॥ एकतः सर्वमांसानि मत्स्यमांसानि चैकतः । भवन्ति पापरू पाणि न विप्रस्तानि भक्षयेत् ॥५९॥ अयमेव हि सिद्धान्तो वेदशास्त्रप्रमाणितः । असदेव मतं तस्मात्तव मांसाशिनोऽखिलम् ॥६०॥ प्राणिमात्रवधमन्तरा कवचित् प्राप्यते न पललं पलप्रियाः ! । जीवघात इह बुद्धिपूर्वकं त्वस्ति दोष इति वो मतं न सत् ॥६१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे जयतल्पपुरे क्षुद्रशाक्तमतखण्डने मकारपञ्चकोच्छेदननामा द्विपञ्चाशत्तमोऽध्यायः ॥५२॥

अथ त्रिपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

वाचं निजमतोच्छेत्रीं श्रुत्वैतां स हरेर्नृप ! । सर्पो यथा मन्त्ररुद्धवीर्योऽनार्व्याकुलोऽब्रवीत् ॥१॥

कीचक उवाच ।

यदि वेदस्य तात्पर्यं हिंसादौ नैव विद्यते । हिंस्रयज्ञाः कथं तर्हि कृता देवर्षिभूमिपैः ॥२॥ वेदशास्त्रपुराणानि तैरधीतानि

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meat, even if it is left over from the Yagna conducted by a priest who happens to be a scholar of Vedas. One must neither eat meat or fish nor the meat left over after oblation to the Pitris. The meat of sacrificial animals and meat of fish are equally vile. Therefore, a Brahmin must never eat meat in any circumstances.' O Kichak! The principle I have just put forward is the only one conforming to the Vedas. Your belief on meat eating is totally wrong. Meat cannot be obtained without killing innocent animals and the killing of innocent animals is a grave sin. Therefore your long held opinion is wrong.'

Thus ends the fifty second Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-53

Suvrat Muni said, "O king! Kichak was agitated at the arguments put forward against the tenets of his Sampraday by Lord Shree Hari. He said to Shree Hari, 'O Swaminarayan! If the Vedas do not condone sacrificing animals, why do You think the kings and seers of bygone eras performed numerous sacrificial Yagnas? Can You honestly say that they did not understand the Vedas? Are You the only one who understands the true meanings of the Vedas? How and why would one believe You when You appear to be in a minority of one? The practice of sacrificial Yagnas is ancient. The thesis propounded by the likes of Shukracharya and Shwetketu are of the modern origin. The wise ones always attest the ancient practices and do not accept modern tradition which is at variance with the ancient traditions.' O king! Kichak was not prepared to move away from his long held views. He was prepared to go to any length to prove his point. Lord Swaminarayan put forth His views again."

Narayanmuni said, 'O Kichak! I do not belittle the past sages and kings who performed sacrificial Yagnas. Neither do I criticise them. However, the true and central theme of the Vedas is non violence. I still say that the permission to perform sacrificial Yagnas (to achieve limited goals) was just to stop indiscriminate killing of animals for their meat. Non violence is the true and ultimate ethic propounded by the Vedas. Let Me quote to you what Bhishma had said to his grandson, the great king Yudhishthir in the MokshaDharma chapter of the Mahabharat. 'O Yudhishthir! The persons interested in satisfying their liking of meat have misinterpreted the hymns of the Vedas to create the impression that the Vedas condone the violence in the name of sacrificial Yagnas. They are atheist and therefore do not believe that they shall reap the fruits of such Yagnas. Disregarding the morality of such actions, they continue to perform such sacrificial Yagnas in the pursuit of fame. Therefore, sage Manu had clearly stated that

किं न वा । त्वमेव पण्डितोऽस्त्येकः सर्वेभ्यो दूषणप्रदः ॥३॥ उशनःश्वेतकेतुभ्यां मर्यादा या प्रवर्तिता । सा त्विदानींतनी ज्ञेया न त्वनादि मतं हि तत् ॥४॥ मतमाधुनिकं सुज्ञा नैव गृह्णन्ति पण्डिताः । ते तु प्राचीनमध्वानं श्रयन्ते सूक्ष्मदर्शिनः ॥५॥

सुव्रत उवाच ।

सत्पण्डितायमानस्य तस्येत्थं वाचमीश्वरः । स आश्रुत्य मतं तस्य मर्दयन्नाह सद्वचः ॥६॥

श्रीनारायणमुनिरुवाच ।

हिंस्रकर्मपरान्नाहं दूषये किंतु वैदिकः । एवमेवास्ति सिद्धान्तः स एव कथितो मया ॥७॥ भारते मोक्षधर्मेषु भीष्मो राजा युधिष्ठिरम् । निःसंशयं तमेवाह तद्वचांसि निशामय ॥८॥ अव्यवस्थितमर्यादैर्विमूढैनास्तिकैर्नरैः । संशयात्मभिरव्यक्तैर्हिंसा समनुवर्णिता ॥९॥ सर्वकर्महिंसा हि धर्मात्मा मनुरब्रवीन् । कामकाराद्विहिंसन्ति बहिर्वेद्यां पशून्नराः ॥१०॥ तस्मात्प्रमाणतः कार्यो धर्मः सूक्ष्मो विजानता । अहिंसा सर्वभूतेभ्यो धर्मेभ्यो ज्यायसी मता ॥११॥ यदि यज्ञांश्च वृक्षांश्च यूपांश्चोद्दिश्य मानवाः । वृथा मांसानि खादन्ति नैष धर्मः प्रशस्यते ॥१२॥ सुरां मत्स्यान् मधु मांसमासवं कृशरौदनम् । धूर्तैः प्रवर्तितं ह्येतन्नैतद्वेदे तु कल्पितम् ॥१३॥ मानान्मोहाच्च लोभाच्च ल्लौल्यमेतत्प्रकल्पितम् । विष्णुमेवाभिजानन्ति सर्वयज्ञेषु ब्राह्मणाः ॥१४॥ पायसैः सुमनोभिश्च तस्यापि यजनं स्मृतम् । यज्ञियाश्चैव ये वृक्षा वेदेषु परिकल्पिताः ॥१५॥ यच्चापि किञ्चित्कार्तिक्यंमन्नं चोक्षैः सुसंस्कृतम् । महत्सत्त्वैः शुद्धभावैः सर्वं देवार्हमेव तत् ॥१६॥ इति भारतवाक्यानि कथितानि चतुःपिब ! । श्रीभागवतस्यापि सिद्धान्तोऽस्त्ययमेव हि ॥१७॥ आहुर्धूम्रधियो वेदं सकर्मकमतद्विदः । अग्निमुग्धा धूमतान्ताः

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all Yagnas, including the 'Jyotishtom' Yagna must be performed without actual sacrifice of live animals. The edicts of the Vedas hold no meaning for the persons killing animals to procure their meat. The sacrificial Yagnas are for the people (of limited intelligence) desiring mundane rewards. The actual and profound theme of the Vedas is indeed non violence! Therefore, the wise must always observe non violence towards all living being by thought, speech and deeds because non violence is the primary and the highest Dharma of all humans. The sacrifice of animals during any Yagna is nothing but a sin and killing of animals can never be praised or condoned. Eating meat of animals or fish and drinking alcohol and other intoxicating substances during or after any Yagna is nothing but the scheme devised by immoral persons to satisfy their palate. It is nothing but the imagination of their minds. They have devised this scheme just to gratify their pride and ego, acquire wealth and indulge their taste. It is not mentioned anywhere in the Vedas. The Vedas propound to invoke only Lord Vishnu during any and all Yagnas. Ancient sages had followed this dictum of offering milk, curd, honey and cereal as His Naivedhya in the flames of the Yagna. Even cooked food offered as Naivedhya must have been prepared with these items without any adulteration. The fruits such as mango, coconut etc. may also be offered to Lord Vishnu.'

Bhagwan Narayanmuni continued, 'O Kichak I have just quoted you eight verses from the Mahabharat as evidence that sacrificial Yagnas are not true Vedic tradition. Similar verses are found in the Shreemad Bhagwat. The vile people who hold that the Vedas condone violence do not know the true meaning of the Vedas. They, in pursuit of mundane rewards like the opulence of the Heaven, have transgressed from the true religion and remain shackled in the cycle of birth and death with repeated visits to Hell. The animals that they have killed for their greed, lust and pleasure wait to punish them after their death. Their desires for which they have conducted such sacrificial Yagnas are never fulfilled. The truly religious person must neither offer meat as oblation to the Pitris nor eat meat during the ceremony of Shraddh as Pitris are truly satisfied by cereals rather than meat. When Shreemad Bhagwat forbids sacrificing animals even during Shraddh, the question of condoning violence at any other time does not arise. Ancient sages had always forbidden sacrificial Yagnas. I shall mention a few quotes from wise sages of the bygone era. Sage Narad had said, 'A person who builds his body by eating meat of others will surely suffer great pain.' Sage Manu had said, 'The person who does not eat meat, does not kill any animals or does not ask anybody to

स्वं लोकं न विदन्ति ते ॥१८॥ मानिनः कृपणा लुब्धाः पुष्पेषु फलबुद्धयः । पशून् द्रुह्यन्ति विस्रब्धाः प्रेत्य खादन्ति ते च तान् ॥१९॥ न दद्यादामिषं श्राद्धे न चाद्याद्धर्मतत्त्ववित् । मुन्यन्नैः स्यात्परा प्रीतिर्यथा न पशुहिंसया ॥२०॥ वाक्यैरित्यादिभिः साक्षात्पशुघातो मखेष्वपि । निषिद्धः श्रीभागवते किं पुनस्त्वन्यथा वधः ॥२१॥ सप्तर्षयो वालखिल्यास्तथैवोचुर्मरीचिपाः । अमांसभक्षणं सर्वे प्रशंसन्ति महर्षयः ॥२२॥ स्वमांसं परमांसेन यो वर्धयितु मिच्छति । स सीदत्येव नियतमित्युवाच च नारदः ॥२३॥ न भक्षयति यो मांसं न हन्यान्न च घातयेत् । स पूज्यः सर्वभूतानामित्याहाद्यो मनुर्वचः ॥२४॥ मधुमांसनिवृत्तो यः स दाता स च यज्ञकृत् । स तपस्वी च विज्ञेय इति प्राह बृहस्पतिः ॥२५॥ मासि मास्यश्वमेधेन यो यजेत शतं समाः । सोऽमांसाशी च तुल्यौ भीष्म इत्याह धर्मजम् ॥२६॥ आदावज्ञानतो भुक्त्वा मांसं पश्चान्निवर्तते । सोऽपि तत्फलमाप्नोति पुनः खादति चेन्न तत् ॥२७॥ यो विद्वान् सर्वभूतेभ्यो भवेदभयदः सदा । स प्राणदो भवेन्नूनं विश्वास्योऽधृष्य एव च ॥२८॥ प्राणा यथात्मनोऽभीष्टास्तथा ज्ञेयाः परस्य च । नास्ति मृत्युसमं दुःखं सर्वैषामपि देहिनाम् ॥२९॥ ब्रह्मस्वरू पनिष्ठानां मुनीनां त्यागिनामपि । प्राप्ते स्ववधकाले तु जायते न प्रसन्नता ॥३०॥ अत एव वधे तेषां ब्रह्महत्याधिकः स्मृतः । धर्मशास्त्रे महान् दोषो विदेहीनामपि ध्रुवम् ॥३१॥ तथाऽमराणां सर्वेषां यज्ञभागभुजामपि । वधकाले क्वचित्प्राप्ते महती भीर्हि जायते ॥३२॥ जीवहिंसां पापमेव देवास्ते तर्हि जानते । पलायमानाः प्रच्छन्नं वसनाः कन्दरादिषु ॥३३॥ तथा हिंस्रा नरा ये च तेऽप्यत्र स्ववधक्षणे । प्राप्ये त्रस्यन्ति नितरां प्रद्रवन्त इतस्ततः ॥३४॥ अतिक्रूरा अपि च ते तदानीं यान्ति रङ्कताम् । अहिंसां च प्रशंसन्ति निन्दन्तो हिंसनं मुहुः ॥३५॥ भाविस्वमृत्युवार्तायाः श्रवणेऽपि महद्भयम् । जायते हृदये पुंसां कम्पश्च विदुषामपि

kill any animals on his behalf is reverential to all.' To quote sage Brahaspati, 'A person who does not consume alcohol or meat is the greatest donor and most astute, and is considered to have performed all Yagnas.' Grandsire Bhishma had said to king Yudhishthir, 'A person, who never eats meat, earns the same Punya as a person who performs Ashvamedh Yagna every month.'

Narayanmuni continued, 'If a person, realising his mistake, gives up eating meat and vows never to touch it again, becomes free from the sin of its eating. A person who protects the life of all animals is considered the life giver and all living being trust him as a saviour. Nobody can defeat such person. Every living being loves its life just as one holds his own life dear. There is no greater sorrow than death. The great ascetics, who have abandoned everything and consider their soul to be distinct and separate from their bodies, are subdued when faced with death. Therefore, their killing is considered worse than murder of a Brahmin. Even the Devtas, whom all offerings in Yagnas are addressed, desert the battlefield when faced with defeat and death, hide in the caves of the mountains. Just as they protect their lives, they consider all lives sacred. The murderer, who habitually kills fearlessly, is frightened at the prospect of his own death. Such a cruel person pleads for mercy and extols non violence when faced with his own death. Even the scholars who know that the death is an inevitable occurrence are scared at the certainty of their own death. If the humans are scared of death, do you think that animals, tied for sacrifice, are not affected by the prospect of certain death? Of course, they are very scared of death that is staring at them. How can a cruel person who kills other living beings be ever at peace with himself? His yearning for happiness is futile. O Kichak! Meat is neither derived from plants, trees nor rocks, but is obtainable only after killing an animal. The murder shall remain a sin notwithstanding the reason behind it. The pious Devtas accept Ghee, milk etc., the kind Pitris accept water and only wily devils accept meat as an offering or oblation. Therefore, meat should neither be consumed nor fed to others for any rites relating to the Devtas or Pitris.'

'O Kichak! The person who does not torment anybody is not terrified of anybody. Conversely, the person who torments others remains scared forever in this life and the next. There is no need for anyone to kill anybody or trade in meat if the whole world turns vegetarian. Therefore, for the peaceful co existence of all living beings, it is vital for every one to shun eating meat. Do not think that the trader and eater do not share the sin of the actual killer. All three are guilty to the same extent. Sage Markandeya

॥३६॥ तदा तु हन्यमानानां पापैर्मांसार्थिभिर्बलात् । जीवानां रोगहीनानां कर्थं न स्याद भयं महत् ॥३७॥ ईदृक् कर्मकृतां पुंसां क्रूराणां निर्दयात्मनाम् । कुतः सौरव्यं भवेदत्र परलोके च पापिनाम् ॥३८॥ न हि मांसं तृणात्काष्ठादुपलाद्वापि जायते । हननादेव जन्तूनां जायतेऽत्राधमस्त्यतः ॥३९॥ स्वाहास्वधामृतभुजो देवाः सन्त्यार्जवप्रियाः । क्रव्यादा राक्षसा एव ततो मांसं विवर्जयेत् ॥४०॥ अनुद्वेजयतो जीवान्न भयं कवापि विद्यते । भूतद्रोग्धुस्त्विहामुत्र भयं नैव निवर्तते ॥४१॥ यद्यत्र खादको न स्यान्न तदा घातको भवेत् । न क्रेता नापि विक्रेता मांसस्यातो न भक्षयेत् ॥४२॥ धनेन क्रयिको हन्ति खादकश्चोपभोगतः । घातको वधबन्धाभ्यां मार्कण्डेयोऽब्रवीदिति ॥४३॥ आहर्ता चानुमन्ता च विशस्ता क्रयविक्रयी । संस्कर्ता चोपभोक्ता च खादकाः सर्व एव हि ॥४४॥ देहपुष्टिं विना कोऽपि गुणो नास्त्यामिषाशने । देहस्तु दुःखरू पोऽस्ति कृतघ्नः क्षणभङ्गुरः ॥४५॥ दोषास्तु बहवः सन्ति नृणामामिषभक्षणे । हिंसामाश्रित्य वर्तन्ते यतः पापानि सर्वशः ॥४६॥ नानाजन्मजरारोगमृत्युदुःखैर्निपीडिताः । संसारे परिवर्तन्ते ते जना जीवहिंसकाः ॥४७॥ कुम्भीपाकेषु पच्यन्ते ते चैवानेकयोनिगाः । नरकाधिकदुःखे च गर्भवासेऽपि चावशाः ॥४८॥ सूक्ष्मकीटवधेऽप्यस्ति दोष एव महान् नृणाम् । सन्ति प्राणाः प्रियतमाः सर्वेषामपि देहिनाम् ॥४९॥ आगच्छच्छकटारावभीतो धावन् जिजीविषुः । प्राणाः प्रेष्ठा ममेत्याह व्यासं कीटो यतः पुरः ॥५०॥ अभयं सर्वभूतेभ्यो यो ददाति दयापरः । स एव निर्भयो लोके इहामुत्राप्यसंशयम् ॥५१॥ नैनं व्यालमृगा घ्वन्ति न पिशाचा न राक्षसाः । मुच्यते भयकाले स मोक्षयेद्यो भयात् परान् ॥५२॥ मृत्युकाले महान् कम्पः पशूनामपि जायते । तस्मान्नरो दयां कुर्याद्यथात्मनि तथा परे ॥५३॥ मां स भक्षयिताऽमुत्र यस्य मांसमिहाद्म्यहम् । एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥५४॥ यज्ञार्थं पशवः सृष्टा इत्येवं श्रुतिशासनात् । यज्ञादन्यत्र ये घान्ति पशूंस्ते राक्षसाः किल

had said, "The trader commits the sin (of killing) by his greed of money, the eater commits the sin by his wish to eat it and actual killer is obviously a sinner therefore all three of them are equally guilty of the sin of killing.' The seven; the actual killer of animals, the seller, the buyer of the meat, the person who brings meat home, the person who cooks meat for others, the person who eats meat and the person who condones any of these activities are equally guilty of the sin of eating meat. What benefit is there in eating meat except to nourish the body which is perishable and the cause of all pains? A person indulging in violence is subject to the pains related to the repeated births, old age and deaths for a very long time. He goes to hell after his death to suffer severe pains and is born in the species of dog, donkey etc. to remain a slave to others for many lives. Many other latent sins raise their heads in the company of violence. O Kichak! Tell Me! Who does not love their life dearly? It is not enough not to kill large animals, but one must not intentionally kill even the small insects. Just like all other living beings, the small insects too love their lives dearly. The Dan Dharma chapter of the Mahabharat narrates an instance to highlight this. 'As sage Vyas was once travelling, he saw a small insect running away from a cart travelling behind it. Sage Vyas asked the insect why was it scared so much and running so fast. The insect replied that it was trying to save its dear life from the cart coming after it.' Only a kind person who protects the lives of all living beings can remain fearless in this world. Even wild animals such as tigers, snakes and even evil spirits do not kill such a kind person. He is saved from all types of fear.'

Narayanmuni continued, 'O Kichak! The animals tremble at the prospect of an approaching death. A man should endeavour to save the lives of all animals, just as he tries hard to save his own life. He must always remember that as he is eating meat of animals in this world, the same animals will eat him in the Hell after his death. Even if you profess that animals are born to be sacrificed in the Yagnas, you must never kill animals for any other reason. However, the Vedas do not condone the actual sacrifice of animals in a Yagna because the Vedas are kinder than even a mother. How could a mother condone the murder of her child? The Vedas propound the sacrificial Yagnas only as a stop gap measure to control and eventually eradicate violence altogether but vile people have interpreted this exceptional and narrow edict as the open permission to kill animals and consume their meat. The people lived by the virtues such as pity, compassion, truth, austerity etc. in the first Satya Yug. Later on when the practice of

॥५५॥ यज्ञेषु पश्वालम्भोऽपि न साक्षाद्वेदसम्मतः । किन्त्वसात्त्विकवृत्तीनां साक्षाद्धिंसा निवृत्तये ॥५६॥ आदौ कृतयुगे धर्मः सत्यदानतपोजपः । आसीत्सत्त्वगुणोद्रेके सर्वेषां च हितावहः ॥५७॥ प्रवृत्तश्च ततो यज्ञो यत्र व्रीहिमयः पशुः । तेनायजन्त यज्वानः पुण्यलोकाभिकाङ्क्षिणः ॥५८॥ तमोऽनुविद्धे रजसि कालेनाथ समुच्छ्रिते । बुद्धिभेदोऽभवन्नृणां देवानां चाधिकारिणाम् ॥५९॥ हिंसालिङ्गांस्ततो मन्त्रानिन्द्रो विश्वजिदाहवयः । स्वायुम्भुवेऽन्तरे पूर्वं त्रेतायां समवर्तयत् ॥६०॥ आदौ यज्ञोऽपि तेनैव वाजिमेधाभिधो महान् । साक्षात्पश्वालम्भयुतः स्वयं कृत्वा प्रवर्तितः ॥६१॥ कथयामि कथामेतां यज्ञसम्बधिनीं च ते । प्रोक्ता वायुपुराणे या मात्स्ये स्कान्दे च भारते ॥६२॥ पुरा बभूव देवेन्द्र आद्ये स्वायम्भुवान्तरे । नाम्ना विश्वजिदित्युक्तो मन्त्रविद्याविशारदः ॥६३॥ त्रेतामुखे सोऽश्वमेधं यज्ञं प्रावर्तयत्प्रभुः । स्वनियम्यैर्देवगणैः सह सम्भृतसाधनः ॥६४॥ इन्द्रियाणामधिष्ठातृन्देवान् देवास्त ईजिरे । तत्राश्वमेधे वितते समाजग्मुर्महर्षयः ॥६५॥ निषेदुस्ते सभामध्ये तत्र देवैः समर्चिताः । ददृशुर्यज्ञसम्भारानृषीन्देवान् समुत्सुकान् ॥६६॥ तत्राथ ददृशुर्बद्धान्दीनान् सङ्क्रोशतः पशून् । ततो विश्वजितं प्रोचुः सर्वेषां श्रृण्वतां च ते ॥६७॥ अधर्मो धर्मघाताय प्रारब्धः पशुभिस्त्वया । नायं धर्मो ह्यधर्मोऽयं न हिंसा धर्म उच्यते ॥६८॥ आगमेन भवान् सर्वं प्रकरोतु यदिच्छति । विधिदृष्टेन यज्ञेन धर्मेणावध्यसेतुना ॥६९॥ एवमुक्तः सुरेन्द्रस्तैर्ऋषिभिस्तत्त्वदर्शिभिः । नागृह्णाद्वचनं तेषां मानमोहसमन्वितः ॥७०॥ ते तु खिन्ना विवादेन तत्त्वयुक्ता महर्षयः । सन्धाय वाक्यमिन्द्रेण पप्रच्छुः रुचरं वसुम् ॥७१॥ महाप्राज्ञ ! कथं दृष्टस्त्वया यज्ञविधिर्नृप ! । इति पृष्टो जगादैवं सोऽविचार्य बलाबलम् ॥७२॥ यष्टव्यं पशुभिर्मेध्यै रसौषधिफलैरपि । हिंसाप्रधानो वै यज्ञविधिर्दृष्टो हि वैदिकः ॥७३॥ इत्युक्तमात्रे स वसुः पपात धरणीतले । ॐर्ध्वचार्यपि भूचारी स एवंवचसाऽभवत् ॥७४॥ धर्माणां संशयच्छेत्ता राजा वसुरधोगतः । हिंसायाः कथनाद्यज्ञे देवानां पक्षपाततः ॥७५॥ ज्ञातुं शक्यो न वेदार्थो बुद्धिमद्भिरपि ध्रुवम् । तस्मादनिश्चयाद्वक्तुं धर्मः

Yagna started, only non germinating - 'Aja' - cereals were offered as Naivedhya. People's minds became corrupt with the passage of the time and people, along with the Devtas, developed the taste for meat. In the first Treta Yug, Indra named Vishvajit initiated the process of sacrificial Yagna. He misinterpreted the word 'Aja' (non germinating) to mean a goat and started the actual sacrifice of animals such as goat and sheep at his Ashvamedh Yagna.'

'O Kichak! Let Me reiterate the historical tale of king Vasu, which is recorded in the Vayu Puran, the Skand Puran, the Matsya Puran and the Mahabharat. There was an Indra (the king of the Devtas) named Vishvajit in the first Treta Yug. He started the Ashvamedh Yagna in the company of other Devtas. The wise sages including Vasishtha arrived at the site of the Yagna and were warmly received and greeted by the Devtas as per the tradition of welcoming guests. They heard the wails of the distressed animals amidst the chant of scared verses by the Brahmins and said to Indra, 'Why have you started this sacrificial Yagna? Killing of innocent animals cannot be Dharma. It is Adharma. Dharma does not condone violence of any type or any form. The Vedas do not permit killing of animals either; therefore, you must perform this Yagna according to the existing non violent traditions as depicted and supported by the Vedas.' O Kichak! Indra, blinded by the arrogance and ego, did not heed benevolent advice of the great sages. He started arguing with them to prove his point. Just then a very religious king Vasu arrived to participate in Indra's Yagna. They decided to make king Vasu a mediator and promised to accept his verdict on this matter. They asked him for his opinion on the propriety of sacrificial Yagna and without much thought of the consequences, king Vasu replied, ' O sages! One can perform the Yagna with cereals and milk products as well as sacrificing animals. The Vedas do permit sacrificial Yagnas.' O Kichak! Just as king Vasu spoke these sentences, he, though able to fly independently, fell straight on the earth. Though he knew the truth very well that the Vedas did not condone sacrificial Yagnas, he sided with Indra because of his friendship with him. As a consequence, he lost his power of flying and fell on the earth. Such an eminent scholar was unable to comprehend the profound meanings of the Vedas and arrived at wrong conclusion. The knowledge of Dharma is difficult to grasp. The Vedas propound Dharma of all persons and an intelligent person must only accept what is his own Dharma.'

शक्यो न केनचित् ॥७६॥ अधिकारानुसारेण वेदो धर्मान् ब्रवीति यत् । बहुद्वारस्य धर्मस्य सूक्ष्मा दुरनुगा गतिः ॥७७॥ एवं विवादः सुमहानासीद्यज्ञप्रवर्तने । ऋषीणां देवतानां च पूर्वं स्वायम्भुवान्तरे ॥७८॥ ततस्ते ऋषयो दृष्ट्वा हृतं धर्मं बलेन तु । अवश्यंभाविनं दृष्ट्वा जग्मुः सर्वे यथागतम् ॥७९॥ गतेषु मुनिसङ्घेषु देवा यज्ञमकुर्बत । एवं रजस्तमोवृद्ध्या हिंसा यज्ञे प्रवर्तते ॥८०॥ यादृशं च युगं यत्र द्विजा यादृग्गुणास्तथा । तादृशं हि तदा शास्त्रं प्राधान्येन प्रवर्तते ॥८१॥ तस्मान्न हिंसा कार्येति यदुक्तमृषिभिर्वचः । प्रमाणवाक्यं तद्ध्येव गृहीतव्यं मुमुक्षुभिः ॥८२॥ अद्रोहश्चाप्यलोभश्च दमो भूतदया शमः । ब्रह्मचर्यं तपः सत्यमनुक्रोशः क्षमा धृतिः ॥८३॥ सनातनस्य धर्मस्य मूलमेतदितीरितम् । तस्मात्याज्यं सदा मांसमित्येषा परमा स्थितिः ॥८४॥ अहिंसादिः परो धर्मः प्राचीनो नाधुनातनः । असन्मतं ततस्त्यक्त्वा श्रीकृष्णाश्रयमाचर ॥८५॥

सुव्रत उवाच ।

इत्याश्रुत्य हरेर्वाचं कीचकोऽतीव विस्मितः । सर्वज्ञं तं प्रभुं मेने हृदि चासन्निजं मतम् ॥८६॥ मकारैर्यजनं देव्या अप्रमाणं तदा स तु । प्रतिपादयितुं नैव शशाक पुरतो हरेः ॥८७॥ निर्मानो निर्मदो भूत्वा भीतश्चाधर्मतो भृशम् । किञ्चित्स्वमानरक्षार्थं तं प्रणम्याब्रवीद्वचः ॥८८॥ नारायणमुने ! सत्यं त्वया यत्प्रोच्यते वचः । प्रातरानीय मद्ग्रन्थान्दर्शयिष्ये पुरातनान् ॥८९॥ साम्प्रतं दीर्घशङ्का मे जातास्तीति व्रजाम्यहम् । इत्युक्त्वा स ययौ शीघ्रं सह शिष्यादिभिस्ततः ॥९०॥ प्रावृत्य वाससा वक्त्रं म्लानं भीतः सवेपथुः । सोऽगाद्गेहं यथा सर्पो वैनतेयमुखच्युतः ॥९१॥ व्रजन्तं तं प्रभुः प्राह नानयेग्रन्थमात्मनः । प्रयोजनं न नस्तस्य माऽस्तु ते दर्शनं पुनः ॥९२॥ गतेऽथ तस्मिन् भगवान् स्वाश्रितैः सह तत्क्षणम् । सस्नौ तडागे वितते तत्संसर्गाद्यनुत्तये ॥९३॥ ऋषिभिः सह तत्र मज्जनं बहुकालं जलखेलनं च तैः । स विधाय च तेन तं व्यधात्सुरधुन्याः प्रतिपक्षमेव हि ॥९४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे जयतल्पपुरे क्षुद्रशाक्तमतखण्डने अहिंसाधर्मस्थापनवादिपराजयनिरूपणनामात्रिपञ्चाशत्तमोऽध्यायः ॥५३॥

Narayanmuni continued, 'O Kichak! The sages realised that Indra will not heed their advice and will continue with his sacrificial Yagna to gratify his ego. As they could not condone nor witness such an irreligious activity, they left from there. Indra indeed continued his sacrificial Yagna and as a result and the practice of sacrificial Yagnas became acceptable and prevalent. People change with time and so does the scriptures written by them during such times. One must always follow the traditions laid out by the ancient sages and never indulge in violence of any type or for any reason. Non violence (in thought, speech and deeds), truthfulness, control of senses and mind, compassion towards all, leniency, forgiveness, generosity, serenity and composure in the face of provocation, are the basic tenets of Sanatan Vedic religion. Non violence is an ancient fundamental and pivotal tenet of Sanatan Dharma; therefore, avoiding the consumption of meat is in the best interest of all. O Kichak! Forsake your wrong tenets and come unto the shelter of Lord Krishna.'

Suvrat Muni said, "O king Pratapsinh! Kichak was surprised at Shree Hari's soothing sermon. He realised that his views were wrong and Shree Hari's were right. He accepted the supremacy of Lord Swaminarayan in his mind, but was unable to do so publicly for the fear of ridicule. He was sacred of being proven wrong in the eyes of people. Though he had no answers to Shree Hari's valid arguments, he was unrepentant at least in public. He retorted, 'O Swaminarayan! You are right in what You are saying. However, I will bring my scriptures and show you the validity of my arguments. I will return shortly.' Kichak left the assembly with his disciples. He was pleased to escape from the public scrutiny by Shree Hari. Shree Hari said to departing Kichak, 'Do not bring your scriptures here. Do not even bother to come back as I do not want to see your face again.' Shree Hari bathed in the holy DevSarovar with saints and devotees for some time. As a result, the importance of DevSarovar became equal to that of the river Ganga.

Thus ends the fifty third Chapter of the second Prakaran of the Satsangi Jeevan.

अथ चतुःपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

पुनः सभां समभ्येत्य प्रभुः प्राह निजाश्रितान् । देव्याः पूजा मया नैव भक्ताः ! वादेऽत्र खण्डिता ॥१॥ किन्त्वधर्मो हि तत्रस्थो मया सम्यङ्निषूदितः । नैवावज्ञा ततः कार्या देव्याः शक्तेर्जना हरेः ॥२॥ सभायां विदुषो विप्रान् सद्वाक्यैरिति रञ्जयन् । धर्मस्येवावनं चक्रे ह्रियमाणस्य दुर्जनैः ॥३॥ प्रमाणवाक्यैः प्रबलैः शाक्तमार्गस्थितं महत् । मकारपञ्चकारव्यं स पापमेवमनीनशत् ॥४॥ गन्धपुष्पघृतक्षीरैर्देव्याः सम्यक्प्रपूजनम् । बलिं च माषवटकैः स्थापयामास स प्रभुः ॥५॥ एवं सद्धर्ममर्यादां तस्य स्थापयतो हरेः । मोक्षैकादशी तत्र प्रत्यपद्यत भूमिप ! ॥६॥ कारयामास तस्यां च कृष्णार्चनमहोत्सवम् । ग्रामान्तरेभ्य आजग्मुर्जनास्तत्र सहस्रशः ॥७॥ नथ्थुमुख्याः पुमांसश्च गङ्गाद्याश्च स्त्रियः पुरात् । तत्र श्रीनगरादायन् तदीक्षणसमुत्सुकाः ॥८॥ निशि जागरणं सद्भिर्गृहिभिश्च सहस्रशः । सह चक्रे कृष्णकथाश्रुतिकीर्त्यादिभिर्नृप ! ॥९॥ तत्राश्चर्यं महदभूदाकाशे पुरतो हरेः । गोलाकृतिमहत्तेजो मुहूर्तार्धं व्यतिष्ठत ॥१०॥ त्रेधा भूत्वाऽथ तत्तत्र तिरोऽभूत्पश्यतां सताम् । तद्दृष्ट्वा साधवः कृष्णं पप्रच्छुः किमिदं प्रभो ! ॥११॥ स तानाह वदाम्येतद्गुह्यमप्यनुरागतः । ब्रह्मादयस्त्रयोऽधीशा दर्शनार्थं ममागताः ॥१२॥ मदिच्छया भवद्भिस्तु तेजोरू पास्त ईक्षिताः । इति श्रुत्वा तेऽतिहृष्टाः प्रणेमुस्तं तदादरात् ॥१३॥ अथ पौरजना भक्ताः स्तुत्वा तं प्रार्थयन्मुहुः । नारायण ! हरे ! स्वामिन् ! वयं भक्तास्म ते दृढम् ॥१४॥ भक्तकल्पद्रुमोऽसि त्वं ततोऽस्माकमपि प्रभो ! । याचितं किञ्चिदीशान ! कृपया दातुमर्हसि ॥१५॥ तेभ्यः प्रसन्नः स प्राह भक्त्या प्रीतोऽस्मि वो

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Suvrat Muni said, "O king! Shree Hari returned after a while to continue the assembly. He addressed the devotees, 'O Devotees! I am not against the veneration and worship of mother goddess, only the method of that veneration. The goddess had killed many demons at the behest of Bhagwan, therefore, you must never ignore or insult the goddess or refute her existence as a deity.' By defeating the powerful guru like Kichak, Shree Hari removed the ignorance and false beliefs and practices from the minds of people. He reiterated the forbidden elements like, consumption of meat and alcohol and indulgence in adultery in the name of worship of the Goddess and re-established the practice of offering chaste items like milk, Ghee, flowers, sandalwood, cereals etc. in the worship of all deities including mother goddess. Shree Hari continued spreading His gospel and removing ignorance and religious malpractices from the society while staying in Jetalpur. He organised the celebration of Mokshada Ekadashi with the grand veneration of Lord Krishna. Thousands of devotees from places far away came to Jetalpur to participate in this festival." Devotees like nathubhai and Gangabhai from Ahmedabad had also arrived to Jetalpur to participate in this festival.

Suvrat Muni continued, "O king! Shree Hari, saints and devotees stayed up till late singing Kirtans on the occasion of Ekadashi. To the surprise of everybody present, suddenly a brilliant radiance appeared in the sky. It split into three separate balls of radiance and disappeared after a while. The saints asked Shree Hari to explain the miracle they had just witnessed. Shree Hari replied, 'O saints! This is a deep secret. I am about to reveal it to you because you are very dear to Me. Lords Brahma, Shiva and Vishnu had come for My Darshan regularly. However, you saw them in the form of brilliant balls of light today at My express desire.' Saints and devotees bowed down to Shree Hari to show their appreciation for His mercy. They pleaded with Shree Hari, 'O merciful Lord! We are your staunch devotees. O Bhagwan! You fulfil desires of Your devotees. Therefore, O Lord Swaminarayan! Accede to our pleas.' Narayanmuni, pleased with their devotion and servility said, 'O Devotees! Ask what is in your hearts. I am pleased with your devotion.' O king! The devotees of Jetalpur asked, 'O Lord! We are unable to live without Your Darshan even for a day therefore, we request You to stay in Jetalpur permanently. We know You need to visit other villages, but we ask You to return to Jetalpur after such short visits."

जनाः ! । अतो दास्यामि वोऽभीष्टं याचताथ त ऊ चिरे ॥१६॥ त्वद्दर्शनं विना स्वामिन्वयमत्रैकवासरम् । अपि नैव समर्थाः स्म जीवनं नस्त्वमेव हि ॥१७॥ अतस्त्वया सदाऽत्रैव स्थेयं निश्चलचेतसा । आवश्यकेऽन्यत्र गत्वा भूयोऽत्रागम्यमीश्वर ! ॥१८॥

सुव्रत उवाच ।

एवं तैर्याचितः स्वामी विचार्य क्षणमाह तान् । मनोरथोऽयं सफलो भवतां भविता ध्रुवम् ॥१९॥ क्वचित्प्रत्यक्षरू पेण क्वचिच्च प्रतिमात्मना । स्थास्याम्यदृश्यरू पेण सर्वदाऽत्र न संशयः ॥२०॥ प्रतिमारू पमिह मां श्रद्धया दृढनिश्चयाः । सम्यगाराधयिष्यन्ति ये तेषां सेत्स्यतीप्सितम् ॥२१॥ साक्षान्मे दर्शनं ते च प्राप्स्यस्त्यन्यच्च वाञ्छितम् । कारणीयं यथाशक्ति भवद्भिरिह मन्दिरम् ॥२२॥ इत्युक्तास्ते तथेत्यूचुर्जाताः पूर्णमनोरथाः । भगवन्मन्दिरारम्भे प्रसक्ताश्चाभवंस्ततः ॥२३॥ आनन्दानन्दनामानं साधुमात्मप्रियं हरिः । तत्कार्ये योजयामास स प्रीत्या तदचीकरत् ॥२४॥ अथ गङ्गा ब्राह्मीणी तं प्रार्थयामास सादरम् । त्वया मत्याचितान्नाद्यं कृपया भोज्यमन्वहम् ॥२५॥ इति मे चिरकालीनो वर्तते हि मनोरथः । तं पूरय महाराज ! निश्छद्म तव दास्यहम् ॥२६॥

सुव्रत उवाच ।

तयेत्थमतिभक्त्यैव प्रार्थितस्तामुवाच सः । मनोरथस्तवाप्येष सफलो भविता ध्रुवम् ॥२७॥ वशीकृतोऽस्मि भक्त्या ते ततस्त्वत्वाचितं त्विह । भोक्ष्येऽनुदिनं भद्रे ! प्रीतये प्रत्यहं तव ॥२८॥ कृत्वा मत्प्रतिमापूजां यदा त्वमर्पयिष्यसि । नैवेद्यं तर्हि तत्रस्थो भोक्ष्ये प्रत्यक्षतां गतः ॥२९॥ इति तस्यै वरं दत्वा कृष्णपद्यानि साधुभिः । सवाद्यं गापयामास सा च प्रीततराऽभवत् ॥३०॥ स्ववाक्यं पालयन्स्वामी तस्याः प्रियचिकीर्षया । तथैवानुदिनं चक्रे पुरे तत्रैवावसत् ॥३१॥ द्वादश्यां भोजयामास साधून् विप्रान् सहस्रशः । दानान्यदाच्च नृपते ! स्वामी तत्र महोत्सवे ॥३२॥ दर्भावत्यागता भक्ताः स्वपुरागमनाय तम् । प्रार्थयन्नुत्सवस्यान्ते विष्णुगुप्तादयो मुहुः ॥३३॥ तेभ्यः प्रसन्नो भगवांस्तदैव सह तैस्ततः । निर्ययौ तत्पुरं गन्तुमारू ढो जविनं हयम् ॥३४॥ जयतल्पपुरस्थभक्तवृन्दं स निवर्त्यानुगतं वृतोऽश्ववारैः । पथि चापसथेषु भक्तिभाजां निवसन्सर्षिगणः पुरं तदायत् ॥३५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे जयतल्पपुरस्थभक्तवरप्रदानस्वावासप्रतिज्ञाविधाननामाचतुः पञ्चाशत्तमोऽध्यायः ॥५४॥

Suvrat Muni continued, “O king! Narayanmuni thought for a while at the plea of devotees of Jetalpur before replying, ‘O Devotees! Your wish will come true. I shall remain here either in person or in the form of an idol or even invisibly. I ask you to construct a temple dedicated to Me in Jetalpur. Whoever worships My idol in this temple reverentially shall have all his desires fulfilled. The Darshan of My idol will be as rewarding as My personal Darshan. The devotees of Jetalpur were very pleased at Shree Hari’s pledge and started constructing His temple. Shree Hari appointed Anandanand Swami to supervise the construction of the temple. A Brahmin widowed devotee named Gangaba pleaded with Shree Hari, ‘O Bhagwan! Do me a favour. I would like You to eat food prepared by me daily. I have had this desire for a very long time. Consider me as Your personal maid and please grant me this boon.’ Shree Hari blessed Gangaba and acceded to her wish and said, ‘I shall eat at your house as long as I am in Jetalpur and I will accept your food in the form of the idol while away from Jetalpur.’ Gangaba was pleased at the mercy of Lord Swaminarayan and always prepared the food for Him. His Murti accepted whatever Naivedhya Gangaba offered. O king! Shree Hari fed thousands of Brahmins the next day and generously offered them gifts. Vishnugupt and other devotees of Dabhan repeatedly requested Shree Hari to grace their village. Acceding to their requests, Shree Hari departed for Dabhan riding on the horse after the successful conclusion of the Mokshada Ekadashi festival. Many devotees of Jetalpur accompanied Shree Hari to the outskirt of their village to bid Him farewell. O king! Shree Hari asked the devotees of Jetalpur to return to their village and He travelled towards Dabhan in the company of saints and a few horse mounted Parshads.

Thus ends the fifty fourth Chapter of the second Prakaran of the Satsangi Jeevan.

अथ पञ्चपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

प्रत्युद्ययुस्तमायान्तं ज्ञात्वा पौरजना नृप ! । गीतैर्वादित्रघोषैश्च नादयन्तो दिशो दश ॥१॥ अश्ववारैः परिवृतं चञ्चत्कुन्तकरैरथ । आयान्तं तं हरिं दूराद् दृष्ट्वाऽधावन् सहस्रशः ॥२॥ ततस्तं प्राप्य ज्ञटिति प्रणेमुर्दण्डवज्जनाः । आनन्दाश्रूणि मुञ्चन्तो हृष्टाः पुलकितत्वचः ॥३॥ भगवानपि तान्भक्तान्मानयित्वा यथोचितम् । तैः स्तूयमानसत्कीर्तिः पुरमभ्याययौ ततः ॥४॥ स्वदर्शानार्थं जनता सम्मर्दः स्यान्महानिति । पुराद्बहिर्वटाधस्तात्स स्वावासमकारयत् ॥५॥ ततो मुनीन्पार्षदांश्च नानादेशागताञ्जनान् । योषितश्च यथायोग्यं भगवान्समवासयत् ॥६॥ निजानानन्दयन्भक्तान् धर्ममार्गं 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॥ रघुनाथ दासयुग्मं विष्णुगुप्तश्च राजजित् । प्रयागदासप्रमुखा विशः पर्यचरश्च तम् ॥१२॥ अबला शर्करा दत्ता शिवाद्या योषितस्तथा । परिचर्यारता आसन् दृढभक्तय आदरात् ॥१३॥ अथ तत्रागतैर्विप्रैर्विद्वद्भिः स सहस्रशः । भगवान् कारयामास विष्णुयागमहोत्सवम् ॥१४॥ 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॥

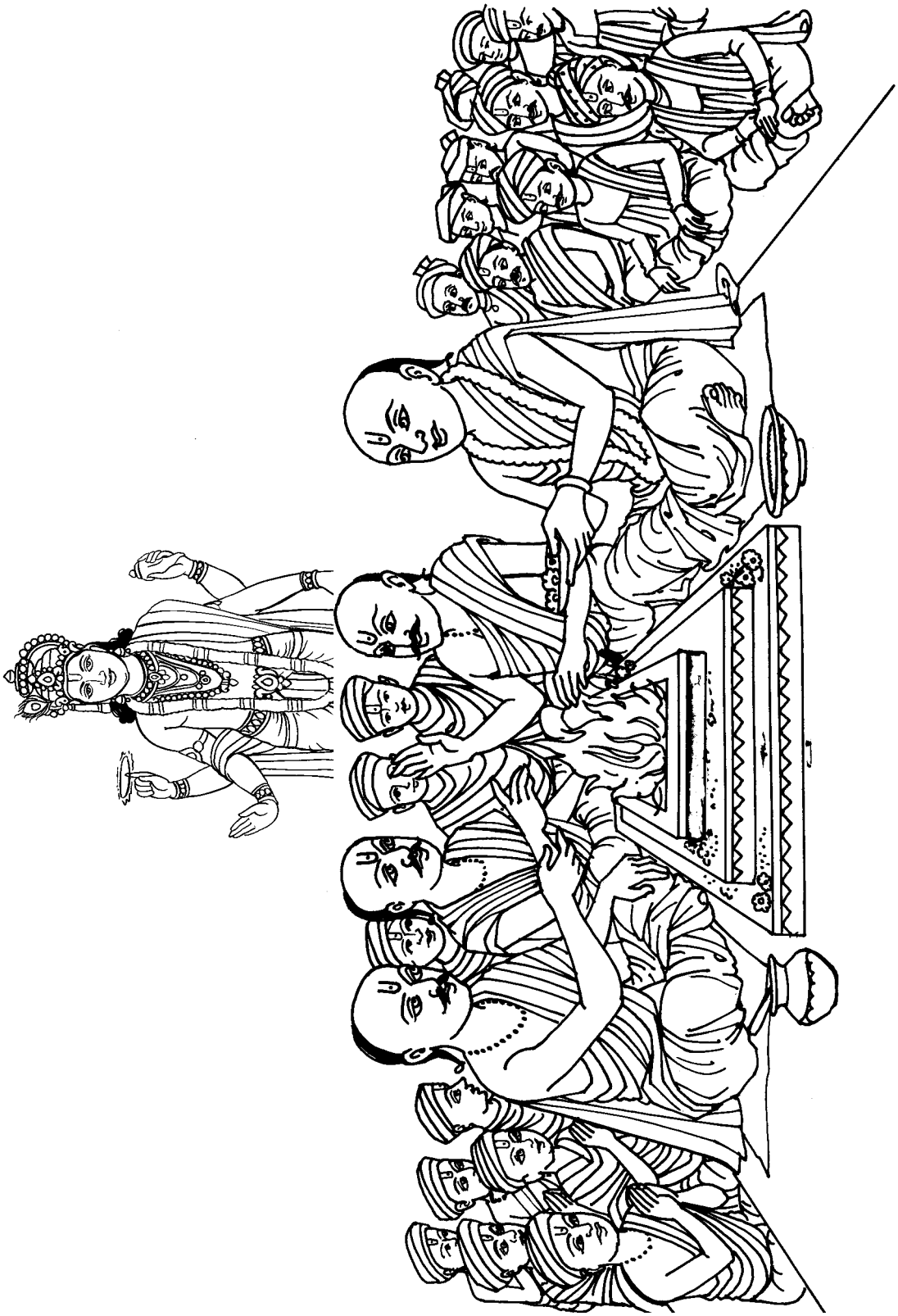
सुव्रत उवाच ।

पक्वान्नानां लड्डुकानां सितानां घनसर्पिषा । बभूवू राशयो यत्र गण्डशैलनिभा नृप ! ॥१८॥ दीयतां दीयतामेतद् भुज्यतां भुज्यतामिति । आसीत्सुतुमुलो घोषो विप्राणां यत्र सर्वतः ॥१९॥ तेभ्यश्च दक्षिणाः प्रादाद्विद्वद्भ्यस्तु विशेषतः ।

CHAPTER-55

Suvrat Muni said, "O king! Upon hearing the imminent arrival of Lord Shree Hari, the devotees of Dabhan proceeded towards the outskirt of their village to welcome and greet Him. Some of them rushed forward upon seeing Shree Hari astride a tall horse and started prostrating on the ground. Shree Hari dismounted and embraced the devotees. He asked their well being and spoke to them lovingly. The devotees greeted Shree Hari reverentially amidst the singing Kirtans and chanting His name. He accompanied the devotees of Dabhan to their village. Anticipating the problem caused by the innumerable devotees arriving for His Darshan, Shree Hari decided to stay out of the residential and congested area of Dabhan. He made His temporary residence under a large Banyan tree on the western side of the village and asked the saints and devotees accompanying Him to make suitable arrangement in His vicinity. The devotees of Dabhan, individually and in groups, venerated Sahajanand Swami with sandalwood paste, Kumkum, rice, camphor, flower garlands etc. and gifted Him many pieces of valuable clothes and ornaments. They also offered Him many items of food and fruits before conducting His Aarti. They also offered suitable hospitality and services to the accompanying saints, Parshads and devotees too. Mayaram, Govindji, Nirbhay, Bhairam, Harikrishna, Raghunath, Vishnugupt, Rajaji, Prayagdas etc. male and Abla, Sakar, Dutta, Shiva etc. female devotees were at the forefront of the hospitality and service accorded to Shree Hari, the saints and devotees."

Suvrat Muni continued, "O king! The almighty Lord Swaminarayan asked thousands of Brahmins who had come for His Darshan to prepare for the grand Vishnu Yagna. The scholar Brahmins erected numerous small Kunds (raised walled structures) for the sacred fire under a grand marquee. Lord Vishnu and all the other Devtas were very pleased at being offered the best quality of Naivedhya in the Yagna. People were surprised at the amount and quality of Naivedhya being used in the Yagna. The Brahmins were fed sumptuous meals including sweets made of plenty of Ghee for the duration of the Vishnu Yagna. The shouts of 'give', 'give', 'take', 'take', filled the



पात्रापात्रविचारज्ञो भगवान् स यथोचितम् ॥२०॥ कन्यादानान्यनेकानि कारयामास च प्रभुः । तथा द्विजकुमाराणां मौञ्जीबन्धनान् यथा विधि ॥२१॥ राङ्केभ्यः पापभीरू भ्यो दुर्बलेभ्यश्च भूरिशः । धनं स दापयामास दरिद्रेभ्यश्च सर्ववित् ॥२२॥ याचकेभ्यो ह्यलङ्कारान् स्वर्णश्रृङ्खलादिकान् । ददौ च सहसा प्रीतो वस्त्राणि विविधानि च ॥२३॥ भूमिदानं च गौदानमश्वदानं तथैव च । महादानानि सर्वाणि कारयामास सोऽच्युतः ॥२४॥ यथा यज्ञो महानासीद्दर्भावत्यां हरेस्तथा । न भूमौ भूपतेः कोऽपि दृश्यते श्रूयतेऽपि वा ॥२५॥ संवत्सरे विक्रमारव्ये वर्तमाने महामखम् । एतं समापयत् पौष्यां भुवि विस्मायदन्नृपान् ॥२६॥

सुव्रत उवाच ।

अत्रैव साक्षाद्भगवत्समीक्षां गुरुः शतानन्दमुनिर्ममाऽऽपत् । संस्थापयामास निजान्तिके तं प्रीत्या हरिश्च क्षितिप ! स्वभक्तम् ॥२७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे दर्भावतीपुरे विष्णुयाग महोत्सवनिरू पणनामा पञ्चपञ्चाशत्तमोऽध्यायः ॥५५॥

अथ षट्पञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

एवं महाविष्णुयागं समाप्य सन्तोषयित्वाऽखिलभूसुरांश्च । महासभायां हरिरुच्चपीठमध्यारुहत्स्वैः परिपूज्यमानः ॥१॥ मर्यादया तत्र च सन्तिविष्टान् भक्तानशेषान् पुरुषांश्च योषाः । विलोक्य वाचाऽमृतमिष्टया तानानन्दयन्नित्थमसौ जगाद ॥२॥

श्रीनारायणमुनिरुवाच ।

भक्ता ! शृणुत कस्यापि प्रष्टव्यं यदि किञ्चन । भवेत्तार्हि स मामद्य सुखेन परिपृच्छतु ॥३॥

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atmosphere at the time of lunch and dinner. Lord Shree Hari gave a large quantity of gifts to Brahmins at the conclusion of the Yagna. O king! Though Shree Hari did not bother to check the suitability of recipient Brahmins in general while gifting them, He did make sure that scholar Brahmins were given extra helpings. He gifted money to poor Brahmins to conduct the weddings of their daughters and sacred thread ceremonies of their sons. Many other poor Brahmins were provided financial help to alleviate their hardship and as a result many of Brahmins were freed from seeking daily alms. Even the kings of the surrounding kingdoms were surprised at the wealth Shree Hari distributed amongst the Brahmins. They averred in unison that such a Yagna was never carried out before. O king! Nobody has been able to conduct a Yagna on such a vast scale since then either. The fame of Shree Hari's generosity spread globally. This Yagna was concluded on the Purnima (full moon day) of the month of Posh in Samvat 1866. O king! My guru, Shatanand swami, too had arrived at Dabhan for Shree Hari's Darshan and recognising his detachment, Bhakti and latent talent, He asked my guru to remain with Him.

Thus ends the fifty fifth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-56

Suvrat Muni said, "O king! After concluding the Vishnu Yagna successfully and distributing vast amounts of wealth amongst Brahmins, Shree Hari held a large assembly in Dabhan. The devotees venerated Shree Hari seated on an ornate Sinhasan on a high dais and took their appropriate seats in the assembly. They eagerly waited for His divine sermon to start. Shree Hari asked the devotees present to ask Him questions of their choice. Sura Khachar, the king of Loya and Nagadka reverentially and humbly asked Shree Hari, 'O almighty Bhagwan! Please tell us the best conduct for kings like us. Please enlighten us by which we may become happy in this life and attain Moksha after death.' Pleased with the question, Shree Hari replied, 'O devout king! King Yudhishthir asked the same question to his grandsire Bhishma upon hearing the tale

सुव्रत उवाच ।

नमस्कृत्याथ तं भक्त्या सभायां तत्र संस्थितः । सूरः पप्रच्छ नृपतिर्नागटङ्कपुराधिपः ॥४॥

सूर उवाच ।

श्रोतुमिच्छामि भगवन्निहामुत्र सुखावहम् । राज्ञः किं सर्वकृत्येषु श्रेष्ठं तद्वक्तुमर्हति ॥५॥

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॥ राज्ञ एतत्परं कृत्यमनन्तं सुखमिच्छतः । ब्राह्मणानां ब्रह्मविदामुपस्थानं यथोचितम् ॥९॥ बहुश्रुतान् श्रोत्रियांश्च गुरून् वृद्धान् हरिप्रियान् । प्रणमेत्पूजयेद्राजा सहेताऽऽगश्च तत्कृतम् ॥१०॥ यथात्मनि च पुत्रे च स्नेहो भवति तादृशः । कर्तव्यस्तेषु भूपेन परं तेभ्यो न किञ्चन ॥११॥ अदैवं दैवतं कुर्युर्दैवतं चाप्यदैवतम् । ब्राह्मणा आत्मतपसा स्वेच्छयैव नराधिप ! ॥१२॥ तेषां सम्माननाद्राष्ट्रमुदयं याति सर्वतः । तेषामेवापमानेन क्षीयते सहसा च तत् ॥१३॥ सन्तुष्टास्ते यमिच्छेयुः स राजा भवति ध्रुवम् । नेच्छेयुर्य स राजापि भवेद्रङ्को हि दुर्दशः ॥१४॥ परीवादांश्च ये कुर्युर्ब्राह्मणानामचेतसः । सत्यं ब्रवीमि ते राजन् ! विनश्येयुर्न संशयः ॥१५॥ परिवादो भवेद्यत्र ब्राह्मणानां महात्मनाम् । ततोऽन्यत्रैव गन्तव्यं श्रोतव्यो न तु स क्वचित् ॥१६॥ न स भूतो भविष्यो वा भुवि कश्चन पूरुषः । यो ब्राह्मणापमानेन सुखं जीवेन्निरामयः ॥१७॥ ब्राह्मणं जातिसम्पन्नं धर्मज्ञं संशितव्रतम् । वासयेत गृहे राजा

of generous king Shibi. I am giving you the same answer that Bhishma gave which is recorded in the Dan Dharma chapter of the Mahabharat. Listen to it intently."

Grandsire Bhishma said, 'O Yudhishthir! To serve and revere Brahmins is the main ethical duty of the kings seeking eternal bliss. A king should honour the Brahmins that are scholar, devout, elder and experts in discourses and bear with their shortcomings. He should treat the Brahmins with the same love just as he showers on his sons, friends and relatives as there is no one more reverential than a Brahmin. They are able to change the destiny of a king by the power of their austerity and can make commoner a king and king a commoner by their power. O king! The whole kingdom prospers when you honour Brahmins and it suffers when you insult Brahmins. There is no doubt that the king suffers great calamity by insulting the Brahmins. One must never criticise the Brahmins nor listen to any criticisms about them. One must move away from the group of people criticising Brahmins if he is unable to defend then against such criticism. No one has found nor will find true happiness after insulting or criticising the Brahmins. A person, a king or a commoner, desirous of the Salvation should invite a scholar Brahmin to be his guest. They should be fed on regular basis as the Devtas and the Pitris accept Naivedhya through them. Conversely, the Devtas and Pitris do not accept any offerings from a person who does not revere Brahmins. Therefore, all his rituals and the wealth spent on performing ritual are futile. The strength and valour of Kshatriyas are destroyed at once at the displeasure of the Brahmins. Therefore, O king Yudhishthir, you must always revere and serve Brahmins if you wish to rule over the kingdom of the entire earth.'

Narayanmuni said, 'O Sura Khachar! King Yudhishthir heeded the advice of his grandsire Bhishma to honour and to serve Brahmins for the rest of his life. Furthermore, Lord Krishna proffered the similar advice to His sons after relieving king Nrug from the life of chameleon. (The king had become chameleon as a result of a curse from a Brahmin.)'

Lord Krishna said, 'O sons! Even a tiny amount of wealth stolen or cheated from a Brahmin is like a fire which destroys everything. When even the most powerful person cannot digest such ill gotten wealth, how can an egocentric king be able to do so? I do not consider most potent poison as fatal as there is always an antidote available

श्रेयोर्थी चापरो गृही ॥१८॥ ब्राह्मणेभ्यो हविर्दत्तं सद्यो गृह्णन्ति देवताः । सर्वे च पितरो राजन् ! तस्माद्भोज्या हि ते मुहुः ॥१९॥ न ब्राह्मणद्विषा दत्तं गृह्णन्ति पितरः सुराः । आज्यमन्नं जलं वापि तद्दानं च वृथा ततः ॥२०॥ क्षत्रियाणां प्रतपतां तेजसा बलेन च । ब्राह्मणेष्वेव शाम्यन्ति तेजांसि च बलानि च ॥२१॥ तान् पूजयस्व सततं दानेन परिचर्यया । यदीच्छसि महीं भोक्तुं जन्मनैव जगद्गुरून् ॥२२॥

श्रीनारायणमुनिरुवाच ।

इत्थं भीष्मो धर्मराजं गरीयो नृपकर्म तु । विप्रसन्मानमेवाह स च राजा तथाऽकरोत् ॥२३॥ श्रीकृष्णो द्वारिकायां च विमोच्य सरटं नृगम् । अशिक्षयत् प्रजाः सूर ! तद्वचांस्यपि मच्छृणु ॥२४॥

श्रीकृष्ण उवाच ।

दुर्जरं बत ब्रह्मस्वं भुक्तमग्नेर्मनागपि । तेजीयसोऽपि किमुत राज्ञामीश्वरमानिनाम् ॥२५॥ नाहं हालाहलं मन्ये विषं यस्य प्रतिक्रिया । ब्रह्मस्वं हि विषं प्रोक्तं नास्य प्रतिविधिर्भुवि ॥२६॥ हिनस्ति विषमत्तारं वह्निरद्भिः प्रशाम्यति । कुलं समूलं दहति ब्रह्मस्वारणिपावकः ॥२७॥ ब्रह्मस्वं दुरनुज्ञातं भुक्तं हन्ति त्रिपूरुषम् । प्रसह्य तु बलाद् भुक्तं दश पूर्वान् दशापरान् ॥२८॥ राजानो राजलक्ष्म्यान्धा नात्मपातं प्रचक्षते । निरयं येऽभिमन्यन्ते ब्रह्मस्वं साधु बालिशाः ॥२९॥ गृह्णन्ति यावतः पांसून् क्रन्दतामश्रुबिन्दवः । विप्राणां हृतवृत्तीनां वदान्यानां कुटुम्बिनाम् ॥३०॥ राजानो राजकुल्याश्च तावतोऽब्दान्निरङ्कुशाः । कुम्भीपाकेषु पच्यन्ते ब्रह्मदायापहारिणः ॥३१॥ स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः । षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः ॥३२॥ न मे ब्रह्मधनं भूयाद्यद्गृध्वाऽल्पायुषो नराः । पराजिताश्च्युता राज्याद्भवन्त्युद्वेजिनो हयाः ॥३३॥ विप्रं कृतागसमपि नैव द्रुह्यत मामकाः । घ्नन्तं बहु शपन्तं वा नमस्कुरुत नित्यशः ॥३४॥ यथाहं प्रणमे विप्राननुकालं समाहितः । तथा नमत यूयं च योऽन्यथा मे स दण्डभाक् ॥३५॥ ब्राह्मणार्थो ह्यपहृतो हर्तारं पातयत्यधः । अजानन्तमपि ह्येनं नृगं ब्राह्मणगौरिव ॥३६॥

श्रीनारायणमुनिरुवाच ।

एवं कृष्णेन नृपते ! शिक्षिता द्वारिकौकसः । तस्याज्ञायामवर्तन्त ततः प्रापुः सुखं महत् ॥३७॥ अतस्त्वया नृपैश्चान्यैः

for the poison, but the wealth stolen from a Brahmin is such a poison for which no antidote exists. O sons! As it is, poison kills only the person who drinks it but the wealth stolen from a Brahmin destroys the whole clan. Just as an ember burns down the large tracts of the forest, the poisonous wealth stolen from a Brahmin is able to destroy the whole generation. The fire can be doused with water, but you cannot subdue the heat emanating from the rage of a Brahmin who has been deprived of his wealth. Three future generations of a person is consigned to hell if a Brahmin's wealth is inadvertently taken away by him while his twenty one generation (past ten and future ten generations besides him) are annihilated if a Brahmin is knowingly deprived of his wealth by cheating or stealing. The wile and fool kings who consider the Brahmins' wealth as their own cannot see their own imminent destruction. The king and his future generations spend as many years in the worst of the hell as the number of dust particles wetted by the Brahmins' tears on the loss of his wealth. A king or his courtiers spend sixty thousand years as an insect in the faeces, if they deprive or take back a Brahmin's source of income. Therefore, O sons! Never ever think of stealing a Brahmin's wealth as it shortens one's life span. Such kings are vanquished by their enemies in this life and are born in the species of snakes in the next lives. O My sons! Do not punish a Brahmin even if he has committed any crime. Always bow at them even if they cause you harm and always be fearful of a Brahmin's curse. Imitate My example and always bow at the Brahmins. I shall punish any of you not obeying My decree. The king Nrug was forced to be reborn as a chameleon as he inadvertently deprived a Brahmin of his cow. That is how the mighty fall!'

Lord Narayanmuni said, 'O Sura Khachar! Lord Krishna's sons lived happily ever after heeding His advice. My Kshatriya disciples, and indeed every disciple, must always honour, revere and serve Brahmins. Never ignore or under estimate a Brahmin even if he has not studied Sanskrit. He is like an ember covered with ash. Just as the fire never loses its power to burn even by the touch of a dead body in the crematorium,

क्षत्रियैश्च मदाश्रितैः । जनैश्च ब्राह्मणा मान्याः पूजनीया विशेषतः ॥३८॥ दुर्वेदा वा सुवेदा वा प्राकृताः संस्कृतास्तथा । ब्राह्मणा नावमन्तव्या भस्मच्छन्ना इवाग्नयः ॥३९॥ यथा श्मशाने दीप्तौजाः पावको नैव दुष्यति । एवं विद्वानविद्वान्वा ब्राह्मणो दैवतं महत् ॥४०॥ प्रचुराज्यसितोपेतैर्भक्ष्यैर्भोज्यैश्च तत्प्रियैः । तोषणीया दक्षिणाभिर्ब्राह्मणा भगवत्प्रियाः ॥४१॥ तुष्टेषु ब्राह्मणेष्वेव सन्तुष्टः कमलापतिः । भवतीति मया प्रोक्तं कर्तव्यं श्रेष्ठमेव ते ॥४२॥

सुव्रत उवाच ।

इति श्रुत्वा भगवता प्रोक्तं सूरः स भूपतिः । भक्ताश्चान्येऽपि तं नत्वा तस्याज्ञां शिरसा दधुः ॥४३॥ एवमानन्दयन्भक्तान् प्रत्यहं भगवान् स तु । उवास नृपते ! मासं गौर्जरैर्बहुधार्चितः ॥४४॥ तत्र देशान्तरायाता भक्तास्तं प्रार्थयन् भृशम् । स्वस्वग्रामागमायाथ तथेत्याह स चापि तान् ॥४५॥ सुखयितुमथो नैकग्रामस्थितान् स्वसमाश्रितान् । सह मुनिगणैर्दर्भावत्या हरिर्नृप ! निर्ययौ । स्वमनु च यतो दूरं भक्तान्निवार्य पुरौकसो नयनसलिलानायाद्देशं चरोत्तरसंज्ञकम् ॥४६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे दर्भावतीपुरे विष्णुयागमहोत्सवे ब्राह्मणमाहात्म्यनिरूपणनामा षट्पञ्चाशत्तमोऽध्यायः ॥५६॥

अथ सप्तपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

तत्र भक्ताः प्रतिग्रामं तस्याऽऽसंश्च नराः स्त्रियः । सर्वांस्तान् सुखयामास तत्तद्ग्रामगतः स च ॥१॥ ततो महीं समुत्तीर्य देशे काह्लमनामनि । भक्तग्रामेषु निवसन्भृगुक्षेत्रमवाप सः ॥२॥ 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 हरगीतायाः पुरश्चर्यामकारयत् ॥६॥ वेदपारायणं क्वापि कुत्रचिच्छतरुद्रीयम् । श्रीमद्भागवतस्याथ पुरश्चर्यामचीकरत् ॥७॥ दशमस्कन्धमात्रस्यथ पुरश्चर्यां च कुत्रचित् । स वासुदेवमाहात्म्यस्यापि

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the potent power of a Brahmin is never lost. Therefore, you must satisfy Brahmins by offering them sumptuous meals and wealth as gratitude. Lord Vishnu is satisfied when Brahmins are satiated. This is in your best interest and is your ethical duty.'

Suvrat Muni said, "O king Pratapsinh! Sura Khachar and other devotees came to Shree Hari, touched His feet and pledged to heed His advice. Shree Hari stayed in Dabhan for a whole month and during that time innumerable devotees from other parts of Gujarat came for His Darshan and veneration. The devotees of every village pleaded with Him to grace their respective village. Sahajanand Swami solaced all devotees by promising to visit their villages in near future. O king! To fulfil this promise to His devotees, Lord Shree Hari departed from Dabhan. He sent hundreds of devotees of Dabhan, who had come to see Him off back to their village. Tears welled up the eyes of devotees of Dabhan as the thought of separation from their Ishtadev. Shree Hari proceeded towards Charotar (central Gujarat).

Thus ends the fifty sixth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-57

Suvrat Muni said, "O king! Shree Hari visited each and every village of Charotar where His devotees lived. He stayed for a day or two at some villages and at others He stayed up to fifteen days, independently deciding how long to stay in each village. He nonetheless, held assemblies at every village He graced, to eradicate religious malpractices and re-establish the Sanatan Vedic religion. The fake gurus had trapped many innocent persons in their web of conceit to gratify their lust for power and wealth. Shree Hari freed these people by showing them the correct path and brought them within the fold of Udhhav Sampraday. Shree Hari organised the Katha of Vedic scriptures such as the Shreemad Bhagwat, the Bhagvad Gita, Vaasudev Mahatmya etc. wherever the time permitted. Where the time was the constrain, Shree Hari urged devotees to undertake chanting of the various Stotras such as the Narayan Kavach,

क्वापि त्वकारयत् ॥८॥ धर्मप्रवृत्यै विचरन् धरायामुत्तीर्य रेवां तपतीप्रतीरे । उपागमत्सूरपुरं स राजन् स्वभक्तसम्प्रार्थित आत्मतन्त्रः ॥९॥ आयान्तमाश्रुत्य हरिं तदैव प्रत्युद्ययुर्भक्तजनाः सहर्षम् । वादित्रगीतध्वनिनादिताशा यानैर्विचित्रैः सह दर्शनीयैः ॥१०॥ आदीश्वरारव्यो नृपतेरमात्यो भ्रात्रा समं पीलुसमाहवयेन । 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॥ हेमैर्विभूषणैर्वस्त्रैर्विविधैश्छत्रचामरैः । गन्धमाल्यादिभिर्भक्ताश्चक्रुस्ते पूजनं हरेः ॥१९॥ भक्ष्यैर्भोज्यैश्च पक्वान्नैर्विविधैर्व्यञ्जनैस्तथा । हरिं सपरिवारं ते तर्पयामासुरादरात् ॥२०॥ द्वितीयेऽह्यक्षयाख्यायां तृतीयायां हरिश्च तैः । अकारयत्पर्शुरामसमर्चनमहोत्सवम् ॥२१॥ तत्रत्य इन्द्रसेनाख्यो गवेन्द्रस्थापितो नृपः । सन्मानेनातिमहता मुनिभिः सहितं हरिम् ॥२२॥ प्रेषयित्वा वाहनानि दुर्गमानीय चात्मनः । चकार महतीं पूजां नूत्नवासो धनादिभिः ॥२३॥ भक्ता भगवतोऽमात्या राज्ञ आदीश्वरादयः । अपि पृथक् पृथक् स्वं स्वं गृहं निन्युस्तमादरात् ॥२४॥ प्रीत्या तेऽपि महापूजां

Laxmi Sukta, VishnuSahasraNam, Gayatri hymn etc. At some villages He held the Katha of the Vedas or the tenth canto of the Shreemad Bhagwat. The sole aim of these activities was to enlighten people and grant them the knowledge of His true form. O king! Shree Hari continued His travel southwards to grace the city of Bharuch. To fulfil the desires of the devotees of Surat, Shree Hari arrived at Surat on Vaishakh Sud Beej of Samvat 1866.

Suvrat Muni continued, “O king! The devotees of Surat stopped whatever they were doing and rushed to the outskirt of the city when they heard the news of Shree Hari approaching their city. They took many musical instruments and vehicles such as carts and chariots with them to welcome Shree Hari. King Indrasen sent his infantry, cavalry and soldiers with the army band to greet Lord Swaminarayan and asked his minister Ardeshar, his brother Piluji and other courtiers to welcome Shree Hari on his behalf. Many scholar Brahmins also went ahead to welcome Shree Hari with the chant of Vedic hymns. The devotees immediately fell on the ground to prostrate at Shree Hari’s feet when they faced Him. The musical instruments started playing amid the chant of hymns by the Brahmins. Shree Hari greeted His devotees warmly by asking their well beings. Shree Hari, surrounded by the devotees, courtiers and soldiers, entered the city of Surat. He was accorded the welcome fit for a visiting sovereign. A very large palace, surrounded by many trees was set aside for Shree Hari, His saints, Parshads and accompanying devotees. Ardesharji formally greeted Shree Hari on behalf of the king. The male devotees of Surat such as Ambaram, Girdhar, Govind, Yadav, Bhikhalal, Motilal, Narottam, Bhagvanji etc. and female devotees such as Mahalaxmi, Jivanti, Laadu, Devika etc. were at the forefront serving Shree Hari and saints. The devotees of Surat venerated Shree Hari with sandalwood paste, Kumkum, flower garlands and gifted Him a lot of money and fine clothes. After performing the Aarti collectively, the devotees satisfied Shree Hari, saints and accompanied devotees with sumptuous meal including many types of sweets.”

Suvrat Muni continued, “O king! Shree Hari celebrated the festival to mark the manifestation of Parshuram with His devotees the next day. King Indrasen requested Shree Hari to grace the royal palace and sent his royal chariot to bring Him to the palace. He gave Shree Hari a vast amount of wealth as a gratitude following the grand veneration. Taking the cue from their king, other courtiers including Ardesharji invited to grace their respective residences and gifted Him generously following the veneration.

चक्रुस्तस्य सबान्धवाः । अनर्घ्यवासोलङ्कारनानाद्रव्यार्पणादिभिः ॥२५॥ नारायणद्वेषिणो ये तत्रत्या वैष्णवादयः । ते तु तस्य प्रतापेन किञ्चित्कर्तुं न शेकिरे ॥२६॥ 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 सूर्यपुरागमननिरू पणनामा सप्तपञ्चाशत्तमोऽध्यायः ॥५७॥

अथ अष्टपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

सम्पूज्यमानोऽखिलभक्तसङ्घैर्महार्हवस्त्राभरणोपदाभिः । आनन्दयंस्तान् हरिरुच्चपीठे महासभायां निषसाद राजन् ॥१॥ तं चाभितस्त्यागिजना निषेदुर्यथोचितं तानभितो गृहस्थाः । आनन्दकारुण्यभृता दृशा तान् पश्यन्नुवाचाथ स नैष्ठिकेन्द्रः ॥२॥ भो भक्तसङ्घाः । वचनं मदीयं श्रृण्वन्तु सर्वे स्वहितावहं यत् । यथाधिकारं निजधर्मसंस्था भजन्तु निःसंशयमेव कृष्णम् ॥३॥ स्यात्संशयः कश्चन कस्यचिच्चेत्सम्पृच्छतां मामधुना पुमान् सः । इति प्रभोस्तस्य निशम्य वाचं तं भालचन्द्रो मतिमानपृच्छत् ॥४॥

भालचन्द्र उवाच ।

कृष्णस्य भक्तिर्भगवन् ! जनाना मशेषबन्धच्छिदिति 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॥

Some adversaries wanted to create a ruckus at Shree Hari's presence in Surat but were foiled in their attempt by His latent power. Shree Hari propounded Sanatan Vedic religion and removed the ignorance from people's minds with His divine sermon. O king! Shree Hari distributed all the wealth that was put at His disposal by the king, courtiers and the devotees of Surat among the Brahmins. He did not keep anything for personal use. This was His normal practice. Lord Swaminarayan always gave away whatever money, ornaments and clothes he received from His devotees to the Brahmins of those villages to alleviate their poverty. O king! He never kept anything for His personal use."

Thus ends the 57th Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-58

Suvrat Muni said, "O king! To give an opportunity to the devotees of Surat to listen to His divine sermon, Bhagwan Shree Hari called a large assembly in the evening. The devotees came in droves for this divine occasion. They venerated their Ishtadev as they came in and gifted Him money, clothes, ornaments etc. before taking their seats behind the rows of saints in the assembly. Lord Shree Hari spoke benignly, 'O devotees! All of you must observe your ethical duties as per your Varna. The devotion towards Lord Krishna must always be accompanied by Dharma. You may ask Me any question to eliminate your doubts.' O king! Bhalchandra Seth asked Him, 'O Bhagwan! According to the Shruti and Smruti, Lord Krishna's - Your Bhakti frees one from the cycle of death and rebirth. Bhakti is the only means of achieving salvation. My question pertains to Bhakti. O Lord! Please explain the types and forms of Bhakti. What are the characteristics of a chaste and true devotee? What sort of bond develops between Bhagwan and His devotee due to this divine love? How does this love manifest?' Lord Shree was very pleased at these questions as it was of interest to all the devotees.' Shree Hari replied, 'O Bhalchandra! You have asked the profound questions that raise the fundamental principles of the religion. The answer to these questions is the nectar of all the scriptures which only the true devotees are able to understand. However, no one can answer them without God's blessing. Listen to the answers very carefully."

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 तद् ब्रवीमि सर्वेऽपि निशामयन्तु ॥८॥ सम्प्राप्य दीक्षामिह भक्तिधर्मयुक्ताद् गुरोर्भागवतीं नरः प्राक् । अर्चां ततः प्राप्य तदुक्तरीत्या भक्तिं विदध्यादपतन्द्रि विष्णोः ॥९॥ तदीयमाह्यात्म्यविबोधपूर्वं स्वभावतो वृत्तिरविच्युता या । सप्रेम तस्मिन् सकलेन्द्रियाणां सा भक्तिसक्ता नवधाऽस्ति सापि ॥१०॥ विष्णोः कथायाः श्रवणं च कीर्तिस्तस्य स्मृतिश्चाङ्घ्रिनिषेवणं च । पूजाऽऽनतिर्दास्यमनेन सख्यमस्मै सवर्गात्मनिवेदनं च ॥११॥ उक्ता नवैते ननु भक्तिभेदाः । स्वशक्तितस्तैर्भजनीय ईशः । नराः सकामा निजवाञ्छितार्थां स्तेनाप्नुवन्ति ह्यपरे च मुक्तिम् ॥१२॥ निष्कामभक्तिस्तु हरौ प्रवृद्धा दिने दिने सिद्धिगणाद् गरिष्ठा । 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 गार्यान्ति च क्वापि तदेकचित्ताः ॥१५॥ 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 पारमेष्ठचं पदमणिमादिकसिद्धिजातमाप्तम् । प्रसभमपि न तेन दीयमानाः स्पृहयति भक्तवरः क्वचिन्न मुक्तीः ॥१८॥ क्वचन यदपि नास्ति भोगतृष्णा निजचरणैकरतस्य तस्य चित्ते । तदपि च वितरत्यसौ महान्तं विभवममर्त्यसुदुर्लभं स्व धाम्नि ॥१९॥ प्रिय

Shree Narayanmuni continued, 'First of all, a man must accept Diksha from a chaste and devout Guru. He should obtain Lord Krishna's Murti from his guru for personal worship, which he must conduct daily without fail and as directed by his guru. The profound, unreserved, exclusive, natural and absolute love in Lord Krishna after understanding His greatness and glory is called Bhakti. It is of nine types; Listening to His Katha and Kirtans, Singing Kirtans extolling His virtues and Leelas, Remembering His Murti and Leelas all the time, Physical services, like massaging His feet, Undertake His veneration at regular intervals with suitable and available artefacts, Bow at Him with Ashtang or Panchang Pranam, serve Him personally with humility and servitude, Maintain an honest and unadulterated (without any motive or desire of gain) friendship with Him and surrender everything - family, wealth, body and soul unto Him. One must choose at least one type of Bhakti and venerate Him with sincerity. A Sakaam (desiring or expecting some rewards) Bhakta is rewarded with the fulfilment of all desires while a Nishkaam (not expecting anything except His pleasure) Bhakta is rewarded with Moksha and His supreme abode. O Bhalchandra! Nishkaam Bhakti is even superior to the achievement of eight Sidhhis (divine magical powers). It can be compared to the digestive juices. Just as the peptic juices destroy the original form of the food by the digestive process, Nishkaam Bhakti destroys the ignorance enveloping the soul by its enlightening power. Indeed, a true Nishkaam Bhakta does not even desire salvation if it comes without the opportunity to serve Bhagwan! He wants nothing but the opportunity to serve Bhagwan and His pleasure and uses all his faculties to serve Lord Krishna. A Nishkaam Bhakta considers His life fulfilled and complete only if engaged in His service. Their bliss is derived from the continuous memory of God in their heart and mind.'

Bhagwan Narayanmuni continued. ' Atmanivedi (such Nishkaam devotees are also called 'Atmanivedi' as they have surrendered their Aatma - soul unto Bhagwan) devotees spend all their time in singing Lord Krishna's Kirtans and Leelas with other likeminded devotees. They consider the time spent without Lord's memory as wasted and they do not waste a single moment of their life. They are able to see and talk with God's Murti as if the Murti is actually God in person. Even the thought of opulence of the Heaven is not able to deviate their minds from their single mindedness Bhakti. O

सुत सुहृष्ट दैवमात्मा सकलमपीह हरिर्हि यस्य पुंसः । क्वचिदपि नहि तस्य कालमायाभयमभवाय यतो नृणां वपुस्तत् ॥२०॥ निजतनयधानधामलोकलज्जाः 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 दढभक्तिपरो नरः ॥२५॥ साङ्ख्येन योगेन मखैस्तपोभिः सन्न्यासवेदव्रतभूरिदानैः । प्रीत्यै हरेः प्राग्विहितैर्लभन्ते भक्तिं तदीयां नवधां प्रसिद्धाम् ॥२६॥ तस्या अपीदं परमं फलं यत् स्नेहो भवेद् गाढतरो हि कृष्णे । यावन्न स स्याद् भजतां च तावद्भक्तिर्बुधैरङ्कुरितेति बोध्यम् ॥२७॥ गाढस्नेहो यदा स्याद्भगवति सुखदे भक्तिभाजां तदानीमस्मिल्लोके परे वा मनसि रुचिकरं तं विनास्यान्न किञ्चित् तत्सेवाचिन्तनादावपि रसिकतया । भूरिकालापयानं तेषां स्याद्वा क्षणस्तद्रहित इह लवः कल्पतामेव यातात् ॥२८॥ जाते तद्विरहे विचित्तवदसौ भक्तस्तदा कारकं विश्वं पश्यति भाषते च तरुणा स्तम्भेन कुड्येन वा । देहं क्वापि तदाकृतिं दृशि दधत्तच्चेष्टितं चेष्टते रौति क्वापि हसत्यथोन्मद इवानन्देन संनृत्यति ॥२९॥ हृदि तं त्ववलोक्य कर्हिचिच्च प्रसरत्प्रेमभराश्रुतरुद्धकण्ठः । अननुस्मृतदेह एव तस्मिन् । स विलीनो बहिरो त्यथेच्छयाऽस्य ॥३०॥ न हि केवलमीदृशाः पुमांसो भुवि भक्ताः श्रुतवेदिनो भवेयुः । अबला अपि चात्मधर्मसंस्था

Bhalchandra! How can the thought of the fleeting pleasures of this world deviate them from the path of devotion? What more do I say! They are neither tempted by the opulence and pleasures of Satyalok (the abode of Brahma) nor by the lure of acquisition of eight Sidhhis. They do not even yearn for the greatness imposed on them by Bhagwan Himself. Though they do not desire any greatness or opulence, Bhagwan thrusts upon them such greatness and opulence of His supreme abode when they reach there after their death. For them Shree Hari is everything; father, son, husband, friend, relative, Ishtadev, Kuldev, indeed their soul as well. They are not afraid of the influence of Time (death) and Maya. Indeed, even their associates become free from the fear of Time and Maya. Such Atmanivedi devotees forsake their sons, home, wealth and even their prestige for the love of God. They do not yearn for pleasures and opulence of various abodes of the Devtas such as the Heaven or Satyalok. The love and admiration between God and His devotees are mutual. Just as devotees do not ever lose the reminiscence of Bhagwan even for a moment, God always thinks of benevolence of His devotees. The omnipotent Lord Krishna, on Whose command the sun shines, the fire burns and the wind moves, protects such devotees from all peril.'

Lord Narayanmuni continued, 'O devotee! The constant reminiscence of Bhagwan cools and pleases their minds, just as the moonlight calms one's heart. Just as a person standing in the middle of the water of river Ganga has no fear of being scalded by the fire; such devotee's mind has no fear from the passive threats of the mundane worldly desires. The Devtas, including Brahma and Indra always mediate upon Him. Lord Krishna, though independent and potent enough to control the activities of all living beings, is helpless against the love of His devotees. So much so that He is not able to leave their hearts and mind. He remains tied to them with the thin string of love. God's love for such Atmanivedi devotees is stronger than His love for Radha, Laxmi, Brahma etc. Indeed He loves His devotees more than he loves Himself. Such unflinching devotion is the result of many Punyas, such as Vrat, austerity, donation, detachment etc. done in the previous life. The ascent of such unwavering love for Lord Krishna is the true reward of doing any of the nine forms of Bhakti. Until such profound and exclusive love has been established, one must consider that his Bhakti is still in the germination stage. It has not yet fructified. The attraction towards anything else wanes with such love for Bhagwan. To such a devotee, a moment spent without His service or remembrance feels like eons, whilst a long time spent in service or worship feels like a moment. An Atmanivedi devotee feels the presence of God with Him while

भगवत्सनेहभरेण देववन्द्याः ॥३१॥ अविदः सुविदोऽपि विप्रराजोरुजशूद्रा अथ नीचजातयोऽपि । सकलाः कमलाधवस्य तुल्या इह सप्रेम भजन्ति ये जनाः स्तम् ॥३२॥ अवगम्य तदीययाद्दशत्वं सहसा वापि मनोऽत्र यस्य तस्मिन् । रतिमाप दृढां स मुक्तजीवः पुरुषो वास्त्वबलास्तु वापि षण्ढः ॥३३॥ हरिसंनिरतेन भक्तिदार्ढ्यं सततं सन्नरसङ्गतो हि कार्यम् । हरतीतरथा दयादिरू पं ननु कृष्णात्स्वमनो यथाऽऽर्षभं तम् ॥३४॥ भजने निरतोऽप्यपक्वयोगी च्युतिमाप्नोति कुसङ्गतः कदाचित् । वितथा न भवेद्धरेस्तु भक्तिः पुनरेत्येन्यजनुष्यपीयमेनम् ॥३५॥ अत एव सदैव सावधानैर्मनसो विश्वसनं विहाय कृष्णे । सुजनैः स्वरिपुं विहाय दम्भं हृदि विश्वस्य विधीयतां च भक्तिः ॥३६॥ सत्यं वदेज्जितनिजेन्द्रियशीलशाली सौहार्दभाङ्नृषु भवेत्प्रणमेद्धरिष्ठान् । दीनेषु तत्सुखकरं पितृवद्वदेच्च स्निग्धो भवेत्सद्दशसत्सु हरेस्तु भक्तः ॥३७॥ तत्प्रेमपात्रगुरुसत्सु तदीयबुद्धिविद्यार्थरू पकुलजन्ममदश्च न स्यात् । दान्तेन्द्रियो व्यसननिः स्पृहशान्तकामः पश्येत्सदा ह्यसदिदं जगदस्य भक्तः ॥३८॥ तद्भक्तश्रितदेशसेवनरतस्तत्कर्मकृत्तत्परः सम्भूय स्वयमेव वा विनुयात्तत्पर्वयात्रोत्सवान् । पश्येद्वयोम यथा निजात्मनि बहिश्चापावृतं तं त्वसौ प्राचीनाधुनिकात्मनिष्ठगुणवत्तद्भक्तरीतीः श्रयेत् ॥३९॥ स्त्रीषु स्त्रैणजने विधर्मिणि नरे पाषण्डिदम्भोद्भटे 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॥ यदि किञ्चन तत्प्रियकाम्यया व्रततपोनियमादि चरेन्नरः । भवति खलु भक्तिविवर्धनं कृतमथेतरथाऽल्पफलं भवेत् ॥४२॥ बहुजनुर्भ्रमणोत्तरम्भितां नरतनुं समवाप्य सुरेप्सिताम् । मतिमतामिदमेव

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meditating. He loses his mental equilibrium if God disappears even for a moment. Just as a lover becomes agitated at the moment's separation from his love, an Atmanivedi devotee loses the rationale of his mind and sees Bhagwan in everything. He talks with trees and pillars as if they are God or imitates His actions as if he himself is God personified; he intermittently cries with pain and laughs with pleasure or he sporadically dances with joy of His company and pleads loudly with Him to grant him a favour under such circumstances. A devotee sometimes loses the perspective of his physical body and tears of joys well up in his eyes and stammer incoherently when he senses God in person, in front of Him. He becomes aware of his surroundings after some time only at God's express wish. O Bhalchandra! It is not that such an elevated status of devotion is attainable only to the scholar male devotees; even the female devotees can attain such profound love and become reverential to the Devtas by remaining within and observing their ethical duties faithfully.

He continued, 'God loves Atmanivedi devotees equally, whether they are scholars of scriptures or illiterate; whether a Brahmin or of any Varna or indeed from the low Varna. It is very important that a devotee's mind is focused exclusively in Lord Krishna whether one has learned about His greatness from scriptures or not. Such a devotee remains in His service forever. However, even an Atmanivedi devotee must continue to enhance his Bhakti by the association with likeminded pious devotees, otherwise he may transgress from his path just as king Bharat, the son of Rhishabhdev. He transgressed from his Bhakti due to his compassion towards a deer. Therefore, one must endeavour constantly to keep his Bhakti well nurtured by keeping the company of chaste and pious people. Any steps taken on the path of Bhakti are never wasted even if one deviates from the path of Bhakti due to the influence of evil person. He retraces and advances on those steps in the next life. One must never trust and let the mind wander. A devotee must endeavour to enhance his Bhakti by forsaking ego and trusting the scriptures and saints. Ego is the main hindrance on the path of devotion, while saints and scriptures direct the devotee on the correct path. An Atmanivedi devotee must always speak the truth, control his senses, be compassionate and lenient towards all and wish well of them. He must treat the devotees with virtues such as knowledge, devotion and detachment with reverence, treat the poor and helpless with respect due to one's parents and be magnanimous towards the devotees of equal status. Love

मतेः फलं विषयतो विरतिश्च हरौ रतिः ॥४३॥ इह स तु यदा भक्तो रक्तः श्रृणोति गृणाति वा मधुरचरितं विष्णोर्जिष्णोर्मुदा परया तदा । मनसि निभृतानन्दस्यन्दस्तदात्मक उल्लसत्पुलककुलकः स्मारं स्मारं भवत्युदिताश्रुदृक् ॥४४॥ इत्थं दिव्यनराकृतेर्भगवतः कृष्णस्य भक्तिं नरा ये कुर्वन्ति मनोरथान् सकलयत्येषां स हि प्रीतिमान् । ये तन्नृत्वकुतर्किताास्तदितरासक्ताश्च तेषु द्रुतं कामक्रोधरसादयो विदधते शार्दूलविक्रीडितम् ॥४५॥ प्रीत्यै हरेर्न सुरता मुनिता नृता वा विप्रत्वमाप्तजननत्रयमिष्टकर्म । पूर्तं तपश्च नियमव्रतदानवृत्तं निश्छद्मभक्तिमपहाय बहुश्रुतं च ॥४६॥ अश्यते भगवताऽमलभक्त्या दत्तमम्बुफलपुष्पदलादि । भूरिहेमचयखाद्यविशेषान्नैष पश्यति दृशाऽपि विना ताम् ॥४७॥ अद्य वा शतजनुर्भ्रमणान्ते सद्गतिर्नहि विना हरिभक्तिम् । ईत्थमेव दृढ निश्चयवान्य स्तां करोति भुवि धन्यतरः सः ॥४८॥ योषिदीक्षणशरैरहताङ्गो घोरकोपनिशि जागरितश्च । यो न मोहदृढपाशनिबद्धो भक्तिमान् प्रियतमः स हि विष्णोः ॥४९॥ बाले योषिति दर्पणे निजजने रागे धने मादके जायन्ते सुधियोऽपि विह्वलतरा होलादिनोत्क्रीडने । अष्टस्वेषु तदङ्गिचिन्तनरतं चित्तं न यस्योत्सरेत्तद्भक्त्येकरसस्य तस्य पदयोः पांशुः सुरैरिष्यते ॥५०॥ एतादृशा ये भुवि सज्जनाः स्युः श्रीकृष्णभक्ता निजधर्मनिष्ठाः । मुमुक्षुभिस्ते गुरवो विधेयाः पूज्याश्च तेष्वेव सुहृन्मतिश्च ॥५१॥ अन्यत्र ये पूज्यधियस्तु तेभ्यः सुहृद्धियो वा गुरुबुद्धयश्च । तेषां पशूनां च यदन्तरं तद् द्विपाच्चतुष्पात्त्वमुदस्य नान्यत् ॥५२॥

and respect the saints, guru and other pious devotees with the same intensity as one loves and respects Lord Krishna. One must never be conceited about his knowledge, wealth, birth or virtues. He must control his senses and sensual organs and forsake all vices. He should treat the whole world as temporary and perishable. He should reside where many other devotees reside and observe all Vratt such as Ekadashi and visit the temple regularly with them or on his own. A devotee must consider Lord Krishna as beyond the influence of the three traits of Maya. He should learn from and imitate the Bhakti of past devotees such as Shukdevji, Narad, Ambarish, Udhhav etc. and contemporary devotees such as Muktanand and Gopalanand swami. O Bhalchandra! An Atmanivedi devotee must not associate with the following persons; a female, a man engrossed in the female, an irreligious, a pretentious, an egoist, a scholar who misinterprets the meaning of the scriptures, one who observes imaginary Dharma which is not scripted in the scriptures, an immoral, an angry, a greedy, a charlatan, one observing Dharma pertaining to other Varna and Ashram and one who has an enmity with Bhagwan. Narayanmuni continued, 'O devotee! What is the point of having virtues such as austerity or knowledge without the devotion towards Lord Krishna? Bhakti is the pivotal quality to acquire and nothing more remains to be gained after acquiring Bhakti. Whatever Japa, Vrat, austerity etc. one does to please Lord Krishna do enhance the devotion in Him, but only if this is done without any other expectations or anticipations. Otherwise, they become inconsequential. One gets the human life, which even the Devtas yearn for, only after wandering through eight million four hundred thousand life forms. To develop detachment towards the mundane worldly pleasures and develop profound love in Bhagwan is the true reward of the intelligence of a wise man. A devotee's eyes wells up with joy when singing or listening to God's glory and His Leelas, his mind sways in unison with God, his hairs stand up on ends and his voice trembles with emotions. Whoever reposes full faith and devotion in the human form of Lord Krishna and considers His birth, traits, virtues and Leelas divine has all his desires fulfilled with His blessings, while one who doubts or finds faults in Him are engulfed with various vices. The vices such as lust, greed and anger get hold of and vanquish such disparager just as a tiger gets hold of and kills him. Even the Sanyaas, (total detachment) without the accompaniment of sincere and exclusive Bhakti does not please Bhagwan or help a man attain salvation. Being born as a Brahmin, performing many Yagnas and austerities, donating vast amounts of wealth to the needy, observing Vrats and ethics, undertaking many philanthropist activities like digging wells or studying many scriptures on their own are not enough to please Lord Krishna. Only the unflinching devotion towards Bhagwan pleases Him. Low value items such as fruit, flower, water

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 तस्मिन् भक्तिर्दार्ढ्यं नराधिप ! ॥५४॥ भगवद्भक्तमाहात्म्यं विदन्तस्तत आदरात् । मुनींस्तान् पूजयामासुर्भगवन्तमिवाखिलान् ॥५५॥ चन्दनैरक्षतैः पौष्पैर्हारैर्वस्त्रैश्च 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॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे
सूर्यपुरेभगवद्भक्तिभक्तलक्षणनिरू पणनामाऽष्टपञ्चाशत्तमोऽध्यायः ॥५८॥

अथैकोनषष्ठितमोऽध्यायः

सुव्रत उवाच ।

एतस्मिन्नन्तरे काचिद्राज्ञी धर्मपुरेऽधवा । श्रुत्वा सद्भ्यो गुणांस्तस्य प्राप्ता भक्तिमतिस्थिराम् ॥१॥ भगवद्दर्शनोत्कण्ठा कुर्वती राज्यमप्यसौ । आकृष्य सर्वतश्चित्तं तद्ध्याननिरताऽभवत् ॥२॥ कृशीकृततनुः कृच्छ्रैर्व्रतैर्भगवदाप्तये । जितेन्द्रिया सुशीला च साऽऽराध तमादरात् ॥३॥ सा मुहुः प्रैषयद् दूतान् हरये बुद्धिमत्तरान् । प्रतिजज्ञे स तेभ्यश्च तत्पुरागमनं नृप !

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etc. if offered with unwavering devotion please Bhagwan more than offering Him vast amount of wealth and gold without dedication. O Bhalchandra! A man can never attain salvation without Bhakti even after hundreds of births. Blessed is the person who has developed the devotion and faith in Lord Krishna! A person who has not succumbed to the lure of a woman, the dark crevice of anger, the cesspool of the mundane attachment and has a deep devotion towards Lord Krishna is very dear to Bhagwan. Even the best of the scholars get corrupted by and entangled in these eight; son, wife, vanity, relatives, lust, lucre, intoxicating substances and the game of Holi (throwing colour on others). Only a devotee whose mind and heart is united exclusively with Lord Krishna's divine feet remains immune against their corrupting influences. Even the Devtas revere such a staunch devotee. A man desirous of the salvation must seek such an esteemed devotee and establish him as his guru. He should befriend, revere and venerate such a devout guru and abide by his decrees. Any man who establishes such a bond with an irreverent person is like an animal. The only difference is that he has two legs while the real animal has four legs.'

Suvrat Muni said, "O king! Bhalchandra Seth and other devotees present in the assembly were very pleased to hear such a divine sermon. They knew that Narayanmuni seated in front of them was none other than Lord Krishna Himself. Their devotion towards Him grew many folds upon hearing the sermon on Bhakti. The devotees, realising the greatness of the saints, venerated Muktanand and other saints again with rice, Kumkum, flowers, garlands, sandalwood paste etc. They prostrated at their feet in reverence. O king! Shree Hari also was pleased to see the devotion and faith of the devotees of Surat in Him and His saints. He stayed in Surat for seven days and pleased devotees with His soothing sermons and answering their probing questions daily. He re-established Sanatan Dharma with His doctrine."

Thus ends the fifty eighth Chapter of the second Prakaran of the Satsangi Jeevan.

CHAPTER-59

Suvrat Muni said, "O king! There is a small town named Dharmapur near Surat where a young widow queen named Kushalkunverbai ruled the state as a regent since her son heir to the throne was very young. She had heard of the manifestation of Bhagwan as Lord Swaminarayan from one of His saints and since then she had become His disciple and was eagerly waiting for His Darshan. Though engaged in the statecraft,

॥४॥ तस्यै प्रसन्नो भगवान् सर्वेषां भावित्प्रभुः । 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 यानात् सोत्तीर्य भक्त्या प्रणनाम हृष्टा ॥८॥ पौराः प्रणामं विदधुश्च तस्मै स चापि तां तांश्च यथार्हमीशः । सम्मानयामास तयाऽर्थितोऽथो अध्यासरोहोत्तमवारणं सः ॥९॥ जयध्वनिर्भूरितरस्तदाऽऽसीत् सहस्रशो भक्तजनैसदीर्णः । सम्मिश्रितो मङ्गलवाद्यघोषैरुत्कर्णयामास ककुब्जाजेन्द्रान् ॥१०॥ भक्तैश्च पौरैश्च परिवेष्टितोऽसौ ततः पुरं प्राविशदूर्जितश्रीः । अलङ्कृतं तोरणपूर्णकुम्भैः । सम्मार्जितं चन्दनवारिसिक्तम् ॥११॥ त्यक्तान्यकार्यैः पुरयोषितोघैः सम्प्रेक्ष्यमाणः पथि यूथसंस्थैः । कृतार्थयन्स्वीयदृशा जनौघान् पुरे स रम्यं नृपसौधमाप ॥१२॥ अकारयत्तस्य सहानुगस्य राज्ञी यथार्हं निलयेषु वासम् । चकार चातिथ्यमुदारचेता दासीव तं पर्यचरच्च भक्त्या ॥१३॥ महोपचारैर्विविधैरनर्घ्यैः पूजां तृतीयेऽहनि पूर्णिमायाम् । तस्याकरोत्प्रीतिभरेण हृष्टा विस्मापयन्ती जनतां जनेश ! ॥१४॥ वस्त्रैर्नृपार्हैर्विविधैर्नवीनैर्विबूषणैर्हेममयैरनेकैः । सद्रत्नमुक्ताफलहारवर्यैर्गन्धाक्षतैस्तं च पुपूज पुष्पैः ॥१५॥ भक्ष्यैश्च भोज्यैर्विविधैश्च लेह्यैस्तं तर्पयित्वा समुनिव्रजं सा । राज्यं च कोशं सगजाश्वधेनुं सर्वं स्वकीयं हरये ह्यदित्सत् ॥१६॥ तयाऽतिभक्त्या सर्वस्वं दीयमानमपि प्रभुः । नैवाग्रहीन्मुनिपतिस्तुष्टो भक्त्या तदीयया ॥१७॥ ततः सा परया भक्त्या द्रव्यपुञ्जं

she was detached from its influence and meditated regularly upon Shree Hari. She had become frail due to repeatedly observing harsh Vrats such as Chaandrayan. Desirous of Shree Hari's Darshan, she had sent emissaries to invite Him to Dharmapur several times; however on each occasion Shree Hari solaced her with the promise to visit Dharmapur in near future. Whilst in Surat, Shree Hari wished to travel to Dharmapur to fulfil her life long ambition of His Darshan. He took saints and Parshads with Him. When Kushalkunverbai heard of the imminent arrival of Shree Hari, she prepared the royal welcome for Him. An elegant elephant with a royal howdah was adorned with sequined cloth to bring Shree Hari in Dharmapur. She asked her ministers and other courtiers to proceed towards the outskirt of the town to welcome Shree Hari and she, following the royal etiquette, followed them in a palanquin. O king! The whole entourage with military band waited eagerly for Shree Hari to appear on horizon."

Suvrat Muni continued, "O king! As soon as Shree Hari came near, Kushalkunverbai dismounted the palanquin and did Panchang Pranam from a distance. The minsters, courtiers and other devotees bowed reverentially at His feet. Shree Hari greeted the queen and others befitting their status. The queen requested Shree Hari to sit on the elephant. The air was filled with the joyous chanting of His name and various musical instruments and the whole procession entered the town with full regal pomp. The scented water was sprinkled on the procession as it passed through several gates and decorated arches. O king! Shree Hari glanced benevolently at the villagers lining the streets for His divine Darshan. A part of the royal palace was set aside exclusively for Shree Hari, saints and devotees. The queen engaged herself in the service of Shree Hari as if a lowly servant. On the third day of Shree Hari's arrival in Dharmapur, on Purnima of Vaishakh of Samvat 1866, Queen Kushalkunverbai grandly venerated Shree Hari with scented sandalwood paste, Kumkum, rice, flower garlands etc. and gifted Him many valuable and gold entwined cloths, pearl necklaces, golden ornaments and many gems. The wealth she laid at His feet surprised even her courtiers. Indeed, she wanted to gift her whole kingdom including its treasury and palace to Shree Hari but He declined to accept and insisted that she rule the state as previously with the same detachment. Shree Hari was however very pleased at such a magnanimous gesture. She still gifted Him a lot of wealth in the form of innumerable gold and silver coins. Keeping with His normal practice, Shree Hari did not keep anything for Himself. Instead He distributed the entire wealth amongst the Brahmins, servants, prisoners and poor. A large assembly was held the same day in the royal court. Lord Swaminarayan sat on a high and decorated throne and devotees took their appropriate

हरेः पुरः । कृत्वा सर्वांस्तदनुगान्वस्त्रैर्द्रव्यैः पुपूज च ॥१८॥ भक्तिमेवंविधां तस्या दृष्ट्वाऽऽपुर्विस्मयं जनाः । भक्तप्रियश्च भगवान्प्रसन्नो नितरामभूत् ॥१९॥ आत्मनिष्ठोपदेशैस्तां बोधयित्वा महामतिम् । भक्त्याप्तदृढवैराग्यां राज्ये पुनरयुयूजत् ॥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॥

राज्ञ्युवाच् ।

नारायणाद्य भवता सफलीकृतो मे ह्यत्स्थश्चिरन्तनमनोरथपादपो वै । दानेन दुर्लभतरस्वकदर्शनस्य नित्यं विरिञ्चिमुखदैवत वाञ्छितस्य ॥२४॥ यैरीक्षितं न सुरमानवमङ्गलाङ्गं श्रीमद्वपुस्तव मनोहरमत्र नेत्रैः । तान्यब्जपत्ररुचिराण्यपि मानवानां मायूरबर्हगतचन्द्रकतां भजन्ति ॥२५॥ नानाविधाघनिचयप्रशमैकशीलां सद्भक्तिबोधनपटुं त्वदुदारकीर्तिम् । शृण्वन्ति यैरपि न शष्कुलिका समानैः । कर्णैस्त एव ननु नागबिलत्वभाजः ॥२६॥ जिह्वा च या न तव गायति चारुगाथाः संसारसागरसमुत्तरणार्थिनावः । सा ग्राम्यगीतनिपुणापि न मानवी स्याद् भैकी मुधाऽनिशमसद्रवकारिणी हि ॥२७॥ शुश्रूषणं भगवतस्तव यैः कृतं नो नो वा सतामघकृषां दृशिमात्रतोऽपि । ते भूषिता अपि महार्घ्यविभूषणैर्हि नृणां भुजाः शवभुजा इव गर्हणीयाः ॥२८॥ त्वन्मन्दिराणि च सतो निकषा न यान्ति पादास्तु ये तनुभृतामपि पद्मशोभाः । ते

seats in front of Him. The saints and Parshads sat beside and either side of Him. Everybody was eagerly waiting for Shree Hari to deliver His divine sermon. The queen Kushalkunverbai, both hands folded and head bowed, spoke to Shree Hari in subdued tone."

Kushalkunverbai said, 'O Lord Narayan! You do not grant Your Darshan to the Devtas that as easily, although they yearn for it for long while yet You fulfilled My desire of Your divine Darshan easily and in a very short time. This is due to nothing but Your mercy. You take the divine human form (manifest Yourself on earth) for the benevolence of the mankind. The eyes of a person, no matter how beautiful, who has not had Your Darshan, are futile, just like the eyes formed on a feather of a peacock. Listening to Your Katha washes away sins accumulated over many past lives and enhances Bhakti in a man. The ears of a person who does not listen to Your Katha are like a bill of a snake. They are not only useless but positively harmful as they are engaged in the gossip. O Lord! Narrating Your Katha helps one cross the torturous ocean like world. A person's tongue, used only for idle talk and not to sing Your Katha is useless like a tongue of a frog. Any speech emanating from such a tongue causes nothing but a headache. The service rendered to You or Your saints washes away one's sin. The hands that are not useful in serving You or Your saints are akin to the hands of a corpse, and there is no point in adorning such hands with rings bracelets etc. The feet that do not venture for Your or Your saints Darshan or towards a temple are just as useless as the trees in the cemetery under which nobody rests. A life of a person, who does not render any service to You or Your saints, is not worth living. O Bhagwan! I am lucky that my life, body and wealth became useful in Your service and now my life just became fulfilled with Your blessings. O Shree Hari! You are the master of the universe. You have independently taken the human form to protect Dharma and vanquish Adharma. You behold and promulgate Sanatan Dharma. Therefore, O Bhagwan! I wish to hear the principles of Sanatan Dharma from You. Please narrate in detail the common and specific Dharma as You propound.'

Suvrat Muni said, "O king! Shree Hari was very pleased with the queen's humility and said to Kushalkunverbai, 'You have asked for what is beneficial to one and all. Sage Narad had narrated the Dharma to the King Yudhishthir in the Shreemad Bhagwat. I will reiterate the same to you.' O king! Saying this, Lord Swaminarayan reiterated the entire narration from the seventh canto of the Shreemad Bhagwat to the queen and every one present in the assembly and said at the conclusion, 'O wise queen! I have just narrated the characteristics of Dharma, Vairagya and Bhakti. Each and every

पैतृकाननतरुत्वमिहैव यान्ति त्वत्सेवनेऽत्र निरता मनुजास्तु धन्याः ॥२९॥ सर्वज्ञ ! भगवन् ! स्वामिन् ! मयाऽद्य 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॥ धर्म साधारणं नृणां विशेषं चापि मे विभो ! ॥ वक्तुमर्हसि धर्मात्मन्धर्ममार्गप्रवर्तकः ॥३३॥

सुव्रत उवाच ।

इति पृष्टः स भगवान् भक्तिमत्या तयाऽऽदरात् । प्रत्युवाच प्रसन्नास्तां तोषयन्भक्तमण्डलम् ॥३४॥

श्रीनारायणमुनिरुवाच ।

साधु पृष्टं त्वया नृणां हितैषिण्या महामते ! । तुभ्यं निश्छद्मभक्तायै नावाच्यं मम किञ्चन ! ॥३५॥ नृणां सनातना धर्मा नारदेन पुरोदिताः । धर्मराजाय तान्वच्मि श्रीमद्भागवतस्थितान् ॥३६॥ इत्युक्त्वा भगवांस्तस्यै सप्तमस्कन्धसंस्थितान् । धर्मानुवाच सकलांस्ततश्चेत्थमुवाच ताम् ॥३७॥ इति ते कथिता धर्मा मनुष्याणां सनातनाः । निःश्रेयसप्रदा युकता 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 । आनन्दयन्सतां चान्यांस्तत्रोवास यथासुखम् ॥४१॥ उषित्वा वासरान् पञ्च ततो गन्तुमना अपि । तया भृशां प्रार्थ्यमानो मासमेकमुवास सः ॥४२॥ सम्भारेणातिमहता स्नानयात्रामहोत्सवम् । कारयामास भगवान् ज्येष्ठ्यां तत्र तया नृप ! ॥४३॥ एवं सन्तोषयित्वा तां भक्तवश्यो जगद्गुरुः । स्मरन्नभयभूपालवरं निरगमत्ततः ॥४४॥ अनुयान्तीं साश्रुनेत्रां सपौरां कुशलां हरिः । बलात्तां संनिवर्त्यैव देवकीतीर्थमागमत् ॥४५॥ तत्र तीर्थविधिं कृत्वा व्यसृजद्यूथशो मुनीन् । अज्ञमानवबोधार्थं

person must sincerely observe Dharma as per one's Varna and Ashram.' O king! Kushalkunverbai and the other devotees pledged to observe Dharma faithfully. Shree Hari sought the queen's permission to leave Dharmapur after five days. She asked Shree Hari to extend His stay in Dharmapur at which He relented and extended His stay in Dharmapur by one month. Shree Hari celebrated a festival of having a ritual bath in which the water from a conch is poured on the idol of Lord Krishna at Dharmapur on Purnima of the month of Jeth of Samvat 1866. Shree Hari pleased all devotees by His sermons during His stay in Dharmapur. Reminiscing the promise He made to Abhay Khachar prior to leaving Gadhpur, Shree Hari decided to return to Gadhpur. The queen and other devotees went with Shree Hari to bid Him farewell with the heavy hearts. He sent them back after travelling some distance. Shree Hari arrived at Devkitirth on His way to Gadhpur. Knowing it as a holy Shrine, Shree Narayanmuni performed all rituals such as bath, Darshan of residing deity etc. that should be performed at a shrine. He asked saints to visit far lying villages to spread His gospel and sent other accompanying devotees to their respective villages. He kept His personal attendant, Mukundanand Brahamchari, a few senior saints such as Muktanand swami and armed Parshads such as Ratanji, Sura Khachar etc. with Him. They travelled northwards crossing the rivers Tapi, Narmada, Mahi and Sabarmati to arrive in the vicinity of Gadhpur. Shree Hari was pleased His innumerable disciples of the villages and towns en route by granting them His divine Darshan."

Suvrat Muni continued, "O king! Abhay Khachar dropped everything and rushed forward with other devotees to the outskirt of Gadhpur as soon as he heard the news the arrival of Shree Hari near Gadhpur. Their eyes welled with the tears of joy at seeing Him after a long time. They prostrated at Shree Hari's feet. He greeted all devotees with sweet talk and accompanied them to the royal courtyard of Gadhpur. Jaya, Lalita, Rama etc. female devotees did Panchang Pranam once He arrived in His personal quarters. O king! Shree Hari demarcated His various services like fetching water, washing His clothes and utensils etc. to various devotees according to their abilities and interests. Thus every devotee of Gadhpur was engaged in Shree Hari's and the saints' services. They considered themselves fortunate to be given an

नानादेशान्महौजसः ॥४६॥ सह स्वेन समायातान् नानादेशजनानपि । प्रैषयामास भगवान् स्वं स्वं देशं ततोऽखिलान् ॥४७॥ आत्मसेवारतैर्नित्यं वर्णिभिः साधुपत्तिभिः । सादिभिश्च समं प्रायादश्वारू ढोऽर्कजानदीम् ॥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॥ 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॥

सुव्रत उवाच ।

इति ते कथितं सर्वं यत्पृष्टं भूपते ! त्वया । नारायणस्य चरितं कलिकल्मषनाशनम् ॥६१॥ नारायणस्य मुनिभर्तुरिदं चरित्रं यः कीर्तयेच्च शृणुयादपि मानवोऽत्र । तौ निश्चतं निजरिपून्नृपते ! जयेतां बाह्यान्तरांश्च सुखमीप्सितमाप्नुयाताम् ॥६२॥ इत्थं धर्मधुरंधरः स भगवान् धर्मं प्रतिष्ठापयं स्तस्मिन् दुर्गपुरे वसन्निजजनानान्दयामास च । गत्वा ग्रामपुरान्तराण्यथ ततः कृत्वोत्सवान् भूरिश स्तत्रागत्य पुनः पुनः समवसद्भक्तैककल्पद्रुमः ॥६३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे
धर्मपुरस्थभक्तजनानन्दनदुर्गपुर प्रत्यागमन निरू पणनामैकोनषष्ठितमोऽध्यायः ॥५९॥

॥ इति द्वितीयप्रकरणं समाप्तम् ॥

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opportunity to serve Shree Hari and to make their lives meaningful. Shree Hari arrived at Gadhpur on the morning of the second bright day of the month of Ashadh of Samvat 1867. That was the day after the start of the New Year and the festival of Rath Yatra was celebrated on that day. Lord Shree Krishna was seated on a chariot and toured the town before He organised a grand veneration and Aarti. O king! Though Shree Hari stayed in Gadhpur, He was not inactive. He regularly sent saints to various villages to find out the covert religious malpractices and its practitioner gurus before venturing Himself in those villages to remove the ascent of Adharma and establish Dharma. He defended and propagated Dharma at all time and everywhere. He also visited many other villages to grant His devotees His Darshan and celebrate various festivals at their request. He returned to Gadhpur after each such short tour of outlying villages as promised to Abhay Khachar."

Suvrat Muni continued, "O king! I narrated Swaminarayan Bhagwan's various Leelas in answer to your question. These Leelas have the potency to cleanse all sins. Whoever narrates or listens to these Leelas with total faith will attain eternal bliss. All their external (from foes) and internal (greed, lust, anger etc.) problems will subside and their wishes will be fulfilled." In this way while establishing Dharma, Bhagwan Shree Swaminarayan was residing in Durgpur. Shree Hari used to grace the villages and cities where the devotees where residing and utsavs were celebrated there. Shree Hari used to visit Gadhpur time and again and reside there.

Thus ends the fifty ninth Chapter of the second Prakaran of the Satsangi Jeevan.

THUS ENDS THE SECOND PRAKARAN OF THE SATSANGI JEEVAN

|| Shri Hari: ||

S.G. Shri Satanand Muni Virchit

SATSANGI JEEVAN

Volume-3

अथ प्रथमोऽध्यायः

सुव्रत उवाच ।

इत्थं निजान् दुर्गपुराधिवासान् देशान्तरस्थांश्च नरांश्च नारीः । अत्यर्थमानन्दयतो हि तस्य तत्र व्यतीयुः शरदोऽष्ट पुर्याम् ॥१॥ सम्पूर्ण सर्वस्वमनोरथोऽथ जरन्नृपो भौतिकदेहमूर्जे । विहाय दिव्यं प्रतिपद्य दैहं तद्धाम गोलोकमवाप भूप ! ॥२॥ तस्यात्मजः सन्मतिरौद्ध्वदेहिकक्रियाविधौ साधुजनांश्च सर्वशः । श्रीकृष्णभक्तान्बहुशश्च वाडवानतर्पयत्स्वादुविचित्रभोजनैः ॥३॥ नृपासनस्थोऽपि स दास्यमेव स्वयं हरेश्चास्य सतां हि भूप । प्रीत्या चकारानुदिनं विनीतः श्रीकृष्णनिघ्नीकृतराज्यभारः ॥४॥ स साधुसेवादिगुणैश्छ भक्त्या हरेश्च बुद्ध्या नृप ! विद्ययापि । ज्ञानेन धर्मेण तथा विरक्त्या कीर्त्या च तातादधिको बभूव ॥५॥ हरेः प्रसादाद्धनधान्यऋद्धिस्तस्याभवत्सर्वनृपाधिकैव । वासाद्धरेस्तत्र च पौरलोका आढ्या बभूवुः किल सर्वशोऽपि ॥६॥ तस्य स्वसारो जननीद्वयं च स्त्रियौ तथा द्वे कुमुदा जुहूश्च । दासीशंता अप्यनुकालमीशं सिषेविरे दास्य इव स्वयं ताः ॥७॥ तदर्थमेता दलनं च कण्डनं चक्रुर्जलस्याहरणं च नित्यदा । तन्मन्दिरे मार्जनलेपनादि च प्रक्षालनं तत्परिधानवाससाम् ॥८॥ इत्थं नृपस्यास्य च बान्धवानां श्रद्धां च भक्तिं दृढतां स्वधर्मे ।

CHAPTER-1

With reference to Shree Hari's first arrival at Gadhpur on Maha Sud Ekadashi of Samvat 1861, Suvrat Muni said, "O king! Eight years had passed since Shree Hari arrived at Gadhpur. He graced many villages to grant His divine Darshan during this time. King Abhay Khachar's soul, fully satisfied by the services rendered to Shree Hari, left his mortal body to go to His supreme abode. On Kartik Vad Panchami (of Samvat 1870) his son, Uttam fed stupendous meals to Shree Hari, saints and Brahmins on his father's Shraddh. Though Uttam Khachar was the king, he attended the affairs of the state only as a regent of Shree Hari and he humbly served Him as if a lowly servant. He was a step ahead of his father in his humility, willingness to serve saints, Bhakti, intelligence, detachment and other virtues. His fame and wealth increased much more than other kings because of Shree Hari's blessings. O king! Uttam had four sisters; Jaya, Lalita, Nanu and Panchali, two mothers (one a step mother); Suprabha and Somadevi and two wives; Kumuda and Jasudevi. Though the whole family had many servants at their disposal, each of them served Shree Hari and His saints themselves as if they were servants and maids. They would perform menial chores such as bringing water from River Unmattganga, washing utensils and cloths, cleaning the floor etc. themselves.

Suvrat Muni said, "O king! Shree Hari was very pleased with the family's faith, servility, Bhakti, honesty, faithfulness, generosity and virtuous lifestyle. So much so that He gave each of them a metallic Murti of RadhaKrishna Dev for personal worship. Though they accepted Murtis willingly and worshipped it everyday with full faith as if the Murti is another form of Lord Shree Hari, their fundamental focus of attention remained Shree Hari. They felt they lacked something. Shree Hari noticed this slight

मानक्रुधीर्ष्यादिविहीनतां च दृष्ट्वा तुतोषेश उदारतां च ॥९॥ तेभ्योऽर्चनायानुदिनं स राधाकृष्णस्य मूर्तिं निज संश्रितेभ्यः । पृथक् पृथक् च प्रददौ स्वदोष्णा तेऽप्याददुस्तां विनयेन नत्वा ॥१०॥ प्राप्यापि साक्षाद्भगवत्करात्तां मनांसि तेषां तुतुषुर्न भूप । तल्लग्नसर्वेन्द्रियवृत्तिभाजां तमेव तस्यामपि पश्यतां वै ॥११॥ स्वपूर्वरू पादपि वर्णिरू पे स्वस्मिंस्तु भावातिशयं तदीयम् । विबुद्धय भूपोऽपि ददौ स तेभ्यो मूर्तिं निजां चापि पृथक् पृथक् तत् ॥१२॥ ततः प्रहृष्टः स्वसृभिः सहैव नृपः पुपूजानुदिनं हरिं तम् । तत्पूर्वरू पेण सहैव भक्त्या भेदं तयोस्त्वात्मनि न व्यजानात् ॥१३॥ प्रत्यक्षकृष्णं प्रतिवासरं ते संसेवमाना अपि तस्य राजन् ! । यथार्हमानर्चुरुदारभावा मूर्तिद्वयं तस्य निदेशतो वै ॥१४॥ तत्रापि नित्यं निरुपाधिभक्त्या सर्वेभ्य आसील्ललिताऽधिकैव । तस्यै प्रसन्नः क्वचिदाह कृष्णो भद्रे वृणु त्वं वरमीप्सितं मत् ॥१५॥ सम्पूज्य कृष्णं प्रतिवासरं प्राक् राधावयस्या हि यथा तथैव । पाकेन तं भोजयितुं समुक्ता कृतेन सा स्वेन जगाद किञ्चिन् ॥१६॥ स्वामिन्विवक्षास्ति चिरं मनःस्था तथापि शक्नोमि न वक्तुमेव । वर्णाश्रमाचारधृतिस्तवाद्य रू णद्धि वाचं मम दिव्यमूर्तेः ॥१७॥ तदा हरिः प्राह हसञ्छुभास्ये बुद्धो मया ते हि मनोऽभिलाषः । मन्मूर्तियुग्मार्चनकाल एव मनोरथः सेत्स्यतिवै तवैषः ॥१८॥ इत्थं हरेः प्राप्तवरातिहृष्टा सा पूजयन्ती प्रतिमां तदीयाम् । प्रत्यक्षमेवाऽऽददतं स्वदत्तान् पूजोपहारांस्तमवैक्षताऽ हो ॥१९॥ प्रमोदफुल्लान्तरवक्त्रपत्रा साऽथान्वहं चारु विधाय पाकम् । न्यवेद यत्स्वप्रभुमर्चयन्ती तत्प्रीतयेऽसौ बुभुजे च राजन् ॥२०॥ दिनानि जुग्मुः कतिचिच्च तस्याः सुखं हरेरित्थमवाप्नुवत्याः । जनश्रुतिश्वास हरिर्हि भुङ्कते नैवेद्यमीशो ललितोपक्लृप्तम् ॥२१॥ आश्चर्यमेतद्धि निशम्य हर्षातस्या हरेः पूजनकाल एत्य । जयादयस्तां निकषैव तस्थुः स्त्रियस्तदीक्षास्थिरदीर्घनेत्राः ॥२२॥ नैवेद्यकालेऽथ चतुर्विधान्नं ताः स्वामिभुक्तं ददृशुः सचित्रम् । भोक्तारमीशं तु न नीलकण्ठ प्रशस्य तां ताश्च ततोऽपसस्रुः ॥२३॥ भावं स्वकीयं भगवत्यवेत्य न्यूनं हि तस्यास्तत आप्तताप्तः । तथाविधत्वाप्तय एव यत्ता निर्वासनत्वे मनसो बभूवुः ॥२४॥ अनन्यभावा ललितावदेव कालेन चाल्पेन हि ता बभूवुः । राजापि तादृक्त्वमवाप

disinterest and realised that the whole family is more interested in the worship of the present rather than the earlier form of their Ishtadev. He handed each member a new Murti of His present Varni form, 'HariKrishna' for their personal worship. Uttam, Jaya, Lalita etc. family members started venerating the Murti of Lord HariKrishna with greater fervour, but without neglecting the Murti of RadhaKrishna Dev. Though the direct service of Shree Hari gave them more pleasure, they worshipped both Murtis at His insistence. The same artefacts and same Naivedhya was offered to both Murtis with the same love and reverence. Though the whole family worshipped Shree Hari with equal reverence, He was pleased more with Lalita. Just as Radha was able to please Lord Krishna more than other Gopis due to her sincerity, Lalita edged ahead of the other family members due to her honesty. She had prepared food and sent it for Shree Hari as usual. As Lord Narayanmuni sat for His lunch, He asked Lalita to ask for a boon. Lalita said, 'O Bhagwan! As You have taken the vow of Brahamcharya, the decorum stopped me from talking to You, therefore, I had kept my wish buried in my heart. I will tell You today as You have asked me personally.' Shree Hari knew everything that was in her heart and stopped her saying anything further and said, 'I am glad that you have observed the limitation of Dharma. I know what is in your heart. I will fulfil your desire through My Murti so as not to transgress from the limitation of Ashram Dharma.' O king! Lalita was extremely pleased with such a boon. To Lalita's pleasure and surprise, Lord Swaminarayan personally would appear from the Murtis and accept all artefacts and Naivedhya she offered during her worship."

Suvrat Muni continued, "O king! Many such blissful days passed. The news that Shree Hari personally accepts artefacts and Naivedhya from Lalita during her venerations spread widely. Jaya and the other female members of the family congregated around Lalita during her worship to witness the miracle. To their surprise, they saw the dish that Lalita offered to the Murtis of RadhaKrishna Dev and HariKrishna being half emptied. However, only Lalita saw Narayanmuni in person actually eating from the dish. They praised Lalita's staunch devotion and returned to their respective quarters. Jaya and others did not feel belittled or envious towards Lalita. Envy is the trait of ignorant. O king! These souls were enlightened due to Bhagwan's Bhakti. They

राजन् वर्णीन्द्र दास्यप्रतिपन्न योगात् ॥२५॥ मनोरथं पूरयितुं हि तेषां हरिः स्वकीयप्रतिमात्मनैव । तद्दत्त पूजोपहृतीः प्रहर्षात् क्वचित्क्वचित्स्वीकुरुते स्म साक्षात् ॥२६॥ ततोऽतिहर्षेण निरन्तरं तं सिषेविरे ते हि तदेकचिताः । तद्भकत्यधीनोऽथ न तांस्तु हित्वा गन्तुं शशाक प्रभुरन्यतो वै ॥२७॥ उवास तत्रेव सुखं ततोऽसौ देशान्तरीयैर्बहुभिर्नृपाद्यैः । स्वग्रामपुर्यागमनाय भक्त्या सम्प्रार्थ्यमानोऽपि मुहुः स्वभक्तैः ॥२८॥ व्रजे यथोवास पुरा स कृष्णः प्रीत्यै यशोदाव्रजराजयोश्च । स्वभक्तगोपालकगोपिकानां तथाऽवसत्तत्र च तत्प्रियार्थम् ॥२९॥ स्नेहोऽभवद्भूरितरो हरेश्च तस्मिन् नृपे भक्तिमति क्षितीश । गेहं तदीयं तु स मन्यते स्म स्वकीयमेवेति च भक्तिवश्यः ॥३०॥ यो हरिं भजति दम्भवर्जितस्तं भजत्यपि हरिर्निरन्तरम् । भक्तदत्तमणुमात्रमप्यसौ वस्तुमेरुमिव मन्यते तथा ॥३१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीय प्रकरणे उत्तमादिभक्तयुत्कर्षनिरू पणनामा प्रथमोऽध्यायः ॥१॥

अथ द्वितीयोऽध्यायः

राजोवाच ।

ब्रह्मन् कृष्णस्य चरितं मनःश्रवणयोः प्रियम् । श्रृण्वतोऽपि न मे तृप्तिर्जायते तत्र सर्वथा ॥१॥ निजभक्तपदां हर्तुः श्रीहरेः परमात्मनः । चरितं श्रोतुमिच्छामि नूतनं हि पदे पदे ॥२॥ सेवायामनिशं तस्य समवर्तन्त ये नराः । तेषां कः कश्च कां कां च सेवां चक्रेऽस्य तद्वद ॥३॥ वसन् दुर्गपुरे तत्र यद्यच्चरितमीश्वरः । चकार तत्तदखिलं वकतुं चार्हसि मे मुने ॥४॥

सुव्रत उवाच ।

सेवां तदीयां सकालां प्रायशो वर्णिराड् नृप । मुकुन्दानन्दनामैव चकारानुसवं शुचिः ॥५॥ विशेषतोऽस्य स्नपनं पादसंवाहनं तथा । शयनास्तरणं चैष चकार जितमन्मथः ॥६॥ आजहारोदकं तस्मै शुचिर्ज्यैष्ठा नृपस्वसा । जया तपस्विनी प्रीत्या प्रातः सायं जच गालितम् ॥७॥ वर्णी नारायणानन्दस्तदीयाम्बुकमण्डलुम् । सोपपात्रं रक्षति स्म यथाकालं च तद्दौ

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surely were pained as they realised that their Bhakti lacked something when compared to Lalita's. They tried harder to clear their minds of worldly vices and please Shree Hari to achieve what Lalita had accomplished. They were successful in their effort after some time. Shree Hari often appeared in person to accept their Naivedhya during their venerations too. O king! Thus, the devotion of Uttam Khachar, his sisters and mothers attained a divine status due to their unflinching dedication. This strong bond between Shree Hari and His devotees of Gadhpur became so strong that Shree Hari was unable to go anywhere and leave them behind."

Suvrat Muni continued, "O king! Many devotees from various villages pleaded with Shree Hari to grace their respective villages. Just as Lord Krishna remained in Gokul for a long time to please Nand - Yashoda and others, Lord Swaminarayan stayed in Gadhpur for the pleasure of Uttam, Jaya, Lalita and others. Uttam Khachar's love for Sahajanand Swami increased with the passage of time. His servile hospitality was so intense that Shree Hari considered Gadhpur as His home. Just as an honest devotee loves Bhagwan intensely, Shree Hari loves such devotee with the same intensity. O king! Lord Shree Hari considers it priceless when even the smallest thing is offered to Him with faith and devotion. "

Thus ends the 1st Chapter of the Satsangi Jeevan.

CHAPTER-2

King Pratapsinh asked Suvrat Muni, "O Muni! I do not feel content at hearing Shree Hari's pleasantly divine Leelas. I want to hear more and more. You mentioned that Uttam and his family served Shree Hari menially. Please tell me who performed what services to please Shree Hari. Also tell me more Leelas of Shree Hari at Gadhpur."

Suvrat Muni replied, "O king! Mukundanand Brahamchari, who led a very chaste life, was His personal attendant. He looked after most of His personal needs besides three exclusive tasks; bath Him, massage His feet and make His bed. Mukundanand was His constant companion. Jaya brought clean water from Unmattganga every morning and evening. Narayananand Brahamchari looked after the pot of drinking

॥८॥ कृष्णपूजनपात्राणां मञ्जनं प्रतिवासरम् । चकार वर्णी गोपालानन्दनामा हरेर्नृप ॥९॥ वासुदेवानन्दनामा वर्णी चन्दन घर्षणम् । चकार कृष्णपूजार्थं नियतं तस्य नैष्ठिकः ॥१०॥ नानाविधानि पुष्पाणि तुलसीं चानुवासरम् । उमाभयो नाथजिच्च भक्तावाजह्रतुर्वनात् ॥११॥ पूजोपहारान् सकलान् यथाकालं समाहितः । अखण्डानन्द आनीय तस्मै दत्ते स्म सत्वरम् ॥१२॥ अन्तं तस्मै च सधृतं तैलं दुग्धं सितादि च । ददौ विशोध्यानुदिनं ललिता नृपतेः स्वसा ॥१३॥ चकार तस्य पाञ्चाली पाकभूमेश्च लेपनम् । गृहसम्मार्जनं चक्रे नानी तस्योत्तमस्वसा ॥१४॥ नृपतेर्मातरौ तस्य सोमादेवी सुरप्रभे । गौरमृद् गोमयाभ्यां च चक्राते गृहलेपनम् ॥१५॥ दयानन्दश्च गोविन्दानन्द एतौ हि वर्णिनौ । आजह्रतुर्वनात्तस्मै समिधश्च कुशाञ्छुभान् ॥१६॥ वाट्याः शाकांश्च पत्राणि तस्मै हरजिदुत्करौ । आजह्रतुश्च काष्ठानि मर्याजत् पाकसिद्ध ये ॥१७॥ रत्नजित् पाकपात्राणां चकार परिमञ्जनम् । हम्मीरजित्तदर्थं च मृत्तिकामानयच्छुभाम् ॥१८॥ उपाहरद्दन्तकाष्ठं तस्मै च गुरुमानजित् । शिवरामः पादुके च तस्यारक्षद्धिजोत्तमः ॥१९॥ वाससां रक्षणं तस्य मयरामश्चकार च । यथाकालं ददाति स्म तानि तस्मै स शुद्ध धीः ॥२०॥ प्रक्षालनं च वस्त्राणां प्रतिवासरमादरात् । जयानन्दाभिधश्चक्रे नैष्ठिको ब्रह्मचर्यवान् ॥२१॥ द्रव्यादानप्रदाने च लब्धारव्यो हरिजत्तथा । नृपामात्यावुभावेतौ चक्रतुस्तस्य सन्मती ॥२२॥ गृहस्थानां तु सर्वेषां स्वधर्मस्थापनादिषु । हेमन्तसिंहो ववृते हरिशुश्रूषणे रतः ॥२३॥ उत्तमोऽपि स्वयं तस्य निर्मानो दासवत्सदा । यथावकाशं सकलामपि सेवां चकार हि ॥२४॥ सर्वेषां सेवकानां च तत्सेवाप्रवर्तनम् । रामदासो यथाकालं चक्रे भ्याग्रणिर्हरेः ॥२५॥ इतिहासपुराणानि धर्मशास्त्रं च तत्पुरः । पौराणिको ह्यचकथद्भुजेरन्ते प्रयागजित् ॥२६॥ निशि भागवंती गीतां कार्ष्णीं नाम सहस्रकम् । विष्णोश्च वासुदेवीयं नित्या नन्दस्त्ववाचयत् ॥२७॥ शुकानन्दोऽकरोत् पत्रलेखं पुस्तकरक्षणम् । हरे रतश्च सेवायां सदा सहचरो मुनिः ॥२८॥ हरिणा लेखितान्यष्टसच्छास्त्राणि तदग्रतः । शतानन्दो महाबुद्धिः शोधयामास चाञ्जसा ॥२९॥ य इदं विदधे प्रीत्या हरिलीलोपबृंहितम् । सत्सङ्गजीवनं रम्यं जीवातुं हरि सेविनाम् ॥३०॥ सर्वेषामपि साधूनां धर्मसंस्थापना दिषु । गोपालानन्द आसीच्च सेवमानो हरिं सदा ॥३१॥ मुक्तानन्दस्तथा ब्रह्मानन्द एतौ महामती । अधीतशास्त्रौ कुशलौ गायने च कवी उभौ

water and gave it to Shree Hari whenever He was thirsty. Gopalanand Brahamchari cleaned the utensils required for veneration and kept them ready before venerations. Vaasudevanand Brahamchari prepared the sandalwood paste daily. Umabhai and Nathji picked fresh flowers and Tulsi leaves needed for the veneration. Akhandanand Brahamchari waited on Shree Hari during the veneration and handed Him each item as needed. Lalita cleaned and prepared all food items such as wheat, rice, flour, oil, Ghee, vegetables etc. and sent it to Shree Hari's kitchen daily. Panchali kept His personal kitchen clean while Nanu cleaned Shree Hari's personal quarters daily. Surprabha and Somadevi also helped maintain sanctity of His personal residence. Dayanand and Govindanand Brahamchari brought woods and holy grass needed in Homa. Uka Khachar and Harji picked fresh vegetables and banana leaves from the farm. Miyanji brought dry firewood for the stove from surrounding areas. Ratanji washed cooking utensils with ash and clay. Hamirji brought fresh clay needed to wash Shree Hari's hands. Gumanji brought a fresh twig of Babul tree for brushing His teeth, while Shivram Vipra of Shiyani guarded His footwear. Jayanand Brahamchari washed and dried Shree Hari's robes while Mayaram Vipra of Manavadar looked after washed cloths and offered them to Shree Hari as and when needed. Uttam Khachar's two devout ministers, Ladha Thakker and Harji Thakker kept accounts of all the gifts received by Him and distributed them amongst the Brahmins and poor according to His instructions."

"O king! Hemantsinh, also known as Zinabhai, of Panchala made sure that all devotees behaved within the boundaries of the Sampraday. Leaving aside his ego as the king of Gadhpur, Uttam Khachar did whatever Shree Hari asked him without delegating it to anyone. One of the senior saint, Ramdas, supervised all persons engaged in His service and made sure everything ran smoothly. Pragji Dave narrated the Katha from Puranas, the Mahabharat and Dharmashastra during the day while Nityanand swami narrated the Katha from the Shreemad Bhagwat or Vaasudev Mahatmya in the evening. Shukanand swami was Shree Hari's stenographer and handled all His written correspondence and looked after His personal copies of the

॥३२॥ छन्दः प्रबन्धान्विविधान् प्राकृतांश्चक्रतुश्च तौ । तस्यैव प्रीतये राजंस्तन्माहात्म्यप्रकाशकान् ॥३३॥ प्रेमानन्दो गानकलापटुर्वाद्ये चतुर्विधे । निपुणः प्राकृतांश्चक्रे प्रबन्धांस्त द्गुणाश्रयान् ॥३४॥ चकार निष्कुलानन्दः प्रबन्धान्प्राकृतान् कविः । ध्यानानन्दस्तथा पूर्णानन्दः सुन्दरजित्सुधीः ॥३५॥ दीनानाथो व्यरचयत्संस्कृतांस्तस्य सत्पतेः । तुष्ट्यै छन्दः प्रबन्धांश्चविविधान्यष्टकानि च ॥३६॥ गोविन्दानन्दनामा चा भेदानन्दश्च बुद्धिमान । गुणातीतानन्दऋ षिः शिवानन्दश्च सन्मतिः ॥३७॥ प्रज्ञानन्दश्च पञ्चैते हरेरग्रत आदरात् । कृष्णकीर्तनपद्यानि कीर्तयन्ति स्म भूपते ॥३८॥ महानुभावानन्दश्चात्मानन्दः कृशविग्रहः । स्वयं प्रकाशानन्दश्च त्रयः कार्यविशारदाः ॥३९॥ तदीक्षायै उपेतानां भक्तानां सर्वशो नृणाम् । मुनीनां चाऽऽचरन्नेते ह्यातिथ्यादि यथोचितम् ॥४०॥ निरञ्जनान्दऋ षिर्व्यापकानन्द आत्मवित् । सुखानन्दश्च परमचैतन्यानन्दनामकः ॥४१॥ गोविन्दानन्दनामाऽन्यः कृपानन्दस्तथात्मद्दक् । चैतन्यानन्द इत्येते ऋ षयः सप्त सद्धियः ॥४२॥ देशान्तराभ्युपेतानां जनानामग्रतोऽन्वहम् । विदधुर्भगवद्वार्ता एते हि परमादरात् ॥४३॥ आनन्दानन्द ईशस्य भक्तिरीतिं प्रदर्शयत् । दृढान्यकारयत्कृष्णमन्दिराणि महामतिः ॥४४॥ देवरामस्तथा नाराणो हीरश्च शिल्पिराट् । आधारानन्द इत्येते चित्रप्रतिकृतीर्व्यधुः ॥४५॥ देशान्तरागताभ्यश्च स्त्रीभ्यो वासस्थलादि च । माहेश्वरो ददौ दामोदरदासस्तथोचितम् ॥४६॥ तासामग्रे कृष्णवार्ता रमा चक्रे तपस्विनी । स्वधर्मज्ञानवैराग्यसम्पन्ना बालयोगिनी ॥४७॥ कृष्णदासो राजदास इत्युभौ नापितोत्तमौ । दीपिकाधारणं तस्य पुरतो निशि चक्रतुः ॥४८॥ करिमो द्वारपालत्वं वृद्धस्तस्याकरोत्प्रभोः । तद्दिदृक्षागतान् भक्तान्मुहुस्तस्मै निवेदयत् ॥४९॥ सोमः सुरश्च भृगुजिन्मानसिंहश्च केसरी । वीरोऽलयो लक्षजाल्मौ रव जिन्मानजित्कमः

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scriptures. My guru, the wise Shatanand swami did research on the various scriptures and compiled the Satsangi Jeevan to please Lord Shree Hari. Sagacious Gopalanand swami made sure that the other saints, Brahamcharis and Parshads acted within the limits of their Dharma and advised any wavering person. He propounded Shree Hari's true and glorious form to all devotees besides carrying out specific tasks on His instructions. Brahmanand and Muktanand swami, who were proficient in the art of poetry and music, composed many Kirtans extolling Shree Hari's glory and Leelas which pleased Him greatly. Another expert wordsmith and musician saint, Premanand swami also composed many Kirtans and sang them in the assemblies to please Lord Shree Hari. Dayanand swami also composed Kirtans, Nishkulanand swami, besides composing many Kirtans, wrote many scriptures outlining Shree Hari's virtues and Leelas. Sunderji Suthar occasionally composed couplets for His pleasure."

Suvrat Muni continued, "O king! Scholar Dinanath Bhatt composed many Stotras extolling His greatness and prayers to please Shree Hari. The five saints, Govindanand, Abhedanand, Gunatitanand, Shivanand and Pragnanand, sang the Kirtans composed by Muktanand swami and others to please Lord Swaminarayan. The three saints, Mahanubhavanand, Atmanand and Swayamprakashanand looked after the hospitality of devotees visiting Gadhpur for His Darshan. Niranjanand, Vyapkanand, Sukhanand, Paramchaitanyanand, Govindanand, Krupanand and Chaitanyanand swami held small assemblies for the visiting devotees to enhance their knowledge, Dharma and devotion at Shree Hari's behest. Anandanand swami supervised the construction of various temples. Devram, Narayan and Sunderji, all of Bhuj and expert sculptor and artistes along, with Aadharanand swami crafted many metallic Murtis of Shree Hari's various manifestations and His sketched Murti to be distributed among devotees. Maheshwar Vipra of Vadthal and Damodar of Amdavad looked after the hospitality of female devotees who thronged to Gadhpur while Ramadevi held assemblies for them and provided guidance to enhance their Bhakti. Rajdas and Krishnadas held burning torchlights on either sides of Shree Hari at night. Karim of Sardhar acted as a doorkeeper and took messages from arriving devotees to Shree Hari and relayed His messages back to the devotees. Two hundred Kshatriya devotees, led by Soma Khachar, Sura Khachar, Alaiya Khachar, Bhaguji, Mansinh, Virji, Kesari, Lakho, Jalam, Ravji, Maanji, Kamo, Bhimji etc. formed an armed platoon of His bodyguards and always formed a ring of steel around Him on His tours."

॥५०॥ इत्याद्याः क्षत्रियाः शूरास्तद्भक्ताः शस्त्रपाणयः । अन्ववर्तन्त तं नित्यं सर्वत्र द्वे शते ॥५१॥ संसेवनेन हि हरेर्निजमानुषत्वसाफल्यमेव हृदयेषु विदन्त एते । इत्थं तदीयमनिशं विदधुः प्रहृष्टा दास्यं यदस्ति ननु दुर्लभमेव मुक्तेः ॥५२॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे हरिसेवनव्यवस्थानिरू पणनामा द्वितीयोऽध्यायः ॥२॥

अथ तृतीयोऽध्यायः

सुव्रत उवाच ।

अथ राजोत्तमो धीमान् पित्रुद्देशेन वाडवान् । साधूंच भोजयामास प्रतिमासं सहस्रशः ॥१॥ संवत्सरे व्यतीतेऽसौ वासितस्य स्ववेरमनि । प्रीत्यै हरेः स्वपितृवदचिकीर्षन्महोत्सवान् ॥२॥ जयाललितयोः पार्श्वमेत्य ते मानयन् स च । उवाच विनयानम्रः कार्याकार्यविचक्षणः ॥३॥

उत्तम उवाच ।

युवां भगिन्यौ निपुणे हरेर्भक्तौ हि लौकिके । व्यवहारेऽपि भवथस्ततः प्राप्तोऽस्म्यहं हि वाम् ॥४॥ हरिः स्वाम्यत्र कृपया स्थितोऽस्त्यस्मासु पत्तने । तस्यैव हि प्रसादान्नः सम्यदेषाऽस्ति लम्भिता ॥५॥ अतस्तदर्थमेवैषा व्ययं नेया न चान्यथा । पित्रापि नः कृतं हीत्थं तथाहं कर्तुमुत्सहे ॥६॥ जन्माष्टमीमुखान्सर्वानुत्सवान् वार्षिकानहम् । पितृवत्कर्तुमिच्छामि यथाकालं पृथक् पृथक् ॥७॥ साहाय्यं तत्र मे कार्यं भवतीभ्यां महाव्रते । उह्याऽस्त्येषाऽवश्यमेव युवाभ्यामेव धर्मधूः ॥८॥ सम्पदेषा च दासाद्या भवतीसान्मया कृताः । आहारदिप्यखिलान् पदार्थान्वामपेक्षितान् ॥९॥ पाकक्रियाव्यवस्थाऽत्र भवतीभ्यां यथोचितम्

Suvrat Muni continued, "O king! All these devotees served Shree Hari wholeheartedly with the sole purpose of pleasing Him. They had no other expectation from their life and as a result, they considered their life fulfilled. O king! The reward of getting an opportunity to serve almighty Lord Shree Hari is greater than anything. Indeed this is the salvation!"

Thus ends the 2nd Chapter of the Satsangi Jeevan.

CHAPTER-3

Suvrat Muni said, O king! The erudite King Uttam Khachar fed thousands of Brahmins on occasions of each monthly Shraddhs. He wished to resurrect his late father's practice of celebrating various festivals a year after his demise. He went to seek his sisters' concurrence on this matter as per the proper modicum. He politely put his point to his sisters, 'O wise sisters! I have come to you for the guidance as you are equally expert in divine Bhakti and worldly affairs. As you are well aware, our affluence is only due to the continuous stay of Lord Shree Hari in Gadhpur. Therefore, we should spend our wealth only in His service and pleasure. The wealth spent for any other purpose seems a waste to me. Our late father spent lavishly for the celebration of many festivals just to please Him and I wish to continue his tradition of celebrating festivals like Janmashtami and others. O sisters! I need your help to accomplish my desire. I have put my entire wealth and servants at your disposal and I am delegating all responsibilities to you. Just let me know whatever is needed and I will make sure that it is delivered to you. I want you to take the responsibility of preparing the food for all the attendee devotees and welcoming and accommodating visiting female devotees."

Suvrat Muni said, "O king! Jaya and Lalita were extremely happy to hear their brother's proposal. They became excited at getting an extra opportunity to serve and please Lord Swaminarayan. They replied, 'O brother! You have thought well. It is a son's duty to continue his late father's moral traditions. Do not worry about the kitchen. We will handle all responsibilities. You just supply the necessary items such as grains, oil, vegetables etc. You must always bear in mind your financial capabilities while celebrating festivals to please Shree Hari and spend accordingly.' O king! Uttam Khachar was very pleased with the positive response of his sisters. He approached

। कार्या देशान्तरायातस्त्रीणां सम्भावना तथा ॥१०॥

सुव्रत उवाच ।

इत्युक्ते तेऽतिसंहृष्टे कृष्णसम्प्रीणनोत्सुके । ऊ चतुर्भ्रातरं राजन् प्रशंसत्यौ महामती ॥११॥

जयाललिते ऊचतुः ।

सम्यगेतत्वया भ्रातर्हृदि व्यवसितं निजे । विधेहि त्वं यथावित्तं हरिप्रीत्यै महोत्सवान् ॥१२॥ पित्राश्रिते हि सन्मार्गे स्थेयं पुत्रेण धीमता । कृपापात्रं भगवतस्त्वं तु तद्वेत्सि सन्मतिः ॥१३॥ त्वमानयस्व सम्भारानावां पाकादिकाः क्रियाः । यथावत्कारयिष्यावस्तच्चिन्तां त्यज सर्वथा ॥१४॥

सुव्रत उवाच ।

स्वसृभ्यामेवमुक्तोऽसौ प्रहृष्टो हरिमेत्य तत् । कथयामास नृपतिः स्वचिकीर्षितमानतः ॥१५॥ तमाह भगवान् प्रीतो धन्योऽसि नृपतेर्यतः । भक्तावेव हि कृष्णस्य मतिस्ते दृढतां गता ॥१६॥ तपस्विन्यौ भगिन्यौ ते कार्येऽस्मिंस्तो विचक्षणे । तदुक्तरीत्याऽतः सर्वान् कुरु कृष्णमहोत्सवान् ॥१७॥ तत्र स्वसारौ मुख्ये ते साम्प्रतं भवता कृते । उचितं तत्कृतं नूनं तदर्हैस्तो यतो हि ते ॥१८॥ तत्रापि मुख्यतैकस्मिन्नुत्सवे नोचिता द्वयोः । एकस्मिन्मुख्यतैकस्या भवेदिष्टप्रदा ॥१९॥ इत्युक्त्वा तं ततस्ते द्वे आहूयायाऽऽह हरिः स्वयम् । शृणुतं मद्वचो भद्रे श्रुत्वा तत्कुरुतं तथा ॥२०॥ उत्सवाः शुकलपक्षीया ये स्युः कृष्णस्य तेषु तु । जये तवैव मुख्यत्वं पाकादीनां विधापने ॥२१॥ कृष्णपक्षीयोत्सवेषु ललिते तव मुख्यता । युवाभ्यां ते विधातव्या देशकालानुसारतः ॥२२॥ भवत्योः कृष्णसेवायामुत्साहो वर्तते महान् । देवीनामपि दुष्प्रापः सफलः स भविष्यति ॥२३॥ इत्युक्ते ते भगवता शीर्ष्णाऽऽदाय च तद्वचः । प्रणभ्य तं निजस्थानं जग्मतुर्जगतीपते ॥२४॥ कृष्णपूजोत्सवं चक्रे सर्वास्वेकादशीष्वथ । उत्तमः सर्वशः साधून्प्रतिद्वादश्येभोजयत् ॥२५॥ जन्माष्टम्यां महान्तं हरिरखिलगुरुः कारयामास तेन क्षोणीपालेन राजन्महमरिवलनृपैर्दुष्करं मुख्यकल्पम् । मुख्या पाकक्रियादौ प्रभुमिह ललिता सेवयाऽतोषयत्तं नानादेशीयभक्तैः पृथु महसुखितैर्वर्ण्यमानातिभक्तिः ॥२६॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे उत्सवेषु जयाललितयोर्मुख्यत्वस्थापननामा तृतीयोऽध्यायः ॥३॥

Shree Hari and humbly sought His concurrence. Pleased with Uttam Khachar, Shree Hari replied, 'You have thought well. I am pleased that you have delegated all responsibilities to your two sisters, Jaya and Lalita, as they are astute in such matters. However, any task must not have multiple leaders. Each festival must have a single authority as two heads will surely cause friction due to varying opinions. This friction results in the failure of any given task. Therefore, we must appoint one of them to lead each festival.' O king! He sent for both sisters and addressed them, 'Listen to Me carefully and abide by it. Jaya will take the sole responsibility of all festivals falling in the bright fortnight while Lalita will be sole head for all festival falling in the dark fortnight. Both of you must make all arrangements for each festival coming under your jurisdiction, then you will surely succeed in your undertakings."

Suvrat Muni continued, "O king! Jaya and Lalita accepted Shree Hari's command happily and without any murmur before returning to their quarters. Uttam Khachar celebrated each Ekadashi grandly and served stupendous meals to all saints present in Gadhpur the next day. Under Shree Hari's guidance and Lalita's supervision, Uttam Khachar celebrated the festival of Janmashtami (in Samvat 1872) with so much pomp and grandeur that it became the envy of all other kings. The visiting devotees were very impressed and praised Lalita's impeccable arrangements. Lalita did not get carried away with such praise and understood completely that all this was possible only due to Shree Hari's blessings. Her devotion towards Him and urge to please him became even stronger."

Thus ends the 3rd Chapter of the Satsangi Jeevan.

अथ चतुर्थोऽध्यायः

सुत उवाच ।

पुरे स तस्मिन् सकलानचीकरत् कृष्णोत्सवानुत्तमसद्मनि प्रभुः । वदामि तत्रैकतम् समासतसीतोऽनुमेया इतरे तथैव हि ॥१॥ इषारव्यमासे विजयादशम्यां संवत्सरे सर्वजिदाह्वयेऽस्य । मनोरथं पूरयितुं नृपस्य महोत्सवं रम्यमचीकरत्सः ॥२॥ मुख्याऽभवत्तत्र जयोत्तमस्य स्वसैव पाकादिविधापने च । सम्भावने सर्वश एव नानादेशागतानां वनिता व्रजानाम् ॥३॥ देशान्तरेभ्यो बहवः समीयुस्तत्रोत्सवे भक्तजनाः सहर्षम् । सहस्रशस्त्यागिगणा नराश्च नार्यश्च नारायणदर्शनोत्काः ॥४॥ ते चन्दनेनाथ सुगन्धिपुष्पैवस्त्रैरनर्घ्यैश्च विभूषणैश्च । तं पूजयामासुरुदारभावाः श्रीवासुदेवं नरमूर्तिमीशम् ॥५॥ स त्यागिनां तत्र नृपश्च भक्त्या वृन्दानि पकवान्नविचित्रशाकैः । सम्प्रीण यामास जनांस्तथान्यान् यथोचितं सर्वश एवं सुज्ञः ॥६॥ ते चन्दनेनाथ सुगन्धिपुष्पैवस्त्रैरनर्घ्यैश्च विभूषणैश्च । तं पूजयामासुरुदारभावाः श्रीवासुदेवं नर मूर्तिमीशम् ॥५॥ स त्यागिनां तत्र नृपश्च भक्त्या वृन्दानि पक्वान्नविचित्रशाकैः । सम्प्रीणयामास जनांस्तथान्यान् यथोचितं सर्वश एव सुज्ञः ॥६॥ एकान्तिकं धर्ममथानुशास्य तेभ्यः सुखं स्वस्य दिनानि पञ्च । दत्त्वा हरिस्तान् परितोष्य भक्तान् प्रस्थापयामास पुनः स्वदेशान् ॥७॥ मार्गे प्रशंसन्त ऋ षिप्रवीरास्तथा गृहस्थाः पुरुषाश्च नार्यः । बुद्धिं नृपस्यास्य शुभं स्वभावं हरौ च भक्तिं प्रययुः स्वदेशान् ॥८॥ व्रजत्सु तेषूत्तम आदरेण विप्रान्प्रभाशंकरदाजिमुख्यान् । विप्राश्च गङ्गाप्रमुखाः स्वगेहे न्यवासयत्कर्तुमिहान्नकूटम् ॥९॥ पाकक्रियादौ निपुणाश्च ते ताः प्रीत्यै हरेस्तस्य च भक्तिभाजाम् । तत्रावसंस्तत्परिचयैव स्वजन्म साफल्यविदो नरेश ॥१०॥ विसर्जयित्वाऽथ सर्वशः समागतान् भक्तजनान्निजाङ्गणे । वितर्द्दिकायां परिमेयपार्षदैर्वृतो हरिः पीठ उपाविशत्स्वके ॥११॥ तस्मिन् दिनैव ललिताऽभयराजकन्या भक्तौ हरेश्च निपुण व्यवहारकार्ये । प्रष्टुं जयां किमपि सा वदसा वरिष्ठां

CHAPTER-4

Suvrat Muni said, “O king! I will narrate a festival of Annkoot amongst many other festivals Shree Hari celebrated in Gadhpur. You may imagine how other festivals were celebrated from this one example. However, let me describe the celebration of the festival of Dussera before narrating the Annkoot festival. As the festival falls in the Sud (bright) fortnight, Uttam Khachar’s elder sister took charge of the arrangements of preparing the food for all and looking after visiting female devotees. Many senior saints and Brahamcharis with their disciples and thousands of male and female householder devotees converged in Gadhpur to participate in the festival and for Shree Hari’s Darshan. All devotees venerated Shree Hari with sandalwood paste, rice and flower garlands and householder devotees gifted Him with many valuable robes, money and ornaments. Uttam Khachar fed stupendous meals to all saints and devotees and generally looked after them well. The saints and devotees stayed in Gadhpur for seven days during which Shree Hari satisfied them with His divine sermons and Darshan. He asked them to return to their respective villages. The returning devotees praised Uttam Khachar’s generosity, temperament and devotion towards Shree Hari. As the festival of Annkoot was not very far away, Uttam Khachar asked a few Brahmins to remain behind to help in the cooking. He accommodated them in his royal residence until then. These Brahmin devotees felt their lives were fulfilled by getting an opportunity to serve Shree Hari, saints and devotees. Shree Hari, some senior saints and Parshads remained behind in Gadhpur.”

Suvrat Muni continued, “O king! A few days later, Lalita approached her elder sister Jaya, who greeted her warmly. Lalita said smilingly to Jaya, ‘O sister! You celebrated the festival of Dussera very lavishly. With your permission, I too would like to celebrate the forthcoming festival of Annkoot on a similar scale. Jaya replied, ‘O dear! You also pleased Shree Hari by organising the celebration of Janmashtami. You will get another chance to do the same for the Diwali celebrations. As the Annkoot festival falls in the bright fortnight, I will lead the celebration as decreed by Shree Hari.’ Lalita argued further, ‘Sister! You are right to an extent. Yes, we must abide by His decree, however, you must realise that Diwali and Annkoot are considered a single festival. It is not right to separate them. Sage Narad avers in the Vratt Khand that the

सम्मानयनयुपययौ मुखमन्दहासा ॥१२॥ तत्रोपविश्य च जगौ भगिनि त्वयाऽद्य सन्तोषितो हि भगवानुरुसेवनेन । इच्छामि सम्प्रति तथाविधमन्नकूटे कर्तुं हि सेवनमहं तव सम्मतेन ॥१३॥ इत्युक्ता सा जया प्राह भगिनी तां कनीयसीम् । तोषितो हि त्वया भद्रे जन्माष्टम्यां हरिर्भृशम् ॥१४॥ हरेः सम्प्रीतये तत्र त्वया सेवा कृता भृशम् । दीपोत्सवे पुनः कुर्याः कृष्णपक्षागते शुभे ॥१५॥ अन्नकूटोत्सवे सेवां शुक्लपक्ष उपागते । करिष्याम्यहमित्थं हि मर्यादा हरिणा कृता ॥१६॥ इति श्रुत्वा जया वाक्यं प्राह सा सस्मिताननना । युक्तिवाक्येषु निपुणा ललिता ललितं वचः ॥१७॥

ललितोवाच ।

ज्येष्ठे भगिनि सत्यं हि त्वया प्रोक्तमिदं वचः । आवाभ्यां पालनीयाऽत्र मर्यादा भगवत्कृता ॥१८॥ दीपोत्सवान्तर्गतोऽसावन्नकूटो न वै पृथक् । अयि त्वया नारदोक्तिर्व्रतखण्डे श्रुता न किम् ॥१९॥ संलग्नमेव कर्तव्यं दीपावल्या दिनत्रयम् । पृथक्कृतौ महान्दोष इति तत्र मयो श्रुता ॥२०॥ अत एव यथायुक्तं त्वमाज्ञापय मां स्वसः । आज्ञायामेव ते नित्यं वर्तितव्यं मया किल ॥२१॥ रुचिश्चेत्तव तर्ह्यद्य गृहाणाज्ञां महाप्रभोः । सम्भारांश्च ततः कर्तुं त्वमाज्ञापय सेवकान् ॥२२॥ युक्तियुक्तमिदं वाक्यं ललिता या निशम्य सा । ऋ जुबुद्धिर्जया प्राह त्वमेव कुरु तच्छुभे ॥२३॥ अथोत्तमं समाहूय जया प्राह शुभं वचः । अन्नकूटोत्सवायाज्ञां गृहाण भ्रातरीशितुः ॥२४॥ इत्युक्त सोऽति हर्षेण जगाम हरिसन्निधौ । तिष्ठतः स्म च दूरे ते उभे सदसि योषिताम् ॥२५॥ उत्तमश्च हरिं नत्वा बद्धाञ्जलिपुटस्ततः । तस्थौ तदग्रेऽवसरं प्रतीक्ष्य स्वस्य भाषणे ॥२६॥ तं विवक्षुं हरिर्ज्ञात्वा प्रोवाच प्रहसन्वचः । किं कार्यमस्ति भो राजन्नित्युक्तः सोऽब्रवीत्प्रभुम् ॥२७॥ विज्ञाप्यमस्ति भगवन्मम किञ्चिदेव सम्प्रीणनाय तव तत्कृपया शृणु त्वम् । आज्ञा भवेद्यदि तव प्रियभक्त ! तर्हि प्रीत्याऽन्नकूटमहसम्भृतिमाहरेम ॥२८॥ निश्छदमवाक्यमिति तस्य निशम्य नारायणो निजजनप्रियकृज्जगाद । आलोक्यन्निजवचः श्रुतिदत्तकर्णे दूरस्थ बद्धकरसम्पुटतद्भगिन्यौ ॥२९॥

श्रीभगवानुवाच ।

भूरिव्ययः कृतोऽस्त्येव युष्माभिर्नृप ! दुष्करः । जन्माष्टम्यां च विजयादशभ्यां द्वादशीषु च ॥३०॥ आगतो नातिदूरे

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three day festival of Dipavali should be celebrated as a single festival. Therefore, it is a grave error to celebrate the Diwali and Annkoot festivals separately. This is my advice. The final decision is yours and I will abide by your decision. If you insist and wish to celebrate the Annkoot festival yourself, you must approach and seek Shree Hari's permission forthwith and start the preparations.' Jaya was taken in by astute Lalita's smooth talk and handed the responsibility of the Annkoot festival to Lalita. They called their brother, Uttam Khachar and asked him to seek the permission from Shree Hari to start the preparations for the Annkoot festival. O king! Uttam Khachar went to the assembly where Shree Hari was presiding. He went closer to Shree Hari while his two sisters stood at a distance to maintain the modicum of the assembly. Realising that Uttam had come for some advice, Shree Hari asked him to speak. Uttam Khachar said, 'O Bhagwan! I have come with a request. We would like to celebrate the forthcoming Annkoot festival. Please grant us the permission to make preparation for it.' Shree Hari wanted to proffer some advice to all devotees on pretext of advising Uttam Khachar."

Shree Hari said within the earshot of both sisters, 'O king! You have just spent a lot of money in celebrating Janmashtami, Dussera and all Dwadashi. Furthermore, the festival of Prabodhani Ekadashi is not very far off. I am aware of how much wealth you have. Celebrating festivals need a lot of money. The theosophical discourse can never be the substitute of money on such occasions. There are some instances where the flow of money is a must. One must not raise money by borrowing from others. One cannot escape from the burden of debt and the pestering from the lender. The devotion or knowledge is not able to relieve one from such troubles. You cannot escape your lender by pointing out that the money is the cause of all evils and the knowledge of Aatma and Parmatma and His devotion is the true wealth. The lender will never write off your debt, not even if you happen to be a scholar or a devotee. One must never borrow as the burden of the debt is most difficult to bear for a householder. You must never borrow even if you are so poor that you can only afford to eat vegetables once

च प्रबोधन्या महोत्सवः । भवतां धनसम्पत्तिर्नाऽविज्ञातास्ति मे किल ॥३१॥ द्रव्यसम्बन्धि यत्कार्यं तद्रव्येणैव साध्यते । न तु ज्ञानेन भक्त्या वा न नामस्मरणादिभिः ॥३२॥ आनीयेतस्ततो द्रव्यं ये धर्ममपि कुर्वते । उत्तमर्णोपद्रवेण क्लिश्यन्ति ज्ञानिनोऽपि ते ॥३३॥ अर्थानर्थौपदेशेन न भक्त्या बोधनेन वा । उत्तमर्णो गृहाद्याति विना द्रव्यं हि कर्हिचित् ॥३४॥ प्राणापदं विना क्वापि ऋ णं कार्यं न कुत्रचित् । नोत्तमर्णसमं दुःखमन्यत्किञ्चन विद्यते ॥३५॥ पञ्चमेऽहनि षष्ठे वा शाक पत्राशनं वरम् । न तूत्तमर्णकदनं नृपतेरपि कर्हिचित् ॥३६॥ प्रीयते भावशुद्ध्यैव भगवान्न तु भूयसा । धनेनेति स एवाह गीतायामर्जुनं प्रति ॥३७॥ पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥३८॥ भक्त्यैकान्तिकया हीनो यः करोत्यच्युतार्चनम् । महद्भिरुपचारैस्तत्प्रीत्या गृह्णाति न प्रभुः ॥३९॥ बहुद्रव्यार्थयत्नोऽतः पूजामर्थमपि सत्पतेः । न कार्यः कार्य एकान्तभक्त्याप्त्यैतस्य सर्वथा ॥४०॥ एकान्तिकेषु भक्तेषु यादृशोऽकिञ्चनेष्वपि । आदरो दृश्यते तादृगृद्धा भक्तेषु न प्रभोः ॥४१॥ यस्यान्यवासनायुक्तं भक्तस्यापि भवेन्मनः । तस्मान्निर्वासने भक्ते प्रीतिरसयधिका हरेः ॥४२॥ समृद्ध्यैश्वर्यसम्पन्ना देवा इन्द्रादयो हरिम् । महोपचारैः पूजन्ति भक्त्या नित्यमतन्द्रिताः ॥४३॥ किन्त्वन्यवासनायुक्तं मनस्तेषां हि वर्तते । अत एकान्तिकभक्तेषु लभन्ते गणनां न ते ॥४४॥ न्यूनैश्वर्या अपि ततो विरक्ताः सनकादयः । सन्त्यैकात्यग्रगण्या वै हृत्स्थहर्येकवासनाः ॥४५॥ पत्रपुष्पादिभिस्ते च कुर्वन्तोऽप्यच्युतार्चनम् । प्रीणयन्त्येव नितरां राधिकारमणं प्रभुम् ॥४६॥ तस्माद्गृहस्थैर्मद्भक्तैर्धर्मोऽपि स्वीयभक्तितः । कर्तव्यो न त्वृणं कृत्वा केनचिन्नृप ! कर्हिचित् ॥४७॥ अन्नकूटोत्सवस्तस्माद्यथाशक्तयेव साम्प्रतम । क्रियतां न तिथिः शून्या भवेद्भगवतो यतः ॥४८॥ नारायणो वासुदेवो गोलोकाधिपतिस्तु यः । वसुदेवगृहे जातः स कृष्णो व्रजमागतः ॥४९॥ तेन प्रवर्तितोऽस्त्येष गोवर्धनमहोत्सवः । अतस्तदीयैरस्माभिः कर्तव्येऽसाविति ध्रुवम् ॥५०॥

सुव्रत उवाच ।

आज्ञप्त एवं हरिणा स तृणं प्रणभ्य तं पार्श्वमेगाद्भगिन्योः । श्रीकृष्णसेवारहितः क्षणोऽपि ययोर्न चित्ते क्व च रोचते वै ॥५१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे भगवदाज्ञाग्रहणनामा चतुर्थोऽध्यायः ॥४॥

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in a blue moon. What can be said of an ordinary man when even the kings are not able to carry the burden of debt on their strong shoulders? Do not seek solace in the argument that one needs money to please God. Bhagwan is not hungry for your wealth. He is hungry only for your love. As Lord Krishna says to Arjun in the Bhagvad Gita, 'O Arjun! I am easily satisfied with the fruit, flower, leaf or even water, provided it is offered with utmost love and sincerity.' On the other hand, He is never happy even with a vast amount of wealth offered without love and sincerity. Therefore, instead of amassing great wealth to please Bhagwan, you must endeavour to please Him with resolute devotion. Bhagwan is more pleased with a poor but devout person rather than a wealthy but apathetic person. He is even more pleased with a devotee, whether rich or poor, who has focused his mind in Him by withdrawing his senses from any mundane pleasures.'

Shree Hari continued, 'Indra and other Devtas venerate Lord Shree Hari with the vast wealth and opulence at their disposal. However, as they are always engaged in heavenly pleasures, they are not counted among His chaste devotees. On the other hand Sages Sanak and his brothers venerate Lord Shree Hari with only flowers but with a focused mind. As a result, they are considered His staunch devotees despite the lack of money. Lord Krishna is happier with Sanak than the Devtas. O King Uttam! My devotees must celebrate festivals or serve Me with whatever wealth they have without taking the recourse of borrowing. Therefore, you must celebrate the Annkoot festival within your financial means. Lord Krishna has started the practice of celebrating the Annkoot festival, so we must continue to celebrate, albeit with whatever means we have at our disposal.'

Suvrat Muni said, "O king! Uttam Khachar agreed to abide by Lord Shree Hari's decree and went ahead with the preparation of the festival. Though they heard what Lord Shree Hari had just said, he, nonetheless, reiterated the same to his sisters."

Thus ends the 4th Chapter of the Satsangi Jeevan.

अथ पञ्चमोऽध्यायः

सुव्रत उवाच ।

इङ्गितज्ञे हरेस्ते तु तद्दत्तनयनश्रुती । उत्तमागमनात्प्राग्वै बुबुधाते तदीहितम् ॥१॥ हरिदास्येन साफल्यं जानत्यौ निजजन्मनः । अतिहर्षभृतोरस्के भगिन्यौ ते बभूवतुः ॥२॥ तावदागत्य सोऽप्याह यथावद्वचनं प्रभोः । योषित्तां मध्यगे स्वस्य स्वसारौ नृपनन्दनः ॥३॥ क्रियतामिति वाक्श्रुतिस्तदा पृथु हर्ष हि तयोः सुचेतसोः । हृदि जातममातमन्तरे बहिर स्रावयदस्रकैतवात् ॥४॥ अथ ते झटिति स्वकेतनं प्रभुमानम्य मुदा समेत्य च । लघु साधयितुं चतुर्विधं प्रयते ते स्म सदन्नमञ्जसा ॥५॥ प्रथमं शुभशालिकण्डनं सितगोधूमसुसूक्ष्मपेषणम् । बहुभिर्वनिताभिरादराद्धरिभक्ताभिरकार्यतद्भुतम् ॥६॥ नितरामभवन्महोत्सवो हरिनिष्ठीकृतहृद्धनात्मनाम् । परिचारकयोषितां तदा सततं निष्कपटान्तरात्मनाम् ॥७॥ पुरि तत्र गृहे गृहेऽभवद्वनितानां दलनादिकर्मसु । दिवसेषु निशासुचचाच्युती धयिगीतध्वनि रेवमङ्गलम ॥८॥ चतुरा ललितानिदेशातः शुचयो ब्राह्मणयोषितस्तदौ । वटिकाः सितसूक्ष्मसेविकाः पृथुलान् पर्पटकांश्च चक्रिरे ॥९॥ वटिकागुलिका निधाय काचिज्जपमालामणि सङ्ख्यया तदानीम् । विदधेऽन्यतदालिभिः स्वकीयं जपमालाविधिमेव नैत्यकंच ॥१०॥ सितनिर्मलकांस्यपात्रपृष्ठे विदधान्त पृथु पर्पटं च काचित् । सहसा स्फुरितं हरिं समीक्ष्य प्रहसन्त्युद्धृतवेल्लणैव तस्थौ ॥११॥ हरिमेव जले स्थले च काचित् परिपश्यन्त्यथ सेविका विधाने । स्फुरितं तमवेक्ष्य तैलमर्दं विदधानेव बभौ गतस्मृतिः सा ॥१२॥ तितऔ विनिधाय भूरि पिष्टं विदधान्त लघुचालनं कराभ्याम् । हसिता हरिणा पुरा भृशं तद्घृदि संस्मृत्य मुहुर्जहास काचित् ॥१३॥ कलमानवहन्तुमिच्छती हरिमालोकय च कण्डनीमुखे । स्फुरितं सहसाऽभवत्स्थिरा मुसलं दोषणि कापि बिभ्रती ॥१४॥ सकला अपि योषितस्तदैवं निजभावानुसृतेः समीक्षमाणाः । सकलास्वपि ताः क्रियासु

CHAPTER-5

Suvrat Muni said, "O king! Though Uttam Khachar relayed Shree Hari's opinion to his sisters Jaya and Lalita, they were already aware of it. Due to the fulfilment of their heartfelt desire to celebrate the Annkoot festival, their eyes welled up with tears of joy. They bowed at Shree Hari from a distance and returned to their quarters to prepare for the festival. They procured rice and wheat from the farmers and distributed it to each household of Gadhpur to remove chaff by pounding and make flour by grinding. The early morning air ranted with Kirtans as each female devotee of the village sang while pounding and grinding. O king! It was celebration time for the whole of Gadhpur as every household was busy preparing for the festival in some way! Many Brahmin female devotees, expert in cooking, were invited to work under the direct supervision of Lalita. They were engaged in making spiced food items such as Vada (small round balls), Papads, vermicelli etc. from Moong and Urad flour. Though outwardly they were preparing the food items, their minds were totally engrossed in Shree Hari, so much so that some of them saw Lord Shree Hari's benignly smiling face in the middle of the Papad. They would just freeze with the rolling pin held high in their hands unable to do anything for a while. Some of the female devotees completed their regular quota of Japa by reciting His name as they arranged the rows of Vada to dry. Some were astonished to see His smiling face while rolling vermicelli. They imagined them massaging Shree Hari with oil while smearing oil on the dough. Indeed they saw Shree Hari everywhere and in everything. While straining the flour, some women would giggle aloud reminiscing some moments of His life. Some would see Shree Hari in the vessel in which they were pounding the cereals. O king! These chaste devotees had Shree Hari's Darshan according to their perception of Him in their mind which was on par with the best of Yogis. Their only aim was to please Narayanmuni in whichever way they could. This was the best means at their disposal to please and serve Him. Uttam Khachar arranged for the uninterrupted supply of sacks of cereals and sugar and pots of Ghee and oil as requested by his sister, Lalita."

Suvrat Muni continued, "O king! Uttam Khachar's servants brought in large pots, pans, spoons, strainers, funnels etc. utensils as required in the kitchen. His two wives

साक्षाद्धरिमासन्नधिकाः समाधिभाग्भ्यः ॥१५॥ इति तासु सहर्षमुद्यतासु प्रभुसम्प्रीणनमेतदित्यवेत्य । धृतपूर्णकुतूः सिताढ्यपेटाः शतशो ह्यानयति स्म चोत्तमोऽपि ॥१६॥ अनयञ्छतशोऽम्बरीषकण्टून् विततस्थालकटोहदीर्घदर्वीः । कलशीर्मणिकाञ्छरावकुम्भान्नृपपद्गाः पिठरांच कुण्डतर्द्दून् ॥१७॥ रजनीं मरिचानि जीरकं च पृथुकुस्तुम्बुरू शृङ्गवेरचिञ्चाः । लवणं दधि तक्राणिकादीन् नृपत्न्यौ मुदिते स्म साधयेते ॥१८॥ शुचिवासस आहरं स्तदानीं करकक्षान्तरगर्गरीघटाश्च । सधवा विधवाश्च विप्रयोषा । व्रतशुष्यत्तनवोऽपि गाङ्गमम्भः ॥१९॥ तपः क्रियाभिः कृशशुष्कगात्रा अपि श्रमं भूरि दिवा च रात्रौ । ताः कुर्वतीः स्त्री स्तु समीक्ष्य धात्रा तदा ऽ बला नाम धृता ललज्जे ॥२०॥ अथ द्विजान् कान्दविकांश्च पृष्ट्वा तत्पाकशालामुचितामचीकरत् । नृपः स्वसृप्रेरित आशु शाकान्याहारयामास पुरान्तराच्च ॥२१॥ आस्तां शुभे तत्र महानसे द्वे स्त्रीणां च पुंसां पृथगेकमेकम् । पुसां प्रभाशङ्कर आस मुख्योते गङ्गा च योषास्विह पाककार्ये ॥२२॥ यो पाचकास्तत्र पुमांस आसंस्तान्मानजित्कृष्णजिदम्बरामाः । शाकान्नकाष्ठानयनादिकृत्यैरनुक्षणं पर्यचरंस्तथाऽऽन्ये ॥२३॥ शाकेन्धनाद्याहरणे तु योषाः स्त्रीभ्यः प्रसक्ता हरिरत्नवत्यौ । रामाऽन्यगङ्गा रजनी च नाथी वीज्या च कललूप्रमुखा बभूवुः ॥२४॥ सम्भारसंसाधन एव पुंसु सक्तेषु हर्षाद्वनितासु चेशः । आकारणाय त्वरितं मुनीनां दूतानटाट्यान् दिश आदिदेश ॥२५॥ ते गत्वा तत्र तत्राशु मुनीनाहुर्निजप्रभोः । आज्ञा धनत्रयोदश्यां स्वेक्षणस्यास्ति वः किल ॥२६॥ इत्युक्तास्ते तु मुनयो भगवद्दर्शनोत्सुकाः । नत्वा हृदा प्रभुं सद्यो निर्ययुर्दुर्गपत्तनम् ॥२७॥ पुस्तकादीन्यपि स्वानि यत्र तत्र निधाय च । ग्राम्यान् पौरानपि जनानापृच्छ्यैव निर्ययुः ॥२८॥ यथालब्धं कवचिद्भैक्षं फलपत्रादि वा क्वचित् । भुक्ताप्युपोष्य वा क्वापि ते चलन्ति स्म वर्त्मनि ॥२९॥ तत्र तत्र हरेर्भक्ताः पुरुषा योषितोऽपि च । दर्शनावसराभिज्ञा ययुः सद्यः सहर्षिभिः ॥३०॥ पाश्चात्य पञ्चालजना मुनियूथानि सर्वतः । देशान्तरीयलोकांश्च साश्चर्यं ददृशुर्बहून् ॥३१॥ दृष्ट्वा ते सत्वर गतीनागच्छत ऋ षीञ्जनान् । प्रतिक्षणं यूथशस्तान्बहुधैव व्यतर्कयन् ॥३२॥ निभृता मुनिभिः किन्तु महानौका उपागताः । उद्वेलः किमभूदेष समुद्रो वा जनात्मकः ॥३३॥ आश्चर्यमित्थं लोकानामतत्त्वविदां पथि । जनयन्त उपाजग्मुर्मुनयो दुर्गपत्तनम् ॥३४॥ यथा यथा हरेधाम्नः सान्निध्यं पथि लैभिरे । तथा तथाऽतिवेगास्ते बभूवुरश्रमा इव ॥३५॥ न ते दैह्यं सुखं दुःखमनुसन्दधुरध्वनि । धावदश्वाधिरू ढं स्वं परयन्तः प्रभुमग्रतः ॥३६॥ दिग्भ्योऽष्टभ्यः समायाता मुनयः साङ्ख्ययोगिनः । साधवो वर्णिनश्चासन्नभिता दुर्गपत्तनम् ॥३७॥ दूरदेशस्थिता ये

also joined in the various chores such as picking and preparing spices such as chillies, ginger, mustard seeds, cinnamon, cloves, cumin, turmeric, pepper etc. and making buttermilk for other people working in the kitchen. Tough many women had become frail due to observing various Vratts and austerities; they brought pots of fresh water of Unmattganga on their heads. They worked tirelessly, day and night, so hard even Brahma was embarrassed at calling them the 'weaker sex'. Uttam Khachar invited expert male Brahmin cooks and set up a separate kitchen for them in his court. Manji, Krushnaji, Ambaram, Ramji, Harji and other expert cooks worked under the supervision of Prabhashankar of Piplana. Hira, Ratnavali, Rama, Ganga, Rajni, Nathi, Vijya, Kallu and other female cooks worked under the expert guidance of Gangaba of Jetalpur in the other kitchen. All of them undertook various tasks willingly as directed by their respective leaders. O king! Lord Swaminarayan sent several messengers to various places to invite saints travelling to and from various places to spread His message. The messengers relayed Shree Hari's message asking saints to come to Gadhpur on DhanTeras (two days prior to Diwali)."

Suvrat Muni continued, "O king! The saints, very eager for Shree Hari's Darshan, left for Gadhpur from wherever they were at that time. They did not even bother to stop to collect their books or blankets in their haste. They just stopped whatever they were doing and started on the way to Gadhpur. They would seek alms during their travels and eat whatever was offered to them. When devotees heard the news of the forthcoming Annkoot festival from the travelling saints, they joined the saints on their way to Gadhpur. Ordinary people were surprised to see the large number of saints and devotees travelling towards Gadhpur. They wondered if all these people had arrived from abroad, as they had probably never seen so many people travelling towards the same direction. All the roads leading to Gadhpur were teeming with saints in ochre robes and devotees. Disregarding their exhaustion, they walked at a faster pace as they got near to Gadhpur. Their fatigue disappeared in expectation of Shree Hari's

च मुनयो गृहिणस्तथा । बोधन्यागमना वर्षे तेऽपि तत्राययुस्तदा ॥३८॥ स्वस्वयूथैः सहैवैते त्यागिनो गृहिभिः सह । शाखापुराण्युपाश्रित्य तस्थुवै द्वादशी दिने ॥३९॥ ते द्रुर्गपुरदत्ताक्षाः सर्वे भक्तजना नृप । दर्शनोत्का अपि हरेर्वाग्रुद्धास्तत्र संस्थिताः ॥४०॥ सङ्कुलानि जनैः शाखानगराणि हरि प्रियैः । उद्वेलसागराभानि बभूवुर्द्वादशी निशि ॥४१॥ सम्रन्त एते हृदि भक्तिनन्दनं सङ्कीर्तयन्तश्च गुणांस्तदाश्रितान् । स्वास्थ्यं न तत्र प्रतिपेदिरे हरेः प्रत्यक्षवीक्षाहृतमानसत्वतः ॥४२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे मुनिमण्डलाकरणनामा पञ्चमोऽध्यायः ॥५॥

अथ षष्ठोऽध्यायः

सुव्रत उवाच ।

दुर्गेपुरेथ निजभक्तमनोऽभिरामो नारायणः कपटमानवनाट्यधारी । पकवान्नपुञ्जमपि कारयति स्म युकत्या भक्तान् स्तुवन्प्रतिदिनं द्विगुणाभिवृद्धया ॥१॥ पाकाक्रियाभिरततामनुवेलमीशाः स्त्रीणां नृणां च समबुद्ध्यत गुप्तदूतैः । तेषामविश्रममहर्निशमुद्यमं तं ज्ञात्वाऽऽप विस्मयमसौ परमां मुदं च ॥२॥ स्त्रीभ्यश्च पाचकनरेभ्य उतेशवाक्यं चत्वार एव गदितुं ह्यनुवेलमासन् । खट्वाङ्ग आदिम उमाभयनाचिकेतौ तुर्यश्च तत्र मयराम इमे ह्यकामाः ॥३॥ तत्रापि निष्कपट्भावविशुद्धचित्तो दीर्घारवोर्ध्वकरदर्शितकार्यशैर्ध्यः । खट्वाङ्ग आत्मपरमात्म यथार्थरू पवेत्ता कृतात्मवसतिर्हरिपार्श्व आसीत् ॥४॥ निर्मानवृत्तिपरितोषितवासुदेवौ धीरौ यथोक्तवचनस्य निवेदकौ च । आस्तां महानस

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imminent divine Darshan. The imagination of Shree Hari, astride His mare Manaki, travelling slightly ahead of them made the saints forget their tiredness. Many devotees of far off villages, who could probably travel to Gadhpur only once a year, joined saints on their way. The saints, with the group of their disciples reached the outlying villages on Aso Vad Baras. They made their night halts at these villages. These outlying villages were teeming with newly arrived saints and devotees. Though they were very eager for His Darshan, they did not travel to Gadhpur as He had instructed them to arrive in Gadhpur the next day. They reined their urge for Darshan so as not to displease Shree Hari by disregarding His decree. The accompanying devotees also remained with saints. O king! They could not sleep the whole night in the excitement. They sang Kirtans the whole night with their gaze fixed towards Gadhpur. Their hearts were oscillating with joy of Shree Hari's expectant Darshan the next day.

Thus ends the 5th Chapter of the Satsangi Jeevan.

CHAPTER-6

Suvrat Muni continued, "O king! Lord Narayan, Who had independently taken the human form of ascetic Narayanmuni, praised the effort of devotees engaged in the cooking. He asked them to prepare more food than was planned. The four; Khatvang Khachar, Umabhai, Nachiket and Mayaram Bhatt, reported the activity and progress of the kitchens to Shree Hari and relayed his messages back to the supervisors of the kitchens. Shree Hari was pleasantly surprised to know the devotees' hard work in the kitchens. Khatvang Khachar's mind and intellect had become lucid and pious and His faith in Shree Hari never wavered due to his constant proximity of Shree Hari. He repeated Shree Hari's instructions loudly to the devotees of both kitchens and made sure that those instructions were fully followed. Umabhai and Nachiket were humble, patient and honest. Their sole aim in life was to please Lord Vaasudev incarnate, Shree Hari. They relayed Shree Hari's instructions to the kitchen staff in His exact words. They continuously moved between the two kitchens and Shree Hari, to pass on the progress of kitchens to Him and His instructions to the kitchens. Mayaram Bhatt, due to his old age, walked with the stoop and uttering blessings at all times. His peculiar gait brought a smile to Shree Hari's face. He too, remained within Shree Hari's shouting distance at all times and relayed His messages to the kitchens as needed."

उमाभयनाचिकेतौ पार्श्वे विभोश्च हरिभक्तजनानुकूलौ ॥५॥ वार्धक्यबद्धकटिदत्तकरो नतांसः कल्याणमस्त्विति वचोर्थनहासितेशः । सद्यः क्रियो जवनिवेदितकार्यभार स्तत्रानिशं हरिपुरो मयराम आसीत् ॥६॥ पकवान्नसिद्धिमथ वीक्षितुमच्युतोऽपि स द्वादशीनिशि वृतः परिमेयपद्गैः । कृष्णाख्य नापित पुरोधृतदीपिकाभाद्योतत्तनुद्युतिरियाय च पाकशालाम् ॥७॥ दोष्णौ ककेन स दधत्तनुवेत्र यष्टिमालम्बमान इतरेण कटिं च दोष्णा । तूर्णं च प्रचलदुत्तमहारराजिव्यालोलदीर्घनयनेक्षितभक्तसङ्घः ॥८॥ आन्दोलयन्निजजनार्पितशेखरालिंतूर्णक्रमाच्चटचटायितपादुकाङ्घ्रिः । धावत्पदातिगणसंश्रितपृष्ठदेशः प्रापत्सिताम्बरधरश्च महानसं सः ॥९॥ तेज आकस्मिकं वीक्ष्य ज्ञात्वा भगवदागमम् । त्यक्तान्यवाचस्तत्रत्याः प्रणेमुस्तं द्विजोतमाः ॥१०॥ प्रभाशङ्करशर्माऽथ दयारामश्च पाकवित् । दाजिद्वयं बर्हिचरो रामचन्द्रश्च लालजित् ॥११॥ नन्दुस्तथा नन्दलालो गङ्गादतो नरोत्तमः । लक्ष्मीदत्तो दयारामः कृपाशङ्कर ईश्वरः ॥१२॥ काशीरामश्च तुलजारामश्च शिव याज्ञिकः । देवरामस्तथा जीवो विप्रो लीलाधरस्तथा ॥१३॥ पीताम्बरोऽनूपरामो रेवाशङ्कर नामकः । बालो विजयरामश्च द्वावम्बारामसंज्ञितौ ॥१४॥ तथा नारायणजयप्रमुखास्ते ससम्भ्रमम् । प्रणम्य तं प्राञ्जलयस्तस्थुः सर्वे तदग्रतः ॥१५॥ लौहान् पृथून कटा हांस्तु रिक्तान् दृष्ट्वाऽथ तत्र सः । हरिः कान्दविकान् प्राह युष्माभिः क्रियतेऽत्र किम् ॥१६॥ तमाहुस्ते वयं स्वामिन्नद्यैव निखिलान्यपि । न्यदीधपाम पेटासु पकवान्नानि विधाय वै ॥१७॥ चुल्लीभ्योऽप्यधुनैवैते कटाहा भुवि सत्पते । उत्तारिताः सनयस्माभिरन्यच्चेत्कार्यमुच्यताम् ॥१८॥ लक्ष्यकारवचः श्रुत्वा ज्ञात्वा च तत्करलाघवम् । सविस्मयं तान्संस्तुत्य प्राह चान्धसिकान्प्रभुः ॥१९॥ आगमिष्यन्ति हि प्रातर्मुनि यूथानि सर्वतः । तस्मादोदनसूपादिसाधने सन्तु तत्पराः ॥२०॥ आज्ञाप्य पाचकानित्थं योषारसवतीगृहम् । जगाम भगवानेकः संस्थाप्य स्वानुगान् वहिः ॥२१॥ दृष्ट्वा तमागतं नाथं सद्य उत्थाय योषितः । आसनार्थं ददुस्तस्मै पट्टकं हेमभूषितम् ॥२२॥ बद्धाञ्जलिपुटा नत्वा तं तस्थुस्तत्र योषितः । गङ्गा रेवा च यमुना पतिनी लहरी तथा ॥२३॥ मौना रू पा दुर्लभा च नाथी रामाऽमृतीऽमरी । गुलाला पुत्तली लाडु जीवा मिट्ठिश्च जाह्नवी ॥२४॥ मान्योदयकुमारी च काशी जय कुमारिका । उमाकुमारी कुशला हेतुर्वाणी सुखा तथा ॥२५॥ एता अन्याश्च बहवो विप्रयोषा दिवानिशम् । पाककर्मप्रसक्तास्ता हरिः प्राह हसन्वचः ॥२६॥ पच्यते साम्प्रतं किं नु भवतीभिर्महाव्रतीः । इत्युक्तवन्तं तं प्राह ललितैत्य प्रणम्य च ॥२७॥ रवाजकादीनि पूर्वे ह्नि कृतान्यद्य तु फेणिकाः । कृत्वाश्वो भक्ष्यभोज्यानि कुर्वन्त्येन्तः सतां प्रभो ॥२८॥ वयं च क्षत्रियादीनां त्वद्दर्शन उपैष्यताम् । भक्तानां तु कृते कुर्मः

Suvrat Muni continued, "O king! Shree Hari, along with some Parshads came to the kitchens on the night of Baras to personally inspect the preparations. His serene face looked radiant with the light from the burning torch, held up by Krishnadas barber. He walked briskly holding a small stick in His right hand and resting His left hand on His waist. The flower garland around His neck and flower strings dangling from His diadem swayed with each of His steps. He was wearing bright white robes as normal. His footwear made a loud noise with each step. The Parshads accompanying Him found it difficult to keep pace with His brisk pace. The radiance, emanating from Shree Hari entered the kitchen before Him. Everyone stood up and paid attention at His unexpected arrival. Prabhashankar, his brother Daji, other Daji, Dayaram, Bechar, Ramchandra, Lalji, Nandu, Nandlal, Gangadutt, Narottam, Laxmidutt, Dayaram, Krupashankar, Ishwar, Kashiram, Tuljaram, Shivram, Devram, Jivram, Pitambar, Ambaram, Anupam, Revashankar, Narayanji, Valadhruv Vaso, Vijayram, Ambaram etc. Brahmin devotees were taken back by Shree Hari's sudden arrival. They stood with folded hands to welcome Him. Upon seeing the large pans empty Shree Hari asked, ' What are you doing? Why are these pans empty?' They replied, 'O Hari! We have sent the prepared Laadus for storage. These pans have just been taken off the stoves.' Shree Hari was surprised at their pace of working and praised them for their abilities. He added, 'O Brahmins! Hundreds of saints will reach Gadhpur tomorrow morning. Start preparing the rice, lentils and vegetables for them."

Suvrat Muni continued, "O king! Shree Hari proceeded towards the other kitchen for inspection. Shree Hari, asking His Parshads to wait at the entrance, entered the kitchen being run by female devotees alone. One of them offered Shree Hari a golden stool to sit on. All of them came forward and stood in front of Him with bowed heads and folded hands. Prominent among them were; Ganga, Reva, Yamuna, Yatini, Laheri,

पाकमस्मद्गृहे पृथक् ॥२९॥ जया रमा पाञ्चाली नानी फुल्लजया रतिः । अमरी चामला क्षेमा यमी देव्यजवा तथा ॥३०॥ अदिती रेवती सातिर्मेना मल्ली च जाह्नवी । इत्याद्याः कुर्वते पाकं तत्र क्षत्रस्त्रियो हरे ॥३१॥ इति तस्या वचः श्रुत्वा हरिः सञ्जातविस्मयः । पुंभ्योऽधिकंश्रमं जाननन्नस्तौत्ता धूनयञ्छिरः ॥३२॥ आत्मना कथनीयं यत्तु ताभिः स्वयं कृतम् । इति तूष्णीं प्रभुः प्रायात्प्रसन्नः स्वस्य मन्दिरम् ॥३३॥ निष्कुलानन्दमाहूय मुनिं तत्र ततो नृप । लब्धारव्यं नृपामात्यमूचे हरजितं च सः ॥३४॥ आयास्यन्यत्र मुनयः प्रातः काले सहस्रज्ञः । देशान्तरीयाश्च नरा योषितश्च महाव्रताः ॥३५॥ वासस्थानानि सर्वेषां तेषामद्य पृथक् पृथक् । यथोचितं कारयन्तु भवन्तो ह्यत्र पत्तने ॥३६॥ इत्याज्ञप्तास्त्रयस्ते तु गत्वा पुरि यथोचितम् । स्थानानि कारयामासु र्हरेराज्ञानुसारतः ॥३७॥ स्वीयभक्तहितमेव चिन्तयन् सोऽप्यशेत दशमक्षणे निशः । तस्य तर्ह्यपि तु योगनिद्रया प्रापि नैव नृपसेवनक्षणः ॥३८॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीय प्रकरणे अन्नकूटोत्सवे भगवत्कृतपाकशालावलोकननामा षष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

सुव्रत उवाच ।

शाखानगरसंस्थानां मुनीनां सा तु शर्वरी । आसीत्कल्पसमा राजंस्तद्दिदृक्षातुरात्मनाम् ॥१॥ कथञ्चिद्रजनीं नीत्वा भगवत्कीर्तनादिभिः । प्रातर्दुगपुरं तेऽथ सर्व एव समाययुः ॥२॥ सत्वरं चलतां तेषां वर्त्मान्यासन् हि सर्वतः । न कर्करान्न पाषाणान्न वृतीस्ते त्वजीगणन् ॥३॥ कृपानन्दः स्वयूथेन साकं तूर्णमुपाययौ । त्यागानन्दस्तथैवाऽऽयान्निर्लोभानन्दयोर्द्वयम् ॥४॥ आत्मानन्दः सयूथश्च कृष्णानन्द उपाययौ । स्वयूथेनाथ परमहंसानानन्दो मुनिस्तथा ॥५॥ तथैव चिन्मयानन्दो वैराग्यानन्द आययौ । अद्भुतानन्दयुगलं स्वस्वयूथसमन्वितम् ॥६॥ अक्षरानन्दजिज्ञासानन्दौ स्वैर्मुनिभिः सह । स्वयं प्रकाशकानन्दः

Mauna, Rupa, Durlabha, Rama, Amruta, Amari, Gulal, Putli, Laadu, Jeevi, Mithi, Janhvi, Manya, Udaykumari, Kasi, Jaykumarika, Uma, Kumari, Kushala, Hetu, Vaani and Sukha. There were many other Brahmin female devotees helping them. Lord Shree Hari asked them what they were cooking and Lalita came forward and answered on their behalf, 'O Lord! We have just finished two types of sweet dishes. We will now prepare food for the saints who will arrive tomorrow. A separate kitchen has been established in our house to cook for many Kshatriya devotees expected tomorrow. Jaya, Rama, Panchali, Nani, Fuljaya, Amari, Amala, Kshema, Yami, Devi, Aju, Aditi, Revati, Shanta, Mena, Mallika, Janhvi and many other female Kshatriya devotees are working in that kitchen.' O king! Shree Hari was pleasantly surprised to note that more women than men were working in the kitchens and praised their efforts. He did not offer any advice or instruction as they were already planning what He had in His mind."

Suvrat Muni continued, "O king! He returned to His quarters and called Nishkulanand swami, Uttam Khachar, Ladha Thakker and Harji Thakker and said, 'Hundreds of saints and thousands of devotees will arrive in Gadhpur tomorrow morning. You will need to make suitable and separate accommodation available for them. You must start working on that immediately.' All four of them went to the various places and returned to Shree Hari to inform Him that they had made suitable arrangements. O king! Shree Hari retired for the night but the sleep deserted Him."

Thus ends the 6th Chapter of the Satsangi Jeevan.

CHAPTER-7

Suvrat Muni said, "O Pratapsinh! The saints were restless at the anticipation of the fulfilment of their cherished desire for Shree Hari's Darshan. The Ekadashi night became very long for them. They sang Kirtans depicting His glory and Leelas the whole night. They rushed towards Gadhpur after finishing their morning routine and veneration. The saints and their disciples thronged all roads leading to Gadhpur. In their haste to reach Gadhpur and for Darshan of Shree Hari, the saints disregarded stones and thorns on the roads. Krupanand swami with a group of his disciples was the first to reach Gadhpur followed by Tyaganand swami and Nirlobhanand swami.

कैवल्यानन्द आययौ ॥७॥ विरक्तानन्दचिद्रूपानन्दौ स्वस्वर्षिभिर्वृत्तौ । नरनारायणानन्दः स्वयूथेन च संवृत्तः ॥८॥ तथा श्री गुरुचरणरतानन्दो ह्युपागमत् । निजयूथेन पतितपावनानन्द आययौ ॥९॥ स्वयूथेन महापुरुषानन्द आगमत् । धीरानन्दः शिवानन्दावाधारनन्द एव च ॥१०॥ वासुदेवानन्द आयात्स्वयूथेन समन्वितः । तथा परमचैतन्यानन्द आयाच्च सत्वरम् ॥११॥ विश्वत्मानन्द आयाच्च वैष्णवानन्दयोर्द्वयम् । निर्गुणानन्द आयाच्च सूर्यानन्दः स्वयूथयुक् ॥१२॥ राघवानन्दयुगलं कल्याणानन्द आययौ । स्वयूथयुक् च पुरुषोत्तमानन्द उपाययौ ॥१३॥ तता योगेश्वरानन्दोऽरू पानन्दः स्वयूथयुक् । अपारानन्द आयाच्चामूर्तानन्दोऽपि सत्वरम् ॥१४॥ गोपेश्वरानन्दपद्मधरानन्दावुपेयतुः । लक्ष्मीनारायणानन्दो राधेशानन्द आययौ ॥१५॥ नरानन्दश्च परमपुरुषानन्द आययौ । आयाच्च श्वेतवैकुण्ठानन्दः स्वैर्मुनिभिः सह ॥१६॥ परानन्दो जगत्पावनानानन्दश्च सयूथयुक् । पत्मेशानन्दयूथं च देवेशानन्द आययौ ॥१७॥ हरिप्रकाशानन्दश्च तत्रागच्छत्स्वयूथयुक् । हरिप्रसादानन्दश्च सुधर्मानन्द आययौ ॥१८॥ राधेश्वरानन्द आयान्निजयूथसमन्वितः । सुखप्रकाशानन्दश्च निर्विद्यानन्द आययौ ॥१९॥ आययावक्षरनिवासानन्दश्च स्वयूथयुक् । धर्मप्रकाशानन्दश्च निर्दोषानन्द आययौ ॥२०॥ सुखरू पानन्द विश्वनाथानन्दौ समीयतुः । तथा परमसन्तोषानन्द आयात्स्वयूथयुक् ॥२१॥ शुद्धज्ञानानन्द आया न्निजयूथसमन्वितः । विजयानन्दमुनिः सयूथश्चाययौ द्रुतम् ॥२२॥ आयाच्च बदरीनाथानन्दः स्वमुनिभिः सह । तथैव परमज्ञानानन्द आयात्स्वयूथयुक् ॥२३॥ निवृत्त्यानन्द आयाच्च सदानन्दः स्वयूथयूक् । तथा त्रिविक्रमानन्दश्चिदानन्दोऽभ्युपाययौ ॥२४॥ नयानन्दः सस्वयूथो ध्यानानन्दस्तथैव च । भजनानन्द आयाच्च परमानन्द आगमत् ॥२५॥ गोविन्दानन्द आयाच्च स्वयूथेन समन्वितः । शमानन्दः सुखानन्दश्चाद्वैतानन्द आययौ ॥२६॥ सयूथश्चाच्युतानन्दोऽनन्तानन्दः स्वयूथयुक् । अचिन्त्यानन्द आगच्छदमोघानन्द आशु च ॥२७॥ अरिहन्त्रानन्द आपाद्गवेन्द्रानन्द आत्मनः । यूथेनानुभवानन्दश्चादित्यानन्द आययौ ॥२८॥ सयूथेनाचलानन्दश्चाजन्मानन्द आययौ । अखिलानन्द आकाशानन्द आयात्समण्डलः ॥२९॥ स्वयूथेनाखिलब्रह्माण्डेश्वरानन्द आगमत् । ॐकारानन्द आयाच्च वीर्यानन्दः समण्डलः ॥३०॥ विश्वरू पानन्द आयात्प्रज्ञानन्दः स्वयूथयुक् । परमानन्द आयाद्वेदान्तानन्द आययौ ॥३१॥ वैकुण्ठानन्दयूथं च ज्ञानानन्दस्य मण्डलम् । आयाद्भगवदानन्दस्तत्त्वानन्दः स्वयूथयुक् ॥३२॥ निजबोधानन्द आयात्सच्चिदानन्द आययौ । मुकुदानन्द आयाच्च क्षमानन्दः स्वयूथयुक् ॥३३॥ पुण्डरीकाक्षानन्दश्च विधात्रानन्द आयौश्चोअनादिनिधनानन्दश्चोत्तमानन्द आगमत् ॥३४॥ अग्राह्यानन्द आयाच्च शाश्वतानन्द आत्मनः । यूथेनायाद्ध्रुवानन्दोऽ प्रमेयानन्द आययौ ॥३५॥ पवित्रानन्द आयाच्च स्थविष्ठानन्द आशु च । हृषीकेशानन्द आयात्प्रभूतानन्द

They were followed by the following swamis - saints, each with the groups of their disciples (not in order)."

"Atmanand, Krushnanand, Paramhansanand, Chinmayanand, Viragyanand, two Adbhutanands (with the same name), Aksharanand, Jignasanand, Swayamprakashanand, Kaivalyanand, Viraktanand, Chidrupanand, Narnarayanand, Gurucharanratanand, Patitpavananand, Mahapurushanand, Dhiranand, Shivanand, Adharanand, Vaasudevanand, Paramchaitanyanand, Vishvatmanand, two Vaishnavanands, Nirgunanand, Suryanand, Raghvanand, Kalyananand, Purushottamanand, Bhageshvaranand, Arupanand, Aparanand, Amurtanand, Gopeshvaranand, Padmadharanand, Laxminarayananand, Radheshanand, Naranand, Parampurushanand, Shwetvaikunthanand, Paranand, Jagatpavananand, Bhakteshanand, Deveshanand, Hariprakashanand, Hariprasadanand, Sudharmanand, Radheshvaranand, Sukhprakashanand, Nirvighnanand, Aksharnivasanand, Dharmaprakashanand, Nirdoshanand, Sukhswarupanand, Vishvanathanand, Paramsantoshanand, Sudhhgnananand, Vijayatmanand, Badrinathanand, Paramgnananand, Chidanand, Nayanand, Dayanand, Bhajanand, Parmanand, Govindanand, Shamanand, Sukhanand, Advaitanand, Achyutanand, Anantanand, Achintyanand, Gavendranand, Anubhavanand, Adityanand, Achalanand, Ajanmananand, Akhilanand, Akashanand, Akhilbrahmandeshvaranand, Omkaranand, Viryanand, Vishvarupanand, Pragnanand and Parmatmanand." "Vedantanand, Vaikunthanand, Gnananand, Bhagvadanand, Tatvanand, Nijbodhnand, Sachchidanand, Mukundanand, Kshamanand, Pundarikshananand, Vidhatranand, Anadinidhnanand, Uttamanand, Agrahyanand, Shashvatanand, Dhruvanand, Aprameyanand, Pavitranand, Sthavishthanand, Rishikeshanand, Prabhtanand, Niyamanand, Nirmananand, Nishkamanand, Nishvadanand, Nishnehanand,

आययौ ॥३६॥ सयूथो नियमानन्दो निर्मानानन्द आययौ । निष्कामानन्द आगच्छन्निः स्वादानन्दमण्डलम् ॥३७॥ निःस्नेहानन्द आयाच्च कौशिकानन्द आशु च । अष्टावक्रानन्द आयाद्युत्मानन्दः स्वयूथयुक् ॥३८॥ जगदीशानन्द आयान्निजयूथ समन्वितः । पीताम्बरानन्द आयात्पूर्णानन्दः समण्डलः ॥३९॥ परमेश्वरानन्दश्च दयानन्दः समण्डलः । सर्वेश्वरानन्द आयादीश्वरानन्द आययौ ॥४०॥ सुरेश्वरानन्द आयाद्धर्मानन्दश्च यूथयुक् । मुनीश्वरानन्द आयान्नृहर्यानन्द आशु च ॥४१॥ बलभद्रानन्द आयात्प्रकाशानन्द आत्मनः । यूथेन सिद्धानन्दश्च शङ्करानन्द आययौ ॥४२॥ विश्रामानन्द आगच्छत्केशवानन्दमण्डलम् । कपिलेश्वरानन्दश्च स्ववशानन्द आययौ ॥४३॥ दृष्टप्रकाशानन्दश्च स्वयूथेन सहागमत् । सज्जनानन्द आयात्माधवानन्द आययौ ॥४४॥ साङ्ख्यानन्दः प्रभानन्दो भास्करानन्द आययौ । ऋषभानन्द आगच्छत्सगुणानन्द आशु च ॥४५॥ रमेश्वरानन्द आयान्नृसिंहानन्द आगमत् । निर्दन्द्व आगच्छद्विदेहानन्द आययौ ॥४६॥ निरालम्बानन्द आया द्विज्ञानन्द आययौ । निःसंदेहानन्द आयाद्विश्वासानन्द आययौ ॥४७॥ निर्विकारानन्द आयाद्दीप्तानन्दः समण्डलः । निरपेक्षानन्द आयाद्देवानन्दस्तथाययौ ॥४८॥ निरन्नानन्द आगच्छल्लक्ष्मणानन्द आशु च । सत्तानन्दो नीलकण्ठानन्द स्तत्राययौ द्रुतम् ॥४९॥ निर्मोहानन्द आगच्छद्लूधरानन्द आययौ । योगानन्दस्य यूथं च भद्रानन्दस्य मण्डलम् ॥५०॥ अविनाशानन्दयूथमच्छेद्यानन्दमण्डलम् । मायातीतान्दयूथं मानदानन्दमण्डलम् ॥५१॥ हंसानन्दः समागच्छत्प्रद्युम्नानन्द आययौ । मञ्जुकेशानन्दयूथं प्रतोषानन्द आगमत् ॥५२॥ हरिभजनानन्दश्च निर्मलानन्दमण्डलम् । हयग्रीवानन्द आयाच्छान्तानन्दश्च यूथ यूक् ॥५३॥ नरोत्तमानन्दयूथं प्रशान्तानन्दमण्डलम् । नारायणानन्द आयाद्धन्यानन्दश्च यूथ यूक् ॥५४॥ सवित्रानन्द आयाच्च सुज्ञानन्द आययौ । धरणीधरानन्दश्च सत्कर्त्रानन्द आययौ ॥५५॥ सत्येश्वरानन्द आयाज्ज्योतिषानन्द आगमत् । प्रबोधानन्द आयाच्च प्रभ्वानन्दः समण्डलः ॥५६॥ रामचन्द्रानन्दयूथं सर्वज्ञानानन्दमण्डलम् । पद्मनाभानन्दयूथं तापसानन्द आययौ ॥५७॥ शून्यातीतानन्दयूथं तुरीयानन्द आगमत् । स्वस्वरूपानन्दयूथं वामनानन्दमण्डलम् ॥५८॥ जगन्निवासानन्दश्च विवेकानन्द आययौ । अक्षयरूपानन्दश्च मङ्गलानन्द आगमत् ॥५९॥ श्वेतद्वीपानन्दयूथमव्ययानन्दमण्डलम् । गोलोकेश्वरानन्दश्च सुव्रतानन्द आययौ ॥६०॥ तुरीया तीतानन्दश्च द्यृभेद्यानन्दआगमत् । दृढव्रतानन्द आयाद्विचारानन्द आशु च ॥६१॥ निर्विशेषानन्दयूथं क्षेमानन्दस्य मण्डलम् । अनिरुद्धानन्दयूथं जिष्णवानन्दश्च यूथयूक् ॥६२॥ मधुसूदनानन्दश्च विष्णवानन्दः समभ्यगात् । अव्ययात्मानन्दयूथं मुक्तिदानन्द आययौ ॥६३॥ संशितव्रतानन्दश्च वरदानन्द आशु च । ज्ञानवल्लभानन्दश्च सुपर्णानन्द आगमत् ॥६४॥ विश्वधारानन्दयूथं दुर्लभानन्दमण्डलम् । धनश्यामानन्दयूथं प्रसादानन्द आगमन् ॥६५॥ दहरानन्द आयाच्चाप्यैष्वर्यानन्दमण्डलम् । अवदातानन्दयूथ मलिङ्गानन्दमण्डलम् ॥६६॥ राधाकृष्णानन्दयूथं धर्मात्मानन्दमण्डलम्

Kaushikanand, Ashtavakranand, Yuktanand, Jagdishanand, Pitambaranand, Purnanand, Parameshvaranand, Dayanand, Sarveshvaranand, Ishvaranand, Sureshvaranand, Dharmanand, Munishvaranand, Nruhyanand, Balbhadranand, Prakashanand, Sidhhanand, Shankaranand, Vishramamnand, Keshvanand, Kapileshvaranand, Svavashanand, Drastruprakashanand, Sajjananand, Madhavanand, Sankhyanand, Prabhanand, Bhaskaranand, Rhushabhanand, Sagunanand, Rameshvaranand, Nrusinhanand, Nirdvandanand, Videhahand, Niralambanand, Vignananand, Nisandehanand, Vishvasanand, Nirviharanand, Diptanand, Nirpekshanand, Devanand, Nirannanand, Laxmananand, Sattanand, Nilkanthanand, Nirmohanand, Bhudhranand, Yoganand, Bhadranand, Avinashanand, Achhedhyanand, Mayatitanand, Mandanand, Hansanand, Pradhymnanand, Manjukeshanand, Pratoshanand, Haribhajananand, Nirmalanand, Haygrivanand, Shantanand, Narottamanand, Prashantanand, Narayananand, Dhanyanand, Savitranand, Sugnanand, Dharnidharanand, Satkartanand, Satyeshvaranand, Jyotishanand, Prabodhanand, Prabhavavnand, Ramchandranand, Sarvagnanand, Padmanabhanand, Tapsanand, Shunyatitanand, Turiyanand, Swaswarupanand, Vamananand, Jagannivasanand, Vivekanand, Akshyarupanand, Manglanand, Shwetdvipanand, Avyayanand, Golokeshvaranand, Suvratanand, Turiyatitanand, Abhedanand, Dradhvratanand, Vicharanand and Nirveshanand."

"Kshemanand, Anirudhhanand, Jishnavanand, Madhusudanand, Vishnavanand, Avyayatmanand, Muktidanand, Sanshitvratanand, Vardanand, Gnanvallabhanand, Supurnanand, Vishvadharanand, Durlabhanand, Ghanashyamanand, Prasadanand, Daharanand, Aishvaryanand, Avdatanand, Alinganand, Radhkrushnanand,

। आयाद्धरिहयानन्दो व्रजेशानन्दमण्डलम् ॥६७॥ बालमुकुन्दानन्दश्चोपशमानन्द आययौ । सङ्कर्षणानन्दयूथं श्रीधरानन्दमण्डलम् ॥६८॥ जनार्दनानन्दयूथममृतानन्दमण्डलम् । यज्ञेश्वरानन्दयूथं भूतात्मानन्द आगमत् ॥६९॥ पूतात्मानन्दयूथं च पुरुषानन्दमण्डलम् । आयात्प्रधानपुरुषेश्वरानन्दः समण्डलः ॥७०॥ हिरण्यगर्भानन्दश्च भावनानन्द आययौ । दुराघर्षानन्द आयात्प्रभवानन्द आशु च ॥७१॥ ईशानानन्द आयाच्च भूगर्भानन्द आगमत् । प्राणदानन्द आगच्छत्कृतज्ञानन्द आययौ ॥७२॥ संवत्सरानन्दयूथं सुरेशानन्दमण्डलम् । त्रिगुणानन्दश्च बुद्धानन्दस्तथाययौ ॥७३॥ वृषाकप्यानन्दयूथं वस्वानन्दस्य मण्डलम् । वृषकर्मानन्द आयात्समात्मानन्द आगमत् ॥७४॥ सहस्रशीर्षानन्दश्च सर्वगानन्द आययौ । सर्वाविदानन्दयूथं सामगानन्द आगमत् ॥७५॥ विष्वक्सेनानन्दयूथं वेदानन्दस्य मण्डलम् । धर्माध्यक्षानन्द आयाद्वेदाङ्गानन्द आययौ ॥७६॥ लोकाध्यक्षानन्दयूथं भ्राजिष्वानन्दमण्डलम् । चतुर्व्यूहनन्दयूथं सहिष्णवानन्द आगमता ॥७७॥ चतुरात्मानन्द आयादनधानन्द आययौ । चतुर्भुजानन्दयूथं विजयानन्द आगमत् ॥७८॥ ऊर्जितानन्दयूथं च कारणानन्दमण्डलम् । उपेन्द्रानन्द आयाच्च धृतात्मानन्द आययौ ॥७९॥ अतीन्द्रियानन्द आयात्सतत्वस्थानन्द आगमत् । महावीर्यानन्दयूथं तत्रागच्छच्च सत्वरम् ॥८०॥ अयोनिजानन्द आयात्सात्वतानन्द आशु च । महोत्साहानन्दयूथं विश्रुतानन्दमण्डलम् ॥८१॥ अनिर्देश्यानन्दयूथं निमिषानन्दमण्डलम् । महेष्वासानन्दयूथमुदारानन्द आययौ ॥८२॥ महाशक्त्यानन्दयूथं विश्वानन्दस्तथागमत् । दुर्मर्षणानन्द आयाद्धामानन्दः स्वयूथयूक् । गुरू त्तमानन्दयूथं भूषणानन्दमण्डलम् । सहस्राक्षानन्दयूथमनिलानन्द आययौ ॥८४॥ तत्राययौ सत्यपराक्रमानन्दस्य मण्डलम् । निवृत्तात्मानन्द आयात्संवृतानन्दमण्डलम् ॥८५॥ सत्कृतानन्दयूथं चासङ्ख्येयानन्दमण्डलम् । विशिष्टानन्दयूथं च सिद्धार्थानन्दमण्डलम् ॥८६॥ सिद्ध सङ्कल्पानन्दश्च सिद्धिदानन्द आययौ । वर्धनानन्द आगच्छाद्विविलानन्द आशुच ॥८७॥ श्रुतिसागरानन्दश्च महेन्द्रानन्द आगमत् । बृहद्रुपानन्द आयाद्वसुदानन्द आशु च ॥८८॥ जगन्नाथानन्दयूथं संन्यासानन्दमण्डलम् । प्रकाशात्मानन्दयूथं प्रतापानन्द आययौ ॥८९॥ अव्यक्तरू पानन्दश्च पावनानन्द आययौ । तथानन्तजिदानन्दः क्रोधहानन्द आगमत् ॥८२॥ रामानुजानन्दयूथं प्रथितानन्दमण्डलम् । आयादशोकानन्दश्च सयूथस्तत्र सत्वरम् ॥९१॥ दामोदरानन्द आयादकामानन्दमण्डलम् । अनुकूलानन्दयूथमतुलानन्द आययौ ॥९२॥ आदिदेवानन्दयूथं श्रीगर्भानन्दमण्डलम् । महाभागानन्द आयान्निर्वाणानन्द आगमत् ॥९३॥ अवसायानन्द आयात्संतोषानन्द आययौ । नन्दानन्दः स्थिरानन्दो विशमानन्द आगमत् ॥९४॥ निर्मत्सरानन्द आयाच्छत्रुघ्नानन्दमण्डलम् । सुदर्शानानन्दयूथं विशालानन्द आययौ ॥९५॥ परमेष्ठ्यानन्द आयाद्दक्षानन्दश्च यूथयुक् । धर्मयूपानन्दयूथमिज्यानन्दस्य मण्डलम् ॥९६॥

Dharmatmanand, Harihayanand, Vrajeshanand, Balmukundanand, Upshamanand, Sankarshananand, Shridharanand, Janardananand, Amrutanand, Yagneshvaranand, Bhutatmanand, Putatmanand, Purushanand, Pradhanpurusheshvaranand, Hiranyagarbhanand, Bhavnanand, Duradharshanand, Prabhvanand, Ishananand, Bhugarbhanand, Prandanand, Krutagnanand, Samvatsaranand, Sureshanand, Trigunatitanand, Budhhanand, Vrushakapyanand, Vasvanand, Vrushkarmanand, Samatmanand, Sahasrashirshsananand, Sarvganand, Sarvavidanand, Samganand, Vishvaksenanand, Vedanand, Dharmakshananand, Vedanganand, Lokadhyakshanand, Bhrajishnavanand, Chaturvyuhanand, Sahishnavanand, Chaturatmanand, Anaghanand, Chaturbhujanand, Vijayanand, Urjitanand, Karnanand, Upendranand, Dhrutatmanand, Atindriyanand, Satvasthananand, Mahaviryanand, Ayonijanand, Satvattanand, Mahotsahanand, Vishrutanand, Anirdeshyanand, Nimeshanand, Maheshvasanand and Udaranand."

"Mahashaktyanand, Vishvanand, Durmarshananand, Dhamanand, Guruttamanand, Bhushnanand, Sahasraxanand, Anilanand, Satyaparakramanand, Nivruttanand, Samvrattanand, Satkrutanand, Asnkhyeyanand, Vishishtanand, Sidhharthanand, Sidhhsankalpanand, Sidhhidanand, Vardhanand, Viviktanand, Shrutisagaranand, Mahendranand, Brahadrupanand, Vasudanand, Jagannathanand, Sanyasanand, Prakashatmanand, Pratapanand, Avyaktrupanand, Pavnanand, Anantjidanand, Krodhahananand, Ramanujanand, Prathitanand, Ashokanand, Damodaranand, Akamanand, Anukulanand, Atulanand, Adidevanand, Shrigarbhanand, Mahabhaganad, Nirvananand, Vyavasyanand, Santoshanand, Nandanand, Sthiranand, Viramanand, Nirmatsaranand, Shatrughnanand, Sudrashananand,

महामखानन्दयूथं विमुलानन्दमण्डलम् । सुमुखानन्द आयाच्च सूक्ष्मानन्दश्च यूथयूक् ॥९७॥ जितक्रोधानन्द आयाद् ब्रह्मण्यानन्दमण्डलम् । मनोहरानन्दयूथं दर्पहानन्द आययौ ॥९८॥ भक्तवत्सलानन्दश्च शुभाङ्गानन्द आगमत् । ज्ञानगम्यानन्द आयाच्छान्तिदानन्द आययौ ॥९९॥ पुरातनानन्दयूथं सत्कीर्त्यानन्द आगमत् । सत्यसन्धानन्द अयाद्विशोकानन्द आययौ ॥१००॥ प्रमोदानन्द आयान्नन्दनानन्द आशु च । सत्यधर्मानन्द आयात्सद्गत्यानन्द आययौ ॥१०१॥ गदाधरानन्दयूथं पुण्यानन्दः स्वयूथयूक् । आयाच्चक्रधरानन्दो दुर्जयानन्दमण्डलम् ॥१०२॥ सनातनानन्दयूथं कुमुदानन्द आगमत् । तूर्ण तत्रागमच्छिन्नसंशायानन्दमण्डलम् ।१०३॥ विशुद्धात्मानन्दयूथत्मक्षोभ्यानन्दमण्डलम् । त्रिलोकेशानन्द आयात्सुलभानन्द आशु च ॥१०४॥ त्रिलोकात्मानन्द आयाद्योगीशानन्द आगमत् । आदित्यवर्णानन्दश्च ज्येष्ठानन्द उपाययौ ॥१०५॥ धनञ्जयानन्दस्य यूथं शुद्धानन्दश्च यूथयूक् । पुण्यकीर्त्यानन्द आयात्सुनेत्रानन्द आययौ ॥१०६॥ भूतवासानन्दयूथं सद्भूत्यानन्दमण्डलम् । विश्व मूर्त्यानन्दयूथं विद्यानन्दस्तथाययौ ॥१०७॥ दिव्यमूर्त्यानन्द आयाच्छरण्यानन्द आशु च । लोकनाथानन्द आयात्साक्ष्यानन्दश्च सत्वरम् ॥१०८॥ महाकर्मानन्दयूथं सुहृदानन्दमण्डलम् । चतुर्वेदानन्दयूथं सत्त्वानन्दस्तथागमत् ॥१०९॥ तपेश्वरेश्वरानन्द उद्भवानन्दे आययौ । महाभूतानन्दयूथं तत्रागच्छच्च सत्वरम् ॥११०॥ आनन्दानन्दयूथं च यज्ञानन्दस्य मण्डलम् । तत्राऽऽगच्छच्च परमप्रकाशानन्दमण्डलम् ॥१११॥ योगेश्वरानन्द आयाद्धर्यानन्दश्च यूथयुक् । विश्वचैतन्यानन्दश्च क्षेत्रज्ञानन्द आययौ ॥११२॥ तद्रूपानन्द आगच्छत्सत्यानन्दस्य मण्डलम् । अखण्डानन्दयूथं च चैतन्यानन्दमण्डलम् ॥११३॥ श्रीनिवासानन्द आयात्सद्धर्मानन्द आशु च । तथा भक्तेश्वरानन्द ईशानन्दश्च यूथयूक् ॥११४॥ रासेश्वरानन्दयूथं भावानन्दस्य मण्डलम् । हिरण्मयानन्दयूथं भूमानन्दस्तथाययौ ॥११५॥ एवं ते मुनयः सर्वे स्वस्वयूथसमन्विताः । अन्ये च पुरुषा योषा आययुर्दुर्गपत्तनम् ॥११६॥

सुव्रत उवाच ।

शकुनानतिमङ्गलावहांस्तै-बहुशो वर्त्मनि भूप ! जायमानान् । प्रसमीक्ष्य हरीक्षणक्षणः स्वान् झटिति प्राप्त इति मन्यते वै ॥११७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे मुनिमण्डलागमननामा सप्तमोऽध्यायः ॥७॥

Vishalalnand, Parameshthayanand, Dakshanand, Dharmayupanand, Ijyanand, Mahamakhanand, Vimuktanand, Sumukhanand, Sukshamanand, Jitkrodhanand, Brahamnyanand, Manoharanand, Darpahanand, Bhaktavatsalanand, Shunhanganand, Gnangamyanand, Shantidanand, Puratananand, Satkirtyanand, Satyasandhanand, Vishokanand, Pramodanand, nandnanand, Satyadharmanand, Sadgatyanand, Gadadharanand, Punyanand, Chakradharanand, Durjyanand, Sanatananand, Kumudanand, Chhinnshanshyanand, Vishudhhatmanand, Akshobhyanand, Trilokeshanand, Sulbhanand, Trilokesatmanand, Yogishanand, Adityavarnanand, Vishudhhanand, Dhananjayanand, Sudhhanand, Punyakirtyanand, Sunetranand, Bhutavasanand, Sadbhutyanand, Sudhhatmanand, Vidhyanand, Divyamurtyanand, Sharanyanand, Loknathanand, Sakshyanand, Mahakarmanand, Suhrudyanand, Chaturvedanand, Sattvanand, Ishvareshvaranand, Udbhavanand, Mahabhutanand, Anandanand, Yagnanand, Paramprakashanand, Yogeshvaranand, Haryanand, Visvachaitanyanand, Kshetranand, Tadrupanand, Satyanand, Akhadanand, Chaitanyanand, Shrinivasanand, Saddharmanand, Bhakteshvaranand, Ishanand, Raseshvaranand, Bhavanand, Hiranyamyanand, and Bhumanand."

Suvrat Muni said, "O king! In total, four hundred and twenty six senior saints, each with a group of their disciples, arrived in Gadhpur. Thousands of other devotees arrived in Gadhpur as well. They were very happy at the prospect of Shree Hari's Darshan.

Thus ends the 7th Chapter of the Satsangi Jeevan.

अथाष्टमोऽध्यायः

सुव्रत उवाच ।

ब्राह्मे मुहूर्त उत्थाय भगवानथ सर्वदृक् । कृत्वा शौचविधिं स्नात्वा नित्यकर्म समाचरत् ॥१॥ स्वपीठेऽथ बहिर्वेद्यां स्वास्तृते निजपार्षदैः । उपाविशत्स्वभक्तानां नयनानन्दवर्धनः ॥२॥ त्यागिभिर्गृहिभिश्चासौ प्रणतेश्च पदातिभिः । योषाभिश्च दधौ हस्ते कृष्णस्मरणमालिकाम् ॥३॥ कृतनित्यविधिस्तावन्नृपतिः समुपेत्य तम् । चन्दनाक्षतपुष्पाद्यैरू पचारैः पुपूज ह ॥४॥ वर्णिराट् पार्श्व संस्थस्तं गृहीतसितचामरः । मुकुन्दो वीजयामास व्यजनेन स चोतमः ॥५॥ मालिकः स्थविरो वाट्या हरनाथ उपेत्य तम् । धारयामास भक्त्यैव पौष्पानन्हारांश्च शेखरान् ॥६॥ तावत्तत्रागमत्तूर्ण ललिताप्रेषिता रतिः । वासः पोटलिकां कुक्षे दधानाऽऽच्छाद्य वाससा ॥७॥ प्रणम्य दूरे तिष्ठन्तीं तामवेक्ष्य हरिर्हसन् । किमेतदस्तीत्यप्राक्षीत्तदिङ्गितविदीश्वरः ॥८॥ सोमाद्याः प्राहुरनया नूतनान्यंशुकानि ते । धनत्रयोदशीत्यद्याऽऽनीतानि स्वीकुरु प्रभो ॥९॥ तानाह सोऽद्य दिने कृष्णभूषामृजोत्सवः । क्रियतां नूत्नवासांसि धास्येऽहं प्रतिपद्दिने ॥१०॥ इत्थं वदत्येव हरौ मुनींस्तान् क्रोशार्धदूरे प्रथि वीक्ष्य योधः । उपागतान् गोप उपेत्य दुर्गे दौवारिकं तावरितं जगाद ॥११॥ स्नात्वा व्रजन्नच्युतसन्निधानं कृत्वोर्ध्वपुण्ड्रो जलपात्रहस्तः । शुश्राव मुन्यागमनं तदैव ससम्भ्रमं तन्मयरामभट्टः ॥१२॥ अथ द्रवन्प्रस्खलदङ्घ्रराशु समुच्छ्वसन् बद्धकटिः

CHAPTER-8

Suvrat Muni said, "O king! The almighty Lord Shree Hari woke up early as usual the next morning and completed His morning rituals. He arrived in the courtyard and sat on an ornate Sinhasan kept aside for Him to grant the joy of His Darshan to the saints and devotees. Muktanand swami, Mukundanand Brahamchari, Hemantsinh, Bhaguji, Soma Khachar, Jaya, Lalita etc. came and took their seats in the assembly according to their status, keeping in mind the decorum of the Sampraday. Shree Hari was turning the beads of a Mala by His right hand. Mukundanand Brahamchari was fanning Him with the white Chamar. Uttam Khachar arrived in the assembly and performed His veneration with sandalwood paste, Kumkum, rice, flowers etc. and performed His Aarti. He stood on the other side of Shree Hari with a small fan in his hand. Harnath came and offered Shree Hari garlands and strings of the choicest flowers from Laxmivadi (a garden of Gadhpur). A female devotee named Rati, arrived in the assembly with a pair of new clothes for Shree Hari on behalf of Lalita. She had tucked the bag of clothes under her arm and stood at a distance due to her diffidence. Though He knew everything, He asked Rati what she has brought. She could not reply. Soma Khachar came to her rescue and said to Shree Hari, 'O Lord! Today is Dhan Teras. Rati has brought new robes for You. We want You to put on these robes.' Shree Hari replied, 'Let us adorn Lord Krishna with new robes today. I shall wear the new robes on New year's day."

Suvrat Muni continued, "O king! Jodho Bharvad came to Shree Hari and informed Him that the saints are about a mile away from Gadhpur. He added that a chief sentry has given him this news. A while later, Mayaram Bhatt arrived in the assembly and bowed at Shree Hari's feet. He was breathless due to his advanced age and the pace he had travelled from the River Unmattganga. He informed Shree Hari that hundreds of saints and devotees have reached the outskirt of Gadhpur. He was very happy at the thought of Darshan of so many saints. Shree Hari, Whose first priority has always been the benevolence of His saints, also became excited at the imminent arrival of the saints. He immediately got up from the Sinhasan and got ready to greet the saints and devotees. Bhaguji brought His mare from the stables and Shree Hari mounted the mare without anybody's help. He asked the devotees gathered for His Darshan to move aside by the gesture of His hands. Though He was in a great hurry to meet the saints, He slowed down to grant His Darshan to devotees lining the lanes of Gadhpur. Bhaguji and Soma Khachar etc. Parshads also mounted their horses and trotted behind

सहासः । बद्धाञ्जलिः प्राह हरिं समेत्य स चिन्तयन्तं हृदि तत्तदेव ॥१३॥ प्रभो । मुनीनामुपशल्य एव वृन्दानि सङ्घा अपि गौर्जराद्याः । समागताः सन्ति महोत्सवोऽद्य त्वद्दर्शनेनास्तु तदीक्षणानाम् ॥१४॥ श्रुत्वा स्वभक्तनिचयागमनस्य वार्तामुत्फुल्लवकत्रनयनाम्बुरुहोऽतिहर्षात् । प्रत्युद्गमोत्सुकमनाः सहसोदतिष्ठत् पीठोत्तमान्निजजनप्रियकृन्मुनीशः ॥१५॥ तावद्धयं चपलचारिणमानिनाय भूषाज्ञया भृगुजिदाशु पुरोऽच्युतस्य । प्रावारशुभ्रपटबद्धकटिः स्वयं तं सोऽध्यारुरोह झटिति फ्लुतिलाघवेन ॥१६॥ वल्गापकर्षणनिरुद्धजवेन तेन स्वीयाग्रपार्श्वगसमीक्षकेलोककसङ्घात् । तत्पत्तनात्करविदूरितमार्गलोको भूरित्वरोऽपि शनकैः किल निर्ययौ सः ॥१७॥ शीघ्रोपबन्धशिथिलत्वचलायमानपर्यायतुर्णगतिवाजिवराधिरूढाः । सोमादयस्तमनुजग्मुरुदात्तकुन्ताः । पद् गाश्च ताननुययुस्तरवारि हस्ताः ॥१८॥ सहस्रशोऽन्येऽपि नराश्च नार्यस्तानन्वयुस्त्यक्त समस्तकृत्याः । हरिश्च पुर्या बहिरेत्य पार्ष्णि स्पर्शेन सोऽद्रावयदाशु बाहम् ॥१९॥ दूरे गतं तं सहसावलोकय तेऽप्यश्ववाराः पदधाविताश्वाः । अन्वद्रवंस्ताननु भक्तसङ्घाः सर्वेऽप्यधावन्हरिमीक्षमाणाः ॥२०॥ अद्गच्छन्ति घरातलात्किमु दिवं किं वाम्बराद्भूतलं हंसा सन्निपतन्ति किन्तु गरुडाः किं मूर्तिमन्तोऽनिलाः । इत्याश्चर्यवशात्समीक्षकनैस्ते तर्क्यमाणा मुनीन् गीतध्वान निनादिताखिलदिशश्चैक्षन्त नारीर्नरान् ॥२१॥ तेऽप्येकं मुनयो मनोजवहयारू ढं तमक्षिप्रियं दूरा द्वीक्ष्य च लक्षणैर्हरिरसौ वेगोच्छलच्छेखरः । इत्यात्मन्यनुमाय हृष्टतनवस्तत्पृष्ठ धावद्धया रू ढान्वीक्ष्य तु सत्वरं सहजनैस्तं दुद्रुवुर्यूथशः ॥२२॥ सन्तप्ता वनह्निनेव करिणो गङ्गाप्रवाहं हिमं दूराद्वीक्ष्य तमुद्द्रवन्ति च यथा हंसाः सरो मानसम् । दातारं च दरिद्रभिक्षुकजनाः सद्यो यथा ते तथा धावन्ति स्म तमात्मवल्लभममी भक्तास्तदेकाश्रयाः ॥२३॥ सर्वे ते मुनयस्तदा जविहयाधिरू ढप्रभोर्वीक्षणात् स्वीयं दिव्यमवाप्य भावमभवंस्तद्देहभानोष्क्रिताः । व्यासं वीक्ष्य शुको यथा गत वपुर्भानोऽतिदूराद्द्रवंश्चापोन्मुक्तशरा इवाशुगतयस्तं लेभिरे तत्क्षणम् ॥२४॥ तान्प्राप्य प्रभुरश्वमाशुजविनं सोऽतिष्ठिपत्तत्क्षणं तेऽपि प्रेमदगश्रवः स्वपरमप्रेष्ठं प्रभुं दण्डवत् । नेमुः क्षोणितले निपत्य मुनयश्चान्ये पुमांसस्तथा योषा अप्युपविश्य भूनिहितदोर्दत्तोत्तमाङ्गाः मुदा ॥२५॥ सीमाद्या हरि पार्षदा अथ तदा वाजिभ्य उत्तीर्य तान्नत्वा दण्डवदाशु ते स्वतुरगानध्यारू हन्नुत्प्लवैः नत्वा ते मुनयोऽतिहर्षविवशा उत्थाय फुल्लाक्षिभिः सानन्दं च ससम्भ्रमं स्मितमुखाः स्वप्रेष्ठमैक्षन्त तम् ॥२६॥ व्यावल्गच्चपलाश्वरोधनहठादाकृष्य वल्गां दधद्दोष्णैकेन परेण चोत्तमकशां शीर्षोल्लसच्छेखरः ॥ भक्तेक्षारभसादकञ्चुकधृतेः संलक्ष्य वक्षः स्थले हारालिं च दधत्सपीततिलकस्तैरैक्षि

Shree Hari. Many other devotees followed them on foot. Shree Hari galloped His mare as soon as He was out of the town leaving others following Him behind. The devotees following them on foot sprinted after Him."

Suvrat Muni continued, "O king! The horse mounted cavalry of Parshads appeared from far as if they were trying to reach for the sky; their fluttering white robes gave the impression of white swans floating through the air and the galloping horses looked as if eagles were gliding in the air to thousands of saints and devotees approaching Gadhpur. The Parshads following Shree Hari sighted the crowd of devotees singing Kirtans aloud from far. The group of saints, whose minds always thought of Bhagwan Shree Hari, also saw Him astride His favourite mare from a distance. Though they could not see His face from that far, they recognised Him by the swaying stings of flowers from His diadem and the gait of His mare, Manaki. They saw the dust storm created by the hooves of many horses following a single person astride a horse. This confirmed their guess that Shree Hari, accompanied by many Parshads on horseback, is approaching them. Their joy knew no bounds. Their brisk walk turned into the sprint towards their destination. O king! Just as a herd of elephants sprint towards the water, escaping the wildfire; just as swans rush towards Mansarovar, the saints and devotees galloped towards their ultimate destination of their souls, Shree Hari. They lost the consciousness of their bodies as soon as they recognised Shree Hari's face astride His mare. Just as Shukdevji had lost the consciousness of his body in eagerness to meet his father Sage Vyas, the saints and devotees, in their impatience for Shree Hari's Darshan, shot off like arrows from a bow. Lord Swaminarayan halted His mare when He came face to face with saints at the forefront of the mass of people. The saints' eyes welled with the tears of joy and they, along with all male devotees fell on the ground and prostrated at His feet. The female devotees did Panchang Pranam from a distance according to the decorum of the Sampraday. Soma Khachar and

शुक्लाम्बरः ॥२७॥ तं वीक्ष्याक्षिमनः प्रियं मधुरया स्वानीक्षमाणं दृशा नातृप्यन्मुनयश्च ते हरिजना बद्ध्वाञ्जलीन्संस्थिताः । तान्सम्भाव्य यथोचितं स भगवान्प्रायात्पुरं सादिभिः साकं तैर्मुनिभिर्जनैश्च शनकैरानन्दयन् स्वान् पथि ॥२८॥ नानादुन्दुभिशृङ्गझर्झरखं सद् बन्धुकी घूष्कृतीः । योषाभिर्निजभक्ष्यपात्रवसनग्रन्थीः शिरस्स्वात्मनां धृत्वोच्चारितगीतिकाध्वनिमपि प्रायात्समाकर्णयन् ॥२९॥ पुर्यां तत्र नृपालयाङ्गणमुपेत्याश्वात्समुतीर्य तानावासाय यथोचितं स भगवानाज्ञाप्य सर्वांस्ततः । वेद्यां निम्बतरोरधो मणिमये पीठे निषीदन् स्वयं पाकं शीघ्रमकारयन्मुनिकृते भक्तान्तमुत्साहयन् ॥३०॥

सुव्रत उवाच ।

भूरिकालतृषितैर्विलोचनैस्तन्मुखाम्बुजसुधां सदीक्षिताम् । सन्निपीय बहुधापि तर्पणं प्रापि नैव नृप ! तर्हि सन्नृणाम् ॥३१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे मुनिसन्मुखागत भगवद्दर्शनानन्दनामाष्टमोऽध्यायः ॥८॥

अथ नवमोऽध्यायः

सुव्रत उवाच ।

स्वीयवासविधये गतेष्वथो सर्वशो गृहिजनेषु तत्र ते । त्यागिनो मुनय आज्ञया हरेरग्रतः खलु निषेदुरुन्मुदः ॥१॥ स्वागतादिवचनेन तोषितास्तेन ते तु मुनयः प्रहर्षिताः पत्रपुष्पफळवल्कलादिभिस्तं पुपूजुरखिलाश्च तापसाः ॥२॥ भकत्या हरेः पूजनकर्म तेषु कुर्वत्सु हर्षेण मुनीश्वरेषु । तं गालवोऽभ्येत्य जगाद वाक्यं पाकस्य सिद्धिर्भगवन्नभूद्वै ॥३॥ श्रुत्वेति वाक्यं भगवान् मुनींस्तानाज्ञापयामास तदैव भोक्तुम् । ततश्च ते शुद्धिविधिं विधाय भोक्तुं निषेदुः कृतपङ्क्ति बन्धाः ॥४॥ तान्भोजयित्वा विविधैः सुभोज्यैः सिताज्ययुक्पायसपूरिका द्यैः । आज्ञापयामास ततः स तृप्तान् महाकुटीं गन्तुमृषीनृषीशः

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other Parshad dismounted and did Sashtang Dandvat Pranam at saints' feet before mounting their horses again, ready to return back to Gadhpur. The saints stood dazed in front of Shree Hari, satiating their thirsty eyes for a long time."

Suvrat Muni continued, "O king! Shree Hari, with a rein in one hand and a cane in the other was finding it difficult to control the restless Manaki. The strings of flowers dangling from Shree Hari's diadem were moving around due to the constant movement of the head of Manaki. Shree Hari had forgotten His upper garment in His haste to greet the saints and as a result, His bare chest was visible to all. He was wearing several flower garlands around His neck; His forehead was adorned with an Urdhvapundra Tilak and Kumkum Chandlo and He was attired in white robes. The saints and devotees were very upbeat about Shree Hari's divine Darshan. Their eyes did not satiate by His Darshan even after staring at His face for a long time. Shree Hari brought them out of their daze by asking their well beings and news from their region and villages. They made their progress towards Gadhpur amid the cacophony of noise created by various musical instruments, singing Kirtans by various groups of devotees and gunshots. The female devotees walking slightly behind were singing Kirtans in a more orderly fashion. O king! Upon arrival in the royal courtyard, Shree Hari instructed to make sure that everyone is suitably accommodated as per the arrangements made by Uttam Khachar's ministers. He checked on the progress of the cooking for the saints and devotees before taking His seat on an ornate Sinhasan as previously. Most of the devotees and saints gathered around Him, still not fully satisfied by His Darshan.

Thus ends the 8th Chapter of the Satsangi Jeevan.

CHAPTER-9

Suvrat Muni said, "O king! After householder devotees went to their allocated homes, the saints gathered around Shree Hari. Shree Hari asked their well being once again. The saints venerated Shree Hari with flowers, Tulsi leaves, fruits, Kumkum etc. one by one and in groups. Uttam Khachar's brother -in -law, Galav brought the

॥५॥ कृत्वाऽथ पाकं स्वगृहे निवेद्यकृष्णाय भुक्त्वोपविवेश यावत् । सत्सङ्गिनस्तत्र च तावदायन्नेकदेशेभ्य उदारभावाः ॥६॥ प्राच्योदीच्याश्च पाश्चात्या दाक्षिणात्याः सहस्रज्ञः । मध्यदेशीयलोकाश्च तत्राजग्मुरनेकशः ॥७॥ आग्नेया नैर्ऋ ताश्चापि वायव्या अपि भूरिशः । भक्तास्तत्राययुर्हृष्टा ऐशानाश्च सहस्रशः ॥८॥ वृद्धाश्च तरुणा बालाः सधवा विधवाः स्त्रियः । पतिव्रता धर्मरता भक्तिमत्यश्च धर्मजे ॥९॥ वाद्यघोषं प्रकुर्वन्त उच्चैर्गीर्तध्वनिं तथा । ध्वनिं च तालिकानां ते पौरांश्चक्रुः ससम्भ्रमान् ॥१०॥ उच्चैर्घोषं तमाश्रुत्य भगवान्निजमन्दिरात् । बहिर्वेद्यामुपेत्यैव तस्थौ भक्तजनप्रियः ॥११॥ अत्युत्कण्ठास्तदीक्षायां ते तं प्राप्य निजं प्रभुम् । प्रणेमुः प्रेमविवशा बद्धाञ्जलिपुटा जनाः ॥१२॥ औत्सुकयसम्भ्रमात्केचित्कराभ्यां तं ववन्दिरे । कैचिच्च प्रेमविवशा निपात्य भुवि दण्डवत् ॥१३॥ नमनं केऽपि विस्मृत्य तन्मूर्तिं ददृशुश्चिरम् । यो योऽ पश्यद्यद्यदङ्गं तत्र तत्र सोऽलगत् ॥१४॥ केचित्पादाङ्गुलीर्वीक्ष्य निमेषोन्मेषवर्जिताः । सद्यस्तत्र निरुद्धाक्षिवृत्तयः स्तम्भवद बभुः ॥१५॥ केचिद्गुल्फौ हरेर्वीक्ष्य रुद्धदृग्वृत्तयौऽभवन् । केचिज्जङ्घे समीक्ष्यैवं जानुनी वीक्ष्य केचन ॥१६॥ ऊ रू न दृष्ट्वा प्रभोः केचिदुदरं च कटिं तथा । दृष्ट्वा तत्रैव चित्तस्य निरोधं प्रतिपेदिरे ॥१७॥ विशालं हृदयं तस्य केचिद्वीक्ष्य स्तनावपि । श्रीवत्सचिहनमालोकय समाधिं प्रापुरात्मनः ॥१८॥ आजानु बाहुयुगलं केचित्केचित्कराङ्गुलीः । प्रभोरालोकय तत्रैव सद्यः प्रापुः स्थितिं जनाः ॥१९॥ केचिद् भगवतो वीक्ष्य प्रसन्नं मुखपङ्कजम् । केचिद्विशाले नेत्रे च तत्र लीनहृदोऽभवन् ॥२०॥ केचित्तु नासिकान्तस्य कपौलो श्रवसी नृप । ललाटं भ्रकुटिं केचिद्वीक्ष्य तत्र स्थितिं ययुः ॥२१॥ केचिद्धरेः शिरो वीक्ष्य नानाशैखर राजितम् । तत्रेव नेत्रवृत्तीनां निरोधं प्रतिपेदिरे ॥२२॥ सोऽपि नारायणमुनिस्तदानीं करुणानिधिः । स्वमूर्तेर्दिव्यतैश्वर्यै सौन्दर्यं चाप्यदीदृशत् ॥२३॥ अतः पश्यज्जनाः सर्वे तत्तदङ्गेऽस्य लेभिरे । सद्य एव निरोधं वै निजप्राणेन्द्रियात्मनाम् ॥२४॥ स्वदृष्टाऽगेतरत्त्वङ्गमशक्ता द्रष्टुमीशितुः । ते तदा चित्रलिखिता इवाऽसन्नचला जनाः ॥२५॥ निर्विकल्पसमाधिं ते प्राप्ताः केऽप्यपतन्भुवि । केचित्तथैव तस्थुश्च निषेदुः केऽपि भूतले

news that the food is ready. Shree Hari asked all the saints to go and take the lunch. All saints sat in lines after washing their hands and feet. They were served the stupendous meal of many varieties of sweets, vegetables, yoghurt, milk etc. by Shree Hari. He then asked them to go to the rest house and He too, went to His personal quarters where He rested for a while after the lunch. O king! The arrival of the group of devotees; male, female, widows, young, old, from various regions continued unabated. Each group came singing Kirtans aloud in harmony with the musical instruments or clapping and chanting the hymn of Lord Swaminarayan's name. This did not allow the afternoon siesta to the residents of Gadhpur. Lord Shree Hari also could not sleep due to the constant arrival of new groups of devotees. He returned to the courtyard and sat on an ornate Sinhasan kept for Him under the lime tree."

Suvrat Muni continued, "O king! Innumerable devotees kept coming for His Darshan with the passage of time. Some of them were so engrossed in Him that they stood in front of Him with folded hands without first prostrating at His feet, while some remained on the floor fully stretched unable to get up after Dandvat Pranam. Their eyes remained transfixed on whichever part of His body they saw first. Some were stumped after sighting His toes and stood staring at Him in daze, while others were so attracted towards His knees that they were unable to look at anything else. The minds of others became prisoners to His circular calf, round thighs, raised abdomen, thin waist, long hands, slim fingers, chest, doe like eyes, radiant face or whichever parts of the body they laid their eyes on. With no effort on their part, they slipped into Samadhi. Some even slipped into Samadhi after sighting even lifeless things such as His diadem, strings of flowers and pearls dangling from His diadem, flower garlands around His neck or rings on His fingers. Benevolent Lord Shree Hari granted his devotees the bliss of His divinity and beauty of His Murti and enormity of His stature in Samadhi. Their minds and souls became so engrossed in Him that they became still like a mural drawn on a wall. Some of them remained standing, some sat down while some fell on

॥२६॥ इत्थं तदानीमाश्चर्यं महदासीज्जनागमे । देवाः सुविस्मिताश्चक्रुः पुष्पवृष्टिं मुदा हरौ ॥२७॥ स्त्रियश्च पुरुषास्तेऽपि स्वहृत्सु स्फुरितं ततः । तेजःपुञ्जं समद्राक्षुः कोटिसूर्यसमप्रभम् ॥२८॥ तमेव भगवन्तं च स्फुरन्तं तत्र वीक्ष्य ते । परिषस्वजिरे गाढं प्रापुश्चालौकिकं सुखम् ॥२९॥ इच्छयैव हरेस्तेऽथ पुनर्लब्धबहिर्दृशः । तमेव वेद्यामासीनं ददृशुः प्रभुमादरात् ॥३०॥ आनन्दं लेभिरेऽत्यन्तं ते सर्वे हरिदर्शनात् । सद्यो गतश्रमा आसन् हर्षापूर्णहृदो जनाः ॥३१॥ तेषामासंश्च कतिचित्पञ्चमासाध्वगा जनाः । चातुर्मास्याध्व गाः केचित्केचित्त्रैमासिकाध्वगाः ॥३२॥ मासद्वयाध्वगाः केचित्केचिन्मासाध्वगा अपि । ते सर्वेऽपि हरिं प्राप्य लेभिरे परमां मुदम् ॥३३॥ हरिश्च तान् गृहसुखं त्यक्त्वा कष्टेन भूयसा । स्वदर्शनार्थमायातान्मानयामास सादरम् ॥३४॥ स्वागतं कुशलं पृष्ट्वा स तान्वासार्थमादिशत् । वासस्थानानि तान्निन्युर्हरजित्प्रमुखास्ततः ॥३५॥ तस्मिन् दिने तु भक्तानां मुहुरागच्छतां प्रभुः । स्वदर्शनप्रदानार्थं तत्रैव न्यवसच्चिरम् ॥३६॥ तत्रागतानां नारीणां सन्मानं च यथोचितम् । जया रमादयश्चक्रुर्ललिता तु विशेषतः ॥३७॥ तत्रागतेभ्या विप्रेभ्यो भिक्षुकेभ्यश्च सर्वशः । अध्वक्षीणधनेभ्याश्च हरिरन्नाद्यदापयत् ॥३८॥ पञ्चानां दिवसानां च तदैवामान्नमीश्वरः । घृतं सितां च काष्ठादि तेभ्योऽशेषमदापयत् ॥३९॥ अत्रवैश्याश्च शूद्राश्च सूतमागधबन्दिनः । वादकाद्याश्च ये तांस्तु नृपतेर्गृह आशयत् ॥४०॥ अश्वमारुह्य रात्रौ च भटैः कतिपयैर्वृतः । निवासान् सर्वभक्तानां स जगाम पृथक् पृथक् ॥४१॥ तेषां स्वास्थ्यं समापृच्छय यन्न्यूनं तददापयत् । वर्तितव्यं सावधानैरिति सर्वानशिक्षयत् ॥४२॥ अज्ञातः पुरुषः स्त्री वा निष्कास्यः स्वस्ववासतः । इति सर्वानुपादिश्य निजमन्दिरमाययौ ॥४३॥ दूरदेशागतानां च जनानां स्वार्पितात्मनाम् । मुमुक्षां प्रशंसासौ सोमादीनां पुरः प्रभुः ॥४४॥ सम्भावनं कुर्वत एव नृणामा-गच्छतां सङ्घश आशु तस्य । निशस्तृतीयप्रहरान्त आसीत् संलक्षितः कुक्कुटकूजितेन ॥४५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे देशान्तरागत भक्तसन्माननामा नवमोऽध्यायः ॥९॥

the ground. O king! A miracle occurred! The Devtas led by Brahma showered divine flowers on Shree Hari. The devotees in Samadhi saw Lord Shree Hari in His full splendour in the midst of a brilliant radiance. Their joy turned into bliss when they were able to embrace Lord Hari in their Samadhi."

Suvrat Muni continued, "O king! Lord Swaminarayan woke the devotees from their Samadhi after a while. They were pleasantly surprised to the same Murti of Lord Shree Hari seated on the Sinhasan under the lime tree which they saw in their Samadhi. All their fatigue of travelling disappeared with the pleasure of His divine Darshan. Some of these devotees had travelled for two, three or up to five months on foot to reach Gadhpur. Shree Hari was impressed with the trouble these devotees had taken to come to Gadhpur for His Darshan. He spoke to all devotees with deference and inquired about their well being. He also ensured of their accommodation by talking to Harji Thakker. Jaya and Rama, under Lalita's guidance and direct supervision, made similar arrangements for the female devotees. Shree Hari remained seated on the Sinhasan for a long time to grant His Darshan to devotees arriving in Gadhpur from various regions. He made sure that the devotees were replenished with food and money through Uttam Khachar. The Brahmin devotees were supplied with cereals, flour, Ghee etc. to last for five days from the kitchen while devotees of other Varnas were served food in the royal courtyard itself. Shree Hari, accompanied by a few Parshads, inspected the various sites of tented accommodation at night to ensure that all arrangement were appropriate. He forewarned the devotees not to allow any strangers within their complex and to maintain proper security."

Suvrat Muni continued, "O king! Shree Hari returned to His personal quarters only after visiting all accommodation complexes. He praised the devotees' thirst for His Darshan and the trouble they had undergone to quench that thirst in the presence of Soma Khachar and other Parshads. Shree Hari retired for the night very late (well past midnight) after ensuring the well being of His devotees."

Thus ends the 9th Chapter of the Satsangi Jeevan.

अथ दशमोऽध्यायः

सुव्रत उवाच ।

किञ्चित्सुप्त्वा तदा स्वामी सहसा पुनरुत्थितः । कृत्वा स्नानविधिं चक्रे नित्यकर्मादरान्नृप ॥१॥ चतुर्दश्या अपि दिनं प्रातरारभ्य पूर्ववत् । आगच्छतो निजान् भक्तांस्तस्य तोषयतो ह्यगात् ॥२॥ दीपोत्सवदिने सोऽथ मङ्गलस्नानमीश्वरः । अरुणोदयवेलायां कृत्वा नैत्यकमाचरत् ॥३॥ वर्तुले तूलपटके निषसाद ततः क्षणम् । चकार पूजनं तस्य नैत्यकं चोत्तमो नृपः ॥४॥ तावच्च नूत्नवस्त्राणां कक्षे सञ्छन्नपोटलीम् । मयरामः शीघ्रगतिर्गृहीत्वागच्छदुत्सुकः ॥५॥ तं दृष्ट्वा प्रहसन् प्राह हरिर्भट्ट ! किमाहृतम् । तमाह नूत्नवस्त्राणि सन्तीमानीति स द्विजः ॥६॥ प्रीतये सर्वभक्तानां तानि जग्राह स प्रभुः । कौसुम्भं पटकं शीर्ष्णि बबन्ध मुकुटाकृति ॥७॥ स्वर्णबुट्टं शोणवर्णं पर्यधाद्ङ्गरक्षकम् । बबन्ध स्वर्णपटकं ततः कटितटे प्रभुः ॥८॥ ततश्चाकारयामास सर्वान्निजजनान्विभुः । कृत नित्य विधानास्ते तत्र सर्वे समाययुः ॥९॥ अधस्तान्निम्बवृक्षस्य भगवद्वेदिकामनु । आगत्य मुनयस्तस्थुर्गृहिणश्चाभितो मुनीन् ॥१०॥ आगत्य तत्र योषाश्च योषित्सदसि सर्वशः । तस्थुः प्रतीक्षमाणा वै तत्र नारायणागमम् ॥११॥ पौराणिकाः शास्त्रिणश्च वैदिकास्तान्त्रिकास्तथा । तस्थुस्तत्रागत्य विप्रा नैष्ठिका ब्रह्मचारिणः ॥१२॥ गायकाः शतशस्तत्र शतशो वाद्यवादकाः । आगत्य च नटा मल्लास्तस्थुः सूताश्च बन्दिनः ॥१३॥ सर्वेऽपि ते समागत्य हरेरागमनं बहिः । प्रतीक्षमाणास्तस्थुर्वै तावत्तत्रागमत्प्रभुः ॥१४॥ तं विलोकय जनाः सर्वे हर्षोत्फुल्लाननाशयाः । जयेति घोषं तुमुलं प्रणम्य नृप ! चक्रिरे ॥१५॥ आनन्दयन् भक्तजनान् हरिर्निम्बतरोरधः । वेद्यां सिंहासनवरे निषसाद तदैव सः ॥१६॥ सितातपत्रमर्काभं सोमस्तच्छीर्ष्ण्यधारयत् । भगवन्मुखकान्त्या तन्नितरां शुशुभे तदा ॥१७॥ भृगुजिच्चालयश्चोभौ रत्नदण्डे मनोहरे । गृहीत्वा चामरे तत्र वीजयामासतुः प्रभुम् ॥१८॥ सूरो नाञ्जश्च भगवत्पार्श्वयोः संस्थितावुभौ । प्रभुं तं तालवृन्ताभ्यां वीजयामासतुस्तदा ॥१९॥ उशीरव्यजनं रम्यं गृहीत्वा हेमदण्डकम् । उत्तमः पार्श्वसंस्थश्च वीजयामास तं प्रभुम् ॥२०॥ मुकुन्दो वर्णिराट् तस्य समीपे नक्तकं दधत् । तस्थौ प्रतीक्षमाणश्च निदेशं तस्य किञ्चन ।२१॥

CHAPTER-10

Suvrat Muni said, “O King Pratapsinh! Shree Hari woke up very early after only a few hours’ sleep. After completing His daily routine early, He spent the rest of the day welcoming the large number of devotees arriving in Gadhpur for the Annkoot festival. He made sure that all devotees were accommodated properly. O king! Shree Hari woke up early again on the day of Diwali. Uttam Khachar, as usual, venerated Shree Hari with sandalwood paste, Kumkum, rice, flowers etc. as soon as He had concluded His daily routine. At the behest of Jaya and Lalita, Mayaram Bhatt brought the bag of new clothes tucked under his arms. Shree Hari asked him smilingly, ‘O Mayaram! What is tucked under your arms? What have you brought?’ Mayaram Bhatt replied that he had brought the new robes for Him and requested Him to wear them to satisfy His devotees. Shree Hari accepted the bagful of clothes. He tied a multi coloured piece of cloth on His head, wore a gold threaded red robe and tied a similar piece of cloth on His waist. Shree Hari called the saints to grant them His Darshan. The saints, eager for His Darshan, rushed and gathered around the lime tree and waited for His arrival. The thousands of male and female householder devotees, musicians, singers, ascetics etc. converged in Uttam Khachar’s royal courtyard for His divine Darshan.”

Suvrat Muni continued, “O king! The faces of all congregated saints, Varnis and devotees beamed with grins at the sight of Shree Hari majestically approaching the lime tree. The tears of joy rolled down their cheeks. They stood mesmerised with folded hands. Lord Swaminarayan took His seat on the ornate Sinhasan under the lime tree. The devotees chanted His name in unison a few times. Soma Khachar held a finely embroidered white umbrella on His head which glowed with the reflected radiant halo emanating from His face. Bhaguji and Alaiya Khachar stood on His either side, waving pompoms to keep flies and small debris away from Him. Sura Khachar and Naja Jogia held a hand held fans and directed the breeze in His direction. Uttam Khachar stood on His right holding and turning gold handled hand fan. Mukund Brahamchari, with a handkerchief in his hand, stood next to Shree Hari ever ready to

दौवारिकः स्वर्णयष्टिर्जयेत्युच्चैर्वदन्प्रभोः । अग्रे कुबेरसिंहारव्यस्तस्थौ कार्य निवेदकः ॥२२॥ पार्षदप्रवराश्चान्त्ये क्षत्रवीरा महाभटाः । आज्ञा कराः प्रभोस्तस्थुः परितः शतशतस्तथा ॥२३॥ ततोऽपश्यज्जनानेव भगवान् परितः स्थितान् । उद्वेलं सागरमिव सोत्कण्ठान्निजदर्शने ॥२४॥ अन्योन्येषामुपरि तान् पततो धनसंस्थितीन् । नृपतेरङ्गणेऽपश्यदसङ्ख्यातान्जनान् हरिः ॥२५॥ बहिः शालासु जनान् गर्भागारेषु च स्थितान् । छदिष्षु च चतुष्केषु बहिर्वेदिषु चैक्षत ॥२६॥ वलभीषु तथाट्टेषु चन्द्रशालासु च स्थितान् । मन्दुरासु च चैत्येषु प्राकारे गोपुरोपरि ॥२७॥ आरुह्य च द्रुमानुच्चान्मूलादग्रावधि स्थितान् । पुरश्च पार्श्वयोः पश्चाज्जनान्वीक्ष्य जहास सः ॥२८॥ तालिकां वादियित्वाऽथ हरिः स्थापनमुद्रया । उपावीशदात्मीयान्सर्वांस्तांल्लक्षसो जनान् ॥२९॥ कृतमौनास्तत्क्षणं ते निषेदुश्च व्यवस्थया । स्त्रियः स्त्रीमण्डलेष्वेव पुमांसः पुरुषेषु च ॥३०॥ निषेदुर्मुनयस्तत्र मुनीनां मण्डलेषु च । ब्राह्मणा ब्राह्मणेष्वेव वर्णिनो वर्णिमण्डले ॥३१॥ गृहस्थेषु गृहस्थाश्च वृद्धा वृद्धेषु सर्वशः । विद्वद्यूथेषु विद्वांसः शिल्पज्ञाः शिल्पवित्सु च ॥३२॥ तूष्णीं तेषूपविष्टेषु निजभक्तेषु स प्रभुः । आजिज्ञपद्वादकांश्च सज्जीभूय चिरस्थितान् ॥३३॥ ते च तासादिवाद्येषु यद्यत्स्वकरकौशलम् । तदानीं दर्शयामासुस्तत्तत्सर्वमशेषतः ॥३४॥ प्रशशंस हरिस्तांश्च दृष्ट्वा तत्करलाघवम् । ततोऽपश्यत्सभासंस्थान्नैकदेशागताञ्जनान् ॥३५॥ तेषां ये ये येषु येषु मुख्या देशेषु तान्प्रभुः । तत्तद्देशीयवृत्तान्तं प्रष्टुमाह्वास्त संसदि ॥३६॥

सुव्रत उवाच ।

ते सद्य उत्थाय सहर्षमेव क्षमापते ! तं समया समेत्य । प्रणम्य च प्राञ्जलयः पुरस्तात्तस्थुस्तदीयाननचन्द्रनेत्राः ॥३७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे सभोपवेशवर्णननामा दशमोऽध्यायः ॥१०॥

अथैकादशोऽध्यायः

सुव्रत उवाच ।

तान्मानयित्वा भगवान्निजभक्तान्विचक्षणान् । शृण्वतां सर्वलोकानां पप्रच्छ विनयानतान् ॥१॥

श्रीनारायणमुनिरुवाच ।

युष्मदेशेषु मेऽथैषां त्यागिनां गृहिणां जनाः । मदाश्रितानां स्त्रीणां च कीदृश्यस्ति जनश्रुतिः ॥२॥ जना मद्विमुखा ये ते लौकिकानां सतां तथा । वार्तात्मगुरू णां च कुर्वते कीदशीं भुवि ॥३॥

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follow each and every command. Kubersinhji, who always made loud proclamation of His arrival, stood near Him to convey and relay the messages between Shree Hari and the devotees. O king! Many other armed Parshads stood in His vicinity at his beck and call. Narayanmuni glanced at the large congregation of disciples eager to have His divine Darshan. The grounds of the royal courtyard were teeming with thousands of devotees standing shoulder to shoulder. Many devotees, unable to get room in the assembly climbed on the trees, arches, balconies and roofs of outbuildings and stables. Shree Hari appreciated the devotees' hunger for His Darshan. He smiled benignly towards them. He asked all of them to sit down by waving His hands. The devotees sat down immediately, bearing the decorum of assembly in the mind. The celibate saints, Varnis and male and female householders of all Varna sat in total silence. The musicians, after getting His permission, played their various instruments to please Him. The singers sang in the harmony of accompanied instruments. Lord Swaminarayan highly praised the ability of the singers and musicians. To appraise Himself of the activity and growth of the Sampraday, Shree Hari called the leading devotees from their respective regions. The leaders immediately came forward from their seats and stood in front of Shree Hari."

Thus ends the 10th Chapter of the Satsangi Jeevan.

CHAPTER-11

Suvrat Muni said, "O king! Shree Hari greeted the congregation with a benevolent smile and asked the leading devotees from various regions, 'O devotees! What do the people of your region say about Me? What do they say about the religiosity of My celibate, householders, male, female and widowed disciples? What do non devotees think about their malevolent gurus? How do they compare our and other saints'

सुव्रत उवाच ।

इति पृष्टा भगवता ते तमूचुर्यथाश्रुतम् । यथादृष्टं च नृपते ! वृत्तान्तं स्वस्वदेशजम् ॥४॥

जना ऊचुः ।

भगवन्नस्मदीयेषु देशेषु विमुखा अपि । जना यथा वदन्ति त्वां तथैव ब्रूमहे वयम् ॥५॥ धन्यो नारायणमुनिः साम्प्रतं धरणीतले । भक्तिज्ञानविरागाढयं सद्धर्मं पाति योऽखिलम् ॥६। गृहिभिन्नाश्रमस्थान् यस्त्यागिनो विधवास्तथा । सन्धारयात्यष्टविधं ब्रह्मचर्यं सुदुर्धरम् ॥७॥ यस्त्याजयति तान् कामं येन कामेन मोहिताः । विद्वांसोऽपि सगोत्राः स्त्रीर्गच्छन्ति पशवो यथा ॥८॥ यस्त्याजयति तान् द्रव्यं यल्लोभेन बुधा अपि । स्वबन्धूंश्चापि मित्रानि घ्नन्त्यन्यैर्घातयन्ति च ॥९॥ यश्च स्वामी रसास्वादं तांस्त्याजयति वै समः । जायन्ते यद्वशा एव कामोद्वृत्ता हि पूरुषाः ॥१०॥ स्वतश्च नीचजातीनामश्नन्त्यादि येन च । विह्वला वर्णसाङ्कर्यं कुर्वते पुरुषा भुवि ॥११॥ यश्चत्याजयति स्वामी स्नेहं स्वान् वपुरादिषु । नरकान् प्रेतभावं च यद्वशाद्यान्ति मानवाः ॥१२॥ यत्र यत्र भवेत्स्नेहो देहिनामिह वस्तुनि । तद्रूप्यं तस्य तस्य तद्रक् स्नेहो हि हाप्यते ॥१३॥ यः स्वामी मानमत्यर्थं हापयत्यात्मनः सतः । गुरू न्साधूनपि प्राज्ञा मन्यते नैव यद्वशाः ॥१४॥ मानेनैवात्मनः पापं साधूनां पुरतो नराः । न निष्कपटभावेन कथयन्त्यात्मशुद्धये ॥१५॥ मानाद्धि जायते क्रोधो निर्दयो हिंस्रवृत्तिकृत् । अवाच्यवाचकः स्वस्य परेषां चापि घातकः ॥१६॥ ईदृग्मानविहीना हि सन्तो यस्य परैः कृतम् । धूलिक्षेपं ताडनं च सहन्ते दुर्वचांसि ॥१७॥ धन्य एवास्त्यतः स्वामी सत्योऽसावेव सद्गुरुः । न महान् पुरुषः कश्चिद्वर्तते हीदृशो भुवि ॥१८॥ धन्याश्च साधवस्तस्य ये धर्मान् स्वगुरू दितान् । प्रयता ब्रह्मचर्यादीन् पालयन्ति निर न्तरम् ॥१९॥ धन्या गृहस्था अपि ते स्वामिनं समुपाश्रिताः । स्वसृमातृसमा ये तु जानन्ति परयोषितः ॥२०॥ स्पर्शनं विधवास्त्रीणां गृहिणोऽपि कदाचन । विनाऽऽपदं न कुर्वन्ति स्वमात्रापि रहः स्थितिम् ॥२१॥ भङ्गां गञ्जं चाहिफेनं मद्यमत्स्यामिषाणि च । अभक्ष्यं नैव भक्षन्ति न्यायार्जितधनाश्च ये ॥२२॥ अदत्तं नैव गृह्णन्ति तृणाद्यपि परस्य ये । घातं स्वपरयोर्नैव ये विपद्यपि कुर्वते ॥२३॥ गुरोदृढाप्तज्ञानत्वान्मोक्षार्थमपि नैव ये ।

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behaviour and outlook? Please tell Me in detail.' O king! The leading devotees replied, 'O Bhagwan! Even non-religious people sing Your praise, that You protect and propagate Ekantik Dharma, comprising exemplary Dharma, Gnaan, Vairagya and Bhakti. They say that Narayanmuni's saints and householder disciples observe the appropriate Brahamcharya Vratt even in such detrimental times of Kali Yug. They also say that Lord Swaminarayan has eradicated adulterous behaviour from His disciples, whereas presently, under the influence of unbridled lust, even the scholars indulge in extra marital affairs with the women of the same clan. They add that Shree Hari has freed His disciples from the evil of greed for money, which often led one to murder his father, brothers or friends. Sahajanand Swami has made His disciples give up the allure of palate, which has led many sages in past to transgress from their Varna and Ashram Dharma. They say that Your disciples have managed to overcome the attachment to their bodies, relatives and possessions, the failure of which leads one to Hell or to become trapped as ghosts and spirits. Normally, the ego leads even a wise person to ignore or insult his seniors, saints or scholars and to hide his sins from his guru. O Lord! The people say that with Your blessings, Your disciples have forsaken ego which invite other vices such as apathy, violence, anger etc. They add that Your saints, though capable to punish the miscreants, bear all insults, false allegations, cussing and even beating. They accept that You are the only guru worthy to show the correct religious path for His disciples to follow. O Bhagwan! They hail Your efforts at reforming the society at large.'

The leading devotees continued, 'O Lord Swaminarayan! They heap praise on Your saints and disciples as well. They say that Your saints observe the difficult Brahamcharya Vratt willingly and honestly at Your behest. Even householder male disciples treat other women (other than their wives) as mothers, sisters and daughters. The male devotees not only refrain from touching other women, they totally avoid females' company in seclusion. The disciples of the Sampraday do not consume meat, liquor or other intoxicating substances. The non-devotees appreciate the facts that Your disciples earn their livelihood by just and fair means, do not steal and do not kill

शास्त्रोक्तभृगुतुङ्गाद्यैस्तित्यक्षन्ति वपूंषि वै ॥२४॥ इत्थं दृढधियो धीरास्तच्छिष्या गृहिणो नराः । वर्तमानास्तदाज्ञायां सन्ति धन्या भुवस्तले ॥२५॥ स्त्रियश्चैषामपि पतिं निजमेकं विनापरान् । जानन्ति पुरुषान् स्वीयपितृभ्रातृसमान्किल ॥२६॥ याश्च तं स्वामिनं नार्यो विधवाः समुपाश्रिताः । ता ब्रह्मचर्यमष्टाङ्गं पालयन्त्यगृहा इव ॥२७॥ धनुर्मानान्तरेणैव पुम्भ्यो गच्छन्ति दूरतः । न भाषन्ते च पुरुषैः पितृभ्रात्सुतान् विना ॥२८॥ सत्सङ्गिनः स्वपित्रादेर्वार्ता शृण्वन्ति या हरेः । चलन्ति सह तेनैव मार्गेऽप्यन्यैर्न कर्हिचित् ॥२९॥ पित्रादिनापि साकं ता न तिष्ठन्ति रहः स्थले । एवं हि सर्वा विधवा वर्तन्ते स्वाम्युपाश्रिताः ॥३०॥ सर्वेऽप्येते पयोऽम्ब्वाज्यं न पिबन्ति ह्यगालितम् । व्रतान्येकादशीजन्माष्टम्यादीनि च कुर्वते ॥३१॥ आश्रित्य स्वामिनं चैते स्वस्वधर्मस्थिताः सदा । अनन्यभक्तिं कुर्वन्ति कृष्णस्य परमादरात् ॥३२॥ धन्याः स्वाम्याश्रितास्तस्माद्योषितः पुरुषा इह । अस्मदीयास्तु गुरवस्त्यक्त्वा धर्मं चरन्ति हि ॥३३॥ न स्थापयन्ति स्वामीव स्वशिष्यान्धर्मवर्त्मनि । तस्माद् धिगस्तु तांस्तांश्च श्रीस्वामिविमुखांश्च नः ॥३४॥ इत्थं वदन्ति बहवो लोका नारायण ! प्रभो । केचिदाहुः श्रयिष्यामो वयं तं स्वामिनं त्विति ॥३५॥ तान्वदन्ति तदा केचिद्वयं कुलगुरू न्यदि । त्यजेम तर्हि नो लज्जा लौकिकी हि गमिष्यति ॥३६॥ तदाहुः केऽपि निपुणा लज्जा तु स्वाम्युपाश्रयात् । स्थास्यत्येवान्यथास्माकं सा यास्यति न संशयः ॥३७॥ आस्माकीना हि विधवा बहवः स्वसृकन्यकाः । गुरुसंज्ञेभ्य एतेभ्यो गर्भं दधति निस्त्रपाः ॥३८॥ प्रच्छन्नं गर्भपातं ताः कुर्वते पातकं महत् । तस्मात्तासामधाद्रक्षा कार्या स्वाम्याश्रयेण वै ॥३९॥ तास्तदा केचन प्राहुर्जायमानेऽपि पातके । एतावत्कालपर्यन्तमासील्लज्जा तु बाह्यतः ॥४०॥ साम्प्रतं त्वङ्गदीयस्य राज्यं सार्वत्रिकं भुवि । जातमस्तीति नो लज्जा गमिष्यत्येव निश्चितम् ॥४१॥ स जानाति नृपश्चारैर्विधवागर्भसम्भवम् । गर्भं घ्नतीस्तु ता हन्ति कण्ठपाशेन तत्क्षणम् ॥४२॥ तत्सम्बन्धिजनान् द्रव्यं गृहीत्वा दण्डयत्यसौ । लज्जानाशस्तथा पापं भविष्यति ततोऽधुना ॥४३॥ अपत्यरक्षणे तासां वधे वाऽपयशो महत् । मृत्योरप्याधिकं भूमावस्माकं हि भविष्यति ॥४४॥ तस्माद् भूमण्डले कवापि चातुर्वर्ण्यस्य साम्प्रतम् । न स्वामिनं विनाऽन्यास्ति गतिस्तस्मात्स सेव्यताम् ॥४५॥ धूर्तास्तु येऽस्मद्गुरवः प्रवेष्टव्या न ते गृहे । कथञ्चिदागतास्ताऽया नागच्छेयुः पुनर्यथा ॥४६॥ ततो नार्यो भजिष्यन्ति सहास्माभिरभर्तृकाः । स्वामिनं तेन नः कीर्तिः सपुण्या वृद्धिमेष्यति ॥४७॥ इत्थं महाराज ! जना देशे देशे वदन्ति वै ।

or maim anybody despite grave provocations. Your opponents praise our devotees for their profound theosophical knowledge because of which, they follow Your principles thoroughly. Besides, they do not try to commit suicide for any reason whatsoever. O Lord! Your adversaries know that despite the prevalence of adultery in society at large, married women of our Sampraday do not even look at or talk without reason with any other male, except their lawfully wedded husbands. The widow disciples observe celibacy just like Brahamchari saints and avoid the conversation with and company of any male except their close blood relatives. Indeed! They do not even listen to Your Katha from any other male devotee except their close relatives such as father or brother. Your adversaries add that all Your devotees lead very chaste lives by observing various Vratts such as Ekadashi, Janmashtami etc. and spending all their free time in any one of the nine types of Bhakti of Lord Krishna.'

The devotees continued, 'O Bhagwan! The non-devotees wish that their gurus would ensure that their disciples also lead a religious life. However, their gurus could not do that because their gurus themselves do not lead religious lives. They take pity on themselves for still clinging to their traditional gurus. Some of the non-devotees are afraid that they may bring dishonour on them by forsaking their customary gurus, while others are of the opinion that it is more honourable to come under Your shelter and accept You as guru. The large number of non-devotees do realise that their unreligious, adulterous and unrepentant gurus will surely bring disgrace on them sooner than later. They want to protect their women, including widows, from the sin of abortion which is the end result of their adulterous behaviour. Until now, the sin of abortions has largely gone unpunished, but with the arrival of the British rule, this sin will come out in the open and those involved will be severely punished. We had murdered many pregnant women in past to save our honour, but the new government will put an end to that practice as it has proclaimed the death sentence for murder. These large numbers of non-devotees are concerned that they will be tarnished as sinners along with their sinner gurus. They have started a movement to enlighten others to leave their customary

यथाश्रुतं यथादृष्टं ततास्माभिसदीरितम् ॥४८॥

सुव्रत उवाच ।

श्रुत्वेति तद्वचो राजन् ! भक्तैः सह जहास सः । दिव्यरू पौ वीक्षमाणः पितरौ प्रीणयन्प्रभुः ॥४९॥ तेऽपीत्थमावेद्य जनास्तदीयां जनश्रुतिं तस्य ततो निदेशात् । स्पृष्ट्वाङ्घ्रपद्मं च मुदा प्रणम्य स्वस्थानमेत्यैव पुनर्निषेदुः ॥५०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे देशान्तरीयवृत्तान्तश्रवणनामैकादशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

सुव्रत उवाच ।

अथापश्यद्भक्तजनान्निजपूजासमुत्सुकान् । पूजाद्रव्याणि पात्रेषु भृत्वा चिरस्थितान् ॥१॥ तेषां मनोरथं पूर्णं कर्तुं राजन्नियेष सः । मयरामो द्विजस्तावद्बद्धाञ्जलिपुटोऽवदत् ॥२॥ एते पुरः स्थिता स्वामिन् ! पुरुषा योषितस्तथा । दूरदेशादुपायाताः सन्ति भक्तास्तव प्रभो ॥३॥ तेषां चिरकालीनो हृद्यस्त्येव मनोरथः । पूजनार्थं तव हरे ! तं पूरयितुमर्हसि ॥४॥ इत्युक्तस्तेन विप्रेण प्रहसन् हरिरब्रवीत् । अद्यास्ति किं दिनं ब्रह्मन् ! कार्यमत्र च किं वद ॥५॥ इत्युक्तः स निजोष्णीषाद्दीर्घं पञ्चाङ्गपत्रकम् । निष्कास्य तद्विलोकयाह प्रभो ! दीपोत्सवोऽद्य तु ॥६॥ ग्राम्याणां ग्राम्यसौख्येन ह्यानन्दो लौकिको नृणाम् । त्वदर्चनेन भक्तानामद्यानन्दोऽस्त्वलौकिकः ॥७॥ एतेषां ग्राम्यसौख्येच्छा नास्त्येव गृहिणोमपि । दूरे त्यक्त्वा यतस्तत्तु समायाता इहाद्य वै ॥८॥ मनोरथं हि सर्वेषां त्वदीयानां ततः प्रभो । त्वं पूरयितुमीशोऽसि भक्तकल्पमहीरुहः ॥९॥ इत्युक्तः स हरिः प्राह पूजयन्तु जना इमे । किन्तु कोलाहलो नैव कार्यो नान्योन्यमर्दनम् ॥१०॥ स्वस्वग्रामपृथग्यूथैरागत्यात्रार्चनं द्रुतम् । कृत्वा गन्तव्यमित्युका जना आसन्प्रहर्षिताः ॥११॥ ततः क्रमेण तत्पूजां सर्वे कर्तुमुपाययुः । यूथशो हि हरेरग्रे पुरुषाश्च स्त्रियः पृथक् ॥१२॥ तत्रादौ मध्यदेशीया जना हरिमुपाययुः । माथुरा शूरसेनाश्च वात्सघोषाश्च यामुनाः ॥१३॥ शाल्वा नीपा उज्जिहाना माण्डव्याः कुरवस्तथा । दक्षिणोत्तरपाञ्चाला भद्रा कापिष्ठला अपि ॥१४॥ गौरग्रीवाश्चारिभेदा हस्तिनापुरवासिनः । पारियात्रनगोत्पन्ना धर्मारण्योद्भवास्तथा ॥१५॥ कालकोटय आश्वत्थाः कङ्ककाञ्चनपाण्डवाः । सारस्वताश्च मत्स्याश्च

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gurus and come under Your shelter as they realise that only You are the true guru in this difficult time. We should forbid them to enter our homes. We, along with our widows, should join the fold of the Swaminarayan Sampraday to enhance our prestige and quality of life. O Bhagwan! We have heard non-devotees saying this with our own ears and we have retold them exactly as it is.'

Suvrat Muni said, "O King Pratapsinh! Lord Shree Hari smiled meaningfully at Dharmadev and Bhaktimata present in divine form. The leading devotees of various regions took Shree Hari's blessings by touching His feet and returned to their respective seats."

Thus ends the 11th Chapter of the Satsangi Jeevan.

CHAPTER-12

Suvrat Muni said, "O Pratapsinh! Many devotees from various regions had come prepared to perform special veneration of their Ishtadev, Lord Swaminarayan. With platters in their hands, they were waiting for a cue from Shree Hari to start veneration. Mayaram Bhatt came forward and requested Shree Hari to fulfil these devotees' wish by allowing them to perform His worship. Shree Hari asked Mayaram, 'Bhatt! What day is it today and what should one do today?' Mayaram Bhatt replied, 'O Lord! It is Diwali today and people at large make merriment and enjoy themselves. However, the true devotees do not indulge in worldly pleasures. Your divine Darshan and Your pleasure is the only activity they undertake at any given time. Therefore, they have travelled to Gadhpur from far away places to participate in the Annakut festival. They do not seek nor desire materialistic pleasures. O Bhagwan! Accede to their desires and permit them to perform Your veneration.' Lord Shree Hari said, 'The devotees may come forward for the veneration, but make sure that they do not create a commotion. Let them come in the groups and make sure they return to their seats immediately after completing veneration."

साकेताः कुकुरास्तथा ॥१६॥ एते चान्येऽपि बहवो गौर्जरौदुम्बरादयः । भक्ता भगवतो दक्षा स्तस्मिन् पूजनकर्मणि ॥१७॥ सुगन्धिना चन्दनेन पौष्पैहारैर्मनोहरैः । स्वर्णबुट्टाङ्कितैर्वस्त्रैरुष्णीषैश्च महाधनैः ॥१८॥ अमूल्यरत्नाभरणैः पूजयित्वा तदन्तिके । रौप्यामत्राणि निदधुः पिण्डकैर्निभृतानि ते ॥१९॥ खेलनानि विचित्राणि शार्कराण्येव भूरिशः । ताम्बूलानि सपूगानि हरये ते न्यवेदयन् ॥२०॥ तेषां नार्यो भक्तिमत्यो हरेः कण्ठे पृथक् पृथक् । नक्षत्रमाला निदधुर्नमस्कृत्य ततो ययुः ॥२१॥ अथाययुर्महासत्वाः प्राच्याभक्तजनाः प्रभोः । मागधाः कर्बटाः सुह्या आम्बष्ठाश्चान्द्रपत्तनाः ॥२२॥ काशयः कोसलाः पौण्ड्रा मेकला औत्कलास्तथा । गौडाश्रव मिथिलोदभूता माल्यवद् गिरिजास्तथा ॥२३॥ किरातजाश्च लौहित्या वर्धमानपुरोद्भवाः । एतेऽन्येऽप्यौण्ड्रमुरव्याश्च पुपूजुर्हरिमादरात् ॥२४॥ चन्दनाक्षतपुष्पैश्च वासोभिश्चीनदेशजैः । मृदुभिश्च महामूल्यैस्तथा हेमविभूषणैः ॥२५॥ मुक्तापीडैर्बहुविधैः पूजयित्वा हरेः पुरः । स्वर्णमुद्राभृतान्येव रू प्यामत्राणि ते दधुः ॥२६॥ फलान्यनेकजातीनि स्वादूनि रुचिराणि च । अर्पयित्वा भगवते ययुस्तद्योषितस्तथा ॥२७॥ अथ तेषु गतेष्वायन्नग्निकाष्ठोद्भवा जनाः । जठराङ्गास्तथा बङ्गा उपबङ्गाश्च शूलिकाः ॥२८॥ विदर्भाश्च वत्स अन्ध्राश्च चेदयः । विन्ध्यान्तवासिनश्चैव दशार्णास्त्रैपुरासीथा ॥२९॥ एतेऽन्येऽपि च किष्किन्धाः शाबराद्या जनाः प्रभुम् । अनर्घ्यैः पीतवसनैर्हैमैर्वलयशृङ्खलैः ॥३०॥ मुक्तानां शेखरै रम्यैर्विविधैः कर्णवेष्ठनैः । सम्पूज्याग्रे च निदधरुपहारान्महाधनान् ॥३१॥ फलान्यनेकजातीनि पक्वानि गुणवन्ति च । राजतानि च हैमानि पात्रानि हरये ददुः ॥३२॥ कलशान् गर्गरीः कंसान् भृङ्गारात् वाटिकास्तथा । अलिञ्जरान् दर्शनीयान् प्रभवे ते न्यवेदयन् ॥३३॥ इति सम्पूज्य ते याता दाक्षिणात्या अथाययुः । सौरिकीर्णास्तालिकटा मलयाचलसम्भवाः ॥३४॥ नासिकयाः कोल्लगिरिजा भरुकच्छाश्च कौङ्कणाः । कर्कोटकाश्च शिबिका वेणातटनिवासिनः ॥३५॥ दार्दुरा ऋ ष्यमूकीया महेन्द्राचवासिनः । कावेरीतटवासाश्च चैत्रकूटा जटाधराः ॥३६॥ कर्णाटकाश्च गोनर्दाश्चौलाः केरलदेशजाः । गाणराज्या ऋ षीकाश्च काञ्चीवासास्तथर्षभाः ॥३७॥ ताम्रवर्णीतरावासा दण्डकारण्यवासिनः । बलदेवपत्तनाश्च तैलिङ्गा द्राविडास्तथा ॥३८॥ वेङ्क टाद्रिनिवासाश्च धर्मपत्तनवासिनः । एते चान्येऽपि

Suvrat Muni continued, "O king! The devotees, happy to get the chance to fulfil their long held desires, formed the groups based on their region of residence. The groups of devotees, male and female separately, took their turns. The devotees of central India led the way. The devotees of various provinces of central India such as Mathur, Sursen, Vatsaghosh, Yaamun, Salva, Neep, Ujjain, Mandavya, North and South Panchal, Bhadra, Kapishtha, Gaurgreeva, Arimed, Hastinapur, Pariyatra, Dharmaranya, Kalkot, Ashwath, Saraswat, Matsya, Kukur, Saket, Gujarat, Audumber etc. took their turns to venerate Him before returning to their seats. The male devotees venerated Him using artefacts such as Kumkum, flower garlands, scented sandalwood paste and offered Him many bejewelled and gold ornaments including a diamond studded diadem and gold embroidered robes. They presented Him silver platters full of various types of sweets as Naivedhya. The female devotees gifted Him a seventeen stringed pearl necklace. They were followed by the devotees of Eastern Indian provinces such as Magadh, Karbat, Suhmya, Ambashtha, Chandrapattan, Kashi, Kosal, Paundra, Utkal, Mekal, Gaud, Mithila, Malyavat, Kirat, Lauhitya, Vardhmanpur etc. They venerated Him with rice, sandalwood paste, flowers etc. and gifted Him fine Chinese fabrics, gold and jewelled ornaments, gold coins and pearl strings to decorate His diadems. The female devotees offered Him many exotic fruits such as pomegranates as Naivedhya."

Suvrat Muni continued, "O king! The devotees from Jathrang, Vang, Upvang, Shulik, Charmadweep, Vidarbh, Andhra, Chedi, Vatsa, Vindhya, Dasharna, Tripur, Kiskindha, Sabar, Nishad, Naliker provinces of the South-East of India followed with the gifts of golden earrings, bracelets and anklets, pearl necklaces and strings to decorate diadems etc. after the appropriate veneration. They offered Naivedhya of various ripe fruits and many golden and silver utensils including bowls, dishes and glasses. The devotees from the provinces of Saurkirna, Malyachal, Talikut, Nashik, Konkan, Kolgiri, Kerkat, Shibik, Bharukutch, Karnatak, Kanchi, Chol, Kerala, Chitrakoot, Kaveri, Gonard, Rhashabh, Dandkaranya, Tailang, Dravid, Venkatadri, Shree Lanka etc. of Southern India venerated Lord Shree Hari using scented sandalwood paste, camphor, rice laced with Kumkum and various types of flowers. They offered Him

बहवो मनुजाः सैंहलादयः ॥३९॥ पूजां भगवतश्चकुर्यथाविधि विचक्षणाः । यक्षकर्दमसंज्ञेन चन्दनेन सुगन्धिना ॥४०॥ अक्षतैर्विविधैः पुष्पैरनर्घ्यैर्वसनैः शुभैः । सितैः पीतैश्च रक्तैश्च चित्रैश्च स्वर्ण बिन्दुभिः ॥४१॥ प्रावारैश्च निचोलैश्च पटकैः कटिबन्धनैः । कौशेयैश्च दुकूलैश्च पत्रोर्णैर्बहुमूल्यकैः ॥४२॥ अमूल्यैः शीर्षपटकैर्मञ्जीरैर्हसकैस्तथा । अर्मिकाभिश्च केयूरैः पारिहार्यैश्च शृङ्खलैः ॥४३॥ ग्रैवेयकैः कुण्डलैश्च गुत्सगुत्सार्धगोस्तनैः । एकाबलिभीः शतशो देवच्छन्दैश्च भासुरैः ॥४४॥ ललन्तिकाभिः काञ्चीभिर्हारैर्माणिकैस्तथा । ललाटिकाभिस्तं च पूपुजुस्ते जनाः प्रभुम् ॥४५॥ उपायनानि तस्याग्रे निदधुश्च बहूनि ते । भृतानि पृथुपात्राणि पर्पिकाशर्करादिभिः ॥४६॥ द्राक्षाक्षोडलवङ्गैलाजातीफलभृतानि च । निधाय पात्राणि ययुः प्रीणयन्तो हरिं भृशम् ॥४७॥ अथ नैऋ तदिगजाताः पुरुषाश्च स्त्रियो हरौ । भक्तिं परामनुप्राप्ता आययुः सस्मितानना: ॥४८॥ सिन्धुपह्लवकाम्बोजाः सौवीरा वडवामुखाः । नारीमुखां आरवाश्च कापिला यावनास्तथा ॥४९॥ क्रव्याः किराताः खण्डाश्च सैन्धवाः कालकास्तथा । बादराः फेवगिरयः कर्णप्रावेष्टबर्बराः ॥५०॥ तथा पारशवाः शूद्रा जना रैवतका अपि । सौराष्ट्राभीरचञ्चूकाः किराता द्राविडादयः ॥५१॥ हरिं पुपुजूर्भक्त्या ते सौराष्ट्रास्तु विशेषतः । वस्त्रैः श्वेतैश्च कौसुम्भैर्जाम्बुवर्णैश्च केसरैः ॥५२॥ हेमबुट्टाङ्कितैः शोणैर्नीशारैरसितैरपि । और्णैरनर्घ्यैर्मृदुभिर्धनैः सूक्ष्मैश्च रल्लकैः ॥५३॥ जाम्बूनदेन शुद्धेन निर्मितैश्च विभूषणैः । मणिरत्नेन्द्रनिचितैरनर्घ्यैर्मुकुटादिभिः ॥५४॥ चन्दनैः पुष्पहारैश्च पूजयित्वा हरेः पुरः । उपायनानि निदधुर्महापात्रभृतांनि ते ॥५५॥ शर्कराभिः पीतसारैः खारिकभिर्भृतानि च । बहुभी रू प्यमुद्राभिः पात्राणि तत आर्पयन् ॥५६॥ उद्वेगभृत पात्राणि नालिकेराणि च प्रभोः । अग्रे निधाय जग्मुस्ते तत्स्त्रियोऽपि तथैव च ॥५७॥ उपहारा हरेरग्रे गण्डशैला इवाभवन् । वस्त्राणां च चया आसन् पर्वता इव तत्र वै ॥५८॥ तत्रानन्दानन्दमुनिर्भगवत्पार्श्वसंस्थितः । वस्त्राणि च विभूषाश्च परिधापयति स्म तम् ॥५९॥ आगतेषु नवीनेषु पूर्वाण्यत्याजयत्तथा । सर्वेभ्यः स्वार्चकेभ्योऽदाद्धरिः पुष्पस्रगादि च ॥६०॥ प्रासादिकानि वस्त्राणि केभ्यश्चित्प्रदौ प्रभुः । अलङ्कारांश्च केभ्यक्किच्च फलादिकम् ॥६१॥ केभ्यश्चिदुपहारार्धं केभ्यश्चित्सकलोपदाम् । दत्तेस्मभगवांस्तत्र भक्तानानन्दयन्निजान् ॥६२॥ अथायथुस्तत्र भक्ता-पाश्चात्या अपि भूरिशाः । मणिमत्पर्वतवासा मेघवद्गिरिजास्तथा ॥६३॥ पारताः शकदेशीया भक्ताः पाञ्चनदा अपि । अपरान्तका

silver plates full of spices such as nutmeg, cardamom, cloves, cinnamon and dry fruits such as walnut, sultanas and apricot, besides many varieties of sweets as Naivedhya. The devotees of Southern India gifted Narayanmuni gold embroidered scarves, veils and shawls, a silk Dhoti and many gold and bejewelled ornaments including rings and anklets, many white pearl necklaces of different sizes. O king! The devotees from Sindh, Pahalva, Sauvir, Saindhav, Kapil, Khand, Abashta, Kalak, Badar, Karna, Kirat, Barbar, Aabhir, Chanchuk, Saurashtra and other regions of the South East, venerated Shree Hari and gifted Him many white, ochre, saffron coloured robes, red and black tunics entwined with gold threads, soft and expensive shawls and blankets, many bejewelled gold ornaments such as necklaces and coronets, garlands of sandalwood besides the silver platters of betel nuts, coconuts, dates and sugar candy. The devotees of Saurashtra, the region in which Shree Hari lived, were more effervescent in His veneration. Female devotees of the South West region followed male devotees and offered their veneration from the distance, keeping the modicum of the Sampraday in mind. All of them returned to their respective seats after concluding their venerations."

Suvrat Muni continued, "O king! Anandanand swami helped Shree Hari put on new robes and ornaments as they kept coming from each set of devotees. Shree Hari discarded the robes, garlands and ornaments offered to Him by the previous group of devotees. He gave away the newly discarded robes, garlands, food and ornaments offered by the previous group of devotees to the arriving fresh group of devotees as Prasadi. Often He would accept only a small portion of gifts from the devotees and return the remainder to them as Prasadi. Anandanand swami made sure that each and every devotee received some Prasad from the mountain of food items offered to Shree Hari in veneration. O king! More and more devotees from other regions kept coming for Shree Hari's worship. The devotees from Parat, Shak, Panchan, Aparat, Haiheya, Choshkan, Ramath regions from the West approached Shree Hari. Just as other devotees had done before them, the devotees from the West offered Him new

हैहयाश्चौष्काणा रामठादयाः ॥६४॥ चन्दनाद्यैश्च वस्त्रैश्च हेमरौप्यविभूषणैः । पूजयित्वोपहारांस्ते तस्याग्रे निदधुः प्रभोः ॥६५॥ बदामानालिकेरैश्च खर्जूरैः क्रमुकैस्तथा । भृतानि रूप्यमुद्राभिः पात्रानि हरयेऽदिशन् ॥६६॥ पयः फेननिभाः शय्या उपधानानि गेण्डुकान् । विविधा स्तूलपटिका दीपिकाश्च न्यवेदयन् ॥६७॥ गतेषु तेष्वथाजग्मुर्वायव्या हरिसेवकाः । माण्डव्या मरुकच्छाश्च तथा फाल्गुलुकाश्मकाः ॥६८॥ एते चान्ये मद्ररवसस्त्रीराज्यस्थादयः प्रभुम् । पुपूजुः परया भकत्या गन्धपुष्पांशुकादिभिः ॥६९॥ पद्मरागेन्द्रनीलादिमणिमद्धेमभूषणैः । तं पूजयित्वोपहारांस्तदग्रे निदधुश्च ते ॥७०॥ नानामणिमयेष्वेव पात्रेषु स्वर्णमुदिकाः । भृत्वा न्यवेदयंस्तस्मै रुप्यमुद्राश्च केचन ॥७१॥ पादुकारत्नरवचिता विचित्रास्त उपानहः । निवेद्य प्रययुस्तावदुदीच्या आययुर्जनाः ॥७२॥ यौधेयाः पौरवा मद्रा मालवा आर्जुनायनाः । कैकयाः क्षुद्रमीनाश्च त्रैगर्ताः कोसलास्तथा ॥७३॥ शरधाना वाटधाना भोगप्रस्था वसातयः । आन्तर्द्वीपा अश्वमुखाः कच्छारा दण्डपिङ्गलाः ॥७४॥ कैलावर्ताः कण्ठधानाः पुष्करावर्तशातकाः । गान्धाराः रवचरा हूणा गव्या भूतपुरास्तथा ॥७५॥ दासेरकाः केशधरास्तथा चिपिटनासिकाः । क्षेमधूर्ता हेमताला हिमाचलनिवासिनः ॥७६॥ यशोवती निवासाश्च माण्डव्याः कुरवस्तथा । एते चान्ये श्यामकाद्याः पुपूजुस्तं जन्ना प्रभुम् ॥७७॥ सुगन्धिना कैसरेण चन्दनेनाक्षतैः शुभैः । प्रफुल्लपद्ममालाभिरभ्यर्च्योपायनान्ययुः ॥७८॥ महावस्त्राण्यमूल्यानि सितसूक्ष्मघनानि च । कस्तूरिकाभृतान हैमान् समुद्रगांश्चामराणि च ॥७९॥ गारुत्मतानि रत्नानि पद्मरागांश्च विद्रुमान् । महानीलांश्च नीलांश्च गोमेदान् स्फटिकांस्तथा ॥८०॥ हरये चार्पयामासुर्हीरकानर्कभासुरान् । ततो गतेषु तेष्वायन् एशाना हरिसेवकाः ॥८१॥ पशुपालाश्च काश्मीरा दरदास्तङ्गणास्तथा । अभिसाराश्च कौलूता जना ब्रह्मपुरोद्भवाः ॥८२॥ चीनाश्च दामरा घोषाः कोलिन्दाः कौविकास्तथा । गान्धर्वा वसुधानाश्च वनराष्ट्रादयस्तथा ॥८३॥ पुपूजुः परया भकत्या नारायणमुनिं जनाः । तेषां च योषितो राजन्साध्वीधर्ममुपाश्रिताः ॥८४॥ चन्दनाक्षतपुष्पैश्च तुलसीमालिकादिभिः । वस्त्रैर्मुदुतरैः पीतै रकतैर्नीलैश्च चित्रितैः ॥८५॥ मुकतामयैराभरणैः पूजयित्वा हरेः पुरः । उपायनानि निदधुर्जनास्ते तत्स्त्रियोऽपि च ॥८६॥ नानाविधानि रत्नानि

robes, flower garlands, gold ornaments, silver coins and variety of food items. Additionally, they also offered Him pillows, quilts, bedspreads, cushions of various sizes before returning to their seats. The devotees of Mandavya, Maru, Falgul, Kutch, Ashmak and Madra provinces of the Western region offered Him several earthen pots full of gold and silver coins, bejewelled silver lined shoes and slippers, beside the ornaments studded with green and pink rubies. As soon as they returned to their seats, the devotees from Paurav, Madra, Kaikya, Malav, Koshal, Trigart, Ashvamukh, Karchhar, Kailavart, Gandhar, Pushkaravart, Bhutpur, Kuru, Mandavya, Kashmir and Himalya provinces of the Northern region came forward to offer their venerations. They offered Him pots full of saffron, musk and rice and the garlands of full blown lotus flowers, exquisitely embroidered hand fans, sparkling diamonds besides new robes and jewelled ornaments. O king! They were followed by the devotees from Kulut, Brahampur, China, Kolind, Gandharva, Paurav and other North Eastern provinces. They offered Him many pearl necklaces besides garlands made from flowers, Tulsi and sandalwood. The female devotees of the North Eastern region offered Shree Hari multicoloured and mirror embroidered robes, small baskets, mats and blankets which they had lovingly woven from grass and bamboo. They made sure that the baskets were filled with rice, cloves and exotic fruits."

Suvrat Muni continued, "O king! All devotees - young and old, male and female - performed His veneration with the utmost love and reverence and offered Him gifts as per their means. Shree Hari, in return, realising their profound love for Him, was pleased with them. He donated almost everything to poor Brahmins present in the assembly. He gave some of the items as Prasadi mementos to saints, Varnis, Parshads and devotees present in the assembly such as Muktanand swami, Mukundanand Varni, Bhaguji, Ratanji and others. He gave some of the expensive robes to the king devotees. Everybody present was surprised at Narayanmuni's generosity. O king! Many of the items He received as gifts were expensive enough to cause envy among the richest of the kings, yet Shree Hari was so detached from the wealth that He donated everything.

स्वर्णस्थालभृतानि च । भृतान् करण्डकान् रौप्यान् दिव्यकुङ्कुमकेसरैः ॥८७॥ आसनानि विचित्राणि तार्णान्यतिमृदूनि च । मृदुस्पर्शांश्चित्रवर्णान् रम्यानासनकम्बलान् ॥८८॥ फलान्येकजातीनि सुरसाः सितशर्कराः । समर्प्येत्यादि हरये जग्मुस्ते सस्त्रियो जनाः ॥८९॥ एवं सर्वेऽपि ते भक्ता यथावित्तं यथामति । पुपूजुः परया भकत्या स्थविरास्तरू णार्भकाः ॥९०॥ भगवानपि भक्तानां भावदर्शी जगत्प्रभुः । पत्रपुष्पादिभिरपि तद्दत्तैस्तुष्यति स्म सः ॥९१॥ ततः प्रभुः स तान् सर्वान्वस्त्रालङ्कारसञ्चयान् । चक्रे ब्राह्मणसात्सद्यो जनयञ्जनविस्मयम् ॥९२॥ उपायनानि सर्वाणि तत्क्षणं प्रददौ च सः । विप्रेभ्यो रङ्कजीवेभ्यो भिक्षुकेभ्यश्च सादरम् ॥९३॥ राजभ्यो धनिकेभ्यो स्ववस्त्रादि ददौ प्रभुः । सर्वेऽपि विस्मयं प्रापुश्चरित्रं वीक्ष्य तस्य तत् ॥९४॥ नानानरेन्द्रसम्प्रार्थ्यान् पदार्थानपि तत्क्षणम् । कोटिसोऽपि ददौ स्वामी तेनाऽऽ सन्विस्मिता नृपाः ॥९५॥ कृत्वाप्यमानुषं कर्म निरहङ्कृतिरीश्वरः । सितवासा यथापूर्वं बभूवानाप्तविस्मयः ॥९६॥

सुव्रत उवाच ।

देशान्तरीयेषु जनेषु पूजामित्थं हि कुर्वत्सु हरेरुदाराम् । तदीक्षणात्युत्सुकमानसः किं सूर्योऽपि मध्ये गगनस्य तस्थौ ॥९७॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्तकूटोत्सवे देशान्तरीयसकलजनानां भगवदर्चनानन्द निरू पणनामा द्वादशोऽध्यायः ॥१२॥

अथ त्रयोदशोऽध्यायः

सुव्रत उवाच ।

अथ माध्याहिनकं कंर्तु विधिं नारायणो नृप ! । गङ्गां गन्तुमनाः प्राह मुनीन् स्वस्यार्चनोत्सुकान् ॥१॥ युष्माभिः पूजनं कार्यं मुनयः ! श्वो यथेप्सितम् । उन्मत्तगङ्गां गच्छामि स्नानार्थमधुना त्वहम् ॥२॥ अमावास्याभिधं पर्व वर्ततेऽद्य महत्ततः । स्नानं नैमित्तिकं कार्यं गङ्गायामिति याम्यहरम् ॥३॥ इत्युक्त्वोत्थाय भगवन्नोहिताश्वं महाजवम् । आनयेत्याह नान्नं च स तं शीघ्रमुपानयत् ॥४॥ अग्रे चलन्त्विति जनानाज्ञाप्य च मुनीन्प्रभुः । चचालाश्वं तमारुह्य जनतासु शनैः शनैः ॥५॥ तमन्वधावन्सकलाः पत्तयः शस्त्रपाणयः । उत्तमः स नृपः सोमः सूरोऽलर्कश्च मूलजित् ॥६॥ जीववर्मा च भृगुजिन्नाञ्जो राष्ट्रोढमान्त्रिकौ । व्याघ्रो वैरिभयो हस्ती मामयो रामगालवौ ॥७॥ गोवर्धनो मानजिच्च वास्तुर्वेलोऽलयोऽर्जुनः । केसरी मानसिंहश्च कुशलः पुञ्जजित्तथा ॥८॥ कालो हम्मीरजित् खोडो भीमो जूषश्च रत्नजित् । जाल्मो लक्षः कमो मोको वीरो देवेश्च नथ्थुजित् ॥९॥ देशजित्प्रमुखाश्चान्ये हरिमन्वयुशशु ते । मुकुन्दानन्दमुरव्याश्च नैष्ठिक ब्रह्मचारिणः ॥१०॥ मयरामादयो

This generosity was beyond the means of many kings present in the assembly. Without feeling any superiority at such a large donation, Shree Hari discarded the expensive robes gifted to Him by his devotees and put on His usual simple white robes. As these venerations took very long, the Sun decided not to move any further, so that the whole process was completed by noon. O king! All devotees attending this assembly were witnesses to this miracle and Lord Swaminarayan's prowess.

Thus ends the 12th Chapter of the Satsangi Jeevan.

CHAPTER-13

Suvrat Muni said, "O King Pratapsinh! The saints wished to perform Shree Hari's veneration when all householder devotees from various regions concluded their veneration. However, Shree Hari wanted to perform His noon time ritual, so He asked them to postpone their veneration until the next day.

Lord Narayanmuni requested Nan Khachar to bring His horse and asked everybody else to accompany Him for a bath in the River Unmattganga. Procession comprising of Shree Hari astride a tall horse in the middle of saints, Parshads and devotees on foot, proceeded towards River Unmattganga."

Suvrat Muni continued, "O king! The procession was led by devotees playing various musical instruments. The Varnis and saints walked behind them followed by almighty Lord Swaminarayan on His horse. The kings such as Uttam Khachar, Soma Khachar, Sura Khachar, Alaiya Khachar, Muluji and Jiva Khachar followed Shree Hari on foot. Hundreds of Kshatriya Parshads such as Bhaguji, Nanja Jogia, Rathod, Mantrik, Vaghji, Verabhai, Hasti, Mamayo, Ram, Galav, Govardhan, Manjit, Vasto, Velo, Arjun,

विप्राः पर्वताद्यास्तथा विशः । हर्षजित्प्रमुखाः शूद्रा गोकुलाद्याश्च चारणाः ॥११॥ सर्व एव जना जग्मुः स्नातुं भगवता सह । वाद्यवादकसङ्घस्तु सर्वेषामग्रतोऽचलत् ॥१२॥ तत्पृष्ठे च ययुः सर्वे मुनयो बाणचक्षुषः । अश्वारू ढो हरिः साक्षात्तत्पृष्ठे शनकैर्ययौ ॥१३॥ तत्पृष्ठे पार्षदाः सर्वे तत्पृष्ठे निखिला जनाः । योषिद् वृन्दानि तेषां पृष्ठतः शनकैर्ययुः ॥१४॥ ततोऽपश्यद्धरिर्गङ्गां जनसङ्घसमाकुलाम् । समाह्वयन्तीं हर्षेण तरङ्गभुजचालनैः ॥१५॥ या नित्यं भक्तभर्तुर्धृतनरवपुषो वासुदेवस्य साक्षात् साकं मुक्तैर्मुनीन्द्रैः प्रभुदितवदनैः क्रीडया स्नानकाले । कालिन्द्या वासुदेवाप्लवभवमतनुं मानमुन्मूलयन्ती वन्द्या देवैः सहेशैर्भुवि जयतितरां मुक्तिदोन्मत्तगङ्गा ॥१६॥ वीक्षामात्रेण पुंसामगणितजनिजं पातकं नाशयन्ती स्नानात्सर्वार्थदात्री हसति भुवि च या जाह्नवीं फेनजालैः । या चान्यासां नदीनां प्रकटभगवतो ह्यङ्गसङ्गं विनापि ख्यातं लोके महत्त्वं प्रतिवदतितरां वारिघोषैः किमुच्चैः ॥१७ श्वेतं स्वाभाविकंया मुनिगणतिलकै स्नान धौतैश्च पीतं । वासः प्रक्षालनेन व्रतिमुनियतिनां चारुकाषायरागम् । राज्ञीनांमङ्गधौतैः पिशुन मृगमदैरीशंपूजावशिष्टैः । शोणं कृष्णं च वर्णं स्वपयसि दधती चित्रवर्णा विभाति ॥१८॥ यस्याः स्नानं त्रिकालं पर्यास विदधतां सन्नृणां योषितां वा वकत्रेभ्यो नामघोषः प्रकटितनृतनोः स्वामिनारायणस्य । निर्यन्मिश्रोऽम्बुघोषैः प्रतिदिशमटतां भास्करेः किङ्कराणां साशङ्कं दूरगाणां हरिविमुखदृशां कर्णशूलायते वै ॥१९॥ प्रायश्चितैरनाश्यानपि कलुषचयान्सद्य एव ध्नती या सौरेस्तल्लेखकस्याप्यनुदिनमघकृद्दण्डविश्रान्तिदात्री । दूरस्थैरन्तकालेऽप्यणुमितमपि चेदम्बु यस्याश्च पीतं स्यात्तत्ते त्यक्तदेहाः सुरवरवनितासेव्यतां यान्ति सद्यः ॥२०॥ यस्यास्तीरे जिहानान्निवसत उदके मीननक्रोरगादीन् वीन् वा देहांश्च दृष्ट्वा दिवि सुरवनितास्तत्कृतेऽन्योन्यकोपाः । केशाकेशि प्रमंर्द विदधति मम वा एष ते नैव मेऽयं कामादित्थं ब्रुवन्त्यो झटि ति मृतिमितांस्तान्विमानैर्नयन्ति ॥२१॥ यस्यास्तीरे कृतानां व्रतजपतपसां श्राद्धदानादिकानां पुण्यं स्यादक्षयं वाअमरपितृनृणां

Alay, Kesri, Mansingh, Kushal, Punjaji, Kalo, Hamirji, Khodo, Bhimji, Ratanji, Jalam, Lakho, Kamo, Moko, Viro, Nathuji and Deshji followed on foot with drawn swords and raised spears. They were followed by Brahmin male devotees such as Mayaram Bhatt, Vaishya devotees such as Parvatbhai and Shudra devotees such as Harji. Female devotees walked behind keeping some distance from the preceding male devotees. As the procession moved slowly towards the river, Shree Hari saw smooth flowing waters of River Unmattganga from far."

Suvrat Muni continued, "O king! The River Unmattganga, in which almighty supreme Bhagwan Vaasudev in His human form of Lord Shree Hari had bathed umpteen times with His holy saints such as Muktanand swami, Vyapkanand swami and others. Lord Shree Hari had played many pranks such as throwing water at saints and diving in this river thousands of times. In the bygone era, Lord Krishna had made River Yamuna holy by bathing in her water. However, by the direct contact of Shree Hari's repeated bathing in her waters, River Unmattganga has become the holiest shrine in present times. As a result, the Devtas including Brahma fulfil their lives by repeatedly bowing to her. The mere Darshan of River Unmattganga washes away a person's sins accumulated over many past lives and bathing in her waters fulfils all of one's latent desires. Indeed, the souls attain salvation just by bathing in the holy water of River Unmattganga. Unmattganga's greatness, when compared to other famous rivers of India, is due to her continuous association with Lord Swaminarayan. Though her water is normally pristine and clear, it sometimes turns yellow as a result of saffron and sandalwood paste being washed off from the Urdhvapundra Tilaks of saints and devotees bathing. Often her water turns ochre when saints wash their ochre robes in her water while at other times it turns red when the kings and queen wash off their bodies smeared with saffron and Kumkum left over after Shree Hari's veneration. This mixture of different hues enhances the beauty of her waves."

Suvrat Muni continued, "O king! The saints and devotees take bath in her water three times a day chanting Lord Shree Hari's name. The chant of 'Swaminarayan' 'Swaminarayan' reverberates around the banks of River Unmattganga and as a result Yamdoots roaming around vanish from her vicinity. The sins which are impossible to wash away by harsh atonements are redeemed by bathing in the holy water of River Unmattganga. The sins of such sinners are erased from the register of Chitragupt, the

तर्पणाद् भूरितृप्तिः । नानायज्ञादिपुण्यं त्विह सकलजनैः स्नानतो लभ्यते वै श्रेयस्कामैस्ततो या नृभिरनिशमसौ सेव्यते सर्वकामैः ॥२२॥ दुष्टान् पापान् विगर्ह्यानपि पतितजनान् स्नानमात्रेण सद्यः । स्वर्गार्हान्कुर्वती या सुकविभिरुदिता नूनमुन्मत्तगङ्गा । माहात्म्यं नैव यस्या जगति भगवता स्वात्मसाद्वै कृताया । वकतुं केऽपि अमन्ते भुजगपतिमुखा वर्णयन्तोऽपि नित्यम् ॥२३॥ तां प्राप्य सस्नौ भगवांस्तदानीं साकं मुनीन्द्रैरखिलैर्नृभिश्च । सिञ्चञ्जलं स्वाञ्जलिलाघवेन तान् सिञ्चयंश्चापि परस्परं सः ॥२४॥ आनन्दयन् स्वेक्षकलोकसङ्घानगाधतोयं च विवेश तत्र । प्रत्योघमेवाम्बुनि तिष्ठति स्म सङ्गीत कीर्तिर्निजभक्तसङ्घैः ॥२५॥ प्रतिप्रवाहं स्थितमीक्षमाणास्तं सर्वतस्ते परिवृत्य तस्थुः । तत्पादमाघट्य पतत् पयोऽपि भक्ताः पिबन्ति स्म जवेन केचित् ॥२६॥ तं देवसङ्घा जलकेलिलीलां कुर्वन्तमालोकयितुं समुत्काः । तूर्णं विमानैर्गगने समेत्य निरीक्ष्य चानन्दभरं समीयुः ॥२७॥ निमज्ज्य सद्यः प्लुतिलाघवेन स्वान्वेषकान् भ्रामयति स्म तो ये । चरञ्जलेऽसौ तदचिन्त्यदेशे स्वीयं शिशे दर्शयति स्म तां श्च ॥२८॥ पुनर्निमज्ज्याम्बुनि सद्य एव स्वं चिन्तयन् ब्रह्म च कृष्ण संज्ञम् । तिष्ठं श्चिरं सोऽम्भसि हृत्सु चित्रं कुर्वन्नृणां निःसरति स्म तोयात् ॥२९॥ तरन्विचित्रैस्तरणप्रभेदैस्तेद्वेदिन्तं चापि मनःसु चित्रम् । तदा समुत्पादयति स्म तो य क्रीडां स साकं मुनिभिः प्रकुर्वन् ॥३०॥ तं सन्तरन्तं ह्यनु पार्षदग्र्या ऋ षिप्रवीराः शतशश्च तेसः । अप्राप्य तं फुत्कृतिफुल्लवकत्राः समुच्छ्वसन्तस्तमहासंयस्ते ॥३१॥ मत्स्यादिरू पेण जले चिरस्थान् स्वपत्स्पृशिं कामयतः सुरेशान् । आनन्दयंस्तां सरितं च रेमे निशावियोगां चिरमम्भसीशः ॥३२॥ स्नात्वाम्बुनैव तिलकं स विधाय सद्यो माध्याहिनकीं सितरुचं समुपास्य सन्ध्याम् । पश्यन् रविं गगनमण्डलमध्यसंस्थमम्बुस्थितस्तमुपतस्थ ऋ जूर्ध्वबाहुः ॥३३॥ तं सूर्यमण्डलनिबद्धदृशं स्थिराङ्गं सूकृतं पठन्तमपि सौरमुदारमुच्चैः । स्वेदोदबिन्दुततिमौक्तिकदामभालमैक्षन्त

recorder of Yama. Indeed, anyone sipping just a few drops of the water of Unmattganga on his deathbed attains Heaven and becomes eligible to enjoy its pleasures. Even the animals such as fishes, crabs, turtles, snakes etc. living in her water or on her banks attain Heaven upon their deaths and Apsaras of Heaven fight with each other to accept them as their husbands. The resultant Punya of any Vratt, Japa, charity, Yagna performed on her banks is multiplied by many times. The oblation of her water offered to Pitris is very rewarding. Splashing her water on one's eyes gives Punya equivalent to numerous Yagnas. The sinners and downtrodden attain Heaven by bathing in Unmattganga's holy water. Therefore, persons desirous of Moksha or worldly pleasure always endeavour to associate with her. Just as a Unmatt (snooty or insolent) person does not discriminate between right and wrong, this river does not discriminate between worthy and unscrupulous whilst sending them off to Heaven. Therefore, ancient sages have named her Unmattganga. Her greatness has been augmented greatly as Lord Swaminarayan has considered her as His dear. Therefore, Shesh with his thousand tongues or Devtas with their exemplary wisdom are not able to describe her greatness fully. "

Suvrat Muni continued, "O king! Shree Hari arrived on the banks of such a great and holy river along with the accompanied kings, saints and other devotees. He gently entered the water along with His male devotees who stood encircled around Him. Shree Hari and the devotees started sprinkling water on each other. Many devotees were unable to get closer to Shree Hari due to the sheer numbers. The female devotees stood downstream afar and sprinkled themselves with the water made holier by the touch of Shree Hari's feet. All the devotees, whilst playing in the water, sang Kirtans extolling His glory. The Devtas led by Brahma flocked in their respective planes and hovered overhead to witness such a divine Darshan and fulfil their lives. Suddenly Shree Hari dived underwater and swam away like an expert diver. Brahmanand swami and other saints dived after Him to catch Him but He had surfaced very far. The whole crowd would swim where he had surfaced and the pranks would continue at the newer place. He led His thousands of devotees for a longer swim using various different techniques. The Devtas took the form of fishes to enjoy the direct touch of Shree Hari. Before getting ready to return to the royal courtyard of Gadhpur,

Shree Hari, saints and devotees spent a long time in the water until they were tired of fatigue. "

साद्भुतममर्त्यगणाः ख संस्थाः ॥३४॥ स्नात्वा यथाविधि च तं त्वमभितोऽम्बुसंस्था एकैकमर्ध्यमखिला अपि वर्णि विप्राः । दत्त्वैव पूष्ण उपतस्थिर ऊ र्ध्वहस्ताः पङ्क्तिस्थिता नृप ! सहस्रश आहतास्तम् ॥३५॥ समाप्य सूर्योपस्थानं भगवान् धर्मरक्षकः । ब्रह्मयज्ञं विधायादौ चक्रे देवादितर्पणम् ॥३६॥ देवता उपवीती च नरान् निवीत्यतर्पयत् । प्राचीनावीत्यसौ पितृनेकद्वित्र्यञ्जलिक्रमात् ॥३७॥ द्विजैः सहेत्थं विधिना विधाय माध्याह्निकं वाजिनमारुरोह । संस्तूयमानो मुनिभिर्नरेन्द्रैः पुरं विवेशाथ स वर्णिराजः ॥३८॥ श्रृण्वन् स भक्तैः पथि गीयमानं यशः स्वकीयं मुनिभिः सहैत्य । संसिद्धपाकं नृपतेर्निशान्तं सम्भोजयामास मुनीन् यथावत् ॥३९॥ तृप्तान् स तान् पायसमोदकाद्यैर्गन्तुं द्रुतं विस्तृतधर्मशालाम् । आज्ञापयामास ततश्च सर्वान् भक्तानपि स्वान् गमनाय भोक्तुम् ॥४०॥ स्वस्थानमेत्य पुनराप्लवनं विधाय कृत्वा च पाकमथ संस्कृतभूप्रदेशे । कृष्णाय तं नृप ! निवेद्य स वैश्वदेवं कृत्वा स्वयं च बुभुजे रसजिन्मिताशी ॥४१॥

इतिश्री सत्संङ्गिजीवनेनारायणचरित्रेधर्मशास्त्रेतृतीयप्रकरणे अन्नकूटोत्सवे उन्मत्तगङ्गायां भगवज्जलक्रीडामाध्याह्निकाविधिनिरू पणनामा त्रयोदशोऽध्यायः ॥१३॥

अथ चतुर्दशोऽध्यायः

सुव्रत उवाच ।

मुहूर्तमथ विश्रम्य हरिर्नृप ! पुनर्बहिः । वेद्यामेत्य निजे पीढे निषसाद सपार्षदः ॥१॥ अहनस्तृतीययामान्ते जनसङ्घाः सयोषितः । समेत्य पूर्ववत्तत्र निषेदुर्मुनयस्तथा ॥२॥ जुगुर्गुणानृषिवराः प्रेमानन्दादयो हरेः । वादयन्तो मृदङ्गांश्च वीणावेणुविपञ्चिकाः ॥३॥ तावदाकारयामास हरिः पौराणिकोत्तमम् । श्रोतुं नित्यकथां राजन् ! प्रयागजिदिति श्रुतम् ॥४॥ प्रौढाकृतिः सकलशास्त्रपुराणवेत्ता । वेदार्थवेदनपटुर्भगवत्प्रसादात् । स्पष्टाक्षरप्रवचनो मधुरीदीर्घशब्दस्तत्राजगाम स मुनीन्प्रणमन्कराभ्याम् ॥५॥ बद्धाञ्जलिः स भगवत्पदयोः शिरः स्वं धृत्वा ननाम विनयेन च पार्षदादीन् । नारायणोऽपि

"O king! As Shree Hari had taken birth to establish Ekantik Dharma, He always carried out all religious rituals as described in the scriptures to set an example to his devotees. Let me describe you the rituals (pertaining to the noon) carried out by Shree Hari. He stood in the middle of the water looking at the sun overhead and imprinted Urdhvapundra Tilak using the water in His palm. He raised both hands and meditated upon SuryaNarayan while chanting aloud the hymns from the SuryaSukta. His wide forehead shone with the sweat. Emulating His example, saints, Parshads and other householder devotees followed suit by meditating upon SuryaNarayan with raised hands. The Devtas lined up overhead to see such a magnificent Darshan of thousands of devotees venerating the sun simultaneously. Shree Hari, with Yagnopavit in its usual position, i.e. on His left shoulder, then offered oblation to Devtas with a single handful of water. He followed up with the oblation to ancient sages such as Sanak with two handfuls of water whilst placing His Yagnopavit around His neck, followed by oblation to Pitris with three handfuls of water with His Yagnopavit on His right shoulder. He placed His Yagnopavit in its usual place before emerging from the water. He and other devotees returned to Gadhpur in the same manner as He had come to the banks of River Unmattganga."

Suvrat Muni continued, "O king! He asked the saints to sit in rows for lunch and distributed food Himself. He asked other devotees to proceed for lunch in the royal courtyard. He returned to His quarters after feeding saints with a sumptuous meal. O king! He took another bath before cooking food. He ate only after offering Naivedhya to Lord Shree Krishna."

Thus ends the 13th Chapter of the Satsangi Jeevan.

CHAPTER-14

Suvrat Muni said, "O king! After a short sojourn, Shree Hari sat on the ornate Sinhasan near the dais in the company of several Parshads. By the late afternoon, saints also arrived and sat around Shree Hari. Accompanied by musical instruments such as Veena, Sarangi, Tabla, flute etc. saints started singing Kirtans describing Shree Hari's virtues and Leelas. As the evening set in, Shree Hari called for Pragji

विधिवद्विनयात्तमुच्चे व्यासासने समुपवेश्य ननाम विप्रम् ॥६॥ ब्रह्मण्यदेव इह धर्मपथावनेच्छुः पूज्योऽपि देवपतिभिः स सरस्वतीं प्राक् । सम्पूज्य सादरमथो तमपि द्विजेन्द्रमानर्च गन्धवरपुष्पफलोत्तमाद्यैः ॥७॥ क्रमप्राप्तां भागवत्पञ्चमस्कन्धसङ्गताम् । वाचयिष्यन्कथां सोऽथ मङ्गलाचरणं व्यधात् ॥८॥ निशारं सारं सद्रुचिकनकबुट्टं परिदधन्निचोलं कौसुम्भं कटितटपटं चारुणरुचिम् । बहून् हारान् हैमान् वरवलयकेयूरमुकुटान् हसद्वक्त्रेन्दुर्मे दृशि जयतु नारायणमुनिः ॥९॥ य ईशोऽपि स्वेच्छाधृतनृतनुरानन्दनिलयः कृपासिन्धुर्बन्धुर्भवजलनिधौ दुःखितनृणाम् । सकामैर्निष्कामैरपि सुरनरैः सेव्यचरणं नमाम्यात्मात्मानं तमहमिह नारायणमुनिम् ॥१०॥ कृत्वेति मङ्गलं विप्रः कथामचकथत्स ताम् । तत्र तत्र ध्यात्मभागंस्फूटीकृत्यावदत्प्रभुः ॥११॥ सस्कन्धस्तदिने पूर्णस्ततः पोराणिकं प्रभुः । सम्पूज्य शीर्षपटकं तस्मै प्रादान्महाधनम् ॥१२॥ धोत्रप्रावारणादीनि वस्त्राण्यन्यानि च प्रभुः । करभूषाद्यलङ्कारान् ददौ च विपुलं धनम् ॥१३॥ बहुमूल्यं निजं चाश्वं रोहितारव्यं नृपेप्सितम् । तस्मै प्रादात्स भगवान् हैमालङ्कारभूषितम् ॥१४॥ ततो व्यासासनाद्विप्रः स उत्थायानमत्प्रभुम् । उपाविवेश मुनिषु सूर्योऽस्तं तावदाप च ॥१५॥ वासुदेवाङ्गणे तत्र मण्डपः शिल्पिभिस्तदा । चतुरस्रश्चतुद्वरिश्चक्रेऽतिविततः शुभः ॥१६॥ दीपानां राजयस्तत्र दिवाकीर्तिभिरायताः । समास्तीर्यक् तथोर्ध्वं च चक्रिरे हि सहस्रशः ॥१७॥ बहिर्वेदिषु बद्धेषु तिर्यग्वेशेषु दीपकाः । सहस्रज्ञः कृता भक्तैस्तैर्दीर्घस्थूलवर्तयः ॥१८॥ दीपिकानां शतान्यासन्नारायणमुनेः पुरः । मधूत्थवर्तिदीपाश्च रौप्याङ्कोङ्डेषु भूरिशः ॥१९॥ काचयन्त्रेषु दीपाश्च तस्मिन्निम्बतरावपि । निबद्धाः शतशो भक्तैर्दिशाशु विदिशासु च ॥२०॥ दीपचक्र भ्रमाश्चापि रथकारैर्हरेः पुरः । निर्मिता

Purani to commence the Katha of the Shreemad Bhagwat as per the usual routine. Pragji Purani, who had attained expertise in the various scriptures such as the Vedas and the Puranas with Lord Shree Hari's blessings, came and bowed at Shree Hari's and saints' feet before taking his seat on a high dais. His pronunciations were clear and he had remarkable ability to explain the profound meanings of the scriptures. O king! Though Shree Hari was the supreme Lord of the universe, to establish the correct rituals and procedures, He venerated the scripture with rice, coconut, sandalwood paste, Kumkum and garland followed by garlanding and smearing sandalwood paste on the forehead of Pragji Purani seated on Vyas Peeth like an ordinary mortal. Before commencing the Katha of the fifth canto of the Shreemad Bhagwat, Pragji Purani performed the Manglacharan."

Pragji Purani said, "O Narayanmuni! You are the supreme God of the universe. Be victorious! You appear in front of me wearing a red tunic, embroidered with gold motifs, a white Surval entwined with gold threads, a red and golden scarf around Your waist and a golden coronet on Your head. You are wearing many gold necklaces around Your neck, bracelets on Your wrist, rings on Your fingers, armbands on Your arms and anklets on Your ankles. Your smiling face is akin to the full moon. O Lord Narayanmuni! Always appear like this in front of me. O supreme Lord of the Universe! You have independently taken birth as a mortal being to please Your Ekantik devotees and redeem sinners and waylaid. You are an ocean of mercy Who removes all sorrow and pain afflicted by worldly problems. O omnipresent Bhagwan! Even the Devtas bow at Your feet. O merciful! I bow down to You with mind, speech and body prior to reciting the Katha."

Suvrat Muni continued, "O king! Pragji Purani commenced reciting the Katha of the fifth canto of the Shreemad Bhagwat from where it was paused the previous day. Shree Hari repeatedly explained profound theosophical passages in greater detail and simpler language. The Katha of the fifth canto concluded on this day of Diwali by the divine coincidence. Narayanmuni venerated Pragji Purani with Kumkum, sandalwood paste and flower garlands at the conclusion of the Katha and gifted him golden ornaments, robes and much wealth. He also gifted him one of His favourite horses. O king! Pragji Purani descended from the Vyas peeth, bowed at Shree Hari and took his seat amongst the saints. Devram and other carpenters had prepared a carved Mandap with four pillars. The pillars and sides of the Mandap and the floor around the Mandap were decorated with thousands of oil lamps and candles. Rajdas

यत्र दीपानां शतान्यासन् भमन्ति वै ॥२१॥ रत्नेन्द्रसारा इव ते दीपा रोचिष्णवो बभुः । कुहूनिशायास्तिमिरं तदा तत्र व्यलीयत ॥२२॥ ततः स्वर्णमयीं लक्ष्मीं विप्रानाहूय वैदिकान् । उपहारैर्बहुविधैः सोऽर्चयामास मण्डपे ॥२३॥ गीतवादित्रनिनद स्तदानीं सुमहानभूत् । ततः प्रादात्स विप्रेभ्यो वस्त्रालङ्कारदक्षिणाः ॥२४॥ जयया प्रेरितोऽभ्येत्य तं नृपस्तत उत्तमः । पूजयामास भक्त्यैव महासदसि भूपते ॥२५॥ शोणमाप्रपदीनं च चोलं प्राग्धरये ददौ । तत्प्रीतये हरिस्तं च धोत्रोपरि दधौ क्षणम् ॥२६॥ अनर्घ्यं च शिरोवेष्टं नृपो भगवते ददौ । ततः शोणं स्वर्णमयं निशारं पर्यधापयत् ॥२७॥ चञ्चत्प्रान्तं कटिपटं गुम्फितैर्हेमतन्तुभिः । कौसुम्भं हरये प्रादात्कट्यां तं च बबन्ध सः ॥२८॥ प्रावारपटकं चान्यं बहुमूल्यं सितं शुभम् । समर्प्य प्रभवे तस्थौ तं प्रणम्य स तत्पुरः ॥२९॥ अथाहूतो ललितया नृपोऽगच्छत्तदन्तिकम् । तयो दत्तानलङ्कारानानीय हरये ददौ ॥३०॥ पादयोर्नूपुरे तस्य किङ्किणीजातलशोभिते । कट्यां च तादृशीं काञ्चीभुतमः पर्यधारयत् ॥३१॥ कटके शृङ्खले तस्य भुजयोश्चाङ्गदद्वयम् । अङ्गुलीषुर्मिका हैमीर्मणिरत्नविभूषिताः ॥३२॥ कर्णयोः कुण्डले कण्ठे हारान्नान्तविधांस्तथा । तं धारयित्वा नृपतिः प्रणनाम कृताञ्जलिः ॥३३॥ आनन्दयन्भक्तजनानयोत्थाय हरिः स्वयम् । मण्डपान्तर्गतं पीढ मुपेत्याध्यारुसरोह तत् ॥३४॥ दृढाबद्धकटिस्तत्र तालिकां वादयन्स्वयम् । नामसङ्कीर्तनं चक्रे तदा नारायणस्य सः ॥३५॥ श्रीराधाकृष्ण ! गोविन्द ! नरनारायण ! प्रभो ! वासुदेव ! हरे ! स्वामिन्नित्युच्चैः समकीर्तयत् ॥३६॥ मुनयश्च जनाः सर्वे तदा तन्नामकीर्तनम् । उच्चैश्चक्रुर्वादयन्तस्तालिका हर्षसंयुताः ॥३७॥ आसीत्स तुमुलो घोषः सर्वाघौघविनाशनः । दिशश्च विदिशः सर्वाः स वै व्याप महाध्वनिः ॥३८॥ मुहूर्तमिति सङ्कीर्त्य निषसादासने प्रभुः । प्रणेमुस्तं जनाः सर्वे

and Krushnadas placed many lanterns and candles around the ornate Sinhasan and on the branches of the tree under which Shree Hari was sitting. Narayanji and his carpenter colleagues made many mechanically revolving lanterns which they placed around the royal courtyard. Thousands of static and revolving sparkling lamps dispersed the darkness of the moonless night and gave an exemplary look to the whole courtyard. Shree Hari called Harisharma and other scholar Brahmins, expert in the Vedic ritual to establish a golden idol of Laxmiji in the Mandap. Accompanied by the loud chanting of appropriate hymns and musical instruments, Shree Hari performed the ritualistic veneration of Laxmiji. He donated clothes, ornaments and coins to Brahmins at the conclusion of the veneration."

Suvrat Muni continued, "O king! Uttam Khachar venerated Shree Hari and offered Him new clothes on behalf of his sister Jayaba. Uttam Khachar gave Him red Surval and red tunic embroidered with gold motifs which Shree Hari put on immediately on the existing clothes to please Uttam and Jayaba. Uttam Khachar offered Shree Hari a long piece of red cloth entwined with gold threads to tie on His back and a stole to put on His shoulders. King Uttam placed a colourful diadem on Narayanmuni's head. Lalita called Uttam Khachar who was standing with the bowed head in front of Shree Hari and gave him various golden and bejewelled ornaments such as anklets, bracelets, necklaces, waist band, rings and bangles for Shree Hari to wear. Uttam Khachar helped Shree Hari put on all ornaments to the sheer delight of all devotees present. After retaking His seat on the Sinhasan, Shree Hari started singing Dhun aloud while clapping hands. The devotees followed Shree Hari's lead and followed singing Dhun in chorus. The loud sound of chanting 'RadhaKrishna', 'Vaasudev', 'Hari', 'Swaminarayan', 'Govind' and 'NarNarayan', which is capable to wash away all sins, reverberated in all directions. The saints and householder devotees sang various Stotras and Kirtans extolling Lord Hari's greatness at the conclusion of Dhun. Dinanath Bhatt formed a new Stotra of eight verses and recited in front of Shree Hari."

Dinanath Bhatt sang, "O Lord Narayan! I am very fortunate that the purpose of my human life has been fulfilled because You appear personally in front of me. You are the master and controller of Kaal (Time), Maya and Akshar. You are seated on this illuminated Sinhasan to grant Your darshan to Your devotees and the radiance emanating from the nails of Your feet shine on the devotees sitting in this assembly. A Parshad has held an ornate umbrella on Your head and two Parshads standing on Your either side provide You with breeze with hand held fans. You are wearing shiny

स्तुवन्तो विविधैः स्तवैः ॥३९॥ संस्कृतैः प्राकृतैः पद्यैः पुराणैर्नूतनैरपि । स्तुत्वा नारायणमुनिं प्रणेभुः परया मुदा ॥४०॥ दीनानाथस्तदा विप्रो नूलक ाव्य विशारदः । बद्धाञ्जलिपुरोऽस्तौषीच्छलोकानामष्टकेन तम् ॥४१॥ महत्तेजःपुञ्जे स्फुरदमलसिंहा सनवरे स्थितं सर्वाधीशं नखकिरणविद्योतितसभम् । सितछत्रं पार्श्वस्फुरदमलसच्चामरयुगं भृशं धन्यो लब्ध्वा नयनपथि नारायणमहम् ॥४२॥ हसद्वक्त्राम्भोजं चपलनयनालोकितजनं लसन्मुक्ताहारं विविधकुसुमापीडमुकुटम् । प्रचञ्चत्प्रावारं चरणविलसन्नूपुरमिदं हरे ! रू पं नित्यं मम मनसि सम्यक् स्फुरतु ते ॥४३॥ दृढंविश्वासो मे तव चरणपद्माश्रितजनो । भवाम्भोधेः पारंव्रजति सहसात्वत्करुणया । त्वमेवैकः स्वामी सकलजगतामित्यपि हरे विदित्वा पादौ ते दृढतरमहं ह्याश्रयमिमौ ॥४४॥ न जाने शास्त्राणां विविधमतसन्निर्णयमहं पुराण व्रात्तानामपि च बहुकल्पाश्रितकथाः । न वा देवर्षीणां पृथगिह मनोरञ्जनविधिं परं जाने स्वामिन् ! भ्रमणहरणं तेऽत्र शरणम् ॥४५॥ तपो नोग्रं तप्तं व्रतनियमदानानि च मया न चेष्टापूर्ते वा श्रवणमननाभ्यासदृढता । न चीर्णान्याप्तुं त्वामिह तदपि यस्त्वं दशि गत्तो न जाने तद्धेतुं त्वदतितरकारू ण्यमत ऋ ते ॥४६॥ भृशं पापव्रातैर्मदनमदमानादिभि रपि प्रभो ! ग्रस्तस्यालं तव चरणपद्मेक्षणमिदम् । कथङ्कारं मे स्याद्यदि न पुरुकारुण्यपदवीं श्रयेथा नाथ ! त्वं त्वयि हि तदिदं केवलमहो ॥४७॥ बलं नो मे बुद्धेर्न च सुदृढवैराग्यविलसन्निजात्मज्ञानस्य प्रचुरनियमानामपि हरे । विमोक्तुं संसारान्निरतिशयमेकं हि बिरू दं विलोकय स्वीयं मां भवजलनिधेरुद्धर निजम् ॥४८॥ न जाने धर्माणा मति गहनकर्तव्य सरणिं न शास्त्रं मन्त्राणां न च विविधतन्त्रागमविधिम् । न वा भक्तैः कृत्यं तव चरणपक्षार्चनविधिं ततो वन्दे दीनस्तव पदयुगं दण्डवदहम् ॥४९॥ करुणाष्टक संज्ञेन स्तोत्रेणेभ्यं निजस्तुतिम् । तस्मै विदधते तुष्टो भगवानभयां ददौ ॥५०॥ ततः सर्वेऽपि मुनयो मध्ये कृत्वा तमीश्वरम् । प्रदक्षिणां प्रकुर्वन्ते गायनं चक्रुरादरात ॥५१॥ भ्रमन्ते मण्डलाकारमेककालं च तालिकाम् । वादयन्तश्च गायन्तस्तोषयामासुरीश्वरम् ॥५२॥ ततस्तुष्टः स भगवान् गन्तुं स्व स्थलं जनान् । मुनीश्वाज्ञापयामास जम्मुः सर्वे तदाज्ञया ॥५३॥ पाकः शीघ्रं विधेयः श्च इत्याज्ञाप्य च पाचकान् । ब्राह्मणान् हरिरात्मीयं मन्दिरं प्रत्यगान्नृप ! ॥५४॥ स्नात्वा सन्ध्या वन्दनं होम कर्म स्वीयं नित्यं तत्र कृत्वाऽद्य यामे । याते रात्रे

robes, ornate diadem, ornaments such as anklets, bracelets, pearl necklaces and flower garlands. Your benign smile shower divine bliss on Your devotees. O Lord! Bless me so that I can always have this divine Darshan in my heart. I am convinced that You are the master of the whole universe and therefore, I have come under Your refuge. I am also certain that anyone taking shelter at Your feet is able to go across this world with minimal effort. I cannot fathom the various theosophical principles set out in the scriptures, neither do I understand various Katha described in many Puranas nor the different methods of emancipations attested by ancient sages. All I understand is that the refuge of Your divine feet is enough to protect me from the evil influences of this world. O Bhagwan! I have not undergone any severe, austerity, have not performed any Yagnas, have not observed many Vratts, have not donated much, have not read or listened to Your divine Katha for a long time, yet You appear personally in front of me. This miracle is nothing but Your mercy on me. I am full of many vices such as ego, greed, lust, anger, envy etc. which would normally not let me have the Darshan of Your feet which are able to redeem one from this world. Who except You is merciful enough to grant me the nigh impossible Darshan of Your divine feet? This is nothing but a miracle! I neither have the intelligence to decipher scriptures to glean the knowledge, nor have the strength of Vairagya or other virtues such as chastity or contentment by which I could attain salvation. Please remember your pledge to grant Moksha to anyone coming under Your shelter and help me attain Moksha as I have come under Your refuge. I do not understand the profound meanings of the hymns of the scriptures such as the Panchratra, I do not fully comply with the ritual of Your veneration, indeed, I do not know properly what Your Ekantik devotee should do to please You. O merciful! I, poor Dinanath, plead with You to protect me. I can only prostrate at Your feet. O benevolent Lord! Save me by making me Yours."

Suvrat Muni said, "O king! Lord Swaminarayan was pleased at Dinanath's humility and servility, and pledged to protect him from all evil. Dinanath did one Pradakshina before returning to his seat. Taking cue from Dinanath, all saints performed Pradakshina around Shree Hari while clapping and singing Kirtans to please Him. Lord Narayanmuni

योगनिद्रां समुत्कामक्ष्णौ सम्भावयास किञ्चित् ॥५५॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे दीपावली-महोत्सवनामा चतुर्दशोऽध्यायः ॥१४॥

अथ पञ्चदशोऽध्यायः

सुव्रत उवाच ।

पाचकाः कृतपकवान्नाः शाकसूपादि ते तदा । कर्तुमारेभिरे राजन् विप्रा योषास्तथा पृथक् ॥१॥ तस्यां रात्रौ क्षत्रयोबा उत्तमस्यापि मन्दिरे । जयारमादयः पाकं चतुर्विधिमसाधयन् ॥२॥ सर्वाः सर्वाणि कार्याणि निर्मान्तस्तत्र चक्रिरे । विशेषणाधिकारित्वं ब्रुवे तासां यथा तथा ॥३॥ जनन्यौ ललितायास्तु चक्रतुस्तत्र शोधनम् । तण्डुलद्विदलादीनां पाकार्हाणां यथोचितम् ॥४॥ जया च पाककर्त्रीणां सर्वासामपि योषिताम् । तत्कार्यप्रेरणेऽभूत्सक्ता चापेक्षितार्पणे ॥५॥ पाके दाक्ष्यं दर्शयन्तीर्योषितः प्रशशंस च । अजानतीश्च तत्कार्यं ललिताशिक्षयत्स्वयम् ॥६॥ रमातु तत्र सिद्धानि रवाजकानि च शष्कुलीः । पात्रान्तरे सञ्चिचाय चातुर्यादक्षतानि हि ॥७॥ अमरी चामरी क्षेमा क्वथिकावटिकादिषु । लेह्येषु नानाशाकेषु स्वचातुर्याण्यदीदृशन् ॥८॥ रतिमेनासातिदेव्यः पूटिकाः पोलिकास्तथा । कुर्वत्यस्तत्र नैपुण्यं दर्शयामासुरात्मनः ॥९॥ पाककर्मणि दक्षा च रेवती पायसं शुभम् । अपूपांश्चापि संयावं सूपं च कुरू ते स्म सा ॥१०॥ फुल्लादित्यजवामल्लयः कैसराद्यांश्च जाहनवी । एता बहुविधांश्चक्रुरोदनान्नुचिरान्नृप ॥११॥ यमिफुल्लजया चोभे घर्घुरांश्चक्रतुः शुभान् । विदधुर्मण्डकादींश्च तत्रान्या अपि योषितः ॥१२॥ पाञ्चाली तत्कनिष्ठा च पाचिकाभ्यः प्रतिक्षणम् । अपेक्षितानि वस्तूनि दत्तः स्माऽऽनीय वेस्मतः ॥१३॥ श्रमिताभ्यः पाचिकाभ्यो विश्रान्तिं नृपयोषितौ । ददतुर्ललितोक्तेन कुर्वत्यौ तत्क्रियाः स्वयम् ॥१४॥ एतासां परिचर्यायां जितामान्यादयः स्त्रियः । काष्ठपात्राम्बुदानादाववर्तन्तोद्यताः सदा ॥१५॥ एलालवङ्गत्वक्पत्रराजिकाजरणोषणैः । कुस्तुम्बुरू प्रभृतिभिर्घृततैलसमन्वितैः ॥१६॥ द्रव्यैः संस्क्रियमाणानां व्यञ्जनानां पुनः पुनः। छुम्कारा भूरिशस्तत्र स्त्रीणामासन्महानसे ॥१७॥ वटकानां पूरिकाणामपूपानां च भूरिशः । घृतेषु पच्यमानानां सुर्सुङ्कारास्तथाऽभवन् ॥१८॥ मृदुसूक्ष्मसितानां च तण्डुलानां महानसे । सौरभः पच्यमानानां विव्याप सकलं पुरम्

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asked everybody to return to their respective quarters after a while and reminded the Brahmin chefs to prepare for tomorrow before returning to His personal quarters. He took a bath and completed His evening routine of Sandhya and veneration prior to retiring for the night."

Thus ends the 14th Chapter of the Satsangi Jeevan.

CHAPTER-15

Suvrat Muni said, "O King Pratapsinh! The expert chefs started preparation for the next day's feast at Shree Hari's behest. The ladies followed suit in their kitchen as well. Jaya, Lalita and other close family members started their preparation in the royal household kitchen. O king! The female devotees helping in the preparation of food for the Annakut festival the next day were too numerous to name them all, but let me name few devotees among them who took enormous responsibilities. Somadevi and Surprabha made sure that the grains and lentils were cleaned and were fit to be cooked. Jayaba enthused the cooks and made sure that everything they needed was supplied in time. Lalita motivated the expert chefs and taught cooking techniques to inexperienced ladies. Rama stored the prepared items of sweets such as Jalebi and Khaja in such a manner that they do not shatter before being served the next day. Amrri, Amla and Kshema led in cooking various vegetables, lentils and chutneys. Rati, Mena, Sati and Devi took responsibility to make Chapattis and Puris. Revti led and guided other ladies in preparing soups, rice pudding and Shiro (a sweet dish). Fulla, Aditi, Ajwa, Malli and Jahnvi were busy making many different varieties of rice. Yami and Fulljala made few specialised sweets such as Ghughra and Manda with the help of several other devotees. Panchali and Nani brought grains, lentils, flours and spices from the store room as and when they were needed in the kitchen. Two wives of Uttam Khachar, Kumuda and Jashuba, relieved tired cooks for a while under the direction of Lalita. Jita and Manya led a team of devotees to supply firewood, water and utensils as required in the kitchen.

॥१९॥ जितस्वादा अपि च ताः प्रभुं: प्रीणयितुं स्त्रियः । पाकं चतुर्विधं चक्रुः सूपशास्त्रविदो यथा ॥२०॥ आपूपिका आन्धसिका निपुणाः पाककर्मसु । दृष्ट्वा तत्पाकचातुर्यं निर्माना अभवन्नराः ॥२१॥ प्रातःकालेऽथ सम्प्राप्ते ब्राह्मणस्त्वर्चकः सुधीः । वासुदेवार्चनं चक्रे नवीनैर्वस्त्रभूषणैः ॥२२॥ अन्नकूटस्य रचनां कर्तुं च हरिमन्दिरे । विचित्रं मण्डलं चक्रे नानारङ्गोपशोभितम् ॥२३॥ तोरणानि तथाशोकसहकारादिपल्लवैः । अबन्धयद्धरेर्द्वारि रम्भास्तम्भैश्च मण्डपम् ॥२४॥ पकवान्नभृतपात्राणां स्नापनार्थं हरेः पुरः । पीठानि स्थापयामास चतुरस्राण्यनुक्रमात् ॥२५॥ मध्याह्नपूजा विहितोपचारान् सम्पादयित्वा स हरे निदेशाम् । तस्थौ प्रतीक्ष्यैव महान्नकूट विधान उत्कः सह वर्णिवर्यैः ॥२६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे पाकनिष्पत्तिनामा पञ्चदशोऽध्यायः ॥१५॥

अथ षोडशोऽध्यायः

सुव्रत उवाच ।

हरिर्निशोऽन्तिमे राजन् ! याम उत्थाय सत्वरम् । स्वपार्षदैः कतिपयैः सह गङ्गां जगाम सः ॥१॥ न विदुः प्रायशो लोकाः स्नानार्थं तं गतं प्रभुम् । जागरुकास्तु मुनयो विदित्वैव तमन्वयुः ॥२॥ नित्यस्नानादिकं तत्र विधाय विधिना प्रभुः । जनसंमर्दभीत्याशु स्वमन्दिरमुपाययौ ॥३॥ तत्र धौताम्बरधर उपविश्यौर्ण आसने । कृत्वा पञ्चोर्ध्वपुण्ड्राणि सन्ध्यावन्दनमाचरत् ॥४॥ ततो जप्त्वा च गायत्रीमजुहोज्जातवेदसम् । आदरात्कृष्णमभ्यर्च्य तन्मनुं प्रयतोऽजपत् ॥५॥ तत एत्योतमो भूपस्तं प्रणम्यार्चिचा-त्प्रभुम् । चन्दनाक्षतपुष्पैश्च नूत्नवस्त्रैश्च भूषणैः ॥६॥ नद्यां स्नात्वाऽऽगतं तं च ज्ञात्वा विस्मितमानसः । धन्याष्टकेन तुष्टाव निजस्वामिनमादरात ॥७॥ पदपङ्क जे रुचिरचङ्क्रमणे त्वं चलयन्प्रभो ! व्रजसि यर्हि च तर्हि । मुनिमण्डलं धृतकमण्डलुकन्थं ह्यभितोऽनुधावति समीक्ष्य भवन्तम् ॥८॥ तव गाङ्गवारिणि हरे ! स्नपनार्थं गमनं त्वशेषतनुभृत्सुखहेतोः । भवतीति यास्युषसि पश्यजनेभ्यो भुवि धन्यताप्रदमिदं हि वपुस्ते ॥९॥ सदयत्वदीक्षणहतात्मतमस्का रुचयि भावतो

The aroma of spices such as clove, cinnamon, nutmeg, mustard, sesame, chillies, coriander and pepper and cooked rice whiffed in all directions and the sound of frying Puris and other items became audible even outside the kitchen. Though Jaya, Lalita and other devotees have won over their taste (i.e. they ate tasteless or bland food as their Vratt), the items they prepared was very tasty as the food was meant for Bhagwan and other devotees. The ego of expert male chefs melted at the sight of the hard working female cooks."

Suvrat Muni continued, "O king! In the early morning of the next day, the expert Brahmins adorned the idol of Vaasudev Narayan with new clothes and ornaments as a prelude to His veneration. The entrance of the temple was decorated with wreaths of flowers and leaves. The Pujari of the temple prepared the ground (on which the Annakut was to be set) by smearing it with many powdered colours. A wooden stepped structure was placed on the ground in front of the idol of Lord Vaasudev Narayan on which the numerous plates of various varieties of food were stacked. The Pujari collected various artefacts required for the worship and kept them ready before noon. He waited for Shree Hari's further instructions and His arrival."

Thus ends the 15th Chapter of the Satsangi Jeevan.

CHAPTER-16

Suvrat Muni said, "O king! Shree Hari woke up earlier than usual the next morning and proceeded towards River Unmattganga with many Parshads for a bath. The saints, whilst meditating, realised that Shree Hari had gone to the banks of the river and rushed to join Him. Shree Hari, not wanting to see the throng of devotees to gather here for His Darshan, concluded His ritual bath quickly and returned to Akshar Bhuvan, His personal quarters. He sat on a woollen mat and imprinted Urdhvapundra Tilak at five places, the forehead, two upper arms, the heart and the throat. He chanted the Gayatri hymn before venerating Lord Krishna with sixteen artefacts just as He did every morning. Whilst turning the beads of a Mala, He chanted the eight syllable hymn of Lord Krishna directed by guru Ramanand swami. Realising that Shree Hari had returned early, King Uttam Khachar performed His veneration with Kumkum, rice,

मधुमिषस्रवदस्राः । तरवोऽप्युपातफलपुष्पविनम्रा ऋ षयरुचदर्चनपरा इव धन्याः ॥१०॥ बहवः खगा अपि समीक्ष्य भवनां ह्यकृतात्मजातिरवणाः श्रितमौनाः । अवलम्बितद्रुमभुजाः स्थिरगात्रा भवदङ्गचिन्तनसुखा ननु धन्याः ॥११॥ हरिणादयो वनभवाः पशवोऽपि त्वदुदीक्षणैकमनसोऽस्मृतदेहाः । न चलन्ति तर्हि मुनयः स्थितिगा वा सुखिनस्त्वयाऽचलदृशो भुवि धन्याः ॥१२॥ पथि वीक्ष्य भिल्लवनिता वनचर्यः सहसा विसृष्टगृहदैहिककृत्याः । कृतधावना भुवि निपत्य नमन्त्यो दधतीह धन्यतरतां भवन्तम् ॥१३॥ निजतीरमागतमवेक्ष्य भवन्तं भृतभूरिभक्तिरसविद्रवदङ्गा । स्वतरङ्गभङ्गिचपला किल धन्या विवशा भवत्पतिसुखेन च गङ्गा ॥१४॥ गतिलाघवं स्वकमुदस्य मरालास्त्वदुदारचङ्क्रमणचिन्तनसक्ताः । ब्रहिरन्तराप्त भवदीक्षण धन्या यतयो महान्त इव सन्ति विमुक्ताः ॥१५॥ स्नपनं विधाय मुनिभिश्च सलीलं धृतशुकलवाससमहं निजगेहे । स्थितमब्जपत्रनयनं स्मितवकत्रं दधदस्मि धन्य उरसीह भवन्तम् ॥१६॥ स्तुवत्येवं नरपत्तौ जनाः श्रीपुरवासिनः । तत्राययुर्ये पूर्वेद्युर्नापुस्तत्पूजनक्षणम् ॥१७॥ निवेदिता भगवते प्रतीहारेण ते जनाः । तदाज्ञयैत्य तत्राशु तं प्रणम्यार्चयन्प्रभुम् ॥१८॥ विशारैर्मृदुभिः शोणैः स्वर्णबिन्दुविचित्रितैः । सूक्ष्मैरनर्ध्यैररुणैर्दीर्घैरपि शिरःपटैः ॥१९॥ प्रावारैः कटिबन्धैश्च कटकाद्यैर्विभूषणैः । चन्दनेनाक्षतैः पौष्पैहारैनीराजनादिभिः ॥२०॥ सम्पूज्य तं तदग्रे च पीतसाराणि शर्कराः । फलादीनि निधायाथ जग्मुस्तस्याज्ञयैव ते ॥२१॥ तत्तो नारायणमुनिः शोणाम्बरधरः प्रभुः । बहिर्वेदीमुपेत्य स्वे निष सदासने शुभे ॥२२॥ जनाश्च मुनयः सर्वे पूर्ववत्तत्र सङ्घशः । समागत्य निषेदुस्ते स्वस्वमर्यादयाखिलाः ॥२३॥ पार्षदा अपि सेवायां तस्यावर्तन्त पूर्ववत् । वाद्यान्यवादयंस्तज्ज्ञा गायकाश्च जगुस्तदा ॥२४॥ स्थितं दीनानाथभट्टं विप्रं तत्रावलोक्य सः । तस्मै

sandalwood paste and flowers and presented Him new clothes and ornaments. He prayed to Shree Hari with the following eight verses."

Uttam Khachar said, 'O Lord! When the saints follow You with their Kamandalu and upper garment when You set out on a walk with a quick pace, they find it difficult to keep up with You. Though You have no reason or need to follow the rituals like a normal mortal person to go to River Unmattganga for a bath, You did this only so that people can have Your divine Darshan and fulfil their lives. The trees give up their natural Tamas trait and become humble at Your Darshan. These trees are indeed blessed as their fruits and flowers are used by Your saints in Your venerations. O Bhagwan! Whenever You pass by on Your way to Unmattganga, the birds stop chirping and moving. They sit still on the branches of trees and meditate upon You and enjoy the bliss of Your Darshan in their hearts. The wild animals such as deer give up their inherent nature and stand their ground with their heads held high for Your Darshan when You approach the banks of Unmattganga for Your bath. They forget their existence and meditate upon Your Murti and enjoy the resultant bliss just as Your saints do. O Hari! The uncultured and forest dwelling women folk, though unaware of religious practices, fall on ground and prostrate at Your feet and do Ashtang Pranam instead of Panchang Pranam. They forsake all tshe mundane chores of their home and wait for Your Darshan on Your way to Unmattganga. Even the River Unmattganga, normally flowing with turbulent waves, becomes humble at Your Darshan and her water becomes calm in anticipation. The swans on the banks of Unmattganga forget their royal gait and meditate upon You on Your divine Darshan. O Shree Hari! Even I am blessed that I can see You in person residing in my palace with saints. My life becomes fulfilled when I meditate upon You wearing white robes following the bath in River Unmattganga with saints. O Narayanmuni, I, devotees, trees, animals and birds are indeed blessed with Your Darshan."

Suvrat Muni said, "O king! Just as Uttam Khachar was concluding his Stuti, Karim, the guard at the entrance, came with the news that Hemantram and other devotees of Amdavad had arrived to perform Shree Hari's veneration as they did not get an opportunity the previous day. Shree Hari called them inside to fulfil their cherished desire. They gifted Him red embroidered Surval, tunic, waistband, stole, scarf and many ornaments at the conclusion of their elaborate veneration using the artefacts such as Kumkum powder, sandalwood paste, rice and flowers. They offered Shree Hari many fruits and bagfuls of sugar candy. Shree Hari arrived and sat on the Sinhasan

प्रसन्तो वासांसि स्वकीयानि ददौ तदा ॥२५॥ स्वाङ्गान्नीशारमुत्तार्य तथैव कटिबन्धनम् । प्रावारं स्वमनर्घ्यं च ददौ शीर्षपटं तथा ॥२६॥ धारया रौप्यमुद्राणां पूरयामास चाञ्जली । तस्य चानुग्रहं चक्रे भगवान् योगिवाञ्छितम् ॥२७॥ गाङ्गेयप्रमुखास्तावन्मल्लाः स्वस्मिन्निजप्रभोः । दृष्टिपातार्थमाचेरुर्बाह्वास्फोटन मात्मनः ॥२८॥ स्वामिनारायणो दृष्ट्वा तान्भक्तान् कूर्यनोत्सुकान् । रन्तुमाज्ञापयामास तत्प्रीत्यै करसंज्ञया ॥२९॥ दृढं निबद्ध कच्छास्ते तदैवोत्पलव नादिभिः। हासयामासुरखिलान्कर्मभिः सहरीङ्गनान् ॥३०॥ उत्थापने चोन्नयने चालनेस्थापने तथा । आकर्षणे श्रृङ्खनेप्लवने ताडनादिषु ॥३१॥ तेषां चातुर्यमालोक्य तान्प्रशंसन्हसन प्रभुः । प्रसन्नो दापयामास तेभ्यो वस्त्राणि भूरिशः ॥३२॥ युक्तिवाक्येषु निपुणस्तथावसर वित्तदा । ब्रह्मानन्दो महाबुद्धिः स्मयमानोऽवदत्प्रभुम् ॥३३॥ आज्ञाते ह्यस्तनास्माभिः सद्भिः पाल्यानवा प्रभोः । विनाऽत्रत्यागिनोऽन्येषां फलिता हि मनोरथाः ॥३४॥ इत्युक्तस्तेन भगवान सतः सर्वानुवाच तान् । यूयमप्यर्चनमेऽद्य कुरुथैकैकशो द्रुतम् ॥३५॥ इत्युक्तास्त्यागिनस्तेन धृष्टगन्धादि पाणयः । उत्तस्थुः पुजनं कर्तुं हरेः सर्वे नराधिपा ॥३६॥ मुकुन्दानन्दाद्या भटिति भगवत् पार्षदवरा- स्तथा मुक्तानन्दप्रवरमुनयो हर्षनिभृताः । समागत्याभ्याशं बहुत्तरदयात्पार्द्र सुदृशाः प्रभोश्चक्रुस्तस्याचर्नममलसद्वासनहृदः ॥३७॥

इतिश्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे उत्तमसंस्तुत भगवतो बहिर्वेद्युपवेशननामा षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

सुव्रत उवाच ।

चन्दनेनाक्षतैः पुष्पैः पूजनं तुलसीदलैः । कुर्वन्तस्ते हरेर्भकत्या तुष्टुवुस्तं पृथक् पृथक् ॥१॥

मुकुन्दानन्दउवाच ।

मत्स्यं कूर्मं वराहं कपिलमथ वासुदेवं च वैन्यं दत्तात्रेयं च हंसं नरहरिमृषभं वामनं पर्शुरामम् । यज्ञं रामं कुमारं

that was placed under the tree wearing red robes gifted by the devotees of Amdavad. The saints, Parshads and other devotees arrived and formed an assembly just as they had done the previous day. Soma Khachar, Sura Khachar, Ratanji, Bhaguji etc. Parshads stood around the Sinhasan and took up their routine duties such as holding an umbrella, shooing away flies and insects and providing fresh breeze. The saints sang Kirtans accompanied by music. Narayanmuni called Dinanath Bhatt sitting at the head of the assembly and gifted him the red expensive robes He was wearing. Dinanath Bhatt was overwhelmed by such indulgence which even the accomplish Yogis and Devtas yearn for."

Suvrat Muni continued, "O King Pratapsinh! Gangaram Mall and other wrestlers of Bhuj sought Shree Hari's permission to exhibit their wrestling skills. On getting the nod from Shree Hari, Gangaram Mall and other wrestlers exhibited thirty two different wrestling techniques including Uthapan, Unnayan, Chalan, Sthapan, Akarshan, Shrunkhlan, Plavan, Tadan etc. The whole assembly was very pleased at the display and Shree Hari urged Uttam Khachar to reward the wrestlers generously. Brahmanand swami, always able to gauge Shree Hari's mood, asked Him with a smile, 'O Prabhu! You asked us yesterday to undertake Your veneration today. We, the saints, are the only group still deprived of this opportunity. Shall we proceed with the veneration? We will abide with Your command.' Shree Hari asked all saints and Varnis to come one at a time for the veneration. O king! The Brahamcharis led by Vaasudevanand and Mukundanand swamis and saints led by Muktanand, Gopalanand and Brahmanand swamis approached Shree Hari with trays containing the leaves of Tulsi, Kumkum powder, sandalwood paste, rice and flowers in an orderly manner and performed veneration of their Ishtadev, Lord Swaminarayan, who showered benign blessing on each one of them."

Thus ends the 16th Chapter of the Satsangi Jeevan.

CHAPTER-17

Suvrat Muni said, "O king! The Varnis and saints, some individually and some in

हयशिरसमथो नारदं राजराजं व्यासं कृष्णं च बुद्धं धृतपुरुषवपुषं नौमि नारायणं त्वाम् ॥२॥

मुक्तानन्द उवाच ।

कौसुमशेखरराजि विराजितभाललसत्तिलके कलितारे चारुसरोन्दलायतचञ्चललोचन लोचनमोचित नारे । शोणपटेन कटिं च निबद्ध्य तदर्पितपाणियुगेऽङ्गदधारेस्मेरमुखे ऽस्तु मनोऽत्र विभो ! त्वयि भूरिसुगन्धिमनोहर हारे ॥३॥

गोपालानन्द उवाच ।

जय श्रीमद्भास्वच्चयरुचिबृहद्धाम निलय ! प्रभो ! करुणाब्धे ! जनसुखविधानात्तनृतनो ! । जय स्वामिन्नारायण ! निजजनानन्दद ! सदादृगग्रे रू पं तेऽप्रतिम ! यदिदं ह्येव वसताम् ॥४॥

ब्रह्मानन्द उवाच ।

त्वदीयं मनोहारि रू पं मदीयं मनो मा जहातु क्षणं ह्येतदेव ! अनादृत्य लोकं लसच्छेखराले ! वृतस्त्वं मया मस्तकेनासि बाढम् ॥५॥

आनन्दानन्द उवाच ।

निखिलभक्तजनैरभितोऽर्चितं विविधनूतनवस्त्रमनोहरम् । रुचिररत्नविभूषण भूषितं हृदि भवन्तमहं निदधे सदा ॥६॥

नित्यानन्द उवाच ।

किसलयमृदुले पदाम्बुजे ते निजजनहृतिमिरापहारशीले । विलसदशनिनीरजोर्ध्वरेखे नयनयुग्मं मम षट्पदत्वमेतु ॥७॥

महानुभावानन्द उवाच ।

केवलं ते कथामेव यः श्रोत्रगानां मानवः कोऽपि कुर्यान्न सोऽपि भ्रमेत् । संसृतौ तर्हि साक्षाद्भवन्तं दृशा पश्यतः सा

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groups, prayed to Lord Shree Hari and sang His Stuti after worshipping Him with the leaves of Tulsi and sandalwood paste."

Mukundanand Brahamchari prayed, 'O Prabhu! You are the origin of all incarnations. You have independently manifested as Matsya, Kurma, Varah, Kapil, Hari, Vaasudev, Pruthu, Dattatreya, Hans, Nrusinh, Rhushabh, Vaaman, Parshuram, YagnaNarayan, Ram, Sanak, Haygreeve, Narad, Rajraj, Vyas, Krishna, Budhha, NarNarayan, Dhanvantari and many others previously. O Lord Narayan! I bow to You!'

Muktanand swami prayed, 'O omnipresent Lord, You have taken birth with the sole aim to protect Your devotees from the influence of Adharma in this detrimental time. Your divine Murti, with numerous strings of flowers dangling from Your diadem, forehead adorned with an Urdhvapundra Tilak and Kumkum Chandlo, neck adorned with numerous flower garlands and with mischievously sparkling eyes mesmerising Your devotees, redeem the devotees from this quagmire like world. O Bhagwan! Bless me that my mind always remains concentrated in You, standing with Your arms adorned with bracelets and armlets and Your waist encircled with a gold waistband.'

Gopalanand swami prayed, 'O merciful Lord! O Lord Narayan! You always reside in Your supreme abode Brahampur Dham, which is illuminated by the radiance equivalent of thousands of suns. You are unparalleled and unrivalled. O benevolent Lord Swaminarayan! Be victorious. O Vibhu! Bless me that Your divine Murti always remains in front of me.'

Brahmanand swami prayed, 'O Prabhu! Bless me that my mind never digresses, even for a moment, from the memory of Your face enveloped with several strings of flower swaying from the golden diadem. O Lord! I have forsaken this world and ignored criticism from people to attain You. I will never separate from You, even at the cost of my life. I will never accept separation from You.'

Anandanand swami prayed, 'O Bhagwan! Numerous devotees have smeared sandalwood paste on Your divine body as a part of venerations. Your exquisite beauty has been enhanced by the new clothes and bejewelled ornaments that Your devotees

कुतस्तं भजे त्वां सदा ॥८॥

शुकानन्द उवाच ।

नित्यं योऽक्षरधाम्नि दिव्यमहरसि स्वे प्राकृताख्यात्परे गाढात्सनामसात्प्रभोरक्षरपरः श्रीवासुदेवः स्वयम् । मुक्तैर्दिव्यवपुर्भिराश्रितपदोऽसङ्ख्यैश्च तेनेमयैरास्ते स त्वमिहासि दिव्य नूतनुर्नारायणाख्यो मुनिः ॥९॥ स्वज्ञानप्रथनं च भक्तनयनानन्दं च धर्मावनं कर्तुं ह्यात्तनराकृतौ करुणया स्वीयान्तरारिक्षिति । प्रादुर्भावितदिव्यवैभव इह त्वय्येव तस्मिन्मनोलीनं मेऽस्तु सदा सिताम्बरधरे श्वेतप्रसूनस्रजि ॥१०॥

स्वयंप्रकाशानन्द उवाच ।

जाग्रत्स्वप्नसुषुप्तिसाक्षिणि परे मायादिशक्तीश्वरे वैराजस्य हिरण्यगर्भपुरुषस्यापीश्वरस्येश्वरे । आत्मीयाक्षर धामनित्यविलसत्क्रीडे मनुष्याकृतौ तस्मिञ्छ्रीपुरुषोत्तमे भगवति त्वय्यस्तु मे मानसम् ॥११॥

आत्मानन्द उवाच ।

कृपया परयैव यस्य सद्यो भुवि मूढोऽपि जनो बुधैर्न जेयः । भवतीत्यखिलागमैकहेतुं भुवि नारायणमीश्वरं भजे त्वाम् ॥१२॥

चैतन्यानन्द उवाच ।

निदधे हृदये हृदयेश ! वपुस्तव देशिकदेशिक ! हंस वृतम् । मम मा मतिरन्यपदं विपदं भजतां रमतामिह नाथ ! सदा ॥१३॥

भजनानन्द उवाच ।

सुखयितुमलं लोकं शोकार्णवे बहुधाऽर्दितं परमकृपया दध्रे यो वै नराकृतिमिच्छया । तमहमखिलब्रह्माण्डानां भवाभवकारणं स्वहृदि विदधे त्वामात्मानं हरे ! सकलात्मनाम् ॥१४॥

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have gifted You following their venerations. O Lord! Bless me that Your divine beauty remains etched in my subconscious mind for ever.'

Nityanand swami prayed, 'O Shree Hari! The ignorance vanishes from the hearts of Your devotees when they meditate upon Your feet which are soft as petals of a lotus. Bless me that my eyes remain entwined at Your divine feet marked with sixteen insignias such as Urdhvarekha, lotus, barley, etc.'

Mahanubhavanand swami prayed, 'O Hari! When mere listening of Your Katha frees one from the clutches of the cycle of birth and death, what indeed can be said about Your actual Darshan? Bless me that I always have Your Darshan so that I need not be subjected to rebirth ever again.'

Shukanand swami prayed, 'O Prabhu! You are beyond the sinister Maya. O Lord Vaasudev! You reside in Your supreme abode, Akshardham, in the perfect human form where innumerable Muktas serve at Your feet. You have manifested as Narayanmuni to shower Your incessant mercy and pleasure on Your devotees and to re-establish Your supremacy and Ekantik Dharma. You remove greed, lust, anger, ego etc. vices of Your devotees and give them an opportunity to explore the glory of Your abode under the spell of blissful Samadhi. Your fame has spread in all directions. O Lord! Bless me so that I can always visualise You in white attire with several flower garlands around Your neck.'

Swayamprakashanand swami prayed, ' My soul dwells in my body which is subject to three states - conscious (gross), sub conscious (minute) and sublime (causal) - from time to time. You dwell in my soul as its witness, yet are distinct and beyond it. You are also beyond and sole regulator of Vairaj Purush (conscious), Hiranyagarbh Purush (sub conscious) and Ishwar (sublime) and everything that arose from Maya. Though You eternally reside in Your Akshardham, You manifest Yourself in human form for the benevolence of mankind. O Purushottam! Bless me so that my mind always remains engrossed in Your human form as Lord Swaminarayan.'

Atmanand swami prayed, 'O Prabhu! With Your blessings, even the highly literate

परमचैतन्यानन्द उवाच ।

अशेषदुःखभञ्जनं निजान्तरङ्गमञ्जनम् । विशालनेत्रखञ्जनं नमामि भक्तरञ्जनम् ॥१५॥

परमानन्द उवाच ।

संस्तूयमानमभिपूज्य महर्षिमुक्तैरेकान्तधर्मनिरतैर्गतकालभीकैः । स्वातन्त्र्यतो धृतनराकृतिनाटनं त्वां नारायणं नरसखं प्रणतोऽस्मि नित्यम् ॥१६॥

कृष्णानन्द उवाच ।

अव्याकृताभिमतिरीश्वर आदरात्त्वां सङ्कर्षणं ह्यथ विराऽभिमान्युपास्ते । प्रद्युम्नमच्युत उताब्जभवोऽनिरुद्धं सूत्रात्ममान्यखिल नाथ ! नमामि तुभ्यम् ॥१७॥

भगवदानन्द उवाच ।

मनोभवशरातुरैर्गुरुभिरक्षपोषाकुलैर्विचित्रतिलकादिभिर्ज्ञपितविष्णुभक्तव्रतैः । अदृष्टतरवर्त्मने नमदकिञ्चनस्वामिने गवेषितमुमुक्षवे प्रणतपाल ! तुभ्यं नमः ॥१८॥

शिवानन्द उवाच ।

नारायण तव चरणं शरणं मम कामपूरणं पुंसाम् । तारणकारण करुणाभरणं शरणागतत्राणम् ॥१९॥

वासुदेवानन्द उवाच ।

सकलमुनिजनेशं धर्ममोक्षाब्धिभेशं मखसुखितसुरेशं नाथ ! मज्जीवितेशम् । अनुदितमदलेशं पावितानेकदेशं नटवरसमवेशं त्वां भजे मञ्जुकेशम् ॥२०॥

scholar is never able to defeat an illiterate devotee of Yours in a debate on any theosophical deliberation as You are the origin of all scriptures. I worship You, the master of everything (visible and invisible), Who have presently arrived on earth in the form of an ascetic known as Narayanmuni.'

Chaitanyanand swami prayed, 'O Master! O guru of gurus! Let my mind and intelligence retain Your constant memory without getting deviated or attracted towards the pitfall of mundane substances.'

Bhajananand swami prayed, 'O Hari! You have taken a human form to assist Your devotees swim across the cesspool that is this illusionary world. You create, sustain and obliterate numerous universes at Your own will. O pervader of all souls! Grant me such that my mind always retain Your memory and I remain engaged in Your devotion.'

Paramchaitanyanand swami prayed, 'O Prabhu! You clear the sorrows of this troublesome world. You cleanse Your devotees' intelligence with Your divine sermons. O Shree Hari! Your wide and twinkling eyes please Your devotees. I bow down to You.'

Paramanand swami prayed, 'O Lord! Even a great sage such as Muktanand, who has conquered the fear of death and Maya by his steadfast observation of Ekantik Dharma, worships You and sings Your paeans. O brother of Nar! O Lord Narayan! I bow down to You with mind, body and thought.'

Krushnanand swami prayed, 'O Bhagwan Vaasudev! Anirudhha as a creator Brahma, Pradhyumna as sustainer Vishnu and Sankarshan as the destroyer Shiva, worship only You. O omnipotent Lord! I too worship only You.'

Bhagavadanand swami prayed, 'O guardian of devout! The egoist and hypocrite gurus wear outwardly insignias such as Tilak and Mala and to pretend to be true believers, but do not understand the pious path of Your true saints. They are subdued by lust and greed and are busy satisfying the mundane pleasures of their senses. O Lord Shree Hari! You have come to this world for the benevolence of true seekers. I repeatedly bow down to You.'

Shivanand swami prayed, 'O Lord Narayan! You protect Your devotees from all evil influences and Your mercy helps them go across this troublesome world. O defender

आत्मानन्दमुनिसवाच ।

अधर्महेतुभेदनं प्रकाशितात्मवेदनं सुरैः कृताभिवंदनं निरीशमार्गनिन्दनम् । निजान्तरारितर्दनं नमामि मानमर्दनं ललाटपीतचन्दनं हरिप्रसादनन्दनम् ॥२१॥

कपिलेश्वरानन्द उवाच ।

उद्दण्डहृद्गतरिपूद्दलनैकवीरोजाड्यान्धकारपटलोद्धमने पटीयान् । स्वामिन्नघौघदलनो हि तव प्रतापस्तापांश्च पापनिकरान्हरतान्मदीयान् ॥२२॥

भूधरानन्द उवाच ।

क्षोणीक्षेमकरः क्षमाजलनिधिः क्षुद्राध्वविध्वंसकः क्षोणीरक्षकलक्षसेवितपदः क्ष्मादेवरक्षाकरः । अक्षक्षोभविहीनवीक्षण सुधालक्षीकृतात्मप्रियः क्षेमं न स्तनुतात्सदा क्षितितले श्री वासुदेवो भवान् ॥२३॥

योगानन्द उवाच ।

अष्टाङ्गयोगाभ्यसनं विनापि यस्य प्रसादात्सहसा जनानाम् । भवत्यवस्था त्रितयात्परत्वं समाधियोगस्तमहं भजे त्वाम् ॥२४॥

पूर्णानन्द उवाच ।

विशदकुसुममालं पापतापौघकालं रुचिरतिलकभालं भक्तसङ्घैकपालम् । हृतनिजजनिजालं कालमायाकरालं सुखितपरमरालं त्वां भजे धर्मबालम् ॥२५॥

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of the faithful! I have come under Your shelter. Grant me a place at Your lotus feet.'

Vaasudevanand Brahamchari prayed, 'O Lord! You are an anchorage of all true saints. You enhance Bhakti and observance of Dharma of Your devotees. You please Devtas by performing many Yagnas. Though You are an ocean of all virtues, You do not let an iota of pride or ego affect You. You have granted sanctity to many places by Your visits and saved many people from evil by granting them Your Darshan. I worship You, Who pretends to be an ordinary mortal just to confuse the ignorant and evil people.'

Atmanand swami prayed, 'O Shree Hari! You vanquish Kali (Yug) and evil persons who subjugate true Ekantik Dharma; You propound theism with sound arguments to banish atheism from society at large; You destroy Your devotees' inner vices such as greed, anger and lust; You crush ego of the egoist. Brahma and other Devtas pray for Your assistance in discharging their duties. Your devotees have embellished Your forehead with sandalwood paste. O son of Hariprasad! I repeatedly bow down to You.'

Kapileshvaranand swami prayed, 'O Lord! Your potency is able to vanquish Your devotees' inner vices, elucidate their intelligence and wash away their sins. I have come unto Your shelter. Please remove all my troubles and wash away my sins accumulated over the past births.'

Bhudharanand swami prayed, 'O Prabhu! You are an ocean of all virtues, defender of Brahmins and destroyer of unethical sects such as Kaulavarna and sinners. Many kings prostrate at Your holy feet. You shield Your devotees from the vices with just a benevolent glance. O Lord Vaasudev! Protect us from all evil.'

Yoganand swami prayed, 'O Bhagwan! Your devotees attain the instant bliss of Samadhi without any practice or accomplishing Yoga. O merciful! I worship You.'

Purnanand swami prayed, 'O son of Dharma! You annihilate Your devotees' sins accumulated over many past lives and free them from the clutches of the cycle of birth and death. You guard Your devotees against the evil influences of Maya. You are wearing garlands of Jasmine and Your forehead is embellished with an Urdhvapundra Tilak and Kumkum Chandlo. I worship You, Who grant great pleasure to His saints.'

Gunatitanand swami prayed, 'O Lord Narayanmuni! You entice Your devotees by Your benign smile, which lends a unique allure to Your handsome round face. O merciful Lord! You look very attractive attired in multi coloured robes and many

गुणातीतानन्द उवाच ।

निजानन्दं मन्दस्मितमधुरचन्द्राभवदनं दयासिन्धुं शान्तं बहुविधविभूषाश्च दधतम् । अनर्ध्यैर्वासोभिर्नटवरसमानच्छविमहं समायातोऽस्मि त्वां शरणमिह नारायणमुने ! ॥२६॥

प्रेमानन्दादयो मुनय अचुः ।

जय श्रीमहाराजमाराज सर्गादिकालस्वजाताब्ज जातादिनैजप्रजाजातजन्मादि दुःखा पहृज्जन्म नैकेन्दु-विद्योतदोर्जद्युतिध्वंसितात्मीयहार्दान्धकाशऽऽदिदेवाद्य विद्युत्प्रभाभासवासस्सदानन्द गोविन्द सानन्द-वन्दारू मन्दारपादारविन्दोत्तमक्षेमधामाऽक्षराध्यक्षलोके मुमुक्षायियक्षागमेक्षातितिक्षासमन्दाक्षतावर्जिताक्षीण- विक्षोभ नैजा क्षपोषप्रसक्ता तिरू क्षाक्षरालापदक्षो दघतक्षुद्ररक्षोविपक्षक्षयोद्युक्त । राधारमाम्भोजजन्मोअलक्ष्मार्चितातीक्ष्णवक्षः क्षमाधारक त्र्यक्षभूभृद्वलक्षोममश्लोक विष्णो वलक्षारव्यपक्षान्तनक्षत्ररक्षाकराभास्य दोषप्रशोष प्रकाशाश्रयाशैषशर्मेश । शान्ताशयाशेषसिद्धेश सिद्धीश बुद्धीश बद्धोद्धरध्यान । नैकावताराधमोद्धारक श्रीहरे त्वं प्रसीद प्रभो दीनबन्धो ॥२७॥

सुव्रत उवाच

इत्थं त्यागिषु सर्वेषु मुनिषु स्तवनं प्रभोः । कृतवत्स्वितरेऽप्येनं भक्तास्तुष्टुवुरीश्वरम् ॥२८॥

सर्वेजनाः ऊचुः ।

अहो धन्याः स्वामिन्वयमिह कृतार्थीकृतकुलास्तपोदानध्यानव्रतहवन मौनादिफलिनः । यमद्राक्षीद्धाता नहि नलिननालेऽब्दशतकं विचिन्वंस्तं त्वाद्यं मनुजतनुमीक्षामहऋ तम् ॥२९॥ निजजनभवतारणातिशैध्र्यादिव धृतपीतपटं

ornaments gifted by Your devotees. I have come unto Your shelter.'

Premanand swami and the other saints jointly prayed, 'O Shreeji Maharaj! Be victorious! Brahma, after arising from the navel of Vairat Narayan, created people and this world. As a son of Dharmadev and Bhaktimata, You have arrived on this earth to release people from the clutches of the cycle of death and birth. The radiance, equivalent to hundreds of moons, emanating from the nails of Your toes illuminate Your devotees heart, that is, their ignorance is removed by meditating upon Your feet. O reason of all reasons! Be victorious! O Govind! You fulfil all desires of Your devotees prostrating at Your divine feet. O saviour of saints! You are the sole awarder of Moksha. O Lord of Akshardham! You have arrived to banish the fake gurus and kings who have no desire to redeem themselves from the clutches of the cycle of birth and death; who are tangled in vices such as greed, lust and anger; who are not interested in finding the ethical path as described in the scriptures; who do not follow the ethical religious rites as shown by the scriptures; who indulge in mundane pleasures of the senses; who are not able to rise above their base instincts and yet pretend to be the leaders of masses. O husband of Laxmi! You are constantly venerated by Brahma, Shiva, Radha and Laxmi. Your fame is as infinite and unblemished just as the brilliant snowy peaks of Mountain Kailash, the home of Lord Shiva. O illuminator of everything! The mere sight of Your radiant face is enough to remove all vices of Your devotees. O ocean of all bliss! You serenade the swirling intelligence of Your devotees. O Purushottam! You are the controller of Maya, Time and souls, Who explains to us their true identities. You redeem the souls that meditate upon You. You have taken numerous incarnations just for the benevolence of mankind. O Shree Hari! You are the only true friend of the poor or needy. Be pleased with us and protect us.'

Suvrat Muni said, "O king! The male householder devotees came forward to offer their prayers at the conclusion of the prayers by the saints and Varnis."

The devotees prayed, 'O Lord Swaminarayan! We and our entire clans are very fortunate in this world. Our austerity, Vratts, charities, Yagnas, meditations et al have fructified with Your blessings. Brahma, the creator, could not reach the source (You) of the lotus from which he emerged even after walking through its stalk for a hundred

दृढाप्तकच्छम् । लसदरुणपटेन नाथ बध्वा स्थितवति नस्त्वयि चित्तमस्तु लीनम् ॥३०॥ वागस्माकं गायतु नित्यं गुणजातं कर्णो नित्यं नाथ चरित्रं शृणुतां ते । चक्षुर्नित्यं पश्यतु मूर्तिं तव लोके रूपं ह्येतद् ध्यायतु नित्यं च मनो नः ॥३१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रेतृतीयप्रकरणे अन्नकूटोत्सवे सकलमुनिसङ्घकृतभगवत्पूजनस्तवनिरूपणनामा सप्तदशोऽध्यायः ॥१७॥

अथाष्टादशोऽध्यायः

सुव्रत उवाच ।

इति भक्तैः स्तूयमानं प्रीतं राजन् ! प्रभुं रतिः । दूरस्था प्राञ्जलिः प्राह पाकसिद्धिरभूदिति ॥१॥ ततो नारायणमुनी राधाकृष्णस्य सन्निधौ । अन्नकूटं रचयितुं विप्रमर्चकमादिशत् ॥२॥ ततः स्तेऽपि द्विजश्रेष्ठो राधाकृष्णसमर्चने । नित्यं प्रसक्तोऽस्वयदन्नकूटं यथाविधि ॥३॥ वासुदेवानन्दमुख्यास्तदानीं वर्णिसतमाः । पक्वान्नभृतपात्राणि तत्रोपाजह्रुरादरात् ॥४॥ अन्नकूटस्थ रचन्तं यथावत्स विधाय च । निवेदयामास ततः श्रीकृष्णाय नराधिप ! ॥५॥ हर्याज्ञयाऽऽगत्य मुकुन्दानन्द वर्णिराहट् । शुचिर्नीराजनं चक्रे श्रीकृष्णस्य महाव्रतः ॥६॥ नारायणमुनिः श्रुत्वा घण्टानादं तदा स्वयम् । तत्रागत्य द्रुतं कृष्णं प्रणनाम कृताञ्जलिः ॥७॥ अन्नकूटं ततोऽपश्यन्निचितं वर्णिसतमैः । तेषां तत्रातिचातुर्यं प्रशंसन्बहुधा हरिः ॥८॥ शतच्छिद्राणि चारुणि वर्तुलानि सितानि च । उपर्युपरिपङ्क्तिकतस्थान्यपश्यत्खाजकानि सः ॥९॥ शष्कुलीर्दक्षिणावर्ता मृद्व्यः शुभ्राश्च वर्तुलाः । वर्णिभिर्निचितास्तत्र पीठेषु हरिरैक्षत ॥१०॥ संयावं पृथुपात्रस्थं प्रचुराज्यसितं तथा । धृतेनालोड्य कंसारं पर्वतीकृतमैक्षत ॥११॥ पर्पिकारवण्डकांस्तत्र चतुरस्रान् सुशोभनान् । पीठेषु निचिताञ्छुभ्रानुपर्युपरि चैक्षत ॥१२॥ पिण्डकान् गुडकांश्चैव ग्रन्थिकान् मोदकांस्तया । कलिकालडडुकान्सक्तून दौहित्राश्चूर्णलड्डुकान् ॥१३॥ सोहालिकाः सेविकाश्च मण्डकान् घृतपूरकान् । पूरिकाः पोलिकाः शुभ्राः पायसं च स ऐक्षत ॥१४॥ दध्योदनं दुग्धकूरं बिरज्जं मुद्गचूर्णकम् । वटकांस्तिलपिष्टं च शालिपिष्टं सशर्करम् ॥१५॥ रसालां सुखदां फेणीं पीतसाराणि धुर्घुरान् । गुन्द्रपाकमपूपांश्च पूपान् मौक्तिकलक्डुकान् ॥१६॥ कालिम्बाञ्छाटकान् रभ्यान् स्थिरकान् बहुधाकृतान् । रम्भाफलानि च सितघृतामिश्राण्यवैक्षत ॥१७॥ महामत्रेष्वथापश्यच्छाकानि विविधानि सः । कोशातकीं दधि-युतां त्वग्लवङ्गादिसंस्कृताम्

years. Yet, You appear in front of us in person. This is due to nothing but Your mercy. O Lord! You seem to be in great haste to free Your devotees from the clutches of Maya. Bless us that we can always have You Darshan wearing golden robes and red shawl. O Swami! Bless us that our minds always retain Your memory and meditate upon You, our eyes see nothing but You, our ears hear nothing but Your Katha and various Leelas and our tongue always sing Your paeans and Kirtans."

Thus ends the 17th Chapter of the Satsangi Jeevan.

CHAPTER-18

Suvrat Muni said, "O king! Just as the householder devotees were concluding their prayers, Rati (a female devotee) informed Shree Hari from a distance that all food items needed for Annakut are cooked and ready. Lord Narayanmuni asked the chief priest of Radha Krishna Dev to make arrangements for the Annakut. The Brahmin Pujari began to arrange various food items in front of Radha Krishna Dev. Vaasudevanand and other Brahamcharis brought food from the kitchen as asked by the head Pujari, who took great care in stacking them in an orderly manner. He invoked Lord Vaasudev to come for lunch when all the food items were placed. Mukundanand Brahamchari came and offered Lord Vaasudev Narayan the beetle leaf as after dinner mint and performed Aarti at Shree Hari's behest. Lord Swaminarayan arrived in the temple on hearing the bells of Aarti and stood reverently with bowed head and folded hands in front of Vaasudev Narayan. He was greatly pleased with the meticulous display and praised the Pujari and Brahamcharis profusely for their effort and came closer for a thorough look."

Suvrat Muni continued, "O Pratapsinh! Shree Hari first saw various sweet dishes arranged neatly in platters of various sizes. He saw white round Khaja, golden curled Jalebi, mounds of Shiro and Kansar which were laced with plenty of Ghee, square and

॥१८॥ राजकोशातकीं तद्वद्गवाहारांश्च भिण्डकान् । रक्तालुं स्वर्णदुग्धां च स ददर्श सुसंस्कृताम् ॥१९॥ अनेकभेदरचितं वृन्ताकं मुत्करीस्तथा । कर्कोटकाञ्छिम्बिकां च कर्कटीं चिर्भटं तथा ॥२०॥ राजमाषकशिम्बीश्च प्रवालानि मृदूनि च । बिम्बीफलानि मिष्टानि शार्करं कन्दुमुज्ज्वलम् ॥२१॥ खर्बुजं कारवेल्लं च कूष्माणं सूरणं तथा । मुनिशिम्बीः पटोलं च सम्यक् संस्कृत मैक्षत् ॥२२॥ तथैव मेथिकाभाजी तण्डुलीयं च मूलकम् । शतपुष्पामम्ललोणीं जीवतीं स्यन्दिकां तथा ॥२३॥ भाजीं राजगिराख्यां च करज्जप्रमुखानि सः । बहून्यालोक्य शाकानि राजिकाराद्धमैक्षत् ॥२४॥ दुग्धिकायाश्चिर्भटस्य कर्कारोः कदलस्य च । तथा शार्करकन्दस्ये द्राक्षाखारिकयोरपि ॥२५॥ शमीशिम्ब्याश्च रचितं राजिकाक्तं स ऐक्षत् । वृन्ताकं भर्जितं दध्ना मिश्रितं पात्रसम्भृतम् ॥२६॥ राजिकादधिमिश्राश्च वटिका वटकांस्तथा । सोऽपश्यत्पुष्पवटिकाः प्रफुल्ला वर्तुलाः प्रभुः ॥२७॥ अथाऽऽलोः कदलादीनां भज्यानि विविधानि च । मृदूनि च प्रफुल्लानि कृतानि बहुयुक्तिभिः ॥२८॥ एतेषां मध्यभागे च कृतमोदनपर्वतम् । सितं मृदुं सौरभेण व्याप्नुवन्तं दिशो दश ॥२९॥ उपत्यकायां तस्यैव तुवरीसूपमैक्षत । निभृतं वङ्गपात्रेषु वर्तुलेषु पृथुष्वसौ ॥३०॥ तलितान् हरिमन्थांश्च निष्पावान् वर्तुलांस्तथा । क्वथिकां दधि तक्रं च मण्डं पर्पटकांस्तथा ॥३१॥ सशर्करेण दुग्धेन क्वथितेन भृतानि च । हैहयङ्गवीनेन तथा पात्राण्यैक्षत स प्रभुः ॥३२॥ ददर्श चान्यपात्रस्थं नवनीतेन सशर्करम् । सुसंस्कृतं चारनालं लघुपात्रस्थितानि च ॥३३॥ राजिकासार्षपाक्तानि सहकारफलानि च । करमर्द्दमानि बिल्वानि जम्बीरमरिचानि च ॥३४॥ शृङ्गवेरं करीराणि बहुधाम्रफलानि च । धान्दकादेश्च चटनीं लवणं चेक्षत प्रभुः ॥३५॥ भुजिपात्रमथापश्यदेकं कृष्णस्य सन्निधौ । हैमं भास्वच्च विततं वर्तुलं पूर्णचन्द्रवत् ॥३६॥ वाटिकाभिश्चतुषष्ट्या रौप्याभिः सितकान्तिभिः । परितः शोभमानं च पश्यलोकमनोहरम् ॥३७॥ अष्टोत्तरशतं तत्र पदार्थान् परिवेषितान् । प्राग्दृष्टानेव सोऽपरयन्मुमुदे च ततो भृशम् ॥३८॥ अन्नकूटं वीक्षमाणस्तत्र भक्तजनैः सह । भुव्येव निषसादासौ मर्यादां पालयन्प्रभुः ॥३९॥ अगापयत्कृष्णकृतं गोवर्धनमहोत्सवम् । पद्यबद्धं सुकविभिस्तदा तत्र स चर्षिभिः ॥४०॥ वीणाविपञ्चिकाकांस्यतालमर्दलवेणुभिः । अन्यैश्च सह वाद्यैस्ते जगुः कृष्णानने क्षणाः ॥४१॥ नीराजनं चान्नकूटमिति दृष्ट्वा प्रहर्षितः । हरिः प्रणम्य साष्टाङ्गं पूजाविधिमपूरयत् ॥४२॥ मुनयश्च जनाः सर्वेऽप्यन्नकूटमहोत्सवम् । दृष्ट्वा जयध्वनिं भकत्या कुर्वन्तोऽतिमुदं ययुः ॥४३॥

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rectangle pieces of Barfi stacked high in a neat order, numerous varieties of round Laadoos of many hues and sizes made from different flours such as wheat, rice and gram, many wet sweet items made of milk or yoghurt such as Shrikhand and milk pudding. Platters of many varieties of rice were judiciously placed between the plateful of sweets. Plates of Rotli and Puri were interspersed among other varieties of sweets such as Penda, Sukhdi, Kalvo, Sata and Thor. O king! Shree Hari turned His attention towards umpteen varieties of cooked vegetables such as Okra, gourd, bitter gourd, aubergine, green beans, runner beans, potatoes, sweet potatoes, tomatoes, pumpkin, radish, spinach, lettuce etc. All vegetables were seasoned with oil, clove, cinnamon, mustard, sesame, chillies and turmeric and garnished with coriander as appropriate. Bahjiyas made of aubergine, chillies, potatoes; banana, spinach etc. were placed in platters which were stacked orderly. Banana, chillies, radish, pumpkin, cucumber, melon, grapes, dates were mixed separately with yoghurt and powdered mustard seeds to prepare many varieties of Raytas. Many varieties of papadoms and curds were prepared as side dishes. Numerous small gold and silver bowls of different varieties of chutneys seasoned with chillies and corianders and sweet and sour pickles made from mango, lemon, chilli, ginger etc. were placed among large platters. Pujari offered Lord Vaasudev Narayan fresh butter, Ghee, yoghurt and milk in small gold bowls. O king! A round large gold platter with sixty four gold bowls was placed right in front of Radha Krishna dev at the top of the tiered stack. Shree Hari was highly pleased to see the same one hundred and one varieties served in the main platter that were also placed on a tiered stack."

Suvrat Muni continued, "O king! To conform to the modicum of sanctity of a temple and to show great respect to Lord Vaasudev Narayan, Shree Hari sat on the floor with the other saints and devotees. He asked saints to sing Kirtans depicting the festival of Annakut that Lord Krishna celebrated at the foothills of Mountain Govardhan

सुव्रत उवाच ।

आनन्द आसीत्सुमहान्नराणां सम्पश्यतां सुन्दरमन्नकूटम् । स्त्रीणां तदानीं हरिभक्तिभाजां तत्रागतानां च महीभृदिन्द्र ! ॥४४॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे भगवद्दृष्टान्नकूटरचनानिरूपणनामाऽष्टादशोऽध्यायः ॥१८॥

अथैकोनविंशोऽध्यायः

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अथ तदा ललितापि निदेशतो भगवतो निजपूज्यहरेः पुरः । रचयितुं पृथगन्नगिरिं भुवं नृप ! विशोध्य चकार सुमण्डलम् ॥१॥ समुपवेश्य हरिं मृदुलासने सह जयादिभिरादरतो भृशम् । वसनचन्दनकुङ्कुमकेसरैः कुसुमहारवराभिरार्चिवत् ॥२॥ कनकभोजनताटकमुज्जवलं पुरत एत्य जया निदधौ हरेः । तदमितोऽकृत कंसशुभावलिं त्वथ रमा निदधे लघुवाटिकाः ॥३॥ कलशमुज्ज्वलमम्बुभृतं तदा रतिरुपेत्य दधार च दक्षिणे । भगवतः पुर एत्य दधौ शुभं कनककंसमथो ललितानुजा ॥४॥ निजनिजां परिवेषणचातुरीं प्रकटयन्त्य इव प्रभुतुष्टये । झटिति संविदधुः परिवेषणं सकमलारतिफुल्लजयादयः ॥५॥ अमरी देविका क्षेमा फुल्ला रामादयः स्त्रियः । पदार्थान् स्वस्वरचितांस्तत्रा निन्युर्मुदान्विताः ॥६॥ स्वस्वकल्पितपाकेषु यद्यच्चातुर्यसीमया । कृत प्रीत्यै प्रभोस्ततत्तदानीं पर्यवेषयन् ॥७॥ पदार्थान् सकलांस्तत्र पूर्ववत्परिवेषितान् । अष्टोत्तरशतं दृष्ट्वा हरये ललिताऽऽर्पयत् ॥८॥ हसन्ती तां रमा प्राह भुङ्क्ष्वेति वद ते प्रभुम् । दिदृक्षामोऽत्र भुञ्जानमेता वयमपि ध्रुवम् ॥९॥ इत्युक्ता सापि भगवन्मुखपक्तार्पितेक्षणा । तस्थौ बद्धाञ्जलिपुरा पुरस्तातस्य भूपते ! ॥१०॥ तदा साक्षात्कृष्णः करकलितपक्वान्नकवलः विबन्मध्ये मध्ये सुसलिलमभुङ्क्तातिमुदितः । समीपस्था राधा

in the bygone era. The saints sang many Kirtans in accompaniment of musical instruments for some time. Lord Narayanmuni concluded the Annakut festival by performing Ashtang Dandvat Pranam in front of Radha Krishna Dev. The saints and other devotees followed suit. O King Pratapsinh! The joy of devotees at the Darshan of Annakut celebration at Gadhpur was beyond any narrative."

Thus ends the 18th Chapter of the Satsangi Jeevan.

CHAPTER-19

Suvrat Muni said, "O King Pratapsinh! With Shree Hari's concurrence, Lalita also arranged an Annkoot in front of the idol of Shree Hari Krishna Maharaj which she used for regular daily worship. She washed an area of the floor and sprinkled it with turmeric, Kumkum and sandalwood powder. The idol of Bhagwan was placed on a low wooden stand covered with a soft woollen mat. She and her other two sisters performed a special veneration using Kumkum, sandalwood paste, flowers, rice etc. and offered new clothes and ornaments to Lord Hari Krishna Maharaj. Jayaba placed a large circular gold plate in front of Him and Rama placed many small silver bowls in the plate. Rati placed a shiny silver pot full of water on the right, while the younger sister Panchali, placed a golden glass for drinking water. Other female devotees such as Kamla, Rati, Fulli, Revti, Amari, Devika, Kshema, Amla. Rama etc. who had helped prepare the food brought a variety of food items from the kitchen and served them in the plate and bowls. O king! One hundred and one varieties of food were laid out in front of Hari Krishna Maharaj just as they were placed in front of Lord Vaasudev Narayan in the main temple."

Suvrat Muni continued, "O king! Just as the food was laid out fully, Lalita invoked Shree Hari to come and dine. Jaya said to Lalita, 'Sister, ask Shree Hari to start eating. All of us want to have Darshan of Shree Hari eating.' Lalita closed her eyes, focussed her mind on Hari Krishna Maharaj's Murti and prayed reverentially to start eating. O king! Shree Hari Krishna Maharaj in person emerged from the Murti and started eating. Radhikaji also emerged from the same Murti and stood on His left, eager to serve Him. Not only Lalita, but every female devotee present in the room saw Hari Krishna Maharaj

करकमलसन्नक्तकधरा हसन्वकत्राम्भोजा चपलनयनाऽवीजयदमुम् ॥११॥ साश्चर्यं योषितः सर्वास्तदा तं पुरुषा अपि । प्रत्यक्षमेव ददृशुः पश्यभक्तमनोहरम् ॥१२॥ ततः कृष्णोऽपि भगवान् भक्तानान्दयन्निजान् । तत्तत्पदार्थनामानि पृच्छन्स बुभुजे रमाम् ॥१३॥ अतिस्वादु कृतमिदं कयेति च पुनः पुनः । नामानि ततत्कर्त्रीणां पृच्छंस्ताः प्रशशंस सः ॥१४॥ मुनयश्च जनाः सर्वे योषितश्चापि दूरतः । वीक्षमाणास्तमात्मेशमानन्दं लेभिरे भृशम् ॥१५॥ मितभुक् स हरिः किञ्चिद्भुक्त्वोत्थातुमैहत । तं स्थापयन्ती ललिता जगावष्टपदवीमिमाम् ॥१६॥ प्रभो ! भुङ्क्ष्व कामं प्रभो ! भुङ्क्ष्व कामं गच्छसि किमु क्तटिति सलीलम् । सहजसुख ! सुन्दरे तिष्ठ मम मन्दिरे मुञ्च चपलतर ! शिशुशीलम् ॥१७॥ (ध्रुवपदम्) पुरटमयवाटिका सचिररसमण्डिकाः शोभयति विततरुचिवासे । कनकभुजिभाजने भोज्यरुचिराजने खाद्यमिदमुदितरविभासे ॥१८॥ प्रभो. ॥ अदनपटुमोदनं सितसुरभिमोदनं पायसमतिसितमथ सूपम् । दधिदलितराजिकामिलितहतखारिका मुपनतमनुपममपि पूपम् ॥१९॥ प्रभो. ॥ पृथुममलमण्डकं बहुलघृतखण्डकं लड्डुकमधिरसदधिमण्डम् । फुल्लसितपूरिकां मृदुलतरपोलिकां माषवटकयुगलमखण्डम् ॥२०॥ प्रभो.॥ चतुरतरसेविकारचितसितफेणिका नैकजनपदजनितशाकम् । मिलितघृतशर्करं कदलमध धुर्धुरं चन्द्रशकलसविधृतपाकम् ॥२१॥ प्रभो०॥ त्वदभिमतचिर्भटं मरिचयुतपर्पटं शाष्कुलिकमतुलदधिद्योले । क्वथितमथ गालितं सुरभिघृतमाहितं द्युतिमति वरकनककचोले ॥२२॥ प्रभो०॥ विधुजरणलोडिते मारिचाञ्चिते दधनि निहितमतिमृदुक्रूरम् । अदिध शनकैर्हरे ! तव रुचिदमाहरे मा कुरुकवलमपि विदूरम् ॥२३॥ प्रभो० ॥ करकमलसङ्गतं तव सततसम्मतं लीढि ससितनवनवनीतम् । नववसनपावितं पिब नलदवासितं गाङ्गमिदमुद्कमतिशीतम् ॥२४॥ प्रभो० ॥ शुद्ध्य करपङ्कजं तदनु मुखनीरजं स्वीकुरु समुचितमुखवासम् । तिष्ठ रुचिरासने भक्तमव शासने कुरु मम नयनपथे निवासम् ॥२५॥ प्रभो० ॥

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इत्यादिभिस्तं वचनैर्भौजयन्ती शनैः शनैः । मितस्मित्तं ललितां तां प्रशशंसू रमादयः ॥२६॥ भगवानपि ता योषा वार्तालुरिव रञ्जयन् । किञ्चिद् भुकत्वा पुनः प्रीत्यै तासां चुलुकमाचरत् ॥२७॥ ततस्ताम्बूलपूणादिमुखवासं स ईश्वरः ।

taking various items of food from the platter and eat. The saints and other male devotees had the same Darshan from a distance where they had gathered to witness this miracle. As Shree Hari tasted each item, He asked the name of the delicious varieties of food and inquired who had made that particular item. On finding out the cook of each item, He profusely praised each and every devotee. As Shree Hari was about to get up after eating a little, Lalita pleaded with Him to eat some more with a prayer.

Lalita prayed, 'O Prabhu! What is the haste? Why have You eaten so little! O ocean of bliss! O Sahajanand Swami! Please eat some more. Please give up playing childish prank of running away after eating only a little. There are so many varieties served in Your plate. Accept whatever You desire. Do not go away without tasting more various dishes. O Bhagwan! The devotees have made scented rice, sweet milk pudding, lentil soup and many varieties of Laadoos dripping with Ghee with great love for You. They have worked hard to prepare various chutneys, pickles and savoury items just to feed You. Have some thought and eat more. They have imported various vegetables from far off places and cooked them for You with thorough seasoning using the best garnishes just for You. Do not disappoint them by not eating. We have diced numerous varieties of fruits such as melons, watermelons, apples, bananas just for Your pleasure. Please do not go without tasting them. Please have some fresh and sweetened milk, butter, yoghurt and spiced buttermilk. We have set aside cool fresh water from Unmattganga to quench Your thirst and wash your hands and gargle. O Lord! You may go and rest on Your Sinhasan and grant us Your divine Darshan but only after accepting some beetle leaves packed with suitable mints and spices such as cinnamon and cloves.'

Suvrat Muni said, "O king! Naming various varieties of food, Lalita handed each item to Shree Hari, who devoured them lovingly. This process lasted for some time at the exhilaration of Lalita and other female devotees present. Radhikaji accepted some Prasad from Shree Hari's plate after Shree Hari washed His hands and accepted the beetle leaf at the conclusion of lunch. Immediately after Aarti, Shree Hari and Radha

उपेत्य जयया दत्तं गृहीत्वाऽभक्षयत्करे ॥२८॥ तावत्प्रासादिकं किञ्चिद्राधा तद्बुभुजे प्रभोः । भेजाते सद्य एवाथ प्रतिमाकारतां च तौ ॥२९॥

सुव्रत उवाच ।

वृत्तान्तमेतत्तु हरिर्निशम्य स्वभक्तवच्चित्रमवाप हृष्टः । आज्ञापयामास ततो मुनीन्द्रान् स्वपार्षदांश्चाशितुमाशु चान्यान् ॥३०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीय प्रकरणे अन्नकूटोत्सवे भगवतः प्रत्यक्ष भोजनलीलानिरू पणनामैकोनविंशोऽध्यायः ॥१९॥

अथ विंशोऽध्यायः

सुव्रत उवाच ।

आज्ञयाऽथ हरेः सर्वे मुनयः साधवो नृप ! । कृतशुद्धिविधानास्ते भोक्तुमीयुस्त्वरान्विताः ॥१॥ अनुज्ञातो भगवता सर्वांस्तान् भोजकान् नृप ! । उपावीविशदायातान् मुक्तानन्दो यथोचितम् ॥२॥ मर्यादयोपविष्टेषु तेषु त्यागिषु पङ्क्तिशः । जलानि बिभरामासुर्बद्धकच्छा द्विजातयः ॥३॥ आज्ञापयामास ततो भगवान्निजपार्षदान् । द्विजानन्यांच शतशः परिवेषणकर्मणि ॥४॥ आदौ पत्रावलीर्दत्त्वा ततः पर्णपुटान् दृढान् । दत्त्वा क्रमेण शाकानि द्विजास्ते पर्यवेषयन् ॥५॥ स्नातः स्वयं च कौशेयाबद्धपीताम्बरश्चरन् । पङ्क्तिमध्येषु मुनिभिः परिविष्टिमकारयत् ॥६॥ तत्रानभ्यस्ततत्कर्मा मुक्तानन्दस्तु बुद्धिमान् । अभिज्ञ इव युक्त्यैव चकेतत्परिवेषणम् ॥७॥ ब्रह्मानन्दस्तु झटिति हरये करलाधवम् । दर्शयन् हासयामास तं च भक्तजनान् भृशम् ॥८॥ विचित्रभक्ष्यभोज्यादेर्नामान्युच्चारयंस्तदा । महानुभावानन्दोऽपि हासयामास चाखिलान् ॥९॥

merged in the Murti just as they had emerged from it. O King! Shree Hari remained visible to everybody in the assembly under a tree during this whole time seated on the ornate Sinhasan. He pretended to be surprised when some devotees informed Him that Bhagwan has emerged from the Murti and ate the food offered to Him by Lalita. He just smiled benignly and nodded. He asked saints, Parshads and all devotees to proceed towards the dining area for lunch which they duly obeyed."

Thus ends the 19th Chapter of the Satsangi Jeevan.

CHAPTER-20

Suvrat Muni said, "O king! All the saints arrived in their dining area as directed by Shree Hari after washing their face, hands and feet. The saints took their seats in rows as guided by Muktanand swami. The Brahmins filled the saints' pots with fresh clean water from River Unmattganga. Shree Hari asked Mukundanand Brahamchari, Muktanand swami and many other Brahmins to start serving the food to the saints. The saints started serving food under the watchful eyes of Shree Hari after Brahmins had distributed plates and bowls made of leaves to each saints. Muktanand swami, though novice at serving, led other saints in serving. Brahmanand swami displayed his expertise in serving food. Mahanubhavanand moved sleekly between rows by calling the name of items aloud. Shree Hari was pleased at Nityanand and Shukanand swamis' proficiency of serving food. Anandanand swami pleased Shree Hari by displaying his skills of serving food. As Swayamprakashanand swami's mind was always engrossed in Shree Hari, he served food errantly by missing some saints' plates altogether. Anandanad swami, disregarding his advanced age and frail body, moved hastily between rows while serving savoury items. Mukundanand Brahamchari and other Brahmins took it upon themselves to serve various sweets. O king! The saints and Brahmins served food in plates in such a way that though the plates were flat, the various varieties of food such as sweets did not get mixed with vegetables or each other. Shree Hari asked the saints to start eating when the food was served."

Suvrat Muni continued, "O king! When Muktanand swami and Swayamprakashanand swami went to serve sweet dishes the second time around, many saints declined the second serving. As they returned back after making unsuccessful attempts to serve a second helping, Lord Narayanmuni sent them back

नित्यानन्दशुकानन्दौ परिवेषणकर्मणि । स्तूयेते स्मातिचातुर्यात्सर्वैः सहरिभिर्जनैः ॥१०॥ सर्वपङ्क्तिषु साम्येन पदार्थार्पणलाघवात् । आनन्दानन्द आनन्दं हरेरजनयतदा ॥११॥ स्वयं प्रकाशानन्दश्च मुनिः श्यामलविग्रहः । ध्याननिष्ठावशतया पर्यवेषयदक्रमम् ॥१२॥ आत्मानन्दः कृशाङ्गोऽपि परिवेषणपाटवः । क्षणैनैकेन वटकान् परितः पर्यवेषयत् ॥१३॥ मुकुन्दानन्दमुख्याश्च भगवत्प्रीतये तदा । शष्कुलीखाजकादीनि परितः पर्यवेषयन् ॥१४॥ व्यञ्जनानि विचित्राणि पकवान्नानि च सर्वशः । सर्वेषामेव पात्रेषु नापुरन्योन्यमिश्रताम् ॥१५॥ सर्वं सर्वेषु पात्रेषु परिवेषितमीश्वरः । विलोक्याज्ञापयामास भोक्तुं सर्वान्निजाश्रितान् ॥१६॥ ततो बुभुजिरे राजन् ! गृहीतइतः परस्परम् । साधवो मुनयः सर्वे सुवन्तयोऽद्य गुणान मुहुः ॥१७॥ सर्वमेव हि सुस्वादु भक्ष्यं भोज्यं तदश्नताम् । क्रमप्राप्ते पदार्थेऽभूद्रसास्वादो विशेषतः ॥१८॥ पुनः पुनः स्वपात्रेषु शुष्कुलीधृतपूरकान् । क्षियन्ते भोजकाः साधुन न्येषधन्करधूननैः ॥१९॥ निषेधदभ्यः पुरावृत्तानश्नेदभ्यः परिवेषकान् । ऋ जुबुद्धीन् मुनीन्प्राह भगवान्प्रहसंस्तदा ॥२०॥ हांहां हुंहुं रवे देयं देयं च करधूनने । शिरः कम्पेऽपि दातव्यं न देयं सिंहगर्जने ॥२१॥ इत्युक्तास्ते तु मुनयो लड्डुकान् मौक्तिकाह्वयान् । आसिंहगर्जनात्तेषाममत्रेष्वक्षिपन्नृप ! ॥२२॥ औत्सुकयादथ दृढबद्धपीतवासाः साधूनां नृप ! परिवेषणं विधातुम । उतस्थौ स्वयमपि हर्षयन् स्वभक्तान् सर्वेषामपि स तदैकदृश्य आसीत् ॥२३॥ ज्ञात्वा तं मुनिपरिवेषकाममीशं पकवान्नाश्रितपृथुरीतिपात्रहस्ताः । धावन्तो रभसपराग्भवत्पुरोगं ह्यासेयुः सपदि तदन्तिकं द्विजाश्च ॥२४॥ ततत्वात्रात्स गृहणंश्चपलगतिपदो लड्डुकान् मौलिकाख्यान द्वौ द्वौ दोर्भ्यां च पङ्क्तिकतक्रमणमनुसृतः प्रत्यमत्रं ददानः । स्वानां स्वीयप्रसादाभिलषितमपि सम्पूरयन्पूर्णकामास्तेषां सर्वासु पङ्क्तिष्वपि मुहुस्वरद् भूरिदोर्लाघवश्रीः ॥२५॥ लड्डुकान्स परिवेष्य मौक्तिकानाशु शाष्कुलिकमप्यनाकुलः । पर्यवेषयदवापुरद्भुतं तेन भूरि परिवेषका अपि ॥२६॥ सर्वतः परिवेष्येत्थं प्रहसद्वदनो हरिः । भुङ्ग्धं यथेष्टं शनकैरित्युक्त्वाऽशोधयत्करौ ॥२७॥ धृत्वाथ घृतभृङ्गारं निषिञ्चन् स्थूलधारया । मुनिपायसपात्रेषु मुकुन्दोऽहासयत्प्रभुम् ॥२८॥ पात्रसम्भृतपक्वान्नांस्तानथेङ्गितविद्धरेः । स एव वर्णिराडुच्चैः प्राह नैष्ठिक ऊ र्ध्वदोः ॥२९॥ हरेः प्रासादिकं खाद्यं स्वपात्रे केनचित्कवचित् । नावशेष्यं महामुक्ता ! इत्याज्ञा पारमेश्वरी ॥३०॥ इत्युक्ते तेन तद्वाक्यं ब्रह्मानन्दोऽतिमानयन् । हसन्नाग्रेडितं कृत्वा श्रावयंस्तानभोजयत् ॥३१॥ तद्भयादेव भक्ष्याणि सर्वे तेऽपि शनैः शनैः । अभुञ्जतैव निःशेषं वीक्षमाणाः परस्परम् ॥३२॥ ओदनं क्वथिकां चाथ घृतं च प्रचुरं प्रभुः । परिवेष्य द्विजैः सर्वास्तर्पयामास भोजकान् ॥३३॥ अतितृप्तान् भोजनेन गृहीतचुलुकोदकान् । स्वस्वस्थानं ततो गन्तुं हरिराज्ञापयच्च तान् ॥३४॥ आज्ञप्ता अपि हरिणा स्वकीयशालां गन्तुं ते मुनिनिकरास्तदीक्षणोत्काः । यावत्तद्बहिरू पवेशनं नृपाऽऽसीत्तावत्तेऽप्यमुमुपतस्थुरात्मनाथम् ॥३५॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे साधुसन्तर्पणनामा विंशोऽध्यायः ॥२०॥

and asked them to serve forcefully until they refuse to accept even more forcefully. He explained that their denial was only hollow. The serving saints returned to rows and began serving forcefully until the diners were full to their limits and denied any more food very forcefully with intent. Shree Hari tied His stole at the waist and moved between rows with a Brahmin in tow with the box full of Laadoos. He took two Laadoos in each hand and put them in the plates of each saints. Though they were really full, the saints did not wish to miss an opportunity to have Prasad from Shree Hari's hands. Shree Hari moved in all the rows to serve Laadoos with His own hands to each and every saint. The saints in return gleefully accepted Prasad and devoured both Laadoos. Without showing any fatigue, Shree Hari distributed handfuls of Jalebi to the saints. O king! The bystanders felt themselves very fortunate to have such a divine Darshan of Shree Hari feeding His saints so lovingly."

Suvrat Muni continued, "O king! Shree Hari asked the saints to take their time in finishing their meal and returned to His seat. Understanding Shree Hari's latent wish, Mukundanand Brahamchari, brought out the pail of Ghee and started serving it to the saints. He raised his hands and relayed Shree Hari's instruction, 'O saints! You must not waste a single morsel of food. None of the saints must leave any food behind in their dishes. I am not saying this but I am only relaying Shree Hari's instructions to you.' Brahmanand swami walked between the rows and repeated the same message over and over again. The saints, not wishing to disobey Narayanmuni, ate everything that was served in their plates. Shree Hari then asked the Brahmins to serve rice and lentils to the saints. The saints had probably never eaten so much in their life before. They were more than satisfied by the holy Prasad at their Lord's hands. Though Shree Hari asked saints to return to their quarters once they had finished lunch and washed their hands, the saints remained behind to continue enjoying Shree Hari's divine

अथैकविंशोऽध्यायः

सुव्रत उवाच ।

तत्ते भोजयितुं स्वामी क्षत्रियादीन्निजाश्रितान् । आज्ञापयन्नृपं सोऽपि सत्वरं तानुपाह्वयत् ॥१॥ पञ्चार्द्रान् पङ्क्तिशः सर्वान् यथार्हं तानवीविशत् । परिवेषयितुं तांश्च द्विजानन्यान् स आदिशत् ॥२॥ अन्नं चतुर्विधं सर्वं सत्वरं पर्यवेषयन् । द्विजांस्तांस्तेऽथ मुनिवत्सर्वे बुभुजिरे नृपः ! ॥३॥ भुञ्जानान् भगवान् प्रीत्या पुनः पुनरदापयत् । पक्वान्नव्यञ्जनादीनिहसांस्तांश्च सहासयन ॥४॥ तृप्तानिवसमालक्ष्य नृपादींस्तां स्ततः स्वयम् । तेषां स्वदोः प्रसादेच्छामुदतिष्ठद्विदन्प्रभुः ॥५॥ तिष्ठन्नुच्चे स पीठे पृथुलकटितटाबद्धकौशेयवासा । नानापुष्पावतंसः स्थलकमलमिलन्मल्लिकाहारराजिः । नानाभक्तेक्षणाब्जैः परिरचितमहातोरणश्रीभिरेभिः सग्रासास्या स्फुटोच्चैर्जयजयवचनैर्हासितोऽसौ आहूतैश्चपलमुपागतैर्मुनीन्द्रैः व्यराजत् ॥६॥ पकवान्नाभृतपृथुताम्रपात्रहस्तैः । तस्याग्रे चपलपराग्गतिप्रवीणै- स्तद्दाष्णोः स्तिमितविलोचनैश्च तस्थे ॥७॥ दोर्भ्यां तूर्णं गृहीत्वा मुनियुगलधृतात् पात्रतः शष्कुलीनां षट्कं वा सप्तकं वा भटितिपदगतिः प्रत्यमत्रं ददानः । पात्रस्थाद्यैरपि स्वैर्विकचसरसिजाम्भोर्ध्वहस्ताद्वयै- स्तैः प्रीत्यैवाभ्यर्थ्यमानः स्मितधुरमुखः पङ्किशाः सर्वतोऽगात् ॥८॥ एकवारं हरिः कृत्वा सर्वत्र परिवेषणम् । पर्पिकाखाजकादींश्च स मुहुः पर्यवेषयत् ॥९॥ परिवेषणचातुर्यान्मुहुः सर्वत्र चेक्षणात् । बहुरू प इवादर्शि जनैरचिरकृत्प्रभुः ॥१०॥ गृहाण पिण्डकं सोम ! गृहाणालर्क ! शष्कुलीम् । मृदुलं खाजकमिदं जीववर्मन् गृहाण भो ॥११॥ गृहाण गोलकं वीर ! रत्नजित् ! पर्पिकानच भोः । वदन्तेवं हरिः प्रादात्सर्वेभ्योऽपि मुहुर्मुहुः ॥१२॥ हरेः प्रसादमाहात्म्यं विदन्ते भोजकाश्च ते । अभुञ्जत तदाऽऽकण्ठं स्वयं चाप्या ऽऽप्तविस्मयाः ॥१३॥ तृप्तत्वाच्च सफूत्कारमश्नमृदुलशष्कुलीम् । सूरस्तां ददतं प्राह तुन्दस्फाटो भविष्यति ॥१४॥ इत्युक्तवन्तं तं स्वामी प्राह चिन्तऽत्रनास्ति वै । यतोऽसौतुन्दिलो नैव वज्रेणापि विपाट्यते ॥१५॥ अनूर्ध्ववदनं नाञ्चं कुर्वन्तं करधूननम् । दृष्ट्वा करेण तत्पात्रे शष्कुलीं हरिरक्षिपत् ॥१६॥ अब्रुवाणं तथाप्येनं दृष्ट्वादात्स हसन् प्रभुः । तिस्रोऽन्याः स तदा चक्रे ह्यूर्ध्वदृक् सिंहगजनाम्

Darshan. They sat around the Sinhasan under the tree where He had taken His seat.

Thus ends the 20th Chapter of the Satsangi Jeevan.

CHAPTER-21

Suvrat Muni said, "O king! After serving the saints and Varnis, Shree Hari asked Uttam Khachar to ask the Kshatriya devotees to come for their lunch. Excited at an opportunity to be served by Bhagwan Himself, all the Kshatriya devotees, after washing their hands and feet, hurried up to the dining area where Shree Hari directed them in rows as appropriate. On getting the approval from Lord Narayanmuni, the Brahmins and saints started serving the devotees quickly. Shree Hari walked between the rows to greet various devotees and made sure that everyone was served the food properly before returning to His seat. O king! Shree Hari was attired in golden silk robes and had several flower garlands around His neck at that time. The devotees were repeatedly shouting 'Swaminarayan Bhagwan ni jay' at which Shree Hari smiled broadly. Shree Hari made sure that devotees were satiated with food before getting up to serve food Himself to fulfil His devotees' inner desires. Some saints immediately brought large pans full of various items. The saints, carrying large pans, walked backwards through the rows as Shree Hari served handfuls of Ladoos, Jalebi and other sweets in the devotees' plates with both hands by walking through the rows many times. Elated at getting Prasad from Shree Hari's hands, the devotees repeatedly asked for more as if they might never get such a divine opportunity ever again. Shree Hari made many trips through the rows calling out names of prominent devotees such as Soma Khachar, Alaiya Khachar, Ratanji, Jeeva Khachar etc. and serving them handfuls of sweets. The devotees in turn were elated at Lord Swaminarayan's repeated Darshan at such a close distance and divine Prasad. They ate to the content of not only their stomachs but their hearts as well."

Suvrat Muni continued, "O king! Sura Khachar was slowly biting a piece of Jalebi, unable to take it any more, when Shree Hari came near him and put two extra pieces

॥१७॥ दूराद्दृष्ट्वा हरिं स्वीयं धूनयन्तं शनैः शनैः । सोमं दृष्ट्वा तत्समीपं स उपेत्याब्रवीद्वचः ॥१८॥ स्थविरेण त्वया खाद्ये न गृहीतेऽयमुत्तमः । लज्जिष्यत इति प्रोच्य ददौ तस्मै स शाटकान् ॥१९॥ दूरादेव प्रकुर्वन्तमलीकं सिंहगर्जनम् । मान्त्रिकं स प्रभुः प्रापत्तद्विद्विरदनाननम् ॥२०॥ पायसेन घृताक्तेन पृथुलं वर्धमानकम् । तदीयं पूरयामास तदोच्चैः सोऽकरोद्ध्वनिम् ॥२१॥ ततोऽन्यत्र हसन्प्रायाद्दोश्चतुर्लाङ्डुकः प्रभुः । रिक्ते हम्मीरजित्पात्रे तान् क्षिप्त्वा स जगृहेऽपरान् ॥२२॥ लज्जयैव निषेधंतं कराभ्यां तमवेत्य च । पुनः करस्थांस्तान् दत्त्वा सिंहध्वनिमचीकरत् ॥२३॥ दृष्ट्वा वैरिभयं वृद्धं चर्वन्तं पर्पटं शनैः । त्व द्योग्यमेतदित्युक्त्वा प्रादात्तस्मै स पर्पिकाम् ॥२४॥ एवमानन्दयन् भक्तान् पार्षदान् स्वान् स ईश्वरः । सर्वानपि मुहुः प्रीत्या यथेष्टं पर्यवेषयत् ॥२५॥ पकवाननभृतपात्राणि गृहीत्वा मुनयः प्रभोः । समीप एव बहवस्तिष्ठन्ति स्म विचक्षणाः ॥२६॥ समाप्यमान एकस्मिन् पात्रे सद्योऽपरं परे । न्यधारयन् पूर्णपात्रं नारायणमुनेः पुरः ॥२७॥ हरेः पृष्ठचरो ब्रह्मानन्दोऽदत उवाच तान् । एतादृशप्रसादाप्ती राजान्ते दुर्लभा ननु ॥२८॥ अनित्य एव देहोऽस्ति यूयमित्यपि वेत्थ वै । अतो वपुरनादृत्य सम्यगश्नीत निर्भयाः ॥२९॥ इत्युक्ते तेन जहसुर्भोजकाश्च हरिः स्वयम् । सर्वत्र पात्रपूरं हि चकार परिवेषणम् ॥३०॥ सहासमित्थं तान् सर्वान् यथेष्टं परिवेष्य च । हस्तप्रक्षालनं कृत्वा पीठे तस्थौ ततः प्रभुः । ।३१॥ ललाटं शुशुभे तस्य श्रमस्वेदस्य बिन्दुभिः । मुक्ताफलानां दामन्या विभूषितमिवाचंकैः ॥३२॥ अतितृप्तांस्तथा चान्तान् स्वस्ववासगमाय सः । प्रीत आज्ञापयामास जग्मुस्ते च नराधिप ! ॥३३॥ गतेषु तेषु भगवान् भोक्तुं तान् परिवेषकान् । आज्ञाप्य योषितस्ताश्च निजमन्दिरमाययौ ॥३४॥ कृष्णार्थं च स्वयं पाकं शुचिर्भूत्वा विधाय सः । तस्मै निवेद्य तच्छेषं बुभुजे धर्मधारकः ॥३५॥ भुक्त्वाथ सम्यक् स्वस्थानं ययुस्ते परिवेषकाः । ललिता भोजयामास ततः सर्वाश्च योषितः ॥३६॥ नापितेभ्यः कुलालेभ्यते ह्यन्नार्थिभ्यश्च सर्वशः । देशान्तरीयलोकेभ्यः प्रादाच्चान्नं यथोचितम् ॥३७॥ दीयतां दीयतां चेति गृह्यतां गृह्यताभिति । शब्दो बभूवाविरतं नृपतेर्मन्दिरे तदा ॥३८॥ जनेभ्यो विभजन्ती तदन्तं प्रासादिकं हरेः । आयासमपि तस्यान्तं न लेभे ललिता

of Jalebi in his plate. Sura Khachar pleaded, 'O Lord! Have mercy on me! My stomach may rupture due to overindulgence.' Shree Hari replied, 'O Sura! Do not worry about your stomach. Let it burst. One must not care about such things when eating Prasad.' Shree Hari went to Naja who was already moving his hands violently to decline to any more food. Yet Shree Hari served him three pieces of Jalebi util he cried out loud with mock anger in his eyes to indicate no. Lord Hari went to Soma Khachar and said, 'Soma, think! You must have some. Otherwise, Uttam Khachar sitting next to you will politely decline Khaja out of respect for an elder devotee like you.' Saying this, Shree Hari served two pieces of Khaja in Soma Khachar's plate. Old and toothless Matra Dhadhal declined aloud further servings as Shree Hari approached him. Knowing that this refusal is not final, Shree Hari served him rice pudding. Shree Hari served four Ladoos in Hamirji's plate. Though he kept indicating no by movements of his hands, Shree Hari knew that this was due to his politeness rather than real refusal, so served four more Ladoos in his plate. O king! Shree Hari took turns to serve all His Kshatriya devotees until they were unable to eat any more. The saints remained in His vicinity with large pans full of various types of sweets."

Suvrat Muni continued, "O king! Brahmanand swami, following Lord Narayanmuni closely behind repeatedly said aloud, 'O devotees! Do not worry about your stomachs. Eat much more than you can manage. Do not even be concerned about death due to overindulgence. Such Prasad is not available easily.' This caused a giggle among devotees. Encouraged by Brahmanand swami's sharp comment, Shree Hari went through the rows once again to serve devotees with His own hands to His heart's content before returning to His seat. O king! The sweat beads on Shree Hari's forehead shone as if they were pearls. Shree Hari asked all the male devotees to return to their rest rooms and requested serving saints and female devotees to have their lunch before He retired to Akshar Bhuvan (His personal quarters). After taking the bath for chastity, He cooked food which He offered to Lord Krishna before consuming residual food as Prasad. Saints also retired to their hospice after lunch. Lalita made sure that all visiting female devotees were fed properly. The whole courtyard echoed with the sounds of 'give' and 'take'. O king! There were so many people, that the process of

तु सा ॥३९॥ हरेरेव प्रतापं तं जानती सातिविस्मया । तमेव सर्वभावेन भेजे नित्यमतन्द्रिता ॥४०॥ इत्थं नरेश ! प्रभुरन्नकूट् महोत्सवं सम्यगकारयत्सः । येनोज्ज्वला कीर्तिरभूज्जगत्यां तस्य क्षितीन्द्रस्य नृपैर्दुरापा ॥४१॥ आसंश्च दीपावयो निशायां तथाहिन पूर्वे हरिमन्दिरादौ । सभा महत्याऽऽस तत्र तस्या मुपाविशत् पीठ उदार ईशः ॥४२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे निजपार्षदोत्तमादिनृपतिमण्डलसन्तर्पणे भगवत्परिवेषणलीलानिरू पाणनामैकविंशतेऽध्यायः ॥२१॥

अथ द्वाविंशोऽध्यायः

सुव्रत उवाच ।

सदःस्थाखिलभक्तौघवींक्ष्यमाणाननाम्बुजः । श्रीनीलकण्ठः प्रोवाच सर्वान्प्रति निजाश्रितान् ॥१॥

श्रीनारायणमुनिरुवाच ।

औद्धवे सम्प्रदायेऽस्मिन् सर्वे सत्सङ्गिसंज्ञिताः । यूयं भवथ तन्नाम धार्यमन्वर्थकं ततः ॥२॥ सत्सङ्गेनैव मुक्तिः स्यादित्याचार्यमतं हि नः । अस्तीति सत्सङ्गपदं निर्वच्मि शृणु ताखिलाः ॥३॥ सच्छब्देन परं ब्रह्म साधवश्च तदाश्रिताः । प्रोक्तास्तदीयो धर्मश्च शास्त्रं चैतत्त्रिकाश्रयम् ॥४॥ तत्र विष्णुः परं ब्रह्म योऽसौ कृष्णो नराकृतिः । नृत्वेऽपि दिव्यकर्मा च दिव्य एव नृनाट्यधृत् ॥५॥ तदुक्तधर्मसंस्था ये सद्भक्तास्ते तु साधवः । निरू प्यतेऽथ सद्धर्मः साक्षाद्भगवतोदितः ॥६॥ श्रीमद्भागवते प्राह नारदस्तं युधिष्ठिरम् । राजसूयमखस्यान्ते तमेवाह ब्रुवे स्फुटम् ॥७॥

श्रीनारद उवाच ।

नत्वा भगवतेऽजाय लोकानां धर्महेतवे । वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रुतम् ॥८॥ योऽवतीर्यात्मनोंऽशेन दाक्षायण्यां तु धर्मतः । लोकानां स्वस्तयेऽध्यास्ते तपो वदरिकाश्रमे ॥९॥ धर्ममूलं हि भगवान् सर्ववेदमयो हरिः । स्मृतं च

serving food lasted until the evening yet the food did not run out. Lalita considered this as nothing but a miracle of Lord Swaminarayan. Her bewilderment at such a mercy and glory of Lord knew no bounds."

Suvrat Muni continued, "O king! Shree Hari organised such a grand Annakut festival through the medium of King Uttam Khachar. The fame of Uttam Khachar's ability to spend so much wealth so generously spread far and wide. The entire courtyard was decorated with lamps and lanterns again today as it was done yesterday. Shree Hari held a large congregation on the night of New Year's Day where He sat on a large Sinhasan in front of thousands of His devotees."

Thus ends the 21st Chapter of the Satsangi Jeevan.

CHAPTER-22

Suvrat Muni said, "O King Pratapsinh! The devotees' mind and sight were fixed upon Shree Hari's radiant face in anticipation of a divine discourse. Nilkanth Varni did not disappoint His devotees."

Shree Narayanmuni said, 'O devotees! You are known as 'Satsangi' of our Udhhav Sampraday. You must behave as a Satsangi. According to our guru Ramanand swami, only 'Satsang' can give one Moksha, therefore, it is most important that you understand the correct definition of Satsang. Let Me elaborate the true meaning of Satsang. The word is made up of two syllables. The first, 'Sat' (eternal truth) is used to describe the set of four; Almighty Bhagwan, His devout saints, Dharma as espoused by Bhagwan and the scriptures that establish the sanctity of the first three. The omnipresent Lord Krishna, also known as Lord Vishnu, in a perfect human form is Bhagwan. His human manifestation, His deeds or indeed His forms are all divine,. His acts as an ordinary mortal man are nothing but His divine pretence. The saints, who worship Him exclusively and tread religious path shown by Him are 'Sat' (true) saints. Let Me reiterate the characteristics of 'Sat Dharma' as espoused by Lord Narayan Himself. Sage Narad has mentioned them (in the Shreemad Bhagwat) to King Yudhishthir at the conclusion of king's Rajsuya Yagna."

Sage Narad said, 'O King Yudhishthir! Bhagwan Narayan, almighty and eternal,

तद्विदां राजन् येन चात्मा प्रसीदति ॥१०॥ सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः । अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् ॥११॥ सन्तोषः समदृक्सेवा ग्राम्येहोपरमः शनैः । नृणां विपर्ययेहेक्षा मौनमात्माविमर्शनम् ॥१२॥ अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः । तेष्वात्मदेवताबुद्धिं सुतरां नृषु पाण्डव ॥१३॥ श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः । सेवेज्यावनतिर्दास्यं सख्यामात्मसमर्पणम् ॥१४॥ नृणामयं परो धर्मः सर्वेषां समुदाहृतः । त्रिंशल्लक्षणवान्राजन् सर्वात्मा येन तुष्यति ॥१५॥ इत्थं श्रीनारदः प्राह सतो धर्मान् युधिष्ठिरम् । तेषामर्थं तत्त्वतोऽहं कथयामि समासतः ॥१६॥ तत्र सत्यं तु जीवानां हितकृद्वचनं मतम् । परदुःखासहिष्णुत्वं दया नत्वात्मबन्धकृत् ॥१७॥ यया भवेदपयशः स्वस्य वा स्वानुयायिनाम् । साप्यस्माकं मते नूनं दया नैवास्ति सम्मता ॥१८॥ व्रतोपवासकृच्छ्राणि स्वधर्मश्च तपो मतम् । शौचं तु द्विविधं प्रोक्तं बाह्यं चाभ्यन्तरं तथा ॥१९॥ तत्र बाह्यं मृदम्बुभ्यामस्पर्शात्पापकर्मणाम् । त्यागाच्च मद्यमांसादेस्तथा साङ्कर्यकर्मणः ॥२०॥ आभ्यन्तरं तु सवोषामात्मवच्छुभचिन्तनम् । मानसानां मलानां च सद्विचारेण शोधनम् ॥२१॥ यत्प्राप्तं देशकालाभ्यां दुःखं प्रारब्धकर्मणा । तत्सम्मर्षस्तितिक्षेक्षा युक्तायुक्तविवेचनम् ॥२२॥ शमस्तु मनसोऽक्षोभः पञ्चभिर्विषयैरपि । प्रोक्तो बाह्येन्द्रियाणां च निग्रहोऽकार्यतो दमः ॥२३॥ आलिक्षाया आमनुष्यात्प्राणिमात्रस्य सर्वथा । अद्रोह्यो बुद्धिपूर्वं यः सा त्वहिंसेति कथ्यते ॥२४॥ आत्मघातानाचरणं स्वर्गार्थमपि सोच्यते । ब्रह्मचर्यं चागृहिणामष्टधा स्त्रीविवर्जनम् ॥२५॥ गृहस्थानां तु तत्प्रोक्तं परस्त्रीसङ्गवर्जनम् । त्यागश्च स्वस्त्रियोऽप्युक्तो व्रतश्राद्धाहपर्वसु ॥२६॥ अष्टधा पुरुषत्यागो विधवानां तदुच्यते । स्त्रीणां च

is the sole reason people tread a religious path. You may ask who Lord Narayan is. He, along with His alter ego Lord Nar, was born of Murtidevi and Dharmadev and performs harsh austerity in Badrikaashram for the benevolence of His devotees. O king! I am retelling Dharma as I have heard from Lord Narayan Himself. Shree Narayan is the origin of Dharma and the Vedas. All ethics mentioned in the Vedas are Lord Narayan centric. Sages such as Yagnavalkya and Parashar later wrote extensive commentaries on the Vedas which became known as their Smrutis. A person who follows his appropriate (to his Varna and Ashram) Dharma mentioned in these Smrutis becomes chaste and fit to serve Lord Narayan. This is the ultimate goal of following Dharma. Truth, compassion, austerity, chastity, patience, discrimination of right and wrong, control of mind, control of senses, non violence, Brahamcharya, charity, study, honesty, satisfaction, serving pious, serving elders, withdrawal from mundane pleasures, understanding the reasons of sorrows, silence, knowledge of Aatma and body, sharing, realising the presence of God in all living beings, non enmity towards all humans and remaining engaged in nine pronged Bhakti (listen, sing, reminisce, physical service, worship, servility, friendship and total surrender) of almighty Lord Narayan are thirty elements of Dharma. O king! Omnipotent and omnipresent Lord Narayan is very pleased with a person who follows aforementioned Dharma of thirty characteristics in its entirety.'

Lord Shree Hari said, 'O devotees! Sage Narad described 'Sat' Dharma as such to King Yudhishthir. Now let me explain the meaning of each of these thirty qualities of Dharma in short. The truth is stating of the facts by which is beneficial to all. Therefore, do not speak, even if truth, which may cause death or harm to others. Feeling the pain of others and endeavour to negate that pain is called compassion. The compassion which binds (like King Bharat to a deer) or tolerates vices of close relative is unacceptable in our Sampraday. Fasting on the days of Ekadashi or to atone and to observe various Vratts is called austerity. Indeed, following one's Dharma is an austerity as well. Chastity is of two types; external and internal. Taking baths to the keep body clean, not touching sinners, not consuming alcohol or meat and not committing adultery is external chastity, while thinking well of others and subduing lust, anger etc. with the help of reading scriptures or listening to the discourse is inner chastity. Patience is to bear destined sorrows with equanimity. The fall from mountains or waylaid in a forest are said to be sorrows of places, the sorrows caused by elements is said to be the detrimental times and incurable diseases are the sorrows of the destiny. To differentiate between right and wrong Dharma of one's Varna and Ashram and rejecting others is the true understanding. Not to let the mind deviate due to anger, greed, lust etc. is the

सधवानां तत्परपुंसङ्गवर्जनम् ॥२७॥ त्यागः स्वशक्ति तोदानं पदार्थानां स्त्रियं विना । स्वाध्यायःस्वोचितस्तोत्रमन्त्रादेःशक्तितो जपः ॥२८॥ आर्जवं वक्रतात्यागः सन्तोषोऽन्नांशुकादिषु । दैवलब्धेष्वलम्बुद्धिस्तथा स्त्येयस्य वर्जनम् ॥२९॥ ब्रह्मचर्यादिनियमैर्युक्तानां कृष्णसेविनाम् । सैवोक्ता समदृक्सेवा विनयेनानुवर्तनम् ॥३०॥ शनैः शनैर्ग्राम्यसौरख्याद्विरामः संसृतिप्रदात् । अनुद्योगसस्तदर्थं च ग्राम्येहो परमो मतः ॥३१॥ प्रोक्ता विषर्ययेहेक्षा ग्राम्यसौरव्याप्तये नृणाम् । बहुधा यतमानानां दुःखबाहुल्यदर्शनम् ॥३२॥ वृथा प्रलापतो बुद्ध्या निवृत्तिर्मौनमुच्यते । देहात्पृथक्तया ज्ञानं जीवस्या ऽऽत्मविमर्शनम् ॥३३॥ यथोचितं तु जीवेभ्यो दत्त्वैवान्नोदकादि च । तस्योपभोगाचरणं संविभाग इतीर्यते ॥३४॥ ज्ञात्वैव व्यापकं विष्णुं सर्वभूतेषु सन्नतिः । ज्ञेयाऽऽत्मदेवताबुद्धिर्मानमत्सरवर्जनम् ॥३५॥ कथामृतस्य श्रीविष्णोः पानं श्रवणमुच्यते । गुणानां गायनं तस्य प्रेम्णा कीर्तनमुच्यते ॥३६॥ तस्य मूर्तेर्हृदि ध्यानं नित्यदा स्मरणं मतम् । तस्य निश्छद्मभावेन सदा सेवानुवर्तनम् ॥३७॥ विधिना पूजनं चेज्या तस्य शक्तयनुसारतः । नमस्कारश्च साष्टाङ्गं तस्मा अवनतिर्मता ॥३८॥ परिचर्या तस्य दास्यं सख्यं स्नेहातिशायिता । सर्वथा तदधीनत्वं प्रोक्तमात्मसमर्पणम् ॥३९॥ सद्धर्म एष कथित स्त्रिंशल्लक्षणवान् परः । सच्छब्दार्थं इति त्रेधा तत्वतोऽत्र निरू पितः ॥४०॥ सच्छब्दवाच्यमेतच्च त्रितयं यत्र वर्णितम् । स्यात्तत्सच्छास्त्रमुदितं सङ्क्षपां वापि विस्तृतम् ॥४१॥ वेदाः श्रीमद्भागवतं नीतिश्च विदुरोदिता । विष्णोर्नामसहस्रं च गीता भागवती तथा ॥४२॥

control of mind while not allowing any of the five senses to indulge in anti religious deeds is called the control of senses. Not to kill any living being, however small, or cause harm by thought, speech or deeds is called non violence. Not committing suicide at any holy shrine, even for the perceived aim of attaining Moksha or due to anger, fear of infamy or sorrows is non violence as well. Brahamcharya for celibates is to forsake women totally (thought, speech, company etc.). The householders must forsake women other than their lawfully wedded wives and not to indulge in sexual activities even with their wives on the days of Ekadashi and Vratts. Widows should observe Brahamcharya just as celibates while the married women must not even think (let alone associate or touch) of males other than their husbands.'

Shree Narayanmuni continued, 'To donate cherished things, except one's wife, to the best of one's ability and willingly to a suitable person is called charity. One must study the Vedas and other scriptures to one's ability and chant the holy name of Bhagwan at all times. A devotee must act without any hypocrisy in front of eminent saints. He must appear as he is without any deceit and conceit. The real satisfaction is to accept willingly whatever God has rewarded him for his honest labour without coveting which is not his. One should control his desires as supplementary desires lead to desiring more and more. A person who has no enmity with anyone or who shows equal compassion towards foe and friend is a really pious person. My devotees must respect and serve such pious persons. A devotee must show respect to his elders, especially those who observe Brahamcharya and other Niyams and are devout. He should be more than willing to serve them in whatever ways. Mundane pleasures are the main reason for entrapping a man in the cycle of death and birth. A devotee should realise the negative influences of the mundane pleasures and slowly endeavour to withdraw from them. He should understand that the real reason for sorrows in this world is nothing but the blind race to indulge in mundane pleasures and unrelenting acquisition of objects of pleasures which cause nothing but pain in the end. The silence in a true sense to speak little after due thought rather than speaking relentlessly and unnecessarily. The true knowledge is to understand that an eternal and knowledgeable soul is distinct from a perishable body and a soul is one's true self rather than a visible body. Whatever wealth or food one has, it should be shared with one's dependants and alms seekers. O devotees! A true devotee must always remain engaged in any one of the following nine types of Bhakti of Lord Krishna; Listening to His Katha, Singing His Kirtans or narrating His Katha and virtues, reminiscing His Murti in one's heart at all times, Undertake His physical services such as massaging His feet and forehead, Bow down to Him or prostrate at His divine feet, Venerate Him with physical artefacts

शारीरकारव्यसूत्राणि याज्ञवल्क्यस्मृतिस्तथा । श्रीवासुदेवमाहात्म्यमिति तज्ज्ञेयमष्टकम् ॥४३॥ येऽनुसृता भवेदुश्च सद्ग्रन्था एतदष्टकम् । तेऽपि सच्छास्त्रमित्युक्ता मुमुक्षूणां हितावहाः ॥४४॥ सच्छब्दार्थ इति प्रोक्तः सङ्गशब्दार्थ उच्यते । मतः कृष्णस्य सङ्गस्तु साक्षाद्भक्तिर्दृढं स्थिरा ॥४५॥ साधूनां च सतां सङ्गः सेवाऽर्चा तद्वचः स्थितिः । धर्माणां तु सतां सङ्गस्तदत्यागो विपद्यपि ॥४६॥ सतःशास्त्रस्य सङ्गस्तु कृष्णभक्तयादिपुष्टये । श्रवणं कीर्तनं प्रीत्या पाठनं श्रावणं तथा ॥४७॥ एतेषां हि सतां सङ्गो येषामीदृग्भवेद्भुवि । सत्सङ्गिनस्ते कथिताः सम्प्रदाय इहौद्धवे ॥४८॥ एत एकान्तिका भक्ताः कथ्यन्ते शास्त्रदर्शिभिः । सन्तो भागवताश्चैव सात्त्वताः साधवस्तथा ॥४९॥ भक्ता एते तु देहान्तेधाम गोलोकमुतमम् । लभन्ते राजते यत्र श्रीराधाकृष्ण ईश्वरः ॥५०॥ एतं विहाय सत्सङ्गं सज्जन्तेऽन्यत्र येऽसति । कुसङ्गिनस्ते विज्ञेया असदीशादिसङ्गिनः ॥५१॥ कालो माया स्वभावश्च कर्म तामसदेवताः । अस्वातन्त्र्यादिमे प्रोक्ता असदीश्वरसंज्ञकाः ॥५२॥ कालाद्युपासका विष्णुं विहाय परमेश्वरम् । श्रुतिस्मृतिविरुद्धेहा असन्तः साधुसंज्ञकाः ॥५३॥ दम्भमानकलिक्रोधहिंसालोभस्मरादयः । अधर्मसर्गजाः पापा असन्तो धर्मविभ्रमाः ॥५४॥ असदेतत्त्रयं यत्र वर्णितं स्यान्निजेच्छया । असच्छास्त्रं' तु तत्प्रोक्तमल्पं वा महदस्तु तत् ॥५५॥ एतच्चतुष्टये सक्ता ये नरा असति ध्रुवम् । कुसङ्गिनस्त एवोक्ता दम्भभक्तादिनामकाः ॥५६॥ जना असद्धियस्त्वेते पाषण्डिगुरुभिर्मुहुः । वञ्चिता वित्तदोषायोषादिग्रहणैस्तांस्त्यजन्ति

such as sandalwood paste, flowers or imagined artefacts in their physical absence, Undertake menial task just as His personal servant, Think of and love Him as a true benevolent friend and lastly, Total surrendering of wealth, hearth and self with thought, speech and body. O devotees! These are the thirty traits of 'Sat' Dharma'.

Shree Hari continued, 'O devotees! I explained three things that are prefixed with 'Sat'; Almighty Bhagwan, His saints and Dharma espoused by Him. The scriptures - long or short - in which all these three are attested are called 'Sat' Shastra. I consider these eight scriptures as Sat Shastra; the Vedas, Vyas (Saririk) Sutras, Shreemad Bhagwat, VidurNiti, VishnuSahasraNam, Bhagvad Gita, Yagnavalkya Smruti and Shree Vaasudev Mahatmya. Any other scriptures that have the same or similar central theme may be considered as Sat Shastra. Now the second syllable of the word 'Satsang'. 'Sang' (association) is used in four contexts; To venerate and remain engaged in Lord Krishna's Bhakti with total faith in His greatness and potency; To serve His saints with food and clothes, venerate them with sandalwood paste and flowers, listen to their discourses and follow their guidance with mind, speech and body; Never to deviate or digress from the path of Dharma, even in detrimental times; Listen to and study the aforementioned scriptures to understand Bhagwan's greatness and enhance and strengthen one's Bhakti in Bhagwan and narrate their Katha to others. O devotees! A person who associates heartily with four things prefixed with 'Sat' - Bhagwan, saints, Dharma and scriptures - is called a 'Satsangi' in our Udhhav Sampraday. These 'Satsangi'(devotees) are often called with six other pseudo names - Ekantik, Bhakta, Sadhu, saint, Bhagvat and Satvat. With whatever names they are referred to, they invariably go to Golok at the time of death where Lord Krishna eternally resides with Laxmiji and Radha.'

Shree Sahajanand Swami continued, 'O devotees! 'Asat'(false or pretentious) is the contradictory term of 'Sat'. A person who forsakes these four 'Sat' (Bhagwan etc.) invariably gets tangled in 'Asat'. They are known as 'Kusangi', as opposed to 'Satsangi'. They venerate Time, Maya, Karma, nature or Tamas Devtas such as Bhairav, mistakenly thinking them supreme. In fact, Maya etc. are subordinates to Bhagwan and therefore are called 'Asat' Ishwar. The saints who worship Time, Maya etc. or other inconsequential Devtas instead of almighty Lord Vishnu or act contrary to Dharma attested by the Shruti and Smruti are called 'Asat' saints. Greed, lust, anger, hypocrisy, deceit, ego, violence etc. are traits of Adharma. People engulfed in such vices may pretend to be religious, but they are indeed unreligious. Their external behaviour may appear good but it is only a camouflage. The scriptures that do not reflect the true philosophy of Shruti and Smruti and attest 'Asat' Ishwar, 'Asat' saints and Adharma

हि ॥५७॥ सतः श्रयन्ते तेऽथैषां दृष्ट्वा शीलं तु दुष्करम् । हित्वा तानथ कुण्डादीन् श्रित्वा क्रीडन्ति कीशवत् ॥५८॥ ततस्ते गुरुभिःसाकं शिष्यसंज्ञाः कुसङ्गिनः । प्रयान्ति नरकान् घोरान् देहान्ते नात्र संशयः ॥५९॥ इति सत्सङ्गशब्दार्थदीप उद्दीपितो मया । ज्ञात्वा तेनान्वहं सन्तः सङ्गभ्या ईश्वरादयः ॥६०॥ सत्सङ्गदीपकमिमं कुमतान्धकार नाशं समाश्रयति यः श्रुतिकीर्तनाभ्याम् । सोऽज्ञानसन्तमसत्तेल भवबन्धहेतोमुक्तो भवत्यभिमतं लभते स सौख्यम् ॥६१॥

सुव्रत उवाच ।

श्रुत्वा गुरोर्वचनमेतदसंशयं ते भक्तास्तदेकशरणा जगृहुः शिरोभिः । आज्ञापिता निजनिजां वसतिं ययुस्ते तेनाथ सोऽप्युटजमात्मन आजगाम् ॥६२॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे सत्सङ्गदीपप्रकाशननामा द्वाविंशोऽध्याय ॥२२॥

अथ त्रयोविंशोऽध्यायः

सुव्रत उवाच ।

ततो यमद्वितीयायां पोलिकापायसादिभिः । बहुलाज्यसितैर्भोज्यैरतर्पयदृषीन्नृपः ॥१॥ तस्या निशि सदः संस्थं चरितुं भूतले मुनीन् । आजिज्ञापयिषुं भूप ! प्रोवाच हरिमानतः ॥२॥ **उत्तम उवाच ।**

अन्नकूटोत्सवे हृद्य ललितायास्तु सर्वथा । मनोरथस्त्वया सर्वो भक्तवत्सल ! पूरितः ॥३॥ एवमेव त्वया कार्यं प्रबोधन्युत्सवेऽपि च । नातिदूरे वर्तमाने जयाया अपि तोषणम् ॥४॥ स्थितिमत्रैव कुर्वन्तु पूर्णिमानां यथा सुखम् । सर्वेऽपि मुनयः स्वामिन्नित्यस्ति प्रार्थितं मम ॥५॥ विप्रादयो यथापूर्वं गृहणनवन्नादि मद्गृहात् । निमित्तमात्रमेवाहं कर्ता कारयिता भवान् ॥६॥

सुव्रत उवाच ।

इत्युत्तमवचः श्रुत्वा पश्यन् दूरस्थितां जयाम् । तथास्त्विति हरिः प्राह प्रहसन्मुखपङ्कजः ॥७॥ जयान्तिकमथोपेत्य तत्तथाऽवददुत्तमः । सापि प्रीता स्वानुजावत्तत्सम्भारानचीकलृपत् ॥८॥ हरिश्चाह मुनीन् सर्वान् भक्तांस्तत्र च सङ्गतान् ।

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are 'Asat' Shastra. O devotees! A person who keeps 'Sang' with any of these four 'Asat' is variably called Nastik, Asur, Pakhandi or Dambhi. They invariably end up with similar minded gurus and remain forever entangled in wealth and women. Such 'Kusangi' persons do come under the shelter of true saints sometimes. However, they cannot fathom their religious ways and are unable to follow the strict regime, so they return back to their evil gurus. Such gurus along with their disciples indeed end up in Hell.'

Lord Shree Hari continued, 'O devotees! I have enlightened you with the true meaning of word 'Satsangi'. Knowing this truth, you must always associate with these four 'Sat'. Whoever listens to this discourse will become free from ignorance and the never ending cycle of death and life.'

Suvrat Muni said, "O king! The whole congregation realised that whom Shree Sahajanand Swami referred to as Lord Krishna, the supreme Bhagwan, is none other than Himself present in the assembly in their midst. Lord Shree Hari retired to His personal quarters after asking devotees to return to their respective hospices."

Thus ends the 22nd Chapter of the Satsangi Jeevan.

CHAPTER-23

Suvrat Muni said, "O king! The next day, on Kartik Sud Beej, King Uttam Khachar served sweet rice pudding to all the saints along with many other sweets left over from the Annakut celebration. Another assembly was held in the evening and Lord Swaminarayan arrived to take His seat on an ornate Sinhasan. Shree Hari thought of sending the saints to distant places to spread His gospel for the benevolence of mankind. Uttam Khachar approached Shree Hari at his sister Jaya's behest and said, 'O Maharaj! You fulfilled all of my sister Lalita's desires by celebrating the festival of Annakut very grandly. Now it is Jaya's turn to have her desires fulfilled. The festival of Prabodhani Ekadashi is approaching. I request You to ask the saints and other devotees to remain

पूर्णिमावधि सर्वेऽपि यूयमत्र वसन्तु योः ॥९॥ आमान्नादेर्ग्रहीतारो येऽत्र स्युर्ब्राह्मणादयः । नृपमोदिवणिग्गेहात्ते गहणन्तु यथा पुरा ॥१०॥ सिद्धान्नस्य च भोक्तारो ये स्युस्तैर्नृपमन्दिरे । भोजनीयं यथाकालं दिवसानि त्रयोदश ॥११॥ इति प्रोक्ता भगवता विप्राद्यास्ते तथा ऽचरन् । सुखेन न्यवसंश्चैते भक्ता भूपेन सत्कृताः ॥१२॥ मुन्यादींस्तांस्ततो राजा यथेष्टं प्रतिवासरम् । प्रचुराज्यसितैः खाद्यैः प्रीणयामास भक्तितः ॥१३॥ सम्भावयन्नृपं सोऽपि भगवाग्विविधानि च । कारयामास भोज्यानि जयया नृपमन्दिरे ॥१४॥ रमा च ललिता मुख्या योषित स्तत्र सादरम् । पाकसिद्ध्यादि चक्रुस्ता निर्मानाः पूर्ववन्नृप ॥१५॥ हरौ भक्तिं परां प्राप्ता जयापि ललितेव सा । आरभ्यैव तृतीयायाः प्रसिताऽभवदुत्सवे ॥१६॥ प्रभाशङ्करमुख्याश्च ब्राह्मणा अपि पूर्ववत् । गङ्गाद्या विप्रपत्न्यश्च विदधुः पाकमादृताः ॥१७॥ दृढबद्धकटिस्तत्र नित्यं पाकादि कारयन् । आनन्दायामास हरिर्जयां तां ललितामिव ॥१८॥ महादानान्यथ स्वस्रा कारयन् हर्यनुज्ञया । आनयामास नृपतिर्देयवस्तून्युदारधीः ॥१९॥ प्रश्नोत्तरैरनेकैश्च सभायां प्रत्यहं प्रभुः । सर्वानान्दयामास कुर्वन्निःसंशयान् जनान् ॥२०॥ तृतीयायां प्रदोषेऽसौ कृष्णनीराजनोत्तरम् । नामसङ्कीर्तनं कृत्वा सदः संस्थोऽब्रवीन्निजान् ॥२१॥ प्रष्टव्यं यस्य यत्किञ्चिद्भवेत्पृच्छतु मां स तत् । निःसंशयं सेवितौ यद्भक्तिधर्मौ फलप्रदौ ॥२२॥ हेमन्तसिंहो नृपतिस्तदानीं सदःस्थितस्तं विनयेन नत्वा । सद्धर्मपुष्टिं हृदि कामयानः पप्रच्छ च स्वस्य सहान्वयस्य ॥२३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे दुर्गपुरे मुन्याद्यावासननामा त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्यायः

राजोवाच ।

पुंसां स्त्रीणां च भगवन् सम्प्रदाय इहौद्भवे । धर्मरक्षा भवेद्येन साधतं ब्रूहि तद्धि मे ॥१॥ स्यादेकान्तिकधर्मेषु स्थितिः कृष्णस्य च प्रभो । उपासना यथा नित्यं तथा सम्यग् निरू पय ॥२॥

in Gadhpur until Kartik Purnima and dine at my palace. I know I am only the medium, everything that happens is by Your express wish.' Shree Hari glanced at Lalita standing at a distance with a benign smile and nodded His head to indicate His assent. King Uttam nonetheless relayed Shree Hari's assent to Lalita. Excited Lalita rushed off immediately to gather everything needed for the festival just as Jaya had gathered for the Annakut festival. Shree Hari addressed the congregation, 'O saints! O devotees! Stay back in Gadhpur until Kartik Purnima. Those of you who cook yourselves should collect grains, pulses, etc. from the store and the rest should come and dine in the communal kitchen twice a day for the next thirteen days."

Suvrat Muni continued, "O king! The devotees happily followed Shree Hari's instruction and remained in Gadhpur. Uttam Khachar's courtyard teemed with the movement of saints and devotees. He prepared various varieties of sweets laced with ample Ghee to feed saints and devotees. Shree Hari made inquiries on the preparation of food by visiting the kitchens as often as He did prior to Annakut and proffering advice to Jayaba. Lalitaba, Rama, Ganga etc. female devotees and male devotees including Prabhashankar helped tirelessly in the kitchen just as they did during the Annakut festival. Uttam Khachar arranged the collection of grains, pulses, spices, Ghee, oil etc. needed from various sources at the behest of Jayaba. Shree Hari held evening assemblies daily where He answered devotees' and saints' theological questions. O king! The first such assembly was held on the third bright day of Kartik after evening Aarti and Dhun. Shree Hari asked devotees to ask Him any question as, only a query can cast aside one's doubts and ignorance. King Hemantsinh, to enhance and strengthen Bhagwat Dharma in his heart, came forward to ask the first question."

Thus ends the 23rd Chapter of the Satsangi Jeevan.

CHAPTER-24

King Hemantsinh asked, 'O Bhagwan! How can we, male and female devotees alike, guard our Dharma? How do we augment and strengthen our Dharma? How do we enhance our faith in Lord Krishna? And what causes the regression of Dharma and faith in our lives? These are my four questions.'

श्रीनारायणमुनिरुवाच ।

शृणु राजन् ! ब्रुवे तुभ्यं सद्धर्मावनसाधनम् । सत्सङ्गमेव तन्मुख्यं विद्धि सच्छास्त्रसम्मतम् ॥३॥ दैवसम्पद्युजां सङ्गात्सद्धर्मोपासनाबलम् । विवर्धते क्षीयते तत्सङ्गाद्ध्यासुरसम्पदाम् ॥४॥ धर्मज्ञानविरक्तीनां भक्तेश्चापि निरू पणे । बाह्यवेषे चास्ति साम्यभुभयेषां च योषिताम् ॥५॥ तत्र निष्कपटं स्वीयश्रेयोर्थं दैवसम्पदः । प्रीतये च हरेर्नित्यं स्वधर्माद्याचरन्ति हि ॥६॥ स्त्रीद्रव्यरसमानादिप्राप्तयेऽन्ये तु दाम्भिकाः । धर्मादिवार्तां कपटाद्वाङ्मात्रेणात्र कुर्वते ॥७॥ फूत्कृत्य गुप्तं दंशन्तो मूषका इव ते शनैः । धर्मादिवार्तां कृत्वैतन्मूलच्छेदं हि कुर्वते ॥८॥ सदसद्व्यक्तिबोधोऽतो यथा स्यादुद्धवाध्वनि । मनुष्याणां तथा स्पष्टं तल्लक्ष्माद्यपि कथ्यते ॥९॥ निःश्रेयसाय जीवानां श्रीविष्णुर्भगवान् स्वयम् । आविर्भवति भूलोके स्वतन्त्रः करुणानिधिः ॥१०॥ नरनारायणो दत्त ऋषभः कपिलादयः । रामकृष्णादयश्चास्यावताराः सन्ति भूरिशः ॥११॥ ते निहत्यासुरान् दुष्टान् धर्मसाधुसुरद्रुहः । धर्मं प्रवर्तयन्त्यत्र सेव्यास्ते मोक्षकाङ्क्षिभिः ॥१२॥ असुरांसो यथा घ्नन्ति यादृशास्तेऽसुरा यथा । जातास्तदादौ वच्म्यत्र श्रीमद्भागवतोदितम् ॥१३॥ सर्गारम्भे पुरा ब्रह्मा छाययैवात्मनोऽसृजत् । अविद्यां पञ्चपर्वाणं निजसर्गोपबृंहणाम् ॥१४॥ तमो मोहो महामोहस्तामिस्रं च तुरीयकम् । पञ्चमं त्वन्धतामिस्रमविद्यापर्व कीर्त्यते ॥१५॥ एतामविद्यां सृष्ट्वैव तां तनुं विजहावजः । तमोरू पा निशा ऽभूदसुराणां बलं यतः ॥१६॥ एतत्तनुसमुद्भूता विधेर्जघनजास्तथा । असुरा यक्षरक्षांसि बहुर्दुःखहेतवः ॥१७॥ सर्गोऽधर्मात्तदा चाभूय ब्रह्मपृष्ठोदभवादयम् । कामलोभमदेर्ष्या रुट् हिंसा माया कलिर्भयम् ॥१८॥ मदमत्सरमानाद्या अधर्मकुलनायकाः । एते ह्यसुरदेहेषु न्यूषुः सर्वे यथासुखम् ॥१९॥ तदाविष्टास्तु ते यब्धुं भोक्तुं पातुं च निर्दयाः । ब्रह्माणं दुद्रुवुः सर्वे स तं देहं तदा जहौ ॥२०॥ पतन्स देहः सन्ध्याऽभूत्तां ते मूढाः प्रपेदिरे । त्रिषु लोकेषु ते दुष्टाश्चरन्तोऽभ्यार्दयंश्च तान् ॥२१॥ आसीत्तेषां जीवनं चाथैहिकामुष्मिकं सुखम् । अधर्मसर्ग एवैकमसुराणां

Lord Narayanmuni replied, 'O king! Let me first explain how you should guard your Dharma. Satsang is the best means to protect your Dharma. It is also the root cause of augmentation and enhancement of Dharma, devotion and faith. Therefore, you must always associate with divine persons. Association with demonic persons leads to regression of Dharma and faith from one's life. O king! You may wonder how to recognise divine and demonic persons as outwardly, both types of persons extol and espouse Dharma, Gnaan, Vairagya and Bhakti to the same extent. They dress and address similarly. However, while divine persons are genuinely nice, the demonic persons are evil and pretentious. The divine persons tread the religious path honestly and just for their salvation and to please Bhagwan, while demonic persons are hypocrites who secretly covet wealth, women and conceit. Just as a mouse bites slowly and clandestinely, the demonic persons covertly extol Dharma while overtly corrode its roots. O king! It is very important to recognise divine and demonic persons as their association augments or destroys Dharma and faith. I will explain to you their traits and the reward you reap by associating with them. Omnipotent, omnipresent, merciful Lord Vaasudev independently manifests Himself upon this earth for the benevolence of mankind. He has manifested as Lord NarNarayan, Dattatreya, Rhishabhdev, KapilDev, Shree Ram, Shree Krishna etc. and others. They have annihilated demons who tried to destroy Dharma, saints and Devtas. They should be worshipped by mankind as they have re-established Dharma in this world. The Shreemad Bhagwat narrates how previous Avatars destroyed demons, explains the types of demons and how they are born. O king! I shall reiterate it all as answers to your questions.'

Shree Narayanmuni continued, 'O King Hemantsinh! At the beginning of creation, Brahma created ignorance from the shadow of his intelligence. Ignorance is of five types; Tam (not able to differentiate between right and wrong), Moha (confusion), Mahamoha (intense desire to indulge in mundane pleasures), Tamisra (anger) and Andh Tamisra (death). This ignorance entered and took over the minds of Asuras, demons and Yakshas created from Brahma's thighs. Adharma and its offsprings such as anger, lust, greed, conceit, jealousy, fear, envy, ego etc. from Brahma's back, entered the corrupted intelligence of Asuras. Influenced by such vices, Asuras started creating havoc in the world by indulging in the consumption of meat and alcohol, stealing,

दुरात्मनाम् ॥२२॥ तन्वाथ प्रभया विद्यातपोयोगसमाधिना । देवानृषीन् मनून्नृंश्च ससर्ग विधिरादरात् ॥२३॥ साक्षाद्धर्मस्ततो जातो ब्रह्मणो दक्षिणस्तनात् । सह स्वपुरिवारेण देवादिष्वसच्च सः ॥२४॥ श्रद्धा मैत्री दया शान्तिस्तुष्टिः पुष्टिः क्रियोन्नतिः । बुदिधर्मेधा तितिक्षा ह्रीर्मूर्तिर्धर्मस्य योषितः ॥२५॥ एता लक्ष्मीर्यथा विष्णुं शिवा वा शङ्करं यथा । शक्तयो ऽनुव्रताः सन्ति तथा धर्मं हि सर्वदा ॥२६॥ शुभं सुखं प्रसादश्च क्षेमाभयमुदादयः । पुत्रा धर्मस्य तैः साकं तत्रोवास सुखेन सः ॥२७॥ सह सम्बन्धिभिर्धर्मो देवादीनां तु जीवनम् । आसीदत्र परत्रापि स एव सुखमीप्सितम् ॥२८॥ वपूंष्यधर्ममुख्यानां सन्त्यविद्यामयानि वै । विद्यामयानि सर्वेषां धर्मादीनां भवन्ति च ॥२९॥ दैवी सम्पदिति प्रोक्तं सान्वयो धर्म आसुरी । सम्पच्चाधर्मसर्गस्तु हरिगीतासु विस्तरात् ॥३०॥ दैवी सम्पन्मोक्षकर्त्री बन्धकर्त्रीतथाऽऽसुरी । देवतास्वस्ति दैव्येवमासुरी चासुरेष्वपि ॥३१॥ देशकालक्रियासङ्गवैषम्याद्दैवतेष्वपि । आसुरी सम्पदायाति तदा तेऽप्यसुरा मताः ॥३२॥ यथा शच्याः प्रसङ्गेन पारिजाततरोः कृते । कृष्णेन भूरि युयुधे देवेन्द्रोऽपोयसुरेन्द्रवत् ॥३३॥ देशादीनां सतां योगादसुरेष्वपि कुत्रचित् । दैवी निविशते सम्पतदा देवा हि ते मताः ॥३४॥ प्रह्लादो दैत्यपुत्रोऽपि यथा नारदसङ्गमात् । दैवीं सम्पदमेवाऽऽप विष्णौ भक्तिं परां व्यधात् ॥३५॥ तस्यैव सङ्गाच्च यथा पौत्रो बलिरासुरम् । त्यक्त्वा भावं हरिं चक्रे स्ववशं दैवसम्पदा ॥३६॥ देवादीनां सदसतां सम्बन्धात्सम्पदोर्द्वयम् । इदं देवासुराख्याकृन्मनुष्येष्वपि वर्तते ॥३७॥ देशादेरसतो योगाद्दैविका अपि मानवाः । आसन्नधर्मरू चयस्ततो दुर्योधनार्थितैः ॥३८॥ दुर्योधनस्याश्रयणाद् द्रोणभीष्मादयो यथा । आसन्नधर्मरू चयस्ततो दूर्योधनार्थितै ॥३९॥ पातालस्था सुरैर्विष्टा देवा अप्यसुरा इव । नरनारायणाभ्यां ते कृष्णाभ्यां युयुधुर्मृधे ॥४०॥ कृतकार्येषु दैत्येषु निर्गतेषु तदङ्गतः । पुनस्ते भगवदभक्तिं चक्रिरे धर्ममाश्रिताः ॥४१॥ सतो योगातथा क्वापि देशादेरासुरक्रियाः । अपि देवाभिधां यान्ति दैवीं प्राप्यात्र मानवाः ॥४२॥ कदर्यपिङ्गलाद्याश्च दत्तात्रेयसमागमात् । यथा ऽऽसुरक्रिया हित्वा

adultery and violence, so much so, that they started harassing their creator, Brahma. Realising his folly, Brahma gave up the body from which Asuras and Adharma was created. The forsaken body took the form of a maiden - Sandhya (evening) which eventually grew into a night. Asuras and the demons roamed this world unhindered and indulged in ant-ireligious activities. Their influence and power increased at night. They considered Adharma as the means to achieve happiness in this and the next world.'

Sahajanand Swami continued, 'O king! Brahma accepted a new body and created Devtas and humans from it while focusing his mind on Bhagwan. Brahma created Dharma (personified) from his right side of his bosom followed by Dharma's thirteen wives; Shradhhaa (faith), Daya (compassion), Shanti (serenity), Tushti (satisfaction), Pushti (encouragement), Kriya (ethical effort), Unnati (ascent), Budhhi (intelligence), Medha (retentive memory), Titiksha (patience) and Hree (modesty or fear from shame). Gnaan, Vairagya, austerity, happiness etc. are Dharma's offspring. Dharma with his family entered in the minds of Devtas, Rishis and humans and as a result, they behaved religiously and considered Dharma as the sole means to achieve happiness in this world and the next. O king! Adharma with its associated vices such as greed, lust etc. is ignorance while Dharma with its associated virtues such as knowledge, detachment etc. is enlightening. Dharma is divine while Adharma is demonic. Lord Krishna has described divine and demonic traits at a greater detail in the Bhagvad Gita. Dharma leads to Moksha whereas Adharma leads to the shackles of the cycle of birth and death. The Devtas, Rishis and humans are naturally divine while Asuras are naturally demonic. However, due to adverse times place, actions or company demonic traits enter in Devtas and humans, they behave like demons. For example, Indra, the king of Devtas, under the influence of his demanding wife Sachi, fought against Lord Krishna - Whom he used to worship, for a possession of a flowering shrub. Similarly, under the influence of auspicious time, place, actions or company, the divinity enters demons and they become famed devotees. Prahalad, a son of a demon became known as one of the greatest devotees of Lord Vishnu as a result of his association with Sage Narad. His grandson, King Bali, made Lord Vishnu helpless with his divine trait of charity, steadfastness and total surrender to Bhagwan after giving up his demonic traits of

पूज्या देवा इवाभवन् ॥४३॥ धर्मेण चाप्यधर्मेण सवंश्येनाश्रितात्मनाम् । देवासुराणामेतेषां वैरमस्ति परस्परम् ॥४४॥ छिन्नाणि स्वस्वशत्रूणां ते पश्यन्त इतस्ततः । विचरन्ति त्रिलोकयां वै स्वयूथैर्विजीगिषवः ॥४५॥ देशकालक्रियासङ्गान् सतो यर्हि श्रयन्ति ह । देवास्तर्हि जयन्त्येव धर्माद्यैर्निजवैरिणः ॥४६॥ देशादीनसतो यर्हि श्रयन्ते देवताः क्वचित् । तदा स्वनिष्ठाधर्माद्यैरसुरास्ता जयन्ति हि ॥४७॥ इत्थं देवाश्चासुराश्च स्वस्थयोः सम्पदोर्वशात् । व्यवह्रियन्ते लोकेषु तत्तन्नाम्ना द्विधा किल ॥४८॥ तत्रेदशासुरान् हन्ति धर्मसंरक्षणाय सः । कृतावतारो भगवान् द्वेधा तदधुनोच्यते ॥४९॥ प्रवृत्तिमार्गमाश्रित्य भगवान् यर्हि वर्तते । रामकृष्णादिरू पेण तदा तान् हन्ति हेतिभिः ॥५०॥ कवचित्कवचिच्च तानिष्टान्कामादीनान्तरासुरान् । ज्ञानोपदेशखड्गेन स हन्ति न तु तत्तनूः ॥५१॥ निवृत्तिमागमाश्रित्य भगवान् यर्हि वर्तते । नारायणादिरू पेण तदा हन्त्यान्तरान्रिपून् ॥५२॥ स्वाभाविकान् हन्ति दोषान्कामादीनसुरस्थितान् । सांसर्गिकांश्च देवस्थान्न तु तेषां तनूः कवचित् ॥५३॥ स एव भगवान् पुंभिर्धृतमानुषविग्रहः । उपासनीयः श्रेयोर्थमज्ञानतिमिरापहः ॥५४॥ स्वतन्त्रत्वात्स भगवान् प्रत्यक्षः क्वापि वर्तते । क्वचित्परोक्षवच्चासावदृश्यो वर्तते नृभिः ॥५५॥ अदृश्यः स यदा तर्हि तूपास्या तस्य सर्वथा । प्रतिमैवाथ साधूनां सेवा कार्या च पूजन् ॥५६॥ निष्कामा अथ निर्लोभा निःस्वादा निष्परिग्रहाः । निःस्नेहा निर्ममा दान्ता निर्मानाः साधवो मताः ॥५७॥ तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् । अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥५८॥ सन्तोऽपि द्विविधा ज्ञेया धीमन्तोऽल्पधियस्तथा । धीमन्तस्तत्र देशादीन् सत एवात्रयन्ति हि ॥५९॥ हरेरदृश्यादपि ते भिया पूर्ववदात्मनः । वर्तन्ते सर्वथा धर्मे जानन्तस्तस्य नित्यताम् ॥६०॥ माहात्म्यबलमाश्रित्य हरेरन्ये तु निर्भयाः । असतो देशकालादीन् सेवन्ते च निरङ्कुशाः ॥६१॥ तानधर्मः सह स्वस्य वंश्यैर्जयति सत्वरम् । धर्मभ्रष्टा भवन्त्येव ततस्ते पापचेतसः

stubbornness and conceit. Humans, though naturally divine, act like Asuras under the influence of an inauspicious place or time. Drona, Bhishma and Kripacharya are the prime examples. Due to his association with the demonic Duryodhan, Adharma traits such as greed and ego entered them. Under the influence of such demonic vices, they waged a war with Nar incarnate Arjun and Lord Krishna. They became divine again as and when the demonic traits left them. O king! Humans, under the influence of an auspicious time or place, sometimes behave in such an exemplary way that they attain the status of Devtas or become known as Devtas. Kadarya and Pingla (a prostitute) are the prime examples who attained higher divinity after giving up all vices under the influence of Dattatreya Bhagwan.

Shree Hari continued, 'O king! Dharma and Adharma are opposing factors of a life and hence a continuous state of war exists between the two. Adharma, with the help of Asuras is always looking for an opportunity to weaken them by entering into their intelligence through a minute chink created by digression from the path of Dharma. The Devtas on other hand try to gain their strength through strict observances of Dharma. Normally, the Devtas gain an upper hand in this war. However, whenever Devtas transgress from Dharma due to adverse time or place, the Asuras win the battle. People of this world are known as Devtas or Asuras according to their association with and their natural affinity with Dharma or Adharma respectively. O king! Whenever Asuras gain greater advantage, Bhagwan manifest on this world to annihilate them. Their destruction is of two types; to kill them physically or to destroy their vices from within. Often as Lord Ram or Shree Krishna, Bhagwan kills demons with arrows or other weapons. Sometimes, rather than killing them, Bhagwan, in the garb of ascetic, destroys their vices such as greed and anger and frees them from their irreligious way of life. He destroys any Adharma that has entered the Devtas due to inauspicious time, place or company at such times. As an ascetic, Bhagwan never directly kills any Demons as He practices total non violence at such times. Whichever form He takes, people should worship only Him as His incarnations are only for their benevolence. Only sometimes He, independently, becomes personally visible in human form to His devotees, while at most other times He remains invisible. Whenever He is invisible in His human form, the devotees must venerate Him in His Murti form.'

Shree Narayanmuni continued, 'O king! Now let me explain the traits of true saints. A person who is not licentious or greedy, whose senses and mind are under his

॥६२॥ भक्तेषु द्विविधेष्वेषु प्रागुक्ता धर्मसंस्थिताः । ये ते तु परमप्रीत्या सेवनीया मुमुक्षुभिः ॥६३॥ नियमान् ब्रह्मचर्यादीन्न जह्युर्ये भयाद्धरेः । ज्ञानिनो भगवद्भक्तास्तद्वशेऽस्ति यतः प्रभुः ॥६४। अधर्मसर्गेण जिता भक्तारव्या ये तु निर्भयाः । ते महापापिवत्तूर्णं दूरादधेया मुमुक्षुभिः ॥६५॥ न तेषां सेवया श्रेयो न प्रीतिश्च श्रियः पतेः । केवलं धर्महानिः स्यादत्तस्त्याज्या हि ते मताः ॥६६॥ धर्मस्योपसायाश्च बलवृद्धिधर्भवेत्सतां । सङ्गातद्बलनाशश्च सङ्गात्स्यादसतां ध्रुवम् ॥६७॥ सदसद्व्यक्तिबोधस्तु भवेद्बुद्ध्यैव देहिनाम् । सा तु सुज्ञेषु पुंसु स्यान्न तु स्त्रीषु कदाचन ॥६८॥ अतस्ताभिर्दृढं भकत्या श्रीविष्णोः प्रतिमैव हि । साक्षाद्विष्णुधियोपास्या न सन्तोऽन्तर्हिते हरौ ॥६९॥ यदि सद्वृत्तयः सन्त स्युस्तर्हि स्त्रीभिरात्मनः । साकं सम्बन्धिभिः श्रव्या कथा तेभ्यस्तु संसदि ॥७०॥ सम्बन्धिभिरपि स्त्रीणां पितृभ्रातृसुतादिभिः । परीक्ष्यादौ सतो नेया योषास्तद्दर्शनाय ताः ॥७१॥ असन्तोऽप्यत्र बहवः सद्वेषा विचरन्ति हि । वाचाति ज्ञान वैराग्यभक्ति धर्मनिरू पकाः ॥७२॥ अतस्तेषां परीक्षापि दुष्करा सर्वपुरुषैः । सुप्रयुक्तस्य दम्भस्य नान्तं गन्तुं हि शकयते ॥७३॥ तत्रापि चतुरैः पुम्भिः परीक्षा शास्त्रबुद्धिभिः । कर्तुं तेषां शकयतोऽतो ब्रुवे लक्षणानि सत्सताम् ॥७४॥ अहिंसा ब्रह्मचर्याद्याः स्वधर्माःसन्ति येऽमलाः । अल्पस्यापि च्युतौ तेषामनुतापं व्रजन्त्यपि ॥७५॥ तन्निष्कृतिं यथोक्तां च ततो भगवतो भयात् । परोक्षादपि कुर्वन्ति प्रत्यक्षादिव ये द्रुतम् ॥७६॥ आपद्वशात् क्वचित्तस्यामकृतायां तु निष्कृतौ । अनुतापविकारः स्यात् येषामन्तर्बहिर्महान् ॥७७॥ महापापेष्वन्यतमे क्वापि जाते यथाऽऽपदि । सम्भावितस्य पुंसः स्यातापस्तेषां तथा ल्पके ॥७८॥ व्याघ्रादप्यधिका येषां स्त्रियाः स्त्रैणाच्च भीर्भुवि । नात्मश्लाघां च कुर्वन्ति ये ते ज्ञेया हि साधवः ॥७९॥ परीक्षितानामेतेषां दर्शनार्थं गृहस्थितैः । सम्बन्धिन्यः स्त्रियो नेयास्ताभिः श्रव्या च तत्कथा ॥८०॥ अथ ये दाम्भिका भक्ताः सद्वेषा वाचि साधवः । देहाचारेण वाचा

control, who is friendly towards all living beings, compassionate, merciful, patience and who holds Dharma dear to himself is called a true Sadhu. The saints with higher intelligence associate only with other likeminded pious persons. They realise the omnipresence of Bhagwan at all times, even when He chooses not to be visible in His human form. They remain within their ethical boundaries and feel His presence at all times. The saints with a lower level of intelligence become bold in His (perceived) absence and associate with Adharma. They, thinking that almighty Bhagwan will protect them always, associate with evil persons. They are immediately overwhelmed by Adharma and behave just like Asuras. A true devotee must only associate with the first type of saints who observe their Dharma such as Brahamcharya, Ahinsa etc. My devotees should consider only such saints reverential. Even almighty Bhagwan becomes helpless in front of such exemplary saints. O king! My devotees must stay away from the second type of saints who are saints only in name and physical appearance. Adharma has beleaguered them. One can never attain Moksha or Bhagwan's pleasure by serving and revering such fake saints. Dharma and devotion in Bhagwan gain ascendency as a result of associating and serving the first type of true saints while association with the second type of fake saints destroys one's Dharma and devotion. Therefore, My devotees must always associate with the pious and never with the evil. A man is able to distinguish between evil and pious through the study of the scriptures. As women do not have such sharp intelligence, they must avoid direct contact with saints, good or fake. They must focus their energy on a Murti form of Bhagwan when He is personally not present in His human form. They may go and listen to discourses by pious saints only with other close male relatives but never on their own. A father, son or brother must make sure that the saint's assembly they intend to visit is really a pious saint before taking women with them. Many fake saints in the garb of ascetics are better at narration and hide their deficiency in Dharma with extreme pretence. They are difficult to mark out as fake due to their hypocrisy. A wise devotee may be able to recognise such fakes from the description given in the scriptures. Therefore, o king! Let Me reiterate the traits of true saints.'

Sahajanand Swami continued, 'O king! A true and pious saint does not deviate even slightly from his Dharma such as Brahamcharya, non violence or not amassing wealth. He never indulges in praising himself. He performs suitable atonement for an inadvertent transgression. He respects and fears omnipresent Bhagwan as if He is

च परीक्ष्यास्तेऽपि सज्जनैः ॥८१॥ ये वासुदेवमाहात्म्ये धर्मा भगवता स्वयम् । कथिताः साधुभक्तानां तत्र द्वित्रच्युतावपि ॥८२॥ तन्निष्कृतेराचरणे स्वशैथिल्यस्य गोपनम् । कर्तुं नारायणस्येत्थं माहात्म्यं दर्शयन्ति ये ॥८३॥ अधमोद्धारणो नूनं हरिः पतितपावनः । सकृतन्नामकीर्त्या वा पापं नैवावशिष्यते ॥८४॥ नाम्नोऽस्ति यावती शक्तिः पातकानां विनाशने । तावत्कर्तुं न शकनोति पातकं पातकी नरः ॥८५॥ अङ्गसङ्गं वैष्णवानां वदेयुर्दुर्लभं च ये । आत्मश्लाघां मुहुर्ये च कुर्युः सिद्धत्वबुद्धये ॥८६॥ ये च स्वसद्धर्मरतान् साधकानैव चक्षते । स्वैरं तु चरतः सिद्धान्मुक्तान् प्राहुश्च दुर्धियः ॥८७॥ वयं ब्रह्म जगत्सर्वं मूर्तिमद् ब्रह्म निश्चितम् । स्त्रीपुंसानां च शृङ्गारो ब्रह्मकल्लोल एव हि ॥८८॥ राधाकृष्णस्य रासोऽपि गोलोकेऽस्माभिरैक्षि वै । समाधौ नात्र सन्देहः स कृष्णोऽस्मासु वर्तते ॥८९॥ कृष्णबुद्धिं करिष्यन्ति तस्मादस्मासु ये जनाः । भवित्री भगवल्लोकप्राप्तिस्तेषां यथैव नः ॥९०॥ इत्थं मिथ्यादम्भवार्ताचाटुभिर्वञ्चितान्जनान् । स्वविश्वस्तान् प्रकुर्युर्ये धर्मभ्रष्टान् दुराशयाः ॥९१॥ अधर्मसर्गेण जिता असन्तस्तेऽवगम्यताम् । यदाश्रयात्प्रयच्यन्ते कुम्भीपाकेषु मानवाः ॥९२॥ तत्परीक्षणकालं च सूचयामि समासतः । तद्धार्दं ज्ञायते यत्र मुहुस्तत्पार्श्वगैर्नरैः ॥९३॥ स्वतुल्यशीलिनो यर्हि भवेयुस्ते तु सङ्गताः । भक्तिधर्मविरक्तींनां कुर्युर्मूलच्छिदां तदा ॥९४॥ ब्रह्मणो ज्ञानमात्रस्य कुर्युश्च स्थापनं मुदा । एतस्मिन्नन्तरे कश्चिद्यद्यागच्छेदुपासकः ॥९५॥ तदा तु स्वस्य सिद्धान्तमाच्छाद्यैवाशु ते खलाः । धर्मादिस्थापनं कुर्युस्तस्मादप्यधिकं सतः ॥९६॥ इत्यादिकाले ह्यसतां ज्ञेय आभ्यन्तराशयः । नित्यानुपायिभिः पुंभिधर्मध्वंसैकलक्षणः ॥९७॥ मद्ये मांसे पारदार्ये स्तैन्ये स्वपरहिंसने । गुप्तं तेषां प्रवृत्तिश्च ज्ञेया साङ्कर्यकर्मसु ॥९८॥ धर्मस्य स्थाप ने यादृक् श्रीविष्णोराग्रहोऽस्ति हि । तथैव तेषामसतां धर्मोन्मूलन आग्रहः ॥९९॥ इत्थं कुलक्षणैर्ज्ञात्वा दाम्भिकानसतः खलान् । तद्दर्शनार्थं गृहिभिर्न नेया योषितः क्वचित् ॥१००॥ न पुंभिरपि कर्तव्यः सङ्गस्तेषां ततः परम् । श्रीविष्णोः प्रतिमैवार्च्या सर्वैरपि मुमुक्षुभिः ॥१०१॥ एतां सच्छास्त्रमर्यादामतिक्रम्यात्र याः स्त्रियः । वर्तिष्यन्ते नरा वा ये नङ्क्ष्यन्ति च न संशयः ॥१०२॥

present in front of him in human form even when He is not present in this world in His human form. He suffers great mental agony by an accidental transgression and shows great remorse for it. Indeed, he treats a small transgression just as a huge transgression like killing a Brahmin. A true saint fears the proximity ofa woman just as he fears the proximity of a lion. O king! A male householder must use this yardstick to determine the chastity of a true saint before allowing a female devotee to accompany him to listen to his discourses. A wise devotee must try to recognise a fake saint who is perennially conceited, hypocritical, spiteful, lusty and greedy. A fake saint does not bother to atone or express remorse even for many transgressions from Dharma as described by Bhagwan Himself in the Vaasudev Mahatmya. He is never afraid to commit any sins or deviate from His Dharma. To cover up his transgressions, he extols Bhagwan's mercy and leniency to such a degree to imply that merciful Bhagwan always pardons His devotee's transgressions. A fake Sadhu holds that uttering Bhagwan's name just once is enough to erase all sins and the strength in His name is always greater than a man's capacity to commit sins. A fake saint induces like minded female devotees to embrace him, citing scriptures saying that even touching the feet of a saint redeems one from her accumulated sins. He praises his own accomplishments, knowledge and wisdom. He criticises pious saints' virtue of not touching women saying that they have not attained the elevated status equal to him whereas he is beyond the fear of sin of touching a woman. He depicts his inability to stay away from women as a virtue rather than a vice. The fake saints espouse a heinous theory that as they have attained the status of Brahm - a soul that has attained Moksha and the universe is Brahm -eternal entity, they are not subject to the result of their Karma - bad or good. They claim to be able to see Lord Krishna playing Raas with the Gopis in Golok, His abode. They espouse that anybody who serves and reveres them will indeed attain Golok. The fake Sadhus advocate that the copulation between man and woman is the ultimate bliss described in the Vedas whereas; the Vedas actually define the ultimate bliss as seeing Brahm - supreme Bhagwan, in person. O king! They mislead naive devotees by such smooth talk and deviate them from the true path of religion. Anyone who associates with such fake saints indeed ends up in Hell to suffer its punishments.'

प्राप्स्यनयपयशोऽत्रापि परत्र च यमालये । आर्तनादान्प्रकुर्वन्तो लप्स्यन्ते तीव्रवेदनाः ॥१०३॥ धर्मसंरक्षणेनैव मुक्तिमेकान्तिकीं तु ये । इच्छेयुस्तैश्चिन्तनीयमेतन्मद्वाक्यमादरात् ॥१०४॥

सुव्रत उवाच ।

श्रुत्वैतद्धरिणोदितं स नृपतिर्भूय ! स्वधर्मावनं प्रीतोऽभूच सदःस्थितामुनिगणाः स्त्रीपुंससङ्घास्तथा । प्रीतिं प्राप्य परां प्रणभ्य च हरिं तस्याज्ञयेयुः स्वकानावासांश्च निजाश्रमं प्रभुरपि प्रायाद्गुरू णां गुरू : ॥१०५॥

मुनिः उवाच ।

योषाणां च नृणां स्वधर्ममवितु सच्छास्त्रवारांनिधिं निर्मथ्यैव समुद्धृतोऽस्ति हरिणा सारस्तदीयो द्वयम् । एतं येऽनुदिनं पठन्ति मनुजाः शृण्वन्ति वा भूपते ! ते धर्मं परिरक्ष्य च स्वममलं यानयेव विष्णोः पदम् ॥१०६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे श्रीनारायणहेमन्तसिंह संवादे धर्मरक्षानिरू पणनामा चतुर्विंशोऽध्यायः ॥२४॥

अथ पञ्चविंशोऽध्यायः

सुव्रत उवाच ।

चतुर्थ्यां तु सदःसंस्थः स्वयमेव हरिर्निजान् । अस्पृश्यस्पर्शजाद्दोषाद्रिरक्षिषुरुवाच ह ॥१॥

श्रीनारायणमुनिरुवाच ।

शृण्वन्तु पुरुषाः सर्वे गृहिणस्त्यागिनस्तथा । सर्वेषां हि हितं वच्मि युष्माकं मामुपेयुषाम् ॥२॥ स्त्रियोऽत्र द्विविधाः

Shree Hari continued, 'O King Hemantsinh! Such fake Sadhus are very difficult to recognise and their true colours are known only after spending some time with them. They become candid among like minded people and confess that their charade of religiosity is to lure people away from the path of Dharma. They admit amongst themselves that their facade of Bhakti, Gnaan and Vairagya is to amass the wealth and indulge in mundane and lascivious pleasures. They put on a mask of respectability in the presence of the pious devotees and start propounding the virtues of knowledge, detachment and ethics. Their real thoughts can be known only after spending considerable time with them and pretending to concur with them. Their habits of consuming alcohol and meat, meeting women clandestinely, stealing and amassing wealth and violent tendencies become known only after spending time with them. Just as Bhagwan endeavours to establish Dharma in this world, fake Sadhus endeavour harder to uproot the same. My male householder devotees must never take women devotees to meet such fake Sadhus nor listen to their discourses. Indeed, male devotees must not associate with such fakes after recognising their true intents. The female devotees must concentrate their minds and worship only the Murti form of Bhagwan for their benevolence. Whoever, no matter how devout, associates with such Asat saints will fall from the path of Dharma, earn infamy in this world and go to Hell after his death. O king! Anyone desirous of Moksha must pay attention to these words of Mine.'

Suvrat Muni said, "O King Pratapsinh! King Hemantsinh and other devotees present in the assembly were pleased to listen to such a profound discourse on how to defend their Dharma. They went to their respective quarters at His behest at the end of the discourse after Shree Hari returned to Akshar Bhuvan (His personal quarters). O king! Shree Hari has espoused these principles of Sanatan Dharma from the heart of many scriptures. Whoever reads or listens to this discourse reverentially will indeed attain Moksha."

Thus ends the 24th Chapter of the Satsangi Jeevan.

CHAPTER-25

Suvrat Muni said, "O king! Another assembly was held on the bright fourth day of the Kartik month, when as usual Shree Hari sat on a high ornate Sinhasan in front of

सन्ति तत्रैका धर्मसर्गजाः । पतिव्रतासतीसाध्वी संज्ञाश्च शुचयः सदा ॥३॥ अधर्मसर्गजाश्चान्याः कृत्याः पातकचेतसः । पुंश्चलीकुलटाद्याख्या अपवित्राः सदा मतीः ॥४॥ सम्बन्धीतरपुंस्पर्शे स्वतो जाते विनापदम् । तत्राद्या बिभ्यति यथा सर्पाद्देहाभिमानिनः ॥५॥ स्वं चेत्कवापि स्पृशेदन्यस्तदा तु प्राप्नुयू रू जम् । स्पर्शे यथैव वानर्यास्तीक्ष्णाग्नेर्वा तथात्र ताः ॥६॥ द्वितीयास्त्वथ पुंस्पर्शे स्वतो जाते च वान्यतः । न तेन हृदि तप्यन्ते न क्रियास्वपि तद्भयम् ॥७॥ इत्थं द्वेधा स्त्रियः सन्ति पुंमासोऽपि तथा द्विधा । धर्मवंश्याः पुण्यवन्तोऽधर्मवंशौयाश्च पापिनः ॥८॥ पतिव्रतातुल्यशीलास्तत्राद्याः पापभीरवः । कृत्याशीलाश्च सन्त्यन्ये स्त्रीस्पर्शाशङ्किनो नराः ॥९॥ ज्ञानाद्वाज्ञानतः स्पर्शे स्त्रीपुंसानां परस्परम् । जाते दोषो भवत्येव पापरू पश्च दुःखदः ॥१०॥ तस्मात्स्पर्शविवेकोऽयं स्त्रीपुंसानां हितावहः । सर्वेषामपि लोकेऽस्मिन्मया साधु निरू प्यते ॥११॥ अमङ्गलानां सर्वेषामशुचीनाममङ्गलः । अशुचिर्विधवादेहः पुराणे बहुधोच्यते ॥१२॥ अत उद्धववर्त्मस्थैर्विधवा योषितो नरैः । स्प्रष्टव्या नापि गृहिभिस्ताभिः स्पृश्या न ते तथा ॥१३॥ अज्ञानाद्विधवास्पर्शे जाते स्नायात्पुमांश्च सा । ज्ञानाच्चेत्तर्हि कुर्याता मेकैकं तावुपोषणम् ॥१४॥ यदि बुद्ध्या स्पृशेत्कामाद्विधवा पुरुषं क्वचित् । तदा तु निष्कृतिस्तस्याः शास्त्रेषु द्विविधोदिता ॥१५॥ रहसि स्पर्शमात्रे तु दिनद्वयमुपोषणम् । तादृक्स्पर्शे जनैर्ज्ञाते कार्यं चान्द्रायणं व्रतम् ॥१६॥ एतां या निष्कृतिं नारी न कुर्याद्यद्यनादरात् । कायक्लेशभयाद्वा सा प्राप्नुयादापदं भृशम् ॥१७॥ प्राप्य साप यशोऽत्रापि मृत्वाऽथ यम यातनाः । भुकत्वा निरुदकेऽरण्ये पिशाची स्यात् क्षुधाकुला ॥१८॥ अथ स्पृशेद्यः पुरुषः कामाद्बुद्धया विभर्तृकाम् । तस्यापि निष्कृतिः प्रोक्ता पूर्ववद्विविधैव हि ॥१९॥ स्पर्शे जनैरविदिते दिनद्वयभोजनम् । विदिते तु यथाशास्त्रं कार्यं चान्द्रायणं व्रतम् ॥२०॥ य एतन्नैव कुर्वीत प्राप्यश्चित्तं पुमान् कुधीः । सोऽत्रैवाप्नोत्यपयशो मृत्वा च यमयातनाः ॥२१॥ ततोऽयुतं स वर्षाणि पिशाचः स्यात् क्षुधाकुलः । विण्मूत्ररक्तमांसाशी वने घावन्नितस्ततः ॥२२॥ विधवानां मुख्यधर्मो ब्रह्मचर्यस्य पालनम् । तद्भङ्गः स्याद्धि पुंस्पर्शान् महान् दोषस्ततो मतः ॥२३॥ तस्याश्च ब्रह्मचर्यस्य स्वस्पर्शेनैव नाशनात्

gathered devotees. Shree Hari said impromptu, 'O householder and celibate devotees! Listen to Me carefully. I am about to explain the drawbacks of a man touching a woman and vice versa. I shall tell you what is benevolent to you as all of you have come unto My shelter. There are two types of women in this world. The first type of women, widely known as 'Sadhvi', 'Sati' or 'Pativrata', leads a religious life while the second type, widely known as 'Punschali', 'Krutya' or 'Kulta' leads an irreligious and anarchical life. A Sati is afraid of an inadvertent touch of a male other than her close relative, except in dire emergency, just as one fears a deadly snake. An accidental touch of a male is as painful as claws of a monkey or flames of fire to her. A Punschali does not mind if a male touches her or she touches a male. She is not afraid of a situation which may lead to touching any sundry male. O devotees! There are also two types of men. The first type are chaste, pious and lead a religious life who do not ever touch other women while the other type lead irreligious lives and have no such scruples of not touching a woman. Direct touch or contact between a man and woman (other than close relatives), even if accidental, is a sin. Therefore, it is prudent that a man and a woman do not touch each other. Let Me elaborate further on this topic.'

Shree Narayanmuni continued, 'O devotees! The scriptures consider a widow as most inauspicious. Therefore, male disciples of our Udhhav Sampraday must never touch a widow and similarly, a widow must never touch any male. A man must take an immediate bath, still fully clothed, upon accidental touch of a widow and a widow must do the same for a similar transgression. Both of them must undergo a day of fast following the bath if that touch was intentional. There are two atonements shown for a widow touching a man with a lascivious intention. She should undergo a fast for two days if the touch was in a secluded place and unknown to others, otherwise she should undergo a Chandrayan Vratt if such an intentional lascivious touch becomes public knowledge. She will suffer great pains and ignominy in this world and terrible pains of Hell after death if she refuses to atone for this sin due to lethargy or fear of physical discomfort. O devotees! Similar repentance is espoused for a man touching a widow lasciviously. If such a touch happened in a seclude place without public knowledge, a man should observe a fast for two days and must undergo a Chandrayan Vratt if such

। पुंसो दोषो महानुक्तो विधवास्पर्शने किल ॥२४॥ यादृक् पतिव्रतानार्याः सङ्गे पुंसः परस्य वै । स्याद्दोषस्तादृगेव स्यात्पुंस्पर्शे विधवास्त्रियाः ॥२५॥ दोषः स्याद्गृहिणो यादृक् स्वकीयेतरयोषितः । सङ्गे स्याद्विधवास्पर्शे बुद्ध्या तादृगसंशयम् ॥२६॥ सङ्गे परस्त्रिया दोषो गृहिणो यादृगीरितः । अगृहस्थस्य तादृक् स्यात् स्त्रीमात्रस्पर्शने किल ॥२७॥ मृते पत्यौ ब्रह्मचर्यं विधवाया दृढं मतम् । स्त्रीस्पर्शात् ब्रह्मचारीव भीता पुंस्पर्शतो भवेत् ॥२८॥ सच्छास्त्रश्रवणे दाने तीर्थे च ब्राह्मणार्चनम् । सदस्यावश्यकं कुर्याद्यदि सा नात्र दोषभाक् ॥२९॥ रहःस्थाने यदि तु तत्कुर्यातर्हि तयोर्द्वयोः । भक्तयोः स्त्रीपुरुषयोर्हरेः शुद्धिर्मतैन्यवात् ॥३०॥ रोगे वैद्यस्य च स्पर्शे मुण्डने नापितस्य च । स्पर्शे तस्य न दोषोऽस्ति यदि तत्रेतरो भवेत् ॥३१॥ आसन्न सम्बन्धभाजां स्पर्शे जाते नृयोषिताम् । आवश्यकत्वादन्योन्यं न दोषो ह्यगतित्वतः ॥३२॥ पिता भ्राता पितृव्यश्च तत्पुत्रास्तत्सुतादयः । मातामहो मातुलश्च तत्पुत्रासतत्सुतादयः ॥३३॥ मातृष्वसुः पतिः पुत्रास्तथा पितृष्वसुः पतिः । तत्पुत्रा गुरुस्तज्जश्चान्नदाता च तत्सुतः ॥३४॥ सभ्रातृकश्च श्वशुरस्तथा ज्येष्ठाश्च देवराः । तेषां पुत्राश्च दौहित्रा दुहितृपतयस्तथा ॥३५॥ पुत्रपौत्रादयः स्वस्या एते सम्बन्धिनो मताः । एतेषां स्पर्शने दोषो नास्ति ते यदि धार्मिकाः ॥३६॥ एतद्भिन्ननरस्पर्शः क्रयविक्रयकर्मसु । जलाग्न्यादिभये वापि कृष्यादौ स्यान्न दोषकृत ॥३७॥ तथा सम्बन्धिदोषायाः स्पर्शेऽन्यस्याः क्रयादिषु । स्पर्शे च पुरुषस्यापि नास्ति दोषः स्त्रिया यथा ॥३८॥ प्रयाणकाले विधवा दर्शनं चात्यमङ्गलम् । तिर्यग्गच्छत्कृष्णसर्पादप्येतदधिकं मतम् ॥३९॥ न केवलं कार्यहानिः किन्तु मृत्युरपि ध्रुवम् । स्वस्य स्वीयस्य वापि स्याद्धननाशोऽथवाग्निभीः ॥४०॥ अतस्तद्दर्शनाघस्य शान्तये शास्त्रवेदिभिः । सद्य एवास्ति कथितं हरिस्मरणमङ्गलम् ॥४१॥ तासां चाप्याशिषो ज्ञेया आशीविषविषोपमाः । ताभ्यो भेयमतः पुंभी राक्षसीभ्य इवाखिलैः ॥४२॥ मात्रा स्वस्रा

incident becomes public knowledge. A man who does not follow this atonement for any reason will indeed court ignominy in this world and dreadful punishments of Hell including consumption of blood, faeces and urine.'

He continued, 'O devotees! For a woman upon death of her husband, a strict Brahamcharya becomes her primary Dharma. The touch of a man is a serious and major breach of her Brahamcharya Vratt, therefore, neither should she touch any male nor should a man be the cause of such grave sin by touching her. A sin of a widow touching another man lasciviously is equivalent of a married woman indulging in a sexual act with a man other than her lawfully wedded husband. Similarly, a man's sin of touching a widow lasciviously is equivalent to indulging in a sexual act with a woman other than his wife. The same sin befalls on celibate saints, Brahamcharis or Sanyasis for touching any woman. Therefore my widow and male devotees must always guard against touching a person of the opposite sex. However, there are some justifiable excuses when a widow is permitted to touch a male in limited circumstances. It is not considered a sin for a widow to touch a Brahmin during the process of some religious rites such as veneration or while giving alms or a donation, provided, it does not happen in seclusion. Both, a Brahmin and widow must undergo a Chandrayan Vratt if they touch each other in seclusion even for the aforementioned purpose. An unintentional and unavoidable touch of a widow and a man during the mass gathering of some religious event is not considered a sin either. A limited physical contact between a male doctor or barber and a widow is not a sin provided that someone is present throughout. Any such contact in seclusion is a sin and both parties must atone it with one day of fasting.

Shree Hari continued, 'O devotees! An occasion may arise when a widow may need to come into direct physical contact with a man. Such a contact, totally unavoidable, is not considered a sin if that male happens to be the widow's close relative. The scriptures define the following males as close relatives; father, brother, uncle, son, maternal grandfather, maternal uncle, their sons and grandsons, guru, his son, father in law, brothers in law, their sons, her grandsons and great grandsons and under whose tutelage she is living in absence of close relatives or abandoned by them, provided they are moral persons. Similarly there are some circumstances such as peril to a life due to drowning, fire etc., helping to heave a load on one's head, buying and selling, the physical contact between a widow and a man - even a stranger, is not

दुहित्रा वा रहः स्थाने वयःस्थया । न तिष्ठेत्पुरुषस्तादृक् हरेर्भक्तो विनाऽऽपदम् ॥४३॥ अज्ञानात्तु रहः स्थाने स्थितावेकमुपोषणम् । उभाभ्यामपि कर्यव्यं स्त्रीपुंसाभ्यां प्रयत्नतः ॥४४॥ सविकारेण मनसा स्पर्शमात्रे रहःकृते । चान्द्रायणं व्रतं कार्यमुभाभ्यां स्वाघशान्तये ॥४५॥ एकलः पुरुषः क्वापि कयाचिदपि योषया । गच्छेद्विधवया साकं नैव वर्त्मनि सर्वथा ॥४६॥ यदि गच्छेत्प्रमादेन तर्हि साकं तया स्त्रिया । उपवासं स कुर्वीत दिनमेकं स्वशुद्धये ॥४७॥ तरुणानां नराणां च तरुणीनां च योषिताम् । सर्वथैव प्रसङ्गोऽयं निषिद्धोऽस्ति परस्परम् ॥४८॥ अभर्तृकाणां नारीणां सम्बन्धिपुरुषैः सदा । स्वातन्त्र्यगमनाद्रक्षा कार्या पितृसुतादिभिः ॥४९॥ समाजोत्सवतीर्थेभ्यो विवाहात्पान्थसार्थतः । साधुभ्योऽनाश्रमिभ्यश्च रक्ष्या दोषा हि सर्वथा ॥५०॥ असुरा राक्षसा यक्षा अतिकामातिहिंसकाः । स्त्रीद्रव्यहरणार्थं हि तिष्ठनयेतेषु नित्यदा ॥५१॥ अबलानामतस्तेभ्यो रक्षणं पुरुषैः स्वकैः । प्रयत्नेनैव कर्तव्यं गृहिभिः पापभीरुभिः ॥५२॥ तासां रक्षापि धर्मिष्ठैर्बुधिमदिभः सयुक्तिना । साम्ना दानेन वा कार्या पुंभिर्भेदेन वापि तैः ॥५३॥ नाङ्गच्छेदोऽङ्गभङ्गो वा तासां कर्यो न तैर्वधः । तदात्मघातहेतुश्च न वाच्या मर्मभिच्च वाक् ॥५४॥ धर्मस्य रक्षणे शक्तिः स्वस्यान्येषां च सर्वथा । भुवि भूपस्यच गुरोः सर्वेभ्योऽप्यधिकास्ति हि ॥५५॥ शिक्षयित्वा प्रजा राज्ञा शिष्यांश्च गुरुणा ततः । पुंस्पर्शाद्विधवाधर्मो रक्षणीयः प्रयन्नतः ॥५६॥ कुरुतो नैव यावित्थं तौ प्रजाशिष्यपातकैः । नृपो गुरुश्च युज्येते भुञ्जाते तान्यमुत्र च ॥५७॥ पितरश्च पतन्त्येव तयोः स्वर्गगता अपि । पापेन तेन महता निरयेषु न संशयः ॥५८॥ उद्धवस्वामिनैवैषा मर्यादाऽस्ति पुरा कृता । उल्लङ्घयेत्तां यः कोऽपि स ज्ञेयस्तत्पथाद् बहिः ॥५९॥ एतामुल्लङ्घ्य मर्यादां स्त्री पुमान् वा निजेच्छया । वर्तिष्येते तदोर्भूरि भविष्यत्यपयशो भुवि ॥६०॥ मिथ्या कलङ्कानपि तौ प्राप्यान्ते निरयान् बहून् । भोक्ष्येते नात्र संदेहो नीलकण्ठो ब्रवीम्यहम् ॥६१॥

सुव्रत उवाच ।

एतन्निशम्य प्रमुदस्तदानीं सर्वे जनाः प्राञ्जलयः प्रभुं तम् । प्रणभ्य ते बाढमितीशवाकयमुपाददुः सन्मतयो नरेन्द्र !

considered a sin. Even the sight of a widow is considered ominous while setting out on a travel or start of an auspicious task. Some calamity may strike if a widow comes face to face at the onset of travel so one must immediately chant Bhagwan's name as a way out. The blessing of a widow is considered as malevolent as the poison of a snake. In short, a man must always guard against the malevolent influence of a widow. O devotees! A man must not remain in seclusion with his own widowed mother, step mother, a sister or a daughter except in emergency. Both of them must undergo a fast for a day for such an unintentional lapse. A deliberate or lascivious contact must be atoned with a Chandrayan Vratt. A man must not walk alone with a widowed close relative. The company of a young man and a young woman in seclusion is prohibited in all circumstances in the scriptures. It is a moral duty for a father, son or brother to protect his widowed relative from the roving eyes and touch of a strange man. Do not assume that all people gathered at social functions such as weddings, religious events, pilgrimages etc. are chaste. Lascivious men and fake saints frequently attend such gathering with the sole aim of trapping women in their webs and they are not there to observe the sanctity of the event. My devout disciples must protect their women relatives at such events by keeping a close eye on them. A female devotee wavering from her Brahamcharya Vratt should be suitably advised, cajoled, offered financial reward, assistance or threatened mildly by my wise male disciples to bring her back on the path of Dharma. However, they must not be beaten up, killed or forced to commit suicide.'

Bhagwan Shree Narayanmuni continued, 'O devotees! The kings and gurus have a more pronounced duty than other members of a society to protect women. They must advise their subjects and disciples accordingly and protect widows from unwanted advances from men. A king or guru suffers terrible punishments of Hell for their failure to impose the laws of Dharma. Not only that, king's or guru's Pitris become their partners in this sin and suffers the agonies of Hell. This ethical boundary had been established by our guru, Ramanand swami during his lifetime. Any person not abiding by this limitation shall be considered excommunicated from our Udhhav Sampraday. They will suffer ignominy and false allegation against their character and

॥६२॥ यः पुरुषः स्पर्शविवेकमेतं नारी पठेद्वा शृणुयात्प्रभूक्तम् । तावत्र कीर्तिं धनधान्यऋद्धिं सम्प्राप्नतो धाम हरेस्तथान्ते ॥६३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे स्पर्शविवेक निरू पणनामा पञ्चविंशोऽध्यायः ॥२५॥

अथ षडविंशोऽध्यायः

सुव्रत उवाच ।

प्रदोषकालेऽथ पञ्चमीतिथौ महासभायामुपविष्टमीशम् । मुनिः शुकानन्द उदारबुद्धिः पप्रच्छ हेतुं नृप ! सिद्ध्यति सान्वयः ॥१॥ भगवन् ! हेतुनाकेन धर्मः सिद्ध्यति सान्वयः । शीघ्रं च मानवानां तद्वकतुमर्हसि मेऽञ्जसा ॥२॥

श्री नारायणमुनिरुवाच ।

धर्मः सहान्वयो ब्रह्मन् ! देशादौ सति वर्तते । सिद्ध्येत्तत्सेविनां धर्मः स्यादैश्वर्यं सुखं च तत् ॥३॥ असत्यधर्मो देशादावास्ते सपरिवारकः । तत्सेविनामधर्मः स्याद् दुःखं चैश्वर्यतश्च्युतिः ॥४॥ देशः कालः क्रिया ध्यानं शास्त्रं दीक्षा तथा मनुः । सङ्गश्चेत्यष्ट धर्मस्य हेतवो हीतरस्य च ॥५॥ लक्षणानि सतां तेषां देशादीनां तथाऽसताम् । कथयामि समासेन हिताय वै नृणामहम् ॥६॥ चतुर्वर्णाश्रमवतां धर्मो यत्र विभागशः । यत्रैकान्तिकभक्ताः स्युर्हरेर्देशः स शोभनः ॥७॥ यत्र ह ब्राह्मणकुलं तपोविद्याययान्वितम् । यत्र यत्र हरेरर्चा सदेशः श्रेयसां पदम् ॥८॥ पुराणप्रथिता यत्र गङ्गाद्याः स्युश्च निम्नगाः । पुष्करादीनि

punishments of Hell after their deaths. I, Nikanth, Your Ishtadev, propound these ethical principles for your benevolence in this and the next world. It is indeed, in your interest to abide by them.'

Suvrat Muni said, "O King Pratapsinh! Nobody had an iota of doubt regarding Shree Hari's doctrine. They collectively concurred with Bhagwan Shree Hari and

pledged to behave exactly as He had said. O king! Whoever listens to, reads or narrates this discourse on the sin of touch shall attain great fame in this world and Akshardham upon his death."

Thus ends the 25th Chapter of the Satsangi Jeevan.

CHAPTER-26

Suvrat Muni said, "O king! Bhagwan Shree Swaminarayan held another assembly in the evening of Kartik Sud Panchmi, soon after the evening Aarti and prayers. The saints and other devotees were seated in front of Shree Hari sitting on His ornate Sinhasan. Shukanand swami asked Shree Hari, 'O Lord! There are many hindrances on the path of Dharma. What are the means that help Your Satsangis accomplish his Dharma? "

Bhagwan Shree Narayanmuni said, 'The eight - place, time, company, deeds, meditation (on Murti), scriptures, Diksha (initiation) and Mantra (chanting of Bhagwan's name) - are factors that influence ascent or descent of Dharma. Dharma of a person ascends if these eight are positive while Dharma of a person is destroyed when these eight are unfavourable. Therefore, My disciples must associate with only good time, place etc. O Muni! I shall tell you which time, place, etc. are considered auspicious.

Narayanmuni continued, 'The place is considered auspicious where people of four Varnas and four Ashrams are cohabiting amicably; where people are engaged in the acquisition of knowledge and are undergoing regular austerity; where a large number of Bhagwan's devotees reside and where numerous temples exist and Murtis of Bhagwan within are worshipped ritually and regularly. The places situated on banks of holy rivers or lakes and have become known as shrines are always considered auspicious. Kurukshetra, Gaya, Prayag, PulahAshram, Naimisharnya, FalgunKshetra, Rameshwar, Prabhas, Dwarika, Kashi, Mathura, Ayodhya, Chitrkoot, Badrikaashram, KapilAshram, Panchvati, Pampa Sarovar, Bindu Sarovar and seven great Mountains - Mahendrachal, Malay, Sahyadri, Shuktiman, Ruksha, Vindhyachal and Pariyatra - are some of the auspicious places. The Punya of any activity undertaken to enhance

तीर्थानि क्षेत्राण्यर्हाश्रितानि च ॥९॥ कुरुक्षेत्रं गयाशीर्षं प्रयागः पुलहाश्रमः । नैमिषं फाल्गुनं सेतुः प्रभासोऽथ कुशस्थली ॥१०॥ वाराणसी मधुपुरी पंपा बिन्दुसरस्तथा । नारायणाश्रमोऽयोध्या सीतारामाश्रमादयः ॥११॥ सर्वे कुलाचलाः पुण्या महेन्द्रमलयादयः । देशानामुत्तमोदेशः सत्पात्रं यत्र लभ्यते ॥१२॥ एते पुण्यतमा देशाः सेव्याः श्रेयोर्थिभिर्नरैः । धर्मो ह्यत्र कृतः पुंसां सहस्राधिफलोदयः ॥१३॥ असद्देशानथो वच्मि हातव्यान् धर्मबुद्धिभिः । अङ्गवङ्गकलिङ्गाश्चम्लेच्छदेशाश्च कीक टाः ॥१४॥ असंस्कृताश्चोषराश्च हर्यर्चारहिताश्च ये । यत्रत्योदकपानेन भवेयुर्जाठरा रू जः ॥१५॥ स्वस्वधर्मविहीनाः स्युर्नरा यत्र तथा स्त्रियः । भक्ताश्चैकान्तिका यत्र न स्युर्भगवतोऽमलाः ॥१६॥ राजा च राजकीय-वा बलाद्यत्र परस्त्रियः । परस्वानि हरेयुश्च पीडयेयुश्च दुर्बलान् ॥१७॥ यत्र च व्यभिचारिण्यो भवेयुः प्रायशो स्त्रियः । मद्यमांसादिलोपाः स्युर्यत्र स्तेयकर्मिणः ॥१८॥ देशे सत्यपि यत्र स्यान्मारीरोगाद्युपद्रवः । राजसैन्योपद्रवश्च स्याच्चेतीनामुपद्रवः ॥१९॥ यत्रान्नवस्त्रादिदुःखादपि स्वजनविक्रयम् । कुर्वीरन् पुरुषाश्चैते देशाः स्वल्पशुभा मुने ॥२०॥ शुभो ब्राह्ममुहूर्तादिः पूर्वाह्णो देवकर्मणि । कालोऽपराह्णः पैत्रे च कर्मणि प्रोच्यते शुभः ॥२१॥ तथायनं च विषुवं व्यतीपातो दिनक्षयः । चन्द्रादित्योपरागश्च द्वादशी वैष्णवं च भम् ॥२२॥ अक्षयाख्या तृतीया च नवमी कार्तिके सिता । चतस्रोऽप्यष्टकाश्चैव माघे च सितसप्तमी ॥२३॥ समासर्क्षाः पौर्णमास्य एकादश्यश्च सर्वशः । संस्कारकालो जायाया अपत्यस्यात्मनस्तथा ॥२४॥ सप्तमी भानुयुक्ता च सोमामा च बुधाष्टमी । अङ्गारकचतुर्थी च षष्ठी च कपिलाहवया ॥२५॥ यस्मिश्चापररात्रे स्युर्देवविप्रेक्षणादयः । सुस्वप्नाः शकुनाश्च स्युःसन्तः कालःस शोभनः ॥२६॥ प्रेतक्रियायाः कालश्च मृताहो व्रतवासराः । जन्मोत्सवा हरेश्चेति पुण्यकालाः प्रकीर्तिताः ॥२७॥ एषु स्नानं जपो होमो व्रतं देवद्विजार्चनम् । पितृदेवनृभूतेभ्यो यदतं तद्ध्यनश्वरम् ॥२८॥ प्रदोषश्च निशीथादिः सूतकं दुर्दिनानि च । दिव्यभौमोत्पातहेतुः सर्वोद्वेगादिकृतथा ॥२९॥ आत्मनः पशुवित्तादेर्हानिकृत्सर्वथा च यः । असन्त एते विज्ञेयाः कालाः पुंभिर्विचक्षणैः ॥३०॥ यस्मिंश्चापररात्रे स्युः कृष्णसर्पेक्षणादयः । दुःस्वप्नाश्चापशकुनाः प्रोक्तःकालः स चाप्यसन् ॥३१॥ सत्क्रियास्तु हरेर्भक्तिर्नवधा श्रवणादिका । अहिंसायज्ञा दानानि व्रतानि नियमा यमाः

one's Dharma such as donation, austerity is multiplied by many folds if done at these auspicious places. My disciples must endeavour to reside in auspicious places. O Muni! There are some places My disciples should not reside at. The places which are barren or desert; where there are no temples; where devotees do not live; where a king or his ministers take theirsubject's wealth and women forcefully and harass the weak and innocent; where drinking water is polluted with disease causing bacteria and where people are irreligious and engage in the consumption of meat and alcohol, prostitution, plunder and theft are considered inauspicious. My disciples should move away from places if they become prone to repeated assaults by foreign armies, if any contagious disease breaks out, if people are forced to sell their wives and sons due to starvation or if it is subject to repeated natural calamities such as floods, droughts, earthquakes etc. even if those places happen to be auspicious.'

Sahajanand Swami continued, 'O Muni! An early morning before sunrise is always considered auspicious to conduct Bhagwan's worship while the afternoon is considered auspicious to offer oblation to Pitris. The times when the Sun is migrating from the Zodiac of Capricorn, Cancer or Aries; the duration of lunar or solar eclipses, death anniversaries of parents and dates and times of birth of one's self and family members, are also considered auspicious. Furthermore, all Ekadashi, Dwadashi (the twelfth day of lunar fortnight) and Purnima (full moon day), Vaishakh Sud Trij (Akshay Tritiya), Kartik Sud Navmi (ninth day), Maha Sud Satam (seventh day), Vaishakh Vad Chaturthi (fourth day), Vad Atham (dark eight day) of months of Magsar, Posh, Maha and Falgun, any Satam falling on Sunday, any Atham falling on Wednesday, any Choth (fourth day) falling on Tuesday, any Amavasya (moonless day) falling on Sunday and Kapila Shashthi are considered auspicious days. The very early mornings when one sees dreams of Bhagwan and His devotees or whenever one hears the divine chanting of Bhagwans name are also auspicious times. The dates of Bhagwan's manifestation such as RamNavmi and Janmashtami are always auspicious days. O Muni! Punya of any pious deeds such as donations, prayers, chants, venerations, oblations or feeding cows, dogs and ants done on these days or times becomes eternal. O Muni! The

॥३२॥ स्वधर्मश्च सतां सेवा ब्राह्मणाराधनं तथा । तीर्थयात्रादिका ज्ञेयाः क्रियाः सत्यो मनीषिभिः ॥३३॥ असत्क्रियास्तु विज्ञेया जीवहिंसानृतं तथा । मद्यमांसाशनं स्तेयं दम्भः साङ्कर्यकर्मच ॥३४॥ द्यूतं च परनारीणां सङ्गः क्ष्वेलिश्च नर्म च । अपमानः सतां चेति ह्यसत्यः कथिताः क्रियाः ॥३५॥ शान्तमूर्तेर्भगवतो वासुदेवस्य सत्पतेः । नारायणस्य श्रीभर्तुर्यद्ध्यानं तत्सदुच्यते ॥३६॥ कृष्णसम्बन्धिनां स्थानासनभूषणवाससाम् । वेणुमालायुधादीनां ध्यानं च सदुदीरितम् ॥३७॥ कालीभैरवयक्षाणां मद्यमांसाशिनां तु यत् । ध्यानं तामसदेवानामशुभं परिकीर्तितम् ॥३८॥ मूर्तयश्चावताराणां श्रीविष्णोः प्रतिपादिताः । श्रीरामकृष्णमुख्यानां यत्र सच्छास्त्रमेव तत् ॥३९॥ यन्नारदोद्धवादीनामेकान्तिकसतां हरेः । प्रतिपादनकर्तृ स्यान्मूर्तीनां तच्च सन्मतम् ॥४०॥ यत्र साक्षाद्भगवतो धृतदिव्यनराकृतेः । तत्सतां च वचांसि स्युः प्रतिपाद्यानि तच्च सत् ॥४१॥ सच्छास्त्रलक्षणं प्रोक्तमसच्छास्तं ब्रवीभ्यथ । एतच्छास्त्रविरुद्धं यदसच्छास्त्रं यदुच्यते ॥४२॥ आकारखण्डनं यत्र स्याद्धरेश्चापि तत्सताम् । आत्मनिष्ठा च भक्तिश्च स्याद्यत्र रहिता यमैः ॥४३॥ अवतारचरित्रेषु विष्णोरारोप्य दूषणम् । कृतं स्यान्निन्दनं यत्र तदसच्छास्त्रमुच्यते ॥४४॥ यत्र तामसदेवानां द्रव्यैरशुचिभिर्भवेत् । पूजाविधिश्च तत्सर्वं शास्त्रं द्यसदितीर्यते ॥४५॥ कण्ठस्रक् जपमाला च पुण्ड्रं वस्त्राणि दैहिकी । प्रकृतिश्च भवेत्सौम्या यस्यां दीक्षा तु सा सती ॥४६॥ आनखादाशिखं वेषो यस्यां स्याच्च भयानकः । यस्यां क्रोधश्वापशब्दाः सा दीक्षा त्वसती मता ॥४७॥ यद्दर्शानाद्विभीयुश्च जना व्याघ्रादितो यथा । मद्यमांसाद्यभक्ष्यस्य भक्षणं यत्र वा भवेत् ॥४८॥ आरक्ते लोचने यत्र गञ्जभङ्गादिभक्षणात् । प्रोक्ता सा चासती दीक्षा पारदार्यं यत्र वा ॥४९॥ सन्मन्त्रः स तु विज्ञेयो यत्र स्युर्मङ्गलाभिधाः । कृष्णनारायणनरवासुदेवादयो हरेः ॥५०॥ असन्मन्त्रस्तु स ज्ञेयो मारणोच्चटनादिकृत् । युक्तस्तामसदेवानां नाम्ना चित्तभ्रमश्च यः ॥५१॥ ये तु भागवतास्तेषां सङ्ग सत्सङ्ग उच्यते । लक्षणैस्ते तु विज्ञेयाः सच्छास्त्रेषूपवर्णितैः ॥५२॥ अष्टाङ्गं ब्रह्मचर्यं ये पालयेयुर्दृढव्रताः । धनमात्रत्यागिनश्च निःस्वादाः स्नेहवर्जिताः ॥५३॥ निर्माना निःस्पृहाः शुद्धाः क्रो धेर्ष्याद्रोहवर्जिताः । निर्मत्सराश्च निर्लोभा आत्मनिष्ठा जितेन्द्रियः

dusks and midnights and the durations of Sutak of birth or death are normally considered boding evil. The time whenever the sky is engulfed with unseasonal clouds, lightning or an earthquake strikes, one dreams of snakes, spirits or ghosts in early mornings or suffers financial loss and the times of drought are inauspicious.'

Lord Shree Hari continued, 'O Muni! Being engaged in any one type of Bhagwan's Bhakti such as listening to His Katha or singing Kirtans, performing non sacrificial Yagnas, donating wealth to suitable recipients, undergoing any type of austerity, observing religious Niyams, venerating pious Brahmins or saints or visiting holy shrines are all pious deeds. Killing or tormenting any living beings, consuming meat or alcohol, speaking harshly or untruthfully, stealing, gambling, associating or flirting with women, insulting Brahmins or saints or committing any sins are inauspicious deeds. My disciples must refrain from inauspicious deeds. O Muni! Meditating upon the whole Murti or any single part of the body of Lord Shree Vaasudev, omnipresent and omnipotent, Who is the supreme Bhagwan, is pious meditation. One may meditate upon the places or artefacts associated with Bhagwan such as flute, mace etc. while meditating upon Him. Meditating upon meat or alcohol consuming deities such as KalBhairav, Goddess Kalika or spirits to acquire powers of black magic is considered inauspicious meditation.'

Shree Hari continued, 'O Muni! The scriptures that narrate the life, times and Leelas of Bhagwan's incarnations such as Lord Ram and Lord Krishna or tales of devotion of His staunch devotees such as Sage Narad, Udhhavji etc. are considered auspicious scriptures. Furthermore, auspicious scriptures must espouse and attest the divine human form of Bhagwan at all times. Any scripture that contradicts the above requirement is considered inauspicious scriptures. The scriptures that negate or criticise, however subtly, the divine human form of Bhagwan (Saakaar), His numerous incarnations, His true devotees, His doctrine of righteousness and devotion and knowledge imparted by Him extolling the true relationship between soul, body, Maya and Him are inauspicious scriptures. Any other scriptures that espouse the worship of KalBhairav, Goddess Kali or any other minor or inconsequential deities with meat and alcohol are to be considered inauspicious as well. O Muni! A Kanthi, an Urdhvapundra Tilak, attire, indeed the whole appearance of one's body following Diksha (initiation)

॥५४॥ भक्तिं हर्यवतारेषु माहात्म्यज्ञानपूर्विकम् । कुर्युरेकान्तिका भक्तास्तेषां सङ्गो हि सन्मतः ॥५५॥ धृतावतारस्य हरेः साक्षात्सङ्गश्च यो भुवि । तदीयानां च शास्त्राणां सङ्ग सत्सङ्ग उच्यते ॥५६॥ देशादिसप्तकस्यापि सच्छब्देनोदितस्य यः । सङ्ग स सर्वोऽपि मतः सत्सङ्गो मुनिसत्तमैः ॥५७॥ सङ्गोऽसतामसन्नुक्तो ज्ञातव्यस्तेऽपि लक्षणैः । भक्तिहीना भवेयुर्ये श्रीविष्णौ वैष्णवेषु च ॥५८॥ ये सच्छास्त्रेष्वविश्वासा नास्तिका धनलोलुपाः । पारदार्यरताः स्तेनाः सुरामिषनिषेविणः ॥५९॥ मानिनो मत्सरग्रस्ता दाम्भिका द्यूतदेविनः । अभक्ष्यभक्षा हिंस्राश्च मदमत्ताः पुरुक्रुधः ॥६०॥ महतो ब्रह्मचर्यादीन् गुणांस्त्यक्तवाल्पकेऽपि ये । सतां दोषे दैहिके तु महादोषापवादिनः ॥६१॥ आत्मश्लाघापरा ये च हरितद्भक्तनिन्दकाः । गृह्णन्तोऽन्नादि च स्वार्थमुपद्रुत्य परान् भृशम् ॥६२॥ नृदेहं हरिणा दत्तं कृपया भक्तिधर्मयोः । संसाधकमपि प्राप्य पौरुषं नाचरन्ति ये ॥६३॥ कालं दैवं च संस्कारं कृपां भगवतस्तथा । श्रेयोऽर्थं पौरुषे हेतुं मन्यन्ते च प्रमादिनः ॥६४॥ अशान्त्यादिरन्यैश्च युक्ता दुर्लक्षणैस्तु ये । असन्तस्ते हि परुषास्ते सङ्गस्त्वसन्मतः ॥६५॥ देशादिसप्तकं यद्यदसच्छब्देन कीर्तितम् । तत्तत्सङ्गोऽप्यसज्ज्ञेयः स्त्रीभिः पुंभिश्च तत्त्वतः ॥६६॥ इत्थं सतां चासतां च देशादीनां समासतः । लक्षणानि मयोक्तानि बोधायैव मुमुक्षताम् ॥६७॥ शुभैरेतैः सेवितैस्तु शुभा बुद्धिर्भवेन्नृणाम् । अशुभैस्तैर्भव द्बुदिधरशुभा नात्र सांशयः ॥६८॥ यादृशी यस्य बुद्धिः स्यात्कर्म कुर्यात्स तादृशम् । कर्मानुरू पं च फलं प्राप्नुयात्स ततो मुने ! ॥६९॥ असतो देशकालादीन्न सेवेत ततःसुधीः । विहाय ताञ्छुभानेव हितार्थी शीघ्रमाश्रयेत् ॥७०॥ यथा पीयूषममलमज्ञानादपि सेवितम् । मूर्खं वा पण्डितं वापि नयत्यमरतां किल ॥७१॥ तथा सद्देशकालादिरज्ञानादपि सेवितः । संसृतेर्मोचयत्येव सुज्ञमज्ञं च

into a Sampraday must be serene and attractive to look at for that Diksha to be considered auspicious. A pledge to behave morally and conform to religious ethics must follow a Diksha for it to be called auspicious. A Diksha, following which a man looks horrendous and frightening to look at; in which a man is not forbidden to consume alcohol, meat and other intoxicating substances or is allowed to indulge in adultery, can never help men attain salvation. Therefore, the wise call such a Diksha inauspicious. O Muni! My disciples must chant only auspicious hymns which have various names of Bhagwan such as Ram, Krishna, Narayan, Vaasudev, Hari, Nar, Keshav etc. The hymns which extol KalBhairav or Goddess Kali and are chanted to acquire magical powers of black magic are inauspicious hymns and My disciple must never chant them.

Bhagwan Swaminarayan continued, 'O Muni! Association with true Ekantik devotees and saints is called auspicious association. Such Ekantik devotees are recognised by their characteristics described in the scriptures. I will describe these characteristics in short. An Ekantik devotee observes all his Vratts including Brahamcharya, behaves within the boundary of his Varna and Ashram Dharma and forsakes wealth. He has overcome anger, lust, greed, ego, worldly desires, possessiveness, jealousy, selfishness, violence and all his senses are under his firm control. He venerates Bhagwan and His incarnations with total faith and spends all his time in Bhagwan's Bhakti. Their company is called an auspicious association. Furthermore, reading Sat scriptures (as described earlier), residing in an auspicious place during auspicious times is auspicious association. Keeping company of evil people is called inauspicious association. One must recognise such evil people through their characteristics. Such evil people are against Bhagwan and His devotees; do not have faith in the sanctity of scriptures; indulge in adultery and other vices such as gambling, consumption of meat, alcohol, onions, garlic, tobacco etc. and are overwhelmed by anger, greed, lust, ego, violence etc. They do not appreciate great virtues of devotees such as Brahamcharya, and indulge in nitpicking in devotees' behaviour. They praise themselves while insulting others and level false allegations against others for their selfish ends. They do not appreciate the fact that they have been given the human birth due to Bhagwan's mercy, and instead of working for Moksha, waste their human life running after worldly pleasures. They consider destiny and their effort as the main

देहिनम् ॥७२॥ पीतं च मद्यभङ्गादि शास्त्रज्ञं वा जडं नरम् । मादयित्वा यथा सद्यो नयत्युनमत्ततुल्यताम् ॥७३॥ तथैव देशकालादिरसन्नेष स्वसेविनम् । उत्पथं प्रापयत्येव विद्वांसमपि सात्त्विकम् ॥७४॥ ईदृक्स्वभावमेवैतद्वर्तते सर्वथा मुने ! । स्वाभाविकं गुणं नैव हातुं शक्नोति कश्चन ॥७५॥ यः सतो देशकालादीन्सेवते नित्यमाहृतः । धर्मः सिद्ध्यति तस्यैव सकलाभीप्सितार्थदः ॥७६॥ यावज्जीवं सुखं भुङ्क्ते स एवात्र धरातले । देहान्ते परमं धाम गोलोकं लभते प्रभोः ॥७७ ॥ तत्र चैतन्यदेहेन सोऽनन्तानक्षयान्नरः । प्राप्नोति स्वेप्सितान् दिव्यान्भोगानमरदुर्लभान् ॥७८॥ देशादीनसतो यस्तु सेवेत स पुमानिह । यावज्जीवं दुःखमेव प्राप्नुयादधर्मरच्युतः ॥७९॥ देहान्ते नरकान् भुक्त्वा दारुणान् स यमालये । चतुरशीतिलक्षेषु ततो भ्राम्यति योनिषु ॥८०॥ असद्देशादिसम्बन्धादभीत एव ततः पुमान् । धर्मस्ये सिद्धये निन्यं देशादीनाश्रयेत्सतः ॥८९॥

सुव्रत उवाच ।

श्रुत्वेति नारायणवाचमापदेघर्षं महान्तं स मुनः सहान्यैः । भक्तैस्तमानम्य तदीयवाचं जग्राह राजन् ! शिरसा हितार्थी ॥८२॥ इत्येषा धर्मसिद्धिर्भुवि नृषु गृहिणस्त्यागिनो वापि ये स्यु- स्तेषां धर्मावनार्थं निगमगणमता कीर्तिता वर्णिराज्ञा । एतां श्रोष्यन्ति ये वा प्रतिदिनमपि ये कीर्तयिष्यन्ति तेषां धर्मस्थैर्यं च सौख्यं विविधमिह तथा संभविष्यत्यमुत्र ॥८३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीय प्रकरणे प्रबोधन्युत्सवे श्रीनारायणशुकानन्दसंवादे धर्मसिद्धि निरू पणनामा षडविंशोऽध्यायः ॥२६॥

guiding factors in their life rather than the supremacy of Bhagwan's will. My devotees should recognise such evil people and never associate with them as their company is considered inauspicious. Moreover, reading Asat scriptures (as defined earlier), residing in inauspicious places is also inauspicious association.'

Shree Narayanmuni continued, 'O Muni! I described auspicious and inauspicious places, times, company etc. in short. Associating with the auspicious eight enhances one's intelligence while associating with the inauspicious eight regresses one's intelligence. A man behaves under the influence of these eight and is rewarded accordingly. For their own benefit, My disciples must give up any of the eight inauspicious eight and associate with the auspicious eight. Just as drinking nectar unknowingly still results in immortality, associating with the auspicious eight, even unintentionally, still frees one from the cycle of birth and death. Any association with the inauspicious eight deviates a religious person and leads him on the path of sin and eventually to Hell, just as alcohol intoxicates both fool and the learned equally. When a scholar is misled by bad influence of the inauspicious eight, what indeed can be said of an ordinary man? O Muni! You may wonder how that is possible. It is simple! It is the basic characteristic of the inauspicious eight. Just as a man is not able to give up his inherent bad nature, the inauspicious eight are inherently evil. Whoever associates with the auspicious eight regularly attains bliss in this world and Lord Krishna's supreme abode upon death to enjoy its eternal pleasures, while whoever associates with any of the eight inauspicious elements will digress from the path of Dharma and suffer terrible sorrows in this world and punishments of Hell upon his death. Therefore, O Muni! Anybody desirous of happiness, salvation and enhancement and wishes to strengthen His Dharma must never associate with any of the inauspicious eight.'

Suvrat Muni said, "O King Pratapsinh! Shukanand swami and others present in the assembly were very pleased with Shree Hari's benevolent sermon and they pledged to follow the path shown by Him. Bhagwan Sahajanand Himself has narrated this path to enhance one's Dharma which is attested by the Vedas. Whoever listens to, reads or narrates this regularly will have his faith strengthened in Dharma and will attain great happiness in this and the next world."

Thus ends the 26th Chapter of the Satsangi Jeevan.

अथ सप्तविंशोऽध्यायः

सुव्रत उवाच ।

षष्ठ्यां निशागमे राजन् ! सदस्युच्चासनस्थितम् । ब्रह्मानन्दो मुनीन्द्रस्तं प्रणभ्यापृच्छदीश्वरम् ॥१॥ सम्प्रदायेऽत्र भगवन्निष्कामं हि बृहद् व्रतम् । आश्रिताः सन्ति बहवः पुमांसस्तावका वयम् ॥२॥ व्रतभङ्गे कवचितेषां सम्बन्धतः स्त्रियाः । यथा शुद्धिर्भवेत्सवामिंस्तथा वकतुं त्वमर्हसि ॥३॥

श्रीनारायणमुनिरुवाच ।

बुद्धिपूर्वं न कर्तव्यो व्रतभङ्गः क्वचिन्मुने ! । जाते त्वज्ञानतः कार्या तच्छुद्धिः सद्य एव हि ॥४॥ अष्टाङ्गब्रह्मचर्यस्य रक्षणं स्यात्तया ततः । एकान्तिकत्वं भक्तानां भवत्येवेति सोच्यते ॥५॥ निष्कामव्रतकृद्यस्तु पुरुषः क्वापि योषिताम् । वार्तां चेच्छृणुयात् प्रीत्या कुर्यादेकपोषणम् ॥६॥ स्त्रीणां गुणान् वाप्यगुणान् सच्छास्त्रीयकथां विना । व्रती चेद्वर्णयेत्तर्हि कुयादेकमुपोषणम् ॥७॥ मुग्धामध्यादिकान् भेदानसत्काव्योपवर्णितान् । शृणुयाच्चेत्कीर्तयेद्वा कुर्यादेकमुपोषणम् ॥८॥ रममाणा यदि स्वैरं योषितो मूढवच्चिरम् । पश्यंस्तिष्ठेत्तदाप्येष कुर्यादेकमुपोषणम् ॥९॥ स्त्रीणां दृशा निजं दृशं बन्धन प्रेक्षेत तां यदि । क्षणमात्रमपि ह्येष कुर्यादेकमुपोषणम् ॥१०॥ स्त्र्यङ्गस्थवस्त्रस्पर्शे स्पर्शे स्त्र्यवयस्य वा । स्त्रीधार्यवस्त्रस्पर्शेऽपि कुर्यादेकमुपोषणम् ॥११॥ स्त्रियमुद्दिश्य भगवद्वार्ताः पुंसां पुरो यदि । कुर्याद् व्रती स तु तदा कुर्यादेकमुपोषणम् ॥१२॥ स्त्रीसम्बन्धिनि सङ्कल्पे दुष्टे जातेऽवि चेतसि । भाषणे वा स्त्रिया जाते कुर्यादेकमुपोषणम् ॥१३॥ पुंद्वारा बोधनं नार्याः

CHAPTER-27

Suvrat Muni said, “O King Pratapsinh! Lord Shree Hari held another assembly on the next day, Kartik Sud Chhatth, where as usual, He sat on an ornate Sinhasan and saints and devotees sat in front of Him in proper hierarchical order. The female devotees sat at the rear of the assembly, keeping some distance. Brahmanand swami bowed down to Shree Hari and asked on behalf of all the saints, ‘O Bhagwan! Many Brahamcharis like me have become Your disciples. We observe the Brahamcharya Vratt as prescribed by You, however, an occasion may arise when we might accidently touch a woman. We understand that this is a transgression from our Brahamcharya Vratt. Be gracious, and show us what atonement we must carry out to redeem ourselves from this sin of touching a woman. O king! Always prepared to protect His numerous disciples from any transgression, Lord Shree Hari benevolently addressed all the saints and Brahmanand swami in particular.”

Bhagwan Narayanmuni said, ‘O Muni! A Brahamchari must never knowingly deviate from his Brahamcharya Vratt, however, even an inadvertent deviation must be atoned immediately. Repentance not only chastens Brahamchari from his transgression but it gives him mental strength from future transgressions. A Brahamchari Sadhu must undergo a fast of one day to show remorse and repentance for any of the following transgressions or deviation from his steadfast Brahamcharya Vratt: if he intently listens to any small talk between women; if he talks about the virtues, vices or temperament of women except when an instance arises during a Katha of the scriptures such as the Shreemad Bhagwat; if he narrates or listens to the virtues, vices or traits of various types of women described in any other scriptures not attested by Me such as the Rasmanjri or the Rasikpriya; if he stands for a while watching women playing among themselves; if he makes a direct eye contact with a woman, even for a while; if he touches an apparel worn or recently taken off by a woman (one may touch a woman’s new or washed apparel); if he physically touches a woman; if he addresses an assembly of women, even indirectly through an assembly of men; if he has a lascivious thought or a dream about a woman; if he talks, directly or indirectly, to a woman; if he sends or receives a secret message, written or verbal, even pertaining to religion, to a woman through a man; if he sends or receives any thing (food or clothes), even as Prasad, secretly; if he looks at or touches a picture or sculpture of a woman other than

प्रच्छन्नं कारयेत्तथा । तद्वार्तां शृणुयाद्योऽसौ कुर्यादेकमुपोषणम् ॥१४॥ प्रासादिकं भगवतो गुप्तं चेत्प्रेषयेत्स्त्रियै । स निष्कामव्रती तर्हि कुर्यादेकमुपोषणम् ॥१५॥ नार्या वा प्रेषितं विष्णोर्चदि प्रासादिकं पुमान् । गुप्तं गृह्णीत तर्ह्येष कुर्यादेकमुपोषणम् ॥१६॥ प्रच्छन्नं प्रेषयेन्नार्यै पुस्तकं वा तयैषितम् । गृहीणीयात्काकुदं सोऽपि कुर्यादेकमुपोषणम् ॥१७॥ यत्किञ्चिद्वस्तु वा नार्यै प्रेषयेद्वैषितं तया । गृहणीयाद् गुप्तमेवासौ कुर्यादेकमुपोषणम् ॥१८॥ स्त्रीचित्रप्रेक्षणे चासौ स्त्रीचित्रकरणे तथा । स्त्रीवेशधारिपुंस्पर्शे कुर्यादेकमुपोषणम् ॥१९॥ या क्रिया यत्र च स्त्रीणां भवेत्स्नानासनादिका । तां तत्र कुर्याद्यश्चासौ कुर्यादेकमुपोषणम् ॥२०॥ स्त्रीणां सञ्चरणस्थाने चोत्सर्गं मलमूलयोः । यदि कुर्यात्तर्हि पुमान् कुर्यादेकमुपोषणम् ॥२१॥ स्त्रीमुखाद्भगवद्वार्तां श्रोतुं तिष्ठेच्च सन्मुखम् । स्त्रीणामुपविशेद्यश्च कुर्यादेकमुपोषणम् ॥२२॥ धनुर्मानाभ्यन्तरे च पृथौ मार्गेऽप्यनापदि । यः कुर्याद्गमनं सोऽपि कुर्यादेकमुपोषणम् ॥२३॥ सह स्त्रिया चोपविशेदेकस्मिञ्छटके तथा । स्त्रीचित्रं स्पृशेद्योसौ कुर्यादेकमुपोषणम् ॥२४॥ काष्ठादिजायाः स्त्रीमूर्ते स्पर्शे जातेऽपि च व्रती । स्त्रीगुह्याङ्गेक्षणे चासौ कुर्यादेकमुपोषणम् ॥२५॥ पशूनां पक्षिणां वापि मैथुनस्येक्षणे कवचित् । जाते मनोवशतया कुर्यादेकमुपोषणम् ॥२६॥ प्रयोजनेन वा स्वैरं स्त्र्यागच्छेच्चेत्सम्बन्धने । स्वस्थाने तत्र चैकश्चेत् कुर्यादेकममुपोषणम् ॥२७॥ कार्यार्थं सहजं वापि ह्यापदैकः स्त्रिया गृहम् । प्रविश्य प्रतिगच्छेत्स कुर्यादेकुमपोषणम् ॥२८॥ स्त्रीसम्बन्धेन मलिने स्वप्ने जाते तथा स्त्रियाः । दर्शनाद्वीर्यपाते च कुर्यादेकमुपोषणम् ॥२९॥ उपविष्टं भोजनार्थं यं नारी परिवेषयेत् । शुद्ध्यर्थमात्मनश्चासौ कुर्यादेकमुपोषणम् ॥३०॥ अनाच्छादितकौपीनस्त्यागी चेद्वाससा सभाम् । आगच्छेत् स्त्रीयुतां तर्हि कुर्यादेकमुपोषणम् ॥३१॥ इत्थं सामान्यतः प्रोक्तं स्त्रीसंसर्ग उपोषणम् । अन्यत्रापीदृशे स्थाने कुर्यादेकमुपोषणम् ॥३२॥ एकाकिन्या स्त्रिया साकं स्वस्यैकस्य रहःस्थितौ । स्त्रिया साकं चाध्वगतौ दिनत्रयमुपोषणम् ॥३३॥ करेण कामवैवश्यावीर्यपाते कृते व्रती । उपोषणं प्रकुर्वीत दिनानां स चतुष्टयम् ॥३४॥ स्त्रीसङ्गे तु कृते साक्षाद्धारणापारणांव्रतम् । वर्षमेकं प्रकुर्वीत सकतून्निर्लणान्

goddesses; if he draws an image or makes a statuette of a woman other than goddesses; if he visits, even for a bath, the places frequented or reserved for women; if he stops to listen to a discourse by a woman; if he sits face to face to a woman; if he walks close to a woman on an open road when the road is wide enough for him to keep a wide distance between him and a woman; if he travels in the same vehicle with a woman; if he enters a house which has a woman inside on his own; if he allows a woman to enter his clearly demarcated residence; if he eats food served by a woman; if he goes in the midst of a crowd of women without wearing his Dhoti and if he watches birds or animals in an act of copulation. O Muni! A transsexual or transgender person must be treated as a woman and all contact, verbal and visual, with them must be avoided and the same atonement must be observed for any of the failure mentioned above.'

Bhagwan Narayanmuni continued, 'O Muni! One day's fast as atonement I just mentioned was for any unintentional transgressions. I will now prescribe a different set of atonements for more serious transgressions. A Brahamchari must undergo a fast of three days if he intently, spends some time with a woman in seclusion, even walking along on an open road. He must undergo a continuous fast for four days if, overcome by lust, he masturbates. A Brahamchari must undergo Vratt of DharnaParna for twelve months in an extreme case of direct sex with a woman. O Muni! During the twelve months of the DharnaParna Vratt, a Brahamchari must fast on an alternate day and eat Sathvo (flour mixed with salt) once on the alternate day. This must be done faithfully for twelve months to repent for his sin. There are other Vratts prescribed as atonement for such a grave sin in the scriptures which must be followed if one is not able to survive the twelve months' DharnaParna Vratt. A Brahamchari undergoing a fast as atonement must not eat anything on the day of a fast. The whole day must be survived only on water. O Muni! The exception granted to a child, the sick and old while observing a fast is not applicable to a fast observed for atonement for the sin of deviating from his Brahamcharya Vratt. That is to say that a child, sick and old must observe the fast as repentance. There is simply no alternative to a fast for any indiscretion of the Brahamcharya Vratt. Whoever discourages someone undergoing a fast as repentance is equally a sinner of the same misdemeanour and will suffer great ignominy. Anyone,

पिबन् ॥३५॥ एतत्कर्तुमशक्तस्तु धर्मशास्त्र उदीरितम् । विध्यन्तरं विदित्वा तत्कुर्याच्छक्त्यनुसारतः ॥३६॥ शुद्रध्यर्थेषूपवासेषु नीरमात्रं पिबेद्वती । न त्वन्यद्भक्षयेत्किञ्चिद्रबालो रुग्णो जरन्नपि ॥३७॥ एतेऽवश्यं तूपवासा निष्कामव्रतचारिभिः । कार्या इति ममैवाज्ञा भवतीत्यवगम्यताम् ॥३८॥ व्रतक्षतौ करिष्यन्ति नोपवासांस्तथा च ये । निषेधिष्यन्ति तत्कर्तृस्ते भविष्यन्ति कामिनः ॥३९॥ दयया ये निषेधेयुर्बालादीनुपवत्स्यतः । स्वयं त एवोपवासान् विदध्युस्तद्विशुद्धये ॥४०॥ ये मया विहितामेतां मर्यादामात्मशुद्धये । पालयेयुस्तु ते बोध्या औद्धवीया न हीतरे ॥४१॥

सुव्रत उवाच ॥

श्रुत्वेति वाक्यं स हरेर्महर्षिः प्रीतस्तथान्येऽपि गृहीतराश्च । तथा विधातुं विदधुः प्रतिज्ञां प्रणम्य तं भक्तहितप्रसक्तम ॥४२॥ इति परमपवित्रामात्र निष्कामशुद्धिं प्रतिदिनमनुरागाद्ये पठेयुः प्रभाते । त्रिभुवनजयदर्पं ते सुखेनैव कामं सकलगुणकलङ्कं नूनमुन्मूलयेयुः ॥४३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयाप्रकरणे प्रबोधन्युत्सवे श्रीनारायणब्रह्मानन्दसम्वादे निष्कामशुदिधनिरू पणनामा सप्तविंशोऽध्यायः ॥२७॥

अथाष्टाविंशोऽध्यायः

सुव्रत उवाच ।

सप्तम्यामथ सभासंस्थं नारायणमुनिं निशि । गोपालानन्द ऋ षिराट् पप्रच्छ प्राञ्जलिर्नृपे ! ॥१॥ साधूनामिह सर्वेषां त्यागिनां त्वामुपेयुषाम् । बुभुत्साम्याहिनकविधिमनुष्ठेयं महाप्रभो ! ॥२॥ **श्रीनारायणमुनिरुवाच ।**

सङ्क्षेपतो मुने ! वच्मि त्यागिनामाहिनकं विधिम् । अनुष्ठेयमवश्यं हि शृणु त्वं मदुपाश्रितैः ॥३॥ रजन्या अन्तिमे यामे मुहूर्ते ब्राह्मसंज्ञके । उत्थाय द्वारिकाधीशं त्यागीभक्तो विचिन्तयेत् ॥४॥ नामसङ्कीर्तनं कुर्याच्छ्रीकृष्णस्य ततो मुनिः । प्रणभ्य वैष्णवान् गच्छेत्सोदपात्रः पुराद्बहिः ॥५॥ मलोत्सर्गविधिं कृत्वा विजनेऽथ जलाशयम् । उपेत्य करपादादिशुद्धिं

overcome by compassion, tries to shield a child, sick or old from undergoing a fast must undergo a fast on their behalf himself. O Muni, a Brahamchari, unwilling to undergo atonements I just prescribed, must be excommunicated from our Udhhav Sampraday.'

Suvrat Muni said, "O king! Brahmanand swami and the other Brahamchari saints ~~were very pleased to hear this divine sermon from Sahajanand Swami, always~~ benevolent and eager to protect His disciples from all types of hindrances on their religious path. They came forward and pledged to obey His decree. O king! The whole world is troubled with lascivious desires, which negates all virtues of virtuous men and is an indelible stain on a Brahamchari. Therefore, all Brahamcharis must read or listen to this divine discourse every morning to strengthen their Brahamcharya Vratt and to protect themselves from unrelenting force of lust.

Thus ends the 27th Chapter of the Satsangi Jeevan.

CHAPTER-28

Suvrat Muni said, "O king! Another similar assembly was held at the same place and same time the next day, Kartik Sud Saptami. This time, Gopalanand swami, head bowed and hands folded, asked Shree Hari reverentially, 'O Bhagwan! I would like to hear from You about a daily routine which I and the other saints of our Udhhav Sampraday must follow.'

Bhagwan Narayanmuni replied, 'O Gopal Muni and all other saints! Listen to this very carefully! I shall describe a celibate saint's daily routine in short, which must be observed fully by all Brahamchari saints. A celibate saint should wake up very early in the morning - between three and one and half hours before sunrise, meditate upon His Ishtadev and reminisce each saint by their name. He must proceed to the outskirts of a village and find a solitary place to defecate. A Varni (indeed anybody) must not defecate or urinate while standing up, in water while bathing, in front of a cow, woman, Brahmin, fire and facing the sun or the moon, in a ploughed or sowed field, banks of rivers and lakes, in the middle of a road, under a tree or any disused temple. He must not spit in any of these places either. A Varni should proceed to a lake, river or well

कुर्यान्मृदम्बुभिः ॥६॥ न तिष्ठन्नाप्सु नो विप्रगोवन्ह्यर्केन्दुसन्मुखः । न फालकृष्टभूभागेन मार्गे न नदीतटे ॥७॥ गवां मध्ये धान्यमध्ये जीर्णदेवालये क्वचितम् । विणमूत्रे ष्ठीवनं नैव कुर्यात्स्त्रीसन्मुखस्तथा ॥८॥ सजन्तुर्मृत्तिका नैव ग्राह्या शौचविधौ क्वचित् । अशुचिस्थानगा चैव शौचशिष्टा च नाकुजा ॥९॥ एका लिङ्गे गुदे तिस्रो दश वामकरे मृदः । दोष्णोर्द्वयोः सप्त देयास्तिस्रस्तिस्रश्च पादयोः ॥१०॥ यथालब्धेन काष्ठेन दन्तधावनमाचरेत् । न तु त्यागी स्वयं छिन्द्यार्द्रकाष्ठं द्रुमात्कवचित् ॥११॥ व्रतोपवासदिवसे न कार्यं दन्तधावनम् । काष्ठेनापां तु गण्डूषैस्तदा द्वादशभिर्मतम् ॥१२॥ नद्यां तडाग्रे कूपे वा ततः स्नानं समाचरेत् । उष्णोदकेनापदि तु मानसं वा तदाचरेत् ॥१३॥ ध्यात्वा हरिं स्वहृदये तन्नामोच्चारपूर्वकम् । मनसा कल्पितैस्तोयैत्स्नानं तत्तु मानसम् ॥१४॥ स्नानकाले स्मरेद्गङ्गां विष्णुपादोदकीं शिवाम् । भगीरथतपः सिद्धिं महापातकनाशनीम् ॥१५॥ वसीत धौतं कौपीनं बहिर्वासश्च तादृशम् । धौतवस्त्रान्तराभावे त्वार्द्रवासाश्चरेद्विधिम् ॥१६॥ उदङ्मुखः प्राङ्मुखो वा निषीदेदासने शुचौ । एकोपवेशनार्हे च कौशाद्यन्यतमे मुनिः ॥१७॥ नारायणं वासुदेवं विष्णुं चेति क्रमात्स्मरन् । कुर्यादाचमनं त्यागी गालितेन त्रिरम्भसा ॥१८॥ नारायणार्चावशिष्टचन्दनेन सचन्द्रकम् । ऊर्ध्वपुण्ड्रं प्रकुर्वीत स गोपीचन्दनेन वा ॥१९॥ ललाटे हृदये नित्यं कार्यं पुण्ड्रं च दोर्द्वये । श्रीराधार्चाशिष्टवरचन्द्रको वा तदन्तरे ॥२०॥ वासुदेवं स्मरेद् भाले हृदि सङ्कर्षणं तथा । प्रद्युम्नमनिरुद्धं च दक्षे वागे च दोषणि ॥२१॥ आचम्याथ यथापूर्वं नामभिर्वैष्णवैस्त्रिभिः । साधुस्त्रैवर्णिको भकत्या गायत्रीं वैष्णवीं जपेत् ॥२२॥ अस्य श्रीविष्णुगायत्रीमन्त्रस्यर्षिस्तु नारदः

after defecating to wash his hands and feet with top soil or sand. He must not use the top soil teeming with small insects or partly used soil left over by others. He must not use soil from an unholy place such as a cemetery or from an ant hill. He must wash his penis once, anus thrice, left hand ten times, two hands together seven times, feet thrice with top soil and water following defecating.'

Shree Sahajanand Swami continued, 'O Muni! A Varni should use a twig of a tree to brush his teeth, however he must not cut the twig off a tree himself. He must not brush his teeth on days of Vratts such as Ekadashi and Janmashtami nor while undergoing any atonement. Instead, he should gargle his mouth with fresh water twelve times on these days. He should bath in a river facing the flow of water, in a lake facing the sun or water freshly drawn from a well. He is permitted to bath with hot water only during illness. One is permitted to have only a Mansi (imaginary) bath in an extreme situation when water is not available. O Muni! He should chant Shree Hari's name while imagining that he is bathing with water from the holy River Ganga. He should wear a fresh Kaupin and Dhoti and perform Bhagwan's veneration. He may wear wet clothes during the veneration in the absence of a fresh set of clothes, but not otherwise. He must perform veneration regardless.'

Shree Hari continued, 'O Muni! A Brahamchari must sit cross legged on a small silk or woollen mat facing the East or North for his routine veneration and tie his pigtail in a knot. He should take three sips of water previously sieved with a piece of cotton from his palm invoking Lord Narayan, Lord Vaasudev and Lord Vishnu, chanting these three verses: Aum Narayanay Namah, Aum Vaasudevay Namah and Aum Vishnave Namah with each sip repeatedly. Then he should imprint his forehead, chest and both arms with an Urdhvapundra Tilak and Chandlo with sandalwood paste accompanied by chanting these verses: Aum Shree Vaasudevay Namah (forehead), Aum Sankarshanay Namah (chest), Aum Pradhyumanay Namah (right arm) and Aum Aniruddhay Namah (left arm). He should repeat the process of drinking three sips of water accompanied by the same chants before chanting the Vishnu Gayatri hymn (Aum Narayanay Vidmahe Vaasudevay Dhimahi Tanno Vishnu Prachodayat). Sage Narad is the author, Lord Vishnu the ruling deity, Gayatri the metre, knowledge the source, meditation the strength and command of God the reason of chanting of this verse. This verse is chanted purely to please Lord Vishnu. A Brahamchari should now touch his head, mouth, chest, navel, feet and whole body (with two middle fingers of his right hand) respectively, while reciting the abovementioned six elements of the Vishnu Gayatri hymn starting with Sage Narad. O Muni! Now a Brahamchari must touch his five digits and both sides of his right hand while reciting separate syllables of

। गायत्रीछन्द उदितं श्रीविष्णुर्देवता तथा ॥२३॥ ज्ञानं बीजं मतं ध्यानं शक्तिराज्ञा च कीलकम् । श्रीविष्णुदेवप्रीत्यर्थे विनियोगो जपे मतः ॥२४॥ शीर्षास्यवक्षोनाभ्यङ्घ्रिसर्वाङ्गेषु क्रमान्न्यसन् । नारदर्षिमुखान् कुर्यात् ततो न्यासं षडङ्गकम् ॥२५॥ विभकत्यन्तैर्मन्त्रपदैः करन्यासान् समाचरेत् । तत्र तन्नो विष्णुरिति ज्ञेयमेकं पदं मुने ॥२६॥ हृदयादीनेवमेव न्यासान् कुर्यात्ततः स च । लक्ष्मीमूपां हृदि ध्यायेद् गायत्रीं वैष्णवीं मुनिः ॥२७॥ श्रीविष्णुवामपार्श्वसंस्थां सर्वकालमनुव्रताम् । कोटिशारदपूर्णेन्दुभैकैकाङ्गसुन्दराम् ॥२८॥ कौसुम्भवसनां गौरीं नानालङ्कारशोभनाम । शान्तां सहासवदनां महापुरुषलक्षणाम् ॥२९॥ कमलं दक्षिणे पाणौ वामेऽमृतघटं करे । दधतीं देवदेवीभिर्वन्दितां पूजितां मुहुः ॥३०॥ मुक्तिमेकान्तिकीं तूर्णं भक्तेभ्यो दधतीं श्रियम् । ध्यायामि हृदये नित्यं गायत्रीं वैष्णवीमहम् ॥३१॥ इति ध्यात्वा यथाशक्ति तत्त्ववर्णां जपेत्स ताम् । निवेदयेद्भगवते यथासङ्ख्यं जपं ततः ॥३२॥ सहस्रपरमां देवीं शतमध्यां दशावराम् । गायत्रीं तां जपेन्नित्यं स्वावकाशानुसारतः ॥३३॥ स्वेष्टदेवं ततो भक्तः श्रीकृष्णं स प्रबोधयेत् । मन्त्रेणानेन सप्रेम कुर्वाणस्तालिकाधवनिम् ॥३४॥ उत्तिष्ठोत्तिष्ठ गोविन्द ! उत्तिष्ठ गरुडध्वज ! । उत्तिष्ठ कमलाकान्त ! त्रैलोकये मङ्गलं कुरु ॥३५॥ तां च मूर्तिं भगवत उपावेश्य शुभासने । प्रमार्ज्य वस्त्रखण्डेन ध्यायेच्छ्रीकृष्णमन्तरे ॥३६॥ विधाय मासीं पूजां सद्गुरुक्तक्रमेण च । प्रतिमायामिष्टदेवं तं भकत्यावाहयेन्मुनिः ॥३७॥ शैली दारुमयी लौही लेप्या लेख्या च सैकती । मनोमयी मणिमयी प्रतिमाऽष्टविधा स्मृता ॥३८॥ उदङ्मुखः प्राङ्मुखो वा प्रतिमासन्मुखोऽथवा । यथाविध्यर्चयेद्भकत्या यथालब्धोपचारकैः ॥३९॥ अभाषमाणश्चान्येन भगवन्तं समर्चयेत् । उपचारैः षोडशभिस्तदभावे तु मन्त्रतः ॥४०॥ मन्त्रैः पौराणिकैरेव नाममन्त्रेण वार्चनम् । साधुः सप्रेम कुर्वीत श्रीविष्णोः प्रतिवासरम् ॥४१॥ प्रमादानादरौ त्यकत्वा स्वस्थः पूजनमाचरेत् । ततो जपेत्

the hymn in this order: a thumb - 'Narayanay', index finger - 'Vidmahe', middle finger - 'Vaasudevay', ring finger - 'Dhimahi', small finger - 'Tanno Vishnu' and both sides of his hand - 'Prachodayat'. Using the same syllables, a Varni now should touch his heart, head, pigtail, armour, eyes and hands. A Varni must then meditate upon mother Goddess Gayatri standing on the left side and ever ready to serve Lord Vishnu. She should be visualised as her face radiant like thousands of full moons, fair complexioned, serene yet with a grin, wearing appropriate ornaments, holding a lotus in her right hand and a pot of water in her left hand and worshipped by all the Devtas, Devis and other devotees for emancipation.'

Lord Narayanmuni continued, 'A Brahamchari should recite the Gayatri hymn according to his ability and lay them at the feet of Lord LaxmiNarayan for His pleasure. Chanting one thousand times is best, one hundred times median and ten times the lowest. Accompanied by the clapping of hands, a Brahamchari must wake Bhagwan up and invoke His presence in his personal Murti by reciting this hymn; 'O Govind! Wake up! O Lord with an image of Garud on Your emblem! Wake up! O husband of Kamla! Wake up and perk up the lives of all beings of the universe!' O devotees! A Varni should now perform Mansi Puja as taught by his guru by bathing, dressing and feeding, while visualising the Murti as Bhagwan in person with whatever artefacts available to him. The scriptures attest eight types of Murti for worship; a Murti made of rock, wood, metal, sandalwood, sand, semi precious jewels and pictorial and totally imagined. He should preferably sit facing the East or North as mentioned earlier on, or facing the Murti regardless of the direction. Varni must not speak to anybody and concentrate fully in his worship using these sixteen elements of veneration; invocation, offering a seat, prayer, Achman (sipping water from palm), bathing, offering robes, Yagnopavit, sandalwood paste, flowers, incense, lamp, Naivedhya and beetle nuts (after dinner mints), performing Pradakshina and finally let Him leave the Murti at the end of the worship. O Muni! Each of these elements must be accompanied by the appropriate Vedic hymns. Chanting Bhagwan's name should accompany these elements if one does not know the Vedic hymns. A Brahamchari must perform such veneration reverentially and cautiously and without failure and lethargy.'

Bhagwan Narayanmuni continued, 'O Gopal Muni! A Brahamchari must do a predetermined numbers of Mala while chanting Lord Krishna's hymn or name. A Mala of Tulsi, sandalwood or seeds of lotus are considered best. Mala must be done sitting

कृष्णमन्त्रं नियतं शक्तितः सदा ॥४२॥ तुलसीकाष्ठजा श्रेष्ठा पद्मबीजोद्भवाऽथवा । श्रीखण्डकाष्ठजा वापि जपमाला शुभावहा ॥४३॥ और्णं तार्णं च पार्णं वा वास्त्रं वाऽऽजिनमासनम् । मुनीनामुचितं प्रोक्तं भूमौ मन्त्रजपो वृथा ॥४४॥ ऋजुरेकाग्रदृष्टिश्च स्वस्तिकासनमास्थितः । वस्त्राच्छादितमालश्च जपेन्मौनव्रतः स्थिरः ॥४५॥ स्तोत्रपाठं यथाशक्ति श्रीविष्णोर्विदधीत सः । नामसङ्कीर्तनं कुर्यादापत्काले तु केवलम् ॥४६॥ ततः संस्थाप्य भगवत्प्रतिमामुचितस्थले । गुरुं प्रणम्य भिक्षायै स गच्छेद्गृहिणः शुचीन् ॥४७॥ अपक्वान्नं तु याचित्वा शुचिर्भूत्वा समाहितः । गायत्रीं कृष्णमन्त्रं च यथाशक्ति जपेत्पुनः ॥४८॥ आपत्काले तु कुर्वीत प्रातर्माध्याहिनकं जपम् । प्रातर्भवं च मध्याहने कुर्यादेवं द्वयं द्वयम् ॥४९॥ नैवेद्यार्थं ततः पाकं विष्णोःकुर्याच्छुचिस्थले । महानैवेद्यमीशाय समर्प्य स्वापयेच्च तम् ॥५०॥ प्रासादिकं हरेरन्नं सम्प्रोक्ष्यैवाथ भक्षयेत् । एकाहारं च कुर्वीत प्रत्यहं स विनापदम् ॥५१॥ त्यागी न भक्षयेदन्न विष्णवे द्यनिवेदितम् । आपदि प्रतिमाभावे मनसा तन्निवेदयेत् ॥५२॥ यदि भोजनवेलायां कश्चिद्याचेत् भिक्षुकः । तर्हि दद्यादात्मबुद्ध्या तस्मा अन्नमविकलवः ॥५३॥ एकादशीषु सर्वासु हरेर्जन्मोत्सवेषु च । प्रायश्चितोपवासेषु नाद्यादन्नं च सन्नरः ॥५४॥ पठनं पाठनं कार्यं सच्छास्त्रस्यानुवासरम् । न दिवा शयनं कार्यं त्यागिना तु विनापदम् ॥५५॥ श्रवणं कीर्तनं विष्णोर्ध्यानं वन्दनमर्चनम् । विना कालो वृथा नैव नेतव्यस्तेन च क्वचित् ॥५६॥ मलोतस्वर्गे कटिस्नानं वस्त्रशुद्धिश्च योगिना । कार्याथ मूत्रोत्सर्गे तु लिङ्गदोः शुद्धिरम्बुना ॥५७॥ सायं शुद्धिः प्रबोध्ध्यें शकुर्यान्नीराजनं ततः । नामसङ्कीर्तनं कृत्वा कुर्वीत स्तुतिपाठनम् ॥५८॥ नमस्कृत्य स्वापयेच्च श्रीकृष्णं हृदयाम्बुजे । करण्डकादौ प्रतिमां वन्देताथ निजं गुरुम् ॥५९॥ ततःशुचिः समासीनः पूर्ववत्सुस्थिरासनः । गायत्रीं कृष्णमन्त्रं च जपेत्स निजशक्तितः ॥६०॥ ततः सच्छास्त्रपठनपाठनध्यानकीर्तनैः । विष्णुसम्बन्धिभिः कृत्यैर्याममेकं स जागृयात् ॥६१॥ श्रीकृष्णमेव हृदये चिन्तयन् स ततः स्वपेत् । भूमावापदि तु त्यागी खट्वायामपि संविशेत् ॥६२॥ क्रमेणानेन

cross legged on a woollen or silk mat. He must remain aloof from the mundane activities and thoughts while turning Mala and should keep his mind and eyes focussed on Bhagwan's Murti and remain silent. The Mala must be covered while it is being turned. Turning Mala while sitting straight on a floor without a mat or Mala not covered, is futile. A Brahamchari should chant the VishnuSahasraNam Stotra or other hymns as per his ability and time available. Bhagwan's Murti must be returned to its designated place at the conclusion of worship. A Varni must pay obeisance to his guru after the conclusion of the worship and before going into the village to seek alms. On his return to the Ashram, he must wash himself and chant Lord Krishna's hymn or name before noon. O Muni! In detrimental times, the chanting of hymns of morning and noon may be combined at any one time. However, he must chant double the predetermined quantity of hymns. A Brahamchari must prepare food and offer it as Naivedhya to Lord Krishna. He should wash Bhagwan's face, hands and feet before retiring Him for a siesta. He must eat only one meal a day and that too, not without offering it to Lord Hari. Indeed, he must never eat or drink anything without first offering it to Bhagwan. In the absence of Bhagwan's Murti for any reason, he still must offer all food to Him, albeit mentally. He must always be willing to share his food with other alms seeker without any rancour, anger or hesitation.'

Shree Sahajanand Swami continued, 'The saints must not eat any food and must undergo a fast on days of Vratts such as Ekadashi and Birth dates of Bhagwan's incarnations and while undergoing atonement. Except in unavoidable circumstances, a Brahamchari must not sleep during the day or on a bed. He must spend all his time in Bhagwan's Bhakti rather than in idle gossip. He must have a bath and wash His Dhoti following defecation and wash his hands, feet, face and penis each time after urinating during the day. He must wake up Bhagwan again in the evening and perform evening worship followed by Aarti, Dhun and chant of His name. After resting Bhagwan in a cradle or a suitable resting place, he should pay obeisance to his guru and chant the Gayatri or other hymns a predetermined number of times while turning Mala as described earlier. He must study the scriptures, sing Kirtans, meditate or perform other activities related to Bhagwan till late evening. He should retire early for night and sleep on the floor. A bed may only be used during the times of illness or physical inability due to age. He should go to sleep reminiscing Bhagwan's name. O Gopalalnand swami! I

कर्तव्यं त्यागिना नित्यमात्मनः । आहिनकं विधिवत्तेन श्रीकृष्णः प्रीयतेतराम् ॥६३॥

सुव्रत उवाच ।

इत्युक्तमाश्रुत्य मुनिप्रवीरो नारायणेनाहिनकमुत्तमं सः । प्रीतस्तथैव स्वयमाचरंस्तदवीवृतत्सर्वमुनींश्च राजन् ॥६४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे श्रीनारायणगोपालानन्द संवादे त्यागिनां संक्षिप्ताहिनक विधिनिरू पण-नामाष्टाविंशोऽध्यायः ॥२८॥

अथैकोनत्रिंशोऽध्यायः

सुव्रत उवाच ।

अथाष्टम्यां निशारम्भे कृतसंध्याविधिर्हरिः । नीराजनान्ते कृष्णस्य न्यषीद्लभ्यसंसदि ॥१॥ प्रणम्य तं मुनिश्रेष्ठो मुत्कानन्दो महामतिः । पप्रच्छ कुर्वन् सकलान् कृष्णभक्तानसंशयान् ॥२॥ स्वामिन् ! स्वरू पं कृष्णस्य बुभुत्साम्यहमञ्जसा । अस्माकमिष्टदेवस्य प्रतिपाद्यस्य चागमैः ॥३॥ कथं स सगुणो ज्ञेयो निर्गुणाश्च जगत्प्रभुः । साकारश्च निराकारः कर्ता ऽ कर्ता कथं च सः ॥४॥ ब्रह्मधामस्थितादिव्यात्स्वरू पान्मनुजाकृतिः । भिन्नो भवत्यभिन्नो वा तन्मे ब्रूहि दयानिधे ॥५॥ एतेऽपि वैष्णवाः सर्वे जिज्ञासन्तीदमञ्जसा । शास्त्रानुभवसिद्धान्तमतस्त्वं वक्तुमर्हसि ॥६॥

सुव्रत उवाच ।

इति जिज्ञासुना तेन सम्पृष्टो भगवान् हरिः । उवाचानन्दयन्वाचा निजाश्रितजनान्नृप ! ॥७॥

श्रीनारायणमुनिरुवाच ।

शृणु वैष्णवसिद्धान्तं मुने ऽ वश्यमुपासकैः । श्रोतव्यं हृदि धार्यं च तत्वतः कथयामि ते ॥८॥ श्रीकृष्णो हि परं ब्रह्म स्वयं ज्योतिः परात्परः । ज्ञेयो नारायणो विष्णुर्भगवान् पुरुषोत्तमः ॥९॥ महेश्वरो वासुदेवो भूमा च परमेश्वरः । आत्मात्मनां

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just described in short the daily routine of a Brahamchari saint which he must follow to please Bhagwan."

Suvrat Muni said, "O King Pratapsinh! Gopalanand swami was pleased at listening to a saint's daily routine. He not only followed this routine, but taught, urged and encouraged other saints to follow suit."

Thus ends the 28th Chapter of the Satsangi Jeevan.

CHAPTER-29

Suvrat Muni said, "O king! Muktanand swami, one of the senior and eminent saints, whom even Lord Swaminarayan held in a very high esteem, stood up from his seat during an assembly held in the evening of Kartik Sud Ashtami. With the bowed head and folded hands, he approached Shree Hari seated on an ornate Sinhasan and asked, 'O Lord! Please remove doubt from my mind. The Vedas and others eminent scriptures describe Bhagwan Shree Krishna as beyond all reasons and cause of all causes. How do I understand almighty Bhagwan as Sagun and Nirgun, Saakaar and Nirakar, and a force behind everything that happens, yet not besmeared with effects and results of His deeds? Is there any difference in the divine Swarup in His supreme abode and His human form walking the Earth or are both Swarups one and the same? I and many other disciples are eager to know the answers to these questions. Please explain His Swarup as it is described in the scriptures and according to Your knowledge and experience. Please elucidate Your philosophy on this matter.' Pleased with such a profound question from Muktanand swami, Shree Hari thought for a while and replied to dispel any doubts from the minds of His congregated devotees."

Shree Narayanmuni said, 'O Mukta Muni! I will reveal the theosophical tenets of the Vaishnav philosophy (of which our Udhhav Sampraday is a part). The devotees desirous of Moksha should hold this dear to their hearts. Listen to this very carefully. The Vedas attest Lord Krishna as the only and supreme Bhagwan. AksharBrahm is beyond everything in this universe and He is beyond AksharBrahm. He is beyond everything, temporary and eternal. He is present in everything through His pervading

चेतनानां चेतनश्च श्रुतीरितः ॥१०॥ कालस्य प्रकृतेश्चापि नियन्ता पुरुषस्य च । प्रकाशकश्च सर्वेषां स्वतन्त्रो दिव्य विग्रहः ॥११॥ धामाक्षरं तु यत्तस्य तद् ब्रह्मपुरमुच्यते । यस्यैकः सूक्ष्मदेशोऽपि कोटिकोट्यर्कभास्कर ॥१२॥ यदुच्यते चिदाकाशं ध्रुवमाकाशवत्सदा । अनाद्यनन्तं चाखण्डं सच्चिदानन्द लक्षणम् ॥१३॥ नवीननीरद श्यामस्तत्र दिव्ये स्वधामनि । विभात्यतिश्वेतरुचिः सूर्यचन्द्राग्नितेजसः ॥१४॥ तस्यैकरोम्णस्तेजोऽपि समग्राक्षरतेजसः । अधिकत्वान्न तत्तेन तत्रस्थैरुपमीयते ॥१५॥ स प्रभुदिव्यवसनो दिव्यालङ्कारशोभनः । राधारमादिभिः स्वाभिः शक्तिभिश्च निषेव्यते ॥१६॥ श्रीदाम विष्वक्सेनाद्यैः पार्षदैर्दिव्यविग्रहैः । सेव्यामानश्च सच्छत्रचामर व्यजनादिभिः ॥१७॥ सुदर्शनादिभिः स्वास्त्रैमूर्तिभिरुपासितः । ऐश्वर्याद्यैर्भगैः षड्भिः सिद्धिभिश्चाणिमादिभिः ॥१८॥ असङ्ख्यैश्च महामुलै र्दिव्यसुन्दर विग्रहैः । दिव्यरने कोपचारैः पूज्यमानपदाम्बुजः ॥१९॥ द्विभुजः स सदा स्वामी भक्तेभ्यो निजदर्शनम् । चतुर्भुजादिरू पेण दत्ते कवापि तदिच्छया ॥२०॥ न प्राकृता गुणा यस्मिन् सन्तीत्युक्तः स निर्गुणः । अप्राकृता कृतित्वाच्च निराकारः स कीर्त्यते ॥२१॥ स्वधर्मज्ञानवैराग्ययुजा भकत्या ह्यनन्यया । ये भजेयुस्त एवामुं तथाभूतं विचक्षते ॥२२॥ ज्ञानाद्यैरपि सम्पन्ना भकत्या हीनास्त्वन्यया । ब्रह्मतेजः प्रपश्यन्ति न तु साक्षात्तमीश्वरम् ॥२३॥ तोजोमण्डलमध्यस्थं द्विभुजं दिव्यविग्रहम् । नेक्षन्तेऽर्कं यथा लोकाः साकारं तं तथैव ते ॥२४॥ ततो ब्रह्म निराकारमिति मन्यन्त एव ते । तावता न निराकारं कृष्णारव्यं हि परं बृहत् ॥२५॥ एकदेश स्थिरतस्यापि पूर्णत्वं तस्य तेजसा । सर्वत्रास्ति यथार्कस्य शृण्वत्र वचनं विधेः ॥२६॥ अहोभाग्य महोभाग्यं नन्दगोपव्रजौकसाम् । यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥२७॥ अनेकाण्डोद्भवाद्यर्थं निगुर्णः स यदा प्रभुः । मायागुणानुवादने सगुणः प्रोच्यते तदा ॥२८॥ अनिरुद्ध स्वरू पेण मायायास्तु रजोगुणम् । गृहीत्वा ब्रह्म संज्ञः सन् ब्रह्माण्डं

powers. He pervades all souls and enlightens them, yet He is self enlightened; He grants the ability to Maya, Purush and Time to create and destroy the universes, yet remains aloof from the effects of the creation; He is the fulcrum and basis of all activities, yet He is not dependent on anything; He is known by names such as Vaasudev, yet no single name is enough to describe His greatness fully. The same Lord Krishna is always present, in divine and perfect human form, in His supreme abode. O Muni! This supreme abode is known by many names such as Akshardham, Brahampur etc. and its tiniest area is more radiant than thousands of suns shining at the same time. Therefore, this abode is also called Chidakash. It is eternal, endless, indivisible, indestructible, self illuminated, consistent and not affected by anything. It is Sat (eternal truth), Chit (conscious or intelligent) and Anand (always blissful, where sorrows do not even exist) and totally detached from everything just as the sky. (Just as the sky is present in the other four elements, and yet remains impenetrable or unaltered by any other elements.) Lord Krishna, dark complexioned, yet more radiant than thousands of suns shining simultaneously, is eternally present in this divine abode. Every hair of his divine body is more radiant than Akshardham or anything comparable. He is wearing golden robes and various appropriate bejewelled ornaments; He is served by Radha and Rama, His divine consorts; His numerous Parshads such as Vishvaksen and Sridama look after His comfort using umbrellas, hand held fans etc.; His weapons such as mace and discus, attend to Him in person, the six divinity (Dharma, Gnaan, Vairagya, glory, potency and wealth) and eight potency (Anima, Girima etc.) are ever eager to obey His every command. O Muni! Numerous Muktas venerate His feet with sandalwood paste and flowers. Lord Krishna, the master of universes, though always in human form with two arms, appears with eight, a hundred or a thousand arms to His devotees to grant their latent desires.

Bhagwan Shree Hari continued, 'O Muni! As Lord Krishna's human form has not arose from Maya and as His form is not like anything in this universe, He is called Nirakar. Similarly, He is not influenced by any of the three Guna (traits) of Maya, He is described as Nirgun. A knowledgeable and religious person who worships Lord Krishna with profound Bhakti sees and describes Him in His divine human form - Sakaar - in His Akshardham. Conversely, any person, no matter how religiously steadfast, detached from this world and knowledgeable, who does not have profound Bhakti in Lord Krishna cannot comprehend Him in His divine human form. He can only see the radiant halo

सृजति प्रभुः ॥२९॥ त्रैलोकयमौदरी कृत्य लये नैमित्तिके ह्यसौ । एकार्णवजले शेते काले सृजति तत्पुनः ॥३०॥ स प्रद्युम्न स्वरू पेण वासुदेवोऽखिलं जगत् । सत्त्वं मायागुणं धृत्वा पाति विष्णुः प्रजापतिः ॥३१॥ असौ वैराजपुरुषः कथ्यते लोकपालकः । मुक्तिं चतुर्विधां दत्ते स्वभक्तेभ्यः सुरारिहा ॥३२॥ सङ्कर्षण स्वरू पेण वासुदेवस्तमोगुणम् । अङ्गीकृत्यैव मायायाः शिवारव्यः संहरत्यदः ॥३३॥ शोषरू पेण भूगोलं धत्ते सङ्कर्षणो ह्यसौ । मूर्तयो वासुदेवस्य षडेताः सगुणा मताः ॥३४॥ कार्यार्थं मूर्तयोऽप्यासां सन्त्यन्याश्च सहस्रशः । एताः सर्वा गुणत्यागे प्रोच्यन्ते निर्गुणा अपि ॥३५॥ दिव्याङ्गो निर्गुणो ह्येष देवक्यां वसुदेवतः । प्रादुर्बभूव कृष्णारव्यो भूतले मनुजाकृतिः ॥३६॥ दिव्यमूर्ति नराकृत्योस्तस्य भेदो न किञ्चन । इति जानीहि सद्बुद्धे ! वैष्णवाचार्य निश्चयम् ॥३७॥ स दिव्यमूर्तिः सन्नेव नरनाट्यं दधौ प्रभुः । तेनैव च स्वरू पेण सोऽभूद्दिव्याकृतिर्मुहुः ॥३८॥ कथैषा विस्तृताऽस्त्येव पुराणेषु च भारते । तत्सारमाकृष्य कथयामि समासतः ॥३९॥ स वासुदेवः प्रथमं सतां धर्मस्य गुप्तये । भूभारहरणार्थं च वसुदेवमनोऽविशन् ॥४०॥ तद् द्वारा देवकीगर्भोभूत्वाकाले व्यजायत । पाग्जन्म स्मृतये पित्रो र्विष्णुरू पः स एव च ॥४१॥ पितृभ्यां कंसभीताभ्यां प्रार्थितोऽथाभवन्नरः । स्वजृम्भणे यशोदायै विश्वरू पमदर्शयत् ॥४२॥ मृद्भक्षणे पुनस्तस्यै नराकृति रपि स्वयम् । ब्रह्माण्डमखिलं व्यात्ते स्वमुखे समयदर्शयत् ॥४३॥ नराकृतिः स एवेशो दाम्नो लूखलबन्धने । अपरिच्छेद्यतां स्वस्य सर्वा गोपीरदृशयत् ॥४४॥ गोपवत्सापहरणे कृतेऽजेन नरोऽपि सन् । तत्त द्रूपः स्वयं भूत्वा स चिक्रीड कवत्सरम् ॥४५॥ बत्सवत्सपरुषान् स्वान् विष्णुरू पांस्ततोऽखिलान् । ब्रह्माणं दर्शयामास पुनरेकोऽभवन्नरः ॥४६॥ कालीयदमनं कृत्वा विषोदेन मृतान् पशून । गोपांश्च जीवयामास स

without seeing Lord Krishna within this radiance. Let me make this clear with an example. Just as an ordinary man sees only the bright radiance and not the Sun deity in human form holding a conch and Chakra within his strong brilliance, a man without profound Bhakti sees only the bright radiance, instead of His divine human form. Lord Krishna does not become Nirakar (shapeless or formless) just because the knowledgeable person without Bhakti, who cannot see His human form with his desiccated knowledge, describes Him Nirakar. He is eternally Saakaar. O Muni! One may wonder how an entity with a definite form - Lord Krishna - can be omnipresent. How can He pervade everything, yet retain His human form? Take it from Me that Lord Krishna, despite being ever present in His human form in His Akshardham pervades the whole universe by His divine power. Just as the Sun, though present at one place at a given time, illuminates every place and nook with its rays, Lord Krishna pervades everything by His power. Brahma says in the Shreemad Bhagwat, 'How can I describe the fortune of the villagers of Gokul! Lord Krishna, Who pervades the whole universe, plays amongst them as their friend!'

Bhagwan Narayanmuni continued, 'O Mukta Muni! Almighty and Nirgun Bhagwan is described as Sagun when He wishes to create, sustain and destroy thousands of universes with the help of Maya. As Anirudhha, Bhagwan accepts the 'Rajas' trait of Maya and creates the universes as Brahma. Brahma keeps the universes in his stomach during his nights and recreates the same universes once again at his dawn. The same Vaasudev Bhagwan, as Pradhyumna, accepts the 'Satva' trait of Maya and becomes known as Vishnu, who sustains the numerous universes. He grants His devotees Moksha and destroys the demons. O Muni! The same Bhagwan accepts the 'Tamas' trait of Maya and annihilates universes as Shiva. As hooded Asp Shesh, Sankarshan Swarup of Bhagwan holds the world on His hood. The six Murtis of Lord Vaasudev Bhagwan - Anirudhha, Brahma, Pradhyumna, Vishnu, Sankarshan and Shiva - are His Sagun forms. Lord Vaasudev takes many other forms - all considered Sagun - to assist the process of maintaining the state of the universes. His forms are considered Nirgun when He forsakes the traits of Maya independently as and when He desires. The three forms, Anirudhha, Pradhyumna and Sankarshan, the creator, the sustainer and the destroyer of millions of Universes are constant, while each universe has its own Brahma, Vishnu and Shiva. Furthermore, as Lord Vaasudev have divine virtues such as truth, compassion, chastity etc. He should be considered Sagun (with virtues or traits). Thus, Parmatma, though Nirgun, is Sagun as well.'

दृष्ट्यामृतवर्षया ॥४७॥ निशि दावानलं पीत्वा नरोकृतिधरोऽपि सः । सर्वान् व्यमोचयत्तीरे कालीन्द्यां व्रजवासिनः ॥४८॥ पुनर्दावानलं पीत्वा गा ररक्ष स एव च । सप्ताह मेकहस्तेन दध्रे गोवर्धनं च सः ॥४९॥ नन्दं च दर्शयामास वारुणे लोक उत्तमे । लोकपालैरर्च्यमानां निजमूर्तिं स एव च ॥५०॥ पुनर्वैकुण्ठलोकेऽसौ सर्वान् गोपानदीदृशत् । छन्दोभिः स्तूयमानं स्वं नन्दादीन् रू पमद्भुतम् ॥५१॥ सर्वासामपि गोपीनां परिपूर्णं सुखाप्तये । तावद्रूपधरो भूत्वा स रेमे रासमण्डले ॥५२॥ यमुनाया ह्रयेऽक्रूरं कंसमारणशङ्कितम् । स्वं रू पं र्दयामास तद्बहिः स्यन्दने च सः ॥५३॥ कंसरङ्गसभामध्ये सर्वेभ्योऽपि स्वदर्शनम् । पृथक् पृथक् यथायोग्यं तत्तद्रसमयं ददौ ॥५४॥ स एव विष्णुरू पेन दृष्टो यवनभूभुजा । पलायमानो दृष्टश्च मुचुकुन्देन तादृशः ॥५५॥ चिरान्मृतं गुरोः पुत्रमानिनाय यमालयात् । सोदरांश्चानिनायासौ मातुः प्रीत्यै रसातलात् ॥५६॥ दुःशासनेन द्रौपद्याः कृष्टे वस्त्रे स्मृतस्तया । सद्यः श्रीशयना देत्य तत्र वासांस्यपूरयत् ॥५७॥ वने स्मृतश्च पाञ्चाल्या दुर्वासः शापसङ्कटे । तत्रैत्यात्त्वाऽथ शाकान्नं त्रिलोकीं सोऽप्यतर्पयत् ॥५८॥ विश्वरू पोऽभवत्सोऽथ न्नाकृतिः पार्थसारथिः । तार्क्ष्यारुडो ययौ स्वर्गं पारिजातजिहीर्षया ॥५९॥ द्वार्वत्यां सकलस्त्रीणां प्रीतये तावदाकृतिः । वसन् प्रतिगृहं प्रादान्नारदाय स्वदर्शनम् ॥६०॥ आनेतुं विप्रतनयान्नथस्थः सार्जुनो ययौ । स ब्रह्मधाम स्वस्यैव प्राकृतात्तमसः परम् ॥६१॥ तपः कुर्वन् स पुत्रार्थं हिमाद्रौ वैष्णवाग्निना । स्थावराञ्जङ्गमान्दग्ध्वा पुनस्तांश्चाप्यजीवयत् ॥६२॥ बहुलाश्वनृपावासे श्रुतदेवगृहे च सः ।

Bhagwan Shree Hari continued, 'O Muni! Nirgun and Saakaar supreme Bhagwan Purushottam Narayan Lord Vaasudev independently took birth as a son of Devki and Vasudev. There is not an iota of difference between Lord Krishna's divine Murti in Akshardham and His human form on this earth. This is the fundamental principle of Ramanujacharya and our Udhhav Sampraday. Lord Krishna has revealed His divine form at many instances while in human form on this world, which goes to prove that the divine Murti in Akshardham and human form on this world are one and the same. The Shreemad Bhagwat and the Mahabharat narrates many such instances which I shall reiterate in short for you to contemplate.'

Bhagwan Shree Hari continued, 'O Muni! To protect the pious saints and devotees from the harassment by the demons and to re establish Sanatan Dharma, Lord Vaasudev entered Vasudev's heart. To manifest as a human, He entered mother Devki's womb. To remind mother Devki and father Vasudev of His true identity, Bhagwan appeared as Lord Vishnu at birth and took form as an ordinary child at the request of His parents. Fearful of the cruelty of Kans, Vasudev took baby Krishna to Gokul and left Him at the home of Nand and Jashoda. Bhagwan, still a child, showed the whole universe in His mouth to Jashoda, when she insisted that He open His mouth to check whether He had eaten soil. He revealed His infinity when mother Jashoda tried to tie Him to a grinding stone with ropes. Jashoda joined many ropes together, but together they turned out just a little short to tie Him up. When Brahma kidnapped the children and cattle of Gokul in his jest to test Lord Krishna's divinity, He took the form of all the children and cattle and resided at their respective homes for twelve months. He revealed His form as the four armed Lord Vishnu, which merged into the two armed ordinary child in front of perplexed Brahma. The same Lord Krishna as a child vanquished a mighty hooded serpent named Kaliya and banished him from the waters of River Yamuna. Bhagwan Krishna removed the serpent's poison and granted life to dead cows and cowherds. Young Shree Krishna swallowed the raging fire twice to protect the residents of Gokul. He also lifted and held Mount Govardhan on the little finger of His left hand for seven days to protect the residents of Vraj. He demonstrated to father Nand His divine form venerated by Varun and other Devtas. He took Nand and the other villagers to Akshardham, where they saw Lord Krishna being venerated by the Vedas in person. He took multiple forms to play Raas with each Gopi to fulfil their latent desires to play Raas with Him individually. To alleviate Akrur's fears regarding His safety from Kans, He revealed Himself in two forms simultaneously - as Lord Narayan resting under the hoods of Shesh in the water of River Yamuna, while still seated on a chariot on the banks of the river. O Muni! He appeared in numerous

मिथिलायां द्विधाऽवात्सीत् नाकृतिर्ऋषिभिः सह ॥६३॥ उभयत्र ब्रह्मवादं कुर्वन्नान्दयन्निजौ । भक्तौ राजर्षिब्रह्मर्षी मासमेकमुवास सः ॥६४॥ तथाऽसौ भगवान् कृष्णो देवमानुषदुःखदान् । देवैरवध्यानसुरान् जघानामानवक्रियः ॥६५॥ पूतनां च तृणावर्तं शाकटं वत्सकं बकम् । अघं वृषं केशिनं च गजमल्लोग्रसेनजान् ॥६६॥ अन्यांश्च सद्द्रुहो दैत्यान्निर्दयान् नृपरूपिणः । बहून सेतुभिदो हेत्वा भुवि धर्ममतिष्ठिपत् ॥६७॥ एवंविधान्यनेकानि चरित्राण्यस्य सन्ति वै । मानुषत्वेऽपि दिव्यानि तानीत्येव विदुर्बुधाः ॥६८॥ तस्माद्दिव्याकृतिः कृष्णो नाकृतिश्चैक एव सः । भेदं य उभयोर्विद्युस्ते त्वज्ञानिन ईरिताः ॥६९॥ अनेकरूपिणोऽप्यस्य ये जानन्त्येकरूपताम् । मानुष्येऽप्यस्य दिव्यत्वं ते ज्ञेया ज्ञानिनो नराः ॥७०॥ यथा यो बलिना राज्ञा वामनो भगवान् पुरा । दृष्टः स एव वैराजो वामनश्च पुनः स वै ॥७१॥ एक एव यथा विष्णुरजितोऽमृतमन्थने । चतुर्मूर्तिधरश्चक्रे क्रियाः दिव्याः पृथक् पृथक् ॥७२॥ तत्राजितो ममन्थाब्धिं कूर्मो दध्रे च मन्दरम् । धन्वन्तरिः सुधां निन्ये व्यभजत्तां च मोहिनी ॥७२॥ विप्राकृतिर्यथा वाग्निः खाण्डवस्य दिधक्षया । कृष्णो सम्प्रार्थयामास तुन्दसरूपक श्मश्रु पिङ्गलः ॥७४॥ तदाज्ञया स एवाभूज्ज्वालामाली च तद्वनम् । दग्ध्वा स जीवमखिलं विप्रोऽभूत्पूर्ववत् पुनः ॥७५॥ नराकृतिस्तथा कृष्णो ज्ञातव्यो दिव्यविग्रहः । दिव्यविग्रह एवासौ नरनाट्यधरश्च वै ॥७६॥ जन्मकर्माणि दिव्यानि ज्ञातव्यानि ततोऽस्य च । अभेद एव च सदा दिव्यमानुषरूपयोः ॥७७॥ वासुदेवोऽयमेवास्ति भगवाञ्जगतः प्रभुः । स्वातन्त्र्येण करोत्यस्य भवस्थित्यप्ययान् यतः ॥७८॥ कालकर्मस्वभावानां मायायाश्चैष आदितः । कर्तास्तीत्युच्यतेऽनादिरादिकर्तेश्वरेश्वरः ॥७९॥ कालादिशक्तिभिः स्वाभिर्विश्वसर्गादि कारयन् । अकर्ता निष्क्रियश्चेति प्रोक्तःसम्राडिवैष च ॥८०॥ स्वातन्त्र्येणैव

different forms to thousands of people gathered in an assembly in Mathura according to their understandings, beliefs and accomplishments. He gave Kalyavan and King Muchkund His divine Darshan as four armed Lord Vishnu after pretending to run away from the battlefield.'

Shree Hari elaborated further, 'O Muni! Shree Krishna brought His guru's dead son from Hell and also brought His six elder siblings (killed by Kans) from the netherworld to solace His mother Devki. When Dushasan tried to disrobe Draupadi in an open assembly, Lord Krishna saved her modesty by divinely supplying her endless numbers of Sarees. Once when Sage Durvasha visited Pandavas unexpectedly in a forest, Draupadi had no food to offer her exalted guest. To save Pandavas from the curse of Durvasha for not feeding him, Shree Krishna miraculously satiated Durvasha's hunger pangs. Though appearing as an ordinary mortal charioteer to millions of soldiers gathered on the battlefield of Kurukshetra, He revealed His humongous and omnipotent form to Arjun. He took sixteen thousand, one hundred and eight forms to appear in the company of each of His wives to surprise Sage Narad when he visited Dwarika for Lord Krishna's Darshan. To fulfil Arjuna's vow, Lord Krishna accompanied Arjun on a wooden chariot and materialistic horses beyond the darkness of Maya all the way to His abode. Once, while doing great austerity in the Himalayan forest to seek a son, a devastating fire emerged from His mouth and charred the whole surrounding forest, Shree Krishna re established the plant and animal life back as it was prior to the fire. Lord Krishna, though in a form of an ordinary mortal human, stayed with King Bahulashcha in his palace and at a Brahmin's house (in Mithila) simultaneously for a whole month. O Muni! Lord Krishna killed many demons such as Putna, Trunavart, Shaktasur, Vatsasur, Bakasur, Aghasur, Vrashabhasur, Keshi, Kans etc. who were too powerful to be vanquished even by the Devtas and were hell-bent on destroying Dharma and harassing the pious saints. He re-established Sanatan Dharma after killing them. The narration of His such divine Leelas have become an enhancing factor of His devotees' Bhakti even today. The scholars deem that these and many other such Leelas of Lord Krishna divine and not mortal.'

Lord Swaminarayan continued, 'O Muni! There is no difference between Lord Krishna's divine form in His abode and human form on this earth. The true scholars do not see any distinction between His two forms but the ignorant and foolish do not realise this fact. Let Me cite a few examples to clarify this point. King Bali saw Bhagwan's Vaman (the pigmy) Swarup transform into Virat (humongous) and back into Vaman in

हेतुत्वं कालादीनामतः कवचित् । उत्पादनादौ जगतो मन्तव्यं नैव कर्हिचित् ॥८१॥ विनापि कालमायादीन् स्वतन्त्रो भगवान् स्वयम् । ब्रह्माण्डकोटिसर्गादौ समर्थोऽस्ति प्रभुत्वतः ॥८२॥ ईदृकसामर्थ्यवानेव नाकृतावपि स प्रभुः । भवत्यस्य दिव्यत्वं नृत्वं चैकेन वर्णितम् ॥८३॥ कृष्णस्यैतादृशा स्यापि जन्म कर्म च विग्रहम् । प्राकृतं रू पभेदं च ये वदन्त्यसुरा हि ते ॥८४॥ साधुधर्मसुर द्रोहिदुष्टदैत्यवधादिषु । दोषानेव प्रपश्यन्ति कृष्णलीलासु ते किल ॥८५॥ अभ्यसूयन्ति भक्तेभ्यो वर्णयद्भ्यो गुणान् प्रभोः । यथार्थानपि ते मन्दाः स्तुवन्त्यन्यांस्तु सद्द्रुहः ॥८६॥ सतां गुणेषु दोषेक्षा वैरं चाथासतां नृणाम् । दोषेषु गुणधीर्मैत्रीत्यसुराणां स्वभावतः ॥८७॥ पुराणादिप्रसिद्धा च भवत्यारव्यायिकात्र ताम् । दुष्टासुरस्वभावस्य बुद्ध्यै वच्मि समासतः ॥८८॥ शिशुपालो राजसूये धर्मराजस्य संसदि । दोषान्कृष्णगुणेष्वाह भीष्मोक्तेष्वखिलेष्वपि ॥८९॥ बालग्रहस्य राक्षस्याः पूतनाया वधे स तु । स्त्रीहत्या दोषम वदन्न तु बालावनं गुणम् ॥९०॥ अजीवकाष्ठभङ्गं च शकहासुरनाशने । चापल्यदोषं स प्राह श्रीकृष्णचरितेऽसुरः ॥९१॥ नाशेऽघस्य बकरस्याऽऽह हत्यां सोऽहिपतत्रिणोः । नाशे वत्सारिष्टयोश्च गोहत्यादोषमाह च ॥९२॥ वल्मीकोत्सवातदोषं च गोवर्धनगिरेर्धृतौ । कालीयमर्दनं दावानलपानं च मायिकम् ॥९३॥ कामदर्पह्यतौ रासे गोपीभिर्बहुरू पिणा । ऊ र्ध्ववीर्येण कृष्णेन पारदार्यं कृतेऽवदत् ॥९४॥ अन्नदस्य गुरोर्हत्यां दुष्टकंसविनाशने । राजहत्यां च तां प्राह ब्रह्महत्याधिकां खलः ॥९५॥ सैन्यैः सप्तदशकृत्वः स्वजिद्यांसोर्यदुद्रुहः । जरासन्धस्याऽऽहनाशे स छलाद्धर्मिघातनम् ॥९६॥ इत्याद्यसूयावाकयानि कृष्णलीलासु स्तेऽवदत् । जगन्मङ्गलरू पासु धर्मस्थापनहेतुषु ॥९७॥ नैष्ठिकव्रतिनं भीष्मं प्रशंसन्तं गुणान् प्रभोः । स षण्ढं बन्दि धर्माणमपुत्राद्यं तथावदत् ॥९८॥ कृष्णार्चकं धर्मनिष्ठमपि भूपं

front of his eyes. Bhagwan Vishnu took four separate forms during the churning of the ocean; He helped churn the ocean in the midst of the Devtas and demons as Lord Vishnu, He took the form of the turtle (Kurma incarnation) to balance the Mountain Mandrachal on His back, He emerged from the ocean as Dhanvantri holding the pot of nectar and He distributed nectar to the Devtas as a beautiful maiden (Mohini Swarup). Even Agni (the fire deity) took the form of a Brahmin to seek Lord Krishna's and Arjun's permission to engulf Indra's Khandav forest before transforming himself into leaping flames to burn down the forest. Lord Krishna in human form on earth is the same Lord Krishna in His Akshardham and the same Lord Krishna of Akshardham takes the human form on this earth. His birth and Leelas are indeed divine and one must never consider these two - divine and mortal - forms distinct from one another. They are one and the same. Bhagwan Vaasudev is indeed Lord Krishna. He is the master of the universes and independently creates, sustains and destroys them. He is the controller of Maya, Kaal and Purush. Therefore, He is called the first, supreme and eternal. As He delegates and asks His potencies such as Maya and Kaal to create and destroy numerous universes, He is described in the scriptures as 'Akarta' - inactive (not doing anything). Though He remains unattached and aloof from the process of creation and annihilation, everything happens according to His wish and under His command. He is indeed capable of creating universes without the help of Maya or Kaal. He retains His potency whenever He takes human form. Therefore, there is no distinction between His divine and human form.'

Bhagwan Shree Hari said, 'O Mukta Muni! Some fools, however, see the difference between Lord Krishna's divine and human form. They see His human birth, deeds and body as that of an ordinary human. They even find fault and criticise His Leelas, therefore, know them as Asur. They are against the devout and criticise them for their devotion. They harass the pious and praise the like minded evil people. To find faults in the virtues of the religious and to exalt the vices of the irreligious is an Asur's natural trait. Many ancient scriptures are replete with instances of Asur's behaviour. Shishupal only saw fault in Lord Krishna's character when grandsire Bhishma was narrating His virtues during King Yudhishthir's Rajsuya Yagna. He saw a murder of a woman in the divine Leela of killing Putna instead of seeing the benevolent act of saving the lives of many more children from the evil intentions of Putna. In killing of demon Shaktasur, Shishupal saw the childish mischief of breaking a wooden cart. Similarly, Shishupal saw the killing of a snake and a bird in Lord Krishna's Leela of

युधिष्ठिरम् । स तु धर्मभ्रष्टमाह चाबुद्धिं पशुधर्मिणम् ॥९९॥ ये तु कामक्रोधलोभाद्यधर्मान् वयमास्थिताः । भूभाराः कृष्णतद्भक्तद्रोग्धारः पापबुद्धयः ॥१००॥ रुकिमसाल्वैकलव्याद्या नृपा दैत्यांश सम्भवाः । तांस्त्वग्रपूज्यानेवाऽऽह महायज्ञे स तत्र च ॥१०१॥ दया क्षमा सत्य शौच धर्मज्ञानादिभिस्तथा । धर्मवंश्यैरनेकैश्च गुणैः कल्याणकारिभिः ॥१०२॥ युक्तं कृष्णं नराकारं परं ब्रह्म तु सोऽसुरः । अपूज्यं भषकध्वाङ्क्षतुल्यं च प्राह दुर्मतिः ॥१०३॥ इत्थं स चैद्यः कृष्णस्य तद्भक्तानां गुणेष्वपि । दोषानेव हि जग्राह न त्वेकमपि सद्गुणम् ॥१०४॥ अन्येऽपि तदिधयो ये ते तदुक्तं मेनिरे ऋ तम् । साम्प्रतं तादशां ये स्युस्ते ज्ञेया ह्यसुरास्ततः ॥१०५॥ इदृशाःपुरुषा ये च नार्यो वा दुष्टचेतसः । कृष्णलीलासु मुह्यन्ति त एव भुवि नेतरे ॥१०६॥ अज्ञत्वं पारवश्यात्वं विधिभेदादिकं तथा । तथा प्राकृतदेहत्वं देहत्यागादिकं तथा ॥१०७॥ असुराणां विमोहाय दोषा विष्णोर्नहि क्वचित् । इति ब्रह्मपुराणेऽतो तन्मोहः स्पष्टमीरितः ॥१०८॥ अभक्तानां हि मोहः स्यादासुर्या दुष्टया धिया । भक्तानां नेति भगवान् गीतायां प्राह सोऽर्जुनम् ॥१०९॥ जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः । त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥११०॥ अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् । परं भावमजानन्तो मम भूतमहेश्वरम् ॥१११॥ मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः । राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥११२॥ तानहं द्विषतः क्रूरान् संसारेषु नराधमान् । क्षिपाम्यजस्रमशुभाना सुरीष्वेव योनिषु ॥११३॥ आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

killing Demons Aghasur and Bakasur. He only saw a dastardly sin of killing a bull in the killing of Demon Vatsasur. Shishupal could not understand the divine Leela of Lord Krishna lifting and holding Mount Govardhan to protect the lives of the residents and animals of Vrandavan. Instead, he only saw a prank of digging up a mole hill in this divine Leela. He could not see the divinity in vanquishing of serpent Kaliya, revealing His divine form to mother Yashoda or swallowing the raging fire to protect the residents of Vraj. He saw only black magic and hearsay behind such divine Leelas. Shishupal falsely alleged promiscuity on Lord Krishna when Bhagwan took numerous forms while playing Raas with the Gopis to vanquish the pride of Eros. He accused Lord Krishna of a ghastly murder in His killing of evil Kans. Shishupal termed the defeat and death of King Jarasandh at the hands of Bhim, a deceitful murder of an innocent, knowing fully well that Jarasandh attacked Mathura and was defeated by Lord Krishna seventeen times in the battles. Due to his envy and malice, Shishupal could not comprehend divinity in Lord Krishna and alleged criminality in His Leelas.'

Shree Narayanmuni continued, 'O Muni! Not only did Shishupal find fault in Lord Krishna, he criticised His staunch devotee, grandsire Bhishma accusing him of being a lackey of Shree Krishna. He did not appreciate Bhishma's vow of Brahamcharya and called him impotent and scheming. Shishupal called King Yudhishthir, who advocated the veneration of Lord Krishna before anybody else, a sinner, incompetent, ignorant and irreligious. He advocated the first veneration of evil and irreligious kings such as Rukmi, Salva and Eklavya, who were overwhelmed by vices such as greed, anger, lust, ego and conceit. Shishupal considered them better than Lord Krishna, the source of all virtues. He could not see any goodness in Bhagwan and His devotees. The other like minded kings such as Rukmi and Salva supported him in his tirade against Lord Krishna and His devotees. O Muni! These types of demonic people exist even today, who level false allegations against Bhagwan and His devotees. They are Asur personified. They, mesmerised and confused by the divinity, criticise Bhagwan and His devotees, while devotees are lucid in their understanding and see divinity in Bhagwan's each and every Leela without any doubt. According to the Braham Puran, Bhagwan pretends to have the traits such as ignorance, subordination, subjugation and dependence or alteration in His physical state such as childhood, youth, old age and death, possessiveness and grief of separation to confuse Asurs, though he is not subject to any of these things. Only Asurs see mortality in His Leelas, not His devotees. Lord Krishna has said in the Bhagvad Gita, "O Arjun! A person, who understands My birth and life as divine and free from the traits of Maya, attains Me and My supreme abode and will never to be subject to the cycle of birth and death ever again. I am the

मामप्राप्यैव कौन्तेय ! ततो यान्त्यधमां गतिम् ॥११४॥ महात्मानस्तु मां पार्थ ! दैवीं प्रकृतिमाश्रिताः । भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥११५॥ इत्यादि बहुशो वाक्यैरिदमेव च स ऊ चिवान् । त्यक्तवाऽतः प्राकृतधियं तस्मिन् सेव्यः स सर्वथा ॥११६॥ यथा चिन्तामणिर्लोके कल्पवृक्षश्च कामधुक् । सेवितोऽसौ तथा कृष्णः सर्वाभीष्टफलप्रदः ॥११७॥ यत्र क्वापि वसेद् भूमौ तत्र त्वप्रार्थितोऽप्यसौ । स्वप्रतापेन कुरुते धनं धर्मं यशः सुखम् ॥११८॥ नित्यं सन्निहितोऽस्त्येव सोऽधुना द्वारिकापुरि । भक्तैरेकान्तिकैरेव दृश्यते हि कवचित् क्वचित् ॥११९॥ या देहत्यागलीलास्य सा त्वस्त्यसुरमोहिनी । न त्वत्र मोहो भक्तानां दृष्टान्तोऽत्र निगद्यते ॥१२०॥ कश्चिद्याति तथा स्वर्गमैन्द्रजालिकविन्नटः । पत्नीं राज्ञेऽर्पयित्वा स्वां युद्ध्यते तत्र चासुरैः ॥१२१॥ विच्छिन्नसर्वावयवः पुनः पतति स क्षितौ । ततस्तत्स्त्री रुदन्त्याग्नौ तद्ङ्गैः सह दह्यते ॥१२२॥ पूर्ववद् बद्धशस्त्रोऽथ नट एत्य निजां स्त्रियम् । नृपं याचति साक्रोशं जनयञ्जनविस्मयम् ॥१२३॥ नटविद्याविदो ये स्युस्ते तु मुह्यन्ति नात्र वै । अन्ये सर्वे तु भूपाद्या मुह्यनयेवाज्ञभावतः ॥१२४॥ तथैवात्रापि कृष्णस्य देहत्यागोऽथ तद्वपुः । गृहीत्वाग्निप्रवेशोऽपि रुकिमण्यादेश्च मायिकः ॥१२५॥ एवं भगवता तेन तिरोधाने निजेच्छया । कृतेऽप्यज्ञा विमुह्यन्ति तन्मायावेदिनो न तु ॥१२६॥ असुराणां मोहनार्थं लीलां भगवता कृताम् । एतां विदन्तो भक्तास्तं पश्यन्तीह यथा पुरा ॥१२७॥ स एष भगवान् कृष्णः पुम्भिः स्त्रीभिश्च निर्गुणः । ब्रह्मचर्यादिनियमान् पालयदिभरू पास्यताम् ॥१२८॥ उपासकानां

master of everything that exists. I come on this world only for the benevolence of mankind. Asurs do not realise this and they either disregard Me or find fault in anything I do. They make false accusations against Me and scheme to harm Me, but all their plans fail. Their intellect has been overwhelmed by vile intentions and thoughts. O Arjun! I consign them in the nadir of hell and they remain entangled in the cycle of death and rebirth forever, never to be redeemed. They are evil and inauspicious and are unable to come unto My shelter. On the other end, O Arjun! The devout and pious consider Me the controller and source of everything and venerate Me as such." O Muni! There are many more instances when Bhagwan has made it very clear that He is beyond Maya but the Asurs consider Him as an ordinary mortal human being. Therefore, never consider any difference between the human and divine form of Lord Krishna. Just as a wishing stone fulfils all of man's desires, the veneration of Lord Krishna fulfils all his desires, including Moksha. The wealth, Dharma, glory and bliss follow Lord Krishna wherever He goes. O Muni! Lord Krishna resides at Dwarka at this present time. Many fortunate Ekantik devotees sometimes have His divine Darshan there.'

Lord Narayanmuni continued, 'O Muni! The supposed death of Lord Krishna is nothing but the veil of confusion for Asurs. Let Me cite an example to illustrate this. An expert magician came to a king to demonstrate his expertise. He climbed on a rope to the heaven to assist the Devtas in their war against the demons. His dismembered hands, feet, torso and head fell on the stage one after another. The magician's wife gathered all his organs and committed Sati on his funeral pyre right in front of the king. The magician returned by descending on the rope after a while and asked for his wife. The king informed him that his wife has committed Sati with his dismembered body. The magician wiled and cried for his wife, who suddenly emerged from under the king's seat. O Muni! The king and audience were flabbergasted with this display, but the people who understood this magic remained unmoved. This confusion in the minds of the king and many in the audience is caused by ignorance. O Muni! Similarly, Lord Krishna discarding His mortal body and Rukmini and His other wives immolating on His funeral pyre is nothing but His Maya (illusion). The ignorant confuse Lord Krishna departing this earth as death of an ordinary man, but His devotees remain clear in their minds that this is nothing but one of His divine Leelas. Such Ekantik devotees still are able to have His divine Darshan along with Rukmini in Dwarka as before, even today. The devotees desirous of Moksha must worship Lord Krishna with such profound faith. Such strong association with Lord Krishna, due to their faith, knowledge and worship, renders devotees as Nirgun (free from the three traits of Maya) as Himself.'

तस्यापि तत्सम्बन्धवशान्मुने । निर्गुणत्वं भवत्येव तज्ज्ञानादेश्च सर्वथा ॥१२९॥ श्रीमद् भागवते ह्येतद्भक्तमेकान्तिकं निजम् । उद्धव भगवानाह स्वमुखेनैव तच्छृणु ॥१३०॥ कैवल्यं सात्त्विकं ज्ञानं रजोवैकल्पिकं तु यत् । प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम् ॥१३१॥ वनं तु सात्त्विको वासो ग्रामो राजस उच्यते । ताम सं द्यूतसदनं मन्निकेतं तु निर्गुणम् ॥१३२॥ सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः । तामसः स्मृतिविभ्रिष्टो निर्गुणो मदुपाश्रयः ॥१३३॥ सात्त्विकयाध्यात्मिकी श्रद्धा कर्मश्रद्धा तु राजसी । तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा ॥१३४॥ पथ्यं पूतमनायस्तमाहार्यं सात्त्विकं स्मृतम् । राजसं चेन्द्रियप्रेष्ठं तामसं चार्तिदाशुचि ॥१३५॥ सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् । तामसं मोहदैन्योत्थं निगुर्णं मदुपाश्रयम् ॥१३६॥ इत्येवं भगवद्वाकयप्रामाण्यान्मामकैर्जनैः । सगुणत्वं निर्गुणत्वमित्थं ज्ञेयं न नान्यथा ॥१३७॥ इत्युक्तं वासुदेवस्य स्वरू पं ते सुनिश्चितम् । ऐकेयं च दिव्यमनुजाकारयोरपि सन्मते ॥१३८॥ एतच्छ्रुतेर्विलीयन्ते कुर्तकाः संसृतिप्रदाः । देशकालानुसारासु कृष्णलीलासु ये नृणाम् ॥१३९॥ निरीशा शास्त्रश्रुतिजं विश्वोत्पत्तिलयादिषु । स्वतन्त्रहेतुताज्ञानं कालादेश्च निवर्तते ॥१४०॥ एतदेवाभ्यसेन्नित्यं मुमुक्षुर्भक्तिवृद्धये । सम्यक्स्वरू पज्ञानार्थं श्रीकृष्णस्य च सत्यतेः ॥१४१॥ अधीयते ज्ञानमेतत्सकृदप्यादराच्च ये । भगवद्विषयास्तेषां सर्वे नश्यन्ति संशयाः ॥१४२॥ दिव्यं कृष्णस्य रू पं भवति च सततं तस्य लोकोऽपि दिव्यो । दिव्या भोगाश्च भोगान्यपि च भगवतस्तस्य दिव्यानि सन्ति । दिव्या वै पार्षदाश्च प्रकटितनृतनोः

Bhagwan Shree Hari continued, 'O Muni! Let Me quote Lord Krishna (addressed to Udhhavji) from the Shreemad Bhagwat to understand His Nirgun form. Shree Krishna said, 'O Udhhav! The knowledge about the distinct identity of soul and body is Satvik, the knowledge about the temporary nature of this world and the Devtas' abode and the futility of mundane pleasures thereof is Rajas knowledge and the child-like confused knowledge which makes one run after worldly pleasures is Tamas knowledge, while the knowledge about Me is indeed Nirgun knowledge. Dwelling in a forest is Satvik, living among all types of people in an urban area is Rajas, living in gambling dens or liquor houses is Tamas, while residing within My temple precincts is Nirgun. To act without consideration of rewards is Satvik, to expect something in return for deeds is Rajas, to indulge in mundane pleasures knowing them futile is Tamas, while to remain engaged in My Bhakti solely to please Me is Nirgun. The faith to acquire the knowledge of a soul is Satvik faith, the faith by which one follows the religious edicts appropriate for one's Varna and Ashram is Rajas, the faith knowingly reposed in Adharma yet pretend it to be Dharma is Tamas, while performing My veneration with faith for My pleasure is Nirgun faith. O Udhhav! The food that nourishes the body and received without asking for it is Satvik food, the food that is consumed primarily to satisfy the palate is Rajas, the unholy food that harms the body after consuming is Tamas, while the food that is consumed only after offering it to Me first is Nirgun. The happiness that arises from within is Satvik, the happiness that pleases senses is Rajas, and the happiness derived from attachment with wife, children and home is Tamas, while happiness derived by listening to My Katha, singing My Kirtans and My veneration is Nirgun bliss."

Shree Sahajanand Swami continued, 'O Muni! My devotees must understand Bhagwan's Sagun and Nirgun Swarup by aforementioned examples and not otherwise. I just explained to you the real knowledge about Bhagwan including the oneness in His divine and human form. The fables of Lord Krishna's divine Leelas have spread very widely in this world. The people doubting these Leelas remain entangled in the vicious circle of life and death. I hope your doubts have vanished. Any doubts formed by reading the scriptures that attest the supremacy and independence of Maya or Kaal will have subsided by this sermon. One must always remember this knowledge which enhances one's knowledge and Bhakti of Lord Krishna. Whoever reads this chapter with full attention will have all his doubts about the real Swarup of Lord Krishna abated. O Muni! Lord Krishna's human form, which He had taken independently, is eternally divine. His abode, pleasures of His abode, His Parshads in His abode, His potencies, His Leelas, indeed everything about Him is divine. The devotees are

शक्तयस्तस्य दिव्या दिव्या भक्ताश्च सर्वे जगति यदुपतेः सन्ति दिव्याः क्रियाश्च ॥१४३॥ इत्थं निर्दोषरू पं सकलगुणगणालङ्कृतं दिव्यमूर्तिं ज्ञात्वा श्रीवासुदेवं भजत भुवि सदा मुक्तये भो मदीयाः ॥ एकस्मिन्नद्वितीये भगवति च परब्रह्मणि द्वैतबुदिधः । कर्तव्या नैव तस्मिन्नणुरपि च कुधीः सच्चिदानन्दरू पे ॥१४४॥

सुव्रत उवाच ।

इति श्रुत्वाऽऽकृत्योर्हरिगदितमद्वैतमृषिराड् रमाभर्तुः सोऽभूत्सह सकलभक्तैः प्रभुदितः । नराकारे तस्मिन् भगवति हि नारायणमुनौ दृढं दिव्यं भावं सपदि नृपते प्रापदमलम् ॥१४५॥ स्वरू पाद्वैतं यः पठति च श्रृणोतीह विमलं परं ज्ञानं नारायणमुनिमुखान्निःसृतमिदम् । रमाकान्ते भक्तिं परमसुखरू पे स परमां सभुक्तिं मुक्ति चेप्सितमखिलसौरव्य च लभते ॥१४६॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे श्रीनारायणमुक्तानन्दसम्वादे श्रीकृष्णस्वरू पाद्वैतज्ञाननिरू पणानामैकोनशितेऽध्यायः ॥२९॥

अथ त्रिंशोऽध्यायः

सुव्रत उवाच ।

तं राजमानं सदसि नवम्यां च निशागमे । वासुदेवानन्दनामा पप्रच्छ ब्रह्मचारिराट् ॥१॥ कृष्णमन्त्रजपस्याहं कार्यस्य प्रत्यहं हरे ! । विधानं श्रोतुमिच्छामि कृतः सिद्ध्येत्स येन वै ॥२॥

श्रीनारायणमुनिरु वाच ।

कथयामि समासेन विधिं ते वर्णिसत्तम । मन्त्रराजजपस्याहं सच्छास्त्रप्रतिपादितम् ॥३॥ स्नातः शुचिः स्वस्थचित्तः क्रोधचिन्ताविवर्जितः । सद्गुरुप्राप्तमन्त्रश्च जापकः पुरुषो मतः ॥४॥ यतीनामासनं श्लक्ष्णं कूर्माकारमुदीरितम् । अन्येषां

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considered divine due to His direct relationship. O Muktanand swami and all other devotees! Always remain engaged in any type of Bhakti of Lord Krishna, Who is eternally divine. One must never have any doubts in divinity of His Leelas and one must never consider any difference between His divine Murti in Akshardham and His human form in this world. They are indeed one and the same.'

Suvrat Muni said, "O King Pratapsinh! Muktanand swami and the other devotees present in the assembly were very pleased to hear Lord Krishna's uniform and non dualist form. Their devotion in Lord Narayanmuni became enhanced knowing that Lord Krishna has independently taken a human birth in the garb of Narayanmuni sitting in front of their eyes. Their divinity in Him became more pronounced and lucid. O king! Whoever narrates or listens to this discourse, which was delivered by Lord Swaminarayan Himself will have their faith and reverence enhanced and will attain Him, His abode and the bliss associated with His abode."

Thus ends the 29th Chapter of the Satsangi Jeevan.

CHAPTER-30

Suvrat Muni said, "O king! On Kartik Sud Navmi, Shree Hari presided over a large assembly after Lord Vaasudev Narayan's evening Aarti. Vaasudevanand Brahamchari approached Shree Hari seated on an ornate Sinhasan on a raised dais with folded hands and bowed head. Brahamchari - Varni - asked Narayanmuni humbly, 'O Bhagwan! You have asked all of us to chant Lord Krishna's name whilst turning the beads of Mala (rosary), and You have also emphasised that Japa is rewarding only if chanted properly. I and Your other disciples would like to hear the proper procedure for chanting Japa and turning Mala."

Lord Narayanmuni replied, 'O best among Varnis! I will describe in short the correct method of chanting Japa of Lord Krishna and turning Mala. A person becomes qualified to chant Lord Krishna's name or hymn only after receiving Diksha from a pious guru. After a bath, a person must become free from anger and stress before sitting down for Japa with a calm mind. The Varnis should sit in Kurmasan (feet crossed

तु चतुष्पादं चतुरस्रं च सम्मतम् ॥५॥ कार्ष्णाजिनं व्राघ्रचर्म कौशैयं वेत्रनिर्मितम् । वास्त्रं वा काम्बलं कौशमासनं जपसिद्धिदम् ॥६॥ गोमयं मृन्मयं भिन्नं पालीशं पैप्पलं तथा । लोहबद्यं वंशजं च पाषाणं वर्ज्यमासनम् ॥७॥ काष्ठं चाघटितं वर्ज्यं लोहकीलमयज्ञियम् । स्यादापदि शुभं सर्वं विना ह्यशुचिलेपनम् ॥८॥ तुलसीकाष्ठसम्भूता जपमाला शुभा मता । धात्रीकाष्ठभवा वापि पद्मबीजोद्भवा तथा ॥९॥ तथा स्फटिकमाला च ग्राह्या रुद्राक्षमालिका । कुशग्रन्थिभवा वापि चन्दनादिमयी च वा ॥१०॥ सर्वापि माला श्रीविष्णुपादस्पर्शाच्छुचिर्भवेत् । जपोचिता च तस्मात्तां बिभृयात्तादशीं पुमान् ॥११॥ निश्चला त्रुटिता चैव सशब्दा च पुरातनी । ग्रथिता जीर्णसूत्रेण जपे माला विगर्हिता ॥१२॥ धृता पाषण्डिभिर्या तु पापिभिश्च दुरात्मभिः । असंस्कृता तथा माला ज्ञेया दुःस्वप्नदा नृणाम् ॥१३॥ अष्टोत्तरशतेनोक्ता मणिभिर्मालिकोत्तमा । मध्यमा स्यात्तदर्धेन तदर्धेन कनीयसी ॥१४॥ अकारादिक्षकारां तान् वर्णान् सर्वान् क्रमेण वा । लिखित्वा स्थापदग्रे पङ्क्त्यैव मनिकानिव ॥१५॥ एकैकमानुलोम्येन प्रातिलोम्येन च क्रमात् । पश्यन्वर्णाजपं कुर्यादक्षमालेयमुच्यते ॥१६॥ आरभ्यानामिकामध्यात्प्रादक्षिण्येन च क्रमात् । तर्जनीमूलपर्यन्तं जपेत्सा करमालिका ॥१७॥ स्वस्तिकासनमासीनो मुक्तपद्मासनं तु वा । ऋ जुरेकाग्रदृष्टिश्च भगवन्तं हृदि स्मरन् ॥१८॥ वस्त्र गोपितमालश्च मन्त्रमेकैकमुच्चरन् । त्यजन्नेकैकमणिकं जपेन्नियतसङ्रव्यया ॥१९॥ तर्जन्या न स्पृशेत्सूत्रं मध्यमामध्यपर्वणि । अङ्गुष्ठपर्वणा मालामषिमेकैकमाहरेत् ॥२०॥ न स्पृशेद्वामहस्तेन जपमालां कदाचन । न पातयेत्करात्तां च जपान्तावधि जापकः ॥२१॥ प्रमादात्पतितायां तु मालायां स्वस्य हस्ततः । तद्दोषशान्तये कुर्याज्जपमष्टोत्तरं शतम् ॥२२॥ मालां न स्पर्शयेद्भूमिं स्वस्य पादतलं तथा । जपं कुर्वन्न हस्तं च धूनयेन्न व मस्तकम् ॥२३॥ उष्णीषी कञ्चुकी नग्नो मुलकेशो मलावृत्तः । अपवित्रकरोऽशुद्धः प्रलपन्न जपेत्कवचित्

and pushed right back under the buttocks), while all others should sit in Sukhasan (cross legged) on a square wooden seat or a mat. The mat could be of deerskin, tiger skin, cotton, silk, wool or grass. The seat made from steel, stone or bamboo, the wood of a Peepal or Khakhra tree, any wooden seat studded or covered with steel or holy wood like Tulsi or sandalwood must not be used to sit upon for Japa. In exceptional circumstances, when any of the permitted seats is not available, the proscribed wooden seat may be used provided that they have not been smeared with unholy substances like faeces. Japa performed while sitting straight on a floor without laying a seat or mat is totally futile. A Mala made of Tulsi (basil) used for Japa is considered the best. A mala of sandalwood, Amla (hog plum), lotus seeds, Rudraksha, Darbha (a type of holy grass) or pearl may be used instead of a Tulsi Mala. O Varni! Any Mala first must be offered at Lord Krishna's feet before being used for Japa. A Mala whose beads are splintered or make noise while turning, strung in a dirty thread or thick thread so that it becomes difficult to turn and a Mala worn or used by a sinner, irreligious or a hypocrite must never be used for Japa. Turning a Mala that has not been laid at Lord Krishna's feet before being used, must not be used for Japa as it induces bad dreams. O Brahamchari! The Mala of one hundred and eight beads is considered the best, of fifty four beads a median while a Mala of just twenty seven beads (though allowed) is considered of the lowest value. There are two ways to conduct Japa in the absence of a beaded Mala. Write down all the letters of the alphabet (Sanskrit) starting with 'a' and ending with 'Ksh' (54 in total including 14 vowels and 'Aum') and chant Bhagwan's name counting forward and reverse (to denote 108 beads). Another way is to chant His name while touching each division of your fingers (of right hand) starting clockwise from the middle division of the ring finger to the lowest division of the first finger without touching the middle and lower divisions of the middle finger (10 in total).'

Bhagwan Shree Narayanmuni continued, 'O Varni! Sitting cross legged and upright, mind focussed on Bhagwan, placing a Mala in a bag or covered under a piece of cloth, one must chant Lord Krishna's name whilst touching and forwarding each bead. The number of Malaa to be turned daily must be predetermined. Resting mala on the middle division of the middle finger and using the tip of the thumb to pull forward each bead while chanting God's name. One must make sure that the index finger or the left hand does not touch the Mala. Make sure that the Mala does not drop from the right hand nor does it touch the floor or feet, otherwise, one must turn an extra Mala in

॥२४॥ अप्रावृतकरश्चैव संवेष्टितशिरास्तथा । चिन्ताशोकाकुलमनाः क्रुद्धो भ्रान्तः क्षुधाकुलः ॥२५॥ अनासन : शयानश्च गच्छन्नुत्थित एव च । उपानत्पादुकारू ढो यानशय्यागतस्तथा ॥२६॥ न जपेद्वैष्णवो मन्त्रं प्रौढपादश्च कर्हिचित् । प्रसार्य पादौ न जपेत् काकासनस्तथा ॥२७॥ प्रहसंस्त्वरमाणश्च नेक्षमाण इतस्ततः । करसंज्ञां नेत्रसंज्ञां कुर्वन्नैव जपेत् पुमान् ॥२८॥ रथ्यायामशिवस्थान न जपेत्तिमिरान्तरे । दुर्गन्धि वातस्थाने च न पापिजनसन्निधो ॥२९॥ निद्रारव्योऽस्ति महाविघ्नो जपे ह्यलसदुर्जयः । जयेत्तं सावधनोऽतो विफळोऽस्त्यन्यथा जपः ॥३०॥ अङ्गुल्यग्रे तु यज्जप्तं यज्जप्तं मेरू लङ्घने । असङ्ख्यातं तु यज्जप्तं तत्सर्वं निष्फलं भवेत् ॥३१॥ निषेधातिक्रमं नैव कुर्यादेष विनापदम् । मनो नियम्य मतिमान् जपं कुर्वीत सर्वथा ॥३२॥ मनः संयमनं शौचं मौनं मन्त्रार्थचिन्तनम् । अव्यग्रत्वमनिर्वेदो जपसंसिदिधहेतवः ॥३३॥ जपेच्च नियतो भकत्या त्रिकालं पुरुषोत्तमम् । बाह्यैर्वा मानसैर्द्रव्यैः पूजायत्वा स्थिरान्तरः ॥३४॥ मार्जारमूषकस्पर्शे क्रोधेऽधो वायुसर्पजे । जपकाले तु सञ्जाते मालां वस्त्रोपरिन्यसेत् ॥३५॥ आचम्य प्राणानायम्य दृष्ट्वाऽर्कं हरिं स्मरन् । शेषं कुर्याज्जपं स्नात्वा स्पर्शे त्वस्पृश्यवस्तुनः ॥३६॥ त्रयो भेदा जपस्योक्ता वाचिकोपांशुमानसाः । कनीयोमध्यमोत्कृष्टास्तान् ज्ञात्वोत्तममाचरेत् ॥३७॥ उदात्तनीचस्वरितैः शब्दैः स्पष्टयदाक्षरैः । मन्त्रस्योच्चारणं यत्र स जपो वाचिको मतः ॥३८॥ किञ्चिच्छ्रवणयोग्यं च मन्त्रस्योच्चारणं शनैः । यत्रेषच्चौष्टचलनं स उपांशुर्जपो मतः ॥३९॥ धिया यत्राक्षरश्रेणी स्वरवर्णपदात्मिका । उच्चार्येत च संस्मृत्या स जपो मानसो मतः ॥४०॥ उच्चैर्जपादुपांशुः स्याद्विशिष्टा दशाभिर्गुणैः । जिह्वाजपः शतगुणः सहस्रगुण आन्तरः ॥४१॥ गृहे जपं समं प्राहुर्गोष्ठे दशमुजं तथा । गृहोद्याने शतगुणं सहस्रगुणकं वने ॥४२॥ अयुतं पर्वते पुण्ये नद्यां लक्षगुणं तथा । देवालये कोटिगुणमनन्तं हरि सन्निधौ ॥४३॥ इत्थं योषापि कुर्वीत नाममात्रजपं

lieu of a wasted Mala. One must make sure that his right hand or head does not shake aggressively; Chotli (pigtail) is tied in a knot; Mala is placed in a bag or covered with a piece of cloth, headgear such as cap or hat is not worn and the body is not physically dirty while turning Mala. Though it is prohibited to wear headgear while turning Mala, the head must be covered by the upper garment while turning Mala. One must not chant Japa or turn Mala, while the mind is agitated with worry, anger, hunger or thirst; sitting on a bed or riding on a vehicle; joking and talking; standing up, walking or reclining; wearing footwear; sitting with legs stretched; using sign language to instruct somebody; in a road or a cemetery; in dark and in company of the sinners. The Mala must stop at the Meru (large central) bead when it should be turned over and started again from that point. Drowsiness is the worst danger and one must guard against this whilst chanting Japa. Japa becomes futile if done under the spell of drowsiness; if Mala slips from the middle division to the top division of the middle finger; if Mala is not turned over at the Meru bead; if Mala is turned lesser times than a predetermined number and if the mind is preoccupied with anything other than Bhagwan. O Varni! Serenity of mind, chastity, silence, knowing the meaning of the chant and alertness are the vital ingredients of Japa. Following the mental or physical veneration of one's Ishtadev with sandalwood paste, Kumkum etc. one must chant a predetermined number of Japa regularly thrice a day. One must stop Japa immediately if he gets angry, touches animals such as a mouse or a cat or farts and Mala should be rested on the floor. Japa should be restarted to complete the predetermined figure after Achman, Pranayam and looking at the sun. A bath is necessary before continuation and completion of Japa following an accidental touch of an untouchable substance.'

Bhagwan Shree Hari continued, 'O Varni! The three types of Japa; Vachik, Upanshu and Manas are the lowest, median and best respectively. The chant spoken aloud within earshot of others is called Vachik; the chant with the movements of lips spoken so softly that it is hardly heard by the person very close by is called Upanshu, while Japa chanted clearly but without any sound or movement of lips is called Manas. An ordinary Upanshu Japa is ten times better than Vachik, while Upanshu Japa without any sound is hundred times better than an ordinary Upanshu Japa, while Manas Japa is a thousand times better than Upanshu Japa. The reward for Japa done in a cowshed is ten times higher than Japa done in a house; Japa performed in a garden is hundred times better than Japa done in a home; Japa performed in a forest is thousand times

हरेः । सधवा विधवा वापि भक्ता भगवतोऽनद्य ॥४४॥ अस्नातो मालया नैव जपं कुर्जीत कर्हिचित् । आपन्ते मानसं स्नानं कृत्वा कुर्याज्जपं पुमान् ॥४५॥ स्नानादिनियमो नास्ति मानसे तु जपे नृणाम् । कीर्तने च हरेर्नाम्नां विना मालां कदाचन ॥४६॥ मालामशुचिहस्तेन न स्पृशेन्न क्षिपेद्भुवि । स्त्रियं च स्पर्शयेन्नैव जपान्ते निदधीत रवे ॥४७॥ इत्थं जपन्ति नियतं हरिनाममन्त्रं ये मानवा भुवि सदौद्धववर्त्मसंस्थाः । ये यान्ति धाम परमं परमात्मनो वै गोलोकसंज्ञममलं कमलाधवस्य ॥४८॥

सुव्रत उवाच ।

श्रुत्वा पुरातनमहामुनिनेत्थमुक्तं श्रीकृष्णमन्त्रजपनिर्णयमाप तुष्टिम् । वर्णी स चान्यमुनिभिः सह भूमिपाल । प्रीतो ननाम च हरिं सफलार्थसिदिधम् ॥४९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे श्रीनारायण-वासुदेवानन्द संवादे श्रीकृष्णमन्त्रजपविधि निरू पणनामात्रिंशोऽध्यायः ॥३०॥

अथैकत्रिंशोऽध्यायः

सुव्रत उवाच ।

अथो दशम्यां तरणौ गतेऽस्तं विधाय सान्ध्यं स विधि विधिज्ञः । महासभायामुपविष्ट उच्चे पीठे प्रसन्नास्य उवाच भक्तान् ॥१॥

श्रीनारायणमुनिरुवाच ।

शृण्वन्तु मुनयः सर्वे गृहिणश्च स्त्रियोऽखिलाः । हितं वदामि सर्वेषां गुरुत्वादहमादरात् ॥२॥ प्रबोधन्यभिधा श्चोऽस्ति तिथिरेकादशी जनाः । व्रतं तस्याः प्रकर्तव्यं सर्वैरेव मदाश्रितैः ॥३॥ अस्माकमिष्टदेवो हि श्रीकृष्णः पुरुषोत्तमः । व्रतं तस्यैदस्तीति सर्वैः कार्यं प्रयतत्नतः ॥४॥ न करोति हि यो मूढ एकादश्यामुपोषणम् । स नरो नरकं याति रौरवं तमसावृतम् ॥५॥ यानि कानि च पापानि ब्रह्महत्यासमानि च । अन्नमाश्रित्य तिष्ठन्ति सम्प्राप्ते हरिवासरे ॥६॥ तानि पापान्यवाप्नोति यो

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better than Japa done at home, Japa performed on a mountain is ten thousand times better than Japa done at home, Japa conducted on a bank of a flowing river is one hundred thousand time better that one done at home; Japa performed in a temple is a million times better than Japa done at home, while Japa performed in Bhagwan's vicinity is infinitely better than any other Japa. O Varni! All female devotees must also perform Japa without fail. One must never perform Japa and turn Mala without first having a bath. In an emergency, one may take a Mansi (imaginary) bath before starting Japa. A prior bath is not a prerequisite if chanting of Lord Krishna's name or hymn is not accompanied by the turning of a Mala. A Mala must not be touched with dirty hands or thrown on the floor. A male devotee's Mala must never be touched by a female devotee. The Mala must be put away properly on the conclusion of Japa by placing it on a hook or in a drawer. O Varni! Whichever devotee of our Udhhav Sampraday follows these guidelines, while undertaking a predetermined number of Japa attains Lord Krishna's Golok abode.'

Suvrat Muni said, "O king! Almighty Bhagwan Narayanmuni explained the procedure to follow for Japa of Lord Krishna to the devotees present in this assembly at Gadhpur. Vaasudevanand Brahamchari and the other devotees were pleased to hear such a divine sermon from their Ishtadev, Lord Swaminarayan. They bowed at Shree Hari to mark the end of the assembly."

Thus ends the 30th Chapter of the Satsangi Jeevan.

CHAPTER-31

Suvrat Muni said, "O king! On Kartik Sud Dasmi, Lord Shree Hari held another large assembly in the courtyard of Uttam Khachar's royal palace. He sat on a high ornate Sinhasan and all the devotees sat in front of Him as per the modicum of the Sampraday. He spoke that day without being asked any questions."

Shree Narayanmuni said, 'O male and female devotees! O saints and Varnis!

भुङ्क्ते हरिवासरे । मातृहा पितृहा चैव गुरुहा च स उच्यते ॥७॥ एकादश्यां तु यो भुङ्क्ते पक्षयोरुभयोरपि । प्रतिग्रासं स वै भुङ्क्ते मलं पृथ्वीसमुद्भवम् ॥८॥ निष्कृतिर्ब्रह्महत्यायाः शास्त्रे प्रोक्ता मनीषिभिः । एकादश्यन्नकामस्य निष्कृतिः कवापि नोदिता ॥९॥ इह पानेन मद्यस्य पातैव नरकं व्रजेत् । एकादश्यन्नकामस्तु पितृभिः सह मज्जति ॥१०॥ वैष्णवः पुरुषः स्त्री च कुर्यादेकादशीव्रतम् । यथा शुक्ला तथा कृष्णा विशेषो नात्र विद्यते ॥११॥ अष्टवर्षाधिको मर्त्यो ह्यशीतिन्यूनवत्सरः । एकादशीमुपवसेत् पक्षयोरुभदोरपि ॥१२॥ ब्रह्मचारी गृहस्थश्च वानप्रस्थश्च भिक्षुकः । एकादशीव्रतं कार्यं तैश्च स्त्रीभिश्च सर्वशः ॥१३॥ विधवा या भवेन्नारी भुञ्जीतैकादशीदिने । तस्यास्तु सुकृतं नश्येद् ब्रह्महत्या दिने दिने ॥१४॥ एकादश्युपवासस्तु सर्वपातकनाशकृत् । नारदीयपुराणोक्तमितिहासमिह ब्रुवे ॥१५॥ सूर्यवंशसमुत्पन्नो मान्धाता सुमहीपतिः । कृताञ्जलिपुरो भूत्वा वसिष्ठं वाक्यमब्रवीत् ॥१६॥

मान्धातोवाच ।

पापेन्धनस्य घोरस्य शुष्कार्द्रस्य च भूरिशः । को वह्निर्दहने शक्तस्तद्भवान् वक्तुमर्हति ॥१७॥ अज्ञातं पातकं शुष्कं ज्ञातं चार्द्रमुदाहृतम् । विधिना केन तद्भस्म भवेदिध तद्ब्रवीहि मे ॥१८॥

वसिष्ठ उवाच ।

श्रूयतां नृपशार्दूल ! विधिना येन भस्मसात् । शुष्कार्द्रं पातकं घोरं भवेत्तत्ते ब्रवीम्यहम् ॥१९॥ सम्प्राप्य वासरं विष्णोयोनरः संयतेन्द्रियः । उपवासपरो भूत्वा पूजयेन्मधुसूदनम् ॥२०॥ कथाश्रवणकीर्त्याद्यै रात्रौ कुर्याच्च जागरम् । स शोधयति पापानि शरदम्बु मलं यथा ॥२१॥ एकादशीसमुत्थेन वहिनना पातकेन्धनम् । भस्मतां याति सकलमपि जन्मशतोद्भवम् ॥२२॥ नेदृशं पावनं किञ्चिन्नराणामिह विद्यते । यादृशं पद्मनाभस्य दिनं पातकहानिदम् ॥२३॥ तावत्पापानि देहेऽस्मिंस्तिष्ठन्ति हि महान्त्यपि । यावन्नोपोष्यते मर्त्यैः पद्मनाभदिनं शुभम् ॥२४॥ कुरुक्षेत्रे तु यत्पुण्यं ग्रहणे चन्द्र सूर्ययोः । गोदानेन भवेत्तत्स्योदेकादश्युपोषणात् ॥२५॥ तपस्विनो गृहे नित्यं लक्षं यस्य च भुञ्जते । एकादशीव्रतेनैव तत्पुण्यं प्राप्नुयान्नरः

Listen all of You! As you have accepted Me as your guru, I am duty bound to advise you for your benevolence. O devotees! Tomorrow is Prabodhani Ekadashi which all of you must observe with extra care. This Vrat is very important to please our Ishtadev, Lord Shree Krishna. Whoever does not observe a fast on the day of Ekadashi is consigned to a horrible hell called Raurav. All major and minor sins reside in grains on Ekadashi, therefore, anyone eating grains on the day of Ekadashi is said to be consuming sins. According to the scriptures, whoever eats grains on the day of Ekadashi is considered the killer of a Brahmin, mother, father and guru. Indeed, whoever eats grains on Ekadashi is eating dirt at each bite. The scriptures mention atonements for even major sins such as murder of a Brahmin, but none of them ever mention atonement of eating on Ekadashi. A person drinking alcohol goes to Hell alone, but a person who eats food on the day of Ekadashi drags his ancestors to hell even from heaven. Therefore, all Vaishnav devotees must observe a fast on each Ekadashi. O devotees! Make sure that you observe fasts on both Ekadashis of each month. All persons - male and female, married and widows, Grahastha and Brahamchari, Vanprasthi and Sanyasi - over the age of eight and under the age of eighty must observe the Vrat of Ekadashi faithfully by undergoing a fast. The widows need to be extra careful as all their Punya are nullified by eating on the day of Ekadashi besides receiving the sin of killing of Brahmin.'

He continued, 'O devotees! Ekadashi is Bhagwan's favourite Vrat. A person's accumulated sins are washed away if he venerates Bhagwan Madhusudan while observing a fast, keeping his senses under his control and sings His Kirtans by staying awake until late at night on the day of Ekadashi. There is no other Vrat capable enough to wash away one's sins as an Ekadashi. The Punya generated by observing a Vrat of Ekadashi properly is enough to wash away a person's sin accumulated over one hundred lives. A man is not relieved of his sins until he observes the Vrat of Ekadashi. Observing a fast on a day of Ekadashi washes away his sins immediately. One earns the Punya equivalent of donating a cow at the holy shrine of Kurukshetra on a day of lunar or solar eclipse by undertaking a single fast on an Ekadashi. Punya earned by

॥२६॥ अश्वमेधसहस्राणि राजसूयशतानि च । एकादश्युपवासस्य कलां नार्हन्ति षोडशीम् ॥२७॥ एकादशेन्द्रियैः पापं यत्कृतं पूर्वजन्मसु । एकादश्युपवासेन तत्सर्वं विलयं व्रजेस ॥२८॥ एकादशीसमं किञ्चित्पापत्राणं न विद्यते । व्याजेनापि कृता या तु न दर्शायति भास्करिम् ॥२९॥ स्वर्गमोक्षप्रदा ह्येषा शरीरारोग्यदायिनी । सुकलत्रातिधनदा राज्यपुत्रप्रदा तथा ॥३०॥ रात्रो जागरणोपेतं समुपोष्य हरेर्दिनम् । सर्वपाप विनिर्मुक्तो विष्णुलोकं व्रजेन्नरः ॥३१॥ दशैव मातृके पक्षे दश राजेन्द्रः पैतृके । प्रियाया दश चात्मानं पुरुषानुद्धरेत्स च ॥३२॥ कल्पद्रुमचिन्तामणिवन्नृणां वाञ्छितपूरणी । भवत्येकादशी तस्मात्तद्वतात्पूर्णकामता ॥३३॥ एकादशीं प्रपन्ना ये नरास्ते हि वरोत्तमाः । द्विद्वन्द्वबाहवो भूत्वा नागारिकृतवाहनाः ॥३४॥ स्रग्विणः पीतवस्त्राश्च प्रयान्ति हरिमन्दिरम् । प्राप्नुवन्ति पुनर्नैव संसृतिं च कदाचन ॥३५॥ एष प्रभावो हि मया ह्येकादश्याः प्रकीर्तितः । पापेन्धनस्य सर्वस्य पापकारव्यो महीतले ॥३६॥

श्रीनारायणमुनिरुवाच ।

इत्थं वसिष्ठो नपतिं स मान्धातारं पुरा वेदविदां वरिष्ठः । माहात्म्यकादशिका व्रतस्य प्रोवाच पापक्षयकारिभक्ताः ॥३७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे एकादशीव्रतमाहात्म्यनिरू पणनामेकत्रिंशोऽध्यायः ॥३१॥

अथ द्वात्रिंशोऽध्यायः

सुव्रत उवाच ।

एकादश्यास्तु माहात्म्यमित्थं भगवतोदितम् । श्रुत्वाह्यषज्जानाः सर्वे धर्मनिष्ठास्तु निर्भरम् ॥१॥ तेषु ये प्रश्ननिपुणा जनास्तेऽथ प्रणम्य तम् । पप्रच्छुः स्वामिनं भक्त्या बद्धाञ्जलिपुरा नृप ॥२॥

जना ऊचुः ।

तिथिरेकादशी स्वामिंस्त्वया सर्वव्रताधिका । प्रोकता महाफला चात्र हेतुं नो वकतुमर्हसि ॥३॥

observing a fast on Ekadashi is equivalent of feeding one hundred thousand devout Brahmins for sixty thousand years. Punya of conducting a thousand Ashvamedh or Rajsuya Yagnas is miniscule compared to undertaking a fast on the day of Ekadashi. O devotees! The sins committed with any of the senses in the previous life are washed away by a fast observed on Ekadashi. Indeed, no other Vrat has the ability to protect one against so many sins. What could be said of a fast on Ekadashi undertaken with faith when even an unintentional fast frees one from a visit by Yamdoots? Observation of an Ekadashi Vrat gives one Heaven, health, wealth, heir and indeed even Moksha. Not only the holy shrines such as Gaya, Kashi, Pushkar, Narmada, Devika, Kurukshetra, Yamuna, Chandrabhaga etc. but Ganga too pale in significance when compared to a Vrat of Ekadashi. Whoever undertakes a Vratt of Ekadashi easily attains salvation and Akshardham.'

Shree Hari continued, 'O devotees! A person who stays up late at night to sing Kirtans with other devotees besides undertaking a fast on Ekadashi is freed from his sins and surely attains Vaikunth of Lord Vishnu. A devotee is able to liberate ten generations of his father, mother and wife, besides himself by faithfully observing a Vrat of Ekadashi. Indeed, the Vrat of Ekadashi is like a wishing well, which has the ability to fulfil all desires. Bhagwan sends His mount, Eagle, to carry a devotee who observes the Vrat of Ekadashi properly to His abode, never to return to the cycle of life and death. The Vrat of Ekadashi is a fire which destroys one's sins. I just narrated its incomparable potency to wash away one's sins. Bear this in your minds and make sure that you observe a fast on Ekadashi henceforth without lethargy and fail.

Thus ends the 31st Chapter of the Satsangi Jeevan.

CHAPTER-32

Suvrat Muni said, "O King Pratapsinh! The devotees were very pleased to hear the potency of Ekadashi Vrat. Some of the devotees approached Shree Hari and asked Him humbly with folded hands, "O Bhagwan! You just mentioned that the Vrat of

सुव्रत उवाच ।

इति पृष्ठो निजैर्भक्तैर्भक्तवत्सल ईशिता । तन्माहात्म्याधिक्यहेतुं वकतुं समुपचक्रमे ॥४॥

श्रीनारायणमुनिरुवाच ।

माहात्म्यस्याधिकत्वं तु विष्णोः सम्बन्धतो नृणाम् । सर्वेषां जायने नूनमिति जानीत सुव्रताः ॥५॥ साक्षाच्छ्रीवासुदेवस्य येहजत्वामथा वरात् । माहात्म्यमीदृशं तस्या यथा जातं तथा ब्रुवे ॥६॥ आसीत्पुरा कृतयुगे नाडीजङ्घाभिधोऽसुरः । तस्य पुत्रो मुरो नाम्ना बभूवातिबलोद्धतः ॥७॥ ब्रह्माणं तपसाराध्य दुष्करेण स दैत्यराट् । देवैः सर्वैरध्यत्वं वरं लेभे निजेप्सितम् ॥८॥ तत्ते मदोद्धतः सर्वान् स जित्वा दिक्पतीन् द्रुतम् । चक्रे स्वतेजसैवान्यानिन्द्रादीनेकराट् स्वयम् ॥९॥ ततः सुरगणाः सर्वे स्थानभ्रष्टा हतौजसः । भीता दैत्यपतेश्चैरू : कामरू पा महीतले ॥१०॥ कालेन कियता तेऽथ दुःखितास्त्रिदिवौकसः । ब्रह्माणं शरणं गत्वा स्वीयं दुःखं न्यवेदयन् ॥११॥ अकल्पस्तत्प्रतीकारे सोऽपि तैः शङ्करेण च । साकं जगाम क्षीरोदं श्वेतद्वीपोऽस्ति यत्र तु ॥१२॥ तीरे पयोनिधेस्तस्य समाहितधियः सुराः । उपतस्थू रमाकान्तं निराहारा जितेन्द्रियाः ॥१३॥ एकपादस्थिताः सर्वे ह्यूर्ध्वलोचनबाहवः । चक्रुस्तीव्रं तपोऽव्यग्रास्तत्प्रमादमभीप्सवः ॥१४॥ तेषामत्युग्रतपसा सन्तुष्टः कमलापतिः । प्रादुर्बभूव वैकुण्ठात्तेषामग्रे महाद्युतिः ॥१५॥ तपस्यन्तः सुरास्तेऽथ महान्तं ददृशुस्तदा । अयुतार्कप्रतीकाशं तेजः पुञ्जमतर्कितम् ॥१६॥ तत्र श्रीवासुदेवं ते साक्षाद्विष्णुं जगत्पतिम् । ददृशू रमया साकं सेवितं पार्षदोत्तमैः ॥१७॥ चतुर्भुजं गदावसशङ्खचक्रविभूषितम् । इन्द्रनीलमणिश्यामं पक्षाशं सुस्मिताननम् ॥१८॥ ततस्तं परया भकत्या नत्वा स्तुत्वा प्रसाद्य च । सर्वं निवेदयामासुः कर्म दैत्यपतेस्तु तत् ॥१९॥ दृष्ट्वा देवगमान् क्लिष्टान् भगवान् करुणानिधिः । प्रदाय तेभ्योऽभयं दैत्यं हन्तुं मनोऽकरोत् ॥२०॥ देवैः सहैव तस्याथ गत्वा चन्द्रवतीं पुरीम् । पाञ्चजन्यं हरिर्दध्मौ तेन त्रेसुः सुरारयः

Ekadashi is the most powerful amongst all Vrats to wash away one's sins. Could You please elaborate the reasons behind it for our benevolence?"

Shree Narayanmuni replied, 'O devotees! Importance of a man or of anything is enhanced greatly by its direct association with Bhagwan. Anything that has a direct relevance to almighty Lord becomes great automatically. As you all are aware that any ordinary deed done for Bhagwan's pleasure becomes exalted and Nirgun. Similarly, Ekadashi arose from Lord Vaasudev Narayan's body and was blessed by Him, therefore, its Vrat has gained great importance. Let Me narrate a tale from the bygone era to enlighten you. There was a demon king called Nadijandh in an earlier Satya Yug. His son, Mur, was very strong and haughty. He performed a very severe austerity to please Brahma who granted him his wish that he could not be defeated or killed by the Devtas in a battle. As a result of this boon, he attacked the Devtas and banished them from heaven. The Devtas, at a loss of heaven and its prosperity, became paupers and wondered on the earth. Mur appointed a friendly demon as an Indra to look after heaven and ruled the whole world as an undisputed emperor. O devotees! Unable to bear this misery and humiliation for long, the Devtas approached Brahma to relieve them of their misfortune. Brahma was unable to help due to his own boon granted to Mur Danav (demon). They all approached Shiva, who was also helpless as he too was unable to defeat Mur Danav. All of them decided to go to the North banks of Kshirsagar to seek Lord Vaasudev's help. Brahma, Shiva and the other Devtas performed severe austerity to please Bhagwan. Keeping their senses under their control, giving up food and both hands raised over their heads, they chanted His name to please Him. Pleased with their efforts, Lord Vaasudev Narayan, encircled with a brilliant halo around Him, appeared in their midst. He was accompanied by His many Parshads such as Nand and Sunand, consorts such as Radha and Rama and was holding a conch, Chakra, mace and lotus in His four hands. His large dark eyes enhanced by His benignly smiling face mesmerised the Devtas. They recounted their existing miserable condition caused by Mur Danav and sought His help to restore them to their previous state.

Shree Narayanmuni continued, 'O devotees! Lord Vaasudev Narayan led the army of Devtas and attacked Chandravati, the capital city of Mur Danav's empire. Many demons ran away from the battlefield upon hearing the terrifying sound of His

॥२१॥ अमृष्यमाणस्तं नादं सुरः स युयुधे सुरैः । अशकतास्तत्प्रहारं ते सोढुं दश दिश्ते ययुः ॥२२॥ भगवानपि चक्रेण युद्रधं कुर्वन् स दारुणम् । हन्तुं शशाक न मुरं सहस्रं वत्सरा ययुः ॥२३॥ ततः श्रान्तो हरिः प्रायात् स्वकीयं बदरीवनम् । गुहां सिंहवतीं तत्र प्राप्य शिश्ये भयादिव ॥२४॥ इन्द्रियाणि दशैकं च स्वस्वरू पोन्मुखानि सः । विधाय स्वीचकाराशु योगनिद्रां क्षणं प्रभुः ॥२५॥ योजनानि द्वादशैव विस्तीर्णामेकनिर्गमाम् । तां गुहां पृष्ठलग्नोऽस्तै मुरश्चाप्याययौ द्रुतम् ॥२६॥ तमागतं हरिर्दृष्ट्वा दुर्जयं दैत्यमुद्धतम् । चुक्रोध तस्मै विज्ञाय वरेणावध्यतां विधेः ॥२७॥ एकादशेन्द्रियभवात्तदानीं तस्य तेजसः । दिव्यप्रहरणैका स्त्री बभूवातितपस्विनी ॥२८॥ रू पसौभाग्यसम्पन्नां दृष्ट्वा तां स तु दानवः । मुग्धे ! मां वरयस्वेति प्रार्थयामास सादरम् ॥२९॥ तं कामविह्वलं देवी प्राह सा दैत्य ! मां युधि । जित्वा गृहाण यस्मान्मे व्रतं जेता भवेत्वतिः ॥३०॥ ततस्तया स युयुधे शस्त्रैरस्त्रैश्च दानवः । कुद्धा चिच्छेद सा तस्य शिरः खड्गेन दुर्मतेः ॥३१॥ ततः प्रसन्ते भगवान् देवताश्चातिहर्षिताः । प्रशशंसुः पूजयन्तः पप्रच्छुश्चासि कैति ताम् ॥३२॥

देव्युवाच ।

अहमेकादशी स्वामिन् ! शक्तिरस्मि तव प्रभो । त्वत्तेजसः समुद्भूता तपोरू पात्तपस्विनी ॥३३॥ ब्रह्माण्डे यानि पापानि लघूनि च गुरू णि च । दैत्याश्च येऽखिलास्तेषामस्मि संहारकारिणी ॥३४॥ तां प्रसन्नः प्रभुः प्राह त्वदीयेऽद्य दिनेऽनघे । आनन्दोऽभूत्त्रिलोकयां वै स्त त्वं वरय मद्वरम् ॥३५॥

एकादश्युवाच ।

यदि तुष्टोऽसि मे देव ! यदि देवो वरो मतः । तर्हि मदव्रतकर्तृणां सर्वं सिद्धयतु वाञ्छितम् ॥३६॥ उपवासं तु यः कुर्यान्मदीये व्रतवासरे । सर्वपापविनिर्मुक्तो भुक्तिं मुक्तिं स चाप्नुयात् ॥३७॥ एकभक्तेन नक्तेन तथैवायाचितेन वा ।

Panchjanya conch, but Mur Danav took up the challenge and a battle ensued that lasted for ten thousand years. The army of Devtas was unable to resist the might of Mur Danav and fled from the battlefield. The mighty Sudarshan Chakra was unable to harm Mur Danav as he was protected by a Brahma's boon. Tired by the long battle, Lord Vaasudev Narayan retreated to a cave in Badrikaashram for a little rest. Pretending to be afraid of Mur Danav, He lay down covering His face and body by His upper garment. He withdrew His ten senses and mind and went to sleep. Mur Danav, considering Bhagwan Vaasudev his primary adversary, followed Him in the cave. Lord Vaasudev realised that Mur Danav could not be killed due to the boon granted by Brahma, causing anguish and anger in His mind. Suddenly, a beautiful and armed maiden arose from the aura of His ten senses and mind. She was so beautiful that Mur Danav lost his senses and asked her to marry him. The divine maiden replied that if Mur Danav wanted to marry her, he must first win her in a duel. He was so overcome by lust and desire to marry her that he forgot the reason of his presence in this cave and the consequences of winning the maiden in a duel. He agreed for a battle but could not bring himself to defeat the maiden. Meanwhile, the beautiful maiden beheaded Mur Danav with her sword.

Shree Hari continued, 'O devotees! Lord Vaasudev woke up from His slumber and asked her, 'O damsel! Who are you?' She bowed at His feet and replied, 'O Lord! I am Ekadashi. I am born from Your eleven senses (ten senses and mind). I am an ascetic as I have arisen from the aura of Your austerity. I vanquish the sins and sinners alike.' O devotees! Lord Vaasudev was very pleased with Ekadashi and asked her to ask for a boon from Him. Ekadashi asked, 'If You are really pleased with me then grant me that the whole world observes my Vrat by fasting for a day. One may eat one meal if unable to fast the whole day. O Lord! Grant me that whoever observes my Vrat becomes free from his accumulated sins and attains worldly happiness in this world and salvation in the next. May all his desires be fulfilled at the result of observing my Vrat. Please grant me further that my Vrat to be observed regularly over the year and it becomes perpetual. O Lord! Marry me by taking twenty four forms to please me.' O devotees! Lord Vaasudev said to Ekadashi, 'O divine damsel! The boons you have asked are difficult to be granted, even to the Devtas. However, I will surely grant you

योऽशक्तोऽपि व्रतं कुर्यात्सोऽपि वाञ्छितमाप्नुयात् ॥३८॥ त्रिषु लोकेषु भगवंश्चतुर्ष्वपि युगेषु च । द्वादशस्वपि मासेषु प्रवर्तेत व्रतं मम ॥३९॥ चतुर्विंशतिरू पिण्या मम स्वामी त्वमीश्वर । भूत्वानन्दय मां नित्यमित्यैतद्याचितं मम ॥४०॥

श्रीभगवानुवाच ।

भद्रे त्वया वरो मत्तो देवेशैरपि दुर्लभः । याचितोऽसौ तथाप्यद्य प्रसन्नोऽहं ददामि ते ॥४१॥ अद्य प्रभृति ये केचित्करिष्यन्ति व्रतं तव । मत्पूजनोत्सवोपेतं ते प्राप्स्यन्त्येव वाञ्छितम् ॥४२॥ व्रतकर्ता तु मोक्षार्थी मोक्षं प्राप्स्यति संसृतेः । सांसारिकसुखार्थी च कामान् सर्वान् हि लप्स्यते ॥४३॥ सर्वान् कामानवाप्स्यन्ति त्वद्व्रतेन यत्तो नराः । भुक्तिदा मुक्तिदा चातः ख्याता लोकं भविष्यति ॥४४॥ चतुर्विंशतिसङ्ख्याकैः स्वरू पैः केशवादिभिः । चतुर्विंशतिरू पिण्या भविष्यामि पतिस्तव ॥४५॥

श्रीनारायणमुनिरुवाच ।

प्रभोः प्राप्तवरा सैवं सन्तुष्टैकादशी गता । भगवान् कारयामास व्रतं तस्यास्तदा निजान् ॥४६॥ चक्रुस्तन्मुनयः सर्वे बदरीवनवासिनः । तत आरभ्य लौकेषु व्रतमेतत्प्रवर्तते ॥४७॥ एकादश्यै वरं दत्वा व्रतं तस्याश्च भूतले । प्रवर्तयित्वा भगवान् स्वधाम परमं ययौ ॥४८॥ एकादशी योगनिद्रा विष्णोर्लब्धवराऽथ सा । तद्ङ गवासं लक्ष्मीवत्स्वस्याचीकमत ध्रुवम् ॥४९॥ तं प्रसन्नं पुनः कर्तुं श्वेतद्वीपेऽमृतस्थले । तपःक्रिया तपो घोरं सोऽकरोच्छतवत्सरान् ॥५०॥ तस्या भकत्या च तपसा स प्रसन्नः पुनर्हरिः । तत्समीपमुपेत्याह वरं वरय मत्प्रिये ॥५१॥

एकादश्युवाच ।

यदि प्रसन्तो भवसि प्रभो ! मयि तदा निजे । एकस्मिन्नेव मामङ्गे वासय त्वं रमामिव ॥५२॥

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them as I am greatly pleased with you. As from today (Magsar Sud Ekadashi), I will fulfil all desires of whoever undertakes your Vrat by observing a day of fast and My grand veneration. He will attain worldly pleasures if he so wishes and attain salvation after his death. Therefore, you will become famous as 'Bhuktida' (giver of worldly pleasure) and 'Muktida' (liberator). I will take twenty four forms such as Keshav to marry your twenty four forms (twenty four Ekadashis of a year).' O devotees! Ekadashi was very pleased to have all her boons granted by Lord Vaasudev. Bhagwan Vaasudev Narayan asked all the Devtas and His ascetic devotees of Badrikaashram to observe the Vrat of Ekadashi. From that day onwards, O devotees! The Vrat of Ekadashi has become prevalent in this world.'

Shree Narayanmuni continued, 'O devotees! As Bhagwan Vaasudev Narayan prepared to depart from Badrikaashram, Ekadashi desired to find a place within the body of Bhagwan. To this end, she performed a severe austerity for a hundred years in Shwetdweep. Pleased with her austerity, Shree Hari granted his divine Darshan to Ekadashi and asked her to ask for a boon. Ekadashi said, 'O Prabhu! If You are indeed pleased, then grant me that I find a place within Your body just as Laxmiji resides within Your divine body.' Bhagwan replied, 'O dear! My Parshad Garud already occupies My body below the waist; My chest is set aside for Laxmiji; conch, Chakra, mace and lotus have made My four hands their home; Sankhya and Yog dwell in My ears, Goddess Saraswati reside in My mouth while a crown has taken up My head. Only My two eyes are vacant at the moment and I grant them for you to take up residence there. You are as dear to Me as Laxmiji and therefore, eyes are an apt place for you to occupy. I will hold you in My eyes for four months starting from today, Ashadh Sud Ekadashi. You shall remain in My eyes for the duration of this period of Chaturmaas while I rest on the banks of Kshirsagar. This is apt as you were born from My austerity while I was resting. Even My Grahastha devotees will undergo special austerity during this period of Chaturmaas. O Ekadashi! Whoever undergoes special austerity by observing Vrats such as Kruchh Chandrayan, practice the intricacies of Ashtang Yog and perform My grand venerations with appropriate artefacts will have their austerity rewarded immediately and indeed will attain My supreme abode.'

Bhagwan Shree Narayanmuni continued, 'O devotees! After granting this boon

श्रीभगवानुवाच ।

अधः कट्या मदङ्गं तु गरुडेनात्मसात्कृतम् । वक्षो लक्ष्म्या च चक्राद्यैरायुधैर्बाहवोऽपि मे ॥५३॥ श्रवसी कुण्डलाभ्यां च सरस्वत्या च मे मुखम् । किरीटेन शिरो रुद्धं नेत्रस्थानं तु ते ददे ॥५४॥ अतिप्रियस्य हि स्थानं नेत्रमुक्तं मनीषिभिः । लक्ष्म्या अतिप्रियासि त्वमतो नेत्रे निवासये ॥५५॥ अद्यास्त्याषाढमासस्य शुक्ला ह्येकादशी तिथिः । इत आरभ्य मन्नेत्रे मासांस्त्वं चतुरो वस ॥५६॥ वार्षिकांश्चतुरो मासान् प्रतिवर्षं तपस्विनि । धारयित्वा स्वनयने स्वप्स्यामि क्षीरनिरधौ ॥५७॥ त्वं हि जाता तपोरू पादैन्द्रियात्तेजसो मम । हन्तुं दैत्यं मुरं नाम्ना योगनिद्राऽ सुन्दरि ॥५८॥ अब्धौ शेषाहिशयने स्वीकृतायां मया त्वयि । तप एव करिष्यन्ति मद्भक्ता गृहिणोऽपि हि ॥५९॥ मत्प्रीतये तपो योगं मत्पूजां वापि ये नराः । चातुर्मास्ये करिष्यन्ति सिदिधः शीघ्रं भविष्यति ॥६०॥ इति दत्त्वा वरं तस्यै वासुदेवोऽमृतोदधौ । नेत्रयो र्धारयित्वा तां शेषेऽशेतेव मञ्चके ॥६१॥ त्यक्तेन्द्रियाणामाहारं तत्तद्विषयलक्षणम् । वृत्तीस्तेषां समनसां चकार स्वस्वरू पगाः ॥६२॥ निराहारे भगवति योगनिद्रामुपेयुषि । निराहारा चकारास्य पादसंवाहनं रमा ॥६३॥ तदा नन्दसुनन्दाद्याः पार्षदास्तस्य सर्वशः । क्षीराब्धेरुत्तरे तीरे निराहारास्तपोऽचरन् ॥६४॥ तथा मुनिगणास्तत्र तन्मूर्त्यर्पितदृष्टयः । निर्निमेषमतप्यन्त निराहारा जितेन्द्रियाः ॥६५॥ चातुर्मास्ये ततः सर्वैर्यथाशक्ति तपो जनाः । कर्तव्यं वासुदेवस्य सह लक्ष्म्या च पूजनम् ॥६६॥ योगनिद्रां तपोरू पां हरावित्थं तु बिभ्रति । खिद्यन्ते हृदि ते भक्ताः क्षीराब्धितटवासिनः ॥६७॥ नोग्रेणाप्यात्मतपसा तेषां खेदोऽभवत्क्वचित् । कष्टं तु स्वामिनो वीक्ष्य खिन्नास्ते भक्तभावतः ॥६८॥ भुवि मङ्गलकृत्यानि चातुर्मास्ये बुधाः कवचित् । गृहिणोऽपि न कुर्वन्ति कुर्वन्त्येव तपस्त्वतः ॥६९॥ चातुर्मास्ये व्यतीतेऽथ कार्तिकैकादशीदिने । जागर्ति भगवांस्तर्हि जायते ह्युत्सवो महान् ॥७०॥ आनन्दं परमं प्राप्य मुनयः पार्षदास्तथा । ब्रह्मेन्द्रमुरव्याः सगणा देवाश्चार्चन्ति तं प्रभुम् ॥७१॥ दिव्यैरनेकोपचारैर्वादयन्तः स्वदुन्दुभीन् । योगेश्वरं तमर्चन्ति लक्ष्म्या युक्तं सुरास्तदा ॥७२॥ अत्यानन्दो भवत्येव ब्रह्माण्डेऽप्यरिवले जनाः ।

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to Ekadashi, Shree Vaasudev Narayan Bhagwan retired on a bed set up by Shesh. He withdrew His senses and mind from all activities and focussed within. Laxmiji, too, gave up food and became engaged in serving Bhagwan by massaging His feet. Bhagwan's Parshads followed suit. They gave up food and became engaged in austerity by concentrating their eyes and mind on Bhagwan. The resident devotees of Shwetdweep followed the example of His Parshads. O devotees! You too must follow this example and undertake special Vrats to please Bhagwan. Laxmiji, Parshads and other devotees become distressed, not due to their own hunger or discomfort, but at the discomfort of their master, Lord Vaasudev. Keeping this in mind, all devotees do not celebrate marriages or other festivities during the period of Chaturmaas and concentrate all their energy and effort to please Bhagwan by taking up special Vratt. Devotees celebrate a grand festival when Bhagwan Vaasudev rises from His slumber on Kartik Sud Ekadashi. The Devtas, led by Brahma and Shiva, organise grand festivities and Lord Narayan's and Laxmiji's special veneration with expensive artefacts to mark this occasion. Indeed, the whole world celebrates this joyous festival of Prabodhani Ekadashi. This Ekadashi is considered more auspicious than other Ekadashis. Furthermore, My Father - Dharmadev, as a consequence of Sage Durvasha's curse, had taken up human birth on this day. Therefore, My disciples should offer veneration to Dharmadev and Bhaktimata besides to Bhagwan Yogeshwar and Laxmiji in the morning of Prabodhani Ekadashi. Vaasudev Bhagwan takes another form - Damodar - while Ekadashi becomes Radha today. All devotees should organise a worship of Lord Damodar and Radha in the evening and sing Kirtans in the company of other devotees by staying awake till late at night to mark Prabodhani Ekadashi. They should venerate scholar Brahmins the next day while my householder devotees should feed such Brahmins before taking up food themselves to conclude their fast.'

Swaminarayan Bhagwan continued, 'O devotees! The Devtas along with sages celebrate a grand festival like Diwali (Dev Diwali) on the banks of Kshirsagar lasting for five days to mark the occasion of Bhagwan waking from His slumber. Any auspicious occasion may be celebrated during this time without any consideration as these five days remain auspicious forever. My disciples should also celebrate this festival of

एकादश्यामूर्जशुकले ततो ह्येषाऽधिका मता ॥७३॥ एषा जन्मतिथिश्चास्ति साक्षाद् धर्मस्य मत्पितुः । आत्रेयमुनिशप्तस्य ततोऽपीष्टाऽस्ति नः खलु ॥७४॥ योगेश्वरो वासुदेवः प्रातरस्यां सह श्रिया । पूज्यश्च भकत्या सहितो धर्मदेवो मदाश्रितैः ॥७५॥ एकादश्यधिपश्चार्च्यो राधया सहितो जनाः । प्रदोषकाले भगवान् प्रीत्या दामोदराभिधः ॥७६॥ उपवासो जागरश्च ब्रह्मचर्यादिभिर्यमैः । सहात्र कार्यो द्वादश्यां पुनश्चोत्तरपूजनम् ॥७७॥ सन्तर्प्य भगवद्भक्तान्ब्राह्मणांश्चेष्टभोजनैः । सह स्वेष्टजनैः कार्या व्रतिभिः पारणा ततः ॥७८॥ आरभ्यैकादशीं भक्ता दिनानां पञ्चकं सुराः । महोत्सवं प्रकुर्वन्ति क्षीराब्धौ मुनिभिः सह ॥७९॥ दिनपञ्चक एतस्मिन् ग्रहदोषो नास्ति वै । ब्राह्मणानामपि ततो भवेदुद्वाहमङ्गलम् ॥८०॥ प्रबोधन्युत्सवो ह्येष प्रतिवर्षं मदाश्रितैः । अवश्यमेव कर्तव्यः सर्वव्रतफलप्रदः ॥८१॥ औद्धवीये सम्प्रदाये सर्वाप्येकादशी तिथिः । उपोषितव्या पुरुषैर्नारीभिश्चात्मशुद्धये ॥८२॥ एकादशीं वासुदेव आत्मीयामेव यत्तिथिम् । चकारातः सदोपोष्या शुक्ला कृष्णा च साखिलैः ॥८३॥ यतिभिर्विधवास्त्रीभिस्त्वेषोपोष्या विशेषतः । अन्यथा ब्रह्महत्या स्यात्तेषां तासां दिने दिने ॥८४॥ एकादशीनां सर्वासामशक्ता य उपोषणे । कुर्युस्ते फलनक्ताद्यैरनुकल्पैरपि व्रतम् ॥८५॥ ईदृशाः पुरुषा ये स्युरशक्ता योषितोऽपि च । चातुर्मास्यैकादिशिकास्तैरुपोष्याः प्रयत्नतः ॥८६॥ तत्राप्यशक्तैः पुरुषैः फलमूलाशनं जनाः । विधाय तद्व्रतं कार्यं दानपूजा समन्वितम् ॥८७॥ अपि तादृग्विधैः पुंभिरुपोष्यास्तिस्र आदरात् । शयनी बोधनी चैव तृतीया परिवर्तिनी ॥८८॥ तासामप्यधिका ह्येषा बोधन्यानन्ददायिनी । उपोष्यावश्यमखिलैः सकृद् द्विर्वाम्बुपायिभिः ॥८९॥ एकेनाप्युपवासेन प्रबोधन्याः कृतेन वै । एकादशीनां सर्वासां निराहारफलं भवेत् ॥९०॥ व्यावहारिकविक्षेपो न येषां धनिनश्च ये । महापूजा तु तैः कार्या सर्वास्वेकादशीष्वपि ॥९१॥ श्रीकृष्णे निर्गुणो यस्तु सर्वकारणकारणम् । स मध्यकलशे पूज्यः सर्वतो भद्रमण्डले ॥९२॥ पञ्चरात्रप्रसिद्धाभिः शक्तिभिः सह तस्य याः । मूर्तयः केशवाद्यास्ताः पूज्यास्तत्परिमण्डले ॥९३॥ पञ्चामृतेन स्नानमभिषेको महांस्तथा । महानैवेद्यदानं च महानीराजनं प्रभोः ॥९४॥ एतत्सर्वं हि शास्त्रोक्तं कार्यमेकादशीदिने । सर्वत्र कर्तुं योऽशक्तः स चातुर्मास्य आचरेन् ॥९५॥ तत्राप्यशक्तो बोधन्यां कुर्यादेकमहोत्सवम् । वित्तशाठ्यं न कर्तव्यं धनिकैरत्र मामकैः ॥९६॥ एकादशी तिथिः प्रेष्ठा वासुदेवस्य सदिधयः । ततस्तत्रोत्सवः कार्यो विशेषेण मदाश्रितैः ॥९७॥ य एत्तां नैव मन्येत तिथिं स

Prabodhani Ekadashi grandly every year to mark the end of austerity and Vrats. O devotees! As Lord Vaasudev has accepted the day of Ekadashi as His own, My disciples must observe the Vrat of both Ekadashis of each month by observing a fast for redeeming their sins. Especially ascetic Sanyasis and widows, otherwise they become guilty of sin of killing a Brahmin. A person may eat only fruits or only one meal at night if he is unable to undertake a fast. A weaker person who is unable to undertake a Vrat of all twenty four Ekadashis on fruits should still fast for Ekadashis of Chaturmaas. A person unable to fast for eight Ekadashis of Chaturmaas should observe these Ekadashis by consuming only fruits and roots. A person undertaking the Vrat of Ekadashis of Chaturmaas by consuming fruits must still fast for these three Ekadashis of Chaturmaas - Shayani (Ashadh Sud), Parivartini (Bhadarvo Sud) and Prabodhani (Kartik Sud) as they are more auspicious. As Prabodhani Ekadashi is considered most auspicious and joyous among these three, all devotees must observe a strict fast, regardless of how they observe the Vrats of other Ekadashis. O devotees! A fast observed on Prabodhani Ekadashi is as rewarding as observing a fast on all other Ekadashis.'

Shree Hari continued, 'O devotees! My householder disciples, if they have wealth and time at their disposal, must undertake special grand venerations of Lord Krishna on all Ekadashis. As described in the Panchratra, the Murti of Lord Krishna should be established in the middle of a square wooden Patlo. His twenty four forms such as Keshav and others and His potencies and Parshads should be established around Him. A pot filled with water should be placed in front of Lord Krishna to be used to offer Him water for a bath and drinking. Lord Krishna must be offered the bath with Panchamrut (milk, honey, sugar, Ghee and yoghurt), Naivedhya of four types (solid, slurping, licking and liquid) and Maha Aarti. This religious ritual of Mahapuja (grand veneration) must be conducted on every Ekadashi. If unable to conduct Mahapuja on every Ekadashi, a devotee must conduct them on the eight Ekadashis of Chaturmaas. Even failing that, all My disciples must perform Mahapuja on Prabodhani Ekadashi. A

तु पुमाञ्जनाः । औद्धवीयाध्वनो बाह्यो भवतीत्यवगम्यताम् ॥९८॥

सुव्रत उवाच ।

एत न्निशाम्यातिमुदं प्रपन्ना महामुने स्तस्य वचो जनास्ते । विधिं व्रतस्यास्य बुभुत्सवस्तं पुनः स्म पृच्छन्ति हरिं नरेश ॥९३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे एकादश्युत्पत्तितद्वरदानादि निरू पणनामा द्वात्रिंशोऽध्यायः ॥३२॥

त्रयस्त्रिंशोऽध्यायः

जनाः ऊचुः ।

एकादशीव्रतमिदं विधिना केन सत्पते ! । अस्माभिरिह कर्तव्यं वक्तुमर्हसि तद्धि नः ॥१॥

श्रीनारायणमुनिसरुवाच ।

एकादशीव्रतविधिं स्मृतिवाक्यैः सनिर्णयम् । मदाश्रितभ्यो वक्ष्यामि स्निग्धेभ्यो वोऽहमादरात ॥२॥ उदयात्प्राक् चतस्रस्तु घटिका अरुणोदयः । पलमात्रमपि त्याज्यं दशम्यास्तत्र सर्वथा ॥३॥ शुद्धा विद्धा द्वयी नन्दा त्रेधा न्यून समधिकैः । षट्प्रकाराः पुनस्त्रेधा द्वादश्यूनसमधिकैः ॥४॥ एवमष्टादशविधा प्रोक्ता पूर्वैर्महर्षिभिः । विद्धायास्तत्र हेयत्वाच्छुद्धायां किञ्चिदूच्यते ॥५॥ आदित्योदयवेलायाः प्राङ्मुहूर्तद्वयान्वित्ता । एकादशी तु सम्पूर्णा शुद्धा च परिकीर्तित्ता ॥६॥ एकादशी द्वादशी वाऽधिका चेत्त्यज्यतां दिनम् । पूर्व ग्राह्यं तूतरं स्यादिति वैष्णवनिर्णयः ॥७॥ एकादशी यदा लुप्ता परतो द्वादशी भवेत् । उपोष्या द्वादशी तत्र यदीच्छेत्परमां गतिम् ॥८॥ दशमीमिश्रिता पूर्वा द्वादशी यदि लुप्यते । उपोष्या द्वादशी तत्र

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wealthy devotee must not be mean with his wealth when conducting Mahapuja. O wise devotees! As Ekadashi is very dear to Lord Vaasudev, all My disciples must observe this Vrat sincerely. Anyone not honouring this Vrat of Ekadashi should not be considered the follower of our Udhhav Sampraday and should be excommunicated.

Suvrat Muni said, "O King Pratapsinh! Pleased at hearing the importance of the Vrat of Ekadashi, they wished to know the detailed procedure and rituals associated with this Vrat. They asked Him once more."

Thus ends the 32nd Chapter of the Satsangi Jeevan.

CHAPTER-33

The devotees asked, "O Bhagwan! Be kind to us and enlighten us on how we should conduct the Vrat of Ekadashi. Only You can offer us the true guidance."

Shree Narayanmuni replied, 'O wise devotees! I shall reiterate the rituals of Ekadashi as they have been narrated in Smrutis by eminent sages. Listen to it very attentively. The day of Ekadashi for Vrat starts from four Ghadi (96 minutes) before sunrise. The night of Dasami (tenth day of lunar month) must truly be over by this time (about one and half hour before sunrise). If Dasami overlaps Ekadashi, even by a minute, then that Ekadashi is not suitable for Vrat. Such Ekadashi is said to have an undue association with Dasami and is under its influence. Therefore, Ekadashis are of two types; Sudhha (pure, when Dasami has ended before 96 minutes before sunrise) and Vedha (where Dasami overlaps Ekadashi or when Dasami has not ended before 96 minutes before sunrise). This is further divided in three divisions; Nyun (where Dasami has ended before four Ghadi prior to sunrise), Sama (where Dasami ends with the onset of Ekadashi) and Adhik (where Dasami lingers on beyond one and a half hours before sunrise). This makes Ekadashi of six types. The similar calculation is done for Baras to be classified into three types; Nyun, Sama and Adhik, depending on when Ekadashi ends and Baras starts. Combine this with the earlier six types of Ekadashis and we have a total of eighteen types of Ekadashis (depending on its relations with Dasami and Baras). This classification has arrived by ancient sages. The nine types of Ekadashis that come under the section head of Vedha are never considered

त्रयोदश्यां तु पारणम् ॥९॥ सम्पूर्णैकादशी त्याज्या परत्तो-द्वादशी यदि । उपोष्या द्वादशी तत्र द्वादश्यामेव पारणम् ॥१०॥ नवमी पलमेकं स्याद्दशमी परत्ते यदि । उपोष्या द्वादशी शुद्धा त्रयोदश्यां तु पारणम् ॥११॥ अविद्धैकादशी यत्र सम्पूर्णा द्वादशी भवेत् । त्रयोदश्यां कियन्मात्रा द्वादशी च यदा भवेत् ॥१२॥ तदोपवासद्वितयं कृष्णभक्तैर्विशेषतः । कृष्णार्चाकैश्च कर्तव्यं त्रयोदश्यामेव पारणम् ॥१३॥ एकादशीमुपोष्याथ द्वादशीं समुपोषयेत् । न तत्र विधिलोपः स्यादुभयोर्दैवतं हरिः ॥१४॥ अशक्तस्त्वनुकल्पैन कुर्यादेकादशीव्रतम् । द्वादश्यामेव कुर्वीत यमैः साकमुपोषणम् ॥१५॥ बहुवाक्य विरोधेन संदेहस्तु भवेद्यदा । द्वादश्येव तदोपोष्या त्रयोदश्यां हि पारणम् ॥१६॥ अथ प्रमादेन शुद्धैकादश्युपवासातिक्रमे निर्णयः । एकादशी प्रमादेन विस्मृता स्याद्यदा तदा । परेऽहिन द्वादशीमेव समुपोष्य व्रतं चरेत् ॥१७॥

उपवास स्वरू पम् :-

एकादशेन्द्रियाणां यत्ततद्विषयलक्षणम् । हित्वाऽऽहारं वासुदेव सन्मुखत्वमखण्डितम् ॥१८॥ एकादशीव्रतस्यैतन्मुख्यं भवति लक्षणम् । उपवासो निराहार एष एव मत्ते बुधैः ॥१९॥ उषावृत्तस्य पापेभ्यो यस्तु वासो गुणैः सह । उपवासः स विज्ञेयः सर्व भोग विवर्जितः ॥२०॥ तज्जप्यजपनं ध्यानं तत्कथाश्रवणादयः । उपवासकृतामेते गुणाः प्रोक्ता मनीषिभिः ॥२७॥ क्षमा सत्यं दया शौचं दानमिन्द्रियनिग्रहः । देवपूजाग्निहवनं सन्तोषः स्तेयवर्जनम् ॥२२॥ एकादशं ब्रह्मचर्यमहिंसा रसवर्जनम् । सर्वव्रतेषु सामान्या धर्मा एते त्रयोदशः ॥२३॥ स्मृतिश्चालोकनं गन्धः स्वादनं चापि कीर्तनम् । अन्नस्य सर्वथा वर्ज्यमुपवासं प्रकुर्वता ॥२४॥ पतितान्नास्तिकान् हिंस्रानन्त्यजान् वेदनिन्दकान् । नाभिभाषेत नेक्षेत न स्पृशेच्च व्रती नरः ॥२५॥ अनातुरोऽसकृन्नैव पिबेत्तोयं व्रती क्वचित् । इन्द्रियक्षोभजननं भक्षयेन्न च किञ्चन ॥२६॥ गात्राभ्यङ्गं शिरोभ्यङ्गं ताम्बूलं चानुलेपनम् । व्रतस्थो वर्जयेदेव खट्वायां शयनं तथा ॥२७॥

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for Vrat by Vaishnavs. '

'There are some Ekadashis even among the other nine Sudhha Ekadashis which Vaishnavs should not consider for their Vrats. Ekadashi which has started before one and a half hours prior to sunrise is most chaste to observe the Vrat. There are said to be two Ekadashis (or any other Tithi for that matter) if an Ekadashi day (lunar) is longer than sixty Ghadi (twenty four hours), even by one Ghadi. The Vaishnavs, including My disciples must always consider the second Ekadashi (or other Tithi) for their Vratt. Ekadashi is said to be missing if it starts after actual sunrise and it (a lunar day) is shorter than fifty five Ghadi (twenty two hours). The Vrat of a fast should be observed on the next day, Baras. In case if Ekadashi is Vedha type and Baras is missing, My disciple should observe their fast on Baras and not on the actual Ekadashi day. If there are two Baras followed by a Sudhha (chaste) Ekadashi, the fast should be undertaken on the first Baras rather than on Ekadashi and conclude the fast on the second Baras. If Navami lingers on after the actual sunrise of Dasam and Ekadashi is Sudhha (Dasam ends prior to one and a half hours before sunrise), My devotees should observe their fast of Ekadashi on Baras and conclude their fast on Teras. If Sudhha Ekadashi lingers on after the sunrise on Baras even by few moments (that is there are two Baras), My devotees must fast for two consecutive days and conclude their fast on Teras. There is no need to eat to conclude the first day's fast before starting the second day's fast. However, if someone is unable to undertake two consecutive days of fasting, he may eat fruits and milk on Ekadashi, while undertaking the fast and Jagaran (singing Kirtans until late) the next day. Whenever the doubt arises regarding Sudhha or Vedha Ekadashi due to divergent opinions or calculations, My devotees should undertake a fast on Sudhha Baras and conclude it on Teras. Dasami is to be considered always Sudhha if it is shorter than twenty two hours. Dasami should be considered Vedha only if it is longer than twenty two hours. This is the binding opinion of Vithhalnathji. If one fails or forgets to observe a fast on Ekadashi for any reason, he must undertake the fast on the next day but should never allow the Vrat of Ekadashi to lapse.'

Shree Hari continued, 'O devotees! A fast may mean giving up food literally, but not metamorphically. A fast in its true sense is to stop one's ten senses and mind

अथ व्रतघ्नानि :-

स्त्रीणां सम्प्रेक्षणात्स्पर्शात्ताभिः सङ्कथनादपि । विपद्यते ब्रह्मचर्यं स्वदारेषु तु सङ्गमात् ॥२८॥ प्राप्त आवश्यके कार्ये भाषणे तु परस्त्रिया । स्पर्शे वाऽऽपदि संवृत्ते न दोषो गृहिणां स्मृतः ॥२९॥ असकृज्जलपानाच्च सकृत्ताम्बूलचर्वणात् । उपवासः प्रणश्येद्वै दिवास्वापाच्च मैथुनात् ॥३०॥ अश्रुप्रपातो रोषश्च कलहस्य कृतिस्तथा । पुरुषं च स्त्रियं सद्यो व्रताद् भ्रंशयति ध्रुवम् ॥३१॥ दानं व्रतं च नियमा ज्ञानं ध्यानं हुतं जपः । यत्नेनापि कृतं सर्वं क्रोधितस्य वृथा भवेत् ॥३२॥

अथ व्रतनियमच्युतौ प्रायश्चित्तम् :-

मिथ्यावादे दिवास्वापे बहुशोऽम्बुनिषेवणे । अष्टाक्षर व्रती जप्त्वा शुद्ध्येदष्टोत्तरं शतम् ॥३३॥ स्तेननास्तिकहिंस्रादिभाषणादौ व्रती पुमान् । अष्टाक्षरं जपेत्स्नात्वा शतत्रयमुदङ्मुखः ॥३४॥

अथ प्रायश्चित्तापरिहार्याणि व्रतध्नानि :-

ताम्बूल मद्यमांसादिभक्षणे मैथुने तथा । ग्राम्यवार्ताप्रकथने गालिदाने च ताडने ॥३५॥ तमालभक्षे मदकृद्वृक्षे च द्यूतदेवने । अज्ञानादपि सञ्जाते व्रतलोपो भवेद्ध्रुवम् ॥३६॥ विभर्तृकायाः स्पर्शस्तु भवेत्पुंसो धिया यदा । तस्याः पुंसोऽथ च स्पर्शो व्रतलोपस्तदोभयोः ॥३७॥ बुद्धिपूर्वं वीर्यपातः पुंसः स्वप्नेऽपि चेद्भवेत् । तदापि व्रतलोपः स्यात्तत्पुमान बिभियात्त्रियाः ॥३८॥

अथाव्रतध्नानि :-

अष्टावेवा व्रतध्नानि जलं मूलं फलं पयः । हविर्ब्राह्मणकाम्या च गुरोर्वचनमौषधम् ॥३९॥ सर्वभूतभयेनाथ व्याधिनाऽज्ञानतोऽपि वा । व्रतभङ्गो यदि भवेत्तर्हि दोषो न विद्यते ॥४०॥

feeding on or indulging on its pleasures and divert them to concentrate on Bhagwan for a day. A person undergoing a Vrat of Ekadashi must not indulge in sins or associate with sinners. To associate with Bhagwan and His virtuous devotees should be the main objective for such a person. To chant one's Ishtadev's name or hymn, meditate upon Him, listen to His Katha and venerating Him are the main virtues of a person undergoing a fast on the day of Vrat. He should endeavour to have the following thirteen virtues; leniency, truthfulness, compassion, chastity, generosity, control of senses and mind, veneration, Homa (offering to the sacred fire), satisfaction, avoidance of stealing, Brahamcharya, non violence and giving up the pleasure of taste. One must not think, look at, smell, taste or talk about food on a day of a fast. He (health permitting) should not repeatedly drink water during the whole day; massage body with oil, smear sandalwood paste; eat beetle nuts; consume intoxicants or sleep on a bed. He should neither talk, touch nor associate (in any way) with a sinner, atheist, the violent or one who criticises the Vedas. A Brahamcharya Vrat is nullified by looking at, touching or talking to a woman, however, a householder devotee may speak or touch a woman in adverse circumstances. A fast is nullified by drinking water repeatedly, eating beetle leaf, sleeping during the daytime, cavorting with one's spouse, crying, getting angry or committing any sin. O devotees! Anger nullifies everything; Japa, Yagna, charity, Vrat, rituals, meditation or indeed any religious activity.'

Shree Narayanmuni continued, 'O devotees! One must chant Lord Krishna's hymn or name for one hundred and eight times as atonement for drinking water repeatedly, falling asleep during the daytime or speaking a lie. As an atonement for looking at, touching or speaking to a sinner, atheist, the violent or one who is critical of the Vedas, one should take a bath and chant Lord Krishna's hymn for three hundred times. However, there are some digressions from a Vrat which cannot be corrected by atonement such as consumption of a beetle leaf, meat, alcohol, onion or garlic, cavorting with one's wife, listening to gossip, swearing or cursing, gambling or hitting somebody. A man intentionally touching a widow or widow intentionally touching a man nullifies their fast. Masturbation or an accidental ejaculation negates a man's Vrat, therefore, a man must always guard against such possibilities and stay away from a woman on days of a Vrat. The eight; drinking water a few times, drinking milk, eating fruits, roots

अथ गृहीतव्रतत्यागे प्रायश्चित्तम् :-

पूर्वं व्रतं गृहीत्वा यो नाचरेत्काममोहितः । जीवन्भवति चण्डालो मृतः श्वा च स जायते ॥४१॥ क्रोधात्प्रमादाल्लोभाद्वा व्रतभङ्ग गो भवेद्यदि । दिनत्रयं न भुञ्जीत मुण्डनं शिरसोऽपवा ॥४२॥

अथ व्रतविघ्ने निर्णय :-

जाताशौचे मृताशौचे व्रतप्रारम्भतः पुरा । प्राप्ते नित्यं व्रतं कुर्याद्दानार्चादिविवर्जितम् ॥४३॥ उपावसंश्च नियमान् पालयन्सूतकी स्वयम् । व्रताङ्गदेवपूजादि कारयेद्ब्राह्मणेन वै ॥४४॥ प्रारब्धेऽथ व्रते प्राप्ते सूतके तु व्रती स्वयम् । स्नात्वा व्रताङ्गदेवस्य भकत्या कुर्वीत पूजनम् ॥४५॥ नारी रजोदर्शने तु कृत्वा स्वयमुपोषणम् । देवार्चनादि चान्येन कारयेत्प्रयता व्रते ॥४६॥ व्रतोपवासदिवसे श्राद्धप्राप्तौ तु पुरुषः । पित्र्यन्नमुपाध्याय कुर्वीत व्रतमादरात् ॥४७॥ वैष्णवैस्तु विशेषेण श्राद्धमेकादशीभवम् । द्वादश्यामेव कर्तव्यं पितरो वैष्णवा यतः ॥४८॥ गर्भिणी रोगिणी च स्त्री सूतिका चापदं गता । अन्येनैव व्रतं स्वीयं कारयेन्न तु हापयेत् ॥४९॥

अथ स्वस्य व्रताचरणाशक्तौ प्रतिनिधय :-

भार्या प्रत्युर्व्रतं कुर्याद्भार्यायाश्च पतिर्व्रतम् । तदभावे परस्ताभ्यां व्रते प्रतिनिधिर्मतः ॥५०॥ पुत्रं शिष्यं विनीतं वा भगिनीं भ्रातरं च वा । एषामभावे विप्रं वा व्रते स्वस्य नियोजयेत् ॥५१॥ पितृमातृपतिभ्रातृगुर्वर्थे च विशेषतः । यः कुर्यादुपवासं स पुण्यं शतगुणं व्रजेत् ॥५२॥ उपवासासमर्थो वा विप्रमेकं सुभोजयेत् । तावद्धनं च वा दद्याद्भुक्तस्य द्विगुणं पुभान् ॥५३॥ सहस्रसंमितां देवीं जपेद्वा प्राणसंयमान् । कुर्याद्वा दश सङ्ख्याकान् यथाशक्त्यातुरो नरः ॥५४॥ शारीरान्नियमांस्त्वत्र कर्ता कारयिता तथा । पालयेत्सकलान् भकत्या श्रम एवान्यथा भवेत् ॥५५॥ अथ व्रतविधिः

तत्रादौ दशमीवर्ज्यम् :-

कांस्यं मासान् मसूरांश्च चणकान् कोरदूषकान् । शाकं मधु परान्नं च पुनर्भोजनमैथुने ॥५६॥ द्यूतमत्यम्बुपानं च मृषावादं तथा कलिम् । गन्धताम्बूलपुष्पादि दशम्यां वैष्णवस्त्यजेत् ॥५७॥ अत्याहारमसत्सङ्गमनृतं च दिवास्वपिम् । त्यजेत्स्वपेन्निशि भुवि शष्दादिविषयोज्झितः ॥५८॥

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or other specifically permitted food such as Samo, eating with permission from a Brahmin or guru and taking medication do not nullify one's Vrat or fast. Furthermore, digression from a Vrat due to fear, illness or inadvertently is not considered a sin. A person, who, after starting a Vrat, gives up his Vrat halfway due to lethargy, is born as a dog in his next life. A devotee must not stop his Vrat halfway due to greed, anger or lethargy. He should not shave or cut his hair on a day of Vrat. He should undertake a fast for three consecutive days as repentance for breaking his Vrat.

Bhagwan Shree Hari continued, 'O devotees! Now let Me tell you what to do if any inauspicious events happen during the period of Vrat. If a Sutak of birth or death occurs prior to the start of a Vrat, a person undergoing the Vrat should continue with his fast but ask a Brahmin to complete the rituals of direct veneration on his behalf. If the news of Sutak arrives after the onset of a Vrat, a person should take a bath and continue with other rituals as normal. A female devotee should continue her fast and ask a Brahmin or somebody to continue other rituals of a Vrat if she becomes menstrual before or during a Vrat. If a day of Vrat or fast happens to be a day of Shraddh of his Pitris, he should offer the oblation without eating. A Shraddh falling on an Ekadashi day should be performed on the next day as Pitris also being Vaishnav, observe a fast on Ekadashi. O devotees! A pregnant, ill or someone who has just delivered a child should ask someone to undertake her Vrat rather than give it up. She should ask her husband, son, brother, sister or parents to undertake a Vrat and all its rituals such as fast or veneration on her behalf. Similarly, a man should ask his wife, son, brother, sister, disciple or parents to undertake a Vrat on his behalf. A scholar and pious Brahmin is a good alternative to undertake Vrats on behalf of male and female devotees. O devotees! Anybody undertaking a Vrat on behalf of somebody is rewarded by the Punya equivalent to a hundred times. A physically challenged person unable to undertake fast on a day of Vrat should chant the Vishnu Gayatri hymn for a thousand times or perform twelve Pranayam in lieu of a fast.

अथोपवासनियमग्रहणम् :-

दिवा दशम्यां लघुभुक् स्नात्वाभ्यर्च्य हरिं निशि । उदङ्मुखो व्रतस्यास्य ग्रहणीयान्नियमं नरः ॥५९॥ एकादश्यां तु वा प्रातर्दन्तधावनपूर्वक्रम् । स्नात्वोपवासनियमं गृहणीयात्सन्निधौ हरेः ॥६०॥

तत्र मन्त्रः-

एकादश्यां निराहारः स्थित्वाहमपरेऽ हनि । भोक्ष्यामि पुण्डरीकाक्ष ! शरणं मे भवाच्युत ! ॥६१॥

अथैकादशीदिनकृत्यम् :-

रजन्या अन्तिमे यामे समुत्थाय हरिं हृदि । ध्यात्वा प्रणभ्य भक्तांश्च कुर्याच्छौचविधिं पुमान् ॥६२॥ न दन्तधावनं कार्यं काष्ठैनैकादशीदिने । अपां द्वादश गण्डूषैः पर्णाद्यैः शोधयेन्मुखम् ॥६३॥ स्नात्वा स्वं नैत्यकं कर्म विधाय स समाहितः । शकत्या सम्भृत सम्भारः कुर्यात्कृष्णमहार्चनम् ॥६४॥ व्रतकर्ता पुमानर्चे देकादश्यधिपैः सह । सशक्तिभिश्च श्रीकृष्णं रुकिमणीकान्तमादरात् ॥६५॥ एकादशीस्वामिनाम्ना कृष्णं वैकं समर्चयेत् । तच्छक्तिनाम्ना लक्ष्मीं च भक्त्याऽशक्तस्तु पूरुषः ॥६६॥

अथ सकलैकादश्यधिपदेव्यादिनामानि :-

मार्गशीर्षे शुकलपक्षे मोक्षदैकादशी मता । पूजनीयश्च मालत्या केशवोऽत्र श्रिया सह ॥६७॥ अर्ध्ये फलं तु नारिङ्गं नैवेद्ये मोदकास्तथा । सप्त धान्यानि देयानि मुख्यान्यत्रोदितानि वे ॥६८॥ मार्गशीर्षे कृष्णपक्षे सफलैकादशी मता । सङ्कर्षणोऽत्र सम्पूज्यः सुनन्दा सहितः प्रभुः ॥६९॥ पूजायां मुनिपुष्पाणि नैवेधे गुडका मताः । अत्रार्ध्ये चामृतफलं स्वर्णदानं च कथ्यते ॥७०॥ पौषे शुक्ला तु सानन्दा कथितैकादशी तिथिः । नारायणोऽत्र सम्पूज्यः पद्मिया सह भक्तितः ॥७१॥ कुम्भान्युक्तानि पुष्पेषु चूर्णं नेवेद्यमत्र च । अर्ध्ये च दाडिमफलं देयं च धृतपात्रकम् ॥७२॥ एकादशी पौषकृष्णा तिलदारव्या च कीर्तिता । तस्या श्रीप्रियया साकं वासुदेवोऽर्च्य उच्यते ॥७३॥ कल्हाराण्यत्र पुष्पाणि नैवेद्ये धृतपूरकाः । ज्ञेया द्राक्षापलं चार्ध्ये वस्त्रदानमिहोत्तमम् ॥७४॥ माधे शुकला जयानाम्नी कथितैकादशी तथा । नित्यया सह सम्पूज्यो माधवस्तत्र हीश्वरः ॥७५॥ पुष्पेषु बकुलान्यर्ध्ये बीजपूरं निवेदने । मण्डकाश्वात्र दाने च तिलद्रोणः प्रकीर्तितः ॥७६॥

Narayanmuni continued, 'Both, a weak person unable to undertake a Vrat and a substitute person must observe all rules pertaining to that Vrat, otherwise the Vrat becomes nothing but just a physical exercise in futility. They should not eat Arad and other pulses, eat in a zinc plate, consume honey and salt, eat a second meal or excessively on Dasami. They must not indulge in gossip, gambling, sleeping during the daytime, cavorting, quarrelling, company of sinners and evil people, falsehood and other sensual pleasures. They must decide on a vow they will observe on Ekadashi before going to sleep on the floor rather than on a bed. Waking up early on Ekadashi, they, instead of brushing their teeth as normal, should only gargle their mouth with water before a bath. They should face Bhagwan's Murti and take a pledge that they will undertake a fast today and eat only the next day and seek His assistance in completing this pledge. O devotees! Now I shall describe what one should do on Ekadashi day. One should wake up very early on the morning of an Ekadashi and meditate upon Bhagwan Shree Hari before attending the calls of nature. Instead of brushing teeth, he should gargle twelve times and clean his tongue. He should perform Mahapuja instead of his normal worship of Bhagwan with available artefacts following his bath. He should venerate twenty four Murtis of Lord Krishna along with His respective consorts such as Rukmini and Laxmiji. A devotee unable to perform Mahapuja with such elaboration should venerate Lord Krishna as the ruling deity of Ekadashi along with His consort Laxmiji.

Magsar Sud Ekadashi is called 'Mokshada Ekadashi'. Keshav Bhagwan with His consort Shree should be worshipped with jasmine flowers on this Ekadashi. A devotee should offer Ladoos fried in Ghee and coconut as Naivedhya and seven types of grains should be donated following the veneration.

Magsar Vad Ekadashi is called 'Safala Ekadashi'. Sankarshan Bhagwan with His consort Sunanda should be worshipped with Agathia flowers on this Ekadashi. A

एकादशी माधकृष्णे विजयारव्याथ कथ्यते । प्रद्युम्नो व्रतिभिस्तत्र पूजनीयो धिया सह ॥७७॥ पूजायां तुलसी मुख्या तत्र जम्बीरमर्हणे । सोहालिका च नैवेद्ये दानेतु पानहौ मते ॥७८॥ एकादशी फाल्गुने च शुक्ला धात्रीति कीर्त्यते । गोविन्दं पूजयेतत्र चन्द्रवत्या सह व्रती ॥७९॥ मन्दराण्यत्र पुष्पेषु कंसारश्च निवेदने । तिलपात्रं तथा दाने ज्ञेयमक्षोउमर्हणे ॥८०॥ एकादशी फाल्गुने च कृष्णोक्ता पापमोचनी । अनिरुद्धः पूजनीयः सुशीलासहितस्त्विह ॥८१॥ कुन्दपुष्पाणि पूजायां सेवाश्चोक्ता निवेदने । कर्करीफलमर्घ्ये च दाने च तिलगौर्मता ॥८२॥ एकादशी चैत्रशुक्ले विमलाख्या प्रकीर्तिता । कामदाख्या च सैवोक्ता सर्ववाञ्छितदायिनी ॥८३॥ रमया सहितः शक्त्या तत्र विष्णुस्तु पूज्यते । उपचारैः षोडशभिर्यथावितं यथाविधि ॥८४॥ अर्घ्ये फलं चिर्भटाख्यमाम्रपुष्पं च पूजने । नैवेद्ये सक्तयश्चात्र दाने पकवन्निमीरितम् ॥८५॥ एकादशी कृष्णपक्षे चैत्रे प्रोक्ता वरुथिनी । नन्दया सहितः शकत्या तत्रार्च्यः पुरुषोत्तमः ॥८६॥ अर्घ्ये जातीफलं प्रोक्तं नैवेद्ये वटकास्तथा । चम्पकानि च पुष्पेषु तत्र दाने च भूर्मता ॥८७॥ एकादशी मोहिनी च वैशाखस्य सितोदिता । माधव्या सह सम्पूज्यस्तस्यां तु मधुसूदनः ॥८८॥ पुष्पेषु मल्लिकात्रोकता नैवेद्ये पायसं तथा । अर्घ्ये फलं च पनसं शय्या दानं च कीर्त्यते ॥८९॥ एकादशी त्वपराख्या वैशाखस्यासिता मता । केतकैः पूजनीयोऽत्र सह त्रय्या ह्यधोक्षजः ॥९०॥ अर्घ्ये बहुफलं प्रोक्तं दुग्धौदननिवेदनम् । सवत्सायाश्च गोर्दानं ब्राह्मणायोदितं त्विह ॥९१॥ एकादशी निर्जलाख्या ज्येष्ठशुक्ले प्रकीर्तिता । पद्माक्ष्या सहसंपूज्य स्त्रिविक्रम इह प्रभुः ॥९२॥ पुष्पेषु यूथिकामुख्या अर्घ्येऽत्रा फलमतम् । नैवेद्ये दधि ग्रक्तंच दानेछत्रं प्रकीर्त्यते ॥९३॥ एकादशी ज्येष्ठकृष्णा योगिनीसंज्ञिका मता क्षेमङ्कर्यासहात्रार्च्योनृसिहाह्वय ईश्वरः ॥९४॥ भृङ्गराजोऽत्र पुष्पेषु ज्ञेयोऽर्घ्ये जाम्बवं फलम् । नैवेद्ये पिण्डकाः प्रोक्ता दानं च जलगोर्मतम् ॥९५॥ आषाढे शुक्लपक्षेऽथ शयन्येकादशी मता । वामनः कमलायुक्तः पूजनीयोऽत्र भक्तितः ॥९६॥ अपामार्गोऽत्र पुष्पेषु नैवेद्ये पूरिकास्तथा । नालिकेरीफलं त्वर्घ्ये दानं च स्वर्णगोर्मतम् ॥९७॥ आषाढकृष्णपक्षे च कामिकैकादशी मता । अच्युतो विजयायुक्तः सम्पूज्यस्तत्र भक्तितः ॥९८॥

devotee should offer Ladoos and Gauva as Naivedhya and gold should be offered as the main donation.

The next Ekadashi, on Posh Sud is called 'Sananda Ekadashi' when Narayan Bhagwan with His consort Padma should be venerated with flowers of the Google tree. He should be offered Ladoos of Churma and pomegranate as Naivedhya while bell metal pots full of Ghee should be given as a charity

The Ekadashi of Vad fortnight of the month of Posh is called 'Tilda' and Vaasudev Bhagwan should be venerated along with ShreePriya with roses. Naivedhya of Ghebar and grapes should be offered and clothes should be given as charity.

Maha Sud Ekadashi is called 'Jaya' Ekadashi when Bhagwan Madhav along with Nitya should be worshipped with Borasali (a jasmine type) flowers. A copper utensil filled with fifteen kilogram sesame seeds should be donated, while Manda (a type of sweet) and Bijora (a citrus fruit) should be offered in Naivedhya in veneration of Bhagwan.

'Vijya' Ekadashi falls on Maha Vad Ekadashi, when Bhagwan Pradhyumna along with His consort Buddhi should be venerated with Tulsi leaves. Soft Sev and lemons should be offered in Naivedhya while footwear should be donated at the conclusion of His veneration.

The Sud Ekadashi of month of Falgun is called 'Dhatri'. Govind Bhagwan and His consort Chandravati are its ruling deities, who should be venerated with Guldavadi (a type of marigold) flowers and offered Kansar (a type of sweet) and walnuts as Naivedhya. Sesame seeds should be given in charity on this Ekadashi.

The Vad Ekadashi of Falgun is called 'PaapMochini' Ekadashi, whose ruling deity is Bhagwan Anirudhha. He, along with Shishila should be venerated with jasmine flowers while Sev and berries should be offered in Naivedhya. Large quantity of sesame seeds is considered the best donation to be given on this Ekadashi.

Chaitra Sud Ekadashis is called 'Vimla' Ekadashi, and also known as 'Kamda' Ekadashi as it fulfils all desires of the devotees who undertake its Vrat. Vishnu Bhagwan and His consort Rama should be worshipped by mango buds and Ladoos and melons should be offered as Naivedhya. A devotee, wealth permitting, should endeavour to

पुष्पेषु पारिजातानि बिलवपमर्घ्ये फलं मतम् । शतच्छिद्रं च नैवेद्ये दानं स्त्रीपुंसवस्त्रयोः ॥९९॥ एकादशी पुत्रद ाख्या श्रावणस्य सिता मता । श्रीधरः पूजनीयोऽत्र कान्तिमत्या सहैव च ॥१००॥ शतपत्राणि पुष्पेषु नैवेद्येऽपूपकास्त्विह । प्रोक्ताः सीताफलं चार्घ्ये पादुकादानमुत्तमम् ॥१०१॥ अजाख्या श्रावणे मासि कृष्णेकादश्युदीरिता । सुन्दर्या च सहैवार्च्यस्तस्यां देवो जनार्दनः ॥१०२॥ पुष्पेषु पाटला मुख्या अर्घ्ये पूगीफलं मतम् । दाने च महिषी प्रोक्ता नैवेद्ये गुडमोदकाः ॥१०३॥ एकादशी भाद्रपदे शुक्ला पद्माभिधा मता । हृषीकेशोऽत्र सम्पूज्यो ह्यपराजितया सह ॥१०४॥ काशपुष्पाणि पूजायां तिलपिष्टं निवेदने । कूष्माडमर्घ्ये विज्ञेयं दाने ब्रह्मपुरी मता ॥१०५॥ एकादशी भाद्रपदे कृष्णा च कथितेन्दिरा । उपेन्द्रः सुभगायुक्तः पूज्यो दूर्वाभिरत्र तु ॥१०६॥ अर्घ्ये शिवाफलं प्रोक्तं कर्णवेष्टं निवेदने । कन्यादानं तथात्रोक्तं व्रतसाङ्गफलाप्तये ॥१०७॥ एकादश्याश्विने मासि शुकला पापाङ्कुशाभिधा । पद्मनाभः पद्मावत्या सह पूज्योऽत्र भक्तितः ॥१०८॥ शमीपत्राणि पूजायामर्घ्ये कामफलं मतम् । शालिपिष्टं च नैवेद्ये दाने प्रेक्तास्तु मोदकाः ॥१०९॥ आश्विने कृष्णपक्षे तु रमाख्यैकादशीमता । हिरण्यया सहाभ्यर्च्यो हरिस्तस्यामधीश्वरः ॥११०॥ पुष्पेषु मुचुकुन्दानि तत्रार्घ्ये कदलं मतम् । नैवधेऽपि च तत्साज्यं दानं घृतघटस्यच ॥१११॥ कार्तिके शुक्लपक्षे तु बोधन्येकादशी मता । राधया सह सम्पूज्यस्तत्र दामोदरः प्रभुः ॥११२॥ पद्मपुष्पाणि पूजायां मुख्यान्यत्र निवेदने । मुद्गचूर्णं पद्मफलमर्घ्ये देयस्तु मञ्चकः ॥११३॥ कार्तिके कृष्णपक्षे स्यादेकादश्यभयाभिधा । कृष्णः सुलक्षणोपेतः पूजनीयोऽत्र च प्रभुः ॥११४॥ तिलपुष्पाणि पूजायां नैवेद्ये च गुडौदनः । गाह्यं सदाफलं चार्घ्ये तत्र देयो वृषभो मतः ॥११५॥ एकादश्यधिके मासि कमलाख्या च तत्पतिः । पुरुषोत्तम इत्युक्तो विधिस्तन्मासिकोऽपरः ॥११६॥ इत्येकादशिकाधीशा मया प्रोक्ताः सशक्तिकाः । तत्तत्पूजाविशेषश्च पूजकेप्सितपूरकः ॥११७॥ अलाभे तूक्तवस्तूनां सर्वास्वेकादशीष्वपि । कार्या पूजा यथाशक्ति यथालब्धोपचारकैः ॥११८॥ फले पूगीफलं देयं पुष्पे च तुलसीदलम् । नैवेद्ये शर्कराखण्डो दाने चान्नं च स्वशक्तितः ॥११९॥ आनुकूल्ये सति पुमाननुकल्पं न

venerate Lord Vishnu with the full sixteen rituals. The sweets should be distributed as a charity on this Ekadashi.

Chaitra Vad Ekadashi is known as 'Varuthini' Ekadashi. Purushottam Bhagwan, along with Nanda should be venerated with Champo flowers and Vada (a slaty dish) and Gauva should be offered as Naivedhya. The donation of land is considered the best charity on this Ekadashi.

Bhagwan Madhusudan and His consort Madhvi should be venerated with large jasmine flowers on 'Mohini' Ekadashi which falls in Sud fortnight of Vaishakh. The rice pudding and jackfruit should be offered as Naivedhya to Him, while bed and bedding should be given as a charity.

'Apara' Ekadashi is the Vad Ekadashi of the month of Vaishakh whose ruling deities are Adhokshaj Bhagwan and Trayi, who should be worshipped with Ketki flowers. Milk mixed with rice and Bahufali fruit should be offered as Naivedhya and a cow with a calf should be given as a charity.

Jeth Sud Ekadashi known as 'Nirjala' Ekadashi whose ruling deity is Trivikram Bhagwan. He should be worshipped along with Padmakshi with trailing jasmine and offered Naivedhya of rice and yoghurt and mango. Umbrellas should be given as gifts in charity.

Jeth Vad Ekadashi is called 'Yogini' Ekadashi. Nrusinh Bhagwan with His consort Kshemankari should be venerated with flowers from a Bhrangraj shrub. A devotee should offer Naivedhya of Penda and Jambu (a type of berry) and make donation of water (arrange permanent arrangement of drinking water).

Bhagwan Vaman and Kamla should be venerated with Angheda flowers on 'Shayani' (or Dev Shayani) Ekadashi which is Sud Ekadashi of the Ashadh month. Naivedhya of Puris and coconut should be offered and a devotee should donate gold at the conclusion of Mahapuja.

The next Ekadashi falling in Vad fortnight of Ashadh is called 'Kamika' Ekadashi whose ruling deity is Achyut Bhagwan. He, along with His consort Vijya, should be venerated with Parijat (a type of Champo) flowers and offered Naivedhya of Khaja (a sweet) and Bili fruit. Donation of apparels is considered the best charity on this Ekadashi.

Shravan Sud Ekadashi is known as 'Putrada Ekadasi'. Bhagwan Shridhar and

कर्हिचित् । गृह्णीयाद्वित्तलोभेन प्रमादाद्वाप्यनादरात् ॥१२०॥ प्रतिमां कारितां शक्त्या श्रीकृष्णस्य सहश्रियः । हैम्यादिं पूजयेद् भक्त्या सर्वतो भद्रमण्डले ॥१२१॥ चतुर्विंशतिसङ्ख्याकैः पूर्वोक्तैः केशवादिभिः । नन्दादिभिः पार्षदैश्च तमर्चेत्सहश्रियम् ॥१२२॥ अशक्त स्त्वेकमभ्यर्चेमण्डुलाष्टदलाम्बुजे । श्रीकृष्णं सश्रियं भक्त्या यथालब्धोपचारकैः ॥१२३॥ एकादश्यधिपो यः स्यात्तन्नाम्ना कृष्णमर्चयेत् । तस्य शक्तिर्भवेद्या च तन्नाम्ना रुकिमणीं तथा ॥१२४॥ एकादश्यधिपाः सर्वे कृष्णस्यैकस्य पूजया । पूजिताः स्युः शकतयश्च तेषां लक्ष्म्यास्तु पूजया ॥१२५॥ स्थापयित्वाऽ व्रणं कुम्भं रत्नगर्भं सकाञ्चनम् । वस्त्रेण वेष्टिते तस्मिन् स्थापयेत्पात्रमुत्तमम् ॥१२६॥ कमलं द्वादशदलं कृत्वा तत्र सुशोभनम् । तत्रार्चयेत्सश्रियं कृष्ण स्थापयित्वा यथाविधि ॥१२७॥ उपचारैः षोऽशभिर्महापूजां समाचरेत् । लघुपूजामशक्तस्तु भक्त्या कुर्वीत पूरुषः ॥१२८॥ सहैव वेदिकैर्मन्त्रैर्द्विजः पूजनमाचरेत् । देशकालादि सङ्कीर्त्य मन्त्रानेतांश्च कीर्तयन् ॥१२९॥

अथैकादशीषु पूजाविधि

तत्रादौ ध्यानम् :

तेजोमण्डलमध्यस्थं कोटिकन्दर्पसुन्दरम् । नवीननीरदश्यामं पीताम्बरधरं प्रभुम् ॥१३०॥ दक्षेण पाणिना चक्रं शङ्खं वामेन बिभ्रतम् । रमया सेवितं वामे दिव्यपङ्कजहस्तया ॥१३१॥ अनेकदिव्यालङ्कारं वनमालाविभूषितम् । उपास्यमानं प्रयतैः पार्षदैर्गरुडादिभिः ॥१३२॥ स्तूयमानं मुनिगणैर्देवगन्धर्वकिन्नरैः । कृष्णमेवंविधं ध्यात्वा ततः पूजनमाचरेत् ॥१३३॥

इति ध्यानम् ।

आवाहनम् :-

आवाहनीयं देवेशं भक्तानामभयप्रदम् । सुस्निग्धं वरदं शान्तं मनसावाहयाम्यहम् ॥१३४॥

His consort Kantimati should be worshipped with lotus flowers and offered Malpuva (a type of sweet chapatti) and Sitafal (custard apple) as Naivedhya on this Ekadashi. Gift of footwear should be given as a charity.

The Vad Ekadashi of Shravan is called 'Aja' Ekadashi and Bhagwan Janardan is its ruling deity. He, along with Sundari, should be venerated during Mahapuja on this Ekadashi with Shreni flowers and offered Ladoos made of jaggery and beetle nut as Naivedhya. A devotee should offer the gift of a buffalo to a priest conducting Mahapuja.

Hrishikesh Bhagwan is the ruling deity of 'Padma' Ekadashi which falls in Sud fortnight of month of Bhadarvo. Bhagwan and His consort Aparajit should be worshipped with Kevdo flowers, while offering a sweet made with sesame seeds and bananas in Naivedhya. A devotee should bless or wish that a Brahmin conducting Mahapuja attains His Brahampur abode.

A devotee should venerate Bhagwan Upendra along with Subhaga using holy grass on 'Indira' Ekadashi which falls in Vad fortnight of Bhadarvo. Bhagwan should be offered Jalebi and Bili fruit in Naivedhya on this Ekadashi. The host should donate money to arrange for a priest's or some poor Brahmin's daughters' marriages.

Aso Sud Ekadashi is called 'PanshaKusha' Ekadashi whose ruling deity is Padmanabh Bhagwan. He and His consort Padmavati should be venerated lovingly with the leaves of the Kesudo tree and offered Shiro and Mindhal fruit as Naivedhya. Donation of white Ladoos is considered the best on this Ekadashi.

The ruling deity of 'Rama' Ekadashi, which falls in Vad fortnight of Aso, is Bhagwan Shree Hari. He and Hiranya should be venerated by jasmine flowers and offered banana puree and bananas as Naivedhya. A devotee should gift pots of Ghee at the conclusion of Mahapuja.

Kartik Sud Ekadashi is called 'Prabodhani' Ekadashi. Damodar Bhagwan and Radha should be worshipped using lotus flowers, while offering Magdal (a sweet similar to Laddos) and Lotus fruit in Naivedhya. Cots should be given as a charity on this Ekadashi.

Kartik Vad Ekadashi is known as 'Abhaya' Ekadashi when Bhagwan Shree

आसनम् :-

सुवर्णमणिभिर्दिव्यैः खचिते देवनिर्मिते । दिव्यसिंहासने स्निग्धे निषीद त्वं सुराधिपः ॥१३५॥

पाद्यम :-

गङ्गोदकं सुरश्रेष्ठ ! सुवर्ण कलशे स्थितम् । गन्धपुष्पाक्षतैर्युक्तं गृहाण रमया सह ॥१३६॥

अर्घ्यम् :-

गन्धपुष्पादिसंयुक्तं स्वर्णपात्रे स्थितं जलम् । अर्घ्यं गृहाण भो देव ! भक्तानामभयप्रद ! ॥१३७॥

आचमनम् :-

देवदेव ! नमस्तुभ्यं पुराण ! पुरुषोत्तम ! । मया दतमिदं तोयं गृह्णीष्वाचमनीयकम् ॥१३८॥

पञ्चामृतस्नानम् :-

पयो दधि धृतं चैव मधु शर्करया युतम् । पञ्चामृतेन स्नपनं प्रीत्यर्थं प्रतिगृह्यताम् ॥१३९॥

पथःस्नानम् :-

कामधेनु समुद्भूतं सर्वेषां जीवनं परम् । पावनं यज्ञहेतुस्ते पयः स्नानार्थमर्पये ॥१४०॥

दधिस्नानम् :-

पयसस्तु समुद्भूतं यदम्लद्रव्ययोगतः । दध्यानीतं मया देव ! स्नानार्थं प्रतिगृह्यताम् ॥१४१॥

घृतस्नानम् :-

नवनीतसमुत्पन्नं सर्वसन्तोषकारकम् । यज्ञाङ्गं देवताहारं घृतं स्नानार्थमर्पये ॥१४२॥

मधुस्नानम् :

वृक्षसारसमुद्भूतं सर्वतेजोविवर्धनम् । सर्वपुष्टिकरं देव ! मधु स्नानार्थमर्पये ॥१४३॥

Krishna and Sulakshana should be worshipped with sesame flowers. Bhagwan should be offered Biranj (Shiro with much less Ghee) and coconut as Naivedhya in Mahapuja and a bull should be gifted at its conclusion.

Both Ekadashis of Adhik Maas (an extra month added to the lunar calendar to keep up with the solar calendar) are known as 'Kamla' Ekadashi. The worship of the ruling deity and the other rituals should be done according to whichever month is an Adhik Maas.

Bhagwan Shree Hari continued, 'O devotees! I just narrated the rituals of worship on each Ekadashi with their ruling deity. If all named flowers or other items are not available, a devotee should venerate Bhagwan with whatever artefacts are at his disposal. A beetle nut in lieu of named fruits, a Tulsi leaf instead of flowers, sugar candy for any items of Naivedhya and grains in lieu of any other donations mentioned are good substitutes. This is not a blank permission to scale down His Mahapuja. A wealthy person must not use the substitutes just to save money when it is possible for him to procure all artefacts, flowers, food and other items. O devotees! As faith and love are very important ingredients in veneration, My wealthy disciples must perform Mahapuja with all rituals including the establishment of twenty four Murtis such as Keshav and others and Parshads such as Nand and Sunand of Bhagwan LaxmiNarayan. Lord Krishna and Laxmiji should be addressed and venerated as whichever of His form is the ruling Murti of that particular Ekadashi. A devotee, his means permitting, should place a golden pot full of water and put five types of jewels (such as diamond, rubies etc.) in it. A lotus of twelve petals should be made of rice around the golden pot. Lord Krishna and Laxmiji should be established in the central position and worshipped with the full sixteen rituals accompanied by the Vedic hymns and visualisation of each ritual as follows.'

Shree Hari continued, 'O devotees! Meditate upon Lord Krishna before commencing Mahapuja and visualise that Lord Krishna is seated on an ornate Sinhasan

शर्कशस्नानम् :-

इक्षुसारसमुद्भूतां शर्करां सुमनोहराम् । मलापहारिणीं स्नातुं गृहाण त्वं मयार्पिताम् ॥१४४॥

स्नानम् :-

नदीनां चैव सरसां मयानीतं जलं शुभम् । गृहाण स्नानमंत्रेण प्रभो ! स्नानीयमर्पितम् ॥१४५॥

वस्त्रम् :-

वस्त्रयुग्म गृहाण त्वं पट्टसूत्रेण निर्मितम् । सूक्ष्मं कार्पासतन्तूनां सुवर्णेन विराजितम् ॥१४६॥

यज्ञोपवीतम् :-

नारायण ! नमस्तेऽस्तु पाहि मां भवसागरात् । ब्रह्मसूत्रं सोतरीयं गृहाण पुरुषोत्तम ! ॥१४७॥

आभरणानि :-

केयूर मुकुटेश्चैव नूपुरैरङ्गुलीयकैः । पूजितोऽसि प्रयन्तेन रत्नैराभरणैर्विभो ! ॥१४८॥

गन्धम् :-

चन्दनं मलयोद्भूतं कस्तूर्यगुरुसंयुतम् । कर्पूरेण च संमिश्रं स्वीकुरुष्वानुलेपनम् ॥१४९॥

पुष्पाणि :-

शतपत्रैः कर्णिकारैश्चम्पकैर्मल्लिकादिभिः । पुष्पैर्नानाविधैश्चैव पूजयामि सुरेश्वर ! ॥१५०॥

धूपम् :-

दशङ्गसंज्ञितं धूपं सुगन्धं च मनोहरम् । गृहाण देवदेवेश ! मया भकत्या समर्पितम् ॥१५१॥

दीपम् :-

एकार्तिकां सुरेश्रेष्ठ ! गोधृतेन सुवर्तिना । संयुक्तां तेजसा कृष्ण ! गृहान सुरपूजित ! ॥१५२॥

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in the middle of a brilliant radiation; He is so handsome as to shame Eros; His slightly dark complexion comparable to a newly formed cloud; wearing golden robes; holding a Chakra in His right hand and a conch in His left hand; wearing flower garlands around His neck and other numerous golden ornaments; accompanied by Laxmiji, holding a lotus flower in her hand, standing on His left side and Parshad Garud at His feet, ever eager to serve Him and being venerated and prayed by the Devtas, sages and Gandharvas.

A devotee should now commence His Mahapuja with the following sixteen rituals accompanied with these hymns. (1) Aahvan; 'O protector of devotees! O fulfiller of desires! O Lord of all Devtas! I invite You to come in front of me so that I can offer my veneration.' (2) Aasan; 'O Lord! Please be seated on a jewelled golden divine Sinhasan made by the Devtas.' (3) Paadhya; 'O Devesh! I offer You the scented water of River Ganga mixed with flowers and rice to wash Your feet. (4) Ardhya; 'O Lord of Lords! Please accept the scented water from a golden pot mixed with flowers to wash Your hands. (5) Aachman; O Bhagwan! Please accept this purified water to drink. (6) Panchamrut Snaan; 'O Prabhu! I have brought milk, yoghurt, Ghee, honey and ice sugar for Your Snaan (bath). Please accept it for my pleasure. First I bathe You with milk, a chaste and an important item for any Yagna, which I have got from Kamdhenu. I have prepared yoghurt by mixing sour buttermilk with milk. Please have a bath with it. I have prepared Ghee, which is considered a staple food for the Devtas and Yagna Narayan, from fresh butter. Let me bathe You with it. O Dev! Now have a bath with honey, which is a nectar prepared from various flowering plants. Now I offer You ice sugar for a bath which will remove the oiliness of Ghee and yoghurt from Your body. I have brought clean water from shrines such as Pushkar and holy rivers such as Ganga to conclude Your Snaan. (7) Vastra - Abhushan; O Shree Hari! Please accept these two pieces of clothes made from fine cotton and silk and interwoven by gold threads to adorn Your body. O Vibhu! Here are rings, bracelets, armlets, crown, anklets and other ornaments. Please accept them to please me. (8) Yagnopavit; O Narayan! O

नैवेद्यम् :-

अन्नं च पायसं भक्ष्यं सितालेह्यसमन्वितम् । दधिश्रीरधूतैर्युक्तं गृहाण सुरवल्लभ ! ॥१५३॥

ताम्बूलम् :-

नागवल्लिदलैर्युक्तं पूगीकलसमन्वितम् । कर्पूरखदिरोपेतं ताम्बूलं प्रतिगृह्यताम् ॥१५४॥

फलम् :-

बीजपूराम्रपनस खर्जूरीकदलीफलम् । नालिकेर फलं दिव्यं गृहाण भगवन्निदम् ॥१५५॥

दक्षिणा :-

न्यूनारिक्तपूजायाः सम्पूर्णफलहेतवे । दक्षिणां काञ्चनी देव ! स्थापयामि तवाग्रतः ॥१५६॥

नीराजनम् :-

नीराजनं गृहाणेश पञ्चवर्तिसमन्वितम् । तेजोराशे मया दत्तं लोकानन्दकर ! प्रभो ! ॥१५७॥

महावीराजनम् :-

जय देव ! जय देव ! जय मङ्गलदाता (२) लक्ष्मीवर ! राधावर ! (२) शरणागतपाता ॥ (ध्रुवपदम्) हर्तुं भारमवन्या जातो भुवि विष्णु - (२) र्दितिजानीकमनेकं (२) जधनिथ सहजिष्णुः । भीष्मकतनयावरणे विधिसुरपतिमुख्यै (२) रभिषिक्तोऽधिपतिस्त्वं (२) नरपतिगणमुख्यैः ॥१५८॥ जय देव० पार्थप्रेमवशस्त्वं बहुधा पुरि तेषां (२) न्यवसो ननु भवसि त्वं (२) जीवनमपि तेषाम् । सौत्यं विदध द्विजयं प्रतिभटनृपसङ् धै (२) र्दुर्जयभुज्झित शस्त्रोऽ (२) प्यकरो : सुरसङ्धैः ॥१५९॥ जय देव० नूनं पाण्डवपत्न्या त्वयि कृतबहुदाने (२) प्रेमा कार्मणविद्या (२) निदधे त्विति जाने । निःस्पृहमुक्तपतिस्त्वं विवशो हि वना दिं (२) ययिथ यया स्मृत मात्रो (२) हित्वा कमलादिम् ॥१६०॥ जय देव० वात्स्यायनमुनिगीतं प्रथमं रसमखिलं (२) गोपीषु च भामायां (२) विदधीथ तं सफलम् । साकं देवकलत्रै र्निजललनासङ्धैः

Purushottam! I bow down to You and plead with You to protect me from evil. Please accept this Yagnopavit from me. (9) Sandalwood paste; O Prabhu! Let me embalm You with paste of sandalwood from the Malyachal Mountain, mixed with Kasturi (musk), Kapoor (camphor) and Kumkum. (10) Pushpa (flowers); O master of Devtas! I worship You with lotus, rose, jasmine, marigold and other flowers. Be happy with me. (11) Dhoop (incense); O supreme Devta! I offer You incense made of ten types of scented materials for Your pleasure. (12) Deep (lamp); O Lord Shree Krishna! I have prepared the wicks dipped in Ghee made from cow's milk. I offer You the Aarti with these wicks. (13) Naivedhya (food); O Prabhu! I request You to accept milk, yoghurt and ghee mixed with sugar, rice pudding, Jalebi and other delicious food. O Prabhu! Here is a Paan, prepared from finely crushed beetle nut, cinnamon and other spices to refresh Your mouth after lunch. O Bhagwan! I have brought mangoes, oranges, bananas, jackfruit, grapes and other fruits for Your consumption. (14) Aarti; O Bhagwan! I offer You an Aarti of five wicks! O self radiant! Bless me with Your divine blessings.'

Narayanmuni continued, "O devotees! Lord Krishna should be addressed with this prayer while performing His Aarti. 'O Laxmipati! Be victorious. You protect Your devotees from evil. You take a human form for the sole aim of protecting Your devotees from unwarranted influences. O omnipresent Lord Vishnu! You, along with Arjun killed many demons to relieve earth from the burden of sinners. The Devtas including Brahma and Indra and all major kings on earth accepted Your supremacy at the time of Your marriage with Rukmini. Be victorious! O Lord Krishna! You stayed in Hastinapur for a long time at the request of Yudhishthir and his brothers; You became Arjun's charioteer in a battle and despite being unarmed, You vanquished an army strong enough that couldnot be overcome even by Indra. Be victorious all around! Draupadi made You a helpless follower instead of a leader by her profound love, so much so that You left the comforts of the palace and company of Rukmini to rush to Draupadi deep in a forest to alleviate her problem. Be victorious! You successfully demonstrated the entire gamut of sentiment of amour, as espoused by Sage Vatsayan, by playing with the Gopis and

(२) केलिं चाम्बुधिवारिणि (२) यदुसुरमुनिसगधैः ॥१६१॥ जय देव० चञ्चद्रक्तकिरीटं नवजलदश्यामं (२) मकराभश्रुतिभूषण (२) मीषत्स्मितरामम् । स्वर्णद्युतिवसनं त्वां दधतं च नवीनं (२) वन्दे हारिलकण्ठं (२) दृशिमोदितदीनम् ॥१६२॥ जय देव०

पुष्पाञ्जलिम् :-

अञ्जलिस्थानि पुष्पाणि अर्पयामि जगत्पते । गृहाण सुमुखो भूत्वा जगदानन्ददायक ! ॥१६३॥

नमस्कारमन्त्र :-

नमस्ते देवदेवेश नमस्ते गुरुडध्वज । नमोऽस्तु विष्णवे तुभ्यं व्रतस्य फलदायक ! ॥१६४॥

अष्टाङ्गप्रणाम :-पञ्चाङ्गप्रणामः ।

पद्भ्यां कराभ्यां जानुभ्यामुरसा शिरसा दृशा । वचसा मनसा चेति प्रणामोऽष्टाङ्ग ईरितः ॥१६५॥ बाहुभ्यां चैव जानुभ्यां शिरसा वचसा दशा । पञ्चाङ्गोऽयं प्रणामः स्यात्पूजासु प्रवराविमौ ॥१६६॥ तत्राष्टाङ्गः प्रणामस्तु पुंसामेव हित्ते मतः । अन्यः पुंसां तथा स्त्रीणां सर्वेषामपि सम्मतः ॥१६७॥ प्रणमेद्दक्षिणे भागे किञ्चिद् दूरे तु दण्डवत् । कराभ्यां दक्षवामाभ्यां पादौ ग्रहणन् हरेः क्रमात् ॥१६८॥ **अथ प्रार्थना :-**

गोविन्द माधव दयालय दीनबन्धो श्रीमन्मनोनयनन्दनदिव्यमूर्ते । दिव्येन्द्रनीलमणिकान्तिमनोहराङ्ग । श्री रुक्मिणीरमण मामव वासुदेव ॥१६९॥ कंसादिदुष्टदमन प्रणतैकबन्धो कामान्तकादिनुत शङ्खरथाङ्गपाणे । श्री द्वारिकापुरपुरन्दर पूर्णकाम । श्री रुकिमणीरमण मामव वासुदेव ॥१७०॥ आनन्दकन्द यदुनन्दन शारदीय पूर्णेन्दुबिम्बवदनाम्बुजमन्दहास ।

Satyabhama and Your other wives. You played water sports with not only Apsaras and Your wives but with the Devtas, Yadavs and sages as well. O Lord Krishna! You are dark complexioned, yet Your radiant and ever smiling face enchant Your devotees. You wear a bejewelled crown on Your head, fish shaped earring on Your ears, radiant golden robes and many flower garlands around Your neck which is marked with three horizontal lines. You mesmerise Your devotees by Your benign smile. O Lord I bow down to You. Be victorious all around!"

Explaining the fifteenth ritual of Namaskar (bowing and prostrating) of veneration following Aarti, Bhagwan Narayanmuni continued, 'O Lord! I beg Your pardon for any unintended mistakes committed in or any shortcomings in Your veneration today. Please accept gold coins as a form of atonement for shortcomings. O master of the Universe! I offer You various flowers with love. Please come forward and accept them. O Lord Vishnu! I bow down to You. O Lord Krishna! You are the only rewarder of all Vrats. I bow down to You. Prostrating on the floor with two hands, two knees, two feet, chest and head touching the ground, eyes focussed at Bhagwan's feet, speech chanting His name and mind concentrated on His thoughts is called 'Ashtang Pranam'. Bowing utilising two hands, two knees, bowed head, speech and sight is called 'Panchang Pranam'. Only male devotees should perform Ashtang Pranam (prostrate on ground) while Panchang Pranam is prescribed for male and female devotees alike. O devotees! Dandvat Pranam (prostration) should be done from a little distance and from the right side of Bhagwan whilst imagining that one's left hand is touching Bhagwan's left foot and right hand touching His right foot. Dandvat Pranam should not be done from left, rear or straight from the front. A devotee must not do Dandvat Pranam, Homa or Japa within the sanctum sanctorum. All Punyas of a devotee are destroyed if he bows with just one hand or performs just one Pradakshina. '

Shree Narayanmuni added, 'O devotees! You should now perform the last and the sixteenth ritual of Stuti (prayer) of Bhagwan with following nine verses after bowing down to Him. 'O Govind! O Madhav! O ocean of mercy! O friend of the helpless! O Shreeman! You please the mind and eyes of the devotees by Your Darshan. Your complexion is comparable to a blue diamond. O divine! O enchanter of Queen Rukmini! O Vaasudev! Protect me from this quagmire like world. O king of Dwarka! O vanquisher of Kans and other demons! O vanquisher of Eros! O benevolent of seekers! You are

भूभारराजबलनाशन शेषबन्धो श्री रुकिमणीरमण मामव वासुदेव ॥१७१॥ भामानुरञ्जन समाहृतपारिजात प्रद्युम्नतात पुरुहूतसभासदस्य । पट्टाङ्गनाद्विगुणिताष्टसहस्रकान्त श्री रुकिमणीरमण् मामव वासुदेव ॥१७२॥ आत्मीयपाण्डवहिते रत जिष्णुसूत कृष्णामनोऽभिलषितप्रदकल्पवृक्ष । देवेन्द्रवन्द्य गरुडध्वज शाङ्-र्गपाणे श्री रुकिमणीरमण मामव वासुदेव ॥१७३॥ धर्माध्वसेतुरचनोद्यतनित्यदानैः सन्तर्पितद्विजवरौधहरे मुरारे । श्रीनारदादि मुनिगीत पवित्रकीर्ते श्री रुकिमणीरमण मामव वासुदेव ॥१७४॥ कारुण्यसागर भवाम्बुधिपारदायिन् कल्याण कृत्यतितपावननामधेय । ब्रह्मण्यदेव नरदेव शिखामणे त्वं श्री रुकिमणीरमण भामव वासुदेव ॥१७५॥ संसारखिन्न शरणागत जीवरक्षा नित्योद्यतोद्धव समर्पितनैजबुद्धे । नानावतारपरिपालितसाधुलोक श्री रुकिमणीरमण मामव वासुदेव ॥१७६॥ अन्यथा शरणं नास्ति त्वमेव शरणं मम । तस्मात्कारुण्य-भावेन रक्ष रक्ष परमेश्वर ॥१७७॥ इति प्रार्थना

ततः पूजीसाङ्गतासिद्ध्यर्थं वायनप्रदानम् :-

परमान्नमिदं दिव्यं कांस्यपात्रेण संयुतम् । वाणकं द्विजवर्याय सहिरण्यं ददाम्यहम् ॥१७८॥ इति सम्पूज्य सम्प्रार्थ्य दिवाशेषं नयेमनः । श्रीमन्नारायण कथाकीर्तन श्रवणादिभिः ॥१७९॥ न व्यावहारिकं कर्म कार्यमेकादशीदिने । औद्धवीयैर्नृभिः स्त्रीभिः किञ्चिदप्यापदं विना ॥१८०॥ कर्षुकैर्न कृषिः कार्या वणिग्भिः पणनं न च । न क्रयो विक्रयश्चापि कार्यः कस्यापि वस्तुनः ॥१८१॥ स्त्रीभिः शोको रोदनं च न कार्यं सूत्रकर्तनम् । न वृथाभाषणं कार्यं नास्पृश्यास्पर्शनादि च ॥१८२॥ हर्यर्थमेव कर्तव्यमिदं त्वेकादशीदिनम् । मदाश्रितैः कृष्णभक्तैः पुम्भिः स्त्रीभिश्च सर्वथा ॥१८३॥ परतन्त्रो भवेद्यस्तु दरिद्रो दुर्बलोऽथवा । आवश्यकं स कुर्वीत व्यवहारं न चाधिकम् ॥१८४॥ दानं देयं यथाशक्ति द्विजाय प्रीतये प्रभोः । रात्रौ जागरणं कार्यं भगवत्कीर्तनादिभिः ॥१८५॥ विष्णवालयं जागरार्थं सन्मण्डलमथापि वा । गच्छतोऽस्त्यश्वमेधस्य फलं पुंसः पदे पदे ॥१८६॥ स्त्रीभिः स्त्रीष्वेव कर्तव्यः पुम्भिः पुंस्वेव जागरः । कथादिभिर्हरेरेव न तु द्यूतादिभिः क्वचित्

reverential to Shiva and other Devtas. O bearer of Chakra and conch! O enchanter of Queen Rukmini! O Vaasudev! Protect me from this quagmire like world. O original source of bliss! O descendant of King Yadu! O brother of Shesha Avtar Balaram! Your moon like face is always adorned with an enchanting smile. You relieve the burden of earth by killing demons. O enchanter of Queen Rukmini! O Vaasudev! Protect me from this quagmire like world. O sire of Pradhyumna! You brought down Parijat (a divine shrub) from heaven to please Queen Satyabhama. O member of Sudharma (a divine assembly)! O husband of sixteen thousand, one hundred and eight wives! O enchanter of Queen Rukmini! O Vaasudev! Protect me from this quagmire like world. O well wisher of Pandvas! O charioteer of Arjun! O fulfiller of all of Draupadi's desires! Brahma, Indra and other Devtas always bow down at Your feet. O enchanter of Queen Rukmini! O Vaasudev! Protect me from this quagmire like world. O original espouser and constant protector of Dharma of Varna and Ashram! You satisfy Brahmins by giving them large donations everyday. O Hari! O Murari! Narad and other sages sing paeans of Your glory. O enchanter of Queen Rukmini! O Vaasudev! Protect me from this quagmire like world. O ocean of mercy! O beholder of all benevolent and divine names! You help Your devotees cross over the ocean of Maya. You revere Brahmins just as You revere Devtas. O emperor of emperors! O enchanter of Queen Rukmini! O Vaasudev! Protect me from this quagmire like world. You redeem Your devotees who come unto Your shelter after suffering great hardships. You gave existential knowledge about Yourself to Udhhavji. You have taken numerous incarnations to protect and nurture pious saints. O enchanter of Queen Rukmini! O Vaasudev! Protect me from this quagmire like world. O Ramapati! I have nobody except You. I have come unto Your shelter. Have mercy on me. Protect me! Protect me! O Bhagwan! I offer to give plenty of the best grains and many gold coins to a pious Brahmin at the conclusion of Your Mahapuja."

Narayanmuni continued, 'O devotees! You should spend the rest of the day in religious activities such as reading or listening to His Katha and Kirtans. All devotees must refrain from their normal activities, that is, the farmers must not plough their fields, traders should not open their businesses and others should not buy or sell any

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अथैकादशीव्रताकरणे प्रायश्चित्तम् :-

एकादशी दिने यस्तु भुञ्जीतान्नं कुसङ्गतः । चान्द्रायणेन शुद्धिः स्यात्तस्य पुंसो न चान्यथा ॥१८८॥

अथोपवसासामर्थ्ये निर्णयः ।

एकभक्तेन नक्तेन तथैवायाचितेन च । उपवासेन दानेन न निर्द्वादर्शिको भवेत् ॥१८९॥

अथोपवासानुकल्पाः-

नक्तं हविष्यान्नमनोदनं वा तिलाः क्षीरमथाम्बु चाज्यम् । यत्पञ्चगव्यं यदि वापि वायुः प्रशस्त मत्रोत्तरमुत्तरं हि ॥१९०॥ **अथ द्वादशीविधिः :**

प्रातः स्नात्वा पुनः पूजां नित्यनैमितिकार्चयोः । कुर्यात्तत्र यथाप्तेन सदन्नेन निवेदनम् ॥१९१॥ तन्त्रेण मूर्त्योरुभयोः समाप्य प्रातरर्चनम् । व्रतं निवेदयेद् भक्त्या हरये स्वकृतं व्रती ॥१९२॥

अथ व्रतनिवेदनमन्त्रः :

अज्ञानतिमिरान्धस्य व्रतेनानेन मे हरे ! । प्रसीद सुमुखो भूत्वा ज्ञानदृष्टिप्रदो भव ॥१९३॥ कृष्णमूर्तिं ततो यद्याद् ब्राह्मणाय सदक्षिणाम् । दानानि दद्याच्चान्यानि यथाशक्त्यान्नमेव वा ॥१९४॥ भोजयित्वा ततो विप्रान् शक्त्या साधूंश्च वैष्णवान् । हविष्यान्नेन कुर्वीत पारणां प्रयतो व्रती ॥१९५॥

अथ द्वादशी वर्ज्यानि :-

दिवा निद्रां परान्नं च पुनर्भोजनमैथुने । द्वादश्यां वर्जयेतैलं कांस्यपात्रे च भोजनम् ॥१९६॥

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produce. The slaves or poor may undertake their activities, but at their minimal. Female devotees must not cry, quarrel, spin cotton, gossip or touch or speak with sinners and evil on Ekadashi. My devotees should spend the whole day engaged in Lord Krishna's Bhakti. The devotees should give various donations to pious Brahmins and stay awake until late at night singing Bhagwan's Kirtans to keep Him happy. Jagran done at the temple or in company of saints is the best. Male devotees should do Jagran in company of other male devotees and female devotees should do the same in company of other female devotees. The segregation of sexes must always be maintained. O devotees! Now let Me tell you atonement for not observing a Vrat on an Ekadashi. The sin of eating food on an Ekadashi is washed away by observing one Chandrayan Vrat. Someone who is unable to observe a fast should still observe one of the four; eat a single meal in afternoon, eat a single meal when a size of his shadow becomes double of his size (very late in the evening but before sunset), eat something offered to him without asking for it or gift gold to a Brahmin, but never allow an Ekadashi to be elapsed without undertaking a Vrat. O devotees! Though difficult, there are alternatives to a fast on Ekadashi. The following ten; eating when a size of one's shadow becomes twice of his size, light grains (which are offered in a Yagna such as rice, sesame and oats), light grains except rice, dry fruits such as dates and coconuts, white sesame seeds, only milk, only water and wind. Each of this is better than the preceding one.'

Bhagwan Shree Hari continued, 'O devotees! You must wake up early the next day (Baras) and either do the normal Puja or an elaborate Mahapuja just as on Ekadashi and offer stupendous meal to Bhagwan as Naivedhya. You should humbly lay your Vrat at His feet on the conclusion of both types of Puja with this hymn, "O Hari! Be pleased with my Vrat and remove my ignorance and enlighten me." O devotees! All the artefacts, including the Murti of Lord Krishna used in Mahapuja should be given as a gift to a Brahmin who conducted Puja or any other pious Brahmin. Further charity of food grains should also be given to a Brahmin. One should feed Brahmins and saints to the best of his abilities before doing Parna (taking food to conclude the fast of Ekadashi) and as on Ekadashi, he should refrain from sleeping during the daytime, eating a second meal, masturbate and eating oily snacks. The Parna to conclude an

अथ पारणानिर्णय :-

पारणाहे तु लभ्येत स्वल्पापि द्वादशी यदि । तत्रैव पारणां कुर्यान्न तामुल्लङ्घयेद्व्रती ॥१९७॥ कलार्धीं द्वादशीं दृष्ट्वा निशीथादूर्ध्वमेव हि । आमध्याह्नात्क्रियाः सर्वाः कर्तव्याः शम्भुशासनात् ॥१९८॥ यदा भवेदतीवाल्पा द्वादशी पारणादिने । उषः काले द्वयं कार्यं प्रातर्मध्याह्न कर्म च ॥१९९॥ सङ्कटे समनुप्राप्ते द्वादश्यां दैवयोगतः । अदिभस्तु पारणां कुर्यात्पुनर्भुक्तं न दोष कृत् ॥२००॥ द्वादश्याः प्रथमः पादो हरिवासरसंज्ञितः । तमतिक्रम्य कुर्वीत पारणं विष्णुतत्परः ॥२०१॥ आभाकासितपक्षेषु मैत्रश्रवणरेवती । सङ्गमे नैव भोक्तव्यं द्वादश द्वादशीर्हरेत् ॥२०२॥ मैत्राद्यपादे स्वपितीह विष्णुः श्रुतेश्च मध्ये परिवर्तमेति । पौष्णान्त्यपादे प्रतिबोधमेति सुप्तिप्रबोध परिवर्तनमेव वर्ज्यम् ॥२०३॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे एकादशीव्रतविधि निरू पण नामा त्रयस्त्रिंशोऽध्यायः ॥३३॥

अथ चतुस्त्रिंशोऽध्यायः

श्री नारायणमुनिरुवाच ।

उद्यापनं विना नैव व्रतं हि फलदं भवेत् । तस्मात्प्रयत्नतः कार्यमेकादश्या व्रतस्य तत् ॥१॥ अस्तगे च गुरौ शुक्रे बाले वृद्घे मलिम्लुचे । उद्यापनं न कर्तव्यं कार्यमन्यत्र शक्तितः ॥२॥ महापूजा प्रकर्तव्या विप्रसन्तर्पणं तथा । शक्त्या स्वर्णं च गौर्देया सामान्योद्यापनं त्विति ॥३॥ सकृदेव हविष्याशी दशम्यां प्रयतः पुमान् । ब्रह्मचर्यपरो रात्रौ स्वपेदभूमौ हरिं स्मरन् ॥४॥ रजन्या अन्तिमे यामे समुत्थाय यथाविधि । अदीर्घसूत्री कुर्वीत शौचस्नानादि नैत्यकम् ॥५॥ पूजोपहारान् सम्भृत्य विधिज्ञं ब्राह्मणं ततः । आहूय स्वस्थचित्तोऽर्चेद् भक्त्या श्रीपुरुषोत्तमम् ॥६॥ मण्डपे निर्मित्ते रम्ये कदलीस्तम्भमण्डिते ।

Ekadashi fast must be done before the astronomical Baras ends. One should complete all daily rituals such as Snaan, Puja etc. even before BrahamMuhurt (one and a half hours before sunrise) if Baras is short. The timing of this should be checked in Panchang (an astronomical almanac). If the arrival or imminent arrival of a guest makes it mandatory to dine together, a devotee still must do Parna with a sip of water. Dining with a guest later on is not considered a second meal. On the contrary, if Baras is longer (than twenty four hours), the Parna should only be done six hours after sunrise as a time before then is still considered Ekadashi.

In the early part of constellation Anuradha on Ashadh Sud (Shayani) Ekadashi Bhagwan retires for sleep, in the middle part of constellation Shravan on Bhadarvo Sud (Parivartini) Ekadashi Bhagwan turns on His side and near the end of constellation Revati on Kartik Sud (Prabodhani) Ekadashi Bhagwan rises from His slumber. Therefore, on Baras following these Ekadashis, a devotee must not do Parna on Baras as long as the Sun is still lying in these three constellations respectively. O devotees! I have explained the full rituals of the Ekadashi Vrat as narrated in the Smrutis. You must observe this Vrat reverently on each Ekadashi. I shall now explain Udhyapan (the process of ritualistic conclusion) of an Ekadashi Vrat as narrated in the holy scriptures.'

Thus ends the 33rd Chapter of the Satsangi Jeevan.

CHAPTER-34

Narayanmuni said, "O devotees! When a person takes a vow to observe a Vrat, he should hold some religious ceremonies or festivities as a part of that Vrat. This set of ceremonies or festivities and associated charity is called Udhyapan. Any Vrat is not totally successful until its Udhyapan is done, therefore, you must perform Udhyapan of Ekadashi Vrat properly. Udhyapan, however, should not be carried out very soon after the rising of the Planets, Jupiter and Venus, a short time before they set or when they are actually setting; in an Adhik month and when Jupiter is in Zodiac Leo."

Narayanmuni continued, "O devotees! Udhyapan should be carried out very opulently. An elaborate Mahapuja, feeding stupendous feasts to many Brahmins and

विधाय सर्वतोभद्रं तन्मध्ये स्थापयेद् घटम् ॥७॥ पञ्चपल्लवसंयुक्ते सूक्ष्मवस्त्राभिवेष्टिते । तस्मिन् पात्रं निदध्याच्च रम्यास्तरणमण्डितम् ॥८॥ कमलं द्वादशदलं नानावर्णोपशोभितम् । अन्तर्द्वादशभिः पत्रैर्युक्तं कुर्यात्तदन्तरे ॥९॥ तन्मध्ये वासुदेवस्य हैमीं लक्ष्मीयुतस्य च । यथाशास्त्रं कारयित्वा प्रतिमां स्थापयेन्नरः ॥१०॥ पूर्वाद्यनुक्रमेणैव केशवाद्याः सशक्तयः । तदङ्गदेवताः स्थाप्याः पद्मपत्रेषु सर्वतः ॥११॥ आद्ये दले केशवस्तु स्थापनीयः श्रिया सह । नारायणस्तदग्रे च पद्मया दक्षिणक्रमात् ॥१२॥ माधवो नित्यया साकं गोविन्दश्चन्द्र या सह । रमया सह विष्णुश्च माधव्या मधुसूदनः ॥१३॥ त्रिविक्रमश्च पद्माक्ष्या वामनः कमलायुतः ॥ श्रीधरः कान्तिमत्या च हृषीकेशापराजिते ॥१४॥ पद्मनाभः पद्मावत्या राधादामोदरो ततः । स्थापनीयाः क्रमेणैवमेता द्वादश देवताः ॥१५॥ तथाभ्यन्तरपत्रेषु स्थाप्या द्वादश देवताः । सङ्कर्षणः पूर्वपत्रे स्थाप्यः सह सुनन्दया ॥१६॥ वासुदेवो हरिण्याथ दक्षिणक्रमतस्ततः । प्रद्युम्नश्च धिया साकमनिरुद्धः सुशीलया ॥१७॥ स्थापनीयः क्रमेणैव नन्दया पुरुषोत्तमः । अधोक्षजस्त्रयी युक्तः क्षेमङ्कर्या नृ केसरी ॥१८॥ अच्युतो विजयायुक्तः सुन्दर्या च जनार्दनः । उपेन्द्रः सुभगायुक्तो हरिः सह हरिण्यया ॥१९॥ कृष्णः सुलक्षणायुक्तः स्थापनीयोऽन्तिमे दले । ततः पूजां प्रकुर्वीत यथाशक्ति यथाविधि ॥२०॥ पञ्चामृतेन स्नानं कार्यमभ्यङ्गपूर्वकम् । महाभिषेकः कर्तव्यः कृत्वादौ लघुपूजनम् ॥२१॥ नवीन वस्त्र भूर्षादि समर्प्य च चतुःसमम् । सर्वगन्धं च वा भकत्या सुमनोभिः प्रपूजयेत् ॥२२॥ सहस्रतुलसीपत्रैः पूजयित्वोऽमृताहवयम् । धूपं समर्प्य दीपं च नैवेद्यं तु निवेदयेत् ॥२३॥ मोदकान् गुडकांश्चैव चूर्णानि घृतपूरकान् । सोहालिकाश्च कंसारं सकतून सेवाश्च मणुकान् ॥२४॥ घटकान् पायसं दुग्धकूरं दध्योदनं तथा । पिण्डकान् पूरिकाश्चैव शतछिद्रांश्च लडडुकान् ॥२५॥ तिलपिष्टं कर्णवेष्टं शालिपिष्टं सशर्करम् । रम्भाफलं च सघृतं मुद्मचूर्णं गुडौदनम् ॥२६॥ समर्प्येत्यादिनैवेद्यं ताम्बूलं च फलं व्रती । महानीराजनं कृत्वा दद्यात्पुष्पाञ्जलिं ततः ॥२७॥ समाप्य पूजां दानानि दद्याच्छक्त्यनुं सारतः ।

gifting of cows and gold to pious Brahmins are the common elements of Udhyapan. Any of these should be done according to one's financial means. As a part of Udhyapan, a person undergoing the Vrat of Ekadashi should eat only once on Dasami, observe Brahamcharya and sleep on the floor. He should wake up early and conclude his routine quickly before collecting the artefacts required for Udhyapan. He should invite a Brahmin of the Udhhav Sampraday who is knowledgeable in the process of Mahapuja to conduct the ritual of Mahapuja. A person observing Vrat should prepare an area of ground in his home, temple or shrine on which the Puja is to be conducted. He should erect a Mandap on four pillars of banana trunks and place a large Patlo under it, draw a large lotus with twelve petals using Kumkum and rice and place a gold pot (filled with water) covered by a cloth with five leaves of mango tree covering its mouth in the middle. Drawing another small lotus with twelve petals around the pot, place a golden Murti of Lord Vaasudev and Laxmiji for worship. Starting from the East and in a clockwise direction, place twelve Murtis of Bhagwan and His spouses to represent the ruling deities of the twelve Ekadashis of Sud fortnights on the twelve petals of the outer large lotus in this order: Keshav Bhagwan and Shri, Bhagwan Narayan with Padmai, Madhav Bhagwan with Nitya, Bhagwan Govind and Chandra, Bhagwan Vishnu and Rama, Bhagwan Madhusudan and Madhvi, Bhagwan Trivikram with Padmakshi, Vaaman Bhagwan and Kamala, Bhagwan Sridhar and Kantimati, Rhishikesh Bhagwan and Aparajita, Bhagwan Padmanabh with Padmavati and Bhagwan Damodar with Radha. Place twelve Murtis of Bhagwan with His respective spouses on twelve petals of a smaller inner lotus to represent the ruling deities of the twelve Ekadashis of Vad fortnights in the same fashion starting from the East: Bhagwan Sankarshan with Sunanda, Bhagwan Vaasudev with Harini, Bhagwan Pradhyumna with Dhee, Bhagwan Aniruddha with Shushila, Bhagwan Purushottam with Nanda, Bhagwan Adhokshaj with Trayi, Bhagwan Narsinh with Ksemankari, Bhagwan Achyut with Vijya, Bhagwan Janardan with Sundari, Bhagwan Upendra with Subhaga, Bhagwan Shree Hari with Hiranya and Bhagwan Krishna with Sulakshan on the last petal. A devotee should venerate the golden Murti of Lord Krishna as previously established in the middle as guided by the expert Brahmin."

Shree Narayanmuni continued, "O devotees! After completing the abridged

गोभूतिलहिरण्याश्वगजादीनि दृढव्रतः ॥२८॥ ततो देवस्य पुरतो गोष्ठे वाहो ममाचरेत् । मन्त्रेणेदं विष्णुरिति समिदाज्यतिलौदनैः ॥२९॥ तैरेव च यजेत्पश्चान्नामभिः केशवादिभिः । गाश्च तुर्विंशतिं दद्याद्दशैकां वाथ काञ्चनम् ॥३०॥ देया गावः श्वेतवर्णाः कपिला वा यथा विधि । रात्रौ जागरणं कृत्वा प्रभाते चार्चयेद्धरिम् ॥३१॥ सुवर्ण निर्मितां मूर्तिं यद्यात्स्वगुखे हरेः । अलङ्कारांश्च वासांसि दत्वा विप्रांश्च भोजयेत् ॥३२॥ चतुर्विंशति सङ्ख्याकान् सतिलान्नफलोदकान् । घटान् दत्त्वा द्विजेभ्यश्च पदद्याद्दक्षिणां नरः ॥३३॥ ततश्च पारणां कुर्यात्स्वजनैः सह प्रती । एवं कृते व्रतमिदं यथोक्तफलदं भवेत् ॥३४॥

इत्येकादशीव्रतोद्यापनम् ।

इत्येकादशिकाव्रतस्य महिमा सच्छास्त्रवृन्दं मया निर्मथ्योदधृत आदराद्व्रतविधिः साङ्गश्च संक्षेपतः । प्रोक्तः श्री रमणाश्रिताखिलजन प्रीत्यै तमेतं नरो यः श्रोष्यत्यथवा पठिष्यति सतु प्राप्स्यत्यभीष्टं फलम् ॥३९॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे एकादशीव्रतोद्यापन विधिनिरू पणनामा चतुस्त्रिंशोऽध्यायः ॥३४॥

अथ पञ्चत्रिंशोऽध्यायः

जनाः ऊचुः ।

केशवादीनि रू पाणि यान्येकादशिकातिथौ । पूज्यान्युक्तानि तेषां त्वं ब्रूहि लक्षणाणि नः पृथक् ॥१॥

श्री नारायणमुनिरुवाच ।

मूर्तीनां केशवादीनां वासुदेवस्य वो जनाः । कथयामि यथाशास्त्र लक्षणानि पृथक् पृथक् ॥२॥ चतुर्विंशतिरुपिण्या एकादश्याः प्रियायसः । चतुर्विंशतिमेकोऽपि कृष्णो मूर्तीर्दधाति वै ॥३॥ शङ्खचक्रगदाब्जानां स्थानभेदेन धारणात् ।

version of Puja, a devotee should bathe Bhagwan's Murti with 'Panchamrut' (a mixture of milk, yoghurt, Ghee, honey and sugar) with the sprinkling of flowers, bathe Him in clean water and offer Him robes. Bhagwan should be massaged with sandalwood paste (prepared with mixing two parts musk, four parts sandalwood, three parts Kumkum and one part camphor), offered flower garlands and venerated with a thousand Tulsi leaves. A devotee should light an incense stick and lamp before offering Him Naivedhya of sweets and salty varieties of food such as Ladoos, rice pudding, Penda, Jalebi, Sev, Puri etc. He should offer water to wash Bhagwan's mouth and face and offer Him Paan and various fruits. Another Aarti should be offered to Bhagwan at the conclusion of Puja. The Brahmins should be gifted land, cows, gold, horses, bedding and money according to one's financial capability. A devotee should light a holy fire in front of Bhagwan or in a cowshed (if impractical) and offer Ghee, sesame seeds, rice in the sacred fire with chanting of 'Idam Vishnu' and the twenty four names of the established Murtis. O devotees! A white or brown cow is considered most suitable to be given as a gift. A wealthy devotee must be very generous when giving alms and donations. The gold Murti of Bhagwan established in the middle and worshipped as a part of Puja must be gifted to one's Acharya or guru who should also be gifted with robes and food. Twenty four pots of sesame, rice or other cereals should be donated to the Brahmins. A devotee should also venerate saints and Varnis as a part of Udhyapan. He should stay up late for Jagran on Ekadashi nights and wake up early again on Baras and perform his normal routine and Puja before concluding his fast by eating in the company of his family. The full Punya of Ekadashi Vrat is gained only if Udhyapan is done as just described. O devotees! I just narrated the glory of Ekadashi Vrat, the ritual of its Udhyapan and its associated Mahapuja as described in various scriptures, in short. Whoever listens to it or narrates it, will have all his desires fulfilled.

Thus ends the 34th Chapter of the Satsangi Jeevan.

CHAPTER-35

The devotees asked, "O Lord Swaminarayan! We would like to know the distinctive characteristics of the twenty four different Murtis that You mentioned for veneration on different Ekadashis. Please enlighten us."

नामान्युक्तानि तासां वै चतुर्विंशतिरेव हि ॥४॥ धारणं स्थानभेदेन शङ्खादीनां यथा तथा । वदामि ततु विज्ञेयं दक्षिणाधः करक्रमात् ॥५॥ पद्मं शङ्खं तथा चक्रं गदां वहति केशवः । शङ्खं पद्मं गदां चक्रं धत्ते नारायणः सदा ॥६॥ गदां चक्रं तथा शङ्खं पद्मं वहति माधवः । चक्रं गदां पद्मशङ्खौ गोविन्दो धरते भुजैः ॥७॥ गदां पद्मं तथा शङ्खं चक्रं विष्णुर्बिभर्ति च । चक्रं शङ्खं तथा पद्मं गदां च मधुसूदनः ॥८॥ पद्मं कोमोदकीं चक्रं शङ्खं धत्ते त्रिविक्रमः । शङ्खं चक्र गदां पद्मं वामनो धरते सदा ॥९॥ पद्मं वक्रं गदां शङ्खं श्रीधरो धरते भुजौः । हृषीकेशो गदां चक्रं पद्मं शङ्खं दधाति च ॥१०॥ पद्मनाभः करै र्धत्ते शङ्खं पद्ममरिं गदाम् । पद्मं शङ्खं गदां चक्रं धत्ते दामोदरः सदा ॥११॥ सङ्-कर्षणो गदाशङ्खपद्मचक्रधरः स्मृतः । वासुदेवो गदा शङ्खचक्रपद्मधरो मतः ॥१२॥ चक्रशङ्खगदापद्मधरः प्रद्युम्न उच्यते । अनिरुद्धश्चक्रगदाशङ्खपद्मधरः स्मृतः ॥१३॥ चक्रं पद्मं तथा शङ्खं गदां च पुरुषोत्तमः । पद्मं कौमोदकीं शङ्खं चक्रं धतेऽप्यधोक्षजः ॥१४॥ चक्रं पद्मं गदां शङ्खं नरसिंहो बिभर्ति च । गदां सरोजं चक्रं शङ्खं धत्तेऽच्युतः सदा ॥१५॥ पद्मं सुदर्शनं शङखं गदां धते जनार्दनः । शङ्खं कौमोदकीं चक्रमुपेन्द्रो धरते ऽम्बुजम् ॥१६॥ शङ्खं चक्रं सरोजं च गदां वहति वै हरिः । शङ्खं कौमोदकीं पद्मं चक्रं कृष्णो बिभर्ति च ॥१७॥ इत्येतीः केशवाद्या वो मूर्तयो लक्षणैर्मया । निरू पिता भक्तजनाः पूज्या एकादशीषु ताः ॥१८॥ एकादशीनां शुक्लानामीश्वराः केशवादयः । द्वादशोक्ताश्च कृष्णानां ज्ञेयाः सङ्कर्षणादयः ॥१९॥ मार्गशीर्षे शुक्लपक्ष एकादश्यां तु केशवः । पूज्यस्तथा कृष्णपक्षे तत्र सङ्कर्षणार्चकैः

Bhagwan Narayanmuni replied, “O devotees! Though Bhagwan is one, He took twenty four forms to please Ekadashi. The twenty four Murtis are distinct from each other, only in the way He holds a conch, Chakra, mace and lotus in His four hands. His different Murti can be recognised by looking at which hand is holding which article. I will explain the order of holding conch, Chakra etc for each form in this order; lower right hand, upper right hand, upper left hand and lower left hand.”

Lord Shree Hari continued, “Keshav Bhagwan holds a lotus, conch, Chakra and mace respectively in His hands; Narayan Bhagwan has a conch, lotus, mace and Chakra in His hands; Madhav Bhagwan has mace, Chakra, conch and lotus in His hands; Govind Bhagwan holds Chakra, mace, lotus and conch in His hands; Vishnu Bhagwan has a mace, lotus, conch and Chakra in His hands; Madhusudan Bhagwan has a Chakra, conch, lotus and mace in His hands; Trivikram Bhagwan has a lotus, mace, Chakra and conch in His hands; Vaaman Bhagwan has a conch, Chakra, mace and lotus in His hands; Shridhar Bhagwan has a lotus, Chakra, mace and conch in His hands; Rhishikesh Bhagwan has a mace, Chakra, lotus and conch in His hands; Padmanabh Bhagwan has a conch, lotus, Chakra and mace in His hands; Damodar Bhagwan has a lotus, conch, mace and Chakra in His hands; Sankarshan Bhagwan has a mace, conch, lotus and Chakra in His hands; Vaasudev Bhagwan has a mace, conch, Chakra and lotus in His hands; Pradhyumna Bhagwan has a Chakra, conch, mace and lotus in His hands; Aniruddha Bhagwan has a Chakra, mace, conch and lotus in His hands; Purushottam Bhagwan has a Chakra, lotus, conch and mace in His hands; Adhokshaj Bhagwan has a lotus, mace, conch and Chakra in His hands; Narsinh Bhagwan has a Chakra, lotus, mace and conch in His hands; Achyut Bhagwan has a mace, lotus, Chakra and conch in His hands; Janardan Bhagwan has a lotus, Chakra, conch and mace in His hands; Upendra Bhagwan has a conch, mace, Chakra and lotus in His hands; Hari Bhagwan has a conch, Chakra, lotus and mace in His hands and Krishna Bhagwan has a conch, mace, lotus and Chakra in His hands.”

Narayanmuni continued, “O Devotees! I just narrated the finer distinctions between the twenty four Murtis of Bhagwan. Keshav Bhagwan is the ruling deity of Magsar Sud Ekadashi and Sankarshan Bhagwan is the ruling deity of Magsar Vad Ekadashi. As explained earlier, Bhagwan Narayan, Vaasudev and other Murtis along with their respective spouses must be venerated on each Ekadashi in order, while Purushottam Bhagwan must be venerated on both Ekadashis falling in the Adhik month. One must remember that the four Swarups of Bhagwan - Vaasudev, Aniruddha ,

॥२०॥ एवं पौषादिमासेषु पक्षयोः शुक्लकृष्णयोः । नारायणादयः पूज्या मले तु पुरुषोत्तमः ॥२१॥ अत्र सङ्कर्षणाद्या याश्चतस्रो मूर्तयो मया । प्रोक्तास्तास्तु पृथग्ज्ञेयाश्चतुर्व्यूहस्वरू पतः ॥२२॥ वितशाठयं न कर्तव्यमे कादश्युत्सवे जनाः । लक्ष्मीकान्तोऽत्र सर्वासां दातां तुष्यति सम्पदाम् ॥२३॥ यः प्रातरुत्थाय विकुण्ठभर्तुः कृष्णस्य रू पाण्यधनाशनानि । श्रीकेशवादीनि पुमानुत स्त्री स्मरेत्स वै मङ्गलमिष्टमेतु ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीय प्रकरणे प्रबोधन्युत्सवे केशवादिमूर्तिलक्षणनिरू पणनामा पञ्चत्रिंशोऽध्यायः ॥३५॥

अथ षट्त्रिंशोऽध्यायः

सुव्रत उवाच ।

इति श्रीहरिणा गीतं माहात्म्यादि निशम्य ते । एकादश्या जनाः सर्वे सन्तुष्टिं परमां ययुः ॥१॥ तमेव हृदि जानन्तः श्रीकृष्णं धर्मनन्दनम् । तदग्र एव नियमं जगृहुस्तद्व्रतस्य ते ॥२॥ स्वस्वस्थानं ततो गन्तुमाज्ञाप्य स्वाश्रितांश्च तान् । स्वावासमगमत्स्वामी वन्द्यमानो जनव्रजैः ॥३॥ एकादशी व्रत विधिमाचरिष्यन् कृताप्लवः । कृष्णं सोऽभ्यर्च्य जग्राह तदग्रे नियमं नृप ! ॥४॥ महानैवेद्यसामग्रीं कारयामास वाडवैः । रम्भास्तम्भादिभिः पूजामण्डपं चाप्यचीकरत् ॥५॥ पूजोपहारान्सम्पाद्य किञ्चित्सुष्वाप भूतले । तृतीयः प्रहर स्तावद्रात्रेः प्रापत्समापनम् ॥६॥ अलब्धनिद्र एवास्तवुत्तस्थौ सहसा ततः । स्वस्वरू पं हृदि ध्यात्वा साकं भक्तैर्नदीं ययौ ॥७॥ आदौ शौचविधिं कृत्वा गण्डूषान् द्वादशैव च । तस्यामुन्मतगङ्गायां चकार विधिनाऽऽप्लवम् ॥८॥ स्नानाङ्गं तर्पणं कृत्वा कलशोड त्युज्ज्वले जलम् । मृत्वार्चनार्थं श्रीविष्णोरार्द्रवासा गृहं ययौ ॥९॥ ईश्वरोऽनेकशिष्योऽपि दर्शयन् हरिसेविनाम् । दासधर्मं स्वयं तोयमानिनाय निजाश्रमम् ॥१०॥ पुष्पाणि च गृह्योद्यानादानीय तुलसीं च सः । धौताङ्घ्रिपाणिः शुचिनी पर्यधीत्सितवाससी ॥११॥ उपविश्यासने

Pradhyumna and Sankarshan are not the same as mentioned in the above twenty four Murtis. These four, as controller, creator, sustainer and destroyer are eternally different. A wealthy devotee must not try to save money while conducting Mahapuja on Ekadashi, because Bhagwan as husband of Laxmi (wealth) gives much more in return. O devotees! Lord Krishna, the dweller of Akshardham, will fulfil all desires of any devotee, male or female, who remembers His twenty four Murtis every morning."

Thus ends the 35th Chapter of the Satsangi Jeevan.

CHAPTER-36

Suvrat Muni said, "O King Pratapsinh! The saints and devotees present in the assembly were very pleased to hear the glory of Ekadashi Vrat and its Udhyapan rituals from Shree Hari. They, knowing that Shree Hari is indeed Lord Krishna mentioned in all rituals, pledged to undertake the Vrat of Ekadashi the next day. Shree Hari retired to His private quarters after asking all the devotees to return to their respective lodgings. He took a bath and stood in front of a Murti of Lord Krishna that He used for His routine veneration and pledged to observe the Vrat of Ekadashi the next day. He asked Brahmins to prepare a Mandap for Mahapuja and gather material for Naivedhya and artefacts for Mahapuja before retiring for the night on a floor."

Suvrat Muni continued, "O king! Shree Hari woke up very early and after a short meditation upon His own form, went to the banks of River Unmattganga accompanied by many saints and devotees. After answering the calls of nature and gargling His mouth twelve times instead of brushing His teeth, He entered the waters of Unmattganga for His daily bath. He filled the pot of sieved water of Unmattganga to be used in Mahapuja. Despite being the master of the whole universe and despite having many personal attendants, Lord Shree Hari carried the pot of water Himself to propagate the true servility required for the veneration. He picked fresh flowers and Tulsi leaves from the garden. He changed His clothes, sat on a silk mat and marked His forehead, two arms and chest with an Urdhvapundra Tilak and Kumkum Chandlo at the commencement of His daily Puja. He called a few scholar Brahmins who were expert in conducting Mahapuja as per the Udhhav Sampraday. The Brahmins guided Him by

कौशे गोपीचन्दन मृत्सया । कृत्वा पञ्चोर्ध्वपुण्ड्राणि सन्ध्यावन्दनमाचरत् ॥१२॥ नित्यहोमं ततः कृत्वा ब्राह्मणान्वेदवित्तमान् । पूजाविधिज्ञानाहूय प्रारेभे कृष्णपूजनम् ॥१३॥ तं पूजां कारयामासुर्ब्राह्मणास्ते यथाविधि । विदधुः सर्वतो भद्रमादौ ते मण्डलं शुभम् ॥१४॥ विचित्ररङ्गशोभाढ्ये तस्मिन्कलशमुज्ज्वलम् । सौवर्णं स्थापयामासुर्ब्राह्मणा विधिको विदाः ॥१५॥ तस्योपरि शुभे पात्रे रम्यास्तरण मण्डिते । पञ्च पल्लव संयुक्ते सूक्ष्मवस्त्राभिवेष्टिते ॥१६॥ कमलं द्वादशदलं नानावर्णोपशोभितम् । अन्तर्द्वादशभिः पत्रैर्युक्तं चक्रुर्मनोहरम् ॥१७॥ तन्मध्ये प्रतिमां हैमीं लक्ष्मीयोगेश्वरस्य ते । प्राणप्रतिष्ठां कृत्वैव स्थापयामासुरादरात् ॥१८॥ तदङ्गदेवताश्चान्याः पार्षदांश्च यथादिशम् । स्थापयामासुरव्यग्रास्तन्त्रोक्त विधिना द्विजाः ॥१९॥ पूर्वाद्यनुक्रमेणैव केशवाद्याः सशक्तयः । बाह्याभ्यन्तरपत्रेषु स्थापिता ह्यङ्गदेवताः ॥२०॥ आंद्ये दले केशवस्तु स्थापितस्तैः श्रिया सह । नारायणस्तदग्रे च पद्मीया दक्षिण क्रमात् ॥२१॥ माधवो नित्यया साकं गोविन्दश्चन्द्रया सह । रमया सह विष्णुश्च माधव्या मधुसूदनः ॥२२॥ त्रिविक्रमश्च पद्माक्ष्या वामनः कमलायुतः । श्रीधरः कान्तिमत्या ऽग्रे हृषीकेशापराजिते ॥२३॥ पद्मनाभः पद्मवत्या राधादामोदरौ ततः । स्थापिता द्वादशैता बहिः पत्रेषु देवताः ॥२४॥ मार्गशीर्षादिमासेषु द्वादशस्वप्यनुक्रमात् । एकादशीनां शुक्लानामेता एव हि देवताः ॥२५॥ तथाभ्यन्तरपत्रेषु द्वादशस्वपि देवताः । कृष्णैकादश्यधिष्ठात्र्यः स्थापिताश्च सशक्तयः ॥२६॥ सङ्कर्षणः पूर्वपत्रे स्थापितस्तु सुनन्दया । वासुदेवो हरिण्या च सहाग्रे ब्राह्मणैस्ततः ॥२७॥ प्रद्युम्नश्च धिया साकमनिरुद्धः सुशीलया । स्थापित्तेऽनुक्रमेणैव नन्दया पुरुषोत्तमः ॥२८॥ अधोक्षजस्त्रयीयुक्तः क्षेमङ्कर्या नृकेसरी । अच्युतो विजयायुक्तः सुन्दर्या च जनार्दनः ॥२९॥ उपेन्द्रः सुभगायुक्तो हरिः सह हिरण्यया । कृष्णः सुलक्षणायुक्तो द्वादश स्थापिता इति ॥३०॥ स्थापयित्वाथ नन्दादीन् पार्षदानष्टदिक्षु ते । पूजामकारयन् विप्रा मन्त्रैर्वैदिकतान्त्रिकैः ॥३१॥ तत्रादौ हृदये दध्यौ स्वामी योगेश्वरं प्रभुम । वाम पार्श्वस्थया लक्ष्म्या सह पङ्क जहस्तया ॥३२॥ पद्मासनसमासीनं किञ्चिन्मीलित लोचनम् । ध्राणाग्रदत्तदृष्टिं च श्वेतपद्मोपरि स्थितम् ॥३३॥ मेघश्यामं चतुर्बाहुं कौस्तुभेन विराजितम् । नानाभरणशोभाढ्यं किरीटविलसन्मुखम् ॥३४॥ अङ्के कृत्वा वामदक्षावुत्तानौ च भुजौ स्थितिम् । तत्करद्वयपार्श्वस्थे दध्यौ पद्ममहागदे ॥३५॥ ऊ र्ध्वे करद्वये तस्य पाञ्चन्य सुन्दर्शने । ध्यात्वा तस्मिन् वासुदेवे चकार स्वं मनः स्थिरम् ॥३६॥ उपचारैः षोऽशभिस्तत आवाहनादिभिः । नीलकण्ठो ऽर्चयामास स्वप्रेष्ठं तमनन्यधीः ॥३७॥ पञ्चामृतेन संस्नाप्य लघुपूजां विधाय च । महाभिषेकविधिना स्नपयामास तं पुनः ॥३८॥ सुगन्धिना कैसरेण चन्दनेन सिताक्षतैः ।

marking the area of Mahapuja and placing a gold pot filled with water and five leaves of mango at its mouth at the centre. They drew two - a larger outer and a smaller inner - lotuses with twelve petals. The Brahmins placed gold idols of Bhagwan Krishna and Laxmiji in the centre of the lotuses and invoked Bhagwan to be present during Mahapuja. They placed twelve Murtis of Bhagwan representing the ruling deities of Sud Ekadashis on twelve outer petals and twelve Murtis to represent the ruling dieties of Vad Ekadashis on the petals of the smaller inner lotus in this order."

Suvrat Muni continued, "O king! Starting with the Murti of Bhagwan Keshav along with Shree, in the East, they continued clockwise with the other Murtis in this order: Bhagwan Narayan along with Padmai, Madhav Bhagwan along with Nitya, Bhagwan Govind along with Chandra, Bhagwan Vishnu along with Rama, Bhagwan Madhusudan along with Madhvi, Bhagwan Trivikram along with Padmakshi, Vaaman Bhagwan along with Kamala, Bhagwan Sridhar along with Kantimati, Rhishikesh Bhagwan along with Aparajita, Bhagwan Padmanabh along with Padmavati and Bhagwan Damodar along with Radha in the last petal. O king! The Brahmins placed the other twelve Murtis of Bhagwan and His respective spouses on the twelve petals of the smaller inner lotus. Starting with the Murti of Bhagwan Sankarshan with Sunanda and moving clockwise, Bhagwan Vaasudev with Harini, Bhagwan Pradhyumna with Dhee, Bhagwan Aniruddha with Shushila, Bhagwan Purushottam with Nanda, Bhagwan Adhokshaj with Trayi, Bhagwan Narsinh with Ksemankari, Bhagwan Achyut with Vijya, Bhagwan Janardan with Sundari, Bhagwan Upendra with Subhaga, Bhagwan Shree Hari with Hiranya and Bhagwan Krishna with Sulakshana in the last petal. These last twelve Murtis represent the twelve Ekadashis of Vad fortnights. O king! The Brahmins also placed the idols of Nand, Sunand and other Parshads on the petals."

Suvrat Muni continued, "O king! The Brahmins guided Shree Hari to venerate Bhagwan Yogeshwar and Laxmi as per Vedic rituals. Shree Hari mediated upon

सुगन्धिभिर्बहुविधैः पुष्पैरानर्च तं ततः ॥३९॥ धूपं दत्त्वा दशाङ्गं च तस्मै दीपान्निवेद्य च । अर्पयामास नैवेधं चतुरैः पाचकैः कृतम् ॥४०॥ मोदकान् गुडकांश्चैव चूर्णानि धृतपूरकान् । सोहालिकाश्च कंसारं सकतून सेवाश्च मण्डकान ॥४१॥ वटकान् पायसं दुग्धक्रूरं दध्योदनं तथा । पिण्डकान् पूरिकाश्चैव शतच्छिद्रांश्च लङ्कान् ॥४२॥ तिलपिष्टं कर्णवेष्टं शालिपिष्टं संशर्करम् । रम्भाफलं च सघृतं मुद्गचूर्णं गुडौदनम् ॥४३॥ भक्ष्यभोज्यानि चान्यानि समर्प्य च जलं शुचि । ददौ ताम्बूलपूगादि फलानि विविधानि च ॥४४॥ चकार घनसारेण महानीराजनं ततः । गीतवाद्य निनादोऽभूज्जयशब्दयुतस्तदा ॥४५॥ तदासुरगणाः सर्वे वादयन्तः स्वदुन्दुभीन् । ववृषुः पुष्पवर्षाणि जगुर्गन्धर्वकिन्नराः ॥४६॥ नीराजनं विधायाथ ददौ पुष्पाञ्जलिं हरिः । नमस्कृत्य च सम्प्रार्थ्य विष्णुं पूजामपूरयन् ॥४७॥ पूजयामास च ततो धर्मदेवं यथाविधि । युक्तं स्वपरिवारेण तण्डुलाष्टदलाम्बुजे ॥४८॥ दश दानानि विप्रेभ्यो व्रताङ्गत्वाद्ददौ ततः । माध्याहिनकं विधायादादभक्तेभ्यो निजदर्शनम् ॥४९॥ प्रवर्तयन् धर्मविधिं धरायां स्वयं यथाशास्त्रमिहाचरंस्तम् । आनन्दयामास स धर्मसंस्थान् भक्तव्रजान् भूमिप । धर्मसंस्थः ॥५०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवेनारायणमुनिकृतैकादशीव्रतविधिनिरू पणनामा षट् त्रिंशोऽध्यायः ॥३६॥

अथ सप्तत्रिंशोऽध्यायः

सुव्रत उवाच ।

एकादश्या दिने प्रातर्जया साऽथ यथाविधि । प्रातः स्नानादिकं कृत्वा चक्रे भगवदर्चनम् ॥१॥ सौवर्णं पूजयामास लक्ष्मीयोगेश्वरं तु सा । तथैव भक्तिधर्मं च सर्वतोभद्रमण्डले ॥२॥ पञ्चामृतैश्चन्दनेन पुष्पः सुरभिभिस्तथा । धूपदीपोपहारैश्च फलैनान्तविधैरपि ॥३॥ पूजयित्वाऽकरोत्प्रेम्णा महानीराजनं ततः । मन्त्रपुष्पाञ्जीलिं दत्वा प्रणनाम कृताञ्जलिः ॥४॥ ततो भगवतिः प्रीत्यै महादानानि साऽकरोत् । धेनूर्दशविधाः प्रादान्मेरू न्दशविधांस्तथा ॥५॥ तत्र गोमयलिप्तायां दर्भानास्तीर्य सा भुवि । उदक्पादाः प्राङ्मुखीश्च कल्पयामास गा दश ॥६॥ गुऽधेनुं गुडेनैव चतुर्भारमितेन सा । कारयामास तद्वत्सं

Bhagwan Yogeshwar in His heart and visualised Him as four armed, dark complexioned, wearing many ornaments including a coronet and a benign smile on His face, seated on a lotus. He concentrated His mind on Bhagwan holding a conch, Chakra, lotus and mace in His hands. Shree Hari conducted Yogeshwar Bhagwan's Mahapuja with sixteen rituals starting with meditation and including invoking , bathing etc. He bathed the Murti of Yogeshwar Bhagwan with Panchamrut before offering Him Naivedhya of Ladoos, Penda, Jalebi, rice pudding, sev, rice, lentils, yoghurt etc. Shree Hari offered Bhagwan fresh water to wash His mouth and face before offering Him Paan. The air was filled with the sound of clapping and musical instruments when Shree Hari performed a grand Aarti. The Devtas too, sprinkled flowers on Shree Hari from above. Shree Hari concluded the Mahapuja with the offering of flower garlands and Namaskar. O king! Shree Hari had also established and conducted veneration of His father, Dharmadev, and twelve mothers such as Bhakti, Shradhha etc. He gave many gifts to Brahmins at the conclusion of Mahapuja before arriving where the daily assemblies were held to grant His Darshan to His thousands of devotees gathered there. Shree Hari, Who had taken a human form to re-establish the true religious practices, conducted the Udhyapan ritual to please His devotees and set a splendid example to follow."

Thus ends the 36th Chapter of the Satsangi Jeevan.

CHAPTER-37

Suvrat Muni said, "O king! Like others, King Uttam's elder sister, Jayaba woke up early to conclude her daily routine, including the morning worship before starting to undertake Bhagwan's Mahapuja. She placed gold Murtis of Bhagwan Yogeshwar and Laxmiji in the middle of two lotuses and bathed them with Panchamrut, offered them new clothes, flower garlands, incense, Aarti and prayers. She decided to donate ten types of (symbolic) cows and Mountain Meru to please Bhagwan Narayanmuni. She smeared a portion of the floor of her quarters with cow dung and sat there. She visualised

भारेणेकेन शोभनम् ॥७॥ अनध्यैर्वसनैः सूक्ष्मैर्वेष्टयित्वा च तावुभो । शोभयामास विविधै रत्नश्च मणिभिश्च तौ ॥८॥ शुक्तिकर्णाविक्षुपादौ शुचिमुलाफलेक्षणौ । ताम्रपृष्ठौ क्षौमपुच्छो सितकम्बलकम्बलौ ॥९॥ स्वर्णशृङ्गौ रुप्यखुरौ विद्रुमभ्रुकुटीयुतौ । नानाभरणशोभाढ्यौ कांस्यदोहनसंयुतौ ॥१०॥ एवं विधाय गोवत्सौ पूजयामास सादरम् । तथा विद्याश्चकारान्या घृतधेनुमुखाश्च गाः ॥११॥ घृत धेनुं क्षीरधेनुं शर्करा धेनु मुत्तमाम् । तिलघेनुं मधु धेनुं रसधेनुं च साऽकरोत् ॥१२॥ दधिधेनुं चाम्बुधेनुं स्वर्णधेनुं तथा न्तिमाम् । यथावत्कल्पयामास शास्त्रोक्तविधिना जया ॥१३॥ चतुर्भारमितेनैव घृतेन परिपूरितान् । कुम्भानस्थापयत्तत्र घृतधेनुविधौ तु सा ॥१४॥ भारेणैकेन वत्सं च विधिमन्यं तु पूर्ववत् । चकार स्त बुदिधमती दुष्करं भूमिपैरपि ॥१५॥ द्रवद्रव्यस्य कुम्भाश्च तिलादीनां तु राशयः । स्थापितास्तत्र सर्वत्र तुरीयांशेन वत्सकाः ॥१६॥ चतुः पलसुवर्णेन स्वर्णधेनुं चकार च । वस्त्रै र्विभूषणैस्ताश्च साऽलञ्चक्रेऽखिला अपि ॥१७॥ सम्पूज्य ताश्च विप्रेभ्यः पूजितेभ्यो दशापि गाः । तदा ददौ जया भकत्या भगवत्प्रीतये नृप ! ॥१८॥ मेरुसंज्ञान् पर्वतांश्च ततः साडकल्पयद्दश । वृक्षैः सरोवरैर्युक्तान्नानावस्त्रैर्विराजितान् ॥१९॥ प्रथमो धान्यशैलश्च द्वितीयो लवणाचलः । गुडशैलस्तृतीयश्च चतुर्थो हेमपर्वतः ॥२०॥ पञ्चम स्तिलशैलश्च षष्ठः कार्पासपर्वतः । सप्तमो घृतशैलश्च रत्नशैलस्तथाष्टमः ॥२१॥ रू प्यशैलश्च नवमो दशमः शर्कराचलः । यथाविधि दशैवैते पर्वताः स्थापितास्तया ॥२२॥ मण्डपं कारयामास वासुदेवाङ्, गणे शुभम् । तत्र गोमयलिप्तायां भुव्यास्तारीत्कुशानृजून् ॥२३॥ मध्ये व्रीहिमयस्तत्र सहस्रदोण सम्मितः । मेरुः कृ तोऽथ तत्पूर्वे मुक्तावज्राण्यतिष्ठिपत् ॥२४॥ गोमेदपुष्परागांश्च दक्षिणेऽस्थापयन्मणीन् । तथा नीलान्मरकतान् पश्चिमे स्त न्यधारयत् ॥२५॥ वैदूर्य लोहित मणीनुत्तरे मेरुतस्तथा । संस्थाप्य विद्रुमलता अभितस्तं बबन्ध ह ॥२६॥ इक्षुवंशैर्गुहाश्चक्रे शिलास्तस्य च शुक्तिभिः । सा चकार धृतेनैव बहु प्रस्रवणान्यपि ॥२७॥ पूर्वे शुकलाम्बरचयैर्मेघपङ्कितं तथा करोत् । दक्षिणे पीतवस्त्रैश्च कर्बुरेस्तस्य पश्चिमे ॥२८॥ उत्तरे रक्तवस्त्रैश्च मेघपङ्क्ति विधाय सा । चक्रे शृङ्गाणि चत्वारि रौप्यानि कटकानि च ॥२९॥ मेरोर्मूर्ध्नि ब्रह्मविष्णुरुद्रार्कांश्च हिरण्मयान् । देवानन्यान्मुनींश्चापि हेमांश्चक्रे स्वशक्तितः ॥३०॥ इन्द्रादीनष्ट दिक्पालान् कृत्वा

ten cows facing the East in her mind. Each cow was made of one hundred kilograms of jaggery and was accompanied by a calf made of twenty five kilograms of jaggery. Each cow and calf were adorned with very expensive clothes, their ears were made of semi precious stones, eyes and eyebrows of pearls, posterior of copper, tail of silk, horns of gold, hooves of silver and feet of sugarcane. The bronze milking pot was placed near each cow. Jayaba venerated the cows and calves before giving them away (equivalent amount of jaggery, pots, sugarcane, gold, silver and precious stones) to the Brahmins. O king! In an exact similar fashion, she visualised ten cows and ten calves of Ghee, milk, sugar, sesame seeds, honey, juices, yoghurt, water and gold and donated an equivalent amount of Ghee, milk etc. to the Brahmins. In any case of cows and calves symbolically made of Ghee, she donated one hundred kilograms of Ghee in lieu of each cow and twenty five kilograms of Ghee for each calf. She donated an equivalent amount of milk, sugar and other edibles in lieu of the cows and calves, donated four Pal (app. 100 grams) gold in lieu of each cow and twenty five grams gold in lieu of each calf. Jayaba ritually venerated all ten types of (symbolic) cows before giving them to the Brahmins. O king! The amount of wealth Jayaba gave in donation to the Brahmins was beyond the capability of most kings. She gifted this much wealth in donation just to please Bhagwan Narayanmuni."

Suvrat Muni continued, "O king! She decided to donate ten types of Mountain Meru as well. She imagined large mountains of grains, salt, jaggery, gold, sesame seeds, cotton wool, Ghee, gems, silver and sugar. Each mountain was decorated with trees, streams and ponds. A Mandap was erected in front of the temple of Vaasudev Narayan in the royal courtyard, where the ground was smeared with cow dung and covered with Darbh (a type of holy grass). All four sides were decorated with multi coloured banners and buntings. A gigantic mound of thirty two thousand kilograms of grains was established under the Mandap. She placed various types of precious and semi precious gems such as pearls, jades, rubies, sapphires etc. in all four sides of this mountain of grains. She placed a high pile of expensive and fine white, yellow, multi coloured and red fabric in the East, South, West and North respectively to denote

राजतान् शुभान् । फलैः पुष्पैश्चन्दनैश्च शोभयामास तं गिरिम् ॥३१॥ तस्योपरि च सौवर्णान् वृक्षांस्त्रीनप्यतिष्ठिपत् । मन्दारं पारिजातं च तृतीयं कल्पपादपम् ॥३२॥ लसन्मुक्तापुष्पहारं वितानं पञ्चवर्णकम् । अबन्धयतादशाद्रेरुपरि क्षितिपात्मजा ॥३३॥ मेरुमेवंविधं कृत्वा तत्तुरी यांशसम्मितान् । साऽवष्टम्भनगांश्चके चतुरस्तच्चतुर्दिशम् ॥३४॥ मन्दराद्रिं यवैः पूर्वे सा चकार फलादिभिः । नानावस्त्रैश्च पुष्पैस्तं शोभमानं च चन्दनैः ॥३५॥ तस्योपरि द्रुमौ द्वौ च हैमो भद्रकदम्बकौ । वनं रौप्यमयं चापि चक्रे चैत्ररथाभिधम् ॥३६॥ तस्मिंश्च काञ्चनमयं काममस्थापयज्जया । क्षीरोदं चारुणोदाख्यं सरो रौप्यमयं तथा ॥३७॥ चकार दक्षिणे मेरोस्ततः सा गन्धमादनम् । गोधूमैः पर्वतं नानावस्त्रादिभिरलंङ्कृतम् ॥३८॥ हेमजम्बूं च तन्मूध्नि तथा रू प्यमयं वनम् । गान्धर्वारुख्यं तत्र चासौ रौप्यं यक्षपतिं न्यधात् ॥३९॥ घृतोदं मानसाख्यं च सरो रू प्यमयं तथा । कृत्वा तमद्रिं विविधैर्वस्त्रैः पुष्पैरशोभयत् ॥४०॥ सुमेरोः पश्चिमे साऽथ तिलैर्विपुलपर्वतम् । कृत्वा नानाविधैर्वस्त्रैः शोभयामास तं फलैः ॥४१॥ तस्योपरि च सौवर्णं न्यधाद्धंसं च पिप्पलम् । रौप्यं वैभ्राजारव्यवनं दधिशुद्धोदकं सरः ॥४२॥ मेरोः सौम्ये सुपाश्वाद्रिं कृत्वा माषमयं ततः । तस्योपरि वटं हैमं हैमीं कामदुधां न्यधात् ॥४३॥ सावित्रारव्यं वनं रौप्यं मधुभद्रसरस्तथा । कृत्वा तमद्रिं वस्त्राद्यैर्विविधैः समशोभयत् ॥४४॥ रचीयित्वेदृष्टां मेरुं विधिज्ञैः सा ततो द्विजैः । वाचीथित्वा स्वस्त्ययनं ग्रहशान्तिं विधाय च ॥४५॥ आवाह्य पर्वतान् देवांस्तान्सम्पूज्य यथाविधि । पुपूज स्वगुरुं भक्त्या चन्दनां शुकभूषणैः ॥४६॥ मध्यमं पर्वतं तस्मै प्रददौ मेरुसंज्ञकम् । तद्दान साङ्गतासिद्ध्यै गाश्चतुर्विंशतिं ददौ ॥४७॥ अवष्टम्भगिरी न न्यांश्चतुरश्च ततः परम् । ऋ त्विग्भ्यो ऽदाच्चतुर्भ्यः सा भगवत्प्रीतये तदा ॥४८॥ एतेन विधिना दत्वा धान्यशैलं तु सा जया । लवणाद्रिमुखानन्यान् गिरीन्व्यरचयन्नव ॥४९॥ लवणाद्रिं तत्र चक्रे द्रोणैः षोडशभिर्मतम् । विष्कम्भाद्रींश्च चतुरस्तच्चतुर्थांशसम्मितान् ॥५०॥ द्रुमान् सरांसि देवांस्तु यथापूर्वं चकार सा । विविधैर्वसनैः पुष्पैः फलाद्यैः स्तमशोभयत् ॥५१॥ गुडाद्रिं दशभिर्भारैः सा चकार ततः शुभम् । तिलाद्रिं दशभिर्द्रोणैः पूर्ववच्च यथाविधि ॥५२॥ कार्यासाद्रिं च विंशत्या भारैः परिमितं तथा । कुम्भैर्विंशतिसङ्ख्याकैर्घृताद्रिं च चकार सा ॥५३॥ मुक्ताफलसहस्रेण रक्ताचलमथाकरोत्

the clouds covering the high mountain. The foothills and peak of the mountain was laid with silver. O king! She placed the gold icons of Brahma, Vishnu, Shiva and the Sun and silver icons of Indra and other Devtas on the peak of a mountain. She planted three trees - Mandar, Parijat and Kalpavruksha - made of gold on Meru as well. She built a swing made of fine fabrics of five colours and decorated it with numerous strings of pearls and flowers."

Suvrat Muni continued, "O king! Jayaba made four small mountains of other grains. She made Mountain Mandrachal of eight thousand kilograms of barley on the East of Mountain Meru. She planted two golden trees - Bhadra and Kadamb and gold idol of Eros on its peak. She made two lakes -Ksharod and Arunod and a forest called Chaitrarath of silver on its slopes. Jaya made Mountain Gandhmadan of thirty two thousand kilograms of wheat on the South of Meru. She planted the shrub of Jambu of gold and a silver statue of Kuber on its peak. She made two lakes - Ghrutod and Manas and a forest named Gandharva of silver on its slopes. She made Mountain Vipul of thirty two thousand kilograms of sesame seeds on the West of the central large mountain and made two lakes - Dadhisar and Shudhhodksar in the middle of Forest Vibraj. The golden swans swam in its water and Peeple trees of gold were planted on its bank. Jayaba made Mountain Suparsva of thirty two thousand kilograms of Urad in the North of Meru, where she planted a gold Banyan tree on top of the mountain, under which a golden cow named Kamdhenu, grazed. The slopes of the mountain had a silver forest called Savitra and a silver lake called Madhubhadra. O king! All four smaller mountains were adorned with various clothes and fruits. Under the expert guidance of her guru, Jayaba venerated Mountain Meru and the Devtas placed on top of all the mountains. She gifted Mountain Meru - thirty two thousand kilograms of grains, large quantity of silver and gold - and twenty four (real) cows to her guru following his veneration. She gifted four smaller mountains to four assistant priests."

Suvrat Muni continued, "O king! Jayaba prepared another nine similar mountains of salt, jaggery, Ghee, sesame seeds, silver, gold etc. and decorated them elaborately

। तत्पूर्वे मन्दराद्रिं तु गोमेदैर्हीरकैस्तथा ॥५४॥ इन्द्रनीलैः पुष्परागैर्दक्षिणे गन्धमादनम् । वैदूर्यैर्विद्रुमैश्चक्रे पश्चिमे विपुलाचलम् ॥५५॥ पद्मरागैः ससौवर्णैरुत्तरे च सुपार्श्वकम् । चकार शेषं तु विधिं सा पूर्ववदुदार धीः ॥५६॥ अयुतेन पलैश्चक्रे ततो रू प्याचलं च सा । प्राग्यद्राजसं प्रोक्तं हैमं तमदिहाकरोत् ॥५७॥ ततो भारैः परिमितं साष्टभिः शर्कराचलम् । यथाविधि विधायैवं वस्त्राद्यैस्तमशोभयत् ॥५८॥ मध्यमाद्रिचतुर्थांशसम्मितांश्चतुरो गिरीन् । सर्वत्रैवाकरोच्चान्यविधानं धान्यशैलवत् ॥५९॥ वस्त्राद्यैः शोभितांस्तांश्च सर्वानपि च पर्वतान् । यथाविधि ब्राह्मणेभ्यो ददो स्त प्रीतये हरेः ॥६०॥ एवं स उत्तमो राजा प्रीत्यै भगवतो हरेः । तदाज्ञयैव जयया महादानान्यदीदपत् ॥६१॥ औदार्यमीदृशं तस्य विलोकयैवाखिला नृपाः । देशान्तरीया लोकाश्च विस्मयं प्रतिपेदिरे ॥६२॥ रात्रौ सा च यथाशास्त्रं राधादामोदरं जया । एकादश्याधिपं भक्त्या पुपूज शुचिमानसा ॥६३॥ वृद्धा युवानः शिशवः पुमांस स्तस्मिन् दिने तु प्रभुतोषणार्थम् । चक्रुर्निराहारव्रतं च योषा राजन् ! यथावन्निशि जागरं च ॥६४॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे जयाकृतगुडधेन्वादिमहादानविधिनिरुपणनामा सप्तत्रिंशोतेऽध्यायः ॥३७॥

अथाष्टत्रिंशोऽध्यायः

सुव्रत उवाच ।

तस्मिन् दिने सोऽपि निरन्नमेव व्रतं चकार प्रभुरप्युदारः । मानुष्यलीलां विदधच्च धर्मं पातुं नरेशात्र कृतावतारः ॥१॥ रात्रौ सभायां निजमुच्चपीठ मध्यास्य नारायणनामधोषम् । कृत्वा च शुश्राव वसिष्ठगीतं माहात्म्यमेकादशिकातिथेः सः ॥२॥ कुर्वंस्ततो जागरणं मुनींस्तान् जनांश्च गातुं भगवद् गुणान् सः । आज्ञापयामास च गीयमानान् शुश्राव तान्भक्तमनोभिरामान् ॥३॥ ततस्तृतीये प्रहरे निशामा गायेत्सु भक्तेषु सतालिवाद्यम् । उत्तीर्य पीठाद्भगवाञ्जयाया द्रष्टुं समायात्स तुं पाकशालाम् ॥४॥ विधाय पक्वान्नचयान्निषण्णाः क्षणं रमाद्याः स्त्रिय आशु तत्र । समागतं प्रेष्ठमवेक्ष्य दूरा दुत्थाय नत्वा ददुरासनं च ॥५॥ तत्रोपविश्य प्रभुरैक्षताग्रे सच्छष्कुलीनां नगराजमेकम् । तत्पाश्वयोः खार्जकगण्डशैलान् स श्वेतवर्णांचतुराचितांश्च ॥६॥ एतावता किं भवितात्र पूर्तिः पाकेन वान्यं विदधीमहीमम् । इत्थं तमूचे ललिता तदानीं कृत्यं तदीयं हृदि जानती वै ॥७॥ तदा स तामह नरेशकन्ये । नाहं मुनींश्चेत्परिवेषयेय । प्राक्पङ्क्तिभाजां तु तदा कथञ्चित् पूर्येत

with fine fabrics, fruits and gems. The forests, plants and lakes were formed on these mountains as previously. O king! She used one thousand kilograms jaggery, twenty five kilograms gold, three hundred and twenty kilograms sesame seeds, six hundred and forty kilograms cotton wool, eight hundred kilograms sugar and one thousand, two hundred and eighty kilograms Ghee to prepare the mountains. She also used one thousand pearls and numerous diamonds, rubies, sapphire etc. to make five mountains of gems. She used two hundred and fifty kilograms of silver for silver mountains in which gold was used in place of silver to make foothills and peaks. She venerated each type of mountain reverentially before gifting them to pious Brahmins just to please Lord Swaminarayan. O king! Jayaba was just the medium of this extensive charity, while the wealth had actually come from Uttam Khachar's treasury. Uttam Khachar's generosity was incomparable! The present devotees, many kings among them, were surprised at the amount of wealth Uttam Khachar made available to please Bhagwan Shree Hari. Jayaba venerated Bhagwan Damodar and His spouse Radha (the ruling deities of Prabodhani Ekadashi) later that night, while all the other devotees stayed up late for Jagran while still observing the fast, just to please Bhagwan Shree Hari."

Thus ends the 37th Chapter of the Satsangi Jeevan.

CHAPTER-38

Suvrat Muni said, "O King Pratapsinh! Lord Shree Hari, who has taken birth only to propagate the true religious practices, observed a fast on Prabodhani Ekadashi. He arrived in the assembly at night, where the saints and devotees had gathered for Jagran and took His seat on His Sinhasan. He first listened to the greatness of Ekadashi as espoused by Sage Vasishtha and then performed special veneration of Radhaji and Damodar Bhagwan. On a cue from Shree Hari, the saints and devotees started

पुण्येन तपस्विनीनाम् ॥८॥ मितस्मिता तं भगवन्तमूचे तदामला सापि वचोविदग्धा । जानासि किं द्वार्दीशिकादिनीयमेतप्रभो ! पाञ्चदिनं हि विद्धि ॥९॥ स्पर्शो न यावतु तपस्विनस्ते पक्वान्नराशेः किल तावदस्य । शङ्का भवत्येवमपूर्णताया जाने करस्पर्शफलं यतस्ते ॥१०॥ इत्थं तयोक्ते हरिमानतास्यं तं धूनयन्तं च शिरः सचिन्तम् । प्रदर्शयामास रमा द्वितीये गेहे तु पाकं किल जा यमानम् ॥११॥ सा तत्र गत्वाथ ददर्श योषा गङ्गां च रामा यमुनां च रेवाम् । ततश्च ताभिः क्रियमाणमीशः कृतं च पर्यैक्षत पाकमेव ॥१२॥ तुङ्गे चये मौक्तिकलड्डुकाना मुत्फुल्लगोलायितपूरिकाणाम् । चये च तत्साम्यदृशिं तदीयो वर्णस्तु पीतश्च सितो न्यषेधीत् ॥१३॥ गोलान् घनीभूत घृतेन शुभ्रान स लड्डुकानैक्षत चूर्णपूर्वान् । दश प्रभेदान् स्थिराकांश्च तत्र द्विः पीतसत्फाणितशुभवर्णान् ॥१४॥ हसन्तिकायां पृथुलं कटाहं निधाय दोर्भ्यां धृतहस्तकाभ्याम् । संहेलयनयौ सममालुलोके संयामवीशो यमुनां च रामाम् ॥१५॥ प्रफुल्लिताः फुल्लवहीश्च नाथी सम्भृत्य पात्रे पृथुलेऽथ यूपान् । कर्तुं प्रसक्ता ददृशे च तेन मौना च भज्यानि विधाय फेणीम् ॥१६॥ अन्यत्र चापरेयदसौ मुनशोऽमरीं कृतानेकविचित्रशाकाम् । प्रकुर्वतीं सद्वटकान् गुलालां विधाय सन्मण्डकपुञ्जमाशु ॥१७॥ दौहित्रकग्रन्थिकघुर्घुराणां पुञ्जान्तिके तावदुपेत्य तूर्णम् । स्थितां हसन्तीममृतामवेक्ष्य तत्कर्म तस्या इति स व्यजानान् ॥१८॥ समानयनयौ निजदासिकाभिः पुनः पुनर्दुग्धघटाननेकान् । विधापर्यनयौ परमान्नमाशु क्षितीशपत्न्यौ स ददर्श तत्र ॥१९॥ ददर्श सत्कान्दविकोपकलृप्तान् सत्पर्पिकाखण्डकपिण्डकांश्च । रमासमीपे समुपाहरन्तीं पाञ्चालिकां चापि स तत्कनिष्ठाम् ॥२०॥ एवं स्त्रियोऽन्या अपि पाककर्मसक्ता निजप्रीणनमात्रकामाः । ददर्श लाडुं यतिनीं च जीवामुमाकुमारी कुशलासुखाद्याः ॥२१॥ गेहान्तरे चाथ ददर्श दैविः क्षत्राङ्गनाः पाकरताः स्वतुष्टयै । क्षेमामलामर्यदितीश्च फुल्लां स रत्नमालारतिदेविकाद्याः ॥२२॥ स्वदृष्टविप्राकृतपाकतुल्यं पाकं कृतं च क्रियमाणमाभिः । स्वप्रीणनार्थं बहुयत्नतोऽसौ ददर्श साश्चर्यमुदारकृत्यः ॥२३॥ स पाकदक्षाभिरुदारधीभिः स्तपस्विनीभिः क्रियमाणमित्थम् । पाकं विलोक्य प्रशशंस नारीः सर्वा जयाज्ञावशगा जयां च ॥२४॥ यावांस्तु पाको ललितागृहेऽभूत्ततोऽप्ययं द्वित्रगुणोऽस्ति

singing Kirtans accompanied by clapping and playing musical instruments, which lasted until very early the next morning. Shree Hari went in the kitchens to inspect the preparations of the feast for the ritualistic conclusion of the fast the next day. The female devotees, who had just sat down for a short rest from their cooking duties, rushed to greet Shree Hari and offered Him a seat. O king! Shree Hari saw two large mounds of Jalebi and Khaja (type of sweet). Lalita saw a slight disappointment in Shree Hari's eyes as the prepared sweets were less than half of what were prepared at the Annakut festival. She asked Shree Hari, 'O Lord! Shall we make more sweets or will this much suffice?' Shree Hari replied, 'O princess! This quantity may just be sufficient only for the first batch of My saints if I personally do not serve them.' O king! Lalita replied politely, 'O Hari! Do You think this much Jalebi will not suffice for Parna? We believe that this quantity of Jalebi and Khaja will last five days. This quantity may look insufficient, but we know the magic of Your hands. Once You touch these sweets, these will be enough to feed the whole universe."

Suvrat Muni continued, "O king! Shree Hari shook His head as if worried. Rama, to alleviate Shree Hari's worry, led Him to the other kitchens. Besides seeing mounds of Ladoos and Puris, He saw Ganga, Rama, Yamuna, Reva and many other female devotees engaged in cooking more food. He was impressed with a large quantity of yellowish Ladoos and white Puris staked high. He saw a large heap of Thor (a sweet dish) and Ladoos drenched in Ghee in another corner. He also saw Rama and Yamuna cooking Shiro in a large vessel on another stove. Bhagwan Shree Hari visited other kitchen as well and was pleased to see a large quantity of Pudla (a type of Chapati) prepared by Nathi, Sutarfeni (a sweet) cooked by Mauna, various cooked vegetable prepared by Amari, Manda (a sweet) and Vada (a savoury) prepared by Gulal and many other savoury dishes prepared by Amrat. He saw Uttam Khachar's two younger sisters, Panchali and Nani, bringing and stacking Penda under Rama's guidance. Uttam Khachar's two wives, Kumuda and Jashu were busy making rice pudding. Shree Hari also saw Yati, Jivi, Ladoo, Uma, Kumari, Kushala, Sukha, Amari, Amala, Kshema, Aditi, Fulli, Ratnamala, Rati, Devika and many other female devotees engaged in various duties in the kitchens. He saw the stores full of various items prepared by other Brahmin

नूजम् । पदार्थसङ्ख्या त्विह तावतीति ज्ञात्वा स्वचित्ते स जहर्ष भूमा ॥२५॥ ततः समाज्ञाप्य स पाचिकास्ताः सदोदनं च कवथिकां च सूपम् । प्रतिर्विधातुं निजवासमायातावच्चुकूजुः वृकवाकवोऽपि ॥२६॥ जागर सहि निजैर्हरिरित्थं भूपते ! स तु विधाय विभाते । निम्नगाप्लवविधिं च विधिज्ञः कर्म नैत्यकमुपाचरदीशः ॥२७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे भगवत्कृतपाकपाचिकादर्शननिरू पणनामाष्टत्रिंशोऽध्यायः ॥३८॥

अथैकोनचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

प्रातः कृत्यं विधायाशु भगवान् द्वादशीदिने । न्यषीदत्पीठमारुह्य वेद्यां निम्बतरोरधः ॥१॥ देशान्तरीयाश्च जनाः कृत्वा नित्यविधिं द्रुतम् । मुनिभिः सह तत्रैत्य निषेदुश्च व्यवस्थया ॥२॥ योगेश्वरस्य कृत्वा च जयाऽप्युत्तरपूजनम् । चकार तन्मूर्तिदानं गोदनादि च सादरम् ॥३॥ वणिराट् तावदभ्येत्य दीर्घपाण्डुजटाधरः । पाकसिदिधरभूत्स्वामिन्नित्युवाच महाप्रभुम् ॥४॥ तदाज्ञप्ता भगवता सर्वेऽपि मुनयो नृप ! । अतिहर्षान्वितास्तूर्णं भोक्तुमायंश्च यूथशः ॥५॥ पश्चार्द्राः साम्बुपात्राश्च तत्र पङ्क्तिषु सर्वशः । मर्यादया निषेदुस्ते हर्यास्यार्पितदृष्टयेः ॥६॥ कटिवस्त्राबद्धकच्छाश्चतुराः परिवेषकाः । भुक्तिपात्राणि चाम्बूनि ददुरादौ द्विजातयः ॥७॥ ततो भक्ष्यानि भोज्यानि लेह्यान्यपि च कृत्स्नशः । यथोचितं यथाभोक्तृ पङ्क्तिशः पर्यवेषयन् ॥८॥ सर्वं सर्वेषु पात्रेषु परिवेषितमित्यसौ । दृष्ट्वा तान् भगवान् भोक्तुं माजिज्ञ पदुदात्तदोः ॥९॥ तस्मिन् दिने तु स स्वामी मुक्तानन्दमुखान् सतः । भोक्तु समुपवेश्यैव चकार परिवेषणम् ॥१०॥ भुञ्जानांस्तान्मुनीन् राजन् ! द्विजैः साकं द्रुतक्रि यैः । पर्यवेषयदीशोऽसौ सर्वपङ्क्तिचरो द्रुतम् ॥११॥ पकवान्नभृतपात्रेभ्यो विधृतेभ्यो द्विजैः प्रभुः । शष्कुलीग्रन्थिकादीनि स मुहुः पर्यवेषयत् ॥१२॥ भोज्यहस्तो ययौ पङ्कतौ यस्यां यस्यां यदा यदा । भोजकान् याचतोऽपश्यतस्या तस्यां तदा तदा ॥१३॥ पात्रपूरं ततस्तेभ्यो हसन् भोज्यानि सोऽपर्यन । तर्पयामास सकलान् भुञ्जानांस्तान्मुनीन्नृप ! ॥१४॥ आश्चर्यं जनयन्नृणां दोर्भ्यां तद्याचितं ददत् । दिव्यदेहागतान्मुक्तानदृश्यानप्यभोजयत् ॥१५॥

and Kshatriya female devotees just to please Him. He was impressed and happy with the preparation and profusely praised Lalita and the other female devotees for their exemplary effort.

Suvrat Muni continued, "O king! Shree Hari was totally satisfied upon seeing more than double the amount of food that was previously prepared for Annakut festival. He asked female devotees to take a short rest before returning to cook rice and lentils. The cockerel heralded the morning just as Shree Hari made His way to His personal quarters. He took many saints and devotees to the banks of River Unmattganga to undertake His daily morning routine."

Thus ends the 38th Chapter of the Satsangi Jeevan.

CHAPTER-39

Suvrat Muni said, "O king! After concluding His daily routine on Kartik Sud Baras, Bhagwan Narayanmuni performed special veneration of Laxmiji and Bhagwan Yogeshwar at the end of which He gifted valuable Murtis to a pious Brahmin. He arrived and sat on His Sinhasan under the tree where the saints and devotees had gathered for His divine Darshan after concluding their daily routine. Jayaba followed Shree Hari's example and gifted valuable Murtis of Laxmiji and Bhagwan Yogeshwar to Brahmins at the conclusion of special veneration. O king! Mukundanand Brahamchari approached Shree Hari to inform Him that the food was ready. On being asked by Shree Hari to conclude their fast with Parna, all saints and devotees went to their respective dining areas. The saints washed their hands, feet and face and sat in orderly rows with their water jugs. The Brahmins distributed plates and bowls and served water to all saints before returning to serve food. Shree Hari had asked Muktanand swami, Brahmanand swami and other saints who normally served food with Shree Hari to sit with the other saints as He alone was to serve the food. Narayanmuni walked briskly among rows of saints serving Jalebi, Ladoos etc. from the trays held by serving Brahmins. Shree Hari asked the saints to start when all the items on the menu were served to all of them."

तत्कृपाप्राप्तदिव्याक्षास्तदानीं कतिचिन्नराः । नार्यस्तान् ददृशुर्देवानपि तत्र समागतान् ॥१६॥ पकवान्नानां च बहुशः पर्वतानुचिरांस्तथा । घृतकुल्याः पयः कुल्याः पायसादिनदीरपि ॥१७॥ तमेव भगवन्तं ते तेषां सम्परिवेषणम् । कुर्वन्तमैक्षन्त तदा चरन्तं सर्वपङ्क्तिषु ॥१८॥ तत्करार्पितपकवान्नग्रहणे सादरांस्तु ते । देवादींस्तांस्तथैवैतान् मुनींश्च ददृशु समान् ॥१९॥ तृप्तेषु तेषु पकवान्नैः सफूत्कृतिमुखेषु च । द्विजानुवाच भगवान् भक्तमानीयतामिति ॥२०॥ लड्डुकं वामहस्ते च दक्षे पायसभाजनम् । गृहीत्वा परिचक्राम स ततः सर्वपङ्क्तिषु ॥२१॥ ययाचे न यदा कोऽपि प्रत्यागच्छतदा स तु । प्रसाददौर्लभ्यवितं ब्रह्मानन्दो जुहाव है ॥२२॥ एह्येहि भगवन्नत्र पात्रं नो विस्मृतोऽस्ययम् । नित्यानन्दो रिक्तपात्रो जल्जते याचितुं मुहः ॥२३॥ तदा तत्रैत्य स हरिर्भाजने तस्य पायसम् । न्यषिञ्चत्स तदोवाच पश्यंस्तद्दोष्णि लड्डुकान् ॥२४॥ लिह्यां पायसपात्रं चेतन्नित्यानन्द एष माम् । पूषणं वक्ष्यति स्वामिंस्तद्गोलकमपि क्षिप ॥२५॥ ततो हसन्स भगवान्हासयंस्तांश्च भोजकान् । तत्पात्रे लड्डुकं क्षिप्त्वा सिंहनादमचीकरत् ॥२६॥ वर्णिराट् तावदागत्य लड्डुकामत्रकं करे । बिभ्रद्धरेः पुरस्तस्थौ द्वौ ततः सोऽग्रहीद् द्रुतम् ॥२७॥ हरिं वीक्ष्यान्तिकप्राप्तं मुक्तानन्दोऽतितृप्तवान् । भुक्तशिष्टं स्वपात्रस्थं लड्डुकं तमदीदूर्शत् ॥२८॥ अपेक्षितोऽस्य त्वेतावानिति ज्ञात्वा च स प्रभुः । यावत् क्षिपति तं तावत्सोऽ करोत्सिंहगर्जनाम् ॥२९॥ चैतन्यानन्दमालोक्य पात्रे कृत्वा करं शिरः । धूनयन्तं स तत्पात्रे हरिर्लड्डुकमक्षिपत् ॥३०॥ ऊ र्ध्वं शिरो धूनयन्तं नित्यानन्दं हसन्मुखम् । तृप्तां ज्ञात्वा लड्डुकार्धं तत्पात्रेऽक्षिपदीश्वरः ॥३१॥ कृतसिंहरवे तस्मिन्नानन्दानन्दमाययौ । ज्ञात्वा शिथिलदन्तं तं दापयामास पायसम् ॥३२॥ गोपालानन्दमालोकय मिताहारं हरिर्हसन । अर्धार्धं लड्डुकस्यादात्कारयन्सिंहगर्जनाम् ॥३३॥ निर्विकारानन्दमेत्य वृथाऽऽदौ सिंहनादिनम् । दृष्ट्वा रिक्तं तु तत्पात्रं लड्डु कद्वयमक्षिपत् ॥३४॥ हर्यानन्दं स दृष्ट्वाऽथ प्रतीक्ष्य स्वमवस्थितम् । तत्समीपमुपेयार्य गृहीत्वा लडडुकं करे ॥३५॥ तृप्तं ज्ञात्वा भङ्कतुकामं लड्डुकं वीक्ष्य सोऽब्रवीत् । एतद्भङ्गऽङ्गुलीनां

Suvrat Muni continued, "O king! The saints asked Shree Hari to give them whichever item He brought to serve them. Shree Hari walked through all the rows repeatedly to serve saints, who kept asking for more, realising the importance of Prasad from Shree Hari's own hands. The Muktas from Akshardham and other abodes and the Devtas from heaven descended on Gadhpur to get Prasad from Shree Hari's hands. Some of the blessed onlooking devotees had the Darshan of the Muktas and Devtas sitting in the rows eating food. Some of the devotees saw the mounds of food and rivers of Ghee, milk and rice pudding flowing with His divine blessings. These blessed devotees saw Shree Hari in several forms moving between many rows simultaneously and the Muktas and Devtas, being served food individually by Shree Hari, while others only saw Shree Hari in the singular form serving the saints."

Suvrat Muni continued, O king! Shree Hari asked the Brahmins to bring in the rice and lentils when He saw saints had eaten the sweet and savoury items to their hearts' content. Bhagwan Shree Hari walked another round of rows of saints with a few Ladoos in one hand and a jug of rice pudding in another to see if any saints needed them. Just as He was about to retreat from the rows, Brahmanand swami, understanding the importance of Prasad from Shree Hari, called Him, 'O Bhagwan! Come back! Have You forgotten us? Nityanand swami sitting next to me is too shy to ask again and again while his plate is empty.' Shree Hari went to Brahmanand swami and served him rice pudding in his empty bowl. Brahmanand swami said, 'O Shree Hari! Nityanand swami may think I have no teeth if You serve me only rice pudding. Please serve me Ladoos as well to remove his doubts.' This unique style of asking more caused a wave of laughter among the saints. Shree Hari smiled at Braham Muni and served him all the Ladoos in His hand at which Muni made a loud protest. Mukundanand Brahamchari brought a tray full of Ladoos for Shree Hari, who approached Muktanand swami. Swami pointed at few Ladoos still in his plate to indicate that he does not want any more Ladoos but Shree Hari took that as an indication of wanting more Ladoos and served swami one more Ladoo at which he protested very loudly. Shree Hari took this loud protest to mean a real no to any more food and moved away from Muktanand swami. Shree Hari saw Chaitanyanand swami covering his plate with both his hands and shaking his head negatively, yet He served him one more Ladoo in his plate, at which swami made a loud verbal protest. Shree Hari served

ते श्रमः स्यादिति निः क्षिप ॥३६॥ तं च क्षिप्त्वा स सत्पात्रे यावत्क्षिपति चापरम् । उच्चैर्ननाद स तदा शुकानन्दमगात्सः ॥३७॥ पात्रावशिष्टपकवान्नं चर्वन्तं शष्कुलीं शनैः । तृप्तं ज्ञात्वा लेज्जमानमात्मानन्दं व्यचष्ट सः ॥३८॥ निष्कासितेतः सन्ताड्य ब्रह्मानन्देन तु त्रपा । गृहाण भुङ्क्ष्व तत्स्वेष्टमित्युक्त्वादात्स लड्डुकौ ॥३९॥ राष्कुलीभृतवक्त्रेण ब्रुवते चास्फुटं ददौ । महानुभावानन्दाय करस्थं सार्धलड्डुकम् ॥४०॥ एवमन्यानपि हरिर्भोजकान्परिवेष्य सः । भक्तं च क्वथिकां सूपं दापयित्वाशुधत्करौ ॥४१॥ भुक्त्वा करमुखं ते च विशोध्य स्वस्वकेतनम् । फुल्लतुन्दा ययुः सर्वे भोजकाः मुखफूत्कृताः ॥४२॥ ततश्च पार्षदान् सर्वान् क्षत्रियादीन् पूर्ववत् । भोजयामास भक्तान्स्वानन्यांश्चान्नार्थिनो जनान् ॥४३॥ ततः स पारणां कर्तुं योषाश्चाज्ञाप्य सर्वशः । भोजनार्थं ततस्त्वायान्निजमन्दिरमीशित्ता ॥४४॥ पाकं विधाय श्रीकृष्णनैवेद्यं वैश्वदेविकम् । कृत्वैव विदधे स्वामी पारणां धर्मवत्सलः ॥४५॥ अकुर्वन्स दिवानिद्रां पार्षदानां पुरो गुणान् । जयाया वर्णयन्नेव तत्र याममुपाविशत ॥४६॥ एवमेव नृपते ! जगत्पतिः श्रीहरिर्भवति भक्तवत्सलः । दम्भहीननिजसेविमानवान्नाधिकं किमपि तस्य सर्वथा ॥४७॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे-भोजने हरिपरिवेषण लीलावर्णन नामैकोनचत्वारिंशोऽध्यायः ॥३९॥

half a Ladoo to Nityanand swami knowing fully well that swami was really full. He served only rice pudding to Anandanand swami, knowing that he had very few teeth in his mouth and served only a quarter Ladoo to Gopalanand swami knowing full well that swami ate very little. He totally disregarded loud protests against any more food being served by Sachchidanand swami and served him two Ladoos in his empty plate. As Shree Hari was breaking a Ladoo in half to serve him, Krupanand swami said, 'O Bhagwan! Why are You troubling Your delicate fingers by breaking Ladoo in half? Save Your troubles and serve me the whole Ladoo.' O king! Shree Hari, not content to serve just one Ladoo, served swami with a second Ladoo as well at which Krupanand swami made a loud verbal protest. He served Swayamprakashanand swami two Ladoos at which he also made a loud protest. Shree Hari approached Shukanand swami, who was eating Jalebi at a leisurely pace as he was indeed full, yet Shree Hari served him another half a Jalebi. Realising that Atmanand swami was too shy to ask for more Ladoos, Shree Hari went near him and said, 'O swami! Take a cue from Brahmanand swami. See how boldly he asked for more Ladoos! Give up your shyness and take these two Ladoos.' O king! Saying this to Atmanand swami, Shree Hari served him two Ladoos. Mahanubhavanand swami, sitting next to Atmanand swami, had a mouthful of Jalebi and therefore, was incoherent in his speech. Shree Hari, disregarding his stammer, served him another Jalebi at which swami made a loud verbal protest. Shree Hari went to each saint and served them more Prasad than what they could handle, but they did not leave anything on their plate. He asked the Brahmins to make another round of rice and lentil, before washing His hands. The saints, with enlarged bellies and short of breath due to overindulgence, returned to their quarters after washing their hands. Shree Hari asked His Parshads such as Soma Khachar and Sura Khachar, Kshatriya devotees such as King Hemantsinh and all the other devotees to sit down in rows for their lunch. O king! Shree Hari lovingly served Prasad to all the devotees just as He had done at the Annakut feast, a few days previously. He asked Jaya, Lalita and the other female devotees to have their lunch and conclude their fast, before returning to His personal quarters. He took a bath, cooked food and offered it Lord Krishna as Naivedhya before eating it."

Suvrat Muni continued, "O King Pratapsinh! To set an example for His devotees to follow, Shree Hari did not retire for afternoon siesta today. Instead, He called a few of His Parshads for a chat, where He profusely praised Jayaba for her exemplary effort to make the celebrations of Prabodhani Ekadashi a success. O king! Shree Hari loves nothing more than sincerity in His devotees. Shree Hari praised Jayaba openly to let His devotees know how much He appreciates her sincerity.

Thus ends the 39th Chapter of the Satsangi Jeevan.

अथ चत्वारिंशोऽध्यायः

सुव्रत उवाच ।

अथ प्रदोषे भगवानुपायात् पुनर्बहिर्वेदिमुदारकीर्तिः । तावज्जनौधा मुनयश्च सर्वे योषाश्च तत्रैत्य मुदा निषेयुः ॥१॥ तत्रोपविश्य प्रभुरात्मपीठे पर्यैक्षत स्वान् विनयावनमान् । सुशिक्षितांस्तानपि साधुवर्त्म भूर्या विवक्षुः स गिरं जगाद ॥२॥

श्री नारायणमुनिरुवाच ।

यूयं हि वर्णाश्रमिणस्त्यागिनो मुनयस्तथा । सर्वे सम्मिलिताः स्थात्र कृष्णभक्ता यमान्विना ॥३॥ तेषां मध्ये भवेद्येषां प्रष्टव्यं किमपि प्रजाः । ते मां पृच्छन्तु निर्भीकाः कश्चिद्वो मास्तु संशयः ॥४॥

सुव्रत उवाच ।

एवमुक्ते भगवता राजानसीत्र संस्थिताः । पुञ्जजिद्वास्तुसूराद्या भक्ताः प्रश्नमकुर्वत ॥५॥ परस्परं ते संमन्त्र्य नमकृत्य प्रभुं नृप ! । बद्धाञ्जलिपुराः प्रोचुर्वाचं लोकहितावहाम् ॥६॥

राजान अचुः ।

वयं सर्वे नृपाः स्वामिन् ! प्रजाश्चेमा निरन्तरम् । प्रवृत्तिधर्म स्थितयस्त्वां श्रिताः स्मो जगद्गुरो ! ॥७॥ तेषां नो यद्भवेत्कार्यमकार्यं यच्च सर्वथा । तत्पृथग्विशदीकृत्य त्वं बोधयितुमर्हसि ॥८॥

सुव्रत उवाच ।

इति तैरादरात्पृष्टः प्रसन्नः स मुनीश्वरः । स्मरन् स्वभक्तं विदुरं प्रोवाच वचनं नृपान् ॥९॥

CHAPTER-40

Suvrat Muni said, “O King Pratapsinh! Always generous in granting His divine Darshan to His devotees, Lord Shree Hari returned to His Sinhasan under the tree in the afternoon for a while, before going for the evening Aarti of Lord Vaasudev Narayan. He returned to the assembly after Darshan and Dhun. Smiling benignly at His devotees, Lord Narayanmuni addressed them, ‘O devotees! You are ardent worshippers of Lord Krishna; you observe your ethics sincerely and you observe your Dharma appropriate to your Ashram as well. However, this is the time to ask any questions to remove any lingering doubts you may have about anything. Do not shy away from asking any questions. You must not have any doubts in your minds.’ O king! There were many kings present in that assembly including Vasta Khachar, Soma Khachar, Punjaji and Hemantsinh. They confabulated among themselves and collectively asked Shree Hari, ‘O Bhagwan! O Lord Swaminarayan! We are entangled in the polity and other worldly activities at all times. We have become Your disciples. O guru of all Gurus! Please enlighten us on how to conduct our royal affairs. What positive and negative steps should we take to discharge our royal duties?’O king! Shree Hari was very pleased to hear such an important question from His devotees. The thought of Vidur, one of His Ekantik devotees of the bygone era, sprang to His mind before answering their question.”

Narayanmuni replied, “O kings! The scriptures contain the advices rendered by scholars and wise and evil and foolhardy. You should act according to the advice of scholars and the wise, while disregard the fools’ advice. This is My cardinal principle. However, it is very important to differentiate between the wise and fools. Vidurji has explained this in detail to King Dhritrashtra. He had offered the sane advice alike to the householder devotees engaged in the worldly affairs and the Tyagi devotees who have withdrawn from the worldly affairs. The collection of his advice has become known as the VidurNiti. You should study it carefully and act accordingly. The VidurNiti is the gem among all Niti Shastras (the scriptures outlining ethics). You shall derive all happiness of this world if you act according to the advice rendered therein. O devotees! The VidurNiti will show you the correct path and the means to untangle from any

श्री नारायणमुनिरुवाच

ये पण्डिता इति प्रोक्ताः सच्छास्त्रेषु च साधवः । तेषां यद्वचनं ततु कार्यमेवेति निश्चितम् ॥१०॥ तत्रैवोक्ताश्च ये मूर्खा असन्तश्च कुबुद्धयः । तदुक्तं वचनं भक्ता ! अकार्यमिति मे मतम् ॥११॥ पण्डितानीं च मूर्खाणां लक्षणानि सविस्तरम् । कार्याकार्ये च विदुरो धृतराष्ट्रं पुराऽवदत् ॥१२॥ प्रोक्ता विदुरनीतिः सा गृहिणां त्यागिनां हिता । तामभ्यस्य ततो ज्ञेयः कार्याकार्यविनिर्णयः ॥१३॥ सर्वेषां नीतिशास्त्राणां सारो वैदुरिको नयः तेनैव वर्तमानानां युष्माकं सर्वतः सुखम् ॥१४॥ एतत्संशीलिनः क्वापि सन्तापैस्त्रिविधैरपि । पीडितुं नैव शक्यन्ते स्थिता व्यवहृतौ जनाः ॥१५॥ एतदुक्तप्रकारेण वर्तमानाः क्रियास्वपि । यूयं भजन्तः श्रीकृष्ण सूखिनोऽत्रे भविष्यथ ॥१६॥

सुव्रत उवाच ।

इत्युक्तास्ते नृपतयो राजन् ! भगवता ऽ खिलाः । जनाश्च मुनयो हृष्टास्तथेत्यूचुः प्रणभ्य तम् ॥१७॥ स्वस्वस्थानं ततो गन्तुमाज्ञप्ता हरिणा च ते । ययुस्ततो हरिरपि स्वीयं मन्दिरमाययौ ॥१८॥ त्रयोदशीचतुर्दशयो रात्रौ हरिरकारयत् । पञ्चमस्कन्धकथां पौराणिकेन च ॥१९॥ नोल्लङ्घ्या स्वस्वमर्यादेत्यर्थं तस्या अबूबुधत् । सङ्गदोषं कर्मफलावश्यभोग्यत्वमप्यसौ ॥२०॥ अष्टादश दिनानीत्थं सर्वे ते भगवज्जनाः । लेभिरे परमानन्द कारुण्येन जगत्पतेः ॥२१॥ पौर्णमास्यां च महता सम्भारेण स सत्पतिः । कारयामास जयया भक्तिजन्ममहोत्सवम् ॥२२॥ उत्सवान्ते निशि जनान् भक्तांस्तान्भगवांस्ततः । आजिज्ञपत्सभासंस्थो गन्तुं देशं निजं निजम् ॥२३॥

श्रीनारायणमुनिरुवाच ।

यूयं सर्वे भक्तजना देशान् स्वान्स्वानहर्मुखे । योषितोऽध्वनि रक्षन्तः सावधाना व्रजन्वितः ॥२४॥ देहादन्यं ब्रह्मरू पं निश्चित्यात्मानमच्युतम् । भजन्तश्च स्वधर्मस्थास्तद्धाम प्राप्स्यथ ध्रुवम् ॥२५॥ प्राप्त ब्रह्मपुरं तच्च सर्वधामोत्तमोत्तमम् । भोगानलौकिकांस्तत्र तस्मात्प्राप्स्यस्थ वाञ्छितम् ॥२६॥

सुव्रत उवाच ।

इति श्रुत्वा प्रभोर्वाकयं मुनिभिः सह ते जनाः । नत्वा तं हृष्टमनसः पप्रच्छुरिदमादरात् ॥२७॥ **जना अचुः ।**

एकान्तिकाः कृष्णभक्ता ज्ञानवैराग्यभक्तिभिः । सम्पन्ना भगवन् ! धर्मैर्लभन्ते धाम तस्य यत् ॥२८॥ यच्चोच्यते परं

problems that may come your way. You will reap all materialistic happiness in this world and eternal bliss in the next by following the advice of the VidurNiti.'

Suvrat Muni said, "O king! The inquiring kings and other devotees were happy to hear Shree Hari's benevolent sermon and pledged to act accordingly. He asked the devotees to retire for the night and He Himself returned to Akshar Bhuvan, His private quarters for the night. This sermon on the VidurNiti was delivered on the night of Baras. Shree Hari and the devotees listened to the Katha of the fifth Canto of the Shreemad Bhagwat from Pragji Purani for next the three nights. Shree Hari would recap the main points of Katha in the form of sermons at the end of Katha. O king! The main points raised were: All persons must always remain within the boundaries of their ethical duties at all times; one must associate only with the pious and never with the evil as the traits of the associates surely influence that person; one must not act rashly and contrary to religious ethics as one indeed has to suffer the consequences of his actions. Shree Hari explained these main points in a very simple language for the benevolence of His devotees. O king! Thus, the devotees and saints enjoyed their stay of eighteen days in Gadhpur listening to His sermons and having His Darshan."

Suvrat Muni continued, "O king! Jayaba celebrated Bhaktimata's birthday with a great pomp in the evening of Kartik Punima under Shree Hari's guidance. Once again seated on the Sinhasan, Shree Hari addressed His gathered devotees, 'O devotees! You must return to your respective village tomorrow morning. Protect your belongings and women folk on your way home. The saints will also disperse tomorrow and tour different regions to propagate My message. You must always consider your soul as a distinct entity from your gross body, be engaged in Bhakti of Lord Krishna and behave within the boundaries of your Dharma. This is the only way to attain Brahampur,

धाम त्वया ब्रह्मपुराभिधम् । तदिध वेदितुमिच्छामो वयं सर्वे स्वरू पतः ॥२९॥ तस्मात्त्वं कृपयास्मभ्यं स्वरू पं तस्य तत्त्वतः । वक्तुमर्हसि भो स्वामिंस्त्वदन्यो नैव वेत्ति तत् ॥३०॥

सुव्रत उवाच ।

पृष्टः स इत्थं निजभक्तसङ्घैर्विवित्सुभिर्धाम परं मुरारेः । प्रहर्षयंस्तानेवदद्दयालुनारायणो भक्तजनैकबन्धुः ॥३१॥

इति श्रीसत्सङ्गिजीवने नारायण चरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवेविदुरनीत्युपदेश कथननामा चत्वारिंशोऽध्यायः ॥४०॥

अथैकचत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

भक्ताः ! शृणुत वक्ष्यामि रू पं ब्रह्मपुरस्य वः । एकान्तिकानां भक्तानां प्राप्स्यातिसुखस्य च ॥१॥ एतद्रहस्यमस्तीति पुराणेषु महर्षिभिः । न सम्यग्विस्तरेणोक्तं प्रोक्तं नामान्तरेण च ॥२॥ छान्दोग्योपनिषद्येतन्मोक्षधर्मेषु भारते । स्कन्दादिपुराणेषु सङ्क्षेपतोपवर्णितम् ॥३॥ युष्माकं चाधिकारित्वान्मद्भक्त्या शुद्धचेतसाम् । कथयामि कथामेत्तं जना ! ब्रह्मपुराश्रयाम् ॥४॥ ब्रह्माण्डगोलके ह्यस्मिन् भुवनानि चतुर्दश । सप्तोर्ध्वं सप्त चाधस्ताद्वर्तन्ते संस्थितानि वै ॥५॥ लोकांश्चतुर्दशैवेतान् पृथिव्यावरणं जनाः ! । कोटियोजनविस्तीर्णमर्भितो व्याप्य वर्तते ॥६॥ उपर्युपरि तस्यापि जलं तेजो मरुन्नभः । अहङ्कारो महत्तत्वानि चावरणानि षट् ॥७॥ एकैकस्माद्दशदशगुणितं ह्युत्तरोत्तरम् । ज्ञेयं चावरणं पूर्वात्सौक्ष्म्येणाप्यधिकं परम् ॥८॥ एतेषामपि सर्वेषां कारणं यतदष्टमम् । प्रकृत्याख्यं निगदितं महदावरणं जनाः ॥९॥ ततः परं चिदाकाशमस्ति तेजोमयं महत्

Bhagwan's supreme abode and its eternal pleasures.' O king! The devotees collectively asked Shree Hari, 'O Bhagwan Swaminarayan! You just mentioned that the devotees attain Your supreme abode, Brahampur, by observing one's Dharma as per his Varna and Ashram coupled with knowledge, detachment and Your Bhakti. Please tell us about Your supreme abode. Who can explain this any better than You?"

Suvrat Muni continued, "O king! To quench His devotees' desire to know about Brahampur, omnipotent and omnipresent Lord Shree Hari replied."

Thus ends the 40th Chapter of the Satsangi Jeevan.

CHAPTER-41

Narayanmuni said, 'O Devotees! My supreme abode is attainable only to My Ekantik devotees, therefore, Brahampur is shrouded in mystery and there are very few instances where its detailed description is given. It is often mentioned as Vaikunth and Golok as well. It is described in short in the Chhandogya Upanishad, the Mokshdharma chapter of the Mahabharat and the Vaasudev Mahatmya of the Skand Puran. I am letting you know the detail as your mind and intellect have become lucid due to your Bhakti towards Me. This universe is a sphere made of fourteen different worlds including the earth. The globe is surrounded by seven different environments of five base elements, ego and Mahatatva. The first environ of the earth is spread for (approximately) thirty million kilometres. The next environ of water is ten times larger than the environs of the earth. Each progressive environs of light, wind, ether, ego and Mahatatva are ten times larger than its preceding environs. The cluster of many such universes and their surrounding environments make up a cosmos which is surrounded by the environment of Prakruti (the source of creation). The brilliant radiance, variably called 'Chidakash' or 'Param Vyom', lies beyond the eighth environ of Prakruti, which is more radiant than millions of suns and moons shining simultaneously. Indeed the light emanating from innumerable suns and moons appears as a mere blip when compared to the radiance of Chidakash. A very deep and wide river flows through Chidakash. This river, called 'Virja' or 'SudhaSindhu', is eternal, endless and perennially full of water.'

Narayanmuni continued, 'O devotees! There is an island in the middle of the

। अनाद्यनन्तं तद्धाम परम व्योम संज्ञितम् ॥१०॥ कोटिचन्द्राकवहनीनां मिलितं यन्महन्महः । तदेकदेशतेजोऽग्रे याति खद्योततां हि तत् ॥११॥ अस्ति तत्रानन्दमयी सुधासिन्धुर्महानदी । नित्यानन्ता च गम्भीरा यामाहुर्विरजामपि ॥१२॥ सुधासिन्धोरस्ति मध्ये द्वीपः सत्तात्मको महान् । भूरितेजोमयो दिव्यः सुखरूपः सनातनः ॥१३॥ निवहैः कामधेनूनां वृषभैश्चारुविग्रहैः । जुष्टश्चाप्राकृतैरन्यैर्विविधैर्मृगपक्षिभिः ॥१४॥ पारिजातैः कल्पवृक्षैर्मन्दारादिभिरङ्घ्रिपैः । मल्लिकाजातिमुख्याभिर्वल्लीभिः परितो वृतः ॥१५॥ नानाविधैरूपवनैः फलपुष्पसमृद्धिभिः । नदीभिः सरसीभिश्च वापीभिर्मणिपर्वतैः ॥१६॥ एतैस्तेजोमयैः सर्वैः सुखरूपैरलौकिकैः । नित्यश्रीभिः परिवृतः सत्यद्वीपः स राजते ॥१७॥ अस्ति तस्मिन् बृहद्दुर्गं शतश्रृङ्गाचलाभिधम् । लोकालोकाचलनिभं पुण्डरीकाकृति ध्रुवम् ॥१८॥ महदिभर्गोपुरैः रम्यं चतुर्भिस्तच्चतुर्दिशम् । सुरक्षितं प्रतीहारैः सुबलप्रबलादिभिः ॥१९॥ सुदर्शनादिभिः शस्त्रैर्मूर्तिमद्भिरूपाश्रितम् । अणिमप्रमुखाभिस्तन्महतीभिश्च सिद्धिभिः ॥२०॥ तस्यान्तर्वर्तते दिव्या भूमिस्तेजोमयी शुभा । उपमानं क्वचितस्या ब्रह्माण्डे नात्र वर्तते ॥२१॥ अभूतोपमया तां च निर्दिशाभि ततो जनाः । यद्येवं स्यात्कवचितर्हि सोपमीयेत तेन वै ॥२२॥ स्वच्छकाचमयी भूमिरियं सर्वा सपर्वता । तादृश्यः स्युश्चाकृतयः सर्वाः स्थावर जंगमाः ॥२३॥ यावत्यश्चान्तरिक्षस्था ग्रहनक्षत्रतारकाः । तावन्त एव सूर्याः स्युः सर्वतः सुप्रकाशकाः ॥२४॥ तैः प्रकाशितया भूम्या काचमय्यातिरम्यया । आश्चर्यरूपया नूनं सा भूमिरूपमीयते ॥२५॥ तदेतत्परमं धाम श्रीकृष्णस्य सनातनम् । गोलोक इति यत्प्राहुर्गोपगोपीगणावृत्तम् ॥२६॥ दर्शनीयतमं तदिध सर्वतोऽस्ति मनोहरम् । तत्र यद्यच्च रत्नादि ततत्सर्वमलौकिकम् ॥२७॥ मुक्तानां तत्र पुंसां च योषितामपि कोटिशः । दिव्यानि चातिभास्वन्ति मन्दिराणि भवन्ति वै ॥२८॥ तन्मध्येऽस्ति महत्तेजः कोटिकोट्यर्कभासुरम् । मनोहरमतिश्वेतं घनं

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vast River Virja. Many herds of divine cows (Kamdhenu) and bulls roam this island. The large wooded areas are covered by numerous divine trees such as Parijat, Mandar and Kalpvruksha entwined with highly fragrant ivies such as jasmine. Many types of birds rest in numerous flowering shrubs and other fruit bearing trees. There are many mountains, rivers, ponds and gardens on this divine island. A mountain called 'ShatShrung' surrounds this island like a fort. The four gates of the fort like mountain is guarded by Subal, Prabal and others. Bhagwan's weapons such as Sudarshan Chakra and mace and His potencies such as Anima and Girima have taken residence in person within the fort. O devotees! It is not possible to compare this divine land with anything in the whole cosmos. Indeed it is incomparable! Even I cannot describe its beauty fully. I can only attempt to describe its beauty by giving an example. Imagine this earth, including its mountains, rivers etc. is made of crystal clear glass and imagine further that it is being illuminated simultaneously by the sun and all stars internally. The radiance and beauty of the land of this island is even more radiant and beautiful than the shimmering earth.

Bhagwan Narayanmuni continued, 'O devotees! This island is the home to Lord Krishna. It is called Golok. The roads of Golok are paved with rubies and other gems. Millions of Muktas, the souls that have attained Moksha have built their ornate palaces on this land. In the central area of the island - Gokul, there is an area of more brilliant radiance, indeed the fountainhead of radiance, which is 'Sat' (ever true), 'Chit' (conscious) and gives 'Anand' (bliss) to thousands of resident Muktas. According to the Upanishads, this area of radiance is eternal, unlimited, self illuminated and the source of all radiance. O devotees! This indeed is Brahampur of Lord Krishna. It is beyond Time and Maya. There is a temple within this fountainhead of radiance, the glory of which even I can not describe fully. Its pillars and floor are studded with the most expensive gems which reflect the inner radiance to dazzle the eyes. Thousands and thousands of male and female Muktas throng this temple. There is a bejewelled Sinhasan in the middle of the temple on which Bhagwan Shree Krishna, surrounded by Radha, Laxmi and numerous Parshads, sits to grant His Darshan to Muktas visiting this temple. The temple is so beautiful and magnificent that it cannot be compared to anything in this world. The pleasures of Brahampur are eternal and blissful. Just as the humans of this world and their means of pleasures are made of five base elements,

सच्चित्सुखात्मकम् ॥२९॥ यदाहुरक्षरं ब्रह्म सर्वाधारं तथामृतम् । अनाद्यनन्तं पूर्णं च स्वयंज्योतिः सनातनम् ॥३०॥ योगसंसिद्धिमापन्ताः षट्चक्राणि निजान्तरे । व्यतीत्य मूर्ध्नि पश्यन्ति यच्च कृष्णप्रसादतः ॥३१॥ तदेतदवगन्तव्यं धाम ब्रह्मपुरं हरेः । सर्वधामोत्तमं कालमायादिभय वर्जितम् ॥३२॥ तत्राश्चर्यमयं दिव्यं मन्दिरं वर्तते प्रभोः । तत्सौन्दर्य न शक्तोऽर्ह भक्ता ! वर्णपितुं किल ॥३३॥ कोटिसूर्यप्रतीकाशरत्नस्तंम्भातिभासुरम् । ऋ द्धिः सकलाभिश्च जुष्टं तत्सर्वसिद्धिभिः ॥३४॥ एकान्तिकानां मुक्तानां कोटिभिस्तत्परिश्रितम् । योषाभिः कृष्णभक्ताभिर्मुक्ताभिश्चापि कोटिशः ॥३५॥ राधालक्ष्म्यादिभिस्तत्र सेव्यमानः स्वशक्तिभिः । रत्नसिंहासने रम्ये श्रीकृष्णोहि विराजते ॥३६॥ न तादृशं हि भवनं क्वापि लोकेषु विद्यते । उपमीयेत तद्येन ततो निरू पमं स्मृतम् ॥३७॥ अनेकशोऽपि मुक्तानां पुंसां स्त्रीणां च तत्र वै । भोग स्थानान्यनेकानि सन्ति दिव्यानि सुव्रताः ॥३८॥ भोगा भोगोपकरणान्यपि दिव्यानि सर्वशः । वर्तन्ते सुखरू पाणि तानि नित्यानि तत्र च ॥३९॥ यथेह भौतिका भोगाः पाञ्चभौतिकदेहिनाम् । सन्ति तेषां तथा तत्र चिद्रूपाणां हि चिन्मयाः ॥४०॥ तेजोमयाः सर्व एते गुणातीतास्तथाक्षयाः । सत्यज्ञानानन्दरू पा दिव्या निरुपमाः स्मृताः ॥४१॥ स्त्रियश्च पुरुषाश्चैते भवन्ति दिव्यमूर्तयः । अप्राकृतेन्द्रियप्राणा दिव्यालङ्कारवाससः ॥४२॥ कृष्णादेव सुखेच्छास्ति तत्र तेषां न चान्यतः । सुख समंहि सर्वेभ्यो ददाति स च सर्वदा ॥४३॥ रू पं समृद्धिरैश्वर्यं स्थानं भोगाः सुखानि च । समान्येतानि सर्वेषां सच्चिदानन्दरू पिणाम् ॥४४॥ न्यूनत्वे वाधिकत्वे वा भोगादेस्तत्र सर्वथा । इच्छैवैकास्ति भोक्तॄणां हेतुर्नान्यस्तु कर्हिचित् ॥४५॥ यथा कश्चित्समृद्धोऽपि स्वेच्छयैव नराधिपः । भोगान् भुङ्क्ते न भुङ्क्ते वा तथा तेऽपि निजेच्छया ॥४६॥ न कामवासना तेषां स्त्रीपुंसानां परस्परम् । अस्ति चैकै करोम्णोऽपि तेषां तेजो डर्ककोटिवत् ॥४७॥ तादृक्सकलमुक्ताङ्गस्तेजसोऽप्यधिकं महः । तद्धाम्नो ह्येकदेशस्थं भवती त्यवगम्यताम् ॥४८॥ तादृशस्यापि तद्धाम्नः सकलं यन्महन्महः । तादृगेकतरस्यास्ति श्रीकृष्णाङ्घ्रनखस्य-वै ॥४९॥ स प्रभुर्द्विभुजस्तत्र राजते श्यामसुन्दरः । निजाङ् गातिमहः पुञ्जावृतत्वाच्छ्वेतदर्शनः ॥५०॥ श्रीदामनन्दप्रमुखैः पार्षदैर्दिव्यविग्रहैः । सेव्यमानः सितच्छत्रचामरादिभिरादरात् ॥५१॥ शिवब्रह्मादिभिर्नैकब्रह्माण्डाधीश्वरैर्नतैः । मुक्तैरन्यैश्चार्च्यमानो गन्धपुष्पांशुकादिभिः ॥५२॥ धर्मेण सह भक्त्या च भगैर्वेदैश्च

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the bodies of Muktas, their clothes, ornaments and the means of their pleasures are all divine and not gross. Their happiness springs from within; it is not dependent on external sources as the happiness of this world which depends on external factors. Therefore, all Muktas' beauty, wealth, glory, power, happiness are equal. There is no division among Muktas for any reason whatsoever. The centre, reason and source of their pleasure is indeed Lord Krishna.'

Shree Narayanmuni continued, 'O devotees! Just as a wealthy person who has everything at his disposal all the time, he chooses different avenues for his enjoyment at different times, the Muktas of Brahampur enjoy their means of pleasure as they desire from time to time. Though the Muktas take the form of male and female as they choose, the element of lust does not exist here. The distinction of sexes exists only as a means to serve Bhagwan. The radiance emanating from the bodies of Muktas is greater than hundreds of suns shining simultaneously, yet much less, a miniscule, when compared with the radiance of Brahampur. The radiance emanating from Lord Krishna's single finger nail is hundred times more brilliant than the radiance of Brahampur. This comparison gives you an idea of how radiant Muktas, Brahampur and Lord Krishna are. Though Bhagwan Shree Krishna is slightly dark complexioned, He appears very fair due to emanating radiance from His body. He is eternally two armed. Shridama, Nand, Sunand and other Parshads, in their divine form, are ever ready to serve Lord Krishna. Brahma, Vishnu and Shiva of all universes venerate and stand with bowed heads in front of Him. The Vedas in person sing His paeans. Dharmadev and Bhaktimata stand on either side of Him ever ready to take His care. The Mukta devotees can see Bhagwan in whatever form they wish, be it four armed, eight armed or a hundred armed. Indeed, Bhagwan takes whatever form His devotees wish to see Him in. This is Lord Krishna's supreme abode. It is beyond any logic and it is beyond anybody's reach unless Bhagwan Purushottam Narayan expressly wishes

संस्तुतः । आस्ते राजाधिराजश्रीर्भगवान् पुरुषोत्तमः ॥५३॥ स च तेषु स्वभक्तेषु दिदृक्षा स्वस्य यादृशी । येषां स्यातादृशं तेभ्यो दर्शनं स्वं ददाति हि ॥५४॥ केचिच्चतुर्भुजं केचित्पश्यन्त्यष्टभुजं तथा । केचित्सहस्रबाहुं तं तस्मिन् बृहति धामनि ॥५५॥ यदेतत्परमं धाम श्रीकृष्णस्योदितं जनाः । अतकर्यं तदगम्यं च सदानन्द रसात्मकम् ॥५६॥ तदीया येऽवताराः स्युस्तेषामेव ह्युपासया । भक्तैः स्वधर्मनिरतैस्तत्प्रसादात्तदाप्यते ॥५७॥ इत्येतत्परमं गुह्यं मया ब्रह्मपुरं जनाः । युष्मत्प्रीतिवशाद्य सङ्क्षेपेणोपवर्णितम् ॥५८॥ कृष्णाभक्ताय धूर्ताय नास्तिकाय कदाचन । रहस्यमेतद्भो भक्ता ! वक्तव्यं न सर्वथा ॥५९॥

सुव्रत उवाच ।

इत्येतत्परमदयालुना प्रगीतं माहात्म्यं सदसि बृहत्पुरस्य तेन । श्रुत्वा ते सह मुनिभिर्जनाः ! प्रहर्षं सम्प्राप्य प्रभुमखिला ववन्दिरे तम् ॥६०॥ श्रीकृष्णं ननु भगवन्तमेव ते तं जानन्तस्तदपि च धाम तस्य राजन् ! । निश्चित्याथ च वपुषोऽन्ते आत्मलीयं तद्ध्येवेत्यपि विविदुः प्रहृष्टचिताः ॥६१॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीय प्रकरणे
प्रबोधन्युत्सवे ब्रह्मपुरधामवर्णन नामैकचत्वारिंशेऽध्यायः ॥४१॥

अथ द्विचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

अथाज्ञप्ता भगवता स्वस्ववासान् ययुर्नृप ! । सर्वे भक्ताः प्रभुं नत्वा स चापि निजमन्दिरम् ॥१॥ अनुत्साहा अपि निजान् देशान् गन्तुं जनाश्च ते । हरेराज्ञापरा रात्रौ पाथेयादीनि चक्रिरे ॥२॥ प्रभोः प्रासादिकं वस्तु भृत्वा पेशीषु युक्तितः । तन्मुख्यानप्यसीव्यंस्ते दूरदेशनयाय वै ॥३॥ वस्त्रपात्राध्वभक्ष्यादि कोष्टलेषु निभृत्य च । योजयित्वा वाहनानि सज्जा आसन्नहर्मुखे ॥४॥ प्रातः कृत्यं विधायैव तुम्बिकाबद्धरज्जवः । सज्जा बभूवुर्मुनयः स्कन्धलम्बितपुस्तकाः ॥५॥ नृपाङ्गणमुपेत्यैव भगवद्दर्शनोत्सुकाः । तस्थुः सर्वेऽपि विप्राद्याः स्वस्कन्धार्पितयष्टयः ॥६॥ नारायणमुनिः सोऽपि तेभ्यो दर्शनदित्सया । भक्तप्रियोऽश्वमारुह्य निर्ययौ नगरादबहिः ॥७॥ जन सम्मर्दभीत्येव निर्गच्छन्तं पुराद्बहिः । तमन्वयुर्जनाः

so. The Ekantik devotees attain this abode through steadfast and servile Bhakti of Lord Krishna or His other incarnations directly. O devotees! I have described the mystifying Brahampur in short to you and that too only as a reward for your unstinted love for Me. You must not mention about this to atheists, cheaters, hypocrites, non devotees or evil people ever.'

Suvrat Muni said, "O king! Besides the devotees, the saints were also very pleased to hear about Akshardham from Shree Hari Himself. Their belief that Lord Shree Hari is indeed Lord Krishna Himself and Brahampur is the supreme abode of none other than Lord HariKrishna sitting in front of them in divine human form. They were very happy to realise that they, with His blessings, will attain this abode after their death."

Thus ends the 41st Chapter of the Satsangi Jeevan.

CHAPTER-42

Suvrat Muni said, "O king! The devotees went to their respective lodgings at the end of the assembly while Shree Hari returned to Akshar Bhuvan to retire for the night. The devotees were not happy to leave Gadhpur and Shree Hari, nonetheless, they started packing to leave the following morning. Early next morning, they collected food to last through their journey from the storeroom and stacked it on their carts. The saints gathered their copies of scriptures, ropes to fetch water from wells, water jugs and other necessary items for a long sojourn. All of them gathered in a royal courtyard for the last Darshan of Shree Hari. Shree Hari left for Radhavav, a step well about one and a half kilometres from the royal residence on a high Sindhi horse to avoid the fear of melee,. All devotees made their way to Radhavav behind Shree Hari. He steered His horse on a side of the road so that all passing devotees could have His Darshan unhindered. The devotees, in large groups, bowed at Shree Hari and pleaded, 'O Bhagwan! When will we have Your Darshan again? We implore You and the saints to visit our villages and towns to grant Your Darshan."

सर्वे मुनयः पार्षदास्तथा ॥८॥ क्रोशार्धदूरां नृपतेर्दीर्घिकामेत्य च प्रभुः । भक्तानानन्दयं स्तस्थावश्वारू ढः स वर्त्मनि ॥९॥ मुनीनां तत्र यूथानि जनसङ्घाश्च भूरिशः । वृन्दानि योषितां चाशु तं समेत्य ववन्दिरे ॥१०॥ अस्माकं नगरे प्रेष्या मुनयो भगवंस्त्वया । पुनस्ते दर्शनं शीघ्रमस्त्विति प्रार्थयन् जनाः ॥११॥ व्रजिष्यन्तेऽथ मुनयो नाना देशांस्तयाज्ञया । बद्धाञ्जलिपुटाः प्रीत्या तं प्रणम्य च तुष्टुवुः ॥१२॥

मुनय ऊचुः ।

स्वामिंस्त्वं परमेश्वरश्च परमं ब्रह्मासि वेदोदितं धृत्वादौ पुरुषाकृतिं विधिमरीच्यादिक्रमेणाखिलम् । विश्वं स्थावरजङ्गमात्मकमिदं शक्त्या सृजस्यात्मनः पातुं तत्तिमिकूर्मशूकरमुखा धत्ते स्वतन्त्रस्तनूः ॥१३॥ देवान्साधुजनांश्च धर्ममभितो रक्षंश्च धर्मद्रुहो दैत्यान् हंसि घृताकृतिः प्रतियुगं धर्मप्रियस्त्वं विभो ! । सर्वास्तास्तनवस्तवाखिल निजैश्वर्येण युक्तास्तथा चक्राद्यायुधदर्शितातिमहसः सन्ति प्रतापश्रुताः ॥१४॥ मूर्तिस्ते भगवन्नियं त्विह नृणामज्ञानविच्छितये जाग्रत्स्वप्नसुषुप्तिभिः परिहृताऽवस्थाभिरब्जेक्षण ! । धर्मं पारमहंस्यमेव दधती ब्रह्मस्वरू पस्थिति- सन्निद्रा भवपाशमोचनकरी वर्वर्ति सर्वोपरि ॥१५॥ श्रद्धा शान्तिरतिक्षमा निपुणता लज्जा तितिक्षा दयातृष्टिमैत्र्यभयं शमो दमतपो विद्या नहः सत्क्रिया । वैराग्योपरतो विवेकविनयावष्टाङ्गयोगः स्मृतिरैश्वर्याणि महान्ति सन्ति भगवन्नेतानि मूर्ताविह ॥१६॥ निष्कामत्व मनन्यसाध्यमुरुधा निःस्वाद निर्लोभते निःस्नेहत्वममानिता विमदता ज्ञानं च विज्ञानयुक् । इत्याद्याः शक्तयस्तु भगवन्मूर्त्याऽनयाऽऽविष्कृतास्तन्वा नापरयाऽस्त्यतो मुनिवरब्रह्मादिसेव्या त्वियम् ॥१७॥ येऽत्रात्मीयकुकर्मतो भुवि नरा जाताश्च नीता वशं सर्गेणालमधर्मजेन भगवंस्तान्दुर्निवार्यान्ततः । को वा मोचयितुं क्षमस्त्वदपरो दैत्यांशपाखण्डिनां शास्त्रैः कल्पितयुक्तितर्कनिवहैर्ब्रम्भ्रम्यमाणान् भुवि ॥१८॥ स्वीयान् पासि सदा द्युधर्मजकुलात्त्वं दम्भमायाकलिहिंसाक्रोधदुक्तिमृत्युनिकृतिव्यामोह मुख्याज्जनान । तामिस्रादिमपञ्चकादपि च तानाविद्यकात्पालयन्नष्टं पारमहंस्यात्ममहसा धर्मं मुदाऽपप्रथः ॥१९॥ ये केचिद्गुरवोऽत्र वैन्यमखरुट्शक्रामहाताकृतीर्बिभाणा धनलोलुपा विनियमा जैहवे च शिश्ने रताः । शास्त्रार्थांश्च कुतर्कयुक्त्यभिहृतान् स्वान्बोधयन्तो जनांस्तेऽद्य त्वन्महसा तमांसि तरणेर्भासेव यान्ति क्षयम् ॥२०॥ लोकेऽस्मिन्हि नराः स्त्रियश्च केलिना कामेन चाप्यर्दिताः सर्वे वानरतुल्यतामुपगताः सन्ति प्रभो ! निस्त्रपाः ।

The saints prayed, 'O Lord Swaminarayan! You are the supreme Bhagwan mentioned in the Vedas. You create Brahma and through him, Kashyap, Marichi, other Prajapatis, static and moveable entities with Your unlimited and latent power. You independently manifest Yourself as Kurma, Varah and other incarnations as and when needed to sustain and protect Sanatan Dharma and its adherer saints and pious persons and to vanquish the evil people. Though invisible to a mortal eye, Your Parshads, potencies and weapons always accompany You on earth. O Bhagwan! Your human form, though appears mortal in every other way, is divine and is beyond the three states (gross, sublime and causal) of a mortal body. You take human form to remove ignorance of Your devotees. Your present manifestation as Pramhans is the best of all Your previous incarnations, because meditation upon Your Murti elevates a soul to the state of Brahm. Any form of association with You frees one from the clutches of this illusionary world. O Bhagwan! All virtues such as faith, compassion, expertise, mercy, detachment, knowledge, Dharma, friendship, satisfaction, austerity, retentive memory, etc. reside within You. You have overcome taste, lust, greed, attachment and ego which are impossible to overcome by anybody. The celibate Sages such as Sanak and others, Swetmuktas and Muktas of Akshardham worship You to acquire aforementioned virtues. We exclusively worship You for the same reason. O Bhagwan! The evil gurus, overwhelmed by greed and lust are engaged in sinful activities. Such demonic and hypocrite gurus have written scriptures to suit their needs to trap innocent people in their web. Who except You can free them from the clutches of such evil gurus? O Bhagwan! You protect Your devotees from vices such as hypocrisy, ego, violence, deception, anger, duplicity, envy, ignorance, etc. and re-establish the forgotten ethics of Pramhans such as Brahamcharya, non violence, austerity, ethical living, equanimity and austerity.'

The saints continued their Stuti, 'O Bhagwan! Indra, the king of the Devtas, put

यक्षा अमुमिव द्रुता विधिमपि प्रायो नराः साम्प्रतं स्वैरिण्यादय एव सन्ति वनितास्त्रेधा बलास्योद्गताः ॥२१॥ तानेव कृपया त्वमेव सदय ! त्रातुं समर्थोऽसि वैप्रागुक्तान्स्वसमानशीलिन इमे यस्माद्भजन्ते गुरुन् । प्रायः शिष्यपरम्परां तु गुरवो धावन्त्यदेवा यथा ब्रह्माणं जघनोद्भवाः खलु गतिस्तेषां कथं स्याच्छुभा ॥२२॥ ईदृकपातकदुर्विधान् हतधियस्तान् सम्पदाऽसुर्यया ऋ द्धान्संसृतिकष्टतस्त्वमवितुं स्वैश्वर्यमाविष्कुरु । दैवीं सम्पद माश्रितांस्तु भगवंस्त्वद्भक्तिबोधोद्यताः सद्यः साधव एव धाम परमं ते प्रापयन्ति क्षितौ ॥२३॥ सच्छास्त्रीदपदैश्च युक्तिसहितैस्तान् सत्पथं बोधयन्नन्तर्यामितया तदीयहृदयाभीष्टांश्च देवान्विदन् । तत्तन्मूर्तिधरो मनांसि सहसा स्वस्मिंस्त्वमाकर्षयन्नैश्वर्येण निजेन तद्धृदयगो भूयाः समाधौ विभो ! ॥२४॥ ऐश्वर्यं महदेतदेव तव वै प्रोक्तं ह्यसाधारणं दुष्टानामपि यन्मनोनियमनं मूर्ता तव स्याद् द्रुतम् । कामाहङ्कृतिकोपमत्सरमुखैर्दैत्यैर्हतैस्त्वद्यशः पुत्राणां हननाद्वितेरतितरां ख्यातं भविष्यत्यपि ॥२५॥ दैत्या ये बलिनो हिरण्यकशिपुप्राधानिकाश्चात्मनो रू पैर्दिक्पतिचन्द्रभास्करमुखैर्यज्ञेषु भागग्रहाः । स्वीयं तेऽपि मनो न यन्तुमशकन्कामक्रुधाद्यैर्भृशम् क्लिष्टास्तद् भगवंस्त्वमान्तररिपून्निघ्नन्नसीशेश्वरः ॥२६॥ कर्तुं नैव पराभवं तव तु ते किञ्चित्कथञ्चित्क्वचित्कामाद्या बलिनोऽपि वैरिण इमे शकता भवन्ति प्रभो ! । यस्मात्त्वत्पदसेवका अपि च ये जेतुं समर्था न तान् साक्षात्तर्हि परात्परे भगवति त्वय्येव के नाम ते ॥२७॥ ये दैत्यास्तु पुरा त्वया विनिहता रू पैर्नृसिंहादिभिस्ते देवारितया प्रसिद्धमगमन् वेदे च लोकेऽखिले । एते तु प्रथिता भवन्त्यगणितब्रह्माण्डकोटिभ्रमज्जीवेशारय इत्यमून्हतवता सर्वोपरि स्थीयते ॥२८॥ ये त्वां संसृतिबन्धमुक्तय इह ध्यातुं यतन्ते जनास्तेषां विघ्नकरा अपि ध्रुवमिमे सन्तीत्यतः पाहि तान् । दैत्यानां हननं पुरा यदकरोस्तस्मादपि ज्यायसीमेतां ते तु कृतिं विदन्ति भुवि ये ते सूक्ष्मदर्श्युतमाः ॥२९॥ देवा वा दनुजा नराश्च ऋ षयस्तेषां च नार्योऽपि वा लब्ध्वा प्राक्पदवीमिहातिमहतीं ये ये च्युतास्तत्पदात् । ते कामेन च मत्सरेण च रुषा

on thirty six different garbs to sabotage King Pruthu's last and one hundredth Ashvamedh Yagna in bygone era. The evil gurus have adopted these thirty six types of robes to cheat and mislay innocent people. They have forsaken all decency and chastity and are engaged in acquiring wealth and indulging in sins just to satiate their taste buds and carnal desires. They misinterpret holy scriptures to suit their ends. Just as the darkness vanishes with the advent of the sun, they are running helter skelter with Your advent on earth. O Prabhu! Due to the influence of Kali Yug, the people are overwhelmed with lust and anger and indulge in adultery with each other's wives. They have become shameless and cannot differentiate between good and bad. The men have developed demonic tendencies, while women have become promiscuous. O merciful Lord! Such immoral and licentious people look for equally impious gurus. They commit adultery with their female disciples. How can such gurus and disciple ever redeem themselves? It is possible only if You shower benign mercy on them and show them the correct path. O Bhagwan! We cannot redeem such sinners and evil people and bring them on the path of Dharma on our own. Only You can free them from the clutches of ignorance and repeated birth and death. We can reform and bring back on the correct path the theists who have been misled, but not the atheist gurus who are deliberately misleading others. Only You can reform them. O Bhagwan! When You deliver Your sermon to advise them to give up their false tenets, they do listen to You and change their course. You fulfil their latent desire to see their Ishtadev in their hearts, after which they accept You as the supreme Bhagwan of the universe. As a result, they become Your devotees and attain Your supreme abode after their deaths. Who else but You can achieve this miracle? O Bhagwan! The power to control and concentrate their minds on You is Your supreme achievement and extra ordinary power. You have killed countless Asuras in Your past incarnations, and You are famous for it. However, instead of killing demons as in the past, this time You have killed demonic tendencies in their hearts. You have killed vices such as anger, ego, lust and greed which turn a man into a demon. Therefore, Your present incarnation is greater than the previous ones. None except You, can bring about this miraculous change in the hearts of the sinners.'

The saints continued their Stuti, 'O Bhagwan! Though Hiranyakshipu was so powerful that he was able to vanquish the sun and moon and prohibit their re-entry in

मानेन लोभेन वा तस्मात्वं भुवि तेभ्य एव जनतां पातुं सदैवार्हसि ॥३०॥ धन्यः कोशलदेशजः सह निजैः श्रीदेवशर्मा द्विजो धन्या प्रेमवती च योषिदपि यन्नारायणोऽभूः स्वयम् । धन्या स्तिष्यभवा अपीह च वयं त्वत्वादपद्मेक्षणास्तस्मै श्रीहरये नमो भगवते तुभ्यं महावर्णिने ॥३१॥

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इति विधाय हरेः स्तवनं च तं मुनिगणाः क्षितिपाल ! ववन्दिरे । सपदि तानभिनन्द्य धरातले विचरितुं नृहिताय स चादिशत् ॥३२॥ यथावन्मानयित्वैव भक्तान् सर्वान् स ईश्वरः । आज्ञाप्य गच्छन्त्विति तान्साश्रुनेत्रान्यवर्तत ॥३३॥ अध्येतुं किमु वेग सौष्ठवमसौ पांशुच्छलेनागतैश्चेतोभिः समुपास्यमानचरणं नृणामणुत्वाङ्कितैः । अश्वं काञ्चनवर्णमात्मचरणस्पर्शेन सन्द्रावयन् सद्यः प्राप पुरं पुरातनमुनिः सङ्गीतकीर्तिर्निजैः ॥३४॥ नैपुण्यं निजवाजिनः स भगवानास्कन्दिते धौरिते पश्यन रेचितवल्गितप्लुत इति ह्यानन्दयन्स्वाश्रितान् । सद्यः प्राप्य पुनमुनींश्च जनतामग्रेऽपि तेषां व्रजन् हृष्टांस्तान्विदत् पुनश्च नगरीं प्रायात्स्वचेतोहरः ॥३५॥ ते तु भक्तजनाः सर्वे यथादृष्टं तमीश्वरम् । ध्यानेन पथि पश्यन्तः स्वस्वदेशान् ययुस्ततः ॥३६॥ हरिश्च तत्र नगरे सम्प्राप्य नृपमन्दिरम् । स्ववेदिमभितश्चाश्वं काष्ठामक्रामयद्धसन् ॥३७॥ आनन्दयन् जयामुख्या योषितोऽपि स ईश्वरः । अश्वेन कारयामास गतमर्धपुलायितम् ॥३८॥ ततो वाहात्समुत्तीर्य नारायणमुनिर्नृप ! । निजमन्दिरमभ्येत्य निषसादासने सुखम् ॥३९॥ स्वस्थचित्तस्ततः स्वामी प्रसन्नमुखपङ्कजः । स्तुवन् जयां च ललितां सोमादीन् प्राह पार्षदान् ॥४०॥ आसीन्मद्धृदये यादृक्तादृगेवोत्सवो महान् । जातोऽयं तेन हृदि मे भृशं हर्षोऽद्य विद्यते ॥४१॥ नैव किञ्चिदपि

the universe, he could not evacuate greed, anger and other vices from his heart. He was able to take their form to accept the portion of their offerings in Yagnas, yet suffered at the hands of powerful vices. You are able to remove such strong inner enemies from the hearts of sinners, therefore, You reign supreme. O Bhagwan! These vices are so powerful that they do not spare even the mightiest, yet they do not dare trouble You. Indeed, when they become helpless in front of Your Ekantik devotees, what can be said about You? They are afraid of anyone who comes under Your exclusive shelter. O Prabhu! The demons such as Hiranyakshipu that You Killed in Your earlier incarnation as Nrusinh Bhagwan were enemies only of the Devtas, while the inner enemies, the vices are the enemies of everybody including Brahma and Shiva. You reign supreme because You have vanquished such mighty enemies. O Bhagwan! The devotees who, meditate upon You or undertake Your Bhakti to become free from the clutches of Maya are sometimes hindered by these vices due to detrimental time, place, company, etc. We pray and plead You to protect Your devotees from the influences of these vices. Destroying these vices is a far greater achievement than destroying mighty demons. However, only intelligent people are able to understand and appreciate Your achievement. O Bhagwan! Whoever, the sages, Devtas or demons, has transgressed or courted ignominy has done so as a result of being overwhelmed by one or more of these vices. Therefore, we plead You to protect Your devotees from these vices. O Bhagwan! Dharma incarnate Devsharma and Bhakti incarnate his wife Premvati, are really fortunate that You, Purushottam Narayan, supreme Bhagwan, took birth as their son. We and all the other devotees are very fortunate that, though born in this infamous Kali Yug, we have come under Your shelter. The others, the non devotees, are very fortunate as well because they can have Your Darshan, albeit, inadvertently. O Shree Hari! We bow down to You, Who have blessed us with this fortune.'

Suvrat Muni said, "O King Pratapsinh! Shree Hari blessed the saints and asked them to visit various regions to propagate Sanatan Dharma. He solaced all crying and disconsolate devotees and asked them to proceed ahead before turning back His horse on the way to Gadhpur. After pacing His horse variably with canter, trot, sprint and gallop, He turned back to delight His disheartened devotees by granting them His Darshan before making His way to Gadhpur. The devotees had this divine Darshan of Shree Hari riding His horse and it was transfixed in their minds. They could visualise

न्यूनमासीन्नूनमिहोत्सवे । न शक्यो हि नृपैः कर्तुमीदृशस्तु महोत्सवः ॥४२॥ न सन्त्येतादृशा अत्र मनुष्यास्तु भुवस्तले । ललितेव जयैकास्ति जयेव ललिता ननु ॥४३॥ उत्तमस्तूत्तमो नूनं पितुरप्यधिको गुणैः । राजाऽनुपम एवास्ति भक्त आत्मनिवेदनी ॥४४॥

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निजभक्तजनप्रशांसनं विदधत्येवमुदारकर्मणि । क्षितिपाल ! महामुनीश्वरे तमुपायन्नबलाः समर्चितुम् ॥४५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे देशान्तरागतभक्तसङ्ग्रत्येषणे मुनिसङ्ग्कृतनारायणस्तुति निरू पणनामा द्वचत्वारिंशोऽध्यायः ॥४२॥

अथ त्रिचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

ब्रह्मचर्यव्रतपरा जया च ललिता रमा । समीपमाययुस्तस्य गृहीतार्हणपाणयः ॥१॥ अमरीप्रमुखाश्चान्या योषितोऽप्यर्चनोत्सुकाः । नारायणस्य तास्तिस्रो मुख्या अन्वाययुस्तदा ॥२॥ साङ्गोपाङ्गोत्सवस्यैव समाप्त्या स्वस्थचेतसः । कृतनित्यविधानास्ताः शुचयस्तं ववन्दिरे ॥३॥ तं स्मेरवदनाम्भोजं दृष्ट्वा स्वस्थं समास्थितम् । पूजनावसराभिज्ञाः पूजयन्ति स्म भक्तितः ॥४॥ सुगन्धिना चन्दनेन कुङ्कुमागुरुकेसरैः । कस्तूर्या चाक्षतैर्नानापुष्पहारैश्च शेखरैः ॥५॥ वस्त्रैर्नानाविधैः सूक्ष्मैरनर्घ्यै रत्नभूषणैः । धूपदीपोपहारैश्च कर्पूरारार्त्रिकादिभिः ॥६॥ सम्पूज्य विधिवद्भक्त्या प्रभुं नत्वा निजं निजम् । भावं प्रकटयन्त्यस्ता स्तुष्टुवुस्तं पृथक् पृथक् ॥७॥

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this Darshan as and when they desired on the way to their destinations. Shree Hari returned to Uttam Khachar's royal palace and once again paced His horse around the courtyard for a while to the delight of Jaya and other female devotees before retuning to Akshar Bhuvan. He praised Jaya and Lalita profusely in front of Soma Khachar and a few other Parshads. He said, 'O Soma and other Parshads! I am very pleased because the festival of Prabodhani Ekadashi got celebrated as I had imagined. There were no shortcomings either in its planning or its execution. Even great kings are unable to celebrate such a festival with this pomp and generosity. There is nobody in this world like Jaya and Lalita. They are unique in every way. They have surpassed their father in their devotion and generosity. And Uttam Khachar! He is just incomparable! He is the best Atmanivedi devotee of this age.'

Suvrat Muni said, "O king! Just as Shree Hari was concluding His talk with His Parshads, the female devotees arrived with the view of His veneration."

Thus ends the 42nd Chapter of the Satsangi Jeevan.

CHAPTER-43

Suvrat Muni said, "O king! Jayaba, Lalitaba and Ramaba, who had taken the vow of Naisthik Brahamcharya, approached Shree Hari with trays full of artefacts of veneration. They were followed by householder female devotees such as Amri, Amla and others with similar trays. Satisfied with the successful conclusion of the two festivals, they bowed down to Shree Hari. He, in turn, sat on a Sinhasan with a benign smile on His face. They venerated Shree Hari individually with Kumkum powder, sandalwood paste mixed with scented musk and saffron, rice, flowers, incense, etc. and performed Aarti and Pradakshina. They gifted Him many expensive pieces of cloths and bejewelled golden ornaments. They prayed to Him after the conclusion of the veneration."

Jayaba prayed, 'O Shree Hari! O Shree Krishna! I bow down to You. You are the fountainhead of pleasures. You pervade all souls. Indeed, You are the soul of all souls. You create, sustain and annihilate thousands of universes. Benevolent and eternal happiness rest with You. O Purushottam Narayan! I bow down to You. O Adhokshaj! You cannot be grasped by senses of non devotees. You eternally reside in Brahampur, Your supreme abode. You take human form as Lord Rama and Krishna to fulfil latent

जयोवाच ।

नमामि कृष्णाय हरेऽखिलात्मनां सदात्मने श्रीपुरुषोत्तमाय ते । अनन्तकोटयण्डभवादिहेतवे ह्यशेष कल्याणनिकेतमूर्तये ॥८॥ अधोक्षजायाक्षरधामवासिने स्वभक्तहृद्वाञ्छितमूर्तिधारिणे । अनेकमायापुरुषेश्वराय ते नमो नियन्त्रेऽखिलदेहधारिणाम् ॥९॥ अचिन्त्यमानन्दमयं च निर्गुणं वदन्ति वेदान्तविदोऽव्ययं च यत् । परं परंब्रह्म परात्मशब्दितं तदेव साक्षाद्भागवांस्त्वमेव हि ॥१०॥ सुखं प्रदातुं स भगवानिहाद्य नो निजाश्रितेभ्यो नृतनुं हि शिश्रिये । इमां तपोधर्मविरक्तिवेदनैर्निषवितां नित्यमनन्यसंश्रयैः ॥११॥ निजेच्छया स्वीकृतयाऽनया विभो ! मनुष्यातन्वा सुरवृन्दवन्द्यया । त्वमाददानः कृपयास्मदर्चनं महोत्सवैर्नः सुखयस्थेदृशैः ॥१२॥ सुखं तनोति श्रवणं च कीर्तनं स्मृतिर्नतिः पूजनमङ्घ्रिसेवनम् । प्रभो ! सखित्वं च तवात्र दासता वपुष्मतात्मनिवेदनं तथा ॥१३॥ तवात्र मूर्तौ यदि भक्तलक्षणं दृढं भवेदेकतमं नवस्वपि । जनस्य यस्यात्र स कार्यकारणात्मकं हि तीर्णः सहसा तमोम्बुधिम् ॥१४॥ कृतार्थ एवाजनि सोऽत्र भूतले ह्यभूदघौघोऽपि च तस्य भस्मसात् । बभूव मुक्तिः किल तस्य जीवतः प्रभो ! वयं विद्म इति स्वचेतसि ॥१५॥ स्वभक्तसंरक्षणतत्परस्य ते न जन्मनामन्त उतास्ति कर्मणाम् । अशेषदुःखप्रशमैकहेतवे नमोऽस्तु तस्मै परमेश्वराय ते ॥१६॥ स वै भवान्सद्व्ययमेव हि सम्पदामिह प्रकुर्वन्सुखदः सदैव नः । स्थितिः शरीरस्य तु यावदेव नः प्रभो ! निवस्तुं खलु तावदर्हसि ॥१७॥

सुव्रत उवाच ।

इति स्तुत्वा हरिं भक्त्या विवराम जया ततः । बद्धाञ्जलिपुटाऽस्तौतीषतं प्रणम्य रमा नृप ! ॥१८॥

रमोवाच ।

स्वामिंस्त्वच्चरणाम्बुजं भवदवक्लिष्टात्मनां सौख्यदं देहान्तः करणेन्द्रियासुभिरहं वन्दे नतं सज्जनैः । भूयसामिह

desires of Your devotees. You have delegated the task of creation and destruction of universes to Pradhan Purush. O master of all souls! I bow down to You. O Shree Hari! You are the supreme Bhagwan Whom the scholars of the Vedas call eternal, Nirgun, constant, Parabrahm, Parmatma, etc. You have taken the human form just to delight Your devotees like us. Exemplary and ultimate knowledge, austerity, Dharma and detachment are Your natural qualities. O Bhagwan! The Devtas always bow down to You. You have independently taken this human form and accepted our artefacts and Naivedhya during veneration. You delight us by encouraging us to celebrate the festival of Annakut and Prabodhani Ekadashi. O Vibhu! Listening to the Katha of Your Leelas, singing Kirtans of Your majesty and glory, meditating upon You, bowing down (Panchang or Ashtang) to You, venerating You with whichever artefacts are available, massaging Your feet, being Your friend, being humble by forsaking ego in front of You and keeping mind and senses focussed upon You give one unlimited bliss. A devotee can overcome this insurmountable cesspool of Maya by being engaged in any of the nine types of Bhakti in You. The human life of such a devotee is worthwhile as You have erased his Paap. Such a devotee attains Moksha while still alive. O Shree Hari! No one is able to quantify Your incarnations and Leelas. You are ever eager and ready to protect Your devotees from trouble from any quarters. O Parameshwar! I bow down to You. O Prabhu! You put our wealth to good use by celebrating various festivals. I plead with You to remain in our palace forever to delight us until we live.'

Ramaba prayed, 'O Lord Swaminarayan! You grant great bliss to whoever comes to Your shelter after suffering great pains from the quagmire like world. O Lord! I bow down with speech, mind and body to whoever bows down to You. Only You can free one from the strong shackles of birth and death because only You are beyond the effects of Maya. You are independent and independently create, sustain and annihilate numerous universes, yet remain free from its influences. You pervade and reside within the souls of all living beings to enable them to conduct their affairs, yet remain totally impervious to their deeds. You are omnipresent in the universe arisen from Maya, yet remain beyond its three traits. O ocean of bliss! The Devtas, demons and humans derive miniscule and unreal happiness from home, women, wealth or some other external sources; while You are the fountainhead of bliss derived from within (meaning

संसृतौ स्वविहितैः कर्माख्यपाशैर्दृढं बद्धान्मोचयितुं ततः खलु जनामायाधिपस्त्वं प्रभुः ॥१९॥ मायायाः परतः परश्च भगवान् सर्वेश्वरः श्रीहरिः स त्वं पुंप्रकृतीः प्रविश्य कुरुषेऽनेकाण्डसर्गादिकम् । तत्रापीश न बध्यसे प्रकृतिभिर्नित्यं स्वतन्त्रः प्रभुनिर्लेपः पवनो यथाऽखिलगमश्चेष्टाः प्रकुर्वन्नपि ॥२०॥ आत्मीयेन सुखेन नित्यसुखावानेकस्त्वमेवासि वै देवादेवनराः परे तु सुखिनः स्थीवित्तधामादिभिः । त्वद्भक्ता स्तु सदा त्वयैव सुखिनो दुःखानि जानन्ति तान् शब्दादीन्विषयांश्च येऽत्र रसिता यच्छन्ति वै संसृतिम् ॥२१॥ ब्रह्माद्या जगतीह ये तनुभृतस्ते कालशकत्यैव ते वर्तन्ते हि नियन्त्रिता निजनिजामाजीविकां त्वत्कृताम् । आश्रित्यैव विभो ! वृषा इव नसि प्रोताः कृषिं कुर्वतः' सर्वे ते तु वशे भवन्ति तव वै यावन्निजायुः क्षयः ॥२२॥ मर्यादां रचितां त्वयैव भगवन् ! कालोऽपि सम्पालयन्नाविर्भावयति क्षितौ दिवि तथा नानाऋतूनां गुणान् । वायुर्वाति दिवाकरो भ्रमति खे वर्षत्यमर्त्येश्वरो मृत्युर्धावति सर्वतश्च सभयं नेशस्तदुल्लङ्घने ॥२३॥ दोषाहेम विभूषणांशुकगृह ग्रामादिषु श्रीहरे ! त्वन्मायारचितेषु सङ्गमपि यन्नैव कवचिल्लिप्यसे । और्वोऽग्निर्जलधौ वसन्नपि पराभूतिं जलैर्नाप्नुवंस्तान्यश्नन्नुत वर्धते खलु यथा त्वं तद्वदत्र प्रभो ! ॥२४॥ त्यक्ताः प्राकृतिका मया तु निखिला मुक्तैस्तथान्यैर्गुणा ये तेभ्योऽपि वयं बिभीम उरुधा त्वत्प्रेगवृद्धीप्सवः । तेषु त्वं तु वसन्नपीश्वरतया नो बध्यसे नाज्यसे व्योमेव स्थिरजङ्गमस्थमघहन्न स्पृश्य से तद्गुणैः ॥२५॥ ईशत्वं तव चैतदेव नृतनोर्मायागुणानञ्जनं जानन्त्यत्र महाजना हि सुधियो भक्तप्रिय ! श्रीहरे ! । त्वय्येवास्तु मनो मदीयमनिशं त्वां प्रार्थयामीत्यहं त्वन्मायागुणतः सदास्मदवनं कर्तुं त्वमेवार्हसि ॥२६॥

सुव्रत उवाच ।

इति स्तुत्वा रमा भक्त्या नारायणमुनिं नृपः ! । तूष्णीमासाथ ललिता तं तुष्टाव कृताञ्जलिः ॥२७॥

ललितोवाच ।

श्रीवासुदेव ! पुरुषोत्तम ! पादपद्मं भक्त्या नमामि तव कायवचोमनोभिः । संसारवारिधिनिमज्जद-नेकजीवप्रोतारणप्लवमहं श्रुतिवृन्दवन्द्यम् ॥२८॥ मायापरोऽपि जगदुद्भवपालनानार्लीलार्थमातविधिविष्णुशिवादिरू पः ।

Your bliss is not dependent on any external sources). Similarly, Your Ekantik devotees derive their happiness from Your Murti as they consider the materialistic pleasures as the reason for the bondage. O Vibhu! Everyone, from and including Brahma, get whatever You have decided for them. Just as a reined bullock remains under the control of a farmer as long as he wants, every living being remains under Your control as long they remain alive. Only You decide what rewards one reaps as a result of their deeds. O Bhagwan! The mighty Time divides a year into six seasons at Your behest, the wind moves air, the sun rises, sets and moves through the sky, Indra sends rain, death keeps moving constantly and fire burns at Your behest. No one dares or is able to disobey Your commands. The gold, wealth, women and other possessions that have emerged from Maya influence all living being. However, they are unable to influence You. Just as the lightening remains unaffected by water in the clouds, You remain unaffected by materialistic possessions. O redeemer of the devotees! May my love for You amplify over time. I and many of Your Ekantik devotees have forsaken materialistic pleasures, yet we remain scared of them lest they shackle us. Though You remain in the midst of the materialistic world, You remain impervious of Maya just as the sky remains unaffected though pervading everything. Not influenced by Maya at all is indeed Your divinity. May my mind remain concentrated in Your constant memory at all times! O Bhagwan! Always protect me from the vile influences of Maya. This is my only prayer to You.'

Lalitaba prayed, 'O Vaasudev! O Purushottam! The shelter of Your divine feet serve us as a boat to cross the deep ocean that this world is. They are a lifeline to a person drowning in the ocean that this world is. Even the hymns of the Vedas extol Your divine feet. I bow down to Your feet with body, speech and thought. Though You are beyond Maya, You take the forms of Brahma, Vishnu and Shiva to create, sustain and annihilate the universes. You eternally reside in Your supreme abode, Brahampur, which is beyond the final and eighth surrounding of the cosmos. The innumerable virtues such as chastity, mercy, generosity, etc. repose in You and Radha and Rama are engaged in Your constant services. O Bhagwan! You, as Lord NarNarayan, were

अप्राकृतैर्गुणगणैरभिसेविताङ्घ्रिस्त्वं राजसे परमेऽक्षरधाम्नि भूम्नम् ॥२९॥ त्वं प्राकृताख्यतमसः पर एव तस्मिन् धाम्न्यृदिधभिश्च महतीभिरुपासितोऽसि । राधारमापयमुखशक्तिभिरानताभिर्भक्त्याऽनुवेलमभिसेवितपादपद्मः ॥३०॥ मूर्तौ वृषा त्वमभवः खलु मानवानां नारायणर्षिरभवाय पुरात्र खण्डे । प्रादुर्बभूविथ सुतोऽद्य तयोर्नृतन्वोः श्रीनीलकण्ठ इति कोसलदेश ईशः ॥३१॥ हीनो गुणै स्त्रिभिरधीश्वर मायिकैस्त्वं नृत्वेऽपि दिव्यतनुरित्यसि निर्गुणाख्यः । सम्पोषणं विदधदेव तयोः स्वपित्रोः कल्याणमत्र तनुषे श्रितदेहभाजाम् ॥३२॥ वर्णाश्रमेषु सकलेष्वपि कालनष्टं धर्मं प्रवर्तयितुमीश सनातनं त्वाम् । जातं वदन्ति कतिचिण्कतिचिच्च भूमन् पाषण्डिभिन्नमिह पारमहंस्य धर्मम् ॥३३॥ केचिद्वदन्ति पृथुयज्ञमहेन्द्रहात पाषण्डलिङ्गगुरुभिः कशतां हि नीतम् । सत्सम्प्रदायमनघोद्भवसम्प्रणीतं पुष्टं विधातुमिह जात इति प्रभो ! त्वाम् ॥३४॥ पुष्टिं विधातुमिह धर्मयुजः स्वभक्तेर्धर्मारिगुर्वसुरसङ्घतनूकृतायाः । प्रादुष्कृतद्विजवराकृतिरित्यहं तु जाने भवन्तमखिलार्थदमाश्रितेभ्यः ॥३५॥ शृण्वन्ति ये तव गुणानिह नाथ सद्भ्यो गायन्ति वा स्वहृदये श्रुतिगान् स्मरन्ति । तेषां च ये विदधते ऽप्यनुमोदनं वा ये यान्ति धाम तव संसृतिबन्धमुक्ताः ॥३६॥ भक्तिं तवाथ तव वापि सतां प्रसङ्गं हित्वात्मबोधमुपलब्धुमिहाञ्जसा ये । किलश्यन्ति भूरि नियमैस्त इतो लभन्ते क्लेशं फलं ननु यथेहि पुलाककण्डाः ॥३७॥ मुख्या मया तु तव भक्त्यधिकारिणो ये वैराग्यधर्मनिजबोधयुतास्त एव । सद्भ्यः श्रुता इति वपुर्वचनात्मभिस्ते सेवां करोमि निजशकत्यनुसारिणीं वै ॥३८॥ स्याद्यत्र यत्र मम जन्म च तत्र तत्र ह्यत्राप्यमुत्र च निरन्तरमेकभक्त्या । निष्काममेव तव सेवनमीश मे स्तादित्यर्थयाम्यहमतिप्रणयाद् भवन्तम् ॥३९॥

सुव्रत उवाच ।

ललिता ललितैः पद्यैरिति स्तुत्वा निजं प्रभुम् । तूष्णीमासीत्ततश्चान्याः स्त्रियो भक्तास्तमस्तुवन् ॥४०॥

अमर्युवाच ।

वन्देऽहं नमदमरीललाटभूषाहीरालिद्युतिविलसन्नखेन्दुकान्ति । पादाब्जं तव सुरसिद्धसङ्घसेव्यं सद्भक्त्या निगमसरस्वतीप्रगीतम् ॥४१॥ नित्यं ते चरणयुगे ममास्तु चितं संसारे स्वजनधनादिषु कवचिन्मा । सङ्गस्ते चरण

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born from Dharmadev and Murtidevi to redeem Your devotees born in Bharat (India) in the bygone era. You have taken birth as a son of Dharmadev and Bhaktimata of Chhapaiya on the pretext of Sage Durvasha's curse and have become famous as Nilkanth. Your human body is divine and free from the influence and effects of the three traits of Maya. You served Your parents to set an example for Your devotees. O Shree Hari! Some sages say that You have taken birth to re-establish Sanatan Dharma, disintegrated over a period of time, while others say that You have taken birth to propagate Dharma of Pramhans such as Brahamcharya that was destroyed by evil and hypocrites. Some others say that You have taken birth to strengthen Dharma espoused by Udhhavji that was weakened by the evil gurus masquerading as pious interpreters of the scriptures. However, in my humble opinion, You have taken birth to propagate the servile Bhakti along with Dharma, weakened by irreligious people and reward Your devotees for their Bhakti. O Bhagwan! Whoever listens to Your Leelas from pious saints, retains its memory in their hearts and encourages the narration of Leelas becomes free from the cycle of death and rebirth and attains Your Brahampur. O Shree Hari! Anyone who tries to acquire the knowledge of one's soul by observing severe Vratts without Your Bhakti or association with pious saints suffers pain only. Just as the pounding of chaffs is futile and painful, one cannot realise his soul without Your Bhakti and association of true saints. O Bhagwan! I have heard from Your Ekantik saints that one becomes eligible for Your Bhakti only if he has the knowledge (of soul and God), detachment and Dharma. Knowing the great importance of Your Bhakti, I serve You with mind, speech and body at the best of my abilities whilst remaining within the boundaries of Dharma. O Shree Hari! Grant me that whichever life form I get after this birth, I get the chance to serve You, single minded and exclusively. I ask nothing but this!'

Amariba prayed, 'O Bhagwan! I bow down to Your feet. The toe nails of Your feet shine just as the diamonds shine due to the reflecting light. I repeatedly bow down to Your feet which even the Devtas including Brahma, Apsaras of the heaven, sages

सरोजलग्नहृद्भिर्योषाभिर्भवतु भवे सदैव चास्मिन् ॥४२॥

अमलोवाच ।

भक्तानामभिलाषितार्थदान दक्षं तं त्वाहं निजहृदये दधामि नित्यम् । भक्तिं मे ध्रुवमधिमान्य यस्त्वमल्पां कारुण्यादधिकमुपैषि हि प्रसादम् ॥४३॥ चित्तं मे गुणमणिमण्डने हि तस्मिंस्त्वयेव प्रकटदयागुणे च भूम्नि । संलग्नं भवतु विहाय दैहिकानां संसर्गं धरणिवदस्तु तत्स्थिरं च ॥४४॥

मेनोवाच ।

भक्त्याहं तव पदसारसं दयालो ! वन्दे तत्प्रणतजनार्तिनाशशीलम् । यत्स्पर्शादखिलमिदं पुनाति विश्वं रूपैः स्वैस्त्रिभिरमरेश्वरांश्च गङ्गा ॥४५॥ तत्तेऽहं दृढतरभावतः पदाब्जं सेवे वै गृहधनतोऽपकृष्य चित्तम् । नेच्छामि ध्रुवममरादिभोगजातं त्वत्तोऽन्यत्तत इह मां सदा निधेहि ॥४६॥

सर्वाः स्त्रिय ऊचुः ।

अतिमनोहरं सर्वसुन्दरं तिलकलक्षणं चञ्चलेक्षणम् । विबुधवन्दितं स्वामिनाथ ! ते वपुरिहास्तु नो नित्यदर्शने ॥४७॥ मदनमोहनं प्रेमदोहनं नयनगोचरं भक्तसञ्चरम् । भुवि सुदुर्लभं स्वामिनाथ ! ते वपुरिहास्तु नो नित्यदर्शने ॥४८॥ निजजनैः सदा वाञ्छितं हृदा परमसुखावहं हृतमोपहम् । परममङ्गलं स्वामिनाथ ! ते वपुरिहास्तु नो नित्यदर्शने ॥४९॥ हृदयरोचनं बद्धधमोचनं विगतशोचनं दीर्घलोचनम् । मृदुसिताम्बरं स्वामिनाथ ! ते वपुरिहास्तु नो नित्यदर्शने ॥५०॥ मधुरभाषणं पुष्पभूषणं विजितदूषणं शोकशोषणम् । प्रहसदाननं स्वामिनाथ ! ते वपुरिहास्तु नो नित्यदर्शने ॥५१॥ कुसुमशेखरं कोमलान्तरं सदयदर्शनं दुःखकर्शनम् । विधिहरार्चितं स्वामिनाथ ! ते वपुरिहास्तु नो नित्यदर्शने ॥५२॥ परम पावनं लोकभावनं कुटिलकुन्तलं पुष्पकुण्डलम् । भवभयापहं स्वामिनाथ ! ते वपुरिह्यस्तु नो नित्यदर्शने ॥५३॥ सकलसिध्धिभिः

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such as Shuk and Sanak bow down to and whose paeans are sung by the Vedas and Goddess Saraswati. May my mind never get attracted towards wealth, home, family or any worldly possessions! O Hari! Grant me that my mind always retains the memory of Your glorious feet and I get the company of similar minded female devotees.'

Amla prayed, 'O Shree Hari! You become very happy with even our miniscule Bhakti due to Your compassionate nature. You fulfil Your devotees' desires and reward their small efforts with great results. You are a fountainhead of all the divine virtues. O Bhagwan! Grant that my mind, instead of getting attracted towards worldly possessions, remain focussed in You.'

Mena prayed, 'O merciful Lord! The touch of Your feet grant divinity and power to wash away the sins to River Ganga with its three tributaries, Mandakini, Bhagirathi and Ganga. Besides the sinners and virtuous alike, she is able to grant purity to the Devtas including Brahma and Shiva just by the touch of Your feet. I reverentially bow down to Your magnificent feet. I do not desire any materialistic or heavenly pleasures. O Bhagwan! Please grant me the continuous association of and chance to serve Your feet.'

All other female devotees prayed collectively, 'O Lord Swaminarayan! We ask for Your permanent Darshan at Gadhpur. Your beauty is enhanced with twinkling eyes and an Urdhvapundra Tilak and Kumkum Chandlo on Your forehead. Indeed, Your beauty puts Eros to shame! You appear in front of our eyes and meander among the devotees only because of Your mercy, without which any large numbers of Niyam, Vratts and Yagnas would not be rewarded with Your Darshan. O Lord! We are very fortunate that we can have Your Darshan, which is rare even to the Devtas, regularly at Gadhpur without much effort. Your Darshan, which is always benevolent, grants bliss to the devotees, removes ignorance from the minds of seekers and frees them from the vicious cycle of death and rebirth. O Lord! Grant us that we always have Your Darshan in Gadhpur. You speak softly and sweetly, Your beauty is enhanced by many flower garlands around Your neck, diadem on Your head and the strings of flowers and pearls dangling from the diadem. Your benign smile and compassioned eyes

सर्वऋ रिध्धिभिभि.: श्रितपदं सदायोगिभिर्मुदा । तददि मेव हि स्वामिनाथ ! ते वपुरिहास्तुनो नित्यदर्शने ।।५४।। तव निवासतो दुर्गपत्तनं जयति भूतले सर्वतोऽधिकम् । भवद्रुपाश्रया मुक्तिरत्र यद्वसति सर्वदाऽन्यत्र दुर्लभा ।।५५।। कुपथदुर्वनाद् घोरयौवनाद्रसनवृश्चिकाल्लोभलुब्धकात् । बहुतरापदोभूरि सम्पदो मुहुरिह त्वया रक्षिता वयम् ।।५६।। प्रबलसंशयाद् दुष्टसंश्रयान्मदबिलेशयात्कुत्सिताशयात् । स्मरसरीसृपान्मान कोणपान् मुनिपते ! वयं मोचितास्त्वया ।।५७।। अशुभभावत: क्रोधादावतो मृतिजनुर्भयात्पापदुर्नयात् । मधुमहाविषात्सर्वथा भिषाद्यतिपते ! वयं रक्षिता स्त्वया ।।५८।। विषयवारिधे स्तारिता यथा करुणया वयं भूरिशस्तथा । तवपदाम्बुजासक्तिविघ्नत: सततमेवन: पातु मर्हसि ।।५९।। क्वचन मानसंत्वत्पदाम्बुजाद् व्रजसु माऽन्यतौ नाथ न ! सदा । इति वयं मुहु प्रार्थयामहे निजजनप्रियं त्वामधीश्वरम् ।।६०।।

सुव्रतउवाच ।

इति ताभि: स्वभक्ताभिर्योषाभि: संस्तुतो हरि: । प्रसन्न: सोऽभयं प्रादात्ताभ्यो भक्तपतिर्नृप ! ।।६१।।

श्रीनारायणमुनिरुवाच ।

भवतीनां हि सर्वासां यो यो हृदि मनोरथ: । वर्तते स स सम्पूर्णो भविष्यति न संशय: ।।६२ देह दैहिक सम्बन्धं दुस्त्यजं ह्यपि योगिभि: । मयि प्रेम्णा तृणमिव हित्वा मां भजथा बला: ।।६३।।

सुव्रत उवाच ।

इत्यादिभि: सुमधुरैवचनैर्विचित्रै स्तं तोषयन्तमृषिनायकमात्मनस्ता: । नत्वा नरेश ! वनितासकलास्तदानीं प्रपच्छुरेतदनधाश्च तदेकचिता: ।।६४।।

इतिश्री सत्संङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे दुर्गपुरस्थ जयादियोषिन्मण्डलकृतभगवतस्तुतिनिरू पण नामा त्रिचत्वारिंशोऽध्याय: ।।४३।।

remove all sorrows from the hearts of the devotees. Brahma, Shiva and other devtas repeatedly venerate You. O Lord! Grant us that we always have Your Darshan here. Your Murti is auspicious and removes the fear of bondage of Maya. Your beauty is enhanced by soft, curly and dense hairs and many ornaments of flowers. You sustain the entire universe with Your potency. The sages of higher echelons always mediate upon Your lotus feet. O Lord! Grant us that we always have Your auspicious and benevolent Darshan.'

They continued, 'O Shree Hari! Presently, Gadhpur has become holier than other shrines because of Your physical association. Moksha, for which one has to undertake a hundred and one means at other shrines, has become easier to attain at Gadhpur because of Your direct association. You have repeatedly protected us from the jungle of pretentious Sampradays, dangerous young age and from vices such as greed, taste, desires, envy etc. which are like wild animals always ready to pounce. We have not been overwhelmed by such vices by Your blessings and not due to any effort on our side. You have also protected us from the volcano of anger, quagmire of wealth and young age, demonic ego, fear of death and rebirth, poison of alcohol and meat, thorns of doubts, maligned intellect, insidious desires and unwanted advances of pretentious gurus. O Lord! Your mercy on us knows no bounds! We pray to You to continue to protect us from the evil influences of Maya. We repeatedly bow down to Your feet and ask You to keep our mind and intellect concentrated at Your feet which is our only shield of protection.'

Suvrat Muni said, "O King Pratapsinh! Shree Hari was pleased with the prayers offered by His female devotees. He said, 'Your desires shall be fulfilled. Have no doubt about it. To become detached from the body or its relatives is near impossible even for the Yogis, which you have achieved. Your desires shall be fulfilled because of your devotion towards Me.' O king! Satisfied with Shree Hari's blessings, the female devotees asked Him humbly."

Thus ends the 43rd Chapter of the Satsangi Jeevan.

अथ चतुश्चत्वारिंशोऽध्यायः

जयादय ऊचुः ।

नारायणमुने ! स्वामिन् ! भक्तवत्सल ! सप्तते ! । पृच्छामस्त्वां वयं किञ्चित्कृपया तच्छृणु प्रभो ! ॥१॥ त्वां प्रसादयितुं प्रोक्ताः शास्त्रेषु बहवो गुणाः । दानयज्ञतपोयोगजपच्छन्दोव्रतादयः ॥२॥ तेषु मुख्योऽस्ति कः स्वामिन् ! येन संसेवितेन वै । नितरां त्वं प्रसन्नः स्याः स्वभक्तेभ्यो वरप्रदः ॥३॥ प्राप्तेन येन चैकेन प्राप्ताः स्युः सकला गुणाः । अप्राप्ते च गुणे यस्मिन् गताः स्युरपरे गुणाः ॥४॥ वयं वेदितुमिच्छामः सर्वास्तं त्वदुपासिकाः । वक्तुमर्हसि तस्मात्वं वासुदेव ! सुनिश्चितम् ॥५॥

श्री नारायणमुनिरुवाच ।

भक्त्यैवाहं प्रसन्नः स्यां यथा भक्तास्तथेतरैः । साधनैर्नैव तुष्यामि जानीनेति सुनिश्चितम् ॥६॥ दानयज्ञतपोयोगजपच्छन्दोव्रतादिभिः । तुष्येय सत्कृतैः किन्तु यथा भक्त्या न तैस्तथा ॥७॥ न विप्रत्वं न देवत्वं नोत्कृष्टं जन्म चापरम् । मत्प्रीतिकारणं किन्तु भक्तिरेकास्ति सर्वथा ॥८॥ स्नेहेन सेवनं यत्तु माहात्म्यज्ञानपूर्वकम् । तदेव लक्षणं ज्ञेयं भक्तेरिह महाव्रताः ॥९॥ नराकृतिरपि कृष्णः सकलैश्वर्यसंयुतः । दिव्यविग्रह एवेति माहात्म्यं ज्ञेयमस्य च ॥१०॥ तादृग्भक्तिगुणे प्राप्ते प्राप्ताः सर्वे गुणाः किल । भवन्ति तस्मिंश्चाप्राप्ते गता इव परे गुणाः ॥११॥ क्रियमाणापि भक्तिस्तु माहात्म्यज्ञानमन्तरा । न वर्धते न च गुणास्तं भजन्ति शमादयः ॥१२॥ साप्यारम्भदशायां तु वर्धमानापि निर्बला । ध्रुवं नश्यति तारुण्यात्प्राक् स्त्रीव क्षयरोगिणी ॥१३॥ तस्यां च क्षीणमाणायां प्रागुपात्ताः परे गुणाः । रक्ष्यमाणा अपि बलाद्वियन्त्येव न संशयः ॥१४॥ माहात्म्यज्ञानपूर्वं सा क्रियमाणा त्वनुक्षणम् । विवर्धतेऽपि बलिनी दाववह्निशिखा यथा ॥१५॥ तपोमुख्याश्च नियमा ब्रह्मचर्यादयो यमाः । तथा शमदमाद्याश्च प्रोच्यन्ते विबुधैर्गुणैः ॥१६॥ माहात्म्यज्ञानहीनो हि तेषु चैकतमो गुणः । न

CHAPTER-44

Jayaba and the other female devotees asked, 'O Narayanmuni! O Bhagwan! We want to ask You something. O friend of devotees! The scriptures mention many means such as charity, austerity, Yagna and Vrat to please You. Which one among them pleases You greatly and sooner? Is there one single virtue which is able to attract other virtues like a magnet? Or is there a single virtue whose absence makes the presence of all other virtues futile? O Bhagwan Vaasudev! We, Your steadfast disciples would like to know. Please share with us Your heartfelt opinion.'

Bhagwan Shree Narayanmuni replied, 'O devotees! Bhakti pleases Me more than any other thing. Charity, austerity, Vrats do please Me, but not as much as Bhakti. Being a Devta or Brahmin is not that vital; neither is having had proper Diksha. The most vital means to please me is unequivocal Bhakti towards Me. To serve Me lovingly with the knowledge of My true form is a unique trait of Bhakti. To realise that My human form, though not visible by ordinary eyes, is as magnificent as My divine form in My supreme abode and is accompanied by My Parshads just as in Brahampur is the true knowledge about Me. The other virtues automatically follow behind Bhakti. Conversely, having all other virtues in the absence of Bhakti does not serve any purpose. However, Bhakti without the true knowledge of My form stunts its growth and does not help in acquiring any other virtues. It may glow at the beginning but will not last long. Just as a child suffering with cancer dies before adulthood; Bhakti without knowledge will wilt before fructifying. With the demise of Bhakti, other virtues such as austerity and charity will disappear. Just as a raging forest fire grows with the passage of time, Bhakti grows in the presence of knowledge. Austerities, Brahamcharya, control of senses, etc. are vital virtues to have for any person to augment his Bhakti, but none of these virtues will last long without the knowledge about Me. How can one's Bhakti be augmented when all vital virtues disappear?'

Narayanmuni continued, 'O devotees! A person's Shradhhaa (faith) grows in equal proportions to his growing knowledge. Bhakti towards Lord Krishna arises from his inherent faith. Therefore, one must strengthen his faith with the acquisition of

तिष्ठेन्मनुजे तर्हि कुतः सर्वगुणा तु सा ॥१७॥ विज्ञातं येन माहात्म्यं यावत्तस्य तु तावती । श्रद्धा कृष्णे भवेत्स्याच्च भक्तिः श्रद्धानुरू पिणी ॥१८॥ विज्ञाय तस्य माहात्म्यं श्रद्धया या कृता दृढम् । भक्तिः सैकैव मेऽत्यन्तं प्रसन्नत्वस्य कारणम् ॥१९॥ भवतीनां तु सर्वासामस्ति माहात्म्यवेदनम् । किन्तु तद्दृढतासिद्ध्यै श्रोतव्याः सत्कथाः सदा ॥२०॥ वेदेषु कृष्णमाहात्म्यं वीर्णितं वर्तते भृशम् । दुर्ज्ञेयो हि तदर्थस्तु विद्वद्भिरपि सर्वथा ॥२१॥ तेनैवातस्तदर्थस्तु व्यासरू पेण सद्धियः । पुराणेष्वितिहासे च सुज्ञेयोऽस्ति निरू पितः ॥२२॥ सारः सर्वपुराणादेः श्रीमद्भागवतं स्त्रियः । तस्यापि दशमस्कन्धः सार इत्यस्ति मे मतम् ॥२३॥ कृष्णाकारस्य तत्रास्ति स्थापनं भक्तिधर्मयोः । आश्रयस्येत्यसौ नूनं मया सर्वाधिको मतः ॥२४॥ तस्मादवश्यं श्रोतव्यः पठनीयश्च सोऽन्वहम् । माहात्म्यज्ञानदार्ढ्यं स्यात्ताभ्यां भक्तिश्च वर्धते ॥२५॥

सुव्रत उवाच ।

इति श्रुत्वा भगवतो वाक्यं ता योषितोऽखिलाः । लब्ध्वैव परमानन्दं सादरं तं ववन्दिरे ॥२६॥ ततो भगवताऽऽज्ञप्तास्ता ययुः स्वस्वमन्दिरम् । तद्गुणानेव गायन्त्यश्चक्रुः कर्म च नैत्यकम् ॥२७॥ नारायणश्च सकलान् भक्तानान्दयन्निजान् । उवासा मन्दिरे स्वीये श्रेयोमूर्तिः स सप्ततिः ॥२८॥ नृपतिरुतम आप्तमनोरथो भगवतः कृपया खलु तस्य सः । अचलभक्तिभरेण तमन्वहं परिचचार नरेश ! गतस्मयः ॥२९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे भगवदतितोषकगुणनिरू पणनामा चतुश्चत्वारिंशोऽध्यायः ॥४४॥

अथ पञ्चचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

अथ ता भगवद्भक्ता योषितः सकला नृप ! । समेता अभवन्सायं ललितायास्तु मन्दिरे ॥१॥ विशाले मन्दिरे तत्र हरिनामध्वनिं ततः । मुहूर्ते चक्रिरे हर्षात्कुर्वनयस्तालिका ध्वनिम् ॥२॥ नाममन्त्रं भगवतो जप्तुं ताः शुचयः स्त्रियः । गृहीतमालिकाः सर्वा निषेदुश्चासनेष्वथ ॥३॥ धौतवस्त्रपरीधानाः स्वस्तिकासनमास्थिताः । ऋ जुकायाश्चिन्तयन्त्यो यथादृष्टं

knowledge, which in turn strengthens his Bhakti towards Me. The steadfast Bhakti is the best means to please Me. You are My devotees and You have the knowledge about Me. You must regularly listen to the scriptures to augment your knowledge. The Vedas narrate Lord Krishna's magnificence. As the meanings of the Vedas are difficult to understand even for the best of the scholars, Lord Krishna incarnate Sage Vyas, one of Lord Krishna's incarnations, expanded them into eighteen Puranas and the Mahabharata for easier understanding. O devotees! The Shreemad Bhagwat is the nectar of all the scriptures, especially its fifth and tenth cantos. The tenth canto of the Bhagwat narrates the Leelas of our Ishtadev, Lord Krishna, which helps one understand Dharma and augment Bhakti. Therefore, I hold the tenth canto of the Shreemad Bhagwat the dearest. Reading or listening to it daily helps one augment and strengthen his Bhakti towards Bhagwan.'

Suvrat Muni said, "O King! Pleased with soothing words from Shree Hari, they bowed down to Him with Panchang Pranam before returning to their respective quarters at His behest. They became engaged in cooking, feeding and looking after the guests arriving in Uttam Khachar's court. They had Lord Krishna's name in their mind and on their tongue at all times. Thus whatever they did simply became Bhakti due to the association with Bhagwan. Shree Hari remained in Akshar Bhuvan in the royal palace to the delight of Uttam Khachar and his sisters. O king! Forsaking pride and ego, King Uttam Khachar served Shree Hari daily as a servant serving his master."

Thus ends the 44th Chapter of the Satsangi Jeevan.

CHAPTER-45

Suvrat Muni said, "O King Pratapsinh! The female devotees led by Ramaba gathered in Lalitaba's room for the evening Dhun which lasted for some time. After washing their hands, feet and face, they sat for Japa with a Mala in their right hand. Sitting cross legged on a woollen mat, keeping their neck and head straight, they visualised the form of Shree Hari they had encountered earlier in their hearts. Blanking

हरिं हृदि ॥४॥ विशुद्धहृत्प्रस्फुरिते भगवद्वपुषि स्वकम् । मनः संयोज्य तन्मन्त्रं जपन्ति स्म स्थिरेक्षणाः ॥५॥ ध्यानस्थिता रमा तत्र जया च ललिता मरी । अमला कमलाद्यास्ताश्चित्रयोषा इवाभवन् ॥६॥ भगवन्मूर्तिसंलग्नमनस्सु स्त्रीषु तासु च । इत्थं स्थितासु तत्रैकमाश्चर्यं नृपते ऽभवत् ॥७॥ तासां तपःस्थभक्तानां मध्य आविर्बभूव ह । सहसा तेजसः पुञ्जः स च द्राग्व्याप तद्गृहम् ॥८॥ अयुतेन्दुप्रतीकाशं घनीभूतं च तन्महः । बभौ पिञ्जितकार्पासचयश्वेतं मनोहरम् ॥९॥ तस्मिन् गृहेऽथ ततेजो वियत्याकस्मिकाभ्रवत् । प्रादुर्भूतमपि स्थैर्यं प्राप विद्योतयद्दिशाः ॥१०॥ सप्त स्वरास्त्रयो ग्रामा मूर्च्छनाश्चैकविंशतिः । नादो बहुविधश्चासीत स्मिञ्छ्रोतृमनोहरः ॥११॥ स्वमाधुर्येणाचकृषत् स तासामपि दोषिताम् । मानसं भगवन्मूर्ते र्बहिरित्यद्भुतं महत् ॥१२॥ ससम्भ्रमं ततस्ताश्च ददृशुस्तन्महन्महः । साश्चर्यं शुश्रुवुर्नादान् तस्मिंश्च मधुरा नृप ॥१३॥ सादरं वीक्षमाणासु दोषास्वित्थं रमादिषु । तस्मिन्नदृश्यतैका स्त्री दिव्यरू पा मनः प्रिया ॥१४॥ दिव्यकौसुम्भवसना दिव्यालङ्कारमण्डिता । रू पानुरू पावयवा प्रसन्नमुखपङ्क जा ॥१५॥ सुवर्णगौरी तन्वङ्गी सर्वावयवसुन्दरा । समानकर्णाभरणा सुकपोलोन्ननासना ॥१६॥ नवयौवन निर्वृत्तस्तनभारकृशोदरी । मुखामोदानुरक्तालिझङ्कारो द्विग्रलोचना ॥१७॥ बिभ्रती केशभारेण मालामुत्फुल्लमल्लिकाम् । सव्रीडसु स्मितोत्क्षिप्तभ्रू विलासावलोकना ॥१८॥ विरजाम्बरसंवीत नितम्बद्वीपशोभया । काञ्च्याऽतिशोभना वल्गुचरणस्वर्णनूपुरा ॥१९॥ रत्नेन्द्रकण्ठाभरणा करकङ्कणभूषिता । मोहयन्ती मनांसि स्वलावण्येनापि योषिताम् ॥२०॥ वादयन्ती विपञ्चीं स्वां सख्यानुपूरितस्वरा । मानं हरन्ती गीत्यैव गन्धर्वाप्सरसामपि ॥२१॥ प्राक्तनानि चरित्राणि नारायणमुनेर्मुदा । गायन्तीं तां समीक्ष्यैव मुमुहुः सकलाः स्त्रियाः ॥२२॥ ततो वितर्कयन्ति स्म दिव्यां तां प्रमदां प्रति । इयं किन्नु भवेल्लक्ष्मी राधा वापि सरस्वती ॥२३॥ सावित्री वापि शर्वाणि स्वर्गलक्ष्मीश्च वा किमु । अन्या वा देवता काचित्समायातेयमत्र किम् ॥२४॥ नारायणमुनेः किं वा निरता पादसेवने । साक्षान्मुक्तिरियं दत्ते कृपया नः स्वदर्शनम् ॥२५॥ किं वा भगवता पूर्वं मोहनार्थं शिवस्य यत् । गृहीतं मोहिनीयरू पं तत्तेनैव प्रदर्श्यते ॥२६॥ तद्रूपगान माधुर्यमोहिता इति ताः स्त्रियः । बहुधा तर्कयन्त्योऽपि निश्चयं नापुरञ्जसा ॥२७॥ उत्सुका अपि तां प्रष्टुं तेजसाऽस्याः प्रधर्षिताः । ताः स्त्रियः शेकिरे नैव वकतुं किञ्चिदपि ध्रुवम् ॥२८॥ विरक्तास्वग्रगण्याथ रमापि स्वं मनो हरिम् । विहाय तद्गतं बुद्ध्वा चिन्तयामास

out all worldly thoughts, they chanted His name at the turn of each bead of their Mala. Their straight and impassive bodies appeared as if someone had placed the statuettes in line. O king! Just as the Murti of Shree Hari appeared in their hearts, a miracle occurred. A brilliant halo, as if hundreds of moons have risen, emerged from their midst and spread in the whole room in no time. Just as the clouds cover the sky, the white halo covered the whole room. The sound of many females singing in tune of melodious music seemed to emanate from the halo. The sweet sound attracted the minds of female devotees. This was the first time that their minds were deviated from meditation. The devotees were surprised and disturbed at this digression of their minds.

Suvrat Muni continued, "O king! As they tried to figure out where the music was coming from, a beautiful maiden with a Veena in her hand emerged from the halo. She was very fair, golden complexioned and her limbs and other organs in perfect proportions which enhanced her ethereal beauty. She was clad in red with many ornaments. The smiling face, sparkling eyes, a large pointed nose, full cheeks and well proportioned two ears adorned with a pair of earrings made her very attractive. Her large bosom and buttocks supplemented her slender waist which was adorned with a gold waistband. The bangles on her hands, golden anklets on her ankles and many bejewelled necklaces around her neck complemented her good looks. She was singing the Kirtans extolling the Leelas of Lord Krishna, Bhagwan Narayanmuni's previous incarnation, in the tune of the Veena and her companions lent their voices in chorus. Her melodious singing and gorgeousness mesmerised Ramaba, Lalitaba and the other devotees. They thought hard to guess the identity of this divine maiden. Was she Laxmiji from Vaikunth, Radhaji from Golok, Saraswati - the goddess of music, Savitri - the wife of Brahma, Parvati - the wife of Shiva or was she Mukti personified? Who has come to grant this divine Darshan? Could Bhagwan Narayan Himself have taken this Mohini form which mesmerised Shiva in bygone era? They could not come to any conclusion regarding the identity of the woman. They were taken aback with the turn of events that they could not even ask her to reveal her identity."

चेतसि ॥२९॥ अहो अत्यद्भुतं ह्येतन्ममापि सुदृढं मनः । अस्यां योषित्यभूल्लुब्धं सद्यो दर्शनमात्रतः ॥३०॥ एकं हरिं विना क्वापि ब्रह्माण्डेऽत्र नराकृतौ । क्वापि मोहं न यत्प्राप मोहितं तत्कथं स्त्रियाम् ॥३१॥ एहि के च सुखे क्वापि तथा वै पारलौकिके । विरक्तं मानसं यन्मे तत्कथं मुह्यति स्त्रियाम् ॥३२॥ अलौकिकेषु यत्पुंसु स्त्रीषु धामसु भूरिषु । नाभूत्समाधिदृष्टेषु सकतं क्वापि मनो मम ॥३३॥ तदस्यां योषिति कथं त्यक्त्वैव हरिचिन्तनम् । सद्य एवाभवल्लुब्धमित्याश्चर्यं महन्ननु ॥३४॥ हरेरन्यत्र मे चित्तं जयाललितयोरपि । अमर्यादेश्च न क्वापि सज्जेतेत्यस्ति निश्चयः ॥३५॥ तस्मादिदं हरेरव किञ्चित्कर्तव्यस्ति वै । अन्यथा कः समर्थाः स्यान्मनो मोहयितुं नः ॥३६॥ सान्निध्येऽपि स्त्रिया नित्यं स्वचित्ताक्षोभसम्भवम् । दर्पं यथाहरच्छम्भोमोहिनीरू पधृद्धरिः ॥३७॥ तथैवास्मत्परीक्षार्थं तादृग्रूपधरः पुनः । हरिरेव मनो नूनमस्माकं मोह्यत्यसौ ॥३८॥ छलयन्तं निजा भक्ता अस्मान्रूपान्तरेण हि । पृच्छेयैनं कस्य पुत्री कस्य भार्येति नर्मणा ॥३९॥ इति निश्चित्य मनसा सा रमाऽतिदृढव्रता । पप्रच्छनत्वा विनयाद् गायन्तीं तां हरेर्गुणान् ॥४०॥

रमोवाच ।

नारायणि ! नमस्तुभ्यं मनोनयननन्दिनि । कासि त्वं कस्यासि पुत्री त्वं भार्या कस्यासि सुन्दरी ॥४१॥ भक्तानां स्वात्मनि मनः कर्षन्ती कापि देवता । नूनं भवसि मातस्त्वं ब्रूहि नः स्वचिकीर्षितम् ॥४२॥ अस्माकं भगवद्ध्याने विक्षेपो जायते ध्रुवम् । उकतातः स्वस्य कर्तव्यं गच्छ मातर्यथागतम् ॥४३॥ इति पृष्टा महाबुद्ध्या तीव्रवैराग्यसम्पदा । तया सा मधुरं प्राह धर्मपट्टाङ्गना वचः ॥४४॥

भक्तिरुवाच ।

रमाद्या योषितो भक्ताः सर्वाः शृणुत मद्वचः । साक्षाच्छ्रीधर्मदेवस्य पत्नीं भक्तिमवैत माम् ॥४५॥ नारायणमुनेर्नित्यमन्तिकेऽहं सभर्तृका । वसामि दिव्यदेहेति न मां पश्यन्ति मानवाः ॥४६॥ प्रीणिताहं किल जयाललिताभ्यां विशेषतः । अन्नकूटे प्रबोधन्यामुत्सवेन च भूयसा ॥४७॥ भवतीभिश्च सर्वाभिरनादृत्य निजास्तनूः । श्रमः कृतो महानेव

Suvrat Muni continued, "O king! The devotees, led by Ramaba, were worried as this was the first time they were not able to concentrate their minds on Shree Hari despite trying. Ramaba thought, 'How could my mind get attracted towards this lady? I regularly mediate upon Lord Shree Hari when I could block all worldly thoughts. Never in the past was my mind disturbed by anything, but today? I have never desired any materialistic pleasures nor have ever veered towards them. How could my mind deviate from meditation today? I have seen many divinely handsome male and beautiful female devotees while in Samadhi without getting attracted towards them. What is in this woman that my mind got deviated from meditation upon Shree Hari? Jaya, Lalita and the others are similarly steadfast in their devotion. Surely, this must be some trick played by Lord Shree Hari! Otherwise, who else is able to deviate our minds? Lord Shiva always thought that nothing could disturb the peace of his mind despite in close proximity of Parvati. Bhagwan Narayan broke his ego by showing him His Mohini Swarup. Could Shree Hari be testing us to see if our minds get deviated from Him by anything? Could Shree Hari have taken Mohini Swarup once again to test us?'

Suvrat Muni continued, "O king! Ramaba decided to ask her probing question to ascertain her true identity. She asked her, 'O beautiful Devi! I bow down to you. Who are you? Whose daughter are you? Whose wife are you? Why are you mesmerising us? Please tell us quickly and go from here. You are disturbing us in our meditation.' O king! Answering Ramaba's sharp questions, she replied, 'O Ramaba! I am Bhakti, the wife of Dharmadev. I and my husband are always present in divine form in the vicinity of our son and your Ishtadev, Shree Hari. Ordinary people cannot see us or feel our presence. My physical Darshan is possible only at the express wish of Bhagwan HariKrishna. O Ramaba! I am very pleased with the unselfish services you and the other female devotees had rendered during the celebration of festivals of Annakut and Prabodhani Ekadashi. I am impressed by the hard work you put in without worrying about your physical discomfort. You have been granted my Darshan with the express wish of Shree Hari, otherwise, my Darshan is impossible even to the Yogis engaged in Ashtang Yog. I am very pleased with you. Ask for a boon from me.' O king! Ramaba

सादरं ह्युत्सवद्वये ॥४८॥ अत आभ्यां च युष्मभ्यं सर्वाभ्योऽपि प्रसन्नया । मया स्वदर्शनं दतमिति वित्त तदाज्ञया ॥४९॥ नान्यथा दर्शनं मे स्यात्प्रत्यक्षं योगिनामपि । वरं वृणीत तुष्टाया यूयं मत्स्याभिवाञ्छितम् ॥५०॥

सुव्रत उवाच ।

इति भक्तेर्वचः श्रुत्वा प्रहृष्टा गतसंशयाः । साश्चर्य च सरोमाञ्चं प्रणेमुस्तां रमादयः ॥५१॥ ततो बद्धाञ्जलिपुराः प्रसन्नमुखपङ्क जाः । तामूचुर्योषितः सर्वा नारायणमनः प्रियाम् ॥५२॥

रमादय ऊचुः ।

नमस्ते सर्वकल्याणि भक्ते भगवति ध्रुवे । त्वद्दर्शनान्महानेव हृद्यानन्दोदयोऽस्ति नः ॥५३॥ यदि प्रसन्ना भवसि तर्हि त्वं सर्वमङ्गले । कुरुस्थितिं हृत्स्वस्माकं सर्वासामपि सर्वदा ॥५४॥ एतमेव वरं देहि महाराज्ञि ! त्वमद्य नः । एनद्यन्यत्तु नास्माकं प्रार्थनीयं त्वदीश्वरि ! ॥५५॥ गाने त्वदीये चित्तं नो लुब्धं भवति वै भृशम् । तस्मात्वं ब्रूहि किं मातर्गायस्यतिमनोहरम् ॥५६॥ इति ताभिः प्रार्थिता सा प्रसन्ना भक्तिराह ताः । श्रूयतां वचनं भद्रा यथार्थं मम निश्चयम् ॥५७॥ यत्र धर्मो वसेतत्र वासो भवति मे ध्रुवम् । यतश्चाप्सरेद्धर्मस्ततो गच्छामि तत्क्षणाम् ॥५८॥ पतिव्रताया मम वै प्रतिज्ञैषास्ति योषितः । नाहं जहामि तं स्निग्धं स्निग्धां मां न जहाति सः ॥५९॥ वशीकृतोऽस्ति स तु वै भवतीभिर्यतात्मभिः । यमैश्च नियमैस्तस्मादहमस्मि वशीकृता ॥६०॥ अतः सहैव पत्याहं वासं युष्मास्वभीप्सता । भवतीनामपि हृदि स्थास्याम्यत्र न संशयः ॥६१॥ किं गायसीति यत्पृष्टं श्रूयतां च तदुत्तरम् । सुखयेत्स्वं यस्तु तस्य गेयं यश इति स्थितिः ॥६२॥ अत्र नारायणमुनिः साक्षात्कृष्णो हि वर्तते । सोऽरक्षयसुरेभ्यो नः प्राक्तेभ्योऽद्य च रक्षति ॥६३॥ प्राक्तनानि चरित्राणि व्यासस्तस्य जुगुम्फ ह । गायामि तान्यहं नित्यं मनआनन्ददानि हि ॥६४॥ अग्रे त्वद्यतनान्यस्य चरित्राणि महामुनिः । गुम्फिष्यति शतानन्दस्तानि स्यामि च स्त्रियः ॥६५॥

सुव्रत उवाच ।

इति ताभ्यो वरं दत्वा तत्प्रश्नस्य सोतरम् । तिरोबभूव सहसा विद्युल्लेखेव भूपते ! ॥६६॥ साश्चर्यं भृशामानन्दं प्राप्तास्ताश्च तदीक्षणे । हेतुं तु श्रीहरेरेव प्रसादं मेनिरेऽबलाः ॥६७॥ एवं भगवता तेन स्वभक्तान्तं मनोरथाः । पूर्यन्ते सकला राजन् ! रक्ष्यन्ते ते च सर्वतः ॥६८॥ एतादृशान् भूरिश एव तत्र महोत्सवान् भक्तमनोभिरामः । स कारयामास नृप !

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and the others were very pleased with the Darshan of Bhaktimata and bowed down to her with Panchang Pranam. They, with folded hands, said humbly, 'O Bhaktimata! We bow down to you. We are very pleased with your divine Darshan. Please remain in our hearts if you are really pleased with us. We do not desire anything more than this. Our hearts were mesmerised with the Kirtans you were singing. Please tell us whose Kirtans you were singing.' O king! Bhaktimata replied, 'I always reside with my husband, Dharma. I follow him wherever he goes. I never desert him and he never deserts me. You have kept Dharma close to your heart by observing your Dharma sincerely and as a result, I am very close to your hearts as well. One should sing paeans of one's benefactor. This is common sense and supported by the Vedas as well. Bhagwan Narayanmuni, Who resides in Uttam Khachar's palace to placate your feelings and fulfil your desires, is the same Lord Shree Krishna, our son. He had taken many incarnations previously and has protected us from the demons. He protected us from the wrath of demons in this incarnation as well. Sage Vyas had described Lord Krishna's many Leelas in great detail in the Shreemad Bhagwat Puran. I regularly sing these Leelas to delight myself and other listeners. Shatanand swami will compose a scripture detailing Bhagwan Shree HariKrishna's Leelas in the near future which I will sing later on.'

Suvrat Muni continued, "O king! After granting them the boon and answering their questions, Bhaktimata disappeared from the scene as suddenly as she had appeared. The female devotees saw nothing but Shree Hari's blessing behind the divine Darshan of Bhaktimata and considered themselves very fortunate for it. Lord Shree Hari fulfils His devotees' latent desires besides protecting them from evil influences. O king! Shree Hari celebrated many other festivals while staying in Gadhpur to the delight of Uttam Khachar, his sisters Jaya, Lalita and Rama. His and His Ekantikdevotee Uttam Khachar's fame spread very widely because of this. Whoever

स्वभक्तैर्निषेव्यमाणः प्रथयन् यशः स्वम् ॥६९॥ पवित्रमेतद्भगवच्चरित्रं यः श्रावयेद्यः श्रृणुयाच्च भक्त्या । विमुच्य तौ संसृति संज्ञपाशाद्धित्वा वपुर्ब्रह्मगतिं लभेताम् ॥७०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्मुत्सवे रमादीनां भक्तेः प्रत्यक्षदर्शनादिनिरू पणनामा पञ्चचत्वारिंशोऽध्यायः ॥४५॥

अथ षट्चत्वारिंशोऽध्यायः

सुव्रत उवाच ।

यथा भगवता राजन् ! दुर्गपत्तन उत्सवाः । कृताः स तादृशानेवान्यत्रापि विदधे बहून् ॥१॥ वृत्तालये श्रीनगरे जीर्णदुर्गादिषु प्रभुः । उत्सवान्महतश्चक्रे सुखयन्नात्मसंश्रितान् ॥२॥ द्वितीये वा तृतीयेऽब्दे जीर्णदुर्गे महोत्सवम् । चक्रे श्रीनगरे त्वेष प्रत्यब्दं स्वजनार्थितः ॥३॥ वृत्तालये त्वब्दमध्ये द्विस्त्रिर्वा क्वचिच्चतुः । गतोत्सवांश्चकारासौ भक्तिधर्मौ प्रपोषयन् ॥४॥ एकादश्यां मोक्षदायां सफलायां च कर्हिचित् । सानन्दायां चकारा सौ तिलदायां तथोत्सवम् ॥५॥ जयायां विजययां च धात्र्यामपि चकार सः । तत्पुरे पापमोचन्यामेकादश्यां महोत्सवम् ॥६॥ विमलायां वरू थिन्यां मोहिन्यामपि कर्हिचेत् । अपरायां निर्जलायां योगिन्यां चाकरोन्महम् ॥७॥ शयन्यां कामिकायां च पुत्रदायां च कर्हिचित् । अजायां क्वापि पद्मायामिन्दिरायां च स प्रभुः ॥८॥ पापाङ्कुशाभिधायां च रमाख्यायां च कर्हिचित् । बोधन्यामभयायां च महोत्सवमकारयत् ॥९॥ जन्माष्टम्यादिषु तथा कृष्णजन्मतिथिष्वपि । शिवरात्र्यां पुरे तत्र चक्रे क्वापि महोत्सवम् ॥१०॥ दीपावल्यादिषु तथा स कुर्वन्नुत्सवं प्रभुः । स्वभक्तान् सुखयामास पुरुषान् योषितस्तथा ॥११॥ देशान्तरीया लोकाश्च भक्ता भगवतोऽखिलाः । प्रत्यब्दभाविनो ह्येतान् जानन्ति स्म महोत्सवान् ॥१२॥ समीपस्था हरेर्भक्ता ये ते तु प्रतिवत्सरम् । प्रत्युत्सवं समाजग्मुः सोऽवसद्यत्र तत्र वै ।१२॥ द्वित्रेषु मध्यदेशीया उत्सवेष्वाययुर्जनाः । दूरस्थास्तु समाजग्मुर्यत्र तत्रैककोत्सवे ॥१३॥

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narrates or listens to these Leelas will indeed become free from the unending cycle of death and rebirth and will go to Akshardham to serve Bhagwan Shree Hari after their deaths."

Thus ends the 45th Chapter of the Satsangi Jeevan.

CHAPTER-46

Suvrat Muni said, "O king! Shree Hari celebrated many festivals in other towns such as Vadtaal, Amdavad, Junagadh, Dabhan, Jetalpur and many others besides Gadhpur. He organised grand festivals in Junagadh every second or third year while He celebrated at least one festival in Amdavad every year. He visited Vadtaal many times every year to augment His devotees' Dharma and Bhakti by celebrating three to four large festivals every year. O king! Shree Hari intermittently celebrated Mokshada, Sanada, Tilda, Jaya, Vijaya, Dhatri, Paapmochini, Vimla, Varuthini, Apara, Nirjala, Yogini, Shayani, Kamika, Putrada, Padma, Indira, Pashakusha, Rama, Prabodhani, Abhaya Ekadashis in Vadtaal. He also celebrated great festivals of Janmashtami, Diwali, Shivratri etc. in Vadtaal at the delight of His numerous devotees. The devotees from far flung places gathered at such festivals to listen to His sermons and have His Darshan. O king! The devotees living in the vicinity of Vadtaal, Gadhpur, Junagadh or Amdavad attended every festival that Shree Hari celebrated in respective towns. The devotees living in central India attended two or three festivals each year while devotees living far away made a pilgrimage to attend at least one festival each year."

Suvrat Muni continued, "O king! Shree Hari organised Vishnu Yagna some times at Vadtaal while at some other times He would arrange Brahmins to chant the VishnuSahasraNam or hymns of Lord Vishnu. At other times He would organise the Katha of the Shreemad Bhagwat or gtHoma involving ritualistic offerings accompanied by the chanting of one lac (100,000) or ten million hymns. Shree Hari fed hundreds of Brahmins many times, gave large donations to suitably pious Brahmins and held sacred thread ceremonies to young Brahmins in Vadtaal. He established a grand temple there and invoked Bhagwan to come and reside in the Murtis He installed in the temple. O

क्वचित्तत्राकरोत्स्वामी विष्णुयागाभिधं मखम् । विष्णुमन्त्रजपं क्वापि कारयामास वाडवैः ॥१४॥ विष्णुस्तोत्रपुरश्चर्यां क्वापि विप्रैरकारयत् । कर्हिचिल्लक्षहोमं च कोटिहोमं च कुत्रचित् ॥१६॥ ब्राह्मणान् भोजयामास क्वचित्तत्र सहस्रशः । दानान्मेव ददौ क्वापि विप्रेभ्यः स महान्ति च ॥१७॥ क्वचिद्विप्रकुमाराणां मौञ्जीबन्धानकारयत् । क्वचिच्चभगवन्मूर्तिसंस्थापनमहोत्सवम् ॥१८॥ क्वचिदिष्टोत्सवं तत्र क्वचित्पूर्तोत्सवं च सः । चकार तेन भगवद्धर्मः पुष्टिमगात्पराम् ॥१९॥ यत्र यत्रावसत्स्वामी पुरे ग्रामेऽथवा वने । तत्र तत्र जना आयन् शतशश्च सहस्रशः ॥२०॥ तांस्तान् जनान् विमोच्यासावधर्मान्वयपाशतः । सन्मार्गे वर्तयामास स्वप्रतापेन भूपते ! ॥२१॥ अधर्मोऽदृश्यतां यातः कलिर्निर्बलतां ययौ । प्राप धर्मः प्रतिष्ठां च तस्मिन् वसति भूतले ॥२२॥ इति ते कथिता राजन्नारायणकथा मया । तव प्रश्नानुसारेण किं भूयः श्रोतुमिच्छसि ॥२३॥ इति श्रुत्वा स नृपतिः सुव्रतोक्तां हरेः कथाम् । भूयस्तामेव पप्रच्छ मुमुक्षुस्तं महामुनिम् ॥२४॥

राजोवाच ।

न तृप्तिमधिगच्छामि पीत्वा हरिकथामृतम् । पुनस्तत्वातुमिच्छामि पिपासुर्मुनिसतम ! ॥२५॥ वृत्तालये भगवता कृता बहव उत्सवाः । इत्युक्तं हि त्वया ब्रह्मन् ! श्रोतुमिच्छामि तानहम् ॥२६॥ अन्यच्च भगवान् यद्यद्धृतमानविग्रहः । चकार चरितं तत्तद्वकतुमर्हसि मे मुने ! ॥२७॥ कथारसविदा तेन पृष्ट इत्थं महीभुजा । हरिसंस्मरणानन्दः सुव्रतस्तमुवाच सः ॥२८॥

सुव्रत उवाच ।

साधु पृच्छसि भूपाल ! मतिस्ते विमला ननु । नारायण कथामेव श्रोतुमिच्छसि यत्पुनः ॥२९॥ विस्तरेण चरित्राणि नरनाट्यघृतः प्रभोः । सकलानि न शक्नोमि वक्तुं वच्मि समासतः ॥३०॥ प्रतिवर्षं दुर्गपुराद्धरिर्वृत्तालयं पुरम् । मुहुर्जगाम नृपते ! धर्मस्थापन उद्यतः ॥३१॥ तेनोत्सवास्तत्र महान्त एव कृता ह्यनेकेऽखिलसौख्यकर्त्रा । वदामि तत्रैकतमं समासातेनानुमेया इतिरेऽपि तद्वत् ॥३२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृतालयपुरोत्सवप्रश्ननिरुपणनामा षट्चत्वारिंशोऽध्यायः ॥४६॥

king! He celebrated these great festivals to re establish the Vedic rituals of Sanatan Dharma. Furthermore, thousands of devotees regularly came to whichever town Shree Hari was residing in for His Darshan. Shree Hari freed thousands of people from the clutches of evil and pretentious gurus and showed them the religious and correct path. This changed their life for the better. Over the passage of time and with His presence, the influence of Kali Yug waned and Sanatan Dharma became firmly rooted in the world. The evil social and religious practices became extinct. O king! I narrated the Katha of Shree Hari in short as answers to your questions. You may ask me further questions if you so wish."

King Pratapsinh was not yet satisfied. He asked Suvrat Muni, 'My thirst for Shree Hari's Katha never gets quenched. I still want to hear more. O guru! You just mentioned that Shree Hari celebrated many festivals in Vadtaal I would like to hear the Katha of the festivals He celebrated in Vadtaal. Shree Hari had taken birth only for the benevolence of His devotees. He visited many places to re-establish Sanatan Dharma. I would like to hear many more of His Leelas.' Suvrat Muni was delighted at such an avid and eager devotee. Many other Leelas became fresh in his mind. He replied, "O king! You have asked very good questions. You want to hear more and more Katha because your intellect has crystallised. I will not be able to do justice to His enormous number of Leelas, but I shall try to narrate some of the Leelas in short to try to satisfy your hunger. O king! Shree Hari repeatedly travelled to Vadtaal from Gadhpur to satisfy His devotees. He celebrated many festivals in Vadtaal. I will narrate the Katha of one such festival. You can apply the same logic for other festivals and guess the grandiose of other festivals."

Thus ends the 46th Chapter of the Satsangi Jeevan.

अथ सप्तचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

अस्ति वृत्तालयं नाम गुर्जरेषु पुरं महत् । चत्वारोऽपि हि यत्रत्या भेजुर्वर्णा हरिं मुदा ॥१॥ तेऽचीकमन्त सर्वेऽपि जनाः स्वनगरे हरिम् । आनीय दुर्गपुरतः कर्तुं दोलोत्सवं नृप ! ॥२॥ कुबेरो यौवनाश्वश्च तत्र द्वावधिकारिणौ । तौ तैः सह विनिश्चित्य सम्भारांश्चक्रतुर्बहून् ॥३॥ भ्रातरं प्रेषयामास यौवनाश्वो निजं ततः । नारायणमुनेः पार्श्वे सोऽपि माध्यामुपाययौ ॥४॥ स तं प्राप्य प्रभुं नत्वा भक्तमण्डलमध्यगम् । प्रार्थयामास बहुधा पुरं नः पावयेति च ॥५॥ ततः प्रसन्नो भगवान् भक्तवत्सल ईश्वरः । अनन्यभक्तांस्तान् जानंस्तत्राजिगमिषत्पुरे ॥६॥ प्राहाथ सुन्दराख्यं तं दूतं हरिरुदारधीः । गच्छाधुनाऽऽगमिष्यामि त्वत्पुरं मासि फाल्गुने ॥७॥ इत्युक्तः स प्रहृष्टात्मा तूर्णं स्वपुरमेत्य तत् । पौरानूचेऽथ ते हृष्टास्तं प्रतीक्ष्यावतस्थिरे ॥८॥ उद्घोषः सुमहानासीद्भुवि दिक्षु विदिक्षु च । स्वामिनारायणो वृत्तालयमायास्यतीति ह ॥९॥ पत्रहूतैश्च मुन्यादीन्नानादेशस्थितान् स च । स्वभक्तान् ज्ञापयामास वृत्तान्तमिममीश्वरः ॥१०॥ सौराष्ट्रादिदेशेषु ये भक्ता मुनयश्च ते । सहैव हरिणा गन्तुमाययुर्दुर्गपतनम् ॥११॥ तस्मिन् विरोधिवर्षेऽथ सम्प्राप्ते फाल्गुने हरिः । वृत्तालयं पुरं गन्तुं ततः षष्ठ्यां विनिर्ययौ ॥१२॥ तद्देशे धर्मरक्षार्थमुतमं नृपतिं हरिः । आयास्यामो वयं शीघ्रमित्युक्त्वाऽऽस्थाप्य तं ययौ ॥१३॥ जया च ललिताद्याश्च योषितोऽपि सहस्रशः । तमन्वीयुर्वाहनस्थाः पौरा लोकाश्च सर्वशः ॥१४॥ सहस्रशो मुनिर्गणैर्वर्णिभिश्च सहस्रशः । सहस्रशो गृहस्थैश्च सहैव भगवान् ययौ ॥१५॥ सौराष्ट्रीयादिभिर्भक्तैरनुयातः सहस्रशः ।

CHAPTER-47

Suvrat Muni said, "O king! There is a town called Vadtaal in central Gujarat, which is populated with Shree Hari's devotees of all four Varna, who were very eager to bring Him to Vadtaal to celebrate the festival of Fuldolotsav (birth anniversary of Lord NarNarayan Dev). Kuberbhai Patel and Joban Pagi were their leaders. All of them started gathering grains and other things needed to celebrate the festival of Fuldolotsav. Joban Pagi and his brother, Sunder Pagi were delegated to travel to Gadhpur and extend an invitation to Shree Narayanmuni. They reached Gadhpur on Purnima of Magh (of Samvat 1875). O king! Sunder Pagi performed Ashtang Pranam to Shree Hari, Who was seated on a high ornate Sinhasan in the midst of an assembly of saints and householder devotees and requested Him to come to Vadtaal to grant His devotees His Darshan. Shree Hari, ever eager to please His devotees agreed to grace Vadtaal and said to Sunderji Pagi, 'O Pagi! You return to Vadtaal to convey My message that I will come to Vadtaal next month.' O king! Sunder Pagi returned to Vadtaal to convey the happy news to the delight of devotees."

Suvrat Muni continued, "O king! The news of Swaminarayan Bhagwan's imminent visit to Vadtaal spread widely very soon. Shree Hari sent many messengers to invite the devotees of outlying villages to converge on Vadtaal for the celebration of Fuldolotsav festival. Many devotees and the saints visiting nearby villages arrived in Gadhpur to accompany Shree Hari on His way to Vadtaal. Shree Hari left Gadhpur on the afternoon of Falgun Sud Chhathh (sixth day) of Samvat 1875. He asked Uttam Khachar to remain behind in Gadhpur for security reasons after promising him that He would return very soon. Jayaba, Lalitaba and many other female devotees followed Him on their chariots and carts. The saints and any devotees of Gadhpur and nearby villages followed Him on foot. O king! Shree Hari advanced on the way to Vadtaal surrounded by hundreds of Parshads on horseback and thousands of devotees on foot. He was astride on His favourite mare, Manaki holding the reins in His left hand. His forehead was adorned with a yellow Urdhvapundra Tilak and a red Chandlo with few grains of rice, which Mayaram Bhatt had applied as good portent and had a benign smile on His face. The spears of the Parshads shone brightly in the afternoon sun.

सहस्रशोऽश्ववारैश्च वेष्टितश्च पदातिभिः ॥१६॥ अश्वां माणिक्यवर्णां द्रुततरममनां सोऽधिरू ढोऽर्ककान्तिः पीतं भाले विशाले तिलकमथ दधत्कैसरं स्मेरवक्त्रः । चञ्चत्कुन्तप्रवेष्टैर्निजचरणरतैरश्ववारैः परीतो वल्गां दोष्णा दधानः सितवसनधरो नन्दयन्स्वाङ्गगाम ॥१७॥ यात्रायां मङ्गलाथ द्विजवररचितं साक्षतं कौङ्कु मं स्वो बिभ्रच्छोणं ललाटे मुनिहृदयहरं चन्द्रकं चारुनेत्रः । शृण्वन्बन्द्योघवाचं निजगुणरचनां चित्रवादित्रघोषः सम्बद्धामूर्ध्वहस्तैर्जयजयवचनैर्भक्तसङ्घैर्नुतश्रीः ॥१८॥ नानाग्रामागतैः स्वैरनुपदमभितः सङ्गतैः पूज्यमानो दृष्टयैवानन्दवृष्ट्या स च पथि सुखयंस्तान् ययौ पूर्णकामः । देवैराकाशसंस्थैः सितकुसुमचयैश्चाभिवृष्टः सहासं पस्पर्शाभ्यस्ततूर्णाञ्चननिजवडवां पार्ष्णिना किञ्चिदेव ॥१९॥ सहमाना न तत्स्पर्शमात्रमप्यतिवेगिनी । गत्या जितमरू त्तूर्णं पुप्लुवे तार्क्ष्यवत्तु सा ॥२०॥ पशुजातेरपि स्वस्याः प्रभोः स्पर्शादिध भाविनीम् । दर्शायन्तीवोर्ध्वगतिमूर्ध्वं दुद्राव सा जवात् ॥२१॥ धावन्त्या अतिवेगेन पादन्यासं न भूतले । तस्यास्तदा जनः पश्यन् विस्मयं प्राप सर्वशः ॥२२॥ दष्टाधराः पादहताश्चतुन्दाः कशाभिरश्वानतिवेगिनोऽपि । ध्नन्तोऽश्ववारा हरिपृष्ठबद्धदृशोऽन्वधावंश्च सहस्रशोऽथ ॥२३॥ प्रान्तैश्चलद्भिः पृथुवेष्टनानां तद्धय्यनुद्रावितवाजिलोलः । अदृश्यरू पैर्बभुरादितेयैः सम्वीज्यमाना इव चामरैस्ते ॥२४॥ श्रमेण स्विन्नगात्राश्च श्रमफेनमुखान् हयान् । ताऽयन्तोऽपि न प्रापुरश्वारू ढं प्रभुं तु ते ॥२५॥ अश्वैः सहातिस्विन्नांस्तानथ विश्रमयन् प्रभुः । स्वाश्वां नियम्य प्रसभं स प्रत्यैक्षत वर्त्मनि ॥२६॥ अथापश्यन्दूराच्चपलतुरगीकेसरकरं करेणैकेनोर्ध्वां दधतमुरुपुष्पाग्रलतिकाम् । हसन्तं दृष्ट्वा स्वान् दृढपरिकरं चारुनयनं श्रमस्विन्नाङ्गास्ते पथि गतरजोधूसरपटम् ॥२७॥ विलोक्यं तं प्रभुं साश्वं तूर्णं सम्प्राप्य सादिनः । ते सर्वे जहृषुर्भक्तास्तद्दर्शनगतश्रमाः ॥२८॥ तानाश्वास्याथ भगवान् साकं तैश्च शनैः शनैः । चचाल मार्गे मधुरैर्वाक्यैः स्वान् हासयन् हसन् ॥२९॥ हरिरागच्छतीत्येवमुद्घोषः सुमहान् भुवि । पूःषु ग्रामेषु खेटेषु खर्वटेष्वप्यभूत्तदा ॥३०॥ अनेकेभ्यश्च देशेभ्यो भगवद्दर्शनोत्सुकाः । ईयुर्वृत्तालयं लोका वृद्धबालपुरः सराः ॥३१॥ कोसलाः काशिदेशीया मैथिलाश्च सहस्राशः । तथैव गौडदेशीया लोकाः किलकिलाश्रिताः ॥३२॥ पुरुषोत्तमपूर्जाता वङ्गदेशोद्भवास्तथा । गयन्तीनगरस्थाश्च प्रयागप्रान्तवासिनः ॥३३॥ शोणभद्रतटस्थाश्च वृन्दावननिवासिनः । माथुराः शूरसेनाश्च तत्रावन्त्या उपागमन् ॥३४॥ एते चान्येऽपि बहवः पूर्वदेशात् समागमन् । तथा काश्मीरदेशीया हरिद्वारनिवासिनः ॥३५॥ कुरुक्षेत्रगता ये च पुष्करप्रान्तवासिनः । मरुधन्वोद्भवा लोका अर्बुदाचलसम्भवाः ॥३६॥ जनाः सिद्पदस्थाश्च शतशोऽथ सहस्रशः । वृत्तालयमुलपाजग्मुरुदीच्या एत आहताः ॥३७॥ तथाऽऽ ययुः पश्चिमतः सैन्धवाः कच्छदेशजाः । सौराष्ट्रा अपि पाञ्चालाः सौवीराश्च सहस्रशाः ॥३८॥

The saints and some devotees were singing Kirtans extolling His Leelas in tune with many musical instruments. Some devotees were clapping and chanting His name aloud. The devotees unable to travel to Vadtaal lined both sides of the road for His Darshan and quick veneration. Shree Hari stopped at every village on the way to Vadtaal to give His devotees an opportunity to fulfil their desires of offering Him veneration as He passed through their village. He showered His blessings with a benign smile on the devotees lining the road. O king! The Devtas sprinkled flowers on the procession."

Suvrat Muni continued, "O king! Shree Hari touched Manaki slightly with His heels. Understanding Shree Hari's every command, Manaki galloped ahead. Galloping with full speed with all four feet in the air at the same time, she appeared to be gliding through the air like a bird to the surprise of the onlookers. The Parshads tried to coax their mounts to follow Manaki by rebuke and love, but they just could not catch up with Manaki. O king! The Parshads' bodies wobbled and their diadems became loose due to their leaping horses. They whipped their horses to increase their speed without any success. The horses' mouths foamed and the riders' bodies became wet with sweat, yet Manaki galloped far ahead. Realising His Parshads' problem, Shree Hari stopped Manaki under a mango tree to give the other riders a chance to catch up. The Parshads saw Shree Hari holding the mane of Manaki with one hand and a branch of the tree with other and smiling mischievously in mock pride when He came within their sight. Shree Hari's face and white robes were covered in dust. He asked the Parshads to take rest for a while before moving ahead. The Parshads' fatigue waned immediately upon His Darshan and soothing words. O king! After a while, they moved slowly together on their way to Vadtaal. The news of Shree Hari travelling to Vadtaal had spread far

तथा दक्षिणतस्तत्र लोकाश्चायन्सहस्रशः । सेतुबन्धोपकण्ठस्था वेङ्कटाचलजास्तथा ॥३९॥ श्रीरङ्गप्रान्तसञ्जाताः काञ्चीपुरनिवासिनः । दण्डकारण्यवासाश्च मलयाद्रिभवास्तथा ॥४०॥ विन्ध्याचलसमुद्रभूतास्तापीतटनिवासिनः । नर्मदातीरवासाश्च गौर्जराश्च सहस्रशः ॥४१॥ भगवद्दर्शनोत्कण्ठैः स्त्रीबालस्थविरैः सह । शकटाभूतसम्भारास्तत्राजग्मुर्जनास्तु ते ॥४२॥ यातुं शक्तिर्यदि स्यात्पथि चलत तदेत्येवमुक्ताः सुतैः प्राग्गेहेये जीर्णदेहा हरिचरणयुगं द्रष्टुमुत्कण्ठचित्ताः । घृत्वा यष्टीश्चलन्तः सह तरुणजनैः श्वासकुल्लारदास्यैर्नामान्युच्चैर्वदन्तो द्रुततरमगमंस्तत्र कृष्णस्य तेऽपि ॥४३॥ पालयन्त्योऽथ मर्यादां योषाश्च भगवत्कृताम् । पुंसोऽस्पृशन्त्योते मार्गेऽपि तत्राजग्मुस्त्वरान्विताः ॥४४॥ अहं पूर्वमहं पूर्वं द्रक्ष्यामि श्रीहरिं त्विति । पुरश्चरन्तो धावन्तः शिशवोऽप्याययुर्द्रुतम् ॥४५॥ नानादेशसमायातैर्जनैस्तैरतिसङ्कुलम् । महीसाभ्रमतीवेत्रवतीनामन्तरं ह्यभूत् ॥४६॥ तावान् स भुवि देशोऽपि वर्ततेऽप्रतिमो नृप ! । येनोपमा भवेत्तस्य देशोऽन्यो नास्ति तादृशः ॥४७॥ रसाला सकला भूमिः सर्वर्तुषु सुखप्रदा । वर्तते यत्र देशे च कर्षकाणां मनः प्रिया ॥४८॥ मृष्टोदका निर्विकारा वाप्यः कूपाः सरांसि च । वर्ततेऽनुपदं यत्र ग्रामे ग्रामे वने वने ॥४९॥ आम्राणां क्षीरिकाणां च यत्र सङ्ख्या न विद्यते । अन्येऽपि बहवः सन्ति वृक्षा यत्र सुखप्रदाः ॥५०॥ उदुम्बराः कपित्थाश्च वटाः प्लाक्षाश्च पीलवः । अम्लिकाश्वत्थगुन्द्राश्च नालिकेरास्तृणद्रुमाः ॥५१॥ बीजपूरकनारङ्गजम्बीराम्रातकास्तथा । नागकेसरपुन्नागबकुलाशोकपाटलाः ॥५२॥ सुवर्णकेतकीजाती शतपत्र्यश्च मल्लिकाः । पञ्चकाः करवीराश्च शमीबिल्वद्रुमोत्पलाः ॥५३॥ बदर्यः किंशुकाः पूगाः कदम्बाश्च कुरम्बकाः । पनसाश्च कदल्यश्च बन्धुजीवकयूथिकाः ॥५४॥ निम्बजम्बूमधूकाद्याः पत्रपुष्पफलादिभिः । सुखयन्तो जनान् सर्वे वर्तन्ते यत्र सर्वतः ॥५५॥ वनेऽपि यत्र पन्थानां गृहाकारद्रुमान्विते । छायाफलोदकप्राप्त्या ग्रामकार्यं न शिष्यते ॥५६॥ तावान्देशः पुण्यभूमिर्वृन्दावनमिवोत्तमः । साधवो भगवद्भक्ताः प्रायशो विचरन्ति यत् ॥५७॥ ईदृशे तत्र देशे ते निवासांश्चक्रिरे जनाः । वृत्तालयं वेष्टयित्वा सर्वतो हृष्टमानसाः ॥५८॥ तटेषु सरसां केचिन्नदीनां पुलिनेषु च । केचित्कूपोपकण्ठेषु न्यवसन्कतिचिज्जनाः ॥५९॥ गृहाकारान् द्रुमानेव न्यूषुराश्रित्य केचन । ग्रामेषु केचिन्न्यवसन् यथासुखमतन्दिताः ॥६०॥

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and wide and thousands of devotees were on their way to Vadtaal. The devotees from Kaushal, Kashi, Mithila, Prayag, Mathura, Vrandavan, Jagannath Puri and Avanti regions of Eastern India; Kashmir, Haridwar, Kurukshetra, Pushkar, Abu and Sidhhpur areas of Northern India; Sindhu, Kutch, Saurashtra, Panchal and Sauvir regions of Western India and Rameshwar, Kanchi, Mayachal, Vindhyachal and southern Gujarat regions of Southern India were travelling in large groups towards Vadtaal for Shree Hari's Darshan and to participate in the festival. The devotees coming from afar had loaded the necessary ration in their carts. Though they had warned them of the difficulty on the way to Vadtaal and advised them not to come, the elder devotees, keen for His Darshan, nonetheless joined in this arduous journey. They were finding it difficult to keep up with young devotees, but their enthusiasm was effervescent. The female devotees walked slightly behind other male devotees to keep in line with the principle of the Sampraday. The children simply raced ahead of the group with the healthy competition to become first to have Shree Hari's Darshan."

Suvrat Muni continued, "O king! The area around Vadtaal teemed with thousands of devotees arriving from various districts of India. The land bordered by the Rivers Mahi, Vatrak and Sabarmati is known as Charotar and is very fertile and the ground water table is very high. The vast plain is covered with various trees such as mango, banyan, Peepal, coconut, beetle nuts, dates, Bili, cherry, jackfruit, Neem, lemon etc. with many of them entwined with the various ivies. The wells never dry up and various trees flower and produce fruits in all seasons. There are many lakes and small wooded areas dot the landscape. The travellers always find somewhere to rest under a shade and fruits to eat and water to drink while moving through this area. The area has also become holy due to frequent visits of the saints. The devotees took up residence in the outlying areas of Vadtaal town by pitching tents in open grounds, on the banks of lakes and rivers and under large trees. They entered the limits of the town only on Falgun Sud Dasami and anxiously awaited Shree Hari's arrival. O king! Shree Hari

कृतावासाश्च ते सर्वे दशम्यां तत्र सङ्गताः । भुक्त्वा पीत्वा सुखासीनाः प्रत्यैक्षन्तागमं हरेः ॥६१॥ पञ्चालदेशं समतीत्य भद्रां तीर्त्वा व्यतिक्रम्य च भाल्लदेशम् । तीर्त्वा ततः साभ्रमतीं हरिश्च प्रायत्तुरीयेऽह्नि चरोत्तरं सः ॥६२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे भगवत्प्रयाणदेशान्तरीयजनसङ्गागमननिरूपणनामा सप्तचत्वारिंशोऽध्यायः ॥४७॥

अथाष्टचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

तं देशं च रसालादीन् प्रशंसन् बहुधा द्रुमान् । पञ्चमेऽहनि मध्याह्ने पिप्पलावनमागमत् ॥१॥ तत्र तत्र च तत्रत्यैः फलपुष्पादिभिर्नृप ! । उपायनैर्बहुविधैः पूजितं सादरं जनैः ॥२॥ अनुगृह्णंश्च मधुरैर्वाक्यैस्तान्दशमीदिने । सायं वृत्तालयं प्राप जनानान्दयन्प्रभुः ॥३॥ प्रतीच्यां दिशि लोकाश्च ते सर्वे बद्धदृष्टयः । श्रुत्वागमं हरेर्हृष्टाः सद्य उत्तस्थुरादरात् ॥४॥ प्राणागमे यथाङ्गानि प्रोत्थितास्तेऽथ तत्क्षणम् । प्रत्युज्जग्मुः प्रहर्षेण तं प्रभुं लक्षशो जनाः ॥५॥ तत्पूर्निवासिनः सर्वे ब्राह्मणाः क्षत्रिया विशः । शूद्राः कोलाश्च शतशो हरिभक्तास्तथा स्त्रियः ॥६॥ श्रुत्वा हरिमुपायातं तद्दर्शनमहोत्सवाः । प्रत्युद्गन्तुं तमुत्तस्थुः पौराः सर्वे ससम्भ्रमम् ॥७॥ श्रुत्वा हरेरागमनं प्रेमविह्वलचेतसः । प्रीता बभूवुः सकलास्तदानीं पौरयोषितः ॥८॥ वाससां भूषणानां च तदानीमतिसम्भ्रमात् । बभूव व्यत्ययस्तासां हर्षाश्रुप्लुतचक्षुषाम् ॥९॥ यथातथाघृताभूषा यत्तद्विघृतवाससः । उत्कास्तदैव तं द्रष्टुं गृहेभ्यस्ता विनिर्ययुः ॥१०॥ मार्जयन्त्यो गृहान्काश्चिल्लिम्पनयश्चापराः स्त्रियः । स्नान्त्यः काश्चित्स्त्रियः सद्यस्त्यकत्वा तत्सत्वरं ययुः ॥११॥ काश्चित्पाकं प्रकुर्वत्यः काश्चिद्गोदोहनं तथा । सुतान् पयः पापयन्त्यस्त्यकृत्वा तत्काश्चनागमन् ॥१२॥ ध्यायन्त्यः काश्चन हरिं काश्चितत्पदकार्चनम् । कुर्वत्यस्तद्विहायैव साक्षातं ययुरीक्षितुम् ॥१३॥ काश्चित्समाधौ पश्यन्त्यो हरिं सद्यस्तिरोहितम् । ससम्भ्रमं समुत्थाय ययुसन्मतवत्स्त्रियः ॥१४॥ प्रत्युज्जग्मुर्हरिं प्रीत्या गीतवाद्यपुरःसरम् । जयध्वनिं प्रकुर्वन्तस्तदा पौराः स योषितः ॥१५॥ सत्वरं ते चलन्तोऽपि वाद्यघोषं हरेः पुरः । श्रुत्वा दूराज्जायमानमधावन्दर्शनोत्सुकाः ॥१६॥ हरेः पुरः सरांस्तावच्छतशश्च सहस्रशः । दृष्ट्वा मुनीप्रणम्याथ साक्षादैक्षन्त ते

traversed through Panchal region and entered Bhal district by crossing over River Bhadra and crossed River Sabarmati to reach Charotar on the fourth day after leaving Gadhpur."

Thus ends the 47th Chapter of the Satsangi Jeevan.

CHAPTER-48

Suvrat Muni said, "O King Pratapsinh! Shree Hari reached Piplav village at noon on the fifth day. The devotees of the villages on route venerated Shree Hari passing through and gifted Him many types of fruits, flowers and candy sugar. Accepting these fruits, Shree Hari extolled the fertile soil of Charotar. Addressing the devotees of many villages on the way, Shree Hari reached the outskirts of Vadtaal in the evening of Falgun Sud Dasami. Upon hearing the news of Shree Hari approaching, the devotees of Vadtaal rushed westward to greet Him. Thousands of visiting devotees already in Vadtaal joined them. O king! Many devotees put their clothes inside out in the mad rush to greet Shree Hari. Many female devotees were cooking, washing clothes, sweeping floors, milking cows, bathing, getting ready, breastfeeding or doing some other household chores. All of them stopped whatever they were doing and rushed to greet Shree Hari. Some devotees were meditating upon Shree Hari while some were doing Mansi Puja. They left whatever they were doing as soon as they heard of Him approaching. The devotees under the spell of Samadhi suddenly felt the absence of Shree Hari. Disturbed and agitated, they rushed outside to see throngs of people rushing to greet Shree Hari. They joined them without bothering to dress properly. All of them were so excited at the prospect of imminent Darshan of Shree Hari that they did not care about their personal appearances."

Suvrat Muni continues, "O king! The rushing devotees saw the ochre robed saints walking ahead before sighting Shree Hari astride Manaki. They bowed down to the saints and then fell on the ground prostrating at Shree Hari with Sastang Dandvat

प्रभुम् ॥१७॥ अश्वाधिरूढं घृतचारुवल्गं सहासवक्त्राम्बुजमब्जनेत्रम् । मार्गे जनैश्चन्दनपुष्पहारैः सम्पूजितं भक्तमनो भिरामम् ॥१८॥ चञ्चच्चलत्प्रान्तसितांशुकेन तूर्णं दृढाबद्धकटिं कटाक्षैः । संवीक्ष्य भक्तानभि धावतः स्वं हसन्तमाश्चर्यवशादिवोच्चैः ॥१९॥ करेण चैकेन समाव्रजद्भ्यो भक्तव्रजेभ्यो ह्यभयं ददानम् । तमश्चवारैवृत्तमाशु दृष्ट्वा ववन्दिरे येऽग्रगतास्त आदौ ॥२०॥ कुबेरमुख्याः सकलाश्च पौरा भक्ताः पुमांसो द्रुतमेत्य तत्र । तं भूरिहर्षस्रवदश्रुनेत्राः प्रत्या प्रभुं दण्डवदाशु नेमुः ॥२१॥ स्त्रीणां च वृन्दानि सहस्रशोऽथ द्रष्टुं तमुकण्ठितमानसानि । तदावलोक्य प्रभुमाशु हर्षान्निधाय शीर्षाणि भुवि प्रणेमुः ॥२२॥ दृष्ट्वा तमात्मपरमप्रियमम्बुजाक्षं नार्यः प्रहर्षमतुलं समवाप्य तूर्णम् । दृग्भिनिधाय हृदयेषु हरिं मनोभिरालिङ्ग्य ताः पुलकिताङ्गरुहा बभूवुः ॥२३॥ देशान्तरीयः सर्वोऽपि जनो हरिसहागतान् । परिरेभे ब्रुवन् हर्षाज्जय श्रीकृष्ण इत्यसौ ॥२४॥ देशान्तरीया नार्योऽथ प्रभुणा सह चागताः । पाश्चात्या दोषिता दृष्ट्वा परिरब्धुं विदुद्रुवुः ॥२५॥ स्तनोपपीडमौत्सुकजाद्घर्षेण महता वृताः । जय श्रीकृष्ण इत्येवं वदन्त्यः परिरेभिरे ॥२६॥ देशान्तरेभ्य आगत्य स्थिता कुञ्जेष्वितस्ततः । त्यागिनो भगवद्भक्तास्तत्राग्मुः सहस्रशः ॥२७॥ यथान्तरिक्षमा हंसा लक्ष्यीकृत्यैव मानसम् । सरस्तथा हरिं ते च दूरादभ्यपतन् द्रुतम् ॥२८॥ तत्रागत्य हरिं नत्वा दण्डवतेऽथ संस्थिताः । तानालोक्य जनास्ते तु प्रणेमुः समुपेत्य च ॥२९॥ कुर्वन्तश्च जय स्वामिन्नारायण इति ध्वनिम् । जानन्तस्तान् हरेः प्रेष्ठान् हर्षेण परिरेभिरे ॥३०॥ तानागतान्यथायोग्यं मानयामास स प्रभुः । प्रणतात्मनो भक्तान् सर्वान्सन्तोषयन्नृप ! ॥३१॥ करस्पर्शेन कांश्चिच्च कांश्चित्सम्भाषणेन च । कांश्चिच्चाभयदानेन कांश्चित्सस्मितवीक्षणैः ॥३२॥ सम्भाव्येति जनान् सर्वान् स्त्रियश्च भगवांस्ततः । जयध्वानैः स्तूयमानः सह तैः पुरमाययौ ॥३३॥ कुबेरो यौवनाश्वश्च गृहीत्वा चामरे उभौ । वीजयामासतुर्भक्तौ तत्पार्श्वचरौ तदा ॥३४॥ सहस्रशो दीपिकानां महता तेजसा तदा । चन्द्रकान्त्या च तिमिरं सर्वदिश्यं व्यलीयत ॥३५॥ शङ्खभेरीमृदङ्गानां झर्झराणां सहस्रशः । कांस्यानां डिण्डिमानां च तत्र ध्वानो महानभूत् ॥३६॥ तस्मिंस्तु तुमुले घोषे कोऽपि केनचिदीरितम् । वाक्यं न किञ्चिच्छुश्राव करसंज्ञाऽभवतदा ॥३७॥ बहिराम्रवणे पुर्याः स्वावासस्थानमीश्वरः । अकारयच्चोद्धरिष्यन्स जन्तून्स्वावरानपि ॥३८॥ जनौघवेष्टितः स्थानं तत्प्रापत्स शनैः शनैः । पुर्या उदग्दिशि श्रेष्ठं सर्वलोकमनोहरम् ॥३९॥ तत्रोत्तरत्यथ विभौ तुरङ्ग्याः पार्श्विकः पुमान् । यावत्करं धारयति तावमस्थौ स भूतले ॥४०॥ स्वदर्शनं भवेदेव सर्वेषामिति स प्रभुः । उच्चं पीठं चतुष्पादं तस्थावारुह्य

Pranam. O king! Shree Hari was holding the reins of Manaki in His left hand and was wearing many flower garlands around His neck. He had tied a shiny piece of cloth tightly around His waist and was benignly smiling at the approaching devotees. He was pleasantly surprised to see so many of them coming forward to greet Him. Thousands of devotees led by Kuber Patel and Joban Pagi fell on the ground to perform Sastang Dandvat Pranam. The exuberant female devotees sat on the ground and performed Panchang Pranam from slightly afar. They were so enamoured with Shree Hari that they, mentally, embraced Him. The male devotees greeted the saints and other devotees accompanying Shree Hari with 'Jay Shree Krishna' and embraced them. The female devotees of Vadtaal greeted Ramaba and other devotees accompanying Shree Hari with 'Jay Shree Krishna' and embraced them warmly. The saints, who had come to Vadtaal from their tour of duty to far flung regions at Shree Hari's behest to propagate His message, rushed to greet Him when they heard of His arrival. They prostrated at His feet with Dandvat Pranam and stood in front of Him with boundless joy. The saints and accompanying devotees greeted them with 'Jay Swaminarayan'.

Suvrat Muni continued, "O king! Shree Hari greeted His devotees; some with a smile, some with touch, some with eye contact and some with the wave of a hand. He entered Vadtaal flanked by Kuber Patel and Joban Pagi and surrounded by thousands of devotees chanting 'Jay' 'Jay' and sounding conch, cymbals, drums, clarinet and other musical instruments. No verbal conversation was possible in this cacophony. By the time Shree Hari entered Vadtaal, the thousands of lamps were lit in the houses, courtyards and streets. He made His residence in a mango orchard just outside the town. Just as He was about to dismount His mare Manaki, Ratanji extended his hand to help Him. He stood on a bed when He realised that the devotees would not be able to see Him properly if He stood on the ground. He ensured that the devotees accompanying Him were properly looked after by the local devotees. After a while, He took a seat on an ornate Sinhasan placed on a high dais. Narayananand Brahamchari

शोभनम् ॥४१॥ सहागतानां सर्वेषां स्थानान्यथ यथोचितम् । दापयामास भगवान्निषसादासने ततः ॥४२॥ किञ्चित्तत्र च विश्रम्यपीत्वा वारि ततो जनान् । नानादेश समायातानवैक्षत समन्ततः ॥४३॥ तत्रासन् प्रायशो भक्ताः प्रेक्षका अपि केचन । तत्र स्थितिभिया केचित्स्वीयान्नेतुमुपागताः ॥४४॥ यत्र यत्रैक्षत विभुस्तत्र तत्र सुसङ्कुलान् । जनानेव स्थितान्स्वस्मिन् बद्धदृष्टीनवैक्षत ॥४५॥ पुरः स्थिताश्च यावन्तस्तावन्तः पार्श्वयोरपि । स्वपृष्ठतोऽपि तावन्तो दृष्टा भगवता जनाः ॥४६॥ दुर्गे क्षेत्रेषु सर्वेषु सरोव तरेषु च । जनान् कूपोपकण्ठेषु शकटादिषु चैक्षत ॥४७॥ प्रतिवृक्षं च शाखासु ह्युपर्युपरि संस्थितान् । पुरे प्रतिच्छदिस्तद्वल्लोकानेव समैक्षत ॥४८॥ पश्यन्नेवं स उत्थाय दिशासु विदिशासु च । जनानेव समीक्ष्यैव जहाहिस च भृशं प्रभुः ॥४९॥ सविस्मयं शिरः स्वं च धूनयन्सोऽप्यहो अहो । वदन्निति पुनः पीठे निषसाद हसन्नृत ! ॥५०॥ ऊ ध्वौ कृत्वा भुजौ स्वस्य ततः स्थापनमुद्रया । उपावीविशदीशोऽसौ तिष्ठतः सकलाञ्जनान् ॥५१॥ आज्ञाकराश्च ते सर्वे लोकास्तत्करसंज्ञया । निषेदुर्बोधिताः सद्यो लक्षसोऽप्येकचेतसः ॥५२॥ उपाविष्टांश्च तान्भूयो भगवान्मौनमुद्रया । चकार संयतगिरस्तालिकावाद्यपूर्वकम् ॥५३॥ तूष्णीं तेषूपविष्टेषु भगवान् भक्तवत्सलः । सर्वेषां स्वागतं तेषां सुखावासं च पृष्टवान् ॥५४॥ एकैकदेशमुख्याश्च द्वित्रान्द्विवत्रान्निजान्तिके । आहूय ततद्देशीयं वृत्तान्तं समपृच्छत ॥५५॥ तस्कराद्यप्रवेशार्थं ततस्तानन्वशात्प्रभुः । स्वस्वावासेष्वविज्ञातो निष्कास्यः पुरुषस्त्विति ॥५६॥ आज्ञप्तास्तेऽथ हरिणा तं प्रणम्य जना ययुः । स्वस्वावासान्निजं भाग्यं मन्यमाना महतरम् ॥५७॥ स्वे स्वे वासे चैकमेकं मनुष्यं संस्थाप्यैते भूय एतयाग्रतोऽस्य । तस्थुः सर्वे द्रष्टुमुत्कास्तमीशं यावत्तस्येक्षाऽभवत्तावदेव ॥५८॥

इति श्रीसत्संङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे भक्तानां सपरिवारभगवद्दर्शनानन्दनिरूपणनामाऽष्टचत्वारिंशोऽध्यायः ॥४८॥

अथैकोनपञ्चाशोऽध्यायः

सुव्रत उवाच ।

एतस्मिन्नन्तरे तत्र प्रभो स्तस्य तु सोदरौ । नराकृति घरस्योभावा जग्मतुरकल्मषौ ॥१॥ यस्मिन्दिनेऽसौ भगवान्नीलकण्ठाभिधो गृहम् । हित्वा प्रवव्राज निजांस्तद्दिनात्तच्छुचाकुलौ ॥२॥ रामप्रतापीच्छामसंज्ञौ बुद्धिमतां वरौ । भगवद्विरहक्षामौ नित्यं तच्चिन्तने रतौ ॥३॥ देशान्तरे विचरतामागतान्तं स्ववेश्मनि । मुखान् मुनीनां तद्वार्त्तं श्रुतवा तद्दर्शनोत्सुकौ ॥४॥ तत्स्नेहिभिश्च बहुभिर्बन्धुभिः सहितौ निजैः । सद्यो निर्युयतु र्ग्रामात्साश्चर्यौ कृतमङ्गलौ ॥५॥ यदा तौ निर्गतौ ग्रामाद्

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brought cool water in a silver goblet for Shree Hari. Narayanmuni looked at the crowd of people in front of Him. Most of them of course were His devotees but some had come to gawk with curiosity, while some had accompanied their relative to make sure they do not stay back with Him forever. Shree Hari saw devotees wherever He looked. There were people on the trees, on the rooftops and on the walls. Indeed, there were devotees as far back as He could see. He stood up to see further back and still saw more devotees. He shook His head in surprise to see so many people gathered at one place. He asked devotees to sit down by the sign of His hands and all the devotees sat down immediately wherever they were. He put His index finger on His lips to silence them and the mass of people fell silent immediately. O king! He called leading devotees from each district and asked them of their well beings, the spread and the depth of the Sampraday in their districts and what ordinary people thought of His saints and devotees. Shree Hari advised devotees to take up residence in groups according to the area and district they hailed from and make sure that no one from outside, even if one appeared like a Satsangi, entered their respective quarters for security reasons. The devotees went to their respective tents and made suitable security arrangements by appointing sentries from among themselves. They returned back to where Shree Hari was seated and stayed for His Darshan until He went away to retire for the night.

Thus ends the 48th Chapter of the Satsangi Jeevan.

CHAPTER-49

Suvrat Muni said, “O king! Shree Hari’s elder brother Rampratapji and younger brother Ichharamji arrived at Vadtaal with their families to participate in the celebration of the Fuldolotsav festival. Their bodies had weakened considerably since Ghanashyam Maharaj left home and they had spent every night thinking of Him. Once, Mayajitanand

भ्रातरौ कृतनिश्चयौ । तदा तत्परिवारोऽपि साकं ताभ्यां च निर्ययौ ॥६॥ योषा रामप्रतापस्य भगवद्वीक्षणोत्सुका । नाम्ना सुवासिनी ख्याता पतिभक्तिपरायणा ॥७॥ तथा रामप्रतापस्य त्रयः पुत्राः सुबुद्धयः । नन्दरामष्ठाकुरोऽयोध्याप्रसाद इति श्रुताः ॥८॥ तथा तस्य सुता चैका नाम्ना सिद्धिरिति श्रुता । नन्दरामस्य योषाऽथ दिनमानाभिधा शुभा ॥९॥ तत्सुतो रामशरणो ज्येष्ठा नारायणस्ततः । तथा हरिसहायश्च मेघा नाम्नी तु कन्यका ॥१०॥ ठाकुराख्यस्य भार्याऽथ नाम्ना शिवकुमारिका । तस्य पुत्रो रामसुखो मोहनश्च द्वितीयकः । तृतीयकस्तथा नारायणादीनसमाह्वयः ॥११॥ भार्याऽयोध्या प्रसादस्य सुनन्दा संज्ञका तथा । पुत्र्यौ द्वे तस्य यमुना ज्येष्ठा गङ्गा तथाऽवरी ॥१२॥ केशवादि प्रसादान्तनामा तस्य च पुत्रकः । द्वितीयः पर्शुरामाख्यस्तस्यैव च सुतस्तथा ॥१३॥ इच्छारामस्य भार्याऽथ ख्याता नाम्ना वरीयसी । पुत्राश्च तस्य प्रवराः पञ्च द्वे कन्यके अपि ॥१४॥ गोपालो रघुवीरश्च तथा वृन्दावनाभिधः । सीतारामश्च बदरीनाथ इत्यात्मजाः श्रुताः ॥१५॥ ख्याते फुल्लसरीफुल्लझरीसंज्ञे तु कन्यके । स्त्री गोपालस्य मण्डाख्या विरजाऽस्यानुजस्य च ॥१६॥ सुफलाख्यस्तथा चैक इच्छारामस्य शालकः । मानसारामसंज्ञोऽस्य मातुलेयश्च बुद्धिमान् ॥१७॥ एतैरन्यैश्च सहितौ बन्धुभिर्भ्रातरौ च तौ । भगवद्दर्शकैः पान्थैः साकं तत्रोपजग्मतुः ॥१८॥ प्रतिग्रामं पूज्यमानौ मार्गेऽपि भगवज्जनैः । स्वस्वामिसम्बन्धितया विनयेनादरेण च ॥१९॥ तत्र तत्र तदैश्वर्यं श्रुत्वा विस्मितमानसौ । तत्पुरस्योपकण्ठे तौ दूराद्धरिमपश्यताम् ॥२०॥ लक्षणैरात्मबन्धुं तं स्वानुभूतैरवेत्य तौ । दूराद्दुद्रुवतुः प्रेम्णा परिरब्धुं मुदान्वितौ ॥२१॥ आयातौ निजदर्शनार्थमथ तौ त्यक्त्वा गृहं दूरतः । प्रेमाश्रु स्रुति लोचनाबतिमुदौ दृष्ट्वा स तद्भाववित् । भ्रातृस्नेहविहीनधीरपि तदा भक्तप्रियत्वाप्रभुः पीठादुत्तरति स्म हासविकसद्वक्त्राम्बुजः सत्वरम् ॥२२॥ तावतौ द्रुतमेत्य तं स्वपरमप्रेष्ठं क्रमेणादराद दोर्भ्यां सम्परिरभ्य हर्षविवशावास्तां चिरं भ्रातरौ । तौ सम्मान्य यथोचितं स भगवानन्यांश्च बन्धून्निजान् मित्रादीन्परिरभ्य साश्रुनयनानानन्दयामास तान् ॥२३॥ रामप्रतापं ज्येष्ठं तं नारायणमुनिस्तदा । प्रणनाम कनिष्ठत्वा विच्छारामस्तमादरात् ॥२४॥ इतरानपि बन्धून् स्वानेवमेव यथोचितम् । ववन्दे भगवान् केऽपि तं नमश्चक्रुरुत्सुकाः ॥२५॥ चिरेण दृष्ट्वा ते सर्वे प्राणप्रेष्ठं तमीश्वरम् । जहुर्विरहर्जं तापं लेभिरे परमं सुखम् ॥२६॥ उपवेश्यासने तांश्च भगवान् पीठमास्थितः । पप्रच्छ स्वागतं तेषां वृत्तान्तं कुशलं तथा ॥२७॥ मुनयोऽथ जनास्ते च पार्षदो योषितस्तथा । भ्रातरौ तौ प्रभोर्ज्ञात्वा प्रणेमुस्तमिवादरात् ॥२८॥ ततस्तेषां निवासार्थं प्रासादं

swami visited their home at Shree Hari's behest. When he narrated the life of Shree Hari and His Leelas, the brothers realised that Shree Hari is indeed their brother Ghanashyam and expressed the strong desire to meet Him. They remembered that their father had told them that their brother is none other than Bhagwan in the garb of their brother. They, along with their family immediately left Chhapaiya for Gujarat. Suvasini Bhabhi was more eager than the others as she had a soft corner for Ghanashyam and looked after all His needs in Chhapaiya. Rampratapji's family consisted of his wife Suvasini, three sons - Nandram, Thakurram and Ayodhyaprasadji and a daughter Sidhhi; Nandram's wife Dinmana, his sons Ramsharan and Narayan and a daughter Medha; Thakorram's wife Shivkumari, his daughters Govinda and Kunti and Ayodhyaprasadji's wife Sunanda and his daughter Yamuna. Ichharamji was accompanied by his family which included his wife Variali, sons Gopal, Raghuvir, Vrandavan, Sitaram and Badrinath and daughters Fullsari and Fullzari; Gopal's wife Manda; Raghuvir's wife Virja and his brother-in-law Sufal. They were accompanied by their maternal cousins Manasram, Kanho, Shivdin and Bhagwat and few other relatives."

Suvrat Muni continued, "O king! As they travelled southward, they were pleasantly surprised to hear many Leelas of Shree Hari. The devotees of villages they passed through venerated Rampratap and Ichharam when they realised that they were their Ishtadev Shree Hari's brothers. When they saw Shree Hari from a distance at Vadtaal, they recognised Him as their brother from the birthmarks on His face such as the black moles near His nose and on His ear lobe. Overcome with the joy of meeting Him after so many years, they ran towards Shree Hari seated on a dais. Their eyes swelled up with tears of joy and their hearts swelled up with happiness. Though Shree Hari was not besotted with His brothers in any way, He got up from His seat to greet them just as devotees travelling from very far for His Darshan. The two brothers and other male members of the entourage embraced Shree Hari, Who greeted them in return. O king! Shree Hari greeted His elder brother Rampratap with Dandvat Pranam while Ichharam,

स त्वदीदपत् । शुश्रूषायां यौवनाश्वं मुकुन्दं चाप्ययूयुजत् ॥२९॥ ते सर्वेऽपि तदैश्वर्यं दृष्ट्वा श्रुत्वा च विस्मिताः । मेनिरे वासुदेवं तमात्मबन्धुं नराकृतिम् ॥३०॥ यथासुखं वसन्ति स्म प्रासादे तत्र तेऽखिलाः । खानपानोपहाराद्यैः सेव्यमाना हरिप्रियैः ॥३१॥ रामप्रतापमुख्येषु प्रभोर्बन्धुषु तेष्वथ । गतेष्वावासमीशं तमानन्दानन्द ऊ चिवान् ॥३२॥ पृच्छामि भगवन्नेकं संशयं त्वाधुनोदितम् । ज्येष्ठं सहोदरं वीक्ष्य साकेतादागतं तव ॥३३॥ प्रणेमे स त्वयैवादौ ददे प्रणमितुं न सः । तत्र किं त्वयि तद्भक्तेर्न्यूनताऽस्त्यथवाऽज्ञता ॥३४॥ मर्यादारक्षणार्थं वा सदाचारस्य किं त्वया । तथाचरितमेतन्मे वक्तुमर्हसि सत्पते ॥३५॥ तदा स भगवानूचे सर्वेषां शृण्वतां च तम् । अस्य भक्तिर्मयि मुने ! श्वाफल्केरिव वर्तते ॥३६॥ आगच्छन् गोकुलं मार्गे मथुरायाः स यादृशम् । प्राप्तो भावं तादृशं वै प्राप्तो भवति मय्यसौ ॥३७॥ भक्तौ न्यूनत्वशङ्काऽतो मास्तु ते मुनिसत्तम । कृतं प्रणामादानं तु मर्यादास्थितये मया ॥३८॥ इति वाक्यं प्रभोः श्रुत्वा स महर्षिस्तथाऽपरे । सदः स्थिताः प्रजहृषुर्जनाः प्रापुश्च विस्मयम् ॥३९॥

सुव्रत उवाच ।

देशान्तरेभ्यः समुपागतानां तस्मिन् दिने तत्र नरेश ! नृणाम् । हरीक्षणानन्दभरेण तेषां मार्गश्रमार्तिस्तु तिरोहिताभूत् ॥४०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे रामप्रतापादिभगवद्बन्धुजनागमननिरू पणनामैकोनपञ्चाशोऽध्यायः ॥४९॥

अथ पञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

पुरे तत्र हरेः पौराः सेवायां नृप ! तत्पराः । बभूवुः सानुगमुनेर्भक्ता दायादयो द्विजाः ॥१॥ यौवनाश्वः सुन्दरश्च जूषस्तक्षा च बादरः । खोडादयः क्षत्रवीरा भक्त्या पर्यचरंश्च तम् ॥२॥ कुबेरो रणछोडस्तं मूलजिद्धयजिन्मुखाः । वैश्या

being younger, greeted Shree Hari with Dandvat Pranam. He greeted the others with folded hands and asked of their well beings after their arduous journey. He asked them to take seats near His Sinhasan and formally asked them how they knew of His whereabouts. Knowing Rampratapji and Ichharamji as Shree Hari's brothers, Muktanand swami and the other saints, Mayaram, Hemantsinh and other devotees, Soma Khachar, Mukund Brahamchari and other Parshads and Jaya, Lalita and other female devotees greeted them reverentially. Shree Hari arranged a large house for their stay in Vadtaal and appointed Joban Pagi and Mukundanand Brahamchari to look after them. The relatives realised that the stories they had heard about Shree Hari were no empty talk when they saw His majesty in person and made up their mind that He indeed is Bhagwan Vaasudev Narayan."

Suvrat Muni continued, "O king! After the brothers and other relatives retired to their quarters, Anandanand swami asked Shree Hari, 'O Bhagwan! A doubt has arisen in my mind. Why did You not allow Your elder brother, Rampratapji to greet You with Dandvat Pranam? Was there any shortcoming in His Bhakti? Or were You trying to espouse the tenet that the elders should not bow down to the young?' O king! Shree Hari Replied, 'O Muni! My brother's devotion towards Me is like Akrurji's. His thoughts are similar to the devotional thoughts Akrur had about Lord Krishna on his way to Gokul. Do not ever underestimate My brother's devotion towards Me. I did not allow him to do Dandvat Pranam to espouse the religious decorum and for the same decorum, I greeted him with Dandvat Pranam.' O King Pratapsinh! Anandanand swami's doubt vanished with Shree Hari's words. The devotees' fatigue of long journeys waned by Shree Hari's divine Darshan."

Thus ends the 49th Chapter of the Satsangi Jeevan.

CHAPTER-50

Suvrat Muni said, "O king! The Brahmin devotees led by Dayalji and Vanmali, Kshatriya devotees including Joban Pagi, Sunder Pagi, Badar, Khodo and others, Vaishya devotees led by Kuber Patel, Mulji, Ranchhod and Bhayaji and female devotees

नारायणगिरिर्गोस्वामी च सिषेविरे ॥३॥ रल्लयाता जिते द्वे च मान्या रामादयः स्त्रियः । भक्तास्तत्परिचर्यायां बभूवुस्तत्परास्तदा ॥४॥ अथ प्रीतः स भगवानेकादश्या उपोषणम् । परेद्युरस्तीत्यनुगान्भोजयिष्यञ्जगाद तान् ॥५॥ हे सोम ! सूर ! खट्वाङ्ग ! मान्त्रिकालर्क ! मूलजित् । सायंतनाशनं कर्तुमिच्छा चेद ब्रूत सत्वरम् ॥६॥ एकादश्यस्ति महतीश्वो नूनं धात्रिकाभिधा । अन्नानि नैव भक्ष्याणि यत्र नारायणाश्रितैः ॥७॥ इति श्रुत्वा प्रभोर्वाक्यं वीक्षमाणाः परस्परम् । उपवासावश्यकतां विदन्तस्तेऽब्रुवन्निदम् ॥८॥

पार्षदा ऊचुः

स्वामिन् मार्गे लड्डुकादि ग्रामे वै पिप्पलावने । अतं तेन क्षुधा सम्यङ्नोदरे विद्यतेऽधुना ॥९॥ तथापि स्वामिनो वाक्यं पालनीयं हि सेवकैः । अत्स्यामस्तेन भगवन्भक्ष्यं किञ्चितु साम्प्रतम् ॥१०॥ त्वत्प्रसादस्यमाहात्म्येकादश्याधिकं प्रभो ! जानीमोऽथापि ते प्रीत्यै नैवात्स्यामः परेऽहनि ॥११॥ श्रुत्वेति वचनं तेषां तदिङ्गितविदीश्वरः । कोऽस्ति पौरजनोऽत्रेति प्रहसन्नुत्थितोऽब्रवीत् ॥१२॥ बद्धाञ्जलिपुटस्तावत्कुबेरः प्राह तं वचः । एषं दासोऽस्ति भगवन्नाज्ञा देया यथारू चि ॥१३॥ तमाह भगवान् पाकः कारितोऽस्त्यत्र वा न वा । स प्राह सिद्ध एवास्ति पाकोऽत्र क्षीरिकातले ॥१४॥ गणेशजयरामाद्यैर्विप्रैः सत्वरकारिभिः । प्रचुराज्यसिताः कृत्वा स्थापिताः सन्ति गोलकाः ॥१५॥ ओदनश्चाढकीसूपः क्वथिका वटिकान्विता । व्यञ्जनानि विचित्राणि कृतानि सन्ति भूरिशः ॥१६॥ तच्छ्रुत्वा वचनं तस्य पाकशालां स सत्वरम् । गत्वा दृष्ट्वा हरिः पाकं चिन्तयामास भूपते ! ॥१७॥ प्रसादमाहात्म्यविदां पत्तीनां त्यागिन्तां तथा । एतेषां खलु नैतावान् पाकः पर्याप्त ईक्ष्यते ॥१८॥ ततो हरिर्दौवनाश्वं कर्णे प्राह पुराद्द्रुतम् । आनाय्यतां पिण्डकादि भक्ष्यमन्यत् घृतादि च ॥१९॥ तेनाथ प्रेरिताः प्रेष्याः पुरं गत्वैव सत्वरम् । भृत्वाभक्ष्याणि पात्रेषु गृहीत्वा तानि चाययुः ॥२०॥ तावद्भगवतः प्रीत्यै जनाः सूर्यपुरागताः । पर्पिकापिण्डकापूर्णपात्रस्कन्धा उपाययुः ॥२१॥ समयोचितसेवां तां दृष्ट्वा तेषां हसन् हरिः । प्रसन्नः प्रशशंसैव भालचन्द्रमुखांस्तु तान् ॥२२॥ माथुरास्तावदेत्याशु हरेश्चरणयोः पुरः । भीता इवापरिचयाच्चक्रुः पिण्डकपर्वतम् ॥२३॥ ततोऽतिहृष्टः स महामुनीशः सर्वान् समाहूय च पार्षदान् स्वान् । इहासतां भोक्तुमरं भवन्तो यथोचितं पङ्क्तिश इत्युवाच ॥२४॥ उपाविशंस्ते शुचयोऽथ भूत्वा हर्याज्ञया पङ्क्तिश एव सर्वे । ताविद्विचिन्त्य प्रभुराजुहाव मुनीनपि स्वाननुगांश्च भोक्तुम् ॥२५॥ हर्याहूत्याऽतिहृष्टा युगपदपहृतस्वासनस्थानकन्था उत्फुल्लाम्भोजवक्त्राः करघृतकरकान्धूनयन्तोऽतिवेगात् । पञ्चार्द्रा

such as Radiyat, Jeeta, Mani, Rama etc. joined hands to serve Shree Hari. Narayanmuni said to His Parshads, 'O Soma, Sura, Alaiya, Mulji, Khatvang! Hurry up if you wish to have supper. Tomorrow is a day of fast for Dhatri Ekadashi.' They looked at each other and said, 'O Bhagwan! We are not hungry as we had Ladoos for lunch at Piplav. However, we must honour Your words, therefore, we will have something to eat. We consider eating Your Prasad a better option than observing a fast. However, we will undertake a fast to please You.' O king! Shree Hari looked around and called for any local devotee. Kuber Patel appeared from nowhere and said to Shree Hari with the folded hands, 'O Bhagwan! I am at Your service.' Shree Hari asked him if they have arranged for a kitchen and food here. Kuberji replied, 'Yes Maharaj! We have established a separate kitchen nearby and the Brahmin chefs have prepared a large quantity of Ladoos beside rice, lentils and vegetables.' Shree Hari went to the kitchen area for an inspection and realised that the food is not enough to feed so many devotees. He whispered in Joban Pagi's ears to bring some more Penda and Ghee from the village. Joban Pagi went about the task quietly and returned with several trays of Penda with him. Bhalchandra Seth and other devotees of Surat saw an ideal opportunity to serve and please Bhagwan by bringing trays of Penda and Barfi on their shoulders. Bhagwan Narayanmuni was pleased with the timely services of the devotees of Surat and praised their effort. The devotees of Mathura arranged all the Pendas and Barfi in a neat stack. He asked His Parshads to sit there in the rows for their supper. The Parshads, after washing their hands, feet and faces sat down in tidy rows. Shree Hari realised that the saints need to be fed first, so He summoned all the saints to come quickly for their supper. The saints sat down in separate rows near where Parshads had already sat down. Several large torches were placed around to light up the area. All other devotees present stood around to see the divine Darshan of the saints eating. On a cue from Shree Hari, hundreds of Brahmins started serving food to the saints and

भोक्तुमायुर्हरिवदनदृशः साधुसङ्घा हसन्तो भिक्षापात्राणि हर्षाद्रुतपदगमना बिभ्रतस्ते शुचीनि ॥२६॥ तानागतान्प्रणमतो मुकुन्दो हर्यनुज्ञया । यथोचितं यथास्थानमुपावी विशदस्मयः ॥२७॥ ततः सूता मागधाश्च गायका वाद्यावादकाः । निषेदुर्भोक्तुमागत्य बन्दिनश्चाज्ञया हरेः ॥२८॥ दीपानां राजयस्तत्र बभूवुर्हि सहस्रशः । दुर्गाण्यासन्प्रेक्षकाणां भोजकानभितो नृणाम् ॥२९॥ मर्यादायोपविष्टेषु तेषु सर्वेषु पङ्क्तिशः । आज्ञापयामास विभुः परिवेष्टुं द्विजांस्ततः ॥३०॥ दक्षा द्विजा ये शतशः प्रीतये सद्गुरोः प्रभोः । बद्धकच्छाः क्षणेनैव चक्रुस्ते परिवेषणम् ॥३१॥ दत्वादौ भोज्यपात्राणि ततस्ते जलगर्गरीः गृहीत्वा बिभरामासुरुदपात्राणि सत्वरम् ॥३२॥ ततः पङ्क्तिक्रमेणैव यथोचितमसम्भ्रमाः । अन्योन्यास्पृष्टशाकादि परिवेषणमाचरन् ॥३३॥ दृष्ट्वाथ गौर्जरीं रीतिं परिवेषणचातुरीम् । पाश्चात्या जहसुः केचित्प्रशशंसुः दाक्षिणाः ॥३४॥ व्यञ्जनानि विचित्राणि पर्पीपिण्डकलड्डुकाः । सर्वेषामेव पात्रेषु नाऽऽपुरन्योन्यमिश्रताम् ॥३५॥ सर्वं सर्वेषु पात्रेषु परिवेषितमीश्वरः । विलोक्याज्ञापयामास भोक्तुं सर्वान्निजाश्रितान् ॥३६॥ सुस्वादुभोजनं प्रीत्या कुर्वद्भ्यस्तेभ्य ईश्वरः । लड्डुकान् दापयामास पिण्डकांश्च पुनः पुनः ॥३७॥ तृप्तान् सर्वान् सदन्नैस्तानिच्छतः स्वकरार्पितम् । ज्ञात्वा स्वयं शुचिर्भूत्वा चकार परिवेषणम् ॥३८॥ तृप्तानामपि तेषां तत्प्राप्तं भगवतः करात् । नाभूदरोचकं किञ्चिल्लड्डुकादि मुहुर्मुहुः ॥३९॥ ओदने भुज्यमानेऽथ धारयैव ददद्घृतम् । रुचिं समापयामास तेषां वै भोजने प्रभुः ॥४०॥ तक्रान्तं भोजनमिति वदतः पार्षदानथ । सशर्करं पयोऽपिप्यत्तर्हीङ्गितविदीश्वरः ॥४१॥ निषीच्यमानं हरिणा पदः पात्रेषु धारया । आपूर्य तानि भूमौ च प्रयाति स्म ततस्ततः ॥४२॥ सन्मुखस्थस्य सोमस्य पदः श्वेतास्यदर्शनात् । भृशं जहासालर्कस्तु स्वयं भूयः पयः पिबन् ॥४३॥ पात्रमस्यापतद्भूमावट्टहासं प्रकुर्वतः । अहसत्तेन भगवान्हासयन्नश्नतोऽखिलान् ॥४४॥ एवमानन्दयन्भक्तान् भोजयामास सोऽनघ ! । सन्तृप्तांस्तांश्च विज्ञाय चक्रे स्वकरशोधनम् ॥४५॥ अन्योन्यस्योपरि जनाः स्वपादस्पर्शकाम्यया । पतिष्यन्तीति तत्स्थानाद्गन्तुमैच्छद्धरिस्ततः ॥४६॥ अथोच्चैस्तान् हरिः प्राह प्रेक्षका भोजकाश्च भोः । स्वं स्वं स्थानं प्रयाताद्य श्वश्चाऽऽयायात सत्वरम् ॥४७॥ भवन्तः सम्यगश्नन्तु पाचकाः परिवेषकाः । इति चाज्ञापयामास पाचकादीनपि प्रभुः ॥४८॥ इत्यनुज्ञाप्य तान् सर्वान् भक्तकल्पद्रुमः प्रभुः । जय सच्चिदानन्देति प्रोच्य स्वं पीठमाययौ ॥४९॥ सम्यग्भुक्तिक्षणेन प्रमुदितवदनः स्वीयपादाश्रिताना पश्यन् बद्धाञ्जींस्तानतिमधुरदृशा भक्तनारीनरौघान् । कट्यां दत्तैकपाणिश्चपलतरपादैर्धावितस्वानुयायी बिभ्रद्दोष्णा च वेत्रं हरिरखिलगुरुः पीठमध्यारुरोह ॥५०॥ भुक्तवाऽऽचान्ताश्च

Parshads."

Suvrat Muni continued, "The Brahmins first served the plates and bowls followed by water. They served various items of food in such a way that they remained separate in the plates. The devotees from the western districts mentioned among themselves that the Brahmins from their region do not serve this way to keep all items of food separate in the plates. Shree Hari asked the saints and Parshads to commence eating once all varieties of the food were served. Shree Hari moved between rows to grant His Darshan and to serve Prasad of Ladoos with His own hands. Understanding the importance of Prasad from Shree Hari's hands, the saints and Parshads did not refuse at any time when Shree Hari came to serve them. Shree Hari asked the Brahmins to serve rice and Ghee to everyone. Instead of buttermilk, the Parshads were served sweetened milk today. Shree Hari ensured that their bowls were overfilled and as a result the soil became wet with milk. Soma Khachar and Alaiya Khachar sitting facing each other kept drinking bowls of milk in mock competition to see who can drink more. This created the ripple of laughter among all Parshads. O king! All the saints and Parshads were fed to their hearts' content. Shree Hari realised that an accident could happen in the melee if the mass of devotees converged on Him in their zeal of touching His feet. He spoke loudly, 'Do not come forward to touch My feet now. Every one will be given an opportunity tomorrow. I want all devotees to go to their respective tents after supper. The day will start early tomorrow. O king! Shree Hari greeted all devotees by saying 'Jay Sacchidanand' and made His way towards the dais and His Sinhasan."

Suvrat Muni continued, "O king! With a cane in His right hand and left hand placed on His waist, Shree Hari moved quickly. The disciplined devotees made way

ते सर्वे पार्षदाद्या मुहुर्मुदा । वीक्षमाणा हरिं दूरात्स्वं स्वं स्थानं ययुस्ततः ॥५१॥ उच्चपीठे समासीने तदा योगीश्वरे प्रभौ । जनसङ्घो नृपागच्छद् भृगुकच्छपुराद् द्रुतम् ॥५२॥ प्रणम्य स हरिं भक्त्या मानितस्तेन सादरम् । उपहारानुपानीता नर्पयामास तत्क्षणम् ॥५३॥ विलम्बकारणं पृष्टस्तदानीं हरिणा स च । गन्त्रीभङ्गं महीनद्यामुक्तवावासाय जग्मिवान् ॥५४॥ तदर्पितानिक्षुदण्डान् सुवर्णकदलानि च । वीक्ष्यामृतफलानीशः स्वपुरस्तादवैक्षत ॥५५॥ स्वस्य पौराणिकं विप्रं दृढाबद्धकटिं स्थितम् । नतांसं मयरामं च नाचिकेतं समैक्षत ॥५६॥ प्रयागजितमाहाथ प्रहसन्भगवान् वचः । अद्याशनेच्छा भवतां वर्तते वा न वा द्विज ! ॥५७॥ स प्राहास्ति क्षुद्बोधस्तथाप्यध्वश्रमार्दनात् । नाद्य पाकं करिष्यामः स्वप्स्यामः प्राश्य वै पयः ॥५८॥ हरिस्तामाहाथ हसन्कदलानि घृतं सिताम् । भवन्तः सम्यगश्नन्तु श्वः कर्तव्यं व्रतं यतः ॥५९॥ इत्युक्तवन्तं तं प्राह स प्रहस्य द्विजोत्तमः । इच्छेयं सफलैवास्तु कृपानाथ ! तवाधुना ॥६०॥ ततो ददौ स भगवांस्तेभ्यस्त्रिभ्योऽपि भूरिशः । रम्भाफलानि पक्वानि शर्करां चातिनिर्मलाम् ॥६१॥ इयतीयतीति गिरा निषेधद्भ्योऽपि पाणिभिः । तेभ्यः पुनः पुनः प्रादात्कदलानि च पर्पिकाम् ॥६२॥ ततश्च दापयामास प्रस्थत्रितयमितं घृतम् । पयोभृतां च कलशीं भगवान् ब्राह्मणप्रियः ॥६३॥ दतं भगवता सर्वे गृहीत्वा तच्च ते त्रयः । जग्मुः स्वोतरणस्थानं भारावनतकन्धराः ॥६४॥ फलानां हरिदत्तानां माधुर्यं ते मुहुर्मुहुः । प्रशंसन्तः फलहारं चक्रिरे तत्र वाडवाः ॥६५॥ सन्तृप्तास्ते ततः प्रोचुस्तुन्दभ्रामितपाणयः । फलाहारः सदैवास्तु मास्तु पाकपरिश्रमः ॥६६॥ सर्वान् सन्तोषयित्वेत्थं भक्तांस्तांस्तत्रागतान्निजान् । आचिकीर्षद्धरिरपि कर्म सायन्तनं स्वकम् ॥६७॥ उत्तीर्य पीठात्करसंज्ञयैव दूरे प्रकुर्वन् जनतां जनेशः । युक्तस्तदा पञ्चषपार्षदैः स्वैर्निवेशनं स्वीयमुपाजगाम ॥६८॥ स्नात्वा विशुद्धे वसने वसित्वा प्रवासधर्मानुसृतो यथावत् । सन्ध्यादि कर्माचरदीश्वरोऽपि वेदोदितं ग्राहयितुं स्वकीयान् ॥६९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे भगवत्पार्षदादिभोजनानन्दनिरू पणनामा पञ्चाशत्तमोऽध्यायः ॥५०॥

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for Shree Hari to pass through and stood apart with folded hands for His Darshan. The Parshads following Him were trying hard to keep up with Him. O king! Almighty Lord Swaminarayan made His way to the dais and sat on His Sinhasan to grant His Darshan to His devotees. The devotees kept moving from the dais after a short while to make room for other devotees for Darshan. The devotees of Bharuch climbed the dais for His Darshan and placed large quantities of bananas, sugarcane, guavas, Ghee and sugar. Shree Hari greeted them appropriately and asked them the reason of being late in arrival. They informed Him that they had a problem with their carts on the way to Vadtaal. He arranged for their sleeping arrangement and asked them to proceed for supper. Shree Hari asked three Brahmin devotees, Pragji Purani, Mayaram Bhatt and Nachiketa if they had their supper or if they wished to eat anything. The trio replied that they are hungry but very tired due to the long journey and as a result they would rather sleep hungry than bother about having supper in the communal kitchen. Shree Hari took pity on them and as the next day was Ekadashi, He offered them bananas, Ghee and sugar, which the devotees of Bharuch had brought for Him. They gladly accepted. Shree Hari gave them six kilograms of Ghee and so many bananas that they had difficulty carrying them on their shoulders. They went to their resting place and ate to their hearts' content and thanked Shree Hari for taking care of them and wished to have such a supper for the foreseeable future to save the problem of cooking.

Suvrat Muni continued, "O king! Shree Hari got up from His Sinhasan and asked the devotees to move aside by waving His hands and went to His tent after all devotees had their supper. He took a bath, put on fresh clothes and despite being Bhagwan; He performed all the evening rituals to set an example for His disciples to follow."

Thus ends the 50th Chapter of the Satsangi Jeevan.

अथैकपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

पुरेऽपि भकतैः पुरुषैः स्त्रीभिश्च नृप ! तत्कृते । फलाहारस्य सामग्री तदर्हा समसाध्यत ॥१॥ धर्मस्थया भकत्या च गङ्गानाम्न्या तु विप्रया । सूरणादि घृतेनैव पच्यते स्म विशोधितम् ॥२॥ खारिका क्षीरिका चक्रे सच्छृङ्गाटकपूरिकाः । तया च पिण्डकाः शुभ्राः पर्पिका च मनोहरा ॥३॥ कृत्वैतच्चोज्ज्वले पात्रे निधायाह पुरौकसः । मुख्यान् भक्तान् भवन्तोऽत्र हरिमानयतेति सा ॥४॥ यौवनाश्चादिभिरथो एत्य तत्र स चार्थितः । पुरागमनाय भुक्त्यर्थं प्रभुस्तान् प्रत्युवाच ह ॥५॥ अत्यन्तजनसम्मर्दे कथं पुरि ममागमः । भवेत्ततोऽत्राऽऽनयत किञ्चिद्भक्ष्यं पयोऽथ वा ॥६॥ ततस्तैः प्रेषितो दूतो गत्वा ताः प्राह योषि तः । नायात्यत्र हरिस्तस्माद्भक्ष्यं नयत तत्र वै ॥७॥ आज्ञाकर्योऽथ ताः सर्वा भक्ता मान्यामुखाः स्त्रियः । श्रुत्वा तद्दूतवचनं गङ्गामाहुस्तथैव ताः ॥८॥ नायात्यत्र हरिस्तस्मात् खाद्यं पात्रे निधाय तत् । त्वमायाहि गृहीत्वैव वयं गच्छेम तत्पुरः ॥९॥ धर्मज्ञा सा ततो मार्गे ह्यस्पृश्यस्पर्शशङ्कया । घृतपक्वादि तत्खाद्यं सर्वं पात्रे बभार ह ॥१०॥ पिधायान्येन पात्रेण तद्बध्वा शाणवाससा । करेनैकेन जग्राह द्वितीयेन गलन्तिकाम् ॥११॥ खाद्यपात्रकरा गङ्गा ताश्च नार्यस्ततो ययुः । राजमार्गं विहायैव मार्गेणान्येन सत्वरम् ॥१२॥ पुराद् बहिश्च निर्यान्ति भक्तास्ता यावदुत्सुकाः । तावत्तत्रापि सङ्घातो जनानामभवन्महान् ॥१३॥ यावत्तास्तत्स्थलादीषत्परावृत्तिं प्रकुर्वते । तावत्कुबेरभक्तेन जनान् दूरयितुं पथि ॥१४॥ प्रेषिता आययुर्वेगाच्छूरा राजभटाः पुरः । करेषु यष्टीर्दधतो दूरदूरेति वादिनः ॥१५॥ पुरः सरैश्च तैः पद्गैरुर्ध्वहस्तैः कृते पथि । चेलुस्ताः शतशो योषा दूरादैक्षन्त च प्रभुम् ॥१६॥ अवाच्यां सोऽपि ता दूराद् दृष्ट्वा वेत्रधरांस्तथा । जहास च विवेदैव खाद्यमानीतमित्यपि ॥१७॥ उपेत्य तास्तं नृप ! भक्त योषा नत्वा हरिं दूरत एव तस्थुः । तद्भक्ष्यपात्रं पुरतोऽस्य भूमौ धृत्वा ततः सापि ननाम गङ्गा ॥१८॥ सायन्तनं सोऽपि विधिं विधाय प्रक्षिप्य कन्दादिषु सैन्धवं तत् । निवेद्य कृष्णाय च भक्ततुष्ट्यै भोकतुं स्वयं पूर्णमुखो न्यषीदत् ॥१९॥ पीतं वासो वसानः सिततिलकधरः स्कन्धायत्तोत्तरीयः स्वाङ्गुल्याऽऽ पृश्य कन्दाद्यपि च तदभिधां पूर्वमापृच्छ्य गङ्गाम । स्त्रीपुंसैरात्मभक्तैर्मितहसितमुखैरीक्षमाणः स दूराद्ग्रासेग्रासेडम्बुपानं विदधदखिलदृग्भूपतेऽभुक्त भूमा ॥२०॥ मधुरांस्तु निजाङ्गुल्या पदार्थानस्पृत्प्रभुः । सर्वेषा प्रीतये किञ्चिद्बुभुजेऽन्यत्सतां

CHAPTER-51

Suvrat Muni said, "O king! The devotees of Vadtaal had prepared food appropriate for the evening of Dasam for Shree Hari. Gangaba had made date pudding, Puri from flour of Shingoda, yam fried in Ghee, Penda, Barfi, etc with love. She placed all the items in a plate and asked Joban Pagi to call Shree Hari to dine. Joban Pagi went to Shree Hari's quarters and requested Him to come for His supper, however, Shree Hari pointed that it was virtually impossible for Him to move through the teeming devotees. Instead, He suggested that they bring the food to Him. Joban sent a messenger to Gangaba requesting her to bring His food to His place. She covered the plate with another plate and a towel to maintain the sanctity of the food. She and the other many female devotees took by lanes instead of using the main road to avoid the crowd of devotees but found them teeming with devotees. They thought about turning back for a moment until Kuber Patel came to their rescue. He asked a few volunteers to make way for Gangaba and the other female devotees through the crowd. The volunteers made a wide gap through the crowd so that Gangaba and others could walk through comfortably."

Suvrat Muni continued, "O king! Shree Hari saw Gangaba and many female devotees following behind the stick wielding volunteers, making way through the crowd and realised that they were bringing His supper. Gangaba placed the platter near His feet, while the other women stood at a distance with folded hands. Shree Hari sprinkled salt on the fried yam and offered it to Lord Krishna's Murti as Naivedhya. He sat facing the East for His supper. O king! Shree Hari was wearing a golden Dhoti with a stole on His shoulders and freshly imprinted Urdhvapundra Tilaks adorned His arm, forehead and chest. Thousands of devotees looked upon this divine Darshan. He asked Gangaba the names of each variety. He ate only a little fried yam and some Puri whilst just touching the Penda, Barfi and other items as a gesture of acceptance. He sent the

पतिः ॥२१॥ तृप्तोऽस्मीति ततश्चोक्त्वा शिष्टखाद्यममत्रकम् । दासेभ्यो दापयित्वैव जग्राह चुलुकोदकम् ॥२२॥ प्रक्षाल्य हस्तौ च मुखं स्वापस्थानमगात्ततः । स्वं स्वं स्थानं ययुः सर्वे तदा भक्तास्तदीक्षकाः ॥२३॥ क्षणं सुप्त्वाऽथ चोत्थाय पार्षदं प्राह सत्त्वरम् । अश्वं समानयेतीशः सोऽश्वमप्यानयद् द्रुतम् ॥२४॥ तमारुरोह भगवान् भक्ताभीष्टफलप्रदः । सर्वावासान् द्रष्टुकामः परिमेयपुरःसरैः ॥२५॥ दूरदेशेभ्य आयाता मदर्थं हि जना इमे । माभूवन्कवापि ते स्थाने किलष्टा इति ययौ स तान् ॥२६॥ ततो जनानां सर्वेषामावासेषु पृथक् पृथक् । गत्वा तत्स्वास्थ्यमापृच्छ्य न्यूनं यतददापयत् ॥२७॥ सविस्मयं जनैः सर्वैः प्रणतोऽभिष्टुतश्च सः । पुनः स्वस्थानमागत्य सुखं सुष्वाप भूपते ! ॥२८॥ भक्तिं परां निरुपधिं पुरमानवानां देशान्तरागतनृणां च मुहुः प्रशंसन् । अग्रे स्वसन्निधिनिविष्टबृहद्व्रतानां निद्रां स किञ्चन दृगग्र उशीचकार ॥२९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीय प्रकरणे वृत्तालयदोलोत्सवे भगवतः फलाहारलीलावर्णननामैकपञ्चाशत्तमोऽध्यायः ॥५१॥

अथ द्विपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

अथ निशोऽन्तिमयाम उपागते निपुणबन्दि जनैः समुदीरिताम् । मधुरमङ्गलगीततितिं प्रभुर्द्रुतं तमबोधि निशम्य स भूपते ! ॥१॥ कृतदृढासन आत्मनि चात्मना निजमलौकिकमक्षरतः परम् । अचलरूपमसौ पुरुषोत्तमाभिधमचिन्तयदेकमखण्डितम् ॥२॥ स च ततः कृतशौचविधिः प्रभुर्झटिति भक्तजनाहृतवारिभिः । शुचितरैः स्नपनं विदधे ततः परिदधौ शुचिनी सितवाससी ॥३॥ समुपविश्य कुशासन उत्तमे तिलकमूर्ध्वमसावकरोत्ततः । प्रथममेव चकार च नैत्यकं विधिमशेषजगद्गुरुरीश्वरः ॥४॥ अथ तस्मिन् दिने चक्रे श्रीकृष्णस्य महार्चनम् । एकादशीषु सर्वासु क्रियते तेन यत्सदा ॥५॥ आहूता ब्राह्मणास्तेन तत्राजग्मुश्च वैदिकाः । शास्त्रोक्तलक्षणैयुक्ताः पूजाविधिविशारदाः ॥६॥ तं पूजां कारयामासुर्ब्राह्मणास्ते यथाविधि । जानन्तो धर्ममर्यादास्थापनार्थां हरेः कृतिम् ॥७॥ मण्डलं सर्वतोभद्रं नानारङ्गोपशोभितम् । कृत्वा तन्मध्यभागे च हैमं कलशमादधुः ॥८॥ तस्योपरि शुभे पात्रे रम्यास्तरणमण्डिते । पञ्चपल्लवसंयुक्ते सूक्ष्मवस्त्राभिवेष्टिते ॥९॥ शोभनां प्रतिमां हैमीं श्रीकृष्णस्य मनोहराम् । प्राणप्रतिष्ठां कृत्वैव

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remainder of the plate as Prasad to Mukundanand Brahamchari to be shared amongst His main Parshads before retiring to His bedroom. O king! Shree Hari emerged from His bedroom after a short while and asked Nan Khachar to bring His mare. Accompanied by the other horse mounted Parshads, Shree Hari went to inspect the sleeping arrangements for all the devotees who travelled from far off places with the sole aim of His Darshan. He went to different areas and inquired about their well beings and ensured that any shortcomings in arrangements were rectified immediately. The devotees were pleasantly surprised that Shree Hari Himself had come to ensure their comforts. He returned from the inspection and retired for the night. He profusely praised the chaste and sincere Bhakti of all the devotees who had travelled to Vadtaal from far flung places in the company of a few Parshads such as Soma Khachar and Mukund Brahamchari.

Thus ends the 51st Chapter of the Satsangi Jeevan.

CHAPTER-52

Suvrat Muni said, "O king! Shree woke up very early the next morning by the sound of Morning Kirtans being sung by devotees. He sat up cross legged in His bed and meditated upon His own Swarup to set an example to the other devotees, before getting up to answer the call of nature. After a quick shower, He sat down on a mat for His morning veneration followed by a Mahapuja of Lord Krishna due to Ekadashi. O king! Shree Hari invited expert Brahmins to conduct the Mahapuja who conducted all rituals properly. They knew fully well that Shree Narayanmuni was none other than Lord Shree Krishna, Whose Mahapuja they were about to conduct. They established a water jug in the middle of twin lotuses and placed a gold Murti of Lord Krishna in a tray on top of the decorated jug. The twenty four Swarups of Lord Krishna along with their respective spouses and Parshads were established around the jug on the petals of the two lotuses. The air was filled with Brahmins' chanting the Vedic hymns

स्थापयामासुरादरात् ॥१०॥ तद्ङ्गदेवताश्चान्याः पार्षदांश्च यथादिशम् । स्थापयामासुरव्यग्राशास्त्रोक्तविधिना द्विजाः ॥११॥ पूजाद्रव्याणि चाहृत्य स्वसमीपेऽखिलानि ते । पूजामकारयन्विप्रा मन्त्रैर्वैदिकतान्त्रिकैः ॥१२॥ नारायणेन मुनिना कुर्वता धर्मपोषणम् । पूजायां क्रियमाणायामानन्दो भुव्यजायत ॥१३॥ वीणावेणुमृदङ्गाश्च शङ्खदुन्दुभयस्तथा । नानाविधानि वाद्यानि तत्रावाद्यन्त वै मुहुः ॥१४॥ तावत्सहस्रशस्तत्र हरेर्भक्ता हि योषितः । इतस्ततः समाजग्मुः पुरुषाश्च सहस्रशः ॥१५॥ सर्वे मङ्गलगीताति तदाऽगायन्मुदा भृशम् । वेदघोषं द्विजाश्चक्रुरुच्चैः सस्वरमुत्सुकाः ॥१६॥ ब्राह्मणोक्तक्रमेणैव चकाराभ्यर्चनं प्रभोः । उपचारैः षोऽशभिर्हरिरावाहनादिभिः ॥१७॥ पञ्चामृतेन संस्नाप्य श्रीकृष्णं पयआदिना । चक्रेऽभिषेकं शुद्धोदैर्महापुरुषविद्यया ॥१८॥ अमूल्यवस्त्राभरणैः पूजयामास तं स च । सुगन्धिना चन्दनेन पुष्पहारैर्मनोहरैः ॥१९॥ दत्त्वा दशाङ्गधूपं च दीपांश्च शतशो हरिः । नैवेद्यमर्पयामास विविधं सुमनोहरम् ॥२०॥ ततश्च मध्ये पानीयमुत्तरापोशनं तथा । दत्वा ताम्बूलपूगादि चक्रे नीराजनं प्रभोः ॥२१॥ दत्वा पुष्पाञ्जलिं भकत्या नत्वा साष्टाङ्गमादरात् । प्रार्थयित्वा हरिस्तं च पूजां तामसमापयत् ॥२२॥ पूजां समाप्य विधिवन्नित्यदानं विधाय च । ब्राह्मणान् पूजयामास सर्वांस्तत्र समागतान् ॥२३॥ धेनूनां च शतं प्रादात्ततः स्वर्णं तिलांस्तथा । शतशो रू प्यमुद्राश्च ब्राह्मणेभ्यो ददौ प्रभुः ॥२४॥ नानाविधानि वसनानि विभूषणानि दत्वा ततः सकल भक्तजनेभ्य ईक्षाम् । दातुं निजं स्वशिबिराद्बहिरेत्य पीठमुच्चं समारुहदुदारयेशा स भूप ! ॥२५॥

इति श्री सत्सङ्गिजीवने नारायण चरित्रे धर्मशास्त्रेतृतीय प्रकरणे वृत्तालयदोलोत्सवे भगवत्कृतश्री कृष्णमहापूजोत्सवनिरू पणनामा द्विपञ्चाशत्तमोऽध्यायः ॥५२॥

अथ त्रिपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

तदा जय जयेत्येवं सर्वत्रैकोऽभवद् ध्वनिः । साष्टाङ्गं प्रणिपत्यादौचक्रुस्तद्दर्शनं जनाः ॥१॥ मुहूर्तमेवं सर्वेभ्यो दत्त्वा दर्शनमात्मनः । तांश्चोपवेशयामास हरिः स्थापनमुद्रया ॥२॥ यथोचितं च ते तत्र निषेदुः सकला जनाः । स्त्रियश्च मुनयः सर्वे वीक्षमाणाः प्रभोर्मुखम् ॥३॥ तत्र ज्ञानतपोवृद्धा मुनयस्त्वग्रतो हरेः । तेषां च पृष्ठतः सर्वे निषदुर्मुनयोऽपरे ॥४॥ गृहस्था लक्षशस्ताश्च संवेष्टयैवार्धचन्द्रवत् । निषेदुर्दक्षिणे भागे सम्मुखाश्च हरेर्नृप ! ॥५॥ अग्रे वृद्धाश्च तत्रापि युवानो मध्यदेशगाः । पृष्ठतश्च किशोराद्यास्तस्थुर्मर्यादयाऽखिलाः ॥६॥ पुरतो वामभागे च हरेः सङ्घास्तु योषिताम् । निषेदुरस्पृशन्तो नृन्समेता अर्धचन्द्रवत् ॥७॥ तस्थुर्मर्यादया तत्र योषास्ता अपि सर्वशः । पार्षदाः सोममुख्याश्च पार्श्वयोस्थुरीशितुः ॥८॥

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accompanied by many musical instruments such as drums, Veena, clarinet, flute etc. The devotees gathered around for this divine Darshan and started singing Kirtans. Under the expert guidance of Brahmins, Shree Hari completed veneration with all sixteen elements of Mahapuja including Snaan with Panchamrut. Shree offered Lord Krishna new Yagnopavit, robes and ornaments, flower garlands, incense, Naivedhya, Paan and beetle nuts and performed His Aarti and concluded Mahapuja with Dandvat Pranam."

Suvrat Muni continued, "O king! Shree Hari venerated the Brahmins and gifted them with one hundred cows, one hundred silver coins, plenty of sesame seeds, gold and robes. He sat on His Sinhasan on a high dais to grant His divine Darshan to the thronged devotees."

Thus ends the 52nd Chapter of the Satsangi Jeevan.

CHAPTER-53

Suvrat Muni said, "O King Pratapsinh! There was only a single sound of 'Jay' 'Jay' coming from the crowd when Shree Hari arrived to sit on His Sinhasan. As soon as He took His seat, the devotees started prostrating at His feet with Dandvat Pranam and there was a rush to touch His feet. Narayanmuni asked everyone to sit down in the form of an assembly after allowing them the chance to touch His feet. The saints, with elders at the front and younger at the rear, sat on His right side. Thousands of male devotees sat behind them in a semi circle with the elders at the front. The female devotees sat in a semi circle on His left side keeping some distance. They sat in the similar fashion whereby the elders were at in the front rows followed by younger devotees. A large space was kept vacant between the front rows and the stage for the

स्त्रीपुंसानां मध्यभागे हरिपूजनयायिनाम् । धनुः प्रमाणविततं वर्त्माकार्यत दण्डवत् ॥९॥ मुनिभिश्च जनैः सर्वैर्मानित्तौ तावुभावथ । रामप्रतापेच्छारामौ हरेरग्रे निषेदतुः ॥१०॥ सानन्दमेवं सर्वेषु निषण्णेष्वथ गायकाः । मुनयः स्वस्ववीणादिवाद्यानि समसज्जयन् ॥११॥ विपञ्चिका मृदङ्गांश्च कांस्यतालान् सझर्झरान् । सज्जीकृत्य स्वरालापं कृत्वा गायनमाचरन् ॥१२॥ मुर्हूत तेषु गायत्सु भगवान् सर्वदर्शनः । देशान्तरीयानद्राक्षीत्सज्जवाद्यान् स गायकान् ॥१३॥ ततो मुनीननुज्ञाप्य गातुं तान्प्रैरयत्प्रभुः । तेषां गायनचातुर्यं ज्ञात्वा तानत्यमानयत् ॥१४॥ सज्जतासादिवाद्यं च दृष्टवाऽथो वादकावलिम् । गायकान्विरमय्यैव प्रैरयन्करेण ताम् ॥१५॥ अत्युत्सुकाश्च ते सर्वे स्वस्ववाद्यानवादयत् । तद्धस्तलाधवं दृष्टवा प्रशशंस च तान् स्वयम् ॥१६॥ वस्त्राणि च ददौ तेभ्यः सन्तुष्टो भगवांस्तदा । ऊत्थाय स ततोऽपरयन्सर्वां जनमयीं भुवम् ॥१७॥ पूजोपहारपात्राणि धृत्वा तानसमवस्थितान् । अज्ञासीत्पूजनं स्वस्य कर्तुमत्युत्सुकाञ्जनान् ॥१८॥ तेषां मनोरथं पूर्णं कर्तुं भक्तप्रियः स च । मेघगम्भीरया वाचा तानुवाच दयानिधिः ॥१९॥ एकैकग्रामलोकाये ते संहत्य परस्परम् । पृथक्पृथगिहायान्तु यूथशः सत्वरं जनाः ॥२०॥ पूजने दीर्घसूत्रित्वं न कार्यं चात्र केनचित् । आगन्तव्यं गते यूथे ह्येकस्मिन्नपरेण च ॥२१॥

सुव्रत उवाच ।

प्रभो ! तथा करिष्याम इत्याज्ञां शिरसा हरेः । गृहीत्वा ते जनाश्चक्रुस्ततो भगवादर्चनम् ॥२२॥ तत्रादौ गौर्जरा लोका ह्यल्पसत्त्वाः पृथक् पृथक् । कोलाहलं प्रकुर्वन्तो यूथशस्तत्र चाययुः ॥२३॥ ददुर्भगवते तस्मै वस्त्राणि रुचिराणि ते । चन्दनैः पुष्पहारैश्च पूजयामासुरादृताः ॥२४॥ अलङ्कारांश्च विविधान्सौवर्णान् मणिमण्डितान् । अर्पयित्वोपहारांश्च तदग्रे निदधुस्ततः ॥२५॥ अतीवजल्पतस्तांश्च तर्जन्या नसि दत्तया । न्यावाश्यत्स भगवान् पूजान्ते च व्यसर्जयत् ॥२६॥ तै कृताः पीतसाराणां पिण्डकानां च राशयः । फलानां विविधानां च विरेजुर्गिरिसानुवत् ॥२७॥ तद्देशीया योषितश्च फलपुष्पादिपाणयः । हरेः पूजां विधायाशु जग्मुः स्नेहाधिका हरौ ॥२८॥ निरपेक्षोऽपि भगवान् भक्तानामेव तुष्टये । भूषणादीनि कृपया स्वीचकार सतां प्रियः ॥२९॥ भक्तोपनीतान् पृथुकच्चुकादीन् नीहारचन्द्राभिधतुन्नवायः । सेवारतोऽस्यैव विधाय सद्यसाद्धारणाहाँस्तमधारयच्च ॥३०॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे गुर्जरदेशस्थभक्तकृतभगवत्पूजननिरूपणनामा त्रिपञ्चाशत्तमोऽध्यायः ॥५३॥

devotees to come and perform His Puja. When Rampratap and Ichharam arrived in the assembly, they were greeted cordially by the saints and devotees and were seated at the forefront of the assembly. O king! When everybody had taken their seats, the saints tuned their musical instruments in readiness. They sang Kirtans penned by Muktanand swami and Brahmanand swami in tune with musical instruments for about one hour. Shree Hari asked the saints to rest to give other devotees an opportunity to showcase their musical skills. The devotees of different regions sang and played their musical instruments to please Shreeji Maharaj, Who praised their skills at the end of each performance and rewarded them generously with gifts."

Suvrat Muni continued, "O king! Shree Hari stood up and saw a mass of devotees as far as He could see. Many of them were standing with veneration platters in their hands. To fulfil their desires, the omnipresent Bhagwan addressed them, 'O devotees! You should come here in groups and make sure that the first group has taken their seats before another group comes here. No group must take unduly long time, so that every group gets a chance to come here and offer veneration.' The devotees heeded His advice and formed the groups according to their residence. The first to come forward were the groups of elder devotees of various districts and villages of Gujarat making a lot of noise. Bhagwan Narayanmuni asked them to keep quiet by putting His index finger on His mouth. They gifted Shree Hari many flower and sandalwood garlands, bejewelled ornaments and pieces of fine fabrics at the conclusion of their venerations. They also brought large quantities of sweets such as Penda and fruits with them as gifts. Their womenfolk followed them and brought many flower garlands and fruits for Shree Hari. O king! Shree Hari did not desire nor had asked for any of these gifts, yet He accepted them to satisfy and please His devotees. Many of the tunics and Jama (slim bottoms) which devotees gifted were of the wrong size. A tailor named Niharchand quickly made the necessary alterations and gave them to Shree Hari to wear to delight the devotees.

Thus ends the 53rd Chapter of the Satsangi Jeevan.

अथ चतुः पञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

प्राच्योदीच्यास्ततो लोका नृपा जग्मुर्हरेः पुरः । महाबलाः प्रौढदेहा दीर्घनेत्रा महाभुजाः ॥१॥ अमूल्यानि च वस्त्राणि पुष्पहारान् मनःप्रियान् । सहस्रशो मौक्तिकानां स्रजस्ते च समार्पयन ॥२॥ तथाविधाः स्त्रियस्तेषां धृत्वा पात्राणि पाणिषु । प्रभु पुपूजुरागत्य भृतानि शर्करादिभिः ॥३॥ उपहारान्समर्प्याथ गच्छद्भ्यस्तेभ्य ईश्वरः । स्वकण्ठतः पुष्पहारानुत्तार्यैव ददौ मुदा ॥४॥ फलानांनैकजातीनां शर्कराणां च राशयः । व्यराजन्त प्रभोरग्रे गण्डशैला इवोन्नताः ॥५॥ अथागच्छन्दाक्षिणात्या वर्तुलोष्णीषमण्डिताः । बद्धकच्छाश्च तन्नार्यश्चपला इव विद्युतः ॥६॥ उपचारैः षोऽशभिस्त आनर्चुर्यथाविधि । तेषां पूजनचातुर्यं दृष्ट्वा तुष्टोऽभवद्धरिः ॥७॥ परिधाप्य च वासांसि सितपीतारुणानि ते । भूषणान्यप्यनर्घ्याणि यथास्थानं न्यधारयन् ॥८॥ कटकानि शृङ्खलानि करयोश्चाप्यधारयन् । अङ्गुलीषु प्रभोस्ते च सद्रत्ना ऊ र्मिकाः शुभाः ॥९॥ केयूरादीनि बाह्वोश्च कण्ठे सन्मौक्तिक स्रजः । शिरस्यधारयन्दिव्यं किरीटं सूर्यवर्चसम् ॥१०॥ कर्णयोः कुण्डले तस्य हीरकावलिभासुरे । धारयित्वा बबन्धुश्च गोधौ मौक्तिकदामनीम् ॥११॥ काञ्चीं रत्नमयीं कट्यां नूपुरादीनि पादयोः । धारयित्वोपहारांश्च निदधुस्तस्य चाग्रतः ॥१२॥ नानाविधानि खाद्यानि कदलानि सहस्रशः । आर्द्रद्राक्षाफलावीक्षून्भकत्या तस्मै न्यवेदयन् ॥१३॥ महानीराजनं चाथ गीतवादित्रपूर्वकम् । कृत्वा पुष्पाञ्जलिं दत्त्वा प्रणम्य च ततो ययुः ॥१४॥ प्रासादिकानि तेभ्योऽदात्फलानि भगवान्मुदा । पुष्पाणां च समूहा ये मुनिभ्यो व्यभजतु तान् ॥१५॥ उत्थाय तस्थौ पीठे च ततः सद्यः स ईश्वरः । तदा जय जयेत्येवं त्रिलोकयामभवद्ध्वनिः ॥१६॥ भास्वद्भासुरसत्किरीटविलसत्पूर्णेन्दुबिम्बाननो नानालङ्कृतिभूषणाङ्गमधुरः श्रोणिस्थपाणिद्वयः । कण्ठात्पादवलावधिक्रमगतैः पौष्पैश्च मुक्तामयै हरिर्भक्तमनोहरः भगवान् पर्यैक्षताऽऽत्मप्रियान् ॥१७॥ तावत्याश्चात्यपुरुषा

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Suvrat Muni said, “O king! The strongly built and large eyed devotees, male and female, from the northern and eastern regions followed next for Shree Hari’s veneration. They brought with them many garlands of flowers and pearls, expensive clothes and platters full of candy sugar. Shree Hari returned all the flower garlands to the devotees as Prasad to their delight. They were followed by the devotees from the southern areas wearing large turbans on their head. Shree Hari was pleasantly surprised at the speed they performed their veneration. They gifted Him red, white and yellow robes and expensive ornaments and presented Him with gold bangles, gold anklets, diamond studded rings, armlets for arms, pearl necklaces, a shiny and studded coronet, a pair of pearl earrings and a gold waistband. They also brought with them many items of sweets such as Penda and Barfi and a variety of fruits such as bananas, grapes and sugarcane. They performed Shree Hari’s Aarti in accompaniment of musical instruments and prostrated at His feet with Dandvat Pranam before returning to their seats. Shree Hari gave fruits to the devotees of the South and flower garlands to the saints as Prasad. He got up from His Sinhasan to stretch His legs amid the roar of ‘Jay Swaminarayan’. O king! He was wearing a golden coronet, various ornaments, long flower garlands and pearl necklaces. He looked divinely handsome with a smile on His face and both arms resting on His waist.”

Suvrat Muni continued, “O king! The devotees, led by the Brahmins and Kshatriya from the West, with large turbans on their heads came forward for the venerations. They tried to imitate rituals of the southern devotees without much success, which sent ripples of laughter through the assembly. The male devotees presented Shree Hari with many clothes, jewellery and other gifts. The female devotees of the western region followed their menfolk. They had immense love for Shree Hari in their hearts,

आययुः स्थूलवेष्टनाः । गुणै र्द्वादशभिर्युक्ता ब्राह्मणा भगवत्प्रियाः ॥१८॥ शस्त्रास्त्रविद्यानिपुणाः क्षत्रिया दृढनिश्चयाः । तदोपविश्य तत्पूजां प्रभुरङ्गीचकार सः ॥१९॥ विधिना कुर्वतः पूजां दृष्ट्वा तानप्यतद्विदः । भृशं जहास भगवान् हासयन्मुनिमण्डलम् ॥२०॥ पूजयित्वाथ ते तस्मै वकत्राण्याभरणानि च । दत्वोपहारान्विविधान् ययुर्नत्वा तमीश्वरम् ॥२१॥ तद्देशीयाः स्त्रियश्चाथ तोषयन्त्यो मनःप्रियैः । प्रभु वचोभिर्मधुरैरू पाजग्मुः सहस्रशः ॥२२॥ गाढस्नेहा भगवति कृशाङ्ग्यश्च तपोव्रतैः । आतिथ्ये हरिभक्तानां निपुणाश्च जितेन्द्रियाः ॥२३॥ खर्जूरखारिकापूगनालिकेरैर्भूतानि ताः । गृहीत्वा चारुपात्राणि तत्रागत्यार्चयन्प्रभुम् ॥२४॥ पीतसाराणि शुभ्राणि पिण्डकांश्च मनोहरान् । दधानाः पृथुभिः स्थालै रू प्यमुद्राश्च काश्चन ॥२५॥ शर्करापात्रहस्ताश्च पर्पीपात्रकराः स्त्रियः । तमभ्यर्च्योपहारांश्च तदग्रे निदधुर्मुदा ॥२६॥ एवं सर्वेऽपि ते लोकाः स्वस्वशकत्यनुसारिणीम् । पूजां भगवतश्चक्रुर्भकत्या परमया युत्तः ॥२७॥ पत्रं पुष्पं फलं वापि दरिद्रा अपि पूरुषाः । ददुर्यत्तत्स्वीचकार भावगम्यः स ईशिता ॥२८॥ राजानो रङ्कजीवाश्च दरिद्रा धनिनोऽपि च । तुल्या भक्तप्रियस्यैते सर्वे सन्ति हरेः किल ॥२९॥ प्रेम्णा भक्तेन पुंसा यत्पत्रं पुष्पं फलं जलम् । स्तुतिदूर्वादि वा दनं प्रीत्या ग्रहणाति तत्प्रभुः ॥३०॥ अथो मुनीनपि ज्ञात्वा स्वपूजनसमुत्सुकान् । पूर्णं कर्तुं ह्यादिदेश तेषामपि मनोरथम् ॥३१॥ यथालब्धोपचारैस्ते पत्रपुष्पफलादिभिः । पूजां भगवतश्चक्रुः प्रणमन्तस्तपोधनाः ॥३२॥ एवं भगवता तत्र भक्तकल्पद्रुमेण वै । सत्सङ्गिनां हि सर्वेषां कृताःपूर्णा मनोरथाः ॥३३॥ परितश्च हरेरासन् भूषणानां सुवाससाम् । पुष्पाणां चोपहाराणां विचित्राः पर्वताः किल ॥३४॥ दिव्योच्चपीठमासीनस्तन्मध्ये भगवान्बभौ । मेरुस्थ इव पूर्णेन्दुः केसराचलमध्यतः ॥३५॥ तदैव ब्राह्मणेभ्योऽथ स प्रभुर्भूषणानि च । वासांसि वासांस्यनर्ध्याणि ददौ सद्यो जगत्पतिः ॥३६॥ याचकेभ्यस्तथान्येभ्यो दरिद्रेभ्यो विशेषतः । अधनेभ्यः कुटुम्बिभ्यो ददौ भूरि धनं प्रभूः ॥३७॥ द्रव्यं भूरितरं प्रीतो गृहस्थेभ्योऽपि तत्र सः । क्षत्रियेभ्यः सलज्जेभ्यो दयौ तन्निःस्वतां विदन् ॥३८॥ तस्मिन्नेव क्षणे सर्वमेवं दत्त्वाप्यविस्मयः । सर्वान्विस्मापयामास कुर्वन्कर्म ह्यमानवम् ॥३९॥ अत्युदारधिय अर्जितश्रियः श्री हरेर्वितरणोद्यतस्य तु । वस्तु नाप किमपि ह्यदेयतां भूपते ! स्वधृतवाससी विना ॥४०॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे सकलभक्तसङ्घकृत पूजननिरू पणनामा चतुःपञ्चाशत्तमोऽध्यायः ॥५४॥

kept their minds and senses under their control and had become frail due to their austerities. They carried platters full of coconuts, dates and beetle nuts with them to give to Narayanmuni. Some of them carried platters of silver coins, candy sugar, Penda, Barfi to gift to Shree Hari on conclusion of their venerations. O king! Wealthy devotees brought many expensive items including ornaments and silver and gold coins, while the poorer devotees brought flowers, fruits and leaves for Shree Hari. Bhagwan accepted anything His devotees brought because He looks at the thoughts behind the gift rather than its financial value. Shree Hari accepted whatever was offered to Him with love; He did not discriminate between the wealthy and poor. To Him, the love of the devotees was supreme. Knowing their latent desires, Shree Hari permitted all saints to perform His Puja. They gifted Him fruits and flowers. O king! Thus, Shree Hari fulfilled His disciples' desires to venerate Him."

Suvrat Muni continued, "O king! The clothes, ornaments, fruits, flowers and food the devotees had brought for Him turned into high mounds. Shree Hari sitting on a high Sinhasan appeared as if He was sitting on top of a high mountain surrounded by many hills. He gave clothes and ornaments to the Brahmins, wealth to the poor or to devotees with large families present in the assembly. He did not keep anything for His use and gave everything to the devotees without much thought. O king! Indeed, the only thing He was left with were the clothes He was wearing. Everything else was just given away.

Thus ends the 54th Chapter of the Satsangi Jeevan.

अथ पञ्चपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

तस्मिन्दिने जनाः सर्वे एकादश्या उपोषणम् । चक्रुः स्वयं स भगवान् मर्यादारक्षणाय वै ॥१॥ नागदेवात्समारभ्य मुहूर्तात्पूजनोत्सवः । आर्यम्णावधि तत्राभूत्तद्दिने तस्य भूपते ! ॥२॥ भाग्ये मुहूर्तेऽथ हरिर्ब्राह्मणांस्तत्रसंस्थितान् । सायंसन्ध्यावन्दनार्थं गच्छतेत्यादिदेशह ॥३॥ स्वधर्मपालनं प्रेष्ठं प्रभोरस्तीति ते द्विजाः । निश्चित्य सरसस्तीरं जग्मुः सर्वे तदाज्ञया ॥४॥ जनानामपि विश्रामो मुहूर्तं स्यादिति स्वयम् । तुङ्गासनात्समुतीर्य स्ववासान्तर्विवेश सः ॥५॥ ततो जनाश्च मुनयः स्वस्वावासान्समेत्य ते । किञ्चिद्विश्रम्य पीत्वाम्भः पुनराश्वगमन्सभाम् ॥६॥ कृत्वा सन्ध्याविधिं तूर्णं ते चागत्य पुनर्द्विजाः । निषेदुस्तत्र सदसि यथास्थानं यथोचितम् ॥७॥ तावत्स चापि भगवान् प्रणतार्तिहन्त । विश्रम्य किञ्चिदथ सान्ध्यविधिं विधाय । नैसर्गिकस्वगतिधावितपार्षदौघो लोलत्सदुत्तरपरोऽधिरुरोह पीठम् ॥८॥ तत्र स्थितः स्वपरितो निजभक्तसङ्घान् पश्यन्दृढं स्वकटिबन्धपटं विधाय । नारायणस्य च वदन्नभिधाः स उच्चैस्तालध्वनिं परिततान हरिः कराभ्याम् ॥९॥ तदानीं तु जनाः सर्वे स्त्रियश्च मुनयस्तथा । तालिकावादनं चक्रुः कीर्तयन्तोऽभिधा हरेः ॥१०॥ लक्षकस्तालिकाध्वानैस्तत्कालोत्थैश्च मिश्रितः । भगवन्नामनिनदस्त्रिलोकी व्यानशे तदा ॥११॥ उर्ध्वैर्जनानां लोलद्भिर्बभौ भूः करपल्लवैः । वातोल्लोलैः स्थलाम्भोजैः प्रफुल्लैरिव मण्डिता ॥१२॥ हस्तलाघवचातुर्याद्योजनं च वियोजनम् । भगवत्तलयोः कश्चित् पृथग्वेतुं शशाक नो ॥१३॥ सहस्रशो दीपिकाश्च तत्रासन्नथ सर्वतः । दिवेव तत्प्रकाशेन ज्योत्सनया च बभौ निशा ॥१४॥ कृष्णदासश्च पुरुषोत्तम दास उभौ हरेः । तस्थतुः पार्श्वयोरुर्ध्वप्रवेष्टघृतदीपिकौ ॥१५॥ कीर्तनान्ते नमन्ति स्वं यावत्ते मुनयो जनाः । तावत्स्वयं जनानाः स्थमुपविश्य स्वमानमत् ॥१६॥ विस्मितास्तस्य तद्दृष्टवा ह्युपवेशनलाघवम् । तं नमस्कृत्य मुनयस्तुष्टुवुस्ते निजं प्रभुम् ॥१७॥ गोविन्द नारायण वासुदेव श्रीकृष्ण संकर्षण पद्मनाभ । नरातिरुद्धेश्वर लोकनाथ हरे मुकुन्दाद्य नमो नम स्ते ॥१८॥ आनन्दकन्दाच्युत सुन्दरांग दयानिधे माधव मंगलात्मन् । विष्णो हृषिकेश परावरेश प्रद्युम्न पद्मानन ते नमोऽस्तु ॥१९॥ विशुद्धमूर्ते मधुसूदनाज दामोदर श्रीधर सर्ववन्द्य । ब्रह्मण्यदेवाक्षर पूर्णकाम प्रभो विभो नाथ नमो नमस्ते ॥२०॥ वैकुण्ठ सत्योत्तम सत्व भूमन् हिरण्यगर्भ त्रिककुत्कलेश । विश्वोत्तमश्लोक

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Suvrat Muni said, “O king! All the saints observed a fast on the day of Ekadashi. Shree Hari also observed a fast to set an example to His disciples. The whole day passed by in venerations by the various groups of devotees. He asked His Brahmin devotees to proceed to undertake their evening rituals and went to His private quarters to give a little rest to the other devotees. Taking a cue from this, the saints and devotees went to their respective boarding places. O king! All the devotees, saints and Brahmins who had gone to the banks of the lake to perform their evening rituals re assembled again and sat in their appropriate place as they had sat in the morning. Shree Hari also returned to His Sinhasan on a raised dais after concluding His evening rituals to grant His Darshan to His disciples. He was walking so fast that the Parshad following Him could not keep pace with Him. He looked ethereal with His stole flying in the air due to his brisk walk. He sat on His Sinhasan after greeting all the devotees by a benign smile. He raised His hands and started clapping while chanting Shree Narayan’s name, to which all the devotees followed suit and started Dhun aloud. O king! The devotees’ arms swaying slowly in unison appeared as if branches of rose shrubs swaying in the air. The sound of the chant and clapping spread in all sides including skyward. The thousands of lamps gave the impression of twinkling stars. The light from the lamps on land and the moon in the sky banished the darkness. Vithhaldas and Krushnadas stood on either side of Shree Hari holding burning torches in their hands. Shree Hari concluded the Dhun of Shree Narayan Bhagwan and greeted all the devotees with the folded hands who, in return, greeted Shree Hari with bowed heads and folded hands reverentially. O king! The saints sang Shree Hari’s Stuti.

विधे महर्षे प्राणेश विश्वेश्वर ते नमोऽस्तु ॥२१॥ वृषाकपे केशव धर्म धीर शुचिश्रवो भूतपते परात्मन् । पुण्यांग यज्ञेष्टद पुण्यकीर्ते सुधीर्नमस्ते पुरुषोत्तमाय ॥२२॥ अधोक्षज श्रीकर कंजनेत्र वेदैकविद्वेदकृदव्ययात्मन् । अव्यक्त संश्चित्पर सौख्यहेतो आनन्द विद्याधिपते नमोऽस्तु ॥२३॥ ज्ञेयादिदेव प्रियभक्त पूज्य प्रेष्ठ प्रजेशामरवर्य सर्व । ब्रह्मागुणागम्य सदर्चनीय प्रमाणहीनाधिपते नमोऽस्तु ॥२४॥ स्वामिन् महेशामलधाम देव ज्ञानप्रदागोचर सुद्गुणाप्त । सहस्रमूर्ते पुरुषाप्तकामा प्रकाशकाकाशवपुर्नमस्ते ॥२५॥ स्वतंत्र मायाधिप सर्वशक्ते सदा प्रसन्नो भव पाहि चास्मान् । त्वमेव सर्वाश्रयणीय एक स्तस्मै मुहुस्ते भगवन्नमोऽस्तु ॥२६॥ ततश्च प्रार्थयामासुः सर्वे भक्तजनाः प्रभुम् । लाद्धारानलिपुट भक्तया तन्मुखार्पितदृष्टयः ॥२७॥ अस्माकं स्खलने क्षुते च पतने व्याधौ तथा जृम्भणे । मूर्च्छार्यां मरणेऽपि वा विवशतां सम्प्राप्स्यतां नित्यदा । तन्नामान्यखिलाघदुःखनिचयध्वंसातिशौर्याणि वै । वाचायां विलसन्तु निश्चलतया भक्तप्रिय ! श्री हरे ! ॥२८॥ इति सम्प्रार्थ्य ते सर्वे भक्तास्तद्गतमानसाः । निषेदुश्च यथास्थानं तं प्रणम्येश्वरं पुनः ॥२९॥ उपविष्टेषु सर्वेषु हितकृत्प्रभुः । किञ्चिद्विवक्षुस्तांस्तूष्णीमकरोत्करसंज्ञया ॥३०॥ तूष्णीं तेषूपविष्टेषु स्वत्स्यैककृतदृष्टिषु । मेघगम्भीरया वाचा प्रोवाच भगवानिदम् ॥३१॥ **श्री नारायणमुनिरुवाच ।**

शृण्वन्तु मामकाः सर्वे मुनयश्च नराः स्त्रियः । अव्यग्रमनसः स्वस्था वाच्यमानं मया वचः ॥३२॥ व्रतं जागरणं नैव सम्पूर्णफलदं भवेत् । अतोऽद्य जागरः कार्यः श्रीकृष्णगुणकीर्तनैः ॥३३॥ इत्युक्त्वा गापयामास कृष्णपद्यानि भूरिशः । संस्कृतानि प्राकृतानि मुक्तानन्दादिभिश्च सः ॥३४॥ तालिकावादनं कुर्वनुच्चैस्तैरपि कारयन् । स्वयं च तैः सह जगौ भक्तसङ्घमनोहरः ॥३५॥ आनन्दयन्मक्तजनान् स इत्थं तान्कारयञ्जागरणं नरेश ! । शुश्राव दीर्घं कृकवाकुंशब्दं निशोऽन्तिमे याम ऋ षिः पुराणः ॥३६॥ आज्ञाप्य सर्बान् स मुनीञ्जनांस्तां स्ततो विधातुं स च नित्यकर्म । नमस्कृत स्तैः परमण्डपं स्वं समेत्य कर्माण्यकृतात्मनः षट् ॥३७॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे सायंतनविधिनिरू पणनामा पग्चपञ्चाशत्तमोऽध्यायः ॥५५॥

The saints said, 'O Govind! O Narayan! O Vaasudev! O Shree Krishna! O Sankarshan! O Padmanabh! O Nar! O Anirudhh! O Ishwar! O Loknath! O Hari! O Mukund! O Adhya (the first)! We repeatedly bow down to You. O Independent! O Master of Maya! O Almighty Lord! Be pleased with us and protect us forever. You are the only One under Whose shelter one must go. O Bhagwan! We repeatedly bow down to You.' O king! The saints and devotees, with their eyes focussed on Shree Hari, prayed to Him after the Stuti, 'O endearing to the devotees! O Shree Hari! Bless us that we speak only Your name, Sahajanand (or Swaminarayan), whenever we fall, sneeze, suffer from fever and all ailments, yawn, fell unconscious or become helpless at the time of death. Your name is powerful enough to wash away all the sins of past births. O Hari! Bless us that our minds never wander away from Your divine feet. O Prabhu! Grant us these and be happy with us. 'O king! The saints and devotees focussed their mind and intellect in Shree Hari for a while, bowed down to Him and returned to their seats. Shree Hari silenced everybody with a gesture and addressed the congregation."

Shree Narayanmuni spoke, "O devotees! O saints! Listen to carefully. The Vratt of Ekadashi is said to be completed only after Jagran. Therefore, we must stay awake tonight singing Lord Krishna's Kirtans.' He asked Muktanand swami and others to sing the Kirtans penned by respective saints. After attracting the devotees' minds in His Murti, He attracted devotees' minds in Him. The saints and devotees started clapping aloud after seeing Bhagwan Shree Hari doing the same. The Jagran lasted until dawn was heralded by the cockerels. He asked the devotees to proceed for their morning rituals and He went to His private quarters and performed Snaan, Sandhya, Japa, Homa, oblation to the Pitris and Bhagwan's worship as part of His daily routine."

Thus ends the 55th Chapter of the Satsangi Jeevan.

अथ षट्पञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

श्रीकृष्णस्याथ विधिवत्स कृत्वोत्तरपूजनम् । हैमीं मूर्तिं द्विजेन्द्राय प्रददौ धरणीपते ! ॥१॥ ब्राह्मणान् भोजयामास शतशश्च सहस्रशः । यथेष्टघृतखण्डाढ्यैर्भक्ष्यैर्भोज्यैश्च तत्प्रियैः ॥२॥ भोजयित्वा मुनीन्सम्यक् पार्षदादींश्च पूर्ववत् । पाकं कर्तुं समारेभे स्वावासे च स्वयं हरिः ॥३॥ रामप्रतापेच्छारामौ सभार्यौ च तदैत्य तम् । प्रार्थयामासतू राजन् ! बहुद्या विनयानतौ ॥४॥ एतावत्कालपर्यन्तं त्वया पाकः स्वयं कृतः । स्वज्ञातिविप्रस्याभावाद्युक्तं तत्तव धर्मिणः ॥५॥ साम्प्रतं तु वयं सर्वे त्वामेव शरणं गताः । त्वदन्तिके च स्थास्यामो यावज्जीवं सहान्वयाः ॥६॥ अतोऽस्माभिः कृतं पाकमुपयोक्तुं त्वमर्हसि । कृतार्थी हि भविष्याम एतावत्यैव सेवया ॥७॥

सुव्रत उवाच ।

इति सोदर्योर्वाक्यं स निशम्य कृपानिधिः । तयोर्निष्कपटं भावं विदन्स्वस्मिनुवाच तौ ॥८॥ एवमेवाचरिष्यामि मान्यत्वाद्युव योरपि । निर्दम्भं मयि भावं वां जाने सपरिवारयोः ॥९॥ एकैकस्मिन् दिने भोक्ष्य एकैकस्य गृहे हि भावम् । विधाय कृष्णनैवेद्यमाहवीतव्योऽहमन्वहम् ॥१०॥ आमान्नादि मदर्थं च दद्युर्भक्तजनऽस्तु यत् । भवद्भ्यां तद्ग्रहीतव्यं पाकं कार्यो विशोध्य तत् ॥११॥ इत्युक्तौ तौ च तद्भार्ये आस्तां सुप्रीतमानसौ । प्रसन्नाश्चाभवन्सर्वे भक्ता अपि तदा नृप ! ॥१२॥ रामप्रतापस्यावासे तस्मिन्नेव दिने ततः । पाकः कृतः सुवासिन्या पारणां तत्र सोऽकरोत् ॥१३॥ ततः स्वदर्शनं दातुं सर्वेभ्यो नृभ्य आत्मनः । पीठमुपेत्याशु न्यषीदतत्र नाडिके ॥१४॥ कृताहिनकानां यूथानि नृणां तद्दर्शनाद च । आजग्मुदर्शनं कृत्वा जग्मुश्च कतिचिततः ॥१५॥ ब्रह्मचर्यव्रतस्थत्वाद्दिवानिद्रामनाचरत् । ततः स जनविश्रामयै प्राविशद्दूष्यमात्मनः ॥१६॥

CHAPTER-56

Suvrat Muni said, "O king! Shree Hari offered a special veneration to Lord Krishna, established in the middle of twin lotuses the previous day, after concluding the normal morning routine. He gifted the gold idol of Lord Krishna to Shivyagnik Vipra and fed thousands of other Brahmins. He fed the saints and Parshads just as He fed them on Dasami, before returning to His quarters to cook Naivedhya. Rampratapji and Ichharamji, along with their respective wives came for Shree Hari's Darshan and said humbly, 'O Nilkanth Varni! You have cooked Your food Yourself until now, which was proper, however, now we have arrived and intend to stay with You forever, we would like You to dine with us. Please give us this opportunity to serve You by cooking for You. Just as others please You with austerity and other means, cooking for You will be our austerity.' O king! Shree Hari recognised their sincerity and agreed with them. He said, 'O brothers! You are respectable for Me, so I will abide with your wishes as your love for Me is unselfish. I will dine with each of you on alternate days. You should call Me for lunch after offering Naivedhya first to Lord Krishna. You must, however, accept grains, Ghee and other raw items that My disciples bring for Me. O king! Both brothers were elated by Shree Hari's assent and Shree Hari dined with Rampratapji the same day."

Suvrat Muni continued, "O king! Shree Hari returned to His Sinhasan to grant His Darshan to the groups of devotees returning after completing their morning rituals. As a celibate Brahamchari, Shree Hari never slept during the daytime, nonetheless, He returned to His tent for a short while to give respite to other devotees. Mukund Brahamchari, Soma Khachar, Sura Khachar and a few others remained at His service. He returned to His Sinhasan in the late afternoon, where the saints and other devotees followed Him and sat down in front of Him keeping the decorum of the Sampraday in their minds. After taking in His divine Darshan, the devotees of Vadtaal led by Kuber Patel asked Him, 'O Shree Hari! When shall we celebrate the festival of Fuldolotsav? Please advise us so that we can gather all the necessary things."

Suvrat Muni continued, "Bhagwan Narayanmuni replied, 'O devotees! Lord NarNarayan took birth through Dharmadev and Murtidevi as sixteen year old twins on

तत्रापि सोमसूराद्यैः पार्षदैर्वर्णिमिश्च सः । मुकुन्दाद्यैः सेविताङ्घ्रिर्निषसादासने शुभे ॥१७॥ ततोऽपराहणसमये पीठमुच्चमुपेत्य सः । निषसाद वृतः स्वीयैः पार्षदादिभिरीश्वरः ॥१८॥ मुनयश्च जनाः सर्वे तावमत्रैत्य सत्वरम् । स्त्रियश्च गायकाद्याश्च यथोचितमुपाविशन् ॥१९॥ परितो वीक्षणेनैव भकतान् सन्तोष्य तान्स्थितम् । प्रभुं पप्रम्य प्रवच्छुः कुबेराद्याः पुरौकसः ॥२०॥ दोलोत्सवस्तिथौ कस्यां नरनारायणप्रभोः । कर्तव्य इह तद्ब्रूहि सम्भारान् कारयाम प्रभोः ॥२१॥

श्री नारायणमुनिरुवाच ।

फाल्गुन्यां फाल्गुने मासि नक्षत्रेऽर्यमदैवते । नरनारायणस्यासीज्जन्म वैवस्वतान्तरे ॥२२॥ तदैव दिव्यदोलायामारोप्य विबुधाधिपैः । आन्दोलितोऽस्ति भगवान् प्राथितोऽसौ ततो महः ॥२३॥ भगवज्जन्म यत्र स्याच्छैशवादिक्रमेण तु । प्राधान्यं तत्र हि तिथेरन्यत्रर्क्षस्य निश्चितम् ॥२४॥ अस्माकं पूज्यदेवोऽस्ति नरनारायणः प्रभुः । स षोडशाष्दिको धर्मान् मूर्तौ जातो हि वर्णिराट ॥२५॥ नक्षत्रव्रतमेवैतदार्यम्णर्क्षे ततोऽखिलैः । सूर्योदयस्पृशि जनैः कार्यमस्मन्मताश्रितैः ॥२६॥

सुव्रत उवाच ।

इत्युक्त्वा तान् स भगवानपृच्छत्पुरतः स्थितम् । तदृक्षं मयरामाख्यं ज्योतिः शास्त्रविदंद्विजम् ॥२७॥ निष्कास्य वेष्टनात्सद्यस्तिथिपत्रं विलोकय सः । ऊ चे कृष्णप्रतिपादि तदृक्षं भवतीति तम् ॥२८॥ अथाह भगवान् पौरीन् महः प्रतिपदि प्रभोः । कर्तव्य इति ते जग्मुस्तदुद्योगपराः परम ॥२९॥ सत्सङ्गिनोऽन्यदेशीयास्तावदेत्य सहस्रशः । नत्वा तं प्रार्थयामासुर्भोजनार्थं पृथक् पृथक् ॥३०॥ ममावासेऽखिलैः साकं मुनिभिः पार्षदैर्द्विजैः । आगन्तव्यं भोजनार्थंश्वः परश्वोऽथवा त्वया ॥३१॥ इत्थं पृथक् पृथक् सर्वाञ्जनान्प्रार्थयतः प्रभुः । विलोकय प्रहसन्नाह श्रूयतां मद्वचो जनाः ॥३२॥ भकत्यैव खलु युष्माकं प्रीतोऽस्मि मुनिभिः सह । पृथक् पृथग्भोजनार्थं कर्तव्यो नाऽऽग्रहस्ततः ॥३३॥ एकैकस्मिन्दिने भक्ता !

Purnima of Falgun month in the era of Swayambhu Manu. Brahma and other Devtas placed Lord NarNarayan on a swing made of flowers. Since then, this festival has become known as Ful (flowers) Dol (swing) Utsav (festival). O devotees! If and when Bhagwan takes birth as a new born baby, the date should take precedent as to when the birthday should be celebrated, however, if He appears suddenly as a grown up or in any other form (Varah etc.), the constellation at the time of appearance must take precedent over date for the celebration of His birthday. Lord NarNarayan, our Ishtadev and the best among Brahamcharis, appeared as a sixteen year old at the time of His manifestation, therefore, His birth anniversary must be celebrated when the ruling constellation of Uttara Falguni prevails. The Fuldolotsav festival must be celebrated on the day when the Sun is passing through the Uttara Falguni constellation at sunrise.' O king! After explaining the timing of the celebration to Kuberji and other devotees, Shree Hari asked Mayaram Bhatt sitting in the front row for the astrological timing. Mayaram Bhatt opened his astrological almanac and announced that Fuldolotsav - the birth anniversary of Lord NarNarayan falls on Falgun Vad Padvo (the first day of the lunar fortnight). Shree Hari announced that Fuldolotsav will be celebrated on Padvo. Kuberji and the other devotees went to the town to gather necessary rations and other things."

Suvrat Muni continued, "O King Pratapsinh! The groups of devotees from far away regions approached Narayanmuni and requested Shree Hari to come to their boarding places with Parshads and saints on a day of His choice to dine there. Shree Hari replied, 'O devotees! I am pleased at your devotional gesture, but do not insist that I come to eat at your individual place. You are in thousands and eating with each of you will take more than a hundred years! I suggest that the devotees of each region or district should get together and invite the saints for a meal. Feeding and satisfying the saints is equivalent to feeding and satisfying Me. You could provide uncooked raw food material to My brothers' residence if you still insist in feeding Me personally. Your desire to feed Me will be fulfilled by whichever method you choose.' O king! Muktanand swami and the other saints sang Kirtans of Lord Krishna for a while in the evening at Shree Hari's behest. Shree Hari asked devotees to return to their places early that day

एकैकस्य गृहे पृथक् । अपि वर्षशतेनैतत्कथं पूर्येत भोजनम् ॥३४॥ तस्मादेकैकदेशीयैः संहत्यैव पृथक् पृथक् । मुनिसन्तर्पणं कार्यमेकैकस्मिन् दिने जनाः ॥३५॥ भक्ष्यैर्भोज्यैश्च विविधैलेह्यैश्चोष्यैश्च सद्रसैः । तृप्तेष्वेतेषु तृप्तोऽहमिति जानीत निश्चितम् ॥३६॥ साक्षान्मद्भोजनेच्छा चेद्युष्माकं तर्हि विशोधितम् । मदभ्रात्रावास आमान्नं भवन्तः प्रापयन्त्विह ॥३७॥ एवं कृते हि सर्वेषां सेत्स्यत्येव मनोरथाः । इत्युक्तास्ते जना जग्मुः स्वं स्वं स्थानं तथाऽचरन् ॥३८॥ ततः सायं स भगवान् नामसङ्कीर्तनं प्रभोः । चकार गापयामास तद्गुणांश्च महर्षिभिः ॥३९॥ स्वावासान् गन्तुमाज्ञाप्य पूर्वेद्युः कृतजागरान् । निजभक्तांस्ततः स्वामी जगाम स्वावमोचनम् ॥४०॥ तत्र नित्यविधिं कृत्वा धौतपादकराम्बुजः । सुखं निद्रदौ निद्रेशो ध्यायन्नेव हितं सताम् ॥४१॥ उषस्युत्थाय च पुनश्चक्रेनित्यविधिं हरिः । एवं प्रतिदिनं कुर्वन् सुखयामास तान्नृप ! ॥४२॥ पौर्णमास्यां पौरजनैर्दीपितां च निशामुखे । ववन्दे होलिका स्वामी जनैः सह निजाश्रितैः ॥४३॥ लोके कुसङ्गिजनवन्मदुपाश्रयैस्तु होला दिनेषु पुरुषैर्न कदापि कार्यम् । गृह्याङ्गिशब्दभषणं च स्वरावरोह इत्यात्मसंश्रितजनान् स तदाऽन्वशाच्च ॥४४॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालये दोलोत्सवनिर्णय निरूपणनामा षट्पञ्चाशत्तमोऽध्यायः ॥५६॥

अथ सप्तपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

अथापरेद्युः कृतनित्यकर्मा पीठं स्वमुच्चं स उपेत्य राजन् ! । अध्यासरोहाखिलभक्तसङ्घैस्तोष्टुयमानो विनयावनम्रैः ॥१॥ पौराङ्गनाः पूजयितुं तमीयुः सहस्रशस्तावदुदारभावाः । गृहीतसच्चन्दनपुष्पपात्राः पुंसोऽस्पृशन्त्यो नतगात्रवल्ल्यः ॥२॥ विज्ञाय तासां दृढभावमीश आज्ञापयामास निजार्चनाय । तदैव ता हर्षभृतान्तरङ्गाः प्रेम्णा तमात्माधिपतिं पुपूजुः

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to recuperate from Jagran the previous night, before returning to His quarters. He completed His evening Sandhya, meditation, etc. before retiring for the night thinking of saints' well being. He woke up the next day, Tears, as usual. The local devotees were busy gathering items necessary for the celebration. After completing his morning routine early on Chaudas (thirteenth lunar day), Shree Hari went to inspect the material the local devotees had gathered. Bhagwan Shree Hari praised their efforts to encourage them and proffered these two suggestions, 'The devotees must not swear and sing outrageous songs like other immodest people and never ride on a donkey on a day of Holi."

Thus ends the 56th Chapter of the Satsangi Jeevan.

CHAPTER-57

Suvrat Muni said, "O king! On the morning of Purnima, Shree Hari arrived in the assembly after concluding His morning routine, where the devotees welcomed Him with a Stuti. The female devotees of Vadtaal came in the assembly to offer their Puja to Bhagwan Shree Hari. They were modestly dressed and carried the platters of sandalwood paste, flowers and garlands. O king! The devotees were elated when Shree Hari granted them the permission for veneration. They came forward and individually worshipped Him with sandalwood paste mixed with Kashmiri Kumkum powder, rice and flowers. All of them placed flower garlands around His neck while some of them offered Him expensive necklaces. They gifted many clothes, ornaments and plates of fruits to their Ishtadev, Shree Hari. O king! Shree Hari's whole day and most of the night was spent in accepting venerations of female devotees of Vadtaal."

Suvrat Muni continued, "O king! He retired for the night quite late yet woke up earlier than normal the next morning. He woke up Mukund Brahamchari and asked him to gather the necessary artefacts for the veneration of Lord NarNarayan. He invited expert Brahmins to conduct the Mahapuja soon after completing His morning rituals. The Brahmins helped Him conduct NarNarayan Bhagwan's Mahapuja as elaborately as was done on Ekadashi with sixteen elements such as Ahvan, Ardhya, Snaan etc. A golden swing with pearl studded ropes were tied to an elaborately decorated Mandap

॥३॥ सुगन्धिना केसरचन्दनेन काश्मीरमिश्रेण सदक्षतैश्च । विचित्रवर्णोतमपुष्पहारै वस्त्रैः पुपूजुश्च विभुषणैस्तम् ॥४॥ सुस्वादुनानाफलपूरितानि निधाय पात्राणि तदन्तिके ताः । प्रेमाश्रुरुद्धेक्षणवृत्तयस्तं प्रणम्य जग्मुः शनकैश्च दूरम् ॥५॥ गता तिथिः सा प्रतिपत्तु नारी सम्पूजनस्वीकरणादिनैव । निद्राय किञ्चिन्निशि सार्धयामे शेषे जजागार स जागरू कः ॥६॥ उत्थाप्य तर्ह्येव मुकुन्दमुख्यान् स्वसेवकांञ्श्रीबदरीश्वरस्य । पूजां विधातुं महतीमशेषान् संसाधयामास महोपहारान् ॥७॥ स्नात्वा विधिं नैत्यकमाशु कृत्वा विप्रान् समाहूय विधिप्रवीणान् । नारायणस्याथ नरस्य मूर्तिं हैमी समानर्च च पूर्ववत्सः ॥८॥ उपचारैः षोऽशभिरावाहनपुरस्कृतैः । नरनारायणं भक्त्वा पूजयित्वाऽभ्यवन्दत ॥९॥ सद्योऽथ कारिते दिव्ये नानास्तम्भोपशोभिते । दोलामबन्धयद्धैर्मी मण्डपे सुमनोहरे ॥१०॥ तस्यां सुवर्णदोलायां युक्तायां मणिराजिभिः । बदरीशं स्थापयित्वा प्रणभ्याभ्यर्चयत्पुनः ॥११॥ कस्तूरीकेसरोपेनं कर्पूराद्यभिमिश्रितम् । तस्मै भगवते प्रीत्या सोऽर्पयामास चन्दनम् ॥१२॥ नानाविधान्पुष्पहारान् नैवेधं च समर्प्य सः । आन्दोलयित्वा घटिकां चक्रे नीराजनं महत् ॥१३॥ हैमं पात्रं कराभ्यां विरचितकमलं मौक्तिकैः कान्तिमद्धिमध्ये कर्पूरदीपं स दधदभिमुखं श्रीविशालेश्वरस्य । तिष्ठंस्तद्ध्याननाटयं विदधदथ शनैर्मण्डलाकारमूर्ध्वं पात्रं तद्भ्रामयन्वै निजजनहृदयान्याहरद्दोर्विलासैः ॥१४॥ नीराजने भगवता क्रियमाणे तु सर्वशः । भूमौ दिवि च वाद्यानि समवाद्यन्त भूरिशः ॥१५॥ देशान्तरीयाश्च तदा लोकाः सर्वे कृताहिनकाः । श्रुत्वा वाद्यध्वनि शीघ्रं तत्राजग्मुः समुत्सुकाः ॥१६॥ चन्दनानि सुगन्धीनि पुष्पाणि विविधानि च । निधाय पात्रेषु तथा पूजाद्रव्याण्यनेकशः ॥१७॥ उपायनानि भूरीणि गृहीत्वा च पृथक् पृथक् । स्वस्वग्रामस्थलोकाश्च संहत्यैव परस्परम् ॥१८॥ नानाविधानि वाद्यानि वादयन्तोऽतिहर्षिताः । हरेर्मङ्गलगीतानि गायन्तस्ते समाययुः ॥१९॥ नीराजनस्य समयै सर्वे ते तत्र सङ्गताः । चक्रुर्वाद्यध्वीनि हृष्टा मुखैरपि जयध्वनिम् ॥२०॥ स घोषस्तुमुलो जातो लक्षशश्च तदा नृणाम् । तालिकाध्वनिभिर्मिश्रो व्यानशे ककुभो दश ॥२१॥ गृहीत्वा रू प्यपात्रेभ्यो गुलालं प्रसृतैर्भृशम् । उच्चिक्षिपुः पार्षदाद्यास्तदा दोलान्तिके स्थिताः ॥२२॥ देवा ब्रह्मादयः

that was prepared the previous day. Shree Hari placed the Murti of Bhagwan NarNarayan in the swing and venerated Him with sandalwood paste mixed with Kumkum, camphor and musk and offered rice pudding and berries as Naivedhya. He stood in front of NarNarayan Bhagwan and swayed the swing for a while. Shree Hari placed the lumps of camphor in a golden tray, lit them and performed NarNarayan Bhagwan's Aarti. The hearts and minds of the devotees were drawn to Shree Hari and His hands moving in an arc with the Aarti. Saints played musical instruments in the tune of the words of Aarti, which spread in all directions. The visiting devotees, alerted by the sound, rushed to the Mandap with sandalwood paste, Kumkum, flowers etc. for veneration. Many of them brought their own musical instruments and joined the saints. The saints threw the coloured powder from the silver trays. The Devtas, alerted by the sound of the Aarti and music, showered flowers from heaven, the Gandharvas (celestial musicians) sang and Apsaras danced. It was as if the whole universe was celebrating the festival of Fuldolotsav. Shree Hari sang Bhagwan Shree NarNarayan's Aarti."

Shree Hari sang, 'O Dev! Be victorious! O source of all benevolent things! O Narayan! O Purushottam! O brother of Lord Nar! O Omnipresent Soul! Be victorious! Be victorious! Your radiance is brighter than the Sun, therefore, Your bejewelled ornaments reflect the bright light around. You are swaying in the golden Sinhasan like swing in the company of Lord Nar. I bow down to You. O Dev! Be victorious! Be victorious! You have worn a pair of fish shaped diamond earrings and a bejewelled coronet. You delight Your devotees with Your twinkling eyes. You have worn a cotton stole woven with gold threads like a Dupatta around Your neck, armlets and bracelets and many garlands. You are the only one Who accords peace and bliss to Your devotees. Let My mind be focussed in You at all times. O Dev! Be victorious! Be victorious! You are wearing anklets around Your ankles and holding a lotus in Your right hand. Your perfectly aligned white teeth shine like the moon when You smile. You indeed, are incomparable. You left home and accepted Brahamcharya. I think about You all the time. Please protect Me! O Dev! Be victorious! Be victorious! O Lord of Badrikaashram! O Divine Murti! O Merciful! You are the master of the universe; fulcrum of the souls, protector of the Devtas, sages and saints. Indeed, You nourish

सर्वे विस्मिताः खे तदा स्थिताः । कुर्वन्तः पुष्पवर्षाणि दुन्दुभींश्चाप्यवादयन् ॥२३॥ तुष्टुवुर्मुनयः सर्वे गन्धर्वाश्च जगुर्भृशम् । नृत्यमप्सरसश्चकुर्देवाश्चान्ये जयध्वनिम् ॥२४॥ महोत्सवे जायमाने सर्वत्रैवं स सत्पतिः । कुर्वन्नीराजनं तस्य प्रभोरित्यवदत्स्वयम् ॥२५॥ जय देव ! जय देव ! जय मङ्गलधामन् (२) नारायण ! पुरुषोत्तम ! (२) नरसख ! सकलात्मन् ! जय देव ! (२) ध्रुवपदम् । भास्करचारुरुचौ च प्रसरद्बहुकिरणे (२) नानारत्नसमुचित (२) मणिनिकराभरणे । मण्डपमध्यविराजितदोलासनसारे (२) वन्दे त्वां स्थितमीशं (२) सुरनरपरिवारे जय देव० ॥२६॥ हीरकवरपरिकान्तं दधतं ह्यति विमलं (२) वन्दे त्वां मकराकृति (२) कुण्डलवरयुगलम् । रत्नोज्ज्वलतरमुकुट शिरसा च दधानं (२) चञ्चललोचनवीक्षण (२) कृतबहुसुखदानं जय देव० ॥२७॥ चञ्चद्वस्त्रनिवीते विद्युद्द्युतिवलये (२) केयूरे च कराभ्यां (२) दधति त्वयि निलये । नानाहार विराजितहृदये मम चित्तं (२) रमतां सुखदे नित्यं (२) त्वदनुस्मृतिवित्तं जय देव० ॥२८॥ नूपुरशोभिचरणं करधृतवरकमलं (२) ईषद्धास्यविसर्पित (२) दशनद्युतिपटलम् । ध्यायामि प्रभुमेकं सततं हृदये ऽहं (२) त्वामिति पाहि सदा मां (२) निजजनमतिगेहं जय देव० ॥२९॥ सर्वेशः सकलात्मा सुरनरमुनिपाता (२) स्वामी सम्मत एक (२) स्त्वम तो ऽ खिलधाता । मामिति शरणायातं ह्युदधर भवसिन्धो (२) नारायण ! बदरीश्वर ! (२) देव ! दयासिन्धो ! जय देव० ॥३०॥ इत्थं सङ्कीर्तयन्नेव कृत्वा नीराजनं हरिः । मन्त्रपुष्पाञ्जलिं दत्त्वा चक्रे तस्य प्रदक्षिणाम् ॥३१॥ प्रणामं च पुनः कृत्वा दण्डवद्भक्तिसंयुतः । बद्धाञ्जलिपुटोऽस्तौषीन्नरनारायणं प्रभुम् ॥३२॥ गोविन्द ! नारायण ! वासुदेव ! श्रीकृष्ण ! सङ्कर्षण ! पद्मनाभ । नरानिरुद्धेश्वर ! लोकनाथ ! हरे ! मुकुन्दाद्य ! नमो नमस्ते ॥३३॥ आनन्दकन्दाच्युत ! सुन्दराङ्ग ! दयानिधे ! माधव ! मङ्गलात्मन् । विष्णो ! हृषीकेश ! परावरेश ! प्रद्युम्न ! प्रद्मेक्षण ! ते नमोऽस्तु ॥३४॥ मङ्गल्यमूर्ते ! मधुसूदनाज ! दामोदर ! श्रीधर ! सर्ववन्द्य ! । ब्रह्मण्यदेवाक्षरपूर्णकाम ! प्रभो ! विभो ! नाथ ! नमो नमस्ते ॥३५॥ वैकुण्ठ ! सत्योत्तमसत्त्वभूमन् । हिरण्यगर्भ ! त्रिककुत ! कलेश ! । विश्वोत्तमश्लोक ! विधे ! महर्षे ! प्राणेश ! विश्वेश्वर ! ते नमोऽस्तु ॥३६॥ वृषाकपे ! केशव ! धर्मधीर ! शुचिश्रवो ! भूतपते ! परात्मन् !

everyone. You are the master of all surprises and miracles. I have come under Your shelter after a lot of pondering. Save Me from the cesspool of the world. O Dev! Be victorious! Be victorious!'

Suvrat Muni said, "O king! Just to stress on His devotees on the need of totally servile Bhakti towards their Ishtadev, Shree Hari sang this Aarti and behaved like His devotee. He performed NarNarayan Dev's Pradakshina, Dandvat Pranam and once again sang the Stuti while standing in front of NarNarayan Dev with folded hands."

Shree Narayanmuni sang, ''O Govind! O Narayan! O Vaasudev! O Shree Krishna! O Sankarshan! O Padmanabh! O Nar! O Anirudhh! O Ishwar! O Loknath! O Hari! O Mukund! O Adhya (the first)! I repeatedly bow down to You. O fountainhead of bliss! O Achyut! O one with the divine body! O merciful! O Madhav! O benevolent soul! O Vishnu! O Rhishikesh! O master of visible and invisible! O Pradhyumna! O Padmanan! I repeatedly bow down to You. O chaste Murti! O Madhusudan! O Aja! O Damodar! O Shreedhar! O reverent to all! O Brahmanyadev! O Akshar! O perfect! O Vibhu! O Prabhu! O master! I repeatedly bow down to You. O Vaikunth! O eternally true! O best among all! O Bhuman! O Hiranyagarbh! O Trikkud (Varah manifest)! O master of all arts! O Vishvaswarup! O Uttamshlok! O Vidhi! O Maharshi! O master of life! O Vishweshwar! I repeatedly bow down to You. O Vrushakapi! O Keshav! O Dharmaswarup! O Dhir! O glorious! O master of spirits! O Paratpar! O one with holy body! O distributor of the rewards of Yagnas! O one with the pious fame! O pious intellectual! O Purushottam! I repeatedly bow down to You. O Adhokshaj! O benevolent of devotees! O ne with beautiful eyes! O knower of the Vedas! O revealer of the Vedas! O eternal and inviolate! O incomprehensible! O eternally true! O Chaitanya! O invisible! O revealer of Sankhya! O cause of existence! O blissful! O master of all skills! I repeatedly bow down to You. O original Dev! O affectionate of devotees! O reverend! O fulcrum of love! O master of people! O best among Devtas! O Braham! O incorruptible! O inexplicable! O reverential to the saints! O unparallel! O incomparable! I repeatedly bow down to You. O swami! O Mahesh! O resident of chaste abode! O giver of knowledge! O benevolent of all! O Purush! O fulfiller of the desires of devotees! O

। पुण्याङ्गयज्ञेष्टदपुण्यकीर्ते ! सुधीर्नमस्ते पुरुषोत्तमाय ॥३७॥ अधोक्षज ! श्रीकर ! कन्जनेत्र ! वेदैकविद ! वेदकृदव्ययात्मन् ! । अव्यक्त ! सच्चित् ! परसौरव्यहेतो ! आनन्द विद्याधिपते ! नमोऽस्तु ॥३८॥ ज्ञेयादिदेव ! प्रियभक्त ! पूज्य ! प्रेष्ठ ! प्रजेशामरवर्यसर्व ! । ब्रह्मागुणगम्य ! सदर्चनीय ! प्रमाणहीनाधिपते ! नमोऽस्तु ॥३९॥ स्वामिन् ! महेशामालधाम ! देव ! ज्ञानप्रदागोचर सद्गुणाऽऽप्त । सहस्रमूर्ते ! पुरुषाप्तकाम ! प्रकाशकाऽऽकाशवपुर्नमस्ते ॥४०॥ स्वतन्त्र ! मायाधिप ! सर्वशक्ते ! सदा प्रसन्नो भव दीनबन्धो ! । त्वमेव सर्वाश्रयणीय एकस्तस्मै मूहुस्ते भगवन्नमोऽस्तु ॥४१॥ मा देहगेह द्रविणेषु बुदिधर्व्रजेद्भवत्पादयुगं विहाय । अस्माकमित्येव हरेऽभियाचितं सम्पूरयाधीश ! भव प्रसन्नः ॥४२॥ इत्योत्सुकयेन सम्प्रार्थ्य तं प्रणभ्य ततो द्विजान् । नारायणमुनिः प्रीत्या पूजयामास सर्वशः ॥४३॥ वस्त्रैराभरणै रत्नैर्गोभूस्वर्णगजादिभिः । तान्प्रीणयित्वा भगवान् पूजां तामसमापयत् ॥४४॥ न ब्राह्मणेभ्य इह तस्य किमप्यभीष्टं न ब्राह्मणेभ्य उत तस्य किमप्यदेयम् । तान्प्रीणयन्ननुसवं तदभीष्टदानैर्ब्रह्मण्यदेव इति स प्रथितस्ततोऽभूत ॥४५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे दोलारू ढनरनारायणार्चनविधिनिरू पणनामा सप्तपच्चाशत्तमोऽध्यायः ॥५७॥

अथाष्टपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

ततो वृतः सोममुकुन्दमुख्यैः स्वभृत्यवर्गैर्निजपीठमेत्य । सिताम्बरोऽध्यारुहदाशुकारी स भक्तसङ्गेक्षणवृत्तिहारी ॥१॥ तदा जयेति ध्वनिरास भूयान् वादित्रघोषश्च महान् बभूव । प्रभुश्च भक्तानखिलानुपेतानतीतृपत् स्निग्धसमीक्षणेन ॥२॥ तदा कुबेरः सहयौवनाश्वस्तक्षादयश्चामुमुपेत्य भक्त्या । महार्हवस्त्राभ रणेश्च गन्धैः पौष्पैश्च हारैर्विविधैः पुपूजुः ॥३॥ आनर्चुरन्येऽपि जन्तस्तमीशं देशान्तरीया ननु पूर्ववच्च । वस्त्रैश्च नाना विधभूषणाद्यै राजोपचारैः स्तुतिभिश्च नत्या ॥४॥ तावत्तु पौरा महतः कटाहानानिन्यिरे केसररङ्गपूर्णान् । भृतानि शोणैरपि गर्गरीणां रङ्गैः शतानि द्रुतमाहरंश्च ॥५॥ ह्रदांश्च कुम्भैरपि कृत्रिमांस्ते त्वानीय रङ्गान् बिभराम्बभूवुः । तत्राहरन् जानपदास्तु सर्वे भृतान् गुलालैः पृथुकोष्टलांश्च ॥६॥

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illustrator! O chaste! I repeatedly bow down to You. O Independent! O Master of Maya! O Almighty Lord! Be pleased with us and protect us forever. You are the only One under Whose shelter one must go. O Bhagwan! I repeatedly bow down to You. O Hari! Let My mind never get interested in home, wealth, body or any possessions, indeed anything except You. O Prabhu! Listen to My prayers and be pleased with Me.'

Suvrat Muni said, "O king! Shree Hari venerated present Brahmins and gifted them plenty of clothes, ornaments, gold, cows and many other expensive things after He concluded the Stuti. O king! Shree Hari does not love anything as much as He loves Brahmins as they are very reverent to Him. There is nothing that He cannot grant or give to them. He fully satisfied Brahmins with gifts and as a result, He became famous as 'Brahamanyadev' (one who considers Brahmins reverential).

Thus ends the 57th Chapter of the Satsangi Jeevan.

CHAPTER-58

Suvrat Muni said, "Shree Hari arrived in the assembly in the company of Sura Khachar, Mukund Brahamchari and other Parshads and sat on His Sinhasan after competing NarNarayan Bhagwan's veneration and Aarti. The devotees present in the assembly greeted Him with loud shouts of 'Swaminarayan Bhagwan ni Jay' and drumbeats, at which He blessed them by a benign smile. Joban Pagi, Kuber Pate, Takho Pagi and the other leading devotees of Vadtaal came forward for His veneration and gifted Him expensive robes, jewellery and flower garlands. While other devotees venerated Shree Hari, Joban Pagi and the other devotees brought large pots of orange and red coloured water and emptied them in a large pool prepared in front of Shree Hari. Other devotees brought bags and trays of Gulal (red coloured powder) and syringes and water pumps. Shree Hari recognised His devotees' desire to play Holi with Him. He gifted the expensive ornaments and robes to the Brahmins before coming down to play with the colour."

सहस्रशो रङ्गविमोचनानि यन्त्राणि हर्षेण सरेचकानि । तत्राहरन्यौरजनाः समेतास्तेनात्मभर्त्रा सह रन्तुकामाः ॥७॥ विलोक्य तान्बद्धकटीनुपेता न्विहर्तुकामान्निजभक्तसङ्घान् । मनोरथं पूर्ण मसौ नरेश ! तेषां निजानामचिकीर्षदाशु ॥८॥ दत्त्वा स्वभूषादि ततो द्विजेभ्यो बद्ध्वा कटिं पीतपटेन तूर्णम् । जग्राह हैमं स तु रेचकं स्वे पाणौ हसन्हासितभक्तसङ्घः ॥९॥ स्त्रीणां तु वृन्दान्यतिदूरतोऽसौ विधाय सद्यः करसंज्ञयैव । विक्रीडितुं भक्तजनान्यथेष्ट माज्ञापयामास गृहीतरङ्गः ॥१०॥ प्रवर्षयामास स रङ्गधाराः साकं गुलालप्रसृतैर्महदिभः । समीपवर्तिष्वपि दूरदेशसंस्थेषु भक्तेषु समानवर्ती ॥११॥ चक्रेऽभिषेकः परीतश्च तस्मिन्मुनिव्रजै रेचकमुक्तरङ्गैः । क्षिपद्भिराराच्च गुलालमुष्टीन् गायदिभरेवास्य गुणान् हसदिभः ॥१२॥ परस्परस्योपरि यूथशस्ते रङ्गं गुलालं च भृशं क्षिपन्तः । हरेः समीपे मुनयो जनाश्च जरद्युवार्भाश्च चिरं विजह्रुः ॥१३॥ यूथक्रीडां विहायैव चिक्रीडुर्द्वन्द्वशस्ततः । प्रीणनार्थं भगवतो मुनयः पार्षदादयः ॥१४॥ रामप्रतापेच्छारामौ निजदेशानुसारिणीम् । कुर्वन्तौ रेचकक्रीडां हासयामासतुर्हरिम् ॥१५॥ मुक्तानन्देन गोपालानन्दश्चिक्रीड सन्मुनिः । ब्रह्मानन्दस्तदा नित्यानन्देन मुनिराड् नृप ! ॥१६॥ सच्चिदानन्दमुनिना शतानन्दश्च मद्गुरुः । चिक्रीड भूधरानन्दः शुकानन्देन चर्षिणा ॥१७॥ गुणातीतानन्द आनन्दानन्द इत्युभो मुनी । रेमाते च दयानन्दो निष्कुलानन्द इत्युभौ ॥१८॥ महानुभावानन्देन प्रेमानन्दः स्म खेलति । चैतन्यानन्दमुनिना पूर्णानन्दस्तथा मुनिः ॥१९॥ रेमाते भजनानन्दः परमानन्द इत्युभौ । स्वयंप्रकाशानन्दश्च वृद्धात्मानन्द इत्युभौ ॥२०॥ प्रेमानन्दो निर्विकारानन्देन रमते स्म च । रेमाते चाद्भुतानन्दः सर्वज्ञानन्द इत्युभो ॥२१॥ आत्मानन्देन भगवदनान्दोऽरंस्त तत्क्षणम् । योगानन्द शिवानन्दौ रेमाते च तथेतरे ॥२२॥ मुकुन्दानन्दवर्णीन्द्रो जयानन्देन वर्णिना । सह सोमेन सूरश्च रेभे भृगुजिताऽलयः ॥२३॥ हेमन्तसिंहेन समं वास्तुश्चिक्रीड भूपतिः । साकं च मयरामेण क्रीडां चक्रे प्रयागजित् ॥२४॥ चिक्रीड यौवनाश्वश्च कुबेरेण समं तदा । द्वन्द्वीभूयैवमन्येऽपि रेमिरे मुदिता जनाः ॥२५॥ अजानन्रेचकक्रीडां सोमो रङ्गभृतं घटम् । सद्यो गृहीत्वा सूरस्य मूर्धन्यसिञ्चदधसन्मृशम् ॥२६॥ तदा सूरो बलिष्ठत्वात्पातयित्वैव तं भुवि । गुलालप्रसृतैस्तस्य मुखं नेत्रेऽभरद्घसन् ॥२७॥ सूरेण पातितं सोमं ब्रह्मानन्दोऽवलोक्य च । नित्यानन्दं विसृज्यैव सूरं जग्राह ततक्ष्णम् ॥२८॥ रङ्गकिलन्नं मुखं तस्य गुलालेन व्यलिम्पयत् । तावत्सूरोऽपि जग्राह तं शिखायां स्वपाणिना ॥२९॥ गुलालं पुष्टमुष्ट्यैव तद्दृशोः प्रक्षिपन्भृशम् । चकार सम्भ्रान्तमिव तं मुनिं स तु भूपते ! ॥३०॥ दृग्रोधव्याकुलस्तस्य

Suvrat Muni continued, “O king! Shree Hari tied a piece of yellow cloth around His waist and held a golden syringe in His hand. He asked female devotees to segregate and stand back from the male devotees and sprayed coloured water on the saints from the syringe. This was a cue for all devotees to start playing Holi. He threw large quantities of Gulal on nearby saints and devotees. Muktanand swami led other saints to shower Shree Hari with Gulal. O king! The saints and devotees played Holi by throwing colour on each other for a long time. Later on, the saints, Parshads and devotees formed into pairs and played exclusively with their partners. Rampratapji and Ichharamji played with each other in their peculiar style of the Koshal region. Muktanand swami paired with Gopalanand swami, Brahmanand swami with Nityanand swami, my guru, Shatanand swami with Sachchidanand swami, Shukanand swami with Bhudharanand swami, Gunatitanand swami with Anandanand swami, Dayanand swami with Premanand swami, Nishkulanand swami with Mahanubhavavnand swami, Purnanand swami with Chaitanyanand swami, Bhajananand swami with Parmanand swami, Raghavanand swami with Gnananand swami, Adbhutanand swami with Sarvagnanand swami, Bhagavdanand swami with Atmanand swami, Yoganand swami with Shivanand swami and Krupanand swami paired with Aksharanand swami and they all played with each other. Similarly Mukundanand Brahamchari paired with Jayanand Brahamchari, Sura Khachar with Soma Khacahr, Alaiya Khachar with Bhaguji, Vasta Khachar with Hemantsinh, Pragji Purani with Mayaram Bhatt while Joban Pagi joined with Kuber Patel in the merriment of throwing Gulal and coloured water on each other. Soma Khachar emptied the whole pot of coloured water on Sura Khachar’s head. The stronger Sura Khachar retaliated by throwing Soma Khachar on ground and smeared his face with Gulal. Brahmanand swami left Nityanand swami

खल्वाटत्वं स विस्मृतः । पुनः पुनः शिखां धर्तुं करं चिक्षेप शीर्षणि ॥३१॥ तदा हसन् स भगवान् पीठादुत्पलुत्य सत्वरम् । सूरं गृहीत्वा तन्मूर्ध्नि न्यषिञ्चद्रङ्गगर्गरीम् ॥३२॥ गुलालस्याञ्जलींस्तस्मिन् प्रक्षिप्य च पुनः पुनः । जनयामास लोकान्तं पद्मरागोच्चयभ्रमम् ॥३३॥ अकस्मान्मयरामेण प्रक्षिप्तेनावरुद्घदृक् । गुलालेनाशु जग्राह रङ्गकुम्भं प्रयागजित् ॥३४॥ रङ्गबिन्दोः पातभयान्स्वमुखे स तु वाडवः । नतपृष्ठो हासितेशः कुम्भं दृष्ट्वाऽपलायत ॥३५॥ द्वन्द्वशः क्रियमाणासु क्रीडास्वित्थं स ईश्वरः । रङ्गकिलन्नां दर्शयितुं सर्वानैच्छन्निजां तनुम् ॥३६॥ अश्वं जविनमारुह्य गीयमानगुणो जनैः । प्रदक्षिणीचकाराशु जनसङ्घानशेषतः ॥३७॥ रङ्ग गुलालं च भृशं प्रक्षिपन्तः पदे पदे । तमन्वधावन्मुनयो जनयूथानि च प्रभुम् ॥३८॥ एवं परिभ्रमन् दत्वा सर्वेभ्योऽपि स्वदर्शनम् । महानैवेद्यसमयं ज्ञात्वा पद्माकरं ययो ॥३९॥ तत्र कृत्वा जलक्रीडां स्नात्वा भक्तैः सहाखिलैः । स्वस्वस्थानं जनान् गन्तुमाज्ञाप्यायात्स्वकेतनम् ॥४०॥ तत्र स्नात्वा भगवते नरनारायणाय सः । नैवेद्यमर्पयामास षट्पञ्चाशद्विधं महत् ॥४१॥ ततो नीराजनं कृत्वा प्रेङ्खादुत्तार्य तं पुनः । सम्पूज्य दत्त्वा विप्राय मुन्यादीन्समभोजयत् ॥४२॥ पीताम्बरं शोणपटेन बद्ध्वा दृढं स कट्यां परिवेषयंस्तान् । द्रुतक्रमाङ्घ्र्यम्बुज आर्षपङ्क्तिष्वानन्दयामास मुहुश्चरंस्तान् ॥४३॥ भक्ष्यैर्भोज्यैश्च पकवान्नैर्विविधैस्तथा । प्रचुराज्यसितामिश्रैस्तर्पयामास तान् प्रभुः ॥४४॥ ततो भुक्त्वा स्वयंस्वामी स्वानुजावास आत्मनः । स्थानमेत्य विशश्राम मुहूर्तद्वितयं नृप ! ॥४५॥ पुनरुच्चं निजं पीठमारुरोह स सत्पतिः । सूर्यश्चास्तगिरिं प्रापद्दीपिकाश्च दिदीपिरे ॥४६॥ नामसङ्कीर्तनं कृत्वा भक्तौः साकं तदाऽऽगतैः । उपावीविशदेतांश्च हरिः स्वकरसंज्ञया ॥४७॥ आलोकयन्सदसि तान्सहसोपविष्टांस्तूष्णीं स्थितान्स्ववदनाहितदृष्टिवृत्तीन् । भक्तव्रजानथ तदीयहितोद्यतोऽसौ राजन्नशिक्षयदनन्तगुणाढ्य इत्थम् ॥४८॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीय प्रकरणे वृत्तालयदोलोत्सवे रङ्गक्रीडानिरू पणनामाऽष्टपञ्चाशत्तमोऽध्यायः ॥५८॥

and went to help Soma Khachar by smearing Sura Khachar's face. Sura Khachar pulled Brahmanand swami's Choti and smeared Gulal on his face. Brahmanand swami tried to retaliate by trying to pull Sura Khachar's Choti, forgetting that he was totally bald. Shree Hari saw this hilarious sight and jumped down from the dais and threw Sura Khachar on the ground and poured coloured water on him and smeared his face with Gulal. Sura Khachar, his large body and larger belly drenched in coloured water and covered in red Gulal, looked like a small mountain. Mayaram Bhatt threw Gulal on Pragji Purani and ran away before Purani could retaliate.

Suvrat Muni continued, "O king! To grant His Darshan to the devotees playing Holi further away from Him, Shree Hari mounted a horse and made a beeline towards them. Elated at the presence of Shree Hari amidst them, they ran after Him to throw Gulal at Him. Shree Hari move among and around the devotees for some time to ensure that each devotee had His Darshan before asking all of them to follow Him to the Lake Dhana Talav for a bath. He played with the saints and devotees in the water for some time. He asked all of them to return to their respective resting places before He, Himself returned to His tent. Shree Hari had a quick shower there and offered Naivedhya of various items to NarNarayan Bhagwan and performed Maha Aarti of Bhagwan. He took down the Murtis of Lord NarNarayan, venerated Him in the same way, before donating Murtis to the Brahmins. O king! Shree Hari went to the dining area to feed the saints after concluding the full rituals of Maha Puja of Lord NarNarayan. He moved repeatedly amongst the rows of saints to serve them a variety of items to delight them. He went to Ichharam's home for His lunch and retired for a few hours in His personal tent. O king! Shree Hari returned to the assembly once again at dusk, where He was greeted warmly by the present devotees. After Dhun and Kirtans, Shree Hari decided to address the congregation and the devotees fell silent and concentrated their minds on His words."

Thus ends the 58th Chapter of the Satsangi Jeevan.

अथैकोनषष्टितमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

श्रूयतां मद्वचो भक्ताः ! सर्वेषां वच्म्यहं हितम् । नोल्लङ्घ्या क्वापि मर्यादा शास्त्रीया हि मदाश्रितैः ॥१॥ पुम्भिः स्त्रीभिस्त्यागिभिश्च सर्वैरेव मदाश्रितैः । स्वस्वधर्मस्थितैर्नित्यं सङ्गः कार्यः सतां सताम् ॥२॥ घोरे कलौ युगे द्यत्र जीवान् संसृतिबन्धनात् । सद्यो मोचयितुंशक्ताः सन्त एवामलान्तराः ॥३॥ लक्षणैरेव साधुत्वासाधुत्वे सदसत्स्थितैः । विज्ञातव्ये स्वयाबुद्ध्या सेव्याः सन्तस्ततः सदा ॥४॥ सदाभास हि बहवो वञ्चयन्ति जनान् भुवि । तस्मात्तेऽपि परीक्ष्यैव दूरादधेया मुमुक्षुभिः ॥५॥ स्त्रीद्रव्यरससंसक्तास्तदर्थं जनवञ्चकाः । बाह्यतस्त्यागिवेषा ये ते ज्ञेयाः कलिरू पिणः ॥६॥ स्त्रैणानामसतां तेषां मूढानां खण्डितानाम् । योषित्क्रीडामृगाणांच सङ्गः कार्योनकर्हिचित ॥७॥ स्त्रैणसंङ्गाद्यथापुसो भवेन्मोहश्च बन्धनम् । न तथाऽन्यप्रसङ्गेन जानीतेति सुनिश्चितम् ॥८॥ ईदृशा बहवः सन्ति साधुसंज्ञाः कलौ युगे । मुमुक्षाया अङ्कुरोऽपि यत्सङ्गान्नश्यति ध्रुवम् ॥९॥ ततः प्रवृत्तिर्जीवानां निरयद्वार्षु हि त्रिषु । स्त्रीद्व्यहिंसासंज्ञेषु जायते नात्र संशयः ॥१०॥ आदौ स्वभावतो लोकाः सन्ति सक्ता हि तन्त्रिषु । तादृक्साधूपदेशाच्च सज्जन्तेऽतीव तेषु ते ॥११॥ देहान्ते तादृशाः सन्तस्तच्छिष्याश्चाखिला जनाः । कुम्भीपाकेषु पच्यन्ते यावच्चन्द्रदिवाकरौ ॥१२॥ एतच्छ्रीमद्भागवते कपिलोऽगायदञ्जसा । श्रीकृष्णश्चैलगीतेन स्पष्टमाह सविस्तरम् ॥१३॥ तस्मान्नैवासतां सङ्गः कर्तव्यः क्वापि केनचित् । साधूनां सेवनीयानां लक्षणान्यथ वच्मि वः ॥१४॥ स्त्रीसङ्गमष्टधा त्वक्तवा ब्रह्मचर्यं दृढं श्रिताः । तथैव धनमात्रस्य संसर्गं ये त्यजन्ति च ॥१५॥ मादकं नैव यत्किञ्चिदभक्षयन्ति कदाचन । नानाविधरसास्वादं त्यक्तवा जिह्वा जिता तु यैः ॥१६॥ मनोवाक्तनुभिर्ये च

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Shree Narayanmuni said, 'O devotees! Listen to Me carefully. It is very important that none of My disciples, celibates and householder males and females alike, must ever transgress the limitations of the decorum of the scriptures. They should regularly keep contact with pious saints, as only the pious saints can free one from the cycle of birth and death in Kali Yug. However, you must distinguish wisely between the really pious saints and the pretentious ones by their attitude and behaviour and associate only with the pious saints as described in the scriptures. There are many fake saints roaming the world, who wear ochre robes of saints to cheat the gullible. Outwardly they criticise accumulation of wealth and company of women, but secretly they indulge in both. Therefore, you must evaluate the saints and forsake the pretentious ones immediately. O devotees! The 'Asadhu' (fake saints) who accumulate wealth, associate with women, indulge in palate and wear ochre robes specifically to cheat people should be considered representatives of Kali Yug. The fake saints cavorting with women must be rejected from far. Nothing is more cumbersome for a man in this world than the company of a lewd person. The growing saplings of desire of Moksha and Bhakti are destroyed immediately by associating with such lascivious Asadhu. After the wilting of a sprout of the desire of salvation, one gets interested in woman, wealth and violence, the three gateways to Hell. As it is, a man has a natural empathy in woman, wealth and violence, which increases in the company of such Asadhu. O devotees! The Asadhu gurus and their disciples suffer the pains of Kumbhipak Hell forever after their death. Kapil Bhagwan had said the same thing to His mother, Devhuti as mentioned in the Shreemad Bhagwat. Our Ishtadev Lord Krishna had reiterated the same advice in greater detail to Udhhavji in the Shreemad Bhagwat. Therefore, My disciples must never associate with fake saints. Now I will describe the traits of pious saints so that you can recognise them and associate with them.'

Shree Narayanmuni continued, 'O devotees! The true saints forsake women totally in eight forms; do not accumulate wealth nor ask someone to accumulate wealth on their behalf; do not consume intoxicating substances; have all their senses, especially

स्वपरद्रोहवर्जिताः । जितेन्द्रिया जितक्रोधा निर्वास निकचेतसः ॥१७॥ देहादिषु पदार्थेषु निःस्नेहाः कृष्णसंश्रयाः । द्युतादिव्यसनैर्हीना ये ते सन्तो मया मताः ॥१८॥ धनुर्मात्रान्तरेणैव स्त्रीभ्यो दूरे चरन्ति ये । ऋ षभार्षभवन्नित्यं निर्मानास्ते हि साधवः ॥१९॥ प्रमादादपि जातायां स्वकीयनियमच्युतौ । प्रायश्चितं यथोक्तं ये कुर्वते ते च साधवः ॥२०॥ एकाकिनो न गच्छन्ति यत्र कुत्रापि ये सदा । ऋ ते सतां साहचर्याते ज्ञेया भुवि साधवः ॥२१॥ श्रीकृष्णश्रवणादीनि विनैकोऽपि क्षणः कवचित् । येषां न वितथो याति ते सन्तो मम सम्मताः ॥२२॥ समागम स्तु कर्तव्य ईदृशानां सदा जनैः । हर्याश्रितानां साधूनां भवपाशान्मुमुक्षुभिः ॥२३॥ एतल्लक्षणहीनो यः स्वैरचारी भवेदिह । सत्साधुतुल्यवेषोऽपि दूरादधेयोऽन्त्यजादिवत् ॥२४॥

सुव्रत उवाच ।

श्रुत्वैतद् भगवद्वाक्यं निःश्वसनयोऽथ योषितः । तमेव स्वहितं प्रष्टुं प्रैरयन्स्वान्विचक्षणान् ॥२५॥ तासां दृक्करसंज्ञाभिर्ज्ञातभावाश्च ते नराः । वक्तुं विचक्षणा वाक्यमेवमूचुर्हरिं नृप ! ॥२६॥

जना ऊचुः ।

सर्वाराध्य प्रभो ! स्वामिंस्त्वया सम्यक्प्रदर्शिता । सदसर्व्यद्भिक्तिरस्मभ्यं विज्ञेया या मुमुक्षुभिः ॥२७॥ स्त्रीद्रव्ययोस्तु संसर्गत्यागः प्रोक्तस्त्वया सताम् । मुक्तानां च मुमुक्षुणामविशेषेण सत्यते ॥२८॥ स्त्रीणामनुमतेनेदं तत्रास्माभिश्च पृच्छ्यते । तच्छ्रुत्वा भगवन्नद्य ब्रूहि तत्रोचितोत्तरम् ॥२९॥ सन्तोऽत्र द्विविधः सन्ति मुक्ताश्चाथ मुमुक्षवः । मुक्ताः सिद्धदशां प्राप्ताः साधकास्तु मुमुक्षवः ॥३०॥ महदेवान्तरं तेषामुभयेषां परस्परम् । वर्ततेऽतः कथं स्वामिन्साधने तुल्यता भवेत् ॥३१॥ मुमुक्षुणां भवेदेव स्त्रीप्रसङ्गो हि बन्धदः । तेषामपकवदोषत्वाद्युकतं तद्वर्जनं प्रभो ! ॥३२॥ ये तु सन्तो जितप्राणमनोबुद्धीन्द्रिया इह । स्वातन्त्र्येणैव देहे स्वे वर्तमाना मनीषिणः ॥३३॥ ब्रह्मस्वरू पमात्मानं सम्प्राप्यैव समाधिना

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taste, under firm control; do not torment anybody with thought, speech or actions; have overcome inner foes such as anger and greed; stay away from vices such as gambling; are not overtly interested in their own body, their relatives and other worldly possessions and above all are devotees of Bhagwan Shree Krishna and staunch believers in His supremacy. Moreover, the true saints, road permitting, walk at least a metre away from a woman; emulate humility and detachment of Jadbharat, a son of Rhishabhdev Bhagwan; never travel anywhere without the company of other saints; undertake suitable atonement for any inadvertent transgression from their Dharma and above all never waste a moment without being engaged in Lord Krishna's Bhakti. O devotees! Any man desirous of Moksha must only associate with such pious saints. Any pretentious saints without such traits, however dressed, must be forsaken just as one forsakes a dead dog.'

Suvrat Muni said, "O king! Hearing such a strict interpretation of Brahamcharya, the female devotees were taken aback at a loss of listening to Bhagwan's Katha from the pious saints. They sent some male devotees to ask Shree Hari, who asked Him on behalf of the female devotees, 'O Lord Swaminarayan! We listened attentively to You describing the difference between the pious and fake saints in which You emphasised the renunciation of wealth and women. O Bhagwan! There are two kinds of pious saints; one who have attained Moksha (Sidhha) and others who are still working towards their salvation. There is a vast difference in their status. Then, how could You prescribe the same level of renunciation for both kinds of Sadhus? It is indeed true that the saints who have not attained Moksha must stay away from women and wealth as there is an increased chance of them getting attached to them due to their lower level of Vairagya. However, the Sidhha saints, whose mind, intellect and senses are under firm control, have become independent from their bodies, i.e. their senses and mind cannot digress them from their Dharma. Moreover, they, by the virtue of their staunch devotion in You, can redeem anybody from the cycle of death and rebirth. They do not differentiate between man and woman. Both of them are equally renounceable to them. Many scholars compare such exemplary saints with a raging fire, in which no sin can survive. How could just speaking with women be considered transgression for them

। नारायणं परं ब्रह्म ये व साक्षादुपासते ॥३४॥ प्रतिमेषोन्मेषमेव ये तं पश्यन्ति सर्वदा । मुक्तास्त एव सम्प्रोक्ताः सन्तः संसारतारकाः ॥३५॥ तेषां सद्गुणगानादौ को दोषो दोषितां पुरः । स्त्रियश्च पुरुषास्तेषां सन्ति ब्रह्मेक्षया समाः ॥३६॥ मुक्तानां ब्रह्मनिष्ठानां यथेष्टाचरणं प्रभो ! । न दोषायेति कतिचिद्विद्वांसोऽपि वदन्ति हि ॥३७॥ न ब्रह्मस्थितिमाप्तानामङ्गसङ्गोऽपि दोषकृत् । स्त्रीणां सम्भाषणे तर्हि को दोषस्तादृशां भवेत् ॥३८॥ प्रदीप्तवहिनतुल्या हि ब्रह्मनिष्ठास्तु साधवः । लभन्ते खलु तत्साम्यं येऽत्र तत्सङ्गिनो जनाः ॥३९॥ धनुर्मात्रान्तरे दूरादुपविश्य च योषिताम् । पुरः कृष्णकथाकीर्तौ तेषां दोषोऽत्र कः प्रभो ! ॥४०॥ तादृशा यदिनो कुर्युस्तद्वार्ता योषितां पुरः । अधर्माद्वापि तद्रक्षां तदा स्त्रीणां गतिस्तु का ॥४१॥ मुमुक्षवः साधका ये तत्कथास्ते तुं सत्यते ! । योषितां पुरतो नैव कुर्युः स्वव्रतभङ्गतः ॥४२॥ स्त्रैणा ये साधुवेषाश्च चरन्त्येकाकिनो भुवि । ते तु वार्ताः प्रकुर्वन्ति नारीणां पुरतः स्वयम् ॥४३॥ तेभ्यस्तु कवापि ता नैव शृण्यन्ति तत्कथा अपि । जानन्त्येव यतस्तांस्तान् स्त्रैणान्धूर्तानिति प्रभो ! ॥४४॥ तस्मात्स्त्रीषु कृपां कृत्वा कृष्णभक्तिविवृद्धये । मुक्तांस्तदग्रे तद्वार्तीं कर्तुमाज्ञापय प्रभो ! ॥४५॥ ब्रह्मचर्यं ह्यष्टविधं यत्वयात्र प्रकीर्तितम् । मुक्तानां तादृशानां तदस्तु सप्तविधं हरे ! ॥४६॥

सुव्रत उवाच ।

इति सम्प्रार्थितो लोकैः कल्याणायैव योषिताम् । सर्वधर्मरहस्यज्ञः प्रोवाचेति हसन् हरिः ॥४७॥

श्री नारायणमुनिरुवाच ।

शृण्वन्तु भो नराः । सर्वे स्त्रियश्च मुनयस्तथा । कल्याणं स्याद्यथा स्त्रीणां तमुपायं वदामि वः ॥४८॥ यथा कृष्णं श्रिता नार्यस्तत्कथामपि कर्हिचित् । पुंसः कुयोगिनो वक्त्रान्न शृण्वन्ति हितामपि ॥४९॥ तथैव मुक्तपुरुषमुखादपि कथा

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when even the physical touch of a woman is not considered sin for them? Ordinary people may develop the same level of detachment and independence as the pious saints by just associating with them. Then, O Lord! What is wrong for such Sidhha saints to narrate Your Katha to female devotees? Such discourses help protect female devotees from evil influences. What and who will protect female devotees from vices and free them from the cycle of death and rebirth? We understand that the saints who are still striving for their Moksha should not hold discourse with female devotees. Moreover, Your female devotees consider a saint travelling alone a fake and never listen to a discourse from such lascivious Asadhu. O Bhagwan! Do a favour to female devotees and permit Your Sidhha Sadhus to address them to augment their Bhakti in You. O Lord! Let such saints observe Brahamcharya by renouncing women in seven forms but permit them to speak to female devotees.'

Suvrat Muni said, "O king! Shree Hari, knowing fully well the intended and profound meanings of Dharma, smiled wryly at male devotees addressing Him on behalf of the female devotees."

Shree Narayanmuni replied, "O saints and male and female devotees! Listen to Me carefully. I will tell you what is most benevolent for female devotees. Krishna Bhagwan's Katha is redeeming. Just as My female devotees must not listen to it from an evil man, they must not listen to it from even a pious saint on their own without the presence of male devotees. The Sidhha Sadhu falls from his Dharma of celibacy if he holds Katha exclusively for female devotees. Any woman listening to Katha from such a fallen Sadhu indeed falls from her Dharma. This way, both of them, a Sidhha Sadhu and a female devotee become sinners. Ramanand swami had espoused this principle to Me previously. O devotees! Nothing vitiates a man's mind more than the company of a woman and nothing vitiates a woman's mind more than a man's proximity. Many chaste and pious men and women have fallen from their Dharma due to each others' close proximity.

Whatever elevated status a man has achieved, he must never come into close contact with a woman. Let Me quote some verses from the Shreemad Bhagwat in support of this principle. Both types of pious saints, one who have attained the status of Braham through My profound devotion and others who are still seeking salvation,

हरेः । स्वातन्त्र्येण न वै श्रव्या स्त्रीभिः क्वापि विना नरात् ॥५०॥ स्त्रीणामेव पुरो मुक्तः कुर्याच्चेत्तत्कथामपि । त्यागिधर्मच्युतः सद्यः स भवेन्नात्र संशयः ॥५१॥ तस्य स्त्रैणस्य तु मुखाच्छृणुयाद्या च तत्कथाः । सापि स्वाद्भ्रश्यते धर्मात्ततो यात्यधमां गतिम् ॥५२॥ महान्तं प्राप्नुतोऽनर्थं महापातकिनौ हि तौ । अब्रवीदिति मां पूर्वं श्रीरामानन्द उद्धवः ॥५३॥ इयं वार्तैवमेवास्ति नास्ति कोऽप्यत्र संशयः । पुंसः स्त्री च पुमान्नार्या बुद्धिभ्रंशस्य कारणम् ॥५४॥ पूर्वं हि बहवो मुक्ताः पुमांसश्च स्त्रियोऽपि च । अन्योन्यस्य प्रसङ्गेन भ्रष्टा याता अधोगतिम् ॥५५॥ स्त्रीप्रसङ्गो न कर्तव्यो मुक्तेनापि कदाचन । श्रीमद्भागवतोक्तानि पद्यान्यत्र वदामि वः ॥५६॥ सङ्गं न कुर्यात्प्रमदासु जातु योगस्य पारं परमारुरुक्षुः । मत्सेवया प्रतिलब्धात्मलाभो वदन्ति या निरयद्वारमस्य ॥५७॥ योषिद्धिरण्याभरणाम्बराद्रिद्रव्येषु मायारचितेषु मूढः । प्रलोभितात्मा ह्युपभोगबुद्ध्या पतङ्गवन्नश्यति नष्टदृष्टिः ॥५८॥ मात्रा स्वस्रा दुहित्रा वा ना विविक्तासनो भवेत् । बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥५९॥ तस्माज्जितस्य मनसो विश्वासेन कदाचन । मुक्तो न कुर्यात्स्त्रीसङ्गं पुंप्रसङ्गं तथाऽबल ॥६०॥ मदाज्ञापि न मन्तव्या स्त्रीप्रसङ्गो भवेद्यया । मुक्तैरपि तथा स्त्रीभिः पुंप्रसङ्गो भवेद्यया ॥६१॥ भक्ता भवद्भिर्यत्तूक्तं प्रदीप्तानलसन्निभाः । मुक्ताः सन्तीति तत्सङ्गस्तासां भवति मुक्तये ॥६२॥ तत्त्वाचारविरुद्धं हि सतां लोके च गर्हितम् । निन्दितं वेदशास्त्रेषु तन्मतं महतां न च ॥६३॥ मुक्त प्रसङ्गो नारीणां मुक्तिहेतुरिदं वचः । एकस्मिन्नेव श्रीकृष्णे नित्युमुक्ते हि सम्भवेत् ॥६४॥ कृष्णं विना तु मर्यादा वैदिकी येन येन च । उल्लङ्घिता स स्तेऽद्यापि लोके वेदे च निन्द्यते ॥६५॥ ब्रह्मशङ्करशक्राश्च शशाङ्काङ्गिरसादयः । कामादुल्लङ्घ्य मर्यादां वैदिकीं गर्ह्यतां गताः ॥६६॥ अस्त्वङ्गसङ्गो दूरेऽयं वीक्षामात्रमपि स्त्रियाः । मुक्तानामपि सिद्धानां पातित्यायैव जायते ॥६७॥ यथेष्टाचरणं ये तु न दोषाय सतामिति । वदन्ति ते तु विज्ञेया महापातकिनो जनाः ॥६८॥ तस्मान्मुक्तेषु शङ्काऽपि यथेष्टाचरणस्य तु । न क्वापि केनचित्कार्या यत्ते धर्मस्य रक्षकाः ॥६९॥ प्राप्तोऽपि भक्तिं च दृढात्मनिष्ठां मुक्तोऽपि भक्ता वनिताप्रसङ्गात् । भ्रष्टो भवेत्स्त्री च तथाविधापि भ्रष्टा भवेदेव नरप्रसङ्गात् ॥७०॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीय प्रकरणे वृत्तालयदोलोत्सवे जनशिक्षायां सदसल्लक्षणेषु मुक्तानां यथेष्टाचरणनिषेधनिरू पणनामैकोनषष्ठितमोऽध्यायः ॥५९॥

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must never associate with a woman, because a woman leads both of them to Hell . A person captivated with desires for a woman, clothes, gold and other worldly possessions loses the sight of his ultimate goal (of salvation) and heads towards his destruction, just as a blinded butterfly heads to the flame. How can one think of proximity of any woman when the secluded company of his mother, sister or daughter subdues the senses of even a highly intellectual person?'

Shree Narayanmuni continued, 'O devotees! As you can see from these few quotes, even a Sidhha must never trust his mind and associate with a woman. Similarly, a female devotee, even if she has attained the status of Brahma must never associate with a male by trusting her fickle mind. Indeed, they must not associate with each other even if I command them to do so. Your contention that Mukta saints are akin to a raging fire which is able to redeem a woman devotee does not conform to the Vedas or behaviour of eminent sages of the past. This comparison holds true only for Lord Krishna and none other. Many people have courted infamy by such behaviour. O devotees! Brahma the creator of the universe; Shivji the annihilator, Indra the king of Devtas, moon the foster of all plant life, Brahaspati the guru of the Devtas and others were overwhelmed by lust and have earned notoriety by disregarding the pious Vedic ethics. Therefore, it is most important for pious saints not to speak with women as a mere sight of a woman is enough to digress them. The people who say that exalted saints are beyond committing any sins are fools and sinners. How can the Sidhha saints take liberty of transgression from Dharma when they are supposed to protect Dharma? The close company of a woman leads even a saint who has become totally detached from the world through AtmaNishtha (the knowledge about soul) and Bhakti astray. The same is true for the steadfast female devotees.'

Thus ends the 59th Chapter of the Satsangi Jeevan.

अथ षष्टितमोऽध्यायेः

श्री नारायणमुनिरुवाच ।

मुक्तोऽपि पुरुषो यस्तु प्राप्तो सिद्धदशामिह । स्त्रीभ्यस्तेनापि भेतव्यमन्यथा पतितो भवेत् ॥१॥ अयं पुमानियं स्त्रीति भेददृष्टिर्न यस्य च । स्त्रीसङ्गाद्भ्रश्यते सोऽपि ऋष्यशृङ्ग ऋषिर्यथा ॥२॥ ऋष्यशृङ्गकथा सर्वैः श्रुताऽस्त्येव ततो जनाः । वर्तितव्यं सावधानैर्मुक्तैरपि मुमुक्षुभिः ॥३॥ मदाज्ञया वा धर्मस्य रक्षार्थमपि कर्हिचित् । स्त्रीप्रसङ्गो न कर्तव्यो मुक्तेनापि मनीषिणा ॥४॥ मुक्तानामात्मनिष्ठानामपि स्व्यवयवेक्षणम् । स्वस्थितेर्भ्रंशकं ज्ञात्वा त्याज्यं तत्सर्वथा बुधैः ॥५॥ अत्रेतिहासं प्राचीन सर्वे शृण्वन्तु सादरम् । मुक्तावपि यथा किलष्टौ पुरा नारदपर्वतौ ॥६॥ पर्वतो नारदश्चोभौ पुरा स्वस्रीयमातुलौ । ब्रह्मनिष्ठावृषी सिद्धौ पुण्यक्षेत्राणि चेरतुः ॥७॥ तावेकदाम्बरीषस्य विष्णुभक्तस्य भूपतेः । गृहमाजग्मतू रत्नैर्विविधैरुपशोभितम् ॥८॥ पूजितौ तेन राज्ञा तौ विविधैरू पचारकैः । तर्पितौ परमान्नेन सुखेनैव निषेदतुः ॥९॥ तस्य राज्ञोऽभवत्कन्या जयन्त्याख्या सुलोचना । रू पेणाप्रतिमा भूमौ शीललक्षणशालिनी ॥१०॥ तस्या योग्यं वरं प्रष्टुं भूपतिः स तु तावृषी । नत्वाभिवादयित्वा तामुपविश्याब्रवीदिदम् ॥११॥

राजोवाच ।

युक्तं हि ज्ञानसम्पन्नौ ब्रह्मनिष्ठौ तपोधनौ । नास्त्येवाविदितं किञ्चित्त्रिलोकीचारिणोर्हिवाम् ॥१२॥ पृच्छामि तौ युवां प्रश्नमेकं प्रश्नविदां वरौ । तच्छ्रुत्वा चोत्तरं ब्रूतं विचार्यैव यथोचितम् ॥१३॥ जयन्तीसंज्ञिकेयं मे दुहितास्ति सुलक्षणा । निश्चेतुं नैव शक्नोमि तस्या योग्यं वरं त्वहम् ॥१४॥ तस्माद्युवां कृपां कृत्वा सर्वज्ञौ सर्वसौरव्यदौ । योग्यमस्या वरं ब्रूतं चिन्तया व्याकुलं हि माम् ॥१५॥ इत्युक्तौ तावृषी राज्ञा तां दृष्टवैव विमोहितौ । सुलक्षणां च चार्वङ्गीं कामयामासतुः

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Bhagwan Narayanmuni continued, 'O devotees! A man who has attained the status of Brahm should still remain vigilant against the influence of a woman. Even when someone of such calibre as Sage Rhushyashrung, who did not know the difference between genders, was led astray by the company of a woman, what can be said of an ordinary man? I have narrated the tale of Sage Rhushyashrung in detail (*at Manavadar*) earlier. My wise disciples must not associate with a woman even for a religious purpose or even on My instructions. Forget about the physical association with a woman, there have been instances when the Sidhha sages have fallen from their Dharma of Brahamcharya by just looking at a woman. Therefore, My saints should refrain from looking at a woman. Let Me narrate a tale from the bygone era to illustrate how two eminent Sages, Narad and Parvat, have suffered as a result of looking at a beautiful maiden.'

Shree Narayanmuni continued, 'O devotees! Sage Narad and his maternal uncle, Sage Parvat had attained the status of Mukta Sidhha. They often visited shrines together. Once they paid a visit to Bhagwan Vishnu's staunch devotee King Ambarish. The king welcomed them warmly and venerated them respectfully. They retired for a while after the sumptuous lunch. O devotees! King Ambarish had a very beautiful and virtuous daughter named Jayanti. He took his daughter for the two sages' Darshan and asked them, 'O sages! You can see past, present and future. There is nothing that you do not know as you traverse the whole universe. I would like to ask you a question. Please reply after due thought. O Rishis! My daughter Jayanti is virtuous and innocent. I cannot find an equally virtuous and suitable groom for her. I am worried about her marriage. You visit various places and know many people. Please guide me towards a suitable match for my daughter.' O devotees! Both, Narad and Parvat, by now overcome with lascivious thoughts, decided to marry Jayanti. Overcome with lust by just looking at Jayanti, they shamelessly asked King Ambarish to marry off his daughter to them. King Ambarish asked them, 'O sages! You are known all over the world as celibate saints. How could you marry my daughter? Is this some kind of joke?' O devotees,

स्वयम् ॥१६॥ प्रार्थयामासतुर्भूपं निर्लज्जौ काममोहितौ । आवाभ्यां देहि ते कन्यां श्रेयस्तव भविष्यति ॥१७॥ तयोरिति वचः श्रुत्वा भूपतिः स तु विस्मितः । किञ्चिद्विचार्य तावाह जानन्नैष्ठिकतां तयोः ॥१८॥

राजोवाच ।

ब्रह्मनिष्ठौ युवां ख्यातौ नैष्ठिकब्रह्मचारिणौ । कन्यां वृणीथो मे यत्तद्विनोदो वा ऋ तं वचः ॥१९॥

तावूचतुः ।

ब्रह्मचर्यं च गार्हस्थ्यं वनित्वं भिक्षुता तथा । भगवत्प्रीतये नास्ति भक्तिमेकां दृढां विना ॥२०॥ यस्मिन् कस्मिन्नाश्रमे वा स्थित्वा भगवतो यशः । गातव्यं मोक्षमिच्छद्भिस्तेन तुष्यत्यधोक्षजः ॥२१॥ एतावत्कालपर्यन्तं ब्रह्मचर्येण तद्यशः । वर्णितं कीर्तयिष्यावो गार्हस्थ्येनाथ भूपते ॥२२॥ निः संशयस्ततो विदिध राजन् ! निश्चय आवयोः । कन्याया ग्रहणेऽस्तीति देहि नौ त्वं सुखी भव ॥२३॥ वाकयं श्रुत्वेति राजापि कामामूढधियोस्तयोः । शापभीतोऽथ तावाह चिन्ताव्याकुलमानसः ॥२४॥

राजोवाच ।

एका कन्या मदीयेयं युवां द्वाविच्छथश्च ताम् । लोकशास्त्रविरुद्धं तद्दानं कुर्यामहं कथम् ॥२५॥ एकस्य भार्ये द्वे दृष्टे नैका भार्या द्वयोः कवचित् । वरिष्यति ततः कन्या स्वयमेवेप्सितं वरम् ॥२६॥ प्रातः स्वयंवरं चास्याः कारयिष्यामि निश्चितम् । आगन्तव्यं युवाभ्यां च तत्र नारदपर्वतौ ॥२७॥ इत्यक्तौ तौ ततो यातौ चिन्तयन्तौ च तां हृदि । राजापि कारयामास स्वयंवरसभां ततः ॥२८॥ कन्या कामयते रू पं नान्यदित्यवधार्य तौ । तपसा विकृतं रू पं स्वं रम्यं कर्तुमैच्छताम् ॥२९॥ तयोरपीर्ष्या महती परस्परमभूज्जनाः । कन्या वरिष्यति ह्येकमिति हेतोः सकामयोः ॥३०॥ अन्यस्य विकृतं रू पं स्वस्य

Sage Narad and Parvat replied, 'O king! The four Ashrams are meaningless if not useful in Bhagwan's Bhakti. A man desirous of Moksha can worship and devote his life to Bhagwan in any of the four Ashrams. We have observed Brahamcharya Vratt so far to please Bhagwan and we will continue to serve Bhagwan in the Grahastha Ashram from now onwards. Therefore, we have decided to marry your daughter. We will bless you for your services to us.'

Shree Hari continued, 'O devotees! King Ambarish was perplexed. He was afraid of the sages' curse if he refused their request, so he said to the sages, 'O Rishis! You are two while I have only one daughter. How can I marry my one daughter to both of you! This is against the norms of society and the scriptures! I have known many instances of men with two wives but I have never heard of a woman having two husbands. Therefore, my daughter will have to select one of you as her husband. I will arrange for the selection process tomorrow. I invite both of you to participate in that process.' O devotees! King Ambarish left them to make preparations for the selection process. Both sages, thinking that a maiden desires beauty, rather than wealth, in her prospective groom, thought of acquiring good looks in exchange for the rewards of their respective austerities. They became envious of each other as they knew that Jayanti will select one of them as her prospective husband. They not only wished for great beauty for themselves, but wanted the other one to turn ugly to enhance their chances of impressing Jayanti. Great rivalry developed between the two best friends. Secretly, both of them decided to seek help from Lord Vishnu to fulfil their latent desires. Sage Narad was first to approach Lord Vishnu. Without letting Bhagwan know that he wished to marry Jayanti, he asked Lord Vishnu, 'O Bhagwan! I have come to You with a small request. A Swayamvar of King Ambarish's daughter Jayanti is to be held tomorrow. I would like to poke some fun at the participating kings. Please make me attractive to women by granting me a muscular body and a handsome face. Also grant me that my colleague Parvat's face turns out to be like a monkey's.' O devotees! Lord Vishnu said 'Amen' and Narad became more handsome than even Eros. On the other hand, Sage Parvat asked Lord Vishnu exactly the same; beauty for himself and ugliness for his nephew, Sage Narad. Lord Vishnu again said 'Amen' and Parvat became more

रम्यं भवेदिति । गूढं स्वस्य त्वभिप्रायं नोचतुस्तौ परस्परम् ॥३१॥ एकैकं वञ्चयित्वा तौ भक्ताभीष्टफलप्रदम् । वैकुण्ठे विष्णुमेवेशं रू पार्थं शरणं गतौ ॥३२॥ तत्रादौ नारदो गत्वा नत्वा सत्वरमच्युतम् । स्वस्थ भार्यासमीहां तु गूहमानोऽब्रवीदिदम् ॥३३॥ अम्बरीषस्य कन्याया भविता श्वः स्वयंवरः । विनोदार्थं तत्र किञ्चिदागतोऽस्म्यत्र याचितुम ॥३४॥ भगवन्नद्य मे रू पं भवेत्स्त्रीणां मनोहरम् । तवः कृशं च मे गात्रं पृष्ठं च बलवद्भवेत् ॥३५॥ स्वयंवरात्तथा रभ्य हरे ! सहचरस्य मे । वानरास्येन वैरू प्यं पर्वतस्य भवेदिति ॥३६॥ तथा स्त्विति हरिः प्राह नारदोऽपि मुनिस्तदा । अनङ्गमोहनं रू पं सद्यो लब्ध्वा भुवं ययौ ॥३७॥ तावत्पर्वत आगत्य तथैवाभ्यार्थयद्धरिम् । सौरुप्यं स्वस्य देवर्षेः कप्यास्येत्वं स्वयवरात् ॥३८॥ तथास्त्विति तमाप्याह सोऽच्युतः प्रहसंस्तया । स्त्रीपाशबन्धनं माभूद् भक्तस्येति दयानिधिः ॥३९॥ स पर्वतोऽपि सम्प्राप्य रू पमत्यद्भुतं ततः । नारदं भुवि सम्प्रापज्जयन्तीभजन रतम् ॥४०॥ गूढेङ्गितौ सुरुपौ तौ प्रोचतुश्च परस्परम् । सुरुपोऽसि त्वमेवेति त्वां वरिष्यति सा वधूः ॥४१॥ इत्थं वदन्तौ तौ रात्रिं तां तु दुःखेन निन्दतुः । वैशाखशर्वरी जाता तयोः कल्पनिशा समा ॥४२॥ चक्रतू राजकन्याया निशि तौ गुणकीर्तनौ । अहो तस्या वपुः कान्तमहो तस्या नवं वयः ॥४३॥ अहो भुजलता तस्या अहो तस्या मितं स्मितम् । तस्या मुक्तफलानीव मधुराण्यक्षराण्यहो ॥४४॥ पर्वतो नारदं प्राह जयन्त्या वदनाम्बुजम् । त्वया पूर्णेन्दुवद्दृष्टं किंवा फुल्लाम्बुजोपमम् ॥४५॥ नारदः प्राह तं तस्या निष्कलङ्केन्दु राननम् । तत्पुरः कव कलङ्कीन्दुः कव वा तज्जलजं जडम् ॥४६॥ एतां दशां च तौ प्राप्तावृषी स्त्र्यवयवेक्षणात् । प्रातरेवाम्बरीषस्य पुरमागत्य तस्थतुः ॥४७॥ तद्रुपदर्शनादेव मुमुहुः पुरयोषितः । पौराश्च विस्मिताः सर्वे तावेवैक्षन्त यूथशः ॥४८॥ स्वयंवरस्य वेलायां जग्मतुर्नृपसंसदि । तत्राहूता नृपेणान्ये राजानोऽपि समाययुः ॥४९॥ कन्याप्रवेशनद्वारसमीपे तावुभावृषी । निषेदतुः शीघ्रमेव कन्यालाभाय कामुकौ ॥५०॥ अम्बरीषोऽपि नृपतिमानयित्वा सभागतान् । उपावेशयदानाम्य तौ तु वीक्ष्याऽऽप विस्मयम् ॥५१॥ सभासदस्तत्र सर्वे दृष्ट्वा रू पं तयोर्नृपाः । सन्त्यज्यैव जयन्त्याशां तावेवैक्षन्त विस्मयात् ॥५२॥ उभौ समानरू पौ हि मन्मथस्यापि मोहनौ । कं वरिष्यति सा कन्या त्विति संशिश्यिरेऽखिलाः ॥५३॥ गृहीतवरमालाऽथ जयन्ती राजकन्यका । प्रविवेश सभां तां च हरनयेव मनो नृणाम् ॥५४॥ तदैव तावुभौ जातौ मर्कटास्यावृषी नराः । परस्परं वीक्षमाणौ परमां मुदमापतुः ॥५५॥ बुबुधे

handsome than Eros and returned to earth. Lord Vishnu did not want either of His stanch devotees to be entangled in a woman and deviate from their Brahamcharya Vratt. Narad and Parvat kept their visit to Vaikunth a secret and praised each other's good looks and wished each other well for tomorrow. The night became very long for them in anticipation of tomorrow's Swayamvar (selection process).'

Bhagwan Shree Narayanmuni continued, 'O devotees! They spent the whole night praising Jayanti's beauty, citing each of her attributes. They extolled her facial expressions, speech, gait, movement of hands, twinkling eyes, smile and her tender youth. They compared her beauty to the moon and a lotus in full bloom, but still found comparison somewhat inadequate, considering that the moon has blemishes on its surface and a lotus does not have a faculty of speech. O devotees! They had lost all sense of decency by just looking at a woman. They completed their daily routine hastily in the morning and went straight to King Ambarish's palace. The onlookers were impressed with their good looks and gawked at them in astonishment. They sat at the entrance and ahead of other kings who had also turned up for the Swayamvar. The kings were amazed at the beauty of two sages and lost all hope of being selected. The only thing left for them was to guess which of these two sages Jayanti would select. Just as Jayanti entered the hall, both the sages' face turned into monkeys' just as they had asked from Lord Vishnu. They both were elated to see their rival's ugly face and each became assured that only he would be selected. Jayanti, looking at such heinous faces, bolted from the scene. She did not return to the assembly even after being implored by her father. King Ambarish approached Sages Narad and Parvat and asked them, 'O sages! Please go away from here for God's sake. My daughter is scared of you. She will not return as long as you remain here.' They, not realising that both of them had become ugly, saw some sort of conspiracy on the part of King Ambarish. Their desire to marry Jayanti failed miserably and as a result they cursed him, 'O king! You have become conceited with your opulence and hence, do not wish to marry your daughter to ascetics like us. O fool! You insult sages like us in arrogance of your so

नारदश्चिते पर्वतं न वरिष्यति । अवैच्च पर्वतः कन्या नारदं न वरिष्यति ॥५६॥ कन्या तु तावुभौ दृष्ट्वा भीत्त चक्रे पलायनम् । बोधिताप्यम्बरीषेण ना ऽऽगच्छत्सा पुनः सदः ॥५७॥ ततो राजा तावुपेत्य प्राह कन्या तुं मे मुनी । भीती भवद्भ्यां नायाति गच्छतं तद्युवामितः ॥५८॥ स्वस्ववक्त्रस्य वैकृत्यमजानन्तौ हि तावुभौ । प्रकल्प्य राज्ञः कापटयं हताशाविदमूचतुः ॥५९॥ आवां तपस्विनौ ज्ञात्वा राज्यैश्वर्यमदोदधतः । कन्यां नैव ददासीति जानीवस्तव चेष्तिम् ॥६०॥ आत्मज्ञत्वाभिमानेन मुनीनप्यवमानयन् । देहात्मबुदिधस्त्वं मूढ ! भविष्यसि न संशयः ॥६१॥ एवं निरपराधं तं राजानं भगवत्प्रियम् । शप्त्वा गृहात्क्रुद्धौ बहिर्निययतुर्मुनी ॥६२॥ विष्णुना भक्तरक्षार्थं तद्गृहे स्थापितं त्वथ । चक्रं सुदर्शनं शापाद्ररक्ष नृपतिं तु तम् ॥६३॥ प्रतिहत्य गृहाच्छापं कामक्रोधाग्निदग्धयोः । तयोर्मुन्योः पृष्ठलग्नं तं कृत्वा चक्रमन्वगात् ॥६४॥ सहसा तावुभौ दृष्ट्वा स्वपृष्ठे धूमराशिवत् । कृष्णवर्णं स्वशापं च विस्मयं प्रापतुस्तदा ॥६५॥ प्रलयाग्निनिभं तावज्ज्वालामालाभयङ्करम् । चक्रं सुदर्शनं दृष्ट्वा चक्राते स्म पलायनम् ॥६६॥ मर्कटास्यावुभावग्रे मध्ये तत्पृष्ठवल्गितः । शापस्तमोमयस्तस्य पश्चाच्चक्रमभूत्पथि ॥६७॥ विवर्णौ म्लानवदनौ श्रमस्विन्नशरीरकौ । भक्तद्रोहगतज्ञानौ पलायेते स्म तावुभौ ॥६८॥ भुवि सर्वेषु देशेषु प्रतिग्रामं गृहं गृहम् । पलायमानौ तौ यातौ पाहि पाहीति वादिनौ ॥६९॥ निर्मान्तौ निर्मदौ चोभौ र्निलज्जौ यत्र यत्र तौ । पलाय्य गच्छतश्चक्रं तत्र तत्रान्वगाद्द्रुतम् ॥७०॥ रथाङ्गदह्यमानाङ्गौ द्विजौ नारदपर्वतौ । दृष्ट्वा नरा मर्कटास्यौ नोचुः किञ्चिदतद्विदः ॥७१॥ अदृष्टाश्रुतपूर्वां तां सम्प्राप्तावतिवेदनांम् । अधोलोकेषु सर्वत्र तौ च बभ्रमतुर्मुनी ॥७२॥ अप्राप्य कञ्चित्त्रातारं तत्रापि च ततो मुनी । जग्मतुर्देवलोकाश्च क्रोशन्तावुच्चकै भृशम ॥७३॥ ऐन्द्रं वाहनं च याम्यं च नैर्ऋतं वारुणं तथा । मारुतं तौ च कौबेरं लोकमेशं च जग्मतुः ॥७४॥ सविस्मयं तेऽपि देवास्तत्रस्थाश्च तयोर्दशाम् । विलोकय तादृशीं किञ्चिन्नोचुश्चक्रभयाद्वचः ॥७५॥ तावृषी सकलान्देवान् ब्रह्माणं शङ्कर तथा । नमन्तावपि न स्वस्य त्रातारं कञ्चिदापतुः ॥७६॥ वैकुण्ठं च ततो यातौ पाहि पाहि हरे ! इति । आक्रोशन्तौ इरतस्तौ नेमतुर्विष्णुमव्ययम् ॥७७॥ दयालुः स हरिश्चक्रात्कृपया रक्षणं तयोः । कृत्वा भक्तस्य तं शापं स्वयं चाङ्गीचकार ह ॥७८॥ एवं पुरा नारदेन पर्वतेन च भो नराः । सम्प्राप्तमतुलं कष्टं स्त्रिया ह्वयवेक्षणात् ॥७९॥ तस्मान्मुमुक्षुर्मुक्तो वा मद्भक्तः क्वापि योषितः । प्रसङ्गं न प्रकुर्वीत सर्वथा स्वहिताय हि ॥८०॥ तथा मिथुनसक्तानां तिरश्चामपि दर्शनम् । मुक्तेनापि न कर्तव्यं किं पुनश्च मुमुक्षुणा

called knowledge. We curse you to suffer from the possessiveness of your body.' O devotees! So far Narad and Parvat were overwhelmed by lust only, but now anger had subdued their intellect. They cursed devout and innocent King Ambarish in anger. Sudarshan Chakra, which Lord Vishnu had placed to protect King Ambarish, nullified the curse and chased Sages Narad and Parvat.'

Shree Narayanmuni continued, 'O devotees! The sages saw Sudarshan Chakra followed by their curse in the form of a ball of smoke chasing them. They ran helter skelter to avoid Chakra. They forgot that only Lord Vishnu or King Ambarish can save them from Sudarshan Chakra because their intellect was corrupted by lust and anger. The Chakra followed them wherever they went. Onlookers did not understand why the Chakra was chasing Sages Narad and Parvat, but they were very surprised to see them monkey faced. They sought help from all quarters in vain. They had never suffered so much misery and pain. They went to heaven and hell and went to abodes of Indra, Agni, Varun, Vayu, Rudra, and Brahma. None of them were able to console or protect them from the wrath of the Sudarshan Chakra. They pleaded for help with various Devtas, Brahma and Shiva without any success. Eventually, they went to Lord Vishnu for succour. They prostrated at His feet and begged for His mercy. The merciful Bhagwan Shree Hari calmed the Sudarshan Chakra, solaced the sages and accepted the sages' curse Himself (*and made it true during His incarnation as Lord Rama*.) Shree Hari showed them a mirror and they were aghast to see their faces. They asked Bhagwan, 'O Bhagwan! How and why did this happen?' Lord Vishnu explained, 'Both of you asked this for the other. Do not get angry with Me. I did this to protect you from women.' Bhagwan returned their faces to their original state.'

Shree Hari concluded, 'O devotees! Sages Narad and Parvat suffered great ignominy as a result of the mere sight of a woman. Therefore, all My devotees, seekers and accomplished, must avoid contact with women. Moreover, even My Mukta saints must not look at copulating birds or animals. Sage Saubhari transgressed from his

॥८१॥ ऋषिः प्राक् सौभरिर्मुक्तो ब्रह्मनिष्ठो जितेन्द्रियः । ब्रहद् व्रताद्भूद्भ्रष्टो मीनमैथुनदर्शनात् ॥८२॥ ज्ञानस्य भक्तेरथ वा बलेन मदवाक्यमुल्लङ्घ्य मनोभवार्तः । यः स्वैरवर्ती भविता नरोऽसौ धर्मच्युतः प्राप्स्यति भूरि कष्टम् ॥८३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे जनशिक्षायां स्त्रीप्रसङ्गान्नारदपर्वतयोर्दुर्दशाप्राप्तिनिरूपणनामा षष्टितमोऽध्यायः ॥६०॥

अथैकषष्टितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

नारीणां ब्रह्मनिष्ठानामपि पातित्यकृत्किल । निरीक्षणादिकं पुंसः स्त्रीभिस्त्याज्यं हि तत्ततः ॥१॥ अत्र वः कथयिष्यामि कथां भक्ताः पुरातनीम् । यया भ्रष्टाऽभवत्पूर्वं नैष्ठिकी देवयान्यपि ॥२॥ आसीत्पुरा देवयानी कन्या शुक्रस्य शोभना । पितुः प्रसादात्सम्प्राप्ता बाल्य एवात्मनिष्ठताम् ॥३॥ सम्यग्योगकलायां च निपुणा धर्मशास्त्रवित् । प्रगल्भा नूतनं काव्यं कर्तुं स्वयमुदारधीः ॥४॥ स्वशिष्यतामुपेतानामासुरीणां सहस्रशः । कन्यानां बोधने दक्षा शुक्रवद्वाहुयुक्तिभिः ॥५॥ शुक्रश्च स्वां दुहितरं प्राणेभ्योऽप्यतिवल्लभाम् । अनेकगुणसम्पन्नां प्रेम्णैवालालयत्सदा ॥६॥ अथैकदा कविस्तां च प्राप्तां दशमवत्सरम् । दृष्ट्वा वराय योग्याय दातुमैच्छद्यथाविधि ॥७॥ ततो दुहितरं प्राह सोऽतिस्नेहेन भार्गवः । कन्ये ! बुद्धिमति ! प्रेष्ठे ! शृणु मे परमं वचः ॥८॥ प्राप्ता त्वं दशमं वर्षं दानकालस्ततोऽधुना । वर्तते तव तस्मात्त्वं ब्रूहि मे स्वेप्सितं वरम् ॥९॥ महर्षये वा देवाय नृषु वा ब्राह्मणाय वै । ददामि त्वामहं कन्ये ! ब्रूहि सत्यं मनोगतम् ॥१०॥ दानकाले न यः कन्यां ददाति ब्राह्मणो भुवि । उचिताय वरायासौ ब्रह्महत्यामवाप्नुयात् ॥११॥ तस्माद्वरं कथयमां यस्मै रोचेत ते मनः । अथवा स्वेच्छयैवाहं ददामि त्वां महर्षये ॥१२॥ इत्युक्ता देवयानी सा पितरं प्राह सस्मितम् । मम नास्त्येव हि प्रीतिः कस्मिंश्चित्पुरुषे पितः ॥१३॥ तपो मे

Brahamcharya Vratt after looking at copulating fishes. Do not think even for a moment that the power of your knowledge or devotion will save you from lust if you disobey My words and behave otherwise.'

Thus ends the 60th Chapter of the Satsangi Jeevan.

CHAPTER-61

Bhagwan Shree Narayanmuni continued, 'O devotees! Just as a man should refrain from looking at a woman, a woman must refrain from looking at a man. A tale of how Devyani, a Naisthik Brahamchari, lost her bearing because of her attraction towards Kach is famous in the scriptures. O devotees! In a bygone era, Shukracharya (the demons' guru) had a virtuous daughter. She had mastered the intricacies of Yoga and was an expert at explaining the profound meanings of the scriptures. She had a firm understanding of the distinction between her soul and body. She tutored the daughters of the demons, while her father taught male students. She was a favourite of her father, who brought her up with much love. When Devyani turned ten years old, her father started looking for a suitable groom for her. He asked her, 'O my child! You are about to attain puberty. It is a father's duty to marry her daughter off to a suitable man. I, a Brahmin, would be tarnished with a grave sin if I neglect my duty in finding a suitable groom for you. Please tell me if you have someone in your mind as a prospective husband, otherwise, I will look for a suitable match for you. Devyani replied to her father, 'O father! It is well known that I am not interested in any man. I prefer the life of austerity to an unending cycle of death and birth. I shall spend the rest of my life in celibacy. Do not worry about me. You will not be subjected to criticism if you do not marry off your daughter if she is unwilling to marry.' O devotees! Shukracharya understood his daughter's feelings and her Vairagya and gave up the idea of marrying her off.'

Shree Hari continued, 'O devotees! Many years passed by. Brahaspati's (the Devtas' guru) son named Kach came to study the art of immortality from Shukracharya. Kach stayed at Shukracharya's home while studying. Over a period of time, Devyani got attracted towards good looking Kach. Her austerity, meditation, studying and

रोचतेऽत्यन्तं पुनः संसृतिनाशनम् । यावज्जीवं तपः कर्तुं निश्चयो हिमया कृतः ॥१४॥ तस्मान्मद्वानसङ्कल्पं त्यक्त्वा स्व मनसः पितः ! । स्वस्थो भव महाप्राज्ञ ! मच्चिन्तां मा कृथा वृथा ॥१५॥ इच्छा यस्य भवेत्पुंसि तददाने महर्षिभिः । दोषः स्मृतोऽस्ति शास्त्रेषु विस्क्ताया न वै कवचित् ॥१६॥ कन्यावाकयमिति श्रुत्वा स तु शुक्रो महामतिः । नैष्ठिकव्रतमाहात्म्यं जानन्नोवाच किञ्चन ॥१७॥ बाल्य एव विरक्तिं च तस्या योगस्थितिं तथा । दृष्ट्वा प्रसन्नः शुक्रोऽभूत्तत्प्रियं यच्चकार यत् ॥१८॥ अथ काले च कियति व्यतिक्रान्ते कवेर्गृहे । कच बृहस्पतेः पुत्रो विद्यामध्येतुमागमत् ॥१९॥ शुक्राज्ञयावसंस्तत्र विद्या अध्यैत सोऽपि च । दृष्ट्वा तद्रूपसौन्दर्यं देवयानी मुमोह सा ॥२०॥ दिने दिने निजं धर्मं योगाभ्यासात्मचिन्तने । त्यक्त्वा शनैः शनैः सा च तच्छुश्रूषारताऽभवत् ॥२१॥ पीडिता मन्मथेनाथ प्रार्थयामास तं रहः । स्वाङ्गप्रदर्शनाद्यैश्च लोभयन्ती गतत्रपा ॥२२॥ त्वं मे भव पतिर्वीर ! तव योग्यास्मि सर्वथा । त्वयि मे रमते चित्तं न मां त्वं त्यकुमर्हसि ॥२३॥ गुरुपुत्र्याऽर्थितस्त्वेवं कामविह्वलया कचः । धर्मविच्च महान्धीरस्तामुवाचाविवेकिनीम् ॥२४॥ अवाच्यं किमिदं भद्रे ! भाषसे मां मुधा वचः । भगिनी गुरुपुत्री त्वं लोकशास्त्रविगर्हितम् ॥२५॥ इति प्रत्युदिता सापि तेन धर्मविदा तदा । पुनः पुनस्तमेकान्ते एवमेवाऽऽर्थयत्सुधीः ॥२६॥ प्रत्याख्यानं प्रकुर्वन्तं मुहुस्तं काममोहिता । क्रुधा शशाप स्त मूढा विद्या ते निष्फलाऽस्त्विति ॥२७॥ प्रतिशप्ता तेन स्तापि मा ते विप्रो वरोऽस्त्विति । स्वर्गं जगामाथ कचो विमना विफलश्रमः ॥२८॥ अष्टोत्तरसहस्राब्दा वयसा देवयान्यणि । वव्रे ययातिं नृपतिं क्षत्रियं यदातिं नृपतिं क्षत्रियं स्वैरिणी यथा ॥२९॥ एवं सा ह्यात्मनिष्ठापि पुरुषस्येक्षणादिभिः । भ्रष्टा बृहद्व्रताज्जाता कुलटेवातिनिस्त्रपा ॥३०॥ पितुःशिष्यं भ्रातृतुल्यं मैथुनायाऽऽर्थयत्तथा । धर्मज्ञं ब्राह्मणं धीरमधर्मेण शशाप च ॥३१॥ स्वतश्च नीचजातीयं चकार पतिमात्मनः । दुर्लभं ब्राह्मणत्वं च त्यक्त्वा क्षत्रत्वमवाप सा ॥३२॥ सर्वोत्कृष्टं भृगुकुलं लाञ्छयामास साऽबला । तपः कृच्छ्रादिकं तस्याः श्रममात्रफलं ह्यभूत ॥३३॥ तथैव रेणुका भार्या जमदग्नेः पतिव्रता । गन्धर्वराजमद्राक्षीदुदकार्थं नदीं गता ॥३४॥ तदूपदर्शनात्सापि चक्रे स्वहृदि तत्स्पृहाम् । पत्युः क्रोधेन सा प्रापदपमृत्युव्यथां ततः ॥३५॥ तस्मादिध ब्रह्मनिष्ठाभिरपि स्त्रीभिः कदाचन । पुंवीक्षणादिकं

teaching took a back seat, while she spent most of her time looking after Kach. She tried to snare Kach in her amour by being in his close proximity and exposing her body on the slightest pretext. She went a step ahead when this didn't work and shamelessly asked Kach to marry her. Kach tried to reason with her, 'You are my guru's daughter. As such you are my sister. Please give up this idea of marriage which is against the scriptures and decorum of the society.' O devotees! Overwhelmed by lust now, Devyani lost the sense of right and wrong and made the same request at every opportunity. Kach, being righteous, did not yield. Devyani felt rejected and lambasted and cursed Kach in anger that his knowledge will fail him. Dejected, Kach cursed Devyani that she, though a Brahmin, will not get a Brahmin husband and will be forced to marry into a lower Varna. Kach, knowing that his education now cannot be completed returned to heaven and Devyani married a warrior King Yayati at the ripe age of one thousand and sixty years. Though Mukta at one stage of her life, Devyani digressed from her Brahamcharya Vratt after coming into contact with a male. She became infatuated with her father's student, her brother in another sense, and cursed the innocent Kach when he did not yield to her unreasonable lascivious demands. She brought shame on the whole Bhrugu clan by marrying into a lower Varna. Her austerities, meditation, Vratt and study turned out to be futile and became only a labour in a lost cause. O devotees! In a very similar case, Renuka, the wife of Sage Jamdagni, was overcome with lust when she saw Chitrarath, the great Gandharva on the banks of River Ganga. She died at her husband's hands when he came to know her intentions. O devotees! An association with a male, however innocuous at the beginning, surely leads to a woman's downfall, regardless of her status and knowledge. Therefore, my wise female devotees must refrain from proximity of a male at all times.'

Lord Narayanmuni continued, 'O devotees! Male relatives such as a father, brother, uncle, grand father, son or nephew should reiterate the Katha to their female relatives that they have heard from saints. Female devotees may discuss Katha among

नैव कर्तव्यं स्वविनाशकृत् ॥३६॥ मुमुक्षवः स्युर्या नार्यस्तास्तु सत्सङ्गिनो मुखात् । भ्रातुः पत्युः पितुर्वापि शृणुयुः श्रीपतेः कथाम् ॥३७॥ मातामहान्मातुलाद्वा पुत्राद्वापि पितामहात् । तद्वार्तां शृणुयुर्भक्त्या श्रुतां तैश्च सतां मुखात् ॥३८॥ श्रुत्वा च तत्कथा स्त्रीभिः कीर्तनीया परस्परम् । संशये सति पुंद्वारा प्रष्टव्याः सन्त एव च ॥३९॥ विधवाभिस्तथा स्त्रीभिः कथा पौराणिकी हरेः । विप्रेण वाच्यमानाऽग्रे पुंसां श्रव्या च दूरतः ॥४०॥ श्रीकृष्णगुणसम्बद्धगीतपद्यादिपाठनम् । समीपसम्बन्धवतः पित्रादेः कार्यमेव तत् ॥४१॥ स्वग्रामे वा परग्रामे धर्मवैराग्यभक्तिभिः । वृद्धा या योषितः स्युस्ता मान्या राधा रमा यथा ॥४२॥ तासां समागमः कार्यः प्रायशोऽत्र मुमुक्षुभिः । नारीभिः श्रेयसे स्वासां स्थेयं तत्प्रोक्तवर्त्मनि ॥४३॥ जन्माष्टम्यादिषु हरेरुत्सवेषु तु यज्जनाः । कार्यं स्त्रीभिः शृणुत तत् सन्मण्डलसमागमे ॥४४॥ सतां वासस्थलं वप्रवृत्याद्यैश्चेदनावृतम् । तर्हि पित्रादिभिः साकं योषाभिस्तत्र गम्यताम् ॥४५॥ अनेकशो जनानां च समुदायेऽथ तत्स्थले । स्त्रीभिः स्त्रीषूपवेष्टव्यं पुष्भिः पुंसु न चान्यथा ॥४६॥ तत्र पुंसः प्रति हरेः कुर्वतीं च कथाः सताम् । मुखाद्दूरस्थिताभिस्ताः श्रोतव्याः स्त्रीभिरादरात् ॥४७॥ एवमेव निजग्रामे विनाप्युत्सववासरम् । आगच्छेयुर्यदा सन्तो महान्तो हि तपस्विनः ॥४८॥ तदानीमपि योषाभिर्जनसङ्घे यथा पुरा । स्वजनैः सह गन्तव्यं स्थातव्यं च यथोचितम् ॥४९॥ वृतिवप्रावृते स्थाने सतां स्त्रीभिः कदाचन । न प्रवेष्टव्यमित्याज्ञा मामिका सर्वयोषिताम् ॥५०॥ मदाज्ञां या समुल्लङ्घ्य प्रविशेतत्र निर्भया । कृत्यैव सा तु विज्ञेया नारी पापात्मिका भुवि ॥५१॥ दर्शनार्थमपि स्त्रीभिः स्वेष्टदेवस्य कर्हिचित् । गन्तव्यं नैव रात्रौ तु विना द्वावुत्सवौ जनाः ॥५२॥ जन्माष्टम्युत्सवो यर्हि मम जन्मोत्सवस्तथा । तदा स्त्रीभिर्दर्शनार्थं निशि गम्यं सह स्वकैः ॥५३॥ राक्षसाः कामरू पा हि धर्मभ्रंशकरा निशि । चरन्तीति तदा गम्यं सावधानाभिरेव हि ॥५४॥ सतां समागमस्त्वेवं स्त्रीणां निःश्रेयसाय हि । पारम्पर्येण साक्षाच्च कर्तव्यत्वेन वर्णितः ॥५५॥ या आचरिष्यन्ति युवत्य इत्थमेधिष्यते प्रेम हरौ हि तासाम् । स्थितिश्च धर्मेऽपि भविष्यतीति ता ब्रूत यूयं वनिताः समस्ताः ॥५६॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे जनशिक्षायां पुरुषप्रसङ्गाद्देवयानीदुर्दशानिरू पणन्तमैकषष्टितमोऽध्यायः ॥६१॥

themselves and seek clarification on any doubts from the saints via their male relatives and but directly. The widow devotees may listen from a distance to the Katha narrated by a Brahmin to an assembly of men. The female devotees must learn the scriptures, Katha, Kirtan etc. only from their close male relatives. They should treat other scholar and virtuous female devotees with reverence due to Radhaji and Laxmiji and should associate with them and follow their foot steps. O devotees! I shall now outline the guidance on how female devotees should behave when the group of saints arrive in their village on occasion of Janmashtami or other festivals. They may go to listen to Katha from the saints with their male relatives provided the Katha is held in an open space. They should sit behind male devotees while keeping some distance from them. They should listen to Katha with reverence, while observing such decorum. The similar decorum must be maintained by female devotees even when saints visit their village on any other occasions. The mixed assembly of male and female devotees is against the tenet of our Sampraday. Moreover, no female devotee must enter the walled or otherwise enclosed residence of saints for any purpose whatsoever. O devotees! Any woman entering the residence of saints contrary to My edict is a grave sinner like a Krutya. My female devotees must not venture out at night even for Darshan, except on Janmashtami and My birth anniversary. They may go out at night for Darshan on these two festivals, but in the company of their male relatives. They must take the utmost care while venturing out at night as the people with demonic tendencies venture out at night waiting for an opportunity to ensnare woman. O devotees! The female devotees must not associate with saints or listen to Katha facing them directly. Any conversation with the saints must be done only through their male relatives. This is the only way to enhance and augment their Bhakti in Bhagwan and maintain their Dharma. O devotees! Now go to the female devotees and relay my answers to their questions.'

Thus ends the 61st Chapter of the Satsangi Jeevan.

अथ द्विषष्टितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

गृहस्थाः पुरुषा ये स्युः परस्त्रीसङ्गवर्जनम् । सर्वथा तैस्तु कर्तव्यमिहामुत्र सुखेप्सुभिः ॥१॥ गृहिणां च स्त्रियो याः स्युस्ताभिः पुंसः परस्यतु । प्रसङ्ग सर्वथा त्याज्य उद्वाह्याभिर्विशेषतः ॥२॥ गृहस्थैरपि सन्त्याज्यः संसर्गो मद्यमांसयोः । पलाण्डुलशुनादेश्च तथा मादकवस्तुनः ॥३॥ चातुर्वर्ण्यजनैर्भक्ताः स्वज्ञातेरपि कर्हिचित् । नैवोच्छिष्टं भक्षणीयमग्निपकवादिकं विना ॥४॥ भङ्गागञ्जाहिफेनानि तमालं त्रिविधं तथा । मच्छ्रितो नैव सेवेत द्यूतं स्तेयं तथानृतम् ॥५॥ दुग्धं धृतं च पानीयं नैव प्राश्यमगालितम् । क्रोधेर्ष्यामानहिंसाश्च हातव्या गृहिणापि च ॥६॥ देवार्थं वापि पित्रर्थं न कार्यं जीवहिंसनम् । स्वर्गार्थमपि तीर्थादौ नात्मघातश्च कर्हिचित् ॥७॥ मत्स्यग्राहस्य यत्पापं षण्मासाभ्यन्तरे भवेत् । एकाहे तत्समं ज्ञेयमपूतं यो जलं विषेत् ॥८॥ अपूतजलपाने हि मांसभक्षणसम्भवात् । पुराणे दोष इत्युक्तः पेयं तद्गालितं जलम् ॥९॥ सांसारिकपदार्थेषु न विषज्जेत मूढवत् । सत्सु स्नेहं प्रकुर्वीत विशेषेण गृहाश्रमी ॥१०॥ अच्छेद्यैरपि शस्त्राद्यैः पाशैः सांसारिकैर्दृढम् । निबद्धमपि सन्तोऽत्र मोचयन्ति जनं किल ॥११॥ स्वधर्मस्थगृहस्थेभ्यस्त्यागिभिश्च विशेषतः । कृष्णवार्ताश्रुतिः कार्या गृहस्थैस्तु मुमुक्षुभिः ॥१२॥ गृह्णीयाद्यो धनं त्यागी वार्तां कुर्याच्च यः स्त्रिया । तस्माद्वार्तां हरेः श्रुत्वा गृही चान्द्रायणं चरेत् ॥१३॥ स्वग्रामे धर्मवृद्धस्य गृहे सायं समेत्य च । तन्नामकीर्तनं कार्यं तत्कथाश्रवणं तथा ॥१४॥ तन्मन्त्रजपमालानां यथाशक्ति निरन्तरम् । सङ्ख्याया नियमः कार्यः सर्वैरपि गृहस्थितै : ॥१५॥ उपविश्य तथैकान्ते ध्यात्वा प्रत्यहमेव तम् । कर्तव्या मानसी पूजा

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Bhagwan Shree Narayanmuni said, 'O devotees! My male devotees desirous of salvation must forsake the company of other woman totally. Similarly, the female devotees must stay from other men, especially the young maidens and widows. All My householder devotees must renounce onion, garlic, meat, alcohol, tobacco, drugs and all intoxicating substances by all three means - touch, smell and consume. My devotees shall never eat the food left over by others. They shall not indulge in stealing, gambling and speaking lies. O devotees! You must always sieve milk, Ghee or water before consuming. You must give up anger, greed, envy, ego and violence. No animals shall be sacrificed, not even to please the Devtas (in Yagna) or Pitris (in oblation). One must never commit suicide, even on a pretext of attaining heaven. Water must always be sieved by a cotton cloth before being used, otherwise, according to the scriptures; one is committing the sin of eating meat. The sin of drinking unsieved water for one day is equivalent to what a fisherman accumulates over a period of six months. The householders must not be totally taken in by kin, wealth and other material possessions. They should show keener interest in the company of saints, as only saints are able to free a man from the strong bondage of this world. You should endeavour to listen to Bhagwan's Katha from the devout householders or the saints. However, a householder devotee must undergo a Chandrayan Vrat if he listens to Katha from a saint who accumulates wealth or talks to women. In other words, one must never listen to Katha from such pretentious saints. They should gather at an elder devotee's home or at a temple, if there is one, in the evening for Katha and Kirtans. All My householder devotees must turn the fixed and predetermined number of Mala while chanting Lord Krishna's name or hymn. O devotees! Mansi Puja is a powerful tool to wash away man's sins; therefore, all My disciples must perform Mansi Puja in seclusion. You must perform the Vedic rituals such as Snaan, Sandhya, Japa etc. daily as per your Varna. O devotees! You must undergo appropriate atonement for any moral lapse or a sin committed unintentionally. Many eminent sages such as Manu have shown appropriate atonements for a sin committed inadvertently.'

Shree Narayanmuni continued, 'O devotees! A person who has committed a sin should approach an assembly of devout scholars and seek an appropriate atonement

मनोमलविशोधनी ॥१६॥ वर्णाश्रमोचितं स्वस्य वेदेन विहितं तु यत् । कर्मषट्कं द्विजैस्तच्च कार्यं भक्तिसमन्वितम् ॥१७॥ स्वधर्मस्य च्युतौ क्वापि जाते वा पापकर्मणि । निष्कृतिस्तस्य कर्तव्या सर्वैरपि मदाश्रितैः ॥१८॥ अज्ञानाद्वा सकृत्पापे कृते कर्मणि वै जनाः । मन्वादिभिः स्मृतः पूर्वैः प्रायश्चित्तविधिर्नृणाम् ॥१९॥ प्रायश्चितं चिकीर्षुर्यो धर्मभङ्गस्य वैन सः । स्नात्वा स शरणं गच्छेत्पर्षदं संयताञ्जलिः ॥२०॥ दश वा सप्त पञ्चापि त्रयो वा ऽ ध्यात्मवित्तमः । धर्मनिष्ठाः सत्यपराः सन्तः पर्षत्प्रकीर्तिता ॥२१॥ नवै लक्षेण मूर्खाणां न चैवाधर्मवादिनाम् । पर्षद्भवेन्न लुब्धानां न चापि पक्षपातिनाम् ॥२२॥ न सा वृद्धैर्न तरुणैर्न सुरुपैर्धनान्वितैः । गिभिरेकेन पर्षत्स्याद्विद्वभिर्विदुषामपि वा ॥२३॥ श्रुताध्ययनसम्पन्नः सत्यवादी जितेन्द्रियः । सदा धर्मरतः शान्तो यः स पर्षतमर्हति ॥२४॥ वयसा तनवोऽपि स्युर्यदि धर्मविदो द्विजाः । त एव वृद्धा विज्ञेया न मूर्खाः पलिता वृथा ॥२५॥ यत्र सत्यं तत्र धर्मो ह्यधर्मस्त्वितरत्र च । धर्मो जयति नाधर्मः सत्यं जयति नानृतम् ॥२६॥ निष्कृतौ व्यवहारे च व्रतस्यादेशनो तथा । धर्मं यदि वाधर्मं पर्षद्यत्प्राह तद्भवेत् ॥२७॥ ज्योतिषं व्यवहारं च प्रायश्चित्तं तु चिकित्सितम् । अजानन्योऽन्यथा ब्रूयात्स महापातकी भवेत् ॥२८॥ पर्षदुक्तक्रियाचारात्पातकी तु भवेच्छुचिः । तत्रोक्तो यद्यधर्मः स्यात्पर्षतेन तु लुप्यते ॥२९॥ तस्मात्सत्यमाश्रित्य धार्मिकैः पापभीरुभिः । धर्म एव हि वक्तव्यः पर्षद्विप्रैर्न चेतरः ॥३०॥ स्त्रीणां च बालवृद्धानां क्षीणानां कुशरीरिणाम् । उपवासाद्यशक्तानां कर्तव्योऽनुग्रहश्च तैः ॥३१॥ ज्ञात्वा देशं च कालं च वयः सामर्थ्यमेव च । कर्तव्योऽनुग्रहः सद्भिर्ब्राह्मणैर्धर्मवेदिभिः ॥३२॥ लोभान्मोहाद्भयान्मैत्र्याद्यदि कुर्युरनुग्रहम् । नरकान् यान्ति ते मूढा रौरवान्नात्र संशयः ॥३३॥ धार्मिकैरेव मन्वाद्यैर्धर्मविद्भिः पुरातनैः । धर्मः प्रोक्तोऽस्ति न त्वन्यैस्ततो वाच्यो विचार्य सः ॥३४॥ देशाचारं कुलाचारं ग्रामाचारं विबुध्य च । शास्त्राचारः प्रवक्तव्यः सहसा न तु कर्हिचित् ॥३५॥

for his sin. An assemblage of ten, seven, five or three eminent devouts, pious and truthful scholars is recommended. It could be made up of only a single person, provided that he is a judicious, religious and truthful scholar of the scriptures. The large gathering of fools, greedy or hypocrites is not considered a suitable assembly to announce atonement. The members of the assembly need not be old, handsome or wealthy but they must be religious, scholars, morally upright, impartial and honest. Even one young but scholar Brahmin is a better alternative than many uneducated elders. Dharma is where the truth is. They exist in tandem. Dharma cannot exist without truth. Together, they always prevail. The pronouncements of such an assembly of eminent persons should be considered Dharma. A person becomes free of fault and chaste after undergoing the atonement imposed by a proper assembly. However, the members of an assembly must speak after due deliberation, otherwise they become culpable of the same sin. Any person delivering the judgment without the proper knowledge of the subject he is deciding upon becomes culpable of a grave sin. Any judgement delivered without the support of the scriptures or due to partiality makes members of an assembly guilty of a grave sin; therefore, all pronouncements must conform to Dharma, truth and impartiality. The members must show clemency towards a child, woman, the aged, frail, sick or otherwise not capable to undergo atonement. They must also take the age, wealth, place and time into consideration. Members are consigned to Hell if they deliver judgement influenced by greed, fear or bias. O devotees! Manu and other eminent sages have written in great detail on appropriate atonement for a variety of lapses. The members of the assembly must take this and prevalent local protocols into consideration before pronouncing their verdicts. The person who refuses to undergo atonement delivered by the assembly remains a sinner forever and is consigned to hell after his death. If the sin is committed in privacy and if the sinner is a scholar of the scriptures, he may choose an appropriate atonement conforming to the scriptures to keep his dignity intact. It is permissible for a sinner to approach an eminent scholar in seclusion to seek atonement, provided the scholar can do the justice without undue influence. O devotees! A child under the age of five should not be apportioned blame for his actions and, hence, he should not be punished in any way for his sins. A father, brother or guru of a child aged between five and ten years old should undertake

पर्षदुक्तप्रकारेण पातकी व्रतमाचरत् । तेनैव हि भवेच्छुदधस्त्वन्यथा नरकं व्रजेत् ॥३६॥ रहस्यपापकर्मा तु शास्त्रं दृष्ट्वा स्वयं बुधः । यथोक्तनिष्कृतिं कुर्यादन्यस्त्वापृच्छ्य सद्बुधम् ॥३७॥ बालस्य नैव षष्ठाब्दात्पूर्वे पातकमस्ति हि । न राजदण्डस्तस्यास्ति प्रायश्चितं न विद्यते ॥३८॥ ऊ नैकादशवर्षस्य पञ्च वर्षात्परस्य च । प्रायश्चितं चरेद्भ्राता पित्रादिर्वा गुरुः स्वयम् ॥३९॥ एकादशावृत्तो बालः षोऽशाब्दावधि स्वयम् । प्रायश्चित्तार्धं प्रकुर्वीत वृद्धरोगिस्त्रियस्तथा ॥४०॥ पापनिष्कृतिकर्तैव पुमान स्त्री चैति सद्गतिम् । तदकर्ता तु निरयान्नीचयोनीश्च याति हि ॥४१॥ कृत्वा यो दुष्कृतं तस्य नैव कुर्वीत निष्कृतिम् । तत्सङ्गादपि पापं स्यादतः कार्यो न सोऽपि च ॥४२॥ गृहस्थैस्त्यागिभिश्चापि योषाभिश्च यथोचितम् । स्वपापनिष्कृतिं कृत्वा पाल्याः स्वनियमा दृढम् ॥४३॥ सांसारिके सुखे तुच्छे त्क्तवासक्तिं सदा जनैः । वासुदेवे विधातव्या रतिः सर्वैर्मदाश्रितैः ॥४४॥ सा तु स्याच्छ्रदधया नित्यं स्वधर्माचरणेन च । जिज्ञासया तन्महिम्नो योगेनाध्यात्मिकेन च ॥४५॥ तद्भक्तानां सेवनेन तत्कथाश्रवणेन च । स्त्रीद्रव्यरससक्तानां सङ्गत्यागेन सर्वथा ॥४६॥ अन्यत्र तद्गुणेभ्यश्च सन्तोषेणाप्यहिंसया । तत्कीर्तनेन च यमैर्नियमैश्चाप्यनिन्दया ॥४७॥ तितिक्षया च द्वन्द्वानां तन्नामस्मरणेन च । रतिः कृष्णे भवेन्नृणां तद्भक्त्या तु विशेषतः ॥४८॥ संसृतेः स्याद्वयवच्छेदो भकत्यैव परया हरौ । वैराग्यं च दृढं ज्ञानं भकत्यैव लभते पुमान् ॥४९॥ भकत्यैव स प्रसन्नः स्यान्नान्योपायेन केनचित् । तस्मान्निष्कपटा यूयं भक्तिं कुरुत सर्वथा ॥५०॥

सुव्रत उवाच ।

इत्थं निजाश्रितजनानुपदिश्य धर्मं भक्तिं च भक्तितनयो नृपते ! प्रसन्नः । स प्रैरयन्मुनिगणान् गुणगायनार्थं विष्णोर्जनाश्च जगृहुः शिरसा तदुक्तीः ॥५१॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीय प्रकरणे वृत्तालयदोलोत्सवे जनशिक्षायां प्रायश्चित्तविधिनिरू पणनामा द्विषष्टितमोऽध्यायः ॥६२॥

atonement on his behalf. From the age of eleven until he reaches puberty at the age of sixteen, a child should be given half of the normal atonement for his sins. The same treatment should be meted out to someone older than eighty years, a woman or a sick person. O devotees! A person who refuses to undertake appropriate atonement remains a sinner forever and is subjected to the punishments of hell and is reborn as a dog. Anyone who associates with such a sinner is considered a sinner himself. Therefore, all My disciples must undertake atonement for their sin immediately and must make sure that the same mistake is not repeated.'

Bhagwan Shree Hari continued, 'All My disciples should gradually disengage from the mundane pleasures and worldly possessions and concentrate their minds in Lord Vaasudev. There are many means to augment interest and love in Bhagwan; faith, conforming to the religious edicts, understanding the greatness and glory of Bhagwan, inquisition of knowledge about a soul and body, the association with the pious, interest in listening to His Katha, contentment from worldly pleasures, being never content with listening to His Katha, sincere observance of Vrats like Brahamcharya, non violence etc., forsaking finding faults in or criticism of others, equanimity in heat and cold and joy and sorrow. These and constant reminisce and chanting of Bhagwan's name sprout and augment Bhakti in one's heart. The blooming of devotion enhances detachment and knowledge. Bhagwan can only be pleased with Bhakti and nothing pleases Bhagwan more than His unadulterated devotion. O devotees! The devotion is the only toll at your disposal to free yourselves from the cycle of death and rebirth. Therefore, always remain engaged in unconditional devotion towards Lord Krishna.'

Suvrat Muni said, "O king! Shree Hari rested after delivering His divine sermon which greatly pleased the gathered householder devotees. Later Shree Hari urged the saints to sing Kirtans which they duly obliged."

Thus ends the 62nd Chapter of the Satsangi Jeevan.

अथ त्रिषष्टितमोऽध्यायः

सुव्रत उवाच ।

मुक्तानन्दस्तदा वीणां वादयन् षट्पदीं जगौ । गुर्जरी संज्ञ रागेण तालो यत्रैकतालिका ॥१॥ रमतां सततं सततमखे त्वयि मानसं मम सखे ध्रुवपदम् ॥१॥ अशरणशरणे भवभयहरणे बहुतरकरुणालये । सुखकरचरिते मुनिवरविदिते गुणगणवरुणालये ॥२॥ रमतां० धृतसितवसने कृतमितहसने रुचिरचिकुरराजिते । राशिनिभवदने द्युतिजितमदने सकलसुरसभाजिते ॥३॥ रमतां० प्रविततनयने क्षणजितजयने विविधकुसुमहारके । ततरदलिके कृतवरतिलके निजजनसुखकारके ॥४॥ रमतां० परसुखनिलये परदरविलये सुररिपुमतिमोहने । अधचयहरणे सुखचयकरणे निगमगरसदीहने ॥५॥ रमतां० हृतसुरशमले करधृतकमले परिधृतपुरुभूषणे । कलिबलकदने शुभमतिसदने परिहृतनिजदूषणे ॥६॥ रमतां० प्रशमितकोषे कृतमदलोपे मुनिवरगणनन्दिते । अतिमृदुहृदये निजजनसदये सुरनरमुनिवन्दिते ॥७॥ रमतां० गीत्वेति षट्पदीमादौ पद्यैः स प्राकृतैस्ततः । गायति स्म गुणान् भकत्या वासुदेवस्य भूपते ! ॥८॥ ब्रह्मानन्दादयश्चान्ये मुनयो गानकोविदाः । तमेवानुजगुः प्रीत्या कुर्वन्तः स्वरपूरणम् ॥९॥ आरब्धे गायने तैश्च हरिः सदयया दृशा । पयैक्षत निजान् भक्तान्ददमालं करेण च ॥१०॥ सहस्रशस्तत्र नराश्च नार्यः समाधिमापुः कृपयैव तस्य । अलौकिके ह्यक्षरधाम्नि ते च तमेव कोट्यर्करुचिं ह्यपरयत् ॥११॥ चतुर्भुजं चाष्टभुजं च केचितं द्विबाहुं ददृशुश्च केचित् । तत्तन्महाधामसु तत्तदीयैः संसेवितं शक्ति समृद्धिभृत्यैः ॥१२॥ व्युत्थाय ते यद्यदलौकिकं रचे हृदम्बरेऽचक्षत ततदेव । सम्पृच्छ्यमानान्बहुधा स्वबन्धून यथावदूचुः किल तत्र तत्तत् ॥१३॥ सन्दिग्धचित्ताश्च तदीश्वरत्वे ये केचिदासन्प्रथमं जनास्ते । आश्चर्यमालोकय निशम्य चैतत् सर्वेश्वरं

CHAPTER-63

Suvrat Muni said, "O King Pratapsinh! After singing Kirtans for a while, Muktanand swami sang a special Stuti of Bhagwan Shree Hari by six hymns in the accompaniment of his Veena."

Muktanand swami sang, 'You repeatedly and continuously perform various Yagnas; You are the ultimate refuge of the vulnerable; You are an ocean of mercy and a helmsman to help steer the difficult course of the world; You are the source of all the virtues. O my friend! Grant me that my mind remains forever focused in You. You always wear white robes; Your beauty shames even Eros; Your benign smile attracts Your devotees minds in You; the fair hairs on Your head enhances Your appearance; You are bowed down by the Devtas led by Brahma. O my friend! Grant me that my mind remain sforever focused in You. You have overpowered the mighty lust and anger, which overwhelm the entire populace; Your long eyes, wide forehead with Urdhvapundra Tilak and numerous flower garlands around Your neck give lasting happiness to the devotees. O my friend! Grant me that my mind remains forever focused in You. You remove the fear of Kaal (death) from Your devotees' hearts; You wash away the sins of Your disciples; You mesmerise the demons with Your divine Leelas and You make Your devotees happy; You rigorously espouse the Vedic principle that Bhagwan is forever in Human form. O my friend! Grant me that my mind remains forever focused in You. You remove the sorrow of the Devtas and Your devotees; You cleanse the devotees' hearts and remove the inner vices such as anger and lust from them; You accept the ornaments and flower garlands offered by Your disciples. O my friend! Grant me that my mind remains forever focused in You. You chasten and destroy evil gurus and please the true saints; You shower mercy and compassion on Your devotees; the Devtas, humans and Rishis bow down to You. O my friend! Grant me that my mind remains forever focused in You.'

Suvrat Muni said, "O king! Muktanand swami, Brahmanand swami and other musician saints sang further Kirtans in vernacular language in praise of Lord Vaasudev in which Shree Hari also joined them by clapping appropriately to the tune of the

तं विविदुर्यथावत् ॥१४॥ सम्बन्धिनः स्वान्भगवत्सकाशान्नेतु गृहांस्तत्र समागता ये । ते दुष्टजीवा अपि तत्प्रतापं दृष्ट्वेव तस्याश्रयमाशु चक्रुः ॥१५॥ आनन्दयित्वेति जनाञ्जनेशः स्वं स्वं निवासं प्रति गन्तुमेव । आदिश्य रम्यं पटमण्डपं स्वं समेत्य तस्मिन्निषसाद दैविः ॥१६॥ स एवमेव प्रतिवासरं स्वानान्दयन्भक्तजनान् समेतान् । उवास तत्रारिवलसौख्यकारी यशः स्वकीयं प्रथयन्पृथिव्याम् ॥१७॥ यावन्त्यहानि भगवान्न्यवासीतत्र पतने । दिने दिनेऽधिकं तत्र स्नेहो नृणामवर्धत ॥१८॥ तत्तद्देशीयलोकानां तत्र पाकक्रिया अपि । प्रत्यहं नूतना आसन्नुत्तरोत्तरसद्रसाः ॥१९॥ क्वचिद्दिने सभायां स प्रोचे वर्णाश्रमोचितान् । धर्मान्वेदेन विहितान् कृष्णभक्तिसमन्वितान् ॥२०॥ कस्मिंश्चिद्दिवसे ज्ञानं वैराग्यं च क्वचित्प्रभुः । भक्तिं निरू पयामास कवचित्सदसि लक्षणैः ॥२१॥ राजनीतिं कवचित्प्राह दानधर्मांश्च कुत्रचित् । मोक्षधर्मान् कवचित्प्राह स्त्रीधर्मांश्च स ईश्वरः ॥२२॥ कवचित्साङ्ख्यं कवचिद्योगं पच्चरात्रं च कर्हिचित् । धर्मान् परमहंसानां कवचित्सदसि सोऽब्रवीत् ॥२३॥ प्रायश्चितविधिं प्राह कवचित् पापापनुत्तये । आपद्धर्मांश्च सर्वेषां स जगाद कवचित्प्रभुः ॥२४॥ पूर्णकामोऽपि भगवाननुकुर्वन्नृनाटनम् । वर्णाश्रमोचितं धर्ममाचचार स्वयं सदा ॥२५॥ व्रतोपवासनियमान यथाकालं यथोचितम् । जनानां शिक्षणार्थं वै चकार स्वयमीश्वरः ॥२६॥ चैत्रशुक्लप्रतिपदि वत्सरारम्भवासरे । कालात्मवासुदेवस्य कारयामास पूजनम् ॥२७॥ गोदानं स्वर्णदानं च विप्रसन्तर्पणं तथा । मन्वादितिथिमुख्यायां तृतीयायामचीकरत् ॥२८॥ तस्यां तिथौ भगवतः स च मत्स्यमूर्तेः पूजामहोत्सवमपि क्षितिपाल ! सम्यक् । शास्त्रोदितेन विधिनैव विधाप्य भुक्त्वा गन्तु च दुर्गपुरमीश्वर उद्यतोऽभूत ॥२९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे नानातिथिकृतचरित्रनिरू पणनामा त्रिषष्टितमोऽध्यायः ॥६३॥

music. Shree Hari benignly glanced at the large congregation and as a result, thousands of devotees slipped into Samadhi immediately. O king! Many devotees saw the splendour of Akshardham with Shree Hari seated on an ornate Sinhasan and being served by His numerous Parshads while others saw Shree Hari's four armed, eight armed and thousand armed form in His other various abodes such as Golok, Vaikunth, Shwetdweep and Badrikaashram. They described what they saw in Samadhi to their friends and neighbours when they returned to their normal state. This helped cement the beliefs of the vacillating and removed from the minds of many sceptics the shadow of doubt about Shree Hari being the supreme Bhagwan. Many people, who had come to take their friends and relatives forcefully away from the assembly were astonished to hear the description of Shree Hari in Akshardham and became His disciples. O king! Shree Hari, the son of Devsharma, established His status as the supreme Lord of the universe to the delight of His firm devotees. He asked all the devotees to return to their tents and He Himself returned to His tent for the night."

Suvrat Muni continued, "O king! Shree Hari stayed on in Vadtaal for many days after the festival of Fuldolotsav to grant His devotees the pleasure of His company and His sermons. He held assemblies every evening where He raised and advised the devotees on various topics such as ethical duties of different classes of devotees including females, Sankhya, Yoga, Bhakti, Gnaan and Vairagya. Often he explained profound meanings of the Panchratra and the Shreemad Bhagwat. He would warn His devotees against any lapse from their Dharma and explain appropriate atonements for inadvertent lapses. Though Shree Hari is supreme Lord of the universe, He followed all rituals and Vratts to set an example to his disciples to follow one's Dharma at all times. He celebrated New Year on Chaitra Sud Padvo to mark the start of the creation of the universe by Brahma as described in the Brahma Puran and He venerated Matsya Bhagwan on Chaitra Sud Treej to mark His birth anniversary. He urged His disciples to make large donations to mark this day. O king! He prepared to leave Vadtaal for Gadhpur the next day following lunch at Ichharamji's home."

Thus ends the 63rd Chapter of the Satsangi Jeevan.

अथ चतुःषष्टितमोऽध्यायः

सुव्रत उवाच ।

तावद्राजन्पुरादेत्य गोस्वामी भक्तिमान् द्रुतम् । नाम्ना नारायणगिरिः प्रार्थयामास तं प्रभुम् ॥१॥ आतिथ्यं कर्तुमिच्छामि श्वोऽहं सहमुनेस्तव । मनोरथमिमं स्वामिन्मम सम्पूरय प्रभो ! ॥२॥ इति सम्प्रार्थितस्तेन भक्तवत्सल ईश्वरः । तथेत्युवाच तावतं पौरा अन्येऽप्युपाययुः ॥३॥ कुबेरो यौवनाश्वश्च जूषमूलजिदादयः । नमश्चक्रुः प्रभुं भकत्या तं कुबेर उवाच च ॥४॥ अत्रागतस्य ते स्वामिंस्त्रयोविंशतिवासराः । गतास्तत्राऽऽद्यदिवसे यौवनाश्वमनोरथः ॥५॥ पाकस्वीकरणेनैव त्वया सम्पूरितः प्रभो ! । देशान्तरीयलोकाश्च ततस्सन्तोषितास्त्वया ॥६॥ भक्ता वयमपि स्वामिन् ! भवामस्तव सेवकाः ! अननुग्राह्य तान् यानं तव नैवोचितं किल ॥७॥ विमलोत्सवपर्यन्तं ततः स्थातुमिहार्हसि । इति सम्प्रार्थितो भकतैस्तथेत्याह हसन्प्रभुः ॥८॥ ततः स न्यवसतत्र भक्तान्सन्तोषयन्निजान् । उपावसन्नवम्यां च मध्याहने राममार्चयत् ॥९॥ दशम्यां बहुशो विप्रान् सम्भोज्या कृतपारणाम् । महानामुत्सवं चक्रे ततस्त्वेकादशीदिने ॥१०॥ लक्ष्म्यायुतं वासुदेवं सौवर्णं भद्रमण्डले । राजोपचारैर्विविधैर्यथाविधि पुपूज सः ॥११॥ उपवेश्याथ दोलायां पुनः सम्पूज्य तं ततः । महानीराजनं कृत्वा समान्दोलयति स्म सः ॥१२॥ मुहूर्तान्ते च तां पूजां समाप्याभ्यर्च्य वाडवान् । चकारोपोषणं स्वामी भक्तैः सह च जागरम् ॥१३॥ द्वादश्यां विधिवत्कृत्वा पारणां प्रातरेव सः । प्रयाणाश्ववारान् स्वान् पद्गांश्चाज्ञापचद्द्रुतम् ॥१४॥ कतिचिन्मुनियूथानि गन्तुं देशान्तराणि सः । आदिदेशाथ कतिचित्सह स्वेनागमनाय च ॥१५॥ आज्ञाप्य भृत्यान् सहयायिनः स्वान् स उच्चपीठे द्युपविश्य हैमे । सम्पूज्यमानोऽखिलभक्तसङ्घैभक्तप्रियस्तान्प्रभुरादिदेश ॥१६॥ शृण्वन्तु सर्वे पुरुषाश्च योषा निजं निजं देशमितो भवन्तः । गच्छन्तु मार्गे द्यतिसावधाना भवन्तु कृष्णं हृदि धारयन्तः ॥१७॥ एवमादिश्य तान्सर्वान्भगवान् करुणानिधिः । जय श्री

CHAPTER-64

Suvrat Muni said, "O King Pratapsinh! Narayan Giri of Vadtaal approached Shree Hari as He was about to depart Vadtaal and pleaded, 'O Swaminarayan Bhagwan! I would like to become Your host tomorrow. Please fulfil my desire.' As Shree Hari assented, Kuber Patel, Joban Pagi, Takho Pagi, Mulji and the other devotees of Vadtaal made similar requests, 'O Bhagwan! You have been in Vadtaal for last twenty three days. You accepted Joban Pagi's hospitality the first day. Since then You have pleased Your brothers and the devotees of far off places by accepting their hospitality. We too are Your devotees. Please also fulfil our desires by accepting our hospitality. We would like to offer food to You and the saints. We plead with You not to proceed to Gadhpur until Vimala (Chaitra Sud) Ekadashi.' O king, Shree Hari assented and postponed His departure for a few days to fulfil the devotees' desires. On Chaitra Sud Navami, Shree Hari observed a fast for the day to mark the birth anniversary of Bhagwan Ram. He venerated Lord Ram with full rituals and reverence at midday. The devotees of Vadtaal fed all the saints and many Brahmins and gifted much wealth to the Brahmins at Shree Hari's behest on Dasami. The Ekadashi was celebrated with full pomp and rituals such as Mahapuja of Vaasudev Bhagwan. Shree Hari placed the idol of Vaasudev Bhagwan in the swing and swayed for a while before concluding the veneration. They stayed awake until the next morning singing Kirtans to observe Jagran on the occasion of the Ekadashi."

Suvrat Muni continued, "O king! After eating to conclude the fast of Ekadashi, Shree Hari asked the saints and Parshads to get ready to leave Vadtaal. He asked several groups of saints to disperse and visit outlying areas to spread His message while He asked the remainder to accompany Him to Gadhpur. He sat on a Sinhasan so that the devotees of Vadtaal could offer their veneration of departure. He asked all devotees to return to their respective regions and villages and to take care on their journey home. O king! Shree Hari bid farewell to the devotees and mounted His horse. The Parshads also mounted their respective horses and formed a ring around Him. He was wearing white robes, His forehead was adorned with an Urdhvapundra Tilak and red Kumkum Chandlo, His torso was covered with many flower garlands and

सच्चिदानन्देत्युचार्य हयमारुहत् ॥१८॥ पाश्चात्यैरश्ववारैश्चपलतरहयैरन्वितो वेष्टनेऽसौ पुष्पापीडा न्विचित्रान्सिततिलकवरे कौङ्कुमं चन्द्रकं च । कण्ठे हारानेकान् दधदखिलजनैर्वीक्ष्यमाणोऽश्रुनेत्रैः शृण्वन् गीतं सवाद्यं शशिनिभवदनो निर्ययौ भक्तसङ्घात् ॥१९॥ अनुयातो नरान्नारीर्दृष्ट्वाऽथ च हरिर्बहून् । न निवर्तयितुं शक्तो बभूव करसंज्ञया ॥२०॥ पार्ष्णिस्पर्शद्राविते न ततोऽश्वेनैकलः स्वयम् । जगाम भक्तदृष्टीनामति दूरे स सत्वरम् ॥२१॥ यावद् दृष्टिबलं दृष्ट्वा न्यवर्तन्त च ते जनाः । ध्यायन्तस्तं साश्रुनेत्राः स्वं स्वं देशं ततो ययुः ॥२२॥ रामप्रतापमुख्यास्तु तदा साकेतवासिनः । आज्ञयैव हरेर्जग्मुर्वाहनैः किञ्चिदग्रतः ॥२३॥ पाश्चात्यानश्वावारादीन्समेत्याथ हरिः स च । गच्छन्दुर्गपुरं मार्गे भाल्लदेशमुपाययौ ॥२४॥ तत्र बद्धाञ्जलिपुटान् मार्गमाबध्य संस्थितान् । जनान् सहस्रशोऽपश्यद् भगवान् प्रहसन्मुखः ॥२५॥ नमस्कृत्य प्रभुं तेऽथ वल्गां तस्य च वाजिनः । धृत्वा स्वं स्वं पुरं नेतुं हरिं सम्प्रार्थयन् भृशम् ॥२६॥ तान्निर्भर्त्स्य हरिर्गन्तुं नाशकद्भक्तवत्सलः । ततस्तेषां प्रियं कर्तुं तत्तत्पुरमगाच्च सः ॥२७॥ कवचिदर्धं कवचिच्चैकं कवचिद्द्वे त्रीण्यपि कवचित् । दिनान्युवास भगवान् भक्तानां प्रियकाम्यया ॥२८॥ एवं निवसतस्तस्य मास एकः क्षणो यथा । व्यतिचक्राम भक्तान् स्वान् भृशं तोषयतो हरेः ॥२९॥ अथोत्तमस्तु नृपति र्निवसन्दुर्गपत्तने । हरेः प्रतीक्षया मासं दुःखेन महताऽनयत् ॥३०॥ अद्य श्वो वो परश्वो वा सायं वा प्रातरेव वा । हरिरायास्यतीत्येवं चिन्तयाऽन्यं निनाय च ॥३१॥ तृतीये मासि तु प्राप्ते भृशं चिन्तातुरो नृपः । भगवद्विरहं सोढुं नाशकत्क्षणमप्यसौ ॥३२॥ खानपानविहीनश्च चिन्तातप्तवपुर्नृपः । भूरिप्रजागरः पत्रीं लिलेखैकमनाः शनैः ॥३३॥ लिखित्वा स्वप्रणामादि लिलेख प्रार्थनां ततः । अतिक्रान्तैव मर्यादा भगवन् ! या त्वया कृता ॥३४॥ एतावत्कालपर्यन्तं प्राणा देहे कथञ्चन । स्थिता अतः परं त्वेते न स्थास्यन्तीति भाति मे ॥३५॥ सहनं त्वद्वियोगस्य नाहं कर्तुं क्षमः प्रभो ! । अत्रायाहि ततः शीघ्र मामाकारय तत्र वा ॥३६॥ सविस्तरैस्तदर्थां तु लिखित्वा पत्रिकां नृपः । दूतेन

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pearl necklaces and was surrounded by disconsolate devotees. Many devotees followed Shree Hari whom He asked to turn back but in vain. He galloped His horse to go very far from the throng of devotees. The devotees, understanding His intentions stood there until Shree Hari went out of their sight before turning back with their eyes welling with tears. O king! The saints, Rampratapji and Ichharamji and their families were slightly ahead as they were sent off from Vadtaal a little earlier on board the carts and chariots. Shree Hari and the Parshads caught up with them and the whole entourage travelled together on the way to Gadhpur. As they were travelling through Bhaal region en route to Gadhpur, many devotees of Bhaal lined the route and requested Shree Hari to grace their villages. Narayanmuni could not disappoint His faithful devotees and agreed to grace some of the villages. He spent a day or two in some of the villages to delight the devotees of the respective villages. O king! One month passed while travelling from village to village."

Suvrat Muni continued, "O king! King Uttam Khachar was disconsolate as the time for Shree Hari to return had elapsed. He spent the month with much difficulty as every day he waited for the good news of Shree Hari's return. Another month passed by without any hint of Shree Hari's arrival. He became unable to bear Shree Hari's separation any more as the third month passed by. Becoming restless with worry and apprehension took a great toll on his health and he became frail with irregular meals and sleep. He decided to write a letter to Shree Hari. He wrote, 'O Shree Hari! You left Gadhpur promising to return within a month, however, the time of Your return has long gone by and You have not returned. I am barely alive and that with the hope of Your Darshan. I do not know how long will I survive your separation. Please come back quickly or failing that, grant me permission to come to You.' O king! Uttam Khachar sent the letter with a messenger who reached Shree Hari the same day. He bowed down at His feet and delivered Uttam Khachar's letter to Him. He realised that King Uttam may not survive His separation, hence decided to return to Gadhpur immediately. He asked all gathered devotees to return to their villages and left for Gadhpur the same night in the company of His mounted Parshads. Uttam Khachar received news of the imminent arrival of Shree Hari before dawn. Forgetting to put on his shoes, he

प्रेषयामास सद्योऽसौ शीघ्रगामिना ॥३७॥ तस्मिन्नेव दिने दूतो गुम्कारव्यपुरमागमत् । हरिं प्राप्य ददौ तां च वाचयामास स प्रभुः ॥३८॥ सकलां वाचयित्वा तां भगवान् करुणानिधिः । असह्यं स्वस्य विरहं तेनाबुध्यत निश्चितम् ॥३९॥ ततः सर्वाननुज्ञाप्य तस्मिन्नेव दिने निशि । अश्ववारैः कतिपयैः सहायाद्दुर्गपत्तनम् ॥४०॥ अरुणोदयवेलायां प्राप तत्पुरमीश्वरः । उपविष्टो बहिर्वेद्यां तच्छुश्रावोत्तमो नृपः ॥४१॥ अभ्यधावत्तदैवासावनुपानत्पदोऽपि च । प्राणं वपुरिव प्राप्य तमानन्दमवाप सः ॥४२॥ उत्तीर्याश्वादधरिरपि परिरेभे तमानतम् । कृशीभूतं च तद्देहं दृष्ट्वा विस्मयमाप च ॥४३॥ ततः साकं तेन हरिर्वेष्टितो निजपार्षदैः । प्राप्य स्ववसतिं स्थानं समुवास कृपानिधिः ॥४४॥ मानयित्वा भगवतो बन्धूंस्तमिव सादरम् । प्रासादे वासयामास स्वकीये स च भूपतिः ॥४५॥ एवं स भगवांश्चक्रे पुरि तत्र नृपोत्सवम् । अन्यानपीदृशानेव तत्र चक्रे स चोत्सवान् ॥४६॥ महोत्सवं यः परमं पवित्रं हरेरिमं संश्रृणुयात्पठेद्वा । तौ वाच्छितार्थं सकलं लभेतां हरेः प्रसादात्परमं पदं च ॥४७॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे भगवतो दुर्गवत्तनप्रत्यागमननामा चतुःषष्टितमोऽध्यायः ॥६४॥

इति श्री सत्सङ्गिजीवनस्य तृतीयं प्रकरणं समाप्तम् ।

rushed to greet Shree Hari. Just as the entrance of a soul awakens a body, Uttam Khachar regained stamina on hearing the news of Shree Hari's arrival. He danced with joy on seeing Shree Hari and prostrated at His feet with Dandvat Pranam. Shree Hari dismounted His horse and lifted Uttam Khachar from the ground and embraced him tightly. He was surprised to see how much weight Uttam has lost due to His separation. Uttam Khachar led the entourage in his royal palace. He arranged for Rampratapji and Ichharamji to stay in his palace with the same respect as he had for Shree Hari."

Suvrat Muni continued, "O king! Shree Hari celebrated Fuldolotsav with great festivity and pomp at Vadtaal and He celebrated many other festivals during His extended visit to Vadtaal. Whoever recites or listens to this Katha of celebrations will have his devotion in Bhagwan Shree Hari augmented, will have all his desires fulfilled and will attain the supreme abode at death."

Thus ends the 64th Chapter of the Satsangi Jeevan.

Thus ends the third Prakaran of the Satsangi Jeevan.

|| Shri Hari: ||

S.G. Shri Satanand Muni Virchit

SATSANGI JEEVAN

Volume-4

अथ प्रथमोऽध्यायः

सुव्रत उवाच ।

स्वगृहे निवसंतं तंनिर्दंभोऽभयनंदनः । सिषेवेपरया भक्त्या सकुटुंबोऽन्वहं नृप ॥१॥ तत्प्रीतये चकृतवानन्नकूटमहोत्सवम् । प्रबोधन्युत्सवं चापिपूर्ववद्विस्मयावहम् ॥२॥ भक्तं सपरिवारं तं सुखयन्भगवानपि । भक्तान्देशांतरेभ्यः स्वानाछाय्याऽचीकरच्चतौ ॥३॥ प्रबोधन्युत्सवेऽतीतेस्वस्वदेशं गतेषु च । देशांतरीयलोकेषु भगवाँल्लोकभावनः ॥४॥ वेदोक्तां स्थापयन्नेवमर्यादां स्वाश्रितेषु सः । पुराणश्रवणारंभमचिकीर्षच्च सर्ववित् ॥५॥ उषस्युत्थाय नित्यं च प्रातःकृत्यं विधाय च । आकारयत्पुराणज्ञं प्रयागजितमीश्वरः ॥६॥ स्वमंदिरबहिर्वेद्यामासने स उपाविशत । तत्रपौराणिकश्चान्ये पार्षदाद्या उपाययुः ॥७॥ यथोचितं सभायांते निषेदुश्च व्यवस्थया । ततः सभगवानूचेमयारामद्विजंप्रति ॥८॥

श्री नारायणमुनिरुवाच ।

श्रृणुत्वं ब्राह्मण श्रेष्ठज्योतिःशास्त्रविशारद् । मासोऽयंमार्गशीर्षोऽस्ति मासानामुत्तमः किल ॥९॥ विभूतिर्वासुदेवस्यकथितोऽसौमहर्षिभिः । पुराणश्रवणं कर्त्तुमत्रेछास्तिममद्विज ॥१०॥ तदारंभमुहूर्तं त्वं यथाशास्त्रंवदाऽधुना ।

CHAPTER 1

Suvrat Muni said, “O King Pratapsinh! Uttam Khachar, along with his other family members, served Shree Hari daily with sincerity and reverence. He celebrated the festivals of Annakut and Prabodhani Ekadashi this year (Samvat 1876) with as much pomp and festivities as he celebrated them the previous year. Shree Hari invited all His devotees from far afield to participate in these two festivals to the delight of Uttam Khachar. Shree Hari sent all the visiting devotees back to their respective villages when both festivals had finished. Shree Narayanmuni, Who had taken birth for the primary purpose to re-establish the chaste practices of the Vedic religion, decided to listen to the Katha of the Shreemad Bhagwat to set an exemplary example to all His disciples. He called a few of His devotees and Parshads after concluding His morning routine on Magsar Sud Chhatth. O king! Shree Hari asked Mayaram Bhatt, ‘O Brahmin! You are an expert in astrology. The month of Magsar is considered very auspicious for religious activities. Indeed, Sage Vyas has described this month as an appendage of Bhagwan Vaasudev. I wish to listen to the Katha of the Shreemad Bhagwat in this auspicious month. Please refer to your almanac and find a most auspicious date to start the Katha so that there are no hindrances during the Katha.”

Suvrat Muni continued, “O king! Mayaram Bhatt consulted his almanac and replied to Shree Hari, ‘O Bhagwan! Tomorrow is Saptami, Wednesday and the Sun is in Danistha constellation, which makes it the most auspicious date to start the Katha.’ O king! Shree Hari said to Pragji Purani sitting in front of Him, ‘O Purani (an expert narrator)! I wish to start listening to the Katha of the Shreemad Bhagwat Puran tomorrow morning. O Brahmin! Both of us will conclude our morning rituals early daily during the period of the Katha, start the Katha early in the morning. We shall take a short break at

निरंतराया सिद्धिः स्वाद्यत्रारंभेकृतेसति ॥११॥ पंचांगपत्रं निष्कास्पसतदास्थूलवेष्टनात् । दृष्ट्वा प्राहहरिस्वामिन्मुहूर्तश्चोऽस्ति तादृशम् ॥१२॥ योगोऽस्त्यमृतसिद्धाख्यः कार्यसिद्धिविधायकः । पुराणश्रवणारंभस्तत्र कार्यस्त्वया प्रभो ॥१३॥ इत्युक्ते तेन भगवान् प्राह पौराणिकं वचः । प्रारंभः श्वोऽस्तिकर्त्तव्यः श्रीमद्भगवतस्य मे ॥१४॥ उषस्युत्थाय कर्त्तव्यं दिनाद्यप्रहरावधि । त्वयास्माभिश्च विप्रर्षेनैत्पकं कर्मचाऽन्वहम् ॥१५॥ ततः कथायाः प्रारंभंकृत्वा मध्याह्न एवसा । समापनीया च ततः कार्योभाध्याह्निको विधिः ॥१६॥ पुनस्तृतीययामांते सायंसंध्यावधि द्विजा । प्रारभ्य च समाप्यासाभवतोरुचिरस्ति चेत् ॥१७॥

पौराणिक उवाच ।

एवमेव करिष्यामि कृपानाथाहमन्वहम् । वाचयिष्ये यथाकालं कथामत्र दृढ़ासनः ॥१८॥ विश्रांतिर्याकृतामध्ये त्वयास्वामिंस्तया मम । जातं मनः प्रसन्नं वैदेहक्लेशोऽन्यथा भवेत् ॥१९॥ आगम्यतांश्वइत्युक्त्वा ततस्तं भगवान्निजान् । भक्तान्पुराणश्रोतॄंश्च जगादानंदयन् वचः ॥२०॥

श्रीनारायणमुनिरुवाच ।

भक्ताः श्रृणुतभद्रंवः सर्वेषां हितमुच्यते । पुराणश्रवणं कार्यं सर्वैरेवमदाश्रितैः ॥२१॥ चतुर्णामपि वर्णानां तथैवा श्रमिणामपि । अधिकारो भवत्येव पुराणश्रवणे सदा ॥२२॥ एष साधारणः पंथाः साक्षात्सर्वार्थ सिद्धिदः । महामुनिजनैः प्रोक्तोदेवैरपिसु पूजितः ॥२३॥ स्वरू पबोधोनहरेः कथायाः श्रवणं विना । भवेन्नृणां विना तं च कथंस्यात्संसृति क्षयः ॥२४॥ तस्माद्व्यासकृतानां हि पुराणानां निरंतरम् । श्रवणं भारतस्यापि कार्यं रामायणस्य च ॥२५॥ अज्ञानतिमिरांधानां दीपोऽयंज्ञान सिद्धिदः ।पुराणश्रवणं विष्णोरोषधं भवरोगिणाम् ॥२६॥ सर्वथैवात्मनः श्रेयोयेऽभिवांछंति देहिनः ।ते श्रृण्वंतु सदाभक्त्या कथां पौराणिकीं शुभाम् ॥२७॥ अशक्तोयः सदाश्रोतुं कथां भगवतः सतु । मुहूर्तवापि श्रृणुयान्नियतात्मा दिने दिने ॥२८॥ यस्तुप्रतिदिनं श्रोतुमशक्तः सोऽपिमानवः । पुण्यमासेषु श्रृणुयात्पुण्यासु च तिथिष्वपि ॥२९॥ मुहूर्तंवातदर्द्धंवा क्षणंवापावनीं कथाम् । ये श्रृण्वंतिनराभक्त्या नतेषामस्ति दुर्गतिः ॥३०॥ यत्फलं सर्वयज्ञेषु सर्वदानेषु यत्फलम् । भक्त्या पुराणश्रवणात्तत्फलं विंदते नरः

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the noon and start Katha again in the late afternoon and conclude the daily session at dusk. O Purani! Tell me your views on this schedule.' O king! Pragji Purani, very excited at the prospect of such an excellent opportunity, replied, 'O Bhagwan! I will recite the Katha to You as per the schedule You have suggested. The break in the afternoon will relieve me from mental fatigue and any physical discomfort due to sitting upright for a long time.' O king! Pleased with Pragji Purani's assent, Shree Hari invited him to recite the Katha and the other devotees to listen to it. He explained the importance of listening to the Katha."

Bhagwan Shree Hari said, 'O devotees! Listen to My benevolent advice. All My disciples must listen to the Katha of Shreemad Bhagwat and other Purans regularly. The people from all four Varnas and Ashram have an equal right to listen to such Katha. Indeed, listening to the Katha is the surest means to fulfil one's desires. Even the Devtas extol listening to the Katha of Puranas as one cannot fathom the true knowledge about God without it and without the true knowledge about Bhagwan, one cannot unshackle himself from the cycle of birth and death. Therefore, all My disciples must regularly listen to the Ramayan and the Puranas and the Mahabharat written by Sage Vyas as it enlightens the minds of the listeners. The listening to the Katha of Puranas is a lamp which banishes the darkness of ignorance and is a miracle cure for the people suffering from the pains of the repeated life and death. All the devotees desirous of salvation must listen to such Katha on daily and regular basis. If unable to listen to it for a longer period, one must still listen to such a Katha for one or half an hour daily without fail. O devotees! Some of you, who are unable to listen to the Katha everyday should endeavour to listen to it on Ekadashis or during the auspicious months.'

Bhagwan Shree Hari continued, 'Whoever listens to the Katha, even for a short while, does not fall from the grace of God. Whatever rewards one earns by performing all the Yagnas and making all types of donations can be his just by listening to the Katha of Purans reverentially, especially in Kali Yug. There is no better Dharma or a better means to achieve Moksha than listening to the Katha. In comparison to other

॥३१॥ कलौयुगे विशेषेण पुराणश्रवणादृते । नास्ति धर्मः परः पुंसां नास्तिमोक्षपथः परः ॥३२॥ कलौहीनायुषोमर्त्यार्दुर्बलाः श्रमपीडिताः । दुर्मेधसो दुःखभाजो धर्माचार विवर्ज्जिताः ॥३३॥ इति संचित्य कृपयाभगवान्बादरायणः । हिताय तेषां विद्धेपुराणाख्यं रसायनम् ॥३४॥ पिबन्नेवामृतं यत्लादेकः स्यादजरामरः । पुराणामृतयः कुर्यात्कुलमप्यजरामरम् ॥३५॥ विनापुराणश्रवणं नरः पशुसमो मतः । तस्मादवश्यंतत्कार्यंविधिना स्वहितार्थिभिः ॥३६॥

सुव्रत उवाच ।

इत्युक्तवंततं नत्वा हरिमुत्तमभूपतिः । पप्रछ प्रांजलिर्भक्त्या पुराणश्रवणोत्सुकः ॥३७॥

राजोवाच !

पुराणश्रवणस्येश श्रोतुमिछाम्यहं विधिम् । कस्मिन्कालेच तत्कार्यं देशेकीदृग्विधेतथा ॥३८॥ वक्ता पुराणस्य विभोकीदृशः परिकीर्तितः । श्रोतारः कीदृशाश्चस्युः किं देयं तैः समापने ॥३९॥ एतन्मेब्रूहिभगवन्नितिपृष्टो नृपेण सः । सर्वेषां श्रृण्वतामूचेतच्छुश्रूर्षां विदन् विभुः ॥४०॥

श्री नारायणमुनिरुवाच !

सर्वपाप विनिर्मुक्तिकरणे यस्य मानसम् । भवेत्तेनादरान्नित्यं पुराणं श्रव्यमुत्तमम् ॥४१॥ आनुकूल्यं न चेन्नित्यं तदावश्यं पुमान्नृप । पुराणं श्रवणं कुर्याच्चातुर्मास्ये च पर्वसु ॥४२॥ विधानं तस्य यद्राजन्यथोक्त फलदायकम् । तत्स्कंदादि पुराणोक्तं कथयामि समासतः ॥४३॥ कृताह्निकः समाहूयवक्तारं शास्त्रकोविदम् । संभाव्यासनदानेन नमस्कुर्यात्तमादरात् ॥४४॥ उच्चासने पुस्तकं च संस्थाप्यैवततोऽवरे । व्याससनेऽतिमृदुले वक्तारमुपवेशयेत ॥४५॥ संपूज्यपुस्तकं त्वादौ ततो वक्तारमर्चयेत् । चंदनेनाक्षतैः पौष्पैर्हाराद्यैर्धूप दीपकैः ॥४६॥ नैवेद्यफलतांबूलदक्षिणामिश्च भक्तितः । संपूज्यारार्त्रिकं कृत्वा नमस्कुर्वीत सादरम् ॥४७॥ नमस्ते भगवन्व्यासवेद शास्त्रार्थकोविद् । ब्रह्माविष्णुमहेशानां मूर्त्ते सत्यवती सुत ॥४८॥ मंत्रेणानेनवक्तारं नमस्कृत्य ततो नृप । श्रोतृन्विप्रान्सतश्चार्च्चेन्मुख्यः श्रोता यथोचितम् ॥४९॥ आसनादऽवरेवक्तुरुपविश्यासने ततः । पुराणं श्रृणुयुः सर्वे नत्वा

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three Yugs, people of Kali Yug are weaker, suffer from many shortcomings, are afflicted and overwhelmed by vices, short lived and do not conform to the ethics of Varna and Ashram. Knowing this, Sage Vyas wrote the Shreemad Bhagwat and other Purans for benevolence of the people of the present era. O devotees! Upon drinking nectar, a person becomes immortal himself, while, listening to the Katha, he is able to immortalise his entire clan. A person's life is akin to a life of an animal without listening to the Katha. Therefore, all right thinking devotees must listen to the Katha sincerely and devoutly.'

Suvrat Muni said, 'O king! King Uttam Khachar, eager to listen to the Katha as espoused by Lord Swaminarayan, asked Him humbly, 'O Bhagwan! I would like to know where and when one should listen to the Katha. How should a narrator and listener behave and what, if any, ethics do they have to observe for the Katha? What should a listener gift to a narrator at the conclusion of the Katha? These questions arise in my mind. Please satiate my curiosity.' O king! Bhagwan Shree Hari addressed the whole assembly to enlighten all other devotees besides King Uttam."

Shree Hari said, 'O King Uttam! A person should listen to the Katha regularly and reverentially if he wishes to be freed from the consequences of his sins. He should listen to the Katha on days of Vrat such as Ekadashis or during the period of Chaturmaas if he is unable to listen to it daily. I shall reiterate the rewards of listening to the Katha of Puranas as described in the Skand and other Puranas. O king! The listener should humbly invite a scholar narrator after concluding his normal daily routine early. The listener should prepare a podium on a higher plinth with a soft seat for the narrator and place a scripture on a higher planer than the seat for the narrator. The listener should respectfully invite the narrator to take his seat to begin the Katha. The host listener should venerate the scripture and the narrator in that order with sandalwood paste, grains of rice, flowers, fruits and Aarti whilst chanting this hymn, "O narrator! Today you represent Sage Vyas, a son of Satyavati! You also represent the triumvirate of Brahma, Vishnu and Shiva today. I bow down to you." O king! The host should venerate

तं स्वस्थमानसाः ।।५०।। उपवेश्यं ब्राह्मणानां पृष्टतस्तत्रबाहुजैः । तेषां च पृष्टतो वैश्यैस्तेषां शूद्रेश्च संसदि ।।५१।। ये च संकरजातीयाः शूद्राणां पृष्टत स्तुतैः । मर्यादयैवोपविश्य श्रोतव्या भगवत्कथाः ।।५२।। ज्ञानवृद्धास्तपोवृद्धाब्रह्मनिष्ठाश्चयेद्विजाः । उपवेश्याः श्रोतृभिस्ते सर्वेषामग्रतो नरैः ।।५३।। धनुर्मानांतरे पुंभ्यः स्त्रीभश्चापि महीयते । मर्यादयैवोपवेश्यं तत्र श्रोतुं हरेः कथाः ।।५४।। पत्रं पुष्पं फलं वापिरू पकं ताम्र ढब्बुकम् । निवेद्यवाधान्यमुष्टिंव क्रेतु श्रृणुयात्कथाम् ।।५५।। बालो युवाऽथवावृद्धोदरिद्रोदुर्बलोपि वा । पुराणज्ञः सदावंद्यः पूज्यश्च सुकृतार्थिभिः ।।५६।। बालबुद्धिर्न कर्त्तव्यापुराणज्ञे कदाचन । यस्यवक्रोद्गातावाणी कामधेनुः शरीरिणाम् ।।५७।। गुरवः संतिलोकस्य जन्मतो गुणतश्चये । तेषामपि च सर्वेषां पुराणज्ञः परोगुरुः ।।५८।। भवकोटिसहस्रेषु भूत्वा भूत्वावसीदते । योददातिहरेर्ज्ञानं कोऽन्यस्तस्मात्परोगुरुः ।।५९।। पुराणज्ञः शुचिः शांतो दांतो विजित मत्सरः । साधुः कारुण्यवान्वाग्मी जात्याविप्रः कथां वदेत् ।।६०।। द्विजातिरन्योपि प्राप्तोदीक्षां भागवंतीसतु । अष्टांगब्रह्मचर्याढ्योनिर्लोभश्चेद्वदेत्कथाम् ।।६१।। व्यासासनं समारुढोयदा पौराणिको भवेत् । आसमाप्तेस्तदाकं चिन्नमस्कुर्यान्न भूपते ।।६२।। एकांतिकाहरेर्भक्ताहरिर्वामानुषाकृतिः । तत्रागछेद्यदि तदानमस्कुर्वीततांश्चतम् ।।६३।। ये धूर्त्तायेच दुर्वृत्ता ये चान्ये विजिगीषवः । तेषां कुटिलवृत्तीनामग्रेनैव वदेत्कथाम् ।।६४।। नदुर्जनसमाकीर्णेन शूद्रश्वापदाकुले । देशेन द्यूतसदने वदेत्पुण्यक थां सुधीः ।।६५।। सज्ञामेसद्भिराकीर्णे सुक्षेत्रे देवतालये । नदीतटे शुचौगेहेकथा वाच्याऽशनालये ।।६६।। श्रद्धाभक्ति समायुक्तानान्यकार्येषु लालसाः । वाग्पताः सुचयोऽव्यग्राः श्रोतारः पुण्यभागिनः ।।६७।। पुराणं येत्वऽसंपूज्य गंधाद्यैर्नमनेन वा । श्रृण्वंति च कथां भक्त्या दरिद्राः स्युर्नपापिनः ।।६८।। कथायां कीर्त्यमानायां येछंत्यऽन्यतोनराः । भोगकाले प्रणश्यंति तेषां दाराश्च संपदः ।।६९।। श्रोतारः स्युर्नसोष्मीषान च वीरासन स्थिताः । न वस्त्रबद्धपादाश्चनाश्रंतः खपुरादि च ।।७०।। ये चतुंगासनारू ढ़ाः कथां श्रृण्वंति दांभिकाः । अक्षयान्नरकान्भुक्ताते भवंत्येव वायसाः ।।७१।। स्त्रीणां मुखानि पश्यंतो ये श्रृण्वंति कथांहरेः । ते भुत्कानिरयान्घोरान्भवंति ग्रामशूकराः ।।७२।। श्रृण्वंति प्रौढ़पादाये मानिनो भगवत्कथाम् । तथाशयानाः श्रृण्वंतिभवंत्याऽजगरास्तुते ।।७३।। ये श्रृण्वंति कथां वक्तुः समानासनमास्थिताः । गुरुंतल्पसमं पापं प्राप्यांते यांतिरौरवम् ।।७४।।

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the other saints and Brahmins who have come to listen to the Katha and invite them to take the seats at the front of the congregation. The Kshatriya, Vaishya and Shudra devotees should take their appropriate seats as per their hierarchy and modicum. The scholars, astute and elders should be given seats in the front row. The ladies should sit behind the male devotees keeping some distance. All the listeners should offer some form of gift such as fruits, flowers, coins or a handful of grains before taking their seats in the assembly. O king! The listeners must treat the narrator with the utmost respect, even if he happens to be young, old, poor or ugly. One should never consider the narrator as an ordinary mortal, as his discourse is able to wash away the sins of the listeners. The narrator is the guru of all the gurus as he is able to liberate the listeners from the never ending cycle of birth and death through his knowledge and interpretation of the scripture.'

Bhagwan Swaminarayan continued, 'O King Uttam! A narrator should preferably be a Brahmin and he must maintain inner and outer chastity, control his senses, overcome greed and envy, be kind, virtuous and fluent. A person who observes strict Brahamcharya and has undertaken Mahadiksha (such as our saints) is also considered a suitable narrator. While sitting on a podium during the Katha, the narrator must not bow down to anybody, except God Himself or His Ekantik devotee, The narrator must not read Katha in front of people who are deceitful, dishonest, sinners or those who want to gain knowledge just to vanquish others in a debate nor should he conduct Katha in drinking and gambling dens. Rather, he should narrate Katha in front of virtuous or inquisitive people, in a shrine, temple, home or on the banks of holy rivers such as Ganga. The listeners, who listen to the Katha attentively, silently, solemnly and reverentially while maintaining the inner and outer chastity, earn the Punya of listening to the Katha. A listener, even a solemn one, loses his wealth if he does not offer any gift to the narrator. O king! The listener who deserts the ongoing Katha is deserted by his wealth and wife in the time of need. One must not wear any headgear such as a cap, hat or diadem and chew beetle leaves, nuts (or gum for that matter) or tobacco

कथायां वर्तमानायामन्या वाचो वदंतिये । तेगर्द्दभाः प्रजायंते कृकलासास्ततः परम् ॥७५॥ कथायां श्रृयमाणायां विघ्नकुर्वंतिये शठाः । कोटाव्दान्निरयान्भुक्त्वा वानरास्ते भवंति वै ॥७६॥ ये निंदंतिपुराणज्ञान्कथां वा पापनाशनीम् । ते तु जन्मशतं मर्त्त्याः शुनकाः संभवंति हि ॥७७॥ तस्मात्सविनयं राजन्सादरं च हरेःकथा । श्रोतव्यानियमेनैव यथा वक्तुः सुरवंतथा ॥७८॥ तैलेन गात्रं संमर्द्यस्नापनीयः पुराणवित् । अन्नैः सुमृष्टैः सरसैर्भोजनीयस्तथाऽन्वहम् ॥७९॥ देयंतस्मै च पूर्वाह्ने प्रत्यहं स्वरशुद्धये । सशर्करंतु गोक्षीरं गालितंक्वथितं तथा ॥८०॥ खंडपर्वस्कंधपूर्त्तौव्रताहेषु च पर्वसु । विशिष्ट पूजा कर्त्तव्या देयाशक्त्या च दक्षिणा ॥८१॥ समाप्तौ तु पुराणस्य कर्त्तव्यपूजनं महत् । यथाशक्त्य खिलैर्देया श्रोतृभिर्हेमदक्षिणा ॥८२॥ रू प्यं वा ताम्रमुद्रां वा वस्त्रं वाऽन्नं च वाहनम् । काष्टं दरिद्रोऽपि मृदं तस्मैदद्यात्स्वशक्तितः ॥८३॥ आरोप्य वाहनं रम्यं वस्त्रालंकार पूजितम् । गीतवाद्यैर्नयेयुस्तं श्रोतारस्तदूहंततः ॥८४॥ इति सामान्यतः प्रोक्तः सर्वेषामेव भूपते । पुराणोपपुराणानां श्रवणस्य विधिर्मया ॥८५॥ श्रीमद्भागवतं नामपुराणं यन्महन्नृप । अस्ति तस्यं तु सर्वेभ्यो विशेषोऽप्यऽस्तिकश्चन ॥८६॥ विधिना श्रवणं तस्य पुरश्चर्यां च शक्तितः । दानंवायेऽत्र कुर्वंति तेषां सुकृतमक्षयम् ॥८७॥

सुव्रत उवाच !

आश्रुत्य नारायण वाचमित्थं विशुद्ध बुद्धिः सपुनर्नरेश । जिज्ञासितं स्वस्य पुनस्तमीशं पप्रछनत्वा विनयेन राजन् ॥८८॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे सामान्यसकलपुराणोपपुराणश्रवणविधिनिरू पण नामा प्रथमोऽध्यायः ॥१॥

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while listening to the Katha. No one must sit on a seat higher than that of a narrator or sit with stretched legs in an assembly. One must not listen to the Katha standing up or lying on his back except if unavoidable. A listener who keeps looking at a woman while listening to the Katha is born as a swine in his next life; the one who speaks with others is born as a donkey and so is the listener who argues with the narrator, whereas one who interrupts or hinders the Katha is born as an evil spirit in his next life. Indeed, a listener who criticises the narrator or the Katha itself is subject to a hundred births as a dog. Therefore, O king! One must listen to the Katha reverentially at all times.'

Lord Shree Hari continued, 'O king! The host should look after a narrator well by making tasty food and providing clean water for his bath. A narrator should be given sweetened milk every morning to keep his throat and voice clear. The host should venerate the narrator and offer him gifts at the end of each chapter and as well as on any days of Vrat and festivals falling during the Katha. All the listeners should venerate the narrator and offer him suitable gifts at the conclusion of the Katha. The wealthy devotees should offer gold or silver coins, expensive clothes, grains or vehicles as gifts while the poor devotees may offer firewood or other useful things to the narrator. The narrator should be sent off on a chariot or other vehicle with the listener following him to his home. O King Uttam! I have just explained the normal ritual for listening to the Katha of the Puranas, following which, a listener is rewarded fully as mentioned in the Puranas. This ritual must be heard before the start of the Katha for total fulfilment. The Shreemad Bhagwat Puran is superior to all other Puranas. The sincere listening to the Katha of the Shreemad Bhagwat and appropriate charity at its conclusion gives unending Punya to the listener of the Katha.'

Suvrat Muni said, "O King Pratapsinh! Uttam Khachar's curiosity was not fully sated. He further asked Shree Hari."

Thus ends the 1st Chapter of the Satsangi Jeevan.

अथ द्वितीयऽध्यायः

राजोवाच ।

श्रीमद्भागवतस्यापि श्रवणस्य विधिं प्रभो । पुरश्चर्या प्रकारं च विधिं दानस्य मे वद ॥१॥ त्वमेवैतद्यथावद्वैवेसि सर्वमशेषतः । अतः शुश्रूषवे मह्यं वक्तुमर्हसि तत्त्वतः ॥२॥

सुव्रत उवाच ।

इति भूपतिनापृष्टः सपुराणमुनिस्तदा । श्रीमद्भगवतस्योचे श्रवणादि विधिं च तम् ॥३॥

श्री नारायणमुनिरुवाच ।

श्रृणुराजन्प्रवक्ष्यामि श्रीमद्भागवतस्यते । श्रवणादि विधिं सम्यक् स्ववांछित फलप्रदम् ॥४॥ पुराणानि द्विधा संति लघुनि च महांति च । लघून्युपपुराणानि पुराणानि महांति च ॥५॥ महापुराणान्य करोत्स्वयं व्यासोदशाऽष्ट च । अन्येतूपपुरामानि चक्रुस्तावंति चर्षयः ॥६॥ ब्राह्मं पाद्मं वैष्णुवंच शैवं भागवतं तथा । मार्कण्डेयं नारदीयमाग्नेयं च भविष्यकम् ॥७॥ लैंगं च ब्रह्मवैवर्त्त वाराहं स्कांदवामने । कौर्मर्मास्यं गारुडं च ब्रह्मांडंचेति भूपते ॥८॥ महापुराणसंज्ञानि प्रोक्तान्यष्टादशैवहि । नामान्युपपुराणानां कथयाम्यऽथतेऽनघ ॥९॥ सानत्कुमारं नंदि च नारसिहं च कापिलम् । दौर्वास संनारदीयं शैवधर्मं च मानवम् ॥१०॥ ब्रह्माण्डाख्यं चौशनसं वारुणं कालिकाद्वयम् । वासिष्ठलिंगं वासिष्ठं तथा माहेश्वराभिधम् ॥११॥ पाराशरं सांबसौरेइत्यष्टादश भूपते । मारीच भार्गवादीनि संत्पन्यान्यपिकानि चित् ॥१२॥ इतिहास इति प्रोक्तं यन्महाभारतं तु तत् । रामायणं

CHAPTER 2

Uttam Khachar asked Shree Hari, 'O Prabhu! Please tell me the rituals of listening to the Katha of the Shreemad Bhagwat Puran, its Purascharan and the charity one should do at the conclusion in detail. Only You are able to remove my ignorance.'

Suvrat Muni said, "O king! Pleased by King Uttam's hunger for enlightenment, Shree Hari started answering his questions starting with the superior importance of the Shreemad Bhagwat."

Bhagwan Shree Hari said, 'O king! There are two types of Puranas, major and subsidiary. Sage Vyas composed the major Puranas while other eminent sages composed a similar number of subsidiary Puranas. The major eighteen Puranas composed by Sage Vyas are; the Braham, Padma, Vishnu, Shiv, Shreemad Bhagwat, Markandeya, Naradiya, Agni, Bhavishyottar, Ling, Brahamvaivart, Vaaman, Varah, Kurma, Matsya, Garud, Skand and Brahamand. The subsidiary eighteen are; Sanatkumar, Nand, Narsinh, Kapil, Daurvarsas, Narad, ShaivDharma, Manav, Brahamand, Aushnas, Varun, Kalki, VasishthaLing, Vasishtha, Maheshwar, Parashar, Samb and Saur. Sages Marichi, Bhargav and a few others have also composed some other subsidiary Puranas. The Mahabharat, composed by Sage Vyas, is the historical saga and the Ramayan, composed by Sage Valmiki, is the first lyrical epic. The Shreemad Bhagwat is the epitome and essence of four Vedas and all the Puranas. Just as the River Ganga is the holiest among all the rivers, Lord Vishnu is the most venerated among the Devtas, Lord Shiva is the best among all devout Vaishnavs, the Shreemad Bhagwat is the best among all the scriptures.'

Bhagwan Shree Hari continued, 'O king! There is a very good reason for the Shreemad Bhagwat Puran to be considered the most important among all the scriptures. You will agree to it, once you have listened to it. At the very beginning of the process of creation, Brahma revealed the Vedas for the benevolence of mankind. There was only one Veda in the first Satya Yug. All men were intelligent to understand the concise scripture. Men's intellect retarded as time passed and by the end of Dwapar Yug, it became very difficult for almost every man to understand the Veda. Lord Narayan created Sage Vyas from His own intellect and he divided the Veda into four divisions. Sage Vyas composed seventeen Puranas and the Mahabharat to explain the meaning of the Vedas in which he espoused the Dharma of Varna and Ashram to be followed

तु काव्याख्यं कथितं मुनिसत्तमैः ॥१३॥ एतेषां च सवेदानां सारो भागवताभिधम् । महापुराणां कथितं भवरोगरसायनम् ॥१४॥ नदीनां तु यथा गंगा देवानामच्युतो यथा । वैष्णवानां यथा शंभुः पुराणानामिदं तथा ॥१५॥ सर्ववेदपुराणेभ्यः श्रेष्ठत्वेऽस्य तु कारणम् । कथयामिच ते राजञ्नुचिस्तत्राऽस्तितेयते ॥१६॥ यदाऽसृजज्जगदिदं ब्रह्मलोकपितामहः । तदानीं श्रेयसेनृणां वेदं प्रावर्त्तयत्सतु ॥१७॥ एक एव पुरावेदः कृतादावभवद्युगे । अधीयतेस्म सार्थतं समग्रमपि सद्धियः ॥१८॥ द्वापरांतेत्वल्पधियो बभूवु कालवेगतः । तं नाध्ये तुनराः शेकुर्बोद्धुमर्थं च तस्यते ॥१९॥ नारायणांशतोजातस्तदा द्वैपायनोमुनिः । वेदार्थबोधननैव श्रेयसेऽयतताऽऽत्मनाम् ॥२०॥ वेदमेकं चतुर्द्वैवव्यभजन्समहामुनिः । चक्रेबोद्धु तदर्थं च पुराणैः सहभारतम् ॥२१॥ चतुर्णामपि वर्णानामा श्रमणां च सर्वशः । धर्मार्थकाममोक्षांश्च तत्रसोऽवर्णयस्फुटम् ॥२२॥ आत्यंतिक श्रेयसे च धर्मानिकांतिनामपि । क्वचित्क्वचित्प्रसंगेन वर्णयामास तत्र सः ॥२३॥ ऋ ग्वेदाचार्यमकरोत्ततः पैलमृषिंमुनिः । यजुर्वेदस्यचाचार्यं सवैशंपायनं मुनिम् ॥२४॥ सामवेदस्य चाचार्यं चकारसतुजैमिनिम् । अथर्ववेदाचार्यं च सुमंतु मकरोदृषिम् ॥२५॥ इतिहासपुराणानामाचार्यं रोमहर्षणम् । सबादरायणश्चक्रे हितयैव नृणामृषिः ॥२६॥ सरस्वतीनदीतीरे शाम्या प्रासाभिधाश्रमे । इत्थं कृत्वापि समुनिर्नैवाऽतुष्यन्निजांतरे ॥२७॥ तस्याऽसंतोषहेतुं ते ब्रवीमि नृपते श्रृणु । निःश्रेय सायलोकानांतस्यजन्माऽस्ति भूतले ॥२८॥ तस्य हेतुस्तुसद्धर्मो ज्ञानं वैराग्यमेव च । माहात्म्यज्ञान युग्भक्तिर्भूम्नश्चेति च तुष्टयम् ॥२९॥ सतुतेनाऽल्प कोह्येव वर्णितोय्यति विस्तृतैः । मिश्रत्वाद्धर्मकामार्थैर्बोद्धुं शक्यो न तत्त्वतः ॥३०॥ स्वर्गादिफलदेष्वेवततः कर्मसु मानवाः । सक्ता आसन्बहु विधैर्वाक्यैस्तत्प्रतिपादकैः ॥३१॥ तदा तु तस्यश्रेयोर्था पुराणादि कृति र्मुनेः । आसी देवाऽकृत प्रायातत्फलानुदयात्किल ॥३२॥ तदा तर्यामिणा साक्षाद्वासुदेवेनतह्रदि । अपूर्णाकामता प्रेरित याता पो महानभूत् ॥३३॥ तदुत्थयाशुचातस्य ज्ञानं संकुचितंत्द्यभूत । ततः शांतिं सन प्रापदग्रंथं कर्त्तुन चाऽ शकत् ॥३४॥ ततोदयालुर्भगवान्नारायणऋ षीश्वरः । नारदं प्रैषयत्तस्मै निपुणं परबोधने ॥३५॥ विचारेणाऽपि तापस्य हेतोरनुपलंभनात् । शोचंतंतमुपेयाय नारदः सर्वदुःखहा ॥३६॥ व्यासेन पूजयित्वाऽथस्वा संतोषस्य कारणम् । संपृष्टः समुनिः प्रोचे सर्वज्ञो भगवत्प्रियः ॥३७॥ **नारद उवाच ।**

यदर्थमवतारस्ते सम्यक्तन्नत्वयाकृतम् । अपूर्णकामतातस्माह्रदयेतववर्त्तते ॥३८॥ आत्यंतिकश्रेयसेत्वं जनानां रचयाऽनघ । त्वत्कृत ग्रंथ सर्वस्वं पुराणं केवलं रसम् ॥३९॥ यशः श्रीवासुदेवस्यतद्भक्तानां च तत्त्वतः । तत्र वर्णायतः शांतिर्भविष्यति तवांतरे ॥४०॥ श्रीमद्भागवतंनाम पुराणं रचयाऽधुना । तेन निःश्रेय संनृणां त्वत्संतोषश्च सेस्यति ॥४१॥ आज्ञानारायणस्येत्थं

by every man. He also espoused the secular activities by which to create and earn wealth and religious activities by which one can attain Moksha. O King Uttam! Sage Vyas appointed his four disciples; Pail, Vaishmpayan, Jaimini and Sumantu as the reigning Acharya of four Vedas, Rig, Yajur, Sam and Atharva respectively and Rohmarshan Rishi as the Acharya of the Mahabharat and the Ramayan.'

Bhagwan Swaminarayan continued, 'O king! However, Sage Vyas was not at peace with himself after returning to Shamyapras, his hermitage on the banks of River Saraswati. Sage Vyas was born to propound Lord Vaasudev's Ekantik devotion for the benevolence of mankind. He had propounded Dharma, Gnaan and Vairagya to enhance a devotee's Bhakti towards Lord Vaasudev in the scriptures he composed. However, the verses that extolled devotion became secondary to the verses describing the rewards for observing rituals as people desired the materialistic pleasures of the Heaven more than Moksha. People preferred Heavenly pleasures to the eternal bliss of the supreme abode. Though Sage Vyas meant well, the composition of Puranas failed to achieve their intended goal of veering people towards Bhagwan's Bhakti and liberating them from the cycle of death and rebirth. He considered his task unfinished, was unhappy and restless as his compositions failed in their objective. Sage Narad, at the behest of merciful Lord Narayan, arrived at Sage Vyas's hermitage. Sage Vyas venerated Sage Narad reverentially and asked him the reason for his agitated state. Sage Narad replied, 'O Vyas Muni! You had taken birth to steer people towards Bhagwan, in which you have failed. Therefore, you fell restless and agitated. You need to compose one more scripture as an essence of all other Puranas. Describe the glory of Bhagwan Vaasudev and His staunch devotees in the new scriptures, which will give you peace of mind. The Shreemad Bhagwat will not only fulfil you, it will help people to attain salvation. O sage! Lord Narayan has sent me with this message.'

भवतीत्युपदिश्यतम् । जगाम नारदः सोऽथ तद्व्यधित्ससमाधिना ॥४२॥ वेदान्स्मृतीश्चेतिहासान्पुराणानि च सर्वशः । सूत्राणि काव्यान्यामथ्य बुध्यातत्सारमाददौ ॥४३॥ स्वानुभूतिसहायेन तेन भागवताभिधम् । स चकार महायोगी पुराणं मुक्तवांछितम् ॥४४॥ क्षीराब्धावोषधीः सर्वामथित्वामंदरराद्रिणा । यथोदयादयद्विष्णुः पीयूषं सतथैवतत् ॥४५॥ अंतर्हितेभूमिपवासुदेवे भुवस्तजादाश्रयं एतदासीत् । सहान्वयस्यापिनिराश्रयस्य धर्मस्य लोकेषु पुराणामेव ॥४६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे सहेतुकभागवतोत्पत्तिनिरू पणनामा द्वितीयोऽध्यायः ॥२॥

अथ तृतीयोऽध्यायः

श्री नारायणमुनिरुवाच ।

सारेऽस्मिन् सर्वशास्त्राणां श्रीमद्भागवताभिधे । सांख्यसूत्रोदितोत्यर्थो योगसूत्रोदितस्तथा ॥१॥ ब्रह्मसूत्रोदितश्चार्थो वेदांतार्थश्च भूपते । विस्तराद्वर्णितोऽस्त्येव भगवद्भक्ति वृद्धये ॥२॥ श्रीकृष्णोहि चतुर्व्यूहो वासुदेवादिसंज्ञकः । वर्णितः पंचरात्रेण पुरुषाद्यवतारधृत् ॥३॥ तस्यस्वरू प विज्ञानं तस्मिन्भक्तिश्च नैष्ठिकी । नैष्कर्म्यं कर्म तत्प्रीत्यै वैरागयमितरत्र च ॥४॥ तथा तस्याऽवताराणां जन्मकर्माणियान्यपि । तेषां दिव्यतया ज्ञानं तद्भक्तेष्वेवं सौहृदम् ॥५॥ तथात्मरू पविज्ञानं सम्यङ्नृणां भवेदिति । एतान्येवाऽत्र विस्तार्यं बहुधा वर्णयन्मुनिः ॥६॥ एतंगुह्यतमंत्वर्थं श्रीमद्भागवतम् । नहि सर्वे विजानंति जानंति विरला बुधाः ॥७॥ श्रोतारोवापि वक्तारो ये स्वधर्मेषु संस्थिताः । पंचस्वपि विरक्ताये विषयेष्ठात्मवेदिनः ॥८॥ नृराकृतिं वासुदेवमनंतैश्वर्यमंण्डितम् । ज्ञात्वैव तत्र भक्तिं ये नैष्ठिकीं कुर्वते नराः ॥९॥ सौहार्द्दसात्वतेष्ठेव निर्दंभं ये च कुर्वते । तएवैतद्रहस्यं हि जानंति नृपनेतरे ॥१०॥ एतैस्तुलक्षणैर्युक्ता आदक्षा अपिलौकिके । अनधीतानेकशास्त्रा अप्येतच्छ्रवणाद्विदुः ॥११॥ एतल्लक्षणाहीनायेऽधीत शास्त्रचया

Lord Shree Hari continued, 'O King Uttam! Sage Vyas meditated upon Lord Narayan and sat down to compose the Shreemad Bhagwat. He drew the essence of the Vedas, all the Puranas, the Mahabharat, the Ramayan and all the Smrutis with his intellect. Just as Lord Narayan had drawn nectar from the ocean after churning it, Sage Vyas drew the nectar - essence from the ocean of all the scriptures. O king! Dharma was orphaned when Lord Krishna returned to His abode after giving up His human body. Dharma found the shelter in the Shreemad Bhagwat Puran since its inception and it has sustained Dharma since then.'

Thus ends the 2nd Chapter of the Satsangi Jeevan.

CHAPTER 3

Bhagwan Narayanmuni said, "O king! Sage Vyas has delved in the depth of the Upanishads, the SankhyaShastra and the YogShastra and narrated their essence in the Shreemad Bhagwat for augmentation and enhancement of one's devotion in Bhagwan. He has covered in detail the central message of the Panchratra that Lord Krishna takes the four forms namely Vaasudev, Sankarshan, Pradhyumna and Anirudhha and He is the supreme Bhagwan, Who manifests Himself in many incarnations. O king! The Shreemad Bhagwat espouses the worship of Lord Krishna to please Him and develop the single minded, deep and staunch devotion in Him; the indifference towards the materialistic objects and pleasures; the divinity towards the births and lives of His incarnations, affinity and empathy towards His devotees and the knowledge of distinction between a body and soul in great detail."

Shree Hari continued, "O king! Only Bhagwan's devotees are able to glean this central theme of the Shreemad Bhagwat. Bhakti is imperative to understand the essence of the Shreemad Bhagwat. Only a person, who observes his Dharma faithfully; is detached from the mundane worldly objects; understands and considers his soul distinct from his mortal body; accepts the supremacy of Lord Krishna and has humble devotion towards Him can fathom the essence of the Shreemad Bhagwat. Such a devotee may not be a scholar of the scriptures or may not be an expert in worldly affairs, yet he can grasp the essence of the Bhagwat by just listening to it. On the contrary, a person, who may be a scholar of the Vedas or an expert in worldly affairs, cannot understand the

अपि । निपुणाव्यवहारेषु कुर्वंतो गुरुतामपि ॥१२॥ यावज्जीवमधीयानाः श्रृण्वंती वैतदऽन्वहम् । रहस्यं नैवजानंति लभन्ते प्रेम न प्रभौ ॥१३॥ ज्ञात्वावैतत्सतांव क्रान्नवर्त्तन्ते तथाचये । तेऽप्यऽज्ञतुल्या विज्ञेया भक्त्या सेव्यमिदं ततः ॥१४॥ पुराणस्ये दृशस्याऽस्य ज्ञानादज्ञानतोऽपिवा । श्रवणं पठनं वापि ये कुर्युर्मानवा भुवि ॥१५॥ सद्यस्ते पाप निर्मुक्ता भवेयुर्यदि ते पुनः । न कुर्युः पातकं तर्हिमुक्ताः स्युर्भवबंधनात् ॥१६॥ चिरंतनायावृद्धा या महापाप महारुजः । त्यक्ताया निष्कृतैर्वैद्यैरिदमेवाऽमृतं हितम् ॥१७॥ रहस्यमेतत्परमं कृत्वा व्यासो निजात्मजम् । पुराणं श्रेयसेनृ णांश्रुसंकत्वऽध्यजीगपत् ॥१८॥ दयालुः सशुकः प्राह गंगातीरे परीक्षितम् । प्रायोपविष्टं नृपतिं महर्षिगण संसदि ॥१९॥ ततः प्रवृत्तिरवभ द्भूतलेऽस्यनराधिप । श्रीमद्भागवतस्येति श्रेष्ठमेतत्प्रकीर्तितम् ॥२०॥ आकृतष्ण निर्गमात् त्रिंशद्वर्षावधिगते कलौ । नवमीतोनभस्येच कथारंभंशुकोऽकरोत् ॥२१॥ सप्तभिर्दिवसैः सर्वं सार्थंचाऽचकथ सतत् ।प्रौष्ठपद्यां पौर्णमास्यां पुराणमसमापयत् ॥२२॥ वेदादीनां साररू पायतो भागवतीकथा । अत्पुत्रमाततो भाति सेवनीयैव सर्वथा ॥२३॥ यथादुग्धे स्थितं सर्पिर्नास्वादायोपकल्पते । पृथग्भूतंतुतद्दिव्यं देवानां रसवर्द्धनम् ॥२४॥ इक्षूणामादि मध्यांतः शर्कराव्याप्य तिष्ठति । पृथग्भूतैवसामिष्टातथा भागवती कथा ॥२५॥ कालबालमुरवग्रासत्रासनिर्नाश हेतवे । श्रीमद्भागवतं शास्त्रं कलौकीरेण भाषितम् ॥२६॥ एतस्मादपरं किंचिन्मनः शुद्ध्यै न विद्यते । जन्मांतरीय पुण्योघै शुश्रुषातस्य संभवेत् ॥२७॥ परीक्षिते कथां वक्तुं सभायां संस्थिते शुके । सुधा कुंनंगृ हीत्वैव देवास्तत्र समाययुः ॥२८॥ शुकं नत्वाऽवदन्सर्वे स्वकार्यकुशलाः सुराः । कथासुधां प्रयछत्वं गृहीत्वैवसुधामिमाम् ॥२९॥ एवं विनिमये जाते सुधाराज्ञा प्रपीयताम् ।प्रयास्यामो वयं सर्वे श्रीमद्भागवतामृतम् ॥३०॥ क्व कथा क्व सुधा लोके क्व काचः क्व महामणिः । ब्रह्मरातो विचार्येत्थं ततो देवान् जहाससः ॥३१॥ अभक्तांस्तांस्तु विज्ञाय नददौ संकथामृतम् । एवं भागवंतीवार्ता देवानामपिदुर्लभा ॥३२॥ राज्ञोमोक्षं ततोवीक्ष्य

true meaning of the Bhagwat, even after repeatedly reading or hearing, if he does not observe his Dharma. As a result, Bhakti towards Lord Krishna, an essential ingredient of salvation, never takes root in his heart. O king! A person, who does not imbibe and behave as directed (due to the lack of Bhakti) even after learning the Bhagwat from an eminent saint, is considered ignorant even if he is a scholar or clever otherwise. Therefore, one must read, study and listen to the Bhagwat with due reverence and as a result, he becomes free from the consequences of his sins and is released from the cycle of death and rebirth if he does not commit any further sins."

Shree Swaminarayan Bhagwan continued, "O king! Listening to the Shreemad Bhagwat is a miraculous medicine which can wash away the sins accumulated over a long period which are not washed away even after undergoing repentance. Sage Vyas taught the Shreemad Bhagwat to his son, Shukdevji, who in turn narrated it to King Parikshit and thousands of sages on the banks of River Ganga, three hundred years after Lord Krishna's return to Akshardham. Shukdevji started the Katha of the Shreemad Bhagwat on Sud Navami of the month of Bhadarvo and concluded it on Purnima. King Parikshit conquered death and attained Moksha at the end of seven days of Katha. The Katha of the Bhagwat has become prevalent since then. The Bhagwat is the best because it is an essence of all scriptures including the Vedas. Though Ghee is always present in milk, its exalted taste cannot be enjoyed until it is separated from milk; just as the sweet taste of sugar cannot be enjoyed until its separation from the shoots of sugar cane, the true meaning of the Vedas are difficult to understand and imbibe until it is presented in a clear and concise form as in the Shreemad Bhagwat. The Katha of the Bhagwat is capable of saving a man from the greatest difficulties. Nothing comes closer to clear one's mind and intellect. The desire to listen to its Katha arises only as a result of the Punyas accumulated over many previous lives."

Shree Narayan Muni continued, "O king! Just as Shukdevji started narrating the Katha of the Bhagwat to King Parikshit and eighty thousand sages, the Devtas arrived there with the pot of nectar and said to Shukdevji, 'O Muni! Please take this pot of nectar in lieu of the rewards of the Katha. Let King Parikshit sip the nectar to gain immortality and we will imbibe the nectar-like Bhagwat Katha.' O king! Shukdevji mocked the Devtas for comparing a piece of cut glass,the pot of nectar, with a real gem - the Katha of the Bhagwat. He did not consider the fickle minded Devtas suitable to narrate

स्वयंब्रह्मापि विस्मितः । सत्यलोकेतुलां बध्वा शास्त्रजातमतोलयत् ॥३३॥ लघून्यन्यानि जातानि गुरुत्वेकमिदं महत् । तदाऋषिगणाःसर्वे विस्मयं परमं ययुः ॥३४॥ मेनिरेच हरे रू पं शास्त्रं भागवतं क्षितौ । पठनाच्छ्रवणात्सद्यो वैकुंठफलदायकम् ॥३५॥ एतद्वृत्तां तमाश्रुत्य सर्वेत्रैलोक्यवासिनः । श्रेयस्कामास्तदेवैकमाद्रि यंतनचाऽपरम् ॥३६॥ निवृत्तिमागस्वाचार्याः कपिलसनकादयः । इदमेवाद्रि यंतेस्म पुराणं परयामुदा ॥३७॥ प्रवृत्तिमार्गस्याचार्यामरीचिप्रमुखस्तथा । इदमेवादरान्नित्यंजगदुः शुभकर्मसु ॥३८॥ श्वेतद्वीपे निरन्नाये मुक्ताश्च बदरीवने । ऋषयस्तेप्ये तदेव प्राधान्येन सिषेविरे ॥३९॥ श्रुतिस्मृतिपुराणानि निराधारणि तर्हितु । ब्रह्मणामेत्यशरणं प्रोचुः शोककृशानि च ॥४०॥ देवदेव जगद्धातस्त्वमस्माकमधीश्वरः । भवसीति परंकष्टंमस्माकं श्रोतुमर्हसि ॥४१॥ श्रीमद्भागवतस्वैव गुरुत्वात्सर्वशास्त्रतः । जाता प्रवृत्तिस्त्रैलोक्ये सर्वत्र शुभकर्मसु ॥४२॥ अस्मांस्तु कोपि दृष्टनापिनपश्यत्यादरात्प्रभो । अतो नामाऽपिनो लोकेन स्थातेत्येवभातिनः ॥४३॥ जीविताशां विहायैव ततस्त्वां शरणं गतान् । पातुमर्हसिनो धातर्यतस्त्वं लोकभावनः ॥४४॥ तान्याश्दास्य ततो ब्रह्मा श्रीमद्भागवतं प्रति । उवाचेमाज्ञातयः स्वानातिक्रम्यास्त्वयाऽनघ ॥४५॥ त्वयैवैकाकिना तात विहायैतान्निजान्क्वचित् । नगम्यमिति मद्वाक्यं त्वं पालयितुमर्हसि ॥४६॥ तदा भागवतं प्राहतं प्रणम्य पितामहम् । अद्यप्रभृतिवस्यामि पुराणानां हि मंडले ॥४७॥ आधिक्यं नस्वतोऽभीष्टं ममास्तीत्ववगच्छ भोः । किंतुत्वयातोलनेन व्यासेन च कृतं हि तत् ॥४८॥ सां प्रतं च यथा ज्ञाते करिष्यामि तथा विभो । इति तस्य वचः श्रुत्वा प्रसन्नोऽभवदात्मभूः ॥४९॥ पुराणानां तु संख्यायां पंचम्यामेवतद्विधिः । पुराणं स्थापयामास श्रुति दानार्चनादिषु ॥५०॥ श्रुतिस्मृतिपुराणानि तदेवालंव्यतद्दिनात् । सर्वाणि पोषणं प्रापुः सर्वदा चत मन्वयुः ॥५१॥ श्रीमद्भागवतस्याऽस्य संश्रयाद्भूतलेऽखिले । विख्याता पंचमी संख्या शतादिभ्योऽप्यभूधरा ॥५२॥ तदिदं श्रीभागवतं पुराणं ब्रह्मसम्मितम् । सेव्यते पुरुषैर्धन्यैर्भूतलेऽत्र नराधिप ॥५३॥ धन्या भागवतीवार्त्ता प्रेतपीडाविनाशिनी । सप्ताहोपि तथा धन्यः कृष्णलोक फलप्रदः ॥५४॥

the Katha of the Shreemad Bhagwat. Brahma was mighty surprised to see King Parikshit attain Moksha as a result of listening to the Katha from Shukdevji. He put the Shreemad Bhagwat on one pane and all other scriptures on the other pane of a scale for comparison and the Bhagwat tilted the scale in its favour. Consequently, the resident sages of Brahama's abode considered the Bhagwat as a verbal form of Bhagwan, capable of granting Moksha. The fame of the Bhagwat spread far and wide and all people, including Marichi, Sanak and other sages on heaven and earth held the Shreemad Bhagwat Puran in the highest esteem. The resident Muktas and sages of Shwetdweep and Badrikaashram also accepted it as the most important scripture and are engaged in its study."

Lord Shree Hari continued, "O king! Other Puranas, the Vedas, the Shrutis and Smrutis felt dejected at their neglect by the people. They approached Brahma and pleaded, 'O creator of the universe! Please listen to our distress. Nobody shows any respect to us since the supremacy of the Shreemad Bhagwat was established. Everyone everywhere is interested only in the Katha of the Shreemad Bhagwat. Our name will be erased from people's memory if this continues any longer. We have come to you for help. Please protect our identity, honour and existence.' O king! Lord Brahma solaced them and turned to the Bhagwat, 'O chaste and virtuous! You must not allow this situation to continue. Promise me that you will never go anywhere without the company of your brothers.' The Shreemad Bhagwat understood well that it was Lord Brahma who had enhanced its greatness and bestowed the honour of being the best. It replied, 'O Brahamji! Even I do not enjoy my fame as the best scripture. Since you established my supremacy, I feel weighed down by this fame. I promise you that I will always remain with my brothers as you wish.' O king! Lord Brahma was pleased with the response of the Shreemad Bhagwat and named it as the fifth Puran. Accompanying Shreemad Bhagwat wherever its Katha was held, other scriptures gained sustenance and acceptance with it. However, the fifth (the Shreemad Bhagwat) was always considered mightier than the hundred (other scriptures). "

Bhagwan Shree Hari continued, "O king! Only the fortunate people get an opportunity to listen to the Shreemad Bhagwat which narrates the glory and greatness of Lord Krishna. Listening to its contents for seven days leads one straight to His eternal and supreme abode. All sins of a person, or even of a ghost, are wiped away

रुदंति सर्वपापानि सप्ताह श्रवणक्षणे । अस्माकं प्रलयं सद्यः कथेयंहा करिष्यति ॥५५॥ आद्रं शुष्कं लघुस्थूलं वाङ्मनः कायसंमवम् । श्रवणं प्रदहेत्पापंपावकः समिधोयथा ॥५६॥ अस्मिन्वै भारतेवर्षे सूरिभिर्दैवसंसदि । अकथा श्राविणं पुंसां निष्फलं जन्मकीर्तितम् ॥५७॥ किं मोहतोरक्षितेन सुपुष्ठेन बलीयसा । अध्रुवेण शरीरेण शुकशास्त्रकथां विना ॥५८॥ अस्थिस्तंभं स्नायुबधंमांसशोणितलेपितम् । चर्मावनद्धंदुर्गंधं पात्रं मूत्रपरीषयोः ॥५९॥ जराशोक विपाकार्त्त रोगाणां मंदिरं परम् । दुष्पूरं चकृतघ्नं च सदोषं क्षणभंगुरम् ॥६०॥ कृमिविड्भस्मसंज्ञांतं शरीरमितिवर्णितम् । तेन संसाधयेत्धीमान् स्वकार्यं यः सपंडितः ॥६१॥ यत्प्रातः संस्कृतंचान्नं सायं तत्तु विनश्यति । तदीयरससंपुष्टे कायेकानाम नित्यता ॥६२॥ बुदबुदाइव तोयेषु मशका इव जंतुषु । जायन्ते मरणायैव कथाश्रवण वर्ज्जिताः ॥६३॥ श्रीमद्भागवतं पुराणममलं यद्वैष्णवानां प्रियम्, यस्मिन्पार मर्हस्येमेक ममलज्ञानं परंगीयते । यत्र ज्ञान विराग भक्ति सहितं नैष्कर्म्यमा, विकृष्ट ततच्छृणवन् विपठन् विचारणा परोभक्त्या विमुच्येन्नरः ॥६४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणेपुराणश्रवणौत्सवे विशेषः श्रीमद्भागवतनिरू पणनामा तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

श्रीनारायणमुनिरुवाच :

अथैतस्य पुराणस्य विधानं श्रवणस्पते । कथयामि नृपश्रेष्ठ श्रोतृणां हितकारकम् ॥१॥ आरंमणीया स्वगृहे धनिकैः पुरुषैः कथा । अन्यैर्नरैस्तु संहत्य देवता मंदिरादिषु ॥२॥ विवाहे यादृशं चित्तं स्वपुत्रस्य नृणां भवेत् । कथा प्रारंभणे तादृक् कार्यमुत्साहितं नृप ॥३॥ निर्विघ्नेन समाज्यर्थमादौगणपतिं यजेत् । सिंदूरेणा च दूर्वाभिः शुभैश्चगुडलड्डुकैः ॥४॥ प्रत्यहं

by listening to the Katha of the Bhagwat Puran for seven days. Just as a fire burns down everything, the Katha of the Bhagwat washes away all the sins committed inadvertently by mind, body or speech. According to Sage Narad, a man's life is futile if he does not take an opportunity to listen to its Katha. O king! This human body is nothing but a mixture of blood, muscles and bones covered with skin. Only difference between a body and a bucket of foul mixture of urine and faeces is the fine cover of skin on human body. Moreover, the body is subject to fragility, diseases and destruction, which is never sated by continuous feeding. It turns into faeces, dust or ash at the end. Wise are the ones who can utilise it for their (souls') salvation. Otherwise, what is the use of this capricious body? Knowing this human body, nourished by the food which becomes putrid and inedible after just a few hours, as fickle as a water bubble, one must utilise it to attain the higher goal (salvation). A person, not grasping an opportunity to listen to Bhagwan's Katha, is born for no useful purpose, just as mosquitoes and flies take birth for no particular purpose."

Shree Sahajanand Swami continued, "O king! The Shreemad Bhagwat Puran is a flawless and exemplary scripture for the devotees. Vyas Muni has lucidly described the majesty of Lord Krishna, along with the tales of devotion of His devotees and their Dharma, which enhance their detachment from the mundane world. Whoever listens to, narrates or reminiscences it reverentially, surely becomes free from the cycle of life and death. O king! I just described the greatness of the Bhagwat Puran which augments a devotee's Dharma and Bhakti. However, the Bhakti must be undertaken with Dharma. Just as medication works only if one observes the rules and restrictions associated with it, Bhakti pleases Bhagwan only if accompanied by observation of Dharma."

Thus ends the 3rd Chapter of the Satsangi Jeevan.

CHAPTER 4

Bhagwan Shree Narayanmuni continued, "O King Uttam! I will now describe the modalities and duties of the intended listeners of the Katha. A wealthy listener should organise the Katha at his own home while the less wealthy should organise Katha collectively at a temple or other communal place. All must have as much keen an interest and excitement in the Katha as they have in their children's weddings. Ganapatiji

संहितापाठंशृणुयाद्यदिपुरुषः ।तदातु भोजनात्पूर्वं सार्थंचेद्भोजनोत्तरम् ।।५।।आनुकूल्यं यदि श्रोतुं नित्यंनस्यात्तदानृप ।अवश्यमेव श्रृणुयाच्चातुर्मास्येतु पुरुषः ।।६।। पौषमासं विना सर्वे प्रारंभेऽस्याऽखिला अपि । मासाः पुण्यावहाः संति मलमासश्च भूपते ।।७।। मासेष्ठेतेषु यत्रस्यात्स्वस्थता स्वस्य चेतसः । तस्मिन्भागवतं श्रव्यं पुराणं पाप संघहृत ।।८।। मासद्वयं वा शृणुया उक्त मासेषु मानवः । भाद्रेनवम्यां वाऽऽरम्य कार्तिकीपूर्णिमावधि ।।९।। प्रारभ्योर्जनवम्यां वा माध्यांतत्तु समापयेत् । तपो नवम्यां वारभ्य चैत्र्यं तं श्रृणुयान्नरः ।।१०।। सप्ताहं शृणुयाद्यर्हितदातूक्तेषुमास्सु च । नवम्यादि पूर्णिमातमेकस्मिञ्छणुयान्नरः ।।११।। देशांतरान्निजान् ज्ञातीनाद्वयेच्च सुहृज्जनान् । येषां तच्छ्रवणं श्रद्धातांश्चारंभदिनात्पुरा ।।१२।। देशे देशे विरक्ता ये वैष्णवादं भवर्ज्जिताः । पत्रं तेम्योऽपि संलेख्यमागतांस्तांश्च मानयेत् ।।१३।। अर्वाक् पंचाहतो यत्लादासनादीनि मेलयेत् । विशालावसुधा यत्र कुर्यात्तत्र कथास्थलम् ।।१४।।कुर्वीतमंडपं तत्र शुचौस्थाने मनःप्रियम् ।रंभास्तंभैश्चसद्वस्त्रैः फलैः पुष्पैश्चशोभनम् ।।१५।।तत्रोपवेश स्थानानि स्त्रीणां पुंसां यथोचितम् । व्यासासनं च रुचिरंरचयेच्चतुरोनरः ।।१६।। तस्मिन्पीठे पृष्ठथावृच्चे मडले तु पुराणिनम् । संस्थापयेत्पुस्तकं च चतुरंगे निधारयेत् ।।१७।। ततः पुराणाधिदेवं कृष्णं भागवताकृतिम् । मंत्रैः समर्च्चयेदेतैर्मुख्यः श्रोता कृताह्निकः ।।१८।।

अथ श्रीमद्भागवतपूजनमंत्राः तत्रादौध्यानम् ।

प्रथमादिद्वादशां ताः स्कंधायस्यपदाद यः । प्रोक्ता अवयवादि व्यास्तं कृष्णं चिंतयाम्यहम् ।।१९।। नवीननीरदोद्रिक्त श्यामसुंदरविग्रहम् । शरत्यार्वणचंद्राभाविर्निद्यास्यमनुत्तमम् ।।२०।। शरत्सूर्योदयाब्जानां प्रभामोचनलोचनम् । स्वांग सौंदर्य शोभाभीरत्न भूषणी भूषणम् ।।२१।। गोपीलोचनकोणैश्च प्रसन्नैरतिवक्रितैः । शश्वन्निरीक्ष्यमाणं तत्प्राणैरिव विनिर्मितम् ।।२२।। स्वार्चापररमाराधादक्चकोर सुधाकरम् । सद्रत्ना सार निर्माण किरीटोज्ज्वल शेखरम् ।।२३।। विनोद मुरली हस्तं सेवितं च

must be venerated before the commencement of Katha for its unhindered conclusion. A devotee should listen to the Katha in the mornings only if he wishes to listen to the entire scripture without its detailed interpretation (just the verses); and additionally in the afternoons as well if he wishes to listen to the interpretation of the verses. A devotee, health permitting, may listen to the Katha morning, afternoon, day or night, indeed any time, but with a serene mind. If one cannot listen to the Shreemad Bhagwat daily for whatever reason, he must make sure that he listens to the Katha during the period of Chaturmaas. Katha can be started in any month of the year, including Adhik month, except the month of Posh. A devotee should listen to the Shreemad Bhagwat Katha lasting a month or two with a calm mind. The following periods of sixty six days are considered the most auspicious; from Bhadarvo Sud Navami to Kartik Purnima, from Kartik Sud Navami to Magsar Purnima and from Magsar Sud Navami to Chaitra Purnima. Katha should start on Navami and end on Purnima of any of the months mentioned above, if a devotee is inclined to listen to the Katha only for seven days. A Yajman (a host or a primary listener) should invite his friends and relatives to partake in the Katha. Moreover, he should also invite saints and other devotees from far off places to listen to the Katha and make suitable arrangements for their lodging and boarding."

Shree Sahajanand Swami continued, "O king! The Yajman should endeavour to collect all the artefacts needed for the veneration and Katha at least five days prior to the commencement of the Katha. He should erect a Mandap using four trunks of banana plants and decorate it with flowers and colourful fabric and tinsel at a large open ground to accommodate the large number of devotees expected to turn up for the Katha. The seating should be clearly demarcated for male and female devotees. He should erect a raised dais for a Purani - narrator - in the middle of the Mandap and lay a soft cushion for him to sit on. The scripture must be placed on a raised Bajoth (a wooden platform with four short legs) in front of the narrator's seat. Considering the Shreemad Bhagwat as a verbal form of Lord Krishna, the host, after completing his normal daily routine, should venerate it accompanied by the following verses and sixteen elements."

'O Lord Krishna! The twelve cantos of the Bhagwat Puran are considered Your twelve organs, upon which I meditate. You are dark complexioned like the fresh clouds, the beauty of Your face shames even the moon on a full moon night, Your eyes more

सुरासुरैः । कौस्तुभोद्भासितोरस्कं तमीश्वर महं भजे ॥२४॥ श्री भागवताकृति श्रीकृष्ण परमात्मने नमः ध्यायामि इति ध्यानम् कलिकल्मष नाशाय प्रादुर्भूतं कृपामरात् । श्रीमद्भागवताकारं कृष्णमावाहयाम्यहम् ॥२५॥ सिंहासनमिदं कृष्ण स्वर्णरत्नविनिर्मितम् । तव प्रीतिकरं दत्तं गृहाण कृपया प्रभो ॥२६॥ अनन्यभावाश्रयिणां संसारार्णवतारक । पाद्यं गृहाण देवेश श्रीकृष्ण कृपयामयि ॥२७॥ नानावतारचरितैः साधुसंकटनाशन । अर्घ्यं गृहाण श्रीकृष्ण गंधाद्यष्टांगसंयुतम् ॥२८॥ गोकुलक्रीडनानंद महेंद्रादिमदापह । श्रीवृंदावनपूर्णेंदो गृहाणाचमनीयकम् ॥२९॥ यमुनाजलसंचारिकालीय फणमर्दन । जलक्रीडारते कृष्णस्नानीयं प्रतिगृह्यताम् ॥३०॥ पीतांबरमिदं कृष्ण नवीनं स्वर्णवर्णकम् । तवैव परिधानार्हगृह्यतांनंदनंदन ॥३१॥ सावित्री ग्रंथी संयुक्तं स्वर्णतंतु विनिर्मितम् । उपवीतं गृहाणेश रचितं चारु कारुणा ॥३२॥ आभूषणानि दिव्यानि कुंडलादीनि सत्यते । गृहाण कृपया कृष्णदत्तानीमानि भक्तितः ॥३३॥ चंदनमघनसार रसोपेतं कुंकुमेन सुशोभितम् । गृहाण चंदनं दिव्यं देवकीनंदन प्रभो ॥३४॥ नानासुगंधि पुष्पाणिहारा पीडौथैव च । तुलसीवनमालां च श्री कृष्ण स्वीकुरु प्रभो ॥३५॥ धात्रीश्रीकलतैलाक्तं विष्णुतैलं मनोहरम् । वांछितं सर्वलोकानां भगवन्प्रतिगृह्यताम् ॥३६॥ बालक्रीडा विनोदेन पूतना प्राणहारक । कंसादिअष्टनामनधूपः स्वीक्रियतां त्वया ॥३७॥ स्वयंप्रकाशमाने शनैकभास्वर भास्वर । गृहाण कृपयादीपमंधकारनिवारकम् ॥३८॥ नानापक्वान्न नैवेद्यं रसैः षड्भिर्मनोहरम् । विश्वंभर गृहाणोमं प्रीत्यामेवर दोभव ॥३९॥ पवित्रं निर्मलं तोयं कर्पूरादि समायुतम् । जीवनं सर्वजीवानां पानार्थं गृह्यता हेरे ॥४०॥ निर्मलं यामुनं तोयं सुपवित्रं सुवासितम् । पुनराचमनीयं च गृह्यतां मधुसूदन ॥४१॥ तांबूलं पूग संयुक्तं लवंगैला विमिश्रितम् । जातीफलादि संयुक्तं श्रीकृष्ण प्रतिगृह्यताम् ॥४२॥ दिव्यं फलानां सर्वेषां सर्वदेव प्रियंकारम् । नालिकेरी फलमिदं गृहाण मथुरापते ॥४३॥ यथाशक्तिम् यादत्ताः स्वर्णरौप्यादिमुद्रिकाः । श्रीद्वारिकापुराधीश दक्षिणा गृह्यतां त्वया ॥४४॥ नीराजयामि देवेशनमस्ते ज्योतिषांपते । पचार्त्तिक्यं मयादत्तं गृहाण कमलापते

enticing than the petals of a freshly bloomed lotus and the beauty of the various ornaments You are wearing is enhanced by Your divine self. The Gopis look at You with the stolen glances from the corners of their eyes, while the eyes of Radaha and Laxmi look at You exclusively just as a Chakor (a type of a bird) looks at the moon. You are holding a flute in Your hand to delight Your devotees, Kaustubh Mani (a jewel) adorn Your chest and the strings of pearls dangling from Your coronet lends an enchanting allure to Your face. O Lord! The Devtas love You with devotion and the demons fear You. O fountainhead of majesty! I meditate upon and venerate You with body, speech and thought. O Bhagwan! O Lord Shree Krishna! The Shreemad Bhagwat is nothing but one of Your verbal forms, which washes away the sins and evil influences of Kali Yug. I plead with You to be present in person. O Vibhu! I offer You a bejewelled golden Sinhasan for You to sit on. O Lord of the Devtas! You redeem the devotees who come under Your exclusive shelter from the ocean of quagmire (the world). O Krishna Bhagwan! Please accept the water to wash Your feet. You take numerous Avatars to protect the pious. O Lord Krishna! Please accept the water scented by sandalwood, rice, flowers etc. to wash Your hands and face. You performed numerous Leelas to delight Your devotees of Gokul. You shattered the ego of Indra, the king of Devtas. O moon of Vrandavan. Please accept the holy water to drink. You had vanquished the thousand hooded Asp Kaliya and banished him from the waters of River Yamuna. O Krishna Prabhu! Please accept the clean water for Your bath. O son of Nand! I offer You new and golden coloured robes for You to wear. I also offer You the triple stringed Yagnopavit which was prepared whilst chanting the Gayatri hymn. O protector of eternal truth! I offer You various ornaments such as fish shaped earrings with humility. O supreme Dev! Please accept them. O son of Devki! I offer You rice mixed with Kumkum, sandalwood and camphor and garlands woven with variety of flowers and leaves of Tulsi. O Bhagwan! Please accept highly scented perfumes which I offer You with reverence. O vanquisher of demons such as Putna and Kans! Please accept my incense. O illuminator of the Sun! I offer You a lamp in a symbolic gesture to remove the darkness around You. O provider of sustenance to the whole universe! Please bless me after accepting various varieties of food. O Shree Hari! I have prepared drinking water scented with rose and cinnamon for You to drink during and after Your meal. O Madhusudan! I have kept aside clean and scented water from River Yamuna

॥४५॥ नमस्ते देवदेवेश शंखचक्रगदाधर । त्वत्प्रदक्षिणया कृष्णब्रह्मांडानां प्रदक्षिणा ॥४६॥ उद्धारणाय सर्वेषां प्रादुर्भूतं धरातले । श्रीभागवतरू पं त्वां श्रीकृष्णं प्रणमाम्यहम् ॥४७॥ निजकर्मविपाकेन भवाब्धौ पतितोस्म्यहम् । तंमामुद्धर देवेशकृपया करुणानिधे ॥४८॥ श्रीमद्भागवताख्यस्त्वं प्रत्यक्षः कृष्णएवही । मयित्वच्छरणाया ते कृपां कुरु जगत्पते ॥४९॥ इत्थं संपूज्यविधिना कृष्णं भागवतात्मकम् । वक्तारं पूजये द्भक्त्यागंधपुष्पसुगन्धादिभिः ॥५०॥ नवीनवस्त्राभरणैः पुष्पहारावतं सकैः । ततः पूर्वोक्त मंत्रेण नत्वा तं प्रार्थयेत्पुमान् ॥५१॥ व्यासरू पप्रबोधज्ञ सर्वशास्त्रविशारद । एवत्कथा प्रकाशेन मदज्ञानं विनाशय ॥५२॥ संप्रार्थ्य पौराणिकमित्थमन्यान् श्रोतृंश्च विप्रान्सयथार्हमर्च्चेत् । श्रोता स्वकीयैर्नियमैरुपेतः श्रृणोतु भूपाल पुराणमेतत् ॥५३॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणेपुराणश्रवणोत्सवे श्रीमद्भागवतश्रवणाविधौ पूजाविधिनिरू पणनामा चतुर्थोऽध्यायः ॥४॥

अथ पञ्चमोऽध्याय :

श्री नारायणमुनिरुवाच !

अथ ये नियमाराजन् श्रोतृवक्तृ हितावहाः । कथयामि यथावत्तान्पुराण प्रथितानहम् ॥१॥ गुणभेदाद्वाचकश्च श्रोतारस्त्रिविधामताः । उत्तमाः सात्त्विकाएवयथोक्त फलभागिनः ॥२॥ असंगतमविस्पष्टं विस्तरं रसवर्ज्जितम् । पदछेदविहीनं च तत्तद्भावविवर्ज्जितम् ॥३॥ उत्साहवर्ज्जितं यश्च वाचयेद्ग्रंथदूषकः । क्रोधनोऽप्रियवादी च लोभिष्ठः स्त्रीसमीक्षकः ॥४॥ सम्यग्ग्रंथार्थमविदन्भगवद्भक्ति वर्ज्जितः । वाचकस्तामसो ज्ञेयः स चाऽधम इतीरितः ॥५॥ स्पष्टाक्षरपदं शांतं क्वचिद्दीर्घतरं तथा । कालस्वरसमायुक्तं रसभावविवर्ज्जितम् ॥६॥ अद्भुतं वाचयेद्यश्च लुब्धः क्रुद्धः क्वचित्क्वचित् । प्रीतिमांश्च रसास्वादे वस्त्रालंकारधारणे ॥७॥ अबुध्यमानो ग्रंथार्थं भक्तो भगवतोऽपिसन् । वाचकः सतुविज्ञेयो राजसो मध्यमश्चसः ॥८॥ सरसं सुस्वरं

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in a pot to wash Your mouth and face. I have prepared a Paan containing crushed beetle nuts, clove, cinnamon, nutmeg and other scented spices as an after dinner mint for You. O king of Mathura! I offer You an auspicious coconut as a token of my love. What can I give to the king of golden Dwarka! Yet I offer You a few gold and silver coins as a symbolic gift. O provider of the radiance to the world! I perform Your Aarti and Stuti. I perform Your Pradakshina which is equivalent to going around the whole universe. O Lord Shree Krishna manifest Shreemad Bhagwat! I am entangled in the misery of this world because of my sins. Please redeem me. I consider you as another form of Bhagwan Krishna. I have come under Your shelter. Please protect and bless me.'

Lord Shree Hari continued, "O King Uttam! The Yajman should venerate the Purani in exactly a similar way he venerated the Shreemad Bhagwat and offer him new cloths, ornaments and monetary gifts. The Yajman should pray to Purani with this hymn, 'O revealer of the scriptures. You have assumed the form of Sage Vyas to narrate this Katha. O expert in proffering advice! Remove my ignorance with this Katha.' O king! The host should venerate the saints and Brahmins present in the congregation reverentially before taking his seat to listen to the Katha."

Thus ends the 4th Chapter of the Satsangi Jeevan.

CHAPTER 5

Swaminarayan Bhagwan said, "O king! I shall now describe the characteristics of a narrator and a listener and their respective duties as mentioned in many scriptures. The narrator and listener are classified in three separate categories depending on their traits. A Satvik narrator and listener are the best among them and only they reap the rewards of the Katha. A narrator, who does not follow the order of a scripture; who does not reveal the proper meaning of verses; who speaks at length without relevance to the present context; who reads without interest; who misinterprets the verses of a scripture to suit his biased opinion; who cannot tolerate someone correcting his mistakes; who does not understand the true meanings of verses; who does not

धीरं तत्तद्भाव समन्वितम् । स्पष्टाक्षरविभेदं च सोत्साहं नाति विस्तृतम् ॥९॥ शांतं च वाचयेद्यस्तु श्रद्धालुर्दृढनिश्चयः । संप्रदायाध्ययनवान् ग्रंथार्थं कृत्स्नशोविदन् ॥१०॥ जितेंद्रियः सुशीलश्च दुराग्रहविवर्ज्जितः । यथार्थवादी वाग्मी च श्रोतृबोधननैपुणः ॥११॥ यदृछालाभसंतुष्टः करुणोनिरहंकृतिः । मृदुस्वभावः शांतश्च भगवत्भक्तिसंयुतः ॥१२॥ लोकापवादरहितः प्रतिग्रहपरांमुखः ।जितकामो जितक्रोधोजितलोभश्च निस्पृहः ॥१३॥मैत्रोधीरः साधुवृत्तिर्निर्दंभोऽकिंचनस्तथा ।उपकारी वाचकस्तु सात्त्विकश्चोत्तमो मतः ॥१४॥सात्त्विकैर्लक्षणै र्युक्तः श्रीभागवतवाचकः ।प्रत्यहं स्वाह्निकं कुर्यादुषस्युत्थाय बुद्धिमान् ॥१५॥ ततः श्रोतृमिराहूतः सकथां मंडपं व्रजेत् । प्रक्षाल्यपाणि पादास्यं कुर्यादा च मनत्रयम् ॥१६॥ धौत श्वेतांबर धरः सद्गुरुं हृदयेस्मरन् । विप्रान्साधून्नमस्कृत्य श्रीमद्भागवतं नमेत् ॥१७॥ ततः स्वपूज्यगुर्वादे राज्ञया विनयान्वितः । उदमुखः प्राङ्मुखोवाव्यासासनमुपाविशेत् ॥१८॥ श्रोतृभिः पूजितः सोऽथकुर्यान्मंगलमादितः । यं प्रव्रजंतमित्यादिश्लोक त्रयमुदीरयेत् ॥१९॥ कस्मैये नितिपद्यं च स्वेष्ट पद्यान्यतः परम् । पठित्वा पुस्तकं नत्वा ततः पद्यमिदं पठेत् ॥२०॥ श्रूयतां देवदेवेश नारायणजगत्पते । त्वदीयेनावधानेन कथयिष्ये शुभाः कथाः ॥२१॥ इति पद्यं पठित्वैव वाचयेत्सकथां बुधः । साधून्वि प्रान्विलोक्यैवकुर्यादर्थं न योषितः ॥२२॥समाप्तिरंतेऽध्यायस्य यस्य यस्य न संमता ।न तत्र तत्र विरमे दध्या यांस्तानपि ब्रुवे ॥२३॥ तत्राद्ये स्कंध आद्यश्चत्द्यष्टमो दशमस्तथा । चतुर्दशः षोडशश्च निषिद्धाविरताविमे ॥२४॥ तृतीयश्चाष्टमश्चेतिद्वौ द्वितीये निषेधितौ । सप्तर्षिभिस्ततः कार्यातदंते विरतिर्न हि ॥२५॥ दशमः सप्तमश्चाद्यस्तृतीयेऽष्टादशस्तथा । त्रयोविंशश्च विरतौ संमता न बुधैनृप ॥२६॥ आद्यस्तृतीयोदशमस्तृर्ये सप्तदसस्तथा ।अष्टाविंशश्चनाध्यायो विरतौ शुभदा नृणाम् ॥२७॥ पंचमेपंचमोध्यायो निषिद्धश्च त्रयोदश । षष्ठेषष्ठः पंचमश्च प्रथमो दशमस्तथा ॥२८॥ सप्तमे प्रथमस्तुर्यः षष्ठः स्कंधेऽथचाष्टमे । आद्योऽष्टमोद्वितीयश्च

distinguish between lyrical and prose parts of the scripture while reading it; who is greedy; who is not devout or does not have full faith in the content of the scripture; who speaks harshly or who frequently ogles at women while reciting Katha is a Tamas Purani. O king! This type of narrator is the worst kind. A narrator, who, sometimes but not always, pronounces words incorrectly; reads in a high pitched voice or very loudly; is not able to express the emotions of the instance being narrated; lets anger and greed overcome him; is more interested in adorning himself with fine clothes and ornaments and is devout but not fully knowledgeable of the content of the scripture or many of its verses is a Rajas Purani. O king! A Satvik Purani, the best narrator, is able to express all emotions at the right places; recites Katha fluently and calmly with clear pronunciations; who does not elaborate more than what is necessary to explain the particular instance; reads prose in uniform voice and lyrical portion with the correct tune; knows the meaning of verses and has firm faith in the sanctity of the scripture he is reciting; is devout and aware of the decorum of the Sampraday; is virtuous, honest, impartial and calm; is an expert in proffering meaningful advice to his audience; is friendly, patient, generous, sated, kind and of immaculate reputation and has his senses under his control."

Shree Narayanmuni continued, "O king! Such a Satvik Purani must wake up very early, conclude his daily routine and be ready when called upon by his Yajman. The Purani must wash his face, hands and feet and put on fresh clothes before arriving in the assembly. He should bow down to Brahmins, saints and the Shreemad Bhagwat Puran before taking up his seat facing East or North. He should reminisce his guru and Acharya who gave him Diksha reverentially. The Purani should chant three verses extolling the greatness of God and His Leelas as a part of Mangalacharan (an auspicious starting) after the host has venerated him. He should once again bow at the Puran and conclude the Mangalacharan with this verse; 'O Lord of Devtas! O Narayan! O Master of the universe! I am about to commence the narration of the holy Katha of Your Leelas, virtues and glory. Please come and listen to it.' He should narrate the Katha primarily to Bhagwan and secondary to the audience. He should engage only the male devotees by looking at them while explaining and interpreting the meanings of verses without ever looking at the female devotees."

Shree Hari continued, "O king! There are some chapters at which a session of

दशमश्चैकविंशकः ॥२९॥ नवमे पंचदशको दशमस्तृर्य आदिमः । अध्यायाविरतौनैते गृहीता मुनिभिर्नृप ॥३०॥ दशमेदशमश्चाद्योद्वा विंशोनवमस्तथा । त्रय एकोन त्रिंशाच्च द्विषष्ठितम एव च ॥३१॥ षट्सप्ततितमः सप्तसप्ततितम इत्यमी । निषिद्धा विरतौसंतिषड्भिः पौराणिकैरपि ॥३२॥ एकादशे तु दशमोद्धाविंश स्त्रिंश एव च । द्वादशे नवमस्त्वेक इत्यध्यामयायोदिताः ॥३३॥ एषामंतेन विरतिः कार्यापौराणिकैः क्वचित् । नित्यैकाध्यायपाठानामप्येष विधिरिष्यते ॥३४॥ मासपक्षादि नियतदिनसंख्यानुरू पतः । अध्यायान्वाचयेन्नित्यं ततः कुर्यात्समापनम् ॥३५॥ मुहूर्त्रंघटिकां वापिकथांते नामकीर्त्तनम् । कुर्यात्प्रतिदिनं विष्णोरुत्तरेदासनात्ततः ॥३६॥ पुनर्नत्वास्वगुर्वादीन्गछेद्विद्वान्निजं गृहम् । कथासमाप्तिपर्यंतं नित्यमेवं समाचरेत् ॥३७॥ कथारंभदि नाद्यावत्समाप्त्यऽन्यस्यनाऽददेत् । अन्नं प्रति ग्रहं वापि पापभीरुः सपंडितः ॥३८॥ नदद्युः स्वस्य पर्याप्तं श्रोतारः प्रत्यहं यदि । अन्नं तदात्वऽन्यदत्तं गृह्णीयान्नात्र पातकम् ॥३९॥ सप्ताहेवादशाहे च पक्ष पारायणे तथा । मासपारायणेऽप्येष हविष्याशी भवेद्विजः ॥४०॥ वातुलं नैव भुंजीत न कुर्याच्चाऽतिभोजनम् । न रोगकृच्चशाकादितैलं कटु च वर्जयेत् ॥४१॥ ब्रह्मचर्यमहिंसां च सत्यास्तेये च पालयेत् । कथाविघ्नकरं यत्तत्कर्मकुर्यान्न कर्हिचित् ॥४२॥ पुराणवक्तुर्नृपतेमयेत्थं प्रोक्तानि लक्ष्माणि यमाश्च सर्वे । लक्ष्णाणि वक्ष्याम्यधुना चतुभ्यं तच्छ्रोतृ पुंसां नियमांश्च पाल्यान् ॥४३॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे भागवतश्रवणाविधौवक्तृलक्षणनियम निरू पणनामा पंचमोऽध्यायः ॥५॥

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the Katha should not be paused for recess. They are: the first, eighth, tenth, fourteenth and sixteenth chapters of the first canto; the third and eighth chapters of the second canto; the first, seventh, tenth, eighteenth and twenty third chapters of the third canto; the first, third, tenth, seventeenth and twenty eighth chapters of the fourth canto; the fifth and thirteenth chapters of the fifth canto; the first, fifth, sixth and tenth chapters of the sixth canto; the first, fourth and sixth chapters of the seventh canto; the first, second, eighth, tenth and twenty first chapters of the eighth canto; the first, fourth, tenth and fifteenth chapters of the ninth canto; the first, ninth, tenth, twenty second, twenty ninth, thirtieth, thirty first, sixty second, seventy sixth and seventy seventh chapters of the tenth canto; the tenth, twenty second and thirtieth chapters of the eleventh canto and the ninth chapter of the twelfth canto. The sages such as Kashyap, Aruni, Harit have forbidden ending the sessions at these chapters. Ending the sessions at these chapters is considered bad omens and the rewards of the Katha are not attained. This rule must be followed even if one had decided to listen to only one chapter per day. The day should end with the next chapter instead.

Shree Hari continued, “O king! The Purani should conduct Dhun for a few minutes at the end of each session of the Katha. The Purani should bow at the Brahmins and saints once again before returning to his home at the end of a session. O king! A pious narrator must not accept alms from anybody else except the host and other listening devotees, unless they are not able to provide him fully with his needs. He must not accept a cow in charity during the period of Katha from anybody. The narrator must not eat oily, hot and highly spiced food which may cause an upset stomach or a sore throat. He must observe celibacy, truthfulness, non-violence and self-control and not indulge in anything which hinders his mental ability and agility of narrating the Katha. O king! After mentioning the traits and rules for the narrator, I will now tell you the characteristics of the listeners and the rules they must follow for the duration of the Katha.”

Thus ends the 5th Chapter of the Satsangi Jeevan.

अथ षष्ठोऽध्यायः

श्री नारायणमुनिरुवाच ।

श्रद्धाभक्तिविहीनोयो लोभिष्ठो दूषकस्तथा । हेतुवाद परोराजन्नऽभ्यसूया समन्वित ॥१॥ वक्रेन दक्षिणां दद्यात्पुण्याहे च समापने । अतिप्रश्नांश्चयः कुर्यात्स श्रोतातामसोऽधमः ॥२॥ कथां प्रसंगाच्छृणुयाच्छ्रद्धाहीनोपियः पुमान् । दद्याद्दश शतस्थाने स्वपांडित्यं च दर्शयेत ॥३॥ दांभिको मत्सरग्रस्तो मानीचाऽप्यस्थिरासनः । क्षणं रुष्टः क्षणं तुष्टः श्रोताराजस मध्यमः ॥४॥ संत्यज्य सर्वकार्याणि भक्ति श्रद्धासमन्वितः । पुराणं श्रृणुयान्नित्यं विनयेनान्वि तश्चयः ॥५॥ वाचकं पूजयेन्नित्यं कालेकाले च दक्षिणाम् । यथोचितं प्रदद्याच्च श्रोतृन्सर्वांश्च मानयेत् ॥६॥ निर्मत्सरो भगवतिप्रेमवृद्धि सुरादृतः । श्रृणुयाच्चैकचितोयः स श्रोता सात्त्विकोत्तमः ॥७॥ सात्त्विकैर्लक्षणैर्युक्तः श्रोतापुस्तक वाचकौ । पूर्वोक्तेन विधानेन संपूज्य श्रृणुयात्कथाम् ॥८॥ अनुष्मीषोऽप्रौढपादोनगछंश्च स्थलांतरम् । पूगाधऽनश्रंश्चशुचिवाम्वतः श्रृणुयात्कथाम् ॥९॥ वीरासनेनोपविशेन्न च पश्ये दितस्ततः । वार्त्तां कुर्याच्चनान्योन्यंतदेकाग्रमनाभवेत् ॥१०॥ संशयेसतिवक्तारं पृछेच्चशनकैर्नमन् । करपादादिचापलं श्रोताकुर्यान्न संसदि ॥११॥ पालयेद् ब्रह्मचर्यादीन्नियमान्विजितेंद्रियः । स्कंधांत उत्सवादौ चदद्याच्छक्त्या च दक्षिणाम् ॥१२॥ स्कंधेस्कंधेसमाप्ते च विप्राभोज्याः शतंशतम् । दक्षिणा च यथाशक्ति तेभ्योदेयानराधिप ॥१३॥ अशक्तस्तु पुराणस्य समाप्तौ भोजयेच्छतम् । तदिष्टभोजनैर्विप्रान्दक्षिणाभिश्चतोषयेत् ॥१४॥ कथाप्रारंभदिवसे संपूज्यादौ गणाधिपम् । ब्राह्मणं वरयेदेकं गायत्रीजप हेतवे ॥१५॥ ससहस्रत्रयं नित्यं समाप्त्यवधि संजयेत् । वरणीयास्तथा चान्येब्राह्मणाः पंचवैष्णवाः ॥१६॥ सहस्रपंचकं

CHAPTER 6

Shree Narayanmuni said, "O King Uttam! A Shrota - listener, who does not have faith or devotion; who raises doubts and unwarranted questions without understanding the intended meanings of the scripture; who criticises the scripture and its veracity without full knowledge, who misinterprets or manipulates the meanings of the verses to suit his ends; who does not offer anything in charity even on the days of Vrat or on a conclusion of the Katha and who is greedy or envious is called a Tamas listener. A listener, who, though not devout, comes to listen to the Katha at behest of a devout listener; who donates very little despite being wealthy; who pretends to be very knowledgeable; who expresses anger and pleasure suddenly and intermittently and who is egotistic, hypocrite or jealous is considered a Rajas listener. O king! The best, a Satvik listener, forsakes all his worldly tasks to listen to the Katha of the Bhagwat regularly with full devotion, reverence and humility. He venerates the narrator with flowers and sandalwood paste; gives monetary alms to the narrator at the end of each session, at times of festivities during the Katha andrespects other listeners. He desires nothing except the augmentation of his devotion in Bhagwan as a reward for listening to the Katha. O king! Such a Satvik listener is the best and he should venerate the scripture and narrator before sitting down to listen to the Katha."

Bhagwan Shree Narayanmuni continued, "O king! Listeners should remove any headgear whilst listening to the Katha. Neither should they sit with their legs stretched out; chew Paan or beetle nuts; talk with anybody, wander about or loiter around; ogle at others or keep changing postures whilst listening to the Katha. They should listen to the Katha with total dedication without being distracted or distracting others. They should observe Brahamcharya and keep their senses under control during the full period of the Katha. If any ambiguity or doubt arises during the Katha, one must ask the narrator humbly for further explanation. The well off listeners should feed a hundred Brahmins and gift them money and clothes generously at the end of each canto, while the less wealthy listeners may gift the Brahmins as per their means at the end of the Katha. O king! The host should venerate Shree Ganesh at the onset of the Katha to ensure its unhindered conclusion. He should appoint one Brahmin to chant the Gayatri hymn three thousand times daily and five Brahmins to chant the twelve syllable hymn (Om Namo Bhagwate Vaasudevay) five thousand times daily before the start of Katha. The host must reward them and other Brahmins generously on the conclusion of Katha.

नित्यं मंत्रस्तु द्वादशाक्षरः । वासुदेवस्य संप्रीत्यै जप्त व्यस्तैदृढव्रतैः ॥१७॥ अन्नवस्त्राणि तेभ्योऽपिदद्यादंते चदक्षिणाम् । श्रोतृभ्यश्चापिविप्रेभ्यः शक्त्यादद्याच्चदक्षिणाम् ॥१८॥ मलमूत्रजयार्थं च स्वल्पाहारः सुखावहः । हविष्यान्नेनैकभक्तं श्रोता कुर्यात्ततो नृप ॥१९॥ उपवासाः प्रकर्त्तव्याः सप्ताहे सप्तवासरान् । फलाहारमशक्तस्तु कुर्याद्वापिपयः पिबेत ॥२०॥ अद्यान्निर्लवणं वाऽन्नमेकभक्तं च वाचरेत् । सुखसाध्यं भवेघत्तत्कर्तव्यं श्रवणार्थिना ॥२१॥ भोजनं तु वरं मन्ये कथाश्रवणकारकम् । नोपवासोमतः श्रेष्ठः कथाविघ्नकरोयदि ॥२२॥ स्थिरातुप्रतिमा विष्णोर्यदिनस्यात्तदाचलाम् । अग्रेसंस्थापयेद्वक्तुः कथारंभे दिने दिने ॥२३॥ सौवर्णीमेव सप्ताहे कारयेत्प्रतिमां हरेः । संस्थाप्य पूजयेन्नित्यं तत्रै वदिनसप्तकम् ॥२४॥ कथासमाप्तौतां दद्याद्ब्राह्मणाय सदक्षिणाम् । अशक्तस्तुं यथाशक्ति विधिं कुर्यात्समाहितः ॥२५॥ प्रातःकार्यः कथारंभः सार्धयामत्रयावधि । वाच्याऽत्रविरतिः कार्यामध्याह्ने घटिकाद्वयम् ॥२६॥ पौराणिकेतुविश्रांते मध्याह्ने श्रोतृभिर्नरैः । नामसंकीर्तनं कार्यं मुहूर्तं रुक्मिणीपतेः ॥२७॥ समाप्ते श्री भागवते गीताभगवतो दिता । सहार्थासंहितावापि श्रव्या सर्वार्थ पूरका ॥२८॥ समाप्तिदिवसे कार्यामहापूजा यथाधनम् । सर्वेपिश्रावकाः कुर्युर्वक्तुः पूजां यथोचितम् ॥२९॥ नूत्नकौशेयवस्त्राणि कुंडले कटकादि च । दधाध्वेताऽग्रिमोवक्रे सहस्रस्वर्णदक्षिणाम् ॥३०॥ अशक्तस्तु सुवर्णानां दद्यादष्टाधिकं शतम् । तत्राऽप्यशक्तस्तस्यांर्द्धतस्यार्द्धमपिवाऽर्पयेत् ॥३१॥ अन्येपि शक्तितोदद्युर्वस्त्रालंकारदक्षिणाः । गृहस्थधर्मौपयिकं देयं यत्किंचिदेव वा ॥३२॥ स्वर्णमाषोरू प्यकोवादक्षिणोक्ता महर्षिभिः । श्रोतृणामल्पवित्तानां वक्रे देयापृथक्पृथक् ॥३३॥ मुख्यः श्रोताततोद्याद्हेमसिंहंपलोन्मितम् । संपूज्यवाचकायैव मंत्रमेनमुदीरयन ॥३४॥ कांतारं वनदुर्गेषु चोरव्यालाकुले पथि । हिंसकामांन हिंसंतु सिंहदानप्रभावतः ॥३५॥ असद्गतेश्चाऽपमृत्यु संभवायाः प्रशांतये । राजापरीक्षित्प्रददौहेमसिंहं पुरानृप ॥३६॥

To avoid going out frequently to answer the calls of nature, listeners should control the intake of food and water. For a Katha of seven days, the listeners should observe a fast for these seven days. Those listeners unable to observe a fast for seven days should undergo one of the following: eat fruits only once a day, drink only milk, eat a bland meal a day or eat only one ordinary meal a day for the seven days of the Katha. O king! This diet is useful in controlling the sloth and lethargy during the Katha. Whichever meal plan is chosen, the primary objective is to forsake lethargy and overcome sleep during the period of the Katha."

Lord Shree Hari continued, "O King Uttam! Ideally the Katha should be held in front of a permanently established Murti of Bhagwan. The host must establish Bhagwan's gold Murti in a temporary shrine if a Katha is held anywhere else. This Murti must be venerated with full rites during the seven days of Katha and gifted to the narrator or other Brahmins. A less wealthy host unable to afford a gold Murti nonetheless must establish any other kind of Murti such as a drawn or picture idol and make suitable donations to a narrator and the Brahmins. A seven day Katha should have two sessions of three hours each with a two hour recess at midday. While the narrator takes a rest, the listeners should hold Dhun during the recess. A Katha of the Bhagvad Gita, whether just the verses or with their meanings as well, should be held on the conclusion of the main Katha of the Shreemad Bhagwat to fulfil all desires of the narrator and listeners."

Shree Sahajanand Swami continued, "O king! The host should undertake Mahapuja of the scripture and narrator at the end of the Katha as per his financial ability. He should gift the narrator with new silk robes, gold ornaments such as bracelets and earrings and one thousand gold coins. The less wealthy host should gift one hundred gold coins while a poorer host should gift the narrator with whatever wealth he can afford. The other listeners should also gift the narrator with whatever they can afford. According to the seven great sages, even the less wealthy listeners should gift gold at least the equivalent of a grain of Urad (a type of a pulse). The main host should gift a lion made of thirty to forty grams of gold after venerating the gold with this hymn: 'I gift this lion to protect myself from the wild animals, robbers or snakes in a forest or confined places.' O king! King Parikshit donated such a gold lion to protect himself from an untimely death. As a king of all wild animals, a lion can offer protection from them. A host should gift the narrator with a healthy cow. Finally, the host must perform a Yagna by offering grains, milk, Ghee etc. in the sacred fire. The host must donate

श्रृंगिदंष्ट्रादि हिंस्राणामधिपः सिंहएवहि । अतस्तद्दायिनां नस्याद्दुर्गतिर्त्वपमृत्युजा ॥३७॥ धेनुं प्रयत्नतोदद्यात्ततो वक्रे पयस्विनीम् । दशांशेनैवगायत्र्याहोमं कुर्यात्ततः परम् ॥३८॥ द्रव्येण पायसाज्येन ततो व्याहतिभिर्नरः । तिलव्रीहिद्रव्य होमं कुर्वीत च यथाविधि ॥३९॥ होमानुकूल्यं नस्याच्चेत्तन्निष्क्रय धनं पुमान् । दद्यात्तेनापि संपूर्णफलं स्यान्नात्र संशयः ॥४०॥ विशेषइति ते प्रोक्तः श्रीमद्भागवत श्रुतौ । प्रागुक्तोऽन्योपि च विधिर्ज्ञातव्योऽत्रत्वया नृप ॥४१॥ इत्थं विधानेन पुराणमेतत् श्रृण्वंति ये भूमिपते नरास्ते । फलं पुरोक्तं सकलं लभंते स्वाभीष्टमत्रापिपरत्र नूनम् ॥४२॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणेपुराणश्रवणोत्सवे भागवतश्रवणविधौ श्रोतृधर्मनिरू पणनामो षष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

श्री नारायणमुनिरुवाच !

श्रीमद्भागवतस्याऽथविधिं दानस्य वच्मिते । संपूर्णं स्यात्फलं येनभुवितद्दानक ारिणाम् ॥१॥ पौर्णमासी प्रौष्ठपदी मुख्यः कालोऽत्रकीर्त्तितः । पौर्णमास्योऽखिलावापिव्रतोत्सवदिनान्यपि ॥२॥ पुस्तकं लेखयेदादौ श्रीमद्भागवतस्यतु । दृढ़पत्रंस्पष्टवर्णम संमिश्रित पंक्ति च ॥३॥ नवीनं शोधयित्वा तन्नूलैः फलकवेष्टनैः । निबध्यस्थापनीयं च लक्षणं तस्यते ब्रुवे ॥४॥ वेदांतसूत्रैर्गायत्र्या परब्रह्मनिरू पकैः । यस्यारंभोभवेज्ज्ञेयं श्रीमद्भगवतं हितत् ॥५॥ वृत्रासुरवधोयत्रवर्णितः स्यात्सविस्तरम् । यच्चप्रोक्तंशुकेनैव श्रीमद्भागवतं च तत् ॥६॥ अष्टादशसहस्राणि श्लोकायस्य चकीर्त्तिताः । ब्राह्मवाराहपाद्मानां कल्पानां यत्र सत्कथाः ॥७॥ हयग्रीवस्वरू पेण वासुदेवे नयोदिता । पंचरात्रार्थरू पासाब्रह्मविद्याऽस्ति यत्र च ॥८॥ आदिमध्यावसानेषु वैराग्याख्यान संयुतम् । हरिलीलाकथावार्तामृतानंदितसत्सुरम् ॥९॥ वासुदेव परंतद्वै श्रीमद्भागवतं नृप । हैमे सिंहासने रम्ये स्थापयेद्दानवासरे ॥१०॥ पुरा राजा परीक्षित्तु हैमं सिंहासनं महत् । अमूल्यं रत्ननिचितं पुस्तकार्थमचीकरत् ॥११॥ श्रीमद्भागवतं तस्मिन्निधायभगवाञ्छुकः

money equivalent to the expense that might have incurred performing such a Yagna, if it is not possible to undertake the Yagna for some reason."

Bhagwan Shree Hari continued, "O king! Whoever wants to earn full reward of listening to a Katha of the Shreemad Bhagwat Puran must follow all these rituals and restrictions. I had explained the rituals of the venerations and Mahapuja earlier and they should also be followed with all other specific rituals associated with a Katha of the Bhagwat. The listeners of the Shreemad Bhagwat, by following these procedures, will have all their desires, materialistic or divine, fulfilled.

Thus ends the 6th Chapter of the Satsangi Jeevan.

CHAPTER 7

Bhagwan Shree Narayanmuni said, "O King Uttam! Let Me now explain the process of donating the Shreemad Bhagwat Puran, which fulfils all his desires. Though the Purnima of Bhadarvo month is the most auspicious time to make such a donation, all other Purnimas are good substitutes. The host should arrange a neat and legible hand written copy of the scripture and bind it in fine fabric, making sure that it is not scratched by covering it with hard board at top and bottom and should place it on a Bajoth. O king! One must take care that the scripture the host has prepared is a genuine version of the scripture. The authentic scripture starts with the Gayatri hymn and the Vedantic verses explaining its origin. The genuine version of it is narrated by Sage Shukdevji and its eighteen thousand verses narrate Bhagwan's Leelas such as the killing of demon Vratasur in great detail. It has the factual rendition of (the events in) BraahmaKalpa, ShwetVarahKalp and PadmaKalp (the Eras of those names); the beginning, middle and end espouses the virtue of detachment and the collection of Leelas of Bhagwan Shree Krishna. Only such an authentic scripture satisfies the devout and pious saints and Devtas."

Lord Shree Hari continued, "O king! The host should place the scripture on a golden Sinhasan. King Parikshit had prepared an ornate and bejewelled golden Sinhasan to place the Shreemad Bhagwat, which Sage Shukdevji narrated to him before returning to his hermitage. King Parikshit venerated the scripture and donated

। वाचयित्वासप्तमेऽह्नि श्वेतद्वीपं जगामह ॥१२॥ निर्लोभे निस्पृहे तस्मिञ्छुक देवे गते ततः । आनर्चहेमपीठस्थं तच्छ्रीभागवतं नृपः ॥१३॥ कृपाचार्याय तत्प्रादात्रतो राजा च दक्षिणाम् । लक्षमेकं सुवर्णानां दतवावैकुंठ मापसः ॥१४॥ तथाकर्त्तुमशक्तस्तुस्वस्यशक्तयनुसारतः । हैमं सिंहासनं रम्यंकारयेच्छामवर्ज्जितः ॥१५॥ कुर्याहैमंपत्रमेकमल्पवित्तस्तुमानवः । पलत्रयोन्मितंतत्रपुस्तकंस्थापयेत्तु तत् ॥१६॥ कुर्यादत्यल्पवित्तस्तु पलार्द्धस्वर्णपत्रकम् । सिंहचित्रं तत्रकृत्वा स्थापयेत्पुस्तकं पुमान् ॥१७॥ ततः पूर्वोदितैर्मंत्रैर्गीतिवाद्य पुरःसरम् । उपचारैर्यथालब्धैः पूजयेत उदारधीः ॥१८॥ ततः प्रतिग्रहीतारं पूजयेत्ब्राह्मणं नरः । श्रीमद्भागवत स्निग्धं हरेर्मक्तं जितेंद्रियम् ॥१९॥ वस्त्रैर्नवीनैः कौशेयैः स्वर्णमुक्तादि भूषणैः । गंधपुष्पोपहारैस्तं संपूज्य प्रणमेत्पुमान् ॥२०॥ निषीदेत्प्रांगमुखोदाताग्रहीतोदङमुखस्तथा । संकल्पदद्यातदऽथोमंत्रानेतानुदीरयन् ॥२१॥ अनेककोटिजन्मोत्थं कृष्णभक्त्यंतराय कृत । दुरितं नाशमायातुदानेनानेनमेऽखिलां ॥२२॥ श्रीमद्भागवतं दिव्यं पुराणं वेदसम्मितम् । ददाभि विप्रवर्याय वासुदेवः प्रसीदतु ॥२३॥ भवस्तु कृष्णवियोगो मेमावियोगोऽस्तुतेत्सताम् । दानेनानेन सुप्रीतोहरिर्दत्तोमदीप्सितम् ॥२४॥ इत्युच्चार्यसतद्दत्त्वाततोदधाच्च दक्षिणाम् । सुवर्णानां सहस्रं वा शतंवारू प्यमुद्रिकाः ॥२५॥ सहस्रं वाशतं वापिशक्त्यादद्यात्तु दक्षिणाम् । दक्षिणायाश्चानुरू पं भोजयेद्ब्राह्मणांस्ततः ॥२६॥ य एतेनविधानेन दघाद्भागवतं पुमान् । सभास्वताविमानेन वैकुंठं प्रतिपद्यते ॥२७॥ मनोभिवांछितांस्तत्र भोगान् प्राप्नोति सर्वशः । नाप्राप्यं विद्यते किंचित्तस्य कृष्णप्रसादतः ॥२८॥ अपुत्रः प्राप्नुयात्पुत्रं निर्धनो धनमाप्नुयात् । श्रीभागवतदानेन विद्यां विद्यार्थ्यऽवाप्नुयात् ॥२९॥ इति दानविधिर्मयोदितस्ते नृपते भागवतस्य शास्त्रदृष्टः । यमिहाचरतां न कापिवांछाभुविचामुत्र च शिष्यते दुरापा ॥३०॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणत्सवे श्रीमद्भागवत् दानविधिनिरू पणनामो सप्तयोऽध्यायः ॥७॥

the scripture, the golden Sinhasan and one hundred thousand gold coins to Kripacharya and as a result, the king was rewarded with the residence in Vaikunth. O king! A wealthy host must spend his wealth as generously as King Parikshit while preparing the golden Sinhasan as a seat for the Bhagwat. The less wealthy host should place the scripture on a golden leaf weighing about hundred grams while a poorer host should prepare a similar leaf of just ten grams of gold. An image of a lion should be engraved on such a gold leaf. The host should venerate the Bhagwat and narrator or a recipient Brahmin as described earlier and gift him with silk robes, sandalwood paste, flower garlands and gold and pearl ornaments. The host should face the East and recipient should face the North in this rite of donation while chanting these verses, 'O Brahmin! I wish to be redeemed from the sins accumulated over the past lives, which hinder my devotion in Lord Krishna by making this donation. Please accept the gift of the Shreemad Bhagwat, which is akin to the Vedas. O Bhagwan! Grant me that I do not ever get separated from You or Your saints. Be pleased with my donation and fulfil my desires.' The host should donate gold and silver coins as per his capacity beside the golden Sinhasan and leaf to the Brahmin. The less wealthy host should gift eighteen silver coins instead."

Bhagwan Shree Hari continued, "O king! Whoever donates the Shreemad Bhagwat accordingly attains Vaikunth. Indeed, by the grace of Lord Krishna, nothing remains unattainable to such a devotee! A devotee desiring an offspring is granted a son, a poor is showered with wealth and a student becomes a scholar upon donating the scripture of the Shreemad Bhagwat. Indeed, O king! Any person who follows these rites of donation will have all his materialistic desires fulfilled as well."

Thus ends the 7th Chapter of the Satsangi Jeevan.

अथ अष्टमोऽध्यायः

श्री नारायणमुनिरुवाच !

श्रीमद्भगवतस्याऽथपुरश्चर्या विधिं ब्रुवे । यया सिद्धयति राजर्षे पुरुषार्थं च तुष्ठयम् ॥१॥ श्लोकार्द्धंश्लोक पादं वा नित्यं भागवतं पठेत् । यः पुमान्सोपि संसारान्मुच्यते किमुताऽखिलम् ॥२॥ एषाबुद्धिमतां बुद्धिर्यद्भागवतमादरात् । नित्यं पठेद्यथाशक्तियतः स्यात्संसृतिक्षयः ॥३॥ अशक्तो नित्यपठनेमासे वर्षेपिवैकदा । पालयन्नियमान्भक्त्या श्रीमद्भागवतं पठेत् ॥४॥ एकाहेनैवशक्तस्तुद्वयहेनाऽथत्र्यहेण वा । पंचभिर्दिवसैः षड्भिः सप्तभिर्वा पठेत्पुमान् ॥५॥ दशा हे नाथ पक्षेण मासेन ऋ तुनापि वा । पठेद्भागवतं यस्तु भुक्तिं मुक्तिं सविंदते ॥६॥ एतेष्वप्युत्तमः पक्षः सप्ताहोबहुसंमतः । सकामैर्वापि निष्कामैः श्रयणीयः स एव हि ॥७॥तदापि पठनीयानामध्यायानां दिने दिने । जमदग्निप्रणीतां ते संख्यां वच्मि सुखावहाम् ॥८॥अष्टचत्वारिंश उक्ताः प्रथमेऽह्निद्वितीय के । एकपंचाशदेकोन पंचाशश्च तृतीय के ॥९॥ अध्यायाश्चचतुर्थेऽह्नित्रिपंचाशउदीरिता । ततश्चैकोनपंचाशत् पठनीयाहि पंचमे ॥१०॥ एकचत्वारिंशदुक्ताः षष्ठेऽध्यायाश्च सप्तमे । चतुश्चत्वारिंशदित्थं वाचनीयाः क्रमादिति ॥११॥ सर्वेमासाविनापौषंपुरश्चरण कर्मणि । मताः संति तथावाराः शनिभौमोविनाऽखिलाः ॥१२॥ आद्याचतुर्थ्यष्टमीश्चविहाय च चतुर्दशीम् । श्रीमद्भागवतारंभेतिथयोऽप्यऽखिलाः शुभाः ॥१३॥ अश्विनीरेवतीहस्तः पुष्योमृगपुनर्वसू । अनुराधाभिजित्स्वातीरोहिणीश्रवणात्त्रयम् ॥१४॥ नृक्षाण्येतानि पुण्यानि ग्राह्याण्यत्रोदितानि वै । पुरश्चर्यासमारंभः कर्त्तव्यस्तेषु भूपते ॥१५॥ शुभेमुहूर्त्तेवरयेपूर्वोक्तैर्वक्रलक्षणैः । संपन्नान्ब्राह्मणान्पंचचतुर्वर्गस्य सिद्धये ॥१६॥ श्वेतानि नित्य धार्याणि तेभ्यो वस्त्राणि चोर्मिकाः । हैमीदद्याच्चासनानि जलपात्राणि कंबलान् ॥१७॥ शुश्रूषायां नियुंजीत

CHAPTER 8

Bhagwan Shree Narayanmuni said, "O King Uttam! Let me now explain the process of 'Purascharan', which helps one attain whichever he desires - wealth, desires, religion and salvation. ('Purascharan is the process in which a scripture is read silently by a devotee either on a regular basis or at one event.) When a person reading a verse, or even half or a quarter of a verse indeed attains salvation, what can be said of a person who reads the whole Shreemad Bhagwat? 'Purascharan' (silent reading) redeems one from the clutches of life and death. If one is unable to read a portion on a daily basis, he still must read the Shreemad Bhagwat once a year by setting aside a predetermined time. Some prolific readers may finish the complete scripture in three to seven days, while others may take longer, even up to two months. But read one must! However, a week is the best option for Purascharan. Sage Jamdagni has decreed the minimum numbers of chapters one needs to read, which the wise should follow, to complete the Purascharan in a week. Let Me reiterate them to enlighten you. A devotee should read forty eight chapters on the first day and follow up with fifty one, forty nine, fifty three, forty nine, forty one and forty four chapters on the remaining six days respectively. A devotee may start Purascharan (of a week) in any month except Posh. Similarly a Purascharan must not commence on any Saturday and Tuesday of the year and neither should it start on Padvo, Choth, Ashtami and Chaudas of any month. When the Sun is in constellations Ashvini, Revati, Hast, Pushya, Mrugshirsha, Punarvasu, Anuradha, Abhijit, Swati, Rohini, Shravan, Dhanishtha and ShatTarka are very auspicious times to commence a Purascharan."

Shree Hari continued, "O king! A devotee wishing to start a Purascharan (several times and by others) should anoint five pious and scholar Brahmins to undertake the Purascharan on his behalf and supply them with Dhotis, shawls, water bowl etc. He should appoint another five Brahmins to serve the senior reader Brahmins to provide them with hot water for a bath, cook their meals, wash their utensils and cloths and massage them. A Purascharan ideally should be held in a temple or shrine, but in their absence it can be held in a host's home after establishing a gold Murti of Lord Krishna. The number of times the scriptures are to be read must be predetermined before commencing a Purascharan, however it is best to have it read one hundred and eight

तेषामन्यान्द्विजांस्ततः । उष्णोदक च पाकादिकुर्युस्तेचांगमर्द्दनम् ॥१८॥ देवालये प्रसिद्धे वा पुण्यक्षेत्रे पुरातने । पुरश्चरणस्यारंभ कर्त्तव्यो हरिमंदिरे ॥१९॥ स्थापयित्वाथवा हैमी श्रीकृष्ण प्रतिमां गृहे । कुर्युः पारायणं विप्रायथा नियतमन्वहम् ॥२०॥ अष्टाधिकशतेनैव पुरश्चरणभीरितम् । पारायणानां नृपते श्रीमद्भागवतस्य हि ॥२१॥ पूर्वोक्ताध्यायपूर्त्तौ च नकार्या विरतिश्चतैः । स्पष्टाक्षरं वाचनीयभाषणीयं नकेन चित् ॥२२॥ न वृतैर्ब्राह्मणैर्ग्राह्या दक्षिणाऽन्यस्य कस्यचित् । नचाऽन्नवस्त्राद्यपिवा ग्रहीतव्यं कदाचन ॥२३॥ एकैकस्मिंश्चसप्ताहे समाप्ते सतिदक्षिणाम् । सुवर्णसप्तक दद्यादेकैकस्मै पृथक् पृथक् ॥२४॥ नियतानां संहितानां पाठां तेवाऽखिला अपि । एकीकृत्यैव दद्यात्तादक्षिणास्तु पृथक् पृथक् ॥२५॥ सुवर्णसप्तकं दातुम समर्थस्तु पुरुषः । दद्यात्तदर्द्धं विप्रेभ्यस्तदर्द्धंवाऽल्पवित्तवान् ॥२६॥ कनिष्ठां दक्षिणां दातुमपिशक्तो नयो भवेत् । सविप्राञ्छ्रमयेन्नैव कुर्यादन्यतस्व शक्तितः ॥२७॥ विष्णोर्नामसहस्रस्य पुरश्चरणमादरात् । स्वयमेव प्रकुर्वीत तेनाऽऽपच्छांतिमेष्यति ॥२८॥ पुरश्चरणकर्त्ताऽथदिनेयस्मिन्द्विजोत्तमान् । वृणुयात्तद्दिने चासौ गायत्र्यादि जपाय च ॥२९॥ पूर्ववद्वृणुयाद्विप्रान् जपस्य च दशांशतः । होमं कुर्याद् ब्राह्मणांश्च भोजयेत्तद्दशांशतः ॥३०॥ कृतोमंत्रविभागोऽस्ति श्रीमद्भागवतस्य तु । कश्यपेनैव मुनिना जपहोमादि सिद्धये ॥३१॥ तैरेव मंत्रैर्होतव्यं कर्त्तुः शक्तिर्भवेद्यदि । दशमस्कंध मंत्रैर्वा विभक्तैस्तेन भूपते ॥३२॥ होमं केचित्तु गायत्र्यामंत्रेणैवर्षयोऽवदन् । द्वादशाक्षरमंत्रेण वासुदेवस्य केपि च ॥३३॥ पायसं च घृतं ज्ञेयं होमद्रव्यमिहानध । होमानुकूल्या भावेतु तावान्मंत्र जपो मतः ॥३४॥ पारायणानिकुर्वीरन् श्रीमद्भागवतस्यतु । होमार्थनि द्वादशैवतएव ब्राह्मणावृताः ॥३५॥

times. The Brahmins should read minimum numbers of chapters daily as determined by Sage Jamdagni and any session must not end with the proscribed chapters as described earlier. They must read legibly and not speak to anybody whilst reading. The Brahmins undertaking the Purascharan must not accept alms or gifts from anybody except the host. The host should gift seven gold coins to each of the five Brahmin readers at the end of each week of an ongoing Purascharan. He may give the entire gift (at this rate) at the end of the predetermined numbers or one hundred and eight Purascharan. The less wealthy host should give three and a half gold coins and a poorer host should give minimum of one and three quarters gold coins each week to each of the five Brahmins. O king! The host unable to give the minimum gift to the Brahmins should not ask them to undertake such an arduous task. There are other task he should undertake such as a Purascharan of the 'VishnuSahasraNam' Stotra for peace of his mind or to protect him from evil. The host should anoint other Brahmins to chant the predetermined numbers of Japa of the Gayatri hymn or Bhagwan's other Stotras along with the Purascharan of the Bhagwat."

Shree Narayanmuni continued, "O king! The host should conduct a Homa - Yagna and feed Brahmins at the successful conclusion of Purascharan. The number of oblations a host should offer in a sacred fire should be equivalent to a tenth of the total numbers of the hymns chanted on his behalf. The Brahmins that the host should feed should be equivalent to the hundredth of the total numbers of the hymns chanted on his behalf. The less wealthy host should do the tenth of the above to earn the full reward of Purascharan. O king! According to Sage Kashyap (in Kashyap Samhita), a wealthy host should offer oblations (of Ghee and milk pudding) in the sacred fire while chanting the verses of the Shreemad Bhagwat, while a less wealthy host should offer oblations while chanting the verses of the tenth canto of the Bhagwat. Some ancient sages, however, prescribe oblations while chanting the Gayatri hymn or other Bhagwan's Stotras. O king! The host unable to perform Homa should chant double the predetermined number of hymns or Stotras or ask the Brahmins to chant twelve times as many hymns or Stotras on his behalf in lieu of Yagna. As the Shreemad Bhagwat is a scripture mainly for the celibate saints, the host and Brahmins must observe total Brahamcharya for the entire duration of Purascharan, otherwise they do not get any reward of Purascharan. O king! The process of Purascharan which I just revealed to you is the abridged version that is described in the Skand Puran. One satisfies his materialistic desires as well as salvation by undertaking the Purascharan. O Uttam

पुरश्चर्यारंभदिनात्समाप्ति दिवसावधि । पालनीयं ब्रह्मचर्यं विप्रैः स यजमानकैः ॥३६॥ यथोक्तं तु फलं नस्यादन्यथेत्यस्ति निश्चयः । तस्मिंस्तु पालिते सर्वे सिद्ध्यंत्येव मनोरथाः ॥३७॥ इतिसंक्षेपतः प्रोक्तः पुरश्चर्याविधिर्मया । राजन् स्कंद्पुराणोक्तो भुक्तिमुक्ति फलप्रदः ॥३८॥ इति भागवतस्यते मया निखिलं भूमिपते विधानमुक्तम् । त्वमपि श्रवणादितस्य कुर्याः सहते नैव यदातदानुकूलम् ॥३९॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणेपुराणेश्रवणोत्सवे श्रीमद्भागवतपुरश्चरणविधिनिरू पणनामोऽष्टमोऽध्यायः ॥८॥

अथ नवमोऽध्यायः

सुव्रत उवाच !

इति श्रुत्वा भगवतोवाक्यं राजा सउत्तमः । प्रहृष्ट मानसो भूपप्रणनामतमीश्वरम् ॥१॥ देशकालानुकूल्ये च पुरश्चर्यां द्विजोत्तमैः । स्वयमैछत्कारयितुं श्रीमद्भागवतस्यः च ॥२॥ ततः स भगवानस्तत्रकारयामास मंडपम् । विचित्रवर्णैर्वसनै रंभास्तंभैश्च शोभितम् ॥३॥ ततो द्वितीये दिवसे विधाय प्रातराह्निकम् । तस्मिन्व्यासासनं रम्यं कारयामास मंडपे ॥४॥ पौराणिकं समाहूयपूर्वोक्तविधि नैव तम् । उपवेश्यासनेचार्चत्पुस्तकार्चनपूर्वकम् ॥५॥ तस्मै वासांसि नूत्नानि बहुमूल्यानि स प्रभुः । कौशेयानि च सूक्ष्माणि प्रारंभसमये ददौ ॥६॥ कुंडले कटके हैमे प्रादाद्धैमोर्मिकाः शुभाः । ततः पुराणप्रारंभं कारयामास स प्रभुः ॥७॥ रामप्रतापेछारामौहरेरंतिक आसने । निषेदतुरुभौबंधू श्रोतृ धर्मस्थितौ नृप ॥८॥ यथोचितं सभायां च निषेदुस्तत्र पार्षदाः । उत्तमप्रमुखाभूपामुकुंदाद्याश्च वर्णिनः ॥९॥ मुक्तानंदाद्यामुनयोनिषेदुस्तत्र संसदि । जयारमादयोयोषानिषेदुश्चैकतोऽखिलाः ॥१०॥ सर्वेपिताऽत्रश्रोतारः सात्त्विकैर्लक्षणैर्युताः । आसन्सुशिक्षितास्तेवैप्रागेवहरिणा निजाः ॥११॥

Khachar! I have described all the necessary elements of the Katha of Shreemad Bhagwat Puran. You must listen to the Katha with all its associated rituals every year whenever the time and circumstances are favourable.

Thus ends the 8th Chapter of the Satsangi Jeevan.

CHAPTER 9

Suvrat Muni said, "O King Pratapsinh! King Uttam was very pleased to hear the narration of rituals associated with the Katha of Shreemad Bhagwat and took a mental note to listen to the Katha as and when time and circumstances permit. Meanwhile, as Shree Hari had already decided to listen to the Katha, He arranged for an erection of a highly decorated Mandap near His personal residential quarters. Shree Hari established an elevated VyasPeeth (a seat for a narrator) in the middle of the Mandap the next day, Magsar Sud Saptami (Samvat 1876), after completing His morning routine. He called for Pragji Purani and requested him to take his seat on the VyasPeeth. After due veneration of the Shreemad Bhagwat scripture and Pragji Purani, Bhagwan Shree Hari gifted Purani with fine robes, golden ornaments such as rings, bracelets, earrings at the beginning of the Katha. Shajanand Swami's brothers, Rampratap and Ichharam turned up to listen to the Katha and took their seats next to Him. Sura Khachar and other Parshads, Uttam and other kings, Mukundanand and other Brahamcharis, Muktanand swami and other saints, other male devotees and female devotees led by Rama, Jaya and Lalita sat in the assembly as per the tradition of the Sampraday. All the devotees, due to their devotion in Lord Shree Hari, had traits of the Satvik listeners. To set an exemplary example to everybody, Shree Hari sat to listen to Katha attentively, even though, He is Himself the source of all knowledge. O king! Whenever difficult to understand topics of theosophy arose during the Katha, Shree Hari explained those points in a simplistic manner at the delight of the devotees."

Suvrat Muni continued, "O king! A Dhun was held to mark the end of the first day of the Katha, following which Shree Hari said to Pragji Purani, O pious Brahmin! You should buy the grains, oil, Ghee, spices and all other necessary food items from a nominated shop during the period of the Katha. I want you to eat Ladoos every day to

सर्वज्ञोऽपिहरिस्तत्रनृनाटनमनुशीलयन् । शुश्रावेतरवत्साक्षात्स्वयं धर्मप्रवर्त्तकः ॥१२॥ अध्यात्मभागं कठिनं तत्रस्वानुभवेन सः । क्वचित्क्वचिद्विशदयन्वक्तृ श्रोतृनमूमुदत् ॥१३॥ कथांते कीर्तनं कृत्वा श्रोतृभिः सह स प्रभुः । नाम्नां भगवतोऽथाहतं पौराणिकमुत्तमम् ॥१४॥ अस्मन्मोदिवणिग्गेहादामान्नं स्वेत्सितं त्वया । ग्रहीतव्यं द्विजश्रेष्ठ घृतं च सितशर्करा ॥१५॥ नित्यं च लड्डुकाद्येवयथेष्टं भोजनं त्वया । कर्त्तव्यंहि श्रमोयस्मात्कर्त्तव्योऽस्ति तवाऽन्वहम् ॥१६॥ प्रातःकर्त्तुं पयःपानं धेनुद्वंद्वं गृहाण च । इत्थुकत्वासपयस्विन्यौधेनू तस्मै ददावुभे ॥१७॥ ततः पौराणिकः प्राह-स्वामिन्नाज्ञांतवाऽन्वहम् । एवमेवकृपानाथ पालयिष्येन संशयः ॥१८॥ किंचिद्व्यंजन सामग्रया आनुकूल्यं भवेद्यदि । तदातुसम्यगाज्ञायाः पालनं स्यात्तव प्रभो ॥१९॥ तदांतिकस्थं स प्राह प्रहसन्वृद्धमालिकम् । अस्ये सितं त्वया शाकं नित्यं देयमिति प्रभुः ॥२०॥ तदा स ब्राह्मणो दृष्टो जातं जातं प्रभोऽखिलम् । वदन्नित्थंतमानम्य जगाम स्वालयं ततः ॥२१॥ कथां स प्रत्यहं श्रृण्वन्भक्तानानंदयन् हरिः । समाप्ते श्री भागवते प्रागुक्तमकरोद्विधिम् ॥२२॥ वस्त्रदाने वाचकाय हेममुद्रार्पणे च सः । स्वयं स्वसदृशोनूनमुल्लंघ्यैव विधिं बभौ ॥२३॥ कृतं भगवता तेन सन्मानं वाचकस्य तु । श्रुत्वाऽऽपुर्विस्मयंसर्वेभुविभूपतयोऽपि च ॥२४॥ अन्यानपि द्विजांस्तत्र समायातान् स ईश्वरः । कामवर्षीव पर्जन्योदक्षिणाभिरतोषयत् ॥२५॥ श्रीमद्भागवतं श्रुत्वा मासेनैकेन स प्रभुः । शुश्राव दशमं स्कंधं पंचमं च विशेषतः ॥२६॥ मासद्वयेन तौ श्रुत्वा ततः फाल्गुनमासिसः । संभारेणैवमहत्ता चक्रे दोलोत्सवं हरिः ॥२७॥ ततः सभगवद्गीतां भाष्योपेतां नृपा श्रृणोत् । तावच्चनवमी प्राप्ताचैत्रशुक्लाऽतिपावनी ॥२८॥ देशांतरेभ्यो बहवस्तत्राजग्मुस्तदुत्सवे । पुरुषाः सस्त्रियोभक्तामुनयश्च सहस्रशः ॥२९॥ महद्भिरेवसंभारैसत्सवं प्रीतये प्रभोः । उत्तमः कारयामास राजानिष्कपटां तरः ॥३०॥ समाप्तेऽथोत्सवे तस्मिन्स्वस्व देशान्प्रतिप्रभुः । भक्तान्प्रस्थाप्य च पुनः कथारंभमचीकरत् ॥३१॥ विष्णोः सहस्रनामाख्यं स्तोत्रं भाष्योपर्वृहितम् । शुश्रावाऽथत्रयोदश्यां कृष्नायांतत्समापयत् ॥३२॥ वैशाखाद्यप्रतिपदि कूर्मजन्ममहोत्सवम् । कृत्वा पुनर्द्वितीयायां कथारंभमचीकरत् ॥३३॥ स्कांदवैष्णवखंडस्थं शुश्रावसकलं मुदा । श्रीवासुदेवमाहात्म्यं मासेनैकेन सां घ्रिणा ॥३४॥ ज्येष्ठशुक्लदशभ्यां स कृत्वा गंगार्चयोत्सवम् । मध्याह्नेऽथापराह्णेऽस्य समापन कारयत् ॥३५॥ एकादश्यां निर्जलायां प्राररंभन्मिताक्षराम् । श्रृण्वंस्तां च नभः शुक्लतृतीयायां समापयत् ॥३६॥ चतुर्थ्यां श्रीवराहस्य प्रादुर्भावमहोत्सवम् । कृत्वा

alleviate the stress. O king! To provide for the milk, Shree Hari gave two cows to Pragji Purani. Purani was overwhelmed with His generosity, but as Shree Hari did not mention anything about vegetables, he said, 'O Prabhu! I will do as You asked me. However, eating Ladoos will be more pleasant if You could make vegetables available.' With a benign smile, Shree Hari turned to Harnath and asked him to supply the required vegetables to Pragji. Pragji Purani repeatedly bowed down at Shree Hari before returning to his home. The Katha lasted for one month, at the end of which Shree Hari gifted Pragji Purani with hundreds of gold coins and fine robes. He also gave large gifts to other Brahmins who had turned up to listen to the Katha. O king! Many kings were astounded at the amount of wealth Shree Hari showered on Pragji Purani and the other Brahmins. Shree Hari listened to the fifth and tenth cantos of the Bhagwat again for the next two months, after the end of the main Katha of the Bhagwat Puran. He celebrated the festival of Fuldolotsav very grandly in the month of Falgun. Shree Hari then listened to the Shree Bhagvad Gita and its treatise written by Ramanujacharya. Thousands of saints and devotees from far flung places arrived in Gadhpur to mark Shree Hari's birth anniversary. Uttam Khachar celebrated Bhagwan Shree Hari's birthday very lavishly. After sending freshly arrived saints and devotees back to their respective villages the next day, Shree Hari continued the temporary paused Katha. He listened to the treatise of the VishnuSahasraNam, (written by Parashar Bhatt, a favourite disciple of Ramanujacharya) which concluded on Chaitra Vad Teras. After celebrating the birth anniversary of Bhagwan Kurma on Vaishakh Sud Padvo, Shree Hari continued listening to the Katha of more scriptures. He started listening to the Vaasudev Mahatmya the next day which lasted for a month. He sat to listen to the SamVeda (His ancestral Veda) from Adhik Jeth Sud Beej which He concluded at the noon of Jeth (the second) Sud Dasami with the ritualistic worship of the River Ganga. O king! Shree Hari started listening to the Yagnavalkya Smruti on the next day, Nirjala Ekadashi, which concluded on Shravan Sud Trij (Samvat 1877). Shree Hari celebrated the birth anniversary of Varah Bhagwan the next day by feeding hundreds of Brahmins.

मध्याह्नसमये साधून्विप्रान भोजयत् ॥३७॥ ततश्चन नागपंचम्यां नयं वैदुरिकं हरिः । श्रोतुमारंभयामास भक्तानानंदयन्नृपः ॥३८॥ श्रावण्यां पौर्णमास्यां तं रक्षाबंधोत्तरं हरिः । समाप्य वस्त्रभूषाद्यैस्तोषयामास वाचकम् ॥३९॥ इत्थं श्रीवासुदेवो निजजननयनानंदपूर्णेंदु, वक्रोमानुष्यंनाट्यन्स्वंसकलमपिभुविस्थापयन्नेव धर्मम् । स्वीयानांहृद्दरीभ्यः कलिबलसहितं दुर्जयं चाप्य । धर्ममूलादुत्पाटयश्चाऽप्रथतमुनिगुरुः स्वामिनाराणाख्यः ॥४०॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे श्रीमद्भागवतादिसच्छास्त्रश्रवणवाचकसन्मानान निरू पणनामा नवमोऽध्यायः ॥९॥

अथ दशमोऽध्यायः

सुव्रत उवाच !

पौराणिकं प्रापयित्वा गीतवाद्यपुरःसरम् । तं गृहंसप्रभुर्वेद्यांनिंबाधस्तादुपाविशत् ॥१॥ तत्रा जगाम तावत्तु सारंगपुरभूपतिः । जीववर्मा च तत्पुत्रीदेविकारव्या दृढ़व्रती ॥२॥ क्षत्रवीरस्तथा राठोमालत्या सुतयासह । तत्रागछच्च पुंजाख्यो भक्तो भगवतो महान् ॥३॥ प्रणम्य भगवतं तेमानितास्तेन सादरम् । निषेदुस्तस्य पुरतस्तद्दर्शनमहामुदः ॥४॥ संपृष्टाः स्वागतं तेन प्रभुणा विनयान ताः । त ऊ चुस्तं नमस्कृत्य बद्धांजलिपुटा वचः ॥५॥ भगवन्भवबंधघ्नत्वदभक्ता वयमीश्वर । नेतुं सारंगनगरं त्वामत्र स्म उपागताः ॥६॥ अढ्येऽनाढ्येपि वा भक्ते विशेषोनास्ति ते किल । समदर्शिन ईशस्य ततोऽस्मासुदयाऽस्तिते ॥७॥ जन्माष्टम्युत्सवं नाथ पुरेनः कर्त्तुमर्हसि । अस्माकं यद्धनं किंचित्तत्रवैवास्ति निश्चितम् ॥८॥ एतावद्याचितं स्वाभिन्नस्माकं भक्तवत्सलः । दातुमर्हसि नाथत्वं वयं हि त्वपरायणाः ॥९॥ इतितैः प्रार्थितः स्वामी तान्निष्कपट चेतसः । तानन्नुवाचभो भक्तास्तत्राऽयास्यामि निश्चितम् ॥१०॥ कुरुतोत्सवसंभारान्यूयं गत्वाऽग्रतोऽनघाः । पंचभ्यामागभिष्यामि तत्राऽहं नात्र संशयः

He started listening to the VidurNiti on Shravan Sud Choth which concluded on Shravani Purnima (Raksha Bandhan). Shree Hari gifted the narrator with fine robes and much wealth to mark the successful conclusion of the series of Kathas."

Suvrat Muni continued, "O king! The successful organisation of the Kathas helped greatly to re-establish the true Vedic traditions and Bhagwat Dharma. The Katha removed the ignorance and deeply held superstitions from the minds of the listeners and showed them the path of true Sanatan Dharma. Bhagwan Vaasudev established Himself as the only true guru, Who can help overcome the dark influences of Kali Yug from the minds of His devotees. The glory of the greatness of Lord Swaminarayan spread very wide."

Thus ends the 9th Chapter of the Satsangi Jeevan.

CHAPTER 10

Suvrat Muni said, "O king! Shree Hari arrived under the lime tree in the royal courtyard after sending Pragji Purani home accompanied by the musical band. Jeeva Khachar of Sarangpur arrived for Shree Hari's Darshan along with his pious daughter Devika, two sons (Amrji and Vaghji) and his brothers. The group also included Rathod, his daughter (Malti) and Punjabhai. They bowed down to Bhagwan Shree Hari, Who greeted them in return by asking of their well being. Very pleased at Shree Hari's Darshan, they pleaded with Him. 'O Bhagwan! O redeemer from the clutches of Maya! We have come to invite You to grace Sarangpur. We know we are not as wealthy as Uttam Khachar and we also know that You do not differentiate Your devotees by the amount of wealth they have. Have mercy on us and come to Sarangpur to celebrate the festival of Janmashtami. Consider whatever wealth we have as Yours. We will feel ourselves very fortunate if our wealth became useful in celebrating the festival. We know that You are ever ready to please Your devotees. O Bhagwan! Please concede to our request.' Swaminarayan Bhagwan was very pleased with their sincerity and replied, 'O devotees! I shall surely come to Sarangpur. You return to your village and gather the necessary things for the festival. Have no doubt! I will reach Sarangpur on Shravan Vad Panchmi.' Jeeva Khachar requested Shree Hari to bring the saints and devotees to Sarangpur with Him and formally invited Uttam Khachar to grace Sarangpur

॥११॥ इति वाक्यं प्रभोः श्रुत्वातेऽतिसंहृष्टमानसाः । प्रोचुस्तं भगवन्भक्तैरागं तव्यं सहाऽखिलैः ॥१२॥ तथेत्युक्ते भगवता जीववर्मोत्तमं नृपम् । आमंत्रयामास भक्तानपराश्चागमायसः ॥१३॥ ततस्तदैवस्वपुरं गंतुकामं समुत्सुकम् । उत्तमो जीववर्माणं राठादीं श्चाप्य भोजयत् ॥१४॥ भुक्त्काते स्वपुरं गत्वा संभारांश्चक्रु रादरात् । अन्नोदपात्रास्तरणकाष्ठशाकघृतादिकान् ॥१५॥ भगवानपि पंचम्यामुत्तमे न च पार्षदैः । भक्तैश्चान्यैः परिवृतस्तत्पुरंप्रययौ ततः ॥१६॥ समारू ढ़ोवाहं जविनमरू णंमंजुलगतिम दधद्वलगांवामेकरकमलकोशेऽतिमृदुले । परेवेत्रंचेशः सितसं कलवासाः परिवृत्तो, हयारू ढ़ैः सोमप्रमुखनिजभक्तैश्चस ययौ ॥१७॥ रामप्रतापोवडवांसमारुह्याशुकैसरीम् । तमन्वगाडोस्थिश्चमिछारामोऽधिरुह्य च ॥१८॥ जयारामादयोयोषा अपृष्ठात्मानामेवतम् । यांतं दृष्ट्वे वानुययुस्तच्चिरस्थितिशंकिताः ॥१९॥ श्रुत्वाऽऽयां तं हरिं राजन् सारंगपुरवासिनः । गीतवादित्र निर्घोपैस्तत्सन्मुखमुपाययुः ॥२०॥ दूरादृष्ट्वाहरिं प्रेम्णास्रवट्श्रवएवते । प्रणेमुर्दंडवद्भक्त्याततोऽभिमुखमद्रवन ॥२१॥ संभाव्य तान्यथायोग्यं साकंतैर्भगवान् पुरम् । प्रविश्या वासमकरोज्जीववर्मालये प्रभुः ॥२२॥ राठालये निवासार्थं जयाद्याश्चाऽऽदिशत्स्त्रियः । अन्येभ्योपियथायोग्यं वासस्थानान्यदापयत् ॥२३॥ जीववर्मा च पौराश्चहरिं भागवतांश्चतान् । यथोचितेनातिथ्येन प्रीणयामासुरुत्सुकाः ॥२४॥ गृहिणां त्यागिनां चापि तत्र यूथा निभूरिशः । देशांतरेभ्य आजग्मुः पौरास्तानिन्यवासयन् ॥२५॥ भगवद्दर्शनं कृत्वा सर्वे ते परमां मुदम् । लेभिरेसोपितान्सर्वामन्यथोचितम् मानयत् ॥२६॥ तत्बुद्धं भगवदभक्तैर्यूथः पुंसां च योषिताम् । तपस्विनां मुनीनाचबभूवातीवसंकुलम् ॥२७॥ ततोफल्गोस्तटेनद्याधवलायास्तटावधि । कारयामास स सभां विशालेवसुधातले ॥२८॥ उच्चं सिंहासनं तत्रसप्तम्या निशिस प्रभुः । अध्यारुहोहाथभक्तानिषेदुस्तस्य चाग्रतः ॥२९॥ तत्रज्ञानतपोवृद्धामुनयः पुरतः प्रभोः । निषेदुः पृष्ठतस्तेषांवयो वृद्धास्तपस्विनः ॥३०॥ तेषां च पृष्ठतः सर्वेमुनयस्तरुणास्तथा । तेषांपृष्टेकिशोराश्चनिषेदुर्मुनयोऽखिलाः ॥३१॥ रामप्रतापस्तस्यैवपुरतः सानुजः प्रभोः । सिंहासनं च निकषान्यषीदत्पीठउत्तमे ॥३२॥ प्रभोश्चदक्षिणेभागे शास्त्रज्ञानतपोधिकाः । विप्रानिषेदुस्तत्पश्चाद्वयोवृद्धाद्विजातयः ॥३३॥ वामभागे भगवतः सोमाद्यामुख्यपार्षदाः । निषेदुः पृष्ठतस्तेषां जीववर्मादयो नृपाः ॥३४॥ मुकुंदानंदमुख्याश्चनैष्ठिक ब्रह्मचारिणः । प्रांते सिंहासनस्यैवतस्थुस्तत्सेवनेरताः ॥३५॥ भृगुजिन्नांजभीमाद्याः क्षत्रियाः शस्त्रपाणयः । तस्थुर्भगवतः पश्चात्सर्वतः प्रसरदृशः

with Shree Hari. O king! Uttam Khachar made sure that all the devotees of Sarangpur were fed before their departure."

Suvrat Muni continued, "O king! On their return to Sarangpur, the devotees led by Jeeva Khachar started procuring cereals, spices, Ghee, sugar, oil, large utensils, mattresses, firewood etc. in the preparation of the festival. Bhagwan Shree Hari gathered Uttam Khachar, Soma Khachar and His other Parshads, saints and other devotees to travel to Sarangpur. He mounted on a red horse holding the reins in His right hand and a cane in His left hand. Rampratbhai, Ichharam, Uttam Khachar, Sura Khachar and other Parshads mounted on their respective horses. The female devotees led by Jaya, Rama and Lalita followed on foot thinking that Shree Hari may not return from Sarangpur for some time. O king! The entourage left Gadhpur for Sarangpur on Shravan Vad Panchmi."

Suvrat Muni continued, "O king! Hearing the news of Shree Hari approaching their village, the devotees of Sarangpur, accompanied by musical instruments, went forward to receive Him. They literally ran towards Shree Hari when He became visible from a distance and fell on the ground in prostration when they came face to face with Him. The arrangement was made for Shree Hari and the saints to reside in Jeeva Khachar's home, the female devotees in Rathod's home and other devotees' homes. Many other devotees from far off villages started arriving in Sarangpur, who were put up in various devotees' homes. The devotees of Sarangpur welcomed all the arriving guests with honour and sincerity and served them with humility. The whole of Sarangpur was teeming with thousands of devotees. Considering the large number of devotees, Shree Hari held an assembly on the outskirt of the village on a large span of ground between the Rivers Falgu and Dhavla."

Suvrat Muni continued, "O king! Shree Hari held a grand assembly in Sarangpur on Shravan Vad Saptami (of Samvat 1877), where He sat on an ornate Sinhasan placed on a raised dais. Rampratap and Ichharam sat next to the Sinhasan. The senior and scholar saints sat in front of Him followed by the younger saints. Brahmin devotees

॥३६॥ मुनीनां पार्षदानां च मध्येऽथ ब्रह्मचारिणः । निषेदुर्वासुदेवाद्यानैष्ठिकं व्रतमाश्रिताः ॥३७॥ स्वस्तिकासनमेवैकमाश्रित्यैतेऽखिला अपि । अकुर्वंतोऽगचापल्यं निषेदुस्तत्रसंसादि ॥३८॥ एतेषामथ सर्वेषां पृष्ठतः क्षत्रजातयः । उपाविशंश्चतपश्चाद्भक्ताभगवतो विशः ॥३९॥ तेषां च पृष्ठतः शूद्रास्तत्पश्चाद् परेजनाः । मर्यादया निषेदुस्ते तदेकार्पित दृष्टयः ॥४०॥ स्त्रीणां वृंदानिदूरे च स्वस्वमर्यादयैवहि । निषदुर्वीक्षमाणानि प्रभुं सिंहासनस्थितम् ॥४१॥ तेषूपविष्टेष्वखिलेषु राजन्नित्थं सभायां निजसंश्रितेषु । आनंदयंस्तानभृतायन्न नंवचो जगादेत्थमृषिः पुराणः ॥४२॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे सारंगपुरेजन्माष्टम्युत्सवे भगवतः सभोपवेशन निरू पणनामाः दशमोऽध्यायः ॥१०॥

अथ एकादशोऽध्यायः

श्री नारायणमुनिरुवाच ।

सर्वे श्रृणुतमो भक्ता मम वाक्यं हितावहम् । श्वोऽस्ति जन्मतिथिः साक्षाद्वासुदेवस्य विश्रुता ॥१॥ तस्याव्रतं प्रकर्त्तव्यं सर्वैरेवमदाश्रितैः । श्रीकृष्णोहियथाऽस्माकभिष्टो स्त्वेशापितादृशी ॥२॥ विधानमस्याः सकलं यथाशास्त्रं च वो जनाः । कथयामि तदाश्रुत्य कर्त्तव्यं तद्व्रतं तथा ॥३॥ सप्तमीवेधरदिता रोहिणी बुधसंयुता । निशीथगाष्टमीयासा कृष्ण जन्माष्टमी मता ॥४॥ अष्टमीरोहिणीयुक्ता निशीथे यत्र द्रश्यते । मुख्यकालः सविज्ञेयस्तत्रजातोयतो हरिः ॥५॥ जन्माष्टमीव्रतस्यास्य निर्णये बहवो द्विजाः । विवदंते हि विद्वांसः स्वमतस्थापनोद्यताः ॥६॥ जन्माष्टमीजयंती च व्रतेद्वे इति केचन । एकमेवेतिकेचिच्च विद्वांसः कथयंति हि ॥७॥ कृष्णजन्मनिशामेव जयंती केचिदूचिरे । अष्टमीरोहिणी योगं जयंत्याख्यं तु केचन ॥८॥ उदयेचाष्टमी किंचिदित्यत्रेदूदयं बुधाः । केचिद्वदंतिकेचिच्चसूर्यस्यै वोदयं द्विजाः ॥९॥ तिथ्यंतपारणा पक्षंगृहीत्वाकेऽपिवादिनः । अष्टमी सप्तमीविद्वां प्रशंसंति व्रते किल ॥१०॥ गृहीत्वा पारणापक्षमुत्सवांतेऽथ केचन । नाद्रियते पूर्वयुक्तां प्राशस्त्यान्नस्मी युजेः ॥११॥ सूर्योदयस्य संबंधमुपवासतिथेर्जगुः । मुख्यं केचिच्चकेचित्तु कर्मकालं विचक्षणाः ॥१२॥ नाद्रियंते द्विजाः केचिद्विद्धां शुद्धां चवाऽष्टमीम् ।

sat on His right side with senior and scholars among them occupying the front rows. Soma Khachar and other leading Parshads sat on His left followed by Jeeva Khachar and other royal devotees. The Brahamchari saints in the personal service of Lord Swaminarayan sat on the dais near the Sinhasan while other Brahmin saints sat between the main body of saints and Parshads. The Kshatriya, Vaishya and Shudra devotees sat in hierarchical order behind the Brahmin devotees as per the decorum of the Sampraday. O king! Female devotees sat behind the male devotees keeping some distance away from them. Every devotee had their eyes and ears only for Shree Hari. Their minds focussed on Shree Hari, they eagerly waited for Him to address the Sabha. O king! Bhagwan Shree Narayanmuni did not disappoint them as He addressed the Sabha in sombre voice."

Thus ends the 10th Chapter of the Satsangi Jeevan.

CHAPTER 11

Shree Narayanmuni said, "O devotees! You must all observe the Vrat of Janmashtami, the birth anniversary of Bhagwan Vaasudev Narayan, tomorrow. The Vrat of Janmashtami is very dear to Me because it is Lord Krishna's birthday. This Vrat is very benevolent to all of us and therefore, I will clarify the timing when the Vrat should be observed and the rituals associated with it in detail for your benefit. Shravan Vad Ashtami when Saptami is not lingering at midnight (Sudhha Ashtami), when the Sun is in Rohini constellation and which falls on Wednesday is the most auspicious day for the Vrat, as Lord Krishna was born on the night of exactly this combination. Many scholars differ on the interpretation of the most auspicious time to observe this Vrat. Some even go as far as to separate the Vrat of Janmashtami from Lord Krishna's birth anniversary, though most of the scholars consider it as a single Vrat. Some advise to observe the Vrat of Lord Krishna's birth anniversary on the night of Ashtami, while others insist that the Vrat should be observed only on the night of Ashtami if the Sun is in Rohini constellation. It is said in the Skand Puran that the Vrat should be observed when '***it'*** has risen. Many scholars differ on the interpretation of this verse as some

आलंब्यरोहिणीमेव विद्वांसः कुर्वते व्रतम् ॥१३॥ इत्यादयोबहुविधावादाः संत्यऽत्र हि व्रते । अवलंब्यार्षवाक्यानिविद्वद्भिर्ग्रथिताश्चते ॥१४॥ सप्रमाणाहिते सर्वे तेष्वऽस्मद्गुरुसंमतम् । पक्षं प्रदर्शयाम्यद्य सर्वसंशयनुत्तये ॥१५॥ यदापूर्वदिनेत्द्येव रोहिणीबुध संयुता । निशीथगाष्टमी सम्यक्नोत्तरातु निशीथगा ॥१६॥ तदा विद्धाऽपि सप्तम्या ग्रहीतव्याऽष्टमीव्रते । परेद्युः पारणाकार्यातिथ्यं ते व्रतचारिभिः ॥१७॥ प्रोक्तायोगविशेषेणसप्तमी सहिताष्टमी । ग्राह्येत्याग्निपुराणादौनान्यथा केवलाष्टमी ॥१८॥ पूर्वेद्युरेवयोगश्चप्रागुक्तः सकलोयदि । भवेदथ परेद्युस्तु निशीथे केवलाष्टमी ॥१९॥उपवासद्वयं कुर्यात्तदा शक्तस्तु पूरुषः ।उपवासमशक्तस्तु कुर्यादेकं परेऽहनि ॥२०॥बुधाष्टमी रोहिणीनां निशीथे योगमंतरा । पूर्वविद्वान कर्त्तव्या बुधैर्जन्माष्टमी क्वचित् ॥२१॥ बुधवारोनचेतर्हि रोहिणी सहितामपि । पूर्वविद्धां विहायैव श्रद्धा ग्राह्यऽष्टमी मता ॥२२॥ विनारुक्षेण कर्त्तव्या नवमी संयुताऽष्टमी । सऋ क्षापिन कर्त्तव्यासप्तमी संयुताष्टमी ॥२३॥ कलाकाष्ठामुहूर्तंवायदाकृष्णाष्टमी तिथिः । नवम्यां सैव ग्राह्यस्यात्सप्तमी संयुतानतु ॥२४॥ विद्धायाश्चक्षयः स्याच्चेच्छुद्धास्यादधिकाच वा । तदापूर्वाग्रहीतव्या व्रते जन्माष्टमीतिथिः ॥२५॥ इति संक्षेपतोत्द्योषसर्वसारोनिरू पितः । आश्रित्यैतन्मतं ज्ञेयोजन्माष्टम्यास्तु निर्णयः ॥२६॥ व्रतं करिष्यन्पुरुषः सप्तभ्यां लघुभुग्मवेत् । जितेंद्रियः स्वपेद्रात्रौ कृष्णमेव विचिंतयन् ॥२७॥ ब्राह्मेमुहूर्त्त उत्थाय कृत्वा नित्यविधिं ततः । मध्याह्ने च नंदीगत्वा विधिनास्नानमाचरेत् ॥२८॥ कृत्वाऽवामार्गसमिद्धादंतधावनमादितः । तिलामलककल्केनस्नायान्मृत्स्नानपूर्वकम् ॥२९॥ ततो माध्याह्निकं कृत्वा गृहमेत्य शुचिर्व्रती । मंडपं कारयेद्रम्यं कदलीस्तंभ शोमितम् ॥३०॥ विचित्रवस्त्रैः पुष्पैश्च मंडितं चाम्रपल्लवैः । शुभैर्नानाविधैरंगैस्तत्र तत्र सुचित्रितम् ॥३१॥ सितैः पीतैस्तथारक्तैः कर्बूरैर्हरितैरपि । वासोभिः शोभितं कुर्यात्समंतात्कलशैर्नवैः ॥३२॥ पत्रैः

consider 'it' to be the Moon while others interpret 'it' as the Sun. Some scholars advocate 'Parna' at the end of the relevant date and therefore they are prepared to accept Ashtami with the Vedh (lingering, or when Saptami has not totally elapsed at the midnight of Ashtami) of Saptami, while others advocate 'Parna' only after the conclusion of the rituals and therefore, are not prepared to accept the Vedh Ashtami to observe the Vrat of Janmashtami. Some scholars advocate concluding a fast at sunset while others advocate the end of a fast when the rituals and festivities of Lord Krishna's birth are concluded. Some scholars do not accept Ashtami, whether Sudhha or Vedh, unless it coincides with the Sun being in Rohini constellation. O devotees! As you see, many scholars, depending on their outlook and interpretation, offer many varied and often opposing views on when the festival of Krishna Janmashtami should be celebrated."

Lord Narayanmuni continued, "O devotees! I shall now propound My views to remove all ambiguities, uncertainty and doubts as to when the Vrat of Janmashtami should be observed. The Vrat of Janmashtami must be observed on Ashtami if the Sun is in Rohini constellation at midnight even if Ashtami is with the Vedh of Saptami. However, this (observing Vrat on Vedh Ashtami) is applicable only if it is accompanied by the coincidence of the Sun being in Rohini constellation. Otherwise, the Vrat must never be observed on Vedh Ashtami. If Saptami falls on Wednesday and the Sun is in Rohini Nakshatra (constellation), My fit disciples must observe the fast for two days (Saptami and Ashtami) while weak disciples must undertake a fast on Ashtami only. Unless Saptami falls on the Wednesday and the Sun is in Rohini Nakshatra, My disciples must not undertake the Vrat of Janmashtami on Vedh Ashtami. In all other circumstances, the Vedh Ashtami is unsuitable for the Vrat. Janmashtami is better observed on Sudhha Ashtami, even if the Sun is not in Rohini Nakshatra at midnight. If Ashtami happens to be overlapping with Saptami, the Vrat of Janmashtami may be observed on Navami if Ashtami is lingering, even for a few minutes, at dawn. However, the Vrat of Janmashtami must not be undertaken on Navami if Ashtami is not lingering at dawn. My disciples must bear this guidance when observing the Vrat of Janmashtami."

Bhagwan Shree Hari continued, "One should retire early after a light dinner the previous night thinking of the festival the next day with the reminiscence of Lord Krishna in his heart. After concluding his normal morning rituals, he should take an extra bath

फलैरनेकैश्चदीपालिभिरितस्ततः । पुष्पमाला विचित्रं च चंदनागुरुधूपितम् ॥३३॥ तन्मध्येसूतिकागारं देवक्या विद्धीत च । धात्रीं कुर्यात्तत्रचैकां नालछेदनकर्त्तरीम् ॥३४॥ तन्मध्येमंचकेरम्ये स्थापयेद्देवकीं ततः । तदुत्संगेबालकृष्णंस्थापयेच्च स्तनं धयम् ॥३५॥ यशोदां तत्र चैकस्मिन्प्रदेशे सूतिकागृहे । स्थापयोद्गोकुले तद्वत्प्रसूत वरकन्यकाम् ॥३६॥ नंदश्चवसुदेवश्चगोपागोप्यश्चधेनवः । बाललीला च कृष्णस्यतत्रकल्प्ययथोचितम् ॥३७॥ रोहिणीबलदेवश्चषष्ठीदेवीवसुंधरा । ब्रह्माचरोहिणी कूक्षं तथा कृष्णाष्टमीतिथिः ॥३८॥ अश्वत्थामाबलिर्व्यासोहनूमांश्च विभीषणः । कृपः परशुरामश्च सप्तैते चिरजीविनः ॥३९॥ नृत्यंतश्चाप्सरोवृंदैर्गंधर्वागीत तत्पराः । लेखनीयाश्च तत्रैवकालियो यमुना ह्रदे ॥४०॥ इत्येवमादियत्किंचिद्यथाशक्तियथामति । लेखयित्वा प्रयत्नेन पूजयेद्भक्ति तत्परः ॥४१॥ यथाशक्ति प्रकर्त्तव्याः कृष्णादीनां तु मूर्त्तयः । सौवर्ण्याद्याश्चतत्पूजा कर्त्तव्यानिशिभक्तितः ॥४२॥ उपहारैर्ययालब्धैः शुद्धैः श्रीकृष्णमर्चयेत् । सहांगदेवतं मंत्रैर्व्रतग्रंथोदितैः पुमान ॥४३॥ देवक्यादियुतं कृष्णंगीतवाद्य समन्वितम् । संपूज्यविधिना भक्तः पार्षदांस्तस्य चार्चयेत ॥४४॥ संपूज्य सर्वदेवांश्च प्रणभ्य दंडवद्भुवि । बाह्मणान् पूजयित्वाऽथेभ्योदधाच्च दक्षिणाम् ॥४५॥ ततोमुहूर्त्तंदोलायां बालकृष्णंतमादरात् । संपूज्यनी राजयित्वा शनैरांदोलयेत्पुमान् ॥४६॥ कथां च जन्माध्योक्तां श्रृणुयादभक्तिभावतः । ततः कुशासनेस्थित्वा कुर्याज्जागरणं व्रती ॥४७॥ प्रातः कुर्यान्मूर्त्तिदानं कृत्वैवोत्तरपूजनम् । बाह्मणान्भोजयित्वाऽथस्वयंकुर्वीत पारणाम् ॥४८॥ सर्वेष्ठेवोपवासेषु दिवापारणमिष्यते । नरात्रौपारणं कुर्यादृतेवै रोहिणीव्रतात् ॥४९॥ तत्र निश्पपितत्कार्यंवर्जयित्वा महानिशाम् । महानिशातु विज्ञेया मध्यं मध्यमयामयोः ॥५०॥ यदायोगविशेषेणपूर्वविद्धाऽष्टमीकृता । भवेत्तदातुतिथ्यंते परेद्युः पारणोदिता ॥५१॥ तिथिरष्टगुणं हंतिपुण्यमृक्षं चतुर्गुणम् । तस्मात्प्रयत्नतः कार्यं तिथिभांते हि पारणम् ॥५२॥ द्वयोरेकतरांते वा तिथिनक्षत्रयोः पुमान् । अशक्तः पारणं कुर्याच्छक्तस्त्वंते खलूभयोः ॥५३॥ ऐतेनैवविधानेनप्रतिमासं चयः पुमान् । कृष्णाष्टमीव्रतं कुर्यात्प्राप्नुयात्स्वेप्सितं हि सः ॥५४॥ एवं संवत्सरं पूर्णंव्रतं

at midday for external chastity before proceeding to prepare a Mandap under which the worship is to be conducted. One should decorate the Mandap with multi coloured banters, leaves of mango and Asopalav trees, various flowers and fruits and fragranced with incense sticks. The host should draw or sculpt an ante natal room with Devkiji resting on a bed with baby Lord Krishna suckling beside her and attended by a midwife. He should prepare another similar antenatal room with Yashoda suckling a newly born baby girl. He should establish (real or imaginary) Vaasudev, Nand, Rohini, Baldevji, cows, Gops, Gopis, ShashthiDevi, Vasundhra, Brahma, the groups of Apsaras and Gandharvas, asp Kaliya in the waters of the River Yamuna and seven Chirnajeevis (long living): Ashvatthama, Bali, Sage Vyas, Hanumnaji, Vibhishan, Kripacharya and Parshuram according to a person's abilities and imagination. The Murtis of Lord Krishna and Devkiji should be made of gold if the financial abilities permit. All this should be prepared prior to the worship of Lord Krishna at midnight. Lord Krishna's worship must be carried out with the utmost reverence accompanied by the appropriate Vedic hymns in tune with musical instruments. This should be followed by the venerations of Mother Devkiji, Bhagwan's Parshads, Brahma and the present Brahmins. Devotee must offer his obeisance to Lord Krishna with Sastang Pranam. He should swing Lord Krishna in a cradle for some time and then listen to the portion of the tenth canto of the Shreemad Bhagwat which narrates the birth of Lord Krishna with reverence as a part of Jagran. After concluding his morning ritual the next day, he should once again worship Lord Krishna in the Mandap and donate all the Murtis to his Acharya or head priest. He should feed the Brahmins before concluding his fast by Parna."

Shree Narayanmuni continued, "O devotees! A fast should always be concluded with Parna after the morning routine the next day. There may be only one exception to this rule. If the Sun is about to move away from Rohini Nakshatra soon after the midnight of Janmashtami, the fast should be concluded after the Jagran of one and a half hours after midnight. This rule must not be broken even if the birth anniversary is being celebrated at the midnight of Saptami due to confabulation of three auspicious events, i.e. being Wednesday and the Sun being in Rohini Nakshatra. The fast must still be concluded at the end of Ashtami. Any deviation from this rule of concluding the fast by the date results in the loss of Punya of the eight fold. Therefore, all My disciples must take extreme care as to when to conclude the fast. The able and fit devotees must wait

कृत्वा जितेंद्रियः । महापूजां विधायां तेदद्याच्छय्यां चगाः पुमान् ॥५५॥ आदावंतेऽथवामध्येकुर्यादुद्यापनं व्रती । तेन सांगंव्रतं सर्वान्कामान् फलति निश्चितम् ॥५६॥ वार्षिकं तु व्रतकार्यं प्रतिवर्षं यथाविधि । कृष्णः प्रसन्नो भवति व्रतिन्यस्तेन निश्चितम् ॥५७॥ उद्यापनं व्रतस्याऽस्पकथयामिसमासतः । मंडलं सर्वतोभद्रं कर्त्तव्यं मंडपोत्तमे ॥५८॥ तस्योपरिप्रतिष्ठाप्यताम्रकुंभ जलान्वितम् । वेष्टयेच्श्वेछ्तवस्त्रेण नवरत्नसमन्वितम् ॥५९॥ पंचपल्लवसंयुक्तं पूर्णपात्रसमन्वितम् । कार्यः सुवर्णेनैकेन देवकीसहितो हरिः ॥६०॥ अशक्तस्तु तदर्द्धेन कुर्यात्प्रतिकृतिं हरेः । रोहिण्यासहितं चेंदुं रौप्यं कृत्वार्चयेद्व्रती ॥६१॥ चतुर्विंशति संख्याकाः स्थालीः पायस संभृताः । निवेदयित्वा हरयेदद्याद्विप्रेभ्य एवताः ॥६२॥ दीपमालाघृतेनैव कर्त्तव्याहरिमंदिरे । होमः पुरुषसूक्तेन कार्यो वा नाममंत्रतः ॥६३॥ चतुर्विंशतिसंख्याकान्ब्राह्मणान्भोजयेत्ततः । यताशक्त्यर्चयेत्तांश्च गंधवस्त्रविभूषणैः ॥६४॥ सोपस्करं ताम्रकुंभं सुवर्णं गाश्च शक्तितः । यथाविधिब्राह्मणेभ्यो दद्याच्छीकृष्णतुष्टये ॥६५॥ घृतपात्रं तिलपात्रं मुद्रिकांचकमंडलुम् । उपानहौ च वस्त्राणि शय्यां दद्याद्विशेषतः ॥६६॥ श्राद्धेदाने तथा होमेतीर्थयात्रा व्रतेषु च । वित्तशाठ्यंनकुर्वीतयदीछेद्विपुलं धनम् ॥६७॥ पात्रेषुधर्मकार्येषु वित्तशाठ्यं करोति यः । सर्वधर्मविनिर्मुक्तो नरके सनिमज्जति ॥६८॥ सर्वव्रतेषु सामान्या ब्रह्मचर्यादयो यमाः । पालनीया प्रयत्नेन स्त्रीभिः पुंभिश्च सर्वशः ॥६९॥ व्रतं प्रोक्तमिदं पुण्यं श्रीहरेर्मथुराभुवः । कामदंरु क्मिणी भर्त्तुः सर्वेषां द्वारिकापतेः ॥७०॥ श्रीकृष्णजन्मदिवसे यश्चभुंक्ते नराधमः । सभवेन्मातृगामी च ब्रह्महत्यां लभेत च ॥७१॥ उपवासासमर्थश्चेत फलाहारादिना व्रतम् । यथाशक्ति प्रकुर्वीतहापयेन्नत्विदं क्वचित् ॥७२॥ इतिप्रोक्तो मयाभक्ता युष्मभ्यं हि समासतः । जन्माष्टमीव्रतविधिः कर्त्तव्यो यो मदाश्रितैः ॥७३॥ य इमं श्रृणुयाद्भक्त्या पठेद्वापि समाहितः । पुमानसोपिव्रतफलं प्राप्नुयान्नात्र संशयः ॥७४॥

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for the end of the date (Ashtami) and migration of the Sun from Rohini Nakshatra before concluding the fast with Parna, while a weak person may conclude his fast at the first of the two incidences. A person attains all his desires if he observes twelve monthly (Vad Ashtami of each month) Vrats of Krishna Janmashtami for a year, followed by the donation of cows to Brahmins.

Bhagwan Swaminarayan continued, "O devotees! Now I shall describe Udhyapan Vidhi (rituals of celebration) of the Janmashtami Vrat. A Bajoth must be placed in the middle of an ornate Mandap. Bhagwan, His ardent Parshads, the Devtas and sages should be established on the petals of two drawn lotuses on the Bajoth as I described earlier. A Kalash (a type of copper vessel) full of water and covered with a white cloth should be placed next to the Bajoth. The host should place the golden idols of baby Krishna and Devkiji for worship. A wealthy host should use ten grams of gold while a less wealthy host should use five grams of gold to make these idols. The idols of the Moon and Rohini Nakshatra made from silver should be placed besides the idols of Lord Krishna. Twenty four platters of Kheer (rice pudding) should be offered to Lord Krishna, which should be distributed among the Brahmins. The temple should be decorated with lamps and Japa of hymns from the 'PurushSukta' or Lord Krishna's name should be carried out as per one's capacity. The Brahmins in multiples of twenty four should be venerated and gifted with sandalwood paste, copper utensils, gold ornaments, cows, shoes, clothes, and beddings etc. as per one's financial capability. O devotees! Persons expecting greater materialistic rewards must never be miser when it comes to spending their wealth in Shraddh, Vrat, pilgrimage, charity etc. as a wealthy miser who refuses to part with his wealth even in religious activities indeed ends up in deep hell. Observation of the Brahamcharya Vrat is primary in all religious rites, therefore, my devotees, male and female alike, must endeavour to observe Brahamcharya while undergoing any religious Vrat. Moreover, all devotees must observe a fast on the day of Janmashtami. A weaker person, nonetheless, may eat fruits in lieu of the fast. However, anyone eating cereal on the day of Janmashtami is committing a grave sin equivalent to cavorting with one's own mother. O devotees! You must all follow the rituals of Janmashtami as I described them to you. Even the persons listening to or reading this discourse will surely attain the rewards of observing the Vrat."

सुव्रत उवाच !

इत्यादिश्य निजान्भक्तान्प्रहृष्टैस्तैः सवंदितः । स्वावासंपुनरागछत्स्वस्थानं ययुर्जनाः ॥७५॥ साध्यं विधिं तत्र विधाय सर्वं श्रीकृष्णनामानिपठन्मुखेन । समास्तृतायां भुविमध्ययामद्वयेससुष्ठापनिशोनरेंद्र ॥७६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे सारंगपुरेजन्माष्टम्युत्सवे व्रतविधिनिरू पणनामै एकादशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

सुव्रत उवाच ।

उषस्युत्थाय भगवानष्टम्यामाह्निकं नृप । कृत्वा चकार स्वाचार्य समर्चन महोत्सवम् ॥१॥ उद्धवस्वामिनः पूजां समाप्यभ्यर्च्य वर्णिनः । ततः समंडपं रम्यं बंधयामास पार्षदैः ॥२॥ विचित्रवस्त्र शोभाढ्ये कदलीस्तंभमंडिते । तस्मिंश्च देवतापीठं कारयामास शोभनम् ॥३॥ सर्वैर्भक्तजनैः साकं निराहारः सतद्दिने । प्रतिमाः कारयामास हैमी पूजयितुं निशि ॥४॥ दिनं तु सकलं निन्ये कृष्णकीर्त्तन गायनैः । निशि स्नात्वा महापूजां पूर्वोक्त विधिनाऽकरोत् ॥५॥ कृष्णं च देवकीनंदं यशोदाद्याश्च देवताः । पंचामृतेन संस्नाप्यसोऽभ्यषिंचत्सदंबुभिः ॥६॥ महाभिषेकं कृत्वैव नवीनैर्वस्त्रभूषणैः । सुगंधिना चंदनेन कौंकुमेनाक्षतैः शुभैः ॥७॥नानाविधैः सुरभिभिः पुष्पैश्च तुलसीदलैः । दूर्वया बिल्वपत्रैश्च पूजयामास केतकैः ॥८॥ उच्चारयन्नाममंत्रं प्रति यत्रं सवैष्णवम् । कृष्णमानर्च्चरुचिरैः सहस्रतुलसीदलैः ॥९॥ धूपदीपंततः कृत्वा नैवेद्यं स चतुर्विधम् । समर्प्य फलतांबूल दक्षिणाभिरपूजयत् ॥१०॥ महानीराजनं कृत्वा दत्त्वा पुष्पांजलिं ततः । नत्वाऽभ्यर्च्य ब्राह्मणांच सपूजांतां समापयत् ॥११॥ कृष्णमांदोलयन् प्रेंखे तज्जन्मचरितं स च । श्रृण्वन्भागवतप्रोक्तं निनाय रजनी तु ताम् ॥१२॥ प्रातः पुनर्नित्यंकृत्यं विधायोत्तर पूजनम् । कृत्वा

Suvrat Muni said, "O King Pratapsinh! Bhagwan Shree Hari narrated the rituals of Janmashtami which greatly pleased His devotees. They bowed down to His feet before retiring to their respective quarters. Shree Hari retired to His personal quarters as well and underwent His daily evening ritual and went to sleep on the floor late at night."

Thus ends the 11th Chapter of the Satsangi Jeevan.

CHAPTER 12

Suvrat Muni said, "O King Pratapsinh! Lord Shree Hari woke up earlier than normal on the day of Janmashtami. He venerated Ramanand swami on the auspicious occasion of his birth anniversary after concluding His normal morning routine. He asked His Parshads to prepare a highly decorated Mandap. A Bajoth was established in the middle of the Mandap to place the idols of baby Krishna to be worshipped later. O king! Shree Hari observed a day of fast along with all the other devotees and spent the whole day chanting Lord Krishna's name and singing Kirtans extolling His Leelas. He took a purifying bath in the River Falgu close to midnight prior to the ritualistic worship of Lord Krishna. He placed the golden idols of baby Krishna, Devkiji, Nand, Yashoda etc. and offered them the ritualistic bath with Panchamrut followed by a bath with clean water. He worshipped Lord Krishna with sandalwood paste, rice, flowers, Tulsi and Billi leaves. Bhagwan Shree Hari chanted Lord Krishna's name one thousand times and accompanied each chant with a Tulsi leaf. Shree Hari offered Lord Krishna new robes, ornaments, incense, lamp and four types of food in Naivedhya, beetle leaves, fruits and monetary gifts followed by Aarti and Sastang Pranam. Shree Hari venerated the Brahmins at the conclusion of His worship."

Suvrat Muni continued, "O king! Lord Shree Hari placed baby Lord Krishna in the swing and swung Him for some time whilst listening to the episode of Lord Krishna's birth from the Shreemad Bhagwat. He spent the rest of the night listening to Lord Krishna's childhood Leelas. O king! Shree Hari concluded His morning rituals the next morning and venerated Lord Krishna again before gifting the gold idols to the Brahmins. Shree Hari granted his divine Darshan to His many devotees who never ate anything before His Darshan. Before concluding His fast, Shree Hari fed thousands of Brahmins

मूर्त्तीब्राह्मणाय दत्ता विप्रान भोजयत् ॥१३॥ स्वंदृष्ट्वा पारणां कर्त्तुमीहमानेभ्य आत्मनः । भक्तेभ्यो दर्शनं दत्त्वा ततश्चक्रे स पारणाम् ॥१४॥ अपराह्ने सभायां च नदीतीरे सुशोभने । स्थितः परिवृतो भक्तै सद्धर्मांस्तान शिक्षयत् ॥१५॥ प्रश्नोत्तरैरनेकैश्च भक्तानां विदुषामपि । उदछिनसंशयांश्च प्रथयन्स्वंयशोऽमलम् ॥१६॥ सर्वेऽपितं भक्तजनाः पूजयंति स्म सादरम् । सितैः पोतैस्तथारक्तैर्वस्त्रैर्हेमैर्विभूषणैः ॥१७॥ चन्दनैः पुष्पहारैश्च मुक्ताशेखरपंक्तिभिः । उपहारैर्बहुविधैस्तं सं पूज्यववं दिरे ॥१८॥ पौराः सर्वेऽपितं भक्त्या सेवमानाश्च तज्जनान् । प्रभुं संतोषयामासुः सस्त्रियोदंभवर्जिताः ॥१९॥ देशांतरीयाः शतशोजनास्तं भक्तवत्सलम् । मुनिभिः पार्षदैः साकं संमोजयितुमार्थयन् ॥२०॥ तत स्तेषां सभगवान्पूर्णं कर्त्तुं मनोरथम् । इछंस्तत्प्रार्थनां राजंस्तदानीमन्वमोदत ॥२१॥ ततः क्रमेण धनिका भक्तास्तं मुनिभिः सह । पार्षदाद्यैश्च भक्त्यैव भोजयंतिस्मतेऽन्वहम् ॥२२॥ एवं निवसतस्तस्य भक्तानंद निधेर्हरेः । व्यतीयाय नभोमासः प्राप्ता च ऋ षिपंचमी ॥२३॥ सप्तर्षि पूजां सविधाय तत्र भक्तैः, समं चाददऽकृष्टपच्यम् गव्यम् च । नाऽ पातवय आदिकं तत् स्त्री कारयामास व्रतं च सर्वाः ॥२४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे सारंगपुरे जन्माष्टम्युत्सवे व्रताचरणनिरू पणनामा द्वादशोऽध्यायः ॥१२॥

अथ त्रयोदशोऽध्यायः

सुव्रत उवाच ।

अथ राधाष्टमी प्राप्ता तस्यां कृष्णं च राधिकाम् । पूजयित्वोत्सवं चक्रे मध्याह्ने नृपते प्रभुः ॥१॥ भोजयित्वा ततो विप्रान् भगवान्स सहस्रशः । भुक्त्वा भक्तजनैः साकंन्यषीदत्पीठ उत्तमे ॥२॥ तस्मिन्पुरे तदीक्षार्थं कार्यायन निवासिनः । भक्तस्तस्य प्रतिदिनमाजग्मुश्च पुनर्ययुः ॥३॥ नित्यंते प्रार्थयंति स्म स्वग्रामागमनायतम् । आगमिष्यामिवो ग्राममित्युवाच च तान्प्रभुः ॥४॥ एकचित्ताः प्रभुं नेतुं स्वग्रामं दृढनिश्चयाः । तद्ग्राम मुख्या आजग्मुस्तद्दिने तत्र पत्तने ॥५॥ क्षत्रवीरो वास्तुनामा तत्पत्नी च सिताभिधा

with sumptuous meals. Bhagwan Shree Hari attended a grand assembly on the banks of River Falgu in the late afternoon, where He delivered the divine sermon on Bhagwat Dharma. He answered many questions raised by His devotees to enlighten them. O king! The devotees gifted Him with expensive robes and ornaments after venerating Him using various artefacts such as sandalwood paste, Kumkum, rice, flowers and garlands. The devotees of Sarangpur fulfilled their lives by serving Shree Hari and the devotees who had come to attend the festival of Janmashtami. Many devotees took turns to feed Shree Hari, His Parshads and saints for many days to come."

Suvrat Muni continued, "O king! The rest of the month of Shravan passed by. Shree Hari asked all His female devotees to undertake the Vrat of Rishi Panchami on Bhadarvo Sud Panchami by venerating the seven great sages. He advised all His female devotees to undertake this Vrat as atonement for any shortcoming or transgression they may have committed knowingly or unknowingly while observing their menstrual Vrat during the past year. Therefore, O king! Many scriptures advise females to undertake this Vrat."

Thus ends the 12th Chapter of the Satsangi Jeevan.

CHAPTER 13

Suvrat Muni said, "O king! Whilst still residing in Sarangpur, Lord Swaminarayan celebrated the festival of RadhaAshtami. Following the ritualistic worship of Radhikaji, Shree Hari fed sumptuous meals to thousands of Brahmins and devotees on this occasion. As per their daily routine, the devotees of Kariyani, a nearby village, came for His divine Darshan on RadhaAshtami as well. They had previously pleaded with Shree Hari on numerous occasions to grace their village. They had come today with resolute determination to take Shree Hari with them to Kariyani. Vasta Khachar, his two wives Sita and Amari, his son Manshur, Velo Khachar, Karna, Devji, three brothers Viro, Kamo and Raghav and their sister Devika prayed and pleaded with Shree Hari to grace their village today itself. Bhagwan Swaminarayan, knowing their steadfast and faithful devotion, relented and told them, "O devotees! Just as you are Mine, your Kariyani is Mine as well. I do appreciate your devotion and aspirations. I, along with eminent saints such as Muktanand swami and others will indeed come to Kariyani

। अन्या तत्स्त्री स्वभार्याख्यामान शूरश्च तत्सुतः ॥६॥ वेलाख्यः क्षत्रियश्चान्यो वीरः कामश्च राघवः । एते वैश्यास्तथै तेषां भगिनी देविकाभिधा ॥७॥ कर्णोदेवादयश्चान्ये भक्ता भगवतो दृढम् । तत्रैत्य प्रार्थयामासू र्भगवन् ग्राममेहिनः ॥८॥ तेषां निष्कपटं भावं दृष्ट्वोवाच हरिः सतान् । यूयं मदीयाभो भक्ता ग्रामोवोऽपि ममैवहि ॥९॥ युष्माकं प्रीतयेतत्र सहमुन्यादिभिः किल । आगमिष्याम्यहं प्रातर्यूयमद्यैवगच्छत ॥१०॥ इत्युक्तास्तेऽति संहृष्टजग्मुः स्वग्राममुत्सुकाः । तदर्थं पाकपात्रादि यत्तैतैः प्रागुपार्जितम् ॥११॥ ततो नवम्यामखिलैः परीतः स्वभक्त संघैर्हरिरप्ययासीत् । नंनम्यमानोऽश्रुकला कुलाक्षैः पौरैः संकार्यायनमाप शीघ्रम् ॥१२॥ वादित्र निध्वाननिनादिता शास्तं वास्तु मुख्याहरिमभ्युपेत्य । भक्ताश्च सस्त्री तनयाः प्रणम्य ग्रामं नयंतिस्मतमात्मनाथम् ॥१३॥ वास्तोर्गृहे स भगवानुत्ततारसपार्षदः । भक्तानन्यान् यथायोग्यमुदतारयदात्मनः ॥१४॥ उत्सवोऽभून्महांस्तेषां ग्रामस्थानां गृहे गृहे । भक्तांस्तान्सेवमानानां तत्र निष्कपटात्मनाम् ॥१५॥ ये ये भक्ता यत्रयत्रत्द्युत्रीर्णास्तत्र तत्रते । आसन् गृहेशा गृहिणस्त्वा गंतुकसमा बभुः ॥१६॥ पत्नीभ्यां सहवास्तुश्च स्वगृहे सपरिछदम् । समर्प्य हरयेत स्थौ स्वयमागंतुको यथा ॥१७॥ दूरदेशस्थ लोकानां पाकदानाज्ञया प्रभोः । लेभिरेनाऽवकाशं वैतत्कर्त्तुं ग्रामवासिनः ॥१८॥ न्यवसद्भगवांस्तत्र मुनिभिः सहसर्वशः । आरभ्यमाद्रनवमीं प्रबोधन्युत्सवावधि ॥१९॥ स च तत्रापि निवसन्प्रत्यहं भक्त संसदि । दिव्यमासनमारू ढः सद्वार्त्ता बहुशोऽकरोत् ॥२०॥ सतां धर्मान शेषेण योगं चाष्टांगमप्यसौ । कथयामास सर्वं च ज्ञानमात्मपरात्मनोः ॥२१॥ श्रीभाष्येण सहैवाऽसौ व्याससूत्राणि तत्र च । अपराह्णेऽन्वहं राजन् शुश्राव परयामुदा ॥२२॥ रामानुजाचार्यकृतिं प्रशंसंस्तत्कथां हरिः । तिथौधनत्रयोदश्यां समाप्याऽऽर्चच्चवाचकम् ॥२३॥ दीपोत्सवंततश्चक्रे तत्र दुर्गापुरे यथा । अन्नकूटोत्सवं चेशः प्रबोधन्युत्सवं तथा ॥२४॥ तमार्चि च तू भक्तजनाश्च सर्वे वस्त्रैरनर्घ्यैर्विविधैश्चहैमै । विभूषणैश्चंदनपुष्पहारैरापीडवर्यैश्चमहोपदाभिः ॥२५॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणेभगवतः कार्यायनग्रामे संस्थितस्तुत्सवनिरू पणनामा त्रयोदशोऽध्यायः ॥१३॥

tomorrow morning. Please, return to your village now and prepare for My arrival."

Suvrat Muni continued, "O king! The delighted devotees of Kariyani returned to their village and relayed the heartening news to the excited villagers. They had already made all the arrangements in anticipation of an imminent arrival of Shree Hari. Shree Hari, accompanied by many saints and devotees, left Sarangpur for Kariyani on the morning of Bhadarvo Sud Navami. The crestfallen devotees of Sarangpur bid Shree Hari farewell with moist eyes. O king! Vasta Khachar accompanied by his wives, sons and leading devotees of Kariyani rushed ahead to welcome Shree Hari and brought Him in Kariyani with full pomp and regalia. Shree Hari and the leading Parshads such as Soma Khachar and leading saints such as Muktanand swami were put up at Vasta Khachar's home while other accompanying saints and devotees were put up in various devotees' homes. The devotees of Kariyani served their guests with so much love as if the guests were indeed the owners of the house and they, their domestic servants. Vasta Khachar and his family totally surrendered their house and wealth at Shree Hari's divine feet and lived as guests in their own home. O king! Shree Hari dined at different homes every day to delight His devotees and fulfil their inherent desires. He resided at Kariyani from Bhadarvo Sud Navami until Prabodhani Ekadashi."

Suvrat Muni continued, "O king! Bhagwan Swaminarayan held assemblies every day where He amplified His views on various topics such as the saints' Dharma, Ashtang Yog and the relationship between a soul and Bhagwan. He listened to the Katha of the treatise on the Vyas Sutra written by Ramanujacharya, which He held in very high esteem, every afternoon. He venerated its narrator, Muktanand swami, with sandalwood paste, rice, flowers, Kumkum etc. on the occasion of the conclusion of the Katha on Dhan Teras. O king! Bhagwan Swaminarayan celebrated all major festivals such as Diwali, Annakut and Prabodhani Ekadashi at Kariyani with the same fervour as He did at Gadhpur. The devotees who came to attend these festivals worshipped Shree Hari with much reverence with sandalwood paste and flower garlands and gifted Him various expensive robes and gold ornaments. "

Thus ends the 13th Chapter of the Satsangi Jeevan.

अथ चतुर्दशोऽध्यायः

सुव्रत उवाच ।

प्रबोधन्यानिशि हरिर्महत्यां भक्त संसदि । शुश्राव जागरं कुर्वन्प्रबोधन्या कथां नृप ॥१॥ कथांते बहुधाचक्रे सत्कर्मांति प्रशंसनम् । स्वीयानां शिक्षणायै वसचाऽसत्कर्मगर्हणम् ॥२॥ तमुत्तमोनरपतिः प्रणम्य विनयान्वितः । बद्धांजलिपुटोऽप्राक्षीत्प्रश्नावसरवित्तदा ॥३॥

राजोवाच ।

देहिनामत्र भगवन् प्रवृत्तिः कर्मसु ध्रुवम् । सर्वेषां दृश्यते लोके व्यवहारक्रियात्मनाम् ॥४॥ स्वर्गप्राप्तिर्भवेत्तत्र कर्मभिः कैः क्रियावताम् । नरकाप्तिर्भवेत्कैश्चतन्मेत्वं वक्तुमर्हसि ॥५॥

सुव्रत उवाच

इति पृष्टो नरेन्द्रेण तेन बुद्धिमताप्रभुः । द्विविधान्यपि कर्माणि प्रोवाच सफलानि सः ॥६॥

श्रीनारायणमुनिरुवाच ।

त्वं पृच्छसि यथा राजं स्तथा पूर्वं युधिष्ठिरः । भीष्मं प्रपछ धर्मात्मा पापभीरुः पितामहम् ॥७॥ देवव्रतो महाप्राज्ञस्तमुवाचय उत्तरम् । तदेव तुभ्यं कथयो भारतोक्तं नराधिप ॥८॥

भीष्म उवाच ।

परदाराभिहर्त्तारः परदाराभिमर्षिणः । परदार प्रयोक्ता रस्ते वै निरयगामिनः ॥९॥ ये परस्वापहर्त्तारः परस्वानां च नाशकाः । सूचकाश्च परेषां ये ते वै निरयगामिनः ॥१०॥ प्रपाणां च सभानां च संक्रमाणां च भारत । आगाराणां च भेत्तारो नरा निरयगामिनः ॥११॥ अनाथां प्रमदां बालां वृद्धां भीतां तपस्विनीम् । वंचयंति नरा ये च ते वै निरयगामिनः ॥१२॥ वृत्तिछेदं गृहंछेदं दारछेदं च भारत । मित्रछेदं तथा शायास्ते वै निरयगामिनः ॥१३॥ सूचकाः संधिभेत्तारः परवृत्त्युपजीवकाः । अकृतज्ञाश्च मित्राणां ते वै

CHAPTER 14

Suvrat Muni said, O King Pratapsinh! Shree Hari explained the importance of Prabodhani in the assembly held on the night of Prabodhani Ekadashi, as part of Jagran. He extolled highly the pious deeds and condemned vicious deeds at the conclusion of His sermon. King Uttam Khachar, ever eager to imbibe the religious values and an expert in the art of asking the right questions at the right time, asked Shree Hari, 'O Bhagwan! A man is entangled in various deeds to earn his living and fend for his family. Of all the deeds one does, O Lord, which deeds lead him to heaven and which deeds lead him to hell?' O king! Shree Hari paused for a while before proceeding to answer his sombre question."

Bhagwan Swaminarayan replied, "O Uttam Khachar! King Yudhishthir had asked the same question to his grandsire Bhishma. I shall reiterate the same reply that Bhishma gave to King Yudisthir. 'Three types of persons; the one who abducts other women, rapes other women and incites, induces or bribes other women to commit adultery are surely consigned to hell. A person who steals someone's wealth or destroys someone's property by fire or by any other means goes to hell. People who destroy communal watering holes, halls, bridges or other communal buildings go to hell. O king! A person who levels false accusations against an innocent, breaks someone's engagement or marriage, destroys someone's possessions or his livelihood or creates a rift between lovers or friends by making up false stories goes to hell. People who induce five types of women - a young, old, frightened, pious and one who has come for shelter - to transgress from their Dharma by monetary inducements indeed go to hell. A person who backbites or reveals one's secret to others, who help negate the political (or regal) treaty (or ceasefire), who lives off the bribes or is being ungrateful towards those who do him favours goes to hell as well. People who follow pretentious Dharma which is against the basic tenets of the Vedas, finds faults even in the virtues of saints and proper religious edicts, behaves opposite to the accepted norms of society and

निरयगामिनः ॥१४॥ पाषंडादूषकाश्चैव समयानां च दूषकाः । ये प्रत्यवसिताश्चैव ते वै निरयगामिनः ॥१५॥ विषमव्यवहाराश्च विषमाश्चैव वृद्धिषु । लाभेषु विषमाश्चैव ते वै निरयगामिनः ॥१६॥ द्यूतसंव्यवहाराश्च निष्परीक्षाश्च मानवाः । प्राणिहिंसा प्रवृत्ताश्च ते वै निरयगामिनः ॥१७॥ कृताशं कृत निर्देशं कृत भक्तं कृत श्रमम् । भेदैर्य व्यपकर्षंति ते वै निरयगामिनः ॥१८॥ पर्य्यश्नंति च ये दारानऽग्निभृत्वा तिर्थींस्तथा । उत्सन्नपितृदेवेज्यास्ते वै निरयगामिनः ॥१९॥ वेद विक्रयिणाश्चैव वेदानां चैव दूषकाः । वेदानां लेखकाश्चैव ते वै निरयगामिनः ॥२०॥ केशविक्रयका राजन्विषविक्रयकाश्च ये । विकर्मभि जीवंति ते वै निरयगामिनः ॥२१॥ ब्राह्मणानां गवां चैव कन्यकानां युधिष्ठिर । ये तरं यांति कार्येषु ते वै निरयगामिनः ॥२२॥ शस्त्रविक्रयकाश्चैव कर्त्तारश्च युधिष्ठिर । शल्यानां धनुषां चैव ते वै निरयगामिनः ॥२३॥ शिलाभिः शंकुभिर्वा विश्वत्रैर्वा भरतर्षभ । ये मार्गमनुरुंधंति ते वै निरयगामिनः ॥२४॥ उपाध्यायांश्च भृत्यांश्च भक्तांश्च भरतर्षभ । येत्पजंत्यऽविकारां स्त्रीं स्ते वै निरयगामिनः ॥२५॥ अप्राप्तदमकाश्चैवनासानां वेधकाश्चये । बंधकाश्च पशुनां ये ते वै निरयगामिनः ॥२६॥ अगोप्तारश्च राजानोबलिषड भागतस्कराः । समर्थाश्चाप्पदातारस्ते वै निरयगामिनः ॥२७॥ क्षांतान्दातां तथा प्राज्ञान्दीर्घकालं सहोषितान् । त्यजंति कृतकृत्यान्ये ते वै निरयगामिनः ॥२८॥ बालाना मथवृद्धानां दासानां चैव ये नराः । अदत्त्वा भक्षयं त्वग्रे ते वै निरयगामिनः ॥२९॥ एते पूर्वं विनिर्दिष्टाः प्रोक्ता निरय गामिनः । भागिनः स्वर्गलोकस्य वक्ष्यामि भरतर्षभ ॥३०॥ सर्वेष्वेव तु कार्येषु दैव पूर्वेषु भारत । हंति पुत्रान्यशून्कृ ष्णन्ब्राह्मणातिक्र मः कृतः ॥३१॥ दानेन तपसाचैव सत्ये न च युधिष्ठिर । ये धर्म मनुवर्त्तंते ते नराः स्वर्गगामिनः ॥३२॥ शुश्रुषाभिस्तपोमिश्च विद्यामादाय भारत । ये प्रतिग्रह निःस्नेहास्ते नराः स्वर्गगामिनः ॥३३॥ भयाल्लोभात्तथाऽऽबाधाद्दारिद्रया व्याधि घर्षणात् । सत्कृत्यं न विमुंचति ते नराः स्वर्गगामिनः ॥३४॥ क्षतार्वतश्च धीराश्च धर्मकार्येषु चोत्थिताः । मंगलाचारसंपन्नास्ते नराः स्वर्गभागिनः ॥३५॥ निवृत्ता मधुमांसेभ्यः परदारेभ्यरावच । निवृत्ताश्चैव मद्येभ्यस्ते नराः स्वर्गभागिनः ॥३६॥ आश्रमाणां च कर्त्तारः कुलानां चैव भारत । देशानां नगराणां च ते नराः स्वर्गगामिनः ॥३७॥ वस्त्राभरणदातारो भक्तपानान्न दास्तथा । कुटुंबानां च दातारस्ते नराः स्वर्गगामिनः ॥३८॥ सर्व हिंसा निवृत्ताश्चनराः सर्वसहाश्चये । सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिनः ॥३९॥ मातरं पितरं चैव शुश्रुषंति जितेंद्रियाः । मातृणां चैव सस्नेहास्ते नराः स्वर्गगामिनः ॥४०॥ आढयाश्च बलवंतश्च यौवनस्थाश्च भारत । ये वैजितेन्द्रिया

who cheats the gullible by misleading them go to hell. A person who charges exorbitant rates of interest on lending, trades with inflated margin of profit, lives off the earnings from gambling, levels accusations without checking its veracity and is ever ready to kill animals at the slightest pretext goes straight to hell. A person who creates a rift between employees and his employer by inciting either party goes to hell. People who, eat delicious meals at outside eateries without their wives, eat without feeding servants and guests; do not give offerings to the sacred fire and who has abandoned the rites of Shraddh and venerations indeed go to hell."

"O King Yudhishthir! A person, who slanders the Vedas without understanding their latent meanings, amends the verses of the Vedas to suit his personal views or who trades off the Punya earned by narrating or listening to the Katha of the Vedas goes to hell. People who trade in hairs, arms, poisons or any other illicit substances and who obstructs the public paths with thorns, nails or other obstructions go to hell. O king! People who harm the Brahmins, cows or women go to hell. A person who castrates bulls, reins young bulls with piercing their nostrils, keeps cows and other animals tied up at all the time, forsakes innocent gurus, scholars, pupils, servants, pious ladies or devotees goes to hell. A king who does not protect his subjects from sinister elements and yet collects the taxes or despite having abundant wealth, does not give even little to the benevolent charities goes to hell. People who forsake or turn away any of the following pious persons go to hell; who is serving them humbly, who has all his senses under his control, who is always helping others and who is famous or virtuous. A person who eats food before offering it to the old and their children goes to hell. O King Yudhishthir! I have explained the various types of sinners and evil persons who indeed end up in hell upon their death. Now let me describe the pious persons who go to heaven upon their death."

"O King Yudhishthir! People who walk on the path of truth and Dharma with faith without being affected by greed, anger, fear, poverty and physical discomforts, undertake charity and austerity, do not accept charity from others and acquire

धीरास्ते नरा स्वर्गगामिनः ॥४१॥ अपराधेषु सस्नेहा मृदुवो मृदुवत्सलाः । आराधनसुखाश्चापि पुरुषाः स्वर्गगामिनः ॥४२॥ सहस्र परिवेष्टारस्तथै वै सहस्रदाः । त्रातारश्च सहस्राणां ते नराः स्वर्गगामिनः ॥४३॥ सुवर्णस्य च दातारो गवां च भरतर्षभ । अन्नां बु वाहनानां च ते नराः स्वर्गगामिनः ॥४४॥ वैवाहिकानां द्रव्याणां प्रेष्याणां च युधिष्ठिर । दातारोवाससां चैव पुरुषाः स्वर्गगामिनः ॥४५॥ विहारावसथोद्यातकूपारामसभाप्रपाः । वप्राणां चैव कर्त्तारस्ते नराः स्वर्गगामिनः ॥४६॥ निवेशनानां क्षेत्राणां वसतीनां च भारत । दातारः प्रार्थितानां च ते नराः स्वर्गगामिनः ॥४७॥ रसानां चाथ बीजानां धान्यानां च युधिष्ठिर । स्वयमुत्पाद्यदातारः पुरुषाः स्वर्गगामिनः ॥४८॥ सर्वभूत दयावंतो विश्वस्याः सर्वजंतुषु । त्यक्त हिंसासमात्तारास्ते नराः स्वर्गगामिनः ॥४९॥ परस्वे निर्ममा नित्यं परदार विवर्जिताः । धर्मलब्धान्न भोक्तारस्ते नराः स्वर्गगामिनः ॥५०॥ मातृवत्स्वसृवच्चैव नित्यं दुहितृवच्चये । परदारेषु वर्त्तन्ते ते नराः स्वर्गगामिनः ॥५१॥ स्तैन्यान्निवृत्ताः सततं संतुष्टाः स्वधनेन च । स्वभाग्यान्युपजीवंति ते नराः स्वर्गगामिनः ॥५२॥ परदारेषु ये नित्यं चरितावृत्तं लोचनाः । जितेन्द्रियाः शीलपरास्ते नरा स्वर्गगामिनः ॥५३॥ स्वदार निरताये च ऋ तुकालाभिगामिनः । आरण्यसुखभोक्तारस्ते नराः स्वर्गगामिनः ॥५४॥ श्लक्ष्णां वाणी निराबाधां मधुरां दोषवर्जिताम् । स्वागतेनाभिभाषन्ते ते नराः स्वर्गगामिनः ॥५५॥ परुषं येन भाषं ते कटुक निष्ठुरं तथा । अपैशुन्यरताः संतस्ते नराः स्वर्गगामिनः ॥५६॥ पिशुनां ये न भाषन्ते मित्रभेदकंरी गिरम् । ऋ तं मैत्रं तु भाषन्ते ते नरा स्वर्गगामिनः ॥५७॥ ये वर्जयंति परुषं परद्रोहं च मानवाः । सर्वभूत समा दांतास्ते नरा स्वर्गगामिनः ॥५८॥ असत्प्रलापा द्विरता विरुद्ध परिवर्ज्जकाः । सौम्यप्रलापिनी ये च ते नरा स्वर्गगामिनः ॥५९॥ नकोपाद्याहरं ते ये वाचं हृदयदारणीम् । सां त्वं वदंति क्रुद्धापि ते नराः स्वर्गगामिनः ॥६०॥ ग्रामे गृहेवाय द्रव्यं पारक्यं विजने स्थितम् । नाभिनंदन्ति वै नित्यं ते नराः स्वर्गगामिनः ॥६१॥ तथैव परदारान् ये कामवृत्तान् रहोगतान् । मनसापि नही छंति ते नराः स्वर्गगामिनः ॥६२॥ शत्रुं मित्रं च ये नित्यं तुल्येन मनसा नराः । भजंति मैत्राः संगम्य ते नराः स्वर्गगामिनः ॥६३॥ श्रुतवंतो दयावंतः शुचयः सत्यसंगराः । स्वैरर्थैः परिसंतुष्टास्ते नराः स्वर्गगामिनः ॥६४॥ श्रद्धावंतो मैत्रवंतश्चोक्षाश्चोक्षजन प्रियाः । धर्माधर्मविदो नित्यं ते नराः स्वर्गगामिनः ॥६५॥ न्यायोपेता गुणोपेता देव द्विजपराः सदा । समुत्थानमनुप्राप्तास्ते नराः स्वर्गगामिनः ॥६६॥

knowledge from their guru only after rewarding him monetarily go to heaven. A person who is compassionate, forgiving, patient and is ever ready to help others; does not consume meat and alcohol; does not indulge in adultery and always walks on the path of righteousness goes to heaven upon his death. People who observe their traditional and hereditary Dharma, protect their and others' Vrat of Brahamcharya from insidious influences, are prepared to protect their village, country and countrymen go to heaven. A person who gives money and clothes in charity and look after his dependants including his employees and servants goes to heaven. O king! People who are prepared to suffer consequences for observing their Dharma, observe non violence with mind, speech and body, serve their parents and guru to the best of their abilities, are always willing to alleviate the pains and sorrows of other religious devotees, control their senses from wandering, are humble despite being wealthy, young, handsome and strong; show compassion even towards their tormentors, are moved at the sorrows of others, are friendly towards all and sundry, serve devotees without expecting any rewards, feed thousands of Brahmins and saints and who donate wealth, gold, cows, carts and food to the deserving go to heaven. A person who helps build watering holes, wells, gardens, assembly halls, rest houses and shelters for others, uses his wealth to marry off daughters of poor Brahmins, grows his own food and other requirements, is compassionate and behaves in a trustworthy manner goes to heaven. People who forsake violence and the consumption of meat, do not covet others' wealth and women, treat older women as their mothers and younger women as their sisters and daughters, do not steal and are satisfied with their earnings and are always happy in whatever circumstances they find themselves in go to heaven. O king! A person who maintains his Brahamcharya Vrat by not even looking at other women and not cavorting with his own wife on the days of Vrat go to heaven. People who are loving, always speak mildly with everybody, do not spread rumours about anybody, do not utter harsh or insulting words, do not instigate anyone against their friends and relatives, always speak the truth which do not harm anybody, treat everybody with respect, stay forever away

श्री नारायणमुनिरुवाच ।

इत्थं पुरानरपते भीष्मः पार्थाय धीमते । कर्माणि द्विविधान्याहतान्ये वोक्तानि ते मया ॥६७॥ मानुष्यं दुर्ल्लभं प्राप्य सत्कर्माण्येवये नराः । हित्वेतराणि कुर्वंति ते धन्याः संति भूतले ॥६८॥

सुव्रत उवाच ।

इत्याश्रुत्य प्रभोर्वाक्यं सराजामुदितो नृप । अन्ये विभक्ताः सकलाः संहृष्टास्तववंदिरे ॥६९॥ ततोद्वितीये दिवसे ब्राह्मणान्स सहस्रशः । भोजयामास भगवांस्त दिष्टैर्मिष्टभोजनैः ॥७०॥ दूरदेशागताल्लोकान्न्यसृजत्सततः प्रभुः । शतक्रोशीय लोकास्तु प्रायशोनययुस्ततः ॥७१॥ श्रवणं गुण कीर्तनं हरेः स्मरणं वार्चन वंदने तथा । सततं नृप कुर्वतां यंपुः क्षणा साम्पेनदिनानितन्नृणाम् ॥७२॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे कार्यायनग्रामे स्वर्गनर्कगामिनः पुरुषलक्षणनिरू पणनामा चतुर्दशोऽध्यायः ॥१४॥

अथ पंचदशोऽध्यायः

सुव्रत उवाच ।

प्रबोधन्युत्सवेऽतीते ततो देशं निजं निजम् । दूरदेशीय लोकेषु गच्छत्स्वेवाज्ञया प्रभोः ॥१॥ हेमंत सिंहोनृपतिर्भक्तवात्सल्यमीशितुः । तत्र दृष्ट्वा निजगृहे व्यधित्सत्तादृशोत्सवम् ॥२॥ सहस्वदेशीय जनैः परिवारेणचात्मनः । तत्रैवोवासनगरं निनीषुः सनिजं हरिम् ॥३॥ वास्तोरेव गृहे सख्युर्वसंस्तेनाऽतिमानितः । प्रार्थनावसरं पश्यन्व्यत्यक्रामद्दिनत्रयम् ॥४॥

from the falsehood and malice and do not even think of harming anybody go to heaven. People who do not speak harshly even when angry, remain calm and patient even when there is a cause to be angry, do not take somebody's wealth even when found in a forest or other secluded place, do not cavort with a woman even when she has willingly approached him in a secluded place, treat everybody as their friends (without enmity or malice), are engaged in the study of the scriptures, maintain inner and outer chastity, are compassionate, do not go against the accepted social norms, are not habituated to speaking lies, act on their pledges and promises and are satisfied with whatever they earn go to heaven. Industrious, religious, trustworthy, friendly, compassionate, virtuous, honest and truthful people always go to heaven. People who can differentiate right from wrong and act accordingly, like other honest persons, earn their living within the ambit of Dharma and are ever ready to serve saints and Brahmins go to heaven. O King Yudhishthir! Indeed those are the fortunate who, forsaking all foul deeds, remain engaged in good deeds; as one gets the human body after a very long time and with great difficulties."

Suvrat Muni said, "O King Pratapsinh! King Uttam Khachar and other devotees were very pleased with this sermon from Lord Swaminarayan. Shree Hari fed thousands of Brahmins the next day (Baras). He asked the devotees of far flung places to leave for their respective villages, however, the devotees of nearby villages remained in Kariyani for some time. O king! Listening to His soothing sermons, having His divine Darshan and due to His proximity, their time passed very quickly."

Thus ends the 14th Chapter of the Satsangi Jeevan.

CHAPTER 15

Suvrat Muni said, "O king! As the devotees of distant places were getting ready to leave Kariyani after the conclusion of the festival of Prabodhani Ekadashi, King Hemantsinh of Junagadh, wished to invite Shree Hari to his town and celebrate some festivals in similar pomp. He and the other devotees of Junagadh stayed behind in Kariyani awaiting a suitable opportunity to talk to Shree Hari. Vasta Khachar extended his generous hospitality towards them. Three days passed by without getting such an opportunity before Hemantsinh, accompanied by his mother Gangaba, wife Zaverba, brother Anupsinh, his brother's wife Pranba, his sister Adiba, his cousin Motiba,

गंगाख्या तस्य माता च भार्या जीवहराभिधा । भ्राताचानूप सिंहाख्यस्तद्भार्या प्राणसंज्ञका ॥५॥ अदितिर्भगिनी तस्य मोटिन्याख्या च बंधुजा । इत्यादिभिश्च स्वजनैः सहितः च नराधिपः ॥६॥ मयराम प्रभृतिभिस्तद्देशीयैश्च पूरुषैः । लाडिनी प्रमुखाभिश्च तद्देशस्त्रीभिरन्वितः ॥७॥ चतुर्थे दिवसे प्रातःसभायामास्थितं प्रभुम् । प्रणम्य प्रार्थयामास प्रसन्नं समवेक्ष्यतम् ॥८॥

हेमंतसिंह उवाच ।

भगवन्सर्वलोकेश भक्तवत्सल सत्पते । दासे मयि कृपां कर्त्रुत्वत्येदकाश्रयेऽर्हसि ॥९॥ उत्सवोऽत्रयथा स्वामिन्कृतस्तद्वन्ममालये । कर्त्तव्यो भवताभूमन्सद्धर्माध्व प्रवर्त्तक ॥१०॥ भक्तप्रियस्य ते नाथ स्वभक्तेष्वऽखिलेष्वपि । समानावृत्तिरेवाऽस्ति निर्धनेषु धनिष्वपि ॥११॥ अस्मद्देशीय लोकास्तुजीर्णदुर्गागमं तव । भृशमिछंति भगवन्वृद्धेयं जननी च मे ॥१२॥ तदा बद्धांजलिपुटोमयरामद्विजोऽब्रवीत् । भगवन्नेवमेवत्वं कर्त्तुमर्हसि सर्वथा ॥१३॥ प्रतीक्षं ते जनाः सर्वे देशेऽस्माकं तवागमम् । भक्तकल्पद्रुमस्तेषां पूरयत्वं मनोरथम् ॥१४॥ त्वदर्थमेव संभाराः संभृताः सत्यनेन च । राज्ञाऽतोऽस्य प्रभो तूर्णं कुरु पूर्णमनोरथम् ॥१५॥ इत्यर्थितस्तेन राज्ञा वृद्धं भक्तेन तेन च । तन्निष्कपटभावज्ञः प्रीतो भूपाऽवदत्प्रभुः ॥१६॥ आगमिष्यामि नृपतेत्वत्पुरं मुनिभिः सह । तव निष्कपटं भावमहं जानामि निश्चितम् ॥१७॥ इत्थं वदत्येवहरौ नागटंक पुराधिपः । सूरोबद्धांजलि पुटस्तत्रागच्छत्त्वरान्वितः ॥१८॥ नाम्ना सातिश्च तत्पत्नी धन्यावल्लूश्चतत्सुते । नाथारव्यस्तत्सुतश्चैते तत्पश्चादाययुद्रुतम् ॥१९॥ तत्पुराधिकृतो वैश्यो नाम्ना सिंहः सभार्यकः । सोऽप्यागतोऽथ तैः साकं नत्वा सूरोऽब्रवीद्धरिम् ॥२०॥ भगवन्स्वपुरं नेतुं त्वामहं समुपागतः । बहून्यहानि जातानि स्थितोऽस्म्यऽत्रसहस्वकैः ॥२१॥ तस्मिन्मयि कृपां कर्त्तृं त्वमर्हसि निजाश्रिते । इति संप्रार्थयं तं तं दृष्ट्वासोऽचिंतयद्वदि ॥२२॥ उभावेतावपि दृढं भक्तौ निष्कपटौ मम । सहप्रार्थयतश्चद्वौ प्रेष्ठौ चोभौ समौ मम ॥२३॥ अवश्यमेव हि मया प्रियं कार्यं द्वयोरपि । आदौकस्यपुरं यामि भेदो न स्याद्यथो भयोः ॥२४॥ चिंतयन्नितितत्प्रष्टं सर्वज्ञोपि नृनाट्य धृत । ब्रह्मानंदंमुनिं नित्यानंदं चाऽऽह्वस्तसोऽनघ ॥२५॥ उपविश्यरहः स्थाने साकं ताभ्यां सईश्वरः । पप्रच्छतौ वरीयांसौ निजभक्तौ महामती

Mayaram Bhatt, Ladkibai etc. approached Shree Hari on the morning of the fourth day (on Kartik Vad Padvo) and prayed, 'O Bhagwan! O defender of devotees and saints! Please have mercy on us! O propagator of Dharma! I would like You to celebrate a festival at my place just as You have recently done at Kariyani. O Master! I know that You do not differentiate between rich and poor devotees. The devotees of Sorath region, including my mother, are awaiting Your arrival at Junagadh.' O king, Mayaram Bhatt, with hands folded and head bowed, added, 'O Bhagwan! You are like Kalpvruksha tree, which fulfils all desires of the seekers. Please accept our request to grace our region. King Hemantsinh has already gathered the necessary items for Your pleasure. O Lord! Grant his wish and grace his palace.' O King Pratapsinh! Upon hearing sincere prayers from Hemantsinh and Mayaram Bhatt, Shree Hari assented and said benevolently, 'O King Hemantsinh! I know your latent desires. I am pleased with your sincerity. I will definitely come to Junagadh with the saints."

Suvrat Muni continued, "O king! Just as Hemantsinh was about to leave, Sura Khachar of Nagadka, accompanied by his wife Shantabai, two daughters - Dhanya and Vallu, son Naath Khachar and head of the village, Sinhjibhai and his wife Tejaswati approached Shree Hari hurriedly and pleaded with folded hands, 'O Bhagwan! I have come to take You to my village Nagadka. We have waited here for a long time to request You. I am at Your mercy. Please help fulfil my desire!' O king! Shree Hari was in a dilemma at these twin invitations. He thought that both, Hemantsinh and Sura Khachar were His sincere and steadfast devotees and He could not disappoint either of them by turning down any ones invitation as both invitations had come at nearly the same time. He asked both of them to give Him some time to decide. Leaving them there, He went to His personal quarters and called for Brahmanand swami and Nityanand swami to find an amicable solution."

Suvrat Muni continued, "O King Pratapsinh! Bhagwan Shree Hari asked both saints, 'O reverend saints! You are well versed in the way of the world. You are like My left and right eyes. Help Me come to a right decision today. Sura Khachar and Hemantsinh have simultaneously invited Me to grace their respective homes. O saints!

॥२६॥ युवां पेष्ठतमौ मेस्तौ नेत्रे एव हि सद्धियौ । अतीव निपुणौ सर्वकार्याकार्यावबोधने ॥२७॥ अतः पृच्छामि वा मद्यजातं संशयमात्मनः । सूरहेमंतयोर्मध्ये प्राग्गम्यं कस्य वा पुरम् ॥२८॥ गतेत्वे कस्य नगरं द्वितीया प्रियता भवेत् । गंतव्यतु ममावश्यमाऽतो युक्तमिहोच्यताम् ॥२९॥ इत्थं त्रिलोकी गुरुणा सर्वज्ञेनापि मुग्धवत् । संपृष्टौ तौ स्वहृदये विचारं चक्रतुर्मुनी ॥३०॥ अयं हि भगवान साक्षान्मानुष्यमनुशीलयन् । अनुग्रहं करोत्येव संपृछ न मिषेण नौ ॥३१॥ देवा ब्रह्मादयोप्यत्र दूरादेवाऽस्य दर्शनम् । लभंते क्वापि न क्वापि सनौ पृछत्वऽहोरहः ॥३२॥ गमनस्य निषेधस्तु कर्त्तुं शक्योऽस्यनाऽधुना । उत्कंठितो यतोऽस्थेष गंतुं नूनं स्वतः प्रभुः ॥३३॥ निषेधस्यावयोर्युक्तीर्मस्यते नैष सांप्रतम् । अतोऽनुमोद्य गमनं कार्यं प्रश्नोत्तरं किल ॥३४॥ इति निश्चित्य मनसाब्रुवातेस्मंतमीश्वरम् । यत्पृष्ट भवतास्वामिंस्तत्रेत्थं भातिनौ किल ॥३५॥ उभौ भक्तौ समानौ ते प्रियं कार्यद्वयोरपि । सूरसंभाव्य गतव्यं जीर्णदुर्गं प्रति त्वया ॥३६॥ पुरं सूरस्य मार्गेऽस्ति तदुल्लंघ्यत्वया प्रभो । जीर्णदुर्गं कथं गंतुं शक्येत च कदध्वना ॥३७॥ तत आदौनागटंकं गंतव्यमितिनौ मतिः । अतः परं यादृशीच्छा भवेत्तव तथा कुरु ॥३८॥

सुव्रत उवाच ।

इति तयोर्वचनानि निशम्य तौ मतिमतां प्रवरौससभाजयन् । मुदित मानस एत्य महासभां हरिरुपा विशदासन आत्मनः ॥३९॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे कार्यायनग्रामे हेमंतसिंह सूरमंत्रयोतत्पुरगमनस मंत्रणनिरू पणनामा पंचदशोऽध्यायः ॥१५॥

अथ षोडशोऽध्यायः

सुव्रत उवाच ।

हेमंतसिंहं स प्राह स्वदेशीयजनैः सह । स्वपुरं गच्छतत्राहमायामिपृष्टतोहिते ॥१॥ इत्युक्तः सतदाहृष्टो गंतुं सज्जोऽभवन्नृप । ततः सूरं हरिः प्राह गच्छत्वं स्वपुरं द्रुतम् ॥२॥ आयास्यामि प्रातरहं तत्र नैवाऽत्र संशयः । कारयित्वा द्विजैः पाकं कुर्यात्द्यस्मत्प्रतीक्षणम् ॥३॥ इत्युक्तः सोऽति संहृष्टः सहस्वैः स्वपुरं ययौ । वृत्तांतमेतत्सकलं जयाम चकथ इतिः ॥४॥ ससंभ्रमं

Whose home shall I visit first? I want to visit both places but without antagonising either of them. Please show Me the way out of this dilemma.' O king! The saints were mightily surprised and thought, 'Shree Hari is the supreme master of the universe, yet He is seeking our advice and opinion! His Darshan are scarce even to Brahma and the other Devtas yet, He is confabulating with us in seclusion! This is nothing but His mercy upon us. He will not change His mind about visiting both places as He has already made up His mind. We must support Him and give our opinion accordingly."

Suvrat Muni continued, "O king! Brahmanand swami and Nityanand swami replied, 'O Bhagwan! You should surely entertain both requests as both of them are very sincere devotees. However, in our opinion, You should visit Nagadka before proceeding to Junagadh. As Nagadka is on the way to Junagadh, we cannot avoid passing through Nagadka. It will not be prudent to deviate from the main highway to avoid Nagadka on our way to Junagadh. This is our humble opinion. You are absolutely independent to take an opposite decision if You so desire. We will support whatever decision You take.' O king! Shree Hari was greatly pleased with the saints' calibrated opinion. He praised both of them and returned to the assembly hall to pronounce the decision."

Thus ends the 15th Chapter of the Satsangi Jeevan.

CHAPTER 16

Suvrat Muni said, "O king! Shree Hari assured King Hemantsinh that He will definitely grace his town and asked him to return to Junagadh with his family and wait for His arrival. Then Shree Hari turned to Sura Khachar and said, 'I will reach Nagadka tomorrow morning. Have no doubt about this. You proceed to your village and ask Brahmins to prepare lunch for tomorrow.' Sura Khachar was delighted at the outcome and prepared to depart from Kariyani. Ratidevi narrated the whole incident (of Shree Hari's intention to visit Nagadka and Junagadh) to Jayaba, who rushed to her brother,

समुत्थाय तदाललितयासह । स्नात्वा नित्यं प्रकुर्वतमुत्तमं प्राह सत्वरम् ॥५॥ दिनाद्य यामोऽपि गतो दीर्घसूत्री भवान्किमु । घंटांवादयतेऽद्यापि सर्वस्वं ह्रियते हि नः ॥६॥ किं किं कथं कथमिति वदं तं तमुवाचसा । नारायणमुनिर्याति जीर्णादुर्गं महर्षिभिः ॥७॥ गतस्तत्र स्निग्ध भक्तैरतिप्रेम्णाह्यनुक्षणम् । सेव्यमानः पुनर्भ्रातः कस्मान्नः पुरमेष्यति ॥८॥ सर्वेऽपि भक्ताः संत्यस्य समानाः समदर्शिनः । तस्मात्संप्रार्थ्य नत्वा तं निवारयव्रजद्रुतम् ॥९॥ इत्युक्तः सद्रुतं प्रायादनुष्मीकः प्रभोः पुरः । हेमंतसिंहमद्राक्षीत्तावदायांतमध्वनि ॥१०॥

हेमंतसिंह उवाच ।

सखे क्वयास्यनुष्णी को धावन्नेव ससंभ्रमम् । आमंत्रयितु मायामित्व समीपमहं किल ॥११॥ भगवान्मुनिभिः साकं जीर्णदुर्गमुपैष्यन्ति । तेन साकं त्वयाऽऽगम्यं तत्रपोष्यैर्निजैः सह ॥१२॥ इत्याश्रुत्य सतद्वाक्यं बुद्धयोद्धवसमो नृप । हरियाननिषेधोक्ति युक्तिभिस्तमुवाचह ॥१३॥

उत्तम उवाच ।

बुद्धिमानसि सुज्ञोसि भ्रातस्त्वं लोकसंमतः । त्वद्बुद्धिमवलंब्यैव धर्मे तिष्ठंति मानवाः ॥१४॥ आमंत्रितस्त्वया स्वामी स्वपुरं नेतु मद्ययत् । अविचार्यैव तन्नूनं कृतमित्येव भाति मे ॥१५॥ शीतकालोऽधुना प्राप्तो देहिनां त्वग्विदारणः । निशारं प्रावृतस्यापि हि मंगेहेऽपि दुःसहम् ॥१६॥ भूरिवाते पथिप्रातर्हरिणा दुःसहं न किम् । तथा सत्युपहास्या तेभविता प्रेमभक्तता ॥१७॥ अनाद्रियंतः स्वाः कथा अप्ये ते योग कोमलाः । संतो मार्गे भविष्यंति हेमंते हिमपीडिताः ॥१८॥ अल्पाहाराश्च विधवाः भक्तियोगमुपाश्रिताः । अनुपानत्पदायोषाश्च लिष्यन्ति कथं पथिं ॥१९॥ प्रातःशीतांभसास्नात्वा चलतो हिमवेपितान् । दृष्ट्वा हरिजनान्मार्गे त्वां शंस्यत्वऽल्पका अपि ॥२०॥ कर्मणाऽनेन ते भ्रातः संज्ञाऽन्वर्थाऽस्तुमा क्वचित् । उष्मकाले तु संप्राप्ते सुखेनैव प्रभुं नयेः ॥२१॥ तावत्कालं त्वया बंधो स्वदेशीयजनैः सह । स्थित्वा दुर्गपुरे कार्यं नित्यं श्रीहरिदर्शनम् ॥२२॥ भोजनीया हि मुनयः पक्वानैस्तत्र च त्वया । सम्यक्च पूजनं तेषां कर्त्तव्यं भवता सताम् ॥२३॥ को वा विशेषः स्वगृहं हरौनीतेऽप्यतः परः । न गृहं गृहमित्याहुर्गृहिणी गृहमुच्यते ॥२४॥ सौधेऽपि सा न चेत्तर्हसिऽरण्यमितिकीर्त्तितः । सा तु यत्र भवेत्तत्र गृहस्थाश्रम ईरितः ॥२५॥ भ्रातृजायास्मदीयाऽत्र

Uttam Khachar and cried, 'O brother! Wake up! We are about to lose everything and you are busy here in your Puja! It is already mid-morning and you are engrossed in Puja! Sura Khachar and Hemantsinh are taking Shree Hari far away from us. Shree Hari may never return to Gadhpur if He is satisfied with the services rendered by the devotees of Junagadh! As Shree Hari loves all His devotees equally, He may decide to reside at Junagadh. O brother! Do something - pray or plead, to stop Shree Hari leaving for Junagadh.' O king! Uttam Khachar, aghast at the thought of separating from Bhagwan Narayanmuni, concluded his Puja quickly and rushed to see Him without bothering to put diadem on his head."

Suvrat Muni continued, "O king! Hemantsinh saw Uttam Khachar as he was rushing to see Shree Hari. He stopped Uttam Khachar and inquired, O friend! Where are you rushing in such haste that you forgot to put on your diadem? I was coming to you to extend an invitation to grace Junagadh with Shree Hari and the saints.' King Uttam Khachar cleverly thought of some excuses to stop Shree Hari leaving for Junagadh and said to Hemantsinh, 'O friend! I thought that you are very wise. People admire your decision making as you always know what to do when. People follow your footsteps. Yet you invited Shree Hari to grace Junagadh at this time of the year! It appears that you have taken this step without much thought. It is so cold at present that people's skin breaks up. People shiver despite wearing layers of clothes and blankets due to the intense cold. How would Shree Hari be able to bear such cold and fresh wind so early in the morning? Will people not mock your love and devotion towards Bhagwan? Furthermore, how would the poor saints such as Muktanand swami, Gopalalnand swami cope with the intense cold as they do not carry blankets and quilts around with them? How would the pious female devotees, weakened as it is by sheer austerities be able to walk barefoot in this weather? Ordinary people will cuss you for making saints and devotees walk in the early morning. I pray that you do not behave as your name, Hemant (cold season). I plead with you not to take Shree Hari to Junagadh in winter. Wait until summer when you may take Shree Hari with you."

वर्त्ततेऽतस्तया सह । हरिं संपूज्य बहुधा गार्हस्थ्य फलमाप्नुहि ॥२६॥ न मित्र गेहं स्वगृहादन्यच्छास्त्रे च कथ्यते । अतोवसन्मम गृहे प्रभुं प्रीणय सादरम् ॥२७॥ स्नेहादेतन्मया प्रोक्तमतः परमुदारधीः । हिताहिते विचार्यत्वं कर्त्तु मर्हसि यद्धितम् ॥२८॥

सुव्रत उवाच ।

इत्युत्तमवचः श्रुत्वा युक्तिवाक्यविशारदः । बुद्धया विदुरतुल्योऽसौ प्राहतद्भावविन्नृपः ॥२९॥

हेमंतसिंह उवाच ।

सम्यगेवोच्यते भ्रातस्त्वयास्वार्थं सुरक्षता । कनीयसोऽपि बुद्धिस्तेवृद्धधीभ्योऽतिरिच्यते ॥३०॥ परोपकारशीलानां सतां नित्यं समागम् । कुर्वन्नपि भवानेतां स्वार्थबुद्धिं कुतोऽध्यगोत् ॥३१॥ शीतेन हेतुनाभद्रजीर्णदुर्गागमः प्रभोः । निषिध्यन्ते युक्ति विदात्वया तत्रोत्तरं ब्रुवे ॥३२॥ निवातात्पगृहाभेऽहं नरयानेहरिं सखे । उपवेश्यै व नेष्यामि शीतबाधाक्क तद्भवेत् ॥३३॥ तपस्विन्योऽखिलायोषारथेषु शकटेषु च । गर्भागारेष्ठि वाऽऽस्थाप्यनेष्यामि सुखमध्वनि ॥३४॥ यामार्द्ध आद्येऽति क्रांते संतः सर्वे च वर्त्मनि । चलिष्यन्ति सुखेनैव नास्त्या तपभयं यतः ॥३५॥ धर्मकालस्तु पांथानां प्राणहा विषवायुना । किं विचार्य त्वया श्रेष्ठः प्रोच्यंते शीतकालतः ॥३६॥ गृहस्थधर्मसाफल्यं यत्त्वयोक्तं च युक्तिभिः । तत्तथैव त्वया कार्यं जीर्ण दुर्गेमुपेत्य वै ॥३७॥ अब्दाव्यतीता बहवो हरिं प्रार्थयतो मम । तदेदानीं समामाहत्द्या या तात्वत्पुरंत्विति ॥३८॥ फलोन्मुखस्य मेद्यैव मनोरथ महातरोः । उन्मूल केत्वयीदानीमपूर्वं स्नेहलक्षणम् ॥३९॥ तत्राया ते भगवति जनास्तं कोटिशः पथि । संवीक्ष्य नर देहस्य सद्यः प्राप्त्यंति वै फलम् ॥४०॥ वीक्षामात्रेण पापघ्नान्सतश्चापि सहस्रशः । वीक्ष्याऽनेके ग्राम्यजना अपि मोक्ष्यंति संसृतेः ॥४१॥ ईदक्पुण्योत्पत्तिकालेऽप्युत्कृष्टज्ञानवान्भवान् । तन्निषेधेन लोकेषु मा भूदऽन्वर्थ संज्ञकः ॥४२॥ उपभोग्यं समंक्षत्र भ्रातृभिः पैतृकं सुखम् । एक एव चिरं तत्त्वं जुषमांणो ब्रवीषि किम् ॥४३॥ स्वयमेव विभज्यैके भुंजतेसुज्ञबंधवः । पित्राऽन्यस्मै दीयमानं त्वं निषेधन्न लज्जसे ॥४४॥ भगवंतं गृहीत्वैव विनापि प्रेरणां मम । त्वया मत्पुरमागम्य ने तत्सौहार्द्लक्षणम् ॥४५॥ कराविव शरीरस्य

Uttam Khachar continued, 'O friend! You along with your family are more than welcome to enjoy my hospitality until then. You can enjoy Shree Hari's divine Darshan and will get many opportunities to feed, serve and venerate Shree Hari at my place. Furthermore, bear in mind that even after taking Shree Hari to your home, all you will do is feed and venerate Him, which you can do anywhere. The wise do not consider a house made of steel and concrete a home. Home is where one resides with his wife and family. A multi storied house without a wife remains a building only whereas a small hut becomes a home with her presence. For a householder, the home is where his wife is. You can fulfil all your desires of serving Shree Hari by staying in Gadhpur with your wife. According to the scriptures, a friend's home is akin to one's own home. Therefore, my friend! Please accompany me to Gadhpur and be happy to serve Lord Shree Hari there. I have said all this due to our friendship. However, you are wise and independent to make your own decisions."

Suvrat Muni said, "O King Pratapsinh! King Hemantsinh realised the underlying intentions of his friend, Uttam Khachar. He said softly to Uttam Khachar, 'O friend! You have spoken very well to meet your selfish ends! You may be younger in age but your intelligence is greater than a wise old sage! How could you be so selfish despite being in the constant company of altruistic saints? However, let me reply to your objections regarding the cold weather. I will prepare a wind proof palanquin for Shree Hari to travel so that He does not have to endure inclement weather. I will arrange the roofed and enclosed carts for female devotees to travel so that they do not need to walk at all. We will travel only after the mid-morning so that the walking saints and devotees do not feel cold in bright sunshine. As for your advice to take Shree Hari to Junagadh in the summer, have you thought of consequences? How can you say the summer is better than winter for travelling when you know that people often suffer from grave sunstroke due to the very hot sun and harsh wind? As for serving Shree Hari at your place, even you can avail of that facility at my place. As per your own arguments, you need not have to have Shree Hari at Gadhada for you to serve Him and his saints. You and your family can happily accompany me to Junagadh. However, the most important thing is that many years have passed by before Bhagwan has conceded to my request

नेत्रयोरिव पक्ष्मणी । अप्रेरितं हितं कुर्यात्तद्धि मित्रं प्रचक्षते ॥४६॥ नित्यं षढत्वमेवाऽस्तु त्वयि मित्र पदस्य भोः । पुंस्त्वं तु कर्हिचिन्मास्तु साहाय्यं कुरु मे सखे ॥४७॥

सुव्रत उवाच ।

इत्युक्तस्तेन सहसन्नुवाचोत्तमभूपतिः ।यादृशीच्छा भगवतो भविष्यति तथाऽखिलम् ॥४८॥ इत्युक्त्वा सहरेः पार्श्वं जगाम नृपतिः स च ।स्वावाससमुपेत्येत्थं विचारमकरोहृदि ॥४९॥ श्रेयांसि बहुविघ्नानीत्येषावग्विदुषामृता ।यतितव्यं यथा बुद्धितत्फलं दास्यति प्रभु ॥५०॥ विचार्येति नृपः साक्षात्कृष्ण विघ्नेशरू पिणम् । स्वकार्यविघ्नशांत्यर्थं प्रार्थयामास सादरम् ॥५१॥ आगामिन्यां चतुर्थ्यां त्वां गणेश गुडलडुकैः । यक्ष्ये च दुर्वा सिंदूरैर्मत्कार्ये विघ्नहृद्भव ॥५२॥ इति संप्रार्थ्य विघ्नेशं स्वदेशीयाञ्जनास्तथा ।स्वजनान् स्वपुरं सर्वान्प्रैषयन्नत्वऽगात्स्वयम् ॥५३॥ ततो नृपोऽसौ नृप सत्य वाक्यतां हरेर्विदंस्तस्य च भक्तं वश्यताम् । तदंतिकाश्रुदुतमित्र शंकितः पुनश्चतत्पार्श्वमुपेत्यतस्थौ ॥५४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणेकार्यायनग्रामे भगवद्गमने हेमंतसिंहोत्तमयोः परस्परोक्तियुक्तिनिरू पणनामा षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

सुव्रत उवाच ।

अथयानाय पेटासु पुस्तिका दृढबंधनाः ।शुकर्षिणाधाययं तं हरिं प्रापोत्तमो नृपः ॥१॥तथ्यमेव प्रयाणास्य विदित्वा निश्चयं प्रभोः । शनकैः प्रहसन्नूचे भक्त एकांतिकः सतम् ॥२॥

to grace Junagadh. How could you possibly not be happy when my wish is about to be fulfilled? Such is your friendship towards me!"

King Hemantsinh continued, "O friend! Think of thousands of ordinary devotees of villages en route who are going to get an opportunity to have Shree Hari and His saints' divine Darshan. Please do not deprive them of this chance. Furthermore, brothers (and friends) must share their happiness. You have been enjoying Shree Hari's proximity for such a long time. Are you so selfish that you are not prepared to share that happiness (Shree Hari's proximity) with your friends? You should have asked Shree Hari to grace Junagadh without my prompting. This is a vital trait of a friend. A friend should protect and wish well of his friend without being asked just as eyelids protect the eyes and hands protect the body. Are you not ashamed to deprive me my share of happiness? The word 'Mitra' (a friend) has two meanings. It means well-wisher in neuter gender and the Sun in masculine gender. O friend! Let you be my well-wisher by helping me rather than the scorching sun to trouble me."

Suvrat Muni said, "O King Pratapsinh! Uttam Khachar smiled shrewdly and said, 'O friend! Let Bhagwan Swaminarayan be the final arbitrator.' Uttam Khachar proceeded to meet Shree Hari while Hemantsinh returned to his quarters. Thinking that many obstacles arise in pious deeds and one must endeavour to remove such obstacle to fulfil their means, Hemantsinh prayed to Ganapati, 'O Lord Krishna incarnate Ganapati! Please help remove all obstacles from my path. I will venerate you with Sindur and Durva (a type of holy grass) and offer you Ladoos in Naivedhya on the forthcoming Kartik Vad Chaturthi.' O king, Hemantsinh sent his family and devotees back to Junagadh and he decided to remain behind. He returned to see Shree Hari, thinking that Uttam Khachar may say something to change Shree Hari's mind about visiting Junagadh."

Thus ends the 16th Chapter of the Satsangi Jeevan.

CHAPTER 17

Suvrat Muni said, "O king! When Uttam Khachar approached Shree Hari, He was asking Shukanand swami to pack the loose scriptures tidily for transportation to Junagadh. Though Uttam Khachar realised that Shree Hari had made up His mind to go to Junagadh, he did not give up trying to change His mind. Uttam Khachar said

उत्तम उवाच ।

प्रयाणा निश्चयं स्वामिंस्तव श्रुत्वा जयादयः । योषितो हृदिरिवद्यं ते शीतग्लानेस्तवाऽध्वनि ॥३॥

श्री नारायणमुनिरुवाच ।

हिमाचलो पत्यकैव जन्मभूमिर्म माऽस्त्यतः । अस्ति शीतसहिष्णुत्वं देहे स्वाभाविको गुणः ॥४॥ अतश्चिंतानकार्येति ब्रूहितास्त्वं नराधिप ।इत्युक्तः सोऽभवत्तूष्मीं तत्स्वातंत्र्यं विदन्नृप ॥५॥ निश्चिकाय ततो राजा भगिनीभ्यां सहैव च । स्वपुरं पुनरानेतुं गम्यं तेन सहेति सः ॥६॥ अथ द्विजेन्द्रै कृत मंगलाशीहयीं समारुह्य च तज्जिनाख्याम् । साकं मुनीन्द्रैर्निज पार्षदैश्च, वृतः प्रयाति स्म सनागटंकम् ॥७॥ तमन्वयुर्वास्तु नृपप्रधानाः सत्कुंतहस्तावोऽश्ववाराः । हेमंतसिंहो नृप उत्तमश्चयोषाजयाद्याः शकटाधिरू ढाः ॥८॥ निधाय पेटा भृतपुस्तकाश्च स्वनस्सु सर्वाग्रचरं समंतैः । शुकंमुनिं सोऽथ हरिर्व्यतीत्य सहाश्व वारैः प्रचचालशीघ्रम् ॥९॥ पृष्टं विधायाऽखिलसादिवृंदम्, मनोजवायाः स्वहयीवरायाः । पुरश्चलंत्या अपिसोऽग्रयानान् । दृष्ट्वा मुनीं द्रानऽहसत्सचित्रम् ॥१०॥ यूथानि भूयांसि महामुनीनां हरेः पुरस्तादथपृष्ठतश्च । तदाव्यदृश्यं त च पार्श्वयुग्मे, तस्मिंस्तुदीर्धेऽध्वनि सर्वतश्च ॥११॥ ससंगवान्ते भगवानवाय ग्रामं तु, सूरस्य च लौह संज्ञम् सूरोऽपि । यत्रैत्य हरेः प्रतीक्षां करोति, पौरैरू प शल्य एव ॥१२॥ तमभ्युपेत्य प्रणनाम सूरो ग्राम्यश्च पौराश्च जनाः सहर्षम् । ग्राम्याः प्रभुं ग्राममुदार भावाः समंत्रासूरेण ततश्चनिन्युः ॥१३॥ तत्र मुख्यः सिंहसंज्ञः पट्टलोऽन्येचये विशः । ते सर्वे सहसूरेण समुनिं तं सिषेवि रे ॥१४॥ दिनानि कतिचित्रत्र ग्राम्यानानंदयन्प्रभुः । तैरर्च्य मानोन्य वंस सद्वस्त्रालंकारभोजनैः ॥१५॥ सभायां प्रत्यहं तत्र धर्मान्वर्णाश्रमोचितान् । जनेभ्यः कथयामास भक्ति ज्ञानोपवृंहितान् ॥१६॥ सूरसिंहादिभिर्भक्तैरनर्ध्वा एवं शुकानि च । स्वस्मै दत्ता निसददौ भ्रातृभ्यां तत्र संसदि ॥१७॥ ग्रामे तस्मिन्वाटिकाभ्यो वृंताकादीनि

sheepishly to Shree Hari, 'O Bhagwan! Jayaba and the other female devotees are worried that You may have to endure severe cold on Your way to Junagadh.' Shree Narayanmuni replied, 'O King Uttam! I was born in the foothills of the Himalayas. My body is attuned to the cold. Please inform Jayaba and the others not to worry about Me suffering from the cold.' Uttam Khachar realised that now there is no scope of changing Shree Hari's mind to proceed to Junagadh. However, to make sure that Shree Hari returned to Gadhpur sooner, he decided to accompany Him to Junagadh with his sisters. Mayaram Bhatt sang appropriate hymns to bring on good omen at the commencement of the journey. Shree Hari mounted on His favourite mare and took off on His way to Nagadka followed by the saints on foot. Rampratap and Ichharam mounted on their respective horses to accompany Shree Hari. Uttam Khachar, Vasta Khachar, Hemantsinh and many others mounted on their horses and followed Shree Hari with spears in their hands. Jayaba, Lalitaba and other female devotees travelled in their designated carts at the rear of the convoy. Shree Hari overtook Shukanand swami accompanying the cart laden with the scriptures and came to the groups of saints led by Nishkulanand swami to their delight. O king! The onlookers were delighted to have such divine Darshan of Bhagwan Shree Swaminarayan, surrounded by many saints on the long way to Nagadka."

Suvrat Muni continued, "O king! Shree Hari reached Loya just before noon (on Kartik Vad Treej of Samvat 1877). Sura Khachar had already arrived from Kariyani and waited for Shree Hari's arrival after having had the lunch prepared by the Brahmins. Sura Khachar and the villagers of Loya and Nagadka went ahead singing and dancing to greet Shree Hari at the outskirts of Loya. They prostrated on the ground when they came face to face with Shree Hari and brought Him to Loya with pomp and honour. The devotees of Loya led by King Sura Khachar and village head Sinhjibhai served Shree Hari and His accompanying saints, Parshads and devotees very reverently. O king! The devotees of Loya offered sumptuous meals to Shree Hari, the saints and devotees and presented robes and ornaments to Shree Hari. Indeed, they put their entire wealth at Lord Swaminarayan's disposal. Shree Hari held large assemblies every evening and gave sermons on various topics such as Dharma, Gnaan and Bhakti to the delight of the devotees. He gave away the expensive robes to His two brothers."

भूरिशः । ग्रामीणा आहरंतिस्म तस्मै शाकानि चान्वहम् ॥१८॥ तेषां संस्कारचातुर्यं याचकेभ्यः प्रदर्शयन् । संस्कृत्य भूरिणाज्येन यया चापि स्वयंप्रभुः ॥१९॥ संधुक्ष्याग्निं हसंत्यांतदुपरिष्टथुलं सत्कटाहं निधाय, क्षिप्त्वाऽज्यं भूरि तस्मिन्नति कडकडि ते चारु वृंताकशाकम् । क्षिप्त्वाछुंकारकारी करकमललसद्वस्तको वीक्षमाणः, पीतापीतांशुकः स्वान्प्रहसितवदनान्सोऽद्युतस्मरवक्रः ॥२०॥ शाकं संस्कृत्य भक्तान् क्रमरचित महापंक्तिमिश्चोपवेश्य प्रीत्यापात्रेषु तेषां च पलतरमसौ संददच्चारु दर्व्या पृछंस्तत्स्वादमार्यानति सुरसतया चाश्नतो भूरिभक्तान्शृ एवंस्तस्य प्रशंसां प्रभुरति मुमुदे संचरन्यंक्ति मध्ये ॥२१॥ इत्थं नृनाट्यचरितैर्भक्तानानंदयन्प्रभुः । नागटंकं ततः प्रायात्पुरं परिवृता निजैः ॥२२॥ स्वावासं तत्र सूरस्य गृहे चक्रे सचाऽपरान् । पुर्यामुत्तारयामास भक्तान्सर्वान्यथोचितम् ॥२३॥ सभार्यः ससुतः सूरः प्रेम्णा तेषां यथोचितम् । आतिथ्यमकरोद्युक्तः श्रद्धयाचाऽप्युदार धीः ॥२४॥ पूजां चकार महतीं भक्त्या राजा निजप्रभोः । वस्त्रैराभरणैः शक्त्यारू प्यमुदार्पणेन च ॥२५॥ चंदनैः पुष्पहारैश्च सद्वस्त्रै श्रद्धयान्वितः । सपुपूजसतः सर्वान्मोज्यैर्नानाविधैरपि ॥२६॥ तेनाति मानितो भक्त्या भगवान्दिन पंचकम् । उवासा नंदयन्भक्तान्स्थापयन्धर्ममेवसः ॥२७॥ तत्र द्वितीये दिवसे सभाया मास्थितः प्रभुः । उवाच भक्तान्सकलान्गृहिणस्त्यागिनस्तथा ॥२८॥

श्री नारायणमुनिरुवाच ।

भक्ताः शृणुत सर्वेऽपिश्वो भवत्युत्तरायणम् । स्नानं दानं यथाशक्ति कर्त्तव्यं तत्र सर्वथा ॥२९॥ चत्वारिंशत्तु घटिकाम् करेऽर्कस्य संक्रमात् । उत्तराः पुण्यकालोऽत्र ज्ञेयः स्नानादि कर्मसु ॥३०॥ माघस्नानस्य चारंभः परेद्युः सकलैर्जनैः । कर्त्तव्यस्तत्र मुख्यं तु तिलदानं प्रकीर्त्तितम् ॥३१॥ चांद्रायणव्रतं चात्र माघमासे विशेषतः । कर्त्तव्यमुदितं भक्ताः सर्वपातकशोधनम् ॥३२॥

Suvrat Muni continued, "O Pratapsinh! Devotees brought large quantities of aubergines from their farms, which Shree Hari cooked Himself by seasoning them in Ghee instead of oil to exhibit His knack of cooking. Shree Hari would place large pans with large amounts of Ghee on a burning stove and season the aubergines using spices liberally. As a result of wiping His hands on His clothes, His white clothes would turn yellow due to the turmeric powder. He would laugh heartily at the sight of His stained Dhoti to the great delight of the devotees. He would ask the saints and devotees to sit for lunch and served the cooked aubergine vegetable Himself to each of them. Upon being asked about the flavour of the vegetables by Lord Shree Hari, Brahmanand swami and the other saints would extol its taste as if they had never tasted such tasteful vegetables before. Shree Hari would become very pleased at the praise of His Prasad and made another round to serve the aubergine vegetables. O king! Shree Hari stayed at Loya for many days before arriving at Nagadka, the second village in the fiefdom of Sura Khachar. He, his wife Shantaba, his son Natha Khachar offered great hospitality to Bhagwan Shree Hari, His saints, Parshads and accompanying devotees. Sura Bhakta presented Shree Hari with expensive robes, ornaments and silver coins at the conclusion of veneration of Shree Hari. He stayed at Nagadka for five days (from Posh Sud Panchami to Posh Sud Navami) to grant His divine Darshan to the devotees of the village. As per normal, Shree Hari held assemblies every evening to strengthen the devotees' Dharma and Bhakti. O king! On the evening of the Ashtami, Shree Narayanmuni addressed all His saints and devotees."

Shree Narayanmuni said, "O saints and devotees! Listen to Me all of you. Tomorrow is the festival of Uttarayan, when the Sun moves northwards through the tropic of Capricorn. This migration lasts for a period of nine hours, which is most auspicious for charity. All My devotees must take a ritual bath and make donations to suitable persons. Beginning from the day after tomorrow, everyone should undertake a ritualistic bath (Magh Snaan) every morning and perform a Chandrayan Vrat during the month and donate sesame seeds as charity. O devotees! A Chandrayan Vrat is easier to undertake than other Vrats such as a month long Kruchh Vrat or fasting for a month and its reward (Punya) is much greater. This Vrat helps wash away three types of sins (by speech, mind and body). Therefore, all devotees, male and female, must

कृछ्रव्रतेषु सकलेष्वपि पुंभिरेतस्त्रीभिस्तथा सुकरमस्तिवृहत्फलं च । प्रोक्तं ततो निजशरीरविशुद्धिहेतोः कार्यं तपः प्रिय रमापति तुष्टये वा ॥३३॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे भगवतो लोहग्रामनागटंकपुरागमन निरू पणनाम्नः सप्तदशोऽध्यायः ॥१७॥

अथ अष्टदशोऽध्यायः

सुव्रत उवाच ।

इति नारायणमुनेः स्वामिनो वचनं नृप । श्रुत्वा शुकानंद मुनिस्तं नत्वा प्रश्रितोऽब्रवीत ॥१॥

शुकानन्द मुनिरुवाच ।

माघस्नानविधिं स्वामिन् श्रोतुमिच्छाम्यहं प्रभो । चांद्रायणव्रतस्यापि विधिं मे वक्तुमर्हसि ॥२॥

सुव्रत उवाच ।

इत्थं तपस्विना तेन मुनिना पृष्ट आदरात् । जगाद सकलान्भक्तान्वासुदेवः स सर्ववित् ॥३॥

श्री नारायणमुनिरुवाच ।

माघस्नानविधिं तुभ्यं कथयामि मुने श्रृणु । भविष्याख्य पुराणे यं कृष्णः प्राह युधिष्ठिरम् ॥४॥ कलावस्ति मनुष्याणां शैथिल्यं स्नानकर्मणि । प्रातःस्नानान्माघमासे सदोषोनस्यति ध्रुवम् ॥५॥ स्नातव्यं तु विशेषेणत्रिवेण्यां तत्र मानवैः । तदलाभेऽन्यतीर्थे वा यथाशक्ति यथाविधि ॥६॥ यस्य हस्तौ च पादौ च वाङ्मनश्च सुसंयतम् । विद्यातपश्च कीर्तिश्च सतीर्थफ लमश्नुते ॥७॥ अश्रद्धानः पापात्मानास्तिकोऽछिन्नसंशयः । हेतुश्च निंदारतश्चैतेन तीर्थफलभागिनः ॥८॥ प्रयागं पुष्करं प्राप्य कुरुक्षेत्रमथापि वा । यत्र तत्र च वा स्नायान्माघे नित्यमिति स्थितिः ॥९॥ त्रिरात्र फल दानद्योयाः काश्चिद् समुद्रगाः । समुद्रगास्तु

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undertake this Vrat or other austerities to clean the soul and to please Bhagwan Ramapati during this month."

Thus ends the 17th Chapter of the Satsangi Jeevan.

CHAPTER 18

Suvrat Muni said, "O king! Shukanand swami humbly asked Shree Hari with folded hands. 'O Prabhu! I would like to hear the rituals associated with Magh Snaan and Chandrayan Vrat in full detail. Please enlighten me.' O king! Shree Narayanmuni was delighted at this question from Shukanand swami and prepared to answer it to enlighten not only swami but all other devotees present in the assembly."

Shree Narayanmuni said, "O Muni! I shall reiterate the same answer that Bhagwan Shree Krishna gave to King Yudhishthir in the Bhavishyottar Puran. Many people exhibit lethargy and do not perform the routine morning bath in Kali Yug. Magh Snaan helps remove this alimony for good. People should perform Magh Snaan (morning bath) primarily at Triveni Sangam (the meeting point of the three holy rivers - Ganga, Jamuna and Saraswati). As it may not be possible for all people, they may take the bath at any other holy shrine. However, bear in mind that the proper reward (Punya) of a bath in the holy centre of pilgrimage can only be received if one keeps his hands, feet, speech and mind in control (i.e. one who does not commit sin with any of them) and whose knowledge, fame and austerity is steadfast (and not volatile). People who are sinners, do not believe in the existence of Bhagwan, are irreligious, are without faith and who always doubt or criticise the sanctity of shrine do not earn any Punya by undergoing Snaan at any of the shrines. Prayag, Lake Pushkar and Kurukshetra are described as the most auspicious shrines in the scriptures. One earns Punya of three days, fifteen days and a month by bathing just once in a virgin river (that does not meet the ocean), an ocean meeting river and an ocean respectively. The great sages extol the bath before dawn. The scriptures extol the bath from before dawn to sunrise. However, the bath when the stars are still visible is the best Snaan, the period when the stars have vanished but before the sunrise is considered median while the Snaan after the sunrise

पक्षस्य मासस्य सरितांपतिः ॥१०॥ अपां समीपेय स्नानं संध्या या मुदिते रवौ । प्राजापत्येन तत्तुल्यं महापातकनाशनम् ॥११॥ अरुणोदयमारभ्य प्रातःकालावधि ध्रुवम् । माघस्नानवतां पुण्यं क्रमात्तदवधार्यताम् ॥१२॥ उत्तमं तु स नक्षत्रं लुप्त तारं तु मध्यमम् । सवितर्युदिते किंचित्ततो हीनं प्रकीर्तितम् ॥१३॥ वृथा चोष्मोदकस्नानं वृथा जप्यमवैदिकम् । अथो त्रिये वृथादानं वृथाभुक्तमसाक्षिकम् ॥१४॥ ब्रह्मचारी गृहस्थो वा वानप्रस्थोऽथभिक्षुकः । एतेषां हि प्रशंसंति सर्वदा माघमज्जनम् ॥१५॥ बालवृद्धयुवानश्च नरनारीनपुंसकाः स्नात्वा माघे शुभे तीर्थे प्राप्नुवंती निप्सितं फलम् ॥१६॥ ब्रह्मक्षत्र विशां चैव मंत्र वस्नानमिष्यते । तूष्णीमेव तु शूद्राणां स्त्रीणां चाऽवरजन्मनाम् ॥१७॥ प्रौर्णमासीं तु पौषस्य प्रारभ्य स्नानमाचरेत् । त्रिंशत्त्वहा निपुण्यानि मकरस्थे दिवाकरे ॥१८॥ दुःखदारिद्रयनाशाय श्रीविष्णोस्तोषणाय च । प्रातःस्नानं करोम्यद्य माघे पापविनाशनम् ॥१९॥ मकरस्थेरवौ माघे गोविंदाच्युत माधव । स्नानेनानेनमेदेव यथोक्त फलदोभव ॥१८॥ इति मंत्रं समुच्चार्य्य स्नायान्मौन समन्वितः । पदे पदेऽश्वमेधस्य फलमाप्नोति मानवः ॥१९॥ दुःखदारिद्रयनाशाय श्रीविष्णोस्तोषणाय च । प्रातःस्नानं करोम्पद्य माघे पापविनाशनम् ॥२०॥ इति मंत्र समुच्चार्प्य स्नायान्मौन समन्वितः । पदे पदेऽश्वमेघस्य फल माप्नोति मानवः ॥२१॥ ततः स्नात्वा शुभे तीर्थे सूर्यायार्घ्यं निवेदयेत् । पितृन्संतर्पयेत्तत्स्थोऽवतीर्थ च ततोजलात् ॥२२॥ शंखचक्रधरं देवं माघवं पूजयेत्ततः । वह्निंहुत्वा विधानेन नित्यमेकाशनो भवेत् ॥२३॥ पालयन् ब्रह्मचर्यादि शक्तः स्नानं समाचरेत् । अशक्तो नियमाचारे स्नानमात्रं समाचरेत् ॥२४॥ यथाकथंचित्कर्त्तव्यं माघस्नानमिति स्मृतिः । आतिरुज्णाश्चातिवृद्धाः स्नायुरुष्णेन वारिणा ॥२५॥ तिलस्नायीतिलोद्वर्त्ती तिलहोमी तिलोदकी । तिलभुक् तिलदाता च षट्तिलाः पापनाशनाः ॥२६॥ तैलमामलकांस्तीर्थेदद्यात्स्नातृभ्य आदरात् । तदर्थं ज्वालयेद्वह्निं निवातां कारयेत्कुटीम् ॥२७॥ वह्निं सेवेत न स्नातोत्द्यस्नातोऽपिजलाशये । होमार्थं तन्तु सेवेत न शीतार्थं कदाचन ॥२८॥ सरित्तोयाद्य भावेतु नव कुं भस्थितं जलम् । वायुना ताडितं रात्रौ गंगातोयसमं विदुः ॥२९॥ तन्नास्ति पातकं लोके यत्र

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is considered the most minuscule for Punya. Just as Japa is futile without the Vedic hymns, just as a charity given to an uneducated Brahmins is futile, just as food consumed without first sharing it with guests or Brahmins is futile and bathing with hot water during this month is futile (unrewarding). Magh Snaan is recommended for people of all four Ashrams; male, female and eunuchs and child, youth and old. Brahmin, Kshatriya and Vaishya males must undertake bath whilst chanting Vedic hymns while Shudra and females must remain silent while bathing. Magh Snaan must be performed for the period of one month, starting from the Purnima of Posh to the Purnima of Maha months, when the sun is in the constellation Capricorn. A person who undertakes the ritualistic morning bath in this month by chanting this hymn, 'O Govind! O Achyut, I perform this bath to please Bhagwan Vishnu. O Supreme Lord! Reward me with the said Punya of Magh Snaan when the sun is in Capricorn constellation' earns the Punya equivalent of an Ashvamedh Yagna at each step. A person should offer water to the sun after the bath, offer oblation to Pitris while still in water and reminisce, venerate and chant Lord LaxmiNarayan and dine only one meal a day. One must observe Brahamcharya during the month. If one is unable to observe Brahamcharya, nonetheless, he must still undertake ritualistic daily bath (at a shrine, river or an ocean). The Punya of Magh Snaan is so much that even the old and infirm must still undertake it, albeit with hot water. The sesame seeds wash away one's Paap, therefore one may massage one's body with crushed sesame seeds or its oil, offering sesame seeds in sacred fire, sprinkling them in water prior to the bath, eating them and offering them as charity to others. A devout person should offer sesame oil to others prior to the bath, ignite fires for others and build huts for shelter for others. However, seeking warmth from such fires, either before or after the bath negates the Punya earned with the bath. Such fires must be used only to offer oblations. If the circumstances do not permit one to bath in a river, one must fill an earthen pot with water and leave outside to cool during the night. Bathing with such water is equivalent to the bathing with water from River Ganga. O Muni! Indeed, there are no sins which cannot be washed away by Magh Snaan. It is considered even better than fasting for a whole month. According to wise sages, the discomfort endured due to the bath with cold water is worthwhile as; one does not have to endure any pain after death. One must distribute daily Ladoos made

स्नानाद्विनश्यति । मासोपवासादधिकं माघस्नानं मतं नृणाम् ॥३०॥ जीवता भुज्यते दुःखं मृतो दुःखं न पश्यति । एवस्मात्कारणाद्भूयो माघस्नानं प्रशस्यते ॥३१॥ अहन्यहनिदातव्यास्तिला शर्करयान्विताः । त्रयोभागास्तिलानां हि चतुर्थः शार्करोमतः ॥३२॥ त्रिंशत्तुमोदका देया अंते तिल मयाः शुभा । दंपत्योर्वाससी शुभ्रे सप्तधान्य समन्विते ॥३३॥ दांपत्यानि द्विजाग्राणां त्रिंशद्वस्त्रविभूषणैः । भूषयित्वां विधानेन दधाद्दानानि शक्तितः ॥३४॥ कंबलाजिनवस्त्राणि नानारत्नानि हेम च । चोलकानि सतूलानि प्रछादनपटांस्तथा ॥३५॥ उपानहौपाद गुप्तौ मोचकौ पापमोचकौ । तथान्यदपियत्किं चिन्माघे स्वस्य प्रियं भवेत् ॥३६॥ तन्माध स्नायिनां देयं विप्राणां भूतिमिछता । स्वल्पेपि दाने वक्तव्यं माधवः प्रीयतामिति ॥३७॥ पुमानस्त्री च विधानेन चेतस्या धाय माधवम् । माघमास्युषसिस्नात्वाविष्णुलोके महीयते ॥३८॥ इत्थं कृष्णो धर्मराज माघस्नान विधिंमुने । प्रत्युवाच स एवाद्य मया ते कथितोऽखिलः ॥३९॥ नदीतडाग प्रहिवापिकादौ गृहेऽपिवाशीतजलेन माघे । स्नानं विधेयं रविदर्शनात्प्राङमदाश्रितैब्रह्मऋ षेऽनुघस्नम् ॥४०॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे नागटंकपुरे माघस्नानविधि निरू पणनामाऽष्टादशोऽध्यायः ॥१८॥

अथ एकोनविंशोऽध्यायः

श्री नारायणमुनिरुवाच ।

चांद्रायणव्रतस्याऽथविधिं शुकवदामिते । वैष्णवादिपुराणेषु यत्प्रोक्तं पापशुद्धये ॥१॥ शुक्लपक्षे चतुर्दश्यां पौषमासे समाहितः । चांद्रायणव्रतं मा सगृह्णेयात्सर्वयापजित् ॥२॥ भूशय्या ब्रह्मचर्य्यं च त्रिकालस्नानमन्वहम् । लक्ष्मीनारायणस्यार्चा कार्याऽखंडश्च दीपकः ॥३॥ पूर्णेन्दु पौर्णमास्यास्तु पूजयेत्प्रत्यहं जले । नवोनवाजायस्वेति तथा संतेपयांसि च ॥४॥ तर्पयेदृग्भिरेताभिस्तिसृभिश्च तमेव हि । अन्नाहुतिभिरष्टाभिर्हुताभिश्च निशाकरम् ॥५॥ यद्देव देव इत्येवं चतुभिर्मंत्र सत्तमैः । आज्येन तर्पयेद्वह्निं सर्वपापोपशांतये ॥६॥ तथा देवकृतस्येति समिद्भिर्नित्यमेवहि । चरुंभैक्षं तथा सक्तुं कणान् यावकमेव च ॥७॥ शाकं क्षीरं दधिघृतं फलमूलोदकानिच । हुतशिष्टं यदन्नादितदश्नीयाद्यथाक्रमम् ॥८॥ धात्रीफलोपमान ग्रासान् पौर्णमास्यां तु भक्षयेत् ।

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of three parts of sesame seeds and one part sugar. Thirty such Ladoos, besides other grains and clothes should be distributed at the conclusion of a month long bath. One may give robes and ornaments to thirty Brahmin couples. Indeed, anything that is dear to him, be it clothes, blankets, footwear, beddings, golden ornaments, should be offered to Brahmins as charity. One should pray to Bhagwan to become pleased with whatever little he has given as charity. One who undertakes Magh Snaan to please Bhagwan becomes reverential even to the residents of the abode of Bhagwan. O Muni! This is how Lord Krishna has described the rituals of Magh Snaan to King Yudhishthir. All My disciples must undertake this ritualistic cold water bath in a river, lake, well, stream or at home daily prior to the sunrise for the duration of the month."

Thus ends the 18th Chapter of the Satsangi Jeevan.

CHAPTER 19

Shree Narayanmuni said, "O Muni! Now I shall narrate the rituals of Chandrayan Vrat which is narrated in the Vishnu Puran and other scriptures. This month long Vrat is capable of washing away all sins. A person wishing to undertake this Vrat should decide this upon his mind on Posh Sud Chaudas, a day before the start of Magh Snaan. He should observe Brahamcharya, sleep on floor, bath three times a day, worship Bhagwan LaxmiNarayan in morning and maintain a continuous lamp of Ghee for the duration of the month. He should venerate the moon daily with following three hymns; 'Navonav', 'Ajayasva' and 'Santepyasi' and offer eight oblations of grains. He should offer daily oblations of Ghee to the sacred fire with an additional hymn - 'Yaddev Dev', besides the abovementioned three hymns to wash away all his sins. He should further offer the oblation of rice, oats, vegetables, milk, yoghurt, fruits, roots and water to the sacred fire and consume the leftovers."

Bhagwan Narayanmuni continued, "O Muni! A person undergoing Chandrayan Vrat should eat only fifteen mouthfuls of food on Purnima. He should reduce one mouthful of food every day for next fourteen days and observe a fast on Amavasya

हृद्यान् पंचदशैवाथऽग्रासयेच्च दिने दिने ॥९॥ विंशत्यासहितं येन कृष्णपक्षे भवेच्छतम् । अमावस्यादिनेत्वेषव्रती तूप वसेत्ततः ॥१०॥ शुक्लप्रतिपदारभ्य चंद्रवृद्धिक्रमेण च । विंशत्यासहितं भूयो ग्रासानां स्याच्छतं तथा ॥११॥ मासेन द्वेशते इत्थं भवेतां द्वेच विंशती । ग्रासानामितिजानीहि साकल्पेन महामते ॥१२॥ तेषां मंत्रान् पृथग्वच्मि प्रणवो भूर्भुवः सुवः । महर्जनस्तपः सत्यमूर्गिडा चेत्यनुक्रमात् ॥१३॥ उजस्तेजश्च पुरुषो धर्मः पंचदशः शिवः । मंत्रा एते हि विज्ञेयाः पक्षयोरुभयोरपि ॥१४॥ स्वाहांकार नमस्कार युक्तैर्मंत्रैः पृथक्पृथक् । अभिमंत्र्यग्रसेद्ग्रासान् दिनसंख्याक्रमेण च ॥१५॥ समाप्ते तु व्रते दद्यात्सवत्सागां द्विजातये । चांद्रायणेनह्येकेन सर्वपापक्षयो भवेत् ॥१६॥ उद्यापनेन सहितं कृत्वेदं व्रतमाप्नुयात् । इहलोके धनारोग्यं सुखं सौभाग्यसंपदम् ॥१७॥ सकामः परलोके च शक्रस्य सदने स्थितिम् ।, विष्णुप्रीत्यै कृतेत्वस्मिन् प्राप्नुयाद्धामवैष्णवम् ॥१८॥ चांद्रायणव्रतमिति प्रोक्तं तुभ्यं मयामुने । प्रायश्चित्तव्रतेष्वेतत्प्रायो मुख्यतयामतम् ॥१९॥

इत्याश्रुत्य प्रभोर्वाक्यं शुकानंदस्तथेतरे । हृष्टाबभूवुर्नृपते प्रणेमुश्चतमीश्वरम् ॥२०॥ ततः प्रभाते भगवान् पूर्वस्नानं तिलोदकैः । कृत्वा ददौ ब्रह्मणेभ्यस्तिलपात्राणिकांचनम् ॥२१॥ सहस्रशः कंबलांश्च निशारांश्च सहस्रशः । सतूलान् कंचुकांश्चादात् ब्राह्मणेभ्यः सहस्रशः ॥२२॥ ब्राह्मणान् भोजयामास तदीष्टैर्भोजनैर्बहून् । प्रादाच्चं दक्षिणास्तेभ्यो भगवान् धर्मरक्षकः ॥२३॥ संतर्पयित्वा च मुनीन्सदन्नैर्भातुर्निवासेस्वयमप्यभुत्तः । रात्रौ सदः स्थः सउपादित्स्वान्स्वसंमतां श्रीऋषभोक्तशिक्षाम् ॥२४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे नागटंकपुरे चांद्रायणंव्रतविधि निरू पणनामैकोनविंशोऽध्यायः ॥१९॥

अथ विंशतिऽध्यायः

सुव्रत उवाच !

दिनानि पंचैवसनागटंकेतस्मिन्पुरेऽसौभगवानुषित्वा । सुरेणभक्तैश्चवृतोऽखिलैः स्वैर्हेमंतसिंहस्यपुरं प्रतस्थे ॥१॥ तंसोऽध्वनिप्राह नृपं सदीशस्त्व ग्राममादौ नयनस्ततस्ते । पुरं व्रजिष्यामइति प्रभूक्तं तथे तिशीर्ष्मास ऊरीचकार ॥२॥

(moonless day). With the waning of the moon, he eats one hundred and twenty morsels of food in a fortnight. He should consume one mouthful of food on Magh Sud Padvo and continue to increase one mouthful every day until Purnima of Magh month when the Vrat ends. Exactly in the same way, he consumes one hundred and twenty morsels of food with the growing moon. O Muni! The person should chant these fifteen hymns at each gulp of food depending on the number of mouthfuls he is supposed to eat daily according to the above formula: Aum, Bhuh, Bhuvah, Swah, Mahah, Janah, Tapah, Satyam, Urje, Ida, Ojh, Tejh, Purushh, Dharmah, and Shivah. Each hymn becomes complete by preceeding with 'Aum' and ending it with 'Namah Swaha' (i.e. Aum Namah Swaha, Aum Bhu Namah Swaha, et al). He should gift a cow and a calf to a deserving Brahmin at the successful conclusion of the Vrat. A person's sins are washed away and he is rewarded with wealth, health, happiness and fame in this world. Sakaam devotees attain the heaven and Nishkaam devotees attain Bhagwan's supreme abode at the successful conclusion of a Chandrayan Vrat. O Muni! This Vrat is also undertaken as a primary atonement to wash away any sin committed."

Suvrat Muni said, "O King Pratapsinh! Shukanand swami and other present devotees were very glad to hear a divine sermon and bowed down to Shree Hari. Bhagwan Swaminarayan took a shower of cold water mixed with sesame seeds and gifted the Brahmins with gold, pots full of sesame seeds, blankets, quilts and warm tunics and fed them sumptuous meals. He rested for a while in the afternoon and addressed devotees on the tenets of Bhagwan Rhishabhdev (on Sankhya philosophy) at another assembly at night."

Thus ends the 19th Chapter of the Satsangi Jeevan.

CHAPTER 20

Suvrat Muni said, "O king! Shree Hari stayed five days at Nagadka before proceeding towards Junagadh. He asked Hemantsinh to take Him to Panchala first. They reached Panchala on the sixth day after leaving Nagadka, where He was warmly greeted by devotees of Panchala led by Anupsinh (Hemantsinh's younger brother).

षष्ठेऽह्निसग्राममवापतस्य पंचालसंज्ञंद्रुमराजिरम्यम् । श्रुत्वा तमायां तमनूपसिंहो ग्राम्यैः समं सन्मुखमाजगाम ॥३॥ तेतं प्रणम्याऽच्युतमादरेण हेमंतसिंहं च समेत्यसर्वे । वादित्रनादैः सममेवनिन्युर्ग्रामंसभक्तंतमुदारकीर्त्तिम् ॥४॥ हेमंतसिंहोऽथनिजेगृहेतं निवासयामाससपार्षदं च । यथोचितं वासयति स्म सर्वानन्यांश्चभक्तानि तरत्रभूय ॥५॥ हरेर्भागवतानां च स्त्रीपुंसानां सभूपतिः । यथोचितं यथावित्तं चकारातिथ्यमादरात् ॥६॥ सर्वसंपत्समृद्धं स्वगृहं च सपरिछदम् । प्रभोरधीनं कृत्वैवतस्थावतिथिवन्नृपः ॥७॥ निवृत्तिधर्मिवासार्हं तं ग्रामं वीक्ष्य स प्रभुः । पूर्दोषानऽशुचित्वादीन्विदन्नाहनराधिपम् ॥८॥

श्रीनारायणमुनिरुवाच !

अयं ग्रामः समीचीनः सतां वासाय संमतः । जीर्णदुर्गपुरावासोनसद्भ्योरोचते किल ॥९॥ ग्रामस्तवायं प्राचीनस्तत्पुरं च तवैव हि । विशेषं नैवपश्यामि जीर्णदुर्गे ततस्त्वतः ॥१०॥ नयसेयदितत्राऽस्मांस्तर्हिद्वित्रांस्तुवासरान् । वत्स्यामोऽत्रतुराजर्षेद्वित्रान्मासानपि ध्रुवम् ॥११॥ इत्युक्तः सनृपोभूम्नाप्रीतः प्रोवाचतं प्रभो । यत्रेछातेभवेत्तत्रसद्भिः सहसुखं वस ॥१२॥ ममापिन विशेषोऽस्तिपुरे ग्रामान्तुकश्चन । पौरास्त्वद्दर्शनं कर्त्तुमत्रायास्यंति सर्वशः ॥१३॥ तत्रोवाससततः स्वामीभक्तैः सहमुदान्वितः । भक्तानानंदयन् सर्वान्सकुटुंब नृपं च तम् ॥१४॥ यथोत्तमस्य नृपतेर्गृहं दुर्गपुरे प्रभोः । स्वकीयमेवाऽस्ति तथा गृहं तस्याप्यभूत्किल ॥१५॥ सकुटुंबस्य नृपतेस्तस्य भक्त्यावशीकृतः । सार्द्धमाससुखैनैव न्यवसद्धर्मरक्षकः ॥१६॥ तद्दर्शनार्थमाजग्मुजीर्णदुर्गनिवासिनः । पुरुषाश्चस्त्रियः सर्वास्तद्भक्ताः स्निग्ध चेतसः ॥१७॥ ग्रामांतरेभ्योविजनास्तत्राजग्मुः सहस्रशः । मानितास्तेभगवतान्यवसन्दर्शनोत्सुकाः ॥१८॥ उत्सवः शिवरात्र्यां च तत्रादावऽभवन्महान् । उपवासं हरिश्चक्रे तदाभक्तजनैः सह ॥१९॥ महारुद्राभिषेकं च ब्राह्मणैः शंकरोपरि । कारयित्वाददौतेभ्यो दक्षिणां प्रचुरां ततः ॥२०॥ द्वितीये दिवसे विप्रान्भोजयित्वा सहस्रशः । चकार पारणांस्वामी धर्माध्वपरिरक्षकः ॥२१॥ प्रत्यहं च सभासंस्थोनिजभक्तात्सईशिता । ब्रह्मविद्याप्रकारांश्च वेदोक्तानप्यबूधत् ॥२२॥ जन्मोत्सवं भगवतो नरनारायणस्य च । फाल्गुनेफाल्गुनीऋ क्षे महांतम करोत्प्रभुः ॥२३॥ वृत्तालये यथापूर्वं सचकार महोत्सवम् । तथैवात्रापि भगवांश्चकारानंदयन्निजान् ॥२४॥ नानादेशागतालोकाभक्त्यानर्चुस्तमीश्वरम् । उपचारैर्बहुविधैरनेकैश्चाऽप्युपायनैः ॥२५॥ हेमंतसिंहस्तुनृपः प्रत्यहं तस्यपूजनम् ।

Shree Hari was led into Panchala with great pomp and accompaniment of musical instruments. He stayed at Hemantsinh's house and the other saints, Parshads and devotees stayed appropriately at various devotees' homes. The devotees of Panchala served Bhagwan Shree Hari and His saints and devotees with due reverence to the best of their abilities. Hemantsinh surrendered his home and wealth at Shree Hari's divine lotus feet and he became a guest in his own home. Realising the vitiated atmosphere of the city of Junagadh, He told Hemantsinh, 'This Panchala village is very serene and hospitable to My saints. I know that both, Junagadh and Panchala are yours and I do not differentiate between them. However, Junagadh is not a suitable place for saints to stay for a long period. I will stay at Junagadh for only two to three days if you insist on taking us to Junagadh, while we will stay at Panchala for two to three months. Now the choice is yours.' O king! Hemantsinh replied, ' O Hari! You stay wherever You want to stay. Junagadh is not more special than Panchala. The devotees of Junagadh will surely come to Panchala as it is not very far. I just want You to be happy!"

Suvrat Muni continued, "O king! Shree Hari decided to stay at Panchala and He stayed as merrily as He stayed at Gadhpur, considering Panchala as His second home. The devotees of Junagadh and other surrounding areas came in droves to Panchala for His divine Darshan. On the auspicious occasion of Shivratri, Shree Hari, along with His disciples undertook a day of fast and celebrated the festival grandly. He asked the Brahmins to perform Maha Abhishek of Lord Shiva and gifted them generously before feeding them sumptuous meals the next day. Shree Hari delivered a divine sermon on the profound knowledge from the Vedas to His devotees in the assembly the next evening. O king! Later on, Lord Shree Hari celebrated the festival of NarNarayan Jayanti as grandly as He had done at Vadtaal the previous year. Thousands of devotees, who had come to participate in the celebration of the birth anniversary of Bhagwan NarNarayan, venerated Shree Hari with various artefacts such as sandalwood paste, Kumkum, rice and flowers and gifted Him their hard earned wealth generously. Though

चकार सविशेषेण दिने तस्मिन्निजैः सह ॥२६॥ नानाविधानि वस्त्राणि श्वेतपीतारुणानि च । अलंकारान्बहून्हैमान्ददौतस्मै च भक्तितः ॥२७॥ काश्मीरकेसरोपेतचंदनेन सुगंधिना । अखंडैरक्षतैः श्वेतैः पौष्पैर्हैरैश्चशेखरैः ॥२८॥ अबीरेण गुलालेन महानीराजनेन च । संपूज्य पुष्पांजलिनासाष्टांगं प्रणनाम सः ॥२९॥ ततोरामप्रतापं च सानुजं समपूजयत् । अमूल्यवस्त्राभरणैर्गंधमाल्याक्षतादिभिः ॥३०॥ गंगाऽदित्यादयोयोषास्तंपुपूजुः सतांपतिम् । अन्येपि पौराभक्त्यैव ग्राम्याश्चार्चंस्तमादरात् ॥३१॥ सभ्रातृकः सराजाऽथमुनीन्सर्वांश्चभक्तितः । चंदनाक्षतपुष्पाद्यैर्वसनैः सद्भिरार्चयत् ॥३२॥ सिताज्य मिश्रैः पक्वान्नैर्भक्ष्यैर्भोज्यैश्चभूरिशः । संतर्पयामाससतान्नराधिप उदारधीः ॥३३॥ तस्मिन्महोत्सवे रात्रौ महत्यां भक्तसंसदि । स सत्सिंहासनारू ढः शशीऋ क्षेष्ठिवाऽऽबभौ ॥३४॥ तत्रर्षयो गृहस्थाश्च सधवाविधवाः स्त्रियः । वीक्षमाणास्तमेवैकं निषेदुर्निखिला अपि ॥३५॥ तानुवाचहरिर्भक्तान्संशयः कस्याचिद्यदि । कश्चिदद्धदिभवेत्तर्हि पृच्छतेति नराधिप ॥३६॥ संप्रेरणेनाथ सतामखंडानंदस्तदावर्णिवरः प्रणम्य । बद्धांजलिस्तत्पुरतोनिषणः पप्रच्छतं सर्वविदं विनीतः ॥३७॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पंचालग्रामे दोलोत्सवनिरू पणनामा विंशोऽध्यायः ॥२०॥

अथैकविंशोऽध्यायः

अखंडानंद उवाच ।

भगवन्ब्रह्मविद्यायाः सम्यग्वेत्ताप्रवर्त्तकः । एकएवत्वमेवाऽसि यत्रमुद्यंति सूरयः ॥१॥ पृछाम्यतोमहर्षीणामे तेषां प्रष्टुमीप्सितम् । प्रश्नमेकं हितं श्रुत्वा ब्रूहितस्योत्तरं प्रभो ॥२॥ एकमेवाद्वितीयं वै ब्रह्मेति वदति श्रुतिः । ब्रह्मैव खल्विदं सर्वमित्यपि श्रुतिशासनम् ॥३॥ एतन्मतमुपाश्रित्य जीवेश्वर जगंत्यपि । मायामया निमिथ्येतिप्राहुः केचन पंडिताः ॥४॥ नित्यानां नित्य इत्याद्याः श्रुतीरालंब्य केचन । जीवेश्वराणां नित्यत्वं विद्वांसोऽत्रवदंति हि ॥५॥ एतयोर्मतयोः स्वामिन्निर्णयं वक्तुमर्हसि । उमेसत्ये किमथवा तयोरेकमृतं मतम् ॥६॥

Hemantsinh worshipped Shree Hari daily, today he, along with his family, venerated Him more elaborately with sandalwood paste, rice and many flower garlands, then gifted Him many expensive robes as well as silver and gold ornaments. After prostrating at Shree Hari's feet, Hemantsinh venerated Rampratapji and Ichharamji and gifted them too with expensive robes. Ganga, Aditi, Amruta and other female devotees venerated Shree Hari in turn, followed by other devotees of Panchala. Hemantsinh and his brother venerated all the saints very reverentially with various artefacts and fed them sumptuous meals including sweets such as Ladoos, milk pudding and Jalebi."

Suvrat Muni continued, "O king! Shree Hari, seated on an ornate Sinhasan surrounded by His saints and devotees, appeared as if the moon in the middle of twinkling stars. All the devotees, saints, householder males and females, took their seats keeping their status and principles of the Sampraday. O king! Shree Hari asked devotees to ask any questions to enlighten them or remove their doubts. Akhandanand swami, on behalf of other Brahamchari saints bowed at Shree Hari and asked Him humbly with folded hands."

Thus ends the 20th Chapter of the Satsangi Jeevan.

CHAPTER 21

Akhandanand swami asked, "O Bhagwan! You are the only one Who has the total and correct knowledge regarding Aatma and Parmatma, which confuses even the scholar among us saints. On behalf of Muktanand swami and other saints, I ask You to enlighten us. The Shrutis variously say that 'There is nothing but Brahm (Bhagwan) in this universe' and 'everything visible is Brahm'. Some scholars interpret this as 'the world, souls and Ishwar (here Vairaj or Purush) is derived from Maya and therefore illusionary (not eternal)'. While some other scholars interpret another way the saying of the Shrutis -'eternal amongst eternal' to mean the souls, Ishwar and Bhagwan are eternal and totally distinct from each other. O Bhagwan! Which one of these interpretations is correct? Or are both of them equally correct? Only You are able to enlighten us regarding Dvait (dualism) and Advait (non dualism) philosophy."

सुव्रत उवाच ।

इतिश्रुत्वा वचस्तस्य प्रोवाचसजगद्गरुः । हर्षयन्मधुरैर्वाक्यैः सदः संस्थानृषीश्चतम् ॥७॥

श्री नारायणमुनिरुवाच ।

मुनयः श्रृणुत त्वंचाऽखंडानंदमहामते । द्वैताद्वैते वदंतीनां श्रुतीनामाशयं ब्रुवे ॥८॥ ब्रह्मशब्दोमुख्यतयाकृष्ण एव प्रवर्त्तते । भगवच्छब्दवद्विद्वन्निति जानीहि निश्चितम् ॥९॥ स्वरू पेणगुणैश्चापिनिरवध्यति शायिता । तस्यैवास्तीति ब्रह्माख्यामन्वर्थां श्रुतयोविदुः ॥१०॥ ततोऽन्यत्रतुविज्ञेयातद्धयानोपासनेन वै । तत्साधर्म्यात्तदात्मत्वाद्ब्रह्मसंज्ञात्द्यभेदतः ॥११॥ शक्तयः सत्यज्ञानाद्याः सर्वज्ञत्वादयोगुणाः । नित्याः संतिहरौत्द्येतेऽन्यत्रत्वागंतुकामताः ॥१२॥ सत्यंज्ञानमनंतं च यः सर्व्वज्ञश्च सर्व्ववित् । इत्याद्याः श्रुतयोऽतस्तंतादृशं वर्णयं तिहि ॥१३॥ ईदृग्ब्रह्माभिधः कृष्णोलयेत्द्यात्यंतिकाभिधे । सुप्तशक्तिश्चाद्वितीय एकएवाऽवशिष्यते ॥१४॥ तमेकंचाऽद्वितीयं च वदंति श्रुतयो द्विज । असत्त्वात्प्राकृतानां च गुणानां च निर्गुणंतथा ॥१५॥ उपासनेन यस्तस्य प्राप्त आत्यंतिकं लयम् । निर्विकल्प स्थितौतंसयोगी प्राप्नोत्य भेदतः ॥१६॥ बह्मैवब्रह्मविदितिश्रुतिवर्ण्यः सयोगिराट । विदेहमुक्तइत्युक्तस्तत्त्व विद्भिर्द्विजोत्तम ॥१७॥ ससर्व्वं खल्विदं ब्रह्म विश्वं पश्यतिं ब्रह्मवित् । पूर्णमेकरसं शुद्धमंखंडं भेदवर्ज्जितम् ॥१८॥ विनाब्रह्मस्वरू पं सनोर्ध्वंनाऽधोनचांतरम् । नविश्वंनेश्वरनैवजीवान् किंचिदपीक्षते ॥१९॥ ईदृक् स्थितिं प्रापयितुं तीव्रवैराग्यवेगिनम् । गुरुश्चैकमिति श्रुत्या शिष्यं बोधयते विदम् ॥२०॥ एकं ब्रह्मास्तीतिवर्णिन्नेवं श्रुतिभिरुच्यते । नित्यानां नित्यइत्येवं यथोक्तं तच्चवच्मिवः ॥२१॥ सेश्वराणां हि जीवानां लये प्राकृतिके तथा । आत्यंतिकेऽपिनैवास्तिस्वरू पस्य विनाशनम् ॥२२॥ लये प्राकृतिके देहौ विराटसूत्रात्मसंज्ञितौ । ईश्वरस्य विलीयेते द्वावेव वर्णिसत्तम ॥२३॥ अव्याकृतेन देहेन स

Suvrat Muni said, "O king! Lord Swaminarayan, the guru of the universe, prepared to answer Akhandanand swami's question to the delight of all present saints and devotees."

Lord Swaminarayan replied, "O wise Muni! Listen to Me explain the philosophy of Dvait and Advait as espoused in the Vedas. First of all, bear in mind that the term 'Brahm' is mainly used for Lord Krishna, just as Bhagwan and Paramatma. The Vedas address Bhagwan as Brahm due to His divinity, supremacy, virtues and form which are infinite. Whenever Akshar (supreme abode), Purush (Vairaj) or indeed anything that is addressed as Brahm is due to their elevated status attained by their devotion in Lord Krishna but remains subservient to Bhagwan. The virtues such as truth and bringing any prophecy to become reality, divinity, all-encompassing knowledge and other virtues remain constant in Bhagwan while they come and go in other elevated Ekantik Muktas (often referred to as Brahm as well). Therefore, Shrutis describe Bhagwan as an epitome of virtues and might by saying 'Brahm has infinite knowledge and is eternally true'. O Muni! At the Atyantik Pralay (total and final annihilation) Bhagwan Shree Krishna alone remains in His supreme abode called AksharBrahm by concealing all His prowess such as Vairaj. In such a state, the Shrutis describe Bhagwan as one and unique besides describing Him as Nirgun as He is not influenced by any traits of Maya. A Yogi or a Mukta, who has become Nirgun due to his steadfast and Ekantik devotion, sees nothing but Bhagwan under the spell of Samadhi. The Shrutis describe such a Yogi as Brahm because he knows Brahm (Bhagwan) fully and philosophers describe such a Yogi as Brahm (soul) separate and distinct from his mortal body. O Muni! Such a Brahmvetta Yogi sees the whole universe as complete and indivisible form of Bhagwan. He does not see the visible world, the souls, Ishwar or indeed anything except Bhagwan all around him. He imparts the same knowledge to his disciple. O Varni! This is how Shrutis describe 'There is nothing but Brahm (Bhagwan) in this universe'. Now let me enlighten you about how Aatma (soul), Ishwar (Vairaj or Purush) and Parmatma (Bhagwan) are eternal and distinct."

Shree Narayanmuni continued, "O Muni! Ishwar and the souls are not totally destroyed even at the time of Prakrut (annihilation of everything emerged from Prakruti or Maya) or Atyantik Pralay. Only two types of bodies (gross or visible and sublime) of Ishwar called Virat and Sutratma are destroyed while he merges into Maya or Prakruti with his third (causal or eternal) body called Avyakrut. Similarly two bodies of the souls

आस्ते प्रकृतौ तदा । स्थूलसूक्ष्मौ तथा देहौ जीवानामपि नश्यतः ॥२४॥ तिरोभवंति प्रकृतौ ते कारणशरीरिणः । प्रधानसंज्ञावर्णीन्द्रसातु प्रकृतिरुच्यते ॥२५॥ तिरोभवति सामूलप्रकृतौ च स पूरुषा । न तु स्वरू पतोनाशोत्द्येतेषां भवति क्वचित् ॥२६॥ आत्यंतिके च प्रलये प्रकृतिः सापि पूरुषै । तिरोभवति सूर्यस्य प्रकाशे रजनी यथा ॥२७॥ समहान्पुरुषः साकंमहत्यामायया तया । शेतेऽक्षरेतत्प्रकाशे तदैकः कृष्णे एवहि ॥२८॥ नष्ट कारणदेहाये मुक्ताध्यानबलेन तु । कृष्णस्य दिव्यदेहैस्ते ब्रह्मण्ये वासतेऽक्षरे ॥२९॥ लयद्वयेऽपिनै तेषां स्वरू पेण विनाशनम् । भवतीति श्रुतिः सर्व्वान्नित्यानाह महामते ॥३०॥ उत्पत्तिकाले सर्वेऽपिपुं प्रकृत्यादयः पुनः । आविर्भवंत्यमी विप्रयथा पूर्वं तदिछया ॥३१॥ अप्राकृतशरीराये मुक्तास्तेतु निजेछया । आविर्भवंतित्द्यऽथवातेनाऽवतरता सह ॥३२॥ नित्यानेताच्छ्रुतिप्रोक्ताञ्जीवन्मुक्ता विदंति हि । कृष्णोपास्ति बलेनापिवीक्षंते च यथातथम् ॥३३॥ योगिनस्ते तु संपन्ना भक्तिज्ञानविरक्तिभिः । समाधिं सविकल्पं हि प्राप्ता इत्यऽवगम्यताम् ॥३४॥ मेरौस्थिता यथातस्मादवरान्पर्वतान्नराः । वीक्षंते च द्रुमान्सर्वांस्तदा धारं च भूतलम् ॥३५॥ सविकल्पसमाधिस्था जीवन्मुक्तास्तथेश्वरम् । मायां जीवां च वीक्षंते ब्रह्मचेति पृथक् पृथक् ॥३६॥ लोकालोकाचलस्थाश्चयथा वा पुरुषाद्विजाः । भूतलैक्येन पश्यंति सर्व्वानपि नगान् द्रुमान् ॥३७॥ तथा विदेहमुक्तास्तुनिर्विकल्पसमाधयः । ब्रह्मैक्येनैववी क्षंते जीवेशादीन्न तु पृथक् ॥३८॥ कृष्णोपास्तिबलस्याथ तारतम्यवशादमी । त्रिविधाभुवि कथ्यंते निर्विकल्पसमाधयः ॥३९॥ सुषुप्तौ व्यष्टि जीवस्य बुद्धींद्रियमनोलयात् । सुखंचोपशमोयादृग्वर्त्ततेवर्णि सत्तम ॥४०॥ साक्षात्कृष्णेयस्यपुंसोबुद्धींद्रियमनोलयात् । तादृक्सुखं चोपशमोजाग्रतिस्यात्स आदिमः ॥४१॥ सुषुप्तौप्रलयाख्यायां समष्टेरभिमानिनः । लयात्त्रिलोक्या ईशस्य सुख्यंयादृक् च शांतता ॥४२॥

(called Sthul and Sukshma) are destroyed and they merge back into Maya with their Karan bodies. Prakruti, with Ishwar and the souls merged in her now becomes known as Pradhan. Pradhan and Purush (the female and male building blocks of the universe respectively) merge into MahaMaya but are never destroyed. Just as a night disappears with the appearance of the sun, MahaMaya merges into MahaPurush at the time of Atyantik Pralay and eventually into the radiance of AksharBrahm. Nothing remains visible in the brilliant halo of AksharBrahm. The last body - Karan Sharir of the Ekantik souls that had attained the status of Brahm is destroyed by their steadfast devotion in Lord Krishna and attain the divine bodies with His grace and remain in AksharBrahm in His company. O Muni! Thus the souls, Ishwar, Pradhan and Purush are not destroyed even at the time of Atyantik Pralay; therefore, Shrutis describe them as eternal."

Bhagwan Shree Hari continued, "O Varni! Except for the Ekantik souls that had attained the status of Brahm, Purush, Pradhan Prakruti, Ishwar and the souls re-emerge from AksharBrahm and take their previous forms when Lord Krishna desires to re-create the universe. Ekantik Muktas take birth in this world independently or whenever Bhagwan manifests in this world. Other knowledgeable souls, due to the strength of their devotion in Bhagwan, are also able to see the eternity of other souls and Ishwar as described in the Shrutis. These souls, called Gnaani Muktas, are of a higher status than ordinary souls but lower than Ekantik Mukta. Just as a person standing on a summit of Mountain Meru (a medium height mountain) is able to see other hills, trees and the ground separately, Gnaani Mukta under Savikalp Samadhi see souls, Ishwar, Maya and Bhagwan separately. Whereas a person standing on the summit of Mountain Lokalok (a very high mountain) cannot see the trees, hills and ground separately (due to the distance). Everything appears merged into the ground. Similarly, the Ekantik Muktas under Nirvikalp Samadhi, instead of seeing the souls, Ishwar, Maya and Bhagwan separately; see everything indistinct from Brahm (Bhagwan). O Varni! Nirvikalp (where all desires or thoughts have subsided) Samadhi is of three tiers depending on the strength or depth of their devotion in Lord Krishna. The Samadhi in which one enjoys serenity and bliss in the woken state due to proximity and merger of mind, intellect and senses in Lord Krishna, which is equivalent to the tranquillity attained by a person under the spell of deep trance where mind, intellect and senses have subsided is the lowest tier of happiness. The Samadhi in which one enjoys serenity and bliss in the woken state due to proximity and merger of mind, intellect and senses in Lord Krishna, which is equivalent to the tranquillity attained by Ishwar at the time of

साक्षात्कृष्णेयस्यपुंसोबुद्धिंद्रियमनोलयात् ।तादृक्सुखं चोपशमोजाग्रतिस्यात्स मध्यमः ॥४३॥ विराट्तत्कारणैः साकं प्रधानस्य लयाद्यथा । प्रकृतौप्राकृतलये सुखं पुंसश्च शांतता ॥४४॥ साक्षात्कृष्णेयस्य पुंसो बुद्धींद्रियमनोलयात् । तथा सुखं चोपशमोजाग्रतिस्यात्सचांतिमः ॥४५॥ कृष्णसंबंधिसौख्यं यत्सर्वसौख्याधिकं हितत् । दृष्टांतमात्रमेतत्तुसुषुप्त्यादि समीरितम् ॥४६॥ इत्थं विदेहमुक्ताहि भवंति त्रिविधाद्विज । उत्तरोत्तरतः श्रेष्ठाः कथ्यंते स्थितिवेदिभिः ॥४७॥ निर्विकल्पस्थितिबलादुन्मत्ताब्रह्मदृष्टयः । जीवेशान्कल्पितान्प्राहुरितिजानीतनिश्चितं ॥४८॥ ब्रह्मण्येकत्वमेवं हिनानात्वं चाऽवगम्यताम् । श्रुतिप्रामाण्यतो विप्रसत्यमेवमतद्वयम् ॥४९॥ येतुनैवं स्थितिं प्राप्ता ब्रह्मैक्यं शास्त्रमात्रतः । बुध्वा यथेष्टाचरणं कुर्व्वंतेतेपतंत्यधः ॥५०॥ तादृशाः स्वकृतं पापं स्वशिष्याणां च पातकम् । आर्तनादं प्रकुर्व्वंतोबोभुज्यंते यमालये ॥५१॥ ब्रह्मशब्दद्वयं यत्रप्रोक्तं स्यात्तत्रतुद्विज । आद्यं तु भगवद्धामज्ञातव्यं वृहद्क्षरम् ॥५२॥ द्वितीयं तु स्वयंकृष्णः सर्वकारणकारणम् । अक्षरात्परइत्युक्तो दिव्यांगश्चेति बुध्यताम् ॥५३॥ भेदोहिवास्तवोनूनंजीवेशब्रह्मणांहरेः । नित्यानांनित्यइत्यादि श्रुतिभिः प्रतिपादितः ॥५४॥ ब्रह्मवित्परमाप्नोतीत्येषा श्रुतिरपि स्फुटम् । प्राह ब्रह्मविदां सेव्यं परंब्रह्मेति सन्मते ॥५५॥ आत्माशरीरं यस्यास्तिनैवात्मा वेत्तियं तथा । य आंतरोयमयतित्द्यात्मानममृतः प्रभुः ॥५६॥ शरीरमक्षरं यस्यनैवयंवेत्तिचाक्षरम् । आंतरोयोयमयतित्द्यक्षरं सोऽमृतः प्रभु प्रभुः ॥५७॥ इत्याद्यर्थाः श्रुतिगणास्त्वऽक्षरब्रह्मणोऽपि च । प्राहुः कृष्णशरीरत्वं तद्भिन्नत्वं तथा स्फुटम् ॥५८॥ अक्षरस्यापिचेन्नास्तिब्रह्मणः कृष्णरू पता । कुतस्तरांतदेशस्य जीवस्य तु कुतस्तमाम् ॥५९॥ ततोनिःसंशयो भूत्वा मुमुक्षुः सर्वथा हरिम् । यो भजेत समुक्तः स्यादितरः संसृतिं व्रजेत् ॥६०॥ श्रीमद्रामानुजाचार्यैरयमर्थः सविस्तरम् । निर्णीतोऽस्तिमहाभाष्येसंक्षेपात्समयोदितः ॥६१॥

Naimittik Pralay (annihilation of the universe at the time of his night) under the spell of sleep where his mind, intellect and senses have subsided is the median tier of bliss. The Samadhi in which one enjoys serenity and bliss in the woken state due to proximity and merger of mind, intellect and senses in Lord Krishna, which is equivalent to the tranquillity attained by Purush under the spell of solitary existence where mind, intellect and senses have subsided following the Prakrutik Pralay when Ishwar, Prakruti and Pradhan are merged into Purush is the highest tier of bliss. O Muni! The happiness or bliss of trance or Samadhi described is for example only, the real happiness and bliss attained by the direct association with Lord Krishna is greater than any imaginable bliss."

Shree Narayanmuni continued, "O Muni! The Gnaani Muktas mentioned earlier are of three types as well, depending on their status and strength of devotion in Lord Krishna. Ekantik Maha Muktas, though they know the eternal existence of souls, Ishwar and Maya, call them illusionary due to their equanimity. Thus, both views; 'there is only Brahm (souls and Bhagwan are one)' and 'separate existence of eternal Jeev and Brahm' are correct and valid. However, a person, who has not yet attained the status of Ekantik Mukta and professes the uniformity of soul and Brahm by quoting the Shrutis, indeed goes to hell. They suffer the punishments of hell for sins committed by them and their disciples. O Muni! Whenever the term Brahm is used twice in any of the hymns of the Shrutis, the first mention of Brahm must always be taken for AksharBrahm (His supreme abode) and second mention of Brahm must be taken to mean Lord Krishna, Who is beyond and separate from His abode. The distinction between souls, Ishwar, Brahm and Shree Hari is universal and well established by the Shrutis. The hymn of the Shruti - 'one who knows Brahm knows Parabrahm', clearly exemplifies that even the Ekantik Muktas are subservient to Parabrahm Parmatma and must serve Him. A soul is described as Bhagwan's body as He dwells in each soul. Though a soul does not realise Him within, Bhagwan controls the soul. He is the deliverer of Moksha. Similarly, as Bhagwan dwells in and controls AksharBrahm, it is called His body. However, Akshar cannot comprehend the majesty of Bhagwan fully. He is the deliverer of Moksha. The abovementioned hymns of the Shrutis make it profoundly clear that AksharBrahm is distinct from Brahm. When even AksharBrahm is distinct from Brahm, how can one consider Purush or Ishwar to be the same as Bhagwan? Then, how can a mere soul be considered the same as Lord Krishna? Therefore, one must give up

सुव्रत उवाच ।

इत्युक्तं श्रुतिसिद्धांतं हरिणासनराधिप । वर्णी च साधवः श्रुत्वा तंनेमुर्नष्टसंशयाः ॥६२॥ स्वस्थानं ततो गंतुं तानाज्ञाव्याऽखिलान्निजान् । प्रभुःस्वयं निजावासमा जगाम दयानिधिः ॥६३॥ इत्थं हरिस्तत्रसवाग्विलासैरानंदयन्नन्वहंमेव भक्तान् । हेमंतसिंहस्य मनोरथं च संपूरयन्भक्तगणैरुवास ॥६४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पंचालग्रामे जीवब्रह्मभेदाभेद प्रतिपादक श्रुत्यर्थनिरू पणनामैकविंशोऽध्यायः ॥२१॥

अथ द्वाविंशोऽध्यायः

सुव्रत उवाच ।

तस्माद्ग्रामात्पश्चिमायां दिशि किंशुककानने । उटजाः कारिताराज्ञा मुनीनाम भवञ्छुभाः ॥१॥ एकदा पापमोचन्यामेकदश्यां निशि प्रभुः । जगाम कतिभिश्चित्स्वैः पार्षदैः सह तत्र सः ॥२॥ उत्तमेन च सोमेन हेमंतेन सबंधुना । अन्वितश्च मुकुंदेन तथा रत्नजिदादिभिः ॥३॥ ददर्श तत्रस मुनीन्कुर्वतोव्रतजागरम् । हल्लीसकेन गीतेन तालीवाद्येन यूथशः ॥४॥ तेऽपितं वीक्ष्य संहृष्टा नत्वासत्वरमुत्तमम् । वटांति के ददुः पीठन्यषीदत्तत्र सोऽच्युतः ॥५॥ तदाज्ञया पुनश्चक्रुस्तेच हल्ली सकंततः । सिंहासनं तदऽभितोभ्रमं तस्तन्मुखे क्षणाः ॥६॥ विचित्रपद्यगीतैस्तं हासयंतः स्मिताननम् । अचिकीर्त्तन् गुणांस्तस्य निशिथोऽथाभ्यपद्यत ॥७॥ श्रांतास्तदांनी मुनयोनिषेदुस्ते हरेः पुरः । प्रसन्नं तन्मुखं प्रीत्या वीक्षमाणाः स्थिरासनाः ॥८॥ अथ तदिछ्यातत्रददृक्षुः सहसैव ते । सहोत्थ कोटिसूर्येन्दुतुल्यं श्वेतं महन्महः ॥९॥ श्वैत्यं तेन च ते सर्वे प्रापुर्भूः खं दिशोऽष्ट च । तत्राऽपश्यन्महः पुंजे स्वेशंते कृष्णरू पिणम् ॥१०॥ दिव्य सिंहासनारू ढं नवीनजलदासितम् । सुधांशुकोटि संकाशं दिव्यामरण भूषितम् ॥११॥ दिव्यपीतांबर

any ignorance and ambiguity and worship Shree Hari to attain Moksha. Otherwise, he remains shackled to the never ending cycle of death and birth forever. O Muni! Whatever I said in short here is narrated in the Shree Bhashya of Ramanujacharya in great detail."

Suvrat Muni said, "O king! Akhandanand swami, Muktanand swami and other saints understood Shree Hari's tenets very clearly and bowed down to Him in reverence. The merciful Lord Hari asked all devotees to return to their respective residences and He Himself returned to His personal quarters. O king! Bhagwan Swaminarayan stayed happily in Panchala to fulfil latent desires of delighted Hemantsinh and delivered many sermons over a period of time."

Thus ends the 21st Chapter of the Satsangi Jeevan.

CHAPTER 22

Suvrat Muni said, "O king! Hemantsinh had erected the series of tents on the western outskirts of Panchala for the saints. Shree Hari arrived there on PaapMochini Ekadashi (Posh Sud Ekadashi) along with His Parshads such as Uttam Khachar, Soma Khachar, Sura Khachar, Hemantsinh, Anupsinh, Ratanji etc. to grant His divine Darshan to the saints. The saints were playing Raas to the tune of music as a part of their Jagran. They stopped Raas and surrounded Shree Hari as soon as they saw Him and arranged for an ornate Sinhasan under one of the trees. The saints re-started the Rass in circle around Shree Hari seated on the Sinhasan. Looking at their Ishtadev and singing Kirtans extolling His Leelas, they danced until midnight. The tired saints stopped the Raas and took their seats in front of Shree Hari."

Suvrat Muni continued, "O king! By Shree Hari's grace and mercy, the saints saw radiance equivalent to thousands of suns and moons emanating from Him and spread in all directions. They saw Bhagwan Narayanmuni as Lord Krishna in the midst of a brilliant halo. He was slightly dark complexioned like a newly formed cloud, wearing golden robes and ornaments, skin glowing from the smearing of sandalwood paste, wearing a number of scented flower garlands and dangling strings of scented flowers from His coronet, playing a divine flute with His hands, wearing fish shaped gold earrings on His ears. He was accompanied by and being attended by many of His Parshads

घरं दिव्यगंधानुलेपनम् । दिव्यैः सुरभिभिः पौष्पैः शोभितं हारशेखरैः ॥१२॥ सुभ्रूलतं सुनासं च पद्मपत्र निभेक्षणम् । स्निग्धबिंबफलाभोष्ठं सस्मितानन पंकजम् ॥१३॥ अनर्ध्य मौक्तिक समदंतावलिं विराजितम् । धृत्वाकराभ्यां मुरलीं वादय तं मनोहरम् ॥१४॥ दधतं कौस्तुभं कंठे वनमालां च शोभनाम् । विशालहृदयद्योतच्छ्रीवत्संसु किरीटिनम् ॥१५॥ कर्णयुग्मोल्लसद्दिव्य मकराकृतिकुंडलम् । अकलकित चंद्राभनखपंक्ति विराजितम् ॥१६॥ श्रीदाम विश्वक्सेनाद्यैः पार्षदप्रवरैर्निजैः । सेवितं राजचिह्नैश्छत्रव्यजनचामरैः ॥१७॥ तस्याऽपश्यन्वामभागेलक्ष्मी पद्मकरां च ते । कौसुंभवास संगौरीं सर्वाभरणभूषिताम् ॥१८॥ मंदारपुष्प कबरी दिव्यसीमंत भूषणाम् । शरत्पूर्णेंदु वदनां पीनोन्नतपयोधराम् ॥१९॥ सुनासां सुदतीं सुभ्रूलतां चारु विलोचनाम् । पादोल्लसध्वंसयुग्रत्न नुपूरशिजिताम् ॥२०॥ विशालभाल विलसद्दिव्यकाश्मीरपत्रिकाम् । सुकपोलां निष्क्वकंठींस्वे शवक्रैकवीक्ष्णाम् ॥२१॥ रत्नदंडेनलघुनाचामरेणाऽति भावतः । वीजयंतीं निजपतिं तादृशीं राधिकां तथा ॥२२॥ दक्षिणेऽथ हरेर्धर्मं ददृश्रुस्तेऽतिभासुरम् । श्वेतांगं श्वेतवसनं दिव्यालंकार शोभितम् ॥२३॥ धर्मस्य वामभागेऽथ भक्तिं मूर्तिमन्ती च ते । ददश्रुः स्वर्ण गौरांगी दिव्यवस्त्र विभूषणाम् ॥२४॥ अन्याश्च दिव्य वपुषो दिव्यालंकार वाससः । श्रद्धाद्यायोषितस्तस्य दिव्यांगांस्तत्सुतांस्तथा ॥२५॥ ततः प्रणम्यतान्सर्वान्मुनयस्ते निजेश्वरम् । प्रत्यूचुर्हृष्टमनसः पुलकांचित विग्रहाः ॥२६॥ नमोनमोऽस्तु कृष्णाय वासुदेवाय ते प्रभो । नारायणाय मुनये स्वामिने धर्मसूतवे ॥२७॥ भगवन् दृष्टपूर्वोऽसित्वमतस्त्वांतुविद्महे । योऽस्मत्स्वामी सरावासि कृष्णोराधारमायुतः ॥२८॥ येत्वेते तव पार्श्वस्था देवादेव्यश्च संतितान् । नजानीमोवयं स्वामिन्मनोनयननंदनान् ॥२९॥ श्रुत्वेति तेषां वचनं प्रोवाच भगवान्सतान् । धर्मदेवोह्ययंसाक्षाद्भक्तिरेषाऽस्य च प्रिया ॥३०॥ एताश्च धर्मपत्न्योऽन्याः श्रद्धामैत्रीदयादयः । शुभप्रसाद प्रमुखा आसांपुत्रा इमेऽनघाः ॥३१॥ दिव्यदेहा इमे नित्यं वर्त्तन्ते हिमदंतिके । ईद्रङमदर्शनमिवदुर्ल्लभंह्योतदीक्षणम् ॥३२॥ एकांतिकास्तुये भक्तास्ते क्वचित्तुमादेछ्या । पश्यंत्येतान्हि मुनयो न तु सर्वेनिजेछ्या

such as Vishvaksen and Shridama. His forehead was adorned by Urdhpundrak Tilak; His lips deep red; neat row of His teeth twinkling like white pearls; His eyebrows finely arched; His eyes like the petals of a fresh lotus; His nose raised and round; His smiling face radiating like a full moon, His broad chest marked with insignia of ShreeVatsa and His nails shining. O king! The saints saw Lord Krishna in His full beauty and grandeur."

Suvrat Muni continued, "O king! The saints saw Laxmiji standing on His left. She was fair complexioned, attired in red, wearing many gold ornaments such as necklaces, bracelets and earrings, had a string of flowers entwined in her long plait of hairs, was holding a full blown lotus flower and a silver staff in her hands and wearing tinkling silver anklets. Her face was round and radiant like a full moon, her sparkling white teeth were finely aligned, her shapely eyebrows were forming a perfect arch over her large twinkling eyes, her round breasts were raised slightly and her forehead was adorned with Kumkum Chandlo. She had eyes only for Her Husband. O Muni! The saints also saw similarly attired and beautiful Radhikaji standing next to her. The saints saw Dharmadev, attired in all white, on the right side of Lord Shree Hari. Dharmadev appeared radiant and was wearing many divine ornaments. The saints also saw Bhaktidevi standing on the left of Dharmadev. She was slightly golden complexioned and wearing many divine ornaments. They were accompanied by Dharmadev's other wives such as Shradhhaa, Daya and others and sons such as Gnaan and Vairagya. "

Suvrat Muni continued, "O king! The saints bowed down to them reverentially and asked their Ishtadev, 'O Shree Hari! O Narayanmuni! O Lord Krishna! O Vaasudev! We bow to You repeatedly. O son of Dharmadev! We know You - our Ishtadev Shree Hari, and Lord Shree Krishna flanked by Laxmiji and Radhikaji, as one and the same because of Your earlier divine Darshan in these two forms. However, we do not recognise the other divine persons standing on Your right.' O king! Shree Hari replied, 'O saints! Standing at the front are My father Dharmadev and mother Bhaktimata. Behind them are his other wives such as Shradhhaa, Maitri and Daya and their sons Shubh, Prasad etc. the whole family is always present near Me, albeit in divine form. Their Darshan is as rare as Mine. My Ekantik devotees sometimes are able to see them only when I so desire and not otherwise. I am very pleased with you today at your observation of Ekantik Dharma and undertaking Jagran and fast on Ekadashi

॥३३॥ युष्माभिरेकादशिकाव्रतं जागरणान्वितम् । क्रियतेऽथ च यात्मंते धर्मा एकांतिनामपि ॥३४॥ अतोहमेभिः सहवैप्रसन्नोऽस्मीतिदर्शनम् । दत्तमीदग्विधमथोमदेभ्यो प्रियतांवरः ॥३५॥ इत्थं स्व स्वामिना तेन वरार्थं प्रेरितास्तुते । प्रणम्य तं वरान्वव्रुर्निजाभीष्टान्महर्षयः ॥३६॥ यदि प्रसन्नो भगवंस्तर्हितेमानुषाकृतेः । नानाविधचरित्रेषु मामोहोऽस्तुकदापिनः ॥३७॥ सांप्रतं यादृशो भावस्त्वय्यऽस्त्यऽस्माकमीश्वर । तादृगेवास्तु सततं नराकृति धरेत्वयि ॥३८॥ लक्ष्म्या इव च नो भक्तिस्त्वयिस्या दिति देहिनः । इत्यर्थितः सतैर्भक्तैस्तथास्त्विति वरान्द दौ ॥३९॥ धर्मादीस्तेततः प्रोयुर्मुनयो विनयानताः । यदि प्रसन्नायूयंस्थ वसताऽस्मा सुतत्सदा ॥४०॥ कामाक्रोधाच्चलोभादे सर्गादस्मान धर्मजात् । यूयं सदारक्षतेतिदत्तनो विबुधोत्तमाः ॥४१॥

सुव्रत उवाच ।

इति तैः प्रार्थितास्तेपि प्रीतास्तेभ्यस्तथास्विति । वरान्ददुस्ततः स्वामी साकं तैरास पूर्ववत् ॥४२॥ ततोऽति विस्मिताः सर्वे तं प्रणेमुर्नराकृतिम् । सुखयित्वा प्रभुतांश्चस्वावासमगमन्नृप ॥४३॥ एकादशीजागरणं कुर्व्वस्तत्र स ईश्वरः । वृतस्तैः पार्षदाग्रैश्च चतुष्पद्यामुपाविशत् ॥४४॥ हेमंतोत्तमसोमाद्याः साश्चर्यास्तेस्य च प्रभोः । दिव्यरू पेक्षणान्नत्वातमूचुः सस्मितानानम् ॥४५॥ कोटयर्कैहु प्रकाशस्य राधालक्ष्मीयुतस्यते । ईक्षणं भक्ति धर्मादेश्चात्यंतं दुर्लभं नृणाम् ॥४६॥ अहोतदपिनोजातं धन्याः स्मो भाग्यशालिनः । इत्युक्ता गद्गदगिरः प्रेम्णाऽऽसन्साश्रवश्च ते ॥४७॥ तदातानाह भगवान्प्रसन्नः पार्षदान्निजान् । सर्वे श्रुणुत यूयं मे भो भक्त प्रवरावच ॥४८॥ अनन्य भक्तिर्येषांस्याद्वासुदेवेनराकृतौ । ईदृशं दर्शनं तेषां दुर्लभं नैव निश्चितम् ॥४९॥ भारते भगवद्गीतास्वेत देव निरू पितम् । विश्वरू पं दर्शयित्वा श्रीकृष्णेनार्जुनं प्रति ॥५०॥ सुदुर्दर्शमिनिदंरू पं दृष्टवानसियन्मम । देव अप्यस्वरू पस्य नित्यं दर्शन कांक्षिणः ॥५१॥ नाहं वेदैर्नतपसानदानेननचेज्यया । शक्यएवं विधोऽष्टं दृष्टवानसि मां यथा ॥५२॥ भक्त्यात्व नन्यया शक्य अहमेवं विधोर्ज्जुन । ज्ञातुंदुष्टं च तत्त्वेन प्रवेष्टुं च परंतप ॥५३॥ तथासनत्सु जातीयेऽप्यंत्येऽध्याये पुनः पुनः । भक्तियोगवतामेवदर्शनं स्यादितीरितम् ॥५४॥ भयाच्चकालयमयोर्बंधनात्कर्ममाययोः । भक्त्या च मुच्यते जीवः

and therefore, I have granted this divine Darshan. Ask for a boon!"

Suvrat Muni continued, "O king! Urged by Shree Hari, the saints asked boons from Shree Hari, 'O Prabhu! Grant us that we never ever have any doubt in whatever Leelas You do in Your human form. We may always see divinity in Your human form as we are witnessing at the moment. Let our devotion in You grow and become as profound and steadfast as the devotion that Laxmiji has in You.' O king! The saints asked from Dharmadev and his family, 'O Dharma! Be with us all the time! Protect us from the offspring of Adharma such as greed, anger, lust, ego etc. at all times.' O king! Bhagwan Shree Hari and Dharmadev said, 'Amen'. In no time, Shree Hari returned to His saintly previous form of Narayanmuni in front of their eyes." O king! Bewildered yet very happy, the saints bowed down at His feet before Shree Hari returned to His residence with His Parshads. Shree Hari sat on a wooden Bajoth surrounded by Uttam Khachar, Hemantsinh, Bhaguji, Soma Khachar and other Parshads. Surprised and delighted at the divine Darshan they had just witnessed, His Parshads bowed at Him and said, O Lord! Your Darshan as radiant Lord Krishna flanked by Radha and Laxmi and accompanied by Your parents is nigh impossible for us mortals. We are very fortunate that we had this Darshan by Your grace.' O king! The Parshads were overcome by tears of joy and their speech became slurred due to incredible bliss. O king! Shree Hari addressed His Parshads."

Shree Hari said, "Listen to Me the best among the devotees! Such divine Darshan is not impossible to a devotee who has a profound and steadfast devotion in the human form of Bhagwan. Previously, Lord Krishna had granted the Darshan of His cosmic form to Arjun. Shree Krishna had said to Arjun then, 'O Arjun! My cosmic form that you are seeing now is near impossible. Indra and the other Devtas, though desire it, are not granted this Darshan. This Darshan is not possible even after learning the Vedas, performing many Yagnas, undertaking the harshest austerities or giving away large amounts of wealth in charity. It is possible only due to Ekantik Bhakti.' O Parshads! It is repeatedly mentioned in the Sanatsujat chapter of the Mahabharat that only steadfast devotees can have Bhagwan's divine Darshan. Ekantik Bhakti, which can only be acquired by rendering selfless services to Ekantik saints, can free one from the clutches

सतांनिश्छद्मसेवया ॥५५॥ वर्णाश्रमेतरेषां च धर्मो यस्त्यागिनामपि । स्वनुष्ठितस्य तस्यैषा भक्ति रेवाऽक्षयं फलम् ॥५६॥ यज्ञदानव्रतजपस्वाध्याय तपसामपि । तीर्थदेवोपासनानां पूर्त्तानां सांख्ययोगयोः ॥५७॥ फलं च नियमादीनां भक्तिरेवाऽक्षयं मतम् । अन्यथा तु क्षयिष्वेव ज्ञेयं तत्र क्रियाफलम् ॥५८॥ सेतिहासपुराणानामस्ति तात्पर्यमत्रवै । श्रीमद्भागवतस्यापि तेषां सारस्य सर्वथा ॥५९॥ साऽस्त्येव भवतां तस्माद्धर्मादि सहितस्य मे । संजातं दर्शनं दिव्यमिति जानीत पार्षदाः ॥६०॥

सुव्रत उवाच ।

इत्युक्तास्ते भगवता तं प्रणम्य मुदान्विताः । आत्मानं मे निरेधन्यं तत्पदैक दृढाश्रयाः ॥६१॥ द्वादश्यांनैत्यकं कृत्वा भोजयित्वा द्विजान्बहून् । चकार पारणां स्वामी सहस्वैः पार्षदादिभिः ॥६२॥ अथोत्तमेन जय या साकं ललितया भृशम् । प्रार्थितो भगवानैछत्प्रयातुं दुर्गपत्तनम् ॥६३॥ ज्ञात्वा हरेर्जिगमिषां नृप तं तदानीं, हेमंतसिंहं नृपतिस्तमुपेत्य नत्वा । प्रेमाश्रु नेत्रयुगलः पुलकां कि तां गस्तुष्टाव बहुकरसंपुट ईश्वरंतम् ॥६४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पञ्चान्तग्रामे धर्मादिसहित निजस्वरू पदर्शनादितिरू पणनामा द्वाविंशाऽध्यायः ॥२२॥

अथ त्रयोविंशोऽध्याय

हेमंतसिंह उवाच ।

देवाधिदेवाय दयालयायतमः परायाऽखिलकारणाय । भक्तप्रियायाः भूतलक्षणाय नारायणायेश नमोऽस्तु तुभ्यम् ॥१॥ प्रसन्नवक्रायसितां बरायसत्पुष्पहाराय मनोहराय । लंबत्सुपुष्पोत्तम शेखराय नारायणायेश नमोऽस्तु तुभ्यम् ॥२॥ ब्रह्माख्य सद्धामनिकेतनाय मुक्तैः स्वभक्तैः परिसेविताय । सुश्वेत तेजोनिधि मध्यगाय नारायणायेश नमोऽस्तु तुभ्यम् ॥३॥ शांताय दांताय तपःप्रियाय शुद्धाय सिद्धाय । गुणातिगाय एकांतधर्म प्रतिपादकाय नारायणायेश नमोऽस्तु तुभ्यम् ॥४॥ निष्कामनामव्रतपालकाय निष्कामनामव्रतचारकाय । निष्कामनाम व्रत लंभनाय नारायणायेश नमोऽस्तु तुभ्यम् ॥५॥ अशेष दुःखौघ विनाशकाय प्रकाशकायाऽति सुखप्रदाय । निशेष पाप प्रशमाभिघाय नारायणायेश नमोऽस्तु तुभ्यम् ॥६॥

of Maya and the punishments of hell. The rewards for sincerely observing one's Dharma pertaining to one's Ashram and Varna is indeed Ekantik Bhakti. Rewards of selfless social services such as building wells, lakes, communal assembly halls, temples and religious practices such as Japa, observing Vrats, undertaking austerities and venerating Bhagwan, whilst observing non violence and appropriate Brahamcharya is Ekantik Bhakti. The rewards of Ekantik Bhakti are boundless and eternal. Rewards for anything undertaken without Bhakti are temporary. That is the real message of scriptures like the Mahabharat, the Shreemad Bhagwat and other Puranas. O Parshads! You had My divine Darshan due to your exceptional devotion towards Me."

Suvrat Muni said, "O King Pratapsinh! The Parshads realised their great fortune and once again bowed down to Shree Hari and felt fulfilled. Shree Hari fed thousands of Brahmins the next day and concluded His fast with His Parshads. After repeated prayers by Uttam Khachar and his sisters to return to Gadhpur, Shree Hari relented and decided to depart from Panchala. O king! Hemantsinh realised that Shree Hari's blissful stay in Panchala is about to end, bowed down to Him and very reverentially offered his parting prayers."

Thus ends the 22nd Chapter of the Satsangi Jeevan.

CHAPTER 23

Hemantsinh prayed, "O merciful supreme Lord! You are the cause of all causes and beyond the scope of Maya. You are superior to all the Devtas. O merciful Narayanmuni! I know that the staunch devotees are very dear to You. O omnipresent Lord Narayan! I repeatedly bow down to You. O Lord! You have divine insignias in Your feet, You are always smiling, You wear mostly white robes and long flower garlands adorn Your neck and the strings of flowers dangle from Your diadem. O Bhagwan! You are Nirgun (free from the traits of Maya) yet take a Sagun form (having divine virtues) so that Your devotees can relate with You better. O Bhagwan! You are

नरोत्तमायाऽखिलधारणाय प्रपन्नजीवार्त्ति निवारणाय । ब्रह्मण्यदेवाय महेश्वराय नारायणायेश नमोऽस्तु तुभ्यम् ॥७॥ महामुनिव्रातनिषेविताय श्रद्धादयाक्षांति परायणाय । नित्याय जीवोद्धरणोघताय नारायणायेश नमोऽस्तु तुभ्यम् ॥८॥ भगवंश्चिरकालीनोहत्स्थो मम मनोरथः । त्वयेहाऽऽगत्य कृपयाकृतः पूर्णोऽद्य सर्वथा ॥९॥ इतोऽस्तिनाति दूरे वैजीर्ण दुर्गपुरं मम । तत् पावयत्वमिति मे प्रार्थितं भवति प्रभो ॥१०॥ सहस्रशः पौरजनास्तव संदर्शनादिना । प्राप्यंति जन्म साफ ल्यमित्युक्तो हरिरब्रवीत् ॥११॥

श्री नारायणमुनि रुवाच ।

एवं चेत्तर्हि भूपालयायामाद्यैवतत्पुरम् । त्वदिच्छातेन पूर्णास्यात्तीर्थयात्रापि नो भवेत् ॥१२॥ इत्युक्तः सोऽति मुदितस्तदैव सहबंधुभिः । योजयित्वा स्वयानानि सज्जोऽभूत्सत्वरं श्रियः ॥१३॥

सुव्रत उवाच ।

ततो हरिस्तेन सहाथ भक्तैरन्यैस्तथातत्पुरसंगतैश्च । वृतोऽश्ववारैस्तुरगाधिरू ढो ययौ नराधीश सहर्षिरीशः ॥१४॥ प्रतिग्रामं भक्तजनैरक्ष्यमाणोऽपिवर्त्मनि । आवासंनाऽकरौत्क्वापि दृष्टंपातान्सुखयन् ययौ ॥१५॥ तस्मिन्ने वदिने राजन् जीर्णदुर्गं निशामुखे । सप्राप्यावासमकरोद्वेमंतस्याऽलयेशुभे ॥१६॥ सभ्राताधाविताश्वोऽसौशीघ्रमेत्यपुरंस्वकम् । हरेः शुश्रुषणपरोहेमंतोऽभूत्सबांधवः ॥१७॥ ब्राह्मणारामजिच्चांबाशंकरो रू पशंकरः । परिं चेरुस्तमन्येपि गोकुलश्चोद्धवादयः ॥१८॥ तैः पौरभक्तैः सहितस्तदातिथ्यं यथोचितम् । चकार नृपतिर्भक्त्या मन्यमानः कृतार्थताम् ॥१९॥ तीर्थयात्रा च

surrounded and served by millions of radiant Muktas in the self luminous Brahampur (Your supreme abode). O Narayan! Your heart is pure, Your mind and senses are fully under Your control and austerities are dear to You. You appear as a normal human being, but I know that You are totally independent. O Parameshwar! You have taken birth to re-establish Sanatan Dharma in this world. O omnipresent Lord Narayan! I repeatedly bow down to You. You observe and propagate Naisthik Brahamcharya; indeed You can only be realised upon observing appropriate (to Ashram) Brahamcharya. You remove sorrows of Your devotees and grant them happiness. Indeed, Your name - Swaminarayan, is enough to wash away all sins and drive away all sorrows. You support umpteen numbers of universes by Your divinity and enlighten and illuminate the whole universe through the sun and the moon. You redeem anyone who comes under Your refuge, You are the master and controller of all the Ishwars and Devtas yet venerate Brahmins with utmost respect, O omnipresent Lord Narayan! I repeatedly bow down to You. Only You are able to harbour peace, compassion, faith etc. within You; Muktanand swami and other pious and eminent saints serve You reverentially, O Bhagwan! You are always eager to redeem all souls that come into Your contact from the clutches of the never ending cycle of death and rebirth. O omnipresent Lord Narayan! I repeatedly bow down to You as You have quenched my long standing desire to grace my home and village. I plead with You to visit Junagadh, which is close by, as well. Thousands of local devotees would fulfil their lives by Your divine Darshan and an opportunity to serve You and Your saints."

Suvrat Muni said, "O King Pratapsinh! Lord Narayanmuni replied, 'O Hemantsinh! I am prepared to proceed to Junagadh immediately if you so desire.' Pleased at Shree Hari acceding to his wish, Hemantsinh asked his brother and other attendants to prepare the horses and carts to take Shree Hari, saints, Parshads and other devotees to Junagadh. As the convoy passed through the villages en route to Junagadh, the devotees of respective villages pleaded with Shree Hari to stay at their villages for some time. Granting them the pleasure of His divine Darshan but declining their requests due to the paucity of time, Shree Hari reached Junagadh the same evening and took up residence at Hemansinh's home. His brother, Anupsinh, who had reached his home earlier, welcomed Shree Hari with utmost reverence. Anupsinh and the other leading devotees such as Ramji, Ambashankar, Rupshankar, Gokul, and Udhhav engaged in the services of Shree Hari and the accompanying saints, Parshads and devotees. O

कारासावमावास्यादिने ततः । प्रशंसन्नैवतगिरिं देवभूमिरियंत्विति ॥२०॥ स्नात्वा गोमुखगंगायां कुंडेदामोदराद्वये । महादानानि संददौ यथाविधि हरिर्नृप ॥२१॥ ततो दामोदरस्पेक्षां पूजनं च चकारसः । भवेश्वरस्य च ततो महादेवस्य भक्तितः ॥२२॥ ब्राह्मणा भोजयामास शतशश्च सहस्रशः । तेभ्यश्च दक्षिणां प्रादात्तु तुषुस्ते न तेऽखिलाः ॥२३॥ नागरा ब्राह्मणास्तस्य बहवश्चक्रुराश्रयम् । तैरर्थ्य मानोन्यवसत्तत्र चैत्र्यवधि प्रभुः ॥२४॥ संवत्सर प्रतिपदि पौरास्तस्य समर्च्चनम् । चक्रुश्चंदनपुष्पैश्चनूत्नवांसोधनादिभिः ॥२५॥ भक्तवर्यः सभूपस्तु तज्जन्मतिथिविन्नृप । नवम्यां पूजनं तस्य चकारपरयामुदा ॥२६॥ सितैरनर्ध्यैर्वसनेर्हैमै रम्यैर्विभूषणैः । सच्चंदनांगरागेण कुंकुमाक्तैस्तथाऽक्षतैः ॥२७॥ मल्लिकादामभीरम्यैर्नानाशेखर राजिभिः । धूपैर्द्दीपैश्च विविधैः खाद्यैः स्वादुफलैश्चसः ॥२८॥ रू प्यमुद्राभृतस्थालं निधाय पुरतोऽस्य च । नीराजयामासमुदाषट्पदी सपठन्निमाम् ॥२९॥ जयदेव जयदेव जयमंगल कर्त्ता (२) नारायण ऋषि भर्ता (२) कलिमल भयहर्ता । ध्रुवपदम् तेजः संचयराजत्सिततरतनुकांते (२) नानामुक्त समर्चित (२) सुखकर ब्रह्म शांते सुरगण वंदित चरणः करुणानिधिरात्मा (२) परमंब्रह्मपरात्पर (२) निर्गुण परमात्मा ॥३०॥ जय० भूमौदेव सपत्नैः शातित तनुगेहं, (२) पातुसात्त्वत धर्मं (२) प्रकटित नरदेहम् । धर्मात्मज निज नंदननंदित वृषसर्गं, (२) वंदेनैष्ठिकवर्य्यं (२) त्वामितमुनिवर्गम् ॥३१॥ जय० मद्यामिष पर वनिता निरता सुरवारं, (२) महासास्वेन निरस्य (२) स्तभ इव सविताऽरम्। पाषंडाध्व सुरक्षित निजजन भवहारी (२) मनसिज दर्प विमोन (२) कुपथक्षयकारी ॥३२॥ जय० वरमभयं च कराभ्यां ददतं सित वस्त्रनं (२) श्यामंसितमुपवीतं (२) दघतं

king! Extolling its holiness, Shree Hari visited Mountain Revatachal (Girnar) and took holy dips in Damodar Kund and Gaumukhi Ganga on Amavasya (Falgun of Samvat 1877) and distributed alms to hundreds of Brahmins. He also visited the shrines of Damodar Bhagwan and Bhaveshwar Mahadev and offered His venerations to the ruling deities of both shrines. Realising His supremacy, many Nagar Brahmins became His disciples and requested Him to prolong His stay in Junagadh. Acceding their requests, Bhagwan Shree Hari remained at Junagadh until the Purnima of Chaitra."

Suvrat Muni continued, "O king! The devotees of Junagadh conducted a special veneration of Shree Hari on Chaitra Sud Padvo to mark the Chaitri New Year and gifted Him new robes and silver and gold coins. To mark His birth anniversary, Hemantsinh conducted a special veneration of Lord Swaminarayan on Chaitra Sud Navami using many artefacts such as sandalwood paste, rice mixed with Kumkum powder, scented incense, garlands and strings of Jasmine flowers and various fruits. Holding a platter full of silver coins, Hemantsinh conducted a special Aarti."

Hemantsinh sang, "O Dev! Be victorious! O Lord Narayan! You protect Your devotees from the evil influences of Kali Yug such as greed and anger. O benevolent Bhagwan! Be victorious!

"You, enveloped in a brilliant halo of Brahampur, appear radiant and fair complexioned. Infinite numbers of Muktas and Devtas prostrate at Your divine feet. You dwell in all souls intangibly. You are beyond and distinct even from the eternal Akshar. O benevolent Bhagwan! Be victorious!

"O son of Dharmadev! You bless and please Your devotees! You independently have taken birth on this earth to protect Your saints who hold You dear, and Sanatan Dharma from the evil kings and gurus who were hell-bent on destroying the religious order of the world. O supreme among Naisthik Brahamcharis! The virtues such as detachment and devotion rely upon You for their existence. O benevolent Bhagwan! Be victorious!

"O destroyer of ego of all conquering Kaamdev! Just as the sun destroys the darkness by its luminosity, You destroy the army of unscrupulous people who indulge in adultery and the consumption of alcohol and meat with Your divinity. You destroy Kaul, Kunda and other non Vedic and deceptive Sampradays by imparting true knowledge and protect the people who come to Your refuge from such Sampradays and free them from the fear of death and rebirth. O benevolent Bhagwan! Be victorious!

"O Shree Hari! You bless Your devotees with Your right hand and proffer protection to Your devotees with Your left hand. You mainly wear white robes and a

मितहसनम् । शारद पूर्णसुधाकर बिंबद्युतिवदनं (२) हृदिकुर्वे च भवंतं (२) शुभगुणगणसदनम् ॥३३॥ जय० तिलकं केसर मलिके दधतंदृशिलोभं (२) साक्षत कुंकुम चंद्रक (२) रुचिरं बहुशोभम् चंदनकौसुमशेखर बहुविध शुभहारै (२) स्त्वामहमार्चितमीडे (२) निजजनपरिवारैः ॥३४॥ जय० प्रेमवती तनुजेत्वयि जलरुहदलनयने (२) रमतां ममधीरनिशं (२) निजजनपदनयनं पाहिसदापुरुषोत्तमधार्मिकवर विष्णो (२) त्वच्छरणागतजीवं (२) कृष्ण हरे जिष्नो ॥३५॥ जय० एवं नीराजयित्वाऽसौ हरेः कृत्वाप्रदक्षिणाम् । प्रणम्य दंडवतद्रा जातस्थौ प्रांजलिरग्रतः ॥३६॥ स्वकंगद्वरिरुत्तार्यतुष्टस्तस्मैददौस्रजः । महाप्रसाद इत्युक्ता सगृहीत्वामुमोदह ॥३७॥ वासांसि च धनं भूषा ब्राह्मणेभ्यो ददौ तदा । उदार बुद्धिर्भगवान पौरान्विस्मापयन्जनान् ॥३८॥ प्रायशो धर्मशास्त्रस्य वार्त्ताः सदसिसोऽन्वहम् । चकारानंदयन्वि प्रान्कृष्णेभक्त उपवृंहिताः ॥३९॥ द्वादश्यां पौर्णमास्यां च ब्राह्मणान्ससहस्रशः । तदिष्टभक्ष्यभोज्यैश्चतर्पयामासत्पत्तिः ॥४०॥ द्वादश्यामेव च स्वामी सोऽपराह्णे सदः स्थितः । माहात्म्यं द्वारिकायास्तु सर्वान च कथन्निजान् ॥४१॥ रामप्रतापेछारामौतच्छ्रुत्वाहरि मूचतुः । कुर्यावद्वारिकायात्रामाज्ञा चेन्नवसांप्रतम् ॥४२॥ इत्याश्रुत्य सतद्वाक्यं तयोः सद्धर्म निष्ठताम् । ज्ञात्वान्व मोदत तथा पाथेयंचाऽऽश्वकारयत् ॥४३॥ ततस्तौ प्रेषयामास त्रयोदश्यां कुशस्थलीम् । दत्वा धनं च विपुलमश्वौ च शकटद्वयम् ॥४४॥ प्रैषयत्सहताभ्यां च मयरामं द्विजोत्तमम् । तद्देश मार्गादिविद पत्रीन् शस्त्रभृतश्चसः ॥४५॥ तदाऽऽतपस्य बाहुल्यात्कौसल्यानितरांस्तुसः । ताभ्यां साकं गंतु मुत्कान्मषेध द्देश काल वित् ॥४६॥ प्रतिपदितत: साकं स्वीयानुगैः कृत भोजनः सपदि निरगात्हेमंतादीनऽनुव्रजतोनिजान् । निजविरहतः स्वेदंयातो निवर्त्त्य बलात्हरिः पथि ससुखयन्स्वीयानायान्नृपोत्तमपत्तनम् ॥४७॥ एतां कथां भगवतो भजनीय मूर्त्तेर्भक्त्या श्रृणोति पतति

white Yagnopavit; You are slightly dark complexioned like a newly formed cloud; Your face appears as serene and beautiful as a full moon of Sharad Purnima and is always adorned with a benevolent smile and You are the only one in Whom all the virtues such as mercy, pity, compassion, chastity, equanimity, truth etc. remain permanently. I meditate upon You. O benevolent Bhagwan! Be victorious!

"O Shree Hari! Your forehead adorned with an Urdhvapundra Tilak of sandalwood paste and a Chandlo of red Kumkum sprinkled with rice in its centre attract the intellect of Your devotees. Your devotees, whom You consider as Your family, venerate You with sandalwood paste and flower garlands. I pray to You. O benevolent Bhagwan! Be victorious!

"O Purushottam! O son of Premvati! Your eyes are like petals of a lotus. You lead Your devotees to Your supreme abode. O beholder of Dharma! O Vishnu! Let my intellect be merged in You at all times. O Krishna! I have come under Your shelter. Protect me from all evil. O benevolent Bhagwan! Be victorious!"

Suvrat Muni said, "O king! Hemantsinh performed Pradakshina around Shree Hari after concluding His Aarti of six hymns and stood in front of Him with his hands folded and head bowed. Shree Hari took off one flower garland from His neck and put it around Hemantsinh's neck, who was greatly surprised and pleased to receive such a momentous divine gift from Him. To the surprise of the gathered devotees, Shree Hari gave away all the expensive robes, ornaments and wealth to the Brahmins. Shree Hari held daily assemblies where He imparted important knowledge to His devotees as long as He stayed at Junagadh. He fed numerous Brahmins on Baras on the conclusion of the fast of Ekadashi and extolled the significance and sanctity of the pilgrimage of Dwarka in the assembly, listening to which, Rampratap and Ichharam sought His permission to undertake the pilgrimage of Dwarka. O king! Shree Hari assented and on the next day, He arranged for two carts, plenty of money and food to facilitate their pilgrimage. He asked Mayaram Bhatt to guide them and some armed Parshads to escort them on pilgrimage. Though other family members including their children wanted to accompany them on the pilgrimage, Shree Hari, knowing the impeding hot weather, did not grant them permission to accompany them. Shree Hari left Junagadh for Gadhpur on the morning of Chaitra Vad Padvo. He stopped the devotees of Junagadh including Hemantsinh and his brother Anupsinh from following Him and asked them to return back to Junagadh. O king! Whoever listens to or narrates this Katha from this period of time that Shree Hari left Gadhpur and returned back to

प्रयतः पुमानाः । प्राप्नोति भक्ति मम लांसतु वासुदेवे मुक्तो भवत्यखिल संसृति बंधनेभ्यः ॥४८॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे जीर्णदुर्गगमन दुर्ग्गपुरप्रत्यागमननिरू पणनामा त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्याय

सुव्रत उवाच ।

निवसंस्तत्र भगवानेकदा विजने स्थितः । व्यचिंतयत्समनसास्वावतार प्रयोजनम् ॥१॥ कलेः प्राप्यबलं भूमावधर्मः सान्वयोऽसुरैः । वर्द्धितो नितरांतेन धर्मोऽतिक्षीणतां गतः ॥२॥ संतः कष्टंभृशंप्रापुर्देवताऋ षयस्तथा । भूमिश्चपापिनां भारं सहितुंनशशाकच ॥३॥ शापव्याजेन विप्रर्षेः प्रादुर्भूयततो भूवि । उन्मूलितामया सर्वे स्वप्रतापेन तेऽसुराः ॥४॥ धर्मोभक्त्यासहपरांपुष्टिं च गमितोऽधुना । संतोदेवाश्चमुनयः प्रापिताः परमंसुखम् ॥५॥ अधर्मः सान्वयः क्वापिनेक्ष्यते भूतलेऽधुना । चातुर्वर्ण्यजनाः सर्वे स्वधर्मस्था भजंति माम् ॥६॥ धृत्वावतारं यत्कार्यं तत्कृतं सकलंकिल । तथापि भाविनांनृणां कार्यं किंचिदहितं मया ॥७॥ अंतर्हिते मयि भुवोभक्ता एतेतुमच्छ्रिताः । निरालंबा भविष्यंतिकार्यं किंचिच्चतत्कृते ॥८॥ एवं विचार्य्य भगवान्प्रतिमा आत्मनो भुवि । प्रतिष्ठापयितुंत्द्यैछन्मंदिराणि विधाप्यसः ॥९॥ कारयित्वा मंदिराणि तत्र स्वप्रतिमा अहम् । स्थापयेयततस्ताश्च सेविष्यंते हि मानवाः ॥१०॥ स्वधर्मे वर्तमानानां पुंसां तत्सेवनादिह । सिद्धिमेष्यति सर्वेषां पुरुषार्थ चतुष्टयम् ॥११॥ भक्तिमार्गस्य पुष्ट्यर्थं मंत्रदीक्षाप्यपेक्षते । अतो धर्मान्वये श्रुद्धे गुरुतां स्थापयेय च ॥१२॥ धर्मज्ञानविरक्तीनां भक्तेश्चावगमायतु । ग्रंथं कर्त्ताशतानंदोमच्चरित्रोपवृंहितम् ॥१३॥ सिद्धांतं सर्वशास्त्राणां तेनज्ञास्यंति मच्छ्रिताः । एवमेव ततः कृत्वायायां धामस्वकं भुवः ॥१४॥

सुव्रत उवाच ।

स एवं गूढ़संकल्पो निवसंस्तत्र पत्तने । लेखयामास सर्वाणि सच्छास्त्राणि सुलेखकैः ॥१५॥ अचीकरद्भूमिपते महांतं

Gadhpur will indeed attain the pleasure of Bhagwan Vaasudev, one's devotion in Him would strengthen by many folds and he would be freed from the bondage of this world."

Thus ends the 23rd Chapter of the Satsangi Jeevan.

CHAPTER 24

Suvrat Muni said, "O King Pratapsinh! Whilst in Gadhpur, Shree Hari once pondered on the principal objectives of His manifestation in human form. He thought, 'Irreligiosity had prevailed widely in the world. Sanatan Dharma had weakened by the onslaught of evil gurus and kings and as a result the pious saints had to suffer a lot. The earth too became unable to bear the burden of evil. Through the excuse of a curse from Sage Durvasha, I took birth as a son of Dharma and Bhakti. I have managed to destroy such evil kings and hypocrite gurus and Dharma and Bhakti has prevailed. The pious saints and people are able to follow the ethics fearlessly. Adharma has vanished from the face of the world and people are happily living within the boundaries of Dharma. Thus, I have accomplished the objectives of My coming to earth. However, I must take some concrete steps for the future generations. My disciples will feel orphaned after My departure from this world. I must create some support systems for their future. I shall establish grand temples and install My idols in them for the future generations to worship. My worship will grant them an opportunity to attain salvation. Diksha is an important tool to propagate and enhance one's devotion in Me. Therefore, I shall establish a lineage of Acharya in My clan, who will grant them Diksha. The scriptures are necessary to understand My true principles. Therefore, I shall ask Shatanand Muni to compose a scripture narrating My life and message. I shall accomplish these tasks prior to My return to My supreme abode."

Suvrat Muni said, "O king! To put His mission into action, Shree Hari asked learned saints to rewrite old and compose some new scriptures in neat handwriting. He organised a large festival on Chaitra Sud Ekadashi and fed saints, devotees and many Brahmins the next day as the conclusion of a fast of Ekadashi."

चैत्रासितैकादशिकोत्सयंसः । संतर्पयामासमुनीश्च विप्रान्सहस्रशो द्वादशिकादिने च ॥१६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे भगवद्गूढसंकल्पनिरू पणनामां चतुर्विंशोऽध्यायः ॥२४॥

अथ पंचविशोऽध्यायः

सुव्रत उवाच ।

देशांतरात्समायातो हरिर्दुगपुरे नृप । नवमे मास इत्येवं श्रुत्वा देशांतरस्थिताः ॥१॥ तद्दर्शनार्थभाजग्मुर्भक्तास्तत्र सहस्त्रशः । कृत्वा ते दर्शनं तस्य द्वादश्यां लेभिरेमुदम् ॥२॥ सन्मानितास्ते हरिणा तत्रोषुर्वासराष्टकम् । हरिश्चंदनयात्रायाश्चकार च महोत्सवम् ॥३॥ उत्सवांतेत मासीनं भक्ताः श्रीनगरौक सः । बद्धांजलि पुटाराजन् प्रार्थयामासुरादरात् ॥४॥ भगवन्पुरमस्माकं कृपयाऽऽयातु मर्हसि । विधातुं मंदिरं तत्र सर्वेषामस्तिमानसम् ॥५॥ गर्वेन्द्रदत्ताधिकृतिस्तत्रत्योधरणीपतिः । अन्वमोदत एतद्धि प्रीतिमांस्तयिसोऽस्ति च ॥६॥ एतं मनोरथं तस्मादस्माकं प्रतिपूरय । करिष्यामो हि शुश्रूषां मुनिभिः सहितस्यते ॥७॥ इति तैः प्रार्थितो भक्तैर्भक्ति धर्म प्रपोषकः । नारायणस्तथेत्याहते च हर्षं प्रपेदिरे ॥८॥ आनंदानंदनामानं मुनिं प्राह ततो हरिः एभिः सह श्रीनगरं गछत्वं सांप्रतं सुने ॥९॥ तत्रत्यो नृपतिर्भूमिदास्यते मंदिरायनः । कारयेमन्दिरं तस्यां शिल्पशास्त्रनुसारतः ॥१०॥ जाते हि मंदिरे तत्र प्रेषयेर्दूतमत्र च । तत्रैत्यस्थापयिष्यामि नरनारायणंत्द्यहम् ॥११॥ इत्युक्तः सतथेत्याहतेच भक्ताः प्रणम्यतम् । त्वयाऽऽगम्यमवश्यं हीत्युक्ता समुनयो ययुः ॥१२॥ प्राप्य श्रीनगरं तत्र स्ववासोचित वेश्मनि । स्व मंडलेन सहित उत्ततार मुनिः स च ॥१३॥ पौरायथोचितं तस्य परिचर्यामकुर्वत । तत्रत्योनृपतिस्तस्य दर्शनार्थमुपागमत् ॥१४॥ स चाहतं मुने भूमिर्यावतीयातवेप्सिता । तावन्ती तां गृहाणाद्य प्रतिरोद्धानकोपिते ॥१५॥ ततो मुनिः स्वेप्सितायां दत्तायां तेन भूभुजा । मंदिरं कारयामास भुविरम्यं दृढं महत् ॥१६॥ चतुरैः शिल्पिभिस्तच्चकारयामास शोभनम् । तदापेक्षित वस्तूनि पौरा आजक्रुरादरात् ॥१७॥ देवप्रतिष्ठायोग्ये च जाते तस्मिन्मुनिः सतु । आपृछपगणाकांश्चक्रे प्रतिष्ठाक्षणनिश्चयम् ॥१८॥ प्रेषयामास सततः साधुद्वौ दुर्गपत्तनम् ।

Thus ends the 24th Chapter of the Satsangi Jeevan.

CHAPTER 25

Suvrat Muni said, "O king! Thousands of devotees started thronging Gadhpur for Shree Hari's Darshan when they heard the news that He Has returned to Gadhpur after an absence of nine months. Following the festival of Chandan Yatra on Akha Treej, the devotees of Amdavad prayed to Shree Hari, 'O Bhagwan! Please grace our city. We wish to establish a temple in our city. The governor has granted us the permission and has also agreed to provide the land required for the temple. He has immense faith in You. Please grant us the permission to build a temple. O Shree Hari! We will serve You and Your saints to the best of our abilities.' O king! Merciful and benevolent Shree Hari granted the permission to build a temple and called Anandanand swami and said, 'O Muni! The local representative of the British Government has offered the land to build a temple. Please proceed to Amdavad with the local devotees. I want you to erect a magnificent temple according to the ancient architect and traditions. Please let Me know when the temple is ready and I shall come and install the idols of NarNarayan Dev in sanctum sanctorum of the temple Myself.' O king! Anandanand swami was greatly pleased to get such a splendid opportunity to serve Shree Hari and left for Amdavad with the group of saints and took up residence in Amdavad. Upon hearing the news, the devotees of Amdavad thronged for Anandanand swami's Darshan. The collector of Amdavad (Sir Dunlop) came for swami's Darshan as well and offered him as much land as needed for the temple. Anandanand swami chose a large plot of land and started the construction work for the temple with the help of expert architects and sculptors. The local devotees provided all necessary materials and manpower as and when requested by Anandanand swami. He called few Brahmins expert in astrology to decide upon the most auspicious time for the installation of the Murtis when the temple was ready. He sent two saints to Gadhpur to inform Shree Hari on the progress of the work and invite Him to come to Amdavad for the installation ceremony."

Suvrat Muni continued, "O king! Bhagwan Shree Hari wished to listen to the Katha of Valmiki Ramayana, but was waiting for His brothers to return from the

हरिमानेतुमषिराट्नृत्तंतच्च निवेदितुम् ॥१९॥ हरिस्तु तत्र निवसन्नार्षरामायणं नृप । भ्रातृभ्यां सहश्रुश्रूषुः प्रत्यैक्षततदागमम् ॥२०॥ तिथौ दशहराख्यायां गंगार्चनमहोत्सवम् । भानौ गगन मध्यस्थे कृत्वा विप्रान भोजयत् ॥२१॥ भ्रातृजायांति केयाव भोक्तुयाति स्ववासतः ।हरिस्तावत्तु तौतत्राऽऽजग्म तुर्द्वारिकापुरात् ॥२२॥तीर्थं गत्वा य आगछेत्तुत्प्रत्युष्टमनेविदन् ।पुण्यं महत्तावभ्येत्य परिरेभे ससादरम् ॥२३॥ज्येष्ठंस्वयं नमस्कृत्य कनिष्ठेन नमस्कृतः ।पृष्ट्वाततस्वागतादीनिक्षणंव्यश्रमयच्चतौ ॥२४॥स्नात्वा ततः सहैवाभ्यां बुभुजे प्रीणयत्सतौ । श्रीरामचरितं श्रोतु प्रारंभत्परेऽहनि ॥२५॥एकादश्या निर्जलाया आरभ्य प्रतिवासरम् । ताभ्यां सहसशुश्राव वाल्मीकीयं यथाविधि ॥२६॥ पौषस्य शुक्लै कादश्यां तत्समाप्तिमचीकरत् । वाचकं तोषयामास वासो भूषा धनादिभिः ॥२७॥ माघस्नानं चकाराऽथनद्यां भक्तजनैः प्रगे । पौष्या आरभ्यमाध्यं तं कुर्वंश्चांद्रायणव्रतम् ॥२८॥ व्रतांते ब्राह्मणान्साधूस्तर्पयित्वा सहस्रशः । स्वयं च पारणां कृत्वा निषसादासने सुखम् ॥२९॥ तावच्छ्रीनगरात्साधूतावुपेत्य प्रणम्यतम् । पुरतस्तस्थ तू राजन्मानयामास तौ स च ॥३०॥ आदौ तौ भोजयित्वाद्वृत्तं पप्रछ स प्रभुः । यथावत्तौजगदतुस्तच्छ्रुत्वा सोऽन्वमोदत ॥३१॥ तपस्याद्यतृतीयायां देवसंस्थापनक्षणम् ।सज्ञात्वा तत्पुरं गंतुमादिदेश निजानुगान् ॥३२॥निषिषेध सयोषास्तुजयाद्या आगमोद्यताः । जनसंमर्दबाहुल्यात् पुरे तत्र व्रतस्थिताः ॥३३॥ आयास्यामोवयं शीघ्रमिहेत्याश्वास्यताहरिन । क्षणमौहृर्तिकैर्दत्ते सप्रभ्यां निर्ययौ ततः ॥३४॥उत्तमेन क्षिति भुजासहस्वीयैश्चपार्षदैः ।सहस्रशोऽश्ववारैश्चवृतः क्षत्रिय पुंगवैः ॥३५॥आरू ढोजविनचाश्वं सोदराभ्यां सहैवसः । मुनिभिश्चययौस्वामी ततः श्रीनगरं नृप ॥३६॥ तत्र तत्रार्च्यं मानोऽसौपथिभक्तव्रजैः प्रभुः । पंचमेऽहनितत्प्रायत्स्वानुगैः सह पत्तनम् ॥३७॥ पुरोपकंठेस्वावासं तडागममितोऽकरोत् । कार्कराख्यं तत्र पौरारात्य सेवाम कुर्वत ॥३८॥ नथ्थुर्हेमंतरामश्च गणपत्यादयोद्विजाः । भक्ता भगवतः सेवामकुर्वत मुदान्विताः ॥३९॥ हीरचंद्रोबर्हिचरोलालगुप्तश्चमाणिकः ।

pilgrimage of Dwarka. At midday on Jeth Sud Dasami, Shree Hari celebrated the festival of Ganga Dashara (to mark the appearance of River Ganga from the heaven) and venerated River Ganga. Just as Shree Hari was going to Suvasini Bhabhi's home for His lunch, He heard the news of the arrival of His brothers Rampratap and Iccharam. To restate the custom of greeting returning pilgrims, Shree Hari went to greet His brothers. He offered Pranam to His elder brother Ramprapji with folded hands while His younger brother Iccharam offered Pranam to Shree Hari. All three brothers lunched together after a short session of exchanging pleasantries. He, along with His brothers started listening to the Katha of the Ramayana the next day. Katha started on Jeth Sud Ekadashi - Nirjala Ekadashi (Samvat 1877) and concluded on Posh Sud Ekadashi (Samvat 1878), upon which Shree Hari satisfied the narrator with gifts of clothes, ornaments and money. O king! For a month starting from Chaitra Sud Purnima, Shree Hari undertook the Vrat of Chandrayan and a daily bath in River Unmattganga as a part of Magh Snaan. O king! Just as He was resting after feeding the saints and thousands of devotees and Brahmins on the conclusion of His Vrat, two emissary saints of Anandanand swami arrived from Amdavad. Shree Hari greeted them with honour and arranged lunch for them and asked them for the news of the progress of the temple. The saints informed Him that the work on the temple has concluded and the invocation ceremony of the idols of NarNarayan Dev is set for Falgun Sud Tritiya."

Suvrat Muni continued, "O king! Shree Hari asked His saints and Parshads to get ready to travel to Amdavad. Shree Hari forbade Jayaba, Lalitaba and other Sankhyayogi female devotees from travelling to Amdavad as the large gathering of devotees will pose a hindrance to their Brahamcharya Vrat. He assured them that He will return soon from Amdavad. O king! Bhagwan Shree Hari, accompanied by His two brothers and the saints, and surrounded by many armed and mounted Parshads including Uttam Khachar, Sura Khachar, Soma Khachar and Bhaguji left Gadhpur for Amdavad on the auspicious day of Magh Vad Saptami, as suggested by expert astrologers. Granting His divine Darshan to the devotees of villages on the way, the convoy reached Amdavad on the fifth day. A large temporary settlement consisting of hundreds of tents was established on the banks of Lake Kankaria on the outskirts of Amdavad. The Brahmin devotees led by Natthuram, Hemantrai and Ganpatram; the Vaishya devotees led by Hirachand, Bechardas, Lalgupt, Maneklal and Damodar and

दामोदरादयोवैश्याभक्ताः पर्यचरंश्चतम् ॥४०॥ गंगारेवा च दीपालिर्लक्ष्मीः रू पा मा शिवादयः । योषितो भक्तिमत्यस्त मसेवंत यथोचितम् ॥४१॥ अन्ये सहस्रशः पौरास्तद्दर्शनसमुत्सुकाः । बहिरभ्येत्पतं दृष्ट्वा प्रापुः परम निर्वृतिम् ॥४२॥ आतिथ्यं विदधुस्तस्य यथार्हंसानुगस्यते । तमुपेत्यानंदमुनिर्नत्वा स्वं नृत्तमाह च ॥४३॥ द्वादश्यां पारणां कृत्वा प्रविश्य च पुरं हरिः । अपश्यन्मंदिरंनूतनं शिल्पिनः प्रशशं स च ॥४४॥ प्रतिष्ठाविधिनिष्णातान्वि प्रानापृच्छा सर्वशः । आहारयामास शुभानुपहारांश्च नागरैः ॥४५॥ ततः स्वस्थानमभ्येत्य निषसादोच्चआसने । तद्दर्शनार्थमाजग्मुः सायाङ्के च पुरौक सः ॥४६॥ दर्शनं तस्य कर्त्तुं च प्रत्यहंतत्पुराधिपः । आयाच्चप्रांजलिस्तस्थौ पुरतस्तस्य दासवत् ॥४७॥ नृपं समानयामास यथार्हंसोपितं तथा । भूमिदानगुणं तस्य प्रशशंस हरिस्तदा ॥४८॥ यत्ते कार्यं भवेत्तन्मेवाच्यं दासोस्मि ते प्रभो । इत्युक्त्वा च तमानम्य नृपतिः स्वालयं ययौ ॥४९॥ नामसंकीर्तनं कृत्वा ततः कृष्णस्य सत्पतिः । पौरान्विसृज्यास्वावासे विधि सांध्यं समाचरत् ॥५०॥ सभायां प्रत्यहंतस्य माहात्म्यं पूर्त्तकर्मणः । वदतस्तत्रषड्घस्राव्यतीयुर्नृपसत्तम ॥५१॥ सर्वैर्भक्तजनैः साकंस्नातुमन्वहमादरात् । साभ्रमत्यां सयातिस्मघट्टं नारायणाद्वयम् ॥५२॥ तद्धितीर्थवरं राजन् स्वेनवैधर्म जन्मना । प्राक्प्रवर्तित माहात्म्यं सकलाघ विनाशनम् ॥५३॥ प्रशंसां तस्य विदधं स्नात्वा निजाङ्कि कम् । स्वावा संसर आगत्य कुरुते स्म भुजिक्रियांम् ॥५४॥ वादित्रघोषैर्विविधैश्च गीतैः सकौतुकं स्वस्व गृहांश्चनीत्वा । पौराः प्रभुंतं विविधोपचारैः संपूजयामासुरवाप्तकामाः ॥५५॥ संतोषयन्सर्वजनान्हरिश्चतदर्पितं पत्रमपि स्वदोष्ना । गृह्णन्सवैस्वाश्रितं जीववृदं संस्थापयामास च धर्ममार्गे ॥५६॥ नानाग्राम पुरेभ्यश्च पुंसां स्त्रीणां च सर्वतः । आजग्मुस्तत्र यूथा निदृष्टंतमनुवासरम् ॥५७॥ द्वितीयायां तु भगवान् प्रतिष्ठाविधि सिद्धये । पूर्वावासे नवावासे स्वावासमकरोत्पुरे ॥५८॥ विधिज्ञा ब्राह्मणास्तत्रं स्वस्तिवाचनपूर्वकम् । कृत्वाग्रहमरवंचक्रुः पूर्वेऽह्नयेवाऽधिवासनम् ॥५९॥ तृतीयायां मंडलेषु दर्शनीयेषु वैदिकाः

female devotees led by Gangaba, Revaba, Diwaliba, Laxmibai, Shyamabai and Shivabai took it upon themselves to serve Shree Hari and the accompanying saints and devotees. Thousands of enthusiastic devotees thronged the banks of Lake Kankaria for His divine Darshan and serve accompanied saints and devotees. Anandanand swami came and gave a detailed account of the construction of the temple and invited Him to inspect the temple. O king! Shree Hari visited the site of the temple on Baras following the conclusion of the fast and praised the work of sculptors. He asked His devotees to gather all the necessary items for the invocation ceremony as advised by the expert Brahmins before returning to His temporary residence on the banks of Kankaria. Thousands of devotees came for His Darshan and to listen to His blessings daily in the evenings."

Suvrat Muni continued, "O king! Sir Dunlop, as usual, came for His Darshan today as well and stood humbly in front of Shree Hari with folded hands. Shree Hari thanked and greatly praised him for making land available to build the temple. Sir Dunlop asked Him not to hesitate if He needed any other help from the government. After conducting Dhun for some time, Shree Hari sent all the devotees back and performed His evening rituals before retiring for the night. O king! Holding evening assemblies where Shree Hari reiterated the significance of helping in building temples and related festivities such as opening and invocation ceremonies, six days passed by. He would take devotees with Him to Narayan Ghat for a bath in River Sabarmati every morning. In His earlier Avatar (NarNarayan), He had propounded the sanctity of River Sabarmati as redeemer of grave sins such as a murder of a Brahmin. Extolling the holiness of the river, He would conclude His morning routine there before returning to the banks of Kankaria, where He would cook for Naivedhya. O king! The devotees of Amdavad would invite Shree Hari and saints to grace their respective residences, venerate Him reverentially and gift Him with much wealth to fulfil their latent desires. Shree Hari, though not wishing to hoard anything, accepted all gifts to please and satisfy them. The large groups of devotees from nearby villages thronged Amdavad daily for His Darshan."

Suvrat Muni continued, "O king! Shree Hari took up residence in Nava Vaas near the newly built temple on Falgun Sud Beej for convenience. He called a few Brahmins expert in the invocation ceremony and arranged for serenading rites as a prelude to the important ceremony the next day. Shree Hari, guided by the same

।अंगप्रधानदेवानामर्चनं तमकारयन् ॥६०॥ नरनारायणस्याथ प्रतिष्ठांते यथाविधि । कारयित्वा तेन पूजां वेदमंत्रैरकारयन् ॥६१॥ गीतवादित्रनिर्घोषो द्विजानां ब्रह्मघोषयुक् । सकलाव्यान शोकाष्ठास्तालिकाध्वनिना सह ॥६२॥ नीराजनं हरिः कृत्वा नरनारायणस्य च । मुहूर्तमीक्षमाणस्तंतस्थौतत्पुरतः स्थिरः ॥६३॥ तन्मूर्त्तियुगलं तर्हि भूरितेजोमयं जनाः । सर्वेऽपि दृष्ट्वा परमं विस्मयं लेभिरे नृप ॥६४॥ नरनारायणस्याथदक्षिणे मंदिरोत्तमे । राधयासह गोलोक विहारिणमतिष्ठिपत् ॥६५॥ वामेऽथमंदिरे तस्य भक्ति धर्मयुतां स च । आस्थापयत्स्वप्रतिमां स्वभक्त परितुष्टये ॥६६॥ तासु मूर्तिषु सर्वासु तेजः स्वीयमलौकिकम् । न्यधारयत्कलौ नृणां भजतां ताः सुखाप्तये ॥६७॥ तानत्वा बहिरेत्याऽथहविर्भिः सकलान्सुरान् । तर्पयित्वा द्विजवरैः पूर्णाहुतिमजूहवत् ॥६८॥ कर्माचार्याय च ततो दक्षिणां तदभी सिताम् । ऋत्विग्भ्यंश्च हरिः प्रादाद्विप्रेभ्योभूयसीमपि ॥६९॥ तत आरुत्द्योच्च पीठंजनसंघाननेकशः । किंचिद्विवक्षुर करोत्तुदंभीतात्कर संज्ञया ॥७०॥ तदैव मौन मालब्यं स्वाननार्पित दृष्टिषु । स्थितेषु तेषु सर्वेषु ऊ र्ध्वैककरोऽब्रवीत् ॥७१॥

श्री नारायणमुनिरुवाच ।

सर्वेशृण्वंतु मद्वाक्यं जनावच्मिहितं हि वः । अस्माकमिष्टदेवोऽस्तिं श्रीकृष्णः पुरुषोत्तमः ॥७२॥ तेजोमंडलमध्यस्थो गोलोकेयः सरावहि । श्रेयसे सर्वभूतानां प्रादुर्भूतोस्ति भूतले ॥७३॥ धर्मदेवेन मूर्त्या च ध्यातोऽतिदृढभक्तितः । प्रादुर्भूतस्तयोरंगाद्विरू पोवर्णिवेषधृत् ॥७४॥ वरदानेन संतोष्य तौ ततः श्रेयसे नृणाम् । नरनारायणाख्योऽसौ बदरीवनमागमत् ॥७५॥ कर्मभूमौ भारतेऽत्र मनुष्याणां स्वसंश्रयम् । प्राप्तानां भुक्तिमुक्त्यर्थं तपः कुर्वन्विराजते ॥७६॥ भूमेर्भारापनुत्यर्थं ब्रह्माद्यैः प्रार्थितः स तु । जातः कृष्णाऽर्ज्जुनाख्योऽत्रयदुकुर्व्वन्वये जनाः ॥७७॥ नरनारायणाः सोऽयमत्र संस्थापितो मया । भक्त्यै तस्य नृणां श्रेयो भविता सर्वतोऽधिकम् ॥७८॥ नियमेन करिष्यंति प्रत्यहं येऽस्य दर्शनम् । ते प्राप्स्यंति जना नूनं भुक्तिं मुक्तिं च वांछिताम् ॥७९॥ सेवनादस्य पुत्रार्थी पुत्रं प्राप्स्वति निश्चितम् । धनं धनार्थी विद्यार्थी विद्यां कामंचकामुकाः ॥८०॥ तस्याराधनादिछा सर्वापूर्णा

Brahmins, performed special veneration of Bhagwan and Devtas with the Vedic hymns and installed the idols of NarNarayan Dev in sanctum sanctorum of the temple on Fagan Sud-3 Samvat 1878. The environs vibrated with the sounds of Vedic hymns, the clapping of gathered devotees and various musical instruments. O king! Following the installation of the idols, Shree Hari performed a grand Aarti of NarNarayan Dev and stood in front of the newly invoked Murtis. A brilliant radiance emanated from the Murtis, which mesmerised the congregation. On the right hand side of Narnarayan dev, Bhagwan Shree Hari installed the idols of Shree Krishna with Radhikaji and on the left hand side He established the Murtis of His father Dharmadev, mother Bhaktimata and Himself in the form of HariKrishna Maharaj. For the benefit of the future generation of worshippers, He permeated within these Murtis and established His oneness with these Murtis. He concluded the Yagna by offering Ghee, milk etc. to the sacred fire as guided by the Brahmins after emerging from the sanctum sanctorum. He gifted those and many other Brahmins with plenty of wealth to their satisfaction before returning to His Sinhasan. He raised His hands and gestured the gathered devotees to quieten down as He wanted to bless them."

Bhagwan Narayanmuni spoke, "O devotees! Listen to Me. This is very benevolent to you. Shree Krishna is our Ishtadev. The same Bhagwan, Who resides in His radiant supreme abode - Golok, has taken birth in human form on the earth for the benevolent of mankind. In the bygone era, Lord Krishna, pleased with the staunch devotion of Dharmadev and his wife Murti, appeared as a twin in the garb of Naisthik Brahamcharis. Bhagwan Nar and Narayan, after blessing them with His divine Darshan, went to Badrikaashram to undertake severe austerities for the benevolence of His devotees. Bhagwan NarNarayan is performing these austerities even today for the materialistic rewards and salvation of His disciples of Bharat Khand (India). O devotees! When once again Adharma became prevalent, He manifested as Lord Krishna and Arjun in the Yadu and Kuru clan respectively, after much pleading by the Devtas. I have established the same NarNarayan Dev in this temple. Whoever worships Him or does His Darshan reverentially will be rewarded by much materialistic pleasure and salvation as the case may be. Indeed anyone desiring a son will be rewarded with a son; a seeker of wealth will be rewarded with much wealth and a scholar will be rewarded

भविष्यति । निष्कामाः सेवनादस्य तरिष्यंति भवां बुधिम् ॥८१॥ श्रीमद्भागवतादीनां सच्छास्त्राणां तु ये बुधाः । करिष्यंति पुरश्चर्यां गायत्र्यावाऽस्य मंदिरे ॥८२॥ सर्वेमनोरथास्तेषां सफला भाविनः किल । इहलोके परस्मिन्वा तेषां न्यूनं न किंचन ॥८३॥ उत्तराफाल्गुनी कूक्षे फाल्गुने मासि दर्शनम् । देशान्तरस्थैरप्येत्य कार्यमस्यांऽखिलार्थदम् ॥८४॥

सुव्रत उवाच ।

इत्याकर्ण्य हरेर्वाक्यंजनाः प्राजंलयोनृप । तथेति जगृहुः सर्वे चक्रुः कृष्णे क्षणं ततः ॥८५॥ अथोपविष्टं प्रभुमादरेण नत्वा प्रसन्नास्य सरोरुहंतम् । पप्रछ बद्धांजलिरग्रसंस्थ आनंदनामामुनिवर्य्य एतत् ॥८६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरे नरनारायण प्रतिष्ठापनानिरू पणनामा पंचविंशोऽध्यायः ॥२५॥

अथ षड्विंशोऽध्यायः

आनंदमुनिरुवाच ।

नरनारायणः साक्षाद्भगवान् परमेश्वरः । त्वयाऽत्रस्थापितस्तेन नृणां जातं हितं महत् ॥१॥ प्रादुर्भावोभगवतस्तस्यधर्माद्यथाभुवि । आसीत्तथावयं स्वामिन् शुश्रूषामोहि सादरम् ॥२॥

सुव्रत उवाच ।

इतिपृष्टो मुनींद्रेण प्रसन्नस्तेन सप्रभुः । स्वाविर्भावकथा मूचे विस्तरेण नराधिप ॥३॥

श्री नारायण उवाच ।

कथयिष्ये कथामेतां सर्वे श्रृण्वंतु सादरम् । धर्मेणैव पुरा प्रोक्तां ब्रह्मपुत्राय पृछते ॥४॥ समाधिसिद्धिं परमां संप्राप्तः सनएकदा । श्वेतद्वीपमुपेयाय वासुदेवदिदृक्षया ॥५॥ द्वात्रिंशद्योजनान्यूर्द्ध्वंभूतलादति विस्तृतम् । प्रभयारोचमानं च श्वेतया क्षीरसागरे ॥६॥ स्वछोदकैः सरोभिश्चनदीभिश्च सहस्रशः । नानाद्रुमसुशोभामिः स्थलीभिश्च विराजितम् ॥७॥ द्वीपं तं प्राप्य समुनिस्तत्रधर्माश्रमं शुभम् । अद्भुतंवीक्ष्य गगनात्तत्रैवाऽवततारह ॥८॥ तंवेष्टयित्वापरितः स्थिताया निर्मलांभसः ।

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with the knowledge to his satisfaction. Just as the desires of desirous will be fulfilled, NarNarayan Dev will grant His Brahampur to a devotee who worships Him without seeking or expecting any rewards. The scholar Brahmins who read religious scriptures such as the Shreemad Bhagwat or Bhagvad Gita within the temple premises will not have any desires unfulfilled. Indeed, all My disciples must come for the Darshan of NarNarayan Dev in the month of Falgun when the sun is in Uttar Falguni constellation (the day of PushpaDolotsav or His birth anniversary)."

Suvrat Muni said, "O King Pratapsinh! All present devotees nodded in assent at His command and proceeded for NarNarayan Dev's Darshan. Whilst Shree Hari was still seated on Sinhasan, Anandanand swami politely asked Him."

Thus ends the 25th Chapter of the Satsangi Jeevan.

CHAPTER 26

Anandanand swami asked Shree Hari, "O Bhagwan! You have installed the idols of NarNarayan Dev for the benevolent of mankind. We wish to hear in greater detail about the birth of NarNarayan Bhagwan (You mentioned in brief the manifestation of NarNarayan Dev as sons of Dharma and Murti)."

Shree Narayanmuni replied, "O devotees! I shall reiterate the Katha of the birth of Shree NarNarayan Dev which is narrated in the scriptures as an answer by Dharmadev to Sage Narad in response to his query. Young Sage Sanakkumar once went to Shwetdweep, which is an island of oasis in the middle of the vast Kshirsagar Ocean, for Vaasudev Bhagwan's Darshan. The divine island is replete with thousands of lakes and rivers and numerous varieties of trees. Sanakkumar was surprised when he saw the magnificent home of Dharmadev, encircled with River Virja, he descended from the sky for a closer look. The water of Virja River was crystal clear and its banks were lined with bright white, red, green and black precious jewels and their luminosity

विरजायास्तटंनद्यादृष्ट्वा विस्मयमाययौ ॥९॥ शुद्धस्फटिक संकाशंमणिरत्नोत्तमाकरम् । आश्चर्यरू पं सर्वत्र प्रसरत्किरणोज्ज्वलम् ॥१०॥ शुक्लकृष्णहरितरक्तमणिराजिविराजितम् । ब्रह्मादीनामपि च यदभिवांछित दर्शनम् ॥११॥ पद्मरागाकरं क्वापिक्वचिन्मरकताकरम् । महानीलाकरं क्वापिकुत्रचिद्रुचकाकरम् ॥१२॥ स्यमंतकाकरं क्वापि कुत्रचित्कौस्तुभाकरम् । अमूल्यैहीरकैश्चापि शोभितं देवदुर्लभैः ॥१३॥ एवमद्भुतरू पं तत्संपश्यन्विरजातटम् । पुष्पोद्यानसहस्राणि तत्रैक्षत समंततः ॥१४॥ जलं च निर्मलं तस्यामहन्मनइवैक्षत । छायाभिस्तीरवृक्षाणां चित्रवर्णं सुगंधि च ॥१५॥ यत्रस्नानाद्धरेर्भक्ता विमुक्ता लिंगदेहतः । शुद्धसत्वमयीं दिव्यां यांति भागवंतींतनुम् ॥१६॥ नीलैरक्तैः सितैः श्यामैश्चित्रवर्णैश्चनीरजैः । कल्हारैः कुमुदैश्चापिल सत्सौवर्ण पंकजैः ॥१७॥ कलहंसैराजहंसैर्धार्तराष्ट्रैश्च मल्लिकैः । सारसैश्चक्रवा कैश्चचकोरैर्वल्गु कूजितम् ॥१८॥ हंस भेदैरनेकैश्च पक्षिभिर्जलचारिभिः । सुशोभितं जलं दृष्ट्वाददर्शो पवनं पुरः ॥१९॥ पारिजातैश्च मंदारैस्तमालैः सरलैस्तथा । शालैस्तालैश्चमालूरैराम्रैराम्रातकैरपि ॥२०॥ कोविदारैः कदंबैश्चनागपुन्नाग चंपकैः । प्लक्षैरशोकैर्बकुलैर्जंबीरैः पनसैर्वटैः ॥२१॥ अश्वत्थैः पाटलाशोकैः कुब्जकैः पूगजंबुभिः । राजपूगैश्च खर्जूरैः पिचुमंदैः प्रियालकैः ॥२२॥ क्षीरिकारव्यैश्चभूर्जेश्चकदलीभिरुदुंबरैः । नालिकेरैश्च पालाशौर्बदरीभिश्च मंडितम् ॥२३॥ मल्लिकामाधवीभिश्चकुंदैः कुरबकैः शुभैः । कुरंटकैर्जातिमिश्चशोभितं स्वर्णचंपकैः ॥२४॥ द्रुमैर्नानाविधैश्चान्यैर्नित्यपुष्पफलैर्वृतम् । कोकिलाभिर्मयूरैश्च शुकाद्यैरभिनादितम् ॥२५॥ एवं विधं वनंदृष्ट्वाततोऽग्रेसतुयोगिराट् । हैममत्युज्ज्वलं रम्यं प्राकारं च व्यलोकयत् ॥२६॥ तेनाभिवेष्टितंदिव्यं नाम्नाविष्णुपुरं पुरम् । चतुभिर्गोपुरैर्युक्तं द्वारपाल सुरक्षितैः ॥२७॥ धर्मभक्तैर्महासिद्धैः सकुत्राप्यनिवारितः । प्रविवेशमहायोगी पर्यैक्षत च तत्ततः ॥२८॥ अत्युज्ज्वलानां हैमानां विमानानां तु कोटिभिः । संकुलैर्मणिरत्नेद्रैर्मंडितानां समंततः ॥२९॥ मंदिरैर्धर्मभक्तानां हेमरत्नेंद्र निर्मितैः । सर्वं संयत्समृद्धैश्च राजितं स्वमनोहरम् ॥३०॥ वीक्षमाणः पुरंयोगी सर्वमद्भुतदर्शनम् । प्रविवेश महाश्चर्य्यं तन्मध्ये धर्ममंदिरम् ॥३१॥ कोटिसूर्यप्रतीकाशं रमणीयं च सर्वतः । रत्नेंद्रसारनिर्माणैर्मंडपैः सुमनोहरम् ॥३२॥

spread in all sides. The banks of Virja had many mines of rubies, diamonds, and other colourful gems. Indeed, these gems were so rare that even the Devtas such as Brahma and Indra never got to see them. There were many small gardens on both sides of the river.

Devotees discard their causal and mortal bodies and acquire divine bodies after bathing in crystal clear waters of River Virja on their way to Bhagwan's supreme abode. Sage Sanak saw various hues of lotus including white, red, black and golden floating on the surface of Virja River. The environs reverberate with the sweet sounds of many different species of swans, flamingos and other aquatic birds that thronged the waters of Virja."

Shree Narayanmuni continued, "O devotees! The small wooded areas near River Virja had the divine tress such as Parijat and Mandar; ordinary trees such as Pipal, banyan, eucalyptus, palm, Asopalav and Neem; fruit tress such as mango, banana, jackfruit, berry, rose - apple, coconut, date and lime; climbing and flowering ivies such as Jasmine and Chameli and many other evergreen varieties of trees. The area reverberated with the lilting sounds of cuckoos, peacocks and swallows. As sage Sanak moved through the gardens, he saw a golden fort. He entered the fortified town called Vishnupur through one of its four guarded entrances. He moved around the village for a closer inspection without stopping at any place. The roads were laid with precious gems, and many ornate aeroplanes were parked in the front of the houses made of gold and silver. He realised that these opulent mansions were the residences of devout Muktas."

Bhagwan Shree Hari continued, "O devotees! Sage Sanak saw a large palace of Dharmadev's, even more opulent than other mansions, in the middle of the town. The palace was so radiant as if hundreds of suns had risen within it and its columns and floor were inlaid with precious and rare jewels. Four armed divine attendants of Dharmadev, attired in golden robes and wearing ornaments, were moving swiftly through the corridors of the palace. The palace had separate living quarters for Dhramadev's (twelve) wives such as Ahinsa, Murti and Shradhha and retinue of their maids. The entrances of each of these homes had golden doors inlaid with rubies and pearls and decorated with buntings of green ivies and leaves. The foyers of these

सर्वैश्चतुर्भुजैः पुंभिर्नानालंकारभूषितैः । पीतांबरधरैर्युक्तं धर्माज्ञापरिपालकैः ॥३३॥ अहिंसायाः सखीनां च भवनैरत्ननिर्मितैः । नानामणिमयैः स्तंभैः शोभमौनैर्विराजितम् ॥३४॥ नवपल्लवदूर्वाभिर्लाजाक्षतफलैरपि । हेमकुंभैर्जलापूर्णैः प्रतिद्वारं सुशोभितम् ॥३५॥ परितः कदलीस्तंभ समूहैः क्रभुकैस्तथा । प्रत्यगणं धूपदीपैर्महामंगलसूचकम् ॥३६॥ चंदनागुरुकस्तूरीकुंकुमद्रव चर्चितम् । शब्दैर्मांगलिकैरेवनादितं हृदयंगमैः ॥३७॥ पुष्पद्रुमैः सुरभिभिर्मध्येमध्ये स्वलंकृतम् । प्रफुल्लस्वर्णपद्मैश्चसरोभिर्विमलोदकैः ॥३८॥ पताकाभिर्विचित्राभिरनेकाभिश्च शोभितम् । कपाटैः स्फाटिकमयैर्हैमैः सौधैश्च मंडितम् ॥३९॥ यत्रचाप्सरसोनृत्यं कुर्वंत्येव सहस्रशः । रू पलावण्यसंपन्नाः पूर्णचंद्रसमाननाः ॥४०॥ वीणादिवाद्यकुशलागंधर्वामधुरस्वरैः । गायंति यत्र गीतज्ञागुणान्भगवतोऽमलान् ॥४१॥ एवं विधं मंदिरमीक्षमाणो धर्मस्य योगीश्वरः आप्तकामः । दिव्यं सभामंडपमैक्षताऽथोयंत्र स्वयं संसदि धर्म आस्ते ॥४२॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये विष्णुरवर्णननामा षड्विंशोऽध्यायः ॥२६॥

अथ सप्तविंशोऽध्यायः

श्री नारायणमुनि उवाच ।

रत्नस्तंभसहस्राणां राजिभिः सुविराजिते । मंडपेतत्रचापश्यत्सयोगीधर्मपार्षदान् ॥१॥ चतुर्भुजान् श्वेतवर्णांस्तरुणादित्यवर्चसः । रू पैर्वेषैर्धर्मतुल्यान्विना श्रीवत्सकौस्तुभौ ॥२॥ अहिंसायाः सखीश्चाथसददर्शाऽतिसुंदरीः । रत्नकुंडल निर्भांतकपोलारत्नकंकणाः ॥३॥ रत्नांगुलीयविलसत्करांगुलि मनोहराः । कौसुंभशाटीवसनाश्चं चत्कूर्पासकद्युतीः ॥४॥ गजेन्द्रमुक्ताहाराश्चपूर्णचंद्रनिभाननाः । चारु चंपक वर्णाश्च रक्त बिंबाधरास्तथा ॥५॥ पीनोन्नतकुचाश्चैव पृथुश्रोणीः कृशोदरीः । रत्ननूपुर पादाश्च पुष्पहार विराजिताः ॥६॥ पक्कदाडिमबीजाभदंतपंक्ति मनोहराः । अहिंसापरिचर्यायां सर्वदोत्सुकमानसाः ॥७॥ अथसिंहासने दिव्येतेजः पुंजांतरास्थितम् । ददर्श भगवंतं च धर्मं ब्रह्मांडधारकम् ॥८॥ सुश्वेतवर्णंरविकोटिकां तं चतुर्भुजं काम मनोहरांगम् । शुक्लांबरं चारुसरोजनेत्रं सहासवक्रं सुजटाकिरीटम् ॥९॥ कर्णोल्लसत्कुंडल गंडशोभंकंठोल्लसत्कौस्तुभरत्नवर्य्यम् । श्रीवत्समुक्तास्फटिकादिमालाकांतोरसं कोमलपादपद्मम् ॥१०॥ वराभयांभीरुहजंतुमार्जनीः करैश्चतुर्भिर्दयतं कृपानिधिम् । अनंतसाहस्रफणालि मंडलश्वेंतातपत्रेण च शोभितासनम् ॥११॥

houses were laid with ornate Mandaps decorated with buntings and erected on the pillars of banana trunks. The palace had many small ponds filled with water mixed with sandalwood paste, musk, Kumkum and camphor. Many lotuses and other flowers sprung from the water of these ponds. The whole palace had many arches inlaid with multi coloured pearls adorned with buntings. Thousands of celestial Apsaras danced to the tunes of stringed and percussion musical instruments played by Gandharvas who also sang Kirtans extolling the virtues of Dharmadev. O devotees! Young Sage Sanakkumar saw Dharmadev seated on a divine Sinhasan in an assembly hall within the palace."

Thus ends the 26th Chapter of the Satsangi Jeevan.

CHAPTER 27

Bhagwan Narayanmuni said, "O Anand Muni! Sage Sanakkumar saw hundreds of Dharmadev's Parshads under the Mandap. They were four armed, fair complexioned and appeared as radiant as Dharmadev himself. Indeed they were comparable to Dharmadev except that they lacked only the insignia of 'Shree Vatsa' and a gem called 'Kaustubh', which was Dharmadev's exclusive prerogative. Sage Sanak also saw hundreds of maids, ever ready to serve Dharmadev's wives. They were very fair complexioned and beautiful with the features such as round smiling faces, thin red lips, evenly shaped white teeth, round and raised breasts, thin waists, large bottoms and slender legs. They were wearing many ornaments such as bejewelled bangles, rings, earrings, anklets and many flower garlands around their necks. The sage saw Dharmadev seated on an ornate Sinhasan with the radiant halo. He was four armed; very fair complexioned; as radiant as hundreds of suns; more beautiful than even Kaamdev (Eros) and wearing all white robes. The long hairs tied in a bun on his face lent an extra splendour to his smiling face. He had bejewelled earrings on his ears,

वामभागेततस्तस्य स योगीन्द्रः समैक्षत । अहिंसामतिचार्वंगीचारु चंचललोचनाम् ॥१२॥ शरत्यार्वणचंद्राभवदनां पीतवाससम् । नानालंकार शोभाढ्यां द्विभुजांरत्न कंकणाम् ॥१३॥ करेणैकेन लीलाब्जं द्वितीयेनाभयं तथा । बिभ्रंती मधुरालापां धर्मसेवन तत्पराम् ॥१४॥ रणन्मंजीरपादाब्जामारक्त कर पल्लवाम् । श्री मद्विशालसद्वत्त ललाट तिलकोज्ज्वलाम् ॥१५॥ सद्रत्नहारकेयूरकांचीपदक भूषिताम् । मणींद्रसाररचित कर्णभूषण मंडिताम् ॥१६॥ ईषत्स्मितप्रसन्नास्यां पुष्पहाराननेकशः । दधानां कृष्णकबरीं विन्यस्त कुसुमस्रजम् ॥१७॥ अथासौयोगिराट् तस्य धर्मस्य पुरतः स्थितम् । ईक्षां चकारमोक्षं च मूर्त्तिमंतं कृताजलिम् ॥१८॥ धर्मस्य दक्षिणेपार्श्वं धर्माख्यं च प्रजापतिम् । मृणालगौरवृषभरू पेण समवस्थितम् ॥१९॥ तपः सत्यदयादानसंज्ञैश्च चतुरंघ्रिभिः । संपूर्णं पुष्ट गात्रं च सुप्रसन्न मनाकुलम् ॥२०॥ तत्समीपस्थितां चाथगोरू पोधरणी मुनिः । अपश्यत्पूर्णचंद्राभां रक्तपंकज लोचनाम् ॥२१॥ उपविष्टं ततस्तस्याधर्मराजं समीपतः । रम्यमूर्त्तिधरं चापिसोऽपश्यपीपिभीषणम् ॥२२॥ अर्थं कामं च धर्मस्य पृष्टभागे स्थितं तथा । दृष्ट्वा ब्रह्मात्मजः स्वांते विस्मयं परमं ययौ ॥२३॥ ततः सतुस्वयाबुध्यानिश्चिकाय महामतिः । धर्मोऽयं जगदाधारः साक्षाद्वैभगवानिति ॥२४॥ अहो अद्यमहांल्लामोममाभूदीश्वरेछया । दृष्टः साक्षान्मया धर्मः श्रोष्याभ्यऽ स्माद्धरेः कथाः ॥२५॥ अयं हि साक्षीलोकानां सर्वेषां सर्वकर्मणाम् । चतुर्भिः पुरुषार्थैर्योमूर्त्तिमाद्भिरुपास्यते ॥२६॥ श्रुतोब्रह्ममुखात्पूर्वं सर्वकर्मफलप्रदः । सर्वोपास्योधर्मइतियः सदृष्टोऽद्यचक्षुषा ॥२७॥ इत्थं विचार्यसमुनिः सनः सकलतत्त्वचित् । दूराज्जयजयेत्येवं वदंस्तत्पुर आययौ ॥२८॥ तंदंडवन्नमश्चक्रेपतित्वाभुविभक्तितः । सयोगी शुद्धहृदयोभक्तराकांतिको हरेः ॥२९॥ अथ विलोक्यमुनिं भगवत्प्रियं झटितिधर्मनुपेत्यतदंतिकम् । प्रणतमात्मकर द्वितयेन वैसमुप गृह्यपरिष्ठ जतिस्मतम् ॥३०॥ ततो गृहीत्वात्मकरेण तस्यमुनेः करंभासुरहैमपीठे । स्नेहादुपावेश्ययथोचितां च चक्रेऽर्हणीयस्य समर्हणां सः ॥३१॥ पूजितोमानितस्तेन धर्मेणस्वागतादिभिः । हृष्टरोमामहायोगीतमुवाचकृतांजलिः ॥३२॥ भगवन्नस्मिधन्योहंदर्शनात्तवसांप्रतम् । साक्षत्त्वद्दर्शनं मन्ये देवानामपि दुर्ल्लभम् ॥३३॥ शास्त्रेभ्यश्चगुरोर्वक्रात्त्वंमयातु श्रुतः पुरा । साक्षात्त्वद्दर्शनं त्वद्य प्राप्तं त्वत्कृपया विभो ॥३४॥ जानामित्वामहं धर्मं श्रयणीयंहिसेश्वरैः । देवैर्मनुष्यैश्च सदासुखमाप्तुम भीक्षुभिः ॥३५॥ तस्यतेदर्शनेनाऽद्यहृद्यानंदं परं प्रभो । प्राप्तवानस्मित तं वक्तुं नाहं शक्तः कथंचन ॥३६॥

many flower garlands and a necklace with 'Kaustubh' Gem around his neck and the insignia of 'Shree Vatsa' on his bosom. His two hands were offering blessing and protection and other two were holding a lotus and a Chamar. The Asp Shesh had spread his thousand hoods as crown on his Sinhasan. Sanakkumar saw Ahinsa - Dharma's wife, standing on his left side. Her smiling face was as beautiful as a full moon in autumn with twinkling eyes; her forehead adorned with a large Kumkum Chandlo; she was attired in yellow and wearing many divine ornaments such as bangles, anklets, waist chain, bracelets and necklaces and ever ready to serve Dharmadev. Her one hand was holding a green lotus and other hand was held as if to offer protection from evil. Sage Sanak saw Moksha, in human form, standing in front of Dharmadev, ready to follow his command. He also saw Prajapati (ancestral forefather of human race) named Dharma, in a form of a wellbuilt and healthy bullock standing on four legs made up of austerity, truth, mercy and charity and earth in a form of a white cow. He also saw Dharmaraj (god of death) sitting beside the Earth and he saw Artha (wealth) and Kam (pleasure) sitting behind Dharmdev. Sanakkumar - the son of Brahma - was surprised to see them."

Bhagwan Shree Hari continued, "Sage Sanakkumar was sure that the Dharmadev he saw is the fulcrum of the existence of the universe and thought, 'I am very fortunate to have the Darshan of Dharmadev in person. He can see everything around the universe and is a witness to every deed done by all living beings. He is venerated by four great rewards of Punyas namely Dharma (religiosity), Artha, Kam and Moksha (salvation). This is nothing but a great favour of Bhagwan Narayan. I shall take an opportunity to hear the glory and greatness of Bhagwan Narayan from Dharmadev. I have heard it from my father that Dharmadev is adjudicator of all deeds of living beings and is venerated by all the Devtas including Brahma.' O Anandanand swami! Sanakkumar prostrated at the feet of Dharmadev, who in return got up from his Sinhasan and embraced the sage and made him sit on his Sinhasan and venerated him reverentially. Sanakkumar said to Dharmadev, 'I feel my life totally fulfilled as I just have had your Darshan, which is rare even to the Devtas. Previously, I have only

श्री नारायणमुनिरुवाच ।

एवं वदति योगींद्रे सधर्मोभगवांस्तदा । तमुवाच प्रसन्नात्मावाण्या कोमलया मुने ॥३७॥

श्री धर्मदेवरुवाच ।

ब्रह्मंस्त्वद्दर्शनेनाद्यममापि हृदयेमहान् । जातोस्ति परमानंदोयत्त्वं भागवतोत्तभः ॥३८॥ त्वादृशां विचरणं लोकानां पावनायहि । संसारतापतप्तानां शांतये चास्ति सर्वथा ॥३९॥ सांप्रतकुत आयातिस्थानाद्योगीश्वरोभवान् । गंतव्यं चास्तिवा कुत्र तन्मांकथय सुव्रत ॥४०॥

सनक उवाच ।

भगवन्सनकाख्योऽहं ब्रह्माणो मानसात्मजः । द्रष्टुं व्रजन्वासुदेवमिहाऽऽयांबदरीवनात ॥४१॥ गछन्नाकाशमार्गेणदृष्टैतद्धामचाद्भुतम् । सविस्मयइहायातः प्राप्तवास्तवदर्शनम् ॥४२॥ इत्युक्तवतियोगींद्रे तस्मिन् धर्मः सईश्वरः । सद्यः समाधिमापेदेलीन आनंद सह्यवो ॥४३॥ संमुहूर्त्ततथास्थित्वा ततो भगवदिछया । व्युत्थितः शनकैस्तत्र सभायां शुकमैक्षत ॥४४॥ सनोऽपितं तथाभूतमालोक्यहृदि विस्मितः । तत्स्थित प्रज्ञतां बुध्यानिश्चिकाय च लक्षणैः ॥४५॥ सोऽथतंप्राह भगवन्ब्रह्मविष्णु शिवादयः । त्वामाश्रित्यैववर्तंते वासुदेवोऽप्यधीश्वरः ॥४६॥ तस्यतेऽप्याश्रयः कोस्तिध्येयोवायत्रतेऽभवत् । निरोधः सर्ववृत्तीनां तन्मांवद् दयानिधे ॥४७॥

धर्म उवाच ।

मया च वासुदेवेन मुक्तैर्द्धीयेऽत्र च स्थितैः । नारायणाख्यं परमं ब्रह्मनित्यं विचिंत्यते ॥४८॥ नारायणः सभगवानयः प्रोक्तः पुरुषोत्तमः । परश्चैवाऽक्षराद्योऽस्तिससर्वध्येय ईरितः ॥४९॥ स एव भगवानास्ते सांप्रतं बदरीवने । ऋ षि रू पधरः साक्षात्कलापग्रामसन्निधौ ॥५०॥ प्रादुर्भूतोऽभवन्मत्तश्चतुर्द्धा जगदीश्वरः । सोऽशेषजगतांस्वामी कल्याणाय कृपावशात् ॥५१॥ बदरीवननाम्नस्तुत्वन्मुखान्निर्गतस्यवै । श्रवणेनस्मृतिरभूद्भगवज्जन्मनो मम ॥५२॥ ततः स्नेहेनमेचित्तं तस्मिन्नारायणे प्रभौ । हृत्पद्मस्फुरितेऽद्याभूद्विलीनहि महामते ॥५३॥ ध्यानेनपारवश्यंयत्तद्भगवानपिवेत्तिहि । वासुदेवं हृदिध्यायन्साक्षान्नारायणात्मकम्

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heard about you from the scriptures and from my guru, Brahma. This is the first time I have had your Darshan in person and I consider it as only your mercy. I understand that any human or Devtas desiring any pleasures should venerate you. I am unable to describe my feelings of pleasure arising from your divine Darshan.' O Muni! Dharmadev replied, 'O sage! The pleasure is mine for having a Darshan of such a staunch and true devotee. The visits of Ekantik devotees such as yourself are to proffer sanctity to the places. Please tell me where are you coming from and where are you headed.' Sanakkumar replied, 'My name is Sanakkumar and I am son of Brahma, the creator. I was on my way from Badrikaashram to Shwetdweep for the Darshan of Bhagwan Vaasudev and I saw this serene place from the sky. Surprised by the magnificence of your palace, I descended here and was fortunate to have your Darshan."

Shree Narayanmuni continued, "O Anandanand Swami! Dharmadev slipped into blissful Samadhi for some time on knowing the identity of his guest. Sage Sanak was surprised to see Dharmadev slipping into Samadhi and asked Dharmadev when he came out of Samadhi after a while, 'O Dharmadev! Brahma, Vishnu and Shiva meditate upon you. Even Lord Vaasudev holds you in a very high esteem. Then, who do you meditate upon? Whom did you see in Samadhi? I am perplexed. Please explain this to me.' Dharmadev replied, 'O Muni! I, Vaasudev and all other residents of this island meditate upon Bhagwan Narayan. He is the supreme Lord of the universe. He is often referred to as Purushottam and is beyond the eternal Akshar. He should be worshipped by one and all. He has taken the form of a celibate Rishi at present and resides in Badrikaashram near Kalap village. Bhagwan Narayan, the supreme Lord of innumerable universes first took birth in my home in four different Swarups (forms). The mention of Badrikaashram by you reminded me of the birth of Bhagwan Narayan and I slipped into blissful Samadhi. You too can understand the helplessness of the body when one enters into Samadhi as You often meditate upon Lord Vaasudev, another Swarup of Bhagwan Narayan."

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सुत उवाच ।

इति निशम्य च धर्मसमीरितं वचनमर्थवदांप्तसुविस्मयः । मुनिवरः सकथाश्रवणोत्सुको भगवतः समपृछततं तदा ॥५५॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये सनकमुनिधर्मसमागमनिरू पणनामा सप्तविंशोऽध्यायः ॥२७॥

अथ अष्टाविंशोऽध्यायः

सनक उवाच ।

अहो अत्यद्भुतंत्वन्तः श्रुतमद्यमया विभो । नारायणस्य माहात्म्यमृषिरू पधरस्यवै ॥१॥ अहमश्रृणवं पूर्वं माहात्म्यं तस्य भूरिशः । पितुर्विश्वसृजोवक्रात्सत्यलोके महाप्रभोः ॥२॥ तथापितन्नृनाट्येनसदाचोपशमस्थितैः । ऋ षिधर्मेषु चात्यतमासक्तेर्दर्शनेन च ॥३॥ श्रुतमय्य श्रुतमिवममाऽभूत्तदसंशयम् । नात्यादरोऽभवत्तस्मात्तस्मिन्भक्तिश्च मे स्थिरा ॥४॥ अहोभगवतो माया सर्वलोक विमोहनी । प्रभुं भूमिस्थितमपिना भजमोहितोयया ॥५॥ महानृषिवरोनूनमस्तिनारायणो भुवि । नारदादिसमश्चेतिप्रभुं तमविदं किल ॥६॥ एतादृशं तु माहात्म्यं विस्मृतं तस्य वै मम । तस्मात्त्वं कृपयावक्तुं तदेवार्हसि सांप्रतम् ॥७॥ भगवञ्छ्रोतुमिछामिनारायणकथा शुभाः । यासां श्रवणमात्रेण सद्यः शुद्धयति पातकी ॥८॥ अशेष जगतां धर्त्ता साक्षाद्धर्मोऽस्यऽधीश्वरः । अतस्त्वं तत्त्वतः सर्वं जानासि खलु सत्पते ॥९॥ कथाभगवतोनूनं दुर्ल्लभासर्वदेहिनाम् । तरणीभवपाथोधेः क्लेशछेदनकर्त्तरी ॥१०॥ पापेंधनानां दहनेज्वलदग्निशिखोपमा । सद्योहरिस्वरू पस्य ज्ञानहेतुरुदीर्यते ॥११॥ दानव्रततपोयज्ञस्वाध्यायादि फलान्यपि । ज्ञानदानफलस्यात्रनार्हतिषोडशीं कलाम् ॥१२॥ प्रादुर्भावकथां तस्माद्ब्रूहिनारायणस्यमे । कथंत्वयाससंप्राप्तः पुत्रत्वेन हरिःस्वयम् ॥१३॥ धन्योऽसिधर्मत्वमिहासिवंद्योयतः स्वयंत्वत्हरिराविरासीत् । आनंदकृन्मूर्तिं चतुष्टयेन प्रब्रूहितज्जन्ममहोत्सवं मे ॥१४॥

श्री नारायणमुनिरुवाच ।

इतिपृष्टो मुनींद्रेणधर्मः साक्षाज्जगत्पतिः । जानन् भगवतोभक्तं निर्गुणं प्रत्युवाचतम् ॥१५॥

Suvrat Muni said, "O King Pratapsinh! Sage Sanak was very surprised at Dharmadev's words and to enhance his understanding of the greatness of Bhagwan Narayan, he asked Dharmadev to narrate the Katha of the birth of Bhagwan Narayan.

Thus ends the 27th Chapter of the Satsangi Jeevan.

CHAPTER 28

Sage Sanak said, "O Dev! What a pleasant surprise. I just heard about Bhagwan Narayan in a form of a celibate Rishi from you. I have heard the same thing several times from my father, Brahma. However, due to my lack of equanimity, I never understood the true greatness of Bhagwan Narayan and His apparent keenness in observing the prescribed rituals for a Brahamchari and His various Leelas in human form. As a result, my devotion in Him never became staunch and due to my lack of enthusiasm, His memorable Katha became a blurred memory for me. Bhagwan's Maya is indeed so overpowering that I could not understand the true greatness of Bhagwan Narayan and considered Him only as a great sage, equal to someone like Sage Narad. Please narrate me the Katha of His true greatness, hearing which, washes away accumulated sins. O Dharma! You hold this universe together. You know the entire truth. The Katha of Bhagwan is not only a rare opportunity for all us humans, it is just as helpful as a boat is to cross the ocean of worldly miseries and helps cut the chains of sorrows. Just as the flames of a fire turns wood to ashes, Bhagwan's Katha burns all sins and enlighten one's heart. Indeed, the rewards of austerity, observation of Vrats and charity are miniscule in comparison to the rewards of listening to Katha. Therefore, O Dharmadev! Please narrate to me the Katha of manifestation of Lord Narayan. You are revered by everyone because Bhagwan Shree Hari had taken birth as your sons in four forms - Hari, Krishna, Nar and Narayan. Please reiterate the

धर्म उवाच ।

श्रृणुसिद्धमुने मया भवान्विदितोऽस्त्येवसु निर्मलांतरः । हृदयं पुरुषस्यबुध्येतेविविदुषातद्वचनेन निश्चितम् ॥१६॥ सुकृतांनिचयोसि मूर्त्तिमान् भगवद्भक्तश्च निर्गुणः । अपि जीवहिताय भूतले कुरुषैपर्यटनं तु निःस्पृहः ॥१७॥ इहयेभुविवैष्णवाजनाः सततं मंगलमूर्त्तयोहिते । निजदर्शनमात्रतोजनान् दुरितौघादपि मोचयंति वै ॥१८॥ प्रकृतिः खलुवैष्णवस्यसाहरिवार्त्ता श्रवणादिकं विना । वितर्थक्षणमात्रमन्वहंन नयेत्कालमितीश्वर प्रिय ॥१९॥ अतएवहरेः कथां मुनेत्वमपि श्रोतुमनाहिवर्त्तसे । ननुसैवसदैवजीवनं हरिभक्तस्य न चाऽन्यदडण्वपि ॥२०॥ प्रभवंतिच यत्र निर्मलाः सदनेश्रोतृसुखाः हरेः कथाः । निवसंतिहितत्रचापगाः सकलास्तीर्थवराणि चर्षयः ॥२१॥ ऋषिमिर्भगवत्प्रियैः कथाः क्षितिखंडेष्विहयेषुसत्पतेः । कथिताऽप्रथितानितानिवैभुवितीर्थान्यऽघनाशकानि भोः ॥२२॥ अनुरक्ततयाहरेः कथां श्रृणुयाद्यः सशतं कुलानि च । प्रपुनात्पथयः प्रसंगतः श्रृणुयात्सोऽपि कुलं निजं खलु ॥२३॥ शतजन्मकृतैस्तयोभरैः परिपूतः खलुयस्तुमानवः । श्रवणे यशसोहरेरुचिः प्रभवेत्तस्यनहीतरस्यतु ॥२४॥ यशसः श्रवणं च कीर्त्तनं स्मरणं वंदनमर्चनं हरेः । कुरुते हृदिचिंतनं च यः कथितोह्य स एव वैष्णवः ॥२५॥ ससुरैरपिचंद्य उच्यते भुवितस्यैव च जन्मसार्थकम् । नजहातिहरिः कदापि तं भुविरक्षन्नभितोदिवानिशम् ॥२६॥ सकला अपि किंकरीसमाः पुरतस्तस्य च संतिसियः । सतुतास्तृणवद्विमन्यते न नुनारायणदास्यमानसः ॥२७॥ सकलांडनिवासिभीतिकृन्ननुकालोऽपि बिभेतिवैष्णावात् । गरुडादिवयन्नगस्तदा किमुतान्येयम किंकरादयः ॥२८॥ ये पापजीवाः पतिताश्चनीचा अज्ञानतोऽप्यत्रयदि प्रसंगात् । तस्मैददात्यन्नमथापि वस्त्रंते तावताप्या शुभवंति शुद्धा ॥२९॥ प्रासंगिकेनापिसदर्चनेन कृतेन हीदृक फलमस्तितर्हि । ज्ञात्वार्च्चयंत्यत्रसतस्तुयेवातेषां फलं वक्तुमिहेश्वरः कः ॥३०॥ तीर्थानि नित्यं भगवज्जनानां हृदंबुजाखंडहरिस्थितीनाम् । स्पर्शसमिछंति विनाशनार्थं स्वसंगिपाप्पर्पित पातकानाम् ॥३१॥ एवंविधाभागवतामहांतः सुदुर्ल्लभाः संतिहि सर्वलोके । तथा विधंत्वांनुविलोक्यतस्मादऽद्यप्रसन्नोऽस्मिभृशं मुनींद्र ॥३२॥

whole Katha to me."

Dharmadev replied, "O sage! I know the lucidity of your intellect. The clarity of one's intellect and purity of his heart can be guessed from his speech. You are an ocean of virtues. You along with Narad and other sages are the best among the true Ekantik devotees who are Nirgun (not affected by the traits of Maya) and totally detached from this world. You meander the world only for the benevolence of others so that they can be protected from the evil influences. True devotees never waste any moment without the reminiscence of Bhagwan, be it listening to or singing His Katha or venerating and meditating upon Him. You also have a constant empathy to listen to His Katha as it is a life support system to devotees like you. The holy rivers such as Ganga, the shrines and great sages reside permanently at the homes of devotees where Bhagwan's Katha is sung regularly. Indeed, the shrines are defined as such only where the sages have narrated His Katha at some time. Whoever listens to Bhagwan's Katha reverently is able to redeem his hundred generations and whoever listens to His Katha even at behest of others is able to redeem his entire clan. One gets an opportunity to listen to His Katha only after the accumulation of Punya of past several lives."

Dharmadev continued, "O sage! A person, who listens to, sings or reminisce His divine Katha; venerates Him or serves Him in any way is called a Vaishnav and becomes reverent even to the Devtas. Bhagwan never forsakes such a Vaishnav and always protects him in the world. Only his birth and life as a human can be said as worthwhile. The divine magical powers come to such Vaishnavs, but they do not hanker for such powers. Serving Bhagwan is more important to them than acquiring or having such powers. Just as snakes are afraid of eagles, the all threatening Kaal (deity of death) is afraid of such Vaishnav devotees. No messengers of death ever trouble them, so much so that even the sinners are redeemed of their sins if they inadvertently offer clothes or food to such Vaishnav devotees. What indeed can be said of a person who serves them knowingly and reverently! O Muni! Holy rivers such as Ganga, which redeems the sinners by collecting their sins, want to touch the feet of Vaishnavs to discard such accumulated sins and to become chaste again. Such Ekantik devotees are rare in this world and therefore, I am very pleased at your Darshan. I shall narrate

तस्माच्चरित्रंकथयामितेऽखिलं नारायणस्याखिलतापनाशिनः। मत्तोयतः प्रादुरभूद्यथायदा चक्रेततोयच्चचरित्रमद्भुतम् ॥३३॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये धर्मसनकसंवादे भगवद्भक्तप्रशंसानिरू पणनामाऽष्टाविंशोऽध्यायः ॥२८॥

अथ एकोनत्रिंशोध्यायः

धर्म उवाच ।

इदं पुरां किंचन यर्हिना भवत्तदैक आसीत्पुरुषोत्तमः प्रभुः । एकांतिकैर्भक्तवरैः सुसेवितः श्रीकृष्णनारायण विष्णुसंज्ञः ॥१॥ प्राबोधयत्स्वेछ्याऽसौदृष्ट्या प्रकृतिपुरुषौ । आत्यंतिकेलयेलीनावक्षरब्रह्म तेजसि ॥२॥ तदृष्ट पुरुषेणाऽथवीक्षिताया अनेकशः । मायायास्तु सहात्मान आसन् ब्रह्मांडकोटयः ॥३॥ स्व स्व कर्मानुसारेण तेषु जीवाव्यवस्थिताः । अधनुर्द्ध मध्य तश्च यथाबुद्धि क्रियापराः ॥४॥ एवं सर्गे जायमाने स्व समीक्षा बलेन वै । व्यचारयद्वितायैव सर्वेषामपि देहिनाम् ॥५॥ ब्रह्मांडानामनेकानाममुत्पन्नानां मंदिछ्या । स्थितिर्भवेत्यकथं सम्यक् श्रयणीयश्च को भवेत् ॥६॥ ईश्वराणां च देवानां नराणांचान्य देहिनाम् । सम्यगैश्वर्य्य संप्राप्तिः सुखाप्रिश्च कथं भवेत ॥७॥ तथा पातक संघानां संचितानां विनाशनम् । अन्तःकरणशुद्धिश्चस्यादेतेषां कथं सदा ॥८॥ यदाश्रयेण सर्वेषां सर्वं सिद्धेदभीप्सितम् । तं सर्वाश्रयणीयं हि धर्ममेव सृजाम्यहम् ॥९॥ इत्थं विचार्य भगवान्स्वयं श्रीपुरुषोत्तमः । अंगंमाया परस्यैव पुरुषस्य समैक्षत ॥१०॥ तदैव हृदयात्पुंस प्रादुर्भावोऽभवन्मम । इछ्यातस्य सर्वेषां स्वामिनः परमात्मनः ॥११॥ ततो मम सहायार्थं चिच्छक्तिं पुरुषां गतः । आविर्भावितवान्सद्यः स्वेछ्यावीक्षणेनवै ॥१२॥ ब्रह्मविद्यास्वरू पां तामादि शक्तिं परात्परः । नारायणः सतुमम चकार सहधर्मिणीम् ॥१३॥ ततो मां भगवान्प्राह धर्मत्वं सर्वधारकः । श्रयणीयश्च सर्वेषांप्रति ब्रह्माडमावस ॥१४॥ सहपत्न्याऽखिलाँल्लोकान्स्वाश्रितान्सुखयन्सदा । स्वमनः प्रीतिदेस्थाने ब्रह्माण्डेषुवसाऽनघ ॥१५॥ जीवोवापीश्वरोवापियस्तवाति क्रमं क्वचित् । करिष्यत्यऽल्पकालेन स

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the reasons and circumstances of His manifestation and their subsequent Leelas in detail."

Thus ends the 28th Chapter of the Satsangi Jeevan.

CHAPTER 29

Dharmadev said, "O Sage Sanak! After Atyantik Pralay (the total annihilation), nothing that was created from Maya remained. Only Bhagwan Purushottam, also known as Shree Krishna, Narayan and Vishnu remained surrounded by His Ekantik Mukta devotees (in His supreme abode). Bhagwan Purushottam, on His own initiative, woke up Prakruti and Purush that were merged in AksharBrahm, from their slumber. Innumerable universes emerged as a result of the union between Prakruti and Purush. Each universe had heaven, earth and hell populated by umpteen number of souls. As the souls engaged in their activities according to their past deeds, Bhagwan thought, 'How could the order in the universes be maintained? Who should take command of everybody? How could the Devtas led by Brahma and Indra, humans and other living beings be redeemed from their accumulated sins? How could their mind, intellect and hearts be purified to attain salvation? I must create Dharma (the ethical order), adhering to which everybody can fulfil their latent desires.' O Muni! Thinking this, Bhagwan glanced at Purush and I was born from his heart as He desired. Bhagwan, Who is beyond the scope of Maya, created all compassing knowledge in a form of a woman and made her my consort. Bhagwan turned towards me and said, 'O Dharma! Go and reside in the universes along with your wife! You are able to provide the order in the universes. I shall destroy anybody, from Devtas to humans, behaving contrary to the order established by you in a short time.' O Sanak Muni! I was pained at the thought of separation from Bhagwan and pleaded with Him, 'O Bhagwan! Please do not ask me to live away from You. My wife and I will not be able to bear Your separation."

Dharmadev continued, "O Muni! Bhagwan condoled me by saying, 'O Dharma! Do not despair. I shall take birth as your son to expand true knowledge in the world. People will attain salvation through this knowledge about Aatma and Parmatma. Not only that, I promise you, I will be born as your son whenever the universes will be re-

विनंक्ष्यति निश्चितम् ॥१६॥ एव मुक्ते भगवताविमनात्द्य भवं मुने । प्रार्थयं बहुते भक्त्या प्रणम्य पुरुषोत्तमम् ॥१७॥ भगवन्नक्षरेधाम्नित्वत्सकाशात्स्थलांतरम् । गंतुं मे रोचते नैव सपत्नीकाय निश्चितम् ॥१८॥

श्री भगवानुवाच ।

न चिंता कापि कर्त्तव्यात्वया धर्म यतोऽचिरात् । युवयोरक्षणं कर्त्तुमागमिष्याम्यहं भुवि ॥१९॥ तत्रापि पुत्रतां प्राप्य युवयोरति शुद्धयोः । ज्ञानं प्रवर्त्तयिष्यामि सर्वेषां मुक्ति हेतवे ॥२०॥ सृष्टिर्यदायदा धर्म ब्रह्मांण्डानां तु जायते । तदा तदा हि पुत्रत्वं युवयोः प्राप्यते मया ॥२१॥ बद्धानां जीवसंघानां मज्ज्ञानस्योपलब्धये । रक्षणार्थं च युवयोः रागमिष्याहं भुवम् ॥२२॥ एवमुक्तो भगवता तं प्रणम्य तदाज्ञया । तदिच्छा निर्मितेत्द्यत्र समागत्यावसंपुरे ॥२३॥ प्रतिब्रह्मांडमेवं हि मूर्त्तयः संतिमेऽनघ । त्वादृशास्तास्तु पश्यंति भक्तांराकांति का हरेः ॥२४॥ तपः क्रियादि रू पेण स्थितोऽस्म्यण्डेऽखिलेत्द्यहम् । आधिदैव स्वरू पेण स्थितश्चात्रापि सत्तम् ॥२५॥ धारणादिह सर्वेषांख्यातोहंधर्मसंज्ञया । सर्वहिंसा निवृत्तत्वादर्हि से यं च विश्रुता ॥२६॥ अथ मां हिंस माश्रित्य तपः सत्यादि रू पिणम् । प्रापुः सौख्यपरं लोकाः सर्वेब्रह्माण्डवासिनः॥२७॥ ईश्वरैः सहिता लोका मर्यादांस्थापितां मया । पालयामासुरव्यग्रादेव दैत्य नरादय ॥२८॥ स्वर्गे च भूमौ च रसातलादौक्वचित्क्वचिद्दुःखमभूदथोयत् । मत्संश्रयत्यागफलं तदेवज्ञात्वेतिसुज्ञानहिमां त्यजंति ॥२९॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये धर्माविर्भावनिरू पणनामैएकोनत्रिंशोऽध्यायः ॥२९॥

अथ त्रिंशोऽध्यायः

धर्म उवाच ।

सोऽहं प्रभुतं हृदिभावयन्वै सदैव सर्वाश्रयणीय आसम् । ब्रह्माण्डमोहिन्यपि मां च माया न बाधतेऽनुग्रहणषतस्य ॥१॥ इत्थंस्थितस्याऽत्रपुरेसुरम्ये, संपत्समृद्धे बहुलप्रकाशे । शांतिर्नमे भूद्भगवद्वियोगाद्व्यचारयं तर्ह्यहमात्मनेत्थम् ॥२॥ शांतिः कथं मे भगवत्समीक्षां विना हृदिस्यादथवाऽच्युतस्य । संगं विना भक्तजनस्य नित्यं हृत्पद्मनारायणदर्शनस्य ॥३॥ यस्यापरोक्षं भगवत्स्वरू पज्ञानम् भवेत्सोऽत्रपुमान्न लोके । समीक्षतेंऽडेसकलेपि दिव्यदृष्ट्यामयालोकयतापि नूनम् ॥४॥ ज्ञानं विना भागवतं विशुद्धं पश्यामि लोकानिव शून्यभूतान् । साक्षाच्च धर्मस्य ममापि शोभात्, स्मादृतेनास्ति कथं च नापि ॥५॥ स्वतः कुतो भागवतं

created. I shall manifest Myself to propound the knowledge about Me to free My devotees from the shackles of Maya and to protect you.' O Sanakkumar! I have made my residence at this Vishnupur since then. Every cosmos have Vishnupur as my residence, but only Ekantik devotees like you are fortunate to have my Darshan in person. O superior among sages! Besides my presence here in human form, I permeate the whole universe as austerity - control of senses, observation of rituals and ethics, charity etc. I support and hold together all living beings and the universe; therefore, I am called Dharma. My wife - Ahinsa, impedes violence by mind, speech and deeds. People have attained great happiness by following the virtues such as truth, mercy, austerity, charity, non violence etc. since my arrival. Brahma and other Devtas, humans and demons remained within the boundaries drawn by me knowing that any misery or sorrow anywhere in this universe were due to non adherence to my ethics."

Thus ends the 29th Chapter of the Satsangi Jeevan.

CHAPTER 30

Dharmadev said, "O Sage Sanak! I have attained such an exalted state due to constant reminiscence of Bhagwan Purushottam in my heart. Maya does not affect me due to His blessing. Despite living here in the middle of divinity and opulence, I was still yearning for company of Bhagwan. How could I be happy without His Darshan? I can see everything and everybody with my divine sight, yet I couldn't find anyone with the true knowledge about Bhagwan or about His true identity. Even I need the knowledge to sustain myself. I feel dejected without knowledge. How could people, still in the shackles of the never ending cycle of death and rebirth, acquire such knowledge themselves without the help of others? How can devotion and resultant detachment be transplanted in anyone's mind without this knowledge? When every

भवेद्वाज्ञानम् नराणां भुवि भक्तिभाजाम् । स्वकर्मभिः संसरतां विचित्रैर्विना परं तं भगवंतमेकम् ॥६॥ तन्मूर्तिसंवीक्षणमंतरावास्यात् कुत्र भक्तिं भवया शुभेत्री । विना च तांस्यात्तु कथम् नराणाम् संसारिकेतुछसुखे विरक्तिः ॥७॥ ब्रह्मांडमेवाखिलमस्तिमायावृतं यतः सावरणां किलैतत् ।अतोऽत्रयोयः पतितः समायावशीकृतो बहुइतीक्ष्यतेहि ॥८॥ कथंनु माया पर रू प बोधोमाया वशस्याऽस्य भवेज्जनस्य । भक्तप्रियोमत्प्रभुरेवतस्मान् मनोरथं मे सफली करोतु ॥९॥ इत्थं विचार्याशुधृतार्षरू पः सम्पृक्तमाराधयितुं सभार्यः । इतो गतो भारतमेववर्षंस्थानम् तपोऽर्हंभुवि वीक्षमाणाः ॥१०॥ स्थानेपवित्रेऽथ च देवनद्यास्तटे निवासोऽल्पकुटीं विधाय । कृतस्त तस्तत्रयथाविधानं परंतपोऽकार्षमहंतथैषा ॥११॥ प्राणान्मश्चापि नियम्यसम्यङ्नारायणस्यैवसुरम्यमूर्ता । वर्षं च वातं च हिमं तथोष्णं सोढ्वातपोऽकुर्व हि सद्व्रतस्थौ ॥१२॥ स्वतोद्रुमेभ्यः पतिता निजग्ध्वा पत्राणि वा वायुमयः । क्वचिद्वौ हरिं समाराधयतोर्व्यतीयुरब्दानृमानेन दशात्मनिष्ठ ॥१३॥ आहारमात्रं च ततो महर्षे हित्वा मया सम्यगहिंसया च । निश्छद्म भक्त्याहृदयारविंदेध्यातः प्रसन्नोभगवान्बभूव ॥१४॥ अथावितुं मां सकलत्रमाशु स्वरू प बोधं च हरिर्विधातुम् । स्वस्मिंश्च भक्तिं कुपथे विरक्तिं विधापयन्नाश्रममाययौ मे ॥१५॥ ध्यायन्न हंतु स्वहृदंबुजेऽथोतिरोहितं तं सहसा समीक्ष्य । ईक्षेय संभ्रान्त इवोत्थितस्तंयावद्बहिस्तावदवैक्ष इत्थम् ॥१६॥ अंगेभ्य आसीत्सहसाऽवयोर्वैतेजोऽवितर्क्यं बहुलप्रकाशम् । गाढं तथाश्वेत तमं महत्तद्विवर्द्धते स्मांडकटाहमध्ये ॥१७॥ तत्कोटिकोट्यग्निरवींदुसंघतेजोधिकं तेजउरुप्रकाशम् । तदांडगोलावरणानिचाष्टौ व्यायत्समंतादभिवर्द्धमानम् ॥१८॥ तत्सच्चिदानंदघनं हि तेजः सर्वैः समंताद्वदृशेन चान्यत् । नोद्ध्वनचाधोनतथांतरालं स्वर्गोनभूमिर्नदिशश्च दृष्टाः ॥१९॥ अथाश्रमं मे समुपागतायेपुरैवतद्ध्यानबलेन बुध्वा । प्राकट्यमीशस्य विधीश्वराघादेवास्तदालोक्य विसिष्मिरेते ॥२०॥ उत्पत्तिनाशस्थितिहेतवोऽपि ब्रह्मादयोऽहं च समस्त देव्यः । सर्वेऽपि तेजः प्रतिरुद्ध नेत्राज्ञात्वाऽऽगतं तं प्रभुमीड्महेस्मः ॥२१॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये धर्मतपोनिरू पणनामा त्रिंशोऽध्यायः ॥३०॥

living being is shackled in Maya, how can they acquire the knowledge about Bhagwan Who is beyond Maya? I prayed to Bhagwan to make my desire (for everyone to acquire this knowledge) true. O sage! I decided to undergo austerity to please Bhagwan and arrived in Bharat Khand (India) looking for a suitable place to undergo austerity. I found such a spot on the banks of River Devnadi (present day Sabarmati) and undertook austerity along with my wife to please Bhagwan. O Muni! Meditating upon Bhagwan Narayan in our hearts and mind, we performed austerity in the open. Bearing wind, sun, rain and cold, we ate leaves that fell from the trees. Sometimes in the absence of such leaves we made do with just water. After ten years (of Purush, not earth), we gave up food totally and meditated upon Bhagwan constantly."

Dharmadev continued, "O sage! Bhagwan Shree Hari was pleased with us and granted us His divine Darshan. He appeared with His consort in person to protect us, espouse the knowledge about his true identity, to propagate devotion and sprout detachment into hearts of His devotees. I was bewildered at the sudden turn of events as I was still in deep meditation. All I saw was a very brilliant radiance emerging from myself and my wife's body. The radiance was so luminous, that I was unable to see anything except the radiance. The radiance spread to all sides in no time and it felt like the radiance, equivalent to thousands of suns shining at the same time, pervaded the entire universe and beyond. I was unable to see heaven or hell due to the luminosity of the radiance even with my divine eyes. Brahma, Shiva and other Devtas arrived at our Ashram as they became aware of the imminent arrival of Bhagwan Shree Hari. Even they were surprised at the luminosity of the radiance. Brahma, Shiva, the other Devtas, Devis and myself realised that Bhagwan has indeed arrived yet blinded by the radiance, we started singing His Stuti."

Thus ends the 30th Chapter of the Satsangi Jeevan.

अथ अथैकत्रिंशोऽध्यायः

देवा उचुः ।

नमस्तेजस्तेजः परममहसेऽस्पृष्टतमसे नमोमायामाया परपुरुष संचित्य वपुषे । नमो भूतेभूते नियमनविधौचस्थितवते, नमोभूयोभूयः परमपुरुषानंत गुणते ॥१॥ यथैकस्याऽप्यऽस्ति प्रकटमिह कुर्यायदि तथा स्वरोम्णास्तेजस्त्वं तदपि पर पुंभिस्तदपरम् । नकिंचिद्वीक्ष्येत प्रभव इह किं तर्हिविबुधास्तदंशा शा जातास्त्रिगुणमतयस्त्वामवसितुम् ॥२॥ वयंत्वेतत्तेजोमयजलधिमग्नांडपतितान, पश्यामः किंचित्परमपरमन्यं न च निजम् । स्वदेहंगेहंवा कुत इह तदन्यच्च भुवनं परंतेजस्त्वेकं दृशिगतमिदंभात्यतिधनम् ॥३॥ नतदृष्टुशक्तावयमिदमपारं तव महः पिधाने च स्वेषां नयनयुगलनामपि कृते । तदंतः पश्यामः प्रचुरतरतेजः खलु हरे, ततः संभ्रांतानां त्वमसिगतिरेकादि विषदाम् ॥४॥ नजानीमः स्तोतुंपरममहसाभ्रांतमनसः, स्त्वदीयेनातस्त्वां शरणमुपयाताः किलवयम् ततस्तेजः स्वीयं सकलमुपसंहृत्य, कृपया स्वकीयांमूर्त्तिनः पृथुकरण संदर्शयविभो ॥५॥

धर्म उवाच ।

इत्थं स्तुतोऽस्माभिरभूत्सदृश्यः स्वयं हरिमूर्तिचतुष्टयेन । तत्रैव तेजस्य पितेन दृष्ट्या प्रदत्तया भक्तहितावहेन ॥६॥ तदात्मतेजः स्वयमात्मनीशः ससंहरन् देवगणैरजाद्यैः । देवांगनाभिर्मुनिभिर्मया च सुखेन दृश्यश्चयथातथासीत् ॥७॥ वाराहकल्पे प्रथमे मनौ च स्वयंभुवाख्ये प्रथमे युगे च । संवत्सरेऽथप्रभवेऽयने च सौम्ये मधौमासिं ऋ तौ वसंते ॥८॥ दिव्येन मानेनवलक्षपक्ष एकादशीनामतिथौ मुहूर्तैः । ब्राह्मेऽर्कवारे स च पुष्यरू क्षे प्रादुर्बभूव ध्रुवसिद्धियोगे ॥९॥ तज्जन्मकाले सहसा मनांसि सतां प्रसेदुः ककुभोपिसर्वाः । प्रफुल्लपद्मानि सरित्सरांसि प्रसन्नवारीण्य भवंश्च भूमौ ॥१०॥ सर्वत्रभूमिर्बहुमंगलासीत्प्रसन्ननक्षत्रगणंवियच्च । सुस्पर्शगंधामरुतः स्म वांति हुताशनाश्चस्वयमेव दीप्ताः ॥११॥ वाद्यानि वाद्यं तदिविस्वयं वै चक्रुः सुरानंदन पुष्पवृष्टिम् ।

CHAPTER 31

The Devtas prayed, "O Prabhu! Your luminosity is even brighter than great luminosity of Brahm that surrounds You. The darkness (or ignorance) of Maya cannot penetrate this luminosity, let alone touch You. Maya and Purush can visualise You only in their dream or mind, but are not able to see You directly in person. O Parameshwar! You control activities of all living beings by pervading their souls invisibly. O ocean of virtues! We repeatedly bow down to You. O Bhagwan! When even Virat or Brahma are dazzled and blinded by the radiance emanating from a single pore of Your body, how can us, mere Devtas be able to see anything in this radiance? Indeed, we cannot see anything, ourselves or our colleagues; closer to us or far away in this bright radiance. All we see is the radiance pervading the whole universe. O Shree Hari! Your luminosity is so intense that it penetrates our closed eyes. We are mesmerised and overwhelmed with this bright radiance. We are trying to pray to You but we cannot do that properly without being able to see You through this luminosity. O merciful Lord! Please withdraw Your radiance so that we can have Your Darshan." Dharmadev said, "O Sanak Muni! Merciful Bhagwan withdrew His radiance and we were able to see Him and have His Darshan, but what did we see! We saw Bhagwan in four distinct but identical forms in front of our eyes! This was on the early morning of Sunday, Chaitra Sud Ekadashi of the year called Prabhav in the first Yug of the first Manu called Swayambhu in an era called VarahKalp. Our and other pious persons' minds became lucid and happy; the waters of lakes and rivers became serene and crystal clear; the wind became fragrant and soft; the sky became clear of all clouds; the sacred fires ignited spontaneously in front of Rishis and the Brahmins and flames leapt up without any trace of smoke; various musical instruments started playing and flowers rained automatically from the heaven above; Gandharvas (celestial musicians) sang and Apsaras (celestial dancers) danced and earth became holy at the time of manifestation of Bhagwan. Indeed, the sound of music and singing surprised the people and they became aware of the appearance of Bhagwan in human form. Other Devtas

जगुश्चगंधर्वगणास्तदानीं नृत्यन्तथैवाप्सरसश्चचक्रुः ॥१२॥ श्रुत्वेतिवाद्यध्वनिगीतघोषां स्त्रैलोक्य लोकाश्चकिता बभूवुः। धर्मालये जन्महरेर्बभूव श्रुत्वेति पक्षादतिहर्षमापुः ॥१३॥ अथेश्वरालोकनभूरिहर्षैः ससंभ्रमंतत्पुरतः स्थितैश्च। देवैर्विरंचिप्रमुखैर्मयाचचत्वार ईशा अवलोकितास्ते ॥१४॥ आरक्तपल्लवनिभांगुलिराजिराजत्, सुस्निग्ध कोमलमनोहरपादपद्माः । उत्तुंगशोणनखनिर्गतसन्मयूखैर्मुष्नतदुष्णकिरणादि रुचः समग्राः ॥१५॥ ईषत्समुन्नत सुवर्त्तुल गुल्फचारुजम् धासुजानकरभीरुयुगाति शोभाः । राजद्गृहत्कटितटैरपि वल्कलानि, बद्धानिमुंजरशनाभिरलं दधानाः ॥१६॥ गंभीरवर्त्तुलसुशोभितनाभिराज, दश्वत्थ पत्र समतुंदवलित्रयांकाः। दंतावदातरुचि संग्यधरारुणा श्री श्रीवत्सशोभित पृथून्नतवक्ष सश्च ॥१७॥ आजानुलंबिदृढपीवरबाहुदण्डाः तुंगारुणोज्ज्वल महः करजश्रियश्च । सूक्ष्मायतांगुलिविराजित शोणपद्म भ्राजत्स्वभावकठिनोत्तम पाणियुग्माः ॥१८॥ संशोभितायत हनुद्युति कंबु कंठा, नम्राग्रतुंग तिल पुष्प समाननासाः । सूक्ष्मावदातरुचिमत्समदंतराजि, पूर्णेन्दुमंडलनिभस्मयमान वक्राः ॥१९॥ शोणांतरम्य नवशारद पुंडरीक, पत्रायताति चपलाक्षि निरीक्षमाणा। तुंगायतोत्तम विशाल ललाटशोभा, राजत्कपोल कुटिलभ्रूकुटि श्रियश्च ॥२०॥ हासोल्लसन्मृदुलगंडसमान कर्णा सुस्निग्ध सूक्ष्म कुटिलाऽसित मंजुकेशाः । श्रीमल्ललाटगलहृद्भुज युग्मराजन्, सछिद्रदण्डनिभशुभ्रमृदूर्ध्व पुण्ड्राः ॥२१॥ तुंगाससंगतमृगाजिनकंठराजत् सद्ब्रह्म सूत्रनलिनाऽक्षकृतस्रजश्च । श्रीवत्सचक्रमविमस्य धनुर्मुखांक हस्ताब्ज संधृतकमंडलुदंडवर्य्याः ॥२२॥ स्वस्त्यष्टकोणयव जंबुफलोर्द्धरेखावज्राऽब्ज केतु सृणिलक्षितदक्षपादाः। मत्स्यार्धचंद्र सुरभी पद दिव्य चाप व्योमत्रिकोण कलशां कितवमपादाः ॥२३॥ गंभीर कोमलमनोहर धीर शब्दाः विद्योति तद्युमणिकांत्यखिलप्रतीकाः । देवान् कृतांजलि पुटानभिवीक्षमाणाः सद्वर्णिवेषमखिलं दघतः स्वतंत्राः ॥२४॥ इत्थं कृपाविष्कृतरम्यमूर्तीं स्वान्वीक्ष्य सर्वेऽप्यतिहर्षभाजः। नत्वाऽथ बद्धांजलयोनतांसा पुरःस्थितास्तुष्टुवुरात्मनाथान् ॥२५॥

and I, overwhelmed by the bliss at having Bhagwan's Darshan in our midst, had a closer Darshan from toe to head of their four identical forms."

Dharmadev continued, "O Sanak Muni! The toes of their divine feet were soft like a newly sprouted shoots; their knees were slightly raised and firmly round; their calves were very muscular; their thighs were like the trunks of banana plants and they wore Dhotis made from the bark of a tree around their waists which was tied with knotted strings. Their circular and deep set navels were surrounded by slightly plump stomachs with clearly visible three lines; their chests had a divine round insignia of 'Shree Vatsa'; their arms were strong and muscular; their uniform hands were long enough to touch their knees and the palms of their hands were pink like the petals of a lotus with slender and long fingers. Their throats were proportionately formed to support a smiling round face; the uniformly formed white twinkling teeth were encircled by bright pink and thin lips; their slightly raised nose was shaped like a sesame flower; Their cheeks sported slight dimples due to their smile; their widely set apart eyes were shaped like long petals of a freshly bloomed lotus covered with thick and arched eye brows, their triangular chins at the bottom and wide raised foreheads at top lent fitting finishing touches to their beautiful faces. Their curly hairs were dense, black and thin. Urdhvapundra Tilak and Kumkum Chandlo adorned their foreheads, throats and both upper arms. They wore fish shaped earring on their ears, a Yagnopavit across their torso and garlands of lotus seeds. Their hands had several divine insignias including Vajra, Chakra, fish and bow among others and were holding Kamandal and wooden staffs. The soles of their right feet had insignias of a Swastika, octagon, barley, Jambu (rose apple), Urdhvarekha (dividing lines), Vajra (a weapon), lotus, flag and goad and soles of their left feet had insignias of a fish, half moon, a cow hoof, bow, sky, triangle and Kalash (vessel to hold water). Their divine body emitted a divine radiance and they were in a garb of Brahamchari. The Devtas greeted Bhagwan with folded hands and bowed heads and prayed very humbly."

The Devtas prayed, "O Prabhu! The souls suffer great pains in this universe over numerous life times due to detrimental influences of Maya. O Bhagwan! You have appeared at Dharmadev's home to impart the knowledge about Your true identity and enlighten Your devotees on how they are able to remove their ignorance and

देवा ऊचुः ।

नैकांडसंश्रय निजात्मनिबोधनेन मायावृतात्मदुखाय्यतमेनयस्त्वम् । हर्त्तुंह्यनादितम् आविरभूद्दयार्द्रोः धर्मालये भगवते प्रणता स्मतस्मै ॥२६॥ एकोऽपि दुर्जनगणादवितुंसतोऽत्र, धर्मं च पातुमभवच्चतुराकृतिर्यः । पापौघनाशनयपटुस्मृतनामधेयः सोयं सदावतुहरिर्गुण संगतोऽस्मान् ॥२७॥

धर्म उवाच ।

एवंस्तु वत्स्वेव सुरेषु तत्र चत्वार आयन् जगतामधीशाः । तत्रागमं श्रीपुरुषोत्तमस्य ज्ञात्वाऽऽशुसर्वज्ञतयास्वतो वै ॥२८॥ आद्यस्तु तेषांमपि वासुदेवः संकर्षणाख्यश्च मतोद्वितीयः । प्रद्युम्ननामा कथितस्तृतीयः चतुर्थ उक्तोऽत्र तथा निरुह्व ॥२९॥ सहोदितादित्य सहस्त्रभासस्तेतान् नमस्कृत्य पुरो यथान्ये । देवाः स्थिताः संतितथैव तस्थुः, स्तान्वीक्ष्य सर्वेतु विसिष्मिरेऽन्ये ॥३०॥ अथोविरंचिर्मनसाविंचित्यतेषांचतुर्णां जगतः प्रभूणाम् । चक्रेऽभिधानानि मदं गजानां यथोदयं तानि च मामुवाच ॥३१॥ नृणां समूहस्य गतिर्यदस्मान्स्वर्मभिः संसरतोभवित्री । कल्याणमूर्ति स्ततराषनाम्ना भाव्यो हि नारायण इत्युदारः ॥३२॥ नरेण साकंबदरीवनेयद्गंतातपस्तप्तुमितोजनानाम् । सुखाप्तये तेन च हेतुनापि नारायणाख्यो भविता हि लोके ॥३३॥ कल्पावसाने च नरोद्भवासु नागेन्द्रभोगेऽप्सुशयिष्यतेयत् । निजेच्छयांगी कृतयोगनिद्रस्ततोपिनारायणनामकोयम् ॥३४॥ नियामकानां जगतो हि कालादीनामसावेवयतोऽस्तिनेता । नाऽस्याऽस्ति नेताऽन्य इति त्रिलोक्यां नराभिधोयं भविता द्वितीय ॥३५॥ चिह्नंचयत्किंचिदपिस्तनादि स्त्रैणां भवेत्पुंस्त्वविदूषकंतु । तदस्यनास्तीतिनरोयमेव प्रसिद्धनामा भविता नृनेता ॥३६॥ पृथ्वादिरू पैश्चतथानृपाणां सद्धर्ममार्गं प्रतितत्सुखार्थम् । स्वकीय शक्त्यानयनादयं च संलप्स्य तेऽत्रैव पुनर्नराख्याम् ॥३७॥ अयं तृतीयः सकलामराणां क्लेशाऽपहाराद्धरिनामधेयः । भविष्यति स्वाश्रयिणां जनानां पापाऽपहाराच्च तथा स्वनाम्ना ॥३८॥ चतुर्थ एषांडगतस्य भूम्नः संभ्रामिता शेषसुरासुरस्य । तत्तेजसः स्वात्मनिकर्षणेन कृष्णाऽभिधानोभविता च देवः ॥३९॥

धर्म उवाच

विरिंचिरेवं मुदितो विधाय संज्ञाः प्रभूणामथ सर्वदेवैः । कर्त्तुंमहापूजन मुद्यतोऽभूदहं च देव द्विजतोषणार्थम् ॥४०॥

realise You as You are. O merciful Lord! We are indebted to You for it and bow down to You again and again. Although You are singular, You have taken four distinct forms to espouse Sanatan Dharma on earth and protect the pious from evil. Chanting Your name is just enough to wash away accumulated sins. O Shree Hari! Protect us from three traits of Maya."

Dharmadev said, "O Sanak Muni! Just as the Devtas were concluding their prayers, Vaasudev, Sankarshan, Pradhyumna and Aniruddha came to my home independently. They bowed down at the four Swarups of Bhagwan and stood along with the Devtas. The Devtas were very surprised that even Vaasudev and others showed their subservience to Bhagwan's four forms. O Muni! Brahma, due to his knowledge and intellect, introduced to me by naming the four Swarups of Bhagwan that had emerged from my own body. The first Swarup of benevolent and merciful Lord will become known as Bhagwan Narayan, as He will redeem and grant salvation to innumerable souls that are lost in the never ending cycle of death and rebirth due to their ignorance or past deeds. He will also be known as Lord Narayan as human race can attain Moksha only through Him. He will also be known as Lord Narayan as He rests on a bed made of the coiled serpent Shesh in the middle of an ocean at the end of Atyantik Pralay. As He is the sole controller of uncountable universes, Maya and Kaal, His second Swarup will be known as Bhagwan Nar. In the absence of all feminine features such as a raised chest (or breasts) and long hair, He will be known as Lord Nar (the complete male). Bhagwan Nar and Narayan will proceed to Badrikaashram to undergo severe austerity together for the benevolence of people of Bharat Khand (India). He will also be known as Lord Nar as He, through His potency, will guide the great kings on the path of righteousness. The third Swarup of Bhagwan will be known as Lord Hari as He will remove all sorrows of the Devtas and anyone coming under His shelter. The fourth Swarup will become known as Bhagwan Krishna as He will attract and merge within Him the brilliant radiance that has mesmerised and bewildered the Devtas and demons. O Muni! The other Devtas and I prepared for the worship of

अथाज्ञयाऽजस्यमुद्दासुरादयो महोत्सवायाशुनिबद्धकच्छिकाः । वितन्वतेयावदुदार मंडपं तावत्तु तत्राऽद्भुत मित्थमास वै ॥४१॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगर माहात्म्ये भगवत्प्रादुर्भावतन्नामकरणनिरू पण नामैक त्रिंशोऽध्यायः ॥३१॥

अथ द्वात्रिंशोऽध्यायः

धर्म उवाच ।

तत्रेच्छया भगवतः सहसा विरासीत् सन्मंडपोऽगणित भास्करतुल्यकांतिः । वैडूर्य्य वज्ररुचक प्रवरेंदु कान्तमुख्यैः, मणींद्रनिचयैरभि बद्धभूमिः ॥१॥ विभ्रामित त्रिदश कृत्रिमहंसयुग्म भ्राजच्छिरोभिरमलद्युतिभिश्च हैमः । स्तंभैर्विचित्रमणिमध्यगरत्न रम्यै राजिस्थितैर गणितैरभिराममध्यः ॥२॥ उत्तेजितोज्ज्वल महामणिहीरवर्यै रम्येन्द्रनीलरुचिरस्फटिकोत्तमैश्च । हैमेन चारुनिचिते न च पद्मरागैः सिंहासनेन पृथु मध्यगतेन दीप्तः ॥३॥ पंक्तिक्रमस्थ बहुदर्पणकांतिशोभैः कुडेतेश्च कांचनमयैः प्रसरन्मयूखैः । दिव्यैः स्यमंतकहरिन्मणिकौस्तुभाद्यै मध्ये सभं सुरुचिरोमणि वेदिकाभिः ॥४॥ सद्रत्नतोरणसु मौक्तिक दामराजिराज द्वितान शत संगत चित्र चित्रः । अन्यैरशोक सहकारनवांकुराद्यैः, प्राग्द्वारतोरणगतैर्धृत मंगलश्रीः ॥५॥ नानाविधैश्च कदलीतरुभिः सपूगैः, पुष्पाक्षताच्चित भृतोदक हेमकुंभैः । कस्तूरिकासुरभिचंदनवारिसेकैः चित्रध्वजैश्चरु चिरोंगणमंगलांकैः ॥६॥ उद्यत्सुगंधकन कांबुजवृंदयुक्तैः स्तीरस्थनैक तरुराजिविराजितैश्च । हंसादि पत्रि परिशीलित निर्मलोदैः, पार्श्वस्थितैरखिलसौख्यकर सरोभिः ॥७॥ तद्वाद्यतोऽति सुरसद्मविभूतयोऽथ, विस्तीर्ण देवमुनिं भोजनयोग्यशालाः । भोज्यानि यानि सकलानि च तानि तत्र सद्योबभूवुरमरेंद्रसुदुर्ल्लभानि ॥८॥ नद्यः सहस्रराय भवनघृतानां तथा सहस्रंदधिदुग्धनद्यः । तथा गुडानां च सहस्रनद्यः सहस्रमासन् शुभतक्रनद्यः ॥९॥ पीयूष कुंभाः शतशो बभूवुः, शतंगिरींद्राः सितशर्कराणाम् । गोधूमचूर्णायुतराशयोऽथ शतं च पुंजावटकोत्तमानाम् ॥१०॥ गुडाक्तलाजा शतराशश्चशंतंनगाः, पिंडकपर्पिकानाम् । सत्तंडुलानागिरयः सहस्रंशतंनगामुद्गदलादिकानाम् ॥११॥ अपूपकानामथ मंडकानाम् सच्छष्कुलीनां च नगाः सहस्रम् । सोहालिकानां मृदुर्धुराणाम्, सत्प्रेणिकानाम युतं नगाश्च ॥१२॥ नानाविघद्रव्यमनोहराणाम्, सिंताज्य पूरोज्ज्वललडुकानाम् । शतं बभूवुः पुरतोगिरींन्द्रास्तत्रेच्छये शस्य च मोदकानाम् ॥१३॥ शतंरसालानिभृताश्चनद्यो धुन्यः, शतं तत्र चक्रूर्चिकानाम् । सहस्रमासंश्च सुकेसराज्य, सच्छर्करादं चितकूरपूंजाः ॥१४॥ सत्यायसानां च सहस्रनद्योनगाः, सहस्रं किल पर्यटानाम् । सद्व्यंजनानां धृत संस्कृतानामासन्नगण्याः पृथुराशयश्च ॥१५॥ पूर्णेन्दु

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the four Swarups of Bhagwan after Brahma completed their introduction and naming. Suddenly a miracle occurred just as we were in the process of erecting a grand Mandap under Brahama's guidance."

Thus ends the 31st Chapter of the Satsangi Jeevan.

CHAPTER 32

Dharmadev said, "O Sanak Muni! A grand divine Mandap appeared at the place we were just about to erect a Mandap. The floor of this divine Mandap was laid with various coloured semi precious jewels; its top front part had two white swans which gave the impression that the Mandap was drawn by two swans; the fabric covering its roof was highly decorated with embroidery of multi coloured silk threads; its columns were made of gold and inlaid with pearls of many hues, buntings embroidered with white pears and leaves of mango were hung on its four sides and the bushes of mango, banana and beetle palms along with the golden water pots marked with Kumkum and rice were placed near each column. Other buntings and flags were hoisted and many tassels of various flowers hung from its four sides. O Muni! A highly decorated golden Sinhasan was placed in the middle of the Mandap. The sunlight reflected from the diamonds, pearls and other gems laid on the Sinhasan illuminated and shone the whole Mandap. Rice, Kumkum powder, sandalwood paste, musk, camphor and turmeric powder were sprinkled on the floor, and the columns of the Mandap as well as on the water pots and the bushes that were placed near the columns. The Mandap was surrounded by many lakes filled with pristine water with freshly bloomed lotuses and other scented aquatic flowers. The swans, flamingos and cranes were floating on water. Their banks were lined with trees of various varieties. A kitchen replete with

बिंबाकृति पूरिकाणां शतम्, नगा वैमृदु पोलिकानाम् । पक्वान्न नाम्नां घृत पाचिता नामासन्नगास्तत्र सहस्रशंच्च ॥१६॥ सन्नावल्ली दलबीटिकानां शतं बभूवुर्गिरयश्चतत्रः । सुवर्णरत्नेन्द्रमणि व्रजानां न शक्यते कर्तुमपीह संख्याम् ॥१७॥ यद्यत्त्वभीष्टं किल यस्य यस्य तत्राऽभवत्तत्तदेंद्र तुल्यम् । न कोपि किंचित्परिमातुमीशस्तत्राऽभवद्यत्सकलंह्यपारम् ॥१८॥ ततस्तमाकस्मिक वैभवम्, ते दृष्ट्वा भृशं विस्मयमापुरेव । ततो विचिंत्येति विनिश्चितं तैः प्रतापराषोऽस्ति हरेर्न चान्यत् ॥१९॥ अथार्च्चनं तस्य हरेर्विधातुम् सप्तर्षिभिः साकमजेश मुख्याः । पूजोपहारान्विविधान् गृहीत्वा वयं प्रयाता भगवत्समीपम् ॥२०॥ तावत्तुतत्मंडपमध्यसंस्थै, रत्नेन्दुसारोज्ज्वल दिव्यहैमे । सिंहासने श्रीमतिराजमानमद्राक्ष्म नारायणमादि मूर्त्तिम् ॥२१॥ कोटींदुकांति प्रसरन्मयूखं सद्रत्न दंडंसितमात पत्रम् । धृत्वा करेण स्थितमस्य, पश्चात्ततोऽप्प पश्यामनरं हसंतम् ॥२२॥ तत्पाश्वयोश्चामर वर्यपाणी, हरिं च कृष्णं सममात्मपाण्योः । रत्नेन्द्र दंडद्युतिमर्पयं तौ संचाल नेनेवच जंगमत्त्वम् ॥२३॥ सिंहासनस्याथ चतुर्षु देवान् कोणेषु कह्न्यादिषु चक्ष्महेस्भ । प्रद्युम्नसंकर्षणवासुदेवाऽनिरुद्ध संज्ञान् धृततालवृंतान् ॥२४॥ ततस्तु विष्णुर्विधिशंकरौ तथा मुदानमस्कृत्य तदाज्ञयाचतम् । निषेदुरग्रेतु विधायते पि मां तदर्च्चनारंभमथ प्रचक्रिरे ॥२५॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये नारायणाविर्भावेमहासंसारप्रदर्शननिरू पणनामा द्वात्रिंशोऽध्यायः ॥३२॥

अथ त्रयस्त्रिंशोध्यायः

धर्म उवाच ।

ये जन्मकाले श्रुतवाद्य घोषा हरेर्जनास्तेऽथ तदैव तत्र । समागमन्भूरि मुदं दधानाः संप्रेरितास्तेनह्यदि स्थितेन ॥१॥ दिग्भ्योदशभ्योऽपि समाययुस्ते स्कंधोढ पूजाद्युपहारभाराः । सुरासुरा मानवपन्नगाद्यास्त्वराग मान्योऽन्य विमर्द्दितांगाः ॥२॥

ample provision of food items such as Ladoos and other sweets, milk, buttermilk, oil, Ghee, yoghurt, jaggery, floor and spices and a vast dining area had come up near the Mandap. O Muni! This divine kitchen had more provisions than the kitchen of the Devtas in heaven and every item of food was being prepared automatically with Bhagwan's blessings. Ghee, milk, yoghurt and buttermilk flowed freely in the kitchen. Mounds of grain, floor, pulses, jaggery, sugar, sweets such as Ladoos, Jalebi and Penda and savouries such as Sev and Ganthia dotted the floor of the kitchen. Many large pans full of spices such as cloves, cardamom, cinnamon, ginger and cumin; cooked vegetables such as aubergines, okras, potatoes and tomato and ready to eat Chapattis and Puris were placed at strategic places for ease of serving to the diners. Thousands of prepared beetle leaves and other after dinner mints and nuts were also ready. Indeed, any variety of food one could think of was there in a very large quantity. O Muni! Everybody present realised that the emergence of the divine Mandap and a vast quantity and variety of sumptuous food was made possible only by the grace and blessings of Bhagwan. None, not even the Devtas, were able to accomplish this much."

Dharmadev continued, "O Sanak Muni! Brahma, Shiv, other Devtas, Rishis and I gathered various artefacts for Bhagwan's worship. Just as we were approaching Bhagwan Narayan, we saw Him seated on the ornate Sinhasan in the middle of the divine Mandap. Nar Bhagwan was standing behind the Sinhasan holding a white umbrella with a bejewelled handle. Bhagwan Hari and Bhagwan Krishna were standing on either side of Bhagwan Narayan holding long bejewelled wooden staffs. Pradhyumna, Anirudhha, Sankarshan and Vaasudev were standing around Lord Narayan with hand held fans and were fanning Him. O Sanak Muni! With the latent desire of venerating Bhagwan Narayan, Brahma, Vishnu and Shiv sat reverently in front of Him after bowing down to Him and me."

Thus ends the 32nd Chapter of the Satsangi Jeevan.

CHAPTER 33

Dharmadev said, "O Sanak Muni! Those who heard the sound of music and singing at the time of manifestation of Bhagwan Narayan, approached my home to participate in His veneration. Humans, the Devtas, the demons, the asps etc. came

सुरांगनानां निकरास्तदानीमतित्वरात्यक्त विमानयानाः । वृहन्नितंबस्तन भारगर्हां कुर्वत्यण्युः प्रथमां घ्रियानाः ॥३॥ प्रधावनाऽत्युच्चलदुत्कुचानां ता सांचलत्कांचिगकिंकिणीनाम् । स्खलद्बृहद्वसक नूपुराणां चित्रा एव भूवन्पथिशिंजितानि ॥४॥ श्रुत्वोत्सवं तं पथि सर्पदेहाः शीघ्रागमांर्थत्वथमंडपांते । नागांगनाः संधृत दिव्यरू पास्तत्रायायुः पाणिधृतात्मरत्नाः ॥५॥ सभूरिदानं बहुमिष्ट भोज्यं धर्मालयेऽस्तीति निशम्यतूर्णम् । विप्रात्द्यना पृष्ट कलत्रपुत्रास्तत्राऽगमन् स्वस्ति जयेति शब्दाः ॥६॥ अथर्षयो वल्कलमात्र वस्त्रा धृता अलाबूः पथि धूनयंतः । तपोधनाश्चेश्वर दर्शनोत्का अपार दक्षा अपि शीघ्रमायुः ॥७॥ तपः कृशान्यावृत वल्कलानि सद्ब्रह्मचर्याणि पथिश्च संति । वृदानि शीघ्रं च तपस्विनीनां समाययुः श्रीहरिदर्शनार्थम् ॥८॥ सन्यासिनश्चोर्ध्व कृत त्रिदंडास्तपः कृशांगाश्च धृतोर्ध्वपुंड्राः । कमंडलूत स्वान् दघतोऽल्प वस्त्रा नारायणोत्येव जपंतरोयन् ॥९॥ कल्पद्रुमाद्या अपि ये च वृक्षाः सुमेरु मुख्यागिरश्च नद्यः । गंगादयोमूर्तिधराः समीयुर्गावः सुरभ्यादय आशु तत्र ॥१०॥ समागतानां सुर मानवानामित्थं समूहैरपि मंडपः सः । सकीर्णतां नाप हि सावकाशं स्थानोचितोऽभूत्सकलप्रजानाम् ॥११॥ प्रविश्य तं मंडपमाश्रुवेगाः प्रभुं च दृष्ट्वा पुलका चितांगाः । सर्वे नमस्कृत्य हरिं निषेदुस्ते सावकाशं च यथोचितं च ॥१२॥ देवेषु देवाश्च नरानरेषु वृद्धेषु वृद्धाः पृथुकेषु बालाः । स्त्रीषु स्त्रियोदंडिषु दंडिनोऽपि तपत्सुतस्थुश्च तथा तपंतः ॥१३॥ वयो वरिष्ठान्युरतश्च विद्यया विद्यावरिष्ठानपि ते च चक्रुः । ते ज्ञानवृद्धानथ सर्व आसंश्चापल्याहीना हरिमीक्षमाणाः ॥१४॥ तत्रागतानामभितः स्थितानां सिंहासनं स्वार्पित लोचनानाम् । ससन्मुखोऽभूद्भगवाज्जनानां तारागणानामिव चंद्रबिंबम् ॥१५॥ वाद्यानि सज्जान्यथवाद्यवादकांश्चक्रुश्चवीणा अपि वैणिकास्तदा । सज्जन्मृदंगांश्च मृदंगवादका वै पंचिकास्तत्र वियंचिका अपि ॥१६॥ धृत्वा विचित्राणि सुमंडनानिवासांस्व मूल्यानि च नूतनानि । नृत्यं विधातुं सुरसद्यवेश्याः सज्जा बभूवुर्धृतपादभूषा ॥१७॥ सत्कांस्यतालानपि कर्करादींस्तद्वादकास्तत्र विधाय सज्जान् । विद्याः स्वकीयाः सफलाविद्या तुं तस्थुर्निदेशं मम संप्रतीक्ष्य ॥१८॥ अथोदकं श्रीहरिपूजनार्थं जलाऽधिपः शीघ्रमुपानिनाय वायुः । सुगंधं मृदु चंदनं च पुष्पारायऽनेकानि सुराधिपोऽपि ॥१९॥ वासांसि सूक्ष्माणि धनाऽधिपोथनानाविभूषा

rushing from all directions holding veneration platters on their shoulders. The groups of Devis walked on foot for the first time in their haste to come to my home. They cursed their large breasts and buttocks as they were a hindrance in their pace. Their breast heaved and their anklets made noise as they rushed towards my home. The female asps transformed their lower bodies (of snakes) after using them to speed up their progress into divine human bodies. Brahmins, anticipating lavish meals, rushed towards my home without bothering to bring their wives and children. The groups of Rishis holding Kamandals in their hands rushed barefoot. The Sanyasins, wearing only bark loin clothes and an Urdhvapundra Tilak on their foreheads, walked in haste while chanting 'Narayan', 'Narayan'. The celibate female Sanyasins and other forest dwellers followed them trying to keep pace with them. The divine and celestial trees such as Parijat and Madar; rivers such as Ganga and Yamuna; mountains such as Himalayas and Sumeru and cows such as Surabhi and Kamdhenu rushed to my home taking their personal forms. O Sanak Muni! Despite the vast number of people turning up to celebrate the birth of Bhagwan Narayan, they were all accommodated under the shelter of the Mandap, which became larger and larger to accommodate everyone."

Dharmadev continued, "O Sanak Muni! Everyone arriving first had Darshan of Bhagwan Narayan and then took their seats befitting their status. The Devtas among the Devtas, old among olds, the children among children, females among females and Sanyasins sat among Sanyasins. Even among their own peer groups, the elders and scholars sat ahead of the young. Everybody's eyes and minds were focussed on Bhagwan Narayan. Bhagwan Narayan, surrounded by a vast number of people, appeared just as the moon appears in the midst of stars. The Gandharvas, after preparing and tuning their musical instruments such as the Veena and Mrudang, Apsaras, adorning themselves in their finest attire and ornaments such as anklets and bracelets and Brahmins expert in conducting rituals were eager to showcase their talent and were awaiting my arrival. Varun Devta brought holy water, Vayu Devta brought scented sandalwood paste, Indra (the king of Devtas) brought various scented flowers, Kuber brought new robes, the Ocean and Shesh brought various bejewelled ornaments, the Sun brought wicks and lamps, Daksha brought plates and bowls, the wives of Devtas brought food of different varieties, Rishis brought Kanthi and Malas of

अपि नागराजः । रत्नाकरारत्न विभूषणानि साज्यांश्च दीपानपि भानुमाली ॥२०॥ पात्राण्युपाजक्रुरथ प्रजेशा भोज्यान्यनेकोनि च तत्र देव्यः । दध्ना सहाज्यं सुरभिः पयांसि मधूनि चेष्टानि फलानि वृक्षाः ॥२१॥ वृंदादलानामृषयः स्रजोपि सदासनान्येवनगास्तदानीम् । अन्येपि पूजोचित पत्रपुष्पफलाद्युपाजक्रुरनेकशश्च ॥२२॥ पूजोपहारेष्विति संभृतेषु परस्परंपूजन मंत्रचिताम् । कुर्यामयावत्समुवा च तावत्तानुन्मुखान्नः प्रतिवासुदेवः ॥२३॥ अस्माकमेषां भवतां च देवाः स्वाम्यस्ति नारायणएकएषः । तस्मात्तदष्टाक्षरमूलमंत्रो जप्यः सदा भक्तजनैः सुखायः ॥२४॥ पूजोपचारार्पण मंत्रमन्यं वदामि तेनार्चनकर्मकार्यम् । अकामनैरम्यमराः सकामैर्जप्तः सदायोऽर्पयतिंह्यभीष्टम् ॥२५॥ नरादिनारायण आदिता रोमामंत कृष्णो हरि आदिरस्मात् । परश्चतस्मादपि पाहि शब्दः परस्ततस्तेनम् इत्यमर्त्त्याः ॥२६॥ मनुर्द्विजैः सप्तदशार्ण कोयं जप्यः परैस्त्वादिमवर्णहीनः । एकैक वर्णस्यनकोपि वक्तुं माहात्म्यमीशोस्ति हियस्यसर्वम् ॥२७॥ अष्टाक्षरेणैवपुराविधाय न्यासं षडगं च ततो विधेयः । तत्त्वेषु वै सप्तदश स्वनेनन्या सोय तो नश्यति तत्त्वदोषः ॥२८॥ अनेन मेत्रेण निजेष्ट दैवतं नारायण स्वामिनमात्मनां परम् । संपूजयध्वं परिवार संयुतंनानोपचारैर्निगम प्रकीर्त्तितैः ॥२९॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्येभगवत्पूजोपक्रमनिरू पणनामा त्रयत्रिंशोऽध्यायः ॥३३॥

अथ चतुस्त्रिंशोध्यायः

धर्म उवाच ।

श्रुत्वेति मंत्रं वयमाप्तकामाध्यात्वा यथा संस्थितमीश्वरंतम् । तेनैव मंत्रेण चतस्य पूजां कुर्म्मः स्म सप्तर्षिमुखोद्गतेन ॥१॥ सत्स्वर्णपात्रे चरणौ तु तस्पदधार विष्णुश्च शिवोगलंतीम् । प्रक्षालयामास विधिस्ततोऽदां पंचां तादीनहमेव तत्र ॥२॥ क्षीरेणदग्धाघृत सारघाभ्यां संस्नापनं शर्कयोदकेन । सुगंधयुक्तेन विधाय देवैश्चक्रेऽभिषेको निगमोक्त सूक्तैः ॥३॥ तदा तु विप्राः सहवेद घोषं च चक्रुस्ततः सूक्ष्मतरां बरेण । सभार्जितौतौ चरणौ हरेस्तैर्ददुः सुवासांसि ततश्च तस्मै ॥४॥ पीतांबरादीनि तदासुराणां

Tulsi, the mountains brought floor mats and cushions and others brought fruits and flowers for Bhagwan Narayan. As all the artefacts for venerations were readied, Bhagwan Vaasudev addressed us before we could start Bhagwan's worship."

Lord Vaasudev said, "O Devtas and others present here! Bhagwan Narayan is master of all of us. Everyone must chant His eight syllable hymn at all times. The various artefacts of veneration must be offered to Him using appropriate hymns. This applies to all devotees, Sakam (desiring worldly rewards) and Nishkaam (not wishing for any rewards). O Devtas! The most important hymn for veneration starts with 'Om'. The name of Bhagwan Nar precedes that of Bhagwan Narayan and name of Bhagwan Hari must precede that of Bhagwan Krishna. The whole hymn consists of seventeen letters - 'Om NarNarayan Hari Krishna, Mam Pahi Te Namah'. People of the first three Varna (Brahmin, Kshatriya and Vaishya) should chant this hymns as it is whilst Shudras should chant this hymns without the first syllable - 'Om'. No one is capable of explaining the meaning of all seventeen letters of this hymn fully. The six organs of the body (head, temple (Choti), eyes, ears, heart and throat) should be touched (to purify the body) by chanting the eight syllable hymn (Om Narayanay Namah) followed by purifying the artefacts of worship by chanting the aforementioned hymn of seventeen letters. One should worship Bhagwan Narayan Who has manifested with Bhagwan Nar, Hari and Krishna, with these and other Vedic hymns. "

Thus ends the 33rd Chapter of the Satsangi Jeevan.

CHAPTER 34

Dharmadev said, "O Sanak Muni! Guided properly by Lord Vaasudev and with our mind concentrated at the task at hand, we started the grand veneration of Bhagwan Narayan. Accompanied by the chanting of Vedic hymns by the seven great sages, Vishnu placed Bhagwan's feet on a gold platter, Shivji poured holy water from a jug, Brahma washed His feet and I provided Panchamrut to wash His divine feet. We carried out Bhagwan's Abhishek using milk, yoghurt, Ghee, honey, sugar and scented water accompanied with the chants of the Shree Purush Sukta and other portions of the

प्रीत्यै मुकुंदोववसेंऽबराणि । इन्द्रादयो वीक्ष्य ततोऽवकाशं ददुर्दधेतान्यपिसोंऽबराणि ॥५॥ विष्णुः समुत्थाय बहुप्रकाशं रत्नेंद्रसारैर्निचितं किरीटम् । मूध्निप्रभोश्चारु बबंध भक्त्या जयेति शब्दस्तुमुलस्तदाऽभूत् ॥६॥ उपस्थितो देवगणाऽर्पितानि सत्कुंडलेऽयो करभूषणानि । तं धारयामास सदूर्मिकाश्च शिवोंऽगंदेतद्भुजयोर्बबंध ॥७॥ विष्णुश्चक्रे हरयोजितेषु मुक्तास्रगष्टा पदभूषणेषु । समं विपर्यस्तमभुत्तुयत्तद्दधारयं हाटकनूपुरे च ॥८॥ तस्यांतिके भूषणवस्त्रपुंजाहरेरभूवन्नथ विष्णुमुख्याः । नरंहरिं कृष्णमि मे स मार्चंस्तैर्वासुदेवादि चतुष्टयं च ॥९॥ मंत्रेण तत्सप्तदशाक्षरेण सम्यक्पुपूजुर्हिनरादिकांस्त्रीन् । ते द्वादशार्णेन च वासुदेवमुख्यान्समांर्चश्चतुरोऽपि देवान् ॥१०॥ शनैर्विरिंचिः शुभचंदनेन चक्रेंगरागंतिलकं च तस्य । पुष्पौघमिंद्रोद्यत हस्तपात्रे ता वद्विलोक्यातिमुदाद देतम् ॥११॥ मंदारकुंदोत्तम चंपकानि सन्मल्लिका केतक पाटलानि । सुमालतीभिः करवीरपुष्पैर्बंधूकवृंदैः सहयूथिकाश्च ॥१२॥ कुरंटजात्याम्रकदंबकानि सत्कर्णिकारैर्बकुलैर्युतानि । पुन्नागपुष्पाणि संकेसराणि पुष्पाण्ययजोऽनेकविधान्य पश्यत् ॥१३॥ सुपुंडरीकान्यरुणोत्पलानि सोगंधि काब्जानि महोत्पलानि । इंदीवराणिस्थल पद्मकानि सकैरवाण्यैक्षतचाऽब्जजन्मा ॥१४॥ तेषां स्रजोऽथो विविधागृहीत्वा कंठेऽर्पयामास हरेः सुरम्याः । विष्णुश्चकारोत्तमशेखरालिं कंठे च हारालिमनुक्रमेण ॥१५॥ नरादयश्चंदनपुष्पहारैः संपूजितास्तैरथ देववर्यैः । तदैव सर्वे पुरुषाः सदः स्थाहरिपुपूजुः फलपत्रपुष्पैः ॥१६॥ तस्मिन् क्षणोऽन्योन्य विमर्द्दनेन प्रजाबहुत्वं विविदे हि सर्वैः । प्रभूस्तु संतोषयति स्म सर्वांस्तद्दत्त पत्राद्यपि संगृहीत्वा ॥१७॥ ततोदशांगं विदधुश्च धूपंदीपं च देवा अथ तत्र यावत् । पक्वान्न नैवेद्यमुपानयंति तावत्स्वयं श्री हरिरित्युवाच ॥१८॥

श्री हरिः उवाच ।

नायं सुराभोजनकाल एषा रात्रिमुहुर्त्तामितायतोऽस्ति । स्नानं च संध्यां जपहोमकर्मध्यानं च कर्त्तुं समयोति युक्तः ॥१९॥ एतद्विहायात्र तु ये स्वंपंतिछिंदंति याश्नंति तृणादिवाऽन्नम् । कुर्वंति वा ग्राम्यक था जनास्ते प्रयांति घोरान्निरयान् हि मूढाः ॥२०॥ कर्माणि कुर्वन्तु ततः षडादौ भोक्ष्यामहेऽथोवयमत्र सर्वे । अहं च याम्यऽद्य नदी सुराणां पूजां ततस्त्वाश्रु समापयन्तु ॥२१॥

Vedas by the Devtas and scholar Brahmins. After wiping Him dry, we gave Him golden robes, which Bhagwan Narayan accepted gracefully. He also kindly wore clothes given to Him by Indra Kuber, and Varun. Vishnu placed a crown inlaid with rubies and diamonds on His head. Shiva placed various ornaments that the Devtas had brought at appropriate places including bracelets and anklets. Vishnu made sure that the ornaments were placed properly by Shiva. There still remained a large surplus of clothes and ornaments at His feet. All the Devtas, led by Vishnu, venerated Bhagwan Nar, Hari, Krishna, Vaasudev, Pradhyumna, Anirudhha and Sankarshan in turn, whilst chanting various Vedic hymns including the seventeen lettered hymn mentioned earlier. Brahma adorned Bhagwan's foreheads with an Urdhvapundra Tilak of sandalwood paste. Brahma saw Indra, the king of Devtas, bringing many divine flowers from the gardens of heaven to offer to Bhagwan Narayan. Even he was pleasantly surprised to see many varieties and hues of divine lotuses, including one which bloomed in evenings, roses and jasmines. Brahma made garlands from these flowers and placed them around Bhagwan's neck while Vishnu prepared tassels of flowers and placed them on the sides of the coronet Bhagwan was wearing. As soon as the Devtas concluded the veneration, the vast number of people jostled to venerate the four Swarups of Bhagwan. Bhagwan patiently accepted the large quantity of various artefacts such as flowers, garlands and fruits offered by people. The Devtas offered Bhagwan incense when everybody had completed their venerations. Just as they were about to offer Naivedhya to Bhagwan Narayan, Bhagwan Shree Hari came forward and stopped them."

Bhagwan Hari said, "O Devtas! This is not the proper time to eat. One should engage in Snaan, Japa, Homa and meditation at this time - just after sunset. Anybody who sleeps, eats, reaps harvest or listens to small talk or gossip is a fool and indeed goes to hell. Conclude the remainder of the veneration and proceed for a bath and perform pious evening tasks. I will go for My bath soon in River Ganga and then, we will have dinner together."

Dharmadev said, "O Sanak Muni! We kept aside the food as advised by Bhagwan Shree Hari. As Brahma lit a camphor lamp for Aarti, I indicated the Gandharvas to sing

धर्म उवाच ।

श्रुत्वेति वाक्यं प्रभुणोक्तमाशुफलानि तस्याग्रत एव धृत्वा । नीराजनार्थं हि समुत्थितास्ते कर्पूरदीपं च दधारवेधाः ॥२२॥ वाद्यानि सर्वाणि तदाज्ञयामेन्यवादय द्वादकसंघा । आश्रुन्यृत्यंति च स्माप्सरसो विचित्रं जगुश्च गंधर्वगणाः सुकंठाः ॥२३॥ अन्ये तु सर्वे करतालवाद्यान्यवादयन्नाथ जयेति शब्दाः । तदा नभः शब्दगुणं यथार्थं बभूव शब्देनतदुत्थितेन ॥२४॥ आदावजोविष्णुरतश्च शंभुस्ततः परेचक्रुरमर्त्त्य मुख्याः । निराजनं मंडलसन्निभं वै वदंत उच्चर्जयधर्मजेति ॥२५॥

धर्म उवाच ।

एवं नीराजनं कृत्वा ते देवा ब्रह्मनंदन । कर्त्तुपुष्पांजलिं सर्वे धृतपुष्पाः समुत्थिताः ॥२६॥ चत्वारो वासुदेवाद्या अहं चानंद निर्भृतः । ब्रह्माविष्णुश्च शर्वश्चरुद्राश्चवसवोऽश्विनौ ॥२७॥ मूर्तिमंति च तत्त्वा निसूर्यश्चंद्रस्तथाऽग्नयः । इन्द्रादयश्चदिक्पाला मरुतः पितरस्तथा ॥२८॥ सप्तर्षयोनारदश्च सनकाद्यामहर्षयः, अपांतरतमा वोढुऋ भुर्हंसारुणीं तथा ॥२९॥ मरीचिः कपिलाद्याश्च मुनयोऽन्ये सहस्रशः । वाद्यध्वानावसानं ते प्रतीक्ष्य समवस्थिताः ॥३०॥ भगवत्प्रीतिकामास्तु ते सर्वेवाद्यवादकाः । दर्शयंतिस्म कौशल्यं स्वेषांस्वेषां पृथक्पृथक् ॥३१॥ तज्ज्ञात्वा भगवान्दृष्ट्यातानैक्षत दयानिधिः । हस्तलाघवमत्यन्तं तदा ते तमदर्शयन् ॥३२॥ गायकाः स्वरकौशल्यमुद्यत्कंठशिरं तदा । दर्शयंतिस्म हरये तालसंधानपूर्वकम् ॥३३॥

धर्म उवाच ।

प्रानृत्यदप्सरोवृंदं भज्यमानवलग्नकम् । कंदुकोत्क्षेपणोपाणि वाद्येचाऽदर्शयत्कलाम् ॥३४॥ ततो हसन् हरिः सर्वान्यषेधत्करचेष्टया । तेषां वस्त्रादिदानार्थं कुबेरं चादिदेशसः ॥३५॥ ते प्रभोवौक्षणेनैवमत्वाताः सफलाः क्रियाः । कृतार्थानात्मनः सर्वेमेनिरे मौनमास्थिताः ॥३६॥ ततो द्विजैर्वेदमंत्रैरुच्चस्वरसमीरितैः । कृत्वा पुष्पांजलिविधिं कुर्महेस्म प्रदक्षिणाः ॥३७॥ साष्टांग च नमस्कृत्य कृतांजलिपुटाः प्रभुम् । प्रार्थयित्वार्च्चनविधिं कुर्महेस्म समापितम् ॥३८॥ तं दिव्यवस्त्र विविधाभरणैश्च, पौष्पैर्हारादिभिश्च समलंकृतमात्मनाथम् । दिव्योजूपीठ उपविष्टमनन्यभावाः प्रीत्याऽनिमेष नयनैः समचक्ष्महीशं: ॥३९॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये श्रीनारायणमहापूजानिरू पणनामा चतुस्त्रिंशोऽध्यायः ॥३४॥

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and play music and Apsaras to dance to their tunes on my cue. The sound of various musical instruments, the anklets of Apsaras, the clapping of present congregation and shouts of 'Jay', 'Jay' filled the environs. The saying 'the sound beautifies the sky' became the reality. Standing in a semi circle in front of Bhagwan, Brahma, Vishnu, Shiva and the other Devtas in turn sang aloud 'Be victorious O son of Dharma!' O Sanak Muni! All the Devtas had flowers in their hands and waited for the music and Aarti to end. Let me recount the names of some of the leading Devtas present there. Vaasudev, Pradhyumna, Aniruddha, Sankarshan, Brahma, Vishnu, Shiva, eleven Rudras, Ashwinikumar twins, Pruthvi (earth), Vaayu (wind), Agni (fire), Varun, Indra, the sun, the moon, Yama, Pitris led by Agnishvata, thousands of sages including Narad, Vasishtha, Rhibhu, Hans, Aruni, Marichi, Atri etc. The musicians were eager to showcase their expertise to please Bhagwan, Who in return acknowledged their service by looking at them benevolently. The singers' throat arteries puffed-up due to strain yet they continued. Apsaras were turning and twisting their waists and tossing balls made of flowers. Bhagwan Narayan, pleased with them, asked them to stop. He asked Kuber (treasurer of Devtas) to gift them clothes and ornaments. The musicians, singers and dancers felt their lives totally fulfilled as they had an opportunity to please Bhagwan. They, silently but reverently, bowed down to Bhagwan with folded hands and lowered eyes. O Muni! We concluded our worship with His Pradakshina, Sastang Pranam and prayers with folded hands. We stood in front of Him with our eyes and minds totally focussed on Bhagwan. Almighty Bhagwan Narayan clad in divine golden robes and wearing many ornaments and flower garlands, took His seat on the divine Sinhasan placed on a high plinth in the middle of the Mandap."

Thus ends the 34th Chapter of the Satsangi Jeevan.

अथ पंचत्रिंशोऽध्यायः

धर्म उवाच ।

अथ तत्पूजनोत्कंठादेव्यः स्तत्पार्श्वतः स्थिता । लक्ष्मीः सरस्वतीदुर्गासावित्री च शचीरतिः ॥१॥ स्वाहास्वधाप्रभासंज्ञा अन्या अपि सहस्रशः । कृतांजलिपुटा आज्ञामयाचंतार्चनायताः ॥२॥ ता विलोक्य प्रभुःप्राह श्रावयंस्ताः सुरान्प्रति । नैष्ठिकं ब्रह्मचर्यं वैयावत्कल्पं धृतं मया ॥३॥ त्यक्त्वा स्त्रीणामष्टधैवसंगंस्वात्मनि संस्थितिः । ब्रह्मचर्यमिति प्रोक्तं तद्व्रतं मम निश्चितम् ॥४॥ अरागतोऽपिजातेन स्त्रीवार्त्ताश्रवणादिषु । सप्तस्वेकतरेणापि व्रतभंगो भवेन्ननु ॥५॥ कृछ्रव्रतेन् तद्दोषो नश्येन्नत्वन्यथा सुराः । मर्यादास्थापनार्थं हिमयैतद्व्रतमाश्रितम् ॥६॥ यद्यंहंनाचरेयं तत्तर्हि सद्वर्त्मसंश्रिताः । वैराग्यदुर्बलाजीवा नश्येयुर्नात्र संशयः ॥७॥ तदातन्निरय प्राप्तेर्भवेयं हे तुरेव हि । स्त्रीणां स्पर्शस्ततोनैव कर्त्तव्यो व्रतभंगकृत् ॥८॥ वर्णानामाश्रमाणां च ब्रह्मचर्यं यथोचितम् । चिंतामणिसमं ज्ञेयं सर्वाभीष्टफलप्रदम् ॥९॥ ब्रह्मचर्येणहीनोयोगुरुः शिष्यमुपादिशेत् । ज्ञानंतेननशिष्यस्य मवेदज्ञाननाशनम् ॥१०॥ मृत्वा तौगुरुशिष्यौच यमदूतवशं गतौ । नरकेष्वेव पच्येते रौरवादिषु निश्चितम् ॥११॥ महाफलस्य योगस्य ब्रह्मचर्यं हि कारणम् । तं च योगं समासेन सफलं कथयामिवः ॥१२॥ स्त्रीसंगमष्टधात्यक्त्वास्त्रैणसंगं तथा सुधीः । आदौसहायान्योगस्य द्वादशैव सुसाधयेत् ॥१३॥ तेष्वाद्यस्तुशुचिर्देशः सर्वोपद्रववर्जितः । युक्ताहार विहारादिकरणं च द्वितीयकः ॥१४॥ सानुकूलश्चसच्छिष्यस्तृतीयः स्वेंगितार्थवित् । योगोपयुक्तभक्ष्यादेश्चतुर्थः संग्रहोमतः ॥१५॥ आसनादिक्रियादाक्ष्यं सहायः पंचमोमतः । रागाद्यपचयः षष्ठः सप्तमो योग निश्चयः ॥१६॥ नासाग्रे चक्षुषो नित्यं स्थिरीकरणमष्टमः । आहारशुद्धिर्नवमो मनःशुद्धिस्ततः परः ॥१७॥ एकादशंश्चेंद्रियाणां विषयेभ्यः समाहृतिः । जन्ममृत्युजरादुःखदोषदर्शनमंतिमः ॥१८॥ एतैर्द्वादशभिर्युक्तः सहायैः साधकः पुमान् । दर्शेंद्रियाणि मनसा नियछेच्च मनोधिया ॥१९॥ जीवस्वरू पज्ञानेन नियछेच्चधियं

CHAPTER 35

Dharmadev said, "O Sanak Muni! Laxmi, Saraswati, Durga, Savitri, Shachi, Rati, Svaha, Svadha, Prabha, Sangna and many other Devis approached Bhagwan Narayan with folded hands to seek His permission to perform His veneration."

Bhagwan Narayan addressed them, "I have decided to undertake the vow of Brahamcharya for a long time. Therefore, any of the eight types of contact with a woman is proscribed. Listening to women accidentally or unintentionally is a definite deviation from the Brahamcharya Vrat. O Devtas! Kruchh (Chandrayan) Vrat is the only atonement of digression from Brahamcharya. I have decided to observe Brahamcharya to establish its supremacy and to set an example for other pious people to follow on the path of religion. Therefore, I shall not tolerate the touch of women at present. Brahamcharya Vrat helps Brahmins and Brahamcharis to attain whatever they desire. It is said in the Vaasudev Mahatmya that any knowledge imparted to his disciple by a guru who does not observe Brahamcharya, becomes futile and the guru and his disciple surely fall in hell after their death. Samadhi, which is the highest accomplishment, can only be attained after due observance of Brahamcharya. A wise person must forsake the contact with women and transgender in all eight ways.

Dhyan (meditation) is one of the important (and fifth) elements of Ashtang Yog. A Yogi must endeavour to understand the twelve things that help him in Dhyan on his way to achieve Samadhi (the last element of Ashtang Yog). The twelve are: a holy and serene place which is free from trouble caused by an evil king or thieves; control of intake of food (overindulgence) and movement; a disciple who understands him and obeys his edicts; storage (or supply) of enough food to survive; expertise in sitting postures (that helps him to maintain concentration); absence of greed, anger, ego, attachment, envy etc. vices; understanding every step of Yog and Samadhi; practice of keeping eyes focussed on a tip of nose (not looking around); keeping senses under control; forsaking lust, greed and anger from the mind; withdrawing five senses away from their normal (mundane) activities and realising the pain caused by birth, death, aging and sorrow. Understanding the finer points of the abovementioned twelve and gaining advantage from them, a Yogi should control his senses and mind with suitable

ततः । एवं विधस्तुयो योगी किल्विषैः स विमुच्यते ॥२०॥ वेदज्ञोवाप्य वेदज्ञोयज्वा वा पापकृत्तमः । जन्ममृत्युमयं दुर्गं योगेनानेन निस्तरेत् ॥२१॥ जिज्ञासुरपि योगस्य योगभ्रष्टवदस्य च । जन्मांतरे पुनर्योगं संप्राप्यैव विमुच्यते ॥२२॥ एश्वर्य्यप्राप्तयेसंतिधारणा बहुशः सुराः । योगिनांतासु सप्तैव सन्निकृष्टा वदामिवः ॥२३॥ जितेंद्रियोजित प्राणस्त्यक्त्वात्मस्थूलभावनाम् । आत्मन्येवप्रकुबीतविराजः स्थूलभावनाम् ॥२४॥ पादादि जानुपर्यंते भूस्थाने धारयेन्मनः । स्थिरेमनसितत्स्थानं तिरोधानमुपैतिहि ॥२५॥ नीहारधूममात्रं तु भासते नान्यदित्ययम् । प्रोच्यते भूमिविजयो योगिनो धारणाविदः ॥२६॥ जान्वादिपायु पर्यंते जलस्थाने ततो मनः । धारयन्नीक्षते तत्र कल्पांतार्णववज्जलम् ॥२७॥ तदेव पश्यति यदानतुभूमिं तदास्यहि । सिद्धोजलजयोज्ञेयो भूमिसंहार एव च ॥२८॥ एवमन्यत्र विज्ञेयं जय संहार लक्षणम् । यत्रस्थितिस्तस्य जयोयत्त्यागस्तस्यसंहतिः ॥२९॥ त्यक्ताऽथापो नभः संस्थाः पाय्बादिहृदयावधौ । वह्निस्थाने मनोदध्याच्छोणतेजोमये ततः ॥३०॥ सिद्धेतेजोत्जये चित्तंवायुस्थानेऽथधारयेत् । भ्रूमध्यांतेचहृन्मध्यात्पीतवर्णे सयोगवित् ॥३१॥ ऊर्णातंतुस्वरूपंतत्थानं हित्वाततः सुधीः । आभ्रूमध्यात्तुमूर्द्धांतमाकाशस्थानमाश्रयेत् ॥३२॥ स्वच्छे सूक्ष्मे तत्र चित्तं धारयेत्सु स्थिरं ततः । आकाशविजये सिद्धे ततोऽहंकारधारणाम् ॥३३॥ कुर्यादहंहिभूतात्मेत्येवं रूपां तुयोगयुक् । अहंकारजये सिद्धै कर्त्तव्या बुद्धिधारणा ॥३४॥ बुद्धौ धार्येमहत्तत्त्वे भूताहंकरणात्मनि । मानसं योगिंना तेन सिद्धो बुद्धिजयो भवेत् ॥३५॥ फलानि चासांसप्तानां धारणानां वदाभिवः

arguments. He should acquire the true knowledge about his soul to sharpen his intellect. A Yogi who has his mind and intellect under his control indeed is redeemed from his sins accumulated over a number of his previous lives. This is the only way for one to become free from the cycle of death and rebirth; regardless of his efficiency or lack of knowledge of the Vedas or whether he has or not performed any Yagnas. If death comes before full accomplishment of Yog, he is able to continue the process in his next life before being liberated (going to Akshardham)."

Bhagwan continued, "O Devtas! He should give up the possessiveness towards his mortal body and consider his soul as his true and only identity to attain such an accomplishment or power of Samadhi. Before he is able to give up the possessiveness of his mortal body and able to slip into Samadhi, he needs to arrive at a few Dharnas (conjectures). I shall explain the seven among them that are the most important. (1) He should focus his mind on feet, calves, ankles and thighs and postulate that his body does not contain any portion of earth (as one of the five base elements that make up a mortal body) at all. With the power of mind over matter and enough will power, he does not feel the presence of these organs and he is able to achieve the objective of subtracting the portion of earth from his mortal body. This is said to be his victory over earth. (2) He should now make the presupposition that his thighs, anus and genitals are nothing but water that remains at the time of annihilation and imagine that no trace of Jal (water) exists within him. This is his victory over Jal. The earth submerges in water as it is its natural precursor. (3) He should now focus on the part of his body from his genitals to his heart and consider them to be the by products of Tej (fire). He should now win over Tej by imagining that Tej and these organs do not matter to his existence as a pure soul. (4) He should now concentrate upon the part of his body from the centre of his heart to the middle portion of his brows and imagine them to be originated from Vayu (wind), which his soul does not need for its independent existence. (5) He should now presume the rest of his body i.e. from his brows to the top of his scull have originated from Akash (sky or space). He should win over Akash just as he has won over the other elements. Just as in the process of Pralay, only Akash, which is uncontaminated and miniscule, exists and all other base elements have merged in their precursors. (6) Concentrating his mind in Akash, he should try to rise above Akash by thinking he is an independent soul and even the building blocks of his body had originated from Ahankar. (7) He should now take a final step and rise above Mahtatva from which his body and the entire universe has emerged. O Devtas! This is the only way a Yogi can overcome his possessiveness towards his body, his senses and intellect."

। सिद्धेभूमिजये स्वांगाद्ब्रह्मेव सृजति प्रजाः ।।३६।। जलाशयेभ्यः सर्वेभ्यः पिबेज्जलजयादयः । तेजोजयेसनेक्ष्येतकैश्चित्सूर्यादितेजसा ।।३७।। सिद्धेवायुजयेयोगी सकलां पृथिवी मपि । पादांगुष्ठाग्रघातेन स्वेछया कंपयेत्किल ।।३८।। जातेचाकाशविजये प्राप्नोत्वा काशरू पताम् । तथा तद्धानशक्तिं च स्वेछयाप्नोति योग्यसौ ।।३९।। यद्धारणानां पंचानामेतासां फलमीरितम् । अहंकारजयेनासौतदेकेनाधिगछति ।।४०।। सिद्धेबुद्धिजयेयोगी सार्वज्ञ्यं लभते किल । ऐश्वर्याणीति संक्षेपात्सप्तोक्ता निमयासुराः ।।४१।। योगैश्वर्य्याणि संप्राप्यब्रह्मचर्य दृढ़व्रतः । तुछान्येतानीतिमत्वासज्जते न हि तेष्वपि ।।४२।। योगिनां तत्र सक्तानां कालवश्यत्वमप्यसौ । ब्रह्मचर्यप्रतापेन सम्यगेवाव बुध्यते ।।४३।। एवंविधो योगिवरोऽर्कतेजा निरंतरं ब्रह्मसुखाभि तृप्तः । न सर्गकाले जनिमेति मृत्युं संहारकाले च यतः स्वतंत्रः ।।४४।।

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये ब्रह्मचर्यहेतुकयोगनिरू पणनामा पंचत्रिंशोध्यायः ।।३५।।

अथ षड्त्रिंशोऽध्यायः

श्री नारायणमुनि उवाच ।

तस्माद्देवाब्रह्मचर्य्यमनर्ध्यंरत्नमस्तित् । सर्वोपायैरक्षणीयं सर्वैर्भूरि सुखप्रदम् ।।१।। तत्रोपायसहस्राणां दम एकोविशिष्यते । ब्रह्मचर्यस्य रक्षायैश्रयणीयोदमस्ततः ।।२।। रू पादिषु व्रजत्माकं चक्षुरादींद्रियैर्मनः । तन्नियं तुं समर्थोऽस्तिद्म एको न चापरः ।।३।। यज्ञास्तपांसिदानानि कृतान्यपि यथाविधि । फलसिंद्धिं नयछंति दमहीनाहि निश्चितम् ।।४।। पुंसोदमाश्रितस्यैवब्रह्मतेजो विवर्द्धते । पापानि च विलीयंतेकालभीतिर्निवर्त्तते ।।५।। दांतएवसुखंशेते जागर्ति च सुखं तथा । विपर्ये ति सुखं लोके लभते च सदासुखम् ।।६।। रक्षोभ्यइव भूतानाम दांतेभ्योस्तियद्भयम् । तस्मान्निर्मायिताभूयामयातच्छासनायवै ।।७।। वर्णाश्रमाणां ये धर्मांदातानां फलदाहिते । दमएव ततः सेव्यः पावनानां च पावनः ।।८।। दांतश्चलक्षणैर्बौध्यस्ता निश्रृणुत निर्जराः । अदीनत्वं च

Bhagwan Narayan continued, "O Devtas! Let Me now tell you the accomplishment a Yogi achieves after triumphing over each of these seven elements. He is able to create people from his body just like Brahma after overcoming earth. He acquires the power of becoming invisible to all after conquering Jal. He becomes strong enough to move earth and anything on it just with his toe after surmounting Vayu. By prevailing Akash, one can become omnipresent just like Akash and appear and disappear independently. All these five accomplishments may be achieved by overcoming just one element, Ahankar. One becomes fully knowledgeable after conquering the intelligence. I told you the rewards of each of the seven accomplishments in short, however, a true Yogi considers these powers as an end in itself. He does not get entangled in these super natural powers as he realises that all powers may be destroyed by almighty Kaal (time). Such an accomplished Yogi becomes very radiant, satisfied and blissful due to the strength of his Brahamcharya Vrat. He is neither born at the start of a creation nor dies at the time of total annihilation. Indeed, he becomes truly independent."

Thus ends the 35th Chapter of the Satsangi Jeevan.

CHAPTER 36

Bhagwan Narayan said, "O Devtas! One must endeavour to safeguard one's Brahamcharya Vrat at all costs for the reasons I have explained to you. Control of senses (and sensual organs) is the most useful tool in guarding Brahamcharya Vrat. Our sensual organs such as eyes and ears must be withdrawn from their respective subjects such as sight and sound to stop the mind meandering in sensual pleasures. Performing great Yagnas such as Ashvamedh, undergoing harsh austerities or giving vast amounts of wealth in charity are futile without one's senses being under control. A man's aura enhances, his grave sins such as killing of a Brahmin are negated and his fear of death vanishes if he keeps his senses under control. According to the Mokshdharma, only such a person can sleep, wake and move about blissfully and remain happy at all times. Otherwise, such a person is a danger to the society just as demons are. Therefore, I have granted permission to the kings to punish such persons.

संतोषः श्रद्धाहंकारवर्जनम् ॥९॥ आर्जवं मानराहित्यं कामक्रोधविवर्जनम् । अनसूयादया क्षांतिरवैरत्वं च मार्दवम् ॥१०॥ त्यागो राजादिवार्त्तानां लोकवादविवर्जनम् । गुरुपूजामुमुक्षा च रसास्वादस्य वर्जनम् ॥११॥ स्तुतिनिंदासमत्वं च प्रसन्नत्वं सुशीलता । धैर्यं चाक्षोभ्यता हर्षशोकरागादिवर्जनम् ॥१२॥ अभयं भधुरावाणी सर्वेषां हितकारिता । लक्ष्माण्येतानि यत्रस्युः सबोध्योद्भवान् सुराः ॥१३॥ तस्मान्मया ब्रह्मचर्यं दमेनैव सुरक्षितम् । अस्तीति बुध्वादेवीभिः पूजनीयानरादयः ॥१४॥

धर्म उवाच ।

एवमुक्ते भगवतापतितोऽहं तदा भुवि । अहिंसया सहमुने निःसंज्ञो मूर्छितो यथा ॥१५॥ क्षणेन चेतनां प्राप्य प्रार्थयावः स्मतं हरिम् । नारायणदयासिंधो सर्वानंदप्रदायक ॥१६॥ आवां त्वमानंदयितुं प्रादुर्भूतोऽसितत्कथम् । भवता सर्वभावेन नैष्ठिकं व्रतमास्थितम् ॥१७॥ त्यक्तैवाऽस्मान् गंतुमनाइव त्वं लक्ष्यसेऽधुना । न चैवं कर्त्तुमुचितं पाहिनः शरणागतान् ॥१८॥ नैष्ठिकब्रह्मचर्येण किं तवास्ति प्रयोजनम् । अद्यैव च कथं त्यागः सर्वेषामुचितो मतः ॥१९॥ ईक्षे परमहंसेषु नैष्ठिकब्रह्मचारिषु । न कं चन विशेषं हितस्मात्त्यागी बुभूषसि ॥२०॥ त्यागोऽद्यैवनतेऽस्माकं युक्तोऽस्मत्तोषणं विना । ऋ णत्रया पाकरणमपि वेदे प्रकीर्त्तितम् ॥२१॥ वर्णानामाश्रमाणां च पोषकत्वात्गृहाश्रमः । श्रेष्ठः सर्वेभ्य एवेति तं कथं त्यक्तुमर्हसि ॥२२॥ आश्रमांश्चतुरोयस्तु क्रमेणैवाश्रयत्यसौ । सुखेन सिद्धि माप्नोति सीदंत्ये वाऽन्यथाचरन् ॥२३॥ इति संप्रार्थितः प्रेम्णा भगवान्मामुवाचसः । उत्तेजयंस्त्यागिजनान् मेघगंभीरया गिरा ॥२४॥ श्रृणु तात वचोमेऽपि मात्तस्त्वं चैक चेतसा । वदामि धर्म्यं युक्तं च निश्चितं वेद सम्मतम् ॥२५॥ त्यागोऽत्यागश्चवेदेषुयथावद्वर्णितावुभौ । अधिकारीविभेदेन व्यवस्थात्राऽवगभ्यताम् ॥२६॥ यस्यनास्त्येव वैराग्यं ज्ञानं विज्ञानसंयुतम् । त्यागस्याऽनधिकारित्वाद्गार्हस्थ्यं तस्य संमतम् ॥२७॥ सम्यगनेन संप्राप्तं ज्ञान वैरागरजं बलम् । तस्य त्यागो निषिद्धो हि दुर्बलत्वान्न संशयः ॥२८॥ वैराग्यमंतरात्यागं यः करोति नराधमः । सतु भ्रष्टोभवत्येवनाप्नोति त्यागजं सुखम् ॥२९॥

The sincere observation of ethics of one's Ashram and Varna are rewarding to the people whose senses are under their control. The control of senses grants one total purity. O Devtas! I shall now tell you the traits of such a person whose senses are under his control. He has full trust in his guru; he has forsaken greed, anger, fear, ego, attachment towards mundane objects, indulgence of taste; he has become immune to praise and criticism and happiness and sorrow; he is truthful, honest, pious, happy, patient, soft spoken and compassionate towards all; his truthfulness is not harmful to anybody; he does not indulge in gossip; he has no enmity towards anyone and does not criticise or level false allegations against anyone. Mokshdharma mentions these same traits in a person whose senses are under his control. O Devtas! For this reason I have decided to guard my Brahamcharya Vrat by declining the request of worship by female deities. They should venerate Bhagwan Nar, Hari and Krishna instead."

Dharmadev said, "O Sanak Muni! My wife Ahinsa and I were aghast to hear this. We were too stunned to speak for some time. When we regained our consciousness, I said to Bhagwan Narayan, 'O Narayan! O merciful! You have incarnated to please us. How could You talk about Naisthik Brahamcharya Vrat! You appear totally detached from us as if You have decided to leave us. How could You leave us so soon? It can't be right! Why have You decided to observe Naisthik Brahamcharya Vrat? Why are You so detached from all of us? How can You think of leaving us without satisfying our desires and dreams? Even the Vedas command that a man must become free from the debts towards Devtas and parents before death. Furthermore, how can You think of not becoming a Grahastha (householder) knowing that a householder helps sustain Brahmins and Brahamcharis? How can You even think of forsaking Grahastha Ashram when it is extolled as the best among all Ashrams? One has to pass through all four Ashrams in order to attain the ultimate bliss. 'O Sanak Muni, Bhagwan Narayan replied profoundly. "

Bhagwan Shree Narayan said, "O father! O mother! Listen to Me carefully. Whatever I say will be conforming to the Vedas, Dharma and natural justice. Both, Grahastha and Tyag (renunciation) Ashrams have their merits and limitations. Grahastha Ashram is suitable to people who do not have apathy towards sensual desires due to his lack of knowledge (temporary or fleeting nature of all pleasures). He

आदौत्यक्त्वापि विषयान्पुनस्तांश्चेन्निषेवते ।वांताशिनः कथं तस्य सुखं त्यागोद्भवं भवेत् ॥३०॥अतः स्तुत्वैवगार्हस्थ्यं वेदस्त्यागं निषेधति । अविरक्तस्य तस्यैव ऋ णापाकरणं हितम् ॥३१॥ यस्यास्तितीव्रं वैराग्यं ज्ञानं सम्यक् च तस्यतु । त्याग एवोदितः श्रेष्ठस्तेनैवाश्रुससिध्यति ॥३२॥वैराग्योत्पत्तिकाले हि ऋ णमुक्तः पुमान्भवेत् ।त्यागस्याप्यऽधिकारी च सतदैव भवेत्किल ॥३३॥ वैराग्यमस्त्येवदृढं यतोमेततोऽधिकारोन गृहाश्रमस्य । वैराग्यहेतुं श्रृणुमेऽनुभूतिसिद्धं हितातप्रवदामितुभ्यम् ॥३४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये श्रीनारायणधर्मसंवादे त्यागाधिकारनिरू पणनामा षड्त्रिंशोऽध्यायः ॥३६॥

अथ सप्तत्रिंशोऽध्यायः

श्री भगवानुवाच ।

अहं तु गार्हस्थसुखं तुछं पश्यामि निश्चितम् । कामक्रोधाद्यग्निदग्धान् गृहस्थांश्चसु दुःखितान् ॥१॥ पश्यामि मानुषान्सर्वान्कालध्वस्त मनोरथान् । विषयान् बाध्यतोदुःखानविरज्ये तेन तेष्वहम् ॥२॥ पितृलोके च ये भोगास्तेपि संति क्षयिद्भवः । त्रिंशतादिवंसैर्नृणां पैत्रमेकमहर्निशम् ॥३॥ तैस्त्रिंशताभवेन्मासोवर्षं द्वादशभिश्चतैः । शताब्दांते तु तद्भोगाः सहलोकैर्वियंति हि ॥४॥ इतिवेद्मि ततस्तेषुवैराग्यं मम वर्त्तते । स्वर्गिणामपिये भोगास्तेऽपिज्ञाताः क्षयिद्भवः ॥५॥ मनुष्याणां तुयद्वर्षंतद्देवानामहर्निशम् । तैस्त्रिंशताभवेन्मासो वर्षं द्वादशभिश्चतैः ॥६॥ तादृगब्दशतांते ते भोगालोकाश्च सर्वशः । नश्यंति

should not renounce the world as he has not developed deep detachment and his half hearted renunciation brings nothing but sorrow to him and others around him. He does not derive any happiness that is due only as a result of renunciation. Re indulgence in the senses after the renunciation is like licking vomit. How can one derive any pleasure by such a despicable act? It is for this reason only that the Vedas extol Grahastha Ashram. However, for an enlightened person who has a natural apathy towards mundane pleasures, renunciation is the best option for him. He becomes free from the debts of men, Devtas and parents as soon as he develops deep detachment towards the world. He becomes eligible for Tyag Ashram (renunciation) at the time of ascent of his Vairagya (detachment). O father! As I have a profound detachment from the world, I consider Myself not suitable for Grahastha Ashram. I shall now tell you the reasons behind My deep detachment."

Thus ends the 36th Chapter of the Satsangi Jeevan.

CHAPTER 37

Bhagwan Narayan said, "O father Dharmadev! I consider the pleasures of a householder are miniscule. As the desires of a householder never abates, the stream of never ending desires causes nothing but pain to him. Seeing him singed by the vices of anger and greed, I have developed immense dislike for the mundane pleasures of senses. Even the pleasures of the heavens above are fleeting. The period of thirty days of earth is equivalent to a day of Pitrilok (abode of dead ancestors). Thirty such long days make one month and twelve months make one year of Pitrilok. Pitrilok itself and all its physical pleasures are destroyed at the end of one hundred years. Hundred earth years make one day of Indra, the king of heaven and the Devtas. Thirty such long days make one month and twelve months make one year of Indralok (heaven). The heaven, its opulence and residents are destroyed after the passage of one hundred heavenly years. I have no desire of such temporary pleasures of Pitrilok and Indralok. The day of Vairajpurush seems very long as 24,000,000 solar years make his one day. Even the abode of Vairajpurush is destroyed after his one hundred years. I have become aloof even from such pleasures. I am not even interested in status, power and pleasures beyond the scope of Vairajpurush. The day of HiranyaGarbh is equivalent to the lifespan of Vairaj. Calculate the period of his months and years. Even he and his abode are destroyed at the end of his one hundred years. I am not interested in his pleasures either. O father! The day of Avyakrut Purush is equivalent of one hundred

कालवेगेन विरक्तस्तेनतेष्वहम् ॥७॥ वैराजपुरुषस्यापि भोगालोकाश्चये पितः । तेऽपिज्ञातामया सर्वेकालग्रस्तान संशयः ॥८॥ चत्वारिंशल्लक्षयुतं वर्षकोटिद्वयं चयत् । दिव्यमानेन तज्ज्ञेयं वैराजस्य त्वहर्निशम् ॥९॥ तैस्त्रिंशताभवेन्मासो वर्षं द्वादशभिस्तुतैः ।ईदृगब्दशतांतेतेभोगालोकाश्च सर्वशः ॥१०॥लीयंते कालवेगेन विक्तस्तेनतेष्वहम् ।तदपि तेऽपि मोक्षे वैराग्य वर्तते किले ॥११॥ आविर्भावतिरोभावावैराजानां शतं पितः ।कालेन यावतातावत्कालेनैकमहर्निशम् ॥१२॥ हिरण्यगर्भस्यमवेत्तै मासादि च पूर्ववत् । तादृगब्दशतस्यांतेभोगलोकाश्च मुक्तयः ॥१३॥ तदाश्रिताविलीयंते कालेना व्यक्तरंहसा । तत्रास्तितेन वैराग्यं ममनाल्पा पितद्रुचिः ॥१४॥तादृग्धिरण्यगर्भाणां शतकृत्वो महामते ।आविर्भावतिरोभावौ भवतः कालतो यदा ॥१५॥तदाऽव्याकृत पुंसस्तु भवेदेकमहर्निशम् ।तैस्त्रिंशताभवेन्मासोवर्षं द्वादशभिश्चतैः ॥१६॥तादृग्वर्षशतस्यां ते लोका भोगाश्च मुक्तयः ।तदाश्रिता विलीयं ते वैराग्यं तेन तत्र मे ॥१७॥ कालात्मनाऽत्रसूर्येणनृपित्र मरवासराः । एकेनापि विभज्यंते गतिभेदात्पृथग्यथा ॥१८॥ तथैवांडाद्वहिस्तेन वैराजादि दिनान्यपि । पृथगेव विभज्यंते स्वस्यैवगतिभेदतः ॥१९॥ प्राकृता अथ ये भोगावेद्मि तानपितत्वतः ।आविर्भावतिरोभावाः शतभव्याकृतात्मनाम् ॥२०॥यदा भवंति च तदाप्रकृतेर्दिनमुच्यते ।तैस्त्रिंशताभवेन्मासोवर्षं द्वादशभिश्चतैः ॥२१॥ तादृगब्दशतस्यां ते भोगालोकाश्च मुक्तयः । तदाश्रिताविलीयंते तत्रतस्मान्न मेरुचिः ॥२२॥ प्रकृतिः शुद्धमायायां लीयते सा च पूरुषे । तस्मात्सर्वेषु भोगेषु वैराग्यं मम वर्त्तते ॥२३॥ अतस्त्यागोयुक्त तमोममास्तीत्यवधार्यताम् । नैष्ठिक ब्रह्मचर्येण स्थितिरस्ति सदा मम ॥२४॥ नाधुनैव मयातात व्रतमेतत्समाश्रितम् । ममव्रतमनाद्येतदृषिरस्मि पुरातनः ॥२५॥ प्रतिब्रह्मांडमुत्पद्ययुवयो रंगतो मया । प्रतिकल्पं व्रतंह्येतत्संधृतं चाद्य धार्यते ॥२६॥ वेद्मि सर्वाणि जन्मानि नत्वं जानासि तानितु । अतएव हि मांतातनिषेधसि च मुह्यसि ॥२७॥ नार्षेणानेन देहेन ब्रह्मचर्यव्रतं मया । पुराकदापि संत्यक्त न च त्याज्यं तथाधुना ॥२८॥ कालग्रस्तमिदं विश्वं ज्ञात्वा सद्ब्रह्मचर्यवान् । योमां भजति तेनैव प्राप्यते परमं पदम् ॥२९॥ ब्रह्मचर्यसमं नास्ति साधनं हि मुमुक्षताम् ।सर्वसौख्य प्रसिद्धिः स्याद्यस्यैवाश्रयणात्सदा ॥३०॥तस्मात्भवप्रसन्नात्माभोजयित्वा द्विजान्सुरान् ।आज्ञापय तपः कर्त्तुमस्माँल्लोक हितावहि ॥३१॥

years of Hiranyagarbh. After the passage of time equivalent to one hundred years of Avyakrut Purush, he submerges into impure Maya. The day of impure Maya is equivalent to one hundred years of Avyakrut Purush and after the passage of one hundred such years; impure Maya submerges into Sudhha Prakruti (pure Maya). A day of pure Maya is as long as one hundred years of impure Maya. Pure Maya in turn submerges into Purush. Just as the earth's solar year is determined by its orbit around sun, the years of Vairajpurush, Hiranyagarbh etc. are determined by their abode's movement around the sun. The progressive length of a year become greater as one travels upwards. However long the lifespan of Maya seems, it is indeed destroyed one day. Therefore, I am not taken in by their pleasures. My renunciation is credible. Furthermore, I am Naisthik Brahamchari since time immemorial. My Brahamcharya Vrat is eternal. I observe Naisthik Brahamcharya Vrat in every Kalp to set an example to others. O father! You are getting attached to My incarnation due to your ignorance as you do not know all My previous incarnations. I have not forsaken Brahamcharya Vrat in the past and I do not intend to do it now. Only a person observing Naisthik Brahamcharya Vrat after considering the whole universe as subject to annihilation attains Akshardham -My supreme abode. Naisthik Brahamcharya is the most important tool to attain Moksha (salvation), and the eternal bliss of Akshardham can only be attained through Brahamcharya. Therefore, O father! Permit Me to leave to undertake austerity."

Dharmadev said, "O Sanak Muni! Our illusion and ignorance vanished after hearing Narayan Bhagwan's sermon. Narayan Bhagwan asked Bhagwan Nar, Hari and Krishna to let the female deities worship them. Listening immediately to Lord Narayan, Bhagwan Nar said, 'Hold on! Nar and Narayan cannot be separated. Nar always follow Narayan. Whatever Narayan does, Nar emulates.' Just as Bhagwan Hari and Krishna were about to stop female deities offering their worship, Bhagwan Narayan asked them to relent. Understanding the latent desire of Bhagwan Narayan, Lord Hari and Krishna permitted deities to worship them. The female deities, aware of Lord Narayan's wish, happily performed elaborate worship of Lord Hari and Krishna

धर्म उवाच ।

एवमुक्तेभगवतामोहोनौविगतो मुने ।आज्ञापयन्नरादींश्च देव्यर्चा ग्रहणाय सः ॥३२॥ देवीभिः पूजनं यत्तु क्रियते भवतांनर ।हरे कृष्ण भवद्भिस्तत्स्वीकर्त्तव्यं मदाज्ञया ॥३३॥ नरनारायणस्याचरणं नरस्यनारायणोयत्रनरोपितत्र । नरोननारायण मंतरास्ते युग्मं वियुज्येत कदापिनैतत् ॥३४॥ एवमुक्तेनरेणाऽथयावन्नेतिविवक्षतः । हरिकृष्णौप्रभुस्तावद्बोधयित्वान्यवारयत् ॥३५॥ ततो भगवतोहार्द्दं तावुभौ च प्रसन्नताम् ।ज्ञात्वा स्वपूजनं ताभिः कारयामास तुस्तदा ॥३६॥ देव्योपि भगवत्प्रीतिं तथैवेत्यवगम्यताः । पुपूजुः परयाभक्त्या हरिकृष्णौ यथाविधि ॥३७॥ पीतांबरप्रावरणादिवस्त्रैर्विभूषणैः कुंडलमुद्रिकाद्यैः । कस्तूरिकाकुंकुमचंदनैश्चचक्रुस्तदर्चां बहुपुष्पहारैः ॥३८॥ तावासुदेवप्रमुखांश्चतद्वत्सं पूजयामासुरुदारभावाः । नीराजनं चक्रुरतिप्रसन्नाः सद्रत्नपात्रार्पितदीपहस्ताः ॥३९॥ सर्वेषु तेष्वऽप्यमलांतरास्ताः संवीक्ष्यनारायणमेष्वहृष्टाः । प्रणभ्य तं तांश्च ततः समाप्तं पूजाविधिनक्रुरनन्यभावाः ॥४०॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये श्रीनारायणधर्मसंवादत्यागहेतुवैराग्यदेव्यर्चानिरू पणनामा सप्तत्रिंशोऽध्यायः ॥३७॥

अथ अथाष्टत्रिंशोऽध्यायः

धर्म उवाच ।

ततः सभगवांस्तूर्णं वासांस्याभरणानि च । विप्रेभ्यः सददौस्वानि देवेभ्यः कुसुमस्रजः ॥१॥ मुकुटं तु सरेंद्रायद त्वाऽभूच्चयथापुरा । नरोप्येवं चकाराश्रुप्रसन्नोऽभूत्तदा प्रभुः ॥२॥ भूषणादित्यजंतौ च हरिकृष्णो विलोक्यसः । न्यषेधद्देवकार्याणां ताभ्यामेव चिकीर्षया ॥३॥ ततः पाकत्वरायै च मामादिश्य ययौ स्वयम् ।स्नातुंदेवैर्देवनदीमृषि भिश्च सह प्रभुः ॥४॥ मयाज्ञप्तास्तदादेव्यइच्छा मात्रेणतत्क्षणम् । पाकं संसाधयामासुर्भगवत्प्रीतयेऽखिलम् ॥५॥ नारदस्तु तदारभ्यनारायण मनुव्रतः । सदा समीपेऽस्यतस्थौ प्रीतिपात्रं हरेरभूत् ॥६॥ यदास्नातुप्रभुर्यातोदेवस्रोतस्वती तदा । गंगा निराशातद्भाग्यं शंसंत्य भ्राण्युपागमत् ॥७॥ तामन्ययुस्त दानद्यः सर्वास्ताभिः सहैवसा ।चकार दर्शनं तस्यस्थित्वा तत्रैवसादरम् ॥८॥ स्नास्यन्नथो प्रभुरपि प्रेष्ठांतामस्मरहृदि ।पर्येक्षतक्व गंगेतिददर्शा भ्रेष्ठथांबरे ॥९॥ एत्द्येत्द्यभ्रमतिक्षिप्रमित्युक्त्कासाऽऽगमद्रुतम् ।तस्यामेवांबुरू पैण मिश्रा

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with camphor, Kumkum, sandalwood paste etc. They offered many expensive golden robes, ornaments such as bracelets and earrings and many flower garlands. The devout female deities worshipped Vaasudev, Pradhyumna, Anirudhha and Sankarshan with the same fervour and devotion. At the conclusion of their worship, they offered Aarti to all Swarups of Bhagwan. O Muni! They bowed down at the feet of Bhagwan Nar and Narayan from a distance. They felt their lives fully fulfilled at such a splendid opportunity."

Thus ends the 37th Chapter of the Satsangi Jeevan.

CHAPTER 38

Dharmadev said, "O Sanak Muni! Bhagwan Narayan discarded His expensive robes and ornaments and gifted them to the Brahmins and His coronet to Indra, the king of the Devtas. Bhagwan Nar followed suit and both of them were now attired in the garb of a Brahamchari as earlier. However, Lord Narayan stopped Bhagwan Hari and Krishna from following in His footsteps and discarding their robes and ornaments as He wanted them to remain as they were so that the people at large could offer their venerations to these forms. Narayan Bhagwan asked me to prepare food for everybody and went to the banks of River Devnadi to perform His evening routine. Bhagwan Nar, Hari, Krishna, Indra and other Devtas and Rishis accompanied Him to the banks of the river. I requested Laxmiji and other female deities to prepare various items of food which they accomplished immediately with their magical powers. O Muni! Sage Narad followed Bhagwan Narayan and has remained with Him since then for His pleasure. As Bhagwan Narayan entered the waters of River Devnadi, River Ganga and the other rivers felt disappointed at the lost opportunity. They flew skyward and took the forms of clouds for His Darshan. Lord Narayan remembered His favourite river as soon as He entered the waters and looked around for her. He asked River Abhramati (another name of River Ganga, meaning one which clears the intelligence) to come

भूत्सान्यवाहिनी ॥१०॥ अभ्रमत्यातयायुक्तासातुदेवनदी तदा । ख्याता साभ्रमतीत्यासीन्महापातकनाशनी ॥११॥ गंगातदागतमवेक्ष्य हरिंतरंगैर्दीर्घैः, स्मबाहुभिरिवां घ्रियुगं गृहीत्वा । आनंद संप्लवमवाप बहुप्रसन्ना, नद्योऽपरा अपि तथैव बभूवुरंग ॥१२॥ सस्नुः सुरामुनिगणाश्च परस्परेषां, दोर्मिजलानि बहुधोपरि निक्षिपंतः । नारायणस्य पुरतश्चनरादयोऽपितं, हासयंत उरुधोदक खेलनेन ॥१३॥ स्नात्वा यथाविधि चते जलदेवतादीत्संतर्प्य तद्बहिरू पेत्यकृतोर्हपुंड्राः । संध्याविधिं च जपमप्युचितं विधाय, चक्रुर्ममाश्रममुपेत्य चहोमकृत्यम् ॥१४॥ वासुदेवस्ततः सर्वान्स्नातान्नारायणाज्ञया । भोक्तुं निवेशयामास पंक्तिभिश्च यथोचितम् ॥१५॥ बद्धकछादेवगणादेवपत्न्यश्च सादरम् । भगवत्प्रीतयेत्द्यासन्परिवेषणतत्पराः ॥१६॥ नानामणींद्रनिचितैः पीठैः कोट्यर्बुदैऽशुभैः । पंक्तिस्थितैः सश्रुशुभे मंडपोति मनोहरः ॥१७॥ देवाश्चमुनयः सर्वेविप्राद्याये समागताः । वासुदेवाज्ञया त च स्नात्वा तत्रागमन्मुने ॥१८॥ सर्वेषांमध्यभागेतुपीठं भगवतोऽभवत् । तस्यैवपरितश्चासन्मुख्य देवद्विजन्मनाम् ॥१९॥ तेषां च परितोऽन्येषां पीठान्यासन्यथोचितम् । सर्वे यथोक्तपीठेषु निषेदुः पंक्तिशस्ततः ॥२०॥ ऋ षींश्च ब्राह्मणान् मिक्षून् जीर्ण कंबलवाससः । पीतांबराणि भगवान्दापयामास तत्क्षणम् ॥२१॥ ऋ षयोजगृहर्नस्वंव्रतभंगे भयाद्यदा । प्रसन्नः स तदान्येभ्यो विप्रेभ्योऽदापयद्विभुः ॥२२॥ पीतांबराणि रुचिराणितदावासित्वा, पीठेषुतेषु च निषेदुष एव विप्रान् । गंधाक्षतैः कुसुमहारसुद्यूप दीपैः सर्वानपूपुजमिमे निगमांश्च पेठुः ॥२३॥ सर्वेऽपितेमुनिनरद्विज मुख्यसंघाः, तनमंडपांशु निचयोज्ज्वलगात्र शोभाः । सद्वाससोगतनिमेष दृगीक्षितेशानाप्ताः, पृथक्सुरगणान्नृभिरीक्षमाणैः ॥२४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये भगवतः साभ्रभतीस्नान मंडपोपवेशनिरू पणनामाऽष्टत्रिंशोऽध्यायः ॥३८॥

near Him. River Ganga and other rivers duly obliged and merged into the waters of River Devmati. River Devnadi became known as Sabhramati (with Abhramati) and has since then been able to wash away grave sins such as a murder of a Brahmin. (The river is now known as Sabarmati). O Muni! All the rivers, with the result of contact with Bhagwan, formed themselves as high waves around Him as if they wanted to bathe Him. Lord Nar, Hari, Krishna, the Devtas and sages sprinkled water onto each other and on Bhagwan Narayan. After enjoying themselves for a while, Bhagwan Narayan and others offered their veneration to Varun (Devta of water) and emerged from the waters and returned to my home after concluding their evening Sandhya and Japa."

Dharmadev continued, "O Sanak Muni! Lord Vaasudev asked everybody to sit in rows for their dinner as the Devtas and their wives prepared to serve food to them. Thousands of Bajoths were placed under the shimmering Mandap as if by a miracle. A slightly higher Bajoth was laid for Bhagwan Narayan in the middle of other Bajoths for the Devtas and Brahmins. Everybody took their seats as guided by Lord Vaasudev. Bhagwan Narayan asked for the expensive golden clothes to be given to the Rishis and Brahmins as a replacement for their tattered old clothes. He was very pleased with the Rishis as they all declined to accept expensive robes lest they deviate from the Vrat of not amassing anything. Nonetheless, the Brahmins accepted new clothes as suggested by Bhagwan. Lord Narayan venerated golden attired Brahmins with incense, rice and garlands in accompaniment of the hymns from Purush Sukta before taking up His seat for dinner. Everybody under the Mandap had their sights fixed on Bhagwan Narayan. O Muni! The light shining from the jewels of the ceiling and columns of the Mandap enhanced the aura of Brahmins, Rishis and Devtas so much that it became difficult to distinguish them from each other (everybody looked equally radiant)."

Thus ends the 38th Chapter of the Satsangi Jeevan.

एकोनचत्वारिंशोध्यायः

धर्म उवाच ।

स्वस्वासनेषु सकलेष्विति संस्थितेषु, विष्णवाज्ञयाकनकपात्रचयान्गृहीत्वा । तूर्णं बहिश्च परिवेषणकारकायंते, निःसृतारसवती मुखतस्तदानीम् ॥१॥ तत्रा भवन्नकतमोपि महानहं, हि कुर्यां कथंन्विदमितिप्रतिपन्न तर्कः । योयोनिदेशनमवापममाथविष्णोः, धन्यं स्वमल्पकरणेऽपिससोऽधिमेने ॥२॥ अस्मिन् क्षणे भगवतोऽतिरुचिस्त्वनेन, कृत्येन संविरचितेन भवत्यवश्यम् । इत्थं विचिंत्यस्यसुराहरि तुष्टि कामा, देव्यश्चकर्मविदधुः परमादरेण ॥३॥ पात्राणि तेऽथविविधोत्तमरंगवल्ली, चित्रैर्विभक्तमणिभूमिषु चानुपूर्व्या । एकक्षणेन परितः करलाघवेन सम्यक्पुरश्चविदधुः सुरवाडवानाम् ॥४॥ केचित् द्विजास्तु सहसार्कमरीचिरोचिः, पात्राणि वीक्ष्यपुरतश्च किता बभूवुः । केचिन्नभश्चुत सुधाकरबिंबशं, कालब्ध्वाशनैः समवलोक्य चतानिदृष्टाः ॥५॥ पात्रं महोज्वलमथो मणि बद्धभूमौ, चित्रश्रियां भगवतः पुरएत्य विष्णुः । कंसानिषष्ठिमधिकां च चतुर्भिराधात्पंक्ति, क्रमेणरुचिराण्यभितश्च पात्रम् ॥६॥ पौरोगवा अथसहस्रश एककालंचक्रुः क्रमेण परिवेषणमाश्रुवेगाः । विप्रामहानसमुखागतभूरिभोज्यसौरभ्यमात्रमुपलभ्यचला अभूवन् ॥७॥ यावत्स्वयं मुखरवैश्चपलोर्ध्वदोर्भिः, पौरोगवांश्चलतयोर्ध्वदृशात्कयंति । तावत्परैरुपगतैर्निभृता निभोज्यैः, पात्राणि वीक्ष्यमुदमपुरपत्रयां च ॥८॥ देव्यः सुरत्नरशनासितदीर्घशाटन्, संव्यानवीतकुचकंचुकिकाश्चलंत्यः । व्यालोललोचनविलोकित पात्रमात्रा, विद्युल्लताइवमताः परिवेषयंत्यः ॥९॥ एवंतैः क्षणमात्रेण कृतेऽपि परिवेषणे । भक्ष्यभोज्यादिसांकर्यंनाभूत्यात्रेऽपि कस्यचित् ॥१०॥ मध्येभक्तं च भक्ष्यं प्रागग्रेलेह्यं चवामतः । वटकादीनिदक्षे च शाकान् सर्वोप्य वैक्षत ॥११॥ सर्वे देवानरानागाः स्वस्वपात्रेष्वचक्षत् । भक्ष्यास्त्रिंशत्प्रभेदांश्च भोज्यभेदाश्च तावतः ॥१२॥ शतानि पंचशाकानो पायसं च चतुर्विधम् । पेयभेदांश्चतुः षष्ठिं चषकेषु पृथक् पृथक् ॥१३॥ देवकंदफलादीनिस्वादूनिबहुधा तथा । एतत्सर्वेहि सर्वत्र पात्रेष्वालोकितं यदा ॥१४॥ मदाज्ञयातदासर्वेनारायणपुरः सराः । समाश्नन्दीर्घदोदंडैर्गृहीताज्ञाः परस्परम् ॥१५॥ परस्परविनोदेन हसंतोऽभुंजताभराः ।

CHAPTER 39

Dharmadev said, "O Sanak Muni! Just as everybody had taken their seats, the Devtas and Devis emerged from the kitchen with bowls and platters full of various items of food. None thought that serving people beneath their social standings may lessen their social status. They were just happy to get an opportunity to serve me and Bhagwan Narayan. Rather than consider it as chore, they thought of this as a humble service to Bhagwan. The Devtas and Devis placed golden dishes and small bowls in front of every diner. Many Brahmins, seeing the shiny golden plates for the first time, were taken aback with surprise. Vishnu placed a large golden plate and sixty four small goblets in front of Bhagwan Narayan. Many of the Brahmins were captivated with the smell of various types of Ladoos coming from the kitchen. They became restless to start eating and called for supervisors from the kitchen to speed up the serving. Before the supervisors could come to them, many items of food such as Shiro, Ladoos and Jalebi were served in their plates. Devis, attired in white long Saris embroidered with pearls which covered their ample bosoms fully, moved swiftly between the rows. They served food quickly without looking at the diners. O Muni! The surprising thing was that though there were many items of food, none of them got mixed with each other. Rice remained in the middle, various chutneys remained at the front, beans remained on the left while vegetable remained on the right side of the plates. Thirty types of Ladoos, thirty types of Shiro, four types of milk pudding, five hundred types of vegetables, sixty four types of drinks and various fruits were served to all the diners."

Dharmadev continued, "O Muni! I indicated to them with my hands to start eating when every variety of food was served to everyone. Bhagwan Narayan, to delight the diners sitting close to Him, kept asking the names of various items. Even Brahma failed to identify each item correctly which caused a loud smirk among the surrounding diners. He, knowing that Ghee is very dear to the Brahmins, made sure that they were served milk pudding and Ghee repeatedly until they could eat no more. The meal was

बुभुजेमधुरैर्वाक्यैर्हासयंश्च हसन्विभुः ॥१६॥ सुरानपृछद्भगवान् सप्तषौश्चपुरः स्थितान् । किमिदं किमिदं भक्ष्यंत ऊ चुः पृच्छतां विधिः ॥१७॥ सोपितन्सम्यगज्ञात्वायदायत्किंचिद्रूचिवान् । तदां जहासभगवान् जहसुश्च सुरादयः ॥१८॥ पायसं च घृतं भूरिब्रह्मणेदापयद्वरिः । सप्तर्षिभ्यश्चमान्प्राह ब्राह्मणाना धृत प्रियम् ॥१९॥ अलब्ध पूर्वानास्वाद्यरसान् देवाविसिष्मिरे । चतुर्थभागनामानि भक्ष्यादीनां विदुः परम् ॥२०॥ ऋ षयस्तुरसाः सर्वे विभिन्ना इतिनो विदुः । प्रादुश्च मधुरं सर्वं सर्वं स्वादु च दृश्यते ॥२१॥ लड्डुकान् वर्त्तुलान्दृष्ट्वापार्श्वस्थान् केचिदूचिरे । यदिजानीथतद्ब्रूतफलान्येतानिकानितु ॥२२॥ बिल्वानिवा कपित्थानि तदाकश्चिदुवाचतान् । किं नपश्यथपीतानि जंबीराणीति निश्चितम् ॥२३॥ केचिच्चफेणिका दृष्ट्वा सूत्रद्गुछविशंकया । नाभक्षयंच चतुराहसंतोऽन्यानृषीनपि ॥२४॥ विप्राः पुरोर्पितान् भक्ष्यान् सम्यगेवघृत प्लुतान् । अति स्वाद्वितिशंसंतः सितालान्समभुंजत ॥२५॥ पृथु ग्रासाभ्यासंवशाद्रांजिकाशद्वमष्यलम् । जघासकोपि वेगेनतावज्जिह्वाण्यदह्यत ॥२६॥ कंडूयंतंशिरः कर्णं सशीत्कारं विलोक्यतम् । वाडवाजहसुः सर्वे सोपिवच्च घृतं तदा ॥२७॥ अहं कृतांजलिः सर्वानब्रवं पंक्तिमध्यगः । भोक्तव्यं सावकाशं हित्वराकार्या न तु द्विजाः ॥२८॥ भुक्तवस्विति सर्वेषु नारदोमुनिसत्तमः । जगौ मधुरयावाण्या प्रीणयन् हरिमास्थितम् ॥२९॥ स्मुरद्रत्नद्योते मणिनिचितपीठे स्थितमहस्म यद्वक्रां भोजं मृदुमधुवचो हांसित सुरम् । नरैर्देवैः साकंविद धतमलं भोजनमिमं दृशादृष्ट्वा धन्यः सुरसदसिनारायणमहो ॥३०॥ अथाचांताः सुराः सर्वेस्व स्व वासांसि तेदधुः । उत्थातुं नाशक्तन् विप्रा आसनेभ्यः सहस्रशः ॥३१॥ वासुदेवाज्ञया देवैर्धृतहस्ताः समूत्थिताः । हस्तप्रक्षालनादीनि निकृत्वा वासांसि पर्ययुः ॥३२॥ वासुदेवश्चतानाह शेध्वमद्यात्र भोद्विजाः । यथेष्टं स्वर्णवस्त्रादि गृहीत्वा श्वो गमिष्यथ ॥३३॥ एतेसुवर्णवस्त्राणां पर्वताः संतितत्स्वयम् । यथाबलं गृहीत्वैव गंतव्यमिति धर्मवाक् ॥३४॥

धर्म उवाच ।

तंच्छ्रुत्वा वासुदेवोक्तं द्विजा हृष्टास्तथाचरन् । अन्यांश्चयाचकान् सर्वांस्तथैवा ज्ञापयच्च सः ॥३५॥ देवा गृहीत तांबूलाः सभायां हरिसन्निधौ । ऋ षयश्च स्थिताः सर्वे वयं च कृत भो जनाः ॥३६॥ श्रीमंतं पुरटमहासनोपदिष्टं तं विप्रार्विर्देत एव फूत्कृतींस्ते । तद्भक्ता अनिमिषलोचनैश्चदूरादैक्षंत स्वजठरभाविताग्रहस्ताः ॥३७॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे भगवद्भोजनलीला निरू पणनामैकोनचत्वारिंशोऽध्यायः ॥३९॥

sumptuous and the varieties were so numerous, that even Devtas were surprised at its lavishness and could identify only about a quarter of the items. The Rishis were not able to distinguish various tastes, yet praised the food. Looking at the varieties of Ladoos, some of them even asked among themselves what sort of fruits are they. As these Ladoos were of different colours, some of them opined them to be lemons and limes in reply. Some of them did not eat 'Sutarfeni' as it appeared as an entangled web of fine cotton threads. The Brahmins, in contrast, extolled the white sweet Ladoos laced with lots of Ghee and ate them merrily. The plentiful amount of ground mustard in a few varieties of food singed some of the diners' tongues which spread a thinly disguised mirth among the others. I walked among the diners and advised them to eat slowly. Sage Narad played his Veena in background to please Shree Narayan Bhagwan while extolling his fortune of having the Darshan of Bhagwan Narayan dining with Bhagwan Nar, Hari and Krishna; the Devtas and Rishis."

Dharmadev continued, "O Sanak Muni! The Devtas put on their upper garments after washing their hands. As thousands of Brahmins were unable to get up due to their overindulgence, Lord Vaasudev asked the Devtas to help them get up. Lord Vaasudev told the Brahmins when everyone had finished their dinner, "O Brahmins! Rest here for a while. There are mounds of expensive cloths and gold around here. Dharmadev has asked you to take whatever you want from them before you depart from here tomorrow morning. Nobody must depart empty handed.' O Muni! Lord Vaasudev said the same to other alms seekers. As the Brahmins prepared to retire for the night, all Devtas assembled in front of Bhagwan Narayan sitting on an ornate and divine Sinhasan some distance away. All of our sights were fixed on His benevolently smiling face while His loving and kind eyes spanned the whole assembly."

Thus ends the 39th Chapter of the Satsangi Jeevan.

अथ चत्वारिंशोऽध्यायः

धर्म उवाच ।

तस्या सभायांसंतस्थुः कृतांजलिपुटाः सुराः । भगवंतवीक्षभाणाः सिंहासन विराजितम् ॥१॥ ऋषयश्चस्थिताः सर्वेभगवत्सन्मुखाननाः । प्रतीक्षमाणा आदेशं हरेरानंद निर्वृताः ॥२॥ अथ मा माहभगवान हिंसां च समास्थिताम् । मेघगंभीरयावाचाकुर्वंलोकहितं स्वयम् ॥३॥

श्री भगवानुवाच ।

तात स्वस्थतया स्थेयंत्वयात्रविमलात्मना । वयं लोकहितार्थं तुयामो बदरीकाश्रमम् ॥४॥ आत्मानं ब्रह्मरू पं य निश्चित्यवपुषः परम् । चिंतयन् मां सुखं तिष्ठ त्वं च मात निरंतरम् ॥५॥ यदा देहेंद्रियप्राणमनोबुद्धि विलक्षणम् । स्वस्वरू पं विजानाति लभते हि तदा सुखम् ॥६॥ तस्मात्सांख्य विचारेण त्यजन्सर्वं शनैः शनैः । स्थिरीकृत्यात्मनि मनोब्रह्मानंदमवाप्नुहि ॥७॥ अनात्मन्यात्मतोदेहे ममतां च तदाश्रिते । यावन्नैवत्यजेत्तावच्छास्त्रज्ञोऽपिसुदुः खितः ॥८॥ सर्वोत्तमंततस्त्यागं मन्येतात हितावहम् । क्लेशनाशोभवेनैवविनात्यागं च शांतता ॥९॥ अत्यत्कासर्वसंगंयेजनाः शांतिपरायणाः । क्लेशान् दुःखावहानेव ते लभंते नसंशयः ॥१०॥ तात्पर्यंवेदशास्त्राणां त्यागे नियतमस्तिंहि । स्वस्वरू प सुखस्यापिप्रापणे सर्वदेहिनाम् ॥११॥ वेदोऽनेकानि कर्माणि यज्ञादीनि यथोचितम् । विद्धत्कारयत्येव द्रव्यत्यागं हितावहम् ॥१२॥ तांबूलचंदनाऽभ्यंगपुष्पपर्यंक योषिताम् । नानाव्रतानि विदधद्भोगांस्त्याजयति ध्रुवम् ॥१३॥ तथा तपांसिविदधच्छीतोष्मादि सहिष्णुताम् । कारयन्दैहिकं सौख्यं त्याजयत्येव निश्चितम् ॥१४॥ योगं च विदधद्वेदो ब्रह्मरू पतयास्थितिम् । देहादिबुद्धिपर्यंतं सर्वं त्याजयति स्वतः ॥१५॥ देहदैहिकसंसक्तित्याग

CHAPTER 40

Dharmadev said, "O Sanak Muni! We were sitting in front of Bhagwan Shree Narayan with our hands folded and in anticipation of the divine sermon or blessings. He did not disappoint. He addressed the congregation, through me and my wife Ahinsa."

Bhagwan Narayan said, "O father! Please be patient! We are going to Badrikaashram to undergo austerity for the benevolence of mankind. O mother! Consider yourself as an eternal soul, distinct from three types of mortal body and meditate upon Me. All of you, men and women, will gain eternal bliss only when you realise yourself as an eternal soul distinct from the mortal body, senses, mind and intelligence. Therefore, refrain gradually from all types of attachments and concentrate your mind in Me to attain divine bliss. One, even if he happens to be great scholar of the scriptures, can never be happy until the possessiveness towards one's body and its relatives is forsaken. O father! I, therefore, consider renunciation the best option for a man. You can never overcome the pit of sorrows until you are able to develop detachment towards your body. Attaining peace and harmony without prerequisite detachment is totally futile. One may attain just a semblance of peace without renunciation of body, wife and children which ultimately leads to the sorrows. Indeed, the central message of the Vedas and other scriptures are the same - one needs to develop detachment for eternal peace and happiness. Wealth spent in pursuance of Vedic rituals such as Yagnas is really meant to develop detachment towards wealth. Similarly Vrats such as Chandrayan are the reasons behind the development of detachment towards his body, wife and other relatives and materialistic possessions and pleasures. The Vedas and other scripture say that detachment from one's body and its relatives is the best means for eternal bliss; therefore, the wise people must endeavour to develop renunciation. Realising that a soul is a distinct entity from anything that has emerged from Prakruti (including mortal body), wise people meditate upon Me."

Bhagwan Narayan continued, "O father! The philosophy of Sankhya, as espoused by Kapil Muni and other Rishis, define variously the numbers of distinct entities. One opinion says there are twenty eight entities namely; Purush, Prakruti, Maya, Mahatatva, Ahankar (ego), Satva, Raja, Tama, Pruthvi (earth), Jal (water), Tej (fire), Vayu (wind),

एवोत्तमोयतः । वेदाद्यभिमतस्तस्मात्तमेवतु सुधीः श्रयेत् ॥१६॥ सांख्यतानेनतत्त्वेभ्यः स्वरू पं यत्तदाश्रयम् । पृथक् स्थितं तत्संप्राप्यतेन रू पेणमां भजेत् ॥१७॥ तत्त्वानांगणनाभेदायुक्तिभिः पृथगीरिताः । आत्मतत्त्वाऽवबोधार्थमृषिभिस्तत्त्वदर्शिभिः ॥१८॥ तेष्वन्यतममाश्रित्यदेहत्रयपृथक्स्थितम् । आत्मानमाप्नुयाद्धीरस्तांश्चतातवदाम्यहम् ॥१९॥ अष्टाविंशति तत्त्वानीत्येकोभेदोऽस्तितानितु । पुरुषः प्रकृतिश्चैवमहतत्त्वमहं कृतिः ॥२०॥ सत्त्वंरजस्तमः खं च वायुस्तेजो जलं क्षमाः । शब्दः स्पर्शश्च रू पं च रसोगंधोमनस्तथा ॥२१॥ श्रोत्रंत्वग्दृक्यरसनंघ्राणो वाणी च दोः पदम् । उपस्थः पायुचेत्येवं भेद एकः प्रकीर्त्तितः ॥२२॥ षड्विंशतिश्चतत्त्वानीत्येकोभेदोऽस्तितानितु । प्रकृतिश्चमहत्तत्वमहंकारस्ततः परम् ॥२३॥ शब्दादयः पंचमनः इंद्रियाणि तथा दश । महाभूतानि पंचैते चतुर्विंशति को गणः ॥२४॥ पंचविंशश्च जीवात्मातस्य ज्ञानं स्वतो नहि । तस्मात्षड्विंशकस्तस्यज्ञानदातेश्वरो मतः ॥२५॥ एवं षड्विंशतिं प्राहुः श्रृण्वथो पंचविंशतिम् । चिद्रूपत्वा विशेषेण जीवेशौतत्त्वमेक कम् ॥२६॥ तान्येवान्यानि तत्त्वानि चतुर्विंशतिरित्यथ । अन्योभेदः सप्तदशतत्त्वानीत्यवधारय ॥२७॥ शब्दादीनितुपंचैवपृथिव्यादीनि पंच च । श्रोत्रादीनि च पंचाथमन आत्मेति कथ्यते ॥२८॥ कुर्वन्संकल्पमात्मैवमन इत्येव युक्तितः । तत्त्वानिषोडशैतानि भेद इत्येक उच्यते ॥२९॥ महाभूतानि पंचाऽथ श्रोत्रादीन्यपि पंच च । मनोजीवश्चेश्वरश्चतत्त्वा नीतित्रयोदश ॥३०॥ पंचभूतानींद्रियाणिं पंचश्रोत्रमुखानि च । आत्मेत्येकादशैतानि तत्त्वानीत्य पराभिदा ॥३१॥ महतत्त्वमहंकारः प्रकृतिः पुरुषस्तथा । पंचमात्राइतिनवतत्त्वानीत्यपराभिदा ॥३२॥ पंचभूतान्यथोजीवईश्वरश्चेतिसप्त च । तत्त्वा नित्यपरोभेदो जीवेशौरैक्यतस्तु षट् ॥३३॥ स्वस्वरू च्यनुसारेणभे ष्वेतेषु यः पुमान् । आश्रित्यैक तमं विद्यादात्मानं समहान्मतः ॥३४॥ तात्पर्यं त्वेकमेवास्ति सांख्यज्ञानस्य निश्चितम् । देहत्रयपृथग्भूतस्वस्वरू पावबोधनम् ॥३५॥ तस्मात्तत्केभ्य आत्मानं ब्रह्मरू पं पृथक्स्वयम् । निश्चित्यतेन रू पेण मां भजन्सुखमाप्नुहि ॥३६॥ इदं क्षेत्रं महापुण्यं यत्र तप्तं त्वया तपः । जायते कोटिगुणितं स्नानं दानं कृतं त्विह ॥३७॥ सहदेवादिभिः स्नानात्साभ्रमत्यां ममानघ । नद्यामस्यां स्नानमात्रात्कोटिजन्माद्यसंक्षयः ॥३८॥ मन्नाम्नैवात्र

Akash (sky), Sabda (sound), Sparsh (touch), Roop (sight), Ras (taste), Gandh (smell), Ksotra (ears), Tvak (skin), Netra (eyes), Rasna (tongue), Ghran (nose), Vak (mouth), Pani (hands), Paad (feet), Payu (anus) and Upastha (genitals). Some opine that there are twenty six entities namely; Prakruti, Mahatatva, Ahankar, five base elements (earth, water etc.), five senses (sound, sight etc.), five sensory organs (eyes, ears etc.) five functional organs (hands, feet etc.) and mind makes twenty four entities, while a soul is considered the twenty fifth. Parmatma - Bhagwan - who enlighten the ignorant soul is deemed the twenty sixth. Others consider twenty five entities. They consider the soul and Parmatma as indivisible and indistinct as they both are luminous and eternal. The other twenty four entities are common in these two views. Yet others consider twenty four entities where a soul and mind are considered one and the same. Some consider the number of entities variously as seventeen (five base elements, five senses, five sensory organs, mind and soul), sixteen (where mind and souls is considered one), thirteen (five base elements, five senses, mind, soul and Bhagwan), eleven (five base elements, five senses and soul), nine (Mahatatva, Ahankar, Prakruti, Purush and five senses), seven (five base elements, soul and Parmatma) or six (five base elements and indistinct soul and Parmatma). Accepting any of these various (and seemingly contradictory) views, one must try to understand the true identity of soul (distinct from body) and Narayan. The central teaching of Sankhya philosophy is that one's true identity is beyond and distinct from three types of body; Sthul, Sukshma and Karan - gross, sub conscious and causal."

Bhagwan Narayan continued, "O father! Consider yourself as distinct from your senses and three types of body and its relations and worship Me to attain happiness. This place (banks of River Sabarmati), where you had undergone austerity, is very auspicious. The rewards of austerities performed here are multiplied by many folds. Many Devtas and I have bathed in this river and as result, it has become very sacred. Anyone bathing in this river will have his sins accumulated over past many lives washed away. From now on this place will become famous as Narayan Ghat and anyone performing Shraddh here will earn the same rewards as performing Shraddh on banks of River Ganga. I will grant My Darshan in a very short time to whoever meditates

विख्यातं तीर्थमेतद्भविष्यति । पुराणेषु तथा नारायणघट्ट इति ध्रुवम् ॥३९॥ अत्रश्राद्धं गयाश्राद्धतुल्यमेव भविष्यति । अत्राराधयतां चाहं भवामिक्षि प्रदर्शनेः ॥४०॥ क्वचिद्युवाभ्यांसह वा आवामिहसमेत्य च । वत्सावइतिजानीहिगछाद्य क्षीरसागरम् ॥४१॥ तत्र विष्णुपुरेरम्येध्यायन्मामेव सर्वदा । सुखेन तात निवसेरक्षिष्ये त्वामहं सदा ॥४२॥

धर्म उवाच ।

इत्थं मामुपदिश्याथ सांत्वयित्वा स्वयंप्रभुः । नमस्कृत्य समुत्तस्थौ प्रणेमुस्तं तदासुराः ॥४३॥ आज्ञापयामास हरिः स्वस्वस्थानगमायतान् । ब्रह्म विष्णुमहेशादीन्मुनीन्यांश्च सर्वशः ॥४४॥ सहैवगंतुमुद्युक्तान् कृष्णादीन्वीक्ष्य स प्रभुः । यथोचितं यथाकार्यं प्रेरयामास तांस्तदा ॥४५॥ हरेत्वया हि वैकुंठं रमाप्रीत्यै विनिर्मितम् । स्वेछया विष्कृतं कृष्णगोलोकं च त्वमाप्नुहि ॥४६॥ श्वेतद्वीपं वासुदेव गत्वा त्वां तिष्ठमासुरम् । याहि धर्त्तु च भूगोलं संकर्षण भुवोत्द्यधः ॥४७॥ लोकालोकं गिरिं गत्वा परिरक्ष चतुर्दिशम् । ब्रह्मांडमेतत्प्रद्युम्नत्वंतु तत्र स्थितः सदा ॥४८॥ तिष्ठानिरुद्धत्वं चापिविराडात्मतया सदा । प्राणिनामिहसर्वेषां दधदुत्पत्तिहेतुताम् ॥४९॥ आज्ञाप्य सम्यगितिदेवमुनींद्रमुख्यान्नारायणः सहनरेणजगद्हितार्थी । गंतुं ततो बदरिकाश्रममैछदीशस्तप्स्यस्तपांसिधृततादृशवर्णिविषः ॥५०॥ आज्ञामवाप्यममसाश्रुविलोकनस्य देवैः स्तुवद्भिरभिवर्षित पुष्पमार्गे । तौचेलतुश्चरण पंकज चक्र चिह्नौ, छत्रायमान सुजटाभरमादधानौ ॥५१॥ आजानुलंबितभुजौ सुनसौ सुवक्रोसन्नूत्न पंकजदलायतरम्यनेत्रौ । राजिस्थ कुंदकलिकासमषष्ठिदंतौ, गंभीर कोमलरवोल्लसद्दष्ट्रदष्ट्रौ ॥५२॥ सुभ्रूकटि श्रुति विशाललललाट शोभौ, श्रीवत्सलक्षण लसत्पृथुवक्ष सौच । अग्नींदुसूर्य सदृशांगरुचि प्रसारैः, वर्त्मश्रियंनभसिचानुपदं दधानौ ॥५३॥ अध्वस्थनैक सुरसिद्धमहर्षिराजिम्, वीक्षामृतेन सदयेन कृतार्थयंतौ । हंसोकितात्मभुजदंडक मंडलूतौ, मार्गेसमंप्रययुतुः प्रहसन्मुखाब्जौ ॥५४॥ अथानुव्रजतश्चास्मान्संनिवर्त्त्य गतौ ततः । नारदोऽनुससारादौ तं चान्ये मुनयो मुनिम् ॥५५॥ देवाश्चताननुययुर्गंधर्वाद्याश्चतानपि । स्वस्वस्थानगमायैवतानपि व्यसृजत्प्रभुः ॥५६॥ स्वंस्वंस्थानं ततो जग्मुराज्ञप्तास्तेन ते तदा । स्वयं च सनरः प्रायाद्बदरीमात्मवल्लभाम् ॥५७॥ स्वेछाक्लृप्तंस्थानमासाद्यतत्रख्यातं ग्रामं यत्कलापाभिधं तत् । प्रीत्यावात्सीत्सौख्यकृत्स्वाश्रितानां नित्यं भक्त्या सेव्यमानो नरेण ॥५८॥ नारायणाज्ञया सर्वेस्व स्वस्थानं यदा ययुः । अत्रागत्य

upon Me here. O sinless! There shall come a time in the future again when you and I will reside here together. However, please proceed to Vishnupur, your abode on the north banks of Kshirsagar and live happily. I shall forever protect you from evils."

Dharmadev said, "O Sanak Muni! Bhagwan Narayan got up to leave after soothing my mind with His divine sermon. He asked Brahma, Vishnu, Shiva and other Devtas to return to their respective abodes. He stopped Bhagwan Hari and Krishna from accompanying Him and for the benevolence of mankind, advised them individually. 'O Hari! Please proceed to Vainkunth with Laxmiji. O Krishna! Please go and make Your home at Golok. O Vaasudev! Please proceed to Shwetdweep and O Sankarshan! You proceed to the bottom of earth to hold it steady. O Pradhyumna! Protect and sustain the whole universe by residing on Lokalok Mountain. O Aniruddha! Dwell as a soul of Virat and help in the process of creation.' O Muni! Bhagwan Nar and Narayan, dressed as Naisthik Brahamcharis and ever eager to undergo severe austerities, departed for Badrikaashram after assigning the various benevolent tasks. We were very depressed, but nonetheless, sprinkled flowers as a good portent on the path Bhagwan Nar and Narayan walked. Their radiant and round faces had a serene smile; their eyes were large and beautiful like petals of a lotus, their hands were long enough to reach their knees; their teeth were uniformly set and sparkling white, their large chest were adorned with the insignia of 'Shree Vatsa'; their wide foreheads and beautiful ears lent their faces an extra splendour and their bodies emanated luminous radiance like the sun or moon. Holding Kamandalus in their hands, Bhagwan Nar and Narayan walked together, flanked by many people eager for their Darshan. I, other Devtas, Gandharva and sages led by Narad walked behind Him to bid Him farewell. Bhagwan Narayan stopped us after a while and asked us to turn back. He went to Badrikaashram and lived under a berry tree called 'Vishala' where Bhagwan Nar has remained in His service ever since. As others returned to their respective homes and hermits, I came here. O Muni! Whoever listens to this Katha of birth (manifestation) of Lord Narayan will have all his sins washed away."

तदाऽहं च न्यवसं मुनिसत्तम ॥५९॥ इति ते भगवज्जन्मयथामत्तौऽभवत्तथा । वर्णितं श्रोतृवक्तृणां सर्वपापविनाशनम् ॥६०॥

नारायणमुनिरुवाच ।

सनकोपिमहायोगी तं प्रणम्यं ततो मुदा । वासुदेवालयं प्रायात्स्मरन्नारायणं हृदि ॥६१॥ एवं स्वायंभुवे पूर्वं मनोनारायणस्यते । प्रादुर्भावोयथाभूमावासीत्सा कथितो मुने ॥६२॥ पुनः प्रादुर्भावोभगवतइहासीद्भुवि यथातथा, तुभ्यं वक्ष्ये मुनिवर निजानां सुखकृते । मनोदत्त्वा सर्वेमुनय इह श्रृण्वंतु सदसि, निषणाश्चान्येये गृहिण उत्तभक्ता अपिचते ॥६३॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये श्रीनरनारायणोर्बदरिकाश्रमगमन निरू पणनामा चत्वारिंशोऽध्यायः ॥४०॥

अथ अथैकोचत्वारिंशोऽध्याय

श्री नारायणमुनिरुवाच ।

मन्वंतरे चाक्षुषेऽथ शापादुर्वाससो मुने । आकस्मिकोऽभूत्प्रलयस्त्रैलोक्यस्यापि सर्वतः ॥१॥ कार्याभावात्तदाभूमौ भगवानपि भूतलात् । तिरोभूत्वा स्वकंधामब्रह्मैव प्रत्यपद्यत ॥२॥ देवदैत्यनरादीनांसर्गे जाते पुनः क्रमात् । धर्म आराधयामासकृष्णंस्वप्राक्तयः स्थले ॥३॥ अहिंसामूर्ति संज्ञासीन्तस्यैव सहधर्मिणी । तयासाकं हितायैव सर्वेषामतपन्तपः ॥४॥ तस्मै द्वादशवर्षांते कुर्वते दुष्करं तपः । मुमुक्षूणां हितायैव प्रसन्नोऽभूद्दयानिधिः ॥५॥ प्रत्यक्षः प्राहतं धर्मतपः सिद्धोसि निर्मलः । अतस्त्वत्पुत्रतां प्राप्य पातास्मि त्वां च सन्नरान् ॥६॥ इत्युक्तां तर्हिते तस्मिन् धर्मः परमविस्मितः । तत्रैव चिंतयन्नित्यं तमेवावसदाश्रमे ॥७॥ कालेनाल्पेनभगवान्मूर्त्तेरंगान्महाद्युतिः । वर्णींद्रवेषः सहसाद्विरू पः प्रादुरासह ॥८॥ देवदुंदुभयोनेदुर्गंधर्वाप्सरसो जगुः । चक्रुश्चपुष्पवर्षाणिदेवा धर्माश्रमेतदा ॥९॥ वैवस्वताख्यस्य मनोरंतरे प्रथमे युगे । संवत्सरे च प्रभव उत्तरायण गेरवौ ॥१०॥ पौर्णमास्यां तु फाल्गुन्यां नक्षत्रेऽर्यमदैवते । निशस्तुरीययामां ते प्रादुरासीत्सईश्वरः ॥११॥ अथतत्राऽगमन्सर्वेदेवादेव्योमहर्षयः । गंधर्वाप्सरसः सिद्धास्तदर्शनसमुत्सुकाः ॥१२॥ षोडशाब्दौ वर्णिवेषौ नरनारायणौ प्रभू । दृष्ट्वासर्वेऽपिपरमां मुदं प्रापुः सदुत्तम ॥१३॥ बबंधूरुचिरांदोलमथधर्माज्ञयासुराः । भूरिसौरभ्यपुष्पाटनां नानापल्लवशोभिताम्

Lord Swaminarayan said, "O Anandanand swami! Sanak Muni bowed down to Dharmadev and went to Shwetdweep for Darshan of Lord Vaasudev. I just told you how Bhagwan Narayan manifested on earth the first time. O devotees! Now I shall tell you the Katha of how Bhagwan Narayan took birth the second time."

Thus ends the 40th Chapter of the Satsangi Jeevan.

CHAPTER 41

Shree Narayanmuni said, "O Muni! Many aeons later in a Manvantar named Chakshus, life and civilisation was totally destroyed from the world due to Sage Durvasha's curse. With the total lapse of religion from the face of the earth, there was nothing left for Bhagwan Narayan to protect, He left Badrikaashram and returned to His Brahampur. Much time later and with the fresh beginning of life on earth, Dharmadev and his wife Ahinsa undertook severe austerity in Shwetdweep for the benevolence of mankind. Bhagwan Narayan granted him His divine Darshan after the period of twelve years and granted him a boon to incarnate as his son to protect the pious. Dharmadev was pleasantly surprised at the turn of events and awaited for the prophecy of Bhagwan's birth to become reality. After some time, Bhagwan Narayan emerged from the womb of Murti, a daughter of Daksha Prajapati, and took the form of a sixteen year old celibate. Apsaras danced to the tune of divine musical instruments. O Muni! It was very early morning of the Purnima of Falgun month of Prabhav century in a Manvantar called Vaivasta in Satya Yug, when the Sun was in Uttar Falguni constellation. The Devtas, their consorts, Rishis, Gandharvas, Apsaras and others rushed towards the hermits of Dharmadev. The Devtas built a swing and cradle of flowers at the behest of Dharmadev. The supporting strings of the cradle were entwined with scented flowers and mango leaves and the trunks of banana plants were placed around the swing. Dharmadev and Murtidevi lifted young Narayan Bhagwan and placed Him on the cradle of the swing. The great sages ritualistically venerated Lord NarNarayan with sandalwood

॥१४॥ परितः कदलीस्तंभैर्मनोज्ञां दीर्घपत्रकैः । ततः सभार्यो धर्मस्तौ तस्यां प्रेम्णान्यषादयत् ॥१५॥ भगवानपितत्प्रीत्यै तदा तस्या मुपाविशत् । महर्षयस्तदापूजां भक्त्या तस्याश्रु चक्रिरे ॥१६॥ सुगंधैरम्यकुसुमहारशेखर राजिभिः । धूपदीपैः पुपूजुस्तंते च नीराजनादिभिः ॥१७॥ धर्म आंदोलयामास तौमूर्तिश्चापि सादरम् । देवावाद्यध्वनिं चक्रुः पुष्पवर्षं च मूरिशः ॥१८॥ तालिकावादयामासुर्जनास्त्वन्ये सहस्रशः । चक्रुर्जयूध्वनिं सर्वे वेदघोषं च वाडवाः ॥१९॥ मुष्टिभृतं गुलालं च तस्मिन् देवास्ततो मुहुः । चिक्षिपुस्तेष्वपि हरिहसंश्चिक्षेप भूरिशः ॥२०॥ आनंद आसीत्परमस्तदानीं सर्वदेहिनाम् । ततोदेवा अपि हरेः पूजनं चक्रुरादरात् ॥२१॥ अनर्ध्यैवसनैर्दिव्यैर्हेमरत्नविभूषणैः । कल्पद्रुमोद्भवैः पुष्पैः फलैश्चार्चंस्तमद्भुतैः ॥२२॥ पूजां कृत्वोपविष्टेषु सुरेष्वथनरा अपि । यथाशक्तिमानर्चुर्भूमिजैश्चंदनादिभिः ॥२३॥ कृत्वा पूजां निषणेषुतेषुदेव्योपिदूरतः । तद्ब्रह्मचर्यधर्मज्ञाः पुपूजुर्देववन्मुने ॥२४॥ एवं चतुर्विधां पूजांमंगीकृत्य सईश्वरः । वस्त्रभूषादि विप्रेभ्यः सद्यः सर्वमदाद्रुतम् ॥२५॥ अथाहधर्मंभगवान प्रयास्यन् बदरीवनम् । प्रादुर्भूतोस्मि रक्षायै युवयोः सर्वतः सदा ॥२६॥ बदरीवनवासो मे रोचते नितरां हृदि । याम्यतस्त्वमिह स्थित्वा निश्चिंतो मां भजेः सदा ॥२७॥ इत्युक्तस्तेन धर्मस्तं प्रोवाच भगवन्मम । त्वदंतिकेस्थातुमेवमानसंवर्त्तते दृढ़म् ॥२८॥ आयाम्यतोहमपिवैबदरीं भवतासह । इत्युक्तवंतं पितरं पुनर्नारायणोऽब्रवीत् ॥२९॥ कलौयुगेत्वहमपि भृशंभवदुपद्रवे । जयमान उपेत्याऽत्रस्थास्यामीत्यवधारय ॥३०॥ तथापितवतत्रैववासेयदिरुचिर्मवेत । आयाहि सांप्रतंतर्हि मयासह सहानया ॥३१॥ पुनरावां युवां चात्र कलावेत्परि रक्षया । अधर्मात्स्वाश्रितनृणां स्थास्याम इतिनिश्चितम् ॥३२॥ इत्युक्तो धर्म उत्तस्थौ गंतुमानंद निर्भृतः । नारायणश्चदेवादीन्स्व स्वस्थानं व्यसर्जयत् ॥३३॥ ततश्चसाकं पितृभ्यां नरेणानुगतः प्रभुः । बदरीवनमागत्य स्वस्थाने न्यवसत्सुखम् ॥३४॥ तस्याज्ञया धर्मदेवोऽवसत्कृत्वा श्रमं पृथक् । देवप्रयाग संज्ञेतु स्थाने परमपावने ॥३५॥ यत्र भागीरथी संगं संप्राप्ताऽलकनंदया । तत्र धर्माश्रमोरम्योवर्त्तते मुनिसत्तम ॥३६॥ कलौयुगेऽथसंप्राप्ते श्रीकृष्णें तर्हिते भुवः । अधर्मः प्राचरद्भूमौ सहस्वी यैस्तदे धितः ॥३७॥ तदासद्द्रोहउद्युक्तंज्ञात्वा धर्मद्विषां बलम् । हरिर्जिगमिषां चक्रे प्रेष्ठं साभ्रमतीतटम् ॥३८॥ तत्सेवानिरतालक्ष्मीर्ज्ञात्वातामथ सत्त्वरम् । आजिज्ञपद्भद्रकालींतद्दर्शन उपागतान् ॥३९॥ देवि गत्वासाभ्रमतीतटे धर्माश्रमं शुभम्

paste, rice, Kumkum, flowers, garlands and tassels and performed Aarti."

Shree Narayanmuni continued, "O Anandanand Muni! Dharmadev and Murtidevi stood on either side of the swing and rocked young Lord NarNarayan gently while the Devtas showered flowers on Him. The environs reverberated with shouts of 'Jay' 'Jay' accompanied by musical instruments and chants of Vedic hymns. The Devtas and Bhagwan Shree Hari showered Gulal (red coloured powder) on each other. Sometime later the Devtas reverentially worshipped Bhagwan with heavenly flowers and fruits and gifted Him with many expensive gold and jewelled ornaments. Men followed suit and worshipped Him with sandalwood paste and flowers and gifted Him with fine robes and clothes. The Devis, realising His Brahamcharya Vrat, worshipped Him from a distance with flowers and fruits. Bhagwan Narayan, keeping nothing for Himself, gave away robes and ornaments to the Brahmins immediately on the conclusion of worship. Bhagwan NarNarayan said to Dharmadev, 'O father! I have manifested to protect you and others. However, I shall proceed to Badrikaashram as austerity is very dear to Me. You remain here and meditate upon and venerate Me.' Dharmadev replied, 'O Bhagwan! I would like to remain close to You. Please grant me the permission to accompany You to Badrikaashram.' Bhagwan Narayan answered, 'O Father! I shall indeed return here when the evil will ascend and rule over pious. However, you and mother Murti may accompany Me as you wish. We shall return once again on earth in Kali Yug to protect My devotees from demonic and irreligious people.' O Muni! Dharmadev sent all the Devtas and others to their respective abodes and he, along with his wife accompanied Lord Narayan and Nar to Badrikaashram. Dharmadev established a separate hermitage at some distance away at DevPrayag at the union of Rivers Bhagirathi Ganga and Alaknanda."

Bhagwan Shree Narayanmuni continued, "O Muni! When Lord Krishna returned to His supreme abode at the onset of Kali Yug, vices such as greed, anger, lust and other irreligiosities ascended and became prevalent in the world. As the pious and devotees suffered at the hands of demonic persons, Bhagwan Shree Narayan decided to come on the banks of River Sabhramati. Goddess Laxmiji, at the behest of her

। सत्त्वरं नगरंरम्यं चातुर्वण्यजनोचितम् ॥४०॥ विस्तीर्णंत्वत्र निर्माण्य वसेस्त्वं तस्य देवता । नारायणोऽपिधर्मेण साकं तत्रा गमिष्यति ॥४१॥ नानाकार्यविधात्रीत्वं प्रेष्ठाऽस्यऽस्यहिसत्यतेः । व्रततुष्ठाहियागोपिरेर्नपतिमलं भयः ॥४२॥ इत्युक्त्वासाऽतिहृष्टाऽभूत्तत्रागत्यातिशोभनम् । पुरंनिर्माय वितर्त तत्रैवन्यवसत्स्वयम् ॥४३॥ श्रिया निर्मायितं यस्मात्पुरमेतन्मुनेततः । सर्वलोकेषुं विख्यातम भूच्छ्रीनगराह्वया ॥४४॥ नारायणोऽपि धर्माद्यैः सहैवात्रागमत्ततः । कलिस्पृष्टजनादृश्योऽवसत्साभ्रमतीतटे ॥४५॥ तेनांतः प्रेरितैर्भक्तैः कृतमेतद्विमंदिरम् । एतत्सर्वं मयाज्ञातं समाधौ दुर्गपत्तने ॥४६॥ तेनैवप्रेरितश्चाहमत्रागत्यतमीश्वरम् । अस्थापयंहि प्रतिमारू पमित्यवगम्यताम् ॥४७॥ अतोऽस्मिन्प्रतिमाबुद्धिर्नैवकार्या कदाचन । स्वयमेवास्तियत्साक्षात्स्वेछ्यै तादृशाकृतिः ॥४८॥ इतिते भगवज्जन्मयथासीद्धर्मतोऽनघ । तथा मया ते गदितं स्वानूभुतं समाधिना ॥४९॥ माहात्म्यमेतत्कमलापुरस्य पठिष्यति श्रोष्यतिवापियश्च । तयोर्भविष्यत्यचिरेण पापनाशश्च भक्तिर्भुवि धर्मपुत्रे ॥५०॥

सुव्रत उवाच ।

श्रुत्वेतिनारायणजन्मवार्तां कृष्णोदितां प्रापमुनिः सहर्षम् । अन्ये गृहस्थामुनयश्चसर्वे तेपि प्रतोषं बहुलं सदः स्थाः ॥५१॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरमाहात्म्ये पुनर्नारायणप्रादुर्भवादिति निरू पणनामौ एकचत्वारिंशोऽध्यायः ॥४१॥

अथ द्विचत्वारिंशकाध्यायः

सुव्रत उवाच ।

विप्रांश्च भोज्यैः ससहस्रशोऽथतदीप्सितैस्तोषयतिस्मतत्र । दानैरनेकैरपि दक्षिणाभिर्ब्रह्मण्यदेवो भगवानुदारः ॥१॥ अनेकदेशेभ्य उपागतानां वृंदैर्नराणामपियोषितां च । वादित्रगीतध्वनिनादिताशैः सुसंकुल तन्नगरं तदासीत् ॥२॥ स्वावासमेत्यसततोनगरोपकंठे स्नात्वास्वसोदर निवेशन आशरात्रौ । चक्रे ततश्चतुरशीतिमपि द्विजानां ज्ञातींश्च भोजयितुमेवमनोमहात्मा ॥३॥ ततोऽपरेद्युः सकलान्सपौरानागंतुकांश्चाऽखिलविप्रसंघान । सुभोजयामास पुरद्बहिस्तत्सरोवरं चाभित आशुकारी ॥४॥ यथेष्टसर्पिंग्रहचोदितानां घृतप्रियाणां नृपगौर्जराणाम् । तत्रोत्सवोऽभूत्सुमहान्द्विजानां सयोषितां

husband Lord Narayan, asked Devi Bhadrakali, 'O Devi! Please go and establish a large city on the banks of River Sabhramati. Lord Narayan and His parents shall make their home there. You are dear to Bhagwan as you have accomplished many of His tasks in the past. Gopis united with Bhagwan due to your blessings.' Getting another chance to serve Bhagwan Narayan, Bhadrakali established the city of Shrinagar (another name of Amdavad). She remained there and became the ruling deity of this city. Lord NarNarayan, along with His father Dharmadev, came and lived invisibly on the banks of River Sabhramati. O Muni! Urged by Bhagwan Narayan Himself, the pious devotees of Amdavad built this temple where I established the idols of Bhagwan Nar and Narayan. You must never visualise or think these idols as mere statues as these idols are Bhagwan NarNarayan Himself. O Anandanand swami! I told you how Bhagwan NarNarayan manifested in this world at His own independent will. Whoever listens to this Katha and greatness of this city of Shrinagar shall have their sins washed away and will have their belief in Bhagwan NarNarayan strengthened."

Suvrat Muni said, "O King Pratapsinh! Anandanand swami, other saints and devotees were very pleased hearing the Katha of Bhagwan Narayan's manifestations. "

Thus ends the 41st Chapter of the Satsangi Jeevan.

CHAPTER 42

Suvrat Muni said, "O King Pratapsinh! Shree Hari fed thousands of Brahmins on the occasion of inauguration of the temple at Amdavad and gifted them generously. The lanes of Amdavad, though wide, were teeming with devotees from afar places and the air reverberated with the sound of various musical instruments. Shree Hari returned to the tent city on the banks of Lake Kankaria in the evening and had His dinner at His elder brother Rampratapji's place after concluding His evening Sandhya and bath. He wished to arrange a special feast for the Brahmins of Amdavad and

भूरिमुदाऽश्रतां वै ॥५॥ तान्भोजयित्वाऽथचदक्षिणांभिः संतोषयित्वा च गृहान्विसृज्य । सतिंतिडीराजिपरिश्रितेस्वेसुखं न्यषीदन्हारिरुच्चपीठे ॥६॥ एकस्मिन्नेवदिवसेपौराश्चान्ये सहस्रशः । ब्राह्मणा भोजितास्तेनेत्याश्चर्यमभवन्नृणाम् ॥७॥ सर्वेषामपिलोकानां तदानंदो महानभूतं । आबालवृद्धंहि जनाजगुस्तस्यैव सद्यशः ॥८॥ पूजोत्सवव्यवस्थां च संप्रदायानुसारतः । पंचस्यां कारयामास नरनारायणस्य सः ॥९॥ तस्मिन्नेवदिने स्वामीताम्रमुद्रा अचीकरत् । नरनारायणाख्यांकास्तदायुध विभूषिताः ॥१०॥ ततो भक्तजनान्सर्वान्महासद्सि संस्थितान् । उवाच भक्तहितकृत्सर्वे श्रृण्वंतु मद्वचः ॥११॥ क्षेत्रेपुण्यतमेयेऽत्र भगवन्नामहेतिभिः । तप्ताभिरंकनबाह्वोः कारयिष्यंतिमानवाः ॥१२॥ चतुर्मुद्रांकबाहूनां तेषां पुंसांचयोषिताम् । नास्तिक्रापियमाद्भीतिः कृष्णस्तेभ्यः प्रसीदति ॥१३॥ तस्मात्सर्वैरपिग्राह्यास्तप्तमुद्राभुजद्वये । मदाश्रितैस्त्यागिभिश्च गृहिभिः स्त्रीभिरादरात् ॥१४॥ इत्युक्तास्ते भक्तजनाः सर्वेऽपिप्रीत मानसाः । प्रातः स्नात्वा नित्यकर्मकृत्वांकनमचीकरन् ॥१५॥ महासदसि सप्तभ्यां निषणं पीठ उत्तमे । अभितस्तं भक्तजनानिषेदुः सकलाअपि ॥१६॥ तद्दर्शनार्थमायातस्तत्रमूली पुराधिपः । दृष्ट्वातं सुखमासीनं चक्रे विज्ञापनां शनैः ॥१७॥ उत्थितः सदसोमध्ये मंत्रिपौरजनैः सह । कृतानतिः प्रांजलिश्चप्रोवाच विनयेन सः ॥१८॥ भगवन्प्रार्थनामेकामस्माकं श्रृणुसत्पते । प्रादुर्भूतोसि भक्तानां त्वं हि वांछितसिद्धये ॥१९॥ हृदये मम मचान्येषां पौराणामपि सर्वथा । कृष्णालयं पुरेऽस्माकं स्यादित्यस्ति मनोरथः ॥२०॥ तं संपूरय सर्वेशभक्तकल्पद्रुमोत्द्यसि । त्वत्प्रसादाद्भुतं तद्धि भविष्यति न संशयः ॥२१॥ बद्धांजलिपुटैः पौरैः साकमित्थं महीभृता । संप्रार्थिते हरिः प्रीतः क्रियतामित्युवाचतम् ॥२२॥ ततः सर्वगुणोपेतं दक्षंमंदिरकारणे । ब्रह्मानंदं साधुवरं सप्रोवाचपुरः स्थितम् ॥२३॥ साधो मूलीपुरं गत्वा त्वया श्रीकृष्णमंदिरम् । कारणीयं यथाशास्त्रमत्र प्रीतिर्ममाऽस्तिहि ॥२४॥ एवमुक्तः सतं नत्वा तथेत्याह महामुनिः । ततो राजा च पौराश्चतं प्रणेमुः प्रहर्षिताः ॥२५॥ हरिकृष्णाज्ञयातेऽथनृपाद्यामुनिना सह । तदैव मूलीनगरं प्रययुर्नृप सत्तम ॥२६॥ तद्देसीयाश्च सकलाजना अपि निशम्य तत् ।

nearby regions the next day. With His blessings, the devotees collected vast quantitie of grains, sugar, oil, ghee and other items needed to feed the mass of people. The feast was cooked and thousands of Brahmins were fed the same day on the banks of Kankaria. The Brahmins and their wives enjoyed this special festival organised by Bhagwan Shree Hari, where He gifted them much wealth as well. The people of Amdavad and other regions were greatly surprised at His ability to gather so much ration and cook vast quantity of food in such a short time to feed thousands of Brahmins. They were awestruck and heaped praise on Him and His devotees."

Suvrat Muni continued, "O king! Shree Hari prepared to offer ritualistic veneration to Lord NarNarayan the next day, the Panchmi. He arranged the preparation of four metal faced insignias depicting conch, disc, mace and lotus, the four items held by Lord NarNarayan in His hands. Addressing them in an assembly, He urged all devotees to have these four insignias hot stamped on both their arms and added that any devotee, male or female, having their arms hot stamped with these insignias will never have to enter hell as Bhagwan will indeed take them straight to His supreme abode."

Suvrat Muni continued, "O king! Devotees spent the next day having their arms hot stamped with the insignias as decreed by Swaminarayan Bhagwan. Shree Hari held a large assembly on Saptami. He sat on an ornate Sinhasan on a raised dais in the middle of the temple complex and all devotees sat around Him according to the tradition of the Sampraday. Ramabhai, the king of Muli, had also come to participate in the festival. He pleaded with Shree Narayanmuni, 'O Bhagwan! Please consider my request. You have incarnated just to fulfil the desires of Your devotees. I, my family, my ministers and the people of Muli wish to have a temple built in our city. Please grant Your permission and blessing. We will complete the temple in a very short time with Your grace.' O king! Narayanmuni, the refuge of all devotees, consented to the request of Ramabhai and other devotees of Muli and asked Brahmanand swami seated in front of Him, 'O Brahm Muni! The town of Muli is very dear to Me. I would like you to go to Muli and construct a temple according to the traditional Vedic architecture.' Brahmanand swami got up immediately to proceed to Muli with Ramabhai. King Ramabhai and other devotees accompanying him bowed down to Shree Hari once again and sought His permission to leave."

प्रीतायथाशक्ति धनं ददुस्तत्र च मंदिरे ॥२७॥ तदारंभे ततोसजन्सूमूहूर्तेनृपादयः । कारयामासुरौत्सुक्याद्ब्रह्मानंदमनुव्रताः ॥२८॥ उदारचित्तोनृपतिः पाषाणमय मंदिरम् । कारयामास हर्षेण शिल्पशास्त्रविशारदैः ॥२९॥ अष्टम्यामपराभक्तेऽथभक्ताभीष्ट फलप्रदः । नरनारायणं नत्वा निर्ययौ ससतां पतिः ॥३०॥ आनंदितान् स्वेनमुदाऽनुयातोनिवर्त्तयित्वा पुरवासिनोऽसौ । साकं स्वकीयानुचरैरुपायान्नारायणो दुर्गपुरं नरेश ॥३१॥ संगतान्बहुश आत्मसंश्रितान् पुष्पदौलमहदर्शनायन् । वीक्षणेन पुरितत्र नंदयन्नेत्य स स्ववसतिंह्युपाविशत् ॥३२॥ योषितस्तमवलोक्यसादरं वीततद्विरहवेदनास्तदा । एत्यतं च निकषाववंदिरे लेभिरे बहुभुदं जयादयः ॥३३॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरे श्रीनरनारायणप्रतिष्ठायां विप्रसतर्पणादिनिरू पण नामद्विचत्वारिंशोऽध्यायः ॥४२॥

अथ त्रिचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

प्रागेवागमनात्तस्य तत्राऽभूवन्नृपाऽऽगताः । भुजंगपुर्या गांगेय मुख्या भक्तास्तदीक्षकाः ॥१॥ तंदृष्ट्वा परमानंदं प्राप्तास्ते तत्र चावसन् । सन्मानिता उत्तमेन हरिणा च कृतादराः ॥२॥ दोलोत्सवोऽथहरिणामहास्तत्रस्मकार्यते । तदंतेस्वस्थमासीनंनत्वागांगेयआहतम् ॥३॥ भगवन्नगरेऽस्माकं नरनारायणालयम् । कारयत्वं वयं सेवां करिष्यामोधनादिना ॥४॥ मनोरथोऽयं सर्वेषां पौराणां भवति प्रभो । तं पूरयसमर्थोऽसि त्वदीयाः स्मोवयं यतः ॥५॥ इत्थं तेनेतरैश्चापि प्रार्थ्यमानो निजाश्रितैः । स्वचिर्कीषितमेवेति तत्तथेत्यन्वमोदत ॥६॥ ततश्चवैष्णवानंदं मुनिं नारायणोऽब्रवीत । भुजंगनरंगछत्वं सहैतैः समंडलः ॥७॥ तत्र देवालयं रम्यं कारयोत्तम शिल्पिभिः । जाते देव प्रतिष्ठार्थमहमेष्यामि तत्र वै ॥८॥ एवमुक्तस्तथेत्याह स मुनिः प्रांजलिः प्रभुम् । हर्षमायुश्चते सर्वेभुजंगनगरौ कसः ॥९॥ समंडलेन मुनिनासहतेनार्थतं हरिम् । प्रणभ्य जग्मुः स्वपुरं चिंतयं तस्तमेव हि ॥१०॥ समुनिः कारयामास मंदिरं तत्र शोभनम् । शिल्पशास्त्रानुसारेण वर्षेणैकेन भूपते ॥११॥ दुर्गपत्तनसंस्थोऽथ नारायणमुनिस्तुसः ।

Suvrat Muni continued, "O king! Ramabhai and other devotees departed for Muli along with Brahmanand swami. The devotees of Muli and surrounding regions donated a lot of wealth for the construction of the temple. They and skilled sculptors helped in the construction of the temple under the expert guidance of Brahmanand swami. Shree Hari along with saints left Amdavad for Gadhpur on Falgun Sud Ashtami. He stopped numerous devotees of Amdavad following Him and asked them to return back to Amdavad. Thousands of devotees who could not attend the festivities at Amdavad had gathered at Gadhpur for His divine Darshan and for the festival of Fuldolotsav. O king! Jaya, Lalita and other female devotees satiated their hearts and eyes with His Darshan after a long absence."

Thus ends the 42nd Chapter of the Satsangi Jeevan.

CHAPTER 43

Suvrat Muni said, "O king! Gangaram Mall, Sunderji Suthar and other leading devotees of Bhuj, who had reached Gadhpur before Shree Hari's arrival from Amdavad, were very pleased with His Darshan. Uttam Khachar made suitable arrangement for their stay at Gadhpur. After the conclusion of the grand celebration to mark the festival of Fuldolotsav, Gangaram bowed down to Shree Hari and requested, 'O Bhagwan! Please consent to construct a temple at Bhuj. We assure You that we will provide all the assistance for the early construction of the temple. We, the devotees of Bhuj are very eager to have Your temple established in our city. Please fulfil our desires.' O king! This request to build a temple by the devotees of Bhuj was expressed with Shree Hari's own inspiration. He consented immediately and asked Vaishnavanand swami to proceed to Bhuj with the devotees to start the construction of temple soon. He advised swami to inform Him when the temple is ready so that He can personally come and establish the Murti of Shree NarNarayan Dev. Vaishnavanand swami bowed down to Shree Hari and sought His blessing before leaving for Bhuj with delighted devotees."

श्रोतुमारंभयामास महाभारतमादितः ॥१२॥ चैत्रशुक्ल द्वितीयाया आरभ्याऽपरचैत्रिके । हरीरामनवम्यांत द्विजयाब्दे समापयत् ॥१३॥ श्रुत्वा यथाविधानं तद्वा च कायतु दक्षिणाम् । यथेष्टंप्रददौ स्वामीवासो भूषाश्च भूरिशः ॥१४॥ ब्राह्मणान्भोजयामास दशम्यां स सहस्रशः । ततोऽन्यस्मिंस्तु दिवसे विमलोत्सवमाचरत् ॥१५॥ तन्मासपौर्णमास्यां च भुजंगनगरात्हरिम् । इतएत्याऽऽहाऽहिपुरे निष्पन्नं मंदिरं प्रभौ ॥१६॥ प्रतिष्ठापय तत्रैत्य नरनारायणं हरे । इत्यस्ति प्रार्थितं नृणां भुजंगपुरवासिनाम् ॥१७॥ इति दूतगिरं श्रुत्वा हरिर्दैवज्ञसत्तमम् । आहूय निश्चिकायादौप्रतिष्ठाक्षणमुत्तमम् ॥१८॥ वैशाखशुक्लपंचमयां तन्निश्चित्य स्वयं ततः । द्वितीयायां निरगमत्तत्रानुज्ञाप्य चोत्तमन् ॥१९॥ मार्गे स्वभक्त ग्रामेषु वसंस्तत्पुरमाययौ । चैत्रकृष्णत्रयोदश्यांहयारू ढः सहानुगः ॥२०॥ प्रत्युद्गतः पौरजनैः प्रेमसाश्रु विलोचनैः । प्रविश्य तत्पुरं तत्र मंदिरांतिक आवसत् ॥२१॥ पौराः शुश्रूषणं तस्य चक्रुः सर्वेपि सादरम् । आहारयामास देवप्रतिष्ठापस्करान् हरिः ॥२२॥ यथाकालं ततश्चक्रे नरनारायणस्य सः । मंदिरे स्थापनं तस्मिन्यथा श्रीनगरे नृपः ॥२३॥ महद्भिरेवसंभारैः शास्त्रोक्त विधिना नृप । चकारदुष्करं भूपैः स प्रतिष्ठामहोत्सवम् ॥२४॥ ब्राह्मणान् सकलान्पौरानन्यांश्चागंतुकानपि । यथेष्टं भोजयामास ददौ तेभ्यश्च दक्षिणाम् ॥२५॥ कृष्णार्चनोत्सवादीनां व्यवस्थां च यथोचितम् । संप्रदायानुसारेण सप्तम्यां विदधौ हरिः ॥२६॥ भक्तात्स्वीयांस्तोषयंस्तद्गृहाणि गत्वा तेषां भूयसीं भक्तियुक्ताम् । पूजामंगीकृत्य तान्नंदयित्वा भूयः स्थानं स्वीयमायास नित्यम् ॥२७॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे भुजंगपुरे श्रीनरनारायण प्रतिष्ठानिरू पणनामा त्रिचत्वारिंशोऽध्यायः ॥४३॥

Suvrat Muni continued, "O king! Vaishnavanad swami with the help of expert sculptors and the devotees of Bhuj had the temple constructed in one year. While in Gadhpur, Shree Hari engrossed Himself in the Katha of the Mahabharat. The Katha started on Chaitra Sud Beej and concluded on Chaitra Sud Navami of the next year. Bhagwan Shree Hari satiated Brahmins with ample monetary rewards at the conclusion of the Katha and held a special feast for them the next day. Lord Swaminarayan celebrated Vimla Ekadashi with much fanfare. A messenger from Bhuj arrived on Purnima of the same month and relayed Vaishnavanand swami's message, 'O Bhagwan Shree Hari! The temple is constructed and ready at Bhuj. Vaishnavanand swami has invited You to come and consecrate the temple and establish the Murti of NarNarayan Dev as soon as possible.' O king! Shree Hari immediately consulted an expert astrologer to seek the most auspicious day for the consecration of the temple and chose the forthcoming Vaishakh Sud Panchmi. He advised Uttam Khachar to remain at Gadhpur and departed for Bhuj on Chaitra Vad Beej. Accompanied by numerous saints and devotees and halting for night at towns en route, Shree Hari reached Bhuj on Chaitra Vad Teras. The devotees of Bhuj, with tears of joy rolling from their eyes, rushed forward to welcome their Ishtadev, Lord Swaminarayan. Shree Hari took up residence in a house near the newly built temple and devotees took upon themselves to serve Him and the saints. They arranged for all articles and artefacts necessary in the rituals of consecration."

Suvrat Muni continued, "O king! Shree Hari celebrated the occasion of the establishment of Shree NarNarayan Dev's Murti (on Vaishakh Sud Panchmi of Samvat 1879) as grandly and as passionately as He had done earlier at Amdavad. A Vedic Yagna accompanying the consecration of the temple was done on such a grand scale that even the kings could not think of matching it. A sumptuous feast was laid for thousands of Brahmins, who were also given generous alms including money. Two days later, on Saptami, Shree Hari guided Vaishnavanand swami to carry out elaborate ritualistic worship of Lord NarNarayan Dev as per Udhhav Sampraday to establish the correct procedure. O king! Shree Hari visited different devotees' homes everyday to accept their veneration and to grant them His divine Darshan during His stay at Bhuj. This Leela delighted His numerous devotees."

Thus ends the 43rd Chapter of the Satsangi Jeevan.

अथ चतुश्चत्वारिंशोऽध्यायः

सुव्रत उवाच ।

महोत्सवंविधायेत्थं गंतुदुर्गपुरं ततः । मनश्चक्रेऽथतत्रार्यान् दूतामूलीपुराद्रुतम् ॥१॥ नमस्कृत्य ददुस्तस्मैरामाभय नृपस्यते । पत्रं तद्वाचयामास हरिर्भक्तसदः स्थितः ॥२॥ प्राहाथ मुक्तानंदादीन प्रभुः पत्रार्थमादरात् । मूलीपुरेऽपि भगवन्मंदिरं पूर्णतामगात् ॥३॥ तत्रकृष्णप्रतिष्ठार्थं राज्ञाहूतोस्मि सत्वरम् । अस्मिन्मासे मुहूर्त्ते चेत्सापिकार्येतिभाति मे ॥४॥ मयरामोऽथविप्रस्तं ज्योतिःशास्त्रविशारदः । पंचांगपत्रेनिश्चित्य मुहूर्त्तमवदद्वयम् ॥५॥ मुहूर्त्तां चिंतितं सर्वं सिद्धात्येनाऽचिरेण हि । वैशाखशुक्लद्वादश्यां मुहूर्त्तोस्ति शुमः प्रभो ॥६॥ इतोनिर्गमनस्यापिश्च एवास्ति शुमः क्षणः । इतितद्वचनं श्रुत्वा हरिः प्रीतोऽभवद्भृशम् ॥७॥ ततः ससकलान् साधून्यद्गांश्च गृहिणास्तथा । आजिज्ञपद्वर्णिनश्चनिजभक्तांश्च नागरान् ॥८॥ मूलीपुरं श्वो गंतव्यंवर्ततेऽतोऽखिलाअपि । सज्जाभवतहीत्युक्ताह्यष्टास्तेऽपि तथा व्यधुः ॥९॥ दूतांश्च भोजयित्वा तानेकादेश्यामहंस सन् । तत्रैत्य कृष्णं द्वादश्यास्थापयिष्येहि मंदिरे ॥१०॥ इत्युक्त्वा व्यसृजत्तूर्णतेऽपितत्रैत्य भूपतिम् । तदाहस तदाह्यष्टः संभारात्समसाधयत् ॥११॥ ब्रह्मानंदोपि कृष्णादिमूर्त्तीस्तत्राहृताः पुरा । मंदिरांतिक आनीयप्रत्यैक्षत तदागमम् ॥१२॥ अथाष्टम्यां हरिः प्रातर्निर्ययौनगरात्ततः । वृतः स्वभक्तैरखिलैः पुंभिः स्त्रीमिश्च सर्वशः ॥१३॥ स्वस्वग्रामंनीतआत्मीय-भक्तैर्मार्गेभक्त्यापूजितस्तत्रतत्र । धर्मभक्तिं पोषयत्सानुगोऽसावेका दश्यां सायमायत्पुरंतत् ॥१४॥ प्रत्युद्यातः पौरभक्तैश्चराज्ञावाद्यध्वानोद्घोषिताशैः सहर्षम् । साकं विष्ट्वातैः पुरंतत्र च स्वेस्थानेस्वामीचारुपीठेन्यषीदत् ॥१५॥ रामाभयोनृपस्तत्रसाधूनां गृहिणां तथा । स्त्रीणां चावासमददाद्यर्थार्हं च यथोचितम् ॥१६॥ फलाहारेण सर्वेषामातिथ्यं चाकरोत्ततः । हरेस्तुपरिचर्यायां दासवत्सत्ववर्त्तत ॥१७॥ ब्रह्मानंदं हरिः प्राह प्रणतं स्वांतिकस्थितम् । प्रातः कृष्णप्रतिष्ठायामुहूर्तं वर्त्तते शुमम् ॥१८॥ उपहारांस्ततः सर्वानद्यैवत्वं सुसाधयेः । इत्युक्तस्तमुवाचाऽसौमुनिवर्योऽतिबुद्धिमान् ॥१९॥ मंदिरं सकलं स्वामिन्

CHAPTER 44

Suvrat Muni said, "O king! Just as Shree Hari was thinking of returning to Gadhpur, a messenger from Muli reached Bhuj. After bowing down to Shree Hari's feet, he gave Him a letter from Ramabhai. Shreeji Maharaj asked Sukanand swami to read the letter aloud in presence of saints and devotees. Shree Hari said to Muktanand swami, 'O saints! Ramabhai has invited Me to consecrate the newly build temple and install idols of Lord Krishna at Muli.' He turned to Mayaram Bhatt and said, 'O Brahmin! I would like to install Murtis in this month itself. You are an expert in astrology. Look for an auspicious date for the installation of idols at Muli.' O king! Mayaram Bhatt consulted his almanac and replied, 'O Bhagwan! The forthcoming Baras (of Vaishakh) is a very auspicious day to perform religious rites. Furthermore, tomorrow is an auspicious day to commence journey.' Shree Hari asked saints, Parshads and devotees to be ready to depart for Muli the next morning. He arranged for the messenger to have lunch after asking him to relay this message to Ramabhai, 'Vaishakh Sud Baras is fixed for consecration of the Muli temple. I shall reach Muli a day early with saints and devotees.' Ramabhai and leading devotees started collecting artefacts needed for the event when he received Shree Hari's message. Brahmanand swami unpacked the Murtis and placed them in sanctum sanctorum while awaiting Shree Hari's arrival with impatience."

Suvrat Muni continued, "O King Pratapsinh! Surrounded by saints, Parshads and many devotees, Bhagwan Shree Hari left Bhuj in the morning of Vaishakh Sud Astami. Delighting His devotees of the villages en route with His divine Darshan, Bhagwan Narayanmuni reached Muli at the evening of Ekadashi. On hearing His arrival, Ramabhai and other devotees of Muli rushed to the outskirt of town to receive Him with fanfare. Ramabhai made arrangements for Shree Hari and leading saints in his palace and other accompanying devotees in suitable homes of local residents. Everyone was served fruits for dinner. Shree Hari said to Brahmanand swami who was sitting at His feet after Darshan, 'O Muni! Please go and collect all things required for tomorrow's consecration ceremony.' Brahmanand swami replied, 'O Prabhu! The whole temple is

यथाशास्त्रं विनिर्मितम् । मूर्त्तयश्चसमानीताः संतिस्थाप्यास्त्वदाज्ञया ॥२०॥ प्रतिष्ठा कर्मनिपुणावैदिकाब्राह्मणाअपि । हेमंतरामप्रमुखा आमुताः संत्युपागताः ॥२१॥ पूजोपहाराः सकलायथाशास्त्रं तदीरिताः । इह संपादिताः संति धान्यपात्रां शुकादि च ॥२२॥ सर्वमेतद्विलोक्याद्यतत्रयत्स्यादपेक्षितम् । तद्वाच्यमानयामीतिप्रोक्तः पीठात्स उत्थितः ॥२३॥ धृत्वाकरं मुनिवरस्य निजेनदोष्णागत्वासमंदिरंवैक्षत सर्वतोपि । दृष्ट्वामुनिं च नृपतिं मतिमंतमीशस्तच्छिल्पिनश्च बहुधा प्रशंशस सर्वान् ॥२४॥ ततः सदेवप्रतिमाः पूजोपकरणानि च । दृष्ट्वोपहारान् सर्वांश्चतत्रानीतांस्तुतोषह ॥२५॥ नमतो वैदिकान् विप्रानभिवंद्यततोव्रजन् । चूर्णकुदनधुक्कांरान् श्रुत्वोपायान्महानसम् ॥२६॥ महत्यां पाकशालायां ब्राह्मणान् शतशंस्ततः । अपश्यत्सादरं सक्तांश्चूर्ण लड्डुकसाधने ॥२७॥ महां तंपाकमालोक्य सहसन्प्राह तं मुनिम् । लड्डुकेषु गुडः क्षेय्यो वर्त्तते शर्कराऽथवा ॥२८॥ अत्रत्वदागमं श्रुत्वासिताघृताविकाशने । जाते गुडस्तु तैलेन साकमाप पलायनम् ॥२९॥

सुव्रत उवाच ।

इत्याश्रुत्य सतद्वाक्यं साधुतंसाधु साध्विति । संमान्यहृष्टोभगवान्स्वावासमगमत्ततः ॥३०॥ सांध्यं विधिं विधायाऽथनृपादीनां सतुष्टये । किचित्कृत्वा फ लाहारमुन्निद्रोप्यस्वयत्क्षणम् ॥३१॥ निशस्तृतीययामांत उत्थायाऽह्निकमात्मनः । संक्षेपेण विधायाशुवेदीमंडपमागमत् ॥३२॥ तावत्ते ब्राह्मणाः सर्वेस्ना त्वाकृत्वाह्निकं द्रुतम् । तत्रैत्याऽऽसन्निषणास्तान्नत्वासन उपाविशत् ॥३३॥ मंडपंगतमाश्रुत्य हरिं सर्वेऽपि साधवः । कृत्वाह्निकं द्रुतं तत्रसमेत्योपाविशन्नृप ॥३४॥ अन्ये च भक्ताः सकलाराजा पौराश्चयोषितः । मर्यादयोपविविशुर्गायका वाद्य वादकाः ॥३५॥ वैदिकाब्राह्मणास्तेऽथगणेशार्चनपूर्वकम् । विधिंदेवप्रतिष्ठा यास्तंयथाविध्यकारयन् ॥३६॥ सचापिमुख्यकल्पेन विधिंतं धर्मनंदनः । अंगप्रधानदेवानां प्रीतये विदधेऽखिलम् ॥३७॥ मध्यमंदिर मध्येतु कृष्णंवामेऽस्पराधिकाम् । दक्षिणे हरि कृष्णाख्यंस्वं चा स्थापयदीश्वरः ॥३८॥ तद्वामे मंदिरे चाऽसौ रणछोऽत्रिविक्रमौ । अस्थापयद्दक्षिणेतु धर्मे भक्तिं ततः प्रभुः ॥३९॥ वाद्यानां निनदस्तत्र ब्रह्मघोषैः समं महान् । उद्गतः ककुभः

built and carved out of red stone according to ancient Vedic architecture as You wanted. The Murtis to be installed tomorrow have been prepared as You wished. Hemantram and other Brahmins expert in religious rites have been invited and all things have been gathered under their expert guidance. Furthermore, grain, oil, ghee, jaggery, utensils etc. have already been gathered. However, I would like You to have a final look to see if anything is amiss.' Bhagwan Swaminarayan immediately got up from His Sinhasan. Brahmanand swami held His hand and led Him for inspection. On seeing the arrangements complete, He profusely praised Brahmanand swami and Ramabhai for their effort and an eye for detail. Bhagwan Shree Hari was even more delighted on seeing Murtis of RadhaKrishna and the preparation for consecration. The Brahmins bowed down to Shree Hari to seek His blessings. Shree Hari also visited the kitchens where large quantities of Ladoos were already prepared and other sweets were being prepared."

Suvrat Muni continued, "O king! Looking at the flour being baked to make Ladoos, Bhagwan Shree Narayanmuni said to Brahmanand swami, 'O Brahm Muni! What will you mix in the flour to sweeten it, sugar or jaggery?' Swami replied, 'Bhagwan! We only have sugar and Ghee. Oil and jaggery has taken leave of Muli since your arrival!' Shree Hari smiled at swami's witty answer and went to His quarters. He ate a little serving of fruits after concluding His evening Sandhya. Shree Hari woke up early the next morning after the short retirement and completed His morning routine quickly. Just as He reached the Sinhasan of the temple, the Brahmins arrived there fresh from their morning worship. The saints and other leading devotees converged in the temple as soon as they realised Shree Hari's presence there. Lord Swaminarayan sat on an ornate Sinhasan and saints, musicians and male and female devotees sat around Him as per the decorum of the Sampraday. Shree Hari invoked the presence of Ganapati and other Devtas to be present while He conducted the ritualistic worship of idols in the Vedic tradition as directed by expert Brahmins chanting Vedic hymns. Shree Hari positioned the idol of Lord Krishna in the central Sinhasan of the temple. He placed the idol of Radhikaji on the left and His own form as HariKrishna Maharaj on the right side of Lord Krishna in the main Sinhasan. Shree Hari established the idols of Ranchhodrai

सर्वाव्यानशेचांबरं नृप ॥४०॥ प्राणप्रतिष्ठां कृत्वाऽथपूजयामासताः प्रभुः । मूर्त्तीर्वैदिक मंत्रैश्च तंत्रमंत्रैश्च सादरम् ॥४१॥ नवीनानर्ध्यवसनैर्हेमरत्न विभूषणैः । चकार शोभमानानां तासां नीराजनं ततः ॥४२॥ पुष्पांजलिं विधायाऽथमुहूर्त्तताः समैक्षत । तदातुतासु बहुलं तेज आविर्बभूवह ॥४३॥ ततस्तद्दर्शनं चक्रुर्जनायेतेऽखिलाअपि । आश्चर्यमेवसंप्रापुः स्वातिभाग्यं च मेनिरे ॥४४॥ बहिरेत्यहरिस्तं च समाप्य सकलं विधिम् । यथार्हं सर्वविप्रेभ्यो दक्षिणा विपुला ददौ ॥४५॥ ततः सहस्रशो विप्रान् साधून् भक्तांश्च सर्वशः । प्रीत्या संतर्पथामासभक्ष्यैर्भोज्यैश्च सद्रसैः ॥४६॥ तृप्तेषु विप्रेषु च सत्सुमेनेमहोत्सवंतं परिपूर्णमीशः । ततः स्वयं चाश्रममेत्यपाकं माध्याह्निकं चापिविधिं वितेने ॥४७॥ भुक्त्वाथराधारमणप्रसादं विश्रम्यतत्रैवमुहूर्त्त युग्मम् । अध्यारुरोहोत्तममुच्चपीठं भक्तास्तदग्रेसकलान्यषीदन ॥४८॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे मूलीपुरोत्सवे श्रीराधाकृष्णहरिकृष्णादिस्थापन निरू पणनामा चतुश्चत्वारिंशोऽध्यायः ॥४४॥

अथ पंचचत्वारिंशकोऽध्यायः

सुव्रत उवाच ।

सदः स्थान्सकलान्भक्तान् पश्यन्सदय चक्षुषा । प्रोवाच भगवान् यूयं सर्वे श्रृणुत मद्वचः ॥१॥ एषामूलीपुरी प्रेष्ठा श्रीकृष्णस्यास्तिसर्वथा । मथुरायाइहागत्य सोवात्सीद्वत्सरत्रयम् ॥२॥ अत्राप्युपद्रवेजातेशात्रवे द्वारिकापुरम् । अंतः समुद्रेत्वाष्ट्रेण निरमापयदीश्वरः ॥३॥ ततस्ताऽवसत्कृष्णः स्वजनानां रिरक्षयाः अत्रयावापिकाचास्ति । तस्यामपिसमाधवः निजभक्तजनैः साकं जलक्रीडां चकार च ॥४॥ अतः सापिमहापुण्यास्नानमात्रेण पापहृत । भवतीत्येव बुध्वास्यां स्नानं कार्ये प्रयत्नतः ॥५॥

and Trikamji in the left Sinhasan and Dharmadev and Bhaktimata in the right Sinhasan. The environs reverberated with the sound of various musical instruments, loud chants of Vedic hymns and cries of joy. Shree Hari offered expensive robes and ornaments to the idols of Bhagwan and performed Aarti with reverence. O king! As Shree Hari stood in front of Murtis with folded hands, the bright radiance emerged from the Murtis and spread all around. The devotees present at this juncture felt their lives fulfilled by just witnessing Shree Hari installing His own forms in Sinhasan for them to worship in His physical absence. Bhagwan Narayanmuni gifted a large amount of money to the Brahmins who had participated in the consecrating ceremony. A special feast was laid for thousands of Brahmins, saints and devotees. Satisfied Brahmins returned to their respective villages praising Shree Hari's generosity. O king! Shree Hari returned to His quarters after concluding the worship of newly established Murti of Lord Krishna. He cooked the food, offered Naivedhya to RadhaRaman Dev and ate Prasad. He rested for a while before returning to grace the assembly. He sat on an ornate Sinhasan and devotees sat in front of Him keeping their status and practice of the Sampraday in the mind."

Thus ends the 44th Chapter of the Satsangi Jeevan.

CHAPTER 45

Suvrat Muni said, "O King Pratapsinh! Shree Hari glanced at the seated devotees and addressed them benevolently."

Bhagwan Shree Narayanmuni said, "O devotees! The town of Muli is very dear to Lord Krishna, Who had stayed here for three months on His way from Mathura. Due to persistent harassment, He moved on to the impregnable island of Dwarka, built by Vishwakarma, the celestial architect to protect His subjects. The step well of Muli is very sacred as Bhagwan Shree Madhav (Krishna) and His devotees had bathed in it repeatedly. You should also take a dip in it as it absolves one's sins. Anyone who reverentially does Darshan of RadhaKrishna Dev of Muli will have all his desires fulfilled. Anyone who does the Darshan of RadhaKrishna Dev regularly on Ekadashi and Purnima of each month shall indeed attain My Akshardham. O devotees! Do not despair if you cannot come to Muli this frequently. Nonetheless, you must all endeavour to come to Muli once a year on either Vaishakh Sud Baras (Patotsav) or Kartik Sud

राधाकृष्णस्य चाऽस्याऽत्रये करिष्यंति दर्शनम् । तेषां मनोरथाः सर्वेसिद्धिमाप्स्यंति निश्चितम् ।।६।। एकादश्यांमासिमासिपौर्णमास्यामपिवा । इक्ष्यंति नियमेनैनं जीवन्मुक्ता भवंति ते ।।७।। मदाश्रितैस्तुप्रत्यब्दं कार्यमस्या दर्शनम् । वैशाखशुक्लद्वादश्यां कार्त्तिक्यां वा प्रयत्नतः ।।८।। माघस्य शुक्लपंचभ्यां विशेषेणास्य दर्शनम् । कर्त्तव्यं च यथाशक्ति साधुब्राह्मणभोजनम् ।।९।। अत्रैवद्वारिकायात्रा दर्शनादस्य सेत्स्यति । कृष्णस्यावासतः स्थानमेतद्य द्वारिकासमम् ।।१०।। इत्युक्त्व ातां स्ततः स्वामीब्रह्मानंदं सदुत्तमम् । मुख्यत्वे स्थापयामास तत्र श्रीकृष्णमंदिरे ।।११।। प्रत्यब्दं करणीयानामुत्सवानां च सर्वशः । यथाधनं व्यवस्थां सबोधयामास तं ततः ।।१२।। एवं विदधतस्तस्य निशीथः समपद्यत । तदासर्वाननुज्ञाप्य स्वावासमगमत्प्रभुः ।।१३।। द्वितीयेऽह्निसदः संस्थं मध्याह्नावंधिसंगवात् । पुपूजुः परयाभक्त्या नृपः पौराश्च तं मुदा ।।१४।। वस्त्रैरर्घ्यैर्विविधैर्हेमरत्नविभूषणैः । सुगंधपुष्पहाराद्यैस्तमार्च्चंश्च धनार्प्यणैः ।।१५।। भगवानपितत्प्रीत्या उपादत्ततदर्चनम् । प्रासादिकं च तेभ्योऽदात्पुष्पवस्त्रफ लादिकम् ।।१६।। भोजनार्थमनुज्ञाप्यततः सर्वान्स्वमाश्रमम् । उपेत्याह्निक शेषं च समापयदनाकुलः ।।१७।। ग्रामांतरेभ्यो लोकाश्च प्रत्यहं तत्र यूथशः । आगत्य प्रतियां तिस्मकृत्वा तद्दर्शनादि च ।।१८।। स्वस्व ग्रामं च नेतुं तं सहसद्भिश्च वर्णिभिः । पार्षदैश्चार्थयन्भक्त्या तत्तुष्ट्येसोऽन्वमोदत् ।।१९।। प्रत्यहं विविधावार्त्ताः ससभायां चकार च । मुमुक्षूणां स्वभक्तानां धर्मभक्तिविवर्द्धनाः ।।२०।। क्वचित्सांख्यं क्वचिद्योगं सभक्तान् समबोधयत् । क्वचिद्धर्मेक्वचिद्भक्तिंवैराग्यं च क्वचिन्नृप ।।२१।। प्रश्नोत्तराणि भक्तांश्चकारयित्वापरस्परम् । तेषां संशयजालं चक्वचिच्चासावपाहरत् ।।२२।। नृपस्तन्मंत्रिणश्चैव प्रत्यहं द्विजसत्तमैः । विधाय्य पाकं साधूश्च वर्णिनः समतर्पयन् ।।२३।। पौरास्तुतान् भोजयितुमवकाशं नलेभिरे । आग्रहाराजकीयानामुपर्युपरि पातिनाम् ।।२४।। ततश्चतांस्तोषयितुं भगवान् भक्तवत्सलः । तद्गृहानुपागछत्सहितः पार्षदैर्निजैः ।।२५।। भक्ताभक्त्यापुपूजुस्तं स्वस्व गेहागतं प्रभुम् । महद्भाग्यं मन्यमानाः स्वकीयसहयोषितः ।।२६।। सगत्वैकस्यभक्तस्य गृहं

Purnima. Vasant Panchmi (Maha Sud Pancham) is another auspicious day for Bhagwan's Darshan at Muli when you should feed Brahmins as per one's means. Due to the past association of Muli with Lord Krishna, pilgrimage of Muli is equivalent to the pilgrimage of Dwarka."

Suvrat Muni said, "O king! Shree Hari appointed Brahmanand Muni as the first Mahant (head of temple and chief saint) of Muli temple and gave him enough money to carry on celebrating future festivals. Nearer to midnight when all arrangements were completed, Shree Hari asked Brahmanand swami, Ramabhai and other devotees to disperse and He returned to His quarters for the night. The devotees of Muli took turns to conduct Shree Hari's elaborate worship with sandalwood paste, flowers, rice, garlands and incense the next morning. They gifted Him with many valuable ornaments and much money. Shree Hari in turn accepted their worship and gifts to please them and gave them fruits and flowers back as Prasadi. O king! The assembly dispersed only at noon when Shree Hari returned to His quarters to complete His noon time ritual such as bathing, cooking and offering Naivedhya to Lord Krishna. The large groups of devotees from outlying villages arrived daily at Muli for Shree Hari's Darshan. Each group invited Shree Hari to grace their respective villages and merciful Bhagwan accepted these invitations to please His devotees."

Suvrat Muni continued, "O king! The routine of holding assemblies continued at Muli as well, where a large number of devotees came for His Darshan and to hear His sermons. Shree Hari delivered sermons on various topics such as devotion, detachment, ethical practices, Sankhya and Yog philosophies and creation and annihilation of the universe. He calmly answered all the questions raised by devotees to remove their doubts and ambiguities. King Ramabhai employed an army of Brahmins to cook for saints and visiting devotees. His ministers and courtiers took turns to invite Shree Hari, saints and Parshads to come and dine at their homes. As a result, the other devotees could not fulfil their desire of feeding Shree Hari and saints. Merciful Lord Swaminarayan found a solution to this. He visited homes of many devotees each day to give maximum number of devotees a chance to feed Him and His saints. The devotees, male and female alike, considered themselves fortunate for having His presence in their homes and venerated Him reverentially. This would continue from

तेनातिमानितः । तत्पूजनमुपादाय ततोऽन्यस्याविशद्गृहम् ॥२७॥ एवं ससंगवादूर्ध्वमध्याह्नावधि भूपते । पौरान्संतोषयामास स्वभक्तान् भक्तभावनः ॥२८॥ महापाककारयेद्यस्तस्यैवान्नं तु सस्वयम् । गृहीत्वापाकम करोत्कृष्णार्थं प्रतिवासरम् ॥२९॥ दिनानियावंतिपुरे सतत्रप्रभुर्न्यवात्सीत्सहभक्तसंघैः । दिनानितावंतिपुरौकसांतुक्षणोपमे यान्यऽभवन्नरेश ॥३०॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे मूलीपुरमाहात्म्यादिनिरू पणनामा पंचचत्वारिंशोऽध्यायः ॥४५॥

अथ षट्चत्वारिंशोऽध्यायः

सुव्रत उवाच ।

पौर्णभास्यांतदीक्षार्थं जनाबहवआययुः ।नगरे यूथशस्तत्रकृष्णेक्षणसमुत्सुकाः ॥१॥ कृष्णादिमूर्त्तीरालोक्य विस्मयं परमं ययुः । तस्मिन् दिने च तत्रैवन्यवसन् जंतुमक्षमाः ॥२॥ महत्यासीत्सभातत्रारात्रौ कृष्णात्मनां नृणाम् । उच्चासने सतन्मध्येव्यराजत जगद्गुरुः ॥३॥ मृदंगकर्करास्तत्रवादयंतो हरिप्रियाः ।साघवः कृष्णपद्यानिगायंति स्मोच्चकैर्मुदा ॥४॥ निशः प्रथमयामाते समाप्ते हरिकीर्तने ।प्रश्नोत्तराणिकुरुतेत्येवमूचेसतः प्रभुः ॥५॥ वासुदेवानंदवर्णीनत्वाप प्रछतं तदा ।जनाः सर्वेपि जानंति जीवानां परतंत्रता ॥६॥ परमेश्वर एवास्ति स्वतंत्रः सर्वकारणम् । तस्याश्रयेण सर्वेषां सुखंस्यान्ननिजेछया ॥७॥ तथापि धर्मशास्त्रोक्तांतन्मर्यादां पुरातनीम् । उल्लंघ्यैवाऽत्रवर्तेते यथेष्टाचरणेरताः ॥८॥ मनुष्यनाट्यमोहेन साक्षात्कृष्णस्यनिश्चयः । भवेन्नैवहिसर्वेषां तत्तु संगछते प्रभो ॥९॥ किंतुस्वधर्ममपिते हित्वावर्त्तंत उत्पथे । अत्रकोहेतुरितिमे संशयो वत्तते हृदि ॥१०॥ पृच्छं तमित्थं तमुवाचकृष्णोवर्णीन्द्रकालोबलिनां बलिष्ठः । तेनैव धर्मस्य पदानिलोकेनश्यंत्यऽधर्मस्य च यांतिवृद्धिम् ॥११॥ धर्मश्चतुष्यात्प्रथमेयुगेऽथोत्रिपाद्वितीयेचततस्तृतीये । द्विपाच्चकालेनतुरीयकेऽस्मिन्नेके न पादेन सवर्त्तते वै ॥१२॥ आयुष्यमैश्वर्यमथोबलंघीर्ह्रसंति कालेन नृणां क्रमेण । अत्र प्रसंगात्कथयामि सृष्टिक्रमं च कालानुगतं श्रृणुत्वम् ॥१३॥ आदौजनायेमनसः प्रजाताः प्रजायतेस्तेऽप्यऽसृजन्मनस्तः । जनांश्चते मैथुनधर्महीनाः सर्वाणि कार्याणि हृदैव चक्रुः ॥१४॥

morning until noon. Many devotees sent raw materials such as grains with the saints and Bhagwan Shree Hari so they could cook themselves. O king! Many days passed since Shree Hari's arrival at Muli, but for devotees these days passed as if just moments."

Thus ends the 45th Chapter of the Satsangi Jeevan.

CHAPTER 46

Suvrat Muni said, "O king! Numerous groups of devotees converged on Muli on Purnima for the Darshan of Shree Hari in person and Lord Krishna, HariKrishna, Dharmadev etc. in idol forms in the newly consecrated temple. After looking at the beautiful Murtis, they were unable to return to their villages and decided to spend the night at Muli. Swami Shree Sahajanand Maharaj held a large assembly in the evening. He sat on an ornate Sinhasan and devotees sat on the ground in front of Him. Saints sang Kirtans extolling Leelas and virtues of Shree Hari in accompaniment of various musical instruments. Shree Hari asked them to stop after a while and asked devotees to ask Him questions. Vasudevanand Brahamchari humbly asked Him, 'O Prabhu! Everybody knows that only Bhagwan is independent while all other souls are His subordinates. They also know that their happiness lies in following the religious path as shown by Him and deviation from this path always brings only heaps of sorrow. Why do they still transgress from religious decorum and behave contrary according to their whims? It is possible that not everybody can recognise Bhagwan in human form due to Your illusionary Maya. However, that could not be the real reason why some people discard Dharma and commit sins.'

Bhagwan Shree Hari replied, "O best among Varnis! Kaal (time) is the mighty force. The four cornerstones of Sanatan Dharma; truth, chastity, compassion and austerity, do get weakened by the influence of time. Adharma ascends as Dharma gets weaker with the passage of time. The four cornerstones are at their strongest in Satya Yug and diminish in Treta Yug, Dwapar Yug and Kali Yug by twenty five, fifty and seventy five percent respectively. Dharma totally vanishes from earth at the end

शब्दादिकान् पंचचगोचरांस्ते संकल्पमात्रेण तदाऽलभंत । सरित्सरः सिंधुनगाश्रयाश्च स्वेनैवतृप्ताः प्रतिघातहीनाः ॥१५॥ अल्पोष्मशीताऋ तुधर्मबाधामप्राप्नुवंतोमदं मानहीनाः । निष्कामवृत्ताः सकलाः स्त्रियोपिधर्मस्थिताः सर्वजनास्तदाऽऽसन् ॥१६॥ कालेन तेषां विषयाभिलाषादर्वाक्स्थितिः पूर्वतएवजाता । पूर्वाह्णसंकल्पितसिद्धिरासीन्मध्याह्नकाले तु तदा जनानाम् ॥१७॥ स्वभावसिद्धं स्थिरयौवनत्वं स्त्रीसंगतोऽभून्मिथुनप्रसूतिः । साऽव्यायुषोंतेऽथमहद्वयश्चतेषांभवंतिस्म विनाप्रयासम् ॥१८॥ सहोद्भवास्तेसहमृत्यवश्चसर्वेऽपिनीचोत्तमभावहीनाः । कालेन तेऽथाऽल्पधियो बभूवुर्महर्द्धिहीनाधन कामुकाश्च ॥१९॥ ततः सुवृष्ट्युद्भवकल्पवृक्षैः स्वगेहसंस्थैः स्वमभीष्टमायुः । बहु प्रजाः स्त्रीष्वनुरागिचिताः प्राप्तासु पुष्पं प्रतिमासमेते ॥२०॥ कालेन तेषामनुरागभाजां कल्पद्रुमानेश्रुरथान्य आसन् । द्रुमाश्चतुः शाखिन उद्गमंतो मधुद्रवं पर्णपुटैः सुगंधिम् ॥२१॥ द्रुमाप्तभूषा वसना जनास्ते कालेन वृक्षांघ्रिकृतात्मकेताः । लोभाद्द्रुमानेव यदाग्रहीतुमैछस्तदाशाखिन आपुरंतम् ॥२२॥ द्वंद्वोपतप्ता अथतन्निवृत्त्यै पुराणि दुर्गाणि च पत्तनानि । ग्रामाणि खेटानथ खर्वटानिद्रोणी मुखान्याश्रितवंत आसन् ॥२३॥ द्वंद्वोपघातंत्वितितं विधायक्षुधातृषार्त्तानिजजीविकायै । जाताविषणा अथसृष्टिकर्त्रासांसिद्धिक ीवृष्टिरुदीरिताऽऽसीत् ॥२४॥ तद्वारिसंयोगतरावभूमेरकृष्टपच्योषधयो बभूवुः । वृक्षाश्चवल्ल्यश्चयथर्त्तुपुष्पफ ला अभूवन्सकलास्तदानीम् ॥२५॥ ते वृत्तिमंतोऽप्यतिरागलोभात्ताः पर्यगृहान्नखिलोषधीर्यत् । लोभादिदोषेण तदातुतेषां कालेन ता नष्टसमा बभूवुः ॥२६॥ क्षुधार्दितास्तेऽथजनाः स्वदोषात्स्वजीविकायैविधिमार्थयंतः । सुमेरुवत्सेन तदा विधातादुदोहगांक्ष्मां सकलौषधीश्च ॥२७॥ दुग्ध्वा च तेभ्यः स ददौ विधिस्ता लब्ध्वायवव्रीहिमुखौषधीस्ते । अकृष्टभूमाववकीर्यतज्जैर्धान्यैरवर्त्तंत गतव्यथाश्च ॥२८॥ तेषां विवृद्धस्मरलोभभाजासुप्तानि बीजान्यऽथकालगत्या । निरंकुराएपेवविलिल्पुरुर्व्यां यदातदाते व्यथिता बभूवुः ॥२९॥ ततः स्वयंभूः कृषिकर्मजन्यां ददौ च तेभ्यः किलहस्तसिद्धिम् । तदाधराभूदिहह ष्टपच्या तयैवसर्वे मुदिता अभूवन् ॥३०॥ एवं हि कालेन नृणां सुबुद्धिः क्षयं प्रयात्येधत एवदुर्धीः । ततः समुल्लंध्य निजं तु धर्ममधर्मसक्ताश्चभवंति सर्वे ॥३१॥ यदायदा धर्म उपैति नाशंसमेधतेतत्प्रतिपक्षवर्गः । तदातदा भूमितले सकृष्णः प्रादुर्भवत्याप्तदयः स्वतंत्रः ॥३२॥ तदाश्रितानामिह शिक्षयायेतमाश्रयंते

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of Kali Yug just before the annihilation of civilisation as we know it. The life span, aura, strength and intelligence of humans also decrease through the ages. O Varni! Let Me illustrate this point by explaining the evolving process of creation. Brahma created people first time just by his thoughts. The people procreated just with thoughts without mating. Everything they required was available with just thoughts. They lived on the shores of oceans, banks of rivers and lakes and in caves of mountains. They were beyond base instincts such as hunger and thirst, heat and cold and ego and envy. Males and females alike trod the religious path. The sin as such did not exist. With the passage of time, their desires became cavernous. Gradually, their desires of morning became reality only at noon. They remained young until the end and begot children towards the end of their life. They were all equal in status (all were Brahmins) and had the same life span. As they became greedier with the passage of time, their prosperity and intelligence decreased. They had many children due to their increased obsession with their wives who had now started menstruating every month. Their desires were fructified only under the Kalpvruksha (divine tree). With increased and wanton lust in their womenfolk, the Kalpvruksha became extinct and were replaced with ordinary trees to quench their hunger. They made their homes under these trees which also provided them with clothes and ornaments. Peoples' desires had no end and in the quest of having more and hoarding, they started cutting the same trees that provided them shelter and food. They built houses in clusters around the foothills of mountains to seek shelter from the heat and cold. People became agitated with hunger and thirst. Brahma asked the rains to fall on earth and as a result, soil sprouted cereal and fruit bearing trees. With the increased population and greed for more, there developed the scarcity of self sprouting vegetation. Anger, greed, lust and such vices became widespread."

Shree Hari continued, "O Varni! Brahma, overcome with people's pleadings for mercy, dispersed them the grains of cereals to sow in unploughed and virgin soil. Due to their increased desires and greed, the soil became too barren to sprout grain saplings. Overcome with grief, they pleaded with Brahma once again for mercy. He taught them

सुधियोजनास्ते । तरंति संसारसमुद्रमेनमयारमय्याश्रुसह स्ववंश्यैः ॥३३॥ कृष्णाश्रितेष्वेवन कालवेगः कर्त्तुंप्रवेशं क्षमते कदापि । यत्कालकालोऽस्ति सर्वे नियंताजीवेश्वराणामिति वेदवाणी ॥३४॥ श्रुत्वेति प्रश्नोत्तरमापतोषंसवर्णिराजश्च सदोनिषणाः । सर्वेगृहस्थामुनयश्च मोदं संप्राप्यभक्त्यैववंदिरेतम् ॥३५॥ एवं भक्तान् प्रत्यहं तोषयन्स्वांस्तत्रोवास द्वादशाहानि कृष्णः । आज्ञाप्याथोभूयमन्यांश्च पौरान्साकं भक्तैः स्वानुगैर्दुर्गमायात् ॥३६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे मूलीपूरोत्सवेकालबलनिरू पणनामा षट्चत्वारिंशोऽध्यायः ॥४६॥

अथ सप्तचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

एकादश्यां निर्जलायां वृत्तालयपुरौकसः ।कुबेरप्रमुखभक्तास्तत्राऽऽयंस्तद्दिदृक्षवः ॥१॥ विधाय दर्शन तस्य लेभिरे परमं सुखम् । सभावयामास च तानुत्तमश्च यथोचितम् ॥२॥ एकादश्युत्सवेवृत्ते द्वादश्यां कृत पारणम् । सुखासीनं हरिं नत्वा ते प्रांजलयऊ चिरे ॥३॥ अस्माद्विज्ञायनां स्वामिन् श्रृणुत्वं भक्तवत्सलः । यन्निवेदयितुं सर्वे वयमत्र समागताः ॥४॥ मंदिरं कारयाऽस्माकं पुरे कृष्णस्य सुंदरम् । सर्वेषामपि पौराणां भवत्येष मनोरथः ॥५॥ यावत्यपेक्षिता भूमिस्तदर्थं तवतावती । प्रदत्ताऽरस्माभिरद्यैवेत्यवगछन संशयः ॥६॥ धनादिना च शुश्रूषां करिष्यामो वयं हरे ।अस्मन्मनोरथंत्यद्येतं पूर्णं कर्त्तुंत्वमर्हसि ॥७॥ इति तैः प्राथितो भक्तैः प्रसन्नो हरिराहतान् । एवमेव करिष्यामि भक्ता यूयं मम स्थयत् ॥८॥ इत्युक्तांस्ततः प्राहाऽक्षरानंदमुनिं हरिः ।वृत्तालयं पुरं गच्छ सहैतैः सस्वमंडलः ॥९॥ सदेशोऽस्ति मम प्रेष्ठोर्वृदावनमिवानघ ।अतस्त्वं कारयेस्तत्र कृष्णं मंदिरमुत्तमम् ॥१०॥ जाते हि मंदिरे तस्मिन्नहमेत्य शुभेक्षणे । रुक्मिभेसहितं कृष्णंस्थापयिष्यामि निश्चितम् ॥११॥ इत्युक्तः सतथेत्याह मुनिस्तत्कार्यनैपुणः । प्रसन्नाश्च बभूवुस्ते भक्ताः पौरास्तदानृपः ॥१२॥ स्नानयात्रावधि स्थित्वा तत्रतेमुनिनासह । ततोजग्मुः स्वनगरमाज्ञप्ताहरिणाऽखिलाः ॥१३॥ पंचमेऽहनि ते प्रापुः पुरं तदथ तं मुनिम् ।सुस्थाने वासयामासुः पौराः पर्यचरंश्चतम् ॥१४॥ मंदिरापेक्षितां भूमिं विशालांते ततो मुदा । कृष्णार्पणंददुः सर्वे हरि सं प्रीणनोत्सुकाः ॥१५॥ आह्वाय्य शिल्पिनो

farming by which people now quenched their hunger. Just as their intelligence diminished with the passage of time, the vices percolated through their minds. With the ascent of vices such as greed, lust and wanton desires, they became irreligious. O Brahamchari! Whenever Dharma diminishes and Adharma takes ascendency, Lord Krishna independently manifests for the benevolence of His devotees. Whoever comes under His shelter is able to cross over the sorrowful world along with their descendents. However mighty the Time may be, it cannot overwhelm true devotees as Bhagwan is superior to the Time."

Suvrat Muni said, "O Pratapsinh! Vasudevanand Varni and other devotees present in the assembly were pleased and satisfied with the answer. They bowed down reverentially to Shree Hari. Bhagwan Shree Hari stayed at Muli for twelve days to the pleasure of His staunch devotees. He sought King Ramabhai's and local devotees leave and returned to Gadhpur along with His saints, Parshads and accompanying devotees."

Thus ends the 46th Chapter of the Satsangi Jeevan.

CHAPTER 47

Suvrat Muni said, "O king! Kubersinh and other leading devotees of Vadtaal came to Gadhpur for Shree Hari's Darshan on Nirjala (Jeth Sud) Ekadashi. King Uttam Khachar made suitable arrangements for their stay in the royal residence. After the conclusion of festival of Ekadashi, Kubersinh and other devotees of Vadtaal approached Bhagwan the next day with folded hands and pleaded, 'O Lord! Please listen to our request! We urge You to grant us permission to construct a temple at Vadtaal. We are prepared to set aside the land and money required for building the temple. Please fulfil our desire.' O king! Shree Hari, Whom the devotees are very dear, consented readily and asked Aksharanand swami, 'O swami! Proceed to Vadtaal with your group of saints and start the construction of a splendid temple. The Charotar region is as dear to Me as Vrandavan. I will come and install the idols of Laxmi and Narayan when the

दक्षान्समुनिर्वटपत्तनात् । मंदिरं कारयामास विशालं च मनोहरम् ॥१६॥ तत्कार्ये निरता आसन् पौरास्तदनुवर्त्तिनः । वत्सरेण सपादेन निष्पन्नं मंदिरं त्वभूत् ॥१७॥ ततो देवप्रतिष्ठार्थमानेतुं दुर्गपत्तनात् । हरिं पौरास्तुजूषाख्यं प्रैषयन्भक्तमुन्तमम् ॥१८॥ हरिश्चाऽथाऽक्षरानंदं प्रेष्य वृत्तालयं नृप । सर्वोपनिषदः श्रोतुं सभाष्यानुद्यतोऽभवत् ॥१९॥ आनयित्वा सभाष्यास्ता रथयात्रादिने स्वयम् । समाप्तउत्सवं श्रोतु प्राररंभन्निजाश्रमे ॥२०॥ संवत्सरे मन्मथाख्ये कोजागरदिने च ताः । समाप्य तोषयामास भूरिद्रव्येण वाचकम् ॥२१॥ ब्राह्मणान्भोजयामास तद्दिने च सहस्रशः । दक्षिणां च ददौ तेभ्योनारायणमुनिर्मुदाः ॥२२॥ कार्त्तिकस्नानमारेभे प्रतिपद्यथ सानुगः । अन्नकूटोत्सवं चक्रे महांतं तत्र च प्रभुः ॥२३॥ तद्दिनेजूष आगत्यतं प्रणभ्य कृतांजलिः । प्राह वृत्तालये स्वामिन्मंदिरं जातमुत्तमम् ॥२४॥ तत्रागत्य प्रतिष्ठां त्वं श्रीकृष्णस्य कुरु प्रभो । त्वदागमं प्रतीक्षं ते पौराः सर्वेऽपि मानवाः ॥२५॥ इति तद्वचनं श्रुत्वा चक्रे जिगमिषां हरिः । ततः कृष्णप्रतिष्ठायाः पप्रछ गणकं क्षणम् ॥२६॥ ऊ र्ज्जस्य शुक्लद्वादश्यां दत्तस्तेन च तत्क्षणः । ततः स्वान्श्वोऽस्ति गंतव्यं सज्जाः स्यातेत्यजिज्ञपत् ॥२७॥ आहूयाऽथोत्तमं प्राह सकुटुंबोभवानपि । वृत्तालयं समायातु निर्गन्तव्यंश्च एव च ॥२८॥ श्वोऽस्तिचातृद्वितीयाऽत्र गृहिभिर्भगनीगृहे । भोक्तव्यं च धनं वासः स्वस्त्रे देयमितिस्थितिः ॥२९॥ यमोयमुनयाऽत्र प्राग्भोजितस्तेन सापित्त । मानिता धनवस्त्राद्यैः प्रवृत्तैषा ततो भूवि ॥३०॥ त्वं च संगव एव श्वो भुक्ता पांचालिकागृहे । चतसृभ्योऽपि स्वसृभ्योदद्यावासो धनं पृथक् ॥३१॥ ततस्ताभिः सहैव त्वं सज्जः स्याश्च सभार्यकः । इत्युक्तः सतथेत्युक्तातत्तथैवाकरोन्नृप ॥३२॥ पूर्वाह्न एवाऽथहरिरा मध्याह्नक्रियानिजाः । कृत्वा भुक्ता द्वितीयायांमध्याह्नेनिर्ययौ ततः ॥३३॥ भक्तग्रामेषु निवसन् पंचभ्यां प्रातरेवसः । प्रायवृत्तालयं स्वामी हयारूढः ससोदरः ॥३४॥ वादित्रनादैरभ्योत्यनीतनत्कैर्निजैः पुरम् । स्वावासं तु हरिश्चक्रेरथकारस्य वेश्मनि ॥३५॥ सोदरौसान्दयौस्वस्य सुकुटुंब तथोत्तमम् ।मुनीन् पद्गान् पार्षदांश्चयथार्हमुदतारयत् ॥३६॥ पौराः शुश्रूषणं चक्रुः सानुगस्य हरेर्मुदा । तन्मंदिरमुपागत्य सर्वतोऽसौव्यलोकयत् ॥३७॥ संलग्नं शोभनं तत्र पूर्वास्यं मंदिरत्रयम् । मंडपं धर्मशालां च दृष्ट्वा तुष्टोऽभवत् हरिः ॥३८॥ शिल्पिमुख्याय तर्द्येवसोऽनर्ध्येवाससी ददौ । प्रशशंसाऽक्षरानंदं भक्ता नागरिकांस्तथा ॥३९॥ उदुंबरपुराद्विप्रान् वैदिकान्वैष्णवांश्च सः ।

temple is constructed.' Aksharanand swami bowed down at Shree Hari's feet and prepared for the journey."

Suvrat Muni continued, "O king! The devotees of Vadtaal and groups of saints led by Aksharanand swami left for Vadtaal on the following Purnima after taking blessings from Shreeji Maharaj. They reached Vadtaal on the fifth day after leaving Gadhpur. The devotees of Vadtaal made a large area of land available to swami for the construction of the temple and laid their wealth at his disposal. Swami called expert sculptors from Vadodara and with the earnest assistance from local devotees, a magnificent temple came up in fifteen months. Aksharanand swami sent Jukha Pagi to Gadhpur to invite Bhagwan Shree Swaminarayan to consecrate the temple and install deities. O king! After sending Aksharanand swami to Vadtaal, Shree Hari wished to hear the Katha of the Upanishads. He invited an expert interpreter and narrator and started listening to the Upanishads on Ashadh Sud Beej. He gifted the narrator with a lot of wealth on conclusion of the Katha on Aso Sud Purnima. He organised a grand feast to feed thousands of Brahmins the next day at the start of the ritualistic bathing season of fifteen days in the month of Aso. The festival of Annkoot was celebrated as grandly as in previous years in the presence of thousands of devotees. O king! Jukha Pagi reached Gadhpur on the same day and relayed Aksharanand swami's message that the devotees of Vadtaal were awaiting His arrival as the construction work of temple was complete and fully ready to be consecrated. Suvrat Muni continued, "O king! Shree Hari called an astrologer to find an auspicious date for the consecration of the temple. The astrologer advised Shree Narayanmuni that Kartik Vad Baras is a very auspicious date for installation of deities in the temple. Shree Hari informed the saints and Parshads to be ready to depart for Vadtaal the next day. He called Uttam Khachar and said to him, 'I would like you to come to Vadtaal with the whole family. We will depart tomorrow morning. However, tomorrow is the festival of Bhai Beej - Yama Dwitiya, when the householder male devotees should dine at their sisters' homes and offer them gifts as per their abilities. This festival has become prevalent since Yama (deity of death) gifted his sister Yamuna (the river) with money and clothes

हरिशर्ममुखान् सद्यो दूतैराजूहवन्नृप ॥४०॥ देशांतरेभ्यस्तत्राऽऽयन्नरानार्यश्च यूथशः । मंडलानि मुनीनां च तदुत्सवे दिदृक्षवः ॥४१॥ हरिर्विधिज्ञ विप्रोक्तानुपहारान साधयत् । सर्वान्विष्णु प्रतिष्ठाहंस्तथासर्पिः सितादिकान् ॥४२॥ प्रतिष्ठाविधि वेत्तारो विप्राः कुंडं च मंडपम् । पीवानि देवतानां च यथाशास्त्रमकारयत् ॥४३॥ विधिं कृष्णप्रतिष्ठायाः स्वस्तिवाचनपूर्वकम् । अकारयन् हरिं विप्रवासरद्वितयेन ते ॥४४॥ द्वादश्यां स्थापयामास मध्यमे मंदिरे हरिः । रुक्मिण्या सहितं कृष्णं चक्रे तस्यार्च महत् ॥४५॥ तत उत्तरतस्तस्मान्मंदिरे मूर्तिमात्मनः । उपेतां भक्तिधर्माभ्यां भक्तप्रीत्या अतिष्ठिपत् ॥४६॥ समर्चनं विधायाऽस्यास्तुतोदक्षिणमंदिरे । राधया सहितं कृष्णंस्थापयित्वा समार्चयत् ॥४७॥ तदंतिकेऽपिसस्वस्य मूर्तिमस्थापयच्चतम् । उपासीनां ततस्तां च पूजयामास सत्पतिः ॥४८॥ गीतिकानां च वाद्यानां घोषस्तत्र महानभूत् । वेदघोषेण विप्राणां मिश्रितोव्यानशेदिशः ॥४९॥ महानीराजनं कृत्वा मूर्त्तीस्ताः सपृथक् पृथक् । निर्निमेषस्थिराक्षिभ्यां पश्यंस्तस्थौधटीद्वयम् ॥५०॥ तदानीं ता बभुर्भूपमूर्त्तयो भूरितेजयः । तादृष्ट्वा विस्मयं प्रापुर्जनाः सर्वे तदीक्षकाः ॥५१॥ पूर्णाहूतिं ततोहुत्वा ऋ त्विग्म्यो दक्षिणां ददौ । अन्येभ्यश्चापि विप्रेभ्यो भूयसीं धर्मविद्धरिः ॥५२॥ उच्चासनस्थितोऽथाऽऽहजनानूद्वैकदोः । सच शृण्वंतु सर्वेऽपिजनाः सादरं वचन मम ॥५३॥ मध्यमेमंदिरेह्येषलक्ष्मीनारायणो मया । स्थापितोस्तीतिजानीतद्वारिकाधीश्वरःस्वयम् ॥५४॥ दक्षिणेमंदिरेत्वत्र श्रीकृष्णोराधया सह । वृंदावन विहार्येष मया संस्थापितोऽस्तिहि ॥५५॥ तदंतिकेतु मे मूर्त्तिः सेवमानातमस्ति हि । धर्मभक्तियुताचास्ति मंदिरेतूत्तरे मम ॥५६॥ लक्ष्मीनारायणदीनां स्वरू पाणां तु दर्शनम् । प्रत्यहं ये करिष्यंति ते मोक्ष्यंत्येव संसृते ॥५७॥ पौर्णमास्यां पौर्णमास्यां ये च ग्रामां तरादपि । एत्यैषां दर्शनं भक्त्या करिष्यंत्यत्र मानवाः ॥५८॥ सर्वे मनोरथास्तेषां सिद्धिमेष्यंति निश्चितम् । भुक्तिं तथेत्सितां मुक्तिं प्राप्स्यंत्येषां प्रसादतः ॥५९॥ श्रीकृष्णस्यास्यपुरतोजपंहो मंच ये जनाः । पुरश्चर्यां करिष्यंति ते प्राप्स्यंति इप्सितं फलम् ॥६०॥ यस्तुश्रीद्वारिकाधीशो लक्ष्मीनारायणाः सहि । भेदोऽत्रनैव विज्ञेयः सत्यं हि वचनं मम ॥६१॥ संशयोऽत्रापियच्चित्ते संभवेत्तमपिस्वयम् । कालेनात्मेन भगवानेष एवाऽपनेष्यति ॥६२॥

following the lunch at her home. Dine at your sister Panchali's home and offer abundant gifts to all your four sisters and be ready with the family to depart for Vadtaal by mid morning. O king! Shree Hari concluded His morning and noon rituals early. Shree Hari, both His brothers along with their families, Uttam Khachar and his family along with sisters left Gadhpur at noon for Vadtaal. Halting at villages en route for the night, the whole caravan reached Vadtaal on the morning of Panchami. The devotees of Vadtaal rushed forward with various musical instruments to welcome Shree Hari and led Shree Hari, His brothers, saints, Parshads and other accompanying devotees to the village and arranged accommodation for them in suitable homes. Shree Hari stayed at the resident of Suthar Bhakta. O king! The devotees took it upon themselves to serve almighty Lord Swaminarayan and other visiting devotees with pleasure and sincerity."

Suvrat Muni continued, "O Pratapsinh! Led by the leading devotees of Vadtaal, Shree Hari came to look at the newly constructed temple. He was very pleased to see the East facing temple with three spires, its large foyer and a guesthouse. He profusely praised Aksharanand swami and the devotees who had contributed the land and wealth in the construction of the temple. He rewarded the expert sculptors generously on the spot. O king! Shree Hari sent a messenger to Umreth to invite Hari Sharma and other Brahmins, expert in conducting Vedic rituals. Numerous groups of saints and thousands of devotees started arriving at Vadtaal for Shree Hari's Darshan and to participate in the consecration festival. He asked the local devotees to amass Ghee, oil, flours, grains, vegetables, sugar and other items needed to feed thousands of expected visitors and gather artefacts required in consecration ceremony. Mandap, kilns for sacred fire and small dais to perform ritualistic worship of Devtas were erected under the watchful guidance of Brahmins."

Suvrat Muni continued, "O king! Shree Hari established Murtis of Laxmiji and Bhagwan Narayan in the central Sinhasan on Kartik Sud Baras of Samvat 1881. He also established the idols of Dharmadev, Bhaktimata and Himself (in form of HariKrishna Maharaj) in the left Sinhasan and Radha, Krishna and Himself (again as HariKrishna Maharaj) in the right Sinhasan. After establishing all Murtis in their Sinhasan, Shree

सुव्रत उवाच ।

इत्युक्तासजनान् धार्मिस्तूष्णीमासीन्नराधिप । तेऽपि सर्वे वचस्तस्य जगृहः शिरसा मुदा ॥६३॥ अभोजयद्धरिर्विप्रांस्तद्दिनात्पूर्णिमावधि । तेभ्यश्च दक्षिणां प्रादोद्विद्वभ्यस्तु विशेषतः ॥६४॥ साधूंश्च तर्पयामास भोज्यैर्नानाविधैरपि । प्रत्यहं स्वयमेवासौ मुहुस्तान् परिवेषयन् ॥६५॥ कृष्णसेवोत्सवादीनां व्यवस्थां स यथोचितम् । विधाय प्रतिपद्येव चक्रे जिगमिषां ततः ॥६६॥ नाथजित्प्रमुखाभक्तास्तावद्वटपुरौकसः । तमेत्यप्रार्थयामासुर्नत्वा प्रांजलयः प्रभुम् ॥६७॥ भगवन्नगरेऽस्माकं बहवोमतवादिनः । विवदंतेशास्त्रवादैरस्माभिर्नृपसंसदि ॥६८॥ प्रत्यक्ष भगवत्प्राप्त्याश्रेय आत्यंतिकं भवेत् । इत्यस्माकं मतंत्वार्षैर्वचनैर्हृषयंति ते ॥६९॥ अतआर्षैर्वचोभिस्तत्प्रक्षखंडन पारवम् । कंचिन्मुनिंपुरेऽस्माकं त्वं प्रेषयितुमर्हसि ॥७०॥ नास्माकं संशयः कोपितद्वाक्यैर्हृदिजायते । किंतुतद्दर्पशमनं स्यादितीप्सितमस्तिनः ॥७१॥ इतितैः प्रार्थितः स्वामीतत्कार्यैकोद्यमः सदा । मुक्तानंदमुनिं प्रोचे विद्वांसंस्वाग्रतः स्थितम् ॥७२॥ एतैर्वटपुरं गच्छसहत्वं मुनिसत्तम । तत्रास्तिधार्मिकोराजासिंह जिन्नीतिशास्त्रवित् ॥७३॥ न्याय्यमेवसपक्षं हि ग्रहीष्यतिनचेतरत् । तस्मान्न्याय्यैः शास्त्रवाक्यैर्दद्यावादिभ्य उत्तरम् ॥७४॥ धर्मोजयतिन्नाधर्मइत्यस्ति निश्चयः सताम् । अतस्त्वं धर्मविद्गछ धर्मस्थापयतत्र च ॥७५॥ इत्युक्तः सोतिहृष्टस्तं प्रणम्याऽऽहप्रभोऽद्यहि । तत्र गत्वास्थापयामि सद्धर्मं त्वत्प्रसादतः ॥७६॥ इत्युक्तातं प्रणम्याऽसौ जगाम वटपत्तनम् । पौरैः सहद्वितीयेऽह्नि प्राप्यतत्राऽवसत्सुखम् ॥७७॥ हरिरपिनिजदर्शनागतान्स्वान्निजनिजदेशगमायंनृन्विसृज्य । प्रतिपदिसहितोनिजानुयातैर्नृपवरदुर्ग्गपुरं सगंतुमैछत् ॥७८॥ तदारं वा शंकराख्यो विप्रोधवलपत्तनात् । तत्र तूर्णमुपायातोनत्वा तं प्रार्थयत्प्रभुम् ॥७९॥ भगवन्नगरेऽस्माकमभूत्सिद्धं हि मंदिरम् । तत्रागत्य ततः कृष्णप्रतिष्ठां कर्त्तुमर्हसि ॥८०॥ पृष्ट्वाज्योतिर्विदः पौरान् मुहूर्त्ते चास्तिनिश्चितम् । पंचम्यामतएतंनोवांछितं सफलं कुरु ॥८१॥ इत्याश्रुत्य सतद्वाक्यं मानयन् भक्तवत्सलः । तथेत्युक्त्वा प्रीतमनास्तत्पुरं गंतुमैहत ॥८२॥ तस्मिन्नेव दिने सर्वैः सद्भिश्च गृहिभिः सह । निजभक्तैः पुरस्तस्या निर्ययौ

Hari performed a grand worship and Aarti of all Murtis. The sound of Brahmins chanting Vedic hymns in accompaniment of various musical instruments reverberated the surroundings. O king! Shree Hari spent some magical looking at all idols without blinking. A brilliant radiance emitted from all the idols as Shree Hari looked at them. The on looking devotees were greatly surprised at such a miracle of radiance emerging from Murtis. Shree Hari gave a large amount of money and several apparels to other Brahmins besides those conducting Vedic rituals at the end of ceremony. He returned to the assembly hall and sat on a high and ornate seat and raised His hand to gesture devotees to sit down. The devotees sat down and eagerly awaited His sermon."

Shree Hari said, "O devotees! Listen to Me very carefully. LaxmiNarayan Dev that I have established in the central Sinhasan is indeed Lord Krishna, the king of Dwarka Himself. Shree Krishna accompanied by Radhikaji in the right Sinhasan is indeed the same Lord Krishna who resides in Vrandavan. Murtis of HariKrishna Maharaj next to Shree RadhaKrishna and Dharmadev-Bhaktimata are indeed My own form. Whoever worships LaxmiNarayan Dev and other Murtis of Bhagwan that I have established here at Vadtaal will attain Moksha and My supreme abode. Whoever comes here for the Darshan of LaxmiNarayan and My other forms on each Purnima will surely attain all the happiness of this and the next world. The rewards of performing Japa or recital of hymns will multiply enormously if conducted in front of this Murti of Lord Krishna at Vadtaal. Lord Krishna, the king of Dwarka and LaxmiNarayan Dev are one and the same. Trust Me to preach this! Furthermore, Bhagwan Narayan will soon quell if anyone has an iota of doubt in sanctity of oneness between these two forms."

Suvrat Muni said, "O King Pratapsinh! All the devotees reposed full faith in Shree Hari's words. Shree Hari arranged for a lavish feast for all the Brahmins until Purnima and distributed monetary alms generously among them. He made sure that He turned up Himself to serve food whenever the saints sat down for their meals. After making suitable arrangements for the continuous veneration and celebration of all forthcoming festivals, Shree Hari decided to leave Vadtaal on Kartik Vad Padvo. Nathbhai and other devotees of Vadodara approached Shree Hari just then and pleaded with Him, 'O Bhagwan! Many local scholars oppose our strongly held views that Moksha is

रथमास्थितः ॥८३॥ पथि संप्रीणयन् भक्तांस्तृतीयायांसतत्पुरम् । प्राप्यस्वावासमकरोद्गेहेतस्यद्विजन्मनः ॥८४॥ पौराभक्तजनाः सर्वे हरितंदनुगांस्तथा । शुश्रूषया परमया प्रीणयामासुरादरात् ॥८५॥ महद्भिरेवसंभारैराहृतैः पुरवासिभिः । यथाविधि हरिश्चक्रे प्रतिष्ठां राधिकापतेः ॥८६॥ पंचम्यां स्थिरलग्नेऽसौशुभग्रहनिरीक्षिते । मंदिरे शोभने तत्रकृष्णमस्थापयत्स्वयम् ॥८७॥ वृत्तालये यथाकृष्णसंस्थापन महोत्सवः । कृतस्तेन तथैवात्रसोऽकरोद्भक्त तुष्टये ॥८८॥ मध्ये तु तत्र मुरलीमनोहरमतिष्ठिपत् । राधां च हरिकृष्णं तद्वामदक्षिणपार्श्वयोः ॥८९॥ ब्राह्मणान् भोजयामास तत्राह्नां पंचकं सतु । दक्षिणाश्च भृशं प्रादात्तेभ्यः सम्राडिव प्रभुः ॥९०॥ संप्रदायानुसारेण सप्तभ्यां सयथोचितम् । कृष्णार्चनव्यवस्थां चकारयामाससर्ववित् ॥९१॥ आनंदयन्नित्थमशेषभक्तान् पौराननुज्ञाप्यततः सईशः । सद्भिश्चपाश्चात्यजनैः स्वभक्तैः साकंहिदुर्गाह्व पुरं समायात् ॥९२॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्ये श्रीलक्ष्मीनारायणादिप्रतिष्ठाधवलपुरे मुरलीमनोहरादिप्रतिष्ठानिरू पणनामा सप्तचत्वारिंशोऽध्यायः ॥४७॥

possible only through direct contact with Bhagwan in person. They misrepresent and misinterpret our religious tenets. We would like You to send some eminent saints to give them a befitting reply. Though we are not swayed by their calculated arguments and do not have any doubts in our minds, we would still like You to demolish their inflated egos.' O king! Shree Narayanmuni, ever eager to satisfy His devotees, said to Muktanand swami seated in front of Him, 'O Mukta Muni! Please proceed to Vadodara with these devotees. King Sayajirao is just and religious. He will side with truth and justice. Establish the sanctity of our Sampraday with well formulated arguments. Always bear in mind that truth shall always prevail over falsehood."

Suvrat Muni continued, "O king! Muktanand swami bowed down to Shree Hari and willingly departed for Vadodara with local devotees to reach there the next day. Bhagwan Shree Hari asked all visiting devotees to return to their respective villages as He prepared to return to Gadhpur. Revashankar and other devotees of Dholka (Dhavalpur) approached Shree Hari and pleaded humbly with Him, 'O Bhagwan! The construction of temple at Dholka has been completed and we are eagerly waiting for You to consecrate the same. The astronomers have decided on Kartik Vad Panchmi as the most auspicious day for consecration of the temple. We implore You to come to Dholka to install the Murtis in temple.' Shree Hari conceded their request and decided to proceed to Dholka instead of Gadhpur. He duly informed His saints and Parshads of His decision and departed for Dholka the same day with His entourage of saints, Parshads and devotees. Accepting venerations of the devotees of the villages on route, He reached Dholka on Kartik Vad Treej and stayed at Revashankar's home. The local devotees made suitable arrangements for the stay of accompanying saints, Parshads and devotees and served them humbly."

Suvrat Muni continued, "O king! Shree Hari made sure that various food items and artefacts needed for consecration were at hand. He held the consecration ceremony with the same grandeur as He had just done at Vadtaal to the satisfaction of local devotees. On Kartik Vad Panchmi, Shree Hari established the Murti of MurliManohar Dev flanked by Radhikaji on the left and Himself (as HariKrishna Maharaj) on the right in the central Sinhasan of the temple. O king! Bhagwan Shree Hari arranged very lavish meals for Brahmins for five consecutive days and distributed so much wealth among them as to make even great kings envious. Shree Narayanmuni left for Gadhpur on Vad Saptami after making arrangements for continuation of proper venerations to the newly installed idols of MurliManohar Dev at Dholka temple."

Thus ends the 47th Chapter of the Satsangi Jeevan.

अथाष्टचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

अथ तत्र वसन् पुर्यां नारायणमुनिर्नृप । सर्वत्रकृष्णसेवायाः प्रवृत्ति कर्त्तुमैहत ॥१॥ लेख्यार्चाश्चेत्तदातुस्यात्कृष्णस्य प्रतिमानवम् । ईक्षार्चादिप्रवृत्तिर्वैकारयेयततोऽत्रताः ॥२॥ इत्थं विचार्यभक्तं स्वंनारायणजिदाह्वयम् । जीर्णदुर्गात्समानाय्यत्वष्टारंतमुवाचसः ॥३॥ मूर्त्तिचित्रेऽति दक्षोऽसिमयाऽत्राऽऽकारितोऽस्यतः । कृष्णस्य प्रतिमामुद्रां कुरुत्वं ममचानघ ॥४॥ इत्युक्तः सतथेत्याह निपुणोमूर्त्तिकर्मणि । चकार मुद्राद्वितयं दर्शनीयं मनोहरम् ॥५॥ एकामुद्रा कृतातेन वृंदावनविहारिणः ।कृष्णस्यराधयाजुष्टातेन चोपासितोत्तमा ॥६॥ नारायणमुनेस्तस्य भक्तिधर्मान्वितापरा ।मुद्रातेनकृतातेद्वेदृष्ट्वा तुष्टोऽभवद्धरिः ॥७॥ नरनारायणस्याथमुद्रां हरिरचीकरत् । मासद्वयेनतेनैतत्कृते मुद्रात्रयं नृप ॥८॥ तस्मै ददौ ततः स्वामी विपुलं द्रविणं तथा । वासांसि बहुमूल्यानिहै मेच वलये नृप ॥९॥ आधारनंदमुनिना ततस्ताभिरचित्रयत् । मुद्राभिः काकु देष्ठेव प्रतिमाः ससहस्रशः ॥१०॥ रामप्रतापेछारामौहरेरथ सहोदरौ । यावज्जीवं स्थातुकामावास्तां तस्यैव सन्निधौ ॥११॥ नंदरामं च गोपालं ज्येष्ठावे तौ सुतौ ततः । हर्याज्ञया पुरं गंतुं स्वीयमादिशतः स्मतौ ॥१२॥ तदातावूचतुः स्वीयौपितरौ प्रतिभूपते । गमिष्यामोवयं कृत्वावसंतोत्सव दर्शनम् ॥१३॥ प्राप्ताऽथमाघमासस्य धवलापंचमीतदा । हरिश्चकारकृष्णस्यवसंतर्त्वहमर्चनम् ॥१४॥ तत्रदेशांतरेभ्योऽस्यशिष्यावासंतिकोत्सवे । त्यागिनोगृहिणश्चापि समाजग्मुश्च योषितः ॥१५॥ उपचारैर्बहुविधैः कैसरैरंशुकैर्हरिः । श्रीराधासहितं कृष्णंसमानर्च यथाविधि ॥१६॥ महानिवेदनं कृत्वा महानीराजनं ततः । नानारंगैर्गुलालैश्चचिक्रीडस्वाश्रितैः सह ॥१७॥ तर्पयित्वा ततः सर्वान्भक्तान्विप्रांश्च भूरिशः । प्रचुराज्यसितैर्भोज्यैर्बुभुजेऽथ स्वयं हरिः ॥१८॥ अथाऽपराह्नेतत्राऽभूत्सभावितत मंडपे । उपाविशन्मुनींद्रोऽसौतत्र स्वामी महासने ॥१९॥ निषेदुस्तस्यपुरतस्त्यागिनो निर्मलांतराः । वैदिकाः शास्त्रिणो विप्राः पुराणज्ञाश्चभूरिशः ॥२०॥ वृहद्व्रतावर्णिनश्च गृहिणश्च सहस्रशः । यथोचितं निषेदुस्तेवीक्षमाणास्तदाननम् ॥२१॥ अयोध्यावासिनस्तस्यभ्रातृभ्रातृसुतादयः । संबंधिनो निषेदुश्चतदासन समीपतः ॥२२॥

CHAPTER 48

Suvrat Muni said, “O Pratapsinh! Whilst in Gadhpur, Shree Hari desired to increase the scope and practice of individual and personal worship. He decided to distribute the pictorial image of Lord Krishna to all His devotees so that individual devotees may have the pleasure of Darshan and worship Bhagwan on a daily basis. He called Naranjibhai from Junagadh and asked him, ‘I have heard of your expertise in making small images and drawings. I want you to prepare a cast of RadhaKrishna Dev and HariKrishna Maharaj which we can make many prints on paper.’ Naranji Suthar was very pleased to get such an opportunity to serve Shreeji Maharaj. Naranji took great care and prepared two separate silver casts; one of Lord Krishna with Radha and Bhagwan Shree Hari and the other of Dharmadev and Bhaktimata accompanied by Shree HariKrishna Maharaj. Shree Hari was so pleased with both die casts that He asked Naranji Suthar to make an additional cast of Murti of Bhagwan NarNarayan Dev. O king! Naranji prepared all three casts in two months. Pleased with Naranji Suthar’s devotion and effort, Bhagwan Narayanmuni rewarded him generously with a lot of wealth, new clothes and a pair of gold bangles. Shree Hari asked Adharanand swami to make hundreds of paper imprints and distributed them amongst His devotees.”

Suvrat Muni continued, “O king! Both of Shree Hari’s brothers Rampratapbhai and Iccharambhai wanted to send their elder sons back to Chhapaiya as they had decided to spend the rest of their lives with Him. Though Nandram and Gopalram agreed to their respective father’s commands, they requested to let them remain at Gadhpur until the festival of spring. Bhagwan Shree Hari organised a special grand veneration of Lord Krishna on Magh Sud Panchmi with sandalwood paste, Abil, Gulal, Kumkum, flowers etc. to mark the start of the season of spring in the presence of thousands of devotees. He offered Lord Krishna a sumptuous Naivedhya, grand Aarti and fine saffron coloured robes. Shree Hari showered red Gulal and Kumkum on saints and devotees before serving them food. O king! The large assembly was held in the

तारागणैः परिवृतश्चंद्रमाइवसस्वकैः । बभौ शिष्यैरभिवृतस्तत्रसत्सदसीश्वरः ॥२३॥ अथावलोकयन् दृष्ट्यासकारुण्य सुधाईया । भक्तानानंदयन्नूचे सर्वशास्त्ररहस्यवित् ॥२४॥

श्री नारायण उवाच ।

ऊद्धवे संप्रदाये ये वैष्णवाः पुरुषा भुवि । भवेयुस्तैस्तुभो भक्ता कार्यतीर्थ निषेवणम् ॥२५॥ प्रायशोभगवद्भक्तास्तीर्थेष्ठेव मिलंतिहि । रामकृष्णादिमूर्तिनां दर्शनं चैषु जायते ॥२६॥ मार्कंडेयेन धौम्येन लोमशप्रभुखैस्तथा । सेव्यं तेब्रह्मऋ षिभिस्तीर्थानि परमादरात् ॥२७॥ राजर्षिभिर्धर्मनिष्ठैर्युधिष्ठिर मुखैरपि । सेवितान्यत्र भूयांसि तीर्थानि प्रीतये हरेः ॥२८॥ अतोऽत्रभगवद्भक्तैर्मच्छिष्यैः पुरुषैः सदा । मक्त्या तीर्थानि सेव्यानि गंगादीनि स्वशक्तितः ॥२९॥ स्नानं दानं हरेः पूजां विप्रवैष्णवतर्पणम् ।तीर्थेषु शक्त्याकुर्युर्ये मुच्येरंस्तेऽखिलैनसः ॥३०॥तीर्थानामपि सवेषांदेशेऽस्मिंस्तीर्थमुत्तमम् । श्रीद्वारिकापुरी संज्ञं वर्त्तते वांछितार्थदम् ॥३१॥ अत्र श्रीरुक्मिणीकांतो नित्यमेव हि वर्त्तते । त्वष्ट्राविरचितेरम्य कनकोत्तममंदिरे ॥३२॥ हृत्वाय दुकुलं यर्हि प्रभासेऽतर्दधेऽच्युतः । तदाकृष्णालयं त्यक्त्व ा समुद्रोऽप्लावयत्पुरीम् ॥३३॥ संहृत्य स्वकुलं तत्रजनादृश्यः सईश्वरः ।तन्निजमंदिरं सद्यः प्राप्त आस्तेहितायनः ॥३४॥ अतो मुक्तिपुरीमेतां पुरीं द्वारावतीं विदुः ।नैतादृशं परंतीर्थं श्रेयस्कृद्धि कलौयुगे ॥३५॥ तद्यात्राऽतः प्रकर्त्तव्यागृहिभिस्त्यागिभिस्तथा । तत्रत्यश्चविधिः कार्यः स्वाधिकारानुसारतः ॥३६॥ गृहस्थानां विशेषेण पुण्यक्षेत्रेषु सद्वायः । कर्त्तव्योविहितो भक्ताः सतां शुश्रूषणं तथा ॥३७॥ इत्युक्त्वासकलान्भक्तान्सद्गुरुः सततोनिजान् । संबंधिनश्चालुलोकेकोसलान् गंतुमुद्यतान् ॥३८॥ ज्येष्ठौद्वौभ्रातृपुत्रौ च मातुलेयमुवाचसः । कृत्वैव द्वारिकायात्रां यूयं यातस्व कं पुरम् ॥३९॥ अवश्यमेव कर्त्तव्यायात्रैषा तूद्धवाश्रितैः । कर्त्तव्यं दर्शनं तत्र श्रीमतोद्वारिकापतेः ॥४०॥ स्नातव्यं गोमती तोये दानं देयं स्वशक्तितः । कृष्णायुद्यैः कारणीयं निजबाहुद्वयांकनम् ॥४१॥ तत्रत्या ब्राह्मणाः संतोभोजनीयाश्च शक्तितः । आज्ञावाक्यमिति श्रुत्वा हरेस्तेऽथतम ब्रुवन् ॥४२॥ गमिष्यामो वयं सत्यंस्वामिन्द्वारावंतीपुरीम् । तैर्थिकं च विधिं तत्र करिष्यामः

evening in a large pandal in the grounds of the royal courtyard where Shree Hari sat on an ornate large Sinhasan. The saints, Brahamcharis, scholar Brahmins, Parshads and thousands of devotees took their appropriate seats on the floor facing Shree Hari. His brothers, nephews and other male members of their family sat near His Sinhasan. Shree Hari, with a radiant halo and surrounded by thousands of devotees, appeared as if a moon surrounded by numerous stars."

Shree Narayanmuni addressed the assembly, "O devotees! Listen to Me. All followers of our Uddhav Sampraday must undertake pilgrimage of the shrines. Darshan of many eminent saints, pious persons, devotees and Murtis of Lord Ram and Krishna is possible only at the shrines. Great sages led by Markandeya, Dhaumya and Lomash have extolled pilgrimage as it offers an opportunity to meet other devotees. Eminent kings such as Yudhishthir and others have undertaken pilgrimage during their lifetime for the same reason. Therefore, you, My disciples must undertake pilgrimage of important shrines such as River Ganga with due reverence. Whoever undertakes religious rituals like bath, veneration etc. and offers food and alms to the Brahmins at the shrines has his sins washed away. Dwarka, the golden town built by Vishvakarma, is the most important shrine in this region. Lord Krishna is eternally present at His temple in Dwarka. When the whole of the Yadav clan was wiped away at PrabhasPatan, the whole of Dwarka submerged in the ocean except His temple. He remains present there even now for our benevolence. Therefore, Dwarka is considered as a gateway to His supreme abode in the present Kali Yug. All My disciples must undertake the pilgrimage of Dwarka and observe all rituals associated with it with due reverence. My householder devotees should seek out pious persons and feed Brahmins and offer them alms there."

Suvrat Muni said, "O king! Shree Hari advised Nandram, Gopalram and Mansaram (His maternal cousins) who were about to depart for Chhapaiya, 'O brothers! Please proceed on pilgrimage of Dwarka before returning to Chhapaiya. One must undertake Darshan of Lord Krishna, bath in River Gomti, receive hot imprints of a Chakra, mace etc. on arms and offer alms to Brahmins and saints at Dwarka.' O king!

स्वशक्तितः ॥४३॥ किंतु विद्मोवयंनैव दूरदेशागता हरे । तद्वर्त्मे च निवासार्हान् पथिग्रामान् पुराणिवा ॥४४॥ यदितद्विद्भवेत्कश्चित्तर्हितेनतवाज्ञया । वयं यात्रां कुशस्थल्याः कर्त्तुमद्यव्रजेमवै ॥४५॥ इतितद्वाक्यमाकर्ण्य सस्वामी सर्ववित्तदा । सदः संस्थेषु भक्तेषु तादृशं कंचिदौहत ॥४६॥ सच्चिदानंदनामानमथ संतं सरोक्षत । समाधिनिष्ठं निर्भीकभमार्षभं भरतं यथा ॥४७॥ साधोत्वंकृष्णभक्तोऽसि पूज्योसीह सतामपि । एतन्मार्गाद्यभिज्ञोसितदेतान् द्वारिकां नय ॥४८॥ अन्येऽपि संति संतोऽत्रनैकेयात्रां चिकीर्षवः शीतकालेव्यतीते ते तत्रायास्यंति निश्चितम् ॥४९॥ अयोध्यावासिभिः साकं गंतुमद्यत्वमर्हसि । वत्सरेऽस्मिन्यतइमेप्रेष्याः संतिनिजान् गृहान् ॥५०॥ कृत्वा श्रीद्वारिकायात्रां कारयित्वा च सत्वरम् । इहायाहिमहा बुद्धेत्वमेतान् सुख यन्पथि ॥५१॥ यदेछावासुदेवस्य भविष्यति तदा मुने । अहमप्यागमिष्यामि साकमेतैर्हि साधुभिः ॥५२॥ इत्युक्तः समहायोगी हरिणातन्निदेशकृत् । बद्धांजलिपुटो नत्वा विनयेन तमूचिवान् ॥५३॥ आज्ञांतेपालयिष्यामि यथोक्तां प्रीतयेतवं । पाथेयादि गृहीत्वैवयातुं सज्जाभवंत्विमे ॥५४॥ इत्युक्तस्तेनसस्वामी मयरामाभिधं द्विजम् । यात्रा मुहूर्त्तमेतेषां पश्येत्याहाऽग्रतः स्थितम् ॥५५॥ ततः सब्राह्मणोवृद्धोदीर्घं पंचांगपत्रकम् । सद्योनिष्कासयामास शिरःस्थस्थूलवेष्टनात् ॥५६॥ यात्रार्हं तत्र नक्षत्रं दृष्ट्वा चंद्रबलंचसः । मुहूर्त्तोऽस्तिशुमः स्वामिन्नवम्यामित्युवाचतम् ॥५७॥ ततोभगवताज्ञप्तास्ते शुक्ल नवमी दिने । सज्जा बभूवुस्तं नत्वास्मरंतोद्वारिकापतिम् ॥५८॥ दत्त्वासतेभ्योऽपिधनं चवाहानऽननांसि पद्गांश्चसहेतिपाणीन् । प्रस्थापयामासश्रुमे मुहूर्त्तेतान् द्वारिकांभूमिपते मुनीशः ॥५९॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्येचित्रप्रतिमाविद्यापननंदरामादि द्वारिकाप्रेषणीनिरू पणनामाऽष्टचत्वारिंशोऽध्यायः ॥४८॥

अथ नवचत्वारिंशोऽध्यायः

सुव्रत उवाच ।

मार्गेव्रजंतस्त्वरितं ते कृष्णेक्षा समुत्सुकाः । माघकृष्ण प्रतिपदि गोमतीं प्रतिपेदिरे ॥१॥ गुग्गुल्याख्यास्तु तत्रत्याधनमात्र प्रियाद्विजाः । स्नातुं तत्र ददुर्नैतान् वित् ग्रहणमंतरा ॥२॥ तदातु गृहिणोदत्त्वाद्रव्यंतेभ्यस्तदीप्सितम् ।

Nandram replied on behalf of others, 'O Bhagwan! We will surely visit Dwarka and observe all rituals associated with the pilgrimage. However, we are not sure of our way to Dwarka as we are new to this region. We are ready to proceed to Dwarka immediately if You can kindly arrange for a familiar guide.' O king! Shree Hari thought of Sachchidanand swami as a person most suitable for the task at hand."

Shree Narayanmuni said to swami, "O swami! Please accompany My brothers on pilgrimage to Dwarka. You are not only a steadfast devotee and familiar with the route; you are reverential to other saints. Though many other saints are eager to undertake the pilgrimage of Dwarka, they will depart only after the onset of summer. I shall accompany them later. However, My brothers are not in position to wait until then. O Muni! Therefore, proceed to Dwarka immediately.' O king! Sachchidanand swami replied, 'O Bhagwan! Your command is my wish. Ask Your brothers to take some supply of food with them.' Shree Hari looked at Mayaram Bhatt and asked him to decide upon the most auspicious day to commence the journey. Mayaram consulted his almanac and replied, 'O Prabhu! The forthcoming Navami is the most auspicious day for this purpose.' O king! Nandram and others made the necessary arrangements and departed for Dwarka on (Magh Sud) Navami with Lord Krishna's name on their mind and heart. Shree Hari gave them some money and arranged for horses, carts and armed Parshads to accompany them on their way to Dwarka."

Thus ends the 48th Chapter of the Satsangi Jeevan.

CHAPTER 49

Suvrat Muni said, "O King Pratapsinh! Due to their enthusiasm for Darshan of Lord Krishna, they reached the old town of Dwarka on the banks of River Gomti on Vad Padvo (i.e. on the eighth day). Gugli Brahmins, guarding the waters of Gomti like vultures, prohibited them from bathing in holy waters without payment. Nandram and the other householders in the group paid up for the privilege without asking

नंदरामादयश्चक्रुर्गोमत्यांस्नानमादरात् ॥३॥ निष्किंचनस्यतीर्थेस्यात्प्रतिबंधोनकुत्रचित् । इति ते सच्चिदानंदमपृष्ट्वास्नानमाचरन् ॥४॥ सगोमतीं प्राप्यमुनिर्व्रजति स्म शनैः शनैः । कृष्णक्रीडास्थानवीक्षास्मृततन्मूर्तिलीनहृत ॥५॥ तं त्यागिराजमपरिग्रहमात्मनिष्ठंयांतंगजेंद्रमिवविस्मृतदेहभावम् । निष्किंचनंमुनिमपिक्षितिदत्तपिंडंध्वांक्षाइवक्षितिपतेऽर्थिजनाः प्रवब्रुः ॥६॥ संकृष्यमाणवसनोऽपियदासकिंचिन्नक्षोभमापशिशुकैस्तरुणैश्च वृद्धैः । तंतर्हि केचिदविदन्कपटोपधर्ममुन्मत्तमेवकतिचित्कतिचिच्चमत्तम् ॥७॥ हित्वा तं तेततस्तूर्णंस्नांतोऽयोध्यानिवासिनः । तान्दृष्ट्वाऽभ्यापतन् दूरात्तैर्थिका दक्षिणार्थिनः ॥८॥ अशक्तः सोऽथचलितुं निषसादतदाऽध्वनि । अवस्थात्रयमुल्लंध्यसमाधिंब्रह्मणित्द्यगात् ॥९॥ स्नात्वातेकोसलादत्त्वाविप्रेभ्योदक्षिणादि च । साधोस्तस्यांतिकं तूर्णमागत्यददृशुश्चतम् ॥१०॥ समाधिस्थं तमालक्ष्यूतत्स्वरू पविदोहिते । क्षणंविचिंत्य तंमार्गादुत्तोल्पाऽन्यत्रसंन्यधुः ॥११॥ गोपालोनंदरामाख्यं भ्रातरं तमथाब्रवीत् । अतः परं किं विधेयभस्माभिस्तीर्थ चारिभिः ॥१२॥ तदा तु मानसारामः प्राहै नं साधुमध्वनि । वयं कथंनु नेष्यामोहित्वागछेभवाकथम् ॥१३॥ तस्मादिहैवस्थातव्यमस्माभिरितिभातिमे । गोपालस्तं तदाप्राह साधुमेनमवैम्यहम् ॥१४॥ महान्समाधिनिष्ठोऽयंस्थितिरस्याऽस्तिभूयसी । क्वचिद्दिनानांत्रितयंपंचकंदश कंचवा ॥१५॥ समाधौतिष्ठतिक्वापिदिनानिदश पंच च । इत्थं समाधेर्नियमोनास्त्यऽस्येत्येव वेद्म्यहम् ॥१६॥ नंदरामस्तदोवाचयात्रां कृत्वा वयं द्रुतम् । अष्टभिर्नवभिर्वात्रत्द्यायास्यामः पुनर्दिनैः ॥१७॥ तीर्थेषुनास्तिसाधूनां चिंताकुत्रापि भूतले । तीर्थमेवगृहं यस्मातेषां प्राहुः पुरातनाः ॥१८॥ इति तद्वाक्यमाकर्ण्य तथेत्युक्त्वा चतावुभौ । उषित्वातद्दिनेतत्रपरेद्युः प्रययुस्ततः ॥१९॥ धनमाऽऽरावणग्रामेदत्त्वातेतप्तमुद्रिकाः । गृहीत्वाप्रययुः शीघ्रं शंखोद्वारं हरेः प्रियम् ॥२०॥ तैर्थिकेभ्यो धनं दत्त्वा तत्र श्रीद्वारिकापतेः । चक्रस्ते दर्शनं भक्त्यातत्पूजां च स्वशक्तितः ॥२१॥ स्ववित्तस्यानुसारेण तैर्थिकं सकलं विधिम् ।

Sachchidanand swami as they thought that any restriction did not apply to the saints. With reminiscence of Lord Krishna's name in his heart, Sachchidanand swami was wandering on the banks of River Gomti. Greedy Brahmins surrounded him seeking money just as crows surround food. He took no offence nor got angry as they tugged at his clothes. Not knowing swami's exalted state of mind; some considered him mad while others thought that his serene state of mind is due to intoxication. They left him alone and awaited the emergence of Nandram and the others from the water as new prey. Sachchidanand swami sat in a middle of a road for a rest and immediately slipped into Samadhi. Nandram and others moved unconscious swami some distance away for his own safety."

Suvrat Muni continued, "O king! Gopalram, worried about immobility of swami, asked his elder cousin, 'O brother! What should we do now? How do we proceed from here?' Mansaram added, 'We can neither carry him with us nor can we abandon him here. We should remain here with swami.' Gopalram replied, 'O brother! I know calibre of Sachchidanand swami. He often slips into Samadhi and sometimes remains in this state for up to fifteen days. There is no certainty as to when he will emerge back from Samadhi this time.' O king! Nandram thought of a compromise and suggested, ' A shrine is like a home to saints. The saints are safe everywhere in this world. We shall return from our pilgrimage within eight or nine days.' The others agreed with this suggestion and the next day they continued their journey ahead. They took the hot imprints on their arms at a village called Aaravan after paying for them and reached the majestic temple after crossing the shallow reef of sea. They undertook all the rituals associated with the pilgrimage at the shrine such as veneration and stayed there for five days before returning back to where they had left swami."

Suvrat Muni continued, "O king! Here on the banks of Gomti, Sachchidanand swami emerged from Samadhi on the same day the others had departed. Realising that the others from the group had left him behind, he went for a bath in the river. The guardian Brahmins did not allow him the pleasure of a bath as he did not have any money to give to them. Many of them recognised him as one of the disciple saints of Sahajanand Swami, who disassociated themselves from money and women. They deliberately did not allow anyone to offer him any food due to their jealousy. As a true

कुर्वंतोन्यवसंस्तत्र ते दिनानां तु पंचकम् ॥२२॥ ततस्तमेवहृदये चिंतयंतोदिवाम्निशम् । संतंपूर्णमुपाजग्मुर्गोमतीं कोशल द्विजाः ॥२३॥ अथाऽसौ सच्चिदानंदोमुनिः कोसलवासिषु । शंखोद्वारंगतेष्वेवतद्दिनेव्युत्थितोऽभवत् ॥२४॥ विदित्वा तान्गतात्सर्वान् गोमंती स्नातुमभ्यगात् । स्नातुंनदत्तंतत्रत्यैर्द्रव्याभावाद्विजादिभिः ॥२५॥ अधनं चाऽस्पृशंतं स्त्रीः स्वामिशिष्यभवेत्यतम् । कोऽप्यन्नभपिनप्रादादीर्ष्ययातैर्थिकः पुमान् ॥२६॥ अनादृतशरीरश्च प्रत्यग्वृत्तिरसावपि । आहारार्थं मुनिर्नान्नं तत्राऽयाचत कंचन ॥२७॥ ततः सगोमतीतीरे दिनत्रयमुपोषितः । तस्थौ तथापिनस्नातुं दत्तंतैर्निर्दयात्मभिः ॥२८॥ ततः सप्रययौजानन् हरेरिच्छां हितादृशीम् । जितक्रोधोजिताहारः प्रापदारावणं नृप ॥२९॥ तप्तमुद्राप्तयेतत्र समंतान्निर्द्धनाज्जनान् । क्षुधार्त्तानरुवतोवीक्ष्यतन्नाभाऽन्वर्थमव्यवैत् ॥३०॥ द्वयहोपवासान्कतिचित्सतत्रत्र्यहोपवासान्कति चिच्चपुंसः । कांश्चिच्चपंचाह निरन्न देहानऽपश्यदेकान्षडहोपवासान् ॥३१॥ वृद्धांश्चबालान्नुदतश्चदीनान्क्षुत्क्षामतुंदांश्च विवर्णवक्रान् । स्त्रीश्च क्षुधापुष्ट विलग्नतुंदाः श्वासावशेषाः पतिता विचेष्टाः ॥३२॥ मार्गेवनेतस्करलुंटितस्वान् क्षुत्क्षीणदेहान्कतिचिच्चविप्रान् । साधूंश्चवित्ताप्तय आर्द्यमानान् सतप्तमुद्राधिकृतैर्लुलोके ॥३३॥ उपोषर्णस्पष्ट विलं विवाचः प्रकुर्वतोऽलं शपथांश्च भूयः । सनिर्द्धनानप्यतिगालिदानैर्व्यचष्टचाऽन्यैरपिभर्त्स्यमानान् ॥३४॥ कांश्चिच्चसाधून्भ्रियमाणदेहात्क्षुदग्निदग्धानवगत्यनिः स्वान् । रुषाऽऽत्तमुद्रैरतिदात्द्यमानान् दृष्ट्वासयोगीदययाचकंपे ॥३५॥ ततः सतत्र विचरंस्तप्तमुद्राप्रदांतिकम् । गत्वाऽब्रवीत्कृष्णभक्ताः कुरुताऽद्यांकनं मम ॥३६॥ हसंस्तदाब्रवीत्कश्चिदंक्यतामृषभोत्द्ययम् । अन्यः प्राहतदाधूर्त्ताआयांत्येतादृशाः कुतः ॥३७॥ केचित्तं साधुमवदन् धनं दत्वां कितोभव । धनं नारी च नवयं स्पृशाम इतिसोऽब्रवीत् ॥३८॥ तऊ चुस्तव कंथायां रू प्यमुद्राभवंतिवै । तदासतु ददौ कंथांतेव्यचिन्वंश्चतां ततः ॥३९॥ अदृष्ट्वा तत्रतेवित्तंदूरेताचिक्षिपुर्नराः । तदाह चारणः कश्चित्कौपीनेऽस्यभवेद्धनम् ॥४०॥ रक्षंति प्रायशस्तत्रसंतोवित्तं जटास्वपि । कौपीनात्सीवितंत्द्यर्स्तेन्मया निष्कासितं सतः ॥४१॥ निष्कास्थमाने कौपीने तैः ससाधुरुवाचतान् । स्वामिनारायणीयानां कौपीनेतन्नसंभवेत् ॥४२॥ क्रोधात्तदोचुः श्रुत्वातां स्वामिनारायणामिधाम् ।

saint, who disregarded the materialistic comforts, Sachchidanand swami did not beg for food either. He remained hungry and without a bath for three consecutive days. O king! Despite the hardship he had to endure, swami did not get agitated as he considered this as nothing but Shree Hari's wish."

Suvrat Muni continued, "O king! Sachchidanand swami saw many poor and hungry people roaming around seeking someone helpful to give them hot insignias on their arms. He saw many people, including women and children, writhing on the ground with shrunken bellies due to repeated fasts. The speech of some of people slurred due to their weakness caused by hunger. Many of them were robbed of their wealth on their way to Dwarka. They begged local administrators to imprint their arms with hot insignias. However, local overseers did not oblige them without payment. As the poor visitors persisted, some of the locals used very hot metal to brand their arms mercilessly. O king! Sachchidanand swami was overcome with compassion at their suffering. He approached some locals to have his arms imprinted with imprints. When they asked for money, swami replied that as a true Tyagi saint, he did not keep any money. The locals insisted that he must have hidden money in his shawl. Swami gave his shawl to them to check if they could find any money. They threw his shawl away when they could not find any money hidden in it. A local Brahmin said that some of the saints hide money in their Kaupin and long matted hair. He even asserted that he has witnessed such instances of money hidden in Kaupin. As one of the Brahmins tried to pull swami's Kaupin, he replied, 'I am a disciple of Lord Swaminarayan. We do not keep or hide money.' O king! Upon hearing Lord Swaminarayan's name from swami Sachchidanand, one of the Brahmins said haughtily, 'O beggar! Your master Lord Swaminarayan has plenty of money. Go back and bring money from Him if you want imprints on your arms. We will not give imprints without payment.' He pushed swami away. Thinking that the locals might relent sooner or later and give him imprints, he went to the vast and crowded village square and decided to remain there for few days. He saw that only people offering money were given hot imprints on their arms while the poor were insulted and mocked. The cruelty of the locals reminded him of the cruelty of Yamdoots (messengers of death) in Hell."

लक्षशोरू पकाः संतित्वद्गुरोरंतिके किल ॥४३॥ गत्वाऽऽनयभृशं वित्तंयदिते कार्यमंक नम् । त्वांतुनैवांकयिष्यामोत्द्य गृहीत्वेप्सितं धनम् ॥४४॥ गछगछाऽऽश्वितोदूरमित्युक्तः सतुयोगिराट् । उपाविशत्तदोपेत्य दीर्घांलंघनावेदिकाम् ॥४५॥ अद्यश्वोवापरश्वोवातप्तमुद्रांकनं मम । एतेकर्त्तारइत्येव तत्रनिश्चित्यसोऽवसत् ॥४६॥ लंघमानान् जनान्दीनानार्त्तनांदांश्च कुर्वतः । पश्यंस्तद्गामनैर्घृण्यं संयमिन्यधिकंत्द्यवैत् ॥४७॥ ददातितत्रयो वित्तं तप्तमुद्रांस एवहि । प्राप्नोतीतीक्षमाणोऽसावेतद्दभुतमैक्षत ॥४८॥ एकः कश्चनदीर्घ धूसरजटागुंफोल्लसन्मस्तकः, शोणव्यात्तकराल लोचनंयुगव्यालक्ष्य भंगा मदः । भस्मोद्धूलनमंजनाचलनिभेगात्रेदधत्तुंग हृत, खंखाख्यश्चिपिटं करेण च दधत्कार्ष्णायसंसन्नगान् ॥४९॥ अक्रोशन्नतिदीर्घघर्घरखैः श्रीद्वारिकाधीश्वरं, मौजींलिंगपटीं च लोहरचितंकटयांद्धच्छृंखलम् । तिर्यक प्रेक्षणभीषिताभर्कगणस्तूर्णक्रमः श्मश्रुलस्तत्रेत्याहसनिर्भयोंकपतमामद्येति मुद्राप्रदान् ॥५०॥ निर्भयं भाषमाणंतं दूरंगछेतिवादिनः । अभर्सयन्राजभृत्यानच चाल तथापिसाः ॥५१॥ स्वाननादृत्य तिष्ठंतमंक्यमान जनांतरे । क्रोधरक्तेक्षणादध्रुर्बलिष्ठाराजपूरुषाः ॥५२॥ बलित्वादूर्द्धरोप्यन्यैर्धत्वास प्रसमंचतैः । तूर्णंनिष्कासितोदूरेमुष्टि कूर्परिताडनैः ॥५३॥ बहून् पराभावयितुं बलिष्ठोऽपिन शक्नुवत् । सतान्प्राहास्म्यहं साधुस्त्यागीबाष्पपरिग्रहः ॥५४॥ तप्तमुद्रार्थमायातं निष्कासयथमाकुतः । तऊ चुर्द्रविणं दत्त्वागृह्यतां तप्तमुद्रिकाः ॥५५॥ सप्राहमत्समीपेऽत्रद्रव्यनास्त्येव किंचन । लोहश्रृंखलमेकंटिकटिलंबितु वर्त्तते ॥५६॥ जटाभारं तस्यकश्चिद्कृक्षच्चारणः शनैः । तावदेकाहेममुद्रानिपपात ततोभुवि ॥५७॥ तावत्तेचारणांद्यास्तवलामाना इतस्ततः । पातयामासुरुन्मत्तास्तज्जटांव्यकिरन्भुवि ॥५८॥ चतस्रोऽन्याहेममुद्राजटायानिः सृताः पुनः । ताराजकीयाजगृहुर्मुमुचुस्तं ततश्चते ॥५९॥ मृतप्रायः सोपिखंखोनगृहीत्यैवमुद्रिकाः । स्वस्थानं शनकैः प्रागात् शपंस्तांस्तैर्थिकान्मुहुः ॥६०॥ एतत्सर्वं सतुमुनिरदृष्टचरमद्भुतम् । दृष्ट्वावितैकसाध्यंतन्मेनेकृष्णायुधांकनम् ॥६१॥ हसंतश्चारणाः केचिन्मुनिमूचुर्घनेप्सवः । साधोसाधुसमीपेस्या द्रव्यंनैवाऽत्रसंशयः ॥६२॥ प्रत्यक्षमेव भवतादृष्टमेभिर्भटैः सतः । धनं निष्कासितमिति कर्त्तारस्त्वांवयं तथा ॥६३॥ स उवाच तदासाधुर्नास्तिशीष्मिजटा मम । कंथांतुकश्चिच्चौरोऽपिनाऽग्रहीज्जीणं चीवराम् ॥६४॥ नवीनमेकंकौपीनं ममास्तिद्वादशांगुलम् । तस्मिन् गृहीते मुद्राश्चेद्दास्यथाऽद्यैवनीयताम् ॥६५॥ इत्युक्ताः

Suvrat Muni continued, “O king! Sachchidanand swami saw a pretentious saint approaching from a distance. He was very tall and muscular with a wide chest, his long matted and yellowish coloured hair was tied in a bun on his head, his wide eyes were reddened with intoxication, his body was smeared with white ash and he was holding a pair of steel pincers in his hand. He was wearing a three stringed belt and steel chains on his waist and a Kaupin just narrow enough to cover his genitals. Pretending to be a great devotee, he demanded to be given hot imprints on his arms immediately. Local administrators ignored him totally, yet he stood his ground. He chased away people sitting in queue and took his position at the head in front of a person administrating imprints. The group of locals moved him away by force. Not able to resist the force, the fake saint protested that as a holy saint he did not keep money with him. The locals were not impressed with his plea of innocence. The fake Sadhu continued to protest that the only valuable asset he had on him was a steel chain on his waist. As one of the local Brahmin tugged at his hairs, one gold coin slipped out of his plaited bun. Excited other locals saw an opportunity to get their hands on a bounty and untangled his hairs. Four more gold coins fell from his hair which the local Brahmins pocketed. The Sadhu, defeated and dejected, retreated from the scene without getting imprints and cursing the locals. O king! Sachchidanand swami was greatly surprised at an unbelieving event unfolding in front of his eyes and realised that giving imprints on arms has become a business just for profit.”

Suvrat Muni continued, “O king! Some of the local Brahmins turned towards swami and mocked him saying, ‘O Sadhu! Did you see how we retrieved money from another Sadhu? We have no doubt that all Sadhus are same. We will now recover money from you in the same fashion.’ Sachchidanand swami replied, ‘I do not have long plaited hairs on my head. All I have is this tattered shawl which even robbers do not take away. The only new thing I have on me is my Kaupin. I am prepared to give it to you in return for hot imprints.’ O king! The local Brahmins mocked swami and went away. He remained patient despite pain and hunger with reminiscence of Bhagwan

प्रहसंतस्तेययुरन्यत्रचारणाः । सोऽपितस्थौ निराहारो निर्भयः संस्मरन् हरिम् ॥६६॥ स्वांव्यथांगणयन्नैवसतूपोष्यदिनत्रयम् । परार्त्तिमक्षमोद्रष्टुशंखोद्वारं ततो ययौ ॥६७॥ न साधवोऽन्यस्यरुजं विलोकितुं क्वचिन्नरेशात्रतुशक्नुवंतिहि । तदीयमुक्तं नवनीतकोमलं यतः पुराणे हृदये दयाभृतम् ॥६८॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्य आरावणग्रामतप्तमुद्राप्रदर्निर्दयत्व निरू पणनामैकोनपचाशत्तमाध्यायः ॥४९॥

अथ पंचाशत्तमोऽध्यायः

सुव्रत उवाच ।

यदा तु मंदिरं प्रापद्वारिकाधीश्वरस्यसः । तस्मिन्नेवक्षणे याताः कौसलागोमती ततः ॥१॥ श्रीकृष्णदर्शनोत्कंठोमंदिरद्वारमेत्यसः । यावदंतर्विशेत्तावद्वास्थैर्निष्कासितो नृप ॥२॥ कोसिकोसिकुतोयासिनैवदत्त्वाधनंद्रवन् । अनाज्ञप्तोऽनंकितश्चव्रजहूरमितोद्रुतम् ॥३॥ विद्रावितोद्वारपालैर्व्यात्तशोणेक्षणैः सतु । विपण्यां निषसादैकोमंदिरद्वारसन्मुखम् ॥४॥ ततः सगुग्गुलीन् विप्रांश्चरतः प्राहभोद्विजाः । दिनेऽद्यमां कारयतद्वारिकानाथ दर्शनम् ॥५॥ ब्राह्मणानांहि हृदयं प्रोक्तं शास्त्रेषु कोमलम् । ततोमयिकृपांकर्त्तुंयुयमर्हथसत्तमाः ॥६॥ तऊ चुर्ब्रूहिनः सत्यंकियदस्तितवांतिके । धनंहैमं च वारौप्यं कंथाकौपीनगोपितम् ॥७॥ सप्राह नास्तिमत्पार्श्वे धनं किमपि निश्चितम् । अस्मि साधुरहं त्यागीत्यागिनांस्यात्कुतोधनम् ॥८॥ तत्रापि सहजानंदस्वामिशिष्योऽस्म्यहं द्विजाः । अतः कुतोमेद्रव्यस्याद्दूराद्विस्त्रीधन त्यजः ॥९॥ तऊ चुस्तर्हितुभवान् यद्यप्यत्रऽमरिष्यसि । तथापि द्वारिकाधीशदर्शनं न भविष्यति ॥१०॥ वयं तु सहजानंदशिष्याणामंतकाः किल । पुर प्रवेशं नोद्योदूरेऽस्तुकृष्णदर्शनम् ॥११॥ गुरुस्तवैवकृष्णोऽस्तिकिमर्थं भ्राम्यसिक्षितौ । वयंतयावन्मिलितास्तंतावद्गर्ज्जतां स च ॥१२॥ एवमुक्त्वागत्तास्तेतुतावदन्येतमब्रुवन् । दत्त्वाद्रव्यं कुरुहरेर्दर्शनं किन्तुलंघसे ॥१३॥ केचित्त भर्त्सयाभासुर्वाक्शल्यैः परुषैरपि ।

Swaminarayan and travelled towards Shankhodwar, the shallow reef of the sea between the mainland and Lord Krishna's temple on an island. O king! The true saints are unable to see others in pain. In the Purans, Sage Vyas has compared their hearts with a blob of butter, smooth and soft."

Thus ends the 49th Chapter of the Satsangi Jeevan.

CHAPTER 50

Suvrat Muni said, "O king! Just as Sachchidanand swami crossed the shallow reef to enter the main temple, members of the group led by Nandram and Gopalram crossed the reef in opposite direction to arrive back on the banks of River Gomti without seeing each other. Very excited at the prospect of divine Darshan of Lord Krishna, swami rushed to climb the steps. Before he could enter the temple, the Brahmins guarding the entrance stopped him to check for hot imprints on his forearms and demand money as an entrance fee. The guards pushed him back to make way for other pilgrims ready to pay money. Swami pleaded with Googly (a caste of Brahmins) Brahmins guarding the entrance, 'O Brahmins! Please let me in for Lord Krishna's Darshan. I have heard that Brahmins are compassionate, so please be kind to me and let me in.' O king! The Brahmins taunted swami that all the saints that come for Darshan here have money hidden in their Kaupins and matted hairs. They added that he will not be allowed in until he tenders the money. Sachchidanand swami pleaded again, 'O Brahmins! Believe me! I do not carry any money. I am a disciple of Shree Sahajanand Swami. I am a celibate and have forsaken the world. How could I have any money?' The Brahmins replied, 'O Sadhu! In that case, we will ensure that you do not get a chance of Darshan. Why do you roam around for Lord Krishna's Darshan when your guru, Sahajanand Swami declares Himself as Lord Krishna in person? We are sworn enemies of Lord Swaminarayan. He may stoutly pretend to be Lord Krishna, but He hasn't met us yet. As His disciple, we will not only turn you out of temple but from town itself.' O king! The Brahmins disregarded swami's pleas and went away."

Suvrat Muni continued, "O Pratapsinh! Some of the onlookers took pity on Sachchidanand swami and advised him to pay the fee and have Darshan instead of

केचिच्छगेयमित्यूचुर्धूर्त्तोऽयमितिचापरे ॥१४॥ आतिथ्यं तस्यदूरेऽस्तुकिंतुतं कोपि पूरुषः । वाचापि शुभयातत्रभाषयाभासनेर्ष्यया ॥१५॥ निराहारः सतुमुनिद्वारमेव विलोकयन् । द्वारिकाधीशितुस्तत्रदृढ़ासन उपाविशत् ॥१६॥ विशतां यात्रिकाणां च द्रव्येदत्त्वैव मंदिरे । स्त्रीपुंसानांसुसंघर्ष सदृष्ट्वामुनिरवसत् ॥१७॥ तत्रत्यानां निर्दयत्वं दृष्ट्वाचाऽऽरावणादपि । अधिकंनिश्चिकायाऽथ श्रीदामादाधिक्यमप्यऽसौ ॥१८॥ एवंस्थितवतस्तस्य यथावस्ताचलं रविः । निशायामथजातायां चिंतयामाससोंतरे ॥१९॥ अहोऽतिनिर्दयंस्थानमायातोस्मीश्वरेच्छया । अतः परंकिंकर्त्तव्यं कथं स्यात्कृष्णदर्शनम् ॥२०॥ आयास्यंति सतीर्थ्याश्चेत्त्यागिनोऽत्राज्ञया प्रभोः । तर्हि तेषांगतिऽकावाभविष्यतिमहात्मनाम् ॥२१॥ दर्शनंद्वारिकेशस्यकृत्वाऽऽयाहीतिमेहरेः । आज्ञाऽस्तिताम संपाद्यकथं यायां तदंतिकम् ॥२२॥ भक्तप्रियोहिभगवान् सर्वाभिप्रायवित्प्रभुः । द्वारिकाधीश्वरोमह्यं दास्यत्येवस्व दर्शनम् ॥२३॥ इति निश्चित्यमनसासयोगी गुरुमात्मनः । प्रणभ्य हृदयं कृष्णंध्यायन्प्रायउपाविशत् ॥२४॥ उपविष्टस्यतस्येत्थंचत्वारो दिवसा ययुः । त्यक्तोदकस्यापिमुनेर्दृढ निश्चयशालिनः ॥२५॥ कृष्णंसमाधावपिवीक्षमाणः प्रत्यक्षतद्दर्शनमेषइच्छन । धीरोमुनिः पंचमवासरेतंस्तोत्रेणचानेननुनाव राजन् ॥२६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्ये द्वारिकानाथदर्शन प्रतिबंधनिरू पणनामा पंचाशत्तमोऽध्यायः ॥५०॥

अथैकपंचाशत्तमोऽध्यायः

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श्री रुक्मिणीरमणरभ्यमुखारविंद श्रीकृष्णशंकरविधींऽसुरादिवंद्य । सद्धर्मभक्तिपरमाश्रयपुण्यकीर्त्ते श्रीद्वारिकेश वरदो भवमे प्रसन्नः ॥१॥ त्वंभक्तसंघमवितुंस्वकमासुरेभ्योदोर्भिदधदरगदारिंसरोरुहाणि । नित्यं विराजसइहाऽखिलशक्तिनाथ श्रीद्वारिकेश वरदो भव मे प्रसन्नः ॥२॥ वस्त्रांहृतौद्रुपदपुत्रिकयास्मृतस्त्वं श्रीमंचमाश्रुपरिहाय च तामुपेत्य । दत्त्वां शुकानि बहुधाह्रिय भाविथाऽस्याः श्रीद्वारिकेश वरदो भव मे प्रसन्नः ॥३॥ तस्या अनन्यनिजभक्ति जुषः

lying on the ground starving, while others insulted and mocked him as a charlatan in a garb of a pretentious Sadhu. No one considered him as a pious saint, let alone greet him with reverence. O king! This was due to the resentment towards Lord Swaminarayan. Swami sat in front of the gates dispassionately and watched events inside and around the temple. There was a great commotion to enter temple before others and in the process, ladies and children suffered physical abuse. The cruelty, disregard for civility and greed of money on the island was even worse than that of mainland. As the dusk fell, he thought, 'What can I do? How can I have Darshan of Lord Krishna? I have come here with the express wish of Bhagwan Himself, but find myself in this unfortunate circumstance. What will happen to Muktanand swami and other saints when they come here for Darshan? How would they be able to suffer such indignities? How can I return to Gadhpur without Darshan of Lord Krishna when Shree Hari has asked me to return only after Darshan?' O king! Swami meditated upon Lord Krishna and prayed for His Darshan. He was sure that Bhagwan will surely listen to him and fulfil his desire. Sachchidanand swami remained there for four days in deep meditation without food and water with the single aim of having Lord Krishna's Darshan. With profound reminiscence of his guru Shree Sahajanand Swami in his heart, swami prayed to Lord Krishna on the fifth day."

Thus ends the 50th Chapter of the Satsangi Jeevan.

CHAPTER 51

Sachchidanand swami prayed, "O Shree Krishna! O companion of Rukmini! O beautiful one! Shiva, Brahma, Indra and the other Devtas venerate You. Dharma (religion) and Bhakti (devotion) take shelter in You. Your Katha redeems narrator and listener alike. O king of Dwarka! Be pleased with me and grant me boons. O master of all potencies! O eternal resident of Dwarka! You hold a conch, disc, mace and lotus for protection of Your devotees from all evil. O king of Dwarka! Be pleased with me and grant me boons. When Dushashan tried to disrobe Draupadi in sight of the whole

सभायांकेशग्रहकुरुकृतंचनमृष्यमाणः । तत्स्त्रीर्हतेशपरिमुक्तकवाश्च कथं श्रीद्वारिकेश वरदो भव मे प्रसन्नः ॥४॥ दुर्वाससोविपदिपांडुसुतान्निमग्नानुद्धर्त्तुमाश्रुनिरुपानदगा अरण्यम् । भक्तप्रियस्य तवतस्य भवामि दासः श्रीद्वारिकेश वरदो भव मे प्रसन्नः ॥५॥ भामामनोरथमपिप्रतिपूरयंस्त्वंजित्वा सुरेंद्रममरैः सहनाकलोकात् । पुर्यामिहाऽऽनयिथनाथित पारिजातं श्रीद्वारिकेश वरदो भव मे प्रसन्नः ॥६॥ वैरावबद्धकुटिलभ्रुकुटीक्षमाणान् शस्त्रैर्घ्नतोऽपिशयतो बहुधाऽतिदुष्टान । दैत्यानपित्वमनयः स्वपदं दयालो श्रीद्वारिकेश वरदो भव मे प्रसन्नः ॥७॥ संप्राप्यतेधनिभिरेवनरंकपुंभिस्त्वन्मूर्त्ति-दर्शनसुधेतिनवक्तुमहीन् । निष्किंचनप्रियइतिप्रथिते त्वयीश श्रीद्वारिकेश वरदो भव मे प्रसन्नः ॥८॥ ज्ञानादिरत्ननिचयं धृतवानसित्वंभूमौ जनोपकृतयेनिजमुद्धववै । तन्मार्गमेवसततंभजनोऽत्रमह्यं श्रीद्वारिकेश वरदो भव मे प्रसन्नः ॥९॥ अंतःस्फुरत्कलिमलामरमर्त्त्यं दैत्यदूरस्थितेरनुगतत्रियुगामिधान । संसारतप्तशरणागत जीवनाथ श्रीद्वारिकेश वरदो भव मे प्रसन्नः ॥१०॥

सुव्रत उवाच ॥

इतिस्तुवन्नतिप्रेम्णा कृष्णलीनमनामुनिः । तिस्रोवस्थाव्यतीत्यैवतुरीयं पदमभ्यगात् ॥११॥ भगवान् द्वारिकानाथो भक्तवत्सल ईश्वरः । तद्भाववित्सुप्रसन्नो ददौ तस्मै स्वदर्शनम् ॥१२॥ निशायां विजयाख्याया एकादश्यायहूद्वहः । तदंतिकमुपेयाय तुरीयप्रहरेहसन् ॥१३॥ आविर्बभूवहृत्पद्मे प्रथमं तस्ययोगिनः । लक्ष्मीभामार्जुनोपेतः सात्यक्युद्धवसंयुतः ॥१४॥ सहसास्फुरितं तंचकोटिसूर्याधिक प्रभम् । आश्चर्य दर्शनं वीक्ष्य प्रेम्णासविवशोऽभवत् ॥१५॥ सहसां तर्दधे तत्र भगवान्व्युत्थितोऽथसः । ससंभ्रमोबहिः साक्षात्तमेवैक्षत संस्थितम् ॥१६॥ उद्यन्नीरदनीलरभ्यवपुषं विद्युत्प्रभं बिभ्रतं वासोऽनेकविभूषणं सुमुकुटं सत्पद्मपत्रे क्षणम् । नानामौक्तिकपुष्पहार विलसत्कंठं प्रसन्नाननंदोर्भिः, शंखगतासुदर्शनसरोजानिस्वयं विभ्रतम् ॥१७॥ लक्ष्म्यादिव्यविभूषणांबर धृतापद्मं च सद्बीजनं, बिभ्रत्या च भुजद्वयेन सुरुचाप्रेम्णेक्ष्यमाणं प्रभुम् । लावण्यांतिशयातिरू पवपुषाहैमं च भृंगारकं, बिभ्रत्यैकटाक्षवीक्षितमुखं पार्श्वस्थयाभामया ॥१८॥

assembly and she sought Your help to save her honour; You left the comforts of home and company of Rukmini and rushed immediately to her rescue and saved her honour by providing her never ending supplies of clothes. O king of Dwarka! Be pleased with me and grant me boons. You could not bear the insult heaped upon Draupadi as she was being dragged by Dushashan, egged on by his brothers, pulling her hair. You made sure that their wives were forced to shorn their tresses by making all of them widows. O king of Dwarka! Be pleased with me and grant me boons. When Duryodhan sent Sage Durvasha by deceit to the hut of Pandavas in a forest to seek alms knowing fully well that they could not provide him with food, You rushed to their rescue without bothering to put on sandals. You ate a morsel of leafy vegetable (to satisfy sage's hunger pangs) and defended their ethical duty of serving food to a visitor. O king of Dwarka! Be pleased with me and grant me boons. To fulfil Satyabhama's desire to bring Parijat (a divine tree) from heaven to Dwarka, You fought and defeated the army of Devtas led by Indra. O king of Dwarka! Be pleased with me and grant me boons. Though demons maintain enmity towards You, insult You by cursing and try to kill You, yet, O merciful! You grant them Your supreme abode. O king of Dwarka! Be pleased with me and grant me boons. You granted Your Darshan to wealthy and poor devotees alike in past, but today, only the wealthy are able to have Your Darshan while the poor are turned away. How can I address You non-discriminatory? O king of Dwarka! Be pleased with me and grant me boons. You imparted the complete knowledge (of Dharma, Vairagya and Bhakti) to Your disciple Udhhavji for benevolence of mankind. I follow the principles laid down and espoused by Udhhavji (Ramanand swami) himself. O king of Dwarka! Be pleased with me and grant me boons.

You are called 'Triyug' because You remain distant to men whose hearts have been overcome by the vices of Kali Yug such as anger, greed and lust. You are the last and only refuge of the souls suffering from the ill effects of the materialistic world. O king of Dwarka! Be pleased with me and grant me boons."

Suvrat Muni said, "O King Pratapsinh! Sachchidanand swami, overwhelmed with immense love for Lord Krishna, slipped into Samadhi. Impressed with humility and

धृत्वाचामरमुद्धवेन विनयात्संवीजितं दक्षिणेवामे, सात्यकिना च चामर धृताराजाधिराजश्रियम् । पृष्टेस्वातपवारणं च दधतासंमानितं जिष्णुनावीक्ष्य, श्रीरमणंमुनिः ससहसाचक्रेनतिंदंडवत् ॥१९॥ तं प्रेमाश्रुकलावरुद्धनयनं रोमांचितांगं, मुनिंत्यक्त्वैकादशवासराञ्जलमपिस्वंसंस्मरंतं हृदा । विप्राद्यैरतिनिर्दयैः प्रतिहतस्व क्षेत्रयात्राविधिंत्यक्त्वा, शंखमरिंहरिस्त्वतिमुदोत्थाप्याऽश्लिषत्सत्त्वरम् ॥२०॥ तन्मूर्द्धास उरःस्थले च भगवान्पाणिं निजं भ्रामयन्, प्राहप्रेमपरिप्लुतं मुनिवरं धन्योसि भक्तोत्तम । तुष्टोऽस्म्यद्य ततोमनोभिलपितंयाचरस्वमत्तो वरं, नादेयं मम किंचिदत्रभवनेतुभ्यं त्रिलोक्यामपि ॥२१॥ इत्थं श्रीरमणेन तेन परयाप्रीत्यावरार्थंमुनिर्भक्तः प्रेरित आहतत्करतलस्यर्शाद्गतशुद्ध्यथः । तत्कारुण्यशरण्यतादिगुणतावीक्षांतर प्रस्फुरत्प्रेमोद्रेकदृग श्रुगद्गदगंलोबद्धांजलिश्चानतः ॥२२॥

सच्चिदानंद उवाच ।

नमोनमोमंगलमूर्त्तये ते नमोनमो यादवभूषणायते । अपारकारुण्य सुधासभुद्रश्रीद्वारिकाधीश नमोऽस्तु तुभ्यम् ॥२३॥ निःशेष पापौघ विनाशनाय भक्तप्रियायाऽखिलकारणाय । श्री सत्यभामारमणायं नित्यं नमोस्तु नारायणदेव तुभ्यम् ॥२४॥ कृष्णाय जिष्णुप्रियकारणायवृष्णिप्रवीराय चविष्णवेते । नमोस्तु नानाविधराजकन्यामनोभिलाषप्रतिपूरकाय ॥२५॥ भूभारराजन्यदवानलाय सद्धर्मसाधुप्रतिपालकाय । श्रीदामदारिद्र्यविनाशनाय नमोऽस्तुते चोद्धववल्लभाय ॥२६॥ श्रीमन्महाराजविकुंठनाथ श्रीदेवकीनंदन चक्रपाणे । द्वारावती नायक वासुदेव नित्यं प्रसन्नोभवरुक्मिणीश ॥२७॥ दयानिधे महाराजभक्तेषु करुणेदृशी । त्वय्येवराजतेनित्यं नह्यऽन्यत्रतुकुत्रचित् ॥२८॥ मनोरथोसफलः कृतोद्यभवता प्रभो । पूर्णकामोऽस्म्यहं नूनं दर्शनादेव तेऽधुना ॥२९॥ साक्षात्त्वच्चरणांभोजमशेषानंदसंश्रयम् । संप्राप्याऽतः परंकिंनु वृणोमित्वत्तईश्वर

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profound devotion in Him, Lord Krishna appeared in person in front of swami. Lord Krishna granted His divine Darshan to Sachchidanand swami late at night on Vijya (Maha Vad) Ekadashi of Samvat 1881. Bhagwan appeared in swami's heart along with Rukmini, Satyabhama, Arjun, Satyaki and Udhhav in the midst of this halo brighter than thousands of suns shining at the same time. O king! Just suddenly as He had appeared, Bhagwan disappeared from swami's heart within a moment. This disappearance brought swami back to consciousness from the state of deep Samadhi. Sachchidanand swami saw the same Lord Krishna in front of his eyes that he had just seen in his heart a moment ago. His complexion was dusky just like newly formed clouds and a brilliant radiance emerged from His body. He was wearing golden robes, numerous ornaments including a bejewelled crown and was holding a conch, disc, mace and lotus in His four hands. His large twinkling eyes made His ever smiling face more enchanting while His neck was adorned with numerous flower garlands and necklaces of pearls and diamonds. He was flanked by Laxmiji, wearing divine robes and ornaments and holding a hand held fan and a lotus in her hands, and Satyabhama, similarly attired and holding a water pitcher in her hands. Udhhavji on His right and Satyaki on His left waved Chamar around Lord Krishna while Arjun, in his full glory, held an umbrella on His head. Sachchidanand Muni immediately prostrated at His feet."

Suvrat Muni continued, "O king! Swami's body was weakened considerably due to the continuous hunger and thirst of eleven days. Yet, his face enlivened and his eyes welled with joy as he saw Lord Krishna in person, Whom he constantly meditated upon in his heart. Overcome with compassion at swami's condition, Lord Krishna, letting go of a conch, disc, mace and lotus from His hands, rushed forward to raise swami from ground. Bhagwan Shree Krishna caressed swami on his head and shoulder and embraced him. He said to swami, 'O Muni! You are one of the best among My saints and devotees. I am very pleased at your single minded devotion towards Me. Ask for a boon. There is nothing in this world that I can't grant to you.' O king! Sachchidanand swami forgot all his pain and sufferings by Bhagwan's divine touch. Tears of joys welled up in his eyes at Bhagwan's mercy and compassion towards him. With bowed head and folded hands, swami let his heart speak."

Sachchidanand swami prayed, "O king of Dwarka! O jewel of Yadu clan! I

॥३०॥ अस्त्येकं याचितव्यं तच्छ्रुत्वावितरंमे प्रभो । भक्तप्रियस्य सततं तवा शक्यं न किंचन ॥३१॥ आज्ञाऽस्त्यस्मद्गुरोः स्वामिंस्त्यागिनां गृहिणां तथा । यात्राकार्याद्वारिकाया इति सांप्रतमच्युत ॥३२॥ तत्रयेधनिनस्तेषां दुष्करानैवसा किल । सर्वथा दुष्करैवास्ति निर्द्धनानां नृणां प्रभो ॥३३॥ ऊ र्द्धवीयाः साधुजनाये संति भुविसत्यते । तेषांतु दुष्करतरायात्रैषास्ति विशेषतः ॥३४॥ नजातं गोमतीस्नानं तप्तमुद्रांकनं न च । एकादशाहोपवासैर्जातंमेऽद्यत्वदीक्षणम् ॥३५॥ एवविधेऽत्रदेशेतुयात्रा तेषां सतां कथम् । भवेत्कथं चगुर्वाज्ञालोपोऽपि भक्तवत्सल ॥३६॥ यथात्वद्दर्शनं तेषां भवेत्त्वत्पाद् चेतसाम् । तथा कुरुत्वं कृपयाममेत्येतद्धियाचितम् ॥३७॥

सुव्रत उवाच ।

इतिस्तुतः प्रार्थितश्चमुनिनातेन सप्रभुः । प्रीणयंस्तमुवाचेदं नृपते भक्तवत्सलः ॥३८॥

श्री भगवानरुवाच ।

त्वयायत्प्रार्थितं भद्रतत्करिष्याम्य संशयम् । मद्दर्शनं सतां तेषाभिहतस्यादिति ध्रुवम् ॥३९॥ अत्रातिनिर्दयाः संतितैर्थिकाधनलोलुपाः । द्रुह्यंति मम भक्तेभ्यस्तेभ्यो जानामि निश्चितम् ॥४०॥ अतोवृत्तालयपुरे लक्ष्मीनारायणस्य मे । मूर्त्तिर्भवतियातस्या मेत्य दास्ये स्वदर्शनम् ॥४१॥ ददामि दर्शनं यद्वदिह तत्रतथैवहि । दास्येव स्वदर्शनं तेभ्यो लक्ष्मीनारायणाख्यया ॥४२॥ ततश्चद्वारिकायात्रा तेषां तत्रैव सेत्स्यति । अत्र ते मास्तु संदेहो यत्राहं तत्र सायतः ॥४३॥ उद्धवोयं ममात्मैव भवत्यत्र नसंशयः । एतदीयास्ततोनूनं प्रेयांसवंति मे जनाः ॥४४॥ अद्यगछत्वमायामीत्युक्त्वासोऽतर्दधे प्रभुः । सोऽप्यऽद्भुतं तदालक्ष्मविस्मितोऽस्थात्क्षणे नृप ॥४५॥ स्वगुरोः करुणायास्तत्फलमित्यवधार्य सः । कस्मैचिदपितद्वार्त्तांनब्रुवन्निरगात्ततः

repeatedly bow down to You. O benevolent Bhagwan! You are an oasis of mercy. You destroy uncountable number of sins of Your devotees. You have been very kind to Arjun. You fulfilled the latent desire of thousands of maidens by marrying them. O omnipresent Lord Krishna! I repeatedly bow down to You. O son of Devki! You destroyed egoist and evil kings just as a fire destroys trees in a forest. O Vaasudev! You removed the destined poverty of Your friend Sudama. O consort of Rukmini! You always defend Dharma and its pious adherers. O merciful Lord! Be pleased with me. Your compassion for Your devotees is legendary and reigns supreme. O Prabhu! You have made my life worthwhile by granting me Your divine Darshan. O Ishwar! I have become so happy at Your Darshan that I do not wish for anything else. However, there is one request. My guru, Sahajanand Swami has decreed that we, His disciple, must undertake pilgrimage of Dwarka at least once in our lifetime. This pilgrimage is easy for wealthy people. O Bhagwan! The saints of Uddhav Sampraday have forsaken the world, wealth and women and do not keep money on them. Pilgrimage of Dwarka is near impossible for such saints and other poor people. I could not have a holy dip in River Gomti, I could not have hot imprints on my arms and I could not even enter Your temple due to the lack of money. The entire area and its populace have become merciless and greedy. How can the saints of the Uddhav Sampraday complete the pilgrimage of Dwarka and follow the edict of their guru? O Bhagwan! I know that devotees are very dear to You. I ask You to do something so that they can have Your Darshan at Dwarka. I ask nothing more from You."

Suvrat Muni said, "O King Pratapsinh! Kind and merciful Lord Krishna said to Sachchidanand swami, 'I will do as you have asked. I know that the people at large have become merciless and greedy. It is impossible for true saints to have My Darshan here. My devotees of Uddhav Sampraday are singled out for harsh treatment. I will grant My Darshan by residing in the Murtis of LaxmiNarayan Dev at Vadtaal. My Darshan at Vadtaal will be just as equally rewarding to the devotees as here in Dwarka. Do not despair or doubt My words. Pilgrimage of Vadtaal will become equally rewarding because a shrine is where I reside. Udhhav is very dear to Me and so are the followers of the Sampraday established by him. O Muni! Return to Gadhpur. I will follow you.' O king! Saying this, Lord Krishna disappeared from the scene. Sachchidanand swami was awestruck for a moment. He understood well that the Darshan of Lord Krishna

॥४६॥ पुरुधृतिरतिभक्तिमान्ससाक्षाद्यदुपतिवीक्षणं लब्धभूरिमोदः । गजवरगमनो मुनिः स्मरंस्तंफटिति जगाम पुनःसगोमतींताम् ॥४७॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्ये द्वारिकानाथदर्शनतद्वरप्राप्तिनिरू पणनामेकपंचाशत्तमोऽध्यायः ॥५१॥

अथ द्विपंचाशत्तमोऽध्यायः

सुव्रत उवाच ।

अथये कौसलायाताः शंखोद्धारात्तुगोमतीम् । आगत्यतेतुतं साधुंतत्तीरभ्यगवेषयत् ॥१॥ तमदृष्ट्वातु ते तत्र सचिंता गोमतीतटे । साश्रुनेत्राम्लानवक्त्रानिः श्वसंतीव्यतर्कयन ॥२॥ अहोकिमैतत्संजातंदैवयोगेनदुष्कृतम् । दयालुः समहान्साधुः क्व गतोऽतिप्रियोहरेः ॥३॥ कथंवयं गमिष्यामी विनातं दुर्गपत्तनम् । स्वमुखं दर्शयिष्यामः स्वामिनः पुरतः कथम् ॥४॥ तत्रवाकिंवदिष्यामोवय ंदैवहता ननु । कंकोपालंभवाचश्च श्रोष्यामोऽरुंतुदाः कथम् ॥५॥ तदाह मानसारामोमयानूकथितं पुरा । त्यक्त्वतंनैव गंतव्यमितित्कोपिनाऽश्रृणोत् ॥६॥ गोपालस्तमथोवाच ज्येष्ठभ्रातुर्वचो मया । कथमुल्लंघनीयं स्यादेषपित्रा समो यतः ॥७॥ नंदरामस्तदोवाच समाधेर्दैर्घ्यमस्यतु । आदावेवत्वयाप्रोक्तं वृथामांशपसेकिमु ॥८॥ अथाहमानसारामोभावियत्तद्भवेध्रुवम् । वृथाचिंता नकर्त्तव्यास्मर्त्तव्यो दुःखहा हरिः ॥९॥ यद्दर्शनार्थं मायातावयं श्री स्वाम्यनुज्ञया । सएवद्वारिकाधीशः शंविधास्यति नः किल ॥१०॥ दयानिधिर्मुनिरसौ भक्तो भगवतो महान् । हित्वास्मान्सर्वथा नैव गच्छेद्दुर्गपुरं किल ॥११॥ शंखोद्वारं गतो नूनमेष इत्येव भातिमे । आगमिष्यत्यथा त्रैवस्थेयमस्माभिरत्रतत् ॥१२॥ इतितद्वचनं श्रुत्वा तौ तथेतयूचतुस्ततः । स्मरंतो द्वारिकाधीशं तत्रोषुश्च हरिं नृप ॥१३॥ गोमत्यांप्रातराप्लाव्यकृत्वा नित्यविधिं ततः । तत्रत्य द्वारिकेशस्य चक्रुः प्रत्यहमीक्षणम् ॥१४॥ सचिंतास्ते चतुर्थेऽह्निकृत्वैकाद्श्युपोषणम् । पाकं विधाय द्वादश्यां चक्रुस्तन्साधुचिंतनम् ॥१५॥ अहोइदृक्कुतोभाग्यभस्माकं कुधियां भवेत्

was nothing but the result of his guru, Shree Hari's blessings. Elated at the divine Darshan of Lord Krishna in person and memory of the momentous event in his heart, Sachchidanand swami returned to the banks of Gomti."

Thus ends the 51st Chapter of the Satsangi Jeevan.

CHAPTER 52

Suvrat Muni said, "O king! Nandram, Gopalram, Mansaram and others returned to the banks of River Gomti and looked around for Sachchidanand swami. They were aghast and worried by not finding swami anywhere. They thought, 'O God! What did transpire? Where could Muni have gone? We have committed a grave mistake by leaving swami unattended here. How could we return to Gadhpur without swami? How could we face Shree Hari without one of his most ardent disciple? What will we answer to Shree Hari? What will we say to King Uttam Khachar? They started blaming each other. Mansaram said, 'You did not listen to me. I told you not to leave swami behind.' Gopalram protested, 'What could I do? I could not override elder brother Nandram. It was his idea to leave Muni behind.' Nandram retorted, 'Why blame me? You mentioned the longevity and unpredictability of swami's Samadhi.' O king! Mansaram calmed down and said, 'Whatever had to happen has happened. We cannot defy destiny. We must stop worrying and pray to Shree Hari. Lord Krishna will guide us. I am sure that swami must not have gone to Gadhpur without informing us or leaving us behind. He may have gone to the main temple for Lord Krishna's Darshan. We should wait here patiently for him.' O king! Gopalram and Nandram heeded Mansaram's advice and agreed to wait for Muni."

Suvrat Muni continued, "O king! They would conclude their morning routine early including a bath in holy River Gomti every day before having Darshan of Lord Krishna while awaiting arrival of Sachchidanand swami. After concluding a fast of Ekadashi, their eagerness of seeing swami heightened on Baras. They were hoping that swami would turn up unexpectedly to have his lunch with them after a fast on Ekadashi. Nandram's right eye and Mansaram's right side of body twitched which was a sign of good omens. Gopalram saw Muni arriving in an early morning dream, which tends to

।यदत्रसमहायोगी कुर्यादागत्य पारणाम् ॥१६॥ नंदरामस्तावदाह दक्षः स्फुरतिमत्करः । मानसाराम आहाऽथदक्षंमेऽक्षिस्फुरत्यपि ॥१७॥ गोपाल आहस्वप्नेऽद्यमयाप्रातः सईक्षितः । आयाति द्वारिकाधीशं हृदि धृत्वेति निश्चितम् ॥१८॥ शुभानीत्थं निमितानिवदंतस्ते परस्परम् ।आयांतं ददृश्रुर्दूरादृगजेंद्र मिवतं मुनिम् ॥१९॥एह्येह्यहोअहोस्वामिन्नितिप्लुतगिरस्त्रयः ।अभ्यद्रवंस्ते विप्रास्तंप्राणाः प्राणमिवादरात् ॥२०॥ अथालिंग्य चिरंदोर्भ्यां हसं तस्ते परस्परम् । स्वावासमेत्यचान्योन्यंपप्रच्छुः कुशलं ततः ॥२१॥ स्नापयित्वा भाजयित्वाविप्रास्तेतंमहामुनिम् । स्वयं भुक्त्वा स्ववृत्तांतंकंथयंतोऽनयन् दिनम् ॥२२॥ उषित्वातां निशां तत्रप्रातस्ते निर्ययुस्ततः । शुक्लषष्ठ्यांतपस्यस्यलेभिरे दुर्गपत्तनम् ॥२३॥ यत्रयत्रोषितामार्गेतत्रतत्र चते निशि । स्वप्नेऽपश्यन्सहायांतं सश्रियं द्वारिकेश्वरम् ॥२४॥ संप्राप्यते दुर्गपुरंसभायामास्थितं हरिम् । प्रणेमुर्दंऽवद्भक्त्यामानयामाससोपितान् ॥२५॥ वृत्तांतमखिलं स्वस्य विना श्रीकृष्णदर्शन् । समुनिः प्राह तत्रत्यं स्नानांकेक्षावरोधनम् ॥२६॥तच्छ्रुत्वा साधवः सर्वेखेदमापुर्भृशंहृदि ।स्वेषांहि द्वारिकायात्रानस्यादिव्याप्त निश्चयाः ॥२७॥इतितान् खिन्नमनसो वीक्ष्यो वाच पुनः स च ।स्वस्यकृष्णेक्षणं तस्माद्वरप्राप्तिं च तत्त्वतः ॥२८॥ तदाकर्ण्याऽतिसंहृष्टाः साधवस्तंववंदिरे । प्रशशंसुश्च बहुधा लेभिरे निर्वृत्तिंपराम् ॥२९॥ स्वयं च मुनिराटरस्वामी तं प्रशंसन् पुनः पुनः । अवीवदत्तदेवाऽसौ भक्तानानंदयन्निजान् ॥३०॥ तत्रत्यंसौऽपिवृत्तांतं कथयित्वाऽखिलं मुनिः । प्राह सर्वः प्रसादोऽयंत्वत्कृपायाइति ध्रुवम् ॥३१॥उत्सवंद्वारिकेशस्य दोलाख्यं मासिफाल्गुने ।संद्यः प्राप्तं कर्त्तुमैछत्ततो वृत्तालये हरिः ॥३२॥ सागिभिर्गृहिभिः साकं योषाभिश्च ससद्गुरुः । वृत्तालयंगंतुमिच्छन् सर्वानाज्ञाप यत्ततः ॥३३॥ लिखित्वा पत्रिकादूतान्प्रेषयित्वा च सर्वतः । देशांतरेभ्यः स्वान्भक्तानाह्वयामास सत्वरः ॥३४॥ तस्यां निशायां सुप्तास्ते संतः सर्वेऽप्यचक्षत । स्वप्ने वृत्तालयं यांतंसश्रियं द्वारिकेश्वरम् ॥३५॥ प्रातरुत्थायते प्रोचुः स्वप्नवृत्तंहरेः पुरः ।सउवाच तदास्वामीसत्यमेतन्नसंशयः ॥३६॥ सप्तभ्यां सततः सर्वैः साकंभक्तैः सहस्रशः । स्वामिश्रीसहजानंदोनिर्ययौ दुर्गपत्तनात् ॥३७॥ समारू ढ़ोवाहंजंविनमरुणंमंजुलगतिं,

become reality. As they were talking about their good omens, they indeed saw Sachchidanand swami approaching them in a leisurely pace. They rushed towards him to greet him and embraced him repeatedly as if their life force has returned. They exchanged their respective experiences after having lunch together. They left Dwarka the next day (Magh Vad Teras) and reached Gadhpur on Falgun Sud Chatth."

Suvrat Muni continued, "O king! They witnessed Lord Krishna, along with Laxmiji, accompanying them whenever they rested for a night on their way to Gadhpur. They prostrated at the divine lotus feet of Lord Swaminarayan, Who was seated on an ornate Sinhasan in the assembly at the royal courtyard of Gadhpur. Shree Hari warmly welcomed them and asked for their well being. Sachchidanand swami narrated the problem he faced when going for a holy dip in Gomti, the denial of hot imprints and refused entry to the main temple. However, he did not mention anything about Lord Krishna's divine Darshan and His pledge to come and reside in Murtis at Vadtaal in the open assembly. All that saints were pained to hear the hindrances swami had faced and were disappointed that they will never be able to undertake a successful pilgrimage of Dwarka. Sachchidanand swami recounted Lord Krishna's Darshan and His pledge upon seeing dejection on the saints' faces. All saints were elated on hearing swami's divine encounter with Bhagwan Shree Krishna. Shree Hari was also very pleased and asked swami to repeat his experience many times at the delight of everybody present. Everybody present, including Sachchidanand swami had no doubt whatsoever that whatever had happened has happened with express wish of Shree Hari Himself."

Suvrat Muni continued, "O king! Shree Hari decided to celebrate the forthcoming festival of Fuldolotsav at Vadtaal and asked everybody to get ready to travel to Vadtaal. He wrote letters to His saints and devotees of far off places to invite them to Vadtaal for the festival. O king! All the saints saw Lord Krishna travelling to Vadtaal in their dreams that night, which they relayed to each other and Shree Hari the next morning. Shree Hari, surrounded by thousands of devotees left Gadhpur the same day, Sud Saptami. He was astride His favourite mare with reins in His left and a cane in His right hand, surrounded by hundreds of similarly astride Parshads such as Soma Khachar,

दधद्वलंगवामेकरकमलकोशेऽतिमृदुले । परेवेत्रंचासौसितसकलवासाः परिवृत्तोहयारू ढैः, सोमप्रमुखनिजभक्तैः पथिययौ ।।३८।। एकादशीदिनेसायं प्रापवृत्तालयं स च । नानाग्रामपुरेभ्यश्च तत्रेयुर्यूथशो जनाः ।।३९।। मुक्तानंदोऽपितत्राऽगान्मुनिराड्वटपत्तनात् । विजित्यवादिनः सर्वान्साकं पौरजनैर्नृप ।।४०।। द्वारिकाधीश्वरं कृष्णंलक्ष्मीनारायणाख्यया । तंस्थितंवीक्ष्यते सर्वेभक्ताः प्रायुः परांमुदम् ।।४१।। तत्रागतायेगृहिणस्तेऽपित्यागिजनाइव । प्रायशो ददृशुः स्वप्नेद्वारिकाधीशमागतम् ।।४२।। ततोऽतिविस्मितालोकाः सर्वेतं दृढनिश्चयाः । पुपूजुः परयाभक्त्यास्वाधिकारानुसारतः ।।४३।। स्वामीचसकलैः शिष्यैस्तत्रदोलामहोत्सवम् । कारयामास संभारैर्महद्भिर्द्वारिके शतुः ।।४४।। सभक्ष्यभोज्यैर्बहुभिश्चलेह्यैश्चोष्यैश्चसाधूनसकलान्नरेश । अतर्पयत्संपरिवेषयन्स्वान्परिभ्रमन् पंक्तिषु भूरिकृत्वः ।।४५।।

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे द्वारिकापुराच्छ्रीकृष्णागमनोत्सवनिरू पणनामा द्विपंचाशत्तमोऽध्यायः ।।५२।।

अथ त्रिपंचाशत्तमोऽध्यायः

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यदा सभगवांस्तत्रसमायातो दयानिधिः । तदानिं तस्य सकलः परिवारोप्युपाययौ ।।१।। द्वारिकापुररू पेण सरोरू पेण गोमती । तस्थौ तत्र समागत्य तीर्थवृंदमितस्ततः ।।२।। उत्सवाह्वयेवसस्वामी निशिस्वप्नमवैक्षत । तत्रतंद्वारिकानाथइत्थं वचनमब्रवीत् ।।३।। अहमत्रागतोऽस्मीतितप्तमद्धेतिभिर्भवान् । भक्तानामिह सर्वेषां कारयत्वंकनं द्रुतम् ।।४।। इति सप्रेरितः स्वप्नेस्वामीभगवतोषसि । उत्थाय कारयामास तप्तमुद्रांकनं निजान् ।।५।। त्यागिनस्तेऽथतंसर्वेदृष्ट्वा श्रीद्वारिकेश्वरम् । संपूज्य च यथायोग्यमासंल्लब्ध मनोरथाः ।।६।। स्नात्वा सरसिगोमत्यां जगृहुस्तप्तमुद्रिकाः । संपूर्णां द्वारिकायात्रांमेनिरेकृपया हरेः ।।७।। निशितत्रसभाचासीन्महती कृष्ण मंदिरे । उपाविशंस्तत्रभक्ताः पुमांसश्चस्त्रियोऽखिलाः ।।८।। स्थितउच्चासनेतत्रहरिस्तानब्रवीद्वचः । यूयंश्रृणुतसर्वेऽपिजनामद्वचनंहितम् ।।९।। अत्र श्रीद्वारिकाधीशः कृष्णःस्वयमुपागतः । इतितुज्ञातमेवाऽद्यसर्वैः प्रत्यक्षदर्शनात् ।।१०।। वसेद्यत्रैषतत्रैव परिवारोऽस्यसर्वशः । वसेदित्येवजानीतनृपस्यानुचराइव ।।११।। तस्मादेतापुरीवित्तद्वारिकामेव तत्पुरीम् ।

Sura Khachar and Uttam Khachar. All of them were attired in white robes. Resting for the night at the villages en route, Shree Hari reached Vadtaal on Ekadashi. The numerous groups of devotees from different regions and villages had started reaching Vadtaal by then. O king! By then, Muktanand swami had overcome many opponents of Shree Hari and the Sampraday in a debate at Vadodara and he, along with the devotees of Vadodara, had also reached Vadtaal."

Suvrat Muni continued, "O King Pratapsinh! Many of the visiting devotees were very delighted after having Darshan of LaxmiNarayan Dev - Lord Krishna, the king of Dwarka - for the first time at Vadtaal. Many of the devotees saw the arrival of Lord Krishna from Dwarka in their dreams. The visiting devotees worshipped Bhagwan LaxmiNarayan according to their devotion and means available at their disposal. The festival of Fuldolotsav was celebrated with full pomp and festivities under the watchful eyes and guidance of Bhagwan Shree Hari. O king! The supreme Lord Swaminarayan Bhagwan Himself served food to His saints by serving each saint repeatedly to make sure they were fully satisfied with Prasad."

Thus ends the 52nd Chapter of the Satsangi Jeevan.

CHAPTER 53

Suvrat Muni said, "O king! Not only Lord Krishna, but peripheral shrines came to Vadtaal with Him. River Gomti entered a nearby lake, Ganga and other rivers merged in Gomti and Dwarka spread herself in Vadtaal. Lord Krishna appeared in the dreams of Shree Sahajanand Swami and conferred with Him that hot imprints of conch, disc, mace and lotus should be given to all devotees in the morning. The devotees, after having a holy dip in Lake Gomti, imprinting their arms with hot symbols of conch etc. and the Darshan of LaxmiNarayan Dev considered their pilgrimage to Dwarka concluded. O king! A large assembly was held in the precinct of the temple in the evening where devotees took their appropriate seats as per the decorum of Sampraday.

तडागंगोमतींवित्त तत्र तीर्थानि सर्वशः ॥१२॥ स्नानं येऽत्रकरिष्यंतिते मोक्ष्यंत्यऽघसंघतः । तर्पयिष्यंतियेपितृंस्तृपि स्तेषां च भूयसी ॥१३॥ मुंडनं चोपवासश्च श्राद्धं ब्राह्मणभोजनम् । ब्रह्मचर्यमहिंसा चसर्वतीर्थेष्वयं विधिः ॥१४॥ पिंडदानयुतं श्राद्धंकर्त्तव्यमिह पूरुषैः । भविष्यत्यक्षयातृप्तिस्तत्पितृणांतु तेनवै ॥१५॥ चातुर्मास्येकार्त्तिकेवामार्गेवामाघमासिये । स्नास्यंति नियमात् प्रातस्तेप्राप्स्यंतीशितं फलम् ॥१६॥ कृष्णस्यमंदिरे चात्रकरिष्यंतिजपंतुये । शीघ्रमेवहितेषां च फलसिद्धिर्भविष्यति ॥१७॥ श्रीमद्भागवतादीनांपुरश्चर्यां च ये द्विजाः । करिष्यंत्यत्रयेभुक्तिं मुक्तिं चाप्स्यंति वांछिताम् ॥१८॥ यः पठिष्यत्युपोष्याऽत्र श्रीमद्भागवतं द्विजः । पाठेनैकेनसोऽपिष्टफलंप्राप्स्यति निश्चितम् ॥१९॥ लक्ष्मीनारायणस्यात्रमहापूजां तु येनराः । करिष्यंतित आप्स्यंति गोलोके परमं सुखम् ॥२०॥ लघुपूजां करिष्यंति ये च कृष्णस्य दुर्बलाः । अक्षयंसुकृतं तेषां धामचाप्स्यंति ते हरेः ॥२१॥ साधूश्च ब्राह्मणान् येऽत्रभोजयिष्यंति शक्तितः । ते प्राप्स्यंतिपरंसौख्य मिहाऽमुत्र च मानवाः ॥२२॥ ये गोमतीतडागे च स्नात्वाऽस्यांपुरिमानवाः । तप्तमुद्रा गृहीष्यंति तेषां नास्ति यमाद् भयम् ॥२३॥ येऽत्रागत्यकरिष्यंति शक्त्या तीर्थविधिं जनाः । तेषां श्रीद्वारिकायात्रासंपूर्णैव भविष्यति ॥२४॥

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एव मुक्ता भगवता जनास्ते सकला अपि । जाताः प्रसन्न मनसस्तं प्रणेमुश्च भूपते ॥२५॥ प्रातः स्नात्वाऽथगोमत्यां गृहीत्वातप्तमुद्रिकाः । तद्दर्शनार्थमा जग्मुः प्रति जग्मुश्च यूथशः ॥२६॥ तेषां तु भक्तिं दृष्ट्वातांभृशंतुष्टोऽभवद्धरिः । उवासमासमेकंच तत्र भक्तजनैः सह ॥२७॥ कृत्वा रामनवभ्यां सकृष्णार्चनमहोत्सवम् । भक्तानाज्ञापयत्सर्वान् गंतुदेशं निजं निजम् ॥२८॥ देशांतरागता भक्तानंदरामादयश्च । स्वस्वदेशं ततोजग्मुर्गायंतस्तद्यशोऽमलम् ॥२९॥ स्वयंतुपारणांकृत्वाद्वादश्यांद्वारिकेश्वरम् ।

Lord Shree Hari arrived and took His seat on a raised ornate Sinhasan to bless and address His devotees."

Almighty Bhagwan Shree Hari said, "O devotees! Listen to My benevolent blessings. You must have realised by now that Lord Krishna, the king of Dwarka, Himself has arrived at Vadtaal. Just as the retinue of a king follows him, the others shrines have also arrived with Bhagwan Shree Krishna. Therefore, consider the town of Vadtaal as Dwarka and the nearby lake as Gomti and holy rivers. Whoever takes a dip in Lake Gomti will have all his sins washed away. Oblation offered to the Pitris will purify them. One should observe Brahamcharya, non violence and a fast here and feed Brahmins, offer oblation to Pitris and shorn his head as a part of the ritual of pilgrimage. Ritualistic oblations offered to Pitris on the banks of Gomti will multiply many folds. Whoever takes a daily holy dip in Gomti for the duration of Kartik, Magsar, Magh or Chaturmaas will have all his desires fulfilled. Japa undertaken in this temple will be rewarded fully and immediately. The Brahmins undertaking the recital of Shreemad Bhagwat, Bhagvad Gita or other scriptures and hymns will be rewarded with materialistic pleasure in this life and Moksha in the next. A single recital of the Shreemad Bhagwat, while observing a fast, will fulfil all of one's desires. An elaborate Mahapuja of LaxmiNarayan Dev will be rewarded with the entry to Golok. Indeed, even a minor worship will result in having one's desires fulfilled and attainment of Bhagwan supreme abode. Whoever feeds the Brahmins or saints in Vadtaal will earn great pleasures of His abode. Anyone having a holy dip in Gomti and hot imprints on their arms will become free from the fear of death. Indeed, Punya of pilgrimage of Vadtaal shall be equal to that of a pilgrimage of Dwarka."

Suvrat Muni said, "O king! Devotees bowed down at Shree Hari's feet before retiring for the night. Thousands of devotees took hot imprints of a conch, disc, mace and lotus on their forearms after taking a bath in Lake Gomti the next day. They worshipped LaxmiNarayan Dev and Bhagwan Shree Hari with whatever means was available at their disposal. Shree Hari, to the delight of local and visiting devotees, stayed back in Vadtaal for a month. He asked visiting devotees to return to their respective villages only after celebrating RamNavmi. He permitted Nandram, Gopalram and the others to return to Chhapaiya, before Himself leaving for Gadhpur on (Chaitra Sud) Baras."

प्रणम्यो पाययौ स्वामीपाश्चात्यैर्दुर्ग्गपत्तनम् ॥३०॥ इत्थं श्रीद्वारिकाधीशोनिजसद्भक्ततुष्ट्ये । वृत्तालयमुपेयाय धात्र्येकादशिकादिने ॥३१॥ द्वारिकायाइवभुवितद्दिनात्प्रथितं महत् । वृत्तालयस्य माहात्म्यं नृपते मंगलप्रदम् ॥३२॥ चरित्रमेतत्परमस्य पुंसः पठिष्यति श्रोष्यतिवापियस्तु । सौख्यसलब्ध्वाऽत्रयशस्ततोंऽते तद्धामसंप्राप्स्यति देववंद्यम् ॥३३॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्येतत्तीर्थकर्तव्यविधिनिरू पणनामा त्रिपंचाशत्तमोऽध्यायः ॥५३॥

अथ चतुर्पंचाशत्तमोऽध्यायः

राजोवाच ।

मुक्तानंदो भगवता प्रेषितो वटपत्तनम् । समुने तत्र किं कृत्वा दृत्तालयमुपागतः ॥१॥ प्रतापेन हरेस्तस्य जय एव भवे ध्रुवम् । अत एतन्निगदितुं सर्वज्ञो हित्वमर्हसि ॥२॥

सुव्रत उवाच ।

आसीद्वटपुरेराजन्रामचंद्राभिधोद्विजः । तद्भ्राताचहरिश्चंद्र उभावेतौ महामती ॥३॥ बहुश्रुतौ विशेषेण वैद्यशास्त्रविशारदौ । राजमान्यौ धर्मनिष्ठावास्तिकौ च विवेकिनौ ॥४॥ शोभारामाभिधश्चान्योद्विजस्तत्राभवच्छुचिः । वेदशास्त्रार्थनिपुण आस्तिकोराजमानितः ॥५॥ नारुपंतामिधश्चाऽन्योराजामात्यो बहुश्रुतः । तथा चिन्मयरावाख्यः क्षत्रवीरश्च तादृशः ॥६॥ मुमुक्षवो हिपंचैते स्निग्धाश्चासन्परस्परम् । बहुशास्त्र श्रुतेर्नापुः स्वोपास्यैकेशनिश्चयम् ॥७॥

सुव्रत उवाच ।

तत्रस्थं दाक्षिणात्यंते बहुशास्त्रविदं द्विजम् । नाम्ना हरिहरा चार्यमपृछन्नेकदा नृपं ॥८॥ आचार्यवर्यपृछामोवयंत्वां

Suvrat Muni continued, "O Pratapsinh! Dwarkadhish (king of Dwarka) Bhagwan Shree Krishna arrived at Vadtaal on the day of Dhatri (Falgun Sud) Ekadashi (of Samvat 1881). Vadtaal attained the same fame and sanctity as Dwarka from that day onwards. Anyone who recites or listens to this episode will indeed be rewarded with all materialistic pleasures of this world while alive and Bhagwan's supreme abode after his death."

Thus ends the 53rd Chapter of the Satsangi Jeevan.

CHAPTER 54

King Pratapsinh asked, "O Suvrat Muni! You just mentioned that sagacious Muktanand swami returned from Vadodara. I know that any mission undertaken with blessing of Shree Hari indeed becomes successful. Yet, please tell me in great detail what did Muktanand swami actually accomplish at Vadodara?"

Suvrat Muni replied, "O king! Two Brahmin brothers, Ramchandra and Harischandra; Shobharam Shastri (another Brahmin); Narupant, a minister in the court of the king of Vadodara and his friend Chimanrao of Vadodara were intelligent and highly educated in various scriptures such as the Vedas and its branches. These five good friends were religious, able to interpret and explain the scriptures in detail and highly revered in the political and social circle. Though they had studied many scriptures and theists, they could not come to a conclusion regarding which (if any) form of Bhagwan they should pay obeisance to. They approached a highly educated Brahmin called Hariharacharya of Vadtaal once to set their doubts to rest. They asked him, 'O Acharya! You are highly educated and respected. You are capable of removing our doubts. We have learned that Bhagwan resides in Vaikunth, Brahampur and Kshirsagar. He is variably described as two armed, four armed and eight armed. People call Him Ram, Krishna and Narsinh. You are not only educated but a devotee as well. Please enlighten us with your considered views."

Hariharacharya, a hypocrite hardened by political influences and an expert in answering questions to suit and please the enquirer replied, "You are wise and humble. Listen to me carefully. You must worship Lord NarNarayan, as He is the ruling deity of Bharat Khand (greater India). Worshipping any other deity is adulterous and results in

बहुवित्तमम् । तच्छ्रुत्वैव यथावत्त्वमुत्तरं दातुमर्हसि ॥९॥ गोलोकेऽथचवैकुंठे भगवान् ब्रह्मपत्तने । अस्तीति श्रूयतेलोके तथैवक्षीरसागरे ॥१०॥ चतुर्भुजश्चाष्टभुजो द्विभुजश्चापिसोऽच्युतः । श्रूयतेऽतस्त्वमाख्याहिकोवाध्येयो मुमुक्षुभिः ॥११॥ रामंकृष्णं नृसिंहं च भक्ताः केचिदुपासते । अतस्त्वं भगवद्भक्तोब्रूहिनः स्वविनिश्चतम् ॥१२॥ इतिपुष्टः सतैर्विप्रोभूरिदंभविचक्षणः । राजकीयैः सेव्यमानस्तर्कबुद्धिरुवाचतान् ॥१३॥ द्विजाः श्रृणुतमद्वाक्यं यूयं हिस्थ मुमुक्षवः । नरनारायणमतो भजध्वं बदरीपतिम् ॥१४॥ भारतस्याऽस्य वर्षस्य स्वामीप्रोक्तः सएवहि । लोकैर्भरतखंडस्थैरुपास्योऽतः सईश्वरः ॥१५॥ तं विहायाऽपरंदेवं भजतेयोऽत्र मानवः । व्यभिचारः सविज्ञेयस्तत्फलंसंसृति भ्रमः ॥१६॥ सर्वेषां कारणं साक्षाद्बदरीवनवल्लभः । परमेश्वरं एकोऽस्ति परंब्रह्मन संशयः ॥१७॥ मत्स्यकूर्मवराहादीनवतारान्दधातिसः । भक्तेभोदर्शनंदातुं त्रातुं मद्धर्मवर्त्म च ॥१८॥ जगत्सर्गस्थितिलयास्तस्मादेव भवंति च । सर्वांतर्याम्यऽसावेवाऽनंतब्रह्मांडनायकः ॥१९॥ चतुर्भुजेनरुपेणतथैवाऽष्ट भुजेन च । सएवदर्शनं दत्तेभक्तेभ्यो भगवान् द्विदोः ॥२०॥ तस्मात्तस्यैवसततं नामसंकीर्त्तनं द्विजाः । नित्यं कुरुततेनैव भुक्तिं मुक्तिं च यास्यथ ॥२१॥ कृतेयद्ध्यायतोविष्णुं त्रेतायां यजतो मरवै । द्वापरेपरिचर्यायां कलौतद्धरिकीर्त्तनात् ॥२२॥ इति भागवतोक्तेश्च भक्तिर्नान्या कलौ ततः । तपोयोगश्चनियमाः कलौ साध्यानवैनृभिः ॥२३॥ त्रियुगत्वात्तथाविष्णोनांवतारोऽत्रतस्य च । अतोऽपरोक्षानुभवः कथामात्रं न वस्तुतः ॥२४॥

सुव्रत उवाच ।

एवमुक्ताद्विजास्तेनतेतद्वाक्य प्रतीतयः । कलौ केवलनाम्नैव निश्चिक्युः श्रेय आत्मनः ॥२५॥ ततो विवादं च क्रुस्ते तत्रतत्र च शास्त्रिभिः । स्वमतं स्थापयंतिस्मसमासु बहुयुक्तिभिः ॥२६॥ विदुषोयुक्तिनिपुणान् राजमान्यांश्चतान्नृप । जेतुंशशाकनक्वापि सभायां कोपि पूरुषः ॥२७॥ भक्तानांतुहरेः प्रायउपहासंत आचरन् । प्रत्यक्षभगवत्प्राप्त्याश्रेयः स्यादितिवादिनाम् ॥२८॥ अथते नाथजिद्भक्तगृहेशुश्रुवुरागतम् । मुक्तानंदं हरेभक्तमुख्यं प्राक्श्रुत सद्गुणम् ॥२९॥ ततः संहत्यपंचापितद्दर्शनमिषेणते । आजग्मुस्तस्य निकटं स्थितस्य जनसंसदि ॥३०॥ मानितास्तेन मुनिना तं प्रणभ्य च तत्पुरः । निषेदुः प्रहसद्वक्रा विनीता इव साधवः ॥३१॥ पौराणिकाः शास्त्रिणश्चबहवोवैष्णवास्तथा । तत्राजग्मुः शांभवाश्च प्रेक्षकाश्चेतरे जनाः ॥३२॥ ततः सभायां जनकुलायां

being entangled in the vicious cycle of death and rebirth. Lord NarNarayan Dev of Badrikaashram is the supreme Bhagwan and sole cause of all incarnations. He creates, sustains and destroys innumerable universes and manifests Himself as Matsya (fish), Katchh (turtle), Varah (boar) etc. to protect Sanatan Dharma and its adherers. He is the supreme Lord of the universes and though two armed, assumes four armed and eight armed forms to please His devotees. Therefore, you must worship Him by constantly chanting His name. Just as a devotee attained salvation by meditating upon Lord Vishnu in Satya Yug, just as a devotee attained Moksha by name worshipping Lord Vishnu in Treta Yug, just as a devotee redeemed himself by serving Lord Vishnu in Dwapar Yug, a devotee in Kali Yug attains salvation by chanting His name. Yama such as Ahinsa, Niyams such as Brahamcharya, Yoga and austerity is not possible to be undertaken in Kali Yug, therefore, the Shreemad Bhagwat considers Japa as the best means to attain salvation in Kali Yug. Bhagwan Vishnu incarnates Himself in Satya, Treta and Dwapar Yugs, therefore, He is known as 'Triyug'. He does not incarnate in Kali Yug. How can we, the devotees of Kali Yug have a direct association with Bhagwan? Some people may say otherwise, but it is nothing but an amusing tale to please one's mind."

Suvrat Muni said, "O king! The five reposed full trust in Hariharacharya and came to the conclusion that Bhagwan's incarnation is not possible in Kali Yug, and hence, the Japa of His name is the only means of salvation in present times. They espoused the same view wherever and whenever debating assemblies were held. The other scholars were unable to defeat them in debates. They mocked Shree Hari's disciples who held a firm view that He is indeed Bhagwan in human form and Moksha can be attained by the direct association with Him. The trusting but simple devotees had no answers to their clever arguments. O king! Once Muktanand swami came to Vadodara to grant his Darshan to a devotee called Nathji. The gang of five visited Muktanand swami on the pretext of Darshan and sat in front of him with fake humility.

तान्प्रष्टुमुत्कान् स्फुरदोष्ठयुग्मान् । स्मरन्स्वचितेहरिमेव मुक्तानंदो जगा दक्षितिपालपूर्वम् ॥३३॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्रियुगशब्दार्थनिर्णयेवादिव्रातिवादिसमागमनिरू पणनामा चतुर्पंचाशत्तमोऽध्यायः ॥५४॥

अथ पंचपंचाशत्तमोऽध्यायः

मुक्तानंद उवाच ।

प्रष्टव्यंयदि किंचित्स्याद्युष्माकं हृदये द्विजाः । तर्हि पृच्छतमामद्य यूयं शास्त्रानुसारतः ॥१॥

सुव्रत उवाच ।

इत्युक्तामुनिनातेतु जिज्ञासुजनवन्नृप । गूढ़ाशयास्तं पप्रछुः सर्वेषां श्रृण्वतां नृणाम् ॥२॥

वादिन ऊचुः ।

श्रेयआत्यंतिकं नृणामिहकेन भवेन्मुने । तत्साधनंयथाशास्त्रंनिश्चितं ब्रूहिनोऽधुना ॥३॥ इति पृष्टः सतैः प्रश्नं सर्वसंशयनाशनः । तदाशयबुभुत्सुस्तात्प्रोवाच मुनिसत्तम ॥४॥

मुक्तानंद उवाच ।

एतावत्कालपर्यंतं भवद्भिः किंन्नुनिश्चितम् । स्वश्रेयः साधनं तन्मे यूयं वदत सुव्रताः ॥५॥

वादिन ऊचुः ।

नामसंकीर्त्तनं विष्णोर्बदरीवनवासिनः । निःश्रेयस्करं नूनमित्यस्माभिर्विनिश्चितम् ॥६॥

मुक्तानंद उवाच ।

Other scholars were also present in the assembly. Sagacious Muktanand swami asked the hesitant Ramchandra and others to ask any questions to him."

Thus ends the 54th Chapter of the Satsangi Jeevan.

CHAPTER 55

Muktanand swami said, "O Ramchandra! Ask me for any clarifications if you have any doubts regarding anything."

Suvrat Muni said, "O king! Not wishing to reveal their opinion and pretending to be curious, they asked Muktanand swami, 'O swami! How can people in Kali Yug attain salvation? Please reply according to the views expressed in the scriptures.' O king! Though Muktanand swami was able to answer the simple question straightaway, he wanted the group of five to reveal their opinion first. Hence, he asked them, 'O Brahmins! Tell me what you think. What in your view will emancipate the souls from the clutches of vicious cycle of death and rebirth?' O king! Ramchandra replied, 'We have come to the conclusion that people in Kali Yug can attain Moksha only by chanting the name of Lord NarNarayan of Badrikaashram. There is no other means than this."

Muktanand swami replied, "One must meditate upon the form of Lord Krishna, which, one has realised or visualised in person, while chanting His name for the reward of Japa. One, whose mind is wandering around in mundane things while chanting His name, gets no reward for his efforts. How can one concentrate upon Bhagwan if he has not seen Him in person? How can he see the Murti of Bhagwan in his heart if he is not sure of which of His form to meditate upon? It is not possible to attain Moksha just by chanting Bhagwan's name if one's mind is engrossed with the mundane objects that one visualises during his waking hours. The knowledge about Bhagwan and His worship as espoused in the Vedas and other means described in the scriptures become futile if one accepts your view that Japa is the only means to attain Moksha. No sane or ethical person will support any views expressed which are contrary to the Vedas. Our Sampraday is the Vedic one. The Shrutis espouse that an absolute knowledge of Bhagwan and direct association with Him (see Him) are the only means to attain Moksha. One's sins are washed away and he earns Punya by chanting His holy name,

हृदयेभगवन्मूर्त्तिं यथादृष्टां विभावयन् । यः कीर्त्तयति नामानि सनामफलमाप्नुयात् ॥७॥ मनोयस्यतु विभ्रांतं धावत्येव समंततः । सांसारिक पदार्थेषु तस्य किं हरिनामभिः ॥८॥ नारायणस्य ध्येयस्य विना प्रत्यक्षदर्शनम् । नामकीर्त्तनवेलायां कुतः स्यात्तस्य दर्शनम् ॥९॥ दृष्टान् ग्राम्यान्पदार्थांश्चहृदयेध्यायतोऽनिशम् । नामकीर्त्तनमात्रेण मोक्षो भवति दुर्लभः ॥१०॥ नाममात्रेण मोक्षश्चे त्रिकांडविषयास्तदा । व्यर्थाभवेयुर्निगमां साधनानि च सर्वशः ॥११॥ तथा सति तु युष्माकं वेदबाह्यं मतं भवेत् । मोक्षेऽपरोक्षानुभवोहेतुर्नोनैगमो मतः ॥१२॥ कीर्त्तनेन हरेनाम्नांस्यात्पुण्यंचाऽघसंक्षयः । सद्यः संसृतिमोक्षस्तुस्यात्तत्प्रत्यक्षदर्शनात् ॥१३॥ तस्माद्भवद्भिर्दृष्टोऽस्ति नरनारायणो न वा । दृष्टश्चेत्सिद्धिमाप्ताः स्थने चेतत्कुरुतोद्यमम् ॥१४॥

वादि ऊचुः ।

धर्मभक्त्यवबोधाख्यं वैदिकं साधनं तुयत् । क्षणभंगुरं देहैस्तद्दुष्करंहि कलौ नृभिः ॥१५॥ नाममात्रेण कल्याणमस्माभिस्तन्मतं हरेः । घोरेकलियुगे तस्य कुतः प्रत्यक्षदर्शनम् ॥१६॥ अजामिलोमहापापीनामोच्चारणमात्रतः । नारायणस्य संप्रायमुक्तिंत्वमपिवेत्सितत् ॥१७॥

मुक्तानंद उवाच ।

नाममात्रेणयामुक्तिः सातुज्ञेयाऽघसंचयात् । यमपाशाच्चवेत्युक्तं श्रीमद्भागवते द्विजाः ॥१८॥ नामोच्चारणमाहात्म्यं हरेः पश्यत पुत्रकाः । अजामिलोऽपियेनैवमृत्यु पाशादमुच्यत ॥१९॥ तस्मात्संकीर्त्तनं विष्णोर्जगन्मंगलमंहसाम् । महतामपिकौरव्यद्धियैकांतिकनिष्कृतम् ॥२०॥ अजामिलोनाममात्रान्मुक्तिं प्रापेति चेन्मतम् । गंगाद्वारे कुतस्तर्हिसयोगाभ्यासमाचरत् ॥२१॥ अतः सतुहरेर्नाम्नामुक्तोऽघेभ्यस्तथा यमात् । मुक्तिं तु ध्यानयोगेन तस्य प्रापेति वच्म्यहम् ॥२२॥ कलौयुगेन प्रत्यक्षो हरिः स्यादितियद्वचः । सत्पुंसातन्नकेनापि कथ्यते वेदवादिना ॥२३॥ नारायणाऽवतारोऽत्रहरिरस्ति

but salvation, freedom from the cycle of death and rebirth, can only be attained through the direct Darshan of Bhagwan. Have you had the Darshan of Lord NarNarayan? If not, first endeavour for His Darshan to attain Moksha."

Ramchandra replied, "O Mukta Muni! The knowledge, devotion, observation of Yama and Niyams and other means described in the Vedas are indeed impossible for men to undertake in Kali Yug. How could one possibly have direct Darshan of Bhagwan NarNarayan in Kali Yug? Therefore, chanting His name is the sole mean to attain Moksha. Have you not heard a tale of King Ajamil (as described in the Shreemad Bhagwat), who attained Moksha by just calling out Bhagwan Narayan's name?"

Muktanand swami replied, "Emancipation that King Ajamil attained was only from his accumulated sins and from the clutches of messengers of death. Let me quote what Yamaraj said to his messengers, 'Look at the auspiciousness of Bhagwan's name. By calling out His name (indeed name of his son), even without realising, he was freed from the clutches of death.' O Ramchandra! 'Therefore Sage Shukdevji said to King Parikshit, 'O king! Chanting the name of Bhagwan is a great redeemer from one's sins.' If you think that Ajamil attained Moksha after calling out Bhagwan Narayan's name, why did he undertake Japa on the banks of River Ganga? Indeed, Ajamil was freed only from the messengers of death and his sins after calling out for Narayan. He attained Moksha only after meditating upon Bhagwan Narayan (after seeing Bhagwan's Parshads driving away the messengers of death). No sane person would ever vouch that Bhagwan does not manifest Himself in Kali Yug. My guru, Sahajanand Swami is Bhagwan in person. Thousands of His disciples, besides me, have had an experience of Him being Bhagwan in human form. The direct experience (of His existence) is always better than imagination. One's belief, however strongly held, can never negate the personal experience. Therefore, I do not agree with your views that Bhagwan's incarnation is not possible in Kali Yug."

Muktanand swami continued, "O Brahmins! Even if you do not accept my contention that Bhagwan indeed manifests Himself in Kali Yug, many scriptures mention that Bhagwan manifests Himself whenever Sanatan Dharma is subjugated by evil people. I will quote some verses from highly esteemed scriptures such as the Bhagwat and Gita. Bhagwan Janardan has said in the Mahabharat to Sage Markandeya, 'I take

गुरुर्हिनः । सहस्रशो जनैस्तस्य मया चैश्वर्य्यमीक्षितम् ॥२४॥ सहजानंदनाम्ना स प्रसिद्धोवर्त्ततेऽधुना । असदेवमतं तस्माद् भवद्भिर्यउदीरितम् ॥२५॥ प्रमाणेभ्योहि सर्वेभ्यः प्रत्यक्षं बलवत्तरम् । अनुमानादिभिस्तस्यबाधः कर्त्तुंनशक्यते ॥२६॥ श्रृणुतान्यच्चं वक्ष्यामिरहस्यं शास्त्रसंमतम् । हेतुर्हर्य्यवतारस्य ज्ञेयः सच्छास्त्रतोबुधैः ॥२७॥ धर्मग्लानिर्यदाभूमौ जायते दुर्जनैः कृता । तदाऽवतारंगृह्णातिं हरिः शास्त्रेष्वितीर्यते ॥२८॥ दैत्या हिंसानुरक्ताश्च अवध्याः सुरसत्तमैः । राक्षसाश्चापिलोकेऽस्मिन्य दोत्पद्यंति दारुणाः ॥२९॥ तदा हंसं प्रसूयामि गृहेषु शुमकर्मणाम् । प्रविष्टो मानुषं देहं सर्वं प्रशमयाम्यहम् ॥३०॥ इत्थं हि भारते प्राहमार्कंडेयं जनार्दनः । वदामि भगवद्गीतावाक्यंवोऽथ शुचिव्रताः ॥३१॥ यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानम् धर्मस्य तदात्मानं सृजाभ्यहम् ॥३२॥ परित्राणाय साधुनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥३३॥ इतिश्रीभगवद्गीतावाक्यं जानीत सुव्रताः । प्रमाणानां प्रमाणं हि गीता भागवती मता ॥३४॥ श्रीमद्भागवतं चापि प्रमाणं बलवत्तरम् । वेदशास्त्रपुराणाना सारभूतं यतोऽस्तितत् ॥३५॥ यदाह्यधर्मेण तमोधियोनृपाजीवंति तत्रैषहिसत्त्वतः किल । धत्ते भगंसत्यमृतं दयां यशोभवायरू पाणिदधद्युगे युगे ॥३६॥ योनः सयत्नैर्भृशमद्यमानान् देवर्षितिर्यङ्नृषु नित्यएव । कृतावतारस्तनुभिः स्वमाययाकृत्वात्मसात्पाति युगे युगे च ॥३७॥ इत्यादीनि च वाक्यानि श्रीमद्भागवतामिधे । पुराणेशतशः संति चिंतनीया नितान्यपि ॥३८॥ अधर्मवृद्धिर्नास्त्येव कलौयुष्मन्मतेऽत्रकिम् । धर्मएवाऽस्ति किं पुष्टोनावतारोयतो हरेः ॥३९॥ अन्यच्च भक्ताः श्रृणुतमद्वाक्यंवोहितावहम् । येऽवतारं कलौ विष्णोर्नेत्यूचुस्तान् हि पृछत ॥४०॥ भारतं पंचमोवेदस्तत्र भागवते तथा । नरनारायणस्यास्तिकथा कृष्णाजुना कृते ॥४१॥ कलावेवतयोर्जन्म तथा बुद्धस्य कल्किनः । यदुच्यते पुराणादौतत्किं सत्यमुताऽनृतम् ॥४२॥ धर्मप्रवतंकाश्चान्ये आचार्या अपि भूतले । अवतारा हरेः शिष्टैः कथ्यंते तच्चकिं मृषा ॥४३॥ अतः

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birth (manifest Myself) from pious parents whenever terrible demons, undefeatable even by Indra - the king of the Devtas create havoc in world.' O Brahmins! Lord Krishna Himself has said in the Bhagvad Gita, 'O Arjun! Whenever evil people subjugate Sanatan Dharma and Adharma become prevalent, I manifest Myself on earth to protect Sanatan Dharma and the pious and punish the demons.' The Bhagvad Gita must be considered as the highest authority as it is narrated by Bhagwan Himself. There is no scope of any contrary or imagined view. The Shreemad Bhagwat Puran, which is considered as the cream of the Vedas, is another high authority among others scriptures. Let me quote two verses from it. 'Lord Krishna manifests on earth with His full potency, glory and virtues such as compassion, truth from time to time; whenever the evil kings, under the evil influences, tread the path of irreligiosity' and 'Whenever demonic people harass us, Lord Krishna independently manifests Himself from time to time as an animal or human to protect us from them.' There are hundreds of other such examples in the Bhagwat Puran. Do you truly believe that Adharma never ascends or prevails in Kali Yug? Does Dharma always prevail and reign in Kali Yug that you negate the possibility of Bhagwan's incarnation in present time?"

Muktanand swami continued, "O devotees! Ask the persons who negate the possibility of Bhagwan's incarnation in Kali Yug whether they believe in the truthfulness of the Shreemad Bhagwat or the Mahabharat which is considered the fifth Veda. The Bhagwat describes Lord NarNarayan as Lord Krishna and Arjun. The other Puranas narrate the Katha of incarnations of Lord Krishna, Arjun, Buddha and Kalki, all of them in Kali Yug. Do they believe in their (scriptures') sanctity or not? The earnest devotees consider great Acharyas such as Ramanuj and others born in Kali Yug, who have worked hard to propagate Sanatan Dharma in the world, as incarnations of Bhagwan. People who negate the possibility of Bhagwan's incarnations happening in Kali Yug have not understood the profound meanings of the scriptures. They do not even realise that they contradict themselves. They celebrate Janmashtami without realising the exact timing of the birth of Bhagwan Shree Krishna. O Brahmins! The paths of ordinary people and people desirous of Moksha are divergent. People desirous of Moksha have attained Moksha after direct association with pious saints while others are still lost in the quagmire of death and rebirth. The primary trait of true saints is a direct association with Bhagwan. How could we find such saints if God is not present on

कलौनमन्यंते येऽवतारं हरेर्जनाः । तेषां शास्त्ररहस्यस्य ज्ञानं नास्तीति निश्चयः ॥४४॥ पूर्वापरविरोधं च स्ववाक्येष्वपि ते जनाः । नविदुर्मंदमतयो धनार्थं जनवंचकाः ॥४५॥ यं निषेधंति च कलौतत्कथामेव कुर्वते । तथापितं न जानंति कृष्णो जातः कदेतिते ॥४६॥ मार्गः संसारिणामन्योह्यन्य एव मुमुक्षताम् । येये मुमुक्षवोजातास्ते ते सत्संगतो भुवि संप्राप्ताः परमसिद्धिं भ्रष्टाश्चा कुसंगतः ॥४७॥ हरिर्नस्याद्यदि कलौप्रत्यक्षो भूतले क्वचित् । संतः कुतस्तदाऽत्रस्युः श्रयणीया मुमुक्षुभिः ॥४८॥ अपरोक्षपरब्रह्मसाक्षात्कारोहि लक्षणम् । सतां मुख्यतया प्रोक्तं कुतः स्यात्तद्धरिं विना ॥४९॥ यस्य यस्य पुरामुक्तिर्जाता संसृतिबंधनात् । हरेर्हरिजनानां वासंगेनैवोदितास्तिसा ॥५०॥ कलौ तुनास्तिभगवांस्तंविना च न तज्जनाः । किमर्थं तर्हिमोक्षाशाकर्त्तव्याऽत्र मुमुक्षभिः ॥५१॥ शास्त्रेषु नरदेहोहि मोक्षसाधनमुच्यते । तं प्राप्यापिनयोमुक्तः सचात्मघ्नोपि कथ्यते ॥५२॥ नृदेहमाद्यं सुलभं सुदुर्लभंप्लवंसुकल्पंगुरु कर्णधारम् । मयाऽनुकूलेन नभस्वतेरितं पुमान्भवाब्धिंनतरेत्सआत्महा ॥५३॥ इत्यादिभिर्हशतशोहरिवाक्यैर्नृदेह भाक् । अभुक्तः संसृतेर्योसावात्महेत्युच्यते बुधैः ॥५४॥ नरदेहं विनानैव देहे नान्येनकर्हिचित् । ज्ञानं स्यात्स्वात्मपरयोर्मुक्ति ज्ञानादृतेन च ॥५५॥ दुर्ल्लभो मानुषोदेह इति सर्वैरुदीर्यते । अनेकसंभवांते च सोऽतिपुण्यैरवाप्यते ॥५६॥ सोऽस्माकमद्यसंप्राप्तस्तदात्वस्तिकलिर्महान् । अदर्शनं हरेरेव यत्र लोकैरुदीर्यते ॥५७॥ यदा युगं हि सत्यादि भवेदत्र तदा तुनः । पश्चादिरू पतास्याच्चेत्तर्हिकुर्यात्कृतादिकिम् ॥५८॥ बहुन्यऽतीतान्यऽस्माकं सत्यादीनियुगानिवै । तत्रापिन हरिः क्वापिश्रित इत्येववेद्म्यहम् ॥५९॥ हर्याश्रयोयदिकृतोभवेदस्माभिरेकदा । मलमांसमयेपिंडे तर्हिस्यात्पतनं कुतः ॥६०॥ तस्माद्यदामनुष्यत्वमस्माकं स्यात्तदाभुवि । हरेरप्यवतारोऽत्र भवेदित्यवधार्यताम् ॥६१॥ अन्यथानात्महंतृत्वं जीवस्योच्येतसज्जनैः । ततः कलावपि हरिर्भुविस्यादित्यवैतवै ॥६२॥ हरेः समागमोनस्यात्कलौ चेन्मुक्ति साधनम् । युगांतरे जनास्तर्हि जन्मेछंति कुतः कलौ ॥६३॥ कृतादिषु प्रजाराजन् कलाविच्छंति संभवम् । कलौ खलु भविष्यंति नारायणपरायणाः ॥६४॥ इतियोगेश्वराः

earth in this Kali Yug? Who could the devout associate with, in the absence of such pious saints? Whoever has attained Moksha in the past has attained it with the help of such saints. If we accept your argument that Bhagwan does not manifest Himself in Kali Yug, how could one aspire for Moksha at present in the absence of the incarnation of Bhagwan and His saints? Are people born in Kali Yug not eligible for Moksha ever?"

Muktanand swami continued, "Furthermore, according to the scripture, only humans can attain Moksha. The human body is said to be a boat needed to traverse the quagmire that is this world. All the means that are required to be undertaken to attain Moksha are possible only in human life. A human life is a miraculous gift from God which must not be wasted for any other purpose except to attain Moksha. The acquisition of the knowledge about a soul and Bhagwan is not possible in any other life form. According to the Bhagwat, such human life is given by Bhagwan after the ascent of Punyas accumulated over innumerable births and it says, 'A life of a man is futile if he does not endeavour to attain Moksha even after being granted a human life that is sought by all but given to only some of them.' O Ramchandra Vipra! We are very fortunate to be given a human life in Kali Yug. If Bhagwan's presence on earth is possible only in the first three Yugs (Satya, Treta and Dwapar) and if we were present then in aquatic or other life form, we could still not attain Moksha. What good can be served by such a life? Many Satya Yugs have passed and we have not attained Moksha as we failed to connect directly with Bhagwan in the past. Therefore, we are still entangled in the vicious cycle of death and rebirth. Now as we have been given a human life, rest assure that Bhagwan is present in this world for us to attain Moksha. As Moksha is not possible without meeting Bhagwan in person and we have been given a human life by Bhagwan Himself, Bhagwan's presence in this world in not only possible but certain. The (nine) Yogeshwar said to King Janak, 'People from other Yugs seek birth in Kali Yug as devout people will get shelter of Lord NarNarayan Dev and lead a religious life.' How could people become His devotees if Lord NarNarayan Dev's presence is not possible? Bhagwan Narayan incarnates Himself repeatedly in all four Yugs and one must seek Him and engage in any one of the nine types of His Bhakti. O devotees! I have answered your question as per the scriptures and my own experience. You may ask again to clarify any point if your doubts are not subsided."

प्राहुर्जनकं नृपतिं पुरा । यदिनारायणोन स्यात्कुतः स्युस्तत्परा जनाः ॥६५॥ तस्मान्नारायणो नूनं सर्वदैवभवेद्भुवि । तंप्राप्यभक्तिः कर्त्तव्याभक्तैर्नवविधाततः ॥६६॥ इतिप्रोक्तं मयाभक्ताः शास्त्रनुभवसंमतम् । अत्रचेत्संशयः कश्चित्पुनः प्रश्नो विधीयताम् ॥६७॥

सुव्रत उवाच ।

सच्छास्त्रार्थैर्गुंफितां तस्यवाचंश्रुत्वातेवैवादिनस्तज्जयाशाम् । नष्टप्रायां मेनिरेऽथेक्षकास्तां निष्ठामेवक्षोणि पालेतरेतु ॥६८॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्रियुगशब्दार्थनिर्णयकलियुगेऽपिभगवदवतारसत्त्वनिरू पणनामा पंचवंचाशत्तमोऽध्यायः ॥५५॥

अथ षट्पंचाशत्तमोऽध्यायः ।

सुव्रत उवाच ।

तेषां मध्ये हरिश्चंद्रो वादिनां कोमलांतरः । अवतारं हरेर्भूमौ निश्चिकाय कलावपि ॥१॥ नारुपंतोऽपितद्वाक्यं श्रद्धया बहुमन्यत । ऊ क्तिप्रत्युक्ति निपुणो रामचंद्रस्तमब्रवीत् ॥२॥

रामचंद्र उवाच ।

महर्षेयत्त्वयाप्रोक्तं तच्छ्रद्धमोवयं किल । यतस्त्वं गुरुभक्तोसिसत्यवाग्घितं कृच्चनः ॥३॥ गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवोमहेश्वरः । गुरुरेव परं ब्रह्मेत्यऽस्तिस्कांदोदिताऽपिवाक् ॥४॥ साक्षाद्विष्णोस्तुजननं चतुर्ष्वपि युगेषु चेत । कथं त्रियुगनामासौ पुराणादिषु कथ्यते ॥५॥ एतं मे संशयं विद्वंस्त्वमेव छेत्तुमर्हसि । नत्वादृशं महंलोके वीक्षे संशयभेदनम् ॥६॥ इतिपृष्टोयुक्ति विदामुनिस्तेनमहामतिः । सर्वशास्त्ररहस्यज्ञस्तं प्रोवाचनराधिय ॥७॥

मुक्तानंदः उवाच ।

Suvrat Muni said, "O Pratapsinh! Ramchandra's and the others' latent wish to defeat Muktanand swami in a debate almost vanished. The others present in the assembly saw their defeat written large on their gloomy faces."

Thus ends the 55th Chapter of the Satsangi Jeevan.

CHAPTER 56

Suvrat Muni said, "O king! Harischandra and Narupant accepted Muktanand swami's view wholeheartedly that Bhagwan does manifest Himself in Kali Yug. However, Ramchandra was not yet fully convinced. He still wanted to engage Muktanand swami in a further debate and asked further, 'O Muni! I believe you because you are truthful, benevolent and rightly indebted to your guru, whom you consider an incarnation of Bhagwan. It is said in the Skand Puran, 'Guru is Brahma, guru is Vishnu, guru is Mahadev and indeed guru is the form of almighty Bhagwan.' However, a doubt lingers in my mind. Bhagwan is called 'Triyug' in many scriptures because He manifests Himself only in three Yugs. You know and interpret scriptures well. You are capable of putting my doubts to rest.' O king! Wise, sagacious and humble Muktanand swami prepared to answer."

Muktanand swami replied, "O Brahmin! I am not talking about the reverence that a disciple shows towards his guru which is akin to the reverence shown by a wife towards her husband. I do not profess Shree Hari as an incarnation of Bhagwan Narayan just because He is my guru. Thousands of other people besides me have experienced His divinity directly and have become His disciple. He is indeed Bhagwan, Who has manifested Himself on earth for the benevolence of people. Now let me expand on the meaning of the term 'Triyug'. It does not imply that Bhagwan Narayan manifests Himself in the first three Yugs only. Actually, the second syllable of the word 'Yug' implies the pair. The three (Tri) Yug, the pairs; the creation and annihilation, transmigrations and salvation of the souls and knowledge (that leads to salvation) and ignorance (that subjects a soul to rebirth); are exclusive to Bhagwan. Only Bhagwan knows these six totally. O Ramchandra! The other three pairs; potency and Dharma, knowledge and

गुरावीश्वरधीर्यासाशिष्यैरारोपिताद्विज । पत्यौ साध्व्यास्त्रियेवाऽस्तिनतुसावास्तवी खलु ॥८॥ अहंतुसाक्षाच्छ्री विष्णोरवतारं कलावपि । श्रेयसेश्रितजीवानां जातं भुविवदामिवः ॥९॥ यत्तु त्रियुगनाम्नाऽस्या प्रादुर्भावः कलौयुगे । नास्तीत्यस्तिमतं तत्रवदामि श्रव्यमादरात् ॥१०॥ युगशब्दो युग्मवाचीभगशब्दाभिद्यानितु । त्रीणितान्यस्य संतीति त्रियुगो भगवान्मतः ॥११॥ उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् । वेत्तिविद्यामविद्यां यः सवाच्यो भगवानिति ॥१२॥ अथवाध्याननिष्ठत्वात्सर्वेषांहि कृते युगे । नारायणो यज्ञरू पीनास्तीति त्रि युगोहरिः ॥१३॥ यद्वार्थो युगशब्दस्य ग्रहीतव्यो यथा श्रुतः । ग्रहीतव्यानितत्रापि स्वांतराणि युगानि तु ॥१४॥ युगानि द्विविधान्याहुर्बाह्यान्याभ्यंतराणि च । बाह्यानि तु प्रसिद्धानिव्यवहारोऽस्तियैर्भुवि ॥१५॥ आंतराणि प्रवक्ष्यामि चत्वार्यपि युगानिते । परीक्षितंनृपं प्राहयानि प्राग्बादरायणिः ॥१६॥ सत्वंरजस्तमइतिदृश्यंते पुरुषे गुणाः । कालसंचो दितास्तेवैपरिवर्त्तंत आत्मनि ॥१७॥ प्रभवंति यदा सत्त्वे मनोबुद्धींद्रियाणि च । तदा कृतयुगं विद्यात्ज्ञानेतपसियद्रुचिः ॥१८॥ यदाकर्मसु काम्येषु भक्तिर्भवति देहिनाम् । तदा त्रेतारजोवृत्तिरितिजानीहि बुद्धिमन् ॥१९॥ यदा लोभस्त्वसंतोषोमानोदभोऽथमत्सरः । कर्मणां चापिकाभ्यानां द्वापरं तद्रजस्तमः ॥२०॥ यदा मायाऽनृतं तंद्रानिद्राहिंसा विषादनम् । शोकोमोहोभयं दैन्यं सकलिस्तामसः स्मृतः ॥२१॥ एतैः शुकेन कथितैर्विस्पष्टैर्युगलक्षणैः । वर्त्तमानं स्वहृदये परीक्षेत युगं बुधः ॥२२॥ यदा कलियुगं स्वस्य वर्त्तमानं भवेहृदि । तदातत्रहरिर्नस्याद्बाह्येसत्ययुगेऽपि वै ॥२३॥ यदा स्वस्मिन्सत्ययुगं तदा बाह्येकलावपि । दर्शनंस्यादभगवतोनाऽत्रकार्या विचारणा ॥२४॥ नैवबाह्यकलिः किंचिद्धरिंपीडयितुंक्षमः । यतः स एव सर्वेषां युगानां कारणं मतः ॥२५॥ अपिबाह्येकलियुगे धर्मान्सत्यस्यस प्रभुः । प्रवर्त्तयितुमीशो स्तियतः सपरमेश्वरः ॥२६॥ कालस्यापि हितंकालं वेदो वदति सन्मते । अतः कलिभयात्किंचिच्छंकाकार्यान वै हरौ ॥२७॥ भीष्मोपि भारते प्राह राजानंहि युधिष्ठिरम् । कालस्य कारणं राजान तु कालोऽस्यकारणम् ॥२८॥ कालचालनशक्तिश्चेन्नृपतावपि मानुषे । कुतस्तर्हिजनाः शंकां कुर्वते जगदीश्वरे ॥२९॥ सर्वस्वामी स एकाऽस्तितस्मात्रियुगशब्दतः । कलौतदवतारेत्वं शंकां माकर्त्तुमर्हसि ॥३०॥ एवं त्रियुगशब्दार्थो बोद्धव्योऽत्र मुमुक्षुणा । नतुनास्तिकवज्ज्ञेयं हरिर्नास्तिककलाविति ॥३१॥ अतएवहि पह्लादस्त्रियुगत्वं हरेर्वदन । कलौछन्न इति प्राहनतु नास्तीति सोऽवदत् ॥३२॥ इत्थं नृतिर्यगृषिदेव कषावतारैर्लोकान्विभावयसिहंसिजगत्प्रतीपान् । धर्ममहापुरुषपासियुगानुवृत्तंछन्नः कलौयदभवस्त्रियुगोऽथसत्त्वम् ॥३३॥ अस्मिन्प्रह्लाद वचने छन्नत्वंयद्धरेः कलौ । उक्तं

detachment and indefinite abundance of wealth and fame (these are called six 'Bhag' as well) are present in Bhagwan to the maximum extent. The other persons may have a large quantity of these three Bhag, but not totally. There is one more explanation of the same term (Triyug). As people had attained a total unison with Bhagwan in the first Satya Yug, there was no need to perform any Yagnas. Thus, YagnaNarayan is present in person only in the other three Yugs. O Brahmin! Even if you take Triyug to mean three Yugs - Satya, Treta and Dwapar, it should imply the three eras in the mind."

Muktanand swami continued, "Yugs can be considered of two types; external and internal. The external Yugs are more widely understood and people use them to denote the time. Sage Shukdevji described four Yugs that effect the mind and intellect to King Parikshit. I will reiterate them to you. Our intellect is affected by the three traits of Maya namely Satva, Rajas and Tamas. When the mind, intellect and senses are under the influence of Satva trait, austerity, devotion and knowledge ascends within. This should be considered Satya Yug within. Whenever a person is engaged in undertaking religious rituals such as Yagna in return for heavenly rewards, consider that Treta Yug is ruling his mind which is predominately influenced with Rajas property of Maya. A person is said to be ruled by Dwapar Yug, a mix of Rajas and Tamas traits of Maya, when he undertakes rituals for the materialistic rewards and is under the influences of vices such as greed, dissatisfaction, ego and hypocrisy. When Kali Yug prevails in a person's intellect, he is under the total influences of ignorance, violence, stupor, fear, lust, lethargy etc. O wise Brahmin! A person must understand which Yug rules his intellect by introspection. Bhagwan cannot enter a person's heart when Kali Yug reigns his intellect, even during an era of Satya Yug. Similarly, even during Kali Yug, a person's intellect can see Bhagwan in his heart if his intellect is being ruled by Satya Yug."

Muktanand swami continued, "O Brahmin! The prevailing Kali Yug is not capable of troubling Shree Hari as He is said to be the Lord and cause of Yugs (the Time). He

तस्यार्थमपि ते कथयामिस्फुटं शुभे ॥३४॥ आविष्कृत्यापि परमं निजैश्वर्यंक्षणांतरे । नृनाट्येन छादयति तदिति छन्नता हरेः ॥३५॥ यथाकृष्णावतारेऽसौदेवकी वसुदेवयोः । आदौस्वस्मिन्नीश भावं नृनाट्येनह्यजूगुपत् ॥३६॥ यशोदायै विश्वरू पंदर्शयित्वाक्षणांतरे । पुत्रभावं नृनाट्येन पुनर्दृढमकारयत् ॥३७॥ नंदादिभ्योऽथ गोपेभ्यो वैकुंठं धाम चात्मनः । दर्शयित्वा नृनाट्येन छाद्यामास तत्पुनः ॥३८॥ देवैरवध्यान् हत्वापिदैत्यान ब्रह्मादि देवताः । कुर्वाणाः स्वस्तुतिमपिनृनाट्येनत्द्य मूमुहत् ॥३९॥ अक्रूरायाद्भुतं स्वीयमैश्वर्यं यमुनाह्रदे । दर्शयित्वा पुनस्तच्च च छादनरलीलया ॥४०॥ इत्थं सहस्रशोवारान् भगवान्नरलीलया । प्रदर्शितस्वैश्वर्य्योपि छन्नएवाऽभवद्भुवि ॥४१॥ अत एव कुरुक्षेत्रयात्रायां च महर्षिभिः । उक्तं हितत्स्वरू पज्ञैरेतच्छ्रोकद्वयं श्रृणु ॥४२॥ नमस्तस्मै भगवते कृष्णाया कुंठमेधसे । स्वयोगमाययाछन्नमहिम्ने परमात्मने ॥४३॥ नयं विदंत्यभीभूपाएकारामाश्च वृष्णयः । मायाजवनिकाछन्नमात्मानं कालमीश्वरम् ॥४४॥ छन्नत्वमपियत्तच्चस्वेछयैवजगत्प्रभोः । भयान्नतु कलेर्ब्रह्मन्निति जानीहि निश्चितम् ॥४५॥ तत्रापिकारणं चास्तिव्यामोहः कपटात्मनाम् । धर्म द्रुहांहि दैत्यानां कलौबलमुपे युषाम् ॥४६॥ असुराः प्रायशो भूमौनराद्याकृतिभिः कलौ । छन्न स्वाकृतयो लोकव्या मोहाय चरंतिहि ॥४७॥ तादृशानामपिहरिर्व्यामोहायनराकृतिः । छन्नोभवत्यऽत्रकलौस्वयं मोहक मोहनः ॥४८॥ प्रोक्तावायुपुराणे च कलौकृध्मस्य छन्नता । प्रविष्टौमानुषी योनिप्रछन्नश्चचरते महीम् ॥४९॥ विहारार्थं मनुष्येषु सांदीपनिपुरः सरः । दैत्यान्मानुषदेहत्थान् हंतीति द्विजसत्तम् ॥५०॥ तत्रापिछादितस्वांगादैत्यास्त्वा सुरसंपदाम् । संगोपनेत्द्यशक्यत्वात्प्रकटाः संति सर्वदा ॥५१॥ भगवांस्तुस्वतंत्रोऽस्तिततस्तैर सुरैर्भुवि । ज्ञातुं न शक्यते क्वापि चरित्रैरप्य मानुषैः ॥५२॥ अखिलानि चरित्राणि संति दिव्यानि वैप्रभोः । असुराएव मुह्यंति तत्रभक्तान तु क्वचित् ॥५३॥ अतो ब्रह्मपुराणेऽस्यदैत्यमोहकतोच्यते । निर्दोषत्वंस्वतश्चेतितद्वाक्यं कथयामिते ॥५४॥ अज्ञत्वं पारवश्यत्वं विधिभेदादिकं तथा । तथा प्राकृतदेहत्वं देहत्यागादिकं तथा ॥५५॥ असुराणां विभोहायदोषा विष्णौनतु क्वचित् । ब्रह्मांडाख्य पुराणेपिदैत्यमोहकतोच्यते ॥५६॥ अमोहकत्वं भक्तानां निर्द्दोषत्वेन चे क्षणम् । नारायणस्यकथित मितिविद्धि द्विजोत्तम ॥५७॥ अतएवहिकं साद्या

can prevail over the virtues of Satya Yug such as austerity and knowledge even in the present era of Kali Yug as He is the master of the universes. Even the Vedas describe Bhagwan Shree Hari as the cause of Kaal (time). Grandsire Bhishma has said to King Yudhishthir (in the Mahabharat) that a king is a cause of time and not vice versa. Even when an ordinary king is capable of altering the traits of prevalent time (Yug), one should have no doubt in almighty Bhagwan's ability to alter the course and traits of a Yug. Therefore, know Bhagwan as the supreme Lord of everything and do not doubt the manifestation of Bhagwan in Kali Yug. Theist person like you should consider the meaning of the term 'Triyug' as I described. Only atheists interpret it to negate the possibility of manifestations of Bhagwan in Kali Yug. When Prahalad described Bhagwan Nrusinh as Triyug, he meant that Bhagwan remains concealed in Kali Yug, but did not deny His manifestations in Kali Yug. He said, 'O Bhagwan Nrusinh! You have manifested as a fish, turtle, animal, Rishi and man in past to protect Your devotees, destroy demons and Sanatan Dharma as prevalent in Satya Yug. You protect the same Sanatan Dharma in Kali Yug as a man by concealing Your prowess.' Let me elaborate on how Bhagwan conceals His potency. At one moment He exhibits His great potency and the next, He behaves like an ordinary mortal man. As Lord Krishna, He revealed His full glory as a four armed divine form to Devkiji just before birth and the very next moment He became a small helpless child in her lap. He revealed the whole universe in His mouth to Jashoda and the very next moment He behaved like her son. He showed His supreme abode, Vaikunth to the cowherds of Varj and the very next moment He appeared as their peer. Even Brahma, who prayed to Him after killing insuperable demons, was taken in by His human form as a young child. He revealed Himself in the depth of waters of River Yamuna to Akrur and the next moment Akrur saw Him sitting in the chariot as his companion. There are thousands of examples when Lord Krishna revealed His great potency just for a moment to conceal it the next. O Brahmin! Listen to these two verses by which the Rishis prayed to Lord Krishna at Kurukshetra. 'We bow down to You O Lord Krishna. Your intellect has never been corrupted by anything and You have managed to conceal Your potency. These kings and Yadvas gathered here - corrupted by the influences of Maya, do not recognise You as the cause and master of the universes."

जरासंघादयस्तथा । भुविदृपनृपाकारादैतेयास्तंनवैविदुः ॥५८॥ ज्ञानंविनाकथं तेषांमुक्तिर्जातेति चेच्छृणु । हरेः कल्याणमूर्त्तित्वात्तद्वलेनेति विद्धिभोः ॥५९॥ यथाहि दुर्जनोनेवस्वदौर्जत्यं जहातिवै । तथा हरिरपिस्वस्यनजहात्यऽघहर्तताम् ॥६०॥ ज्ञात्वाऽज्ञात्वाऽथवावह्नेः संबंधं प्राप्नुयात्तुयः । सदह्यतेयथाविष्णोः संबंधी मुच्यते तथा ॥६१॥ येनकेनापिभावेनसाक्षात्संबंधमाप्नुयात । यो हरेः सपुमान्नूनं मुक्ता भवति संसृतेः ॥६२॥ ईदृग्माहात्म्यमपि तंत्राकारा असुरास्तुये ।तेन जानंत्येष विष्णुरिति किंत्ववजानते ॥६३॥अवजानंतिमांमूढ़ामानुषीं तनुमाश्रितम् ।परंभावमजानंतोभमभूत महेश्वरम् ॥६४॥ मोघाशामोघकर्माणोमोघज्ञानाविचेतसः ।राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥६५॥ नमांदुष्कृतिनोमूढाः प्रपद्यंतेनराधमाः ।माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥६६॥आसुरंभावमापन्ना मूढाजन्मनिजन्मनि ।मामप्राप्यैवकौंतेय ततोयोत्यधमांगंतिम् ॥६७॥ इत्यादिवबहुधाप्राहगीतायामर्जुनं हरिः । अतोऽसुरमतेनास्तिहरिभुव्यस्ति सन्मते ॥६८॥ इति त्रियुगशब्दार्थो मयाते समुदीरितः । अन्यश्चेत्संशयः कश्चित्तर्हिमां पृच्छसन्मते ॥६९॥

सुव्रत उवाच ।

मुक्तानंदेनोक्तमेतत्तुवाक्यं श्रुत्वा जज्ञे रामचंद्रस्तुशांतः । शोभारामः शास्त्रवेत्तातस्तंपव्रच्छेत्थंसंशयं भूमिपाल ॥७०॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे

त्रियुगशब्दार्थनिर्णयेआसुरजीवानाभगवदवतारानभिज्ञत्वनिरू पणनामा षट्पंचाशत्तमोऽध्यायः ॥५६॥

Muktanand swami continued, “O Ramchandra Vipra! Bhagwan conceals the full extent of His potency not due to the fear of Kali Yug, but due to his own wish to mesmerise conceited and irreligious demons. Just as the demons hide their demonic tendencies to misguide the innocent, Bhagwan traverses the world concealing His potency to mesmerise and fool the demons. Bhagwan, in the garb of a man, seeks out demons and kills them. As it is said in the Vayu Puran, ‘The demons are unable to hide their demonic tendencies for a long time and they are exposed as demons sooner or later, but they cannot recognise Bhagwan as He can conceal His potency at all times.’ O Brahmin! The demons are mesmerised by His seemingly ordinary deeds, while His devotees are not swayed as they consider all His deeds divine. It is said in the Brahm Puran, ‘Ignorance, helplessness, mundane tasks, birth and death are not Bhagwan’s traits. He exhibits these tendencies to fool the demons.’ The Brahmand Puran adds, ‘O Brahmin! Recognise Bhagwan’s mundane deeds as innocent and divine.’ Therefore, the demons such as Kans and Jarasandh were unable to recognise Lord Krishna as supreme Bhagwan. You may then wonder how did such demons attain Moksha without recognising Him as Bhagwan? This is due solely to the divinity of Bhagwan. They attained Moksha as they thought of Him subconsciously at all times. Just as evil people do not forsake their evil tendencies, Bhagwan does not forsake His divinity even for a moment. Just as a man gets burnt by touching fire even inadvertently, an association with Bhagwan, however inadvertent, grants one salvation. Any form of association with Bhagwan frees one from the clutches of the cycle of death and rebirth.”

Muktanand swami continued, “O Brahmin! The demons and evil men not only fail to recognise Bhagwan as the supreme Lord but ignore and insult Him. Bhagwan Shree Krishna Himself says in Gita, ‘O Arjun! Ignorant and fools do not recognise Me in human form as the supreme Bhagwan of this universe. Overcome by their demonic tendencies, their natural intelligence is destroyed by their sins and Maya. They ignore Me, insult Me and never attain Me. As a result, they remain shackled forever to the vicious cycle of death and rebirth. They suffer pain wherever they take birth.’ The demons deny the existence of Bhagwan while the pious accept and recognise His presence in all the four Yugs. I have explained the meaning of the term ‘Triyug’ in great detail. You may ask further questions to satiate your curiosity.”

Suvrat Muni said, “O King Pratapsinh! Ramchandra became subdued, whilst wise Shobharam Shastri asked a further question.”

Thus ends the 56th Chapter of the Satsangi Jeevan.

अथ सप्तपंचाशत्तमोऽध्यायः

शोभाराम उवाच ।

भक्तराज त्वया सम्यक्कथितं तेन नो महान् । संशयो बहुकालीनो नष्ट स्त्रियुग शब्दजः ॥१॥ अतः परंत्वामपरंपृछाम्यनघ संशयम् । प्रष्टव्यः संशयो यस्मात्संशयात्मा विनश्यति ॥२॥ अवतारा भगवतो दशैवेत्यखिला जनाः । वदंत्यत्रापि विद्वांसो न मूर्खा एव केवलम् ॥३॥ गुरुस्ते सहजानंदः स्वामीयः सांप्रतं भुवि । अवतारस्त्वया विष्णोः प्रोक्तः किंन्नामकोत्यसौ ॥४॥ एतावदेवमेपृच्छयंभवति प्रभुवल्लभ । तदुत्तरं यथावत्त्वं वक्तुमर्हसि सांप्रतम् ॥५॥ इति पृष्टः शास्त्रविदाहरिभक्तः सउस्मयन् । शांतवादरयं प्रोचेतं पुनः शास्त्रसंमतम् ॥६॥ अवतारादशैवेति नियमोनास्तिमानद् । यतः सर्वनियंतासौस्वतंत्रोऽस्ति नियामकः ॥७॥ बहुवाक्यविरोधोऽस्ति दशेति वदतांमते । कस्मिंश्चिदपि सद्ग्रंथे संख्यानास्त्यऽजजन्मनाम् ॥८॥ अवताराः कतिहरेरिति जन्मेजयोनृपः । पप्रछहरिवंशेतं वैशंपायन ऊ चिवान् ॥९॥ आहुर्वेदेविदो विप्रायं यज्ञे शाश्वतं विभुम् । तस्य विष्णोः सुरेशस्य श्रीवत्सांकस्य धीमतः ॥१०॥ प्रादुर्भावसहस्राणि अतीतानिन संशयः । भूयश्चैव भविष्यंतीत्येवमाह प्रजापतिः ॥११॥ हितार्थं सुरमर्त्यानां लोकानां प्रभवाय च । बहुशः सर्वभूतात्माप्रादुर्भवति कार्यतः ॥१२॥ यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । धर्मसंस्थापनार्थाय तदा संभवति प्रभुः ॥१३॥ श्रीमदभागवते पूर्वं चतुर्विंशतिरीरिताः । ततः प्रोक्ता असंख्याता आविर्भावा हरेः किल ॥१४॥ अवताराह्यसंख्याता हरेः सत्त्वनिधेर्द्विजाः । यथाऽविदासिनः कुल्याः सरसःस्युः सहस्रशः ॥१५॥ इत्युक्तं प्रथमेस्कंधे द्वितीये ब्रह्मणापि च । उत्क्काऽवतारान् द्वात्रिंशत्तत : प्रोक्तमिदं वचः ॥१६॥ नां तं विदाभ्यऽहममी मुनयोऽग्रजास्ते, मायाबलबलस्य पुरुषस्य कुतोऽपरये । गायन् गुणान् दशशतानन आदिदेवः, शेषोऽधुनापि समवस्यति नास्यपारम् ॥१७॥ दशमेस्तुवता कृष्णमुक्तं वै ब्रह्मणा पुनः । हेतुमुत्काऽवताराणां तस्याऽसन्नि ग्रहादिकाम् ॥१८॥

CHAPTER 57

Shobharam Shastri asked, “O Mukta Muni! Our long standing doubt regarding Triyug has been put to rest. Please rest my other doubt. Most of the scriptures recount ten incarnations of Bhagwan. Most of the learned scholars accept this point. You consider and espouse your guru, Sahajanand Swami, as an incarnation of Bhagwan Vishnu. Which incarnation is Sahajanand Swami out of these ten? O Muktanand swami! You have recognised Him as an incarnation. Please enlighten us and subside our doubt.”

Ever smiling and serene Muktanand swami replied, “O honourable Shastri! As Bhagwan is independent to manifest Himself as and when He desires, one cannot say that His incarnations are only ten. None of the scriptures mention the figure ten, therefore, anyone vouching for only ten incarnations will face many contradictory statements from various scriptures. When King Janmejay (son of King Parikshit) asked Sage Vaishampayan (in a scripture called the Harivansh) about the number of Bhagwan’s incarnations, the sage replied, ‘According to the scholars of the Vedas, once gathered in an assembly, Bhagwan Vishnu is eternal and omnipresent. Brahma mentioned in the same assembly that there have been thousands of Bhagwan’s incarnations in the past and thousands more will indeed happen in future for the benevolence of mankind. O king! Bhagwan manifests Himself repeatedly whenever Sanatan Dharma is subdued by evil people.’ Sut Purani (narrator of the Bhagwat) has said in the first canto, ‘Just as innumerable small streams originate from a vast lake, thousands of incarnations of Almighty Bhagwan Shree Hari occur over a period of time.’ Brahma has said in the second canto of the Bhagwat, ‘ O sages! Even I, Brahma, am not able to count Bhagwan’s incarnation, neither can the sages born before you or the sages yet to be born are able to put a figure on number of Bhagwan’s incarnations. Asp Shesha, with his thousand tongues, has not yet finished counting the number of His incarnations.’ O Brahmin! In the tenth canto of the Bhagwat, Brahma prayed to Lord Krishna, ‘O Bhagwan! You manifest Yourself to protect the pious and punish the evil. However, nobody in the entire universe can comprehend and describe fully how, where, when and how many times You will manifest.”

कोवेत्तिभूमन्भगवन्परात्मन्योगेश्वरोतीर्भवतस्त्रिलोक्याम् । क्वाहोकथं वा कति वा कदेति विस्तारस्यन्क्रीड्सि योगमायाम् ॥१९॥ स्वयंकृष्णेन चाप्युक्तं मुचुकुंदनृपं प्रति । आनंत्यं स्वावताराणातच्छलोकत्रयमुच्यते ॥२०॥ जन्मकर्माभिधानानि संतिमेंऽगसहस्रशः । न शक्यंतेऽनुसंख्यातुमनंतत्वात्मयाऽपि हि ॥२१॥ क्वचिद्रजांसिविममेपार्थिवान्पुरु जन्मभिः । गुणकर्माभिधानानिनमे जन्मानि कर्हिचित् ॥२२॥ कालत्रयोपपन्नानि जन्मकर्माणि मेऽध्मघ । अनुक्रमंतोनैवांत गच्छंति परमर्षयः ॥२३॥ गीतायामपिसप्राहभगवानर्जुनं प्रति । बहूनिभेव्यतीतानि जन्मा नितवचार्जुन ॥२४॥ नत्वेवाहं जातु नासं नत्वंने मे जनाधिपाः । नचैवनभविष्यामः सर्वेवयमतः परम् ॥२५॥ इत्यादिभिर्हिवचनैः प्रबलैः शतशोऽनघ । संख्याहर्य्यवताराणां साक्रोशं हि निषिध्यते ॥२६॥ दशसंख्याभ्रमंत्यक्ता ततः स्वस्थेन चेतसा । कृतावतारो भगवान् श्रयणीयो मुमुक्षुणा ॥२७॥ हरिं विना च प्रत्यक्षमनेक भवसंभवः । नैवनश्येन्महामोहः सेवनीयस्ततो हिसः ॥२८॥ ब्रह्मज्ञानं न मुक्त्यर्थं प्रत्यक्षं साद्विनाहरिम् । अत एव सुबोधिन्यां प्रोक्तं श्रीवल्लभेन च ॥२९॥ भक्तानामेवनिस्तारः कृतः कृष्णेन संसृतेः । अतोनिरोधो भक्तानां प्रपंचस्येति निश्चयः ॥३०॥ यावद्वहिः स्थितोवह्निः प्रकटोंतर्विशेन्नहि । तावदंतः स्थितोप्येषनदारुदहनक्षमः ॥३१॥ एवं सर्वगतोविष्णुः प्रकटश्चेन्नतद्विशेत् । तावन्नलीयते सर्वमिति कृष्ण समुद्यमः ॥३२॥ इत्युक्तस्तेनशास्त्रीसमद्योऽभून्नष्ट संशयः । त्रयोऽन्येऽपि च निश्चिक्युर्हरिरत्र भवेदिति ॥३३॥ तदाचिन्मयावस्तुकलावपि हरिर्भुवि । भवेदितितु वेत्तिस्म प्रमाण प्रबलत्वतः ॥३४॥ किंतु विष्ववतारत्वेतद्गुरोः प्राप्तसंशयः । पप्रछतंमुनिवरंबुद्धि मंतं स बुद्धिमान् ॥३५॥ नारायणास्यावताराः स्युः कलावपि भूतले । इतित्वयायदुक्तं तत्सत्यंमन्यामहे मुने ॥३६॥ नराकृतिः सभगवानऽसाधारणलक्षणैः । कैर्विज्ञेयो भुविचरं स्तन्नौ ब्रूहिमहामते ॥३७॥ न धृतः पर्वतो येन नहताश्चासुरा अपि । तादृशोपीश्वरोयः स्यात्सज्ञेयश्च कथं वद ॥३८॥

Muktanand swami continued, "O Shobharam Shastri! Not only that, Bhagwan Shree Krishna has said Himself to King Muchkand, 'O king! My births, (incarnations), Leelas and names are indefinite, just like Me. Maybe a man can count the number of dust particles on the earth over a number of lives but no one will ever be able to count My incarnations, Leelas and names. Even sages such as Sanak are not able to put a figure on My past, present and future incarnations.' Bhagwan Shree Krishna says to Arjun (in the Gita), 'You and I have taken innumerable births. There was not a time when you, these kings and I were not present, nor will there be a time in the future when all of us will not be present.' O Brahmin! These and hundreds of other examples disprove the theory of only ten incarnations. Forget about the false notion of His ten incarnations and concentrate on His present incarnation. Ignorance accumulated over the hundreds of past lives can only be removed by direct association with Bhagwan in person. Therefore, come to Him. Shree Vallabhachrya has said in his critique on the Shreemad Bhagwat called Subodhini, 'The devotees, who have recognised Shree Krishna as Supreme Bhagwan and have associated with Him, have redeemed themselves from this world. People who had no such direct contact and had only theoretical knowledge of Bhagwan were unable to redeem themselves from this world. Just as a latent fire present within wood cannot burn it without the presence of external fire, Bhagwan present within one's heart cannot be realised fully until one realises and recognises His presence outside. The theoretical knowledge in the mind is unable to ascend (and remove ignorance) until one has a direct contact with Bhagwan. This is the real purpose of His incarnations."

Suvrat Muni said, "O king! Shobharam Shastri was fully satisfied with Muktanand swami's answer. Ramchandra, his brother Harischandra, Shobharam Shastri and Narupant were fully satisfied and accepted that Bhagwan Narayan does indeed manifests Himself in Kali Yug and Shree Sahajanand Swami is His present manifestation. However, Chimanrao still had some doubts about Shree Hari being Bhagwan in person. He asked Muktanand swami, 'O swami! The others and I do accept that Bhagwan does indeed manifest Himself in Kali Yug. How do I accept that your guru indeed is Bhagwan? He has not performed any miracles such as lifting Mountain Govardhan or killing any mighty demons. What are His divine traits by which you accept Him as Bhagwan? Please enlighten me."

मुक्तानंद उवाच ।

नराकृतिरपि स्वामी चरित्रैरतिमानुषैः । तद्भक्तलक्षणैश्चापिज्ञातुं शक्यो मुमुक्षुभिः ॥३९॥ लक्षणानि हरेस्तस्यधर्मं प्राह पुरावनिः । तानिवोऽहं प्रवक्ष्यामियान्य साधारणानिहि ॥४०॥ सत्यं शौचं दयाक्षांतिस्त्यागः संतोषआर्ज्जवम् । शमोदमत्सयः साम्यं तितिक्षोपरतिः श्रुतम् ॥४१॥ ज्ञानं विरक्तिरैश्वर्य्यं शौर्यं तेजोबलस्मृतिः । स्वातंत्र्य कौशलं कांतिर्धैर्यमार्द्रवमेव च ॥४२॥ प्रागल्भ्यं प्रश्रयः शीलं सहऽजोबलं भगः । गांभीर्य्यस्थैर्यमास्तिक्यं कीर्त्तिर्मानोऽनहंकृतिः ॥४३॥ ब्रह्मण्यत्व शरण्यत्वादयोऽन्येपि गुणाः प्रभो । नित्याः संतीति जानीत प्रार्थ्या अन्यैरनेकशः ॥४४॥ कृपया यस्य सहसा प्राकृतोपि जनोभुवि । जाग्रत्स्वप्नसुषुप्तिभ्यः स्थानं परमवाप्नुयात् ॥४५॥ वशीकर्त्तुमशक्यं यद्ब्रह्मादिभिरतंद्रितैः । तन्मनोयोवशेकुर्यात्स्वाश्रितानां च सप्रभुः ॥४६॥ अष्टांगयोगाभ्यसनं विनापि कृपयैव च । यस्य नृणां भवेत्सद्यः स्वस्वरू पेऽचलास्थितिः ॥४७॥ दर्शनं तस्यमूर्त्तीनां गोलोकादिषुधामसु । भवेच्यसोऽत्रविज्ञेयो भगवान्मानुषाकृतिः ॥४८॥ यस्य भक्ताजितक्रोधाजितकामाश्चनिः स्पृहाः । जितस्वादाश्चनिर्लोभानिर्माना: स्युः सवैहरिः ॥४९॥ एतत्संक्षेपतः प्रोक्तमसाधारणं लक्षणम् । समं सर्वावतारेषु मयानारायणस्यहि ॥५०॥ अन्यद्यत्तस्य चरितं तत्तुकार्यवशान्ननु । भक्तानांगायनार्थंवानत्वीशत्वस्य सूचकम् ॥५१॥ गोवर्धनोद्धारणादिचरितं तस्य यत्प्रभोः । इंद्रादिदर्पनुत्त्यैतन्नत्वीशत्वस्य सूचकम् ॥५२॥ हिरण्याक्षादयोदैत्याः सकलैरपि पर्वतैः । दधुः समग्रां पृथिवीं तावतातेकिमीश्वराः ॥५३॥ तस्माल्लक्षणमीशस्यत्वज्ञानाज्जीवमोक्षणम् । सद्धर्मद्रोहि दैत्यानां वधश्चेत्येव निश्चितम् ॥५४॥ असुराद्विविधाज्ञेयास्तत्रैकेशस्त्रपाणयः । भीषणाकृतयोऽन्येतुसाधुवेषाश्चदुष्क्रियाः ॥५५॥ वंधोपिद्विविधस्तेषां शस्त्रेणाऽशस्त्रतस्तथा । शिरश्छेदः शस्त्रवधोऽपरस्तज्जीविकाहृतिः ॥५६॥ देवानां जीविकात्दैवी संपत्प्रोक्तामनीषिभिः । आसुरीत्वऽसुरांणांतेगीतायां हरिणोदिते ॥५७॥ अभयं सत्त्वसंश्रुद्धिर्ज्ञानयोगव्यवस्थितिः । दानंदमश्चयज्ञश्चस्वाध्यायस्तप

Muktanand swami replied, “A person desirous of Moksha can easily recognise Sahajanand Swami as Bhagwan in human form by looking at His divine Leelas and enhanced stature of His devotees. Thirty nine virtues remain embodied in Bhagwan whenever He takes a human form as described in the Bhagwat in a form of dialogue between the earth and Dharma. These are; truthfulness, internal and external cleanliness, compassion, not getting angry despite the presence of a reason to get angry, renunciation, contentment, forthrightness, control of mind, control of senses, austerity, non enmity towards all - treat friends and foes alike, forbearance - ability to tolerate pain and pleasure with equanimity, indifference towards worldly comforts, belief in sanctity of the scriptures, knowledge, non attachment, grandeur or opulence, bravery, aura, strength, memory, independence, expertise, beauty, patience, gentleness, ability to influence events or people, humility, virtuous, mental agility or expertise, ability to comprehend by sensual organs, agility of physical organs, absence of ego and pride, beyond hunger, thirst, happiness, sorrow, ageing and death, solemnity, composure, theistic - belief in existence of God, fame, devoid of ego and pride, ability to protect anyone seeking refuge. Unlettered and uninitiated in the intricacies of Yoga are able to traverse beyond the three stages of body (awake, dreaming and stupor) and attain divine bliss with His mercy. With His blessing, His devotees are able to control their mind, which even Brahma and other mighty Devtas are not able to do. He puts His devotees into deep Samadhi even without first mastering the intricacies of Ashtang Yog and shows His various forms in His divine abodes. His devotees are able to overcome anger, lust, affection, taste, greed and ego with His benevolence. All this is not possible by anyone except Bhagwan Himself.”

Muktanand swami continued, “The other divine Leelas such as vanquishing Asp Kalinag are incidental for a specific incarnation and for the devotees to reminiscence Him by retelling them. Holding Mountain Govardhan on His finger tip was to illustrate His supremacy to waylaid Devtas such as Indra. Such Leelas are not indicative of Him being Bhagwan. The mighty demons such as Hiranyaksha held up not only mountain but the whole globe. Does that make him Bhagwan? Of course not. The principal trait of Bhagwan is to remove ignorance of His devotees and annihilate the demons (in whatever form), who threaten Sanatan Dharma and its adherers. O brave one! There

आर्जवम् ॥५८॥ अहिंसासत्यमक्रोधस्त्यागः शांतिरपैश्रुतम् । दयाभूतेष्व लोलुत्वंमार्दवं हीर चापलम् ॥५९॥ तेजः क्षमाधृतिः शौचमद्रोहोनातिमानिता । भवंति संपदं दैवीभमिजातस्य भारत ॥६०॥ दंभोदर्पोऽभिमानश्चक्रोधः पारुष्यमेव च । अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥६१॥ दैवीसंपद्विमोक्षाय निबंधाया सुरीभता । माश्रुचः संपदंदैवीभमिजातो सिपांडव ॥६२॥ द्वौभूतसर्गौलोकेऽस्मिन्दैव आसुर एव च । दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे श्रृणु ॥६३॥ प्रवृत्तिं च निवृत्तिं च जनान विदुरासुराः । नशौचंनापि चाचारोनसत्यं तेषु विद्यते ॥६४॥ असत्यमप्रतिष्ठंते जगदाहुरनीश्वरम् । अपरस्य रसं भूतं किमन्यत्काम हैतुकम् ॥६५॥ एतांदृष्टिमवष्टभ्यनष्टात्मानोऽल्पबुद्धयः । प्रभवंत्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥६६॥ काममाश्रित्यदुष्पूरंदंभमानमदान्विताः । मोहाद्गृहीत्वाऽसद्गृहात्प्रवर्त्तंतेऽश्रुचिव्रताः ॥६७॥ चिंतामपरिमेयां च प्रलयांतामुपाश्रिताः । कामोपभोग परमा एतावदिति निश्चयाः ॥६८॥ आशापाशशतैर्बद्धाः कामक्रोधपरायणाः । ईहंते कामभोगार्थमन्यायेनार्थसंचयान् ॥६९॥ इदमद्यमयालब्धमिदं प्राप्स्ये मनोरथम् । इतमस्तीदमपि मे भविष्यति पुनर्धनम् ॥७०॥ असौ मयाहतः शत्रुर्हनिष्येचाऽपरानपि । ईश्वरोहमहं भोगीसिद्धोऽहं बलवान् सुखी ॥७१॥ आढ्योऽभिजनवानस्मिकोन्योस्ति सदृशोमया । यक्ष्ये दास्यामिमोदिष्यइत्यज्ञानविमोहिताः ॥७२॥ अनेकचितविभ्रांतामोहजाल समावृताः । प्रसक्ताः कामभोगेषु पतंति नरकेऽशुचौ ॥७३॥ आत्मसंभाविताः स्तब्धाधनमानमदान्विताः । यजंतेनाम यज्ञैस्तेदंभेनाऽविधिपूर्वकम् ॥७४॥ अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः । मामात्म परदेहेषु प्रद्विषंतोऽभ्य सूयकाः ॥७५॥ इति दैवीमासुरीं च संपदं चतयोः फलम् । कृष्णः सविस्तरं प्राह विविच्यैवार्जुनं प्रति ॥७६॥ यदा दैत्याः शस्त्रवध्या जायंते भुविदुर्मदाः । तदा विर्भूय भगवान् शस्त्रपाणिर्निहंतितान् ॥७७॥ यदा ते साधुवेषाः स्युर्दुराचारास्तदा प्रभुः । अशस्त्रेहंतितान हत्वा कामक्रोधादि जीविकाम् ॥७८॥ तेषांसंपदिनष्टायामासुर्य्यां हरिशक्तितः । नश्यत्येवाऽसुरत्वंहि देवत्वं

are two types of demons; one bearing weapons of mass destruction and the other in the garb of an evil saint. Bhagwan uses two distinct methods to kill them; the armed ones are killed by weapons (beheading etc.) while the pretentious Sadhus have their livelihood taken away by exposing their religious malpractices. The scholars recognise two types of livelihood (or behaviour); divine and demonic. Bhagwan Shree Krishna explains both types of traits in great detail in the Bhagvad Gita as. 'O Arjun! Valour, piousness, enhanced knowledge of spiritual knowledge, natural empathy for learning, charity, austerity and Yagna, truthfulness, gentleness, humility, chastity of body and mind, patience, determination, clemency, strength, compassion and absence or apathy towards anger, greed, criticism of others, ego enmity and jealousy are some of the main divine traits a devout person is born with. A demonic person is born with vices such as hypocrisy, ego, pride, anger, ignorance and violence. Divine traits are redeeming and liberating from the cycle of death and rebirth, while the demonic traits are binding. O Bharat! Do not despair. You are born with divine traits. There are two types of people in this world. I have explained the life of divine people. Now let Me explain how the demonic people behave in this world. They do not have the power to discriminate right from wrong. They lack piety, chastity and truth. They espouse that there is no supreme authority (Bhagwan) in this world and they believe that it is merely a product of union of male and female created to satiate desires and base instincts. Trying to fulfil the unquenchable stream of desires, they spend their entire life in terrible and harming action, which leads to the destruction of the world as we know it. The dimwits commit innumerable sins in futile attempt to acquire temporary assets and pleasures. They believe that one should endeavour to quench sensual desires until the last breath. They acquire wealth by foul means to satisfy their urges. As they attain their goals, they keep planning for further goals. They are never satisfied with what they have acquired and try to acquire more. They think they are the wealthiest, mightiest, happiest and indeed the master of everything they set their eyes on; no one is above them and they will now enjoy the fruits of their labour. O Arjun! They do not know the truth! Entangled in illusionary Maya, overwhelmed by their own foolishness and drowning in the quagmire of their never ending desires, they go to hell after their death. The religious rites they perform, such as Yagnas, border on incredulity and are an exercise in futility. Burdened with the vices such as greed, anger, ego, lust and physical power, do not recognise Me, dwelling in their hearts and the hearts of others.

समुदेति च ॥७९॥ लोका अन्ये च साश्चर्य्यंतान्वदंत्यखिलाअपि । देवदत्ताइमेनूत्लानतु ते प्राक्तना इति ॥८०॥ येनकेनाप्युपायेनसद्धर्मं भगवान्मुवि ।स्थापयत्स्वाश्रितान्सद्योमोचयत्वेव बंधनात् ॥८१॥ तदाश्रयेण जीवानां महापातकि नामपि । कल्याणंस्यादतो भक्त्याश्रयणीयः सवैनृभिः ॥८२॥ अस्मद्गुरुश्चसकलैरैश्वरै लक्षणैरिह । संपन्नोऽस्तीतितंवच्मिभगवंतं नगौरवात् ॥८३॥ सहस्रशोदुराचाराः पुमां सोपितदाश्रयात् । मुक्तासुरक्रियाः संति प्रसिद्धास्ते च भूतले ॥८४॥ योगाभ्या संविनैवात्रशतशश्चसहस्रशः । जनाः समाधिंयांतीति प्रत्यक्षं दृश्यतेऽखिलैः ॥८५॥ अंतकाले च तद्भक्तान्नेतुतत्षार्षदाअपि । आयांतीतीक्ष्यतेभक्तैरभक्तैश्चक्वचित्क्वचित् ॥८६॥ ईश्वरोंऽतः सएवेतिसुज्ञैर्निश्चीयते जनैः । अत्रचेत्संशयः कश्चित्पृछतोत्तरदोऽस्म्यहम् ॥८७॥ सुव्रत उवाच । इति तस्य मुनेर्निशभ्य वाचं गलिताभ्यंतर सर्वसंशयास्ते । स्वमतं परिहायतं प्रणेभुः श्रुतपूर्वं विविदुर्हरिं च विष्णुम् ॥८८॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्रियुगशब्दार्थनिर्णयैमनद्तारासाधारणलक्षणा निरू पणनामा सप्तपंचाशत्तमोऽध्यायः ॥५७॥

अथाष्ठपंचाशत्तमोऽध्यायः

सुव्रत उवाच ।

ततोबद्धांजलिपुटास्तऊ चुर्नृपतं मुनिम् । अस्माकं संशयाः सर्वेविनष्टामुनिपुंगवम् ॥१॥ त्वादृशाः साधवोऽस्माभिर्यथाशास्त्रार्थ बोधकाः । निजानुभवसिद्धाश्चनैवदृष्टाहि भूतले ॥२॥ संतःसंत्यऽत्रयेतेतुदंभवंचित मानवाः । स्त्री द्रव्यरससंसक्ता विद्वांसोऽप्यऽबुधाइव ॥३॥ स्वामिनारायणोऽस्माभिस्तत्संतश्च श्रुताः खलु । माहात्म्यंत्वीदृशं तस्यस्फुटं

They do not recognise Me, the supreme Bhagwan in human form, and find faults in Me as if an ordinary mortal."

Muktanand swami continued, "O Chimanrao! This is how Lord Krishna describes the two types of people. Whenever the weapons bearing demons create havoc in the world, Bhagwan manifests Himself to kill such demons with weapons. On the contrary, Bhagwan kills their inherent demonic tendencies only (without killing them) whenever the demons hide themselves as fake saints and try to lead people astray by maligning Sanatan Dharma. The divine tendencies within them ascend as their demonic tendencies are removed by Bhagwan's grace. People at large are able to see the miraculous change in their lives after a divine encounter with Bhagwan. Shree Hari ensures their liberation from the cycle of death and rebirth. Sinners attain Moksha after encountering Him and coming under His tutelage. We call Shree Sahajanand Swami Bhagwan because He has all the virtues associated with God and not just because He is our guru. Thousands of sinners have given up their murky past to lead pious lives after meeting Him. Thousands of people have witnessed many devotees slip into blissful Samadhi without mastering the intricacies of Yoga. Thousands of people, devotees and non devotees alike, have witnessed His and His Parshads' coming to take devotees to His supreme abode at the time of their death. It is for these reasons that people at large call Him Bhagwan and become His devotees. You may ask me further questions if you are still not convinced that our guru is indeed a manifestation of Bhagwan in human form."

Suvrat Muni said, "O King Pratapsinh! All their doubts were laid to rest after hearing Muktanand swami. They forsook their views and embraced the principle espoused by Muktanand swami and concluded that Shree Sahajanand Swami is indeed a manifestation of Bhagwan Vishnu in person."

Thus ends the 57th Chapter of the Satsangi Jeevan.

CHAPTER 58

Suvrat Muni said, "O king! Ramchandra and others bowed down to Muktanand swami and said very humbly, 'O chaste Muni! You have removed our all doubts. Nobody could have explained the principle of the scriptures as good as you can. The scholars we had encountered so far were pretentious and interested only in accumulating wealth,

केनापिनोदितम् ॥४॥ गुणेषु दोषानारोप्य संतोऽत्रत्यास्तुमायिकम् । तमाहुर्नतुकोऽप्याह मायापाशविमोचकम् ॥५॥ वयं महांतोधूर्ताः स्मोविद्वांसमपि संसदि । क्षणात्परास्तंकुर्मोऽत्रप्रणामाभोजन कंचन् ॥६॥ गुरोः प्रसादाद्द्यैवत्वयामूकाः कृतावयम् । अतः सईशोविज्ञातोऽन्यथाऽस्मानकः पराजयेत् ॥७॥ अद्यप्रभृतितस्यस्मइति जानीहि निश्चितम् । अतोमुमुक्षूनस्मांस्त्वंतत्पार्श्वेनेतुमर्हसि ॥८॥

सुव्रत उवाच ।

तेषामितिवचः श्रुत्वा प्रसन्नः समुनिर्नृप । निश्चिकायमुमुक्षूंस्तास्त्यक्तदंभानुवाच च ॥९॥ समीचीनामतिर्वोस्ति यूयं खलु मुमुक्षवः । स्वामिवार्त्तामनसिवः प्रविशेत्कथमत्यथा ॥१०॥ अत्रागत्यप्रतिदिनं श्रव्यास्तस्य गुणाद्विजाः । तेन दुःसंगजास्तर्कानंक्ष्यंति सकला अपि ॥११॥ सत्संगेनैवमाहात्म्यमादौबुध्वातुतस्यये । कुर्वंतिदर्शनं तेषां जायतेऽतिसुखाय तत् ॥१२॥ युष्माकं हृदये सम्यग्जातेतन्निश्चये वयम् । तदंतिकं गमिष्यामः सहिता नात्रसंशयः ॥१३॥ इत्याश्रुत्यमुनेर्वाक्यं प्रसन्न मनसो हिते । तं प्रणम्य निजंस्थानं जग्मुः साश्चर्य चेतसः ॥१४॥ येत्वन्य आगतास्तत्रतेदृष्टवातत्पराजयम् । त्रस्ताश्च विस्मिताः किंचिन्नात्त्कातूष्णीययुर्गृहान् ॥१५॥ सैववार्त्ताप्रतिगृहं बभूव नगरे ततः । येयेमुमुक्षवस्ते तेतं मुनिं शरणं ययुः ॥१६॥ समुनिर्वादिनोजित्वानाऽऽपकिंचन विस्मयम् । हरेः प्रतापं तं जाननिजहृत्पद्मसंस्थितेः ॥१७॥ ये जनाः स्वातिकं प्रापुर्बोधयित्वासतानपि । हरेरेवाश्रयंसभ्यंक्कारयामास भूमिप ॥१८॥ रामचंद्रादयस्तेपितदंतिकमुपेत्यच । प्रत्यहं भगवद्वार्ता आदरेणैव शुश्रुवुः ॥१९॥ दिनेदिनेरतिस्तेषामवर्द्धत हरौ ततः । माहात्म्य श्रवणात्तस्यतद्दिदृक्षामहत्यभूत् ॥२०॥ तेषां भगवति श्रद्धांदृष्टवाऽथाऽऽहमुनिः सतान् । ध्यानं कुरुततस्याऽत्रदास्यते दर्शने हिंसः ॥२१॥ सितांबरं घनश्यामं वर्णिवेष मनोहरम् । तंध्यायथेति तेनोक्तास्तेपि तत्र तथाऽचरन् ॥२२॥ स्वस्तिकासनमासीनास्तद्वाक्याप्त प्रतीतयः । ध्यायं तस्तेहरिंसाक्षाद्दृश्रुः सद्यआत्मनि ॥२३॥ सितप्रकाशमध्यस्थं तं दृष्ट्वाऽति मनोहरम् । आनंदं परमंप्रापुः समाधेरुत्थितास्ततः ॥२४॥

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enjoying palate and cavorting with women and therefore could not explain the profound meaning of the scripture. We had heard the tales of greatness and piety of Lord Swaminarayan and His saints from people at large, but nobody had clarified His position as candidly as you have. Local scholars criticise Lord Swaminarayan and due to their ignorance, allege that He is just an ordinary mortal man. They do not realise that He can liberate men from the clutches of Maya. We had defeated many scholars in open debates; and overcome with ego, did not bow down to any scholars. However, you have silenced us with your arguments. We have realised that your guru, Shree Swaminarayan, is indeed Bhagwan in person and we have become His disciples. Please take us to Bhagwan Shree Hari for His divine Darshan.' O king! Muktanand swami realised that their ego had vanished and they have become humble. Swami said, 'You are intelligent and desirous of Moksha, otherwise, you would not have been able to accept Shree Swaminarayan as supreme Bhagwan in person. You should listen to His Katha everyday from me, by which your latent doubts will vanish. His Darshan becomes fully gratifying only after understanding His greatness. We will go for His Darshan once your views on His godliness become totally resolute.' O king! Ramchandra and his companions bowed down to Muktanand swami once again and returned to their respective homes happy and fully satisfied. The others in the assembly, though not fully convinced by swami's arguments, were bewildered at their defeat and returned in silence."

Suvrat Muni continued, "O king! Many local people believed in Lord Swaminarayan as supreme Bhagwan in person and came to Muktanand swami to hear his discourses. Muktanand swami was not at all surprised by the fact that he defeated scholars such as Ramchandra, Shobhram and Chimanrao because he knew that this was due only to Bhagwan Shree Hari's blessings. Muktanand swami talked only about the greatness of Bhagwan in his regular discourses, which were attended by a large number of people including Ramchandra and his group of five. Their belief in Shree Hari being Bhagwan Himself became more resolute and their desire for his Darshan became stronger as days passed by. Muktanand swami advised them to meditate upon Shree Hari's dusky Murti attired in white robes. O king! Ramchandra

विनष्टसंशयव्रातास्तद्दर्शनमहामुदः । भक्ति तस्य ततो नित्यं विदृधुर्भुन्यनुज्ञया ॥२५॥ स्वाश्रितांश्च स्वविश्वासांस्ततः प्रोचुजनांश्चते । श्रेयइछाभवेद्येषांतेयांतु शरणं मुनिम् ॥२६॥ तेषांतं निश्चयं दृष्ट्वापौरालोकाः सहस्रशः । हरेः समाश्रयं च क्रुस्तदीयाश्चाऽखिलाजनाः ॥२७॥ नारुपंतः सिंहजितं भूमिपालमशेषतः । वृत्तंतत्कथयामाससतच्छ्रुत्वाऽऽपविस्मयम् ॥२८॥ ततोवसंतपंचम्यां सैन्येन महतावृतः । सततसमीपभागत्यप्रणनाम महामतिः ॥२९॥ आदृतोमुनिनातेन पृष्टश्चानामयं नृपः । उपविष्टस्तत्समीपे प्रार्थयामास तं ततः ॥३०॥ साधूनां भवतामेव प्रसादादऽस्तिमेसुखम् । अधुनातु विशेषेण सुखितोऽस्मित्वदीक्षणात् ॥३१॥ अत्र त्वया कृपां कृत्वा यथा दत्तंस्वदर्शनम् । तथात्वद्गुरुणादेयमिति तं प्रार्थयेद्भवान् ॥३२॥ दिदृक्षाहती चिते वर्त्तते तस्य मेऽनघ । अतएतत्त्वयाकार्यमितित्वां प्रार्थयाम्यहम् ॥३३॥

मुक्तानंद उवाच ।

समीचीनं त्वया राजन्नेतद्दयवसितंहृदि । स्वतंत्रोऽस्तिसतुस्वामी प्रार्थयिष्येतथाप्यहम् ॥३४॥ त्वं हि सुज्ञोऽसिभूपाल सदसद्वयक्ति विसुधीः । व्यावहारिक कार्याणितवसंति बह्नि च ॥३५॥ तत्राप्यानीयावकाशं कर्त्तव्यं हरि चिंतनम् । तदेव परलोकेऽस्तिसुखदंनेतरत् खलु ॥३६॥ निपुणमतिमतांगुणाश्चयेस्युः शमद्मशीलदयादयोहितेषाम् । फलमिदमुदित नरेंद्रशास्त्रेभगवत एव पदोबुजेरतिर्या ॥३७॥ यदिहरिचरणांबुजेस्वचितं दृढतरसंस्थितिमाप्नुयान्नभक्त्या । इतरगुण गणेनकिंतदानीं भवजलधिभ्रमहेतुनाफलं स्यात् ॥३८॥ भवदवशिखिदग्धमानसानां निरवंधिशैत्यसुखं विचिन्वतां वै । हरिचरणसरोजमेकमेव श्रुतिगदिताखिलसौख्य मूलमस्ति ॥३९॥ पदकमलसमीक्षणेन साक्षात्प्रभवति सौख्यमितिध्रुवंन चित्रम् । अपिभवपरितापितोऽतरात्मा हरिगुण संश्रवणेन शांतिमेति ॥४०॥ अघभरहरणेऽत्रभक्तिभाजां प्रभवतिनामहरेर्हितन्न चित्रम् । अपिविवश जनैरुदीरितेयद्विरितचयं विनिहं ति सद्यएव ॥४१॥ समवतिपरितोऽन्यदुर्निवार्यान्निजजनमांतरबात्द्यवैरिसंघात् । क्षणमपि च नविस्मरत्य मुंयज्जगति ततः प्रभनामतस्य सार्थम् ॥४२॥ स्थिरचरतनुधारिणांस आत्मावपुरसुधींद्रिय पाशसंवृतानाम्

and others heeded swami's advice and had Bhagwan's Darshan in their heart very soon. They slipped into Samadhi and saw Shree Hari in the middle of a brilliant radiance. Their joy knew no bounds at such a divine Darshan so soon. They faithfully followed Muktanand swami's advice and instructions to enhance their devotion towards Shree Hari. Ramchandra and his group advised their followers to follow Muktanand swami if they desired Moksha. Thousands of people of Vadodara became Shree Hari's disciples and joined the fold of the Udhhav Sampraday."

Suvrat Muni continued, "O king! Narupant, a friend of Ramchandra and a minister in the court of King Sayajirao narrated the whole event to his master. Surprised at such an amazing turnaround of events, King Sayajirao, along with his retinue, came for Muktanand swami's Darshan on Vasant Panchmi. He humbly bowed down to swami and said, 'O swami! I know that my happiness and well being is due to pious saints like you. I am indebted to you that you came to Vadodara to grant your Darshan to my subjects and me. I wish to have Darshan of Lord Swaminarayan as well. I urge you to request your guru, Sahajanand Swami to grace the city of Vadodara to grant His divine Darshan. Make my wish come true."

Muktanand swami replied, "O king! You have thought well. Though Bhagwan Shree Hari acts independently, I will surely request Him on your behalf. You are pious, learned and wise and know what is good for you. I know that you have very little time from your royal duties, but you must still find some time to meditate upon Him. His reminiscence is the only means to attain eternal bliss in the next life. According to the scriptures, the reward of having virtues such as compassion, chastity, leniency and control of senses is love for Bhagwan. What is the point of having any virtues if one's mind is not engaged in His reminiscence? Everything in this world is futile except love for Bhagwan. All of us are troubled by vagaries of this world. The scriptures espouse that one needs to take shelter under Bhagwan's divine feet if he wishes to segregate his mind from ill effects of the world and attain lasting peace. Listening to His Katha subsides all worries. There is nothing more redeeming than chanting His name, even inadvertently. Bhagwan does not forget His devotees even for a moment. He protects His devotees from the onslaught of inner foes such as anger and greed as well as

। हृदयसरसिजेऽस्ति दिव्यमूर्त्तिर्भुविसदंनुग्रहतः सलभ्यते च ॥४३॥ चरणकमलमेतदीयमेवप्लवमिहयेविबुधाः श्रयंतितूर्णम् । पृथुभवजलधिंतएव नूनं सपदितरंत्य परांस्त्वदंति न काः ॥४४॥

सुव्रत उवाच ।

एवमुक्तः समुनिनाहृष्टोराजाघटीद्वयम् । तत्र स्थित्वा प्रणभ्याऽथतं ययौ निजकितनम् ॥४५॥ हरेः समाश्रयं नित्यकारयन् बहुशो जनान् । सार्द्धमासत्रयं तत्र मुनिः स अवसन्नृप ॥४६॥ ततोजिगमिषां चक्रेदर्शनार्थं हरेस्ततः । तावद्भूत उपेत्याहतस्य वृत्तालयागमम् ॥४७॥ ततोनाथजिदाद्यैश्चरामचंद्रादिभिः सह । वृत्तालयमुपेयायाऽमलक्येकादशीदिने ॥४८॥ ते हरेर्दर्शनं चक्रु रामचंद्रादयस्तदा । समाधिदृष्टमेवैनं दृष्ट्वाऽऽपुः परमां मुदम् ॥४९॥ तत्रत्यमखिलंवृत्तंमुक्तानंद उवाचतम् । तच्छ्रुत्वासप्रसन्नस्तं प्रशसं स च सादरम् ॥५०॥ इत्ये तत्ते निगदितं यत्पृष्टं भवताऽनघ । मुक्तानंदो यथाऽजैषीद्वटपत्तनवादिनः ॥५१॥ इत्थंहरेर्भगवतो भवति प्रतापो देशांतरेऽपिननुयेन समाधिसिद्धिः । सद्योभवत्यकृतयौगिकसाधनानां नृणामपि प्रचुरयाग जुबांदुरापा ॥५२॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्रियुगशब्दार्थनिर्णयेवादिपराजयतत्कृत हरिसमाश्रय निरू पणनामाऽष्टपंचाशत्तमोऽध्यायः ॥५८॥

अथ एकोनषष्ठितमोऽध्यायः

राजोवाच ।

हरेः कथामृतं पीत्वा तृप्तिर्नास्ति मुने मम । पाययाऽतस्तदेवत्वं करुणानिभृतोऽह्यसि ॥१॥ एत्यदुर्गपुरंस्वामी वृत्तालयपुरात्स्वयम् । किंकिचकारतन्मेत्वंवदशुश्रूषवेऽखिलम् ॥२॥

सुव्रत उवाच ।

श्रृणुत्वं राजशार्दूलरसज्ञोऽसिविशुद्धधीः । कथयाम्यन्यद्पिते चरितेधर्मजन्मनः ॥३॥ भक्त ग्रामेषु निवसन् हरिर्वृत्तालयात् पथि । राधशुक्लप्रतिपदि प्राप दुर्गपुरं प्रगे ॥४॥ स्नात्वाकृत्वाह्निकं चक्रे कूर्मजन्मोत्सवं ततः । साधून्विप्रान्वर्णिनश्च

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external foes. Therefore, His devotees call Him Prabhu. He is omnipresent in the hearts of all living beings, but can be recognised and realised only by the help of His pious saints. O king! One can cross over the quagmire like world only with the help of His tutelage. The vices such as anger, greed and lust overwhelm one without the constant remembrance of his name."

Suvrat Muni said, "O King Pratapsinh! King Sayajirao of Vadodara was delighted at listening to Muktanand swami's discourse. He bowed down to swami once again before returning to his palace. Continuing his daily discourses, Muktanand swami stayed at Vadodara for three and a half months before sending for a request for Bhgawan's Darshan. On getting permission to travel to Vadtaal, Muktanand swami, accompanied by many devotees led by Nathji, Ramchandra and others arrived at Vadtaal on Falgun Sud Ekadashi. Ramchandra saw Bhagwan Narayanmuni exactly as he had seen in Samadhi at Vadodara. Delighted at His divine Darshan in person, he prostrated at His feet. Shree Hari was very pleased when Muktanand swami narrated the events of Vadodara and profusely praised swami. O king! I narrated the episode of Vadodara in short at your request. By Bhagwan's grace and divinity, even the devotees in far flung places attain Samadhi without mastering the intricacies of Yoga, which is difficult even to accomplished Yogis.

Thus ends the 58th Chapter of the Satsangi Jeevan.

CHAPTER 59

King Pratapsinh said, "O Muni! My hunger for hearing His Katha remains insatiate. Please continue and tell me what transpired after Shree Hari returned to Gadhpur from Vadtaal."

Suvrat Muni said, "O king! You are very interested in listening to Shree Hari's Katha because your intellect has become lucid as a result of His Bhakti. (As I mentioned at the end of chapter 53) Bhagwan Shree Hari left Vadtaal (on Chaitra Sud Baras, Samvat 1881). He delighted the devotees of the villages en route by staying in their

भोजयामास सादरम् ॥५॥ तस्मिन्नेवदिने जीर्णदुर्गात्तत्राऽऽययौ नृपः । हेमंतसिंहोधौरेयात् पुंजजिच्च नृपः पुरात् ॥६॥ एककालमुपायातौ गोपुरं तौ परस्परम् । मिलित्वाऽनाभयं पृष्ट्वा हरेरंतिकमीयतुः ॥७॥ सुखासीनं हरिंतौ च प्रणम्य तद्नुज्ञया । निषेदतुस्तत्पुरतो मानयामास तौ स च ॥८॥ वेश्मन्युत्तम भूपस्य स्वावासं चक्रतुस्ततः । सादरं मानितौ तेन हरीक्षाप्त महामुदौ ॥९॥ ततश्चंदनयात्राया उत्सवांतें च तौ हरिम् । पीठे निषणं स्वावासेनत्वाऽग्रेऽस्यनिषेदतुः ॥१०॥ विज्ञापनावकाशं तं दृष्ट्वा प्रांजलिराहतम् ।हेमंतसिंहोनृपतिर्भगवन् श्रृणुमेव चः ॥११॥ मंदिरं जीर्ण दुर्गेत्वं राधाकृष्णस्यकारयं । ममान्येषां च भक्तानां पौराणां चैतदीप्सितम् ॥१२॥ अस्मद्देशस्याधिपतिर्वर्त्तते यवनेश्वरः । नाम्ना बह्वादरः सोपित्द्येतदेवानुमोदते ॥१३॥ एतं मनोरथं स्वामिन्नस्माकं प्रतिपूरय ।पूर्यंत ईदृशा अद्यत्वया भक्तमनोरथाः ॥१४॥इत्युक्त । विरमासौपुंज जिन्नृपतिस्ततः । प्रांजलिर्भगवंतं तंतद्व देवाऽवद्न्नृप ॥१५॥ मनोरथो ममाप्येषमदीयानां च सर्वशः । अस्ति धौरेयपुर्य्यांयद्विधाप्यं मंदिरं त्वया ॥१६॥ एवंत्द्युभाम्यां भक्ताभ्यामर्थ्यमानोहरिर्हसन् । उवाचमानयंस्तौ च भक्ते छापरि पूरकः ॥१७॥ युवाभ्यां शुद्धबुद्धिभ्यामिदंसभ्यग्विचारितम् । चिकीर्षितं ममाप्येतद्वर्तते खलु सुव्रतौ ॥१८॥ मंदिरे कारयिष्यामि पुर्योर्वामुभयोरपि । तंत्र चस्थापयिष्यामि श्री कृष्णमहमेत्य वै ॥१९॥ एवमुक्त्वासतौभक्तौ ब्रह्मानंद मुवाच च । सह हेमंतसिंहेन जीर्ण दुर्गां व्रजाऽनघ ॥२०॥ मंदिरं शोभनं तत्रकारयेराश्मनं दृढ़म् । कृष्णप्रतिष्ठासमये तत्रायास्याम्यहं मुने ॥२१॥ इत्युक्तउँमिति प्राहसमुनिः प्रांजलिर्हरिम् । ततोऽसावद्भुतानंदं मुनि माहाग्रतः स्थितम् ॥२२॥ मुने पुंजजितासाकं धौरेयंत्वं पुरंव्रज । मंदिरं तत्र कृष्णस्य कारयेरति शोभनम् ॥२३॥ एवमुक्तो मुनिः सोपितथेत्याहततश्चते । सर्वेपितत्रन्यवसन्नरसिंहोत्सवावधि ॥२४॥ तदुत्सवसमाप्तौ तौ दुर्याज्ञप्तौस्वकंस्वकम् ।

villages for a day or two, before reaching Gadhpur on Vaishakh Sud Padvo. After concluding His routine morning rituals, He celebrated the birth anniversary of Katchh (Kurma) Avtar. He fed His saints, Parshads and thousands of Brahmins at the end of the festivities. O king! On the same day, Hemantsinh of Junagadh and Punjaji of Dholera arrived at Gadhpur for His Darshan. Inadvertently, they reached the entrance of the royal courtyard at the same time and went for Shree Hari's Darshan together, after exchanging greetings and pleasantries. Shree Hari heartily welcomed them and asked of their well being. Uttam Khachar made suitable arrangements for them to stay within the royal residence. They were looking for an opportune moment to present their proposals to Shree Hari, which they found on the evening of Jeth Sud Purnima after the festivities of Chandan Yatra were over.

Suvrat Muni continued, "O king! Shree Narayanmuni was sitting on an ornate Sinhasan in His personal quarters. King Hemantsinh humbly said to Shree Hari with folded hands, 'O Bhagwan! We want you to fulfil the latent desires of the devotees of Junagadh by granting us the permission to build a temple dedicated to Lord RadhaKrishna there. King Bahadurkhan of Junagadh, though a Muslim, has granted his consent for the temple. You have already fulfilled such desires of the devotees of other towns.' O King Pratapsinh! Just as Hemantsinh finished his pleadings, Punjaji made a similar request, 'O Bhagwan! We desire the same. We will extend all help in building a temple at Dholera.' Shree Hari addressed them together, 'Both of you have thought well. I also want the same. Go ahead and construct the temples and I shall come and install the idols of Lord Shree Krishna at the appropriate time."

Suvrat Muni continued, "O king! Shree Hari called for Brahmanand swami and said to him, 'O Muni! I want you to go to Junagadh with Hemantsinh and start the construction of a temple. Let Me know when it is complete so that I can come and install idols in the Sinhasan.' O king! Shree Hari turned towards Adbhutanand swami and made a similar request, 'O Muni! Go to Dholera with Punjabhai and start the construction of a stone temple.' Brahmanand swami and Adbhutanand swami bowed down to Shree Hari and nodded in assent. Hemantsinh and Punjaji left Gadhpur with respective saints on Narsinh Chaturdashi after seeking Bhagwan Shree Hari's blessings. Brahmanand swami and Adbhutanand swami engaged expert sculptors and stonemasons and with the help of local devotees, started the construction work at Junagadh and Dholera respectively."

नगरंजग्मतुर्भूपौसमुनी हर्षनिभृतौ ॥२५॥ ब्रह्मानंदोऽतिचतुरैः शिल्पिभिर्मंदिरं महत् । कारयामास पौराश्च तदुक्तार्थानुपाहरन् ॥२६॥ तथा स चाद्भुतानंदो धौरेयेमंदिरं शुभम् । शिल्पिभिः कारयाभास पौराश्चक्रुस्तदीरितम् ॥२७॥ हरिस्तद्गमनादूर्द्ध्वं ब्रह्मवैवर्त्तसंज्ञकम् । पुराणं श्रोतुमारेभे पंचम्यां सहसोदरः ॥२८॥ समाप्तिकारयामास तस्यासौभाद्रनांमनि । मासे शुक्ल चतुर्थ्यां सविनायक जनुस्तिथौ ॥२९॥ तस्यां तिथौमृन्मयरम्यमूर्त्तिं गणेशमानर्चमहोत्सवेन । प्राज्याज्यमिश्रान् गुडलडुकांश्चतत्प्रीतयेऽभोजयदग्रजातान् ॥३०॥ स्कंधं ततः पंचममेवनित्यंप्रीत्यैव शुश्राव समापयत्तत् । कामस्यतिथ्यां धनपूर्विकायां संतोषयामास च वाचकं सः ॥३१॥ ततोऽपरेद्युर्महतोत्सवेन हरिर्हनूमंतमपूजयच्च । शास्त्रोक्तरीत्याऽथसतस्यतुष्टयैसमर्चयामास च नैष्ठिकान्स्वान् ॥३२॥ कृत्वा च दीपोत्सवमन्नकूटं जन्मोत्सवं कर्त्तुमथस्वपित्रोः । वृत्तालयं दुर्गपुराज्जगामसकार्तिकस्याद्य चतुर्थिकायाम् ॥३३॥ रामप्रतापप्रमुखास्तदानीं तद्बंधुवर्गा अपिसस्त्रियस्तम् । पौराः सयोषाद्रुतमन्वंयुः स्वैः सहोत्तमश्चापि वसुंधरेशः ॥३४॥ समर्च्यमानः पथिभक्तवृंदैर्वाहाधिरूढः सचवाजिवारैः । सहस्रशोऽनुद्रुतआयगोपाष्टम्यांपुरुं तच्चमघामुहूर्त्ते ॥३५॥ पौरैरथोयात्रिकभक्तसंघैरभ्यागतो मंगलवाद्यघोषैः । प्रविश्यतत्प्रेमभरेणलक्ष्मीनारायणस्या शुचकारवीक्षाम् ॥३६॥ स्वावासउत्तीर्य पृथग्गृहेषु निवेशयित्वाचयथोचितंस्वान् । संभारमाहारयदुत्सवार्थं पुरांतरेभ्योपिनियोज्य दूतान् ॥३७॥ अन्हिद्वितीयेऽथकृतादितिथ्यां गवादिदानानिददौ द्विजेभ्यः । विप्रान् परेह्यद्विक आत्ममातुः सहस्रशोऽभोजयदिष्टभोज्यम् ॥३८॥ एकादशीदिनउदारमनाः सधर्मजन्मोत्सवं नृपतिराडिववाद्यघोषैः । साकं महार्चनविधानतएव चक्रेविप्रान् पुपूज चसदंश्रुक दक्षिणाभिः ॥३९॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुनर्वृत्तालयागमन श्रीधर्मदेव जन्मोत्सव निरू पणनामेण एकोनषष्ठितमोऽध्यायः ॥५९॥

Suvrat Muni continued, "O king! After the departure of Hemantsinh and Punjaji, Shree Hari, along with His two brothers Rampratapbhai and Ichharam, started listening to Katha of the BrahmVaivart Puran on Vaishakh Vad Panchmi. At the conclusion of the Katha on Bhadarvo Sud Choth, Shree Hari reverentially offered His veneration to Ganpatiji and fed Ladoos made of Ghee and jaggery to thousands of Brahmins. Shree Hari listened to the Katha of the Pancham Skandh of Shreemad Bhagwat Puran next, which was concluded on Dhan Teras (Aso Sud Teras). He gifted Pragji Purani with plenty of wealth and robes. O king! Shree Hari celebrated the birth (second) anniversary of Hanumanji the next day with full pomp and regalia. He offered a special veneration to all His celibate Brahamchari as a special honour of Hanumanji. He celebrated the festivals of Diwali and Annkoot in the same way as of the previous years. To mark the birth and death anniversaries of His mother Bhaktimata and birth anniversary of His father Dharmadev at Vadtaal, Bhagwan Shree Swaminarayan left Gadhpur on Kartik Sud Choth."

Suvrat Muni continued, "O king! The wives of His two brothers and other womenfolk of Gadhpur followed Shree Hari on His way to Vadtaal. Encircled by hundreds of armed Parshad led by Uttam and Soma Khachar, Shree Hari reached Vadtaal at noon on the fourth day. The devotees of Vadtaal rushed forward to greet and welcome Shree Hari in their town. Shree Hari retired at His personal quarters called Hari Mandap within the precinct of the temple after the Darshan of LaxmiNarayan Dev and arranging for suitable boarding for other devotees. He sent messengers to invite His devotees from far afield to participate in the anniversary celebrations of His parents and asked for local devotees to gather the necessary artefacts and food grains, oil, Ghee etc. He gifted cows, cloths and ornaments to hundreds of Brahmins to mark the onset of the first Satya Yug the next day. He marked the death anniversary of His mother on Kartik Sud Dasmi and birth anniversary of Dharmadev the day after. On both days, Shree Hari fed sumptuous meals to thousands of His devotees and gifted thousands of Brahmins generously with money and cloths."

Thus ends the 59th Chapter of the Satsangi Jeevan.

अथ षष्ठित्तमोऽध्यायः

सुव्रत उवाच ।

लक्ष्मीनारायणस्याथमंदिरप्रांगणे सभा । अपराह्ने महत्यासीत्सुधर्मेव सुरालये ॥१॥ तत्रभक्तजनाः सर्वेयोषितश्च यथोचितम् । आगत्योपाविशन् राजन्भगवांश्च महासने ॥२॥ रामप्रतापः ससुतइछारामश्च सात्मजः । तत्रागत्याग्रतस्तस्य निषेदतुरुभावपि ॥३॥ मुकुंदानंदनामाऽद्योजयानंदश्चवर्णिराट । वासुदेवानंदमुख्याः सर्वेऽन्येब्रह्मचारिणः ॥४॥ मुक्तानंदस्तथा ब्रह्मानंदः साधुषु सत्तमः । पीपालानंदनामा च नित्यानंदादयोऽखिलाः ॥५॥ निषेदुः साधवस्तत्रब्राह्मणाश्चनराधिप । शिवरामोमयारामोदीनानाथादयो विदः ॥६॥ राजानश्चोत्तमः सूरोवास्तुः कर्कोऽथपुंजजित् । सोमोहेमंत सिंहाद्यानिषेदुस्तत्र संसदि ॥७॥ भृगुजिद्रत्नजिद्वीरालयाद्याः क्षत्रसत्तमाः । गोविंदोरणछोऽश्चनाथजित्प्रमुखा विशः ॥८॥ जयारमाचललिताचामरी पुंजिकातथा । गंगारेवाद्वितीयासामोधामुख्याश्चयोषितः ॥९॥ उपविष्टेषु सर्वेषु तत्रस्वभ्रातरौहरिः । उवाच स्वांधर्मधुरंधातुकामोवृषान्वये ॥१०॥ श्रृणुतं भ्रातरौवाचं मम लोकहितावहाम् । अर्थेसुनिश्चितं चित्तेसत्यमेववदाम्यहम् ॥११॥ योऽयंजनगुरुत्वेऽत्राऽधिकारोवर्त्तते मम । न्यस्तोस्ति सबला देव श्री स्वामि चरणैर्मयि ॥१२॥ गुर्वाज्ञापालनीयेतिबुद्धयोटाधर्मधूर्मया । एतावत्कालपर्यंतं भक्तिधर्मौ पुपूषता ॥१३॥ सांप्रतं पंचमस्कंधभूयोभूयः श्रुतेरहम् । निवृत्तौस्थातुमुत्कोस्मियथा प्राग्भरतो जडः ॥१४॥ त्यक्तप्रवृत्तिकार्योऽयंदशमस्कंधमन्वहम् । पठन् श्रृण्वन् करिष्यामि भक्तिंकृष्णस्यनेतरत् ॥१५॥ तस्माद्धर्मान्ववायेतां निद्ध्यामधुनेतिमे । पठन् श्रृण्वन् करिष्यामि भक्तिं कृष्णस्यनेतरत् ॥१५॥

CHAPTER 60

Suvrat Muni said, “O king! Shree Hari held a large assembly in the evening of Prabodhani Ekadashi. While He took His seat on a high and ornate Sinhasan, the devotees of the Sampraday took their seats as per the decorum of the Sampraday. Rampratapbhai, Ichharambhai and their sons sat on a floor near Shree Hari’s Sinhasan. Varnis (Brahmin saints) such as Mukundanand, Jayanand and Vaasudevanand; eminent and elder saints such as Muktanand, Brahmanand, Gopalanand, and Nityanand; scholar Brahmins such as Shivram, Mayaram and Dinanath; kings such as Uttam, Sura, Vasta, Soma, Hemantsinh, Punjaji and Kakabhai; Kshatriya devotees such as Bhaguji, Ratanji and Viraji; Vaishya devotees such as Ranchhod and Nathji and female devotees led by Jaya, Lalita, Rama, Amari, Ganga, Reva and Punji took their appropriate seats in the assembly.”

Suvrat Muni continued, “As soon as everybody sat down and fell silent, Shree Hari said to His two brothers, ‘O brothers! Listen to My benevolent words. The seat that I adorn at the moment (of being the guru and leader of the Udhhav Sampraday) was thrust upon Me by Ramanand swami. I agreed to take up this responsibility for two reasons; one, I must obey My guru’s decree and two, so that I can espouse and propagate the tenets of the Sanatan Dharma in this world. However, influenced by repeatedly listening to the fifth and tenth cantos of the Shreemad Bhagwat, I have decided to renounce everything and engage only in the Bhakti of Lord Krishna. I have decided to establish descendants of our Father Dharmadev as the heirs to this throne. Therefore, I ask both of you to give me one son each, whom I can adopt.’ O king! Rampratapbhai replied, ‘O Hari! I have three sons and You can choose any one of them.’ Ichharam agreed to His request and said that He is free to choose any one of his five sons for adoption. O king! Shree Hari was pleased with His brothers’ positive response and said to His brothers, ‘I ask Ayodhyaprasad and Raghuvir from Rampratapbhai and Ichharambhai respectively. ‘O King Pratapsinh! Both brothers readily agreed and presented their two named sons to Shree Hari. Accompanied by elaborate rituals prescribed in the scriptures, Bhagwan Swaminarayan adopted Ayodhyaparasad and Raghuvir as His sons. He made them sit on His own Sinhasan, gifted them with new expensive robes and asked leading devotees to venerate them.”

Shree Hari addressed His sons, “Listen to Me carefully. Lord Krishna is our

तस्माद्धर्मान्ववायेतां निद्ध्यामधुनेतिमे । इछास्त्यतोऽहंवांयाचे पुत्रौ द्वावीप्सितौ मम ॥१६॥

सुव्रत उवाच ।

इत्याकर्ण्य हरेर्वाचं जगादादौतदग्रजः । त्रयः संतिहिपुत्रामेतत्रेष्टोयः सगृह्यताम् ॥१७॥ ततः कनीयांस्तंप्राहतनयाः संतिपंचमे । तत्रयस्यजिघृक्षाते भवेत्सोद्यैवगृह्यताम् ॥१८॥ तयोरितिवचः श्रुत्वाप्रसन्नोहरिराहतौ । देहियोध्याप्रसादाख्यसुतमेतंत्वमग्रज ॥१९॥ त्वमिछाराममेदेहिरघुवीराभिधंसुतम् । इत्युक्ते तेनतौदातुं सद्य एवोत्थितौ सुतौ ॥२०॥ ततोहरिर्वैदिक विप्रवर्यैः शास्त्रोदितंदत्तविधिं विधाय । वादित्रगीतध्वनि मंगलालंजग्राहतौसर्वजनानुरागौ ॥२१॥ संस्थाप्यतावात्मनएवपीठेवस्त्रैरनर्घ्यैः सुविभूषणैश्च । संमान्यसर्वैर्निजभक्तपुंभिस्तयोर्मुदाऽचीकरदर्चनं सः ॥२२॥ अथतावाह भगवान् पुत्रौ मे श्रृणुतं वचः । अस्माकमिष्टदेवोस्ति श्रीकृष्णोभगवान् स्वयम् ॥२३॥ तन्मंदिराण्यनेकानि कारितानि मया भुवि । तद्वृत्तयश्च सर्वत्रकारिताः संतिपुत्रको ॥२४॥ तत्राप्याद्ये मंदिरेद्वेएकं श्रीनगरेऽस्तियत् । नरनारायणस्याऽत्रलक्ष्मीनारायणास्य च ॥२५॥ तयोमध्यविभागेन खंडो यं भारताद्वयः । कल्पितोऽस्ति मया द्वेधातत्तन्नाम्नास उच्यते ॥२६॥ धर्मदत्तं जनैर्यद्यधनधान्यां शुकादिकम् । खंडेऽत्रदक्षिणेतत्तलक्ष्मीनारायणस्यहि ॥२७॥ एवमुत्तरखंडेऽपिधर्मदत्तं जनैस्तुयत् । नरनारायणस्यैव तदित्थं कल्पितं मया ॥२८॥ एकैकखंडे गुरुतास्वाश्रितानां नृणां मया । पृथक्पृथग्युवाभ्यां तुदीयते धर्मगुप्तये ॥२९॥ इत्युक्त्व ाऽसौपत्रिके द्वेशुकानंदाख्यसाधुना । अलेखयत्सभामध्ये कृतस्वोक्तार्थविस्तरे ॥३०॥ ते गृहीत्वा स्वकरयोस्तावुवाच महामनाः । एकैकामेतयोः पत्रीं गृह्णीतमिति भूपते ॥३१॥ तदैकौकांजगृहतुः पत्रिकां तौ पृथक् पृथक् । गृहीत्वा तत्र कृष्णस्य नामैक्षेता मनाकुलौ ॥३२॥ आप्ताऽऽसीरघुवीरेण लक्ष्मीनारायणास्यतु । पत्र्ययोध्याप्रसादेन नरनारायणस्य च ॥३३॥ तदृष्ट्वा हरिरुचेस्वानाश्रितान् सकलान् जनान् । युष्माकमेतौ हि गुरु कृतावद्यदिनान्मया ॥३४॥ नरनारायणस्य स्युः खंडेयेमद्रुपाश्रिताः । ते

Ishtadev (personal form of God). I have built many temples and have asked devotees to donate five or ten percent of their income for their perpetual upkeep. NarNarayan Dev temple at Amdavad and LaxmiNarayan Dev temple at Vadtaal are the two principal temples. I have divided India into two dioceses for administrative purposes. The Northern diocese will be known as NarNarayan Desh (region) and Southern diocese will be known as LaxmiNarayan Desh. Whatever donations - money, food grains, land etc., offered by the devotees of respective regions shall be deemed to belong to that diocese. I establish both of you as Acharyas of each diocese to act as the devotees' guru and to make sure that devotees of your Desh remain within the boundaries of religiosity and behave as per the decorum of the Sampraday."

Suvrat Muni said, "O king! Bhagwan Shree Hari asked Shukanand swami to prepare two identical copies of the documents (known as Desh Vibhag Lekh), one for NarNarayan and the other for LaxmiNarayan Desh setting out all the details as He had narrated. He asked Ayodhyaprasadji and Raghuvirji to pick one copy each. Raghuvirji Maharaj picked the copy marked LaxmiNarayan Desh and Ayodhyaprasadji Maharaj picked the one marked NarNarayan Desh. O king! Shree Hari addressed the congregation, 'O devotees! As from today, consider Raghuvirji as Acharya of the southern LaxmiNarayan diocese and Ayodhyaprasadji as Acharya of the northern NarNarayan diocese. All My disciples residing in the respective regions must accept them as their guru and Acharya. The female devotees of respective regions must accept their wives as their respective guru. This is My wish and command which all of you must comply with. All of you must respect and venerate them with food, cloths, ornaments and wealth as per your financial means. Whoever venerates these two and other future Acharyas will indeed attain Bhagwan Shree Krishna's supreme abode."

Suvrat Muni continued, "O king! Shree Hari turned to His sons and said to them, 'O sons! You must consider only the residents of your diocese as your disciples and not of the other region. You must accept offerings from the devotees of your own Desh and not from the devotees of the other diocese. However, the saints and Parshads will treat you equally without any partiality. Any saint showing partiality towards any of the Acharyas will be considered a transgressor. You must appoint two householder (Grahastha) devotees to mediate upon any dispute regarding the disciples or wealth.

त्वयोध्याप्रसादस्यशिष्याइत्यवधार्यताम् ॥३५॥ लक्ष्मीनारायणस्याथखंडेस्युर्येमदाश्रिताः । रघुवीरस्य ते शिष्याः सर्वइत्यव धार्यताम् ॥३६॥ स्त्रीणां खंडद्वयस्थानामेतयोर्योषितौ गुरु । एवमेवहि युक्तत्वान्मर्यादास्थापिता मया ॥३७॥ उभावेतौधर्मवंश्यौ युष्माभिर्धर्मदेववत । मान्यौ सेव्यौस्वशक्त्याऽन्नवस्त्रभूषाधनादिभिः ॥३८॥ एतयोश्चैतद्वंश्यानां करिष्यतिय आशयम् । तान्कृष्णोभगवानधाम तेहांतेनेष्यतिस्वकम् ॥३९॥ इत्युक्त्व ातान्पुनः पुत्रावुवाचसहरिर्नृपं । युवाभ्यां स्वस्वखंडस्थाः शिष्याः कार्यानचेतरे ॥४०॥ तद्दत्तं चान्नवस्त्रादि ग्राह्यं नान्यस्य तु क्वचित् । साधवोवर्णिनः पद्गायेस्युस्तेतूभयोः समाः ॥४१॥ अपक्षपाताः कर्त्तारस्तेसेवांयुवयोर्द्वयोः । ये पक्षपातिनः स्युस्तेभ्रष्टायास्यत्यद्योगतिम् ॥४२॥ युवयोः शिष्यवित्तार्थविवादस्य तु निर्णये । द्वौद्वौ गृहस्थौ धर्मस्थौ कार्यैनैते तु कर्हिचित् ॥४३॥ स्त्रीभ्यांवांस्वाश्रितस्त्र्यर्थ विवादस्य च निर्णये । कार्येसभर्त्तृके द्वेद्वेयाषेरंडास्तु न क्वचित् ॥४४॥ गृहीतरायत्रनरागृहिकार्यस्य निर्णये । रंडाश्चस्युनतत्सिद्धेत्कार्यध्वंसो भवेत्खलु ॥४५॥ युवाभ्यां मन्मतान् ग्रंथानष्टावाश्रित्यनित्यदा । वृत्त्यं शिष्यावर्त्तनीयाः संप्रदायानुसारतः ॥४६॥ यच्चतद्वांमयादत्तं तदस्ति स्वभुजार्जितम् । स्वत्वंकस्याऽप्यतोनात्रपितुर्भ्रात्रोश्चवैतयोः ॥४७॥ तपस्विनमृषिंमांतु जानीत बदरीवनात् । अत्र स्वेछागतं भूयस्तत्रगंतारमित्यपि ॥४८॥ यस्मैदित्साममैवासीत्तस्मैस्वातंत्र्यतोमया । दत्तमेतत्स्वकंसर्वंनातोभागोऽत्रकस्यचित् ॥४९॥ युवयोः पुत्रबाहुल्ये जातेऽपि गुरुतासने । एकः स्थाप्योगुणीपुत्रोनज्येष्ठ नियमोऽत्रतु ॥५०॥ जनानुरागोयस्मिन् स्याच्छिष्यधर्मावनक्षमः । स्वसंप्रदायधर्मस्योयश्चस्यात्सगुरुर्भवेत् ॥५१॥ तादृक् पुत्रो न चेत्स्वस्य तदान्यंधर्मवंशजम् । गृहीत्वा दत्तविधिनास्थाप्योमद्वन्नसो गजः ॥५२॥ इत्याज्ञापालनीयामे सर्वैरपि यथायथम् । वर्त्तिष्यतेऽन्यथायस्तु समच्छिष्यबहिष्कृतः ॥५३॥

सुव्रत उवाच ।

इति तस्य वचोनिशम्य सर्वेप्रणतास्तज्जगृहुर्मुदाशिरोभिः । गुरुभावमितौचतौ प्रणम्य प्रभुमित्थंतं मुदार मूचतुर्द्वौ ॥५४॥ त्वं साक्षादीश्वरोसि प्रकटित महिमास्वेछया मानवाभः, सेव्यो नृणां हि नारायणऋ षिरितिनौनिश्चयोऽस्त्येव चित्ते । आज्ञायां तिष्ठतोर्नौतवभुचिभगवन्धर्महानिः । कदाचिद्देहेऽहंता तदीयेषु च पुरुममतामास्तुसास्तु त्वदंघ्रौ ॥५५॥ इति तयोर्वचनं सनिशम्य

The celibate saints must never be asked to solve any monetary disputes. Similarly, your wives must ask two married women to mediate but never any widows. The saints and widows must never be allowed to mediate in the disputes of the householders. Your behaviour must always conform to the eight scriptures I have recommended and you must ensure that you and your disciples follow the same principles. O sons! Your fathers and your siblings will have no right on whatever I have given you (in inheritance) - the temples and wealth, as I have acquired them through My own means. I am Narayan Rishi of Badrikaashram; I came here independently and one day, will return to My abode independently. I have maintained celibacy and renunciation while in this world. I have given whatever I wanted to give to whoever I wanted to give. Just as I have established you as Acharya in My place, you must appoint one of your sons as future Acharya to take your place. He must be suitable to protect his disciples; well liked by the congregation and religious. There is no rule to appoint the eldest son as an Acharya. O sons! If none of your own sons is suitable to become Acharya, you must follow My example and adopt a child born in the clan of My father Dharmadev. The dignified post of Acharya must never be given to an unsuitable heir. You and all My other disciples must obey this decree. Anyone not conforming to this decree must be expelled from this Sampraday."

Suvrat Muni continued, "O king! All disciples present in the assembly agreed to abide by Shree Hari's decree. The newly appointed Acharyas, Raghuvirji Maharaj and Ayodhyaprasadji Maharaj bowed down to Shree Hari and said, 'O Bhagwan! You are the supreme Lord of the universe. You have come on this earth on Your independent wish. You are indeed Narayan Rishi in human form. Only You are venerable to all of us, Who has come to re-establish Sanatan Dharma. We pray to You to grant us that we remain engrossed in You and we never transgress from the path of religion espoused by You or become attached to our worldly relatives.' O king! Shree Hari blessed both His sons and spent the rest of the night singing Kirtans along with His devotees. Shree Hari fed sumptuous meals to thousands of His devotees the next day before concluding

तावबनतावभिवंद्यसदा शिया । अकृतजागरणं गुणकीर्त्तनैर्भगवतः सहभक्तजनैर्निजैः ॥५६॥ द्वादश्यां बहुविधभक्ष्यभोज्यलेह्यैः संतर्प्यद्विजगणसाधुमंडलानि । अन्नार्थानितरजनांश्चमानपूर्वंभ्रात्राद्यैः सह विदधेऽथपारणां सः ॥५७॥ संभारान् दिनयुगलेन साधयित्वा राकायामकृतमहोत्सवं सभक्तेः । यं श्रुत्वा नृपतिवरा अपिक्षमायांसाश्चर्यं स्वसद्सिसादरं शशंसुः ॥५८॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे आचार्यस्थापन-तच्छिक्षाश्रीभक्तिदेवीजन्मोत्सवनिरू पणनामा षष्ठित्तमोऽध्यायः ॥६०॥

अथैकषष्ठित्तमोऽध्यायः

सुव्रत उवाच ।

अथ तत्र सुखासीनमुत्सवांते हरिं नृप । नारुपंत उपेयायस सादीवट पत्तनात् ॥१॥ प्रणमंतंनृपामात्यं स्वभक्तं च तमागतम् । मानयामास भगवान् यथार्हं स्वागतादिभिः ॥२॥ तदंतिं के निषणोऽसौ बद्धांजलिरुवाचतम् । स्वामिन् सिंहजितोराज्ञः स्वीकार्याप्रणतिर्भृशम् ॥३॥ तेनाहं प्रेषितोऽस्म्यऽत्र नेतुं त्वां वट पत्तनम् । त्वद्दर्शनेछामहती वर्त्तते हृदितस्यवै ॥४॥ यस्मिन् दिने कृतंतेनमुक्तानंदस्य दर्शनम् । तत आरभ्य नित्यं त्वां हृदि चिंतयति प्रभो ॥५॥ अतो मनोरथस्तस्य पूर्णः कार्यस्त्वयाऽधुना । मुक्तानंदस्तदा प्राहकार्यमेतत्तु सर्वथा ॥६॥ ततोहरिर्नारुपंतमुवाचानंदयन्वचः । वेदम्यहं नृपतेस्तस्य भावं निष्कपटं मयि ॥७॥ एतत्प्रागेवकथितं मुक्तानंदेन मेऽनघ । अतस्तत्राहमेष्यामिमान्यत्वाद्वचसोऽपिते ॥८॥ एवमुक्तः सहरिणाप्रसन्नः प्रणनामतम् । नवस्तस्मै ददौराज्ञाप्रेषितामुपदां नृप ॥९॥ वासांसि बहुमूल्यानि फलानि विविधानि च । समर्प्य हरिणाज्ञप्तः स निजावासमाययौ ॥१०॥ महावस्त्रेप्रावरणे मुक्तानंदाय तर्हिसः । दत्वा फलानि चार्षिभ्यः स्वावासं हरिराययौ ॥११॥ आहूय नारुपंतं च प्रातः प्राह

His own fast of Ekadashi by dining with His brothers and their family. Bhagwan Shree Narayanmuni celebrated the birth anniversary of Bhaktimata on Kartik Sud Purnima with such grand festivities to make even an emperor envious."

Thus ends the 60th Chapter of the Satsangi Jeevan.

CHAPTER 61

Suvrat Muni said, O king! As Shree Hari was recuperating after the hectic celebration of the birth and death anniversaries of His parents, Narupant of Vadodara came for His Darshan. Shree Hari accorded him the welcome befitting a minister to the royal court of Maharaja Sayajirao Gaekwad. Narupant prostrated at the lotus feet of Shree Hari and pleaded with folded hands, 'O Bhagwan! King Sayajirao has sent his regards to You and invited You to grace Vadodara. Indeed, I have come to ask You to accompany me to Vadodara. He has become very impatient for Your Darshan since he saw Muktanand Swami.' O king! Muktanand swami, who was sitting nearby concurred with Narupant and urged Shree Hari to proceed to Vadodara to fulfil Sayajirao's desire. Shree Hari replied to Narupant, 'I know that King Sayajirao has sincere devotion towards Me. Muktanand swami has already made Me aware of his devotion prior to your arrival. Your arrival and invitation has reaffirmed that fact. I will indeed come to Vadodara. However, I want you to proceed to Vadodara tomorrow morning and inform the king that I shall arrive at Vadodara on Kartik Vad Panchmi in the company of My saints, Parshads and devotees.' O King Pratapsinh! Narupant passed the gifts that King Sayajirao had sent for Shree Hari. Shree Hari in turn gave an expensive shawl to Muktanand swami and distributed various fruits amongst the rest of the saints."

Suvrat Muni continued, "O king! Narupant returned to Vadodara after a day's rest at Vadtaal and recounted the details of his meeting with Shree Hari and His intention of gracing Vadodara soon. Sayajirao arranged for Shree Hari's hospitality in a guest house in a park nearby his palace. On Kartik Vad Chaturthi, Shree Hari left Vadtaal for Vadodara. Astride a horse, He was surrounded by many Parshads astride their respective mounts. Hundreds of saints and devotees followed Him on foot. The devotees of the villages en route offered Him their venerations. After crossing the River Mahi, Shree Hari reached a village called Sankarda in the evening and stayed the night at

हरिस्ततः । अद्यभुक्त्वाऽग्रतोगछ्वदभूपं मदागमम् ॥१२॥ एष्यामि तत्र पंचम्यां सानुगोऽहं न संशयः । इत्युक्तः सतमानम्य भुक्त्वाऽगाद्वटपत्तनम् ॥१३॥ उपेत्य तत्र राजानं सर्वं तद्वृत्तमूचिवान् । हृष्टः सोऽथ तदावासंमस्तु वाट्याम कारयत् ॥१४॥ हरिश्चतुर्थ्यांकृतभुक्तिरश्वमारुत्यसाकंनृपसादिवर्यैः । अनुद्रुतः पत्तिगणैः स्वकीयैर्ययौसहर्षिर्वट पत्तनं च ॥१५॥ समर्च्यमानः पथिभक्तवृंदैरन्यैश्चसाश्चर्यमवेक्ष्यमाणः । महीं समुत्तीर्यससाकरादे ग्रामेनिवासं विद्धे सहस्वैः ॥१६॥ भक्तैर्गणेशादिभिरादरेणकृतोचितातिथ्य उवास रात्रिम् । कृताह्निकः प्रातरथाश्ववर्यमारुह्यसस्वोनिरगात्ततः सः ॥१७॥ उद्घोष आसीद्वटपत्तनेऽथोतदागमस्य प्रतिगेहमेव । तद्देषिणस्तत्रतुये जनास्तेप्रापुर्ननिद्रां निशिलब्धतापाः ॥१८॥ केचित्तुवादं सहतेन कर्त्तुं वादार्थपट्टान् गुणितानकार्षुः । केचिच्चयोद्धुं सहतेनसज्जाआसन्कृतास्त्राः सममात्मवर्ग्यैः ॥१९॥ ये सद्वियस्तत्रचतेतुतस्य समीक्षणोत्काः श्रुत सद्गुणस्य । आसन् परेकौतुकवीक्षणार्थाः केचिच्चमायाभयतो विलीनाः ॥२०॥ राजाऽथतद्दर्शनभूरितृष्णः प्रातः स्वकीयां चतुरंगसेनाम् । सर्वां गृहीत्वैवस नारुपंतं तत्सन्मुखं प्रैषयदानयार्थम् ॥२१॥ सयोजने तन्नगरात्तमीशमायां तमारादवलोक्य सद्यः । उत्तीर्य्य वाहात्प्रणनाम सोऽपि संप्राप्यतंमानमदाद्यथार्हम् ॥२२॥ ततोगजेंद्रं सुकुथं तदर्थमं बालिकाट्यं प्रहितं नृपेण । आरोहयामास हरिं ततोऽन्यान्मुनींश्च नानाविधवाहनानि ॥२३॥ कांश्चिद्गजान्कांश्चनवाजिवर्यानारोहयामास रथांश्चकांश्चित् । कांश्चिच्चमैनाञ्छिबिकाश्चकांश्चिन्महारथान् पुष्परथांश्च कांश्चित् ॥२४॥ हरेः सपृष्ठेऽथनिषद्यराजंस्तं वीजयामाससु चामरेण । सर्वाणि वाद्यांनि तदानिनेदुर्जयध्वनिश्चातिमहान्बभूव ॥२५॥ ततोययुस्तेनगरं समेतास्तावद्धरिं पौरजना अभीयुः । गजाधिरूढो हरिरापुरात्तद्वर्त्माऽऽलुलोकेजनसंघसांद्रम् ॥२६॥ द्योतद्दिव्यांगकांतिः स्मितमधुरमुखः सूक्ष्म शुक्लांशुकश्रीः, कूर्द्दद्वाहानुयातप्रचलगजघटोतश्च रत्नागराजः । नानावाद्यौघमूरिध्व निमिलित जयध्वानसन्नादिता, शंराजेंद्र श्रीरनेकेक्षकजननि विद्वंतत्पुरं प्राविशत्सः ॥२७॥ साश्चर्यं वीक्ष्यमाणं प्रतिविशिखमथोयूथशः पौरलोकैः, श्रुत्वाऽऽयातंहरिंतं नृपतिरपितदाऽभ्याययौभूरिहर्षः । दृष्ट्वानत्वाचतेनादृत उरुसदनं तेनसाकंस्वभागान्ना, गादुत्तार्य्यहर्षाद्बहुतर विनयः सस्वजेतं च राजन् ॥२८॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वटपत्तना गमननिरू पणनामैक षष्ठितमोऽध्यायः ॥६१॥

Ganeshbhai's home. He left Sankarda the next morning for the final phase of His journey to Vadodara."

Suvrat Muni continued, "O king! The news of the imminent arrival of Shree Hari had spread throughout Vadodara. The antagonists could not sleep the whole night thinking and devising new ways to challenge His supremacy. Some of them even prepared to wage an armed battle with Him. The devout were very eager to see Lord Swaminarayan in person. Some people were simply bewildered and curious, while the others still went into hiding fearing that they may be mesmerised with black magic. King Sayajirao was very excited at the prospect of having Shree Hari's Darshan. He asked Narupant to take a platoon of army including cavalry and infantry; and several elephants adorned with finery and mounted with Howdah. Narupant proceeded to welcome Bhagwan Shree Hari and met Him at Chaani village, approximately four miles away from Vadodara. Narupant dismounted from his horse as soon as he saw Bhagwan and prostrated on the ground. He asked Shree Hari to sit astride a lead elephant and other saints were seated on other elephants, horses, chariots, palanquins and carts. O king! Narupant sat behind Shree Hari on the same Howdah, ever ready to carry out His command. The whole procession inched towards the city of Vadodara accompanied by the royal band. Tens of thousands of citizens of Vadodara lined both sides of the avenue that carried the procession for His divine Darshan. Astride a highly adorned elephant, wearing all white robes including a diadem, Shree Hari appeared very radiant. His royal elephant was surrounded by the cavalry of Vadodara with soldiers holding shining spears in their hands. The accompanying saints and devotees sang Kirtans extolling His glory while the band played music. The devotees lining the avenue shouted 'Jay' 'Jay'. The various sounds reverberated around the area. O king! Alerted of Shree Hari's arrival by the sounds, King Sayajirao rushed forward to greet Him. Sayajirao bowed down to Shree Hari and extended his hand to help Shree Hari dismount from the Howdah. Pleased with the king's humility and decorum, Shree Hari embraced him."

Thus ends the 61st Chapter of the Satsangi Jeevan.

अथ द्विषष्ठितमोऽध्यायः

सुव्रत उवाच ।

प्रणम्यतं करं तस्यगृहीत्वा पाणिना ततः । प्राविशत्सनिजंसौधं दर्शनीयं महीभुजाम् ॥१॥ सिंहासनेमनोज्ञेतभुपावेश्य तद्ग्रतः । तिष्ठत्सदासवत्प्राहप्रांजलि धरणीपतिः ॥२॥ स्वामिन्मनोरथोमेऽद्यफलितस्य स्तवदर्शनान् । कृपयापावितोऽद्याहंत्वयालोक हितैषिणा ॥३॥ त्वदंघ्रि पद्यसंस्पर्शात्पूतेयं च धरामम । अद्यप्रभृतितेस्वाभिन्नाज्ञावर्त्तीभवाम्यहम् ॥४॥ इत्युक्त्वा सहतेनाथसानुगेन महीपतिः । ससैन्योवाहनारुढउपायान्मस्तुवाटिकाम् ॥५॥ तदागमात्पूर्वमेवकारितेषु च तत्रसः ।पटमंडपवर्येषु सानुगंतम वासयत् ॥६॥ सस्वानुरू पतश्चक्रे तस्यातिथ्यं नराधिपः ।नाथजिद्रामचंद्राद्याभक्ताः पर्यचरंश्चतम् ॥७॥ द्वितीयेऽह्नितत: पौराभक्ताः सर्वेतमार्चयन् ।नानाविधैः सुवसनैर्गंध पुष्पधनादिभिः ॥८॥तृतीयेऽहनिराजापिकृतभक्तिं हरिं निजम् । आनिनाय पुनः सौधंगजारू टं यथा पुरा ॥९॥ महासन उपावेश्यतं तदग्र उपाविशत् । उपावीविशदन्यांश्चतदीयात्सयथोचितम् ॥१०॥ ततस्तं विनयानम्रं बद्धांजलिपुटं नृपम् । उवाच प्रीणयन्वाचं सर्वदुःखहरोहरिः ॥११॥

श्री नारायणमुनि रुवाच ।

श्रृणुराजन्मनोदत्त्वाहितं तव वदाभ्यहम् । धारणीयं स्वहृदये वचनं ममसर्वथा ॥१२॥ नृदेहोदुर्लभोनूनं देवानामपि भूपते । तत्प्राप्रेस्तु फलं ज्ञेयम् पुनर्भव साधनम् ॥१३॥ सांसारिकं सुखं यत्तत्सर्वयोनिषु वर्त्तते । यदर्थे यतते लोको दुर्ल्लभं तन्न देहिनाम् ॥१४॥ सुखं च दुःख संमिश्रं निर्दुःखं तन्न दृश्यते । यस्य यावत्सुखं तस्य तावद्युःखं हि देहिनः ॥१५॥ राजानं सुखिनं सर्वे जानंति नृपते जनाः । अति दुःखिनमेवाऽत्राऽहंतुजानामि सर्वथा ॥१६॥ चौरशत्रुस्वदायांदप्रतिक्षणविशंकिनः । भूरिलोभाभिभूतस्य सुखं तस्य कुतो भवेत् ॥१७॥ निर्दुःखं तु सुखं राजन्भगवत्येव वर्त्तते । सच्चिदानंद रू पोऽसौस्वतंत्रोऽस्ति यतः सदा ॥१८॥ तदुपासनया भक्ताः सुखिनस्तस्यसंति च । नतत्सुखस्याऽस्तिलेशस्त्रैलोक्याधिपतेरपि ॥१९॥ ज्वलत्सुभुविलोकेषु कामलोभादिवह्निना । तप्यंते वैष्णवानैव गंगा बुस्थागजाइव ॥२०॥ बुद्धिमानसिभूपालत्वमतः स्वहितायहि । कुरु कृष्णाश्रयं तेन भुक्तिं मुक्तिं च

CHAPTER 62

Suvrat Muni said, "O King Pratapsinh! When freed from the embrace by Shree Hari, King Sayajirao bowed down to Shree Hari again with folded hands. Holding His hand, the king led Him inside the palace. He seated Shree Hari on a royal throne and said humbly with folded hands, 'O Prabhu! The purpose of my life is fulfilled with Your Darshan. The whole earth has become holy with the touch of Your feet. You have done a great favour by granting me Your divine Darshan. I have come under Your shelter and will obey all Your commands.' O king! Sayajirao led Shree Hari to His temporary residence in a guest house in the lush garden. Numerous tents were pitched in the grounds of the garden for accompanying saints, Parshads and devotees. The king accorded a suitable welcome to Shree Hari and the other accompanied devotees and appointed Ramchandra and Nathji to oversee their comfort and needs. The leading devotees offered opulent venerations to Shree Hari the next day and gifted fine robes to Him. King Sayajirao brought Shree Hari to his palace astride an elephant for veneration on the third day. The king made Shree Hari sit on his royal throne while he and his kith and kin sat in front of Him."

Suvrat Muni continued, "O king! Bhagwan Shree Narayanmuni spoke to the king to please him. 'O king! Listen carefully to My benevolent words. Human life is the most desirable thing in this universe. Even the Devtas yearn for it. The materialistic pleasures, for which many people toil hard, are easily available in all other life forms; but Moksha can be attained only through human body. All pleasures, however lengthy they appear, are temporary in nature and are always followed by the period of sorrow. The periods of happiness and sorrow are intertwined in a vicious circle, from which there is no escape. Though people at large consider a king like you very happy, I consider him an epitome of sorrows. A king is always worried about his enemies and thieves, lest they plunder his ancestral wealth. How can a king be happy when his whole life is devoted after accumulating wealth? O king! The true and eternal happiness lies with Bhagwan. Bhagwan is independent from all external forces and his happiness is self-derived.

लप्स्यसे ॥२१॥

सुव्रत उवाच ।

इत्युक्तो हरिणा राजातं प्रणम्य जगादसः । भगवंस्त्वामहजाने कृष्णमेव न संशयः ॥२२॥ त्वामहं शरणं यातस्त्वदीयोस्मिकृपामयि । कुर्यास्त्वं सर्वदास्वामिन्कं चित्कालंवसाऽत्र च ॥२३॥

श्री हरिरुवाच ।

पुराण श्रवणे चित्तं सांप्रतं लुब्धमस्तिमे । स्थातुमत्रनशक्नोमि दिनमेकमपि ध्रुवम् ॥२४॥ भावंमयिविशुद्धंते ज्ञात्वाऽत्राहमुपागतः । नोचेन्नसांप्रतंयायांसम्राद्गेहं हिनिः स्पृहः ॥२५॥ इत्युक्त्वा भगवद्भक्तेरीतिं तस्मादुपादिशत् । तदुक्तिं सकलांसोऽपिहृदयेऽधारयन्नृपः ॥२६॥ ततस्तस्याऽकरोत्पूजां महतीं परयामुदा । अनर्घ्येर्नूतनैर्वस्त्रैः सरत्नैर्हेमभूषणैः ॥२७॥ चंदनाक्षत पुष्पाद्यैरुपहारैर्यथाविधि । पूजयित्वा तमीशानं प्रणनाम सदंडवत् ॥२८॥ ततस्तदीयानपुत्रादीन्मुनींश्चापियथोचितम् । वासोधनसुगंधाद्यैरानर्च बहुभावतः ॥२९॥ धर्मेस्थातुं तमांज्ञाप्यसद्य उत्तस्थिवान् हरिः । गंतुकामं तमाज्ञाय राजासैन्यमसज्जयत् ॥३०॥ ततो व्रजंतं हरिमन्वगछत् पद्भ्यां नृपस्तंसनिवर्त्तयित्वा । गजेंद्रमध्यारुहदाप्तहर्षैः पौरैर्जनैर्भूमिपनमयमानः ॥३१॥ येवैरिणस्तस्यपुरेऽभवंस्ते दृष्ट्वा प्रतापातिशयंत दीयम् । कर्त्तुंनशेकुः किमपि प्रभुं तं तथैव तस्थुर्ज्वलदं तरंगाः ॥३२॥ यथाप्रविष्टः सपुरं तथैव राजश्रिया तन्निरगाद्बहिश्च । निवर्तयामाससततोऽनुयातः पौराश्च भक्तान्नृपतंश्च सैन्यम् ॥३३॥ आरुह्यवाहंजविनंस्वकीयं निजानुयातैरखिलैः सभक्तैः । सहाययौ भूरियशोऽवदातोवृत्तालयं पोषितधर्मवर्त्मा ॥३४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे सिंहजिन्नृपकृत श्रीहरिसम्भावनिरू पणनामा द्विषष्ठितमोऽध्यायः ॥६२॥

His devotees attain this happiness through His devotion and subservience. What can be said about the happiness of any king on earth when bliss of even Indra, the king of Devtas, is miniscule when compared to the happiness of His devotees? Just as an elephant sitting in the waters of the river is not affected by the prevailing heat, the devotees remain calm in the face of unconquerable vices such as ego, lust and anger. All other people are vanquished and troubled by such vices. O king! You are intelligent. Seek shelter of Lord Krishna, from which you will attain both; pleasure and Moksha."

Suvrat Muni continued, "O king! Maharaja Sayajirao replied, 'O Bhagwan! I have no doubt that You are Lord Krishna in person. I have come under Your shelter. Have mercy on me and stay here for some time.' Shree Hari replied, 'O king! I wish to listen to the Katha of the Puranans. I haven't come here to enjoy the opulent sojourn or luxuries of your palace. I have come here as a direct result of your sincere devotion towards Me, otherwise; I would not have come here.' O King Pratapsinh! Shree Hari gave a lengthy sermon on devotion to Sayajirao following which he venerated Him reverently with sandalwood paste, incense, rice, flowers etc. The Maharaja also venerated the accompanying saints with equal reverence. Shree Hari once again advised to tread the path of religiosity before he got up to leave. King Sayajirao alerted his soldiers to provide a guard of honour, while he followed behind Shree Hari on foot. Shree Hari rode on the royal elephant at the head of the procession after asking Maharaja Sayajirao to return to his palace. O king! After realising the honour bestowed on Shree Hari by the maharaja of Vadodara, the antagonists could not do anything untoward. Shree Hari left Vadodara with the same regal pomp that He had entered the city and His fame spread even wider after His visit to Vadodara. Shree Hari asked the royal entourage to return back to the city after some distance away from Vadodara and He returned to Vadtaal on a horseback accompanied by His mounted Parshads, saints and devotees."

Thus ends the 62nd Chapter of the Satsangi Jeevan.

अथ त्रिषष्ठितमोऽध्यायः

सुव्रत उवाच ।

वसंस्तत्र निजावासे हरिर्दुःखहराभिधः । प्रशंसां भूपतेस्तस्य चकार स्वीय संसदि ॥१॥ वटपत्तनसंप्राप्तं वासां भूषाधनादियत् । रघुवीराय तत्सर्वं ददातिस्म सभूपते ॥२॥ ततः सदशमस्कंधंशुश्रूषुः सुस्थ चेतसा । उत्तमादीन दुर्गपुरं प्रेषयिष्यन्नु वाचतान् ॥३॥ राजन् दुर्गपुरं याहिस्वकीयैः सहसांप्रतम् । युयं च सुहृदः सर्वेयाताऽनेन सहैव च ॥४॥ श्रुत्वाऽत्र दशमस्कंधं तत्रायास्याम्यहं ध्रुवम् । इतिमेरोचते तस्माद्यूयं सर्वेऽपि गछत ॥५॥ इत्युक्तास्ते तु हरिणाविजनेस्थातुमिछता । अनिछंतोऽपितद्वाक्यमान्यत्वात्स्वपुरं ययुः ॥६॥परिवारेण सहितः स्वकीयेनोत्तमो नृपः ।रामप्रतापमुख्याश्चहरेः संबंधिनोऽखिलाः ॥७॥ पाश्चात्याभाल्लदेशीयायेचान्ये तत्र संगताः । सर्वेते हरिणाज्ञप्ताः स्वंस्वंग्रामं पुरं ययुः ॥८॥ नानादेशस्थलोकानां बोधनाय मुनीनपि । सर्वानाज्ञापयामासते च जग्मुस्तदाज्ञया ॥९॥ एकादश्याः सआरभ्य दशमस्कंधमादितः । सार्द्धमासेन शुश्राव सादरं विजने ततः ॥१०॥स्कंधः स एव भूपालभृशं तस्मात् अरोचन ।प्रशंसां तस्य बहुधा चकार च स आदरात् ॥११॥ततः सपंचमस्कंधं वसंताद्यदिनावधि । शुश्राव सादरं तं च प्रशशंस च संसदि ॥१२॥ श्रीमद्भागवताख्यस्य पुराणस्याति वल्लभौ । स्कंधावभूतां द्वावेतौ तस्य नारायणस्यहि ॥१३॥ पौराणिकं ततः सम्यग्वस्त्र भूषाधनादिभिः । तोषयित्वाऽथमध्याह्नेवसंतोत्सवमाचरत् ॥१४॥ लक्ष्मीनारायणस्यासौमहापूजाम कारयत् ।गीतवादित्रनिनदेरू पेतां वर्णि सत्तमैः ॥१५॥ब्राह्मणान् भोजयामास सहस्रं तद्दिने हरिः ।तेभ्यश्चदक्षिणां प्रादात्सुस्पर्शान्कंबलानपि ॥१६॥ भक्तास्तदानी बहुशः समीप ग्रामवासिनः ।तद्दर्शनार्थमा जग्मुः प्रतिजग्मुश्चते पुनः ॥१७॥ अपराह्ने ततः स्वामीविजनस्थोहितंनृणाम् । चिंतयन पत्रिकांतेभ्योलिखितुं निश्चिकायं सः ॥१८॥ सकलेष्वपिदेशेषुधर्मशिक्षार्थं पत्रिकाम् । लिखामितेमद्भक्तावर्त्तिष्यंते तथैवहि ॥१९॥ ममाशयोयादृशोऽस्तितादृशं चापितेऽखिलाः । तयैवावगमिष्यंति भविष्यंत्यऽप्पऽसंशयाः ॥२०॥ अंतर्हितेमयिभुवोमदीयानां च सर्वशः ।

CHAPTER 63

Suvrat Muni said, "O king! Upon reaching Vadtaal, Shree Hari praised King Sayajirao Gaekwad profusely. He gifted everything valuable the He had received from Sayajirao to Raghuvirji. As He wanted to listen to the Katha of the tenth canto of Shreemad Bhagwat in seclusion, He asked King Uttam, his family and Rampratapbhai to return to Gadhpur. He assured them that He will return soon after the conclusion of the Katha. Though not happy at the prospect of separation from Shree Hari, King Uttam and others returned to Gadhpur as asked. All other devotees of far off places returned to their respective villages at Shree Hari's decree. The saints spread out to various regions to spread Shree Hari's message and His glory."

Suvrat Muni continued, "O king! Shree Hari listened to the Katha of the tenth canto of Shreemad Bhagwat very reverently, for one and a half months starting from Kartik Vad Ekadashi. Shree Hari listened to the Katha of the fifth canto of the Bhagwat following the tenth canto which concluded on Maha Sud Panchmi. Shree Hari praised the contents of these two cantos highly and held them in high esteem. They were His favourite. He generously gifted the narrator of the Katha much wealth and new robes. He celebrated the festival of colours in the afternoon culminating in the elaborate worship of Lord LaxmiNarayan. O king! Shree Hari fed sumptuous meals to one thousand Brahmins at the conclusion of the festival and gifted each of them a soft blanket. Many devotees of nearby villages also turned up to participate in the festival of spring."

Suvrat Muni continued, "O king! Bhagwan Shree Hari sat in seclusion in the evening and decided to compose a scripture for the benevolence of all His disciples. He thought, 'I should write a small scripture setting out the code of ethical conduct for the benevolence of all My disciples. They will understand exactly what I intend to say and how I would like them to behave, by reading this composition. It will remove any ambiguity from their minds. This scripture – Shikshapatri will guide them and strengthen their devotion towards Me when I am no longer present in their midst in My current form.' O king! Thinking thus, Shree Hari asked for a pen and papers from one of His

स्फुटमद्वाक्यरू पासाभवित्र्यालंबनं भुवि ॥२१॥ एवं विचार्य्य धर्मात्माकाकुदंखटिकां चसः । आनयामासभृत्येनलेखिनीं च सुशोभनाम् ॥२२॥सच्छास्त्राणां स सर्वेषां सारमाकृष्य सद्धिया ।लिलेखपत्रिकां स्वामीसद्धर्मं स्थापयन्भुवि ॥२३॥ऊ रौदक्षेपदृकं काकुदस्य कृत्वा धृत्वावामदोष्मानतास्यः । दक्षेपाणौलेखिनीकुंचिताग्रे बिभ्रत्यं स्त्री सोऽलिखद्भूमियेत्थम् ॥२४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे भगवतोवृत्तालयावास निरू पणनामा त्रिषष्ठितमोऽध्यायः ॥६३॥

अथ चतुर्थषष्ठितमोऽध्यायः

सुव्रत उवाच ।

(श्री सहजानंदस्वामि महाप्रभु शिक्षापत्री लेखन शुभारंभ स्वइष्टदेवस्य स्मृत्येव मंगलाचरण करोति ।) वामे यस्य स्थिता राधाश्रीश्च यस्यास्ति वक्षसि । वृन्दावनविहारं तं श्रीकृष्णं हृदि चिन्तये ॥१॥ लिखामि सहजानन्दस्वामी सर्वान्निजाश्रितान् । नानादेशस्थितान् शिक्षापत्रीं वृत्तालयस्थितः ॥२॥ भ्रात्रो रामप्रतापेच्छारामयोर्धर्मजन्मनोः । यावयोध्याप्रसादाख्यरघुवीराभिधौ सुतौ ॥३॥ मुकुन्दानन्दमुख्याश्च नैष्ठिका ब्रह्मचारिणः । गृहस्थाश्च मयारामभट्टाद्या ये मदाश्रयाः ॥४॥ सधवा विधवा योषा याश्च मिच्छष्यतां गताः । मुक्तानन्दादयो ये स्युः साधवाश्चाखिला अपि ॥५॥ स्वधर्मरक्षिका मे तैः सर्वैर्वाच्याः सदाशिषः । श्रीमन्नारायणस्मृत्या सहिताः शास्त्रसम्मताः ॥६॥एकाग्रेणैव मनसा पत्रीलेखः सहेतुकः ।अवधार्योऽयमखिलैः सर्वजीवहितावहः ॥७॥ ये पालयन्ति मनुजाः सच्छास्त्रप्रतिपादितान् । सदाचारन् सदा तेऽत्र परत्र च महासुखाः ॥८॥ तानुल्लंध्यात्र वर्तन्ते ये तु स्वैरं कुबुद्धयः । त इहामुत्र च महल्लभन्ते कष्टमेव हि ॥९॥ अतो भवद्भिर्मच्छिष्यैः सावधानतयाऽखिलैः । प्रीत्यैतामनुसृत्यैव वर्तितव्यं

attendants. Holding a paper pad with His left hand and placing it on His right thigh and holding pen in His right hand, He started writing the Shikshapatri, as nectar of all scriptures."

Thus ends the 63rd Chapter of the Satsangi Jeevan.

CHAPTER 64

Suvrat Muni said, O king! Lord Swaminarayan offered auspicious prayers at the beginning of writing the Shikshapatri, 'I meditate, in My heart, upon Lord Shree Krishna, on whose left stands Radhikaji, in whose heart resides Laxmiji and who plays (with His Bhaktos) in Vrindavan' before continuing further, 'I, Sahajanand Swami, write this Shikshapatri, Gospel of Life Divine, to all My disciples who reside in different parts of the world from Vadtaal. Rampratapji and Ichharamji, the sons of Shree Dharma Dev, are My brothers. Rampratapji's son, Ayodhyaprasadji and Ichharamji's son Raghuvirji, both of whom I have adopted as My sons and established them as the Acharyas (Heads) of this Satsang and its adherers. The NaisthikBrahamcharis (the Brahmin celibates), represented by Mukundanand; and the devoted householders like Mayaram Bhatt and others. All My female disciples, married and widows; and all My Sadhus like Muktanand and others may you accept My divine Blessing (which are there to defend our religion) prescribed by the happy remembrance of Shreemann Narayan. My disciples shall all concentrate on the benevolent aim of writing this Shikshapatri, which is written for the spiritual and material welfare of everybody. Those who observe the Ethics (e.g. non-violence) as prescribed by Holy Scriptures, such as the Shreemad Bhagwat, shall derive happiness in this world as well as in the next. However, those who violate these Rules of ethics and behave contrary are evil-minded and shall suffer great distress in this world as well as in the next. Hence, all My disciples shall lovingly follow the commandments of this Shikshapatri vigilantly and shall never violate them.'

'My disciples shall never intentionally kill any living creature, not even small insects such as lice, mosquitoes, flies or bugs. They shall never kill goats and/or other living beings in sacrifices performed for any kind of Yagna, for non-violence is declared by all the scriptures, as the highest Dharma. One shall never commit homicide, even in order to acquire women, wealth, political power or an empire. One shall never commit suicide even in a holy shrine, or through anger or on account of some untoward action, by taking poison or by strangulation or by jumping into a well or from a hilltop or by any

निरन्तरम् ॥१०॥ कस्यापि प्राणिनो हिंसा नैव कार्याऽत्र मामकैः । सूक्ष्मयूकामत्कुणादेरपि बुद्ध्या कदाचन ॥११॥ देवतापितृयागार्थमप्यजादेश्च हिंसनम् । न कर्तव्यमहिंसैव धर्मः प्रोक्तोऽस्ति यन्महान् ॥१२॥ स्त्रिया धनस्य वा प्राप्त्यै साम्राज्यस्यापि वा क्वचित् । मनुष्यस्य तु कस्यापि हिंसा कार्या न सर्वथा ॥१३॥ आत्मघातस्तु तीर्थेऽपि न कर्तव्यश्च न क्रुधा । अयोग्याचरणात् क्वापि न विषोद् बंधनादिना ॥१४॥ न भक्ष्यं सर्वथा मांसं यज्ञशिष्टमपि क्वचित् । न पेयं च सुरामद्यमपि देवनिवेदितम् ॥१५॥ अकार्याचरणे क्वापि जाते स्वस्य परस्य वा । अङ्गच्छेदो न कर्तव्यः शस्त्राद्यैश्च क्रुधाऽपि वा ॥१६॥ स्तेनकर्म न कर्तव्यं धर्मार्थमपि केनचित् । सस्वामि काष्ठपुष्पादि न ग्राह्यं तदनाज्ञया ॥१७॥ व्यभिचारो न कर्तव्यः पुम्भिः स्त्रीभिश्च मां श्रितैः । द्यूतादि व्यसनं त्याज्यं नाद्यं भङ्गादि मादकम् ॥१८॥ अग्राह्यान्नेन पक्वं यदन्नं तदुदकं च न । जगन्नाथपुरोऽन्यत्र हित्वा ग्राह्यं कृष्णप्रसाद्यपि ॥१९॥ मिथ्यापवादः कस्मिंश्चिदपि स्वार्थस्य सिद्धये । नारोप्यो नापशब्दाश्च भाषणीयाः कदाचन ॥२०॥ देवतातीर्थविप्राणां साध्वीनां च सतामपि । वेदानां च न कर्तव्या निन्दा श्रव्या न च क्वचित् ॥२१॥ देवतायै भवेद्यस्यै सुरामांसनिवेदनम् । यत्पुरोऽजादिहिंसा च न भक्ष्य तन्निवेदितम् ॥२२॥ दृष्ट्वा शिवालयादीनि देवागाराणि वर्त्मनि । प्रणम्य तानि तद्देवदर्शनं कार्यमादरात् ॥२३॥ स्ववर्णाश्रमधर्मो यः स हातव्यो न केनचित् । परधर्मो न चाचर्यो न च पाखण्डकल्पितः ॥२४॥ कृष्णभक्तेः स्वधर्माद्वा पतनं यस्य वाक्यतः । स्यात्तन्मुखान्न वै श्रव्याः कथा वार्ताश्च वा प्रभोः ॥२५॥ स्वपरद्रोहजननं सत्यं भाष्यं न कर्हिचित् । कृतघ्नसङ्गस्त्यक्तव्यो लुब्धा ग्राह्या न कस्यचित् ॥२६॥ चोरपापिव्यसनिनां सङ्गः पाखण्डिनां तथा । कामिनां च न कर्तव्यो जनवञ्चनकर्मणाम् ॥२७॥

other means. One shall never eat meat, nor drink liquor, wine or intoxicating beverages even in a moment of extreme necessity; and even if offered as remains of a Yagna or Prasad of a deity. One shall never mutilate any part of one's body or that of others' with a weapon or by any other means, in order to punish oneself or others for any unworthy deed or sin either by oneself or by others. One shall not steal, even for the sake of performing an act of Dharma. No article, even firewood, flowers etc… owned by others shall ever be taken without their owner's permission. My male and female disciples shall never commit adultery nor indulge in gambling and similar vices. They shall abstain from inhaling and drinking intoxicating substances such as bhang, tobacco, snuff and the likes. My devotees shall not accept any food or drink prepared by a person from whom one is prohibited to take such things by the Holy Scriptures, even if it is the Prasad (sanctified food) from the offerings to Lord Shree Krishna, at any place, except the Prasad of Lord Jagannath of Puri. One shall never make false accusations or abuse anyone even if it serves one's self-interest. '

'Never criticise, slander or speak ill of any Deity, Devta, places of pilgrimage, Brahmin, chaste and devout wife or the Vedas, nor listen to such criticism or slander. One must not accept Prasad of any deity to whom alcohol or meat is offered and/or before whom goats or other animals are scarified. When passing by temples of Lord Shiva and other deities, one must bow to them and perform Darshan of residing deities with due reverence. One shall never abandon one's own Dharma (ethical duties) as ordained by one's own Varna and Ashram nor follow a course of conduct prescribed for others, nor follow any faith which is pretentious or fictitious. One must not listen to the religious discourse from a person who is trying to deviate us from Bhakti of Lord Krishna and our true religious behaviour. One shall never speak such truth which might bring about great harm to one's self or to others, nor keep the company of ungrateful people, nor take any bribe from anyone in social affairs. You, My devotees, shall never associate with thieves, sinners, addicts, hypocrites, licentious, lecherous and deceitful persons. One must not associate with persons who under the pretext of religion or devotion lust after wealth, women or other worldly pleasures and commit sins. One shall never hear or believe those scriptures in which the existence of Lord Shree Krishna and His incarnations have been skilfully and deceitfully denied or degraded.'

'My devotees must not drink water or milk without filtering it first. They must not bathe in water which has many small micro-organisms. One shall never take medicine which contains alcohol or meat extracts, nor take medicine from an unknown physician

भक्तिं वा ज्ञानमालम्ब्य स्त्रीद्रव्यरसलोलुभाः । पापे प्रवर्तमानाः स्युः कार्यस्तेषां न सङ्गमः ॥२८॥ कृष्णकृष्णावताराणां खण्डनं यत्र युक्तिभिः । कृतं स्यात्तानि शास्त्राणि न मान्यानि कदाचन ॥२९॥ अगालितं न पातव्यं पानीयं च पयस्तथा । स्नानादि नैव कर्तव्यं सूक्ष्मजन्तुमयाम्भसा ॥३०॥ यदौषधं च सुरया सम्पृक्तं पललेन वा । अज्ञातवृत्तवैद्येन दत्तं चाद्यं न तत् क्वचित् ॥३१॥ स्थानेषु लोकशास्त्राभ्यां निषिद्धेषु कदाचन । मलमूत्रोत्सर्जनं च न कार्यं ष्ठीवनं तथा ॥३२॥ अद्वारेण न निर्गम्यं प्रवेष्टव्यं न तेन च । स्थाने सस्वामिके वासः कार्योऽपृष्ट्वा न तत्पतिम् ॥३३॥ ज्ञानवार्ताश्रुतिर्नार्या मुखात् कार्या न पुरुषैः । न विवादः स्त्रिया कार्यो न राज्ञा न च तज्जनैः ॥३४॥ अपमानो न कर्तव्यो गुरू णां च वरीयसाम् । लोके प्रतिष्ठितानां च विदुषां शस्त्रधारिणाम् ॥३५॥ कार्यं न सहसा किञ्चित्कार्यो धर्मस्तु सत्वरम् । पाठनीयाऽधीतविद्या कार्यः सङ्गोऽन्वहं सताम् ॥३६॥ गुरुदेवनृपेक्षार्थं न गम्यं रिक्तपाणिभिः । विश्वासघातो नो कार्यः स्वश्लाघा स्वमुखेन च ॥३७॥ यस्मिन् परिहितेऽपि स्युर्दृश्यान्यङ्गानि चात्मनः । तद्दूष्यं वसनं नैव परिधार्यं मदाश्रितैः ॥३८॥ धर्मेण रहिता कृष्णभक्तिः कार्या न सर्वथा । अज्ञनिन्दाभयान्नैव त्याज्यं श्रीकृष्णसेवनम् ॥३९॥ उत्सवाहेषु नित्यं च कृष्णमंदिरमागतैः । पुम्भिः स्पृश्या न वनितास्तत्र ताभिश्च पुरुषाः ॥४०॥ कृष्णदीक्षां गुरोः प्राप्तैस्तुलसीमालिके गले । धार्ये नित्यं चोर्ध्वपुण्ड्रं ललाटादौ द्विजातिभिः ॥४१॥ तत्तु गोपीचन्दनेन चन्दनेनाथवा हरेः । कार्यं पूजावशिष्टेन केसरादियुतेन च ॥४२॥ तन्मध्य एव कर्तव्यः पुण्ड्रद्रव्येण चन्द्रकः । कुङ्कुमेनाथवा वृत्तो राधालक्ष्मीप्रसादिना ॥४३॥ सच्छूद्राः कृष्णभक्ता ये तैस्तु मालोर्ध्वपुण्ड्रके । द्विजातिवद्धारणीये निजधर्मेषु संस्थितैः ॥४४॥ भक्तैस्तदितरैर्माले चन्दनादीन्धनोद्भवे । धार्ये कण्ठे ललाटेऽथ

whose behaviour we are unaware of. One shall never excrete, urinate or spit in dilapidated temples, banks of rivers or ponds, main roads, fields sown with seeds, shades of trees, orchards, gardens or similar places prohibited by scriptures and society. One shall never enter or exit through a secret passage, and shall not occupy, even temporarily, any private property without the permission of its owner. My male disciples must not listen to the religious discourse (Katha) by females, nor enter into arguments with females, rulers, courtiers and their relatives. One shall never insult a guru, elders, famous, dignified, learned or armed. One shall never perform duties pertaining to one's social affairs in haste without careful consideration, whereas duties relating to Dharma shall be performed immediately. Those who are learned shall impart their knowledge to others, and shall always associate with saintly persons. One shall never go empty handed to a guru, a deity or a king. One shall never commit a breach of trust and shall never praise oneself. My disciples shall never wear clothes which are likely to cause an indecent exposure of their body. One shall never practise devotion to Lord Shree Krishna without observance of Dharma and shall never give up devotion to Lord Shree Krishna for fear of criticism or disapproval from ignorant persons. All those who come to the temple of Lord Shree Krishna either daily or on days of religious festivals, must avoid direct contact with persons of the opposite sex within the temple precinct; and after coming out from temples, they may behave normally.'

'My Brahmin, Kshatriya and Vaishya disciples who have been initiated into this Satsang by their guru shall wear a double stringed Kanthi made from Tulsi wood around their neck and do a Tilak-Chandlo on their forehead, chest and both arms. This Tilak should be done with Gopichandan or sandalwood paste mixed with Kumkum, which has previously been offered to Lord Shree Krishna. One shall do a Chandlo in the centre of the Tilak of Gopichandan or Kumkum, which has been previously offered to Radhikaji or Laxmiji. My devout Shudra disciples observing their Dharma, shall wear a Kanthi of Tulsi and Tilak-Chandlo similar to those of the Brahmins, the Kshatriyas and the Vaishyas. My other disciples, who are lower than Shudras, shall wear double stringed Kanthi of sandalwood around their neck and only a Chandlo (without Tilak) on their forehead. Brahmins, who have inherited Tripund (three lined horizontal Tilak) or Rudraksha Kanthi from their forefathers, may continue to do so even after becoming My disciples and being initiated into this Sampraday. No distinction shall be made between Lord Narayan and Shiva, as they both have been proclaimed as Brahmasvarupa by the Vedas. My disciples shall never practise the relaxations of edicts or rules, permitted by scriptures for extremely adverse conditions, as the principal

कार्यः केवलचन्द्रकः ॥४५॥ त्रिपुण्ड्रुद्राक्षधृतिर्येषां स्यात्स्वकुलागता । तैस्तु विप्रादिभिः क्वापि न त्याज्या सा मदाश्रितैः ॥४६॥ एकात्म्यमेव विज्ञेयं नारायणमहेशयोः । उभयोर्ब्रह्मरू पेण वेदेषु प्रतिपादनात् ॥४७॥ शास्त्रोक्त आपद्धर्मो यः स त्वल्पापदि कर्हिचित् । मदाश्रितैर्मुख्यतया ग्रहीतव्यो न मानवैः ॥४८॥ प्रत्यहं तु प्रबोद्धव्यं पूर्वमेवोदयाद्रवेः । विधाय कृष्णस्मरणं कार्यः शौचविधिस्ततः ॥४९॥ उपविश्यैव चैकत्र कर्तव्यं दन्तधावनम् । स्नात्वा शुच्यम्बुना धौते परिधार्ये च वाससी ॥५०॥ उपविश्य ततः शुद्ध आसने शुचिभूतले । असङ्कीर्ण उपस्पृश्यं प्राङ्मुखं वोत्तरामुखम् ॥५१॥ कर्तव्यमूर्ध्वपुण्ड्रं च पुम्भिरेव सचन्द्रकम् । कार्यं सधवनारीभिर्भाले कुङ्कमचन्द्रकः ॥५२॥ पुण्ड्रं वा चन्द्रको भाले न कार्यो मृतनाथया । मनसा पूजनं कार्यं ततः कृष्णस्य चाखिलैः ॥५३॥ प्रणम्य राधाकृष्णस्य लेख्यार्चां तत आदरात् । शक्त्या जपित्वा तन्मन्त्रं कर्तव्यं व्यावहारिकम् ॥५४॥ ये त्वम्बरीषवद्भक्ताः स्युरिहात्मनिवेदिनः । तैश्च मानसपूजान्तं कार्यमुक्तक्रमेण वै ॥५५॥ शैली वा धातुजा मूर्तिः शालग्रामोऽर्च्य एव तैः । द्रव्यैर्यथाप्तैः कृष्णस्य जप्योऽथाष्टाक्षरो मनुः ॥५६॥ स्तोत्रादेरथ कृष्णस्य पाठः कार्यः स्वशक्तितः । तथानधीतगीर्वाणैः कार्यं तन्नामकीर्तनम् ॥५७॥ हरेर्विधाय नैवेद्यं भोज्यं प्रासादिकं ततः । कृष्णसेवापरैः प्रीत्या भवितव्यं च तैः सदा ॥५८॥ प्रोक्तास्ते निर्गुणा भक्ता निर्गुणस्य हरेर्यतः । सम्बन्धात्तत्क्रियाः सर्वा भवन्त्येव हि निर्गुणाः ॥५९॥ भक्तैरेतैस्तु कृष्णायानर्पितं वार्यपि क्वचित् । न पेयं नैव भक्ष्यं च पत्रकन्दफलाद्यपि ॥६०॥ सर्वैरशक्तौ वार्धक्यादगरीयस्यापदाऽथवा । भक्ताय कृष्णमन्यस्मै दत्त्वा वृत्त्यं

rules in the event of minor or temporary adverse conditions.'

'All My disciples shall get up daily before sun-rise, offer prayers to Lord Shree Krishna, while still in bed, before attending the call of nature. Then proceed to brush teeth, which must be done sitting or standing at one place. Then bathe with clean water and wear washed and clean two items of clothing, one around the waist and other around the torso. Then sit in a clean place, on a clean and suitable cloth, untouched by others, and facing North or East to prepare for daily Puja. All male devotees must do Tilak and Chandlo on their forehead. All married women devotees must mark a Chandlo of Kumkum on their forehead. Widows shall neither do a Tilak nor a Chandlo. All My disciples shall then meditate upon Lord Shree Krishna and perform Mansi Puja with sandalwood, flowers etc. Then they shall, with due respect, bow down before the Murtis of Shree Radha Krishna, and recite the eight syllabled holy hymn of Shree Krishna according to their capacity. After Puja they may proceed to attend to their daily routines. Those of my Atmanivedi devotees, like King Ambarish, who have entirely dedicated their lives in My service, must also follow morning rituals described above up to and including Mansi Puja and meditation. Then My Atmanivedi devotees shall worship Shaligram or the Murti of Lord Shree Krishna made of stone or metal with the offerings of real fruits, flowers, sandalwood paste, rice etc. according to their ability. They shall then recite the eight syllabled sacred hymn of Shree Krishna. They shall then read hymns or the religious scriptures about Lord Shree Krishna according to their ability, and those who do not know Sanskrit, shall sing songs in the praise of Lord Shree Krishna and chant His name. They shall offer Naivedhya to Lord Shree Krishna, and eat this sanctified food as His Prasad. They shall thus always remain in the service of Lord Shree Krishna with dedication and supreme love. These Atmanivedi devotees are considered as Nirguna (free from the effects of the three qualities of Maya) because all their deeds are purified by their continuous and devout contact with Lord Shree Krishna, who is forever Nirguna. Such Atmanivedi devotees shall never drink water or eat roots, fruits, leaves etc. without first offering them to Lord Shree Krishna. '

'My disciples, who have become disabled by old age or by some illness, shall give their Murtis of Puja to some other disciples. The disabled disciples shall thereafter serve God to the best of their ability. My disciples shall worship only those Murtis of Lord Shree Krishna, which have been given to them by the Acharya of DharmaKul or installed by him. Other idols may be respectfully bowed to, but not worshipped. All My disciples shall go to the temple everyday in the evening and once there, they shall sing the praise and glory of Lord Shree Krishna loudly. They shall read and/or listen to the Katha with deep reverence. They shall celebrate all festivals by singing Kirtans with

यथाबलम् ॥६१॥ आचार्येणैव दत्तं यद्यच्च तेन प्रतिष्ठितम् । कृष्णस्वरू पं तत्सेव्यं वन्द्यमेवेतरत्तु यत् ॥६२॥ भगवन्मन्दिरं सर्वैः सायं गन्तव्यमन्वहम् । नामसङ्कीर्तनं कार्यं तत्रोच्चै राधिकापतेः ॥६३॥ कार्यास्तस्य कथावार्ताः श्रव्याश्च परमादरात् । वादित्रसहितं कार्यं कृष्णकीर्तनमुत्सवे ॥६४॥ प्रत्यहं कार्यमित्थं हि सर्वैरपि मदाश्रितैः । संस्कृतप्राकृतग्रन्थाभ्यासश्चापि यथामति ॥६५॥ यादृशैर्यो गुणैर्युक्तस्तादृशे स तु कर्मणि । योजनीय विचार्यैव नान्यथा तु कदाचन ॥६६॥ अन्नवस्त्रादिभिः सर्वे स्वकीयाः परिचारकाः । सम्भावनीयाः सततं यथायोग्यं यथाधनम् ॥६७॥ यादृग्गुणो यः पुरुषस्तादृशा वचनेन सः । देशकालानुसारेण भाषणीयो न चान्यथा ॥६८॥ गुरुभूपालवर्षिष्ठत्यागिविद्वत्तपस्विनाम् । अभ्युत्थानादिना कार्यः सम्मानो विनयान्वितैः ॥६९॥ नोरौ कृत्वा पादमेकं गुरुदेवनृपान्तिके । उपवेश्यं सभायां च जानू बद्ध्वा न वाससा ॥७०॥ विवादो नैव कर्तव्यः स्वाचार्येण सह क्वचित् । पूज्योऽन्नधनवस्त्राद्यैर्यथाशक्ति स चाखिलैः ॥७१॥ तमायान्तं निशम्याशु प्रत्युद्गन्तव्यमादरात् । तस्मिन् यात्यनुगम्यं च ग्रामान्तावधि मच्छ्रितैः ॥७२॥ अपि भूरिफलं कर्म धर्मापेतं भवेद्यदि । आचर्य्यं तर्हि तन्नैव धर्मः सर्वार्थदोऽस्ति हि ॥७३॥ पूर्वैर्महद्भिरपि यदधर्माचरणं क्वचित् । कृतं स्यात्तत्तु न ग्राह्यं ग्राह्यो धर्मस्तु तत्कृतः ॥७४॥ गुह्यवार्ता तु कस्यापि प्रकाश्या नैव कुत्रचित् । समदृष्ट्या न कार्यश्च यथार्हार्चाव्यतिक्रमः ॥७५॥ विशेषनियमो धार्यश्चातुर्मास्येऽखिलैरपि । एकस्मिन् श्रावणे मासि स त्वशक्तैस्तु मानवैः ॥७६॥ विष्णोः कथायाः श्रवणं वाचनं गुणकीर्तनम् । महापूजा मंत्रजपः स्तोत्रपाठः प्रदक्षिणाः ॥७७॥

the accompaniment of musical instruments. All My disciples shall always behave as mentioned above and shall also study the religious scriptures in Sanskrit or other Vernacular languages to the best of their abilities. A person should be assigned any work only after carefully considering his ability and suitability and not otherwise. My disciples shall always take care of their dependants or servants with regard to food and clothes to the best of their abilities. A person should always be addressed according to his status, taking into consideration the time and place, but not otherwise. My courteous disciples shall, on the arrival of a guru, a ruler, a very old person, a person who has renounced the material world, a scholar and an ascetic, accord a warm welcome by rising up from their seat, bowing down, offering a seat and saying pleasant words. One shall not sit with one leg over the other or with knees bound with a cloth strap, in the presence of a guru, a deity or a king, or in a congregation.'

'My disciples shall never enter into arguments with their Acharya, but honour and serve him by offering food, money, clothing etc, according to their abilities. On hearing the news of the arrival of their Acharya, My disciples shall go forthwith to the outskirts of the village or town to welcome him with honour and respect and on his departure shall accompany him up to the outskirts of the village or town to bid him farewell. One shall never undertake any activity, which is devoid of Dharma, irrespective of its material or financial benefits as Dharma alone can fulfil all human efforts, therefore, one shall not give up Dharma in the hope of some benefits. One shall never adopt or follow any of the unethical deeds of the great people of the past but shall only follow their good or ethical deeds. One shall never disclose the secrets of others to anyone else and shall give due respect to deserving persons, but under no circumstances shall the bounds of courtesy be violated for observing a false decorum of equality. All My disciples shall perform additional religious duties during Chaturmaas (the four months of monsoon) and those who are incapable shall perform them at least during the month of Shravana. The following are the best additional religious duties to be adopted and followed:-Reading religious scriptures, Listening to religious scriptures, Reciting hymns of His divine qualities, Performing Mahapuja, Chanting His Mantra, Reciting other sacred hymns, Performing Pradakshina (Going round the images of God in a clockwise direction) and Prostrating (Pranam) before God's images or Murtis. I highly value these eight observances; so all My disciples shall observe anyone of them devoutly during the period of Chaturmaas.'

'They shall observe self-discipline on Ekadashi (the eleventh day of each half of every lunar month), Janmasthami (birthday of Lord Shree Krishna) and birth anniversaries of other deities, Shivratri etc, and celebrate them with great reverence

साष्टाङ्गप्रणतिश्चेति नियमा उत्तमा मताः । एतेष्वेकतमो भक्त्या धारणीयो विशेषतः ॥७८॥ एकादशीनां सर्वासां कर्तव्यं व्रतमादरात् । कृष्णजन्मदिनानां च शिवरात्रेश्च सोत्सवम् ॥७९॥ उपवासदिने त्यज्या दिवानिद्रा प्रयत्नतः । उपवासस्तया नश्येन्मैथुनेनैव यन्नृणाम् ॥८०॥ सर्ववैष्णवराजश्रीवल्लभाचार्य नन्दनः । श्रीविट्ठलेशः कृतवान् यं व्रतोत्सवनिर्णयम् ॥८१॥ कार्यास्तमनुसृत्यैव सर्वे एव व्रतोत्सवाः । सेवारीतिश्च कृष्णस्य ग्राह्या तदुदितैव हि ॥८२॥ कर्तव्या द्वारिकामुख्यतीर्थयात्रा यथाविधि । सर्वैरपि यथाशक्ति भाव्यं दीनेषु वत्सलैः ॥८३॥ विष्णुः शिवो गणपतिः पार्वती च दिवाकरः । एताः पूज्यतया मान्या देवताः पञ्च मामकैः ॥८४॥ भूताद्युपद्रवे क्वापि वर्म नारायणात्मकम् । जप्यं च हनुमन्मंत्रो जप्यो न क्षुद्रदैवतः ॥८५॥ रवेरिन्द्रोश्चोपरागे जायमानेऽपराः किया: । हित्वाशु शुचिभिः सर्वैः कार्यः कृष्णमनोर्जपः ॥८६॥ जातायामथ तन्मुक्तौ कृत्वा स्नानं सचेलकम् । देयं दानं गृहिजनैः शक्त्याऽन्यैस्त्वर्च्य ईश्वरः ॥८७॥ जन्माशौचं मृताशौचं स्वसम्बन्धानुसारतः । पालनीयं यथाशास्त्रं चातुर्वर्ण्यजनैर्मम ॥८८॥ भाव्यं शमदमक्षान्तिसंतोषादिगुणान्वितैः । ब्राह्मणैः शौर्यधैर्यादिगुणोपेतैश्च बाहुजैः ॥८९॥ वैश्यैश्च कृषिवाणिज्यकुसीदमुखवृत्तिभिः । भवितव्यं तथा शूद्रैर्द्विजसेवादिवृत्तिभिः ॥९०॥ संस्काराश्चाह्निकं श्राद्धं यथाकालं यथाधनम् । स्वस्वगृह्यानुसारेण कर्तव्यं च द्विजन्मभिः ॥९१॥ अज्ञानाज्ज्ञानतो वाऽपि गुरु वा लघु पातकम् । क्वापि स्यात्तर्हि तत्प्रायश्चित्तं कार्यं स्वशक्तितः ॥९२॥ वेदाश्च व्याससूत्राणि श्रीमद्भागवताभिधम् । पुराणं भारते तु श्रीविष्णोर्नामसहस्रकम् ॥९३॥ तथा श्रीभगवद्गीता नीतिश्च विदुरोदिता

and festivity. They shall observe a Vrat (day of fasting and self-discipline) on Ekadashi (the eleventh day of each half of every lunar month), Janmasthami (birthday of Lord Shree Krishna) and birth anniversaries of other deities, such as Shivratri , etc, and celebrate them with great reverence and festivity. One shall make every effort to avoid sleeping during the daytime on a day of a Vrat. Just as sexual indulgence nullifies the fast, so does sleeping during the daytime. My disciples shall observe all Vrats and festivals as prescribed by Shree ViththalNathji, the son of Shree Vallabhacharya, one of the most prominent Vaishnav. They shall observe the modes of worship and Bhakti of Lord Shree Krishna as prescribed and expounded by Shree ViththalNathji. All My disciples shall undertake a pilgrimage with due rites, to the main holy places like Dwarka. At the shrines, they shall always be charitable and compassionate towards the poor according to their resources. My disciples shall reverently respect the five deities namely Vishnu, Shiva, Ganapati, Parvati and the Sun. My disciples, if ever afflicted by any evil spirits, shall chant "Narayan Kavach" or "Hanuman Strotra", but shall never chant the Mantras of any other deities.'

'Whenever an eclipse of the Sun or the Moon takes place, all My disciples shall immediately suspend all work, and after purifying themselves shall chant the Mantra of Lord Shree Krishna. When the eclipse is over, they shall take a bath with the clothes worn at that time. Householders shall give alms to the poor according to their means and the ascetics shall worship God. All My disciples shall observe Sutak immediately after a birth or death of a relative, according to the closeness of the relationship, as prescribed by the scriptures. My Brahmin disciples shall develop virtues such as tranquillity, self-restraint, forgiveness, contentment etc, and My Kshatriya devotees (warrior caste) shall acquire bravery, patience and similar virtues. My Vaishya devotees shall practise farming, trading, money lending etc, and the Shudra devotees shall serve the above-mentioned three castes. The twice-born (Dwij) disciples shall perform all Sanskars like conception and birth, their daily rituals and Shradhdh at the appropriate time and according to their family traditions and individual means. If My disciples do commit any sin, small or big, knowingly or unknowingly, they shall expiate and repent their sins according to their means and capabilities.'

'I hold the following eight scriptures as superior and a true authority on our philosophy and religion:- The Vedas, Vyas-Sutra, Shreemad Bhagwat, Shree VishnuSahasraNam, Shree Bhagvad Gita and VidurNiti (Code of ethics espoused by Vidurji) from Mahabharata, Shree Vaasudev Mahatmya from Vishnu Khand of Skand Puran and Yagnavalkya Smruti. All My disciples, desirous of salvation, shall listen to all these eight scriptures and My Brahmin devotees shall study, teach and preach

। श्रीवासुदेवमाहात्म्यं स्कान्दवैष्णवखण्डगम् ॥९४॥ धर्मशास्त्रान्तर्गता य चाज्ञवल्क्यऋषेः स्मृतिः । एतान्यष्ट ममेष्टानि सच्छास्त्राणि भवन्ति हि ॥९५॥ स्वहितेच्छुभिरेतानि मच्छिष्यैः सकलैरपि । श्रौतव्यान्यथ पाठ्यानि कथनीयानि च द्विजैः ॥९६॥ तत्राचारव्यवहृतिनिष्कृतानां च निर्णये । ग्राह्या मिताक्षरोपेता याज्ञवल्क्यस्य तु स्मृतिः ॥९७॥ श्रीमद्भागवतस्यैषु स्कन्धौ दशमपञ्चमौ । सर्वाधिकतया ज्ञेयौ कृष्णमाहात्म्यबुद्धये ॥९८॥ दशमः पञ्चमः स्कन्धो याज्ञवल्क्यस्य च स्मृतिः । भक्तिशास्त्रं योगशास्त्रं धर्मशास्त्रं क्रमेण मे ॥९९॥ शारीरकाणां भगवद्गीतायाश्चावगम्यताम् । रामानुजाचार्यकृतं भाष्यमाध्यात्मिकं मम ॥१००॥ एतेषु यानि वाक्यानि श्रीकृष्णस्य वृषस्य च । अत्युत्कर्षपाणि स्युस्तथा भक्तिविरागयोः ॥१०१॥ मन्तव्यानि प्रधानानि तान्येवेतरवाक्यतः । धर्मेण सहिता कृष्णभक्तिः कार्येति तद्रहः ॥१०२॥ धर्मो ज्ञेयः सदाचारः श्रुतिस्मृत्युपपादितः । माहात्म्यज्ञानयुग्भूरिस्नेहो भक्तिश्च माधवे ॥१०३॥ वैराग्यं ज्ञेयमप्रीतिः श्रीकृष्णेतरवस्तुषु । ज्ञानं च जीवमायेशरूपाणां सुष्ठु वेदनम् ॥१०४॥ हृत्स्थोऽणुसूक्ष्मश्चिद्रूपो ज्ञात्वाव्याप्याखिलां तनुम् । ज्ञानशक्त्या स्थितो जीवो ज्ञेयोऽच्छेद्यादिलक्षणः ॥१०५॥ त्रिगुणात्मा तमः कृष्णशक्तिर्देहतदीययोः । जीवस्य चाहंममताहेतुर्मायावगम्यताम् ॥१०६॥ हृदये जीववज्जीवे योऽन्तर्यामितया स्थितः । ज्ञेयः स्वतन्त्र ईशौऽसौ सर्वकर्मफलप्रदः ॥१०७॥ स श्रीकृष्णः परब्रह्म भगवान् पुरुषोत्तमः । उपास्य इष्टदेवो नः सर्वाविर्भावकारणम् ॥१०८॥ स राधया युतो ज्ञेयो राधाकृष्ण इति प्रभुः । रुक्मिण्या रमयोपेतो लक्ष्मीनारायणः स हि ॥१०९॥

them to the others. This is an easy way for salvation – Moksha. Amongst the eight scriptures mentioned above, My disciples shall consider the Mitakshara commentary on Yagnavalkya Smruti as the guiding authority to take decisions on matters of daily routines and rituals, secular business affairs and code of expiation. The Fifth and the Tenth cantos of Shreemad Bhagwat Puran shall be regarded as the best amongst these scriptures for a clear understanding of the greatness and glory of Lord Shree Krishna. The Tenth Skand (of Shreemad Bhagvat) shall be considered as Bhakti (devotional) Shastra, the Fifth Skand as Yog (knowledge) Shastra, and Yagnavalkya Smruti as Dharma (religious) Shastra. They shall consider the Bhashya (commentaries) on Vyas-Sutra and Shree Bhagvad Gita by Shree Ramanujacharya, as My spiritual philosophy. The texts, which tell the greatness of divinity of Lord Shree Krishna, religion, devotion and renunciation, in these scriptures, shall be considered to be of greater value than others. The secret of these and all other scriptures is that the devotion to Lord Shree Krishna must always be accompanied by Dharma and not without it.'

'Dharma is the correct and virtuous behaviour as authenticated by Shruti and Smruti. Bhakti is a profound and exclusive love for Lord Krishna coupled with knowledge of His majesty and magnificence. Vairagya is non-attachment to everything except Lord Shree Krishna. Gnan (knowledge) is comprehensive understanding of Jiva (soul), Maya (illusion) and Ishwara (God). The soul lives in the heart, and is smaller than the smallest atom. It is knowledgeable, and by a virtue of its subjectivity, controls the whole body. It is impenetrable, invisible, indivisible, indestructible and eternal. Maya has three qualities namely Satva (good), Rajas (mixed) and Tamas (evil). It is full of darkness (ignorance) and is the power of God. It is the source of creation of ego and the attachment towards the body and its relations. Just as the soul dwells in the heart, Ishwar (God), by His controlling power, dwells in the soul. He is the supreme sovereign of this universe and the dispenser of fruits (rewards) of our actions. And that Ishwar is Lord Shree Krishna, who is Parbhram Purushottam (Supreme Being) and our most cherished deity. He is worthy of worship by us all. He is the reason and origin of all incarnations. When Lord Krishna is accompanied by Radhikaji at His side, He is known as RadhaKrishna. When He is with Laxmiji or Rukminiji He is known as LaxmiNarayan. When He is accompanied by Arjuna(Nar), He is known as Bhagwan NarNarayan. In the same manner, when Balbhadra or other devotees are by His side, He shall be known by such other appropriate names. At times, devotees such as Radhikaji and others are alongside Lord Shree Krishna, but at other times, they, with extreme devotion, dwell within Lord Shree Krishna, then Lord Shree Krishna shall be considered as Himself. Therefore, one shall not discriminate between the different manifestations of

ज्ञेयोऽर्जुनेन युक्तोऽसौ नरनारायणाभिधः । बलभद्रादियोगेन तत्तन्नामोच्यते स च ॥११०॥ एते राधादयो भक्तास्तस्य स्युः पार्श्वतः क्वचित् । क्वचित्तदङ्गेऽतिस्नेहात्स तु ज्ञेयस्तदैकलः ॥१११॥ अतश्चास्य स्वरूपेषु भेदो ज्ञेयो न सर्वथा । चतुरादिभुजत्वं तु द्विबाहोस्तस्य चैच्छिकम् ॥११२॥ तस्यैव सर्वथा भक्तिः कर्तव्या मनुजैर्भुवि । निःश्रेयसकरं किञ्चित्ततोऽन्यन्नेति दृश्यताम् ॥११३॥ गुणिनां गुणवत्ताया ज्ञेयं ह्येतत् परं फलम् । कृष्णे भक्तिश्च सत्सङ्गोऽन्यथा यान्ति विदोऽप्यधः ॥११४॥ कृष्णस्तदवताराश्च ध्येयास्तत्प्रतिमाऽपि च । न तु जीवा नृदेवाद्या भक्ता ब्रह्मविदोऽपि च ॥११५॥ निजात्मानं ब्रह्मरूपं देहत्रयविलक्षणम् । विभाव्य तेन कर्तव्या भक्तिः कृष्णस्य सर्वदा ॥११६॥ श्रव्यः श्रीमद्भागवतदशमस्कन्ध आदरात् । प्रत्यहं वा सकृद्धर्षे वर्षे वाच्योऽथ पण्डितैः ॥११७॥ कारणीया पुरश्चर्या पुण्यस्थानेऽस्य शक्तितः । विष्णुनामसहस्रादेश्चापि कार्येप्सितप्रदा ॥११८॥ दैव्यामापदि कष्टायां मानुष्यां वा गदादिषु । यथा स्वपररक्षा स्यात्तथा वृत्त्यं न चान्यथा ॥११९॥ देशकालवयोवित्तजातिशक्त्नुसारतः । आचारो व्यवहारश्च निष्कृतं चावधार्यताम् ॥१२०॥ मतं विशिष्टाद्वैतं मे गोलोको धाम चेप्सितम् । तत्र ब्रह्मात्मना कृष्णसेवा मुक्तिश्च गम्यताम् ॥१२१॥ एते साधारणा धर्माः पुंसां स्त्रीणां च सर्वतः मदाश्रितानां कथिता विशेषानथ कीर्तये ॥१२२॥ मज्ज्येष्ठावरजभ्रातृसुताभ्यां तु कदाचन । स्वासन्नसम्बन्धहीना नोपदेश्या हि योषितः ॥१२३॥ न स्प्रष्टव्याश्च ताः क्वापि भाषणीयाश्च

Lord Shree Krishna, as the four armed or thousand armed manifestations of Lord Shree Krishna are the manifestations of the two armed Lord Shree Krishna, at His own free will.'

'All persons shall worship Lord Shree Krishna with devotion, knowing that there is no better means to attain Moksha other than devotion towards Lord Shree Krishna. The virtue of virtuous is only the result of devotion towards God and the company of saints, without which, even a learned or virtuous person is bound to degenerate. Lord Shree Krishna, His incarnations and His images alone are worthy of worship and meditation. Therefore, one shall never meditate upon a person or deity, even though he may be a profound devotee of Lord Shree Krishna or a Brahmvetta (having acquired unison with Bhagwan and divine qualities). One shall consider one's soul as distinct from the three forms of a body; Sthool (gross), Sukshma (subtle) and Karan (causal) and identify the soul with Brahma and with that sublime form shall always worship Lord Shree Krishna. My disciples shall listen to, with reverence, the Tenth Canto of Shreemad Bhagwat everyday or once a year; and the pundit shall read it daily or once yearly. They shall perform the Purascharan (the repeated pious reading) of the Tenth Skand of Shreemad Bhagwat and VishnuSahasraNam in a holy place, according to their abilities, as these performances help them to attain their desired objects. In the event of a natural or political calamity or an epidemic, one shall always act in such a way that one can save one's own life and also that of others but shall never act otherwise. The place, time, age, financial means, caste and physical ability shall be taken into consideration when deciding upon the matters of daily rites and rituals, secular business affairs and the code of expiation (repentance). My philosophy is the theory of Vishishtaadvait (specific non-dualism). Golok is my beloved abode. I believe Mukti (salvation) as being able to serve Lord Shree Krishna, in the divine sublime state, in Golok Dham. The codes of conduct (Dharma) described so far are the ones applicable equally to all My disciples, male and female, and shall be followed accordingly. I shall now describe additional specific Dharma applicable to specific groups of disciples. '

'Acharyas, the sons of My elder and younger brothers and their successors, shall never give Diksha (initiate into Sampraday) to female devotees nor preach to females who are not closely related to them. They shall never touch or talk to females not closely related to them. They shall not be cruel to any living beings nor accept any deposits from anyone. They shall never stand as surety for others in social matters. In the event of hardship, they shall subsist on alms but never incur debts. They shall never sell food grains given to them by their disciples. However, old cereals may be exchanged for new; as such an exchange is not considered a sale. They shall perform the worship of Shree Ganapati on the fourth day of the bright half of the month of

ता न हि । क्रौर्यं कार्यं न कस्मिंश्चिन्यासो रक्ष्यो न कस्यचित् ॥१२४॥ प्रतिभूत्वं न कस्यापि कार्यं च व्यावहारिके । भिक्षयाऽऽपदतिक्रम्या न तु कार्यमृणं क्वचित् ॥१२५॥ स्वशिष्यार्पितधान्यस्य कर्तव्यो विक्रयो न च । जीर्णं दत्त्वा नवीनं तु ग्राह्यं तन्नैष विक्रयः ॥१२६॥ भाद्रशुक्लचतुर्थ्यां च कार्यं विघ्नेशपूजनम् । इषकृष्णचतुर्दश्यां कार्याऽर्चा च हनूमतः ॥१२७॥ मदाश्रितानां सर्वेषां धर्मरक्षणहेतवे । गुरुत्वे स्थापिताभ्यां च ताभ्यां दीक्ष्या मुमुक्षवः ॥१२८॥ यथाधिकारं संस्थाप्याः स्वे स्वे धर्मे निजाश्रिताः । मान्याः सन्तश्च कर्तव्यः सच्छास्त्राभ्यास आदरात् ॥१२९॥ मया प्रतिष्ठापितानां मन्दिरेषु महत्सु च । लक्ष्मीनारायणादीनां सेवा कार्या यथाविधि ॥१३०॥ भगवन्मन्दिरं प्राप्तो योऽन्नार्थी कोऽपि मानवः । आदरात्स तु सम्भाव्यो दानेनान्नस्य शक्तितः ॥१३१॥ संस्थाप्य विप्रं विद्वांस पाठशाला विधाप्य च । प्रवर्तनीया सद्विद्या भुवि यत् सुकृतं महत् ॥१३२॥ अथैतयोस्तु भार्याभ्यामाज्ञया पत्युरात्मनः । कृष्णमन्त्रोपदेशश्च कर्तव्यः स्त्रीभ्य एव हि ॥१३३॥ स्वासन्नसम्बन्धहीना नरास्ताभ्यां तु कर्हिचित् । न स्पृष्टव्या न भाष्याश्च तेभ्यो दर्श्यं मुखं न च ॥१३४॥ गृहाख्याश्रमिणो ये स्युः पुरुषा मदुपाश्रिताः । स्वासन्नसम्बन्धहीना न स्पृश्या विधवाश्च तैः ॥१३५॥ मात्रा स्वस्रा दुहित्रा वा विजने तु वयःस्थया । अनापदि न तैः स्थेयं कार्य दानं न योषितः ॥१३६॥ प्रसङ्गो व्यवहारेण यस्याः केनापि भूपतेः । भवेत्तस्याः स्त्रियाः कार्यः प्रसङ्गो नैव सर्वथा ॥१३७॥ अन्नाद्यैः

Bhadrapada (Bhaddarvo), and that of Hanuman on the fourteenth day of the dark half of the month of Ashwin (Aso). I have appointed two Acharyas as spiritual leaders of the Sampraday in order to defend and preserve the religion of all My disciples. They shall initiate male devotees, desiring Moksha, into Sampraday. They shall see that all disciples conform to their respective Dharma. They shall treat saints with respect and reverence and study Scriptures with reverence. They shall worship, with due rites LaxmiNarayan and other images of Lord Shree Krishna installed by Me in the prominent temples. They shall provide food to those people who come to visit the temple in need of food and treat them with due hospitality according to the available means. They shall establish educational institutions and appoint Brahmin scholars to impart knowledge, as propagation of true knowledge in this world is the greatest act of benediction.'

'The wives of the Acharyas, with the permission of their husbands shall initiate female devotees into the Sampraday. They shall not touch, talk or even show their faces to males, except those who are closely related.'

'My male householder disciples shall not touch widows except those who are closely related to them.They shall never remain in a secluded place even with their mothers, sisters or daughters who are young, except in unavoidable circumstances and shall never give away their wives to anybody. They shall not associate with a woman who has contacts with rulers. They shall welcome and entertain anyone who comes to their house as a guest, with food, drink etc, according to their means. They shall perform with due respect, sacrificial rites to deities and oblational rites to Pitris, according to their abilities. My disciples shall render lifelong services to their parents, guru and ailing persons according to their abilities. They shall take vocations suitable to their Varna (caste) and Ashram (stage of life) and according to their abilities. The farmers shall never castrate the bulls. They shall store food and accumulate wealth for their future requirements according to their circumstances and their abilities. Those who own cattle shall store sufficient stock of fodder. They shall keep cows, and other cattle only if they are capable of taking care of them with fodder, water etc, otherwise they shall not keep them.'

'They shall not undertake any sort of dealings pertaining to land or money without a written document duly witnessed, even with their sons or friends. Agreements regarding amounts payable by either party in matrimonial affairs, shall be in writing and duly witnessed, rather than just the verbal agreement. They shall spend money according to their income. Those who spend more than their income put themselves into severe difficulties. They shall keep daily records of their income and expenditure relating to their social affairs in their own legible handwriting. They shall set aside and

शक्तितोऽभ्यर्च्यो ह्यतिथिस्तैर्गृहागतः । दैवं पित्र्यं यथाशक्तिं कर्तव्यं च यथोचितम् ॥१३८॥ यावज्जीवं च शुश्रूषा कार्या मातुः पितुर्गुरोः । रोगार्तस्य मनुष्यस्य यथाशक्तिं च मामकैः ॥१३९॥ यथाशक्त्युद्यमः कार्यो निजवर्णाश्रमोचितः । मुष्कच्छेदो न कर्तव्यो वृषस्य कृषिवृत्तिभिः ॥१४०॥ यथाशक्ति यथाकालं संग्रहोऽन्नधनस्य तैः । यावद्व्ययं च कर्तव्यः पशुमद्भिस्तृणस्य च ॥१४१॥ गवादीनां पशूनां च तृणतोयादिभिर्यदि । सम्भावनं भवेत्स्वेन रक्ष्यास्ते तर्हि नान्यथा ॥१४२॥ ससाक्ष्यमन्तरा लेखं पुत्रमित्रादिनाऽपि च । भूवित्तदानादानाभ्यां व्यवहार्यं न कर्हिचित् ॥१४३॥ कार्ये वैवाहिके स्वस्यान्यस्य वाऽर्ध्यधनस्य तु । भाषाबन्धो न कर्तव्यः ससाक्षयं लेखमन्तरा ॥१४४॥ आयद्रव्यानुसारेण व्ययः कार्यो हि सर्वदा । अन्यथा तु महद्दुःखं भवेदित्यवधार्यताम् ॥१४५॥ द्रव्यस्याऽऽयो भवेद्यावान् व्ययो वा व्यावहारिके । तौ संस्मृत्य स्वयं लेख्यौ स्वक्षरैः प्रतिवासरम् ॥१४६॥ निजवृत्त्युद्यमप्राप्तधनधान्यादितश्च तैः । अर्ध्यो दशांशः कृष्णाय विंशोंऽशस्त्विह दुर्बलैः ॥१४७॥ एकादशीमुखानां च व्रतानां निजशक्तितः । उद्यापनं यथाशास्त्रं कर्तव्यं चिन्तितार्थदम् ॥१४८॥ कर्तव्यं कारणीयं वा श्रावणे मासि सर्वथा । बिल्वपत्रादिभिः प्रीत्या श्रीमहादेवपूजनम् ॥१४९॥ स्वाचार्यात् न ऋ णं ग्राह्यं श्रीकृष्णस्य च मन्दिरात् । ताभ्यां स्वव्यवहारार्थं पात्रभूषांशुकादि च ॥१५०॥ श्रीकृष्णगुरुसाधूनां दर्शनार्थं गतौ पथि । तत्स्थानेषु च न ग्राह्यं परान्नं निजपुण्यहृत् ॥१५१॥ प्रतिज्ञानं धनं देयं यत्स्यात्तत् कर्मकारिणे । न गोप्यमृणशुद्ध्यादि व्यवहार्यं न दुर्जनैः ॥१५२॥ दुष्कालस्य रिपूणां वा नृपस्योपद्रवेण वा । लज्जाधनप्राणनाशः

give one tenth of their earnings, money or food grains, to Lord Shree Krishna. Those with insufficient income shall offer one twentieth. The rituals of Vrats such as Ekadashi and others shall be performed and celebrated as prescribed in religious scriptures and according to their means. The ceremonies so performed, fulfil one's aspirations. In the month of Shravana, they shall worship with reverence, Mahadev (Lord Shiva) with Bilva-patras (Bilva-leaves) or ask others to worship Mahadev on their behalf. They shall never borrow money from their Acharyas or from temples. They shall not borrow, for their social use, utensils, ornaments, clothes and such other articles owned by the Acharyas or temples. When going on pilgrimage to the temples or visiting saints for Darshan, they shall never eat anything given free, either in the temples or en-route, because the free food takes away one's Punya (benediction). They shall eat food bought with their own money. Under no circumstances, shall they pay their employees any less than the agreed remuneration. Repayment of their debts, births and marriages of their children must not be kept secret. They shall have no dealings with wicked persons.'

'In the event of a natural disaster or harassment by a ruler or wicked persons where one cannot uphold one's honour or protect one's life and possessions, My wise householder disciples shall quit that place at once, even if it is their native place or inherited estate and reside elsewhere where they can live happily and without harassment. My wealthy Satsangis (disciples) shall perform non-violent Yagnas for propitiating Lord Vishnu. They shall feed Brahmins and ascetics in places of pilgrimage and also on auspicious days. My wealthy disciples shall organise celebrations of great religious festivals in temples and shall give various kinds of alms to deserving Brahmins. The kings among My disciples shall treat their subjects as their own children in accordance with Dharmashastras, and shall establish a rule of Dharma on earth.They shall fully know the seven constituents to administer the state successfully, the four expedients to have a successful conquest, six diplomatic qualities and significant places to send the spies to. Not only shall they know the characteristics of persons well versed in worldly matters and social affairs but also the qualities of persons who deserve to be punished and those who do not deserve to be punished.'

'Married women among My disciples shall serve and worship their husbands in the manner in which they serve and worship God, even if they are blind, ailing, poor or impotent, and shall never utter harsh words to them. They shall never keep any association with any young man other than their husband even though the other young man may be handsome and virtuous. Devout wives shall never behave in a manner

प्रातः स्याद्यत्र सर्वथा ॥१५३॥ मूलदेशोऽपि स स्वेषां सद्य एव विचक्षणैः । त्याज्यो मदाश्रितैः स्थेयं गत्वा देशान्तरं सुखम् ॥१५४॥ आढ्यैस्तु गृहिभिः कार्या अहिंसा वैष्णवा मखाः । तीर्थेषु पर्वसु तथा भोज्या विप्राश्च साधवः ॥१५५॥ महोत्सवा भगवतः कर्तव्या मन्दिरेषु तैः । देयानि पात्रविप्रेभ्यो दानानि विविधानि च ॥१५६॥ मदाश्रितैर्नृपैर्धर्मशास्त्रमाश्रित्य चाखिलाः । प्रजाः स्वाः पुत्रवत्पाल्या धर्मः स्थाप्यो धरातले ॥१५७॥ राज्याङ्गोपायषड्वर्गा ज्ञेयास्तीर्थानि चाञ्जसा । व्यवहाराविदः सभ्या दण्ड्यादण्ड्याश्च लक्षणैः ॥१५८॥ सभर्तृकाभिर्नारीभिः सेव्यः स्वपतिरीशवत् । अन्धो रोगी दरिद्रो वा षष्ढो वाच्यं न दुर्वचः ॥१५९॥ रू पयोवनयुक्तस्य गुणिनोऽन्यनरस्य तु । प्रसङ्गो नैव कर्तव्यस्ताभिः साहजिकोऽपि च ॥१६०॥ नरेक्ष्यनाभ्यूरुकुचाऽनुत्तरीया च नो भवेत् । साध्वी स्त्री न च भण्डेक्षा न निर्लज्जादिसङ्गिनी ॥१६१॥ भूषातदं शुकधृतिः परगेहोपवेशनम् । त्याज्यं हास्यादि च स्त्रीभिः पत्यौ देशान्तरं गते ॥१६२॥ विधवाभिस्तु योषाभिः सेव्यः पतिधिया हरिः । आज्ञायां पितृपुत्रादेर्वृत्यं स्वातन्त्र्यतो न तु ॥१६३॥ स्वासन्नसम्बन्धहीना नराः स्पृश्या न कर्हिहित् । तरुणैस्तैश्च तारुण्ये भाष्यं नावश्यकं विना ॥१६४॥ स्तनंधयस्य नुः स्पर्शे न दोषोऽस्ति पशोरिव । आवश्यके च वृद्धस्य स्पर्शे तेन च भाषणे ॥१६५॥ विद्याऽनासन्नसम्बन्धात्ताभिः पाठ्या काऽपि नुः । व्रतोपवासैः कर्तव्यो मुहुर्देहदमस्तथा ॥१६६॥ धनं च धर्मकार्येऽपि स्वनिर्वाहोपयोगि यत् । देयं तामिर्न तत् क्वापि देयं चेदधिक तदा ॥१६७॥ कार्यश्च सकृदाहारस्ताभिः स्वापस्तु भूतले । मैथुनासक्तयोर्वीक्षा क्वापि कार्या न देहिनोः ॥१६८॥ वेषो न धार्यस्ताभिश्च सुवासिन्याः स्त्रियास्तथा । न्यासिन्या वीतरागाया

which could expose their breasts, navel or thighs, and attract the attention of other males. They shall cover themselves with an upper garment. They shall never go out to see vulgar shows nor associate themselves with debauch women. When their husbands are away from home, married women shall never wear beautiful clothes or ornaments, nor visit other peoples' homes, nor indulge in merriment. '

'The widow disciples shall worship Lord Shree Krishna with the same fidelity as they would have served their husbands. They shall always live under the command of their father, sons or such other male relatives but never act independently. They shall never touch any male who is not closely related to them. Young widows shall never converse with any young man unless it is absolutely necessary. Casually touching a suckling child is not an offence just as there is no offence in touching an animal. Also there is no offence in touching or talking to an old man if necessary. They shall not receive education from a male person who is not closely related. They shall constantly control their body and senses by observing Vrats and fasts. If they have only enough wealth for lifetime sustenance, widows shall not donate any part of this wealth even for religious purposes. They may donate wealth only if they have more or surplus to their requirement. They shall eat only once a day and sleep on the floor. They shall never deliberately look at any creatures in act of coition. They shall never dress themselves like a married woman, nun or a female recluse, nor dress in a manner which is contrary to the custom of the place and their family traditions. They shall never associate with, nor even touch women who practise abortion, nor shall they indulge in or listen to amorous talks regarding males. Except in an emergency, young widows shall never stay in a secluded place with young men, even if they are closely related. They shall never play Holi, nor put on ornaments, nor dress themselves with transparent clothes interwoven with gold strands.'

'No women shall bathe without any clothes on and shall never conceal their periodical menses. No woman shall touch anybody or any clothes etc. for three days during the period of menses, but can do so on the fourth day after taking a bath. (The special duties for male and female householders should also be followed by the Acharyas and their wives as they are also householders).'

'My Naisthik Brahamchari disciples shall never touch nor talk to nor deliberately look at any female. They shall never talk about females nor listen to talks about females and shall not go for bathing, washing etc. to places which are frequented by females. They shall never touch nor purposely look at the images of females, pictures or idols

विकृतश्च न कर्हिचित् ॥१६९॥ सङ्गो न गर्भपातिन्याः स्पर्शः कार्यश्च योषितः । शृङ्गारवार्ता न नृणां कार्याः श्रव्या न वै क्वचित् ॥१७०॥ निजसम्बन्धिभिरपि तारुण्ये तरुणैर्नरैः । साकं रहसि न स्थेयं ताभिरापदमन्तरा ॥१७१॥ न होलाखेलनं कार्यं न भूषादेश्च धारणम् । न धातुसूत्रयुक्सूक्ष्मवस्त्रादेरपि कर्हिचित् ॥१७२॥ सधवाविधवाभिश्च न स्नातव्यं निरम्बरम् । स्वरजोदर्शनंस्त्रीभिर्गोपनीयं न सर्वथा ॥१७३॥ मनुष्यं चांशुकादीनि नारी क्वापि रजस्वला । दिनत्रयं स्पृशेन्नैव स्नात्वा तुर्येऽह्नि सा स्पृशेत् ॥१७४॥ नैष्ठिकव्रतवन्तो ये वर्णिनो मदुपाश्रयाः । तैः स्पृश्या न स्त्रियो भाष्या न न वीक्ष्याश्चता धिया ॥१७५॥ तासां वार्ता न कर्तव्या न श्रव्याश्च कदाचन । तत्पादचारस्थानेषु न च स्नानादिकाः क्रियाः ॥१७६॥ देवताप्रतिमां हित्वा लेख्या काष्ठादिजाऽपि वा । न योषित्प्रतिमा स्पृश्या न वीक्ष्या बुद्धिपूर्वकम् ॥१७७॥ न स्त्रीप्रतिकृतिः कार्या न स्पृश्यं योषितोंऽशुक्रम् । न वीक्ष्यं मैथुनपरं प्राणिमात्रं च तैर्धिया ॥१७८॥ न स्पृश्यो नेक्षणीयश्च नारीवेषधरः पुमान् । न कार्यं स्त्रीः समुद्दिश्य भगवद्गुणकीर्तनम् ॥१७९॥ ब्रह्मचर्यव्रतत्यागपरं वाक्यं गुरेरापि । तैर्न मान्यं सदा स्थेयं धीरैस्तुष्टैरमानिभिः ॥१८०॥ स्वातिनैकट्यमायान्ती प्रसभं वनिता तु या । निवारणीया साऽभाष्य तिरस्कृत्यापि वा द्रुतम् ॥१८१॥ प्राणायद्युपपन्नायां स्त्रीणां स्वेषां च वा क्वचित् । तदा स्पृष्ट्वाऽपि तद्रक्षा कार्या सम्भाष्य ताश्च वा ॥१८२॥ तैलाभ्यङ्गो न कर्तव्यो न धार्यं चायुधं तथा । वेषो न विकृतो धार्यो जेतव्या रसना च तैः ॥१८३॥ परिवेषणकर्त्रीं स्याद्यत्र स्त्री विप्रवेश्मनि । न गम्यं तत्र भिक्षार्थं गन्तव्यमितरत्र तु ॥१८४॥ अभ्यासो वेदशास्त्राणां कार्यश्च गुरुसेवनम् । वर्ज्यः स्त्रीणामिव स्त्रैणपुंसां सङ्गश्च तैः सदा ॥१८५॥ चर्मवारि न वै पेयं जात्या विप्रेण केनचित् ।

made from wood etc. except those of Goddesses. They shall never draw pictures of females nor touch clothes worn by females. They shall never intentionally look at any creatures in act of coition. They shall never look at nor talk to a man disguised as a female. They shall not give religious discourses directed at females. They shall not obey a command which violates their vows of celibacy even if that command is given by their guru. They shall always be patient, contented and without pride. They shall immediately stop a female who deliberately advances towards them, by insulting her or by showing contempt towards her. However, in the case of an emergency, when the lives of females or their own lives are in imminent danger, they shall protect the females and themselves by talking to females or even by touching them. They shall never massage their body with oil, nor arm themselves, nor put on frightful clothes. They shall control their sense of taste. They shall never go for alms to those Brahmin devotees' homes where food is served by a female but shall go elsewhere, where food is served by a male. They shall study the Vedas and other holy scriptures, and serve their guru. They shall never associate themselves with effeminate males just as they would never associate with females. Those who are Brahmins by caste shall never drink water which has passed through a leather vessel. They shall never consume foods like onions or garlic. Brahmins shall never take meals without performing daily rituals viz. bath, Sandhya (special prayers), chanting of Gayatri Mantra, worship of Shree Vishnu and Vaishvadev (offering food to others).'

'Just as Naisthik Brahamcharis, Sadhus shall avoid association with females and effeminate males, visually and verbally. They shall conquer five inner enemies; lust, anger, greed, pride and envy. They shall control all senses, especially the sense of taste, and shall not accumulate wealth or ask others to do so, on their behalf. They shall never accept deposits from others, never lose patience, and shall never allow a female to enter their place of residence. Except in an emergency, they shall never go out alone during the night nor shall they go out without company at any other times. They shall never put on clothes which are expensive, decorative, dyed with gaudy colours, shawls, or such other garments, even if they have been reverently given to them by others. They shall never go to a householder's place except for religious gatherings or receiving alms. They shall always utilise their time in devotion to God instead of wasting it idly. They shall go for meals to a householder's place where food is served only by males, and where they have no contact with or sight of females. If

पलाण्डुलशुनाद्यं च तेन भक्ष्यं न सर्वथा ॥१८६॥ स्नानं सन्ध्यां च गायत्रीजपं श्रीविष्णुपूजनम् । अकृत्वा वैश्वदेवं च कर्तव्यं नैव भोजनम् ॥१८७॥ साधवो येऽथ तैः सर्वैर्नैष्ठिकब्रह्मचारिवत् । स्त्रीस्वैणसङ्गादि वर्ज्यं जेतव्याश्चान्तरारयः ॥१८८॥ सर्वेन्द्रियाणि जेयानि रसना तु विशेषतः । न द्रव्यसङ्ग्रहः कार्यः कारणीयो न केनचित् ॥१८९॥ न्यासो रक्ष्यो न कस्यापि धैर्यं त्याज्यं न कर्हिचित् । न प्रवेशयितव्या च स्वावासे स्त्री कदाचन ॥१९०॥ न च संघं विना रात्रौ चलितव्यमनापदि । एकाकिभिर्न गन्तव्यं तथा क्वापि विनापदम् ॥१९१॥ अनर्घ्यं चित्रितं वासः कुसुम्भाद्यैश्च रञ्जितम् । न धार्यं च महावस्त्रं प्राप्तमन्येच्छयाऽपि तत् ॥१९२॥ भिक्षां सभां विना नैव गन्तव्यं गृहिणो गृहम् । व्यर्थः कालो न नेतव्यो भक्तिं भगवतो विना ॥१९३॥ पुमानेव भवेद्यत्र पक्वान्नपरिवेषणः । ईक्षणादि भवेन्नैव यत्र स्त्रीणां च सर्वथा ॥१९४॥ तत्र गृहिगृहे भोक्तुं गन्तव्यं साधुभिर्मम । अन्यथाऽऽमान्नमर्थित्वा पाकः कार्यः स्वयं च तैः ॥११५॥ आर्षभो भरतः पूर्वं जडविप्रो यथा भुवि । अवर्ततात्र परमहंसैर्वृत्यं तथैव तैः ॥१९६॥ वर्णिभिः साधुभिश्चैतैर्वर्जनीयं प्रयत्नतः । ताम्बूलस्याहिफेनस्य तमालादेश्च भक्षणम् ॥१९७॥ संस्कारेषु न भोक्तव्यं गर्भाधानमुखेषु तैः । प्रेतश्राद्धेषु सर्वेषु श्राद्धे च द्वादशाहिके ॥१९८॥ दिवास्वापो न कर्तव्यो रोगाद्यापदमन्तरा । ग्राम्यवार्ता न कार्या च न श्रव्या बुद्धिपूर्वकम् ॥१९९॥ स्वप्यं न तैश्च खट्वायां विना रोगादिमापदम् । निरछद्म वर्तितव्यं च साधूनामग्रतः सदा ॥२००॥ गालिदानं ताडनं च कृतं कुमतिभिर्जनैः । क्षन्तव्यमेव सर्वेषां चिन्तनीयं हितं च तैः ॥२०१॥ दूतकर्म न कर्तव्यं पैशुनं चारकर्म च । देहेऽहन्ता च ममता न कार्या स्वजनादिषु ॥२०२॥ इति संक्षेपतो धर्माः सर्वेषां लिखिता मया । साम्प्रदायिकग्रन्थेभ्यो ज्ञेय एतां तु विस्तरः ॥२०३॥ सच्छास्त्राणां समुद्धृत्य सर्वेषां सारमात्मना । पत्रीयं लिखिता नृणामभीष्टफलदायिनी ॥२०४॥ इमामेव ततो नित्यमनुसृत्य ममाश्रितैः । यतात्मभिर्वर्तितव्यं न तु स्वैरं कदाचन ॥२०५॥ वर्तिष्यन्ते य इत्थं हि पुरुषा योषितस्तथा । ते धर्मादिचतुर्वर्गसिद्धिं प्राप्स्यन्ति निश्चितम् ॥२०६॥ नेत्थं य आचरिष्यन्ति ते त्वस्मत्सम्प्रदायतः । बहिर्भूता इति ज्ञेयं स्त्रीपुंसैः साम्प्रदायिकैः ॥२०७॥ शिक्षापत्र्याः प्रतिदिनं पाठोऽस्यामदुपाश्रितैः । कर्तव्योऽनक्षरज्ञैस्तु श्रवणं कार्यमादरात् ॥२०८॥ वक्त्रभावे तु पूजैव कार्याऽस्याः

this facility is not available, they shall ask for uncooked food, cook their own food and offer it to Lord Shree Krishna before consuming it. They shall behave like Bharat (son of Bhagwan Rhishabhdev) who in the ancient times used to act as an insensate Brahmin.'

'Brahamcharis and saints shall strictly abstain from consuming betel leaves, opium, tobacco and other similar intoxicating substances. They shall never dine at ceremonies pertaining to conception, and death including the oblation rites of the eleventh and the twelfth day or any other similar ceremonies. They shall never sleep during the day time except when they are unwell. They shall never intentionally indulge themselves in any gossip. They shall never sleep on a bed except when they are unwell. They shall always behave transparently with other saints. They shall not retaliate if misguided or wicked persons abuse them or beat them, but shall, instead, be tolerant and always wish them well. They shall never act as a messenger, indulge in backbiting or spying. They shall avoid egoism and shall not have attachment towards their relatives.'

'I have thus described briefly, the general and special Dharmas of all My disciples. They shall refer to the other scriptures of our Sampraday to learn them in greater detail. I have written this Shikshapatri, taking the essence of all scriptures. It fulfils the wishes of all My disciples. Therefore all My disciples shall always observe the precepts of this Shikshapatri, but never behave contrary as they desire. My male and female disciples shall attain the four desired objects (Dharma, Artha, Kama and Moksha) by following this Shikshapatri. My male and female disciples shall understand that those who do not follow the precepts of this Shikshapatri shall be considered as excommunicated from our Sampraday. My disciples shall read this Shikshapatri daily, and those who cannot read, shall listen to it with reverence. When there is no one to read this Shikshapatri to them, they shall worship it daily. All My disciples shall reverently honour My word as My Divine Self. This Shikshapatri shall only be given to a person with divine virtues, but shall never be given to a person with wicked tendencies. This Shikshapatri is written by Me on Vasant Panchmi (Maha Sud Panchmi) of the year Vikram Samvat 1882, and is auspicious and benevolent to mankind. '

प्रतिवासरम् । मद्रूपमिति मद्वाणी मान्येयं परमादरात् ॥२०९॥ युक्ताय सम्पदा दैव्या दातव्येयं तु पत्रिका । आसुर्या सम्पदाऽऽढ्याय पुंसे देया न कर्हिचित् ॥२१०॥ विक्रमार्कशकस्याब्दे नेत्राष्टवसुभूमिते । वसन्ताद्यदिने शिक्षापत्रीयं लिखिता शुभा ॥२११॥ निजाश्रितानां सकलार्तिहंता सधर्मभक्तेरवनं विधाता । दाता सुखानां मनसेप्सितानां तनोतु कृष्णोऽखिलमङ्गलं नः ॥२१२॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे शिक्षापत्रीलेखननिरू पणनामा चतुर्थषष्ठितमोऽध्यायः ॥६४॥

अथ पंचषष्ठितमोऽध्यायः

सुव्रत उवाच ।

लिखित्वा पत्रिकामित्थं तस्याश्च प्रतिमाष्टकम् । साधुभिः कारयित्वाऽसौ प्रैषयत्ककुभोऽष्ट सः ॥१॥ तत्र तत्र च तां प्राप्य भक्ताः प्रापुर्मुदं पराम् । कृत्वातत्प्रतिमां सर्वे पृथक्पृथगऽधारयत् ॥२॥ तदुक्तरीत्या सर्वे च स्वाधिकारानुसारतः । अवर्त्तेत च तं भेजुर्जानंतः कृष्णमेवते ॥३॥ पत्रिकां प्रेषयित्वाऽथ भक्तैः ससकलैर्वृतः । हरिः श्रीनगरं भूयोजगामाऽऽनंदयन्निजान् ॥४॥ अतर्कितागमात्तस्य नागराहर्ष विह्वलाः । प्रत्युद्गम्यनमस्कृत्यतमानिन्युः पुरं मुदा ॥५॥ नरनारायणं दृष्ट्वा मंदिरेऽस्यात्मनोहरिः । आवासमकरोद्राजन् पौराः पर्यचरंश्चतम् ॥६॥ पौरान्भक्तान् ससुखयन्सद्वार्त्ताभिरनुक्षयम् । श्रीवासुदेवमाहात्म्यं मासं तत्राश्रृणोत्पुनः ॥७॥ प्रशंसां तस्य बहुधा चकार जनसंसदि । सर्वथाऽयन्म तस्येदं मूलमित्येवमीरयन् ॥८॥ संभारेणाति महतापुष्पदोलोत्सवं हरिः । महांतं तत्र विदधे यथा वृत्तालये पुरा ॥९॥ तत्र देशांतरेभ्यश्च भक्ता आयन्सहस्रशः । उत्तमाद्यादुर्गपुराद्धरेः संबंधिनस्तथा ॥१०॥ सुखयंस्तान्निजान्भक्तान् पक्षमेकं पुनर्हरिः । तत्रोवासततस्ते च भक्त्या चक्रुस्तदर्चनम् ॥११॥ वसनैर्विविधैर्नूत्नैरलंकारैश्चशोभनैः । चंदनेन च पुष्पस्रक शेखराद्यैर्धनेन च ॥१२॥ पूजाप्राप्तं च वस्त्रादियतत्सर्वमपि प्रभुः । ततोऽयोध्या प्रसादायददातिस्मजनाधिपः ॥१३॥

राजोवाच ।

यथा भगवतातत्र पुष्पदोलामहोत्सवः । कृतः श्रीनगरे ब्रह्मंस्तथा मे ब्रूहि विस्तरात् ॥१४॥ श्रृण्वतस्त्वन्मुखात्कृष्णयशांसि मधुराणि मे । तृप्तिर्मनसिनैवास्ति भूयस्तस्मैव वर्द्धते ॥१५॥ पृष्ट एवं स मुनिराट श्रद्दधानेन भूभुजा । उवाच परम प्रीत्याहारं

'May Lord Shree Krishna, reliever of all miseries of His disciples, protector of Bhakti with Dharma and bestower of all desired happiness, shower His blessings on all of us.'

Thus ends the 64th Chapter of the Satsangi Jeevan.

CHAPTER 65

Suvrat Muni said, "O king! Shree Hari asked saints to make eight copies of Shikshapatri and sent them to the leading devotees, who in turn made more copies and distributed them among other devotees of their respective regions. All the devotees were very delighted to receive their individual copy of the Shikshapatri. They obeyed all the commands mentioned in the scriptures enthusiastically considering Shree Hari and Lord Krishna one and the same. To the surprise of the devotees of Amdavad, Shree Hari arrived at Amdavad unannounced. As soon as the devotees of Amdavad heard of His arrival, they rushed forward to greet Him at the outskirts of the city and brought Him with them with much pomp. O king! Shree Hari made His residence within the premises of Shree NarNarayan temple after reverentially having Darshan of Bhagwan NarNarayan Dev. The devotees of Amdavad took it upon themselves to serve Shree Hari. He held assemblies every evening in the grounds of the temple where the Katha of the Vaasudev Mahatmya was held. He extolled Vaasudev Mahatmya greatly, holding it a pivotal scripture of the Sampraday, while explaining the profound meaning of the scripture during the evening assembly. This Katha lasted one month. O king! Shree Hari celebrated the festival of Fuldolotsav as grandly as He had previously done at Vadtaal in the presence of thousands of devotees including His brothers and King Uttam from Gadhpur. To grant the pleasure of His Darshan and to give an opportunity to perform His worship to the visiting devotees, Shree Hari stayed another fifteen days at Amdavad. The devotees gifted Shree Hari with various expensive new robes, ornaments and much wealth, which He gifted to Ayodhyaprasadji Maharaj."

गुरुमुखाच्छ्रुतम् ॥१६॥

सुव्रत उवाच ।

श्रृणुराजन् हरेलीला तस्य मंगल कर्मणः । नरनाटनं विदधतोभुविन्द्रणां हिताय वै ॥१७॥ वासुदेवकथां श्रुत्वा सुखमासीनमेकदा । तमयोध्याप्रसादस्तु सानंदमुनिरब्रवीत् ॥१८॥ पुष्पदोलोत्सवः स्वामिन्नागतो निकटोऽस्तितत् । संभारसाधनेचास्मात्स्वकानाज्ञप्तुमर्हसि ॥१९॥ श्रुत्वेति पुत्रवचनं स प्रसन्नोऽब्रवीत्प्रभुः । साधु प्रोक्तं त्वया पुत्र कर्त्तव्योऽयं महोत्सवः ॥२०॥ नृणां निःश्रेयसायैव प्रादुर्भावोऽत्र वर्त्तते । नरनारायणस्येति कार्यमावश्यकंत्विदम् ॥२१॥ पुराणश्रवणासक्त्या ममना भूद्वितस्मृतिः । अतोऽस्मान्नगराण्प्रायः संभारानानय द्रुतम् ॥२२॥ मृत्पात्र पुष्पपत्राद्यानुहूतान्संप्रेष्या चाधुना । ग्रामांतरेभ्यो भवता आनयाइधनादि च ॥२३॥ देशांतरेषु भक्तेभ्यः प्रेष्याः कुंकुमपत्रिकाः । यथोचितं निवासाश्च कारणीया हितत्कृते ॥२४॥ गोधूमशालिमुद्गाश्च शर्कराज्यादि नागरैः । आनेय्यं नगराद्भक्तैर्धातुपात्रादि च द्रुतम् ॥२५॥ पक्वान्नराशयः कार्यादक्षैः कादबिकैस्ततः । आनेय्यानि रंगपुष्पगुलालशकटानि च ॥२६॥

अयोध्याप्रसाद उवाच ।

देशांतरेभ्यो लोकास्तु प्रतिवर्षत्वदाज्ञया । उत्सवेऽस्मिन्निहायांति सकलत्रसुतादयः ॥२७॥ अतोन पत्रिकालेखः कर्त्तव्य प्रतिवत्सरम् । तेषां भवति सर्वेऽत्रायास्यंत्यामलकी दिने ॥२८॥ अन्येत्वदुक्ताः संभारा आनंदमुनिना । प्रभो सर्वेपिसाधित प्राया भवंतीत्पत्रन श्रमः ॥२९॥ एवमुक्तो हरिः प्राहष्टस्तं प्रहसन्नृप । यत्रानंदो मुनिस्तत्रानंद एव भविष्यति ॥३०॥ कृष्णोत्सवेषु संभारसाधने यादृशी मम । रुचिरास्ति तथैवासौ करोतीत्यस्ति मे प्रियः ॥३१॥ मतिमानसि पुत्रत्वं बालोपिस्थविरो यथा । अतएव विचार्य्यैवत्वमत्रस्थापितोह्यसि ॥३२॥ युवाभ्यां सकलं साध्यमित्युक्तां भगवान्यथो । नारायणस्य वीक्षार्थं संभारार्थं च तावुभौ

King Pratapsinh said, "O Suvrat Muni! Please narrate in detail how Shree Hari celebrated the festival of Fuldolotsav at Amdavad. My thirst for listening to the various Leelas of Bhagwan Shree Hari does not get satiated. I wish to hear each and every Leela in great detail from you." Suvrat Muni was impressed with the king's faith and interest in the Katha. He remembered his guru Shatanand swami before speaking further.

Suvrat Muni said, "O king! Once when Shree Hari was resting after a session of the Katha of Vaasudev Mahatmya, Anandanand swami and Ayodhyaprasadji said to Bhagwan Narayanmuni, 'O Prabhu! The festival of Fuldolotsav is nearing. Please permit us to gather various items needed for celebrations.' Shree Hari replied, 'O son! I know that the festival of Fuldolotsav must be celebrated as manifestation of Bhagwan NarNarayan Dev is for the benevolence of mankind. Whilst busy with listening to the Katha, it has slipped through My mind. Ask the people of Amdavad to gather utensils, cutlery, firewood, wheat, rice, spices, sugar, jaggery, Ghee, oil etc. from the outlying villages. Also, send invitations to devotees of other regions and arrange for their temporary stay. You need to look for expert cooks and chefs and gather large quantities of Kumkum, Gulal and flowers. You need to rush as very short time remains before the day of festival.' Ayodhyaprasadji replied, 'O Prabhu! Thousands of devotees along with their kith and kin arrive for this festival regularly every year as decreed by You earlier. They do not need to be invited specifically. They will be here on the forthcoming Ekadashi. Furthermore, Anandanand swami has already collected most of the items as per normal. We will need a slightly larger quantity as many more devotees will turn up for the festival due to Your presence.' O king! Shree Hari was pleased to hear about the preparations and said, 'O son! There is always 'Anand' (bliss) around wherever Anand Muni is present. Anandanand swami is as alert as I am in collecting the rations and other things needed for the celebrations of festivals. Even you have gained much experience beyond your young age. Therefore, I have kept you two here. I leave you to take care of the preparations."

Suvrat Muni continued, "O king! Shree Hari went in the temple for the Darshan of deities leaving those two to make preparations. As the day of Fuldolotsav approached,

॥३३॥ तत्राजग्मुर्नैकदेशीय लोकाः कृष्णोक्षायैसादरं त्यक्तगेहा साक्षात्कृष्णं तं च नारायणं ते दृष्ट्वाप्रापुर्भूरि हर्षंनरेन्द्रः ॥३४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरदोलोत्सवे सभारसंपादनाज्ञायां वचननिरू पणनामा पंचषष्ठितमोऽध्यायः ॥६५॥

अथ षड्षष्ठितमोऽध्यायः

सुव्रत उवाच ।

तत्रगोधूमचूर्णस्य महान् गिरिरभुत्सितः । मुद्गाढकीदलानां च तंडुलानां च पर्वतः ॥१॥ घृतकुत्वः सहस्राणिसहस्रं गुडचक्रिकाः । आसीत्सितायास्तु गिरिः सहस्रं शाकराशयः ॥२॥ कटाहा विततास्तत्रताम्रस्थालनिभूरिशः । रीतिस्थाल्यश्च विततारंद्वोदर्व्यस्तथाऽऽयताः ॥३॥ अनेकास्ताम्रचरवो महांतः कटकान्विताः । रंगक्वथन पात्राणां महंतां द्वेशते तथा ॥४॥ गर्गर्यश्चघटाः कुंभ्यो मंथन्यश्च सहस्रशः । आनायितास्तत्र राजन्नानंदमुनिना शुभाः ॥५॥ गंगारेवादयो विप्रयोषाअपि सहस्रशः । पर्पटानवटिकाश्चक्रुः सूत्रौमम्याश्च सेविकाः ॥६॥ हरेर्ज्येष्ठात्मजस्यैव निदेशाद्दशमीदिनात् । दक्षाः कोविदकाविप्राः पक्वान्नारंभमाचरन् ॥७॥ देशांतरागतेभ्योऽदान्निवासांश्चयथोचितम् । महानुभावानंदस्तु पुरेशाखा पुरेषु च ॥८॥ यूथानि तत्र साधूनामाययुश्च सहस्रशः ।सर्वज्ञानंदसाधुश्च यथार्हंतान्यवासयत् ॥९॥ दशम्येकादशी तिथ्योस्तत्पुरं सकलं नृप ।आगच्छद्भूरिभक्तौ घैरभवच्चाति संकुलम् ॥१०॥ भगवद्दर्शनं कृत्वा सर्वे भक्ता यथा सुखम् ।आवासं चक्रिरेतत्र पुरेतद्वाटिकासु च ॥११॥एकादश्या निशिहरिः कतिभिश्चित्स्ववर्णिभिः ।वृत आयात्पाकशालां पाकसिद्धिदिदृक्षया ॥१२॥ देशांतरेभ्यः सद्विप्राभिक्षुकाश्चागता नराः । बहवः संत्पतः पाका भूरिः कार्यइतिरयन् ॥१३॥ प्राविशत्पाकशालांतर्यावत्तावदुपागताः । कुबेर लक्ष्मणाद्यास्तं विप्राः पाकमदर्शयन् ॥१४॥ सोऽपश्यच्छष्कुलीः शुभ्राः खाजकानि च भूरिशः । पर्पिकानिचितास्तद्वद्गुंद्रपाकं तथा प्रभुः ॥१५॥ पिंडकानां तथा राशीन् पृथक् पात्रेषु कल्पितान् ।अवश्य गुडकान् स्वामी स्थिर कांश्चसितोज्ज्वलान् ॥१६॥ सर्वमेतद्विलोक्यापि

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thousands of devotees started arriving at Amdavad. They considered their lives fulfilled at an opportunity for divine Darshan of Shree Hari and NarNarayan Dev"

Thus ends the 65th Chapter of the Satsangi Jeevan.

CHAPTER 66

Suvrat Muni said, "O king! The mountain load of wheat, flour, rice and other cereals; thousands of containers of Ghee and oil; mounds of jiggery and sugar and vast quantities of vegetables were amassed in the temple along with innumerable vats, pots, pans, jugs, platters and ladles of different sizes and shapes. Ganga, Reva and other female devotees started making poppadums, Sev and other dry savoury items. At Ayodhyaprasadji's behest, the expert Brahmin cooks started making sweets such as Ladoos from Dasam. Anandanand swami looked after the boarding of the incoming devotees at local devotees' homes in the city and its suburbs. He also made suitable arrangements for the groups of saints arriving from far off places for the celebrations. O king! The entire city teemed with so many devotees that the city appeared to be overcrowded. Many of the devotees were put up in tents in the fields on the outskirts of the city."

Suvrat Muni continued, "O king! Shree Hari went to oversee the preparations of the food in the kitchens on the night of Ekadashi. He wanted to make sure that enough food was prepared for the visiting devotees. As He entered the kitchen, He saw many Brahmin chefs led by Kuber and Laxman busy preparing various sweets. He saw the mounds of various prepared sweets such as Ladoos, Jalebi, Barfi, Khaja and varieties of Pendas. He was very pleased with the preparations. Just as He was about to leave the kitchen, Ayodhyaprasadji Maharaj led Him to the store to show Him the large quantities of various types of Ladoos prepared by Ganesh, Somnath and Kuber. Shree Hari profusely praised Ayodhyaprasadji for his foresight and preparedness. After inspecting the kitchens and as He was making way to His residence, He saw two Brahmin female devotees named Ganga and Yashaswati and asked them if the female devotees had a separate area for cooking. Ganga invited Shree Hari to come and have a look at the preparations in their kitchen. While Sunanda (Ayodhyaprasadji's

नाति हृष्ट मना इव । स्वशिरोधूनयन्यावन्निर्गच्छति ततो बहिः ॥१७॥ तावत्तदंतिकं तूर्णंज्येष्ठः सूनुरुपागतः । तमयोध्याप्रसादोऽन्यां पाकशालामदर्शयत् ॥१८॥ सोऽपश्य तत्र पुरतश्चूर्णलड्डुक पर्वतम् । गणेशप्रमुखैर्विप्रैः कृतघृतंसितोज्ज्वलम् ॥१९॥ जहासाऽथाऽन्यतोऽपश्यल्लड्डुकान्मौक्ति काद्वयान् । पीतांश्चणकपिष्टेन निचितान् गंडशैलवत् ॥२०॥ ततोहृष्टो हरिः पुत्रं प्रशसर्न्निर्गतस्ततः । यावत्स्वस्थानमभ्येति तावद्गंगांददर्श सः ॥२१॥ अनुयातां यशस्वत्या बद्धांजलिपुटां स्थिताम् । तामुवाचाऽस्तिवः पाकः स्त्रीणामेकोऽथवा पृथक् ॥२२॥ सोवाचंमारसवतींद्रष्टुमर्हसिसत्यते । इत्युक्तः सप्रसन्नास्यो महन्तींतामवेक्षत ॥२३॥ स्त्रियः प्रणम्यतं दूरेतस्थुः प्रांजलयस्तदा । सा यत्रपासुनंदातु तं नत्वाऽऽशुन्य लीयत ॥२४॥ सुवासिनी तथा गंगातमदर्शयतां ततः । पाकं महांतं विहितं विप्राभिः शुद्धवृत्तिभिः ॥२५॥ प्रफुल्ल पूरिकाराशीन् दधित्थान् घुर्घुरांस्तथा । राशींश्च पुष्यवटिकाभज्यानां सव्यलोकयत् ॥२६॥ महतां वटकानां च राशीन् दृष्ट्वाऽथ सप्रभुः । जहासतं तदा रेवा प्रांजलिः सस्मिता ब्रवीत् ॥२७॥ अयोध्यावासि योषाणां कृतिरेषास्ति तु प्रभो । साधुसाध्विति सप्रोच्य ततो निर्गछदीश्वरः ॥२८॥ सशीघ्रंगं बद्धकटिमानंदमुनिमैक्षत । अनुडुतंमस्तकोढतंडुला मात्रकैर्नरैः ॥२९॥ कुत्रयासि मुने तूर्णामित्युक्तः सोऽब्रवीन्नमन् । स्वः कार्यभक्तसूपार्थान् प्रापयामि महानसम् ॥३०॥ ततः प्रशंसंस्तमसौनिके तं गत्वानिजम् तत्र निषद्य च स्वान् । मुकुंदंमुख्यानवदत्प्रसन्नः पाकस्य चिंतातुगताममेति ॥३१॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरदोलोत्सवे भगवत्कृतपाकशालावलोकननिरू पणनामा षड्षष्ठितमोऽध्यायः ॥६६॥

अथ सप्तषष्ठितमोऽध्यायः

सुव्रतोवाच ।

प्रातः कृताह्निकः कृष्णोबहिरेत्य निजाश्रमात् । अधिरुह्योत्तमंपीठंन्यषीदन्मंगलेक्षणः ॥१॥ परिद्रुर्जनास्तं च शतशश्च सहस्रशः । साधवोवर्णिनः पद्गतद्दर्शन महोत्सवाः ॥२॥ महापाके तु ये विप्रान कुर्वति भुजिं क्वचित् । आमात्रानिस्व पुत्रेण तेभ्यः सोऽदापयत्ततः ॥३॥ आज्ञापयत्पारणायै ततो भक्तानुपोषितान् । तदानारायणस्यासीन्मध्यनीराजनं नृप ॥४॥ कृत्वातद्दर्शनं स्वामीयावत्पीठ निषीदति । मुकुंदस्तावदूचेतं जातः सद्भोजन क्षणः ॥५॥ आज्ञापयामास हरिः सतो भोक्तुं तदाऽखिलान् । विप्रांश्च

wife) hid behind the walls, Suvasinibai and Ganga showed Him the large quantities of Puri, Bhajiya, Fulwadi and other savoury items. As He was about to praise the efforts of the female devotees, Devbai pointed out that Sunanda and Suvasinibai had played a major role in preparing these items. He left the kitchen smiling benevolently. O king! Shree Hari saw Anandanand swami hastily walking towards the kitchen area accompanied by two persons carrying large vessels on their head. Shree Hari asked swami where he was heading in such haste. Anandanand swami replied that he was taking rice and pulses to the kitchen to be cooked early tomorrow morning. Upon arriving at His residence, Bhagwan Narayanmuni generously praised the collective efforts of all the devotees in preparing the food in front of Mukundanand swami and others and added that He need not worry about food preparations at all."

Thus ends the 66th Chapter of the Satsangi Jeevan.

CHAPTER 67

Suvrat Muni said, "O King Pratapsinh! After concluding His morning routine, Shree HariKrishna Bhagwan arrived in the grounds of the temple and sat on an ornate Sinhasan. Thousands of devotees, saints and Parshads surrounded Him for the divine Darshan. He called Ayodhyaprasadji Maharaj and asked him to arrange for the supply of raw food materials such as rice, wheat flour, sugar, Ghee etc. to the Brahmins who do not eat food prepared by others, which he duly obliged. Bhagwan Shree Hari asked the devotees to conclude the fast of Ekadashi before going to perform Rajbhog Aarti of Lord NarNarayan Dev in the temple. Before He could return to the Sinhasan after Aarti, Mukundanand swami reminded Him to permit the saints to dine. Upon getting the assent from Shree Hari, all the saints, Brahmins, Sanyasins and Parshads made a beeline to the dining area and sat in rows as per their hierarchy and the decorum of the Sampraday."

वणिनोभिक्षून् भृर्त्यलोकांश्च सर्वशः ॥६॥ सर्वेते तत्क्षणं शुद्धा भूत्वागत्य यथोचितम् । सांबु पात्रा निषेदुश्च सजातीयेष्व संकरम् ॥७॥ साधूनां तत्र सर्वेषां कर्त्तुं सप्रीणनं हरिः । मुख्यं चकारसद्वर्यं ब्रह्मानंदं गुणाकरम् ॥८॥ मुख्यं चकार नथ्थुं च प्रीणनाय द्विजन्मनाम् । क्षत्रियाणां नृपाणां च प्रीणनायोत्तमं नृपम् ॥९॥ पद्मानां प्रीणनायाथ मुख्यं भृगुजितं व्यधात् । वासुदेव वर्णिवरं वर्णिनां प्रीणनाय च ॥१०॥ वैश्यानां प्रीणनाया सौमुख्यं बर्हिचरंव्यधात् । कुबेरसिंहमकरोन्मुख्यं शृङ्गादि तर्पणे ॥११॥ दूतानामथसूतानां सर्वेषां कर्मकारिणाम् । प्रीणनेमुख्यमकरोद्वीरंदेवं च पार्षदम् ॥१२॥ गायकानां भिक्षुकाणां शिल्पिनां वाद्यवादिनाम् । प्रीणनाया करोन्मुख्यं गांगेयं भक्तमात्मनः ॥१३॥ यो यत्र मुख्यस्तस्याज्ञामितरे पालयन्नृप । पंचाद्रोंहरि कृष्णस्तु प्रेरयन्सकलानपि ॥१४॥ पाकाधिकारिभिर्दत्तमन्नं मुख्याश्चतुर्विधम् । स्वमंडलेषु स्वगणैर्यथावत्यर्य्यवेषयन् ॥१५॥ हर्य्याज्ञया ततः सर्वे भुंजतेस्म सुखास्थिताः । भोज्यान्यति प्रशंसंत प्रेक्षमाणाश्च सत्पतिम् ॥१६॥ मुक्तानंदश्च गोपालानंदः शुकमुनिस्तथा । नित्यानंदस्तथा नंदानंद मुख्याश्च साधवः ॥१७॥ चरंतः परितः सर्वानूर्द्ध दक्षिणापाणयः । प्रोचुः शनैः शनैर्मुग्धमित्याज्ञाऽस्ति हरेः प्रभोः ॥१८॥ महानुभावानंदस्तु कलवाक्कैः सुभोजयन् । अहासयद्धरिं भूयो भूयो हरिजनानपि ॥१९॥ भुक्त प्रायेषु सर्वेष्वथ हरिरपितान प्रीणयन्स्वार्पितान्नैः स्वीयं पीतांबरं सद्भुजि परमरुचिः । स्वोत्तरीयेण बद्धवा दृष्ट्वौ वा नंदयन्स्वान्मत्, पुरुदयया कोमलानंद वाणी पश्यन्स्व प्रेक्षसा धूस्मितरुचिरमुखः स्वासनादुत्ततार ॥२०॥ ब्रह्मानंदाज्ञयातावन्साधवः सत्वर क्रियाः । पक्वान्नाभृत पात्राणि गृहीत्वेयुस्तदंतिकम् ॥२१॥ द्वाभ्यां दोर्भ्यांमृहीत्वैव द्वौ द्वौ मौक्तिकलडुकौ । प्रतिपात्रं क्षणेनैव पर्यवेषयदीश्वरः ॥२२॥ तत्प्रसादस्य माहात्म्यं विदंतः साधवोपिते । अभुक्ता इव भुक्ता अप्यश्रतिस्माऽऽदराद्रुतम् ॥२३॥ एकावृत्तिं विधाया सौयावदावर्त्तते पुनः । तावत्पात्राणि साधूनां रिक्त प्रायाण्य वैक्षत ॥२४॥ यावद्गृहं गृहीत्वाऽथ दोर्भ्यांशाष्कुलिकंसतु । एकैक हस्तेन पृथक् प्रतिपात्रेऽक्षिपद्रुतम् ॥२५॥ अदंतेभ्यस्तु भगवान् पायसं बद्धदापयत् । तप्तेभ्यर्उदनंदातुं हरि राज्ञापयत्ततः ॥२६॥ हरिहस्तेतु पक्वान्नं तदा दृष्ट्वैव ते व्यधुः । सिंहनादंतंदाऽन्यत्र सगत्वापर्यवेषयत् ॥२७॥ उत्तमादीन्नृपान्सो मसूरमुख्यांश्चयर्षदान् ।

Suvrat Muni continued, "O king! Shree Hari had appointed various persons to look after various groups of devotees. Highly virtuous Brahmanand swami was appointed to look after the well beings of all the saints; Nathuram Bhatt looked after the interests of all the Brahmins; Bhaguji took care of all Kshatriya devotees including numerous kings; Vaasudevanand swami looked after the well beings of Brahmcharis; Becharbhai and Kubersinh looked after Vaishya and Shudra devotees respectively; Viraji and Doraji looked after charioteers, messengers and personal attendants and Gangaram took care of the musicians, singers and other artisans. All the devotees willingly obeyed all instruction given by the appointed leaders who in turn took the cue from Shree Hari Himself. These leaders made sure that all the people under their wings were served food properly. When all the food items were served to each one of the devotees, they started eating after the collective shouts of 'Jay Shree Hari'. Muktanand swami, Gopalanand swami, Shukanand swami, Nityanand swami and Anandanand swami moved among the rows to tell everyone to eat slowly and to their hearts' content and guide the servers while Mahanubhavanand swami made everyone, including Shree Hari seated at some distance, laugh with his banter."

Suvrat Muni continued, "O king! Just as about everyone had finished eating, Shree Hari rose from His seat and tied His upper garment around His waist and came amidst the rows of diners. He wanted to please his saints and devotees by serving them with His own hands. At the behest of Brahmanand swami, the saints immediately brought the platters full of variety of items to Shree Hari. He served two Ladoos to each saint. Though the saints were full, they merrily devoured the Ladoos knowing that Prasad from Shree Hari's hands was a rarity even to the Devtas in the Heaven. The saints' plates were empty as soon as He returned to the head of the row after serving Ladoos. This time He served all the saints a handful of Jalebi followed by milk pudding. He kept serving them other sweets until they steadfastly refused to be served any more. He asked servers to serve rice before moving in the rows where Uttam Khachar, Sura Khachar, Soma Khachar and other Vaishya devotees were sitting. He followed the same pattern of serving them until they were no longer able to take any more food. O king! Knowing His task of serving Prasad was complete; He washed his

वैश्यांदीश्चेतरान्भक्तान्स सम्यक्पर्यवेषयत् ॥२८॥ तृप्तान्विदित्वा सर्वोस्तान्कर प्रक्षालनैर्हरिः । कृत्वानुज्ञाप्यतान् प्रायान्स्वयंभ्रातृ निकेतनम् ॥२९॥ भुक्त्वाऽऽचांतायायुस्ते च स्व स्वावासान् सदादयः । मुख्याश्च भुक्त्वासगणाः स्वस्वस्थानं ततोययुः ॥३०॥ अग्रजस्य गृहेस्नात्वा कृत्वा माध्याङ्किकं हरिः । तत्प्रीतयेच तत्रैव भुक्तागच्छत्स्वकंस्थलम् ॥३१॥ एवं प्रत्यहमेवाऽसौ विदधे भोजनोत्सवम् । यं श्रुत्वा भुविभूपाला विस्मयं लेभिरे परम् ॥३२॥ भक्तेतराणामथ भोजकानां ग्रामंतरेभ्यश्च पुरांतरेभ्यः । आगछतां च प्रतिगछतां च संग्व्याविधातुं तशशाककोऽपि ॥३३॥ज्येष्ठात्मरजस्यैव हरेरनुज्ञयानतांस्तुकश्चिन्निषिषेधपूरुषः ।सर्वेपि भुक्तोदरदत्तपाणयो हरिंस्तुवंतः पर्ययुः स्वकान गृहान् ॥३४॥ भक्तेष्व भक्तेष्वपिचक्षितीश्वर प्राश्यान्नमग्प्रंचसुखं सहस्रशः । गतेष्वपिस्व स्वनिकेतने हरेः प्रतापतः काकइयायनक्षयम् ॥३५॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरदोलोत्सवेसाधुब्राह्मणसंततर्पण निरू पणनामा सप्तषष्ठितमोऽध्यायः ॥६७॥

अथाष्टषष्ठितमोऽध्यायः

सुव्रत उवाच ।

अपराह्णेऽथ भगवान् नृभ्यो दातुं स्वदर्शनम् । आवासाद्बहिरागत्यपीठ उच्च उपाविशत् ॥१॥ सितधोत्रः सितोष्णीषः सितप्रावरणां शुकः । सितपुष्पस्रगापीडः पीतचंदन चर्चितः ॥२॥ भक्तानराश्चनार्यश्चशतशश्च सहस्रशः । मर्यादयोपविविश्रुस्तत्रागत्याऽऽशुयूथशः ॥३॥ पुरतः पृष्ट तस्तस्यपार्श्व तश्चाऽभवन्नराः । आसन्वृक्षेषुशतशश्छदिष्यु च सहस्रशः ॥४॥ प्राकारे शतशश्चासन् गोपुरे वलभीषु च । शतशश्चंद्रशालासुमंदिरस्य च मंडपे ॥५॥ सर्वे जनमयं दृष्ट्वा साश्चर्यमहसत्प्रभुः । अस्पृशंत्यो नरान्योषा एकतश्चासताऽखिलाः ॥६॥ छत्रं दधार च हरेर्भृगुजीत्पार्षदाग्रणीः । वीर देवौ चामरे च रत्नजिच्च

hands and went to Rampratapbhai's residence for His lunch. All the saints and other devotees returned to their respective residences after their lunch, reminiscing about the pleasure of receiving Prasad from Shree Hari. Shree Hari had a shower, completed His normal routine of midday and had His lunch before returning to His residence."

Suvrat Muni continued, "O king! The process of feeding umpteen numbers of people continued for many days. No one, not even Brahma, could possibly count the number of people who had their food on this occasion. Even the kings of larger realms were surprised at the generosity and extravagance of Shree Hari. Nobody, even non devotees, was denied food on the orders of Ayodhyaprasadji Maharaj. Whoever had the food had praise for Shree Hari for such a sumptuous lunch. O king! Even after feeding so many people, the food did not run out. Such was the prowess of Shree Hari!

Thus ends the 67th Chapter of the Satsangi Jeevan.

CHAPTER 68

Suvrat Muni said, "O king! Shree Hari returned to the courtyard of the temple and sat once again on the ornate Sinhasan. He was wearing a white Dhoti, diadem, tunic and shawl; He had many white flower garlands around His neck and His forehead was smeared with yellow sandalwood paste. Thousands of devotees sat around Him keeping the convention of the Sampraday in mind. Some people climbed the trees in the courtyard, some on the balconies, walls and terraces and yet some on the rooftops. The female devotees sat in one corner keeping distance from the male devotees. Shree Hari feigned a surprise at such a large number of devotees present. O king! Bhaguji held an ornate umbrella over Shree Hari's head, Viraji and Devaji shook Chamar (fly drivers) while Ratanji fanned Him with a hand held fan. Mukundanand Brahamchari held a handkerchief in his hand; Vaasudevanand Varni held a pitcher of water, while Uttam Khachar held Shree Hari's sandals. Sura Khachar and Soma Khachar and other regal Parshads stood attentively on His either side while Kubersinh, with a golden staff in his hand, stood next to Him. Rampratapbhai, Ichharambhai, Ayodhyaprasadji, Raghuvirji and other male family members sat near His Sinhasan. Senior saints and

जनोत्तमम् ॥७॥ मुकुंदोनक्तकं तस्य वासुदेवः कमंडलुम् । दधार चोत्तमस्तस्य नृपतिः पादुके उभे ॥८॥ तस्थुस्तत्यार्श्वयोर्भूपाः सोमसूरादयोऽखिलाः । तस्थौ कुबेरसिंहश्चहमयष्टि करोऽग्रतः ॥९॥ रामप्रताप प्रमुखास्तस्य बंधुजना अपि । मर्यादयोपविविशतुस्तत्सुतौ च तदंतिके ॥१०॥ज्ञानवृद्धाः साधवश्च विद्वांसोद्विजसत्तमाः ।निषेदुः पुरतस्तस्यतत्पश्चात्साधवोऽपरे ॥११॥ तेषां च पृष्टतः सर्वे निषेदुर्गृहिणो जनाः । नाऽजहात्स्वस्वमर्यादां तत्र संसदिकश्चन ॥१२॥ सज्जवाद्यानथालोक्य हरिर्वादित्र वादकान् । आज्ञापयत्कराग्रेणते च वाद्यान्यवादयन् ॥१३॥ अभ्यस्तां चिरकालेन वाद्यवादन चातुरीम् । स्वांस्वामदर्शयन्सर्वे सर्वामपि हरिं तदा ॥१४॥ तेषां तद्दाक्ष्यमालोक्य प्रशशं सभृशं हरिः । वस्त्राणि दापयामास तेभ्योज्येष्ठेन सूनुना ॥१५॥ विरमय्यकरेणाथ तान्सगातुं पुरःस्थितान् ।आज्ञापयत्सज्जवाद्यान् सतोगानविशारदान् ॥१६॥ मुक्तानंदादयः संतः सवाद्यं सुस्वरं जगुः ।कृष्ण पद्यानि तेनासौ तुष्टस्तान्प्रशसंसह ॥१७॥ भक्तो दामोदरः पौरश्चिकीर्षुस्तस्य पूजनम् ।तत्रागत्यानंदमुनिं प्राह मांज्ञापय प्रभुम् ॥१८॥ आज्ञयाऽथहरेः सोपितं तदंतिक मानयेत् । स च प्रणम्यतं भक्त्या विनयेन समार्चयत् ॥१९॥ पौष्यैर्हारैः शेखरैश्च चंदनेन सुगंधिना । तमानर्चाऽथनीशारं पर्यधापयदुत्तमम् ॥२०॥ स्वर्णबुट्टंच शोणं तं परिधाय प्रभुर्यदा । उत्तस्थावासने तर्हि सर्वे चक्रुर्जयध्वनिम् ॥२१॥ततः पौराभक्तजना अपितस्याज्ञयाऽपरे ।पूजनं तस्य विदधुर्यथाशक्त्यादरेण वै ॥२२॥नथ्थुहेमं तरामाद्या ब्राह्मणास्तं समार्चयन् ।हीरचंद्रो बर्हिचरो लालगुप्ता दयोविशः ॥२३॥ एतेपुपूजुः परयाभक्त्यातं विनयान्विताः ।वस्त्रैर्नानाविधैः सूक्ष्मैरमणीथैर्महाधनैः ॥२४॥ उपहारैर्बहुविधैर्हेमरत्नविभूषणैः । पुष्पस्रक्शेखरैर्गंधैः पुपूजुस्तं धनार्पणैः ॥२५॥ एवमन्येऽपि पौरास्तमार्च्चनभक्त्या यथा धनम् ।ब्राह्मणाः क्षत्रियावैश्याः सच्छूद्राश्चनराधिप ॥२६॥ हरिश्च प्रीत्यै सर्वेषां पूजामादत्त तत्कृताम् ।पुष्पं पत्रं फलं वापि भक्त दत्तं मुदाग्रहीत् ॥२७॥ ततो देशांतरीयास्तं तत्र पूजयितुं जनाः ।उद्युक्ताअभवस्तांस्तु निषिषेध तदाहरिः ॥२८॥ पूजनं श्वोविधातव्यंभवद्भिर्ममभो जताः ।इत्युक्त्वास्ते तथेत्युक्तानिनषेदुर्जनसंसदि ॥२९॥ सायंनारायणस्यासीन्नीराजन

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scholar Brahmins sat at the head of the assembly followed by other saints and Brahmins. The householder devotees sat behind them. Nobody in the assembly transgressed the decorum of the Sampraday."

Suvrat Muni continued, "O king! Upon sighting the musicians and singers standing at distance, Shree Hari beckoned them by hand to come forward and showcase their talent in the assembly. Pleased with their talent, Bhagwan Shree Hari asked Ayodhyaprasadji to gift them with new robes. Shree Hari then asked Muktanand swami, Premanand swami, Yoganand swami, Devanand swami and other musician saints to showcase their talents. They sang many Kirtans extolling Bhagwan's Leela and glory in the accompaniment of their musical instruments. Shree Hari heartily praised their talent. A local devotee named Damodar asked Anandanand swami to seek Shree Hari's permission to perform His veneration. On getting Shree Narayanmuni's permission, Damodar performed elaborate worship with scented sandalwood paste, Kumkum, rice, flower garlands etc. and gifted Him with new red silken pyjamas embroidered with golden motifs. Shree Hari put on the pyjamas over His clothes at a great delight of all the devotees present in the assembly. Taking the cue from Damodar, the other devotees sought Shree Hari's assent to perform His venerations. Nathu Bhatt, Hemantram and other Brahmin devotees and Hirachand, Bahechar, Lala Gupta and other Vaishya devotees led the procession to worship Shree Hari. All these devotees performed His veneration with utmost faith and humility using scented sandalwood paste, Kumkum, rice and flower garlands and offering Him new fine and expensive robes, golden ornaments and much wealth as per their individual financial abilities."

Suvrat Muni continued, "O king! Other Brahmin, Kshatriya, Vaishya and Shudra devotees took their turn to perform Shree Hari's veneration as per their abilities, which He accepted heartily without making any distinction between rich and poor devotees. He accepted gladly whatever was offered to him - flowers, fruits or money by His devout disciples to delight them. When the devotees of other villages got up to perform His veneration, Shree Hari asked them to postpone their veneration until tomorrow. As the bells and drum beats of the evening Aarti reverberated around, Shree Hari stood

महोत्सवः ।उत्थितस्तालिकाध्वानं चकार भगवांस्तदा ॥३०॥ तालिका वा दयामासुस्तद्भक्तालक्षशस्तदा ।विव्यापयध्वनिः पुर्यां सर्वत्र द्रावयन्नधान् ॥३१॥ भगवंतं नमस्कृत्य यथास्थानं ततोऽखिलाः । भक्ता निषेदुश्चहरिः कृतान्योन्यनमस्क्रियाः ॥३२॥ दीपिकाः शतशस्तत्रनापितैश्च प्रदीपिताः । सर्वे हरि मुखांभोजं पश्यंतो मौनमास्थिताः ॥३३॥ पश्यन्निजानथहरिः सकलान्सदः स्थान्साधूनुवाचमहतः पुरतोनिषणान् । प्रष्टव्यमत्रयं दिकस्यचनापि किंचित्स्यात्तर्हि पृछतुसमामगृही गृहीवा ॥३४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरदोलोत्सवे महासनोपवेशननिरू पणनामाऽष्टषष्ठितमोमध्यायः ॥६८॥

अथैकोनसप्तमितमोऽध्यायः

ब्रह्मानंद उवाच ।

लक्षणां बद्धजीवस्य बंधमुक्तेश्च साधनम् । तत्फलं च हरे सम्यक् कृपया वक्तुमर्हसि ॥१॥

श्री भगवानुवाच ।

आदौ ते बद्धजीवानां लक्षणानि ब्रवीम्यहम् । जीवः पंचसु कोशेषु बद्धस्तादात्म्य भावतः ॥२॥ अन्नमयः प्राणमयो मनोमयस्तृतीयकः ।विज्ञानमय आनंदमयोऽमी पंचते स्मृताः ॥३॥ एकैकस्य क्रमेणांतः स्थिताः प्राणमयादयः । आवृतः पंचभिः कोशैर्जीवो व्रजति संसृतिम् ॥४॥ स्थूलोदेहस्त्वन्नमयः प्रथमं कोश उच्यते । पंचीकृतैः पंचभूतैर्जातश्चान्नेन वर्तते ॥५॥ प्राणाः प्राणेंद्रियैः साकं कोशः प्राणमयोमतः । बुद्धीन्द्रियैर्मनो युक्तं तृतीयः कोश ईरितः ॥६॥ तैरेवसाकं विज्ञानमयो धीर्निश्चयात्मिका

up from His Sinhasan and started clapping His hands. All the devotees present in the assembly followed His example and started clapping in unison with Him. O king! The sound of the simultaneous clapping of thousands of devotees reverberated throughout the city of Amdavad. Everybody sat down on the conclusion of Aarti before greeting each other and Shree Hari with folded hands. Hundreds of torches were lit up to illuminate the grounds of the temple. As silence descended in the assembly, Shree Hari asked if anybody, celibate saints or householders, had any questions to pose to Him."

Thus ends the 68th Chapter of the Satsangi Jeevan.

CHAPTER 69

Brahmanand swami asked Shree Hari, "O Prabhu! What are the traits of an entangled (in Maya) soul? How can one become liberated (from the clutches of Maya)? What happens (or what are the rewards) to an emancipated soul? You are the best teacher in the world. Please answer these questions in detail."

Bhagwan Shree Hari replied, "O Muni! Let me tell you the traits of an entangled (or enslaved) soul. An entangled soul, due to the close proximity to the body it dwells in, behaves in five distinct modes. These are: Annamay (idle), Pranmaya (breathing or living), Manomay (sensing), Vignanmay (knowing) and Aanandmay (unconstrained pleasures). The Pranmay mode is always present in other four modes. Behaving in these five modes, the enslaved soul considers itself as a body and as long as it remains under this erroneous misconception, it remains shackled in the cycle of death and rebirth. A soul, when dwelling within a body made up of five base elements (sky, wind, light, water and earth) and sustained by food, is said to be living as Annamay. When its life force behaves in unison with five dynamic sensual organs (speech, hands, legs, genitals and anus) is said to be living as Pranmay; when its mind is in unison with five sensual organs (ear, nose, tongue, eyes and skin), it is said to be living in Manomay state, when its discretionary intellect is firmly enjoined with the senses, a soul is in Vignamay state and while an enslaved soul is enjoying the unhindered pleasure under trance like state, it is said to be in Anandmay state. The body has three states: Sthool (conscious), Sukshma (sub conscious) and Karan (unconscious or causal). The Annamay state of a soul is related to the Sthool state of body, Pranmay, Manomay

। आनन्दमयकोशश्च सुषुप्त्याद्यानंद उच्यते ॥७॥ स्थले देहेमतस्त्वाद्यस्त्रयो लिंगेऽतिमोंतिमे । तादाम्यादेषु जीवोपि भवेत्ततन्मयः किल ॥८॥ अणीयानप्ययमणोरतिसूक्ष्मशिरागतः । नरवाग्रादाशिखं व्याप्यस्थितो देहेतदात्मकः ॥९॥ प्राणेन्द्रियमनोधर्मानध्यस्यात्मनि मूढधीः । ध्यायन् कामलवान् दीनोममाहमिति कर्मकृत् ॥१०॥ देहात्मधीः पुमान्भुक्ते जाग्रदोदिषुतन्मयः । पूर्वकर्मफलान्यज्ञः कर्माणि कुरुतेषु नः ॥११॥ पुनर्जन्म पुनर्मृत्युं प्राप्नुवं स्तैरनेकधा । पशुकीटपतंगादियोनिषु भ्राम्यति ध्रुवम् ॥१२॥ तत्र तत्र महद्दुःखं प्राप्नुवन्नपिनेंद्रियैः । तृप्तिमेति न वैराग्यं प्राप्नोति कुप्रसंगतः ॥१३॥ ईश्वराज्ञां समुल्लंघ्य श्रुतिच्छास्त्रलक्षणम् । स्वेछ्याविषयासक्तोजालपत्रीवखिद्यति ॥१४॥ अथायं बहुभिः कल्पैः कृपयेशस्य दुर्लभाम् । पुरीनृतुनुमाप्नोतिब्रह्मादिपदवीप्रदाम् ॥१५॥ नवद्वारो यत्र संति प्रागर्वाक्क्रक्रमाउदक । पंचैकैका पश्चिमेद्वे तथां धद्वय संधृताम् ॥१६॥ पश्यत्युपवने तस्या बुद्धि रूपवतीं स्त्रियम् । पंचशीर्षप्राण सर्प गुप्तां भर्त्तारमिछतीम् ॥१७॥ सखीन्दशेंद्रियाएवस्यास्तहृत्तीश्चसखीरपि । प्रत्येकं शतशस्तेषां विचष्टेनायकं मनः ॥१८॥ प्रसन्नः सपुरी वीक्ष्य विह्वलश्च स्त्रियं तथा । कात्वं देवी वदैतेके इति पृछति सस्पृहम् ॥१९॥ दृष्ट्वा कामातुरं कांतं हसंती प्राह कामिनी । कर्त्तारंनात्म परयोर्वेद्म्यात्मानं न चा परम् ॥२०॥ निर्मातारन पुर्य्याश्चवेदम्य पतिकामुकी । एते सखायः सख्यो ये नागोऽयं पुरपालकः ॥२१॥ एभिः कामान् प्रापयिष्ये पुरीमेहि शतं समाः । स्वछंदगमकर्माणं त्वदन्यं रमयामिकिम् ॥२२॥ कुर्वनाथां नाथवतीमित्युक्तः सविमोहितः । साकंतया विश्यरीं रमतेऽतिमनोरथः ॥२३॥ जासाकर्णाक्षियुग्मैः शुभमशुभम सौरभं शष्वरू पं घ्राणेन श्रोतृद्वग्भ्यां सहचरसनो यातिरस्यं मुखेन । पायुपरांस्थैन युक्तौ व्रजति विसर्गौ च शेको गुदेन द्वार्भि- वैशानितीत्वा व हरति चन्नत्यंधयोः पद्युगाभ्याम् ॥२८॥ स्त्रीमन्वेवात्म पुर्यांस परवशतया हर्षशोकौभयम् यन्नश्राति क्वापि मधं पिबति हसति वा गायति क्वापियाति । रोदित्यास्ते च शेते

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and Vignanmay states of a soul are related to the Sukshma state of body while the last, Anandmay state of soul is related to the Karan state of body. Though these five states are of a body, as an enslaved soul behaves in unison with the body (considers body and itself as one), these five states are said to be of a soul as well."

Bhagwan continued, "A soul is smaller than any small thing one can imagine. Indeed it is smaller than an atom. Due to its inherent strength, it pervades the whole body from head to toe. An ignorant soul, though distinct from a body it dwells in; considers body, life force, mind, senses and its organs as its own due to constant and close proximity with a body. A soul, in its ignorance, considers the three states (Sthool, Sukshma and Karan) of a body as its own. As a result, it faces the consequences of all the deeds done by the body. It remains entangled in the never ending cycle of death and rebirth. It takes millions of different bodies such as insects, birds and animals without ever getting satisfied with the mundane pleasures. Neither does it ever develop the sense of detachment from the body. Enjoying the mundane pleasures unabashedly and contrary to the ethics attested by the Vedas and Bhagwan, a soul suffers the pains of enslavement just like a bird trapped in a net. O Muni! Merciful Bhagwan bestows upon a soul a birth as a man after the passage of millions of years. The human body is rarest of rare; not attainable with any means and it helps souls to free itself from the cycle of death and rebirth."

Bhagwan Shree Hari continued, "A human body can be compared to a fort with nine entrances: two eyes, two nostrils and a mouth on the East, an ear on the North, an ear on the South and genitals and anus on the West. Limbs are said to be blind as they have no orifices. A man looks at with his eyes and feels with his (blind) hands and legs, a beautiful woman, who is slyly seeking company of a man. A soul of a man also looks at her ten senses and her mind (a leader of her senses) and overwhelmed by lust asks her, 'O maiden! Who are you? Who are your companions?' A woman replies, 'I do not know yours and my creator. Neither do I know an Atma (soul) and Parmatma (Bhagwan). All I know is that I desire your company. The senses and desires are my companions. My mind is their leader who remains alert all the time to defend them, even when I sleep. Come and join me and I will satisfy your carnal desires for the rest of your life. Marry me and make me your wife.' O Muni! A male soul joins a female soul in merriment."

स्पृशति च वदति क्रीडतिक्वापि दत्ते नीतः क्रीडा मृगत्वं कुमति वनितया जागरेत्वित्थमास्ते ॥२५॥ ईश्वरोपि निरन्नोऽस्या मंतर्यामितयास्थितः । कर्मणां फलदाता तु स्वातंत्र्येणैव वर्त्तते ॥२६॥ स्वप्ने ज्ञानेन्द्रियाश्वं मतिदमनः मनः प्रग्रहं कर्मचक्रम्, ह्रीडं प्राणबंधं प्रहरण विषयं द्वंद्वसत्कूबरं च । मायाक्षं धातुगुप्तिं ध्वजपदगगुणाकूति विक्रांति रम्यं सूक्ष्मं देहं क्रियाहं कृतिधनुरंति गंयातिसस्यंदनैंवा ॥२७॥ रथं समारुह्यच रागबाणौः सआत्म सादर्थमृगान्करोति । तथा सुषुप्तावपित्वत्गुहायामसन्निवात्मीय गणेन शेते ॥२८॥ ततः पुनर्जागृति बुद्धियुक्तः करोति कर्माणि पुरेव मूढः । पुत्राः सहस्रंशत शोभवति तस्येंद्रियाणां परिणामरू पाः ॥२९॥ कन्याश्चतहत्त य उद्भवंति तावत्परावाथसुतान् प्रियाभिः । चिन्ताभिरायोज्यहिताहितानां कन्यावरैर्योजयतेऽर्थभोगैः ॥३०॥ नैक संकल्परू पाभिस्तेषां संततिभिः सतु । इतस्ततः कृष्यमाणोजीवो जीवती दुःखितः ॥३१॥ एवं कुटुंबासक्तस्य प्रमत्तस्यार्थचिंतयाम् । चडवेगो महान्कालोग्रसत्ययुर्वृथार्थदम् ॥३२॥ इत्थंह्यवस्थात्रितयेऽपिजीवोः दुःखं सुखंवैषयिकं च भुंक्ते । स्वकर्मपाशेन दृढं निबद्धस्तथाऽपिनो मुक्तिपथं विचष्टे ॥३३॥ गीतोक्तं रीत्यायदि कामलोभरसांदि शत्रून विनियम्यधीरः । सच्छास्त्रवाक्यानि सतोगुरुश्च निषेवते तर्हि विमुच्यतेऽस्मात् ॥३४॥ मनोबलीयश्चतथेंद्रियाण्यपि हथं विनातद्दमनं सुखेन तु । नस्यादत सद्गुरुलब्ध मायति भक्तैवयुक्तं हठयोगमभ्यसेत् ॥३५॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीदोलोत्सव बद्धजीवस्वरू पनिरू पणनामैकोनसप्तति तमोऽध्यायः ॥६९॥

Shree Bhagwan continued, "O Brahm Muni! Let Me tell you how a soul behaves in his Jagrat (conscious) state. A soul indiscreetly enjoys good and bad smells, sight, taste, touch and words with the nose, eyes, tongue, skin and ears. He expels stool with anus and indiscriminately satisfies carnal desires with his genitals. He uses his limbs to conduct his dealings. He undergoes sorrows, pleasures and fear in the company of his woman. He eats, drinks and sleeps with women. He laughs, cries, sits, speaks, plays and consumes alcohol for and with women. O swami! Bhagwan, independently and imperceptibly, remains with a soul at all times. Though He is an arbitrator of a soul's deeds He remains unaffected by any deeds done by it. When a body enters Sukshma state, the soul enters the Swapna (dream) state. A soul can be compared with a chariot in its Swapna condition which is illuminated by its functional organs (limbs, mouth etc.) and moving at very fast speed. Five senses are its horses, intellect its charioteer, mind as its reins, Punya (good deeds) and Paap (sins) its two wheels, Heart its seat, life force as its bridles, five objects of sense perception (speech, sight etc.) are his missiles, Maya as its axle, sorrow and delusion its yoke, three traits (Satva, Raja and Tama) its banner (or flag) and ego as its arrows. Riding this chariot, a soul in its dream state preys (fulfils) for deer (desires) with the help of his sensual organs. O Muni! A soul remains close to its senses and desires even in its Sushupti (unconscious) state. The cycle of desires and fulfilment restarts when a soul enters the Jagrat state. It begets numerous children in form of requirements and worries. Torn apart in various directions between desires and fears and ambitions and fulfilments; a soul lives a miserable life. Death catches up with a soul that is so overwhelmed by and enamoured of unfulfilled desires and engaged in furtive deeds. As consequences of its deeds, a soul suffers pains and enjoys pleasures in all its three states without seeking salvation. A soul can become free from the cycle of death and rebirth if it controls its greed, lust, palate, anger, ego and desires as described in the scriptures such as Bhagvad Gita or as directed by an intelligent guru. The mind and senses are very powerful and they cannot be overcome without Bhakti of Bhagwan Narayan. Therefore, one must practice HathYog continuously as directed by a devout guru.

Thus ends the 69th Chapter of the Satsangi Jeevan.

अथ सप्ततितमोऽध्यायः

श्री नारायणमुनि रुवाच ।

बिंदोर्जयोग कार्श्यं च दृग्नैर्मल्यं प्रसन्नता । नादस्फुटत्वमारोग्यं हठसिद्धेस्तु लक्षणम् ॥१॥ नादाभ्यासं ततः कुर्याच्छ एवन्नानाविधं रवम् । यत्र कुत्रापि निनदेंमनोयोज्यं न चान्यतः ॥२॥ आदावब्धि घनानकोत्सनिनदैस्तुल्यं श्रृणोति, ध्वनिमध्येममर्द्दलशंखकाहलमहाघंटार वैश्चांततः । योगी किं किणिकासु वेष्मघुपस्वानैश्चतत्रादि मे सूक्ष्मेवापि मनोर्पितं हिनिनदे दुग्धें बुवल्लीपते ॥३॥ इत्थं समभ्यासर तस्य पुंस ऋ जु र्भवेत्कुंडलिनी प्रबुद्धा । अपानवायुश्च तदासमेत्य प्राणांगति ते न करोति साकम् ॥४॥ तदैव नीचीमुखानि तस्य षट्चक्रयद्मानि समुखानि । फुल्लानि चस्युः प्रणवश्यनादाः समुद्भवत्याश्च जपा समेताः ॥५॥ तन्नाय श्रवेणन चेन्द्रियगणस्तस्याशुबाध्यं त्यजयात्यंतः प्रतिकोमवृत्तिरयां प्राप्नोति चक्रैः समं । चक्रे यत्र चेयायता द्रुति गणाः पूर्णो जपाया भवेत्तावत्कालमुपास्य तत्र तु ततश्चक्रांतरं याति स ॥६॥ मुलाधारं स्वाधिष्ठानं मणिपुर मनाहृतं । विशुद्ध्याज्ञे इति चषट् चकराज्या भ्रुकूटेभणे ॥७॥ एभ्यो विनाक्षणं प्रोक्तं ब्रह्मरंध्रं तु सप्तम । एष्वोंकाशः षटशतानि सहस्राण्येकविंशतिः ॥८॥ तत्राद्येषट्शतानिस्युः स्वाधिष्ठानादिषु त्रिषु । षटषट सहस्राण्येकैकं सहस्रंत्रिष्वतः परम् ॥९॥ एतत्संख्याक्रमेणौवं जीवजाप्यं मनुह्रदि । तत्तच्चेक्राब्ज देवेभ्यः सवर्णोभ्योऽर्ययत्यसौ ॥१०॥ अथ ते चक्रं पद्मानां तद्देवानां च कीर्त्तये । लक्षणानि कालमानं योगिनस्तत्र च स्थितेः ॥११॥ मूलाधाराख्य चक्रे प्रथममुपगतेऽयंचतुः, पर्णपद्मे बंधूका भे च पाशांकुशपरशुवरानाददानस्यदोर्भिः । स्थानेवामांगशक्तेः करिवरवदनस्याखु पत्रस्य वर्णैर्वाद्यैः, सां तैश्च युक्तेरवयुगपलयुतामेकनाडी स आस्ते ॥१२॥ यातो तो लिंग गे सौरस मितदल युक स्वर्णवर्णां बुजेर्णैः, वाद्यैलोतैरू पे ते करकमललसत्पुस्तकाक्ष स्रजश्च । चक्रेवामांगशक्तेर्युगवदनवतो हंसयातुर्विरिंचेः, स्थानेस्थित्वान्यचक्रं सहरवयुगपलैर्भूपनाडीः

CHAPTER 70

Bhagwan Shree Narayanmuni continued, "O Brahm Muni! Controlling ejaculation of semen, leanness of body, transparency of eyes, bliss on face, freedom from diseases and clarity of sounds are some of the results of continuous practice of HathYog. One must concentrate his mind, without thinking of anything else, in hearing a sound of 'Om' emancipating from within. Such a Yogi hears the sound resembling the waves of ocean, thunder and large percussions such as drums initially, which transforms into the sound resembling the ringing of bells, blowing of conch or beating of small percussion instruments such as Mrudang and Tabla. O Muni! At a higher plane, the sounds resemble that of chiming of small bells, flute or humming of bumble bees. The mind merges into these sounds just as water and milk merges together. His inner life force moves in unison with his external breathe and the latent force that emerges from this unison wakes up his six Chakras and the deep sound of 'Om' emerges from them. (It is said that these six Chakras resemble lotus flowers which are facing downward with the petals closed. When woken up, they face upward and petals open up in full bloom.) His senses retire from mundane objects, concentrate within his mind and eventually enter the six Chakras. A soul, with mind and senses under its full control, progressively moves higher from one Chakra to the other."

Bhagwan Shree Hari continued, "O Muni! There are six Chakras in a body, namely Muladhar, Svadhisthan, Manipur, Anahat, Vishudhdhi and Aagna. The seventh and distinct from these six is Brahmrandhra Chakra. The sound of Pranav (Om) ascends twenty one thousand and six hundred times from these Chakras collectively. Separately, the sound of Pranav ascends six hundred times

from Muladhar Chakra; six thousand times each from Svadhisthan, Manipur and Anahat while one thousand times each from Vishudhdhi, Aagna and Brahmrandhra Chakras. A Yogi should chant hymns equivalent to the number of times the sound of Pranav ascends from each Chakra and offers them to the respective ruling deities of each Chakra. O Brahm Muni! Now let Me explain the deities, number of petals of the lotuses and a length of time Yogi (or his soul) spends in each Chakra. The lotus of Muladhar Chakra, situated in the legs, has four petals and Ganapati with a large

प्रयाति ॥१३॥ योगीचक्रे तृतीयेदशदल कमलेऽथेंद्रनीलाभ वर्णेवर्णान् डाद्यांश्चफांतान् दधति घनरुचस्ताक्ष्र्य पत्रस्य नाभौ ।स्थाने वा मांग शक्तेर्दरजलज गदां चक्रपाणेर्मुशरेः, स्थित्वा पूर्वोक्तकालं व्रजति सतु तंतोऽनाह तं तुर्यचक्रम् ॥१४॥ तस्मिन् शंखा भवर्णे हृदि तरणिदलेकादिगंतार्णयुक्ते, स्थाने देवस्य शुद्धस्फटिक निभरुचश्चोक्षराड्वाहनस्य । शंभोर्वामांग शक्तेर्वरयरशु धनुः शूलपाणेस्त्रिदृष्टेर्योगी, प्रागुक्तकारलस्थित तनु त स ततः पंचमयाति चक्रम् ॥१५॥ तस्मिन् कंठेथ चक्रे नृपदलकमले स्फटिका मे विचित्रे, युक्ते ब्रह्मांड हेतोर्द्विगुणित वसुभिः शक्तिभिश्च स्वरैश्च । स्थानेविद्यायुतस्येशितु रथनितरामायिके सिद्धिद्याम्नियोगी, नाडयौ सहास्ते सखयुग विपलैः शास्त्रवेदान् पलानि ॥१६॥ यातोऽस्मात्सोथलब्धे द्विदलजलरुहे भ्रूकुटी स्थेऽपिचक्रे, हक्षार्णेश्यामवर्णो प्रलयाहुतवहाभेसमेतस्य काल्पास्थाने । संहारकर्त्तुर्निवसति जगतां कालरुद्रस्य योगी, कंठस्थानोक्त कालषडिति फलतयाऽभ्यस्तनादस्ययाति ॥१७॥ ततः सयोगी सदुपासना बलः स्थूलं विराडेकतया वपुर्निजम् । विभावयन् पश्यति विश्वमंजसा लोकैरदोषैः सहतत्र सर्वशः ॥१८॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरदोलोत्सवे षट्चक्रधारणानिरू पणनामा सप्ततितमोऽध्यायः ॥७०॥

अथैक सप्ततितमोऽध्यायः

श्री नारायणमुनि उवाच ।

पातालं पद्धोरसातलमथोपाष्ण्योश्च गुल्फद्वये, पश्यत्येषतलातलं ननु विराडात्मा ततोजंघयोः । जान्वोः स्वस्यमहातलं च सुतलं सक्थि द्वये, योग विद्गुह्येवादितलं तथाऽतलमधः सप्तेति लोकान् क्रमात् ॥१॥ भूर्लोकं कटिगं स पश्यति भुवर्नाभौहृदि

elephantine head, riding a mouse and holding a noose, goad and axe in his three hands while the fourth hand is held aloft to bless his devotees; is its ruling deity. Yogi spends just over twenty four minutes here before proceeding to Svadhisthan Chakra situated next to the genitals. Four headed Brahma, riding a swan and holding a scripture and Mala in his hands is the ruling deity. The lotus of Svadhisthan Chakra is golden in colour and has six petals. A Yogi spends just over twenty four minutes here in meditation and Japa before proceeding to the higher shiny bluish coloured Manipur Chakra situated in the navel. The lotus of Manipur Chakra is black and has ten petals. Vishnu, riding an eagle and holding conch, lotus, mace and Sudarshan disc in his four hands is the ruling deity of Manipur Chakra. After spending the aforementioned time in Manipur Chakra, the Yogi travels to the fourth Chakra called Anahat situated in his heart. Its lotus is pearly white in colour and has twelve petals. Shambhu - Shiva, with radiant bluish complexion, riding a bull and holding axe, bow and trident in three hands while the fourth is raised to bless his devotees, is its ruling deity. After spending just over twenty four minutes meditating upon Shiva, the Yogi's soul migrates to Vishudhdhi Chakra, situated in his throat; where he spends just over eighteen minutes in meditating upon knowledgeable Vairaj, the origin of the universe. Its lotus has sixteen pearl white petals. O Muni! Leaving Vishudhdhi Chakra behind, the Yogi now enters Aagna Chakra, situated in his brows. KalRudra, the destroyer of the universes and scholar of Pranav is the ruling deity of Aagna Chakra. Its lotus has two petals, as radiant as all consuming fire. He spends just over eighteen minutes here in meditating and Japa. Just bear in mind that spouses of all these six ruling deities are present on their left in their respective Chakras. As a result of accomplishment of Hath Yog, a Yogi is able to traverse these six Chakras independently. With the help of unwavering devotion towards Bhagwan, such a Yogi can visualise himself separate and distinct from his gross body. Being able to attain unison with Virat, he can also see the whole universe within his own body."

Thus ends the 70th Chapter of the Satsangi Jeevan.

CHAPTER 71

Bhagwan Shree Narayanmuni continued, "After attaining unison with Virat, Yogi can see the whole universe within him. He sees Patal in the soles of his feet; Rasatal

स्वर्महः, कंठेस्वस्य जनस्तपश्चवदने भालेशिरस्यंति मम । इत्यूर्ध्वं भुवनानि सप्त च तनौपंचीकृतायो विराड्रूपायास्थिरजंगमंजगदिदंदृष्ट्वैतितस्याश्चहृत ॥२॥तत्राप्नोति महासुवासह सचापंची कृतैः धातुभिर्युक्तं सूक्ष्मवपुश्च तव धरणो तत्त्वेनुतद्वारकम् । शेषंवीक्ष ततोऽबुतत्त्व, विलसद्वै कुंठलोकं परं नानादिव्य विमान, कोट्यभिवृत्तं प्राप्नोति ॥३॥ तस्मिन्वेदवंतीपुरीं च कनकप्राकार संवेष्टिताम्, चंद्रादि प्रतिहार रक्षित चतुर्द्वारां तथा कोटिभिः । प्रासादैश्च सहस्र योजन समुत्तुंगैः समंताहृताम् योगीयोजन पंचयपद्मकमितां पश्यत्वसौ सर्वतः ॥४॥ दिक्पालाः कुमुदस्तथैव कुमुदाक्षः पुंडरीकः पुरियस्यां वामन शंकुकर्णसुमुखाः सुप्रस्थितः सर्वजित् । एतेष्टौक्रमशौष्टदिक्षु निरतादिव्यायुधा आसते, यस्यां संति चतुर्भुजा हि पुरुषानार्यश्चदिव्यंप्रभाः ॥५॥ प्राच्यां पश्यति वासुदेवभुवनं लक्ष्म्याश्चवह्नेर्दिशिवैकुण्ठस्य तुयाम्पनैरुतदिशोः साकर्षणं रैवतम् । प्राद्युम्नंरतिलोकमंबुपति दिग्वाताशयोरुत्तरेचैश्यां, साप्पनिरुद्धलोकमपरं शांतेश्च लोकं मुनेः ॥६॥ तन्मध्ये हरिमंदिरं मणिमयैः स्तंभैःस्रहस्रैर्युतम्, तत्राधार मुखस्व शक्तिरचिते पीठेस्थितं भास्वरम् । श्रीभूशक्तिसमन्वितं जलजनुर्न्नाभं च नारायणं नत्वा, तैजसमेति तत्त्वममलं यद्ब्रह्मारंध्रं विदुः ॥७॥ योगीकोटिदिवाकरद्युति सहस्रारेंबुजे कोटिशो, विष्वक्सेनजयादिपार्षदयुतैस्तस्मिन्विमानैर्वृते । दिव्ये धाम्नि महारमायुत महाविष्णोर्जगद्रक्षितुरास्ते, द्वेघटिके पलानि विपलान्यंगांबुधीन् रवांबुधीन् ॥८॥ यातस्ततः पावनतत्त्वमसौक्रमाप्तं तत्रेक्षतेष्टभुजमप्रतिमं महेशम् । कोट्यर्कभासुग्सहस्रदलाब्जसंस्थंकोटींदुभंत्रिनयनं सुजटाकलापम् ॥९॥ तं नैकशक्ति परिषेवितमा शुनत्वा तेनानुमोदितइतस्त्वयतेखतत्त्वम् । तन्मध्यवर्तिनिनदां तरईक्षते सौ, पंचाननं त्रिनयनं प्रतिवक्रमीशम् ॥१०॥

in his shins; Talatal in his ankles; Mahatal in his legs; Sutal in his knees; Vital in his thighs and Atal in his genital. (These seven are the netherlands (hells) below the earth.) He sees the earth in his waist. He also sees Bhuvarlok in his navel; Swarg (heaven) in his heart; Maharlok in his throat; Janlok in his mouth; Taplok in his forehead and Satyalok on top of his skull. After seeing these fourteen abodes, Yogi discards his Sthool body and dons his Sukshma body as he migrates himself in Virat's heart. He sees Shesh (Sankarshan) in the element earth and migrates beyond earth to attain water. He sees, Vedvati, the abode of Lord Vishnu, encircled with the golden fort and its four entrances guarded by the moon and others. O Muni! Vedvati, spread over the area of fifty thousand square miles, has thousands of lofty magnificent temples situated in all directions. Furthermore, the walled city is defended by eight mighty four armed guards named Kumud, Kumudaksh, Pundrik, Vaman, Shankukarna, Sumukh, Suprasthit and Sarvajeet; holding aloft spears, sabres etc. The residents of Vedvati are four armed and with divine aura. The Yogi sees the homes of Vaasudev and Laxmiji on the east; Vaikunth (of Vishnu) on the southeast; Sankarshan on the south; Revti on the southwest; Pradhyumna on the west, Rati on the northwest; Anirudhdha on the north and Shanti on the northeast regions of Vedvati. As he travels further between North and Northeast and migrates to Tej (the fire), he sees Lord Narayan, ensconced in a magnificent Sinhasan in a thousand pillared temple. Lord Narayan is flanked by Shree and Bhu, two of His potencies and thousands of parshads such as Jay, Vijay, and Vishvaksen. A tall lotus arises from His Navel."

Bhagwan Shree Hari continues, "O Muni! After spending two Ghatika (forty eight minutes) or forty six Pal (just over eighteen minutes) meditating upon and praying to Lord Narayan and MahaLaxmi, resting on a lotus of a thousand petals which is as radiant as thousands of suns; the Yogi travels further and migrates to the element Vayu (the wind). He sees radiant Bhagwan Mahesh with eight arms, three eyes and his long hair tied in a bun on his head standing on a bluish lotus of a thousand petals in the element wind. Bowing down to Lord Mahesh and with his consent, the Yogi moves further and attains the sky. He sees five headed Lord Shiva in the middle of sky. Each radiant head of Shiva has three eyes. Bowing down reverentially to the ten armed Lord Shiva, the Yogi travels further up and finds himself in front of Rodhini (one of the potencies of Bhagwan, in female form) in an abode named Bindu. She is wearing divine robes, a bejewelled tiara and many other jewelled ornaments besides several flower garlands around her neck. With the blessings of Rodhini, the Yogi moves ahead

नैकार्ककांतिमुतशक्तिगणेन युक्तम्, कर्पूरगौर दश बाहुक यर्द्दिनंतम् । नत्वा प्रयात्यथ पुरोगत बिंदु शून्यम् भित्वा च शक्तिमुपयाति सराधिनीहि ॥११॥ दिव्यां बराभरणचंदनपुष्पशोभाम्, रत्नाढ्य कुंडलकिरीटसमुल्लसंतीम् । तामार्गलामि वपुरोभिगता सनत्वा सन्नादमंडलमुपैति तदाज्ञयैव ॥१२॥ तत्रेक्षते कलायोगीरोधिकादीपिकां तथा । रोचिकामोचिकाख्यां च पंचमीमूर्द्धगामिनीम् ॥१३॥ तन्मध्ये कोटिचंद्राभं पद्ममर्बुदयोजनम् । ज्योतिर्लिङ्गं च तन्मध्ये दृष्ट्वा विस्मयते क्षणम् ॥१४॥ तावत्तल्लिंगतः शंभुमाविर्भूतं समीक्षते । पंचवक्त्रं त्रिऽनयनं शूलपाणिंजटाधरम् ॥१५॥ कोटिकंदर्पलावण्यं कोटिचंद्रसमप्रभम् । तदुत्संगेदिव्यरू पामूर्ध्वगां शक्तिमीक्षते ॥१६॥ शक्त्यायुक्तं सपरमं शिवं नत्वा तदाज्ञया । यातो ब्रह्मशिवंनाम्नानादांते शंभुमीक्षते ॥१७॥ त्रिलोचनं पंचवक्रं कोटिकोटिं सुंदरम् । दशबाहुचन्द्रमौलिंकोटिरुद्रोघसेवितम् ॥१८॥ इत्थं स्व स्थूल व पुषाभावि तैक्य विराटहृदि । सूत्रात्मनि प्रविश्यासौ क्रमाध्यानेन वीक्षते ॥१९॥ ततोऽस्य वृत्तयो ज्ञातृज्ञानज्ञेयादिका मुने । भजंति शेषादि ब्रह्मशिवांत ध्येयरू पताम् ॥२०॥ ध्येये निरोधेवृत्तीनांसाक्षात्स्मिन्स्फुरत्यथ । समग्रस्यास्य विश्वस्य भवत्यत्यंत विस्मृतिः ॥२१॥ ध्यानस्य पक्वता सेयं योगिभिर्धारणोच्यते । कृष्णोपासनं सामर्थ्यात्ततोऽग्रेपाति तादृशः ॥२२॥ प्रविश्यादौब्रह्म बिलं सुमनां शक्तिमाप्यच । उन्मनीं शक्तिमाप्नोति योगी सोऽचिंत्यलक्षणाम् ॥२३॥ तदेव धारणाशक्तिरुन्मनीभावमेतिहि । निरोधोव्या कृते सूक्ष्म देहे नास्य च जायते ॥२४॥ शून्यरू पस्यतस्याथ शून्याब्धितरणायतु । पूर्वाभ्यस्तहरिज्ञानभक्तिर्भवति नौर्मुने ॥२५॥ तयाप्तशून्यपारस्य योगिनो धारणा विदः । ब्रह्म एवेव समाधिः स्याद् ब्रह्मरू पस्ततोऽप्ययम् ॥२६॥ यतउत्पद्यते विश्वंलीयते यत्र तत्पुनः । यदद्वयं ज्ञानमिति प्राहुस्तद् ब्रह्म तद्विदः ॥२७॥ ईदृग्ब्रह्मस्थितिं प्राप्तो योगीयावत्स्व वर्ष्मणः । प्रारब्धां त स्तावदेव देहदेहीव वर्त्तते ॥२८॥ स्थूलसूक्ष्मकारणानां जाग्रत्स्वप्न सुषुप्तिषु । विराटसूत्राव्याकृतैः सक्रिया स्वैक्ये न वर्त्तते ॥२९॥ प्रारब्धांते त्यजन

and finds himself in a place from where mysterious yet pleasant sounds originate. He sees five Shaktis (forms of Parvati) namely Radhika, Deepika, Rochika, Mochika and Urdhvagamini within this place. O Muni! He sees a very vast lotus, as radiant as thousands of moon shining simultaneously. Just as he is marvelling the beauty of the lotus, Jyotirling emerges from the centre of the lotus. Lord Shiva emerges from Jyotirling right in front of his eyes. Lord Shiva has five heads with a long hair tied in a bun and each handsome head has three eyes. His beauty surpasses that of Eros; his aura is as bright as hundreds of moons shining simultaneously; he is holding a trident aloft in his hand and Urdhvagamini is sitting on his lap. The Yogi bows down to Lord Shiva and Urdhvagamini and with their blessing proceeds further and sees another mighty form of Lord Shiva called BrahmShiv. BrahmShiv has five heads with each head having three eyes; his aura is brighter than thousands of moons shining together; has ten hands and the moon is shining from his entwined hair. O Brahm Muni! Yogi sees all these forms in his heart consecutively as he meditates enthusiastically after discarding the Sthool body and donning the Sukshma body, i.e. after realising his soul as distinct from his body."

Bhagwan Shree Narayanmuni continued, "O Brahmanand swami! The Yogi's intellect becomes lucid after meditating upon various forms beginning from Shesh and ending with BrahmShiv. He understands clearly what is 'Gnaat' (known to him), what is 'Gnaan' (the knowledge that has helped him know the known) and what is 'Gneya' (worth knowing). At the height of his meditation and the knowledge gained thereof, he forgets the whole universe. O Muni! The wise scholars describe this elevated state as 'Dharna' (conjectures). He can proceed further from here only with the help of his devotion in God. His Sukshma body is left behind as he progresses ahead. He attains unison with Brahm (liberated soul or Akshar) and he becomes potent to travel further. His previous knowledge of Bhagwan and His Bhakti in Bhagwan become his boat to cross over the ocean that bridges the imaginary (illusionary visible universe created from Maya) with the real (eternal Bhagwan that is beyond Maya). After attaining the unison with Brahma, the souls understand fully well as to Who creates the universes and in Whom the universes merge at the time of total annihilation. This knowledge remains with him forever. The great sages call this knowledge the ultimate. The Yogi (or rather his soul), after attaining unison with Brahm, remains with (or in) his body as is predestined and undertakes all bodily functions like an ordinary person. However,

देहं स्थूलंयोगीनिजेछया । दैहं गमेन मार्गेणायाति पैपीलिकेन वा ॥३०॥ उभयोरपि वर्त्मनोः पुमान् हरिभक्तोऽन्यतमेनयो व्रजेत् । हरिमेव सपुरुषोत्तमं ननुयात्येव न चेतरं कदाचित् ॥३१॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरदोलोत्सवे राजयोगनिरू पणनामैकसप्ततितमोऽध्यायः ॥७१॥

अथ द्विसप्ततितमोऽध्यायः

सुव्रत उवाच ।

इति श्रुत्वा भगवता प्रोक्तां योगिगतिं मुनिः । सहृष्ट चित्तः पप्रछ मुनीनां संमतेन तम् ॥१॥

ब्रह्मानंद उवाच ।

भगवन् देहमुत्सृज्ययोगिनो हि गतिद्वयम् । ब्रह्मसंप्राप्स्यतः प्रोक्तं तत्स्वरू प वद प्रभोः ॥२॥

श्री भगवानुवाच ।

आदौ वैहंगमं मार्गं कथयामि मुने श्रुणु । सद्योमुक्तिमवाप्नोति देहांते यत्र योगवित् ॥३॥ देहं जिहासुर्योगी तु बध्वा सुस्थिरमासन । असज्जयन्मनोऽन्यत्र प्राणायामं समाचरेत् ॥४॥ नियम्य मनसा प्राणं मनोबुध्या नियम्यताम् । क्षेत्रज्ञं प्रविलाप्यामुं समष्टि क्षेत्र वेत्तरि ॥५॥ एकीकृत्य ब्रह्मणितं तिष्ठेद्ब्रह्मतया स्वयम् । गुदमापीड्यवापार्ष्णिभ्यां ततो वायुं समुन्नयेत् ॥६॥ मूलाधारादिषट्चक्रस्थानेषु क्रमशः शनैः । वायुनीत्वाऽथ भ्रूमध्याद्धयायन्कृष्णं शिरोव्रजेत् ॥७॥ ब्रह्मरंध्रं ततोभित्वा देहं प्राणेन्द्रियाणि च । त्यक्तासद्योऽक्षरादीनामाधारं तमुपैति सः ॥८॥ अयं वैहंगमो मार्गः कथितस्ते मयानघ । शृणुपैपीलिकं मार्गं

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he remains beyond his Sthool, Sukshma and Karan bodies in Jagrat, Swapna and Sushupti states and feels unified with Virat, Sutratma and Avyakrut bodies of Ishwar. He leaves his body at his own accord and travels to Bhagwan's supreme abode via two different paths called 'Vaihangam' and 'Paipilik'. O Muni! Whichever path he travels upon, such an exalted Yogi indeed attains almighty Purushottam Shree Hari and not any other Devtas."

Thus ends the 71st Chapter of the Satsangi Jeevan.

CHAPTER 72

Suvrat Muni said, "O King Pratapsinh! Upon describing the state and destination of a Yogi by Bhagwan Shree Hari, Brahmanand swami asked Him again, 'O Bhagwan! You mentioned the two different paths a Yogi takes upon leaving his body. Please kindly describe the difference of the two routes and how a Yogi reaches his destination treading these two paths."

Shree Bhagwan replied, "O Muni! Let me first describe the path called 'Vaihangam', treading on which a Yogi attains Moksha immediately. A Yogi, when he desires to leave his body, sits in one place controlling his breathing. Withdrawing his senses from mundane objects, he brings his mind under his control through his inherent intellect. He merges his intellect in his soul and attains unison with Virat and as a result he attains the state of Brahm. He presses his anus with both heels to push Vayu (his life force) upwards. Meditating upon Shree Hari, he slowly but surely elevates his life force through six Chakras beginning with Muladhar Chakra. O Muni! The Yogi's soul migrates through Brahmrandhra Chakra by discarding his body, life force and senses and attains Bhagwan immediately."

Lord Swaminarayan continued, "O Muni! Now listen to the second path called Paipilik, by which a Yogi attains Moksha gradually. Sometimes a Yogi has a latent desires to see the abodes of Devtas and Rishis or wish to see how this cosmos is structured. A Yogi in this state leaves his Sthool body behind as in the previous example but due to the attached desires, cannot discard his Sukshma body. As a soul with the Sukshma body is not able to migrate outside the universe, this Yogi travels taking the path of Sushumna (an ascending invisible path). Yogi travels upward and progressively

क्रममुक्तियतो भवेत् ॥९॥ यदादिदृक्षुः स्थानानिदेवसिद्धर्षिवेधसाम् । अष्टैश्वर्याणि सतदानत्यजेत्सेद्रियं मनः ॥१०॥ योगिनाम प्रतिहता ब्रह्मांडे च बर्हिर्गतिः । देहांद्बहिः सुषुम्णायाः पथायाति ततस्त्वयम् ॥११॥ आदौ वैश्वानरं प्राप्यततदुर्ध्वं व्रजन्नसौ । शिशुमाराश्रयं ज्योतिश्चक्रं देवांश्च पश्यति ॥१२॥ क्रीडास्थानानि देवानां पश्यन्नानाविधान्यपि । असज्जमानः सर्वत्र स्वर्गादूर्ध्वं व्रजत्यसौ ॥१३॥ स्थानं कल्पायुषां त्यक्ता कल्पांतेयन्मुखाग्निना । दहत्रिलोक्याः शेषस्य ज्वालाव्याप्तंव्रजत्यतः ॥१४॥ जनलोकं तपोलोकं दृष्ट्वा प्राप्नोति वेधसः । पारमेष्ट्यं पदं यच्च द्विपरार्द्धावधिस्थिरम् ॥१५॥ तस्यपि च महाकल्पसमाप्तौ सक्षयं विदन् । सत्यलोकं विहायेति पृथिव्याचरणं पुरः ॥१६॥ तदतिक्रम्यतद्रुपो भूत्वा च शनकैरभीः । अंबुमूर्तिरयोभित्वाऽत्येति तेजोमयश्च तत् ॥१७॥ वाय्वात्मा वायुमत्येतिखमाकाशात्मना ततः । गंधंरसंरू पस्पर्शौघ्राण जिह्वादृशित्वचा ॥१८॥ क्रमेण प्राप्य श्रोत्रेण शब्दं प्राप्नोति योगवित् । कर्मेन्द्रियैः क्रियाः प्राप्य ततोऽहंकारमेति च ॥१९॥ सहतेन महत्तत्त्वं प्राप्नोति सततः परम् प्रधानं लभते यत्र शुद्धाः सत्त्वादयोगुणाः ॥२०॥ शुद्ध सत्त्वमयाः संति विष्णोर्लोकाः सहस्रशः । वैकुंठाद्याद्वयानित्याः शिवलोकास्तथा मुने ॥२१॥ यावंतएते लोकाश्च तावंतो हरयः शिवाः । संतितेनेक ब्रह्मांडस्थित्युत्यत्यंत हेतवः ॥२२॥ वसंत्ये तेषु लोकेषु मुक्ताः स्त्रीपुरुषाः श्रुत्वा । शुद्धसत्त्वमयाः सर्वे कोटिसूर्यसमप्रभाः ॥२३॥ हिरण्मयानिर्विकाराज्ञानवैराग्यभक्तिभिः । युक्तामायेवनित्याश्च ब्रह्मानंद सुखाः खलु ॥२४॥ एतेषु वैष्णवाविष्णुंशैवाः शिवमुपासते । आविर्भावतिरोभावापषां संति हरीछ्या ॥२५॥ एतल्लोक चिदाकाशमध्ये मायातमोमयी । अब्ध्योर्मध्ये यथा द्वीपस्तथास्त्येषां तरायकृत् ॥२६॥ ईदृक् प्रधानं योगज्ञस्तद्भक्त्योत्तीर्य्यचाग्रतः । मायाधिष्ठात्पुरुषं प्राप्नोति च ततः परम् ॥२७॥ आनंदांशचिदंशाख्यमस्तिमार्गद्वयं तयोः । आद्येनानंदबाहुल्यशक्तिं कृष्णादुपैति सः ॥२८॥ तथा प्रकाशबाहुल्य शक्ति मन्येन तु व्रजन् । स्वस्मिन्प्राप्नोति भक्तस्तु तस्माद्धि पुरुषोत्तमात् ॥२९॥ द्वयोरन्यतमेनापि तमेव पुरुषोत्तमम् । प्राप्नोति तस्य साधर्म्यं ततो यातिन संशयः ॥३०॥

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sees Bhuvar Lok (abode) and its resident minor Devtas Indra and other Devtas in Swarg Lok with their built in pleasure houses. Yogi moves away from these abodes without getting distracted or attracted towards them. He reaches Mahar Lok, the abode of great sages such as Bhrigu, Jan Lok, Tap Lok and Satya Lok of Brahma. Through his in built intelligence, Yogi understands well that all these abodes are not eternal and subject to annihilation sooner or later. Knowing his destination (Bhagwan's eternal abode), he continues his journey to the higher plane and gradually migrates through the five elements, Pruthvi, Jal, Tej, Vayu and Akash and five senses smell, taste, sight, touch and sound. The senses and their organs merge into Ahankar (ego) which merges into Mahatatva. At this stage his Sukshma body is destroyed and he merges into Pradhan and attains the inherent Satva Gun of Pradhan."

Bhagwan Shree Hari continued, "O swami! There are thousands of Vishnu Loks (abodes of Vishnu) and Shiva Loks (abodes of Shiva) within this Satva Gun. Vishnu and Shiva of each of these Loks are responsible for the creations, sustenance and destructions of their respective universes. Thousands of Muktas (liberated souls), chaste and as radiant as sun, reside in these abodes. These Muktas are golden complexioned and unchanging, are the epitome of Gnaan (knowledge), Bhakti (devotion) and Vairagya (detachment), and eternal. Vaishnavs worship Vishnu and Shaivs worship Shiva unhindered and their appearance (birth) and disappearance (death) is solely at Bhagwan Shree Hari's wish. O Muni! Just as a large island divides the ocean, the darkness of Maya divides these abodes from the ever radiant abode of Lord Krishna. Only through the unwavering devotion in Lord Krishna a Yogi is able to cross over the darkness of Maya and reaches Bhagwan, Who is beyond Maya. Anandansh, by which a Yogi attains the bliss of Bhagwan and Chidansh, by which a Yogi attains radiance of Bhagwan, are the two paths he uses to attain Bhagwan. Whichever path he chooses, Yogi indeed attains the unison with Bhagwan and understands the process of creation, sustenance and destruction of the universes. The supreme Vedic knowledge that he acquires, which helps him to perform the deeds of the sense such as to listen to or hear is never forgotten by himself or erased, even by Maya. O Muni! The true extent of the pleasures and bliss of Akshardham cannot be described by anybody. Only residents

येनोत्पत्तिस्थितिलयकालं वेत्त्यथ मायिके । स्वर्गेस्वाहाऽन्यतोनश्येन्नैवयज्ज्ञानमेत्ति तत् ॥३१॥ यदाहवेदः प्रज्ञानं येन जीवाः क्रियाइमे । कुर्वीतीक्षा श्रुतिघ्राणस्पर्शास्वादादश्चतत् ॥३२॥ सर्वोत्कृष्टं बृहद्धामतत्प्राप्तानां तु यत्सुखम् । तद् वक्तुं शक्यते नैव तत्रस्था एव जानते ॥३३॥ इति ते बद्धजीवानां लक्षणान्युदितानिह । बंधमुक्तेः साधनं च तत्फलं समुदाहृतम् ॥३४॥

सुव्रत उवाच ।

श्रुत्वेति वाक्यं सहरेर्मुनींद्रस्तुष्टो भवच्चाप्यपरेऽपि संतः । सर्वामनुज्ञाप्यहरिः स्वकेतं स्वं स्वं निकेतं चययुस्तदीयाः ॥३५॥ एवं हि तत्र प्रतिवासरं श्रीधर्मात्मजस्यक्षितिपाऽऽलयेऽभूत् । भुक्त्युत्सवः कृष्णसमोपवेशोवार्त्ता अनेकाभगवत्कृताश्च ॥३६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरदोलोत्सवे मुक्तिमार्गद्वयनिरू पणनामा द्विसप्ततितमोऽध्यायः ॥७२॥

अथ त्रिसप्ततितमोऽध्यायः ।

सुव्रत उवाच ।

संगवेऽथ त्रयोदश्यांसभांतःस्थंकृताह्निकम् । देशांतरीया भक्तास्तं पुपूजुः परमादरात् ॥१॥ आदौप्राच्याः समानर्चुः सितैः सूक्ष्मैस्तमंबरैः । मणिरत्नमयैर्हैमैर्नानाविधविभूषणैः ॥२॥ उपायनानिनिदधुः पुरतस्तस्य भूरिशः । पिंडकानतिरम्यांश्चपीतसाराणिपर्पिकाः ॥३॥ ततः प्रणम्यते जग्मुरुदीच्या आययुस्ततः । पुपूजुस्तं च भक्त्यातेगंधपुष्पारुणां शुकैः ॥४॥ चीनदेशीयपात्राणि निद्घुस्तस्य चाग्रतः । शर्कराभृतपात्राणि फलानि विविधानि च ॥५॥ दाक्षिणात्यास्ततोभक्ताः पूजायां निपुणाः प्रभुम् । विद्धुर्महतीं पूजां धनानि च पुरोदधुः ॥६॥ वेदमंत्रान् पठंतश्च ब्राह्मणा ब्रह्मवादिनः । धनिनः

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of Akshardham know their true superiority. I have described the state of an enslaved soul, how it can attain Moksha and the rewards of Moksha in short."

Suvrat Muni said, "O king! Brahmanand swami, Muktanand swami and other eminent saints in the assembly were greatly delighted on hearing this sermon from their Ishtadev, Shree Hari. Shree Narayanmuni directed all saints to return to their respective quarters before Himself retiring for the night. O king! Shree Hari held similar assemblies every evening until He remained in Amdavad and different subjects of theosophy were broached upon. A daily feast was laid up for all the saints, Brahmins, devotees and visitors during His presence in Amdavad."

Thus ends the 72nd Chapter of the Satsangi Jeevan.

CHAPTER 73

Suvrat Muni said, "O king! After concluding His daily routine on the morning of Teras, Bhagwan Shree Hari arrived in the assembly and took His seat on an ornate Sinhasan. The devotees wanted to offer their veneration to Bhagwan. The devotees of the East offered Him many pieces of fine and expensive white fabrics, pearls, studded ornaments, several platter full of Pendas, Barfi and other sweets after worshipping Him with sandalwood paste and flower garlands. The devotees of the North offered Him red and ochre robes, Chinese utensils, plenty of sugar candy and fruits after worshipping Him with flowers and sandalwood paste. The devotees of the South presented Him with many gold and silver coins while expert and scholar Brahmins amongst them chanted relevant Vedic hymns. They also offered Him sugarcane, bananas, grapes and almonds. The devotees of the West, wearing large diadems, presented Him with silver and gold coins and ornaments besides coconuts, dates and Ladoos made of sesame seeds. At the end of venerations, large quantities of clothes, coins, flowers and fruits had gathered in front of Shree Hari, despite Mukundanand Brahmchari returning half of them back to the devotees as Prasad. "

Suvrat Muni continued, "Knowing Shree Hari's generous nature, Anandanand swami distributed fine pieces of fabric and silver coins among thousands of Brahmins present. There was still plenty left which Shree Hari gave to Ayodhyaprasadji, the Acharya of NarNarayan Dev temple. Upon hearing the drums to indicate the imminent

सद्गृहस्थास्तान् हरिं सम्यगपूजन् ॥७॥ ततोऽमृतफलान्यस्मैसितेक्षून्कदलानि च । आर्द्रद्राक्षाबदामाश्च निवेद्यानम्यतं ययुः ॥८॥ पाश्चात्याभक्तिमंतोऽथतमार्चन्स्थूलवेष्टनाः । सच्चंदनेन पौष्पैश्च हारापीडैः सुगंधिभिः ॥९॥ हेममुद्रारौप्यमुद्रानिदधुस्तस्य चाग्रतः । नालिकेराणि खर्जूरं खारिकास्तिल लड्डुकान् ॥१०॥ निवेद्यपीतसाराणि तं नत्वा च ययुस्ततः । एवं सर्वे सहर्षं तं पुपूजुः परमादरात् ॥११॥ प्रासादि कान्पुष्पहारानुपहारार्द्धकं तथा । अदापयन्मुकुंदेन पूजकेभ्यः सच प्रभुः ॥१२॥ वस्त्राणां चोपहाराणामासन्नऽग्रेऽस्यराशयः । तथैव पुष्पहाराणां शेखराणां च भूरिशः ॥१३॥ तदाज्ञयानंदमुनिर्ब्राह्मणेभ्यः सहस्रशः वस्त्राणि रू प्यमुद्राश्च बहुशोऽदादुदारधीः ॥१४॥ दानशेषं च वस्त्रादि धनं च ज्येष्ठसूनवे । अदापयद्धरिः प्रीतस्तत्र मुख्याधिकारिणे ॥१५॥ तावदासीद्राजभोगनीराजनविधेः क्षणः । नारायणस्याति महद्दुंदुभिध्वान लक्षितः ॥१६॥ तदानुज्ञाप्य जनतां स्वयं तद्दर्शनायसः । जगामते चाऽनुययुः सर्वे चक्रुस्तदीक्षणम् ॥१७॥ पूर्ववद्भोजयित्वाऽथसतो विप्रांश्च सत्यतिः । बुभुजे ज्यायसो गेहेसोदरस्य कृताप्लवः ॥१८॥ अपराह्णे पुनस्तस्यमध्यदेशोद्भवानराः । भक्त्या परमयापूजां चक्रुः सर्वे यथाधनम् ॥१९॥ हरिकृष्णोऽपिभक्तेभ्यः पत्रं पुष्पं फलाद्यपि । प्रीत्याऽग्रहीद्भावदत्तं तेनतेऽतिमुदं ययुः ॥२०॥ निशिभक्ताश्च तं प्रीतं पप्रच्छुः स्वस्वसंशयान् । सप्रमाणवचोभिस्तान् सर्वांस्तेषां स चाहरत् ॥२१॥ ततः प्रोवाच सकलान् भक्तानुच्चैः ससंसदि । पुष्पदोलोत्सवः श्वोऽस्तिनरनारायणस्यहि ॥२२॥ अस्ति क्षयश्चतुर्दश्यास्तिथेः श्वः पूर्णिमा ततः । आर्यम्णमपि नक्षत्रं श्वोभवत्वरुणोदये ॥२३॥ अतस्तत्रैवोत्सवोऽस्य विहितः शास्त्रदर्शिभिः । पूजाविधौ भगवतः प्रसक्ते भवितास्म्यहम् ॥२४॥ रंगेन क्रीडनं कार्यमन्योन्यं गृहिभिर्नृभिः । न त्यागिषु च नारीषु रंगः क्षेप्यः कदाचन ॥२५॥ इत्युक्त्वा ताननुज्ञाप्यस्वस्वावास गमायसः । गछन्स्वावासमागछद्भगवन्मंदिरं ततः ॥२६॥ प्रातर्नारायणार्चायास्त्वराकार्येतिवर्णिनः । विवक्षुः प्राविशद्भूम्नः सभामंडपमद्भुतम् ॥२७॥ तत्रापश्यद्वर्णिनोऽसौदोलाबंधनउद्यतान् । नरनारायणार्चायां मुख्यं नारायणाद्वयम् ॥२८॥ वर्णिराजं वासुदेवं हरिकृष्णं च वर्णिनम् । मुकुंदं केशवानंदं वैकुंठानंद संज्ञितम् ॥२९॥ सुव्रतं च जयानंद प्रभुखान् शतशः प्रभुः । पूजोपहारा

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onset of RajBhog Aarti, Shree Hari went towards the temple followed by the throng of devotees. Shree Hari arranged the sumptuous feast for the devotees and He served food to the saints and devotees before returning to Rampratapbhai's residence for His lunch. Another assembly was held in the afternoon where the devotees of the central region bordering the River Ganga and Yamuna performed Shree Hari's worship with flowers and fruits. Bhagwan Shree Narayanmuni accepted their gifts of ornaments and robes to please them. He answered many questions from the devotees to remove their doubts by citing examples from Holy Scriptures. Towards the end of the assembly, Shree Hari pronounced, 'O devotees! Tomorrow is Purnima due to the absence of Chaudas in the almanac. Furthermore, the Sun will be in Uttara Falguni constellation at dawn. According to the wise astrologers, the birth anniversary of Lord NarNarayan must be celebrated on Purnima of the month of Falgun when the Sun is in Uttara Falguni constellation. I accept this opinion and will perform ritualistic worship of Lord NarNarayan Dev early tomorrow morning. When playing the sport of colours tomorrow, I want all of you to bear in mind that householder male devotees must only splash colour on other householder males only. They must not splash colour on celibate saints or female devotees. The saints and female devotees must follow the same principle and splash colour only on their counterparts. After dispersing the assembly, Shree Hari, after freshening up in His personal quarters, went to visit the temple to inspect the preparations for the next day. He wanted to advise the saints to expedite the preparations."

Suvrat Muni continued, "O king! Bhagwan Shree Hari saw many Varnis including Vaasudevanand swami, Harikrishnanand swami, Mukundanand swami, Keshavanand swami, Vaikunthanand swami and led by the priest of the temple Narayananand Brahamchari busy in preparing and decorating the swing for Lord NarNarayan Dev. He saw Suvratanand Brahamchari and Jayanand Varni bringing various artefacts needed for the worship. Shree Hari saw other Varnis bringing cut trunks of banana plants; leaves of mango and Asopalav trees; vast quantities of flowers of various hues; different varieties of fruits and lengths of sugar canes. He profusely praised the Varnis engaged in various tasks. He then saw Ayodhyaprasadji Maharaj, with his dhoti tightly

हरणेतत्परान्वीक्ष्यसोहृषत् ॥३०॥ नयतः कदलीस्तंभान्कांश्चिन्नून्ताम्र पल्लवान् । अशोकपल्लवान् कांश्चित्सोऽपश्यत्युष्प गुछकान् ॥३१॥ नानाविधानि पुष्पाणि नयतः कांश्चवर्णिनः । फलानि कांश्चिन्नयत इक्षु दंडांश्च कांश्चन ॥३२॥ गुलालपुटकान् कांश्चिन्नयतोमंदिरांतरम् । कुर्वतः कैसरं रंगं कांश्चिदृष्ट्वातुतोष सः ॥३३॥ तान्प्रशस्य ततोगछन् ज्येष्ठात्मजमवैक्षत । बध्वापरिकरं रंगं कारयंतं विचक्षणैः ॥३४॥ तदंतिकं ततो गत्वा कुर्वतोरंगमैक्षत । रंगकारांस्तथाताम्रकटाहान् क्वथतः शतम् ॥३५॥ रंगादि साधने व्यग्रान् वस्त्राबद्धकटींस्तथा । अपश्यत्तत्रसाधूंश्च स्वप्रीत्यै तत्रभूरिशः ॥३६॥ मुख्यं महानुभावं च सर्वज्ञानंदमीश्वरः । तद्रूपानंदसाधुं च बदरीनाथमैक्षत ॥३७॥ ज्ञानानंदोत्तमानंदावविनाशं ततः परम् दयानंदं तथा साधुं कृष्णानंदं कृतांजलिम् । साधुं च भूधरानंदमभेदानंदमैक्षत ॥३८॥ ज्ञानस्वरू पानंदं च बिभ्रतंरे च कान्बहून् । साधुं सर्वनिवासं च दृष्ट्वा तान्प्रशशंससः ॥३९॥ ततोहसन् हृष्टमनाः स्ववासभुपेत्यभक्तप्रियईश्वरोऽसौ । मुखेननामानिगृणन्मुरारेः सुष्वापकिंचिंन्निशि जागरू कः ॥४०॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरदोलोत्सवेहर्यर्चनादिनिरू पणनामात्रि सप्ततितमोऽध्यायः ॥७३॥

अथ चतुःसप्ततितमोऽध्यायः

सुव्रत उवाच ।

रजन्याः पश्चिमेयामे श्री नारायण पूजकाः । ब्रह्मचारिण उत्थाय स्नात्वा चक्रुस्तदर्चनम् ॥१॥ छत्रायितमहापत्रैरंभास्तंभैः सुशोभनाम् । आम्रादिपल्लवैर्बद्धांदोलांपुष्पैरशोभयन् ॥२॥ बालकृष्णार्चनायाथवामनानंदवर्णिराट् । कृष्णमाह्वयितुं यावद्बहिर्निर्याति मंदिरात् ॥३॥ आयांतमैक्षतनिजांतिक एवतावत्पीतांबरं चटचटध्वनिपादुकंतम् । पृष्ठानुधावदनुगव्रजतूर्णयान यष्ट्यापुरः सरविदूरित दर्शकौघम् ॥४॥ दृष्ट्वातमा शुसंनम्य सतूर्णं मंदिरांतरे । कंबलासनमास्तीर्यतस्थौ प्रांजलिरानतः ॥५॥

tied at the knees overseeing some Varnis and saints preparing colours by boiling ochre coloured flowers in big vats and mixing large quantities of colours such as Kumkum and Gulal. Shree Hari was satisfied in His mind that the preparations were going at full steam. He saw many saints including Mahanubhavanand swami, Gnanannand swami, Sarvagnanand swami, Tadrupanand swami, Badrinathanand swami, Uttamanand swami, Avinashanand swami, Dayanand swami, Krushnanand swami, Bhudhranand swami, Abhedanand swami, Gnanswarupanand swami and Sarvanivasanand swami checking the condition of and repairing as required the hand pumps to be used for splashing the colour tomorrow. O king! Shree Hari praised the saints as well for their efforts before retiring to His personal quarters for the night, very pleased with the ongoing preparations."

Thus ends the 73rd Chapter of the Satsangi Jeevan.

CHAPTER 74

Suvrat Muni said, "O King Pratapsinh! Pujari saints woke up early in the morning to complete their morning routine and started the invocation and veneration early. The other saints gave the final touch to the swing by decorating it with fresh flowers. Just as Vamanand Brahamchari went to call Shree Hari to invite Him to the sanctum sanctorum of the temple, he saw Bhagwan Swaminarayan rushing towards him leaving behind the retinues of saints and personal attendants. Brahamchari returned back to the Sinhasan and laid a woollen mat for Shree Hari to sit. Leaving His footwear outside the temple, Shree Hari entered the sanctum sanctorum and bowed down reverentially to Lord NarNarayan before taking His seat on the mat and started veneration of Bhagwan Balmukund following all the rituals. Shree Hari placed the idol of Lord Shree Krishna in the cradle of an ornate swing and offered Him flower garlands and Naivedhya. O king! The scholar Brahmins and saints were chanting appropriate Vedic hymns and musicians were playing their instruments during the veneration. Lord Shree Hari performed Aarti of Lord Krishna in accompaniments of beating drums and cymbals while thousands of devotees clapped their hands in unison and in tune with the beats of the drums. Many devotees fired their firearms to express their joy on this occasion. O king! Every devotee seemed in an exhilarating trance with their senses and mind

धृत्वाबहिः पादुकेस्वाननुगांश्च विसृज्यसः । प्रविश्य मंदिरं भक्त्या नारायणमवंदत ॥६॥ निषद्याऽथ पुरस्तस्यस्वास्तृतेकंबलासने । आर्चद्वालमुकुंदं स उपचारैर्यथाविधि ॥७॥ ततस्तं पुष्पदोलायां स्वास्तृतायां न्यधारयत् । गीतवादित्रनिनदैः साकं घोषैश्चवैदिकैः ॥८॥ पुनस्तमार्च्चच्चयथाविधानं कृष्णंहरिः कैसरवाससं च । सुगंधिपुष्पैः स्थलजैश्च पद्मैः पक्वान्ननैवेद्यमुखोपचारैः ॥९॥ नीराजनं यर्हि चकार तर्हि श्रुत्वा महादुंदुभिघोषमाशु । समाययुर्लक्षश एव भक्तास्तालीध्वनिं च व्यधुरुच्चकैस्ते ॥१०॥ सद्वंधुकीधुप्कृतयश्च बद्ध्य आसन्नघप्राणिभयप्रदाञ्यः । मुहूर्त आसीत्सतु सर्व लोकचित्तै कतानप्रद एवतर्हि ॥११॥ पुष्पांजलिं ततः कृत्वान्यषीदत्सप्रणम्यतम् । मृदंगक र्करोपेतं संतस्तत्कीर्त्तनं व्यधुः ॥१२॥ पृथक्पृथग्मंडलानि कृत्वा भक्ताः सहस्रशः । मृदंगकर्करध्वानैर्जगुः सहहरेर्यशः ॥१३॥ रंगक्रीडां ततश्चक्रु र्भक्ताः सर्वेपरस्परम् । हर्य्याज्ञया गुलालं च संतोऽन्योन्यं प्रचिक्षिपुः ॥१४॥ गृहीत्वा रेचकं हैमं मंदिरस्थो हरिस्तदा । भक्तेषु प्राक्षिपद्रंगं कैसरं स पुनः पुनः ॥१५॥ गुलालमुष्टीर्भक्तेषु प्राक्षिपच्च मुहुस्ततः । स्वंस्वंभाग्यं मन्यमानास्तेययुश्चान्य आययुः ॥१६॥ द्वन्द्वक्रीडा तूतश्चासीद्भक्तानां हर्य्यनुज्ञया । मुक्तानंदेन गोपालानंदश्चिक्रीडतर्हितु ॥१७॥ महानुभावानंदश्च ब्रह्मानंदेन भूपते । रेमे तदानंदमुनिर्नित्यानंदेन साधुना ॥१८॥ मुकुंदोवासुदेवेन रामचंद्रेण वामनः । नारायणानंदवर्णी रेमेह्यानंदवर्णिना ॥१९॥ सहायोध्याप्रसादेन रघुवीरश्चतत्क्षणम् । स्वदेशक्रीडया सम्यग्रेमाते हरितुष्टये ॥२०॥ हेमंतसिंहेन समं चिक्रीडोत्तम भूपतिः । सूरश्च सहसोमेन वीरेण भृगुजित्सह ॥२१॥ एवमन्येपि गृहिणास्त्यागिनश्च परस्परम् । क्रीडंतो हासयामासुः क्रीडंतं हरिमीश्वरम् ॥२२॥ हरिकृष्णश्च कृष्णस्य कृत्वा पूजां चतुर्विधाम् । बहिरेत्य मुहूर्तं च रेमे भक्तजनैः सह ॥२३॥ ततोऽश्वमारुह्यसह स्वकीयैरगात्सनारायणघट्टमीशः । सस्नौमुहूर्तं नृपसाभ्रमत्यां कुर्वन् जलक्रीडनमाप्तहासः ॥२४॥ उपेत्य नारायणधाम चासौ सुभोजयित्वा द्विजसाधुभिक्षुन् । भक्ताननुज्ञाप्य सहोदरस्य गेहेस्वयं चाश्य निवासमायात् ॥२५॥ अथापराह्ने महतीसभाऽभूत्तन्मध्यपीठोत्तम उच्चाकाशे । स्वामीसतामेष यथातरिक्षेतारागणांतः स्थितऋ क्षनाथः ॥२६॥

focussed exclusively on Bhagwan Shree Hari. He stood with folded hands for a while in front of the cradle at the conclusion of Aarti as saints sang Kirtans extolling the Leelas and glory of Bhagwan."

Suvrat Muni continued, "O king! Shree Hari took a golden hand pump and splashed coloured water onto the throng of devotees to indicate the start of the festival of colour. The male devotees splashed colour on other male devotees and saints splashed colour on others saints as directed by Shree Hari the previous day. Shree Hari threw handfuls of coloured powder on His devotees who followed suit and started throwing coloured powder on each other. Devotees made room for other devotees by moving away after being drenched with colour to give others the same opportunity at the hands of Shree Hari. He then directed saints and devotees to make pairs for more orderly enjoyment. O king! Following the instructions of Shree Hari devotees and saints formed pairs. Muktanand swami paired with Gopalanand swami; Mahanubhavanand swami with Brahmanand swami; Anandanand swami with Nityanand swami; Mukundanand Muni with Vaasudevanand Muni; Vamananand swami with Ramchandranand swami while Narayananand Brahamchari paired with Anandanand Brahamchari. Ayodhyaprasadji played with Raghuvirji in their distinct north Indian manner while Uttam Khachar pired with Hemantsinh; Sura Khachar with Soma Khachar and Bhaguji with Viraji. O king! Shree Hari was pleased to see other saints and devotees enjoying themselves with their respective partners. He went inside the temple for a while to perform some rituals of the worship of Lord Krishna before returning to continue splashing colours. Shree Hari mounted His horse and went to Narayanghat on the banks of River Sabarmati for a bath followed by thousands of devotees, Parshads and saints."

Suvrat Muni continued, "O king! After returning to the temple, Shree Hari arranged for a feast for all the devotees including Brahmins, saints and Parshads before having His lunch at Rampratapbhai's home. After a short afternoon siesta, another assembly was held in the early evening. Shree Hari, seated on an ornate Sinhasan and surrounded by His devotees, looked as splendid as the moon looks marvellous in the midst of

सुखास्थितं संशयशल्यहारं प्रफुल्लपद्मोपमचारुवक्त्रम् । हेमंतरामो द्विजसत्तमस्तं पप्रच्छबद्धांजलिरानतश्च ॥२७॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरदोलोत्सवे रंगक्रीडादिवर्णनं नामा चतुःसप्ततितमोऽध्यायः ॥७४॥

अथ पंचसप्ततितमोऽध्यायः

ब्राह्मण उवाच ।

स्वामिन् ये गृहिणो भक्तास्तेषां श्रेयो यथाभवेत् । व्यवहारप्रसक्तानां तन्मेत्वं वक्तुमर्हसि ॥१॥ ये त्यागिनो जनास्तेषां विक्षेपा भावतः प्रभो । जायते सर्वदाभक्तिस्ततः श्रेयो न दुर्लभम् ॥२॥ लब्ध्वापीदृशसत्संगं नमुंचंति गृहाश्रमम् । नानाकार्यरतायेतुतेषां का भविता गतिः ॥३॥

सुव्रत उवाच ।

इति पृष्टः सभगवान ब्राह्मणेन मुमुक्षुणा । श्रेयस्कृत्सर्वभूतानां भक्ति सूनुरवाचतम् ॥४॥ गृहस्थानां भवेच्छ्रेयः साक्षात्कृष्ण दृढाश्रयात् । तद्भक्तानां च निश्छद्मयथाशक्ति निषेवया ॥५॥ गार्हस्थ्यं वापि तत्त्यागः श्रेयोहेतुर्न विद्यते । उभयत्रापि भगवद्भक्तिः श्रेयस्करीमता ॥६॥ यत्र कुत्राश्रमे स्थित्वा सैव साध्या मुमुक्षुभिः । तयानिः श्रेयसं नूनं सर्वस्यापि भवे द्विज ॥७॥ अत्र ते कथयिष्यामि कथां भारतवर्णिताम् । यस्याः श्रवणमात्रेण संशयोऽयं विनश्यति ॥८॥ कृष्णद्वैपायनस्यासीत्पुत्रः परमपावनः । प्रवृत्तांश्च निवृत्तांश्च विदन्धर्मान् शेषतः ॥९॥ निवृत्तिमार्गातिरुचिर्वेदशास्त्रार्थकोविदः । आत्मनिष्ठो महायोगी स्वधर्मस्थो विरागवान् ॥१०॥ वनंजिगमिषुर्हित्वा पितरं तमुवाचसः । अनुज्ञां देहि मेतातविचरिष्यामि भूतले ॥११॥ नरोचतेऽत्रवासोमइत्युक्तः सोऽब्रवीत्सुतम् । तदुदासीनतां जानंश्चिकीर्षुस्तस्य वेहितम् ॥१२॥

innumerable twinkling stars. As He glanced at the surrounding devotees with His benevolent smile, Hemantram Vipra humbly asked Him a question."

Thus ends the 74th Chapter of the Satsangi Jeevan.

CHAPTER 75

Hemantram asked, "O Bhagwan! Celibate saints have forsaken the materialistic world and therefore, they can engage in Your Bhakti peacefully and without any hindrance. As a result, their Moksha is easy and assured. However, Your householder devotees like us are engaged in so many tasks. Due to our affection in materialistic chores, we are unable to forsake the world. What will happen to us? How can we attain Moksha? Please enlighten us on how we can attain liberation."

Almighty Bhagwan Shree Hari replied, "O Brahmin! Householder devotees can attain salvation by having unwavering, unadulterated and exclusive faith in Lord Krishna and by rendering selfless and sincere services to Him. Forsaking the world or living within it is not the primary reason for liberation. His devotion is the sole means to attain Moksha for both types of devotees. One may live within the world as a householder or forsake it and become a saint as per one's liking and develop profound devotion towards Bhagwan. O Brahmin! Both of them need a profound devotion towards Bhagwan to attain Moksha. I shall reiterate a tale from the Mahabharat that will eliminate your doubt. Sage Vyas had a son called Shukdev who had a full understanding of the Dharma of householders and Tyagis and he chose to be a Tyagi. He had profound knowledge and understanding of the Vedas and other scriptures; was aloof from the materialistic world; an accomplished Yogi; highly religious and had steadfast faith in Bhagwan. Seeking permission from his father to leave home, he said, 'O father! I am not interested in living here (at home). I wish to travel freely in this world. Please grant me your permission.' O Brahmin! Sage Vyas replied, 'O son! Bear one thing in mind. A soul attains Moksha only through association with pious devotees. Therefore, always seek their association while you travel all over the world. Janak, the king of Mithila, is one of such liberated soul. You must pay a visit to him for his Darshan. Always revere the elders, befriend the peers and advise the younger ones whilst travelling around."

व्यास उवाच ।

सत्संगेनैव जीवानां श्रेयः स्यान्नान्यथासुत । अतोमुक्तमहर्षीणां संगं कुर्वंश्च रक्षितौ ॥१३॥ अस्तिराजापि वैदेहो नाम्ना धर्मध्वजो भुवि । सोऽपि त्वया दर्शनीयमुक्तोयोहि गृहाश्रमे ॥१४॥ स्वाधिकान् गुरुभावेन पूजयन्स्वसमानथ । मानयन्बंधुं भावेन बोधयंश्चावरांश्चर ॥१५॥

श्री भगवानुवाच ।

शुकोऽथसमहायोगीपित्राज्ञप्तोधरातले । गुप्तैश्वर्योऽन्यमुनिवद्विचचारवनादिषु ॥१६॥ समागमं च मुक्तानां कुर्वन्नेवैकदासतु । पुरीं जगाम मिथिलां जनके नाभिपालिताम् ॥१७॥ विविध वृक्षलतासरसीनगान्नगरपत्तनखर्वटखेटकान् । दृशिसुखान्यथि सोऽप्यवलोकयन्नसमसज्जत कुत्र चिदात्मना ॥१८॥ सनिवसन्निशिमुक्त जनाश्रमे प्रतिदिनं विनयेन सदाप्ततः । भुविचचार यथेष्टमुदारधीः कनकलोष्टदृसत्सुसमेक्षणः ॥१९॥ इति चरञ्जनकस्यपुरीं शुकः स्वजनकस्यनिदेशत एकदा । गजरथाश्वपदातिसमाकुलां त्रिदशधामनिमांसमवापसः ॥२०॥ अथ च गोपुरमेवविशन् गिराफटितिवेत्रधरेण निवारितः । बहिरतिष्टदविक्रियआतपे सममतिर्जनयञ्जन विस्मयम् ॥२१॥ मनसियोगबलेन नृपोऽथतत्समवगत्यतदैक्षत मंत्रिणम् । सनृपतीं गितवित्सहसैककस्तत उपेत्यनिनायमुनिं पुरम् ॥२२॥ तत्राप्यनेकाद्भुतवस्त्रपात्रभक्ष्यादिसंशोभितहट्टराजीः । तथाविचित्रोज्ज्वलसौधराजीः सवीक्षमाणोपि न वीक्षंतेस्म ॥२३॥ तंतादृशं कश्चनराजमंत्रीतूर्णंसमभ्यत्यततः प्रणम्य । धृत्वा करेचैत्ररथोपमानं प्रावेशयद्यत्प्रमदावनं तत् ॥२४॥ दत्वासनं तत्र च सोपितस्मै जगाम मंत्रीनृपतेः सकाशम् । ततः स्त्रियश्चाप्सरसां समास्ते तत्रोपतस्थुः स्मितपूर्वभाषाः ॥२५॥ सुसूक्ष्मरक्तांबरचारुवेषा श्चंद्राननाः कांचनभूषणाश्च । शृंगारशास्त्रे निपुणामनोज्ञास्तथा पृथुश्रोणि कुचास्तरण्यः ॥२६॥ तास्तं प्रणम्योचुरहोमहर्षे सर्वावयंते परिचारिकाः स्मः । अज्ञां ततः कर्त्तुमिहार्हसित्वं यथेप्सितं नूनमुदारसत्त्वः ॥२७॥ शतानि पंचेति महर्षिमुक्त्वाचक्रुः सपर्यां विनयेननार्य्यः । पाद्यं तथार्घ्यं मधुपर्कयुक्तं स्नानार्थमुष्णोदकमाहरंश्च ॥२८॥ दिव्यांगरागं च सुपुष्पहारान् भक्ष्याणि भोज्यानि मनोहराणि । इत्याद्युपानीय

Shree Hari continued, "O Hemantram! Getting his father's blessing, Shukdevji travelled around visiting various hermitages, villages, towns and cities while keeping his magical powers hidden from people. He treated dust, rocks and gold with equal disdain while travelling around. He saw mountains, rivers, lakes, trees, villages and towns on his travels without showing any real interest in them. He spent nights only at hermitages. As suggested by his father, once he decided to visit Mithila, the capital of King Janak's kingdom. The city of Mithila could boast the opulence equal to that of the heaven. It was guarded by infantry and soldiers mounted on elephants, horses and chariots. He was stopped by a sentry from entering the walled city. Not affected by the insult heaped by the sentry and nor by the scorching sun, he waited patiently. As King Janak, by his magical powers, realised Shukdevji's arrival at the gates, he sent one of his ministers to accompany Shukdevji in the city. Shukdevji saw the rows of opulent houses and well stocked shops on either side of the road without any interest. The minister took Shukdevji to a beautiful garden, offered him a seat before departing for the palace."

Shree Hari continued, "O Brahmin! Five hundred young maidens, as beautiful as Apsaras of heaven came forward to serve him. They were wearing fine red clothes and golden ornaments. Their smiling faces were round like a full moon; their bosoms and bottoms were large and round; their voice similar to the tinkling of the chimes and expert in the art of seduction. With an enchanting smile on their faces, they said to Shukdevji, 'O Rishi! We are your maids. Your command is our duty.' Saying this, they brought clean water to wash his feet, scented and sweetened water to drink, sandalwood paste and oils to massage his body and various items of food. Expert in testing and observing the vacillation in nature, they wondered around him in a meaningful way asking each other to bring camphor, sandalwood, pearl necklaces, fine clothes, garlands, ornaments, honey, milk, beetle nuts, cloves, cardamom and nutmeg. They tried every trick in the book to entice him. Shukdevji treated them with total disdain. Indeed he treated them like female demons without looking at or speaking to them. Due to his steadfast Brahamcharya and his mind and senses under his total control,

पुरोमहर्षेः संस्थापयामासुरुदारभावाः ॥२९॥ इत्थं परीक्षानिपुणाः कृत्वा तायोषितोद्विज । इतस्ततः संभ्रमेण जग्मुराजग्मुरादरात् ॥३०॥ सुशीलेक्वास्तिकर्पूरं चंचलेक्वास्ति चंदनम् । मुक्ताहाराः क्वगीतज्ञे चंचलाक्षिक्वतन्मधु ॥३१॥ वासांस्यानय सूक्ष्माणि चपले भूषणानि च तांबूलबीटिकाः कुत्र रक्तकंठेक्वतत्पयः ॥३२॥ जातीफललवंगैला धीरेशीघ्रमुपानय । इत्यादि संवदंत्यस्ताश्चक्रुः क्रीडां परस्परम् ॥३३॥ सतुयोगीविशुद्धात्मावशीकृतनिजेंद्रियः । स्त्रैणं तदवलोक्यापिहर्षशोकं च नाप्तवान् ॥३४॥ कुणपानीवताजानन् दृढनैष्ठिकसद्व्रतः । प्रीत्यानैक्षतनाऽवादीन्निःस्पृहः सर्ववस्तुषु ॥३५॥ सायंसंध्योपासनस्यप्रतीक्ष्य समयं ततः । तूष्णीमासीन्मुहूर्तं सनासिकाग्रकृतेक्षणः ॥३६॥ तं तथास्थित मालोक्यज्ञात्वास्वावसरं स्त्रियः । जगुः सुकंठ्यः काश्चिच्चनृत्यं चक्रुर्मनोहरम् ॥३७॥ पर्यंकं हेमरत्नाढ्यं पराध्यास्तरणं मुनेः । आनीयपुरतः काश्चित्स्थापयामासुरा हताः ॥३८॥ पृथक्पृथक्तनः स्वंस्वंकामोपकरणान्वितम् । समृद्धं मंदिरं नार्योदर्शयामासुप्यमुम् ॥३९॥ इत्यादि चरितैस्ताभिः क्षोभ्यमाणोऽपिधैर्यवान् । यदान किंचिच्चुक्षोभतास्तं सिद्धं तदाऽविदन् ॥४०॥ तथाप्याज्ञावशाद्राज्ञस्तस्यां रात्रौ मुनेः पुरः । परिचर्या विधानेऽवतस्थुः सर्वाहिताः स्त्रियः ॥४१॥ अथारणेयो योगीन्द्रः स्वयं तेनोदकेन च । प्रक्षाल्य पादौपाणी च संध्योपासनमाचरत् ॥४२॥ ततः सपूर्वरात्रेऽपिध्याननिष्ठो मुनिव्रतः । निशीथाख्येमुहूर्तेतुनिदद्रौतत्रचासने ॥४३॥ पुनरुत्थाय तत्रैव कृत्वाचाचमनं मुनिः । स्त्रीभिः परिवृतो योगीदध्यावात्मानमात्मनि ॥४४॥ प्रहरे प्रहरे राजातन्मानसबुमुत्सया । प्रेषितैर्गुप्तचारैश्चविवेदत्स्थितिं पराम् ॥४५॥ ततः सूर्योदये मंत्री राज्ञासं प्रेषितः शुकम् । प्रणम्य राजसदनं प्रत्यनैषीत्पुरःसरः ॥४६॥ राजाथ मंत्रिभिः साकं पुरस्कृत्य पुरोहितम् । आदाय शिरसैवार्घ्यं मुनेः सन्मुखमागमन् ॥४७॥ दृष्ट्वा ततोमुनिवरं सहसाति हर्षाद्रा जाननाम पतितोभुविदंडवत्सः । उत्थाप्य तं सतुमुनिः परिरभ्यदोर्भ्यां प्रीतो जहास चविलोक्य नृपस्य वक्रम् ॥४८॥ धृत्वा ततः करभृषेर्नृपतिः प्रहृष्टः, पृछन्सुखागमनमध्वनि मंदिरं स्वम् । नीत्वा महोज्ज्वलसुवर्णमये च पीठे तंस्मोपवेशयति धर्म विदां वरिष्ठ ॥४९॥ पूज्यं पुपूजसततश्चपुरोहितोक्तैः मंत्रैर्यथा विधि मुनिप्रवरं नरेन्द्रः । स्नातं कृताशनम मथोसुखमासनस्थं भूयः, प्रणम्यतमुवाचकृतांजलिः सः ॥५०॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरदोलोत्सवे शुकानिर्विकारित्वनिरू पणनामा पंचसप्ततितमोऽध्यायः ॥७५॥

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he neither felt happy nor sad. As the evening fell, Shukdevji lowered his sight on the tip of his nose and started meditation. The maidens thought of this as an opportunity to attract his attention. Some of them started singing while others started dancing erotically. Some of them even brought an ornate bed and placed it in front of Shukdevji. When they could not entice Shukdevji despite trying very hard, they thought of him very highly. Though they admitted their failure to lure him, they spent the night in the garden as they were ordered by the royal decree. After washing his hands and feet, Shukdevji performed his evening rituals and after spending considerable time in meditation, he retired for the night, around midnight. He woke up early in the morning and, though surrounded by the beautiful maidens, started meditation again. With the help of periodical reporting by the spies, King Janak kept himself informed of the highly astute status of Sage Shukdev. O Brahmin! The king sent his minister to bring Shukdevji to his palace at sunrise."

Bhagwan Shree Hari continued, "O Hemantram Brahmin! Accompanied by his ministers and priests and taking drinking water on his head, King Janak went forward to greet Shukdevji. As soon as the king saw the sage, he prostrated at his feet. Shukdevji raised the king and embraced him lovingly. King Janak led Shukdevji by hand towards his palace and offered him a golden Sinhasan and venerated him in the presence of the head priest of his kingdom. When Shukdevji returned to the Sinhasan after his bath and morning routine, King Janak repeatedly bowed at his feet with folded hands."

Thus ends the 75th Chapter of the Satsangi Jeevan.

अथ षष्ठसप्ततितमोऽध्यायः

जनक उवाच ।

स्वागतंते महर्षेऽद्य कुशलं तेनु सर्वतः ।पिता तव सुखी कच्चित्कच्चित्ते निर्मलं तपः ॥१॥ नित्यतपोरुचेर्ब्रह्मन् ब्रह्मनिष्ठस्य चापिते । अत्रागमन हेतुं मां वक्तुमर्हसि तत्त्वतः ॥२॥ **शुक उवाच ।**

कुशलं सर्वतोमेऽस्ति मत्पितुश्च नराधिप । तपो मे निर्मलं चास्ति शृण्वागमनकारणम् ॥३॥ मत्पिताऽऽज्ञापयामास मेरौमां तपसिस्थितम् । ये ये मुक्तजना भूमौ ते त्वया दृश्यतामिति ॥४॥ राजापिजनको मुक्तो दर्शनीयस्त्वयेति च । तेनाज्ञप्तं ततो राजंस्त्वत्समीप इहागतः ॥५॥ दृष्टामया मुक्तजना बहवो भुवि पार्थिव । यथोक्त लक्षणैर्युक्ता दर्शनात्यापहारकाः ॥६॥ आंतरस्थितिरप्यंग बाह्यैर्मुक्तस्य लक्षणैः । अनुमीयते हि विद्वद्भिर्लक्षणज्ञैरसंशयम् ॥७॥ सोऽहं त्वयि न पश्यामि चिंतयन्नपिलक्षणम् । बाह्यं मुक्तस्यैकमपि राज्यव्यग्रेह्यहर्निशम् ॥८॥ गृहासक्तिबंधरू पाराज्यं तत्रातिबंधनम् । तत्र स्थितस्य मुक्तत्वं नाम्नैव नतदर्थतः ॥९॥ तस्मात्त्वमेव कथयस्वस्थितिं राजसत्तम । वर्त्तसे केन वृत्तेन कथं ते मुक्तताऽस्ति च ॥१०॥ इति तेन ब्रह्मविदा पृष्टो राजा स मैथिलः । उवाच प्रहसन्वाक्यं द्वैपायनसुतं मुनिम् ॥११॥

राजा मैथिलः उवाच ।

युक्तमेव त्वया पृष्टं महर्षेन्युक्तलक्षणम् । मयि नास्तीति किंत्वे तद्बोधव्यं ज्ञानचक्षुषा ॥१२॥ देहभिन्ने स्व स्व रू पे बुद्धिप्राणप्रकाशके । स्वप्रकाशे स्थितिर्यस्य समुक्त इति निश्चयः ॥१३॥ इत्थं स्थितधियः पुंसः स्वभावाद्दैहिक क्रियाः । भवंति यानतास्तस्य पुनर्बंधाय सुव्रत ॥१४॥ यथाभृष्टानि बीजानि कदाप्यं कुरतां पुनः । न लभंते तथा ज्ञानदग्ध कर्माण्यपि ध्रुवम् ॥१५॥

CHAPTER 76

King Janak asked, “O great Rishi! Your arrival in my kingdom is very auspicious for me and my subject and we wholeheartedly welcome you. How are you and your father, Sage Vyas. I know that austerity is very dear to you and I hope that you haven’t transgressed from your austerity. What brings you to my kingdom?” Sukdevji replied, “O king! My father and I are fine and my austerity does remain unsullied. My father, who is undergoing austerity on the summit of Mountain Meru, has asked me to meet all the liberated souls, including you, in the world. Therefore, I have come for your Darshan. I have seen many Muktas whose mere Darshan gets rid of the sins. The scholars recognise such Muktas by their behaviour as described in the scriptures. Indeed, one can imagine their piety from their external traits. However, I do not see a single trait of a Mukta. You are engrossed in the polity of your kingdom day and night. How can a king like you be called a Mukta when even a householder is entangled in his home and hearth? You being a Mukta can only be misnomer. O king! I ask you a direct question. How do you behave? How have you become a Mukta? What exactly is the state of your mind?”

Slightly bemused King Janak replied, “O great sage! You are right. I do not exhibit a single exterior trait of a Mukta. You need sublime eyes to recognise a Mukta. A true Mukta is who considers his soul as distinct from his mortal body and whose mind and senses are under his control. Mundane deeds do not entangle such a person. Just as polished grains do not germinate ever, the deeds of such a Mukta do not bind him to the cycle of birth and death. Vairagya arising from the knowledge is true Vairagya. Vairagya without true knowledge is futile and fleeting. Just as the trees do not bear fruit without flowering first, Vairagya does not propagate without knowledge. O Shukdevji! One becomes Nirgun (free from the traits of Maya) only as the result of the knowledge and I do have that knowledge. Other means (such as observing Vrats and austerity) are mere subsidiary tools. My Vairagya is born of the knowledge. I do not

ज्ञानाद्भवति वैराग्यं यत्तद्वैराग्यमुच्यते । ज्ञानं विना तु तन्नूनं वृक्षादेरिव निष्फलम् ॥१६॥ ज्ञानादेव हि कैवल्यं स्यात्तन्मेवर्त्तते शुक । साधनानि तु सर्वाणि ज्ञानशेषाणि संति भोः ॥१७॥ सोऽहं संप्राप्तवैराग्यो ज्ञानेनास्मि निरंतरम् । नास्ति राज्येममासक्तिरस्मिन्नितरदुर्लभे ॥१८॥ छिंद्याच्छस्त्रेण यो बाहुं ममैक मथयोः परम् । चंदनादिभिरर्च्चेद्वातानुभावपि मे समौ ॥१९॥ ज्ञानकर्मोपासनाभिर्यस्तु मोक्षोऽत्र कथ्यते । त्रिविधंतमहंजाने महर्षीणां प्रसादतः ॥२०॥ युष्मत्सगोत्रेण पुराप्रोक्तं पंचशिखेन च । सांख्यज्ञानमशेषेण सम्यग्मां कृपया शुक ॥२१॥ मोक्षोऽपि त्रिविधस्तेन कथितस्तत्त्वतो ननु । राज्याद्विचालितो नाहं सम्यक्तत्त्वविदापि हि ॥२२॥ इन्द्रियाणां प्रवृत्तिर्या विषयेष्विह दृश्यते । मनोधीनैवसाज्ञेयानस्वतो भवति ध्रुवम् ॥२३॥ तन्मनः स्वस्वरू पेयैर्विधृतं ज्ञानयोगतः । नतेषामिन्द्रियैः कश्चिद्विकारो हृदि जायते ॥२४॥ इति तस्योपदेशेन स्थितो राज्येऽपि सर्वदा । स्वतंत्रोऽस्मिद्यनासक्तस्तेन मुक्तोऽस्मि सर्वथा ॥२५॥ यावद्देहस्मृतिस्तावन्मुक्तैरपि भवादृशैः । कर्त्तुं न शक्यते नूनं सर्वत्यागस्तु सर्वथा ॥२६॥ तस्मात्तु मानसरत्यागोयैः कृतोऽत्र महात्मभिः, तएवत्यागिनोज्ञेया बाह्यत्यागे न किं फलम् ॥२७॥ तथाप्यत्र मुने दंडकमंडल्वादि धारणाम् । बाह्यमेव प्रशंसंति त्यागं केचिन्महर्षयः ॥२८॥ त्यागोऽयमुपचारो हि सति दंडादि धारणे । तस्मादन्वर्थ संज्ञोऽयं सूरिभिर्नैव कथ्यते ॥२९॥ यदि सत्यपि दंडादौमोक्षो ज्ञानेनतर्हितु । छात्रादिषु कथंनस्याद्विद्यमानेषु भूपतेः ॥३०॥ येनयावह्नियस्यार्थः सिध्येत्तावत्परिग्रहम् । सकरोतीति गार्हस्थ्यं निंद्यां स्यात्केन हेतुना ॥३१॥ दोषदर्शीतु गार्हस्थ्ये योव्रजत्याश्रमांतरम् । त्यजन्नेकं परं गृह्णन्संगान्मुक्तः कथं सतु ॥३२॥ तादृशाभिक्षवोयेस्युस्तोऽन्यैस्तुल्या हि राजभिः । त्यागाभिमानमात्रंतु विशेषस्तेषु दृश्यते ॥३३॥ तस्माज्ज्ञानेन मोक्षोऽस्ति लिंगमात्रं निरर्थकम् । इति ज्ञात्वा न मे राज्ये शंकाकार्यात्वया शुकः ॥३४॥ राज्यैश्वर्य्यमयः पाशश्छिन्नोज्ञानासिना मया । अस्तीति मुक्तनाम्नाऽहंख्याताऽन्वर्थेन भूतले ॥३५॥

श्रीहरि उवाच ।

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have any interest in this vast kingdom which others can only dream to acquire. I treat shearing my one hand with a saw and smearing my other hand with sandalwood paste as equal. Moksha can be attained by the three; acquisition of knowledge, conducting sacred deeds and having the utmost faith and reverence in Bhagwan. With the blessings of my guru, Sage Panchsikh, I have all three elements in abundance. He has stopped me being corrupted by the power and wealth. O Muni! The attraction of the senses towards the objects of enjoyment is dependent on one's mind. It is neither absolute nor independent. The senses of a yogi, who has mastered the control of his mind, do not wonder in any objects nor are they able to corrupt his heart. My guru has not asked me to foresake the kingdom and with his blessings and teaching, I am totally detached from my kingdom. I have separated myself from my kingdom and therefore, I am a Mukta."

King Janak continued, "O Muni! Nobody, including a great Yogi like you, is unable to renounce everything totally as long as one maintains unison with the body. Therefore, rather than the external renunciation, the wise consider the mental renunciation as the real renunciation. However, some misguided scholars extol the external renunciation in the form of having only a pitcher and wooden staff as possessions and wearing ochre robes. Often, such renunciation is illusionary and therefore, the wise consider it futile. Furthermore, if having a pitcher, wooden staff and ochre robes are the means to attain Moksha, why could a king not attain Moksha by having regal paraphernalia despite both of them having the same knowledge and understanding? One accumulates whatever one needs. In that case, how can a Grahastha be criticised for his acquisitions? How can one become free of association by leaving Grahastha Ashram for the other Ashram (Sanyas)? Such a Sanyasi is in no way superior to a king. Indeed, he has an additional vice of having an ego of renunciation. The true knowledge and understanding are the sole reason for Moksha and not the external paraphernalia. Therefore, O Shuk Muni! Do not cast doubt on my status due to my kingdom. As I have untangled myself from the kingdom and its opulence with the knowledge, the others and I consider

श्रुत्वेति राज्ञागदितां स्वरू पस्थितिं च साम्यं यति भूमिपानाम् । पुनस्तमूचे सकलार्थवेत्तातद्भेदमेव द्विज सप्रमाणम् ॥३६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरपुष्पदोलोत्सवस्वरू पनिष्ठस्यराज्यादे निर्बंधकत्वनिरू पणनामा षटसप्ततितमोऽध्यायः ॥७६॥

अथसप्तेसप्तितमोऽध्यायः

श्री शुक उवाच ।

श्रुतं मयैतदखिलं त्वया यद्गदितं नृप । लोकशास्त्रविरुद्धत्वान्मह्यं तनैव रोचते ॥१॥ राज्यकर्त्तुरपि स्वस्य तत्राऽनासक्तता त्वया । योच्यते सातु नृपतेह्यविचार्यैव चेतसा ॥२॥ अल्पापिनक्रियासिद्धयेत्स्वस्यतादूप्य मंतरा । राज्यसिद्धिः कथं तर्हि विरक्तस्य भवेन्नृप ॥३॥ इंद्रियाणींद्रियार्थेषु वर्त्तंत इति किं मम् । इत्थं ज्ञात्वा कृतस्त्यागोमानसस्त्विति चेच्छृणु ॥४॥ ज्ञानेंद्रियाणि पंचै व पंचकर्मेंद्रियाणि च । संयुक्तान्येवमनसास्वस्वार्थांस्तानि गृह्णते ॥५॥ प्रवृत्तिर्नस्वतस्तेषामत एव श्रुतिर्जगौ । श्रृणोति मनसा सर्वो मनसा पश्यतीति च ॥६॥ मनोऽपि क्षमते कर्त्तुं विना जीवेन किंचन । ततोऽस्ति मुख्यं कर्त्तृत्वमात्मन्येव नराधिप ॥७॥ मनसोऽपियदानैवसाक्षात्कर्तृत्वमएवपि । तर्हींद्रियाणां तुकुतो वक्तुंतच्छक्यते नृप ॥८॥ तस्मान्मनोंऽतःकरणं बाह्यानि करणानि य इंद्रियाणि तथा कर्त्ताजीवइत्यनुभूयते ॥९॥ ज्ञाताज्ञानं तथाज्ञेयं कर्त्ता कर्म क्रियेति च । सर्वव्यवह्रतेः सिद्धावस्त्येत त्रिपुटी द्वयम् ॥१०॥ वेदेषु च पुराणेषु विराडुत्पत्तिवर्णनम् । कृतमस्ति यथावत्तत्त्वयाकिं न श्रुतं नृप ॥११॥ चतुर्विंशति संख्याकैः शक्त्या भगवतो युतैः । तत्त्वैरुत्पादितंसम्यग्विराड्देहः परंतप ॥१२॥ तत्र स्वस्वाधिदेवैश्च ब्रह्माद्यैः सहितान्यपि । सर्वाण्यध्यात्मसंज्ञानिबाह्यांतःकरणानि तु ॥१३॥ अधिभूताभिधं स्वंस्वंसंप्राप्तुं विषयं ततः । विराडुत्थापने तानि स्वतुनैव च

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myself Mukta."

Shree Hari said, "O Brahmin! Shukdevji was flabbergasted at King Janak calling himself Mukta and at a suggestion that a king and a Sanyasi could be equal in their renunciation."

Thus ends the 76th Chapter of the Satsangi Jeevan.

CHAPTER 77

Shukdevji said to King Janak, "O king! I heard what you said, but it does not conform to the scriptures and normal practice. One cannot do anything, even the smallest function, without immersing himself in that task; then how could you rule your kingdom? You have not looked into your heart when saying that you are independent and detached from your kingdom. How could you pronounce that you are not affected by the senses engrossed in the objects as your mind is not with the senses? Five organs of perception - eyes, ears, tongue, skin and nose and five organs of action - hands, feet, tongue (speech), genitals and anus engage in their object (work) in conjunction with the mind. According to the Vedas, their engagement is not independent. Everybody hears with the mind and sees with the mind. Moreover, the mind cannot do anything without the concurrence of a soul. Therefore, the soul is the real actor. O king! How can you describe the organs as real doers when even a mind is not a doer itself? The mind and organs are mere instruments of an action while the soul is the real doer. The two triads; the knowledge, knower and what needs to be known and doer, deed and action (process) accomplishes everything in this world."

Shukdevji continued, "O king! Have you not studied the process of creation as narrated in the Vedas and Puranas? The body of Virat was created from portions of twenty four elements. Though it had all the senses, mind and organs, the body was not able to function at all on its own. Only when Bhagwan sublimely entered the body of Virat as its soul, it managed to get up and function. This proves that mind, senses and organs are not able to perform any task independently. When Virat is able to act only in this way (through soul), how can you say that you are detached from your actions? Anyone who says that 'I rule this kingdom with detachment' is the real doer.

शेकिरे ॥१४॥ यदा स्वयं तु वैराजः प्रविष्टस्तत्रवैतदा । उदतिष्ठद्विराद्राजंस्तानिविस्मापयन्निव ॥१५॥ इंद्रियैर्विषयान्सर्वास्ततो गृह्णात्सईश्वरः । स्वातंत्र्यान्न तु तैरासीदिंद्रियैर्विषयग्रहः ॥१६॥ ईश्वरोपींद्रियैरर्थानित्थं गृह्णातितर्हितु भवान् कथं विरक्तोस्तिकुर्वन्सर्वाः क्रिया अपि ॥१७॥ करोम्यहमनासक्तो राज्यमत्रेतियो वचः । ब्रूते सएव कर्त्तास्ति नान्य इत्यवधारय ॥१८॥ कर्मकर्त्तुभयं कालान्नरकाच्च निरंतरम् । इतित्वंकिं न जानासि कुर्वन्कर्माण्यहर्निशम् ॥१९॥ यच्चोक्तं भवता राजन् स्वतंत्रोस्मीतितत्त्वयि । मुहूर्तमपिनैवेक्षेकार्यव्यग्रे मुहुर्मुहुः ॥२०॥ स्त्रीणामधीनः क्रीडासु मंत्र्यधीनश्च मंत्रणे । प्रयाणे वाहनाधीनः स्वतंत्रोऽस्ति कथं भवान् ॥२१॥ एकोगतः पुनः प्राप्तो द्वितीयोऽथ तृतीयकः । ददास्युत्तरवाक्यानि तस्मैतस्मै क्षणेक्षणे ॥२२॥ निद्राकामो न लभसे निद्रां कार्यार्थिभिर्जनैः । सुप्तोऽथनिद्राविवशः पुनरुत्थाप्यसे परैः ॥२३॥ ईक्षस्वपाहिभुंक्ष्वाऽथपिबदेहि गृहाण च कुरुश्रृणुवदेत्यादिबोधितोऽन्यैः करोषि तत् ॥२४॥ आधिभिर्व्याधिभिः क्लेशैस्तापैश्चत्रिविधैरपि । उपद्रुतस्य बहुधा स्वातंत्र्यं कुत्र यातिते ॥२५॥ संधिविग्रहयानादौ व्यग्रचित्ततया हृदि । चिंतातुरस्य नैवस्थान्स्वात्मध्यानक्षणोऽपिते ॥२६॥ इदं मित्रभयं शत्रुरुदासीनोऽयमित्यपि । महान्भेदः कथं राजन्नात्मरू पे त्वयि स्थितः ॥२७॥ वध्यतामाश्वयं दुष्टोबधानेमं च ताडय । इत्याद्युग्रक्रियासक्तो मुक्तं स्वंमन्यसे कथम् ॥२८॥ गतोदेशः पुनर्ग्राह्यः पुरंदग्धं पुनर्नवम् । कर्त्तव्यमिति चोद्विग्ने त्वयि स्वास्थ्यं न दृश्यते ॥२९॥ महादुःखमयं राज्यं कुर्वतोऽपितवांतरे । न खेदो जायते किं चि दित्येतन्महदद्भुतम् ॥३०॥ एकगृहक्रियासक्त्या बध्यते सर्वथा गृही । किं पुनः सकलक्षोणीराज्यसक्तो नराधिपः ॥३१॥ एवं भूतोऽपि स्वात्मानं मुक्तैस्त्यक्त परिग्रहैः । तुल्यं वदस्व हृदयेराजन्किंनैव लज्जसे ॥३२॥ मृत्योर्वामुखमेवैतद्याग्रामे वसतोरतिः । देवानामेष वैगोष्ठोयदरएवमिति श्रुतिः ॥३३॥ बंधनी रज्जुरेवेयं याग्रामेऽभिरुचिर्नृणाम् । छिंदंति पुण्यशीलास्तां नतुदुष्कृत कारिणः ॥ ३४॥ नानाकार्येषु संसक्तमनवाप्तमनोरथम् । मृत्युरादायतं याति तूर्णं वृइकइवोरणम् ॥३५॥ क्वेददुः रवमयं राज्यं त्यागः सुखमयः क्व च । साम्यं कथंस्यादु भयोस्तेजस्ति

Anyone undertaking any task has to bear its consequences in the form of entry in heaven or hell. Then how could you say you are not afraid of death when you are engaged in deeds all the time? Moreover, O king! You say you are separate and independent from your actions. However, I do not see any trace of independence in you. You are totally engrossed in your duties. You depend on your spouse for conducting private affairs, on ministers for running the business of state and on horses and chariots for travelling. How do you consider yourself independent? Several people approach you one after the other seeking advice or answers with whom you confer. They do not even let you sleep in peace. O king! You see, hear, eat, drink and defend your kingdom with the help of others or on their advice. How could you be independent when you still bear mental and physical scars? You do not get any time for meditation and introspection as you are forever engaged in war, peace and expeditions against the enemy. You still see people as your enemy or a friend. You arrest and punish criminals. How could you consider yourself Mukta when you engage in dastardly deeds such as cruelty? How can you be at ease with yourself when you hanker to win the land that you have lost in a war or to re-establish the towns ravaged by a fire. It is indeed surprising that you do not show any remorse for your actions that you undertake in pursuit of running the kingdom. When a householder becomes entangled in his home whilst running a single household, how could a king running such a vast empire remain untangled? Are you not ashamed to compare yourself with the true Muktas who have renounced the world?"

Shukdevji continued, "O king! It is said in Shrutis that a love for his village is the cause of entanglement for a villager dwelling in it while an open forest is considered as a dwelling fit for the Devtas. Interest in living in urban areas is the rope that ties one to the village which the pious try to cut. Only sinners prefer to be tied down. Just as a lion gets hold of a goat, death clutches the man engrossed in unfulfilled desires and tasks. How could you compare the sorrows of the kingdom and happiness of renunciation? Just as the darkness and brightness has no similarity, renunciation and attachment are totally dissimilar. The scriptures propound renunciation for the scholars and not for the ignorant. A Sanyasi becomes liberated after renouncing everything. Kaupin, beard, pitcher, wooden staff and ochre robes are kept only for the decency. O king! Keeping

मिरयोरिव ॥३६॥ त्यागो हि ज्ञानिनः प्रोक्तो नत्वा ज्ञानवतः क्वचित् । सर्वसंगपरित्यागी बंधनान्मुच्यते यतिः ॥३७॥ मर्यादापालनार्थं हि वेदस्य त्यागिभिर्नृप । क्रियते खलु कौपीनजटादंडादि धारणम् ॥३८॥ नैतावता भवेत्कोऽपि तेषां दोषो महात्मनाम् । ज्ञानभ्रंशस्तुनरको राज्येन तु भवेत्किल ॥३९॥ तस्मात्त्वयातु क्षितिपालमुक्तो भवाम्यहं ब्रह्मविदेवपूर्णः । कर्त्तव्यशेषोममनास्ति कश्चिदिति स्वचित्तेनहिमाननीयम् ॥४०॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरपुष्पदोलोत्सवे शुक-जनक जीवस्य कर्त्तृत्वनिरू पणनामा सप्तसप्ततितमोऽध्यायः ॥७७॥

अथाष्टसप्ततितमोऽध्यायः

शुक उवाच ।

प्राप्तात्मसाक्षात्कारस्यं पुरुषस्यापि भूपते । पदार्थासक्तिरल्यापि बंधनायोप कल्पते ॥१॥ पुरा भगवतः साक्षादृषमस्यात्मजो महान् । भरतोनाम राजासीद्विख्यातो भुवनत्रये ॥२॥ पितुः प्रसादात्संप्राप्त स्वात्मापारोक्ष्य संविदा । विनिर्धूतमलोनित्यं ज्ञानवैराग्य संयुतः ॥३॥ स च देवादिभिः प्रार्थ्यं निजराज्य मर्कटकम् । ज्ञात्वाज्ञान विरोधीति सद्यस्त्यक्ता वनं ययौ ॥४॥ एकाकी तत्र विजने बहुकालं तपश्चरन् । चक्रे सकृपयासक्तिमनाथे मृगबालके ॥५॥ पशुयोनिं तथा प्राप्तो राजर्षिस्तादृशोपि सः । तर्हि राज्यमशेषेण कुर्वतः कागतिर्नृपः ॥६॥ आत्मज्ञानवतः पुंसोयदि राज्यं न बाधकम् । प्रियव्रतो महात्राजातर्हि राज्यं कुतो जहौ ॥७॥ अवस्थाभ्यस्तिसृभ्योऽपि परस्मिन्नात्मनि स्थितिम् । प्राप्तोऽथ सिद्धिभिर्जुष्टः सोऽणिमादिभिरष्टभिः ॥८॥ तथापि राज्यं ज्ञानस्य विरोधीत्यवगत्यसः । सद्यो विहाय तत्स्वीयं जगामारण्यमेवहि ॥९॥ तथेक्ष्वाकुर्महात्राजासूर्यवंशोद्भवोबली । चक्रवर्ती च मां धाता मुचुकुंदश्च तत्सुतः ॥१०॥ ययाति मुख्याये चान्ये भूपा आसन्

these does not entangle a Sanyasi but a king's attachment towards his kingdom surely destroys his knowledge and leads him to hell. Therefore, you must never think that you are liberated or a Mukta, know Braham or do not need to do anything else."

Thus ends the 77th Chapter of the Satsangi Jeevan.

CHAPTER 78

Sage Shukdevji said, "O King Janak! Even the most indifferent person gets shackled by deeply associating with anything. In the bygone era of Satya Yug, there was a king named Bharat, who was son of Bhagwan incarnate Rhishabhdev.

His empire stretched to all corners of the world. With teaching and blessings of his father, he understood very well that his immortal soul and his mortal body were two distinct entities and his soul was his true self. Realising that his vast kingdom was in his way to salvation, he renounced the kingdom and went to an area of forest called Pulhashram. He undertook severe austerity in solitude for a long time. He became attached to a baby deer due to compassion and as a direct result; he had to take another birth as a deer. What indeed will happen to you O King Janak, when a great King Bharat, so near to salvation, was subject to rebirth due to his association and attachment to a baby deer? You are totally engrossed in the polity of your kingdom. Why would a mighty King Priyavart forsake his kingdom if knowledge alone was liberating? Even he was very knowledgeable and was able to see his soul. King Bharat had become free from the three states of his body (Jagrat, Swapna and Sushupti) and blessed with many divine and magical powers, yet gave up his kingdom and wealth in search of salvation. Similarly, the great kings such as Ikshavaku, Mandhata, his son Muchkund, Yayati and many others were so mighty that they even provided assistance to the Devtas. They were scholar of the Vedas and had a clear understanding of their souls due to their knowledge and experience as a result of their gurus' teaching and blessings. However, all of them renounced their vast kingdoms as they understood that their kingdoms were hindrances in attaining the liberation from the cycle of death and rebirth. If knowledge regarding Aatma and Parmatma alone is able to deliver salvation, would such mighty kings renounce the world? Even one of your ancestors, King Nimi, who was revered by the Devtas, renounced the kingdom. O king! I am sure

यशस्विनः । ते सर्वे प्राप्तविज्ञानाः सद्गुरुणां प्रसादतः ॥११॥ अधीत वेदशास्त्राश्च सर्वतत्त्वविचक्षणाः । निष्कंटक महाराज्या देव साहाय्यकारिणः ॥१२॥ ईदृशा अपि ते भूपा विनिश्चित्य धिया मुहुः । राज्यंज्ञानविरोधीतित्यक्तैवां ते वनं ययुः ॥१३॥ राज्यमात्मविदो राजन् यदि न ज्ञानबाधकम् । भवेत्तर्हि कुतः प्राज्ञैस्तैस्त्यजेत नरेश्वरैः ॥१४॥ तवापि पूर्वजो राजन्प्रार्थितोऽपि सुरैर्निभिः । नैछद्राज्यं च देहं च बंधकत्वाद्विचक्षणः ॥१५॥ इत्थं सद्भिः प्रहेयस्य राज्यस्यापित्व योदितम् । साम्यं न्यासेन यत्तत्तु राज्यसंगबलेन वै ॥१६॥ श्रेष्ठत्वमेवं त्यागस्य सदाचारेण दृश्यते । अत्रैवं निगमस्यापि तात्पर्य श्रूयते नृप ॥१७॥ वेदेत्द्यादौ ब्रह्मचर्यं द्विजानां विहितं ततः । वैराग्येसति तत्रैवस्थितिर्वान्यासएववा ॥१८॥ त्यागस्यानधिकारित्वादविरक्तस्य तु ध्रुवम् । गार्हस्थ्यं विहितं राजन् वैराग्यस्यैव लब्धये ॥१९॥ स्वायुरर्द्धावधि प्रोक्तं तत्ततस्तुवनाश्रमः । वैराग्यदाढ्यार्यतपः कर्त्तुमेवोपवर्णितः ॥२०॥ ततः परं हिसन्यासो युक्तत्वाद्विहितोनृप । एवं वेदस्य तात्पर्य त्याग एवाव बुध्यते ॥२१॥ अतएव हि वदेज्ञानित्यं सप्तर्ष यो नृप । गार्हस्थ्ये सत्यपि त्यागं प्राधान्ये नाश्रयंति हि ॥२२॥ अपि ब्रह्माजगत्स्रष्टा वेदमार्ग प्रवर्तकः । देवासुरमनुष्याद्यैरर्चनीयं पदांबुजः ॥२३॥ सत्यलोकाधिपत्यं सत्यक्ता ज्ञानांतरायकृत । वैजयंते गिरौ स्थित्वारह सिध्यायतीश्वरम् ॥२४॥ तथाशिवश्च भगवानयः प्रसन्नो ददाति वै । ब्रह्मैश्वर्यं स्वभक्ताय विष्णोरैश्वर्य्यमप्यसौ ॥२५॥ सोऽपि हैमीं पुरीं त्यक्त्वा जटाभस्मादि धारयन् । त्यक्तबाह्य सुखो नित्यं कैलासे कुरुते तपः ॥२६॥ आसक्ति हेतुं कामं च ज्ञात्वाज्ञान विरोधिनम् । भस्मी चकार सहसा पालयन्नैष्ठिकव्रतम् ॥२७॥ इत्यहं शास्त्र दृष्ट्वा च सतामाचरणे न च । गृहादि संगं ज्ञानस्य विरोधी त्येव वेद्मि भोः ॥२८॥ यदुक्तं च त्वया राजन् गुरुणां न विचालितः । राज्यात्पंचशिखेनाहमित्यस्याप्युत्तरं शृणु ॥२९॥ यथाभिषग्वरोरोगं परीक्ष्याप्यगदं तु यत् । रोग्यंग प्रकृतिं दृष्ट्वा तद्दाति यथोचितम् ॥३०॥ तथागुरुरपिज्ञानी शिष्यं सम्यक् परीक्ष्यतम् । यथाधिकारं वदति कर्त्तव्यार्थं विचक्षणः ॥३१॥ आसक्तिं तव संवीक्ष्य गार्हस्थ्यं समुनीश्वरः । राज्यं कुर्विति तु प्राह सम्यग्वैराग्य लब्धये ॥३२॥ अभीष्टंन तु तत्तस्य मुनेरित्यवधारय

that when you equate running the kingdom with renunciation, you are doing that just because of your interest and attachment in your kingdom and its paraphernalia. Renunciation is always superior to the acquisition."

Shukdevji continued, "O king! Even the Vedas extol renunciation. The Vedas propound Brahamcharya for the first stage of life and recommends maintaining Brahamcharya and Sanyas (renunciation) if aversion to the world is strong. One cannot renounce unless he has a strong aversion to the world and for such a person, the Vedas recommend Grahastha Ashram. To emphasise the renunciations, the scriptures recommend remaining a householder until he turns fifty. After that one should accept Vanprastha to develop apathy towards the world. O king! The Vedas decree to become a Sanyasi after that so to emphasise the virtue of renunciation. Saptarshi (the seven great sages), though householders, have extolled renunciation as they understood the true message of the Vedas. Brahma, the creator of this universe revered by the Devtas, demons and humans, and revealer of the Vedas, has forsaken his opulent abode (Satya Lok) and performs austerity on Mountain Vaijayant. Lord Shiva, with whose blessings one attains opulence of Satya Lok or bliss of Vaikunth, has renounced everything and has taken up residence on the apex of Mountain Kailash to undertake severe austerity. He even burnt Kaamdev (Eros) to ashes as he considered him responsible for the attraction towards women which is a great hindrance in attaining salvation. O king! All these examples prove with the concurrence of the scriptures that the attachment towards home, hearth, woman and children is a primary and great hindrance to the acquisition of the true knowledge."

Shukdevji continued, "O king! Now let me come to the point why your guru has not asked you to renounce the kingdom. Just as the best doctor prescribes medicine according to the state of his patient, the wise guru imparts knowledge based on the ability of his disciple. Sage Panchsikh may have granted you the permission to run the kingdom after considering your attachment and interest in it. He surely must have thought that you may develop Vairagya after some time. Otherwise, no Tyagi sage likes Grahastha Ashram due to their superior knowledge and aloofness towards the world. Your guru's guru, Bhagwan Kapildev manifested Himself as a son of Sage Kardam. Kapil Bhagwan renounced everything and went away to perform austerity in

यतः । स्वयं महाज्ञानी वर्त्तते निष्परिग्रहः ॥३३॥ तस्यापि यो गुरुः साक्षात्कपिलो भगवान्नृप । प्रजापतेः कर्दमस्य योगैश्वर्य्य निधेः सुतः ॥३४॥ प्राजापत्यं निजैश्वर्यं सोपि मेरौ विहाय च । तपः करोति निःसंगो गंगासागरसंगमे ॥३५॥ तथा सनत्कुमाराद्या ब्रह्मणो मानसा सुताः । प्रवृत्तिमार्गं ज्ञानस्य जानंतो हि विरोधिनम् ॥३६॥ पित्राज्ञप्तां विहायैव सद्यः सर्गक्रियां च ते । चरंति वातरशनानिःसंगालोक निःस्पृहाः ॥३७॥ एते सर्वेऽपि नृपतेत्वत्तो ज्ञानादिनाधिकाः । तथापि त्यक्त सर्वार्था निःसंगाविचरंति हि ॥३८॥ इन्द्रियैः समनस्कैर्यत् प्रवृत्त्यध्व प्रवर्तनम् । नवेज्ज्ञानविरुद्धं स्यात्तर्हि तत्तेकुतोऽत्यजन् ॥३९॥ वेदार्थस्य विचारेण सदाचारेक्षणेन च । राज्यक्रियां न सन्यास साम्येन ज्ञातु मर्हसि ॥४०॥

सुव्रत उवाच ।

प्रत्युक्त इत्थं तु महर्षिणासौ विदेह भूयोधृतिमान पुनस्तम् । पप्रछ विप्रं स्मित चारुवक्त्रोवैयास किं सर्वविदं विनीतः ॥४१॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरपुष्पदोलोत्सवेप्रवृत्तिकर्मत्याग प्राधान्यनिरू पणामाऽष्टसप्ततितमोऽध्यायः ॥७८॥

अथ एकोनाशीतितमोऽध्यायः

धर्मध्वज उवाच ।

महर्षे यत्त्वया प्रोक्तं तत्सम्यक्शास्त्रसंमतम् । अत्रपृच्छामि सर्वज्ञंत्वामहं किं चिदादरात् ॥१॥ नास्ति ज्ञानं विना मुक्तिर्देहिनामिह्कर्हिचित् । तच्च त्यागं समाश्रित्यवर्त्ततेन गृहाश्रमम् ॥२॥ एवं चेतर्हिगृहिणां नैवमुक्तिर्भवेत्क्वचित् । कथंमुक्तास्तदात्द्यासन् बहवो गृहिणः पुरा ॥३॥ मनुःस्वायंभुवो नाम्ना चक्रवर्ती महान्नृपः । कुर्वन्नेवमहद्राज्यं मुक्त संज्ञामवाप्तवान् ॥४॥ गार्हस्थ्यमथ राज्यं वासमग्रं तस्य भूपतेः । कथंनबंधकं जातं कुर्वतः सकलाः क्रियाः ॥५॥ दैत्येश्वरश्चप्रह्लादस्तत्पौत्रश्चबलिः शुकः । गृहस्थावपितौमुक्तौ कथं राज्यक्रियापरौ ॥६॥ तादृशाबहवोऽन्येऽपिमुक्तागार्हस्थ्य एवहि

solitude at Gangasagar, where River Ganga meets the ocean. Sanat, Sanak and their two brothers, though the sons of Brahama, did not obey the command of their father to procreate to further the process of creation as they considered that against salvation. They roam the world without associating with anything and anybody, not even clothes. All these people I mentioned are far superior to you in the term of their knowledge, Bhakti and Vairagya, yet they all renounced everything. If living within the world was not considered entangling, why would Sanat, Sanak and his two brothers renounce the world? If you think carefully and try to test it against the axiom of the scripture, you will realise that running the kingdom can never be equated with renunciation."

Suvrat Muni said, "O King Pratapsinh! King Janak heard Sage Shukdevji patiently and asked him reverentially."

Thus ends the 78th Chapter of the Satsangi Jeevan.

CHAPTER 79

King Janak said, "O great sage! Whatever you said is true and conforms to the scriptures. However, I would like to ask you something. No one can attain Moksha without knowledge and according to you; the knowledge and renunciation go hand in hand. Therefore, the householders, however religious or pious, cannot acquire the knowledge. If that is so, how can the householders ever attain salvation? Many householders in the past have attained salvation. Swayambhuv Manu, though being a king, attained salvation. The kingdom and home did not shackle him. King Prahalad and his grandson King Bali attained Moksha, though both of them were householders and mighty kings. There are many similar examples of kings and householders who had attained Moksha in the past. How did households not become entangled in them?"

Shukdevji replied, "O king! Let me explain the rationale behind it. First of all, Swayambhuv Manu and other kings were privy to the true knowledge from their respective gurus. As a result, they did not have any attachment towards their body and its deeds or relatives and were engaged in Bhagwan's Bhakti all the time. They delegated polity of empire to their ministers and household responsibility to their children. They lived their life as the witnesses and not as the participants. This gave them the

तेषांनाभूत्कथं राज्यं गार्हस्थ्यं वापिबंधकम् ॥७॥

सुव्रत उवाच ।

एवं संचोदितस्तेन राज्ञातत्त्वबुभुत्सुना । वैयासकिर्गृहस्थानां मुक्तत्वे हेतुमूचिवान् ॥८॥

शुकदेव उवाच ।

श्रृणुराजन्प्रवक्ष्यामिपूर्वेषां गृहिणामहम् । यथावन्मुक्तताहेतुं तत्त्वविद्भिर्विनिश्चितम् ॥९॥ येये गृहस्थाश्रमिणो मुक्ताः स्वायंभुवादयः । तेषां गुरुप्रसादेन सम्यग्ज्ञानमभूत्पुरा ॥१०॥ ब्रह्मस्वरू पमात्मानं विनिश्चित्यततश्चते । उपासनं भगवतो नैरंतर्य्येण चकिरे ॥११॥ पुत्रेवासत्प्रधाने वा राज्यं च गृह कर्म वा । विन्यस्य साक्षिवत्तत्रस्थिताहरिमुपासत ॥१२॥ श्रवणं कीर्त्तनं वापि पूजनं स्मरणं हरेः । ध्यानं वा कुर्वतां तेषां सर्वमायुरगाद्व्ययम् ॥१३॥ अखंडभगवद्भक्तिप्रतापेनैवतेनृप । मुक्ता बभूवुर्गृहिणः पुराणेष्ठिति दृश्यते ॥१४॥ तादृशानामपि गृहे स्थितिहेतुस्तु भूपते । लाभोभागवतातिथ्यकृतिरू पो यथाविधि ॥१५॥ विधिवद्भगवत्पूजालाभस्तेषां तथापरः । अभूततस्तुतेभूप गृहेष्वतिथिवत्स्थिताः ॥१६॥ यथा गृहस्थैर्विधिवत्कर्तुं शक्येत पूजनम् । हरेर्हरिजनानां च तथा नान्याश्रमस्थितैः ॥१७॥ अतएव च गार्हस्थ्यंस्तूयते पोषकत्वतः । इतरा श्रमिणां चापिनतुतद्रहितं क्वचित् ॥१८॥ अधुनापि चयोराजंस्तादृशोबतते गृहे । तस्यापिनैव बंधाय भवतीह गृहाश्रमः ॥१९॥ शुष्कज्ञानाभिमानेन कुर्वन्सर्वा अपि क्रियाः । आत्मानं मन्यते भुक्तयः सबद्धो मयोच्यते ॥२०॥ नित्यं कथा श्रवणकीर्त्तनसक्त बुद्धिंभक्तिम्, हरेर्भगवतोऽखिलकारणस्य । नैवेंद्रियाणि मनसासहतं निधातुं, सांसारिके पथिनराधिपशक्नुवंति ॥२१॥ यायान्मनश्चपलमाशुयदिक्वचिद्वा, सम्यक् श्रुताहरिकथैव महन्मुखात्तत् । धृत्वा तंदेवभगवच्चरणारविंदे, सद्योनिवेशयति भूमिपते मुमुक्षोः ॥२२॥ पुष्टानियानितु कुसंगवशेन पूर्वम्, तानींद्रियाणि भगवद्गुणकर्मनाम्नां । संकीर्त्तनेन विमलानि भवंति पुंसः । शुद्धोदकेन मलिनानि यथां शुकानि ॥२३॥ प्रायंचिकैर्विविधदुःखमयैश्चुतापैस्तप्तं मनः समवलंब्य हरेर्हिमूर्त्तिम् । सम्यक्प्रंशांतिमुपयाति ततो मुमुक्षुः, कुर्वीतभक्तिमचलांभगवत्यजस्रम् ॥२४॥ संश्रित्ययो भगवतोऽघ्रिसरोजकोशम्,

peace of mind to conduct Bhagwan's Bhakti at leisure. The whole of their life was spent in one of the nine types of Bhakti. O king! They attained Moksha as a result of this Bhakti. They lived as a householder only to serve Bhagwan and His devotees. As Grahasthas, they gained an extra benefit of performing Bhagwan's worship with actual artefacts. They lived in their homes as guests and not as owners. The devotees from other three Ashrams do not get an opportunity to serve and venerate Bhagwan as lavishly as Grahastha. Furthermore, Grahastha devotees sustain the people of the other three Ashrams. A householder, who does not sustain people from the three other Ashrams is not worthy of any praise. Any Grahastha who spend his life with as much disinterest as the aforementioned kings can attain Moksha even today. However, any Grahastha who considers himself a Mukta only on the basis of his supposedly superior knowledge is mistaken. I consider such a householder devotee entangled in the clutches of Maya."

Shukdevji continued, "O king! A person is never attracted or attached in mundane worldly affairs whose intellect has become steadfast in the almighty supreme Bhagwan. His senses never wonder in worldly object. After listening to the discourse from a true saint, a person's fickle mind becomes focused in Bhagwan. His Katha is able to bring the wondering mind back immediately at His feet. The mind and senses corrupted by bad influences and association is chastened and brought back to Bhagwan after listening to His virtues, glory and greatness. Just as clean water is able to remove dirt from the clothes, listening to Bhagwan's Katha is able to remove vices from the mind. The mind that has become restless by the evil influences of Maya becomes serene by taking refuge in Bhagwan's Murti. Therefore, the devotees engage themselves in His devotion at all times. Just as a king remains safe by sheltering in a fort, a devotee becomes safe after conquering the inner vices with the help of Bhagwan's Bhakti. O King Janak! I answered your question as to how a householder may attain salvation. Now do some introspection and decide what is best for you and act accordingly."

King Janak said, "O Muni! You have cast aside my doubt. Sage Narad has said the same thing to me earlier. With the blessings of pious sages like you and mercy of

तिष्ठेत्सचांतररिपून् जयति द्रुतं वै । दुर्गाश्रितोरिपुगणानिव भूमिपालः, साम्राज्यमृछतितश्चसनिर्भयः सन् ॥२५॥ इति सर्वं मयाख्यातं यत्पृष्टं भवतानृप । गृहस्थस्यापि मुक्तत्वं बद्धत्वं च सहेतुकम् ॥२६॥ अथत्वमात्मनात्मानं बद्धं वा मुक्तमेववा । यथावह्दिनिश्चित्यतद्युक्तं तत्समाचर ॥२७॥ संछिन्नः संशयोमेऽद्यत्वयाब्रह्मर्षि सत्तम । एवमेव पुराप्राहनारदोपि च मां मुनिः ॥२८॥ भवादृशां प्रसादेन हरेश्च कृपया मुने । एवमेव विजानामिह्दयेऽहम संशयम् ॥२९॥ प्रधान एवमेराज्यं करोत्येतन्मुनीश्वर । तिष्ठाम्यहंत्वतिथिवद्व्यायन्नेवहरिं सदा ॥३०॥ स्वमतं हि दृढीकर्त्तुंत्वत्सिद्धांतप्रमाणतः । पूर्वपक्षोमयाब्रह्मन्कृतइत्यवगम्यताम् ॥३१॥ वर्त्तमानोप्यहं नित्यमित्थंब्रह्मन् गृहाश्रमे । त्वदुक्तरीत्याद्यदिनाद्वर्त्तिष्ये हि विशेषतः ॥३२॥ मत्तश्चान्यमुनिभ्योपिज्ञानैश्वर्य्य विरक्तिभिः । अधिकं त्वामहं जाने निर्विकारं महामुनिम् ॥३३॥ नास्ति ते सुखदुःखेषु विशेषः कोऽपि कर्हिचित् । नौत्सुक्येनृत्यगीतादौनानुरागश्चबंधुषु ॥३४॥ नास्तिभीतिश्चते ब्रह्मन् भयहेतौहिसत्यपि । तुल्यस्वर्णाश्मलोष्टस्य सर्वत्र समदर्शिनः ॥३५॥ त्वद्गुरोस्तु प्रसादेन तथान्येषां महात्मनाम् । तवचैवोपदेशेन कृतार्थोस्मि महामुने ॥३६॥ त्वत्पाद्पद्मरजसापावितोमे गृहाश्रमः । जघन्योपिहियेनायं सतां वर्ण्यो भविष्यति ॥३७॥

शुक उवाच ।

मयापितातमुखतः श्रुतंमुक्तस्त्वमित्यपि । सम्यक्त्वद्भावबोधार्थं बहुसंभाषणं कृतम् ॥३८॥ नान्योऽत्रागमनेहेतुर्कूतेत्वदर्शनान्मम । धन्योषिनृपशार्दूलस्वस्तितेऽस्तुव्रजाम्यहम् ॥३९॥

सुत उवाच ।

इत्युक्त्वासमहायोगी प्रययौ मिथिलापुरात् । भक्त्यानुयातं नृपतिं गोपुराद्वि निवर्त्यसः ॥४०॥

हरि उवाच ।

निर्गतोऽथमुदितांतरो मुनिर्मैथिलार्चितपदांबुजोद्विज । आश्रमेषु तपतां महात्मनां योगिनां सविचचारनिः स्पृहः ॥४१॥ तस्मात्यागीगृहीवापियो मुमुक्षुः पुमान् भवेत् । दृढ़ाश्रयेण कृष्णस्य श्रेयः प्राप्नोति नान्यथा ॥४२॥

Bhagwan, I know and believe exactly as you have just said. My ministers run this kingdom and I do indeed live as a guest in my home. O Muni! This was my belief from the beginning, yet I asked you the same question (how can a householder attain salvation) just to ascertain and accentuate my belief. However, I will make doubly sure that my behaviour does conform to your tenets. I consider you superior in knowledge and aloofness to the other sages and myself. You are beyond happiness and sorrows; not interested in music, dance or festivities, not attached to your siblings and are fearless despite the existence of fear (of death). You treat gold, dust and corpse; male and female and friend and foe with equal disdain. I have become indebted to you for your sermon. I feel indebted to your father and guru Sage Vyas for prompting you to visit me. My home has become holy with your presence. Your presence at my home will render it famous and praiseworthy despite a home of a householder not considered very highly."

Shukdevji said, "O king! Even I had heard about your state of mind from my father. I spoke at length to test your opinion and resolve. I have come here just for your Darshan. O king! You are great indeed. I bless you. Now I will take your leave."

Suvrat Muni said, "O King Pratapsinh! Sage Shukdevji stopped King Janak following him at the gates of the fort of Mithila and urged him to return to his palace while he went ahead."

Shree Hari said, "O Hemantram Vipra! Sage Shukdevji merrily continued his journey visiting many hermitages to meet various seers. Any householder or Tyagi can liberate himself from the cycle of death and rebirth and attain salvation by having steadfast faith in Bhagwan. Corollary, nobody can attain Moksha without having firm faith in Lord Krishna."

Suvrat Muni said, "O king! All of Hemantram's doubts were laid to rest after listening to Shree Hari. The other householder devotees seated in the assembly were delighted as well. They bowed down to Shree Hari. He stayed in Amdavad until Falgun Sud Panchmi, holding assemblies every day and broaching on different topics to delight

सुव्रत उवाच ।

इति श्रुत्वा हरेर्वाक्यं कविप्रोनष्ट संशयः । आसीदन्येऽपि गृहिणः प्रसन्नास्तंववंदिरे ॥४३॥ एवं सप्रत्यहं राजन् वार्ताभक्त मनोरमाः । कुर्वन्नुवासतत्पुर्य्यां पंच भ्यवधिसाश्रितः ॥४४॥ इतिरितस्तेऽखिलं पुष्पदोलामहोत्सवो भूपयथा मनीषम् । यः श्रावयेद्यः श्रृणुयाच्चवैततंत्वौ संसृतेः पारमवाप्नुयाताम् ॥४५॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनगरपुष्पदोलोत्सवे गृहस्थाश्रमस्यनिर्बंधकत्वनिरू पणनाम एकोनाशीतितमोऽध्यायः ॥७९॥

अथ अशीतितमोऽध्यायः

सुव्रत उवाच ।

तमानंदमुनिः प्राह पंचभ्यां भोजनोत्तरम् । जयतल्यपुरे सिद्धं जातंवैकृष्णमंदिरम् ॥१॥ इत्युक्तः सप्रसन्नोऽभूत्षष्ठ्यांप्रातर्य यौततः । तत्पुरंसकलैर्भक्तैः साकंसाधुजनैर्नृप ॥२॥ प्राप्तः संगव एवासौ तत्पुरं पुरवासिभिः । प्रत्युद्गतः सवादित्रमुत्तवार च मंदिरे ॥३॥ सर्वेभ्योमंदिरेभ्यस्तदृष्ट्वासतु विलक्षणम् । भूरिशोभंतुतोषाथमुनिंतं प्रशशंसह ॥४॥ कृष्णंरामं चरेवत्यासहतत्रततो हरिः अष्टभ्यांब्राह्मणैरुक्ते मुहूर्त्तेऽस्थापयत्स्वयम् ॥५॥ नरनारायणार्चायाः स्थापने तुयथापुरा । कृतोमहोत्सवस्तेन तथैवाऽत्र चकारतम् ॥६॥ प्रचुराज्यसितैर्भोज्यैर्ब्राह्मणान्ससहस्रशः । साधूंश्चभोजयामासभिक्षूनन्यांश्च सर्वशः ॥७॥ तडागे विततं स्नानं सर्वैर्भक्तजनैः सह । प्रत्यहं सचकारेशोनिजानानंदयन्भृशम् ॥८॥ वार्त्ताश्चकारानुदिनं महासंसदि तत्र च । सर्व संशयहत्रीश्च भवबंधन मोचनीः ॥९॥ आशा जित्प्रमुखान्मभक्तांस्तत्रत्यांस्तोषयन् स च । उवासगंगाप्रमुखाभक्तायोषाश्च सर्वशः ॥१०॥ एकदासुखमासीनस्तत्रपद्माकरांतिके । वाटिकायामशोकस्यछायायांसदिनात्यये ॥११॥ महासनेतौलिकाग्र्यमवष्टभ्यैक पाणिना

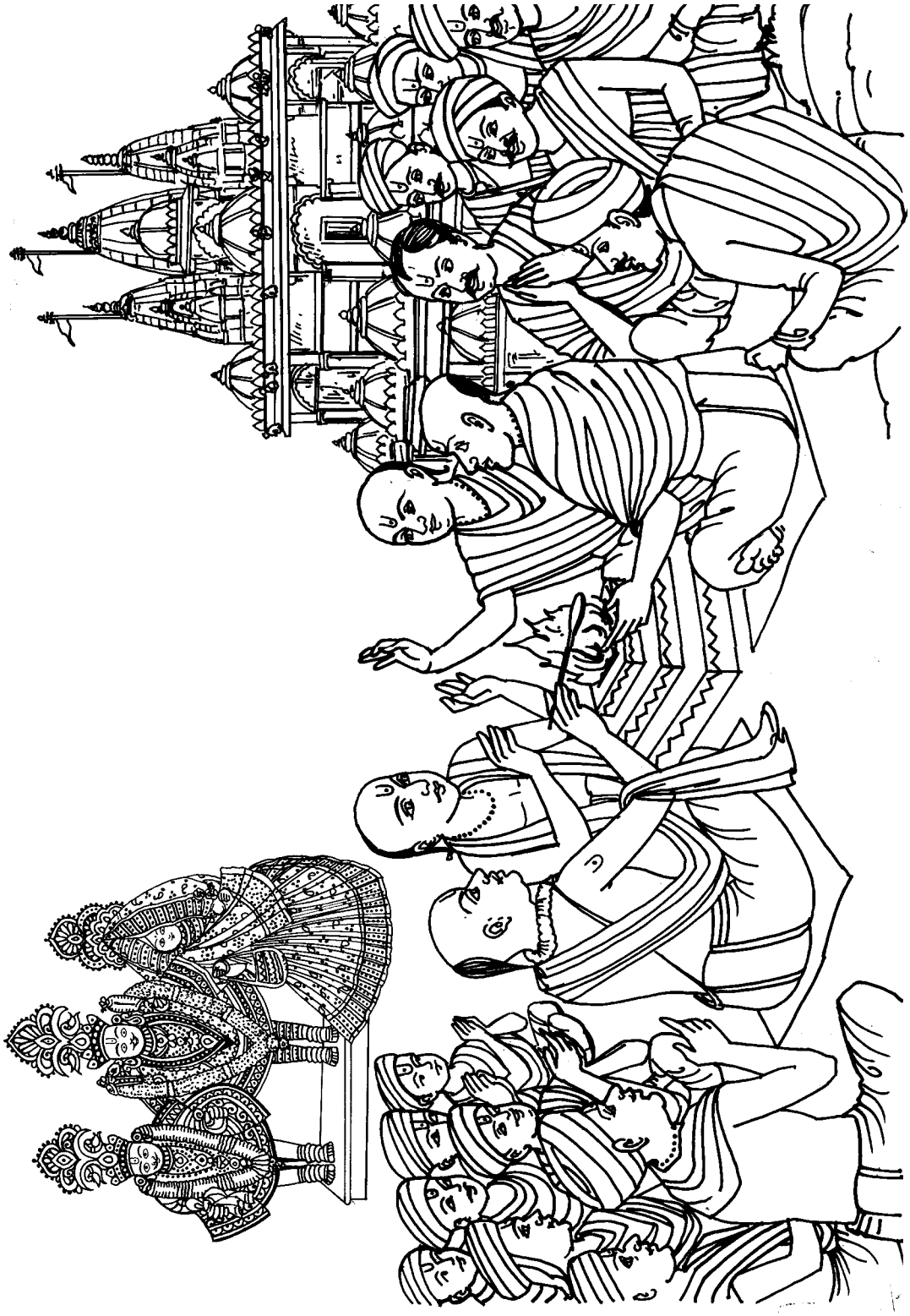
His disciples and casting their doubts aside. O king! I narrated the celebration of the festival of Fuldolotsav in great detail. Whoever narrates this episode or listens to it will indeed attain Moksha."

Thus ends the 79th Chapter of the Satsangi Jeevan.

CHAPTER 80

Suvrat Muni said, "O King Pratapsinh! After lunch on Falgun Vad Panchmi, Anandanand swami informed Shree Hari that the construction work of a temple at Jetalpur has been completed and awaiting consecration. Delighted at the news, Shree Hari left Amdavad and arrived at Jetalpur the next morning. The devotees of Jetalpur rushed ahead with musical instruments to welcome Shree Hari. He praised Anandanand swami after looking at the intricately carved and magnificent temple. Bhagwan Shree Hari installed the Murtis of Balram, Revati and Himself in the form of HariKrishna Maharaj in the Sinhasan on Falgun Vad Astami (of Samvat 1882). A large celebration on the scale of that celebrated at Amdavad was organised on this occasion at Jetalpur. Sumptuous feasts of Ladoos laced with plenty of Ghee and other sweets were laid for thousands of local visiting devotees, Brahmins and saints. Shree Hari had a bath in a nearby large lake named DevSarovar every morning with hundreds of devotees to delight them. He held assemblies every evening to remove doubts or ambiguities of His devotees which enhanced their faith and Bhakti in Him. Male devotees led by Ashjibhai and female devotees led by Gangaba served Shree Hari reverently. One such assembly was held under a tree in a park near the lake. Lord Swaminarayan was seated on large ornate Sinhasan. He was attired in white robes and held a Mala in His right hand. Muktanand swami, Brahmanand swami, Nityanand swami, Anandanand swami, Mahanubhavanand swami and other saints were present in the assembly and so were Brahmin, Kshatriya and Vaishya devotees of Jetalpur and nearby villages. He was flanked by some of His Parshads including Bhaguji, Ratanji and Veraji. Shree Hari was delighting His devotees by benevolently smiling at them while the devotees mind and eyes were focused in their Ishtadev."

Suvrat Muni continued, "O king! Always thinking of enhancing devotion and the understanding of His devotees and to impart the correct religious tenets to them, He



। करेणान्येन च दधत्तुलस्याजपमालिकाम् ॥१२॥ वृतः सहस्रशोभक्तैर्नानादेशागतैः प्रभुः । मुक्तानंदेन च ब्रह्मानंदाद्यैः साधुभिस्तथा ॥१३॥ ब्राह्मणैः क्षत्रियैर्वैश्यैः पौरभक्तैः सुपूजितः । भृगुजित्प्रमुखैः स्वीयैः पद्मैश्चपरिसेवितैः ॥१४॥ भक्तानानंदयन्सर्वान् दृष्ट्या मधुरयाऽभितः । उवाच स्वयमेवासौ प्रीत्या सह हितोद्यतः ॥१५॥

श्री नारायणमुनि रुवाच ।

कस्यचित्संशयः कश्चिद्भक्तायदिभवेद्वदि । तर्हि पृछतमामद्यगृहिणस्त्यागिनोऽपिवा ॥१६॥ इति प्रभोस्तस्यवचोनिशम्यतत्पार्षदाग्योभृगुजिच्चवीरः, हम्मीरजिद्वैगुरुमानजिच्चगोविंद जाल्मौकरिमोलघुश्च देवस्तथारत्नजितादयस्तंप्रणम्यपप्रछुरिदं पुरः स्थाः ॥१७॥

पाषदा उचुः ।

वयंहिभगवंस्त्यत्कादोषदृष्ट्या गृहाश्रमम् । सेवायैतेसतां चात्रत्वामाश्रित्यस्थिता दृढम् ॥१८॥ तेषां वर्त्तनरीतिं नः सम्यगाख्यातु मर्हसि । यदाचरणतः प्रीतिस्त्वयिनः स्यादृढं प्रभो ॥१९॥ अस्मासु चतव प्रीतिर्यतः स्वाच्च जगद्गुरो । तद्ब्रूहीतिस आपृष्टः प्रीतः प्रोवाचतान्निजान् ॥२०॥

श्रीहरिः उवाच ।

वच्मिवर्त्तनरीतिंवः पद्गाः श्रृणुत सादरम् । यदाचरणतः प्रीतिरस्माकं स्यात्पर स्वरम् ॥२१॥ स्त्रीणां निरीक्षणंस्पर्शः क्रीडाऽथोगुह्यभाषणम् । गुणागुणानां श्रवणं भोग संकल्पनं तथा ॥२२॥ सर्वथैवपरित्याज्यं यावज्जीवं हिसाधुवत् । द्रव्यंतुसर्वथास्वार्थं नैवरक्ष्यं निजांतिके ॥२३॥ रक्षणीयं न चान्येन तच्चस्वार्थं कदाचन । अनर्थैः पंचदशभिर्मृतं यत्तदुदीरितम् ॥२४॥ स्वसमीपेधनं यत्स्यात्तत्तुकृष्णसमर्चने । गुर्वर्चनेवर्णिसतां व्ययितव्यं च भोजने ॥२५॥ परित्यक्ते निजग्रामे कस्मैचित्स्वेन

asked them to ask Him something that is not totally clear in their mind. O king! His leading Parshad Bhaguji, Verabhai, Hamirji, Gumanji, Govind, Jalamsinh, Karimbhai, Dev & Ratanji bowed down to Him and on behalf of other Parshads, humbly asked Him, 'O Prabhu! O Bhagwan! Finding household cumbersome and hindrance in our Moksha, we have renounced the world and taken refuge under You to serve You and the saints. What is our specific Dharma (ethical duties)? How do You become more happy with us? Please tell us how could our faith in You become stronger. Who better than You can explain this to us?"

Bhagwan Shree Hari replied, "O Prashads! Let Me reply to your questions pertaining to your ethical duties which will enhance our mutual love for each other. Just like the saints, you must not look at, talk to, think about, play with, listen about or think about cavorting with women. You must not accumulate wealth for personal use nor ask others to accumulate it for you. According to the Shreemad Bhagwat, wealth is the root cause of fifteen evils such as stealing, speaking lies, violence, ego, hypocrisy etc. Whatever wealth you have must be used for religious activities such as venerating God and saints and feeding saints and Brahmins. The money you have lent others prior to leaving your home must be treated as vomit and no attempt must be made, either by you or somebody on your behalf, to recover that wealth. Accepting such wealth is akin to eating one's own vomit. You may keep money as safekeeping on behalf of your guru for his welfare as this is akin to serving your guru."

Shree Hari continued, "O Parshads! Now let Me tell you what garments you should keep with you. You should possess one length of course fabric, costing less than two rupees, to use as a turban to cover your head. Fine or expensive fabric must never be used for this purpose. You should keep a pair of tunic and Dhoti, each one not costing more than one and a half rupees; a length of cloth not costing more than a half rupee to tie around your vest and similar cloth of the same value to cover the torso; two Kaupins; one bedspread costing no more than one and a half rupees and one blanket to keep you warm costing no more than one and a quarter rupees. The blanket must be made from old clothes and not of ginned cotton. My Parshads must not keep more than this with them, failure of which will attract atonement. A fast for a

चेद्धनम् । दत्तंभवेद्दापितं वा गुप्तं वापि ससाक्षिकम् ॥२६॥ ग्रहणार्थं नतस्यापि गंतव्यं स्वेंन तु क्वचित् । हेयंवांतान्नवत्तद्विस्याद्वांताशिसमोऽन्यथा ॥२७॥ गुर्वर्थस्य तु वित्तस्य स्वसमीपेऽपिरक्षणे । नैवदोषो भवेद्यस्मान्सातु सेवैव तस्य हि ॥२८॥ वस्त्राणामथधार्याणां युष्माकं नियमं ब्रुवे । स एवमच्छ्रितैः पद्गैः पालनीयो निरंतरम् ॥२९॥ रौप्यद्वयांतर्मूल्यो यो भवेत्स्थूलः शिरः पटः सधार्योनतु सूक्ष्मोवाबहुमूल्यः कदाचन ॥३०॥ सार्द्धरौप्यक मूल्यांगरक्षकद्वयमंतिके । रक्ष्यं तथाविधं धोत्रद्वयं च श्वेतमात्मनः ॥३१॥ कटिबंधपटश्चार्द्धरौप्यमूल्यक एककः । रौप्यार्था प्रछदपटी कौपीनयुगलं तथा ॥३२॥ सार्द्धरौप्यकमूल्यश्च चतुष्पालोऽथकंबली । सपादरौप्यकार्धौवधार्या शीतनिवारणी ॥३३॥ गुप्तदोरकमेकं च जीर्णवस्त्रविनिर्मितम् । रक्ष्यं शीतनिवृत्त्यर्थमनापदि मदाश्रितैः ॥३४॥ वस्त्रसंग्रह एतावान् पङ्गनां नाधिकोत्द्यतः । धारणेत्वधिकस्याशु कर्तव्यातस्यनिष्कृतिः ॥३५॥ रक्षेद्दिनानि यावंतिवस्त्रा एयुक्ताधिकानि यः । कुर्याद्दिनानि तावंतिसतुपउपोषणम् ॥३६॥ रक्षेस्वं यत्र चाचार्यः सेवायां मंदिरे हरेः । वात्यां वास्वांतिकेतत्रः प्रीत्या स्थेयं हि ॥३७॥ बंधनीयानि शस्त्राणि तस्याज्ञा चेतदान्वहम् । अशस्त्रैरन्प्रथासेवाकार्या युष्माभिरादरात् ॥३८॥ गवादिपरिचर्यापिकार्या तस्याज्ञयाऽऽदरात् । गम्यं ग्रामांतरे चापि कार्याऽवज्ञा न तत्र तु ॥३९॥ पूजोपदाधनं विष्णोः कोष्ठागारधनं तथा । धर्मांशागत वित्तादिरक्ष्यं दोषान तत्रवः ॥४०॥ आज्ञाव्यतिक्रमः क्वापिकर्त्तव्योनगुरोरिति । मदाज्ञापालनीयैववृत्त्यं न स्वेछया क्वचित् ॥४१॥ स्वार्थं वास्वकुटुबार्थं रक्षन् वारक्षयन् धनम् । चंडालवत्स विज्ञेय ऊद्धवाध्वबहिष्कृतः ॥४२॥ अज्ञानात्तत्कृतौ तुस्याच्छुद्धिश्चांद्रायणेनवै । पुनस्तथान कर्त्तव्यमित्याज्ञाममपाल्यताम् ॥४३॥ वृद्धावस्थं यदिस्वं च साधवः पंचवा गुरुः । आज्ञापयेद् भाषयितुं क्वचिदापदियोषया ॥४४॥ तर्हि तद्भाषणे दोषोनास्तिस्यादन्यथातुसः । सर्वथैव परित्याज्यः स्त्रीप्रसंग इति स्थितिः ॥४५॥ तथैवज्ञातिबंधूनां स्नेहस्त्याज्यो हि सर्वथा । तद्ग्रामेस्वेछ्यानैव गंतव्यमपि कर्हिचित् ॥४६॥ प्रासंगिकेऽत्रगमने क्वचिज्जातेतु तद् गृहे । नगम्यं

day must be observed for each day My Parshads keep more than the abovementioned possessions."

Shree Hari continued, "The Parshads shall serve wherever - at temple, at a farmhouse, cattle farm or at his residence - Acharya Maharajshree asks him to serve. They shall bear arms as and when Acharya Maharajshree asks them to. They should accompany their Acharya on his visits to various villages without any hesitation. They should safeguard gifts given to deities, money donated to the temple or Acharya. Keeping such money for safekeeping is not a sin. My Parshads shall always obey their gurus and never behave independently or maliciously. A Parshad who has affection or concern for his home or his family or asks someone else on his behalf to take care of his home or family is a lowly person and he should not be allowed to be a disciple of our Sampraday. He should not keep any money to sustain his home or family. He should undertake a Chandrayan Vrat for inadvertent lapse of this decree and ensure that the same does not happen ever again. An elderly Parshad may speak to a woman if asked to do so by his guru or five saints but not otherwise. Any association with women in any form is strictly prohibited to My celibate disciples. My Parshads shall have no association with their brothers and neither shall they visit their village on their free will. However, if they have to visit the same village, they must ensure that they do not visit their homes or eat any food from their brothers' house. My Parshads must observe a day of fasting for any lapse of this decree. I have explained the way you, My Parshads, should conduct your affairs for your betterment."

Suvrat Muni said, "O king! Shree Hari stayed at Jetalpur till Chaitra Sud Beej, when He left Jetalpur accompanied by the devotees of the western region after asking other devotees to return to their respective villages. Bhagwan Sahajanand swami, accompanied by many of His saints, reached Kamiyala, a village in Bhaal province of Gujarat on Astami. The devotees of the village pleaded with Shree Hari to stay for some days in their village. Shashivarna, Hathisinh, Vahbhai, Khemraj, Avarbhai and other male devotees and Jijiba and her companions arranged for Shree Hari's boarding and lodging very lovingly and served Him very reverentially. Bhagwan Shree Hari

नैवभोज्यं च तदन्नमपि सर्वथा ॥४७॥ क्वचित्तदन्नभुक्तौतुकार्यमेकमुपोषणम् । भगवांवर्त्तने रीति रित्युक्तासकलामया ॥४८॥

सुत उवाच ।

संवत्सरप्रतिपदिचक्रे जिगमिषां ततः । देशांतरीयान् वार्त्ताभिर्भक्तान् सर्वानतोषयत् ॥४९॥ चैत्रशुक्लद्वितीयायां तान्स्वदेश गमायसः । आज्ञाप्यसह पाश्चात्यैः पश्चिमदेशमभ्यगात् ॥५०॥ अष्टम्यामाययौस्वामी भाल्लदेशेवृतः स्वकैः । काम्यालयामिधं ग्रामंसुखयन् पथि च स्वकान् ॥५१॥ तत्रत्यैः प्रार्थितो भक्तैः सत्सेवोत्सुकमानसैः । तेभ्यस्तुष्टोहरिस्तत्र न्यवसन्नृपते सुखम् ॥५२॥ ग्राम्याभक्तायथार्हं च सर्वांस्तात्सन्यवासयन् । आतिथ्यं च हरेश्चक्रुः सानुगस्य यथोचितम् ॥५३॥ शशिवर्णोहठीवाहः क्षेमराजावरादयः । नराश्चजिजिबाद्यास्तंयोषाः पर्यचरन्मुदा ॥५४॥ हरिस्तत्र द्वितीयेऽह्निरामजन्ममहोत्सवम् । चकार तत्र तद्देशभक्त आयुः सहस्रशः ॥५५॥ उपचारैर्बहुविधैः पुपूजुस्तेहरिंमुद्रा । सतत्रपौर्णमास्यंतमु वासाभ्यर्थि तो निजैः ॥५६॥ तं प्रार्थयन्प्रतिपदिव्रजंतं पुंजजिन्नृपः । स्वामिन् धौरैयनगरे जात प्रायं हि मंदिरम् ॥५७॥ तत्रकृष्ण प्रतिष्ठां त्वमागत्य कुरुसांप्रतम् । शेषं मंदिरकार्यंतुकरिष्यामो वयं ततः ॥५८॥ इत्युक्तो भगवांस्तेन तथेत्युक्त्वा चतत्पुरम् । ययौसंगव एवासौ प्रापतच्च सहानुगैः ॥५९॥ पुंजजिद्वासयामाससंस्कृते स्वगृहे तुतम् । यथाऽर्हमन्यांश्चान्यत्रतदातिथ्यं ततोऽकरोत् ॥६०॥ विलोक्य मंदिरं स्वामी जातकल्पं ततो द्विजान् । ज्योतिर्विदः समाहूय मुहूर्तं पृछति स्म च ॥६१॥ वैशाखे शुक्ल पक्षे च जयायामर्कवासरे । मुहूर्त्तोऽस्ति शुभोविष्णोः स्थापनस्येतितेऽब्रुवन् ॥६२॥ दूरे मुहूर्तइत्येवगंतुकामं ततो हरिम् । प्रणम्य संप्रार्थ्य नृपो वासयामास तत्रतम् ॥६३॥ भक्तवश्यः सचसुखं तत्रोवास महीपते । स्वकीयान्सुखयन्भक्तान्सद्वार्त्ताभिर्दिने दिने ॥६४॥ भाल्लदेशस्थभक्तानामुत्सवोऽभून्महांस्ततः । आजग्मुः प्रतिजग्मुश्च तत्र ते यूथशोऽन्वहम् ॥६५॥ त्रयोदश्यां यथाशास्त्रं कृष्णं मदनमोहनम् । राधयासहितं तत्र हरिरस्थापयत्ततः ॥६६॥ पूजोत्सवो महानासी द्वाद्यधोषोपलक्षितः । विप्रांश्च भोजयामास हरिस्तत्र

celebrated the festival of RamNavami the next day when thousands of devotees of nearby villages turned up to participate. The visiting devotees took an opportunity to venerate Shree Hari with many artefacts. At the request of the devotees, Bhagwan Shree Hari remained at Kamiyala until Purnima."

Suvrat Muni continued, "O king! Punjaji of Dholera came to Kamiyala on the morning of Chaitra Vad Padvo just as He was preparing to leave. He bowed down to Shree Hari and informed Him that the temple at Dholera is nearly complete and the rest of the work will be completed soon after the invocation of the idols in sanctum sanctorum of the temple. Shree Hari was pleased at the news and agreed to travel to Dholera to inaugurate the temple. Following the departure of Punjaji, Shree Hari left Kamiyala with the saints and reached Dholera before noon the same day. Punjaji arranged for Shree Hari to stay in his own home and the other accompanied saints were put up at various devotees' homes. After inspecting the almost complete temple, Shree Hari called astrologers to inquire about the most auspicious day for installation of Bhagwan's Murtis. The astrologer Brahmins advised Shree Hari that forthcoming Vaishakh Sud Teras is the next most auspicious day. Bhagwan Narayanmuni wished to visit other villages before returning to Dholera as the auspicious day was some time away. Punjaji and other devotees pleaded with Him to prolong His stay. Bhagwan, who is ever ready to please His staunch devotees, assented and stayed behind at Dholera. The devotees of Bhal region converged on Dholera as the news of Shree Hari's presence there spread. His discourses and Darshan created the aura of festival during his presence at Dholera. O king! Shree Hari installed the idols of MadanMohan Maharaj and Radhikaji in the central Sinhasan in accordance with Vedic ritual on Vaishakh Sud Teras (of Samvat 1882). The vibrant sound of musical instruments and chants of the Vedic hymns by scholar Brahmins filled the environ. Thousands of Brahmins and devotees were satisfied with sumptuous feast. Shree Hari rewarded Brahmins generously with money and clothes. Great festivity was conducted the next day as well to mark the birth anniversary of Narsinh Bhagwan. O king! Shree Hari left Dholera after lunch the next day and reached Gadhpur in the late afternoon. The

सहस्रशः ॥६७॥ तेभ्यश्च दक्षिणां प्रादाद्वासांसिच महामनाः । नरसिंहोत्सवं चक्रे द्वितीयेऽह्नि च तत्र सः ॥६८॥ कृत्वा भुक्तिं पौर्णमास्यां सानुगो निरगात्ततः । अपराह्णे प्रतिपदिदुर्गपत्तनमापसः ॥६९॥ आनंद आसीच्च महांस्तदानीतंपश्यतः पौरजनस्य भूप । हरिर्निजावासमुपेत्य तत्रसुखन्यवात्सीत्सुखरू पमूर्तिः ॥७०॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे धोरंयेपुरे श्रीराधामदनमोहनस्थापनायिनिरू पणनामाशीतितमोऽध्यायः ॥८०॥

अथ एकाशीतितमोऽध्यायः

सुव्रत उवाच ।

अथतं सुखमाशीनं पंचम्यां भोजनोत्तरम् । पुत्रावुपेत्यनत्वा च तत्समीपे निषेदतुः ॥१॥ आशीर्भिरभिनंद्याऽथ तावुवाचहरिर्नृप । प्रष्टव्यं यदि किंचिद्वां भवेत्तर्ह्यद्य पृच्छतम् ॥२॥ इत्युक्तौ तेन तौ हृष्टौ तं पप्रछ तुरीश्वरम् । शिष्यामुमुक्षवः कार्याऽत्याज्ञातेऽस्तिनौ प्रभो ॥३॥ दीक्षाविधिं ततस्त्वत्तः श्रोतुमिछावहेऽखिलम् । तं नौ ब्रूहि यथावत्त्वं शिष्यान् कुर्यावनृंस्ततः ॥४॥

सुव्रत उवाच ।

इति पृष्टो विनीताभ्यां पुत्राभ्यां भगवान्हरिः । कृष्णं गुरु च संस्मृत्य भूपते प्रत्युवा च तौ ॥५॥ श्री नारायणमुनिरुवाच । धाम्नि स्वीयेऽक्षरारव्ये विलसति भगवांस्तत्पुमां संचमायाम् सत्यज्ञानादिभिर्यः प्रकृतिपुरुषजं शक्तिभिव्याप्य विश्वम् । तेजोभिः शक्तिभिः स्वैरनलइवजगद्व्याप्यलोके पृथक्स्वेवार्भिः पाशीवचास्ते भुविधृत नृतनुः श्रेयसेसोऽस्तु कृष्णः ॥६॥ श्रीमच्छारदपूर्णचंद्रवदनः पद्मच्छदाभेक्षणो द्योतङ्गौरवपुर्विशाल हृदयश्चाजानु हुद्वयः कारुण्याद्रुतनुः सितांबरधरोदोष्णा च

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devotees of Gadhpur were elated by His return and Darshan. Benevolent Bhagwan Shree Swaminarayan resided merrily at Gadhpur for some time"

Thus ends the 80th Chapter of the Satsangi Jeevan.

CHAPTER 81

Suvrat Muni said, "O King Pratapsinh! After lunch on Vaishakh Sud Panchmi, Ayodhyaprasadji and Raghuvirji Maharaj came to Shree Hari and sat near His feet after bowing down to Him. Shree Hari asked them, 'O sons! Do you wish to ask Me something?' They asked Shree Hari, 'O Prabhu! You have asked us to initiate Satsangis into this Sampraday. We would like to know the ritual of initiation. We will follow Your guidelines.' O king! Shree Hari reminisced Lord Krishna and His guru Ramanand swami in His heart before answering their question."

Bhagwan Shree Narayanmuni said, "(whilst remembering Lord Krishna in His mind first) Bhagwan Shree Krishna, the fountainhead of the virtues such as truth and knowledge, resides in His supreme abode. At the same time, He dwells in the hearts of Purush and Prakruti and everything that is created by (the union of) Purush and Prakruti. Just as Agni (Devta of fire) and Varun (Devta of water) pervade the whole universe sublimely in the form of light and water while still residing in their respective abodes, Bhagwan Shree Krishna takes a human form for the benevolence of mankind while residing in His supreme abode. O Lord Krishna! Bless this world. (Now reminiscing His guru Ramanand swami) Your face is as radiant as a full moon of Autumn; your eyes are shaped like the petals of a lotus; your complexion fair and radiant; your hands are long enough to touch your knees; always attired in white robes and you are holding a lotus in your right hand. O Uddhav incarnate Ramanand swami! Spread this Sampraday widely. O sons! I shall repeat the same rituals of initiation that Ramanand swami, who was always enthusiastic to protect and defend Dharma and Bhakti of his disciples, narrated to Me when anointing Me as the head of this Sampraday. I shall explain how an Acharya of the Uddhav Sampraday should initiate a man into the Sampraday by bestowing common and special Bhagwati Diksha to him. A procedure by which one's desire for the true knowledge regarding Aatma and Parmatma arises and his sins accumulated over the previous lives are washed away is called Diksha.

पद्मंदधद्रामानंदमुनिः करोतु भविकं भुव्युद्यवः सद्गुरुः ॥७॥ सभक्ति धर्मावनतत्परेण सुतौस्व सौरव्यावहचेष्टितेन् । तेनैव मह्यं गदितं युवाभ्यां दीक्षाविधिं भागवतं वदामि ॥८॥ आचार्यैरोद्धवाध्वस्थैर्दीक्षा भागवती यथा । सामान्यासविशेषा च पुंभ्यो देयोच्यते तथा ॥९॥ दिव्यं ज्ञानं प्रदद्याच्च क्षयं कुर्यात्तथैन साम् । तस्मादीक्षेति संप्रोक्ता देशिकैस्तंत्र वेदिभिः ॥१०॥ श्रीकृष्णो वासुदेवो द्वैगोलोकाधिपतिः स्वयम् । उपास्या देवताह्यस्यां दीक्षायां भवति प्रभुः ॥११॥ स्वोपास्य देव संबंधादीक्षानामोच्यते यतः । ऊद्धवे संप्रदाये तद्वासु देवीति सोच्यते ॥१२॥ द्विविधा सातु विज्ञेया मुमुक्षुणां हितावहा । सामान्या महतीचेतिं दीक्षाभवे विमोचनी ॥१३॥ तत्राद्यां प्राप्नुयुर्येते प्रोक्ताः सत्संगिसंज्ञकाः । अन्येत्वात्मनि वेधाख्यास्तत्राऽऽद्यादौनिरू प्यते ॥१४॥ क्षणिकत्वात्स्वदेहस्य वैषम्याद्देश कालयोः । तथाऽधिकारभेदाच्चदीक्षा साधारणोदिता ॥१५॥ नास्ति कालस्य नियमोनदेश नियमस्तथा । सामान्यायां हि दीक्षायां न जातिनियमोऽपि च ॥१६॥ उत्पन्नः स्यान्मुमुक्षाया अंकुरोयस्य चेतसि । सच्छास्त्राद्वास तां संगात्सोऽधिकार्यत्र मानवः ॥१७॥ नतिथिर्ना व्रतंनार्च्चानोपवासादिका क्रिया । दुर्ल्लभे सद्गुरू णां हि सकृत्संग उपस्थिते ॥१८॥ सदसद्व्यक्ति विच्छ्राद्धः स्वश्रेयः साधनोद्यतः । सच्छास्त्रेषु सुशीलेषु सत्सु च प्रीतिमात्सुधीः ॥१९॥ आस्तिको धर्मनिष्ठश्चयमाद्भीतश्च संसृतेः । समाश्रयेद्गुरुं भक्त्याधर्मवंशसमुद्भवम् ॥२०॥ स्वासन्न संबंधिभिन्नस्त्री भाषास्पर्शवर्ज्जितम् । स्वीयेतरासु च स्त्रीषु मातृस्वसृसुताधिपम् ॥२१॥ स्वधर्मनियमैर्जुष्टस्थितमुद्धववर्त्मनि । हरेर्भक्तं च तस्याग्र उपविष्टंकृताह्निकम् ॥२२॥ संपन्नोऽपि गुणैः सर्वै र्धर्मवंश्यो न चेत्तुयः । सगुरुर्नैव कर्त्तव्यः संसृतेर्भुक्तिमिच्छता ॥२३॥ स्नातौ द्योतांबरधरः कृतपौर्वाह्निक क्रियः । फलं करेगृहीत्वैव मुमुक्षुस्तमुपाव्रजेत् ॥२४॥ निधायाग्रे फलं तस्य प्रणम्य प्रांजलिर्वदेत् । भगवन्पाहिमां भीतं संसृतेस्त्वामुपागतम् ॥२५॥

As Lord Krishna Vaasudev is the ruling deity of this process of Diksha, it is called Bhagwati or Vaasudevi Diksha. "

Bhagwan Narayanmuni continued, "O sons! There are two types of Diksha; Samanya (common, for householder males) and Mahadiksha (for celibate saints). The disciples who have undergone Samanya Diksha are called Satsangis and those who have accepted Mahadiksha are called Atmanivedi disciples. Of these two types of Diksha, I shall describe Samanya Diksha first, which every disciple of the Sampraday must have. There is no set time, place for getting Samanya Diksha, of which a person of any Varna can avail. One becomes eligible for Samanya Diksha when his desire of Moksha is aroused by either listening to the scriptures or association with the pious saints. There is no need to find an auspicious time; no need to follow any specific ritual or observe special Vrat; there is no need to observe a fast as atonement. Indeed, whenever his hunger for Moksha is aroused with the help of a guru is indeed the best time for Diksha. Mumukshu - a person desirous of Moksha must accept the tutelage of a guru born in the clan of Dharmadev with due reverence. A Mumukshu must be able to differentiate between right and wrong; must have faith in scriptures, Vrats and rituals; must work for his moral upliftment; intelligent, adherer in moral ethics, sincere and theist; must have love and faith in saints and must have the fear of Yamraj and the cycle of death and rebirth prior to approaching his Acharya. O sons! An Acharya, born in the clan of Dharmadev, must have the following qualities; he must not speak to or touch any woman who is not a close blood relative, he must treat all women as a daughter, sister or mother other than his wife, he must be devout, religious and ethical, he must follow all his daily routines and he must foremost have full and firm faith in Bhagwan. A Mumukshu must not treat any person not born in Dharmakul as a guru in spite of having all the qualities listed above, and must not accept Diksha from such a person or accept his tutelage."

Bhagwan Shree Hari continued, "After having a bath in clean water and concluding his daily routine, a Mumukshu must approach his Acharya wearing white clothes and taking coconut and other fruits with him as an offering. Placing his offering at his guru's feet, he pleads with folded hands, 'O guru! I have come under your shelter. Protect me from the fear of the cycle of death and rebirth. I have come under the shelter of Bhagwan Shree Krishna for protection from Kaal (death), Maya, sins and messengers of death. Ask Bhagwan to protect me from all my fears.' An Acharya must take him under his tutelage and assure him that Bhagwan will indeed protect him from the fear. Then an

इत्थं प्रपन्नाय गुरुस्तस्मा अभयमादितः । दत्त्वा ततश्च सामान्यां सद्यो दीक्षांददीत सः ॥२६॥ कालमायापापकर्मयमदूत भयादहम् । श्रीकृष्णदेवं शरणं प्रपन्नोस्मि सपातुमाम् ॥२७॥ संकल्पं कारयित्वेत्थं श्रीकृष्णस्य प्रसादिनाम् । सकेसरादिगंधेन सगोपी चंदनेन वा ॥२८॥ कारयित्वोद्वपुंडं च संप्रदायानुसारतः । हर्येध्रिस्पर्शितेदद्यात्तस्मै तुलसिकास्रजौ ॥२९॥ बन्धीयात्कंठदेशे ते माले शिष्यस्ततो गुरुः । अष्टाक्षरं कृष्ण मंत्रं श्रवणे त्रिरू पादिशेत ॥३०॥ गुणाक्षरं ततो मंत्रं जप्तुं सर्वत्र सर्वदा । उपादिशेद्गुरुस्तस्मै पापजालनिर्कृतनम् ॥३१॥ दक्षकर्णोद्विजाती नामुपदेश्येमनुर्मतः । तथातुरीय वर्णानां वामकर्णो च दूरतः ॥३२॥ ततो वदेच्चमाहात्म्यं शिष्यं कृष्णस्य देशिकः । शिष्यत्वं वासुदेवस्य भक्तोजातोऽसि सांप्रतम् ॥३३॥ सहिनारायणः स्वामीधाम्नः स्वादक्षरात्परात् । आविर्बभूव भूलोकेत्राकृतिः श्रेयसे नृणाम् ॥३४॥ रक्षार्थे च स्वाश्रययोर्दुष्टेभ्यो भक्तिधर्मयोः । जातस्य तस्य कारुण्यं कोवा वक्तुं क्षमो भवेत् ॥३५॥ द्वेषाच्चिंत यतोऽपि स्वं सुरामांसाशिनोऽसुरान् । निन्ये स्वकीयधामैव कारुण्ये नात तायिनः ॥३६॥ स्मरतां वैरभावेन स्वमित्थं द्विषतामपि । गुणग्राही सभगवान् नागृह्णाद्गुणान् हृदि ॥३७॥ यद्येवं तर्हि भक्त्याये भजेयुः स्वमनन्यया । तेभ्यः प्रसन्नः करुणः सस्यात्किं वाच्यमत्रतु ॥३८॥ सर्वेषां हितकर्त्तारं तमद्यस्वामिनं भवान् । प्राप्नोऽस्ति शरणं तेन मुक्तः संसृतिबंधनात् ॥३९॥ श्रीकृष्णमेव शरणं यः प्रपद्येत सध्रुवम् । मायामामुच्यते नान्यस्तस्यैऽवात्र वचः श्रृणु ॥४०॥ दैवीत्द्येषागुणमयी ममायादुरत्यया । मामे वये प्रपद्यंते मायामेतां तरंति ते ॥४१॥ तस्मात्त्वं सर्व भावेन धर्मान्स्व विहिताञ्छयन् । भजेथाः श्रीवासुदेवं भक्तिधर्मावनोद्भवम् ॥४२॥ इत्थं श्रीकृष्ण देवस्य माहात्म्यं शास्त्र संमतम् । कथयं तं वदेच्छिष्यः प्रहृष्टस्म प्रणम्य सः ॥४३॥ कालमाया भयाद्योरान्मुक्तः संसृति बंधनात् । श्री कृष्णस्याद्य भक्तोऽहं गुरोजातोऽस्म

Acharya should mark the disciple's forehead with an Urdhvapundrak Tilak and give him a double stringed Kanthi while the Mumukshu pledges to follow ethics of the Sampraday. A Mumukshu should place the aforementioned Kanthi around his neck. An Acharya should speak an eight syllable hymn of Lord Krishna in the Mumukshu's ears thrice. An Acharya should then speak a hymn of six syllables (Swaminarayan), which can be chanted at any time and at any place and which indeed washes away the sins of his disciples. An Acharya should speak this great hymn in the right ear of the disciples of the first three Varnas (Brahmin, Kshatriyas and Vaishyas) while the Shudra disciples should be spoken the hymn in their left ear without actually touching the ear."

Shree Hari continued, "O sons! The Acharya should give the following sermon outlining the greatness of Lord Krishna to his new disciple. 'O disciple! Now you have become a devotee of Bhagwan Shree Vaasudev. Almighty Lord Narayan, the master of the universe, manifested Himself as a man in this world for the benevolence of His devotees. Nobody can fully describe His mercy, Who had taken birth only to protect Dharma and Bhakti of His devotees. He even granted His supreme abode to the felonious persons who considered Him their enemy and consumed alcohol and meat. Instead of acutely mulling over the vices and crimes of such felonious persons, He looked at their good qualities, however minute they may have been. When Bhagwan granted such evil persons His abode, why would He not grant His supreme abode to the people who worship Him devoutly? Indeed He would! Now that you have come under His shelter, you have become free from the bondage of this world (the cycle of death and rebirth). As Bhagwan Shree Krishna has said in the Gita, 'Nobody can overcome My unwieldy Maya with its three traits without coming to Me; therefore come under My shelter.' O Mumukshu! Observe and obey your ethical duties and reverentially worship Lord Vaasudev, Who manifests Himself to defend Dharma and Bhakti."

Bhagwan Shree Hari continued, "O sons! The disciple, after hearing the greatness of Lord Krishna from his guru, bows down to his Acharya's feet and says, 'O Maharaj! I have become free from the fears of Maya and the messengers of death due to the mercy of Lord Krishna. The Acharya now should give his disciple a pictorial Murti to be worshipped daily and proffer this advice, 'O disciple! Always act in accordance with your ethical duties as the whole universe is dependent on and held together with Dharma. Bathe every morning, mark your forehead with an Urdhvapundrak Tilak and Chandlo and perform mental and actual worship of Bhagwan. You must chant Lord

निर्भयः ॥४४॥ इत्थं च ब्रुवते तस्मै श्रीकृष्णप्रतिमां गुरुः । ददीत तदभीष्टां वै पूजनायानुवासरम् ॥४५॥ ततोश्चोपदिशेद्धर्माच्छिष्य धर्मं सदाऽऽचरेः । धर्मेण धार्यते विश्वं ब्रह्मांडं सेश्वरं यतः ॥४६॥ प्रातःस्नानं चोर्द्धपुंड्रंस्वकीयं नित्य कर्म च । कृष्णस्य पूजनं कुर्याबहिरं तस्त्वमन्वहम् ॥४७॥ कृष्ण मंत्रस्य च जपो नियमाच्छु चिनात्वया । निज शक्त्यानुसारेण कार्योऽह्निनिशिचाऽन्वहम् ॥४८॥ एकादश्यस्त्वयो पोष्याहरेर्जन्मदिनानि च । तत्र तत्रोत्सवाः कार्याः स्वस्य शक्तनुसारतः ॥४९॥ मद्यं मांसं पारदार्यं स्तेयं स्वपरहिंसनम् । सर्वथैव त्वया त्याज्यं वर्णसंकरकर्म च ॥५०॥ भंगागंजाहिफेनानि तमालं मादकं च यत् । भक्षणीयं नतत्क्वापि यच्च लोके विगर्हितम् ॥५१॥ अग्गलितं जलं क्षीरं न पेयं च कदाचन । अपशब्दान वक्तव्याः सत्यं च स्वपरार्त्तिदम् ॥५२॥ स्वासन्न संबंधवतीः स्त्रीर्विनाऽन्यास्तु योषितः । नस्पृशेर्विधवाः क्वापि बुद्धिपूर्वमनापदिम् ॥५३॥ तत्स्पर्शेऽज्ञानतो जाते स्नातव्यं बुद्धिपूर्वकम् । तत्स्पर्शने कृतेकार्यं दिनमेकमुपोषणम् ॥५४॥ कामात्बुध्यातु तत्स्पर्शेदिनद्वयमुपोषणम् । तादृक्स्पर्शे जनैर्बुद्धे कुर्याच्चांद्रायणं व्रतम् ॥५५॥ कार्य आवश्यके प्राप्ते प्राप्तायां क्वापि चापदि । बुद्धिपूर्वेऽपितत्स्पर्शे जाते दोषो न विद्यते ॥५६॥ स्त्रैणानामति लुब्धानां कौलनास्तिकपापिनाम् । शुष्कज्ञानवतां चापि संगः कार्यो न कुत्रचित् ॥५७॥ सच्छास्त्रस्य सतां संगं भक्तिं च नवधाहरौ । कुर्यास्त्वं प्रत्यहं शिष्य कं च नापवदेर्न च ॥५८॥ कुसंगिभ्यो शृणुयाः कथावार्त्ता हरेरपि । न च कस्यापि देवस्य वासाप्यु छेद माचरे ॥५९॥ आद्यभागवतान्धर्मान्सतस्त्वं संगतोह्यसि । सत्संगीति च विस्यातो भविष्यसि धरातले ॥६०॥ एवमेवकरिष्येऽहमित्याज्ञां शिरसा गुरोः । गृहीत्वा पूजनं तस्य शिष्यः कुर्याद्गुरोर्मुदा ॥६१॥ नवीनैर्वसनैर्गंधपुष्पस्रक्शेखरादिभिः । स्वर्णरुप्यादि मुद्राभिः सदन्नैश्च स्वशक्तितः ॥६२॥ अभ्यर्च्यतं यथाशक्ति सतो विप्रांश्च पूजयेत् । ततः साष्टांगमानम्य गृहं

Krishna's hymn a predetermined number of times every morning and evening. You must fast on every Ekadashi and on Bhagwan's birth anniversaries such as Ramnavmi and Janmashtami and hold great celebrations on these days. You must not consume meat, alcohol, tobacco, opium or any other intoxicating substances; not steal someone's wealth; nor harm or kill any living being including yourself; not level false allegations against anyone; not commit any sin or evil act; not cavort with other women; not drink milk and water prior to sieving with a cloth; not speak lies or cuss anybody; not undertake worship of any other Devtas; not speak even a truth which harms others and not touch any woman, especially widows, who are not close blood relatives. You must have a bath if you touch any woman inadvertently and observe a day of fast if you touch a widow. You must fast for two days if you touch a widow deliberately and lasciviously without anybody noticing it and undertake Chandrayan Vrat if the abovementioned act was witnessed by anybody. However, touching a widow while buying or selling something or trying to save her or your own life, is not a sin. You must not associate with lascivious, extremely greedy, atheist, sinners or ShushkVedanti and neither must you listen to even Bhagwan's Katha from them. Always associate with pious saints, listen to and read attested scriptures and worship Bhagwan by any of the nine ways. O devotee! After being given Diksha, you will become known as Dikshit and while observing these Dharmas, you will become known as 'Satsangi'. The Dikshit Satsangi now must venerate his Acharya enthusiastically with scented sandalwood paste, flower garlands and bouquets and gift new clothes, gold and silver coins as per his financial abilities. He should also venerate Brahmins and saints after this. He should prostrate at the feet of his guru and return to his home after guru's consent."

Bhagwan Shree Narayanmuni continued, "O sons! The Dikshit Satsangi must now obey all the decrees of his Acharya enthusiastically and engage in devotion of Bhagwan. He must imprint his forehead with an Urdhvapundrak Tilak and Kumkum Chandlo every day. Grahastha (householders), Varni (Brahmin saints) and other saints should use Kumkum that is left over from the veneration of Radhikaji for Chandlo while Vanprasthi, Sanyasins and Agnihotri Brahmins should use sandalwood paste for Chandlo. All householders and saints should use a mirror to imprint an Urdhvapundra Tilak at four places - two arms, chest and forehead. There are four types of Sanyasins

गछेत्तदाज्ञया ॥६३॥ततः सदीक्षितो नित्यमुत्साहेन भजेत्प्रभुम् । वर्णाश्रमोचितं धर्मे गुरू क्तं पालयन्युमान् ॥६४॥ केसराधैरुर्द्धपुंड्रं कुर्याद्विष्णुप्रसादिभिः । श्रीखंडेनाऽथ वा गोपीचंदनेन सचंद्रकम् ॥६५॥ राधारमा प्रसादेन चंद्रकं कुंकुमेन वा । कुर्याद् गृहस्थो वर्णी च तथा साधुजनश्चयः ॥६६॥ संन्यासिनो वनस्थाश्चसाग्नि काश्चोर्ध्वपुंड्रकम् । विचंद्रकं मृदा कुर्युश्चंदनेनापि वा शुभम् ॥६७॥ तत्र ये गृहिणो भक्तास्तथा साधुजनाश्चये । तैदृष्ट्वा मुकुरं कार्य्यमूर्द्ध पुंड्र चतुष्टयम् ॥६८॥ सन्यासिनश्चतुर्द्धास्युराद्यस्तत्र कुटीचकः । बहूदकस्तथाहंसस्तुर्यः परमहंसकः ॥६९॥ कुटीचकादयस्तत्र कुर्युः पुंड्रत्रयं त्रयः । शीर्ष्निभाले हृदि तथा भालएकं तुरीयकः ॥७०॥ वानप्रस्था वर्णिनश्च भाले कंठे तथा हृदि । बाह्वोश्चेति च पंचैव दध्युः पुंड्राणि नित्यदा ॥७१॥ सच्छूद्राणां दीक्षितानां प्रोक्तं पुंड्र च तुष्टयम् । आसच्छूद्रादिकानां तु भाले चंदनचंद्रकः ॥७२॥ चतुष्टयेन पुंड्राणां वासुदेवादयोऽभिधाः । पठनीया भगवतश्चतस्रो भक्तपुरुषैः ॥७३॥ कृष्णकेशवमुख्यानि पंचनामानि पंचके । पुड्राणां पठनीयानि गायत्रीवैष्णवी च वा ॥७४॥ पुंड्रत्रये तु प्रणवः पठनीयस्त्रिमात्रकः । एकस्मिन्निह पुंड्रे तु पाठनो नारायणो मतः ॥७५॥ पुंड्रमूर्ध्वं समं सौम्यं कनिष्ठां गुलिवत्स्मृतम् । ऋ जुदंडाकृति शुभंतर्जन्याकार्यमेव तत् ॥७६॥ अंगुल्यातिलकं कर्त्तुं न भवेद्यस्यदक्षता । सशलाकादिना कुर्याद्यथातत्यात्सुशोभनम् ॥७७॥ वर्त्तुलं तिर्यगऽछिद्रंह्रस्वं दीर्घं ततं तनु । वक्रं विरू पं वक्राग्रं छिन्नमूलं पदच्यूतम् ॥७८॥ अंशुभ्रंरू क्षमारक्तं जलेदृष्ट्वा चयत्कृतम् । विगंधमवसह्यं च पुंड्रमाहुरनर्थकम् ॥७९॥ प्रासादिक्यौ भगवतस्तुलसीमालिकेगले । धारयेत्प्रयतो भक्तस्तादृशीं जपमालिकाम् ॥८०॥ तुलसीकाष्ठमालाया अलाभेतु सदीक्षितः । प्रासादिकीं हरेर्दध्याच्चंदनादितरुद्भवाम् ॥८१॥ प्रातः स्नात्वा नित्यकर्म कृत्वाऽचेत्प्रतिमां हरेः । अष्टाक्षरं यथाशक्ति जपेन्नित्यं शुचिः स च ॥८२॥ दृढासनो जपेत्तं च मौनीस्वस्थोऽत्वरन्नृजुः ।

mentioned in scriptures (and earlier in this tome) - Kutichakra, Bahudak, Hans and Paramhans. Among them the first three types of Sanyasins should imprint an Urdhvapundra Tilak at three places namely head, forehead and chest while the fourth type - Paramhans - should imprint an Urdhvapundra Tilak only on their forehead. Vanprastha and Varnis should do an Urdhvapundra Tilak at five places - forehead, throat, chest and two arms. The chaste Shudra Dikshit Satsangis should do an Urdhvapundra Tilak at four places while the devotees of lower Varnas should do Chandlo only on their forehead. (they should not do Tilak)."

Shree Hari continued, "The devotees should chant four names of Bhagwan while placing four Tilaks (forehead = Vaasudevay Namah, chest = Sankarshanay Namah, right arm = Pradhyumnay Namah and left arm = Aniruddhay Namah). While doing Tilak at five places, Vanprasthis and Varnis should chant five names of Bhagwan namely; Krishna, Keshav, Narayan, Madhav and Govind or chant a hymn called Vishnu Gayatri. When doing three Tilaks, Sanyasins should chant 'Aum' and Pramhans should chant name of Lord Narayan. A Tilak should ideally be done with the ring finger of the right hand, but devotees unable to do it with finger may use a metal frame or a thin stick. While doing an Urdhvapundra Tilak, devotees must bear following things in mind; it should start at the top of the nose where the two brows meet and end at the bottom of the hairline and its two vertical lines must be parallel. It must not be too big or too small, very thin or narrow, very long, slanted, dry (without water), unscented, placed anywhere except mentioned above, reddish and done with the left hand."

Bhagwan Shree Swaminarayan continued, "The devotees must wear a double stringed Kanthi made of Tulsi around their neck and keep a mala of Tulsi to chant Bhagwan's name. A Mala of sandalwood is an acceptable alternative to a Mala of Tulsi. A Dikshit devotee must worship the Murti given to him by an Acharya at a pre designated place daily, every morning following their bath and other routine and chant the hymn of eight syllables of Lord Krishna for a predetermined number of times. Sitting at one place, maintaining silence, calmly (without haste) chant Bhagwan's name (in mind) while keeping Mala covered under a cloth. A devotee must visit Dwarka for pilgrimage and imprint his arms with the hot metal imprints of Bhagwan's weapons and name. He should go for his guru's Darshan on days of Janmashtami and other

वस्त्राछादितमालश्चवासुदेवं हृदिस्मरन् ॥८३॥ कुर्वौतद्वारिकायात्रामवश्यं दीक्षितोह्यसौ । अंकयेत्तत्र बाहू च श्रीपतेस्तप्तहेतिभिः ॥८४॥ जन्माष्टम्याद्युत्सवेषु स स्वाचार्यस्य दर्शनम् । कर्त्तुं तदंतिकं गच्छेत्तं दृष्ट्वा दंडवन्नमेत् ॥८५॥ प्रणमेद्दक्षिणभागे किंचिद्दूरे तमादरात् । आज्ञां विना तदंगंतु सच्छिष्यो न स्पृशेत्क्वचित् ॥८६॥ गुरुसेवापरो नित्यं तथ्यवादी गुरोः पुरः । काले काले यथायोग्यं तस्य कुर्याश्च दर्शनम् ॥८७॥ गुरोः शय्यामासनं च नाधिरोहेच्च पादुकाम् । तत्पानपात्रेण जलं न पिबेच्च कदाचन ॥८८॥ सद्गुरोराज्ञया तस्य वसतोऽपि गृहाश्रमे । भक्तस्य संसृते भीतिः पुनर्नास्त्वऽन्यजीववत् ॥८९॥ दानेऽस्या अपि दीक्षाया द्वेधाविधिरुदीरितः । अधिकारविभेदेन मंत्रभेदाद्रमापतेः ॥९०॥ तत्रोक्तोऽयंविधिः सर्वश्चातुर्वर्ण्यस्यदीक्षणे । ज्ञेयस्तथैवाश्रमिणां चतुर्णामपि संमतः ॥९१॥ वर्णाश्रमेतरेयेतु तेषां वचप्रऽधुना विधिम् । तिष्ठेयुस्ते गुरोर्गेहाद्बहिः प्रांजलयोजनाः ॥९२॥ तेभ्योगुरुः स चान्येन अक्षरं तूपदेशयेत् । मद्यमांसत्याग मुख्यान्नियमांश्च यथोचितम् ॥९३॥ ततस्तैः पालनीयास्ते धर्मानित्यमतंद्रितैः । साधुनां दर्शनं कार्यं न तु स्पर्शोऽननुज्ञया ॥९४॥ स्वग्रामे राधिकाकृष्णप्रतिमात्वौद्धवालये । यत्रस्याद्दर्शनं तस्यास्तैः कार्यंप्रतिवासरम् ॥९५॥ बाह्यापूजानतैः कार्यानित्यं कार्यैव मानसी । बहिस्तु दर्शने नैव पूजाफलमवाप्नुयुः ॥९६॥ नाममंत्रस्य तु जपो नियमेनैव नित्यदा । कर्त्तव्यश्चंद्रको भालेचंदनेन मृदापि वा ॥९७॥ स्वग्रामेप्रतिमानस्यात्प्रभोर्यदि तदांतिके । पुष्पस्रग्वस्त्रखंडादिरक्षां प्रासादिकं हरेः ॥९८॥ दर्शनंस्पर्शनं तस्य कर्त्तव्यं प्रतिवासरम् । भगवत्प्रतिमायास्तु स्पर्शः कार्योनकर्हिचित् ॥९९॥ इतिद्वितीयोदीक्षायाः सामान्यायाविधिर्मया । निरू पितस्तथा कार्यो गुरुशिष्यैरिहौद्धवैः ॥१००॥ सामान्यदीक्षाविधिरित्थ मुक्तोद्वेधामया शास्त्र दृशा युवाभ्याम् । विशेषदीक्षाविधिमप्यशेषं हिताय लोकस्य वदामि पुत्रौ ॥१०१॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौसामान्यदीक्षाविधिनिरू पणनामैकाशीतितमोऽध्यायः ॥८१॥

festivals and in assemblies. He should bow down and prostrate at his feet from his right side from little distance. He should not insist on touching his guru's feet without his consent. A devotee must always serve his Acharya subserviently, honestly and truthfully. A disciple must never sit on his guru's seat or bed; not wear his footwear and not drink water from his pitcher or tumbler. Though a Satsangi lives in the materialistic world like the other householders by his guru's decree, he never has to be reborn ever again."

Bhagwan Shree Hari continued, "O sons! There is another category of Samanya Diksha which depends on Varna and the suitability of a disciple. The abovementioned ritual of Diksha applies to the disciples of all four Varnas and four Ashrams. The disciples who fall outside the recognised Varna are given Diksha in a slightly different manner which I shall now explain. Such a disciple wishing to take Diksha must wait outside the Acharya's home with folded hands. Instead of speaking a three lettered hymn in his ear and proffering the advice to forsake meat, alcohol and other sins to him directly, an Acharya should delegate that to one of his Dikshit disciple of the first three Varnas. A newly Dikshit disciple must now follow his Dharma faithfully without fail. Such disciples must not touch saints without their express permission. They should regularly go for Darshan if their village has a Murti of Bhagwan installed at a Vaishnav devotee's home. They must only do Mansi (mental) worship of Bhagwan but not directly with any artefacts. Their reward for Mansi Puja is equivalent to the direct Puja with artefacts. Such disciples must nonetheless chant Bhagwan's name regularly and do a Chandlo with sandalwood paste on their forehead. They should keep some item of Shree Hari's Prasadi such as a garland, a piece of cloth or sandals in their home if there is not a temple in their village. They may touch such items of Prasadi but never Bhagwan's Murti. O sons! I have now concluded the rituals of the second type of Samanya Diksha. All disciples of our Uddhav Sampraday, Acharya and Mumukshu alike, must follow this. Now I shall describe the rituals of Maha Diksha (for celibate saints)."

Thus ends the 81st Chapter of the Satsangi Jeevan.

अथद्व्यशीतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

अस्ते च वार्द्धके बाल्ये देवदैत्य पुरोधसोः । नीचस्थे सिंहगेचेज्ये दीक्षा देयान वक्रगे ॥१॥ एकादश्यां प्रबोधन्यां जन्माष्टभ्यां च दीक्षणे । दोषोगमनवभ्यां च नास्तादेर्गुरुशुक्रयोः ॥२॥ मल मासे च वर्षासु श्रीकृष्णस्य मनुः क्वचित् । नोपदेश्यां न च ग्राह्यः सूर्यचंद्रग्रहं विना ॥३॥ न मासतिथिवारादि विचार्यं ग्रह पर्वणि । सूर्यचंद्रग्रहसमो नाऽन्यः कालो यतः शुभः ॥४॥ अस्तादि दोष हीनांसु सर्वास्वेकादशीषु च । द्वादशीष्वपि सर्वासु दीक्षा देया तु संगवे ॥५॥ पुराणप्रथिते देशे शुचौ दीक्षाविधिर्मतः । धर्मवंश्यो गुरुर्दद्याद्दीक्षां शिष्यं परीक्ष्य सः ॥६॥ वर्षेणापि परीक्ष्यैव धर्मपालन शीलताम् । शिष्यस्य स ततो दद्याद्दीक्षां तस्मै न चान्यथा ॥७॥ धर्मपालनसामर्थ्यमपरीक्ष्य तु यो गुरुः । ददाति दीक्षां शिष्यस्य सतत्पापेन युज्यते ॥८॥ अमात्यपापं राजानं पत्नी पापं च तत्पतिम् । यथातथा शिष्य पापं गुरुं प्राप्नोति निश्चितम् ॥९॥ तस्मादादौ परीक्षेत शिष्यं गुरुरतंद्रितः । तल्लक्षणानि संक्षेपात्सच्छास्त्रोक्ता निवच्म्यहम् ॥१०॥ शांतः सुशीलः शुद्धात्मा श्रद्धालुधर्मसंस्थितिः । असत्त्वरश्चानसूयोमुमुक्षुः सत्यभाषणः ॥११॥ अधीतसच्छास्त्रविद्योनिजशक्त्यनुसारतः । स्वीय निर्वाहोपयुक्त द्रव्यवान् गतमत्सरः ॥१२॥ दोषं महां तं च विदन् स्पर्शने विधवस्त्रियः । पापकर्मसु भीरुश्चतपस्युत्साहशक्तिमान् ॥१३॥ महापापेष्वन्यतमंगोघातोयेन वा क्वचित् । कृतपूर्वोभवेन्नैव न कृतघ्नश्चयो भवेत् ॥१४॥ भोजने पंक्तिभेदंचयोन कुर्यादनापदि । स्वधर्मपालनं यस्य शैथिल्यं स्यान्न च क्वचित् ॥१५॥ स्वबंधोरप्यल्पमपि पदार्थं यश्च कर्हिचित् । अनापृच्छयां न गृह्णीयाद्योन विश्वासघातकः ॥१६॥ प्रतिश्रुतं यथास्वेनकर्मकर्त्रे तथैवतत् । यश्चदद्यान्नुतुक्वापिभंज्यादेकं कपर्दकम् ॥१७॥ नातिलोभी नातिकामी मानेर्ष्याक्रोधवर्जितः । ऋजुर्दयालु प्रकृतिस्तितिक्षुर्धैर्यवाञ्छुचिः ॥१८॥ क्षुधयाव्याकुलोनस्याद्व्रताद्याचरणे चयः । साधुशुश्रूषणरुचिर्निश्छद्मा च जितेंद्रियः ॥१९॥

CHAPTER 82

Shree Narayanmuni said, "O sons! The time after the set of Planets Jupiter and Venus, seven days after their rise or when Jupiter is in Leo and the other lower constellations is an inauspicious time for Diksha. However, Prabodhani Ekadashi, Janmashtami and RamNavami are always auspicious days regardless the position of Jupiter or Venus. Adhik month (extra lunar month) and months of Ashadh and Bhadarvo are inauspicious for Diksha. The days of sun and moon eclipses are always auspicious regardless of any other consideration. Indeed the days of an eclipse are more auspicious than any other days. Similarly all Ekadashis and Baras are auspicious for giving and accepting Diksha. The mornings are the best time for Diksha. Places mentioned in the scriptures as auspicious are best for giving Diksha. The guru must test the disciple wishing to take Maha Diksha for the whole year to make sure that he is fit to accept Diksha. Otherwise, the guru becomes a partner to the sins of his disciple. Just as the sins of a minister are borne by his king, just as a wife's sins are borne by her husband, an Acharya has to bear the sins of his disciples. Therefore, an Acharya must make sure that the disciple wishing to accept Maha Diksha is fit and proper."

Shree Hari continued, "Let Me now tell you the traits of a good disciple who is suitable to take Maha Diksha. He should be calm, pious, religious, a firm believer in his Dharma, without jealousy and envy, desirous of Moksha, truthful, must have learnt the scripture to his ability and must have enough wealth to sustain him for the rest of his life. He must be fearful of touching a widow, afraid to commit any sins, not have committed any of the grave sins such as murder of a Brahmin or killing a cow and is always enthusiastic in observing his Dharma. He must not covet anything that does not belong to him, not take anything that does not belong to him without the permission of the owner, not be partisan in feeding his relatives and dependants, not very greedy, not lethargic in observing Vrats such as a fast on Ekadashi and not renegade on the promised payments to the tradesmen as agreed beforehand. He must have overcome vices such as anger, ego, envy and lust and his senses, must be patient, tolerant and sincere and enthusiastic to serve the saints. He must not have been a disciple of a woman as his guru previously and must not be believer in evil Sampraday such as

स्त्रीशिष्यतां च न प्राप्तः कौलमार्गं चनाश्रितः । न दीवास्वाप शीलश्च न प्रमादी चयः पुमान् ॥२०॥ प्रवृत्तिधर्मोदासीनो निवृत्तं धर्ममादरात् । सिसेविषुः पुमान् योऽसावधिकार्य्यत्रकीर्त्तितः ॥२१॥ एतैस्तुलक्षणैर्हीनोयः पुमांस्तं नदीक्षयेत् । तथा भूतोऽपियो व्यंगस्तं चापि न गुरुः क्वचित् ॥२२॥ अंधः काणः कोकणाक्षः पंगुः कुब्जश्चवामनः । छिन्नोष्ठनासाकर्णश्च मूकश्च बधिरः कुणिः ॥२३॥ खंजोभूतादि विकलः श्वित्रीरुग्णः क्षयीजडः । नीचकर्मा चातिवृद्धोनैते दीक्षार्हणाः क्वचित् ॥२४॥ दीक्षां गुरुर्यो महतींतु दत्ते विनाधिकारं पुरुषाय कोपि । बलात्सदुःखं दूषदं यथांद्द्योरादत्त एवाऽपयशश्च पुत्रौ ॥२५॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौमहादीक्षाग्रहणकालाधिकानिरू पणनामा द्व्यशीतितमोऽध्यायः ॥८२॥

अथ त्र्यशीतितमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

त्रैवर्णिकोऽथाऽधिकारी यस्तुस्थित्वा गृहाश्रमे । प्राप्तुमिच्छेन्महादीक्षां तस्यादौविधिरुच्यते ॥१॥ सामान्यदीक्षाधर्मेषु पुमान् यस्तु दृढस्थितिः । स प्रपद्येत शरणं निजाचार्ये कृतांजलिः ॥२॥ प्रपन्नाय विनीताय तस्मै स गुरुरादितः । दृष्ट्वाधिकारमुचितं प्रायश्चित्तमुपादिशेत् ॥३॥ एकमाश्रमसंस्थेन निराहारमुपोषणम् । द्वेत्वनाश्रमिणा तेन कारयेत्स उपोषणो ॥४॥ क्षौरपूर्वं ततः शिष्यः कुर्यात्तस्याज्ञया व्रतम् । महादीक्षाधिकारार्थं जपेच्चाष्टाक्षरं मनुम् ॥५॥ सार्द्धं सहस्रद्वितयं मंत्रः प्रागेवरोहणात् । प्रतिमासन्निधौजप्यो वासुदेवस्य भक्तितः ॥६॥ गुरुस्तु पूर्वदिवसे देयमंत्रविशुद्धये । सहस्रकृत्वः प्रजपेच्छुचिः संपूज्य केशवम् ॥७॥ ततो ब्राह्मणमाहूय विधिज्ञं चौद्ववाश्रितम् । आचार्यः कारयेद्विष्णोः पूजां शिष्येण चोद्धवः ॥८॥ स च विप्रो यथाशास्त्रं कारयेत्सकलं विधिम् ।

Kaulmarg. He must have overcome lethargy and a habit of sleeping during the day and totally apathetic to worldly affairs. Maha Diksha should be given to only such a Mumukshu."

Shree Hari said further, "O sons! There are some people who should not be given Diksha despite having all the qualities mentioned above. Anyone who is totally blind or blind in one eye, cross eyed, lame, mute, deaf, dwarf, deformed, insane and bigoted; whose lips, nose or ears are deformed or split; has any digits missing or cut off; who suffers from serious disease such as leprosy, tuberculosis or vitiligo; whose life has been taken over by evil spirits or ghost; very old and who commits sins despite being born in a high clan. Giving Diksha to anyone without due consideration indeed invites a great calamity and infamy."

Thus ends the 82nd Chapter of the Satsangi Jeevan.

CHAPTER 83

Shree Narayanmuni said, "O sons! I shall describe the rites of Maha Diksha for the householder men of the first three Varnas; Brahmin, Kshatriya and Vaishya. A disciple, who has already taken Samanya Diksha, wishing to accept Maha Diksha should approach his guru, Acharya Maharajshree. Acharya, after testing the resolute and suitability of his disciple, must ask him to undergo repentance. A disciple living as a Brahamchari or Grahastha should undergo one day's fast, while widowers must observe a fast for two days as a token of atonement for past sins. A disciple must shave his head prior to the rituals of Maha Diksha. Early to mid morning is the most auspicious time for Maha Diksha. On the morning of the acceptance of Maha Diksha, a devotee must chant the eight lettered (Om Krishnay Namah) hymn of Bhagwan Krishna eighteen thousand times in front of Bhagwan's Murti. An Acharya should chant the hymn of Diksha one thousand times following his morning Puja for his chastity. He should invite an expert Brahmin to conduct initiation rituals. The Brahmin should guide an Acharya and his disciple to conduct Bhagwan's Maha Puja. This ceremony may last for one or two days as the time and convenience permit. The Brahmin should guide the disciple undergoing Diksha to undertake Nandimukh Shradhdh and should prepare the disciple for Diksha with his blessings the previous day or the morning of granting the Diksha."

दिनद्वयेन वैकेन देशकालानुसारतः ॥९॥ नांदीमुखस्वस्त्ययन प्रमुखं पूर्ववासरे । कारयेच्छास्त्रं दृष्टेन विधिना तद्दिनेऽथवा ॥१०॥ मंडलं सर्वतो भद्रं कुर्यादादौमनोहरम् । तन्मध्येस्थापयेत्कुंभं हैमं वाताम्रमुत्तमम् ॥११॥ दिक्ष्वष्टस्वष्टकुंभांश्च स्थापयेच्च ततः शुभान् । निजशक्त्यानुसारेण ताम्रान्वा मृन्मयानपि ॥१२॥ सतोयेषु सरत्नेषु सपल्लवफलेषु च । सवासः पूर्णापात्रेषु स्थापयेत्तेषु देवताः ॥१३॥ श्रीराधासहितं कृष्णं स्थापयेन्मध्यमे घटे । प्राच्यां कुंभे सदुर्गां च दक्षिणे भास्करं तथा ॥१४॥ प्रतीच्यां विघ्नराजं च शिवं सौम्यां घटेन्यसेत् । विष्वक्सेनं तथाऽऽग्नेय्यांनैर्ऋत्यां गरुडं च सः ॥१५॥ वायव्यां च हनुमंतं कलशे स्थापयेत्ततः । श्रीदामानं तथैशान्यां क्रमेण सयथाविधि ॥१६॥ सुस्नार्तनाथ शिष्येण स्वस्तिवाचनपूर्वकम् । वृद्धिश्राद्धं कारयित्वा हरेः पूजां विधापयेत् ॥१७॥ भूतशुद्धिं तथा प्राणाप्रतिष्ठां तांत्रिकी स च । कारयित्वा मातृकाणां न्यासांश्चावाहयेत्प्रभुम् ॥१८॥ श्रीकृष्णायनमस्तुभ्यं श्रीराधापतये नमः । नमस्ते धर्मधुर्याय नरनारायणाय च ॥१९॥ एतेन मंत्रेण च त मावाहन पुरस्कृतम् । भगवंतं सांगदेवं पूजयेद्ब्राह्मणं सुधीः ॥२०॥ उपचारैः षोडशभिर्मंत्रैर्विष्णोश्च वैदिकैः । कारयित्वाऽर्चनं वह्निं दक्षिणेस्थापयेद्धरेः ॥२१॥ स्थापिते संस्कृते वह्नौ वैष्णवं श्रयमेच्चरुम् । प्रदीप्ते तत्र च ततो ध्यात्वा संपूजयेद्धरिम् ॥२२॥ समिदाज्यचरुणां च प्रत्येकं जुहूयात्ततः । आहूतीरष्टवर्णे न स चाष्टाधिकविंशतिम् ॥२३॥ ततोंऽगदेवतादिभ्यराकै कां च घृताहुतिम् । हुत्वापूर्णाहुतिं चा सौ होमकर्म समापयेत् ॥२४॥ महानीराजनं कृत्वा दत्त्वा पुष्पांजलिं च सः । दण्डवत्प्रणमेच्छिष्यः प्रार्थयेच्चतमादरात् ॥२५॥ वाणीगुणानुकथने श्रवणौ कथायां, हस्तौ च कर्मसुमनस्तव पादयोर्नः । स्मृत्यां शिरस्तवनि वा सजगत्, प्रणामेदृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥२६॥ ततो बद्धांजलिपुट एकाग्रमनसा हरिम् । स्तुवीत शिष्यः सानंदं स्तोत्रमेतत्पन्स्थितः ॥२७॥

Bhagwan Shree Hari continued, "The Brahmin should arrange a Bajoth for Puja and to establish Bhagwan, His Parshads and the Devtas. A golden or copper pitcher should be placed in the middle of the Bajoth and eight other similar pitchers should be placed around it. All the pitchers should be filled with clean water and jewels, its mouth covered with leaves and fruits and sides covered with the cloth. Bhagwan RadhaKrishna should be imagined and invoked in the central pitcher while Shiva, Shridama, Durga, Vishvaksen, Suryanarayan, Garud, Ganapati and Hanumanji should be imagined and invoked in the eight pitchers placed on the eight sides starting from the North. The Brahmin should guide the devotee to conduct veneration and undertake Nandimukh Shradhdh if not conducted on the previous day. The Brahmin should invoke sixteen mother Goddesses and establish them on the Bajoth. The Brahmin should guide a devotee to conduct the worship of Bhagwan Shree Krishna with this: O Lord Krishna! I bow down to You; O husband of Radhikaji! I bow down to You; O defender and sustainer of Dharma! I bow down to You; O NarNarayan! I bow down to You; and other Vedic hymns. Bhagwan must be worshipped with all the sixteen steps starting with invocation and ending with dispersal. The Parshads, Devtas and Goddesses established on the Bajoth must be offered similar venerations. After concluding the worship of Lord Krishna, the Brahmin should ignite a scared fire on the right side of the Bajoth, next to the devotee. The Vedic hymns must be chanted while lighting the fire to purify the fire and flames. The pot of rice must be cooked in this fire to be used as an offering to the sacred fire. The sacred fire must be given offerings of a mixture of sesame seeds and barley, Ghee and previously cooked rice twenty eight times while chanting the hymns: Aum Narayanay Namah. O sons! An extra offering for each Parshad and Goddess should be given to the sacred fire at the conclusion of Homa Yagna. Following Aarti and Dandvat Pranam, the disciple must pray to Lord Krishna, 'O Bhagwan Shree Krishna! Let my tongue be engaged in singing Your glory; my ears be engaged in listening to Your Katha; both my hands be engaged in Your services; my mind be engaged constantly in Your memory; let my head be bowed at You and my eyes be engaged in You and Your saints' Darshan at all times."

Bhagwan Shree Hari continued, "The disciple must continue the prayers with the following set of eight hymns (known in the Sampraday as RadhaKrishna Ashtak). O dusky complexioned one! You are wearing fish shaped earrings on Your ears and a superbly bejewelled coronet to which a peacock feather gives a wonderful aura. O RadhaKrishna Dev! I bow down to You. You play a divine flute by placing it on Your

नवीनजीमूतसमानवर्णं रत्नोल्लसत्कुंडलशोभिकर्णम् । महाकिरीटाग्रमयूरपर्णं श्रीराधिकाकृष्णमहं नमामि ॥२८॥ निधाय पाणि द्वितीयेन वेणुं, निजाधरे शेखरयातरेणुम् । निनादयन्तं च गतौ करेणुं श्रीराधिकाकृष्णमहं नमामि ॥२९॥ विशुद्धहेमोज्ज्वलपीतवस्त्रं हतारियूथं च विनापि शस्त्रम् । व्यर्थीकृतानेकसुरद्विऽस्त्रं श्रीराधिकाकृष्णमहं नमामि ॥३०॥ अधर्मतिष्यार्दितसाधुपालं सद्धर्भवैरासुरसंघसकालम् । पुष्पादिमालं व्रजराजबालं श्रीराधिकाकृष्णमहं नमामि ॥३१॥ गोपीप्रियारंभितरासखेलं रासेश्वरीरंजनकृत्प्रहेलम् । स्कंधोल्लसत्कुंकुमचिह्न चेलं श्रीराधिकाकृष्णमहं नमामि ॥३२॥ वृंदावने प्रीततया वसंतं निजाश्रितानापद उद्धरंतम् । गोगोपगोपीरभिनंदयन्तं श्रीराधिकाकृष्णमहं नमामि ॥३३॥ विश्वद्विषन्मन्मथदर्पहारं संसारिजीवाश्रयणीयसारम् । सदैवसत्पूरुषसौख्यकारं श्रीराधिकाकृष्णमहं नमामि ॥३४॥ आनंदितात्मव्रजवासितोकं नंदादिसंदर्शितददिव्यलोकम् । विनाशितस्वाश्रितजीवशोकंश्रीराधिकाकृष्णमहं नमामि ॥३५॥ ततश्चोपविशेतो तां गुरुशिष्यौ सुशोभिते । देवपीठाग्निवेद्योस्तु मध्यस्थाने समाहितौ ॥३६॥ सुस्नातोऽथ गुरुस्तत्र कृत नित्यविधिः शुचिः । कुशाजिनोर्णान्यतमेनिषीदेदासने शुभे ॥३७॥ तथाविधासने शिष्यः श्वेतवासा अलंकृतः । चंदनाद्यैरुपविशेत्प्रणमेत्तं च सद्गुरुभ् ॥३८॥ श्वेते धौतेनूत्नवस्त्रे गुरुस्तं परिधापयेत् । बध्नीया तुलसीमाले कंठे चाऽस्य ततः शुभे ॥३९॥ कृष्ण पूजावंशिष्टेन कैसरेण सुगंधिना । कारयेच्चंदनेनासावूर्ध्वपुंड्रं चतुष्टयम् ॥४०॥ ततो गोपीचंदनेन बाहूवोर्दक्ष वामयोः । कृष्णस्य चक्रशंखाभ्यां हेतिभ्यामकयेद्गुरुः ॥४१॥ प्राङ्मुखस्याऽथ शिष्यस्य बद्धांजलिपुटस्य सः । उदङ्मुखौगुरुर्दक्षे कर्णे मंत्रमुपादिशेत् ॥४२॥ अष्टाक्षरं महामंत्रं सहऋ ष्यादिभिर्गुरुः । शिष्यायदद्याच्छ्री कृष्णहृदिध्यायन्समाहितः ॥४३॥ अस्य श्रीकृष्णमंत्रस्य छंदोऽनुष्टुप् च नारदः ऋ षिश्च देवता कृष्णस्तत्पीत्यै विनियोजनम् ॥४४॥ त्रिवारमुपदिश्याऽसौ यथापूर्वमुपाविशेत् । ततस्तस्मै पालनीयान्सर्वान्

lips and holding it with Your two hands; the tassels dangling from Your crown are covered by the dust blown from the movement of cows; You walk with an elephantine gait. O RadhaKrishna Dev! I bow down to You. You are wearing bright golden robes; You are capable of destroying the inner enemies (the vices such as lust, anger and greed) of Your devotees without any weapons; You render the weapons of the armies of demons useless (with Your divine power). O RadhaKrishna Dev! I bow down to You. O son of Nand! You protect pious saints from Adharma and influences of Kali Yug; You destroy numerous demons that pose the danger to Dharma; You wear many flower garlands. O RadhaKrishna Dev! I bow down to You. You organised Raas for the pleasure of Gopis; Your passion pleases Radha greatly; You wear a stole smeared with Kumkum on Your shoulder. O RadhaKrishna Dev! I bow down to You. You reside at Vrindavan to please Your devotees and have protected them from calamities many times; Your Leelas please cows, cowherds and Gopis. O RadhaKrishna Dev! I bow down to You. You have destroyed the ego of Kaamdev (Eros) who had become haughty after overpowering the whole world; You are the only and true refuge of mankind; You always please the truly pious people. O RadhaKrishna Dev! I bow down to You. You have delighted the residents of Vraj with Your divine Leelas; You have shown Your supreme abode to Your father Nand and others; You remove all sorrows of Your devotees who come to You for shelter. O RadhaKrishna Dev! I bow down to You."

Bhagwan Narayanmuni continued, "O sons! The guru should offer his disciple a fresh set of white cloths, place a Kanthi around his neck; imprint his arms, chest and forehead with an Urdhvapundra Tilak and Chandlo and weapons of Bhagwan on his arms with scented sandalwood paste that was leftover after Lord Krishna's veneration. Sitting facing the North and with a calm mind, the guru should speak the hymn of Diksha in the disciples right ear thrice. The disciple must sit facing the East while hearing the Diksha hymn. The metre of the verse is Anusthup, revealer of the hymn is Sage Narad and the hymn is addressed to Lord Krishna for His pleasure. They should return to original positions in front of the sacred fire and the guru should proffer the following advice to his disciple."

"O Shishya (disciple)! You should now always sport an Urdhvapundra Tilak and Chandlo, wear a dual stringed Kanthi around your neck and perform regular veneration

धर्मानुपादिशेत् ॥४५॥ ऊ र्ध्वपुंड्राणि तुलसीमालेत्वं तात धारयेः । नित्यं कुर्याद्विष्णुपूजांत्रिकालसकृदेववा ॥४६॥ तत्रोर्द्धपुंड्रं कर्त्तव्यं संध्यापूजादिकर्मसु । मृदैवसितयावत्सगोपीचंदनसंज्ञया ॥४७॥ अंगुल्यैवच तत्कार्यं दंडाकारं सुशोभनम् । संछिद्रं नासिका मूलाल्लाटेत्वाकचोदयात् ॥४८॥ एवं हृदि च कर्त्तव्यं पुंड्रं बाहुद्वये तथा । द्विजातीनांत्विह प्रोक्तमूर्ध्वपुंड्रचतुष्टयम् ॥४९॥ हरिमभ्यर्च्यतिलकं कर्त्तव्यं चंदनेन च । प्रासादिकेन रुचिरं दृष्ट्वाऽदर्शं च चंद्रकम् ॥५०॥ अथवा चंद्रकं कुर्याः कुंकुमेन सुशोभनम् । हृदये बाहुयुग्मे च तथा पुंड्रं स चंद्रकम् ॥५१॥ ललाटे वासुदेवं च ध्यायन्संकर्षणां हृदि । प्रद्युम्नं चाऽनिरुद्धं च तत्कुर्यास्त्वं भुजद्वये ॥५२॥ माले च कंठलग्ने द्वेतुलसीकाष्ठजेत्वया । यज्ञोपवीतवद्धार्ये सूक्ष्मे नित्यं च पुत्रक ॥५३॥ हरेः प्रासादिकीं मालां तुलसीकाष्ठजां भवान् । नवीनां धारयेद्यर्हि तदा मंत्रमिमं पठेत् ॥५४॥ तुलसीकाष्ठसंभूते माले कृष्णजनप्रिये । बिभर्मित्वामहं कंठे कुरु मां कृष्णवल्लभम् ॥५५॥ यथालब्धोपचारैश्च कर्त्तव्यं विष्णुपूजनम् । द्रव्याभावेतु मंत्रेणतत्कार्ये दंभवर्जितम् ॥५६॥ शालिग्रामशिलापूजाकर्त्तव्या ब्राह्मणेनतु । श्रीकृष्णप्रतिमैवार्च्यादीक्षितेनेतरेणतु ॥५७॥ पूजानांते भगवतोयोऽद्यलब्धो महामनुः । जपनीयो यथाशक्ति सत्वया वांछितार्थदः ॥५८॥ यथाशक्ति यथाबुद्धि जपांतेऽनुदिनं त्वया । कर्त्तव्यो दशमस्कंन्धाध्याय पाठोह्यनापदि ॥५९॥ कालीभैरवभूतादिभये क्वचिदुपस्थिते । श्रीनारायणवर्म्मैव जपेस्त्वं प्रयतः शुचिः ॥६०॥ सायं मंत्रजपश्चापि कर्त्तव्यः शक्तितस्त्वया । वृथाकालोननेतव्यो हरिसंबंधमंतरा ॥६१॥ विष्णोः कथायाः श्रवणं कीर्त्तनं ध्यानमर्चनम् । कुर्यानित्यमुदासीनः प्रवृत्ताखिलकर्मसु ॥६२॥ अनापदिस्पृशेनैव सधवामपियोषितम् । प्रासादिकं विनाविष्णोर्नपत्रमपि भक्षये ॥६३॥ निवेदितं यदन्नादि वासुदेवाय ते न च । देवानन्यान् पितृंश्चापि यथाकालं यजेद् भवान् ॥६४॥ चातुर्मास्योर्जमाघेषु

of Bhagwan Vishnu. You should use Gopichandan to mark your Urdhvapundra Tilak at the time of worship, oblation and offerings to the Pitris. The Tilak should be done with the ring finger of the right hand as far as practical starting where the eyebrows meet and end at the hairline. The devotees of the first three Varnas should sport an Urdhvapundra Tilak at four places. All four Urdhvapundra Tilaks must have a Chandlo done with Kumkum or Gopichandan in their centre. The sandalwood paste left over after the conclusion of worship may also be used to do a Tilak. A mirror should be used while doing Tilak and Chandlo for accuracy. O disciple! You should chant hymns of Vaasudev, Sankarshan, Pradhyumna and Anirudhdha while doing Tilaks on your forehead, chest and right and left arms respectively. You should also wear a Kanthi of small Tulsi beads around your neck at all times. Whenever you put on new Kanthi, you should chant this hymns - 'O Kanthi! You are very dear to Bhagwan Krishna and His devotees. I wear you around my neck with the request to make me as dear to Lord Krishna as you are.' O Shishya! You should undertake Bhagwan's worship with whatever artefacts are available. The worship can be performed without any artefacts. However the worship is done, with or without any artefacts, it must be done with the utmost faith and sincerity. Only the Brahmin devotees may worship Shaligram (the form of Bhagwan as a black stone mined from the bed of River Gandki) while the other devotees should use Murti of metal for their personal worship. You should chant the hymn that I have just revealed to you and read chapters from the tenth Canto of the Shreemad Bhagwat after concluding your morning Puja. If ever you are afflicted by evil spirits, you should chant Shree Narayan Kavach Stotra. You should also chant Bhagwan's name and read the Tenth canto in the evening. Indeed, you must not waste a moment without reminiscence of God. Rather than pursuing worldly affairs, you should spend your time in any form of Bhagwan's Bhakti such as singing, reading or listening to His Katha or Kirtans and meditation. You must not touch a woman except in an emergency nor eat anything without first offering it to Bhagwan. The other Devtas and Pitris should be venerated with Prasadi left over after offering Naivedhya to Bhagwan. You must have a bath after passing stool and wash genitals with water after urination. You must observe additional Niyams during Chaturmaas and months of Kartik and Magh; wake up very early in the morning (at least one and half hours before sunrise) and retire for the night not before at least three hours after sunset; must not sleep during the daytime on days of Vrats such as Dasamis, Ekadashis, Dwadashis and Janmashtami; must not add salt directly to prepared meals; must have only one meal

विशेषनियमांश्चरेः । प्रत्यक्षं लवणं त्वं च न गृह्णीयाश्च भोजने ॥६५॥ मलोत्सर्गे कटिस्नानमनायदि समाचरेः । विनोदकं कुर्याश्च मूत्रकर्माऽप्यनापदि ॥६६॥ ब्राह्मे मुहूर्ते निद्रां त्वं सर्वथैवत्यजेः सदा । आदिमं याममुल्लंघ्य शयनं निशिचाचरेः ॥६७॥ दशमीष्वथ सर्वासु पारणादिवसेषु च । दिवानिंद्रा त्यजेर्विष्णोर्व्रतोत्सव दिनेषु च ॥६८॥ दिवानिशि च भुंजीथा नदिवाद्विस्तथा निशि । पारतंत्र्येऽथ रोगादौद्विर्भुक्ति नात्र दुष्यति ॥६९॥ प्रेतान्नं नैव भोक्तव्यं संस्कारान्नं तथैव च । आसन्न संबंधि गृहे देवो नास्ति च तद्भुजौ ॥७०॥ धर्मशास्त्रेण विहितान्स्वधर्मानितरानपि । पालयन्सर्वकालं त्वं कृष्णभक्तिं समाचरेः ॥७१॥ चिद्रूपआत्मा विज्ञेयः साक्ष्यवस्थात्र यस्य च । देहेन्द्रियमनः प्राणबुध्यादीनां प्रकाशकः ॥७२॥ न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥७३॥ नैनं छिंदंति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयंत्यापो न शोषयति मारुतः ॥७४॥ अछेद्योयमदाह्योऽयमक्लेद्योऽशोष्य एव च । नित्यः सर्वगतस्थाणुरचलोयं सनातनः ॥७५॥ अव्यक्तोऽयमचिंत्योऽयमविकार्योऽयमुच्यते । ज्ञातव्यो ब्रह्मरू पोऽयं सच्चिदानंदलक्षणः ॥७६॥ आत्मना ब्रह्मरू पेण विशुद्धेनाऽक्षरेण च । कृष्णमेव परंब्रह्महृत्पद्मे चिंतयेः सदा ॥७७॥ संतएव सदासेव्यास्तदुक्ता नियमास्तथा । पालनीयाः प्रयत्नेन ब्रह्मचर्यादयस्त्वया ॥७८॥ सर्वात्मनाश्रितः कृष्णं त्वमसिह्यंबरीषवत् । अतआत्मनिवेदीतिख्यातो भुविभविष्यसि ॥७९॥ इत्याज्ञां शिरसादाय शिष्यः संपूजयेद्गुरुम् । वस्त्रैश्चंदनपुष्पैश्च यथाशक्तिधनेन च ॥८०॥ गोभूहिरण्य विपिनं क्षेत्रवाटीगृहं च वा । अक्लेशादन्न वस्त्रादि स्वशक्त्यागुरवेऽर्प्पयेत् ॥८१॥ ततश्चंदनपुष्पाद्यैरत्नैर्दक्षिणयाच सः । साधूनन्यांश्च विप्रांश्च

during the day and one meal after sunset, except during the period of ill health and must not eat the food prepared for Shradhdh (oblation to the Pitris) or Simant (ritual performed for well being of a child at the sixth month of the first pregnancy) Sanskar except at a close blood relative."

"O Shishya! Consider your soul distinct from your mortal body; as a witness to all the deeds of the body in all its three states (Jagrat, Swapna and Susupti) and controller of the senses, mind and intellect. It is neither born nor dies and is eternal, permanent and constant. It is impregnable as it cannot be pierced or destroyed by the weapons; cannot be burnt down by fire; cannot be wetted by the water nor can it be dried by the wind. It has no finite shape so it cannot be comprehended by the mind and intellect and it is incorruptible and unchangeable. You should meditate upon Lord Shree Krishna with the help of your soul, which in its purest form is like Akshar and Brahm. O son! You must always associate with chaste saints and observe the Vrats such as Brahamcharya and non violence as depicted and directed by them. You have totally submitted yourself to Bhagwan Shree Krishna just as King Ambrish had done in bygone era and as a result you will become famous as an Atmanivedi devotee just like him."

Shree Hari said, "O sons! The newly Dikshit disciple should heed the advice given by his guru and venerate him and gift him with money, land, gold etc. as per his financial ability. The disciple then should venerate saints and Brahmins, repeatedly bow at them reverently and give them suitable gifts. The Brahmin who conducted the rites of Diksha now should proffer the following advice to the newly Dikshit devotee, 'O fortunate one! You are privileged to get Diksha from an Acharya. Your life has become fulfilled. Your clan has become holy as a result of your Diksha. Your desire to become a great devotee has been fulfilled today. The knowledge regarding your Ishtadev is the root cause of all happiness which your guru has imparted on you through his experience. Therefore, you should serve him well by controlling your senses. Lust can be overcome by forsaking all thoughts of woman; anger can be overcome by forsaking the desires to indulge in sensual pleasures; greed can be overcome by knowing the immorality of acquisitions; fear of death can be overcome with the theosophical knowledge; sorrow and infatuation can be won over by the knowledge of immortal soul and mortal body; ego can be overcome by associating with the pious saints; desire to engage in gossip can be overcome by silence and violence can be overcome by inaction of the body and its organs. You may overcome the hurt caused by other

पूजयित्वाभिवादयेत् ॥८२॥ दीक्षितं तं ततो ब्रूयाद्विधिज्ञः सद्विजोत्तमः । भद्रंतेऽस्तु महाभागधन्योऽसि कुलपावनः ॥८३॥ प्रसादात्सद्गुरोरेवंत्वन्मनोरथपादपः । भविष्यत्येव सफलः परं सुखमवपाप्स्यसि ॥८४॥ सुखमूलं हि विज्ञानं तत्तु लभ्येत सद्गुरोः । ततस्तमेव सेवेत मुमुक्षुः संयतेन्द्रियः ॥८५॥ असंकल्पाज्जयेत्कामं क्रोधं कामविवर्जनात् । अर्थानर्थे क्षया लोभं भयंतत्त्वावमर्शनात् ॥८६॥ आन्वीक्षिक्या शोकमोहौदंभं महदुपासया । योगांतरायान्मौनेन हिंसांक्रामाद्यनीहया ॥८७॥ कृपया भूतजं दुःखं दैवं जह्यात्समाधिना । आत्मजं योगवीर्येण निद्रां सत्त्वनिषेदया ॥८८॥ रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च । एतत्सर्वं गुरौ भक्त्या पुरुषोह्यंज साजयेत् ॥८९॥ यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ । तस्यै ते कथिताह्यर्थाः प्रकाशंति महात्मनः ॥९०॥ भजस्व परया भक्त्या ततस्त्वं गुरुमीश्वरम् । एवमुक्तादेवतानां द्विजः कुर्याद्विसर्ज्जनम् ॥९१॥ हैमीं सोपस्करांमूर्त्तिमन्नंवस्त्रादि दक्षिणाम् । तस्मैदद्याच्च विप्राय शिष्योऽसौकर्मकारिणे ॥९२॥ दीक्षादानदिने शिष्योन गुरुश्चाप्युपावसेत् । एकादशीव्रतादौतु फलाद्याहारमाचरेत् ॥९३॥ सामान्यां महतीं वापि गृह्णीयादौद्धवीतुयः । दीक्षामेतां स्वशक्त्याऽसौ साधून्वि प्रांश्च भोजयेत् ॥९४॥ दीक्षामेवं हि संप्राप्य धर्मानेकांतिनां गृही । स्वाश्रमस्थोऽभ्य सेन्नित्यं तीर्थसेवापरायणः ॥९५॥ तीर्थान्यपि द्विधा संति स्थावराणि जगंति च । आद्यानि गंगामुख्यानि तत्राऽन्यानि च साधवः ॥९६॥ स्थावराणि तु सेवे तस्मान् दर्शनवंदनैः । जगंति तत्कथाश्रुत्वादर्शनार्चनभोजनैः ॥९७॥ त्रैवर्णिकस्य गृहिणः प्रोक्त इत्थं विधिर्मया । दीक्षाया अथ शूद्रस्य विशेषः कश्चिदुच्यते ॥९८॥ दीक्षां जिघृक्षुं सच्छूदमाचार्य्यः पूर्ववासरे । उपोषणं कारयित्वा कारयेत् कृष्णपूजनम् ॥९९॥ मंत्राः पौराणिकाः पाठनास्तत्र क्वापि न वैदिकाः । श्रीकृष्णाय नम इति होमे पाठनः षडक्षरः ॥१००॥ स्वाहाकारो न वक्तव्यः शूद्रस्याऽनधिकारतः । तमंकयित्वोपदिशेदष्ट वर्णं मनुं गुरुः ॥१०१॥ गृहस्थ विहितान् धर्मास्ततस्तस्माउपादिशेत् । शूद्राणां विधिरित्युक्तो

people by pity; mental sorrows by the meditation, physical pains by Yoga such as Pranayam and lethargy by a chaste and holy diet. Overcome the thoughts and desires emanating due to the effects of Rajas and Tamas traits of Maya with the help of Satvik trait and overcome Satvik trait by maintaining equilibrium of mind (treating happiness and sorrow equal). These may sound difficult, but is easily attainable by serving your guru with reverence. Indeed, one should have the same reverence and devotion in his guru as he has in Bhagwan to attain aforementioned goals. Therefore, serve Bhagwan and your guru with the equal fervour."

Shree Swaminarayan Bhagwan continued, "The Brahmin now should conclude worship and disperse the artefacts. Newly Dikshit devotees must donate golden Murti, clothes, utensils etc. items used in Puja to the Brahmin who conducted the Puja. The disciple and Guru must not undertake a fast on the day of initiation, even if that day happens to be an Ekadashi. They should eat fruits on Ekadashi. A disciple should feed the Brahmins and saints as per his financial ability on the day he receives Diksha, whether Samanya or Maha Diksha. A householder devotee should return to his home and act according to the advice given by his guru while serving shrines to the best of his abilities. The shrines are of two types; static and mobile. River Ganga, Dwarka and installed Murtis are stationary shrines while the saints are the mobile shrines. One should visit the static shrine and undertake veneration, bath and other rituals while one should venerate the saints, listen to Katha from them and feed them. O sons! I explained the rites of Maha Diksha applicable to the householder devotees of the first three Varnas in detail. Now I shall explain the small difference in the rites of Maha Diksha for the Shudra devotees. Only the pious Shudra devotees are eligible to get Maha Diksha and these rites are applicable only to them. He should observe a fast on the previous day and undertake the worship of Lord Krishna as explained above. As they are not permitted the use of the Vedic hymns, the hymns from the Puranas should be used instead. Similarly, while offering Ghee etc. in the sacred fire, he should not end the hymns with 'Swaha'. After marking the four Urdhvapundra Tilaks and weapons of Bhagwan (conch, disc, mace and lotus) on his arms, the Acharya should reveal the eight lettered hymn (Aum Narayanay Namah) in the disciple's left ear (instead of the right). The Acharya should proffer the same advice as he gave to the other householder

वच्यंनाश्रमिणोऽथतम् ॥१०२॥ दीक्षामिमां ये गृहिणो गृहीत्वा भजंति कृष्णंनिजधर्मसंस्थाः । ते पुरुषास्त्यागिजनैः समानाज्ञेया इहामुत्र च भूरिसौख्याः ॥१०३॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविद्यागृहस्थानाम दीक्षाग्रहणविधिनिरू पणनामाऱ्यशीतितमोऽध्यायः ॥८३॥

अथ चतुरशीतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

अनाश्रमीपुमानयस्तु मृतयोषिद्भवेच्चसः । आददीतमहादीक्षां स्वोक्तांकृत्वैव निष्कृतिम् ॥१॥ विधिस्तस्याप्येष एवदीक्षाया ग्रहणे मतः । दैहिकोऽन्यो विशेषोऽस्ति तं चापि कथयाम्यहम् ॥२॥ शश्रूणि धारयेन्नैवन चोलं न च कंचुकम् । न च श्वेतेतरद्वासोवसीत विकृतं न तत् ॥३॥ ब्रह्मचारी वयोषां च त्यजेद्दुष्यंतु रक्षयेत् । अग्रेसरोगृहस्थानां साधुशुश्रूषणे भवेत् ॥४॥ महादीक्षावताऽनेनवर्णिना त्यागिना तथा । एक भुक्तव्रतं कार्यं यावज्जीवमनापदि ॥५॥ निशि वा दिवसे कुर्याद्दीक्षितो भोजनं सकृत् । रात्रौचेदाद्ययामेतन्मध्याह्नोत्तरमह्नितु ॥६॥ आनुकूल्ये सतिप्रायोनक्तभोजीभवेत्सदा । दैनं दिनानि पापानि तेन नश्यंति सर्वशः ॥७॥ सकृद्भोजीतुयोनक्तं सतु प्रासादिकं हरेः । अन्नादि दिवसे प्राप्तं रक्षेत्सम्यक् शुचिस्थले ॥८॥ दिवानभक्षयेत्किंचित्प्रासादिकमपि प्रभोः । अन्यथा भंग एवस्यादेक भुक्त व्रतस्य वै ॥९॥ प्रासादिकान्न शाकादेरेक भुक्त व्रतत्वतः । अवज्ञां नैव कुर्वीत नमस्कृत्य विसर्ज्जयेत् ॥१०॥ एक भुक्तव्रतीयश्च दिवासोऽपि पुमान्हरेः । प्राप्तं प्रासादिकं रक्षेत्कालादन्यत्र चेद् भुजेः ॥११॥ प्रासादिकस्य सन्मानं फलादेरपि वैष्णवः । प्रणामैनैवकुर्वीत नावमानंतु कर्हिचित् ॥१२॥ उपवासदिने प्राप्तं हरेः प्रासादिकं पुमान् । विसर्ज्जयेन्नमस्कृत्यनान्नं भक्षेत्तु सर्वथा ॥१३॥ अपि भोजनवेलायां प्राप्ते प्रासादिके

devotees. The householder devotees who have taken Maha Diksha and act in accordance with their Dharma should be treated on par with Tyagi devotees. They attain all happiness in this and the next world."

Thus ends the 83rd Chapter of the Satsangi Jeevan.

CHAPTER 84

Bhagwan Shree Hari said, "O son! Now I shall describe the rites of Maha Diksha for the devotees who are outside the Ashram system classification. A person who has not married even after the conclusion of his education, whose wife has died or left him are called 'Anashrami' - a person not belonging to any Ashram. Though the rites of Maha Diksha for Anashrami are the same as applicable to the devotees of all four Ashrams, Anashrami male devotees have a different code of conduct following the Diksha. They should not keep moustache or beard; they should not wear trousers, pyjamas or Surval; they should not wear coloured clothes and they should not wear clothes that are vulgar or do not meet the social approval. They should forsake every type of contact with women just like the Brahmcharis and serve the saints reverently. They should only eat one meal a day for the rest of their lives. A supper just after the sunset is the best option for Anashrami, Brahmcharis and Tyagi devotees, as a meal after nightfall washes away one's sins committed during the day. However, if the daytime meal is preferred, lunch should be taken only after midday."

Bhagwan Shree Narayanmuni continued, "One can accept fruits or Prasad but should keep aside and eat only during the supper. Consuming even Prasad during the day time nullifies the Vrat of having supper as the only meal. However, refusing to accept Prasad is an insult to Prasad, therefore, one should either bow down to it and not take it or accept it and pass it onto others or keep it aside to eat later. Prasad must not be refused directly as it constitute its insult. The same applies to the Prasad being offered on the day of a fast. Bow down and politely turn it down as a token of honour, but the Vrat of a fast must not be compromised in any way. One must not eat anything

यदि । भक्ष्यार्हं स्वस्य न स्वाद्यत्सर्वथा तन्नभक्षयेत् ॥१४॥ त्यक्तं यत्स्वेन नियमाद्देहपीडाकरं चयत् । भक्षणीयं न तद्भक्तैः प्रासादिकमपि प्रभोः ॥१५॥ ग्राम्यवार्त्ता निर्वृत्यर्थं हरेर्नामान्यहर्निशम् । कीर्त्तयेच्चगुणान् गायेत्तस्य भक्तमनोहरान् ॥१६॥ सामान्यां सविशेषां वा दीक्षां प्राप्तोनयस्विमाम् । तेनभ्रात्रापि पक्वं चेन्नान्नं भुंजीत स क्वचित् ॥१७॥ भोजनव्यवहारश्चयेन साकं भवेन्नवै । दीक्षितेनापि पक्वं चेतेननाद्याच्च सर्वथा ॥१८॥ पक्वं चेद्ब्राह्मणेनान्नंक्षत्रादिस्तत्तु भक्षये । ब्राह्मणस्तन्न भुंजीतयदिपक्तान वैष्णवः ॥१९॥ निर्वाहः स्वशरीरस्ययावताऽन्नादिनाभवेत् । तावंत मुद्यमं कुर्यान्नाधिकं तु सपूरुषः ॥२०॥ तिष्ठेन्निवृत्त धर्मेषु प्रवृत्ताखिलकर्मसु । उदासीनोभवेन्नित्यमात्मनोऽनर्थहेतुषु ॥२१॥ धोत्रस्याभ्यंतरेरक्षेत्कौपीनं ब्रह्मचारिवत् । भक्ताख्यः सहरेर्भक्तिं कुर्वीत गृहिणोऽधिकाम् ॥२२॥ शालग्रामार्चनंकुर्याद्विप्रस्तु प्रतिवासरम् । शिक्षेच्चविष्णुसूक्तार्थं सद्गुरोस्तं च चिंतयेत् ॥२३॥ बिभृयात्पादुकेचासौ पात्रमं बुभृतं तथा । स्ववर्णधर्ममखिलं पालयेच्चजितेंद्रियः ॥२४॥ अनाश्रमिण एतावान्विशेषोभृतयोषितः । प्राप्तस्य महतीं दीक्षां भक्तस्य कथितोमया ॥२५॥ गृहाश्रमे वर्त्तमानः सत्सच्छास्त्रानुशीलनात् । संप्राप्तस्तीव्रवैराग्यं यइछेदाश्रमांतरम् ॥२६॥ सोप्यनाश्रमिणः प्रोक्तां दीक्षांमेतामुपाश्रयेत । वनस्थयति धर्मोयन्निषिद्धोऽस्तिकलौयुगे ॥२७॥ वासुदेवी मतो दीक्षामाश्रित्यमहतीमसौ । निर्भयोऽनन्य भक्त्यैव भजेच्छ्री विष्णुमादरात् ॥२८॥ यदि प्राप्तो महादीक्षा प्रागेवासौ गृही भवेत् । तदात्वेतं विशेषं सप्रोक्तं दैहिकमाश्रयेत् ॥२९॥ गृहाश्रमेछोज्ज्कितवर्णिधर्मोऽप्यप्राप्तभार्योऽयचयोमृतस्त्री । यश्चोज्ज्कितस्त्रीसुखइत्यमीषामित्थं हि दीक्षा विधिरस्तिपुत्रौ ॥३०॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौअनाश्रमिणां महादीक्षाविशेषनिरू पण नामा चतुरशीतितमोऽध्यायः ॥८४॥

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that has been given up as part of Niyams, is not favourable to one's body or is not suitable to eat in any way even as Prasad at supper. They should keep a constant reminiscence of Bhagwan or sing or listen to His Katha to gradually withdraw from the worldly affairs. The Dikshit devotees must never consume food cooked by even his brothers if they have not taken Samanya or Maha Diksha. The same applies to the person who is being boycotted socially. A Kshatriya, Vaishya or Shudra devotee may eat the meal cooked by a Brahmin, but a Brahmin must never eat food cooked by other Brahmins who has not taken Diksha of the Sampraday. An Anashrami devotee must endeavour to remain detached from worldly affairs and behave like Tyagi devotees. He must not be overtly greedy and earn only as much as is needed to survive. Just like a Brahmchari, he must wear a Kaupin. Indeed, an Anashrami devotee must keep a step ahead (do more) of a Dikshit householder devotee while observing Dharma and engaging in Bhakti. He should wear sandals, keep a pitcher full of water with him and observe Dharma pertaining to his Varna faithfully. A Brahmin Anashrami devotee should use Shaligram in his daily Puja and learn the meanings of and chant hymns called Vishnu Sukta. These are the basic difference for an Anashrami devotee who has taken Maha Diksha from his Acharya."

Shree Hari continued, "O sons! Any householder devotee who has developed a great detachment from the world as a result of learning the scriptures or due to the association with the saints should take Maha Diksha. Rather than migrate to Vanprastha or Sanyas Ashram which are proscribed in Kali Yug, such devotees should spend rest of their life in Bhakti of Bhagwan. If such a householder devotee has already taken Maha Diksha, he should start wearing white clothes and withdraw from worldly affairs just like an Anashrami Dikshit devotees. O sons! The aforementioned slightly distinct behaviour pertains to the three classes of male devotees; those who have given up Brahamcharya with a view of getting married but never found a wife, whose wife has died and a married devotee who wishes to give up the pleasures of the married life."

Thus ends the 84th Chapter of the Satsangi Jeevan.

अथ पंचाशीतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

उपनीतोयस्तु विप्रोवेदाध्यायनतत्परः । संजात तीव्रवैराग्यो बुभूषे नैष्ठिकव्रती ॥१॥ सऊ द्धवीयमाचार्य्यं प्राप्नुयाच्छरणंद्रुतम् । ततस्तस्मैप्रसन्नायदद्यात्सोभयमादितः ॥२॥ ततो ब्राह्मणमाहूय विधिज्ञं दापयेद्गुरुः । वर्णिना स्वाश्रितेनैवस तस्मै नैष्ठिकव्रतम् ॥३॥ मंडले सर्वतो भद्रे श्रीराधाकृष्णपूजनम् । कारयित्वा ततोदद्यात्तस्मैमौजींतु मेखलाम् ॥४॥ कौपीनयुग्मं च बहिर्वाससी च मृगाजिनम् । पालाशं वैणवं वापि दंडं ताम्रकमंडलुम ॥५॥ अथ तस्मै स आचार्य्यो गायत्रीं वैष्णवीं दिशेत् । नारदोऽस्याऋ षिश्छंदो गायत्री देवता हरिः ॥६॥ त्रिरिमं दक्षिणे कर्णे मंत्रं समुपदिश्य सः । आनंदांतं गुरुर्नाम शिष्यस्य विदधीत च ॥७॥ ततस्तस्मै धर्मशास्त्र प्रोक्तान् धर्मानुपादिशेत् । हितावहान्नैष्ठिकानां ब्रह्मचर्य्यं तथाऽष्टधा ॥८॥ शिष्यस्तं पूजयित्वाऽथ गंधाद्यैर्दंडवन्नमेत् । वर्तेतस्वीयधर्मेषु गुरुक्तेष्वेव सर्वदा ॥९॥ यदानैष्ठिकं धर्मेषु धर्मशास्त्रोदितेष्वसौ । पक्वोभवेत्तदाऽऽचार्य्यो महादीक्षां ददीत च ॥१०॥ परीक्षामादितः कुर्याद्गुरुस्तस्य तु वर्णिनः । धर्मेषु स्थिरतामादौ सद्ग्रंथाध्ययनं ततः ॥११॥ सेवकस्यानुकूल्यं च तज्ज्ञातेरनुपद्रवम् । अव्यंगत्वादिकं चापि दृष्ट्वा तं दीक्षयेत्ततः ॥१२॥ उपोषणं कारयित्वा पूर्वेद्युर्देहशुद्धये । एकादश्यां वा द्वादश्यां दद्याद्दीक्षां विधानतः ॥१३॥ मंडलं कारयित्वादौ पूर्ववद्ब्राह्मणेन सः । वासुदेवार्चनं होमं कारयेच्च यथाविधि ॥१४॥ ततस्तस्मै गुरुर्दद्याद्वाससीद्वेसिते शुभे । तुलसीमालिके द्वेच कुर्याद्वाह्वंकनं ततः ॥१५॥ नमस्कृत्य निषणाय प्राङ्मुखायांऽथवर्णिने । अष्टाक्षरं महामंत्रमुदङ्मुख उपादिशेत् ॥१६॥ त्रिर्दक्षकर्ण आदिश्यमनुं धर्मानुयादिशेत् । मात्रा वा गुरुपत्न्यापि शिष्यत्वं नवदेः क्वचित् ॥१७॥ स्त्रियोमनुष्यजातेस्त्वमाकारं नावलोकयेः । अज्ञानात्स्त्रीमुखेदृष्टेव्यक्त्या कुर्या उपोषणम् ॥१८॥ यथावृहद्व्रतं नस्वंच्यवेद्वृत्यं तथा त्वया । योषामिवधनं चापिनस्पृशेत्कहिचिद्भवान् ॥१९॥ नियमेन प्रतिदिनं सच्छास्त्रस्य वृहद्व्रती

CHAPTER 85

Bhagwan Shree Narayanmuni said, “O sons! I shall now tell you the rites of Maha Diksha for a Brahmin devotee, who wishes to take the vow of a Naisthik Brahamcharya. The Brahmin devotee must have undergone Upanayan Sanskar previously. When he approaches his Acharya, i.e. you two, the Acharya first must promise to protect him from the vagaries of Kaal and Maya. The vow of a Brahamcharya must be prescribed through his Brahamchari disciple (not directly by himself) in the presence of a Brahmin who is to conduct the initiation rites. The Brahmin conducting the rites must establish the Bajoth, invite and invoke Bhagwan and subordinate Devtas and Parshads as described earlier and guide the disciple to conduct the worship of RadhaKrishna Dev. The Acharya should give two Kaupins, two sets of clothes (Dhoti and upper garment), deer skin, a bamboo or wooden staff and copper Kamandalu (pitcher) to the Brahmin Brahamchari. The Acharya should speak the Gayatri hymn in his right ear thrice and teach its meaning to him. The hymn set in Gayatri metre, was revealed by Sage Narad and Bhagwan Shree Hari is its ruling deity. The Brahamchari should be given a new name ending with ‘anand’(for example Krishnanand or Vaasudevanand). The Acharya should advise him on the Dharmas of Brahamcharis as mentioned in the scriptures and emphasise the need to avoid eight types of contact with women altogether. The Brahamchari should venerate his Acharya with sandalwood paste and flowers and prostrate at his feet. He must observe his Brahamcharya Vrat strictly.”

Shree Hari continued, “An Acharya should give Maha Diksha to his Brahamchari disciple only if he is sure of his firmness of Brahamcharya, ability to learn the scriptures, humility, calmness of mind and body and permission from his parents and other relatives. The disciple must observe a day of fast the previous day in lieu of atonement from the past sins. Ekadashi and Dwadashi are the most auspicious days to give Maha Diksha. The Brahamchari and Acharya should conduct the worship and Homa of Bhagwan RadhaKrishna under the guidance of an expert Brahmin as previously. The Acharya should give two white Dhotis to the Brahamchari, put a fresh double stringed Tulsi Kanthi around his neck and imprint his arms with the insignias of Bhagwan’s weapons.

। निजशक्त्यनुसारेण पाठं कुर्यास्त्वमादरात् ॥२०॥ एवमुक्तः सगुरुणा तथेत्युक्त्वातमानमेत् । नमस्कृत्य सतोभक्तान्भवेत्तद्वचनस्थितिः ॥२१॥ एतावान्हिविशेषोऽत्रविधिरन्यस्तु पूर्ववत् । तस्यापि सकलो ज्ञेयो महादीक्षाग्रहेसुतौ ॥२२॥ दीक्षया द्विजवरस्य महत्या ब्रह्मचर्य्यमति पुष्टिमुपैति तामतः सगुरुतोऽत्र गृहीत्वा पालयेत्तदुदितान्नियमान्वै ॥२३॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौब्रह्मचारिणामहादीक्षाविधिनिरू पणनामा पंचाशीतितमोऽध्यायः ॥८५॥

अथ षड्शीतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

त्यागिनामथवक्ष्यामि महादीक्षाविधिक्रमम् । तेनैवसा च गुरुणा दातव्या नान्यथा सुतौ ॥१॥ यस्तुगृहाश्रमं हातुं तीव्रवैराग्यवेगतः । इच्छेद्विवेकवान्धीरोमुमुक्षुः श्रद्धयन्वितः ॥२॥ स्वस्यौर्ध्वदैहिकं कर्म सविधाय यथाविधि । अनुज्ञाप्य निजाञ्ज्ञातीनाचार्यं शरणं व्रजेत् ॥३॥ ततो गुरुः सतं शिष्यं कं चित्कालं निजांतिके । स्थापयित्वा परीक्षेतत्यागिदीक्षाधिकारिताम् ॥४॥ पूर्वोक्तैर्लक्षणैः सद्भिः संपन्नं त्वं च तस्य सः । तथैर्वाधत्व काणत्व जाडन रोगादिहीन ताम् ॥५॥ दृष्ट्वा तस्य परीक्षेत वैराग्यस्य च तीव्रताम् । सन्मंडले मिलं तं च स्वभावमपि तत्त्वतः ॥६॥ ततस्तत्स्वजनानां च पुनर्विक्षेप कर्त्तृता । अस्ति वा नास्ति वेत्ये तत्स्वयं संशोधयेद्गुरुः ॥७॥ यदिस्यात्सातदानीं तु प्रेषणीयः सवैगृहम् । तद्भावेपि वैराग्यमांद्ये प्रेष्यः पुनर्गृहम् ॥८॥ सति वैराग्य तीव्रत्वे तद्रुचिं धर्मपालने । निश्चित्यदापयेद्दीक्षां त्यागिनास्वाश्रितेन सः ॥९॥ एकादशीदिने वापि द्वादश्यां विहितातुसा । उपवासो निराहारः पूर्वेद्युः पूर्ववन्मतः ॥१०॥ कक्षोपस्थशिखावर्ज्जं मुंडनं चास्य संमतम् । आचार्य्यः

The Acharya, facing the North, should speak the eight lettered hymn (Aum Narayanay Namah) in the Brahmchari saint's right ear thrice and proffer the following advice, 'O Brahamchari! You must not speak even with your mother or a wife of your guru as from today. Indeed, you must not look at women at all. You must observe a day's fast if you can make out age or beauty of a woman, even inadvertently. You must avoid all contact with wealth just as with women. You must protect your Brahamcharya Vrat at all costs and pursue the study of the scriptures daily."

Shree Hari continued, "O sons! The new Brahamchari saint should agree to obey his Acharya's advice faithfully and bow down to him again to show his assent. He should then bow down to the other saints present there. This is the only difference in giving Maha Diksha to the Brahamcharis; the other rituals remain the same as for the others. His Brahamcharya becomes firmer after Maha Diksha. Nonetheless, the Varni must continue to observe the Niyams pertaining to His Brahamcharya for rest of his life."

Thus ends the 85th Chapter of the Satsangi Jeevan.

CHAPTER 86

Bhagwan Shree Narayanmuni said, "O sons! I shall now describe the rites of Maha Diksha for the other non Brahmin Tyagi disciples who have renounced the world. A patient, desirous of Moksha, trusting, religious householder male devotee, able to differentiate right from wrong and who wishes to renounce the world and become a Tyagi saint should perform his last rites before seeking Tyagi Diksha from his guru and Acharya. He must have his family's permission before he can take Tyagi Diksha. The Acharya should keep a close eye on such a disciple and test his virtues and resolve, before agreeing to give Diksha. The Mumukshu desiring Diksha as a Tyagi saint must not have any physical deformities such as blindness in one or both eyes and missing fingers or toes or suffer from chronic illness or terminal disease. The Acharya himself must ascertain that the disciple's relatives are not going to object to him becoming a saint and his renunciation is total and permanent, otherwise, the Acharya should send the disciple back home."

Shree Swaminarayan Bhagwan continued, "Once the disciple has shown the resolve, the Acharya should give him Tyagi Diksha through another Tyagi saint.

कारयेत्सर्वं पूर्ववन्मंडलादि च ॥११॥ ततः स्नातेन शिष्येण सितांबरधरेण च । श्रीराधाकृष्णपूजां च कारयेत्ब्रह्मणोत्तमः ॥१२॥ दद्यात्तस्मै प्रपन्नाय कौपीनं साधुरादितः । बहिर्वासश्चकंथां च रंजितां रक्तयामृदा ॥१३॥ भिक्षापात्रं चांबुपात्र दत्त्वा पुंड्र चतुष्टयम् । कारयित्वा च तुलसीमाले तस्मै ददीत सः ॥१४॥ यज्ञोपवीतं कार्पासं दद्यात्तस्मै ततश्च सः । आचार्यप्रवर ग्रंथिह्येकमेवच नूतनम् ॥१५॥ प्राङ्मुखायाऽथ शिष्याय गायत्रीं वैष्णवी ततः । उपादिशेत्स आचार्य्यः सहिर्ष छंद आदिभिः ॥१६॥ आनंदमुनिदासान्य तमोंतं नाम चाचरेत् । त्यागिधर्मांस्ततस्तस्मै धर्मशास्त्रोदितान्वदेत् ॥१७॥ नित्यं च भगवद्गीतापठनं निजशक्तितः । उपादिशेद्विधिस्त्वन्यः पूर्वोक्तोऽत्राऽवगम्यताम् ॥१८॥ एवं प्राप्तत्यागिदीक्षः स च तं दंडवन्नमेत् । अन्यांश्चवैष्णवान्साधुन्नमस्कुर्याच्च वर्णिनः ॥१९॥ वसन् गुरुकुले नित्यं धर्मानेकांतिनां भजेत् । अभ्यासेद्ब्रह्मविद्यां च सेमानो गुरुं स च ॥२०॥ नित्यं कर्मविधिं तस्माद्गुरोः शिक्षेदतंद्रितः तथैव चानुदिव संविदधीत स दीक्षितः ॥२१॥ सोऽथकायेन वचसा मनसा च गुरोर्हितम् । आचरन्स्याद्वशस्तस्य गोपतेरेव गौर्मुनिः ॥२२॥ स्वयं ब्रह्मस्वरू पोऽपि दास्यं भगवतोदृढम् । नजह्यात्कर्हिचिद्धीमांस्तदीयानां च सेवनम् ॥२३॥ यथोचितं सतां कुर्यात् कैंकर्य्यं शुद्धमानसः । तर्जनं भर्त्सनादीनि तेषां च विषहेतसः ॥२४॥ प्रीणयेत सतो भक्त्या नारायणधियैवतान् । परिचर्यारतस्तेषां भवेन्नित्यमतंद्रितः ॥२५॥ सद्भिरुक्तां हितां वाचं सहेत परुषामपि । यथाकलत्रपुत्रादेदुरुक्तानि गृहाश्रमी ॥२६॥ स्वातंत्र्यं यो विहायैव सदधीनो भवेत्पुमान् । एकांतिको हरेर्भक्तः प्राप्नुयान्सपरांगतिम् ॥२७॥ इदृशास्त्यागिनोयेस्युः सात्त्वता इह तेष्वपि । महादीक्षामभीज्ञेयुर्ये तेषांविधिरुच्यते ॥२८॥ तत्रयेज्ञानवैराग्यभक्ति सद्धर्मपक्वताम् । कालेनाल्पेन संप्राणभवेयुर्बहुनापि वा ॥२९॥ तत्रापि ब्रह्मचर्याल्पाहारस्वादविवर्ज्जनम् । अहिंसागुरुभक्त्यादि धर्मौयेष्वधिको भवेत् ॥३०॥ अनुकूला भवेयुश्चयेषां शुश्रूषकास्तथा । शक्त्यायेऽधीत सच्छास्त्राः

Ekadashis and Dwadashis are the most auspicious days to give Diksha. The disciple must observe a day of fast the previous day of the Diksha. The disciple must shave hairs from armpits, genitals and head but should keep Shikha (Chotli or ponytail) on the head. The saint who is designated to give Diksha to the disciple must give him a Kaupin and ochre robes and a small quilt to sit upon before he comes for Puja of RadhaKrishna Dev. An expert Brahmin should guide the Acharya and disciple to conduct the worship and Homa reverently. The saint giving Diksha should imprint the disciple's forehead, chest and arms with Urdhvapundra Tilaks, put a double stringed fresh Kanthi of Tulsi wood around his neck; and give him a fresh Yagnopavit of three threads and an alms bowl and a jug. The Acharya should softly speak the Vishnu Gayatri hymn in his right ear and give him a new suitable name ending with 'anand', 'muni' or 'das'. He should advise him to observe the ethics pertaining to the Tyagi as mentioned in the scriptures and to read the Bhagvad Gita daily. The other rituals are exactly the same as described earlier."

Lord Shree Hari continued, "O sons! The newly Dikshit Sadhu (saint) should prostrate at the feet of his Acharya and bow down to the other saints and Varnis. The Acharya should steer him to remain under the guidance of a senior saint whom he should treat as a guru and serve him obediently and sincerely and learn scriptures from him while observing his Dharma faithfully. Just as a bullock remains under the control of a farmer, the new Sadhu should obey every command of his guru and learn various rites from him. He should serve his guru with mind (wish his wellbeing), speech (honour him verbally) and body (physical services). He must forever remain subordinate to Bhagwan Shree Krishna and the other saints even if he becomes a great scholar or achieves divine powers. He must give up ego and be prepared to suffer contempt, insults or harsh words from other saints. He should wish well of even the people who insult him and should serve other saints humbly and without rancour. Just as a householder bears harsh words from his wife and sons, a saint must bear harsh words of other saints. A true Sadhu who willingly gives up his natural traits and follows the

प्रोक्तास्तेऽत्राधिकारिणः ॥३१॥ तथानधीत सच्छास्त्रा अपि ये योगमंजसा । कुर्युरष्टांगमखिलं प्रोक्तास्तेप्यधिकारिणः ॥३२॥ महादीक्षां जिघृक्षुर्यः स आचार्यमुपाव्रजेत् । तस्याधिकारितां सोऽपि संपरीक्ष्यैव दीक्षयेत् ॥३३॥ कालपूजनहोमादि नैष्ठिकब्रह्मचारिणः । यथाप्रोक्तं तथैवात्र ज्ञातव्थ सर्वमादितः ॥३४॥ दधात्तस्मै गुरुर्वासः कौपीनाछाद नं सितम् । वस्त्रखंडं च तावंतमुत्तरीयार्थकं सितम् ॥३५॥ कंठधार्यं ततोदद्यात्तुलसीमालिकाद्वयम् । अंकयेच्छंखचक्राभ्यां पूर्ववत्तद्भुजद्वयम् ॥३६॥ श्रीकृष्णहृदये ध्यात्वा गुरुस्तस्मै ततः स्वयम् । बद्धांजलिपुटायैव महामंत्रमुपादिशेत् ॥३७॥ धर्मानुपादिशेत्तस्मै प्रणतायाऽथदेशिकः । अष्टांगं ब्रह्मचर्य स्वं शिष्यत्वं पालयेः सदा ॥३८॥ स्त्रियो मनुष्यजातेस्त्वमाकारं नावलोकयेः । आज्ञानात्स्त्रीमुखे दृष्टे व्यक्त्या कुर्या उपोषणम् ॥३९॥ शालग्रामशिलामेकां भक्त्यैवत्वं सुलक्षणाम् । पूजयेः प्रतिघस्त्रं च यथा लब्धोपचारकैः ॥४०॥ शक्त्या त्वं पंचमस्कंधं श्रीमद्भागवतस्थितम् । पठेरनुदिनं पूर्वं भोजनात्प्रयतोऽत्वरन् ॥४१॥ मिताहाराल्पनिद्रात्व भक्तिनिष्ठास्त्वमाश्रयेः । विरक्त आत्मनिष्ठश्चदृढं तिष्ठेर्वृहद्व्रते ॥४२॥ धर्माएते तथाऽन्ये च त्यागिनां विहिता स्तुये । यावद्देहस्मृतिस्तावत्पालनीया ममाज्ञया ॥४३॥ आचार्य्यः शिक्षयेदित्थं साधुमात्मनिवेदिनम् । एतावान् हि विशेषोऽत्र विधिरन्यस्तु पूर्ववत् ॥४४॥ इत्युक्तो वा त्यागिदीक्षाविधिर्यः स्वामि प्रोक्तः शास्त्रदृष्टश्च पुत्रौ । कर्त्तव्या श्रीद्वारिकानाथयात्रा दीक्षां प्राप्तैस्तागिभिर्वर्णिभिश्च ॥४५॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौत्यागिनां महादीक्षाविधिनिरू पणनामा षड्शीतितमोऽध्यायः ॥८६॥

instructions of other saints becomes dear to Bhagwan and attains Moksha and His supreme abode."

Bhagwan Shree Hari continued, "Even among such exalted saints, some of them wish to rise above the others and wish to take Maha Diksha. I shall describe the rites of Maha Diksha to such Tyagi saints. They must have more resolve in observing their Dharma such as Ahinsa, Brahamcharya, consuming bland food, serving their guru and a far superior knowledge of the scriptures than their peers. A saint who is not highly educated in the scriptures such as the Bhagwat, yet very stern in observing his Niyams is also eligible to take Maha Diksha. A Sadhu desiring to take Maha Diksha should approach his Acharya with the view of taking Diksha from him. The Acharya must ascertain his virtues before agreeing to give him Maha Diksha. The auspicious times, the mode inviting and invoking Bhagwan and the Devtas and conducting Puja and Homa are exactly the same as pertaining to Maha Diksha of Naisthik Brahamcharis. The Acharya should give a white Kaupin, white set of clothes, a fresh Kanthi of Tulsi and mark his arms with the insignias of a conch, disc, mace and lotus. With the reminiscence of Bhagwan Shree Krishna in his heart, the Acharya should speak the eight lettered hymn in his right ears thrice and proffer him this advice, 'O disciple! Observe your Vrat of Brahamcharya sincerely. Do not look at a woman, even a statue of her. You must observe a day's fast if you can make out the age of a woman inadvertently. You must worship Shaligram daily with whatever artefact you can muster; read a portion of the fifth canto of the Shreemad Bhagwat before eating anything; eat and sleep little; remain engaged in Bhakti at all times and above all protect your Brahamcharya Vrat at all costs. You must observe other Dharmas of Tyagi Sadhus for the rest of your life.' This is the only difference in Maha Diksha of such Atmanivedi Sadhus. Everything else remains exactly the same as I mentioned earlier. O sons! I reiterated the rites of various types of Tyagi's Bhagwati Dikshas to you as Ramanand swami had told Me prior to his demise. All My Dikshit Tyagi, Sadhu and Brahamchari disciples must undertake the pilgrimage of Dwarka. "

Thus ends the 86th Chapter of the Satsangi Jeevan.

अथ सप्ताशीतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

सामान्यां सविशेषां वा दीक्षामुद्धववर्त्मनि । प्राप्तायेतैः प्रतिदिनं कार्यं श्रीकृष्णपूजनम् ॥१॥ दीक्षितैरौद्धवाचार्य्याच्छ्रीकृष्णस्याखिलैरपि । प्रतिमानित्य पूजायै ग्रहीतव्या यथारुचि ॥२॥ त्रैवर्णिकश्चसच्छूद्रैः प्राप्तदीक्षैस्तथाऽऽश्रमैः । चतुर्भिस्त्यागिभिश्चार्च्याकृष्णमूर्त्तिर्नचेतरैः ॥३॥ आचार्य्येण प्रतिष्ठाप्ययादत्ता प्रतिमाभवेत् । लेख्याधात्वादिजावापिसैव पूज्या न चेतरा ॥४॥ पूजनां ते भगवतः पातव्यं चरणामृतम् । करमध्ये गृहीत्वैव मंत्रेणाऽऽनेनचाऽन्वहम् ॥५॥ अकालमृत्युहरणं सर्वव्याधिविनाशनम् । विष्णोः पादोदकं तीर्थं जठरे धारयाम्यहम् ॥६॥ विष्णुपादांबुपानात्स्यात्कोटिजन्माघनाशनम् । तदेवाष्ट गुणं पापं भूमौ बिंदु निपातनात् ॥७॥ प्रमादं सर्वथा हित्वादीक्षितैरखिलैर्दृढम् । भक्तिर्नवविद्याकार्यापुंभिर्नित्यं रमापतेः ॥८॥ कुर्वद्भिर्भगवद्भक्तिं पुरुषैरिह सर्वशः । अपराधो यथानस्याद्धरेर्वृत्यं तथा सदा ॥९॥ यानेन वा पादुकाभ्यां गमनं भगवद्गृहे । जन्मोत्सवाद्यसेवा चह्यऽप्रणामस्तदग्रतः ॥१०॥ उच्चासनारोहणं च भगवन्मंदिरे तथा । एकाकिन्या स्त्रिया साकं स्वस्यैकस्य क्षणस्थितिः ॥११॥ उच्छिष्टे चैव वा शौचे भगवत्स्पर्शनादिकम् । एकहस्तेन नमनमपशब्देन भाषणम् ॥१२॥ पादप्रसारणं चाग्रे हरेः पर्यंकबंधनम् । शयनं भक्षणं वापि मिथ्या भाषणमेव च ॥१३॥ उच्चैर्भाषारोदनं च निग्रहः कलहस्तथा । स्त्रीणां निरीक्षणस्पर्शस्ताभिश्चक्रूरभाषणम् ॥१४॥ शक्तोगौणोपवासश्चाप्य निवेदित भक्षणण् । अधोवायु समुत्सर्गः प्रौढ़पादासनं तथा ॥१५॥ ग्राम्यवार्त्ता

CHAPTER 87

Shree Narayanmuni said, “O sons! All disciples of the Udhdhav Sampraday, who have taken Samanya or Bhagwati Diksha, must worship Lord Krishna daily. They must obtain the idol of Lord Krishna from their Acharya for this purpose. The Brahmin, Kshatriya, Vaishya and pious Shudra devotees, whether undergone Samanya or Maha Diksha, must worship the idol of Bhagwan. However, the lower Shudra devotees must not use any type of idol of Bhagwan in their Puja. The idol for worship, whether a pictorial image or cast from metal, must have been given to them by their Acharya. Any other Murti of Bhagwan may be bowed down to but must not be used for their regular Puja. A devotee must take a sipful of water left over after the Puja in the palm of his right hand drink it while chanting this hymn, ‘I drink this water, which is the nectar of all the shrines and is capable of washing away the sins of past innumerable lives and push back the untimely death.’ All disciples must ensure that a single drop of this holy water is not spilled on a floor as it results in accumulation of sins eight times the intended Punya of sipping the holy water. The devotees must engage in Bhagwan’s Bhakti regularly without lassitude.”

Bhagwan Shree Hari continued, “Whilst engaged in Bhakti, all devotees must bear in mind that they are not crossing the limits of the decorum of Bhagwan and the Sampraday. I list the things one must not do while in temple or in front of Bhagwan’s Murti: Going in the temple astride any type of vehicle; entering the temple whilst wearing footwear; not offering special rituals or services on the days of Vrat such as Janmashtami; not bowing down to Bhagwan; sitting on a seat higher than that of Bhagwan; remain with a woman in solitude even for a moment; not maintaining chastity after visiting the toilets; bowing to Bhagwan with just one hand, cussing or swearing in a temple; sitting with legs stretched in front of Bhagwan; sitting whilst holding two knees together; sleeping; speaking lies; eating Paan or beetle nuts; shouting; sobbing or crying in the memory of the dead; beating or ordering somebody; quarrelling with

प्रसक्तिस्वश्लाघाऽवाङ्मुखासनम् । श्रीहरेर्नवधाभक्तावपराधा इमेमताः ॥१६॥ तस्मादेवतात्प्रयत्नेन नैव कुर्यादनापदि । भगवत्प्रीतिकामस्तु विशेषेण तदर्चकः ॥१७॥ एतेष्वन्यतमेजातेत्वपराधे प्रमादतः । भक्तेनो पोषणं कार्यं दिनमेकं रमापतेः ॥१८॥ दंडवत्प्रणिपातेन स्तुत्या च विनयेन च । क्षमापनीयो भगवान्मंत्रेणानेन चादरात् ॥१९॥ अपराधसहस्राणि क्रियंतेऽहर्न्निशं मया । दासोऽयमितिमां मत्त्वा क्षमस्व पुरुषोत्तम ॥२०॥ दीक्षितैः सकलैरेवनिजाचार्य्यस्य केवलम् । पादांबु च प्रसाद्यन्नं ग्राह्यं नान्यस्य कर्हिचित् ॥२१॥ वर्णाश्रमादि धर्मस्य नस्यात्संकरता यथा । लोकज्ञात्यपवादश्चनस्याद्ग्राह्यं तथैवतत् ॥२२॥ दंतैर्विदश्य यद्दत्तमाचार्येण फलादिकम् । भवेत्तदपिन प्राश्यं मर्यादैषौद्धवीमता ॥२३॥ इत्थंयेदीक्षिता भक्ताः स्वस्वधर्मेषु संस्थिताः । ज्ञानवैराग्यसंपन्नाः प्रोक्ता एकांतिका हिते ॥२४॥ देहांते परमंधाम विष्णोर्गोलोक संज्ञितम् । प्रयाति दिव्यदेहास्ते विमानैरर्कभास्वरैः ॥२५॥ तत्र श्रीदामनंदाद्यैः पार्षदैः सेवितं च ते । प्राप्य श्रीराधिकाकृष्णं लभंते स्वेप्सितं सुखम् ॥२६॥ द्विविधां पुंभ्य एवैतां दीक्षां दद्याद्गुरुः पुमान् । स्त्रीभ्योनैवक्वचिद्दद्यात्स्त्रियाताभ्यस्तुदापयेत् ॥२७॥ गुरुर्दीक्षांददत्ताभ्यस्तासांसोऽति प्रसंगतः । धर्मभ्रष्टश्च पापीयान्विनष्टाचार्यतो भवेत् ॥२८॥ अध्वप्रवर्त्तकं स्वस्यपूर्वाचार्य्यं सचोद्धवम् । दूषयन् स्यादगुरुद्रोहीतस्मान्नैतत्समाचरेत् ॥२९॥ इतिदीक्षाविधिः प्रोक्तः संक्षेपेण मया सुतौ । सेवनादस्य सिद्धयंति सर्व एव मनोरथाः ॥३०॥ रामानंदगुरुः साक्षादुद्धवो मामिमं विधिम् । उपादिदेशं कृपया युवाभ्यां समयोदितः ॥३१॥ मयाऽवबोधाय सुतावऽयं वां दीक्षाविधिर्यः कथितः ससभ्यक् । चित्तेऽवधार्योऽथ यथाऽधिकारं दीक्षाप्रदेया निजसंश्रितेभ्यः ॥३२॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौ दीक्षितपुरुषसाधारणधर्मनिरू पणनामा सप्ताशीतितमोऽध्यायः ॥८७॥

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somebody; looking furtively at, touching or speaking harshly to a female devotee; eating anything without first offering to Bhagwan; not observing a fast on the days of Vrat; farting within His vicinity; gossiping and praising one's self. All these are sins, which are a real hindrance in Bhakti. All devotees, especially the priests, must take a great care that they do not commit any of the aforementioned sins in a temple. The devotee must observe a day's fast if he inadvertently commits any of these sins and seek Bhagwan's clemency by prostrating at His feet and a plea, 'O Bhagwan! I offend You hundreds of times during the day. Please consider me as Your humble servant and forgive my shortcomings.'

Bhagwan Shree Hari continued, "My disciples shall only accept leftover food and Charnodak (the water with which the feet are washed) only from their Acharya. All devotees of the Uddhav Sampraday must not transgress the boundaries of the Varna system while accepting Charnodak and leftover food. They shall never accept fruits even from their Acharya if they are bitten or half tasted by him. This is the decorum of our Sampraday. The Dikshit devotees who remain within the boundaries of their respective Dharma are called Ekantik devotees. They get a divine body and travel to Akshardham by airplane after their death and serve Bhagwan Shree Krishna along with great devotees such as Shridama and Nand."

Shree Narayanmuni continued, "An Acharya must give Diksha only to male disciples. He should direct his wife to give Diksha to female devotees. Indeed, the Acharya falls from his Dharma if he frequently associates with women, even if just to give Diksha. A sinner Acharya cannot protect the decorum of his Sampraday, therefore, the Acharya must never sermonise women under any circumstances. O sons! I mentioned the rites of Diksha in answer to your question. My guru, Uddhav incarnate Ramanand swami, had explained these rites to Me which I reiterated to you. Understand these rituals properly and always follow them while giving Diksha to the various classes of your disciples."

Thus ends the 87th Chapter of the Satsangi Jeevan.

अथ अष्टाशीतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

अथ वक्ष्यामि वां पुत्रौनारीणांदीक्षणेविधिम् । तं श्रुत्वैवोपदिशते स्वस्वांभार्यां पृथक् पृथक् ॥१॥ स्त्रीणां बंभ्रम्यमाणानां कर्मभिः श्वादियोनिषु । श्रीकृष्ण एव शरणं क्लिष्टानां नैकभर्तृभिः ॥२॥ राधालक्ष्म्यादिवद्गोप्यः कृष्णंवृत्त्वाह्यनन्यया । भक्त्या विमुक्ताः संसारात्प्रापुः सौख्यं निजेप्सितम् ॥३॥ बुद्धिमत्यस्ततोयोषाधर्मवंश्य गुरुस्त्रियम् । श्रित्वा तस्याः प्राप्यदीक्षां भजेयुः कृष्णमादरात् ॥४॥ पतिव्रताधर्म भंगाद्भीतास्वाद्यातुसा क्वचित् । पुंसो दीक्षां न गृह्णीयाद्धर्मवंश्यादपि ध्रुवम् ॥५॥ स्त्र्याकृतेर्वीक्षणंपुंसः स्त्रियाश्चन्नाकृतीक्षणम् । अवश्यमेव भवति मनसः क्षोभकारणम् ॥६॥ दीक्षां गृहीत्वा पुरुषात्कलाविह सहस्रशः । योषितो धर्मतो भ्रष्टा दृश्यंते पशुभिः समाः ॥७॥ अतः पुंसो न गृह्णीयाद्योषा दीक्षाकलाविह । तस्यादीक्षाविधानं तु ब्रुवेगुरुमुखाच्छ्रुतम् ॥८॥ यायोषासंसृतेर्भीतायमाच्च श्रेय इछती । साध्वीधर्मरिरक्षुश्च श्रद्धालुः साध्व साधुवित् ॥९॥ मुमुक्षुः सातुशरणं गुरुपत्नीं व्रजेद्रुतम् । वर्तमानामौद्धवीये पथि धर्मदृढ़स्थितिम् ॥१०॥ वासुदेवानन्यभक्तागुरुस्त्रीतु भवेत्सती । स्वासन्न संबंधिभिन्ननृभाषास्पर्शवर्ज्जिता ॥११॥ एकादश्यादि व्रतकृत्कुर्वंती चोत्सवान्हरेः । गुर्वीसातुप्रपन्नायैदद्याद्दीक्षांतु योषिते ॥१२॥ स्नाताधौतांबर धराकृत कृष्णार्चना गुरुः । प्रागेवभोजनाद्दद्याद्दीक्षां चा भुक्तयोषिते ॥१३॥ भर्त्तुराज्ञां गृहीत्वै वयोषिते गुरुयोषिता । मंत्रोपदेशः कर्त्तव्यो न तु स्वातंत्र्यतः क्वचित् ॥१४॥ अस्यांतिथ्यादि नियमोदीक्षायां नैव विद्यते । यदा यस्या मुमुक्षास्याद्दीक्षणीयातु सा तदा ॥१५॥ स्नाताधौतांबरा शिष्या गृहीत्वैव फलंकरे । गुर्व्वीमुपेत्यपुरतः फलं तस्यानिधारयेत् ॥१६॥ ततः प्रणामं कुर्वीत बद्धांजलिपुटाऽथचताम् । ब्रूयात्स्वामिनिमांपाहिपाषंडिगुरुपापतः ॥१७॥ दत्त्वाऽभयंतामाश्वास्य गुरुपत्नीवदेत्ततः । मामैषीर्वासुदेवस्त्वां रक्षिष्यत्येव सर्वतः ॥१८॥ इत्युक्त्कातामुपावेश्य दत्त्वांभोदक्षिणे करे । संकल्पं कारयेद्

CHAPTER 88

Bhagwan Swaminarayan said, "O sons! I shall now describe the Diksha rites for women disciples. You should understand them properly and explain them to your respective wives. Only Lord Krishna can save them from the pains they have endured from their husbands in their innumerable past lives. Just like Radha and Laxmi previously, the Gopis were granted salvation and bliss of His Dham due to their unwavering devotion towards Him. Therefore, all wise female disciples should take Diksha from the wives of Acharyas born in the clan of Dharmadev and engage in Shree Hari's Bhakti. A chaste woman must always fear from the shadow of a male and as a result, must never take Diksha from a male guru, even one from the clan of Dharmadev. A man and a woman are liable to be corrupted by merely looking at each other. Thousands of women have been laid astray from the Vrat of faithfulness and have become promiscuous due to taking Diksha from male gurus. Therefore, women must never take Diksha from a man. I shall now reiterate the rites of initiation for women disciples as I have been told by Ramanand swami."

Bhagwan Shree Hari continued, "A woman who is afraid of the punishments of hell; who wishes to be liberated from the clutches of the cycle of death and rebirth; who wishes to attain Moksha; who wishes to protect her vow of faithfulness and who can differentiate right from wrong should approach their guru, the wife of the current Acharya. The wife of an Acharya, who observes all Vrats such as Ekadashi and festivals, is devout, religious, faithful to her husband and obeys her husband should take a woman under her wings and give her Diksha. However, she must give Diksha and sermon only after concurrence and permission of her husband and not independently. There is no set time or place for giving Samanya Diksha. Whenever the desire to attain Moksha ascends in a devotee is the best time for Diksha. Following the conclusion of her daily Puja and wearing a fresh set of clothes, she should go to her guru prior to eating anything. A female disciple must take fruits with her as an offering for her guru. She should plead and request her guru to protect her from sins and evil gurus."

Shree Narayanmuni continued, "The guru, a wife of the current Acharya, should console her disciple that Bhagwan Vaasudev will protect her from all her fears. She

गुर्वी मंत्रमेतं पठंत्यसौ ॥१९॥ कालमायापापकर्मयमदूतभयादहम् । श्रीकृष्णदेवंशरणं प्रपन्नाऽस्मि सपातुमाम् ॥२०॥ ततस्तस्यै कंठधार्येसूक्ष्मे तुलसिकास्रजौ । दत्त्वा तस्या भालदेशे कुर्यात्कुंकुमचंद्रकम् ॥२१॥ यदि साविधवा तर्हि कंठे चंदनचंद्रकम् । कृत्वाऽष्टवर्णं मंत्रं त्रिर्वामकर्ण उपादिशेत् ॥२२॥ ततस्तस्यै सर्वकालं जप्तुं सा अक्षरं मनुम् । उपादिशेत्तु योषायैतं जपेत्सापि सर्वदा ॥२३॥ त्रैवर्णिकानां नारीणां सच्छूद्राणां च सर्वशः । विधिरेषइह प्रोक्तस्ताभ्योऽन्यासां ब्रुवे विधिम् ॥२४॥ स्नाताभ्यस्त्वन्ययोषांभ्यो गुरुपत्नी गुणाक्षरम् । प्रदापयेन्नाममंत्रमन्ययेति विधिः स्मृतः ॥२५॥ ततो गृहीत मंत्रायै शिष्यायै नियमान्वदेत् । एकाग्रमनसासापि श्रुत्वैतान् हृदिधारयेत् ॥२६॥ मांसं न भक्षयेस्त्वं च सुरांमद्यं च मा पिबः । परस्य हिंसनं नैव कुर्या घातं चनात्मनः ॥२७॥ नजातिभ्रंशकृत्कर्मनकुर्याः स्तेयकर्म च । नसंगं परपुंसश्च कुर्यास्त्वं कर्हिचिच्छुभे ॥२८॥ कुसंगिभ्यो न श्रृणुयाः कथावार्त्ताहरेरपि । न च कस्यापि देवस्य वाचाप्युच्छेद माचरेः ॥२९॥ न किंचिन्मादकं खादेर्नतमालं न चाऽश्रुचि । अगालितं पर्योऽभश्चनपिबेस्त्वं कदाचन ॥३०॥ नाऽपशब्दं वदेः क्वापि कंचनापवदेर्न्न च । मानसं पूजनं विष्णोः कुर्यानित्यमतंद्रिता ॥३१॥ प्रीत्यैवराधाकृष्णार्चां पूजयेश्चत्वमन्वहम् । शक्त्यातन्मंत्र जपनं विदध्यानियमेन च ॥३२॥ मालामाछाद्यवस्त्रेण शुचिर्भूत्वास्थिरासना । कुर्या मंत्रजपं नित्यं यतवाग्दृष्टिरत्वरा ॥३३॥ कुर्या एकादशी जन्माष्टम्यादीनि व्रतानि च । अधार्मिकाणां नारीणां पुंसां संगं च मा कृथाः ॥३४॥ हरेर्नव विधांभक्तिं कुर्यास्त्वं मात्वजः क्वचित् । अथ याविधवासातुसंगपुंसोऽष्टधा त्यजेत् ॥३५॥ सद्धर्मानद्यभवतीप्राप्ताभागवतानीति । सत्संगिनीतिलोकेऽस्मिन्वि श्रुता च भविष्यति ॥३६॥ जाताऽद्यनिर्भयात्वं हि कृष्णं धर्मस्थिता भज । गोलोकं परमं धाम प्राप्स्यस्यंते तथा सती ॥३७॥ वासुदेवस्तवपतिर्भूत्वा ते वांछितं सुखम् । दास्पत्येव कृपासिंधुः संशयोनाऽत्रविद्यते ॥३८॥ इत्युक्ता प्रतिमां तस्यै राधाकृष्णस्य सागुरुः । चातुर्वर्ण्य स्त्रियैदद्यादितरांत्वित्थ मादिशेत् ॥३९॥ प्रतिमावासुदेवस्य स्प्रष्ट व्यानत्वया क्वचित् । स्वग्रामेह्यौद्धवगृहे क्रुर्या नित्यं तदीक्षणम् ॥४०॥ सानचेत्तर्हि पुष्पादिकृष्ण प्रासादिकं त्वया स्थापयित्वांतिके तस्य कर्त्तव्यं नित्यमीक्षणम् ॥४१॥ मानसं पूजनं भक्त्या नित्यं

should place water in disciple's right hand and ask her to repeat this hymn of shelter, 'I have come under the shelter of Bhagwan Shree Krishna. Let Bhagwan save me from Kaal, Maya, sins and the messengers of death.' The guru should place a double stringed Kanthi of Tulsi wood around her disciple's neck and mark her forehead with a Chandlo if she is Sadhava. A Chandlo should be marked on a throat of a Vidhava disciple. The guru should speak an eight lettered hymn of Bhagwan Krishna (Aum Krishnay Namah) thrice in her disciples left ear and advise her to chant 'Shree Krishna' regularly and at all times. These rites of Diksha are equally applicable to the disciples of the first three Varnas and pious Shudras. The guru should give an eight lettered hymn of Lord Krishna to the other disciples outside the recognised Varna system through one of her disciples and not directly. The guru should proffer these advices to all her newly Dikshit disciples."

"O disciples! You must never consume meat, alcohol in any form, any intoxicating substances, tobacco, unholy food and water and milk without sieving; not harm or kill any living beings including yourself; not deviate or transgress from your Dharma pertaining to your Varna; never steal; never associate with a male who is not a close blood relative; never hear anything, even Katha, from evil people; never insult any deities even verbally and never level false allegations against anyone or swear at anyone. You must venerate Bhagwan without any indolence; worship Lord Krishna every morning and chant His hymn without failure. The mind should be kept serene, body still, eyes closed and maintain silence while slowly chanting His name whilst turning the beads of a Mala kept under the cover. You must observe all Vrats such as Ekadashi and Janmashtami sincerely and never associate with evil and sinners, male and female alike. Vidhava amongst you must forsake man in all eight manners. You will become famous as a Satsangi and be free from the fears of Maya and death if you follow this path of religion. You will attain Golok after death if you continue Bhagwan's Bhakti in this manner. Merciful Bhagwan Vaasudev will indeed fulfil all your desires and grant you all the happiness."

Bhagwan Shree Hari continued, "The guru of female devotees should give all her disciples of the four Varnas a pictorial Murti of RadhaKrishna Dev for personal

कुर्यास्त्वमादरात् । तेनैव बाह्यपूजायाः फलं सर्वमवाप्स्यसि ॥४२॥ ततश्चातुर्वर्ण्ययोषा गुरुपत्नीं समर्च्ययेत् । कुंकुमाक्षतपुष्पाद्यैः शक्त्यावस्त्रैर्धनैश्चसा ॥४३॥ गुरुपत्नीं नमस्कृत्य ततस्तस्या निदेशतः । गच्छेन्निजगृहं तत्रभवेत्तद्वचसि स्थिता ॥४४॥ इतिसामान्यदीक्षाया विधिः प्रोक्तोमयाऽधुना । विधिं विशेषदीक्षायाः कथयाभ्यऽप्यशेषतः ॥४५॥ योषात्रैवर्णिकी तत्र ज्ञातव्याह्यधिकारिणी । सच्छूद्राचाप्त सामान्यदीक्षातद्धर्मसुस्थिरा ॥४६॥ नस्यान्न्यूनातिरिक्तांगा बभाषेनानृतंचया । न हासिनी न बहुभुक्न क्रियासु प्रमादिनी ॥४७॥ विकृतांगी चयानस्यान्महारोगार्द्दिता न च । न चातिघर्घररवाश्मश्रुलाचन या भवेत् ॥४८॥ न तुछ भाषिणीया च भ्रामणी न चयाभवेत् । राजादिवार्त्ताकथन प्रछन प्रकृतिर्न च ॥४९॥ भोजयित्वा पोष्यवर्गंया भुंजीत दिनेदिने । लज्जालुर्नातिचपलादयालुश्च पतिव्रता ॥५०॥ क्रयविक्रयहेतोर्यानस्याद्विपणि गामिनी । अधार्मिकाणां नारीणां संगे यस्या रुचिर्नच ॥५१॥ सद्धर्मपालनोत्साहाभर्त्राज्ञप्ता सुवासिनी । पितृपुत्राद्यनुज्ञाताविधवाप्यधिकारिणी ॥५२॥ गुरुः शिष्यां परीक्ष्यैवं महादीक्षां ददीतसा । एकादश्यां वाद्वादश्यां पूर्वेद्युस्त्यक्त भोजनाम् ॥५३॥ पूर्वेद्युः कारयेदेवकदलीस्तंभमंडितम् । शोभितं चित्रवस्त्राद्यैर्मंडपं चारुतोरणम् ॥५४॥ तन्मध्ये सर्वतो भद्रं रंगैर्वाचित्रतंडुलैः । कारयेद् गाययेत्स्त्रीभिः कृष्णगीतानि भूरिशः ॥५५॥ प्रातर्द्दीक्षादिने स्नात्वा गुर्वीधौतांबरा शुचिः । पूजोपहारानानाय्यनिषीदेन्मंडलाग्रतः ॥५६॥ मंडलस्यांतरे पीठं संस्थाप्यसितवाससा । आछाद्याष्टदलं कुर्यात्तस्मिन्पद्मं सुशोभनम् ॥५७॥ विचित्ररंगैस्तत्कृत्वा तंडुलैर्वास कर्णिकम् । राधालक्ष्मीयुतां मूर्त्तिं वासुदेवस्य तत्र च ॥५८॥ स्थापयेद्गाययेच्चासौयोषाभिः कृष्णगीतिकाः । वादित्राणि विचित्राणि वादयेत्पूजनोत्सवे ॥५९॥ स्नात्वाऽथशिष्याकौशेयेवाससी परिधायसा । धौतेवासूत्रवसने निषीदे दंतिके गुरोः ॥६०॥ पूजामनुस्तु 'श्रीराधाकृष्णाय नमः' इत्यसौ । तेनैवकारयेत्पूजां प्राङ्मुखांतां हरेर्गुरुः ॥६१॥ प्राङ्मुखा गुरुपत्नी तामुपवेश्योत्तराननाम् । दद्यात्सूक्ष्मं कंठधार्यं तुलसीमालिका द्वयम् ॥६२॥ काश्मीरचंद्रकं मालेसधवां कारयेत्त्रियम् । प्रासादिकेन गंधेन विधवायास्तु सागले ॥६३॥ यद्वागोपीचंदनेनकारयेत्कंठचंद्रकम् । उत्तिष्ठंती ततः शिष्यास्तुयात् कृष्णं कृतांजलिः ॥६४॥ श्रीकृष्णनारायण वेणुपाणे

worship. However, she should advise her disciples who are lower than Shudras or outside the Varna system, 'You must do Darshan of Bhagwan without touching directly and physically any type of Bhagwan's Murti, whether at other devotees' home or in a temple. You should keep flowers or a piece of cloth worn by Bhagwan as a memento for Darshan if there is no Murti in a village. As you do not have the Vedic sanction to perform Bhagwan's worship directly with artefacts, you must only do Mansi Puja every morning. You will earn the same Punya from Mansi Puja as one earns from Puja done with physical artefacts.' O sons! The newly Diskshit female devotees should venerate their guru with flowers, garlands, Kumkum, rice, clothes and money as per their individual financial abilities. They should return to their homes after taking Diksha and behave as advised by their guru. I just explained the rites for Samanya Diksha. Now I shall narrate the rites for Maha (or Bhagwati) Diksha applicable to female devotees."

Bhagwan Shree Narayanmuni continued, "The female devotees of only the first three Varnas (Brahmin, Kshatriya and Vaishya) are eligible for Maha Diksha. They must not be physically deformed or suffering any major disease, habitual liars, lethargic, over indulgent in eating, masculine, rude or loitering. She must eat after feeding her parents and other dependents, be able to keep secrets and not very inquisitive, shy, lenient and faithful to her husband. She must not be a street hawker or keep company of irreligious or vagabond women. She must act under the guidance of her husband (if he is alive) or of her parents or brother (if she is a widow). The guru (wife of an Acharya) must ensure that the disciple wishing to take Maha Diksha is fit and proper to take Maha Diksha. A disciple seeking Maha Diksha must observe a fast for a day. Ekadashi and Dwadashi are the most auspicious days to give Maha Diksha. A Mandap supported by the trunks of four banana plants and decorated with buntings, flowers, leaves and multi coloured fabrics should be erected. A Bajoth should be placed in the middle of the Mandap with the same rituals as I described earlier (ch. 83). The guru should come and sit in front of the Bajoth following her routine morning Puja. She should ask a few other women to accompany her to sing Bhagwan's Kirtans accompanied by the musical instruments. The Bajoth should be covered with a white cloth and a lotus of eight petals should be established on it with coloured powder and rice. The Murti of

श्रीराधिकानेत्र चकोरचंद्र । वृंदावनानंदित गोपगोपी श्री गोकुलाधीश हरे प्रसीद ॥६५॥ श्रीदेवकीनंदन देवदेव श्री द्वारिकाधीश्वर पार्थसूत । लक्ष्मीमनोरंजनचारुहासप्रभो नमस्ते परमेश्वराय ॥६६॥ दीक्षां त्वदीयां महतीं दधामिरक्षातदीया भवतैवकार्या । क्रोधाच्चलोभाच्चरसाच्चकामादधार्मिकेभ्यश्चन्विभो नरेभ्यः ॥६७॥ यथात्वदीयेतुपदारविंदेरतिर्मदीयागिरि निश्चलास्यात् । हरेतथानुग्रहमर्हसित्वंकर्त्तुंत्वदीयास्मियतोऽहमीश ॥६८॥ धर्मोयथैवाऽत्र पतिव्रताया भग्नो भवेन्नाऽणुरपि प्रभो मे । तथैवकार्या भवतादयालोदास्यां कृपामय्यपिवासुदेव ॥६९॥ गुर्वाज्ञया प्रणभ्याऽथवासुदेवं च तां गुरुम् । निषीदेत्प्राङ्मुखागुर्वी शिष्यातूदङ्मुखाभवेत् ॥७०॥ वासुदेवं स्वामिनं स्वं ततोध्यात्वा निजेहृदि । कृष्णमंत्रं वामकर्णे तस्याः सोपदिशेच्छनैः ॥७१॥ त्रिर्मंत्रमुपदिश्याऽथधर्मास्तस्या उपादिशेत् । श्रृणुभद्रेमदीयात्वं पुत्री जातासिसांप्रतम् ॥७२॥ पत्यासत्येन कृष्णेनयोजितासि मया किल । तस्मात्तं प्रयतानित्यमनन्य मनसा भज ॥७३॥ अनेकपतिसंबंधात्संसृतिभ्रमणादपि । रक्षित्वा त्वां सभगवान्याति व्रत्यमविष्यति ॥७४॥ सेवाभगवतोनित्यं कर्त्तव्यानुसवं त्वया । प्रासादिकं हरेरन्नंभोज्यमह्नि तथा निशि ॥७५॥ दिवसे द्विर्न भुंजीथा न रात्रौ द्विर्विनापदम् । सकृदेवहि भुंजीत विधवात्वह्नि वानिशि ॥७६॥ रोगेसूतौ प्रवासादौज्ञात्यावश्यक भोजने । सघवायानतेदोष स्त्रिर्भुक्तेरपि विद्यते ॥७७॥ नैवेद्यंतु तदाकार्य्यं मनसैव त्वया हरेः । अन्नाद्यैर्म्मान सैरेवभोज्यः कृष्णोह्यदिस्थितः ॥७८॥ बाह्येमुहूर्त्ते संत्यज्यनिद्रांकृष्णंस्मरेः सदा । आद्यंयामंनिशोऽतीत्यकुर्याः शयनमन्वहम् ॥७९॥ दशमीषु च सर्वासु तथा त्वं द्वादशीष्वपि । व्रतोपवासदिवसेदिवास्वापंचना चरेः ॥८०॥ विधवातुदिवाक्वापिन शयीत यथा यतिः । आपत्काले दिवास्वापः पुनर्भुक्तिर्न दोषकृत ॥८१॥ सर्वाभिर्नवधाभक्तिः स्त्रीभिः कार्या रमापतेः । मानेर्ष्यारुट् विवादाश्चनकार्याभक्तया सह ॥८२॥ कृष्णस्तोत्रं प्रतिदिनं पठेयुर्दीक्षिताः स्त्रियः । यावद्देहस्मृतिस्तावत्याल्पा धर्माइति स्थितिः ॥८३॥ कृष्णमेवाश्रिताऽस्यऽद्यत्वंहि सर्वात्मना प्रभुम् । अतोभविष्यसि ख्याताभूमावात्मनिवेदिनी ॥८४॥ स्वधर्मसंस्थितानित्यं देहांतेत्वं तु सन्मते । राधिकेवसुखंस्वेष्टं गोलोके प्राप्स्यसि

Bhagwan Vaasudev and Radha Krishna should be placed in the middle of the lotus. The disciple should sit next to her guru in front of the Bajoth. The guru should guide her disciple to conduct the veneration of Bhagwan Shree Hari using the hymn 'Shree RadhaKrishnay Namah'. She should place a new Tulsi Kanthi around her disciple's neck and mark her Sadhava disciple's forehead with a Chandlo of Kumkum or throat of her Vidhava disciple with a Chandlo of Gopichandan or sandalwood paste."

Shree Hari continued, "The newly Dikshit female devotee now should pray to Bhagwan thus, 'O Krishna! Be pleased with me! O Narayan! You hold a divine flute in Your hands. O son of Devki! You have granted the pleasure of Your Darshan to Radha and Laxmi. O king of Dwarka! Your benevolent smile greatly pleases Laxmi. O Parmeshwar! Be pleased with me! I have just taken Your Maha Diksha. Please shield me from anger, greed, lust, palate and evil people. I have only one wish - my love in You remains steadfast. O Prabhu! Please ensure that my Bhakti towards You does not ever waver. O Vaasudev! Have mercy on me. I have come under Your shelter. Consider me as Your maid servant as from today.' O sons! The disciple now should bow down to Bhagwan Vaasudev and her guru and sit facing the North to accept the hymn of Lord Krishna. Facing the East, the guru should speak the hymn of Lord Krishna thrice in her left year and proffer her this advice."

"O pious woman! I consider you my daughter. I have allied you with Bhagwan today. You must venerate Bhagwan daily and regularly with a focused mind. He will protect you from being a wife to any more husbands in this life and the next (will free you from the cycle of life and death). You should venerate Bhagwan three times a day and eat only once during the day and the night. Never eat twice during the daytime or night except during illness, travel or on a very important social occasion. All food must first be offered to Lord Krishna as Naivedhya before consumption. If the detrimental period such as illness does not allow the food to be physically offered to Bhagwan, it must be offered to Him in thought. You should wake up very early in the morning (at least one and half hours before dawn) and remember Shree Krishna before arising from the bed. You must only retire to bed after three hours after dusk. You must not sleep during the daytime on every Dasam, Ekadashi, Baras and other days of Vrat. You should spend your time in any of the nine types of Bhakti. You must never exhibit

ध्रुवम् ॥८५॥ भर्त्तापितव पुण्येनपार्षदो भविता हरेः । मातृपितृकुले तेऽपि प्राप्स्येते सद्गतिं पराम् ॥८६॥ इत्युक्तागुरुपत्न्यासा शिरसा दायतद्वचः । प्रणमेत्तां ततः सापितस्यैदद्याशुभाशिषः ॥८७॥ पतिव्रताधर्मनिष्ठाभवत्वं सर्वदाशुभे । वासुदेवस्यदास्यंचकमलायाइवाऽस्तुते ॥८८॥ ततः शिष्यागुरोः पूजां शक्त्या कृत्वैवपूर्ववत् । तांचान्याश्चनमस्कृत्यभक्ताः स्यात्तद्वचः स्थितिः ॥८९॥ सामान्यां महतीं वापिगृह्णीयादौद्धवींतुया । दीक्षामेतां स्वशक्त्या साहरेर्भक्तान्सुभोजयेत् ॥९०॥ दीक्षाविधिरिति प्रोक्तः स्त्रीणां द्वेधाभयासुतौ । कृष्णभक्तिं चिकीर्षूणां स्थित्वैयोद्धववर्त्मनि ॥९१॥ एतं युवां च भार्या यैस्वस्य स्वस्य पृथक्पृथक् । ब्रूयातं तेततस्तद्व उभे अपि करिष्यतः ॥९२॥

सुव्रत उवाच ।

तावेवमुक्तौ हरिणाप्रसन्नौ सुतावभूतां नृपते प्रणम्य । तमीश्वरं जग्मतुरात्मवा संतमेवचार्थह्वदिचिंतयंतौ ॥९३॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौ स्त्रीणांद्विविधदीक्षाविधिनिरू पणनामाऽष्टाशीतितमोऽध्यायः ॥८८॥

अथैकोननवतितमोऽध्यायः

सुव्रत उवाच ।

एकादश्यां निर्जलायां नारायणमुनिर्नृप । पुत्राभ्यां प्रददौ दीक्षां द्विविधां स्वयमेवहि ॥१॥ दीक्षिताभ्यां ततस्ताभ्यां तत्स्त्रीभ्यामपि सस्वकान् । दीक्षां प्रदाययामास सामान्यां महतीमपि ॥२॥ तदा महांतमकरोत्कृष्णार्चनमहोत्सवम् । साधूंश्च सकलान्विप्रान् यथेष्टंसमभोजयत् ॥३॥ देशांतरेभ्योऽपि भक्तस्तत्राऽऽयाताः सहस्रशः । पुरुषायोषितश्चासन् वर्णिनः साधवस्तथा ॥४॥ स्नानयात्रोत्सवस्यांते समा तत्र महत्यऽभूत् । मर्यादया भक्तजना निषेदुस्तत्र सर्वशः ॥५॥ नारायणश्चतन्मध्यउच्चासन उपाविशत् । मुखारविंदं तस्यैवते च पश्यंत आसत ॥६॥ तानुवाच हरिर्भक्ताः सर्वेश्रृणुतमद्वचः । दीक्षितानां फलं भक्तेः शीघ्रं भवति नृणाम् ॥७॥ यथाधिकारं दीक्षातो सामान्यमहती तथा ग्राह्या पुंभिश्चनारीभिः स्थितैरुद्धव वर्त्मनि ॥८॥

envy, ego and anger against other female devotees and not engage in futile debates with them. As per the decorum of our Uddhav Sampraday, you must observe your Dharma until the body allows and must chant Shree Krishna Bhagwan's Mantra daily and regularly. You have surrendered yourself to Bhagwan Shree Krishna and by following your Dharma faithfully, you will become known as an Atmanivedi devotee. You will indeed attain the same level of pleasure that Radhikaji has attained by serving Him in His supreme abode. Due to the weight of your Punya, your husband and parents will attain salvation' O sons! The guru should emphasise a few additional points to her widowed disciple that they must eat only one meal a day and must never sleep during the daytime except in detrimental times. After advising them on their ethical duties, the guru should bless her disciples that they become staunchly loyal and subservient to Bhagwan Vaasudev for the rest of their lives. O sons! The newly Dikshit disciple must bow down to her guru and other present female devotees before leaving. She should also arrange to feed numerous devotees after taking any type of Diksha. I have narrated the process of granting Diksha to the female disciples of our Uddhav Sampraday, which you must pass on to your respective wives and ask them to follow these guidelines."

Suvrat Muni said, "O King Pratapsinh! Delighted at the full explanation of rites of Diksha, Ayodhyaprasadji and Raghuvirji Maharaj bowed down to Shree Hari and returned to their respective quarters."

Thus ends the 88th Chapter of the Satsangi Jeevan.

CHAPTER 89

Suvrat Muni said, "O King Pratapsinh! Bhagwan Shree Narayanmuni Himself gave both types of Diksha (Samanya and Maha) to Ayodhyaprasadji Maharaj and Raghuvirji Maharaj at (Gadhpur) on Nirjala (Jeth Sud) Ekadashi (of Samvat 1882). He asked them to grant both types of Diksha to their respective wives. Shree Hari fed thousands of Brahmins, saints and devotees the next day. Thousands of devotees had thronged at Gadhpur to attend this festival of Diksha. After the ritualistic bath in

लक्ष्मीनारायणस्याऽत्र खंडेस्युः पुरुषास्तुये । गृह्णंतु रघुवीरात्ते दीक्षांतु द्विविधामपि ॥९॥ तेषां स्त्रियश्च गृह्णंतु रघुवीरस्य योषितः । सकाशाद्विविधां दीक्षां न तु पुंसः कदाचन ॥१०॥ नरनारायणस्याऽत्र खंडेस्युः पुरुषाश्चये । दीक्षाऽयोध्या प्रसादात्तु गृह्यतां द्विविधापितैः ॥११॥तेषां स्त्रियस्तु यास्ताभिदीक्षा तस्यैव योषितः ।सकाशाद्गृह्यतां द्वेधानाऽन्यथातु कदाचन ॥१२॥वासुदेवीमिमां दीक्षां गृहीत्वाऽथानुवासरम् । पूजानार्थं च कृष्णार्च्चाग्राह्या स्व स्व गुरोर्जनाः ॥१३॥ यथाधिकारं कर्त्तव्यं यथार्हं च तदर्चनम् । स्थित्वा सर्वैः स्वधर्मेषु नान्यथा तु मदाश्रितैः ॥१४॥ धर्मेषु संशयः कश्चित्कस्यविद्यदि चेतसि ।स्याच्चेद्यथावकाशंतं स पृछतु सुखेन माम् ॥१५॥

सुव्रत उवाच ।

एव मुक्ते भगवता ते तथेत्यवदन् जनाः ।हरिर्निजावास मायात्स्व स्वावासनययुश्चते ॥१६॥ यथाधिकारं च ततो यथाकालं हरिर्निजान् । पुत्राभ्यां दीक्षयामास सर्वानपि विभागशः ॥१७॥ ततश्च रघुवीरेण तच्छिष्येभ्यो हरिर्नृप । राधाकृष्णस्य च स्वस्य लेख्यार्चामप्पदायत् ॥१८॥ तथाऽयोध्याप्रसादेन तच्छिष्येभ्यश्च सर्वशः । नरनारायणस्यार्चांतथा स्वस्याऽय्यऽदाययत् ॥१९॥ ततस्तयोस्तु भार्याभ्यां नारीभ्योऽपि यथोचितम् ।द्विविधां सादपयामास दीक्षां सर्वाभ्य ईश्वरः ॥२०॥यथा विभागं च ततो नित्यार्च्यं प्रतिमाद्वयम् ।ताभ्योऽपि दाययामास ताभ्यामेव पृथक्पृथक् ॥२१॥इत्थं नारायणः स्वामी संप्रदायमिहौद्भवम् ।राजन्प्रवर्त्तयामास कलौ नृणां हिताय वै ॥२२॥ रघुवीरस्तथाऽयोध्या प्रसादोभ्रातरावऽथ । तमुपेत्यनमस्कृत्य तदग्रे च निषेदतुः ॥२३॥ हरिस्तावाह पुत्रौयत्प्रष्टव्यं भवतोर्भवेत् । तत्पृछतमिति प्रोक्तौ तौ तं पप्रछतुर्नृप ॥२४॥

भ्रातरावूचतुः ।

संप्रदायेऽत्रनः स्वामिन्कर्त्तव्यायेव्रतोत्सवाः । वार्षिकाणां च तेषां नौ विधानं वक्तुमर्हसि ॥२५॥ आद्यांत्वदुक्तरीत्यैव भगवन्मंदिरेषु तान् । यथाकालं करिष्यावोदेशयोरुभयोः प्रभो ॥२६॥

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the river, a large assembly was held in the royal courtyard. Shree Hari sat on a high Sinhasan in front of the congregated devotees. O king! Shree Hari addressed the assembly, 'O devotees! Listen to Me. Devotees attain the rewards of Bhakti only after taking Diksha. Therefore, all disciples of the Uddhav Sampraday must take either type of Diksha as appropriate. The male devotees residing in the southern Laxminarayan diocese must take Diksha from Raghuvirji Maharaj and female devotees must take Diksha from his wife. Similarly, the male devotees of the northern NarNarayan diocese must take Diksha from Ayodhyaprasadji Maharaj and female devotees of that diocese must take Diksha from his wife. The female devotees must never accept Diksha from a male. O devotees! You must take an idol of Bhagwan Shree Krishna for your daily worship from your respective Acharya and guru. You all must worship Bhagwan daily and live according to the ethics that are appropriate to your Varna and Ashram. You may ask Me if you have any misgivings on this.' O king! The devotees present in the assembly concurred with Shree Hari and pledged to live as He had directed." Suvrat Muni continued, "O king! Shree Hari directed all male devotees of both dioceses to take appropriate Diksha from their respective Acharyas. Shree Hari directed Raghuvirji Maharaj to give the pictorial Murti of LaxmiNarayan Dev and Himself (as Sahajanand Swami) to his disciple and Ayodhyaprasadji Maharaj to give the pictorial Murti of NarNarayan Dev and Himself (as Sahajanand Swami) to his disciples. The female devotees were directed to accept Diksha from their guru, the wives of the respective Acharyas. They were given similar pictorial idols according to their residential status. O king! Shree Hari propagated the decorum of the Uddhav Sampraday for the benevolence of His disciples. Both brothers, Ayodhyaprasadji and Raghuvirji once again came to Shree Hari and humbly sat near His feet. Shree Hari realised that they wanted to ask Him something and to encourage them He requested they ask any questions. O king! Both brothers asked Shree Hari, 'O Bhagwan! You have established a system of celebration of various festivals falling throughout the year. Please guide us on the mode of celebrating various festivals. We shall celebrate these festivals in the temples under our respective control as You direct.' O king! Pleased with the query,

सुव्रत उवाच ।

पृष्टः सुताभ्यामिति सप्रसन्नो नारायणस्तौ नृपते जगाद । स्व संप्रदायंह्यनुसृत्य सर्वंव्रतोत्सवानां विधिमाब्दिकानाम् ॥२७॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे उद्धवसंप्रदायदीक्षाविधिप्रवर्तननिरू पणनामेकोननवतितमोऽध्यायः ॥८९॥

अथनवतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

व्रतोत्सवानां सर्वेषां विधिस्तुग्राह्यउत्तमः । श्रीविट्ठलेशगदितः सविशेषं वदामितम् ॥१॥ अस्माकमिष्टदेवोहि श्रीकृष्णोऽस्तीतितस्यया । आविर्भावतिथिस्तस्याविधिरादौनिरू प्यते ॥२॥ अथ श्रावणकृष्णाष्ट्यां श्रीकृष्णजन्मोत्सवः, यदा पूर्वदिनेह्येवरोहिणी बुधसंयुता, निशीथ गाऽष्टमीसम्यग्नोत्तरातु निशीथगा ॥३॥ तदा विद्धाऽपि सप्तम्या ग्रहीतव्याष्टमीव्रते । परेद्युः पारणाकार्यातिथ्यंते व्रतचारिभिः ॥४॥ प्रोक्तायोग विशेषेण सप्तमी सहिताष्टमी । ग्राह्येत्यग्निपुराणादौनान्यथा केवलाष्टमी ॥५॥ पूर्वेद्युरेवयोगश्चप्रागुक्तः सकलोयदि । भवेदथ परेद्युस्तु निशीथे केवलाष्टमी ॥६॥ उपवासद्वयं कुर्यात्तदा शक्तस्तु पूरुषः । उपवासमशक्तस्तु कुर्यादेकं परेऽहनि ॥७॥ बुधाष्टमीरोहिणीनां निशीथे योगमंतरा । पूर्व विद्वानकर्त्तव्या बुद्धयैर्जन्माष्टमी क्वचित् ॥८॥ बुधवारो न चेतर्हिरोहिणी सहितामपि । पूर्वविद्धां विहायैव शुद्धा ग्राह्याऽष्टमीमता ॥९॥ विनाऋ क्षेण कर्त्तव्या नवमी संयुताऽष्टमी । सऋ क्षापि न कर्त्तव्या सप्तमी संयुताऽष्टमी ॥१०॥ पलं घटीमुहूर्त्तं वायदा कृष्णाष्टमीतिथिः । नवभ्यां सैवग्राह्यास्यात्सप्तमीसंयुतानतु ॥११॥ विद्धायाश्चक्षयः स्याच्चेच्छुद्धास्यादधिकाचवा । तदापूर्वा ग्रहीतव्याव्रते जन्माष्टमीतिथिः ॥१२॥ उपवासस्तत्र कार्यः पूजा कृष्णस्य च श्रियः । अचलायाश्चलायावामूर्त्तेः शक्त्या यथाविधि ॥१३॥ राधिकाया

Shree Hari explained the modes of celebrating various festivals."

Thus ends the 89th Chapter of the Satsangi Jeevan.

CHAPTER 90

Bhagwan Shree Narayanmuni said, "O sons! We must accept the precedent set by Vitthanathji when it comes to which festivals we should celebrate, their timings and the manner of their celebrations. I shall reiterate the same with any particularly additional information. I shall start the calendar of festivals with Janmashtami (Shravan Vad Ashtami), the birth anniversary of Lord Shree Krishna, as He is our Ishtadev.

(Translator note: It is important to know how a Tithi is decided when deciding on which days to celebrate each festival. On average a lunar Tithi (a day) is from 19 to 26 hours in length due to the varying speeds of earth and the moon around their orbits. Normally, Tithi prevailing at sunrise is considered. However, if a Tithi starts just after the sunrise and ends before the next sunrise, it is eliminated altogether. (Tithi is said to be missing). Similarly, if a Tithi starts just before sunrise and lasts longer than the next sunrise, the two consecutive days will have the same Tithi. Though, normally the Tithi prevalent at the dawn is taken as the Tithi for that day, the days for Vrats and festivals are said to start four Ghadi (96 minutes) before sunrise. This period is called BrahmMuhurt. If the preceding Tithi (say Dasami) has not ended by this time, it is said to be in Vedh with the following Tithi (i.e. Ekadashi). Such Tithi (in Vedh with the previous Tithi) is often considered inauspicious for religious rituals. Suddha Tithi is where the previous Tithi has ended before onset of BrahmMuhurt (ninety six minutes before the sunrise). For more detail, see Chapter 33 of the third Prakaran.

Ashtami Tithi prevailing at midnight, providing Ashatami is not in Vedh with Saptami at midnight, is considered the most auspicious. Otherwise, any Ashtami, one even not prevailing at midnight, but without Vedh of Saptami should be considered. However, an Ashtami even with Vedh of Saptami should be considered for the birth anniversary of Bhagwan Krishna if it falls on Wednesday and the moon is in Rohini Nakshatra. This verdict is attested by the Agni Puran and the other scriptures. The devotees conclude their fast only after the completion of Ashtami Tithi the next day.

भवेन्मूर्त्तिर्मंदिरे यत्रतत्र तु । वेषार्चनविधिर्ज्ञेयस्तस्या लक्ष्म्या इवाखिलः ॥१४॥ उभयोरपि नस्याच्चेत्प्रतिमा यत्रतत्र तु । उभे अपि हि विज्ञेये कृष्णस्योगस्थिते इति ॥१५॥ विधिरेषतु विज्ञेय उत्सवेष्वऽखिलेष्वपि । मंदिरेषु च सर्वेषु विशेषस्त्विहवक्ष्यते ॥१६॥

अथोत्सवविधिः

नित्यार्च्यां भगवन्मूर्त्तिं प्रातःस्नात्वा समर्च्य च । मंदिरं शोधयेत्सम्यग्मृजाक्षालनलेपनैः ॥१७॥ रंगैर्नाना विधैश्चित्रैः शोभयेतच्च सेवकः । नवीनांश्च वितानां दीन्बध्नीयात्तोरणानि च ॥१८॥ सिंहासनं भगवतः पूजोपकरणानि च । संमार्जये द्दीपिकाश्चकुर्यादास्तरणं नवम् ॥१९॥ महानैवेद्यसामग्रीं महापूजोपयोगि च । नवीन वस्त्र पुष्पादिभक्तः संपादयेत्ततः ॥२०॥ स्वयं सीव्येदं शुकानि तंतुवायेनवार्च्चकः । देवानां धारणार्हाणि शोमभानानि भंगिभिः ॥२१॥ सभामंडपमध्ये वा मंदिरस्यांगणे ततः । मंडपं कारयेद्रम्यं कदलीस्तंभशोभितम् ॥२२॥ विचित्रवस्त्रैः पुष्पैश्चमंडितं चाम्रपल्लवैः । शुमैर्नानाविधैरंगैस्तत्रतत्र सुचित्रितम् ॥२३॥ सितैः पीतैस्तथारक्तैः कर्बुरैर्हरितैरपि । वासोभिः शोभितं कुर्यात्समंतात्कलशैर्नवैः ॥२४॥ पत्रैः फलैरनेकैश्चदीपालिभिरितस्ततः । पुष्पमाला विचित्रं च सुगंध्यगरुधूपितम् ॥२५॥ तन्मध्ये सूतिकारं देवक्या विदधीत च । धात्रीकुर्यात्तत्र चैकां नालछेदनकर्त्तरीम् ॥२६॥ तन्मध्ये मंचकेरम्ये स्थापयेद्देवकीं ततः । तदुत्संगे बालकृष्णं स्थापयेच्चस्तनंधयम् ॥२७॥ यशोदां तत्र चैकस्मिन्प्रदेशे सूतिकागृहे । स्थापयेद् गोकुले तद्वत्प्रसूत वरकन्यकाम् ॥२८॥ नंदश्च वसुदेवश्चगोपा गोप्यश्च धेनवः । वृषावत्सावत्सतर्य्यस्तत्र कल्प्या यथोचितम् ॥२९॥ यथाशक्तिप्रकर्त्तव्याः कृष्णादीनांतुमूर्त्तयः । सौवर्ण्याद्याश्च तत्पूजाः कर्त्तव्या निशिभक्तितः ॥३०॥ कारयेद्दुंदुभिध्वानं यथाकालं दिनद्वयम् । तूर्यवाद्यानि चान्यानिवादयेन्मंगलानि तु ॥३१॥ घृतपक्वपदार्थांस्तु नैवेद्यार्थं दिवैवहि । कारयेच्छाक सूपादि निशायां च शुचिस्थले ॥३२॥ आद्येयामेनिशोंऽतिते प्रारभेताऽर्च्चनं हरेः । स्थिरायाः प्रतिमायास्तु कुर्यात्पूजनमादितः ॥३३॥ यदिस्नपयितुं शक्यामूर्त्तिः कृष्णस्य च श्रियः । पंचामृतेनस्नपयेत्तर्हि तां

However, if Saptami falls on Wednesday and the moon is in Rohini Nakshatra and the Tithi at the next midnight is Ashtami, the able devotees should observe a fast for two consequent days, while weaker devotees should observe a fast on Ashtami. Unless with the combination of Wednesday and the Moon in Rohini Nakshatra, the wise devotees must never consider Ashtami with Vedh of Saptami to celebrate Janmashtami. Ashtami without Vedh of Saptami is always preferable even if the Moon is in Rohini Naksatra on Saptami but it is not Wednesday. If Ashtami prevails even for a few moments at Sunrise, Navami should be taken to celebrate Janmashtami rather than an Ashtami with Vedh of Saptami the previous midnight. A fast and worship of Bhagwan Shree Krishna should be done on Saptami if Ashtami Tithi is missing altogether. The moveable or fixed Murtis of Bhagwan Krishna and Laxmiji must be worshipped together as narrated in the scriptures and as per one's ability. A Murti of Radhikaji may be used for the same purpose if a Murti of Laxmiji is not installed in the temple or is otherwise not available. In the absence of Murtis of Radhikaji and Laxmiji, Bhagwan Shree Krishna should be visualised to have been merged within Him and worship Him on His own. This is applicable on all festivals that are being celebrated in all our temples. I shall now describe the additional rituals applicable to Janmashtami."

Shree Hari continued, "The priest serving Bhagwan should wake up early on the day of Janmashtami and clean the temple, Sinhasan and Murti thoroughly. The sanctum sanctorum should be decorated by new buntings and pictures. He should also clean the artefacts to be used in the Puja such as mats, lamps, bells and utensils and gather Kumkum, sandalwood paste, Gulal, rice, incense, flowers, garlands etc. He should have prepared a new set of fine and embroidered clothes for Bhagwan and white ones for himself previously. He should prepare (or arrange it to be prepared) a Mandap in the assembly hall or courtyard of the temple. The Mandap should stand on four trunks of banana shrubs and decorated with multi coloured flowers, garlands, leaves of Mango and Asopalav trees and red, white, yellow and green coloured fabric. Shiny copper and brass pitchers and numerous lamps should be placed on all four sides of the Mandap. Incense sticks should be lit to create a scented environ around the Mandap. A maternity suite with a bed and two midwives should be established in the middle of the Mandap. A Murti of Devkiji suckling baby Krishna should be placed on the bed. Another bed with Yashoda and a newly born daughter and surrounded by Nand, cows

चोष्णवारिणा ॥३४॥ अन्यथातु प्रमार्ज्यैव वाससाऽऽर्द्रेण मंत्रतः । वासांसि शोभनान्येवनूत्नानि परिधापयेत् ॥३५॥ पंचामृतेन स्नानं तु कार्य्यं मूर्त्तेर्लघ्वोर्हरेः । इयमेव च विज्ञेया रीतिः सर्वोत्सवेष्वपि ॥३६॥ यदिश्यामा हरेर्मूर्त्तिर्भवेत्तर्ह्य शुकानितु । पीतरक्त सितान्येव यथार्हं परिधापयेत् ॥३७॥ मूर्त्तिः श्वेतायदि तदा हरिच्छ्रोणासिता नितु । धारयेदं शुकानीत्थं यथा शोभं श्रियोऽपि च ॥३८॥ अलंकाराञ्छुमान् हैमान्मुक्ताम्रक शेखरांस्तथा । धारयेन्मुकुटं रम्यं नानारत्नविभूषितम् ॥३९॥ स्ववैभवानुसारीणि भूषणानितु धारयेत । धनहीनस्त्वलंकारैः पौष्पैरेवार्च येत्प्रभुम् ॥४०॥ निशोऽष्टमे मुहूर्त्तेऽथदेवक्याः सूतिकागृहम् । गत्वासूतं तथा कृष्णंनयेत् पात्रेण गोकुलम् ॥४१॥ स्थापयित्वाक्षणं तत्रयशोदा शयने च तम् । संस्नाप्याऽथाऽऽनयेत्तं चनित्यार्च्यं प्रतिमांऽतिके ॥४२॥ नानाविधानां वाद्यानां तदानीं कारयेध्वनिम् । श्रीकृष्णजन्मपद्यानि गापयेन्मंगलानि च ॥४३॥ ततः शास्त्रोक्त विधिना वसुदेवादिभिः सह । पूजनं बालकृष्णस्य कुर्यात्पंचामृतादिभिः ॥४४॥ पालनेतमुपावेश्य वासोभूषाः समर्पयेत । ततोलघुमहत्योश्चमूर्त्त्योः कुर्यात्सदार्चनम् ॥४५॥ धारयेद्बालकृष्णं तुलंबमानां गरक्षकाम् । कच्छनीं च शिरष्टोपीमूद्ध्वां ग्रारुक्म भूषिताम् ॥४६॥ यत्रयत्रोचितं यद्यद्वस्त्रं वाभूषणं भवेत् । शोभेत च यथातत्ततत्र तथाऽर्पयेत् ॥४७॥ सुकुंकुमं कैसरं च मलयागुरुचंदनम् । सुगंधीनि च पुष्पाणि मालत्यादीनि चार्पयेत् ॥४८॥ पुष्पवासित तैलेन प्रसर्प्यच्चारुगंधिना । स्थलपद्मां बुनाचाऽस्य वासयेद्वस्त्रमंदिरम् ॥४९॥ हारापीडांश्चावतंसान् पौष्पौश्च तुलसीस्रजः । दशांगं चार्य्ययधूपंघृत दीपान्दशावरान् ॥५०॥ ततोद्यौतचतुष्पद्यां महानैवेद्यमाहरेत् । पूरी पायस संयावधृतपक्वादि सर्वशः ॥५१॥ कुबेरशुंठीधान्याक गुडाज्यादिविमिश्रिताम् । पिंजरी स्थापयेद् भृत्वापात्रे सूतिकयोः पुरः ॥५२॥ वादयित्वाततोघंटांभोज्य पद्यानि गापयन् । निवेदयेत्तत्कृष्णायमध्ये पानीयमर्पयन् ॥५३॥ निधाय पाकशालायां ततः सर्वं निवेदितम् । कुर्वीतवारिणा तूर्णं भोजनं स्थानशोधनम् ॥५४॥ तांबूलबीटिकादत्त्वा ऋतुकालोद्भवानि च । फलानि नालिकेरं च शक्त्यादद्याच्चदक्षिणाम् ॥५५॥ उद्घाट्याऽथोजवनिकां

and cowherds should be established (or imagined) slightly away from Devkiji's bed. The Murtis of Shree Krishna, Devki, Vasudev, Jashoda and Nand should be made of gold or silver if viable. These Murtis should be venerated at the nightfall with full pomp and glory, accompanied by various musical instruments. Sweet items such as Jalebi, Penda and Ladoos should be prepared during the day while rice, lentils and vegetables should be cooked nearer the time of worship to be used as a Naivedhya. The installed and fixed Murti of Bhagwan should be worshipped earlier in the evening while the Puja of a mobile Murti of Bhagwan should start three hours after the sunset. The permanent Murti of Bhagwan Krishna and Laxmiji should be bathed with warm water and Panchamrut and offered a new set of clothes. These Murtis can be bathed with just a wet piece of cloth if there is no facility to bathe with much water. Only a small Murti of HariKrishna Maharaj should be offered Abhishek with Panchamrut as a ritual of bathing a mobile Murti. White, yellow and red robes should be used if the mobile Murti of Shree Hari is black, while green, red and black robes should be used if mobile Murti is white. Laxmiji's Murti should be adorned in the similar fashion. The Murtis should be adorned with golden ornaments, pearl necklaces and bejewelled crowns if available. Otherwise, flower garlands should be offered to Bhagwan."

Shree Hari continued, "A newly born Bhagwan Shree Krishna should be placed in a basket at midnight and be carried over to Gokul just like Vasudev. He should be placed next to Jashoda for a while before bringing Him next to the Murti which is to be ritualistically worshipped. The Kirtans depicting the birth of Bhagwan Shree Krishna should be sung loudly and accompanied by musical instruments while bringing baby Krishna next to the Murti. Bhagwan should be bathed with Panchamrut and appropriate hymns as described in the scriptures and offered new robes. The rest of the Puja should be offered simultaneously to the mobile and fixed Murtis. Baby Krishna should be clothed in a long tunic, Salvar and embroidered cap and adorned with various gold ornaments. His feet and forehead should be smeared with scented sandalwood paste and many garlands of jasmine and other scented flowers should be placed around His neck. He should be splashed with highly scented perfume and scented incense should be lit in front of Him. Tassels of flowers and Mala of Tulsi should be offered to Him."

Bhagwan Shree Narayanmuni continued, "The Pujari (or devotees conducting this ritual at home) should place a platter of Naivedhya of milk pudding, Shiro, Puri,

महानीराजनं प्रभोः । वाद्यतालीर्गीतघोषैस्तिष्ठन्मंत्रान्पठंश्चरेत् ॥५६॥ स्तुत्वा संप्रार्थ्य नत्त्वा च जनैः कृतसमीक्षणम् । श्रीकृष्णं स्नापयित्वाऽसौ श्रृणुयात्तत्कथाः शुभाः ॥५७॥ महांति भूषावासांसिस्वापकालेश्रियः पतेः । उत्तारयेच्च सूक्ष्माणि लघूनि परिधापयेत् ॥५८॥ चरणामृतमात्रं तु पिबेन्निशिन चेतरत् । कुर्याज्जागरणं भक्तस्तद्गुण श्रुतिकीर्त्तनैः ॥५९॥ प्रातः स्नात्वा पुनः पूजांकृत्वा सांगस्य सत्यतेः । क्षीरं भक्तंशर्करां च विशेषेणनिवेदयेत् ॥६०॥ ततो नीराजनं कृत्वा स्वापयेत्प्रभुमात्मनः । भक्तः साकंभक्त जनैस्ततः क्रीडनमाचरेत् ॥६१॥ परस्परं पुमांसश्चदधिक्षीरघृतांबुभिः । कुर्वीरन् क्रीडनं तत्रलेप प्रोक्षणसिंचनैः ॥६२॥ योषाश्चरजनी चूर्णतैल गोरस कुंकुमैः । अन्योन्यं नवनीतेन क्रीडयुर्लेपसिंचनैः ॥६३॥ अमंगलत्वाद्विधवाक्रीडेयुर्नैव योषितः । संन्यासिनस्तथानैव व्रतिनो ब्रह्मचारिणः ॥६४॥ यद्येतेषु पतेत्क्वापिदध्यादिक्रीडतः करात् । स्नात्वा जपेयुस्तर्ह्येते मंत्रमष्टाक्षरं शतम् ॥६५॥ यद्येते च स्वयं कुर्युः क्रीडनं तर्ह्युपोषणम् । विदधीरन्नहोरात्रं भजंतोरुक्मिणीपतिम् ॥६६॥ स्नानं विधाय क्रीडांते भक्तः कुर्वीत पारणाम् । जन्माष्टम्युत्सवविधिरित्युक्तो वार्षिको मया ॥६७॥ प्रातः सायं पूजनां ते बालकृष्णस्तु पालने । आंदोलनीयोऽनु दिनं यावत्स्यादर्ज्जुनोत्सवः ॥६८॥ ऊ र्द्धवीये संप्रदाये श्री कृष्णस्योदितानिवै । मंदिराणीष्टदेवस्य पंचधाचार्यं पुंगवैः ॥६९॥ एकस्यैवहि कृष्णस्य प्रोक्तं स्थानादिभेदतः । पंचकं खलु मूर्त्तिनां न तु वास्तवभेदतः ॥७०॥ आदावेत्य सगोलोकादभगवान्नि ज धामतः । मथुरापुरिदेवक्यां वसुदेवाद जायत ॥७१॥ सोद्भुतार्भाकृतिः कृष्णोवासुदेवइतीर्य्यते । तथा बालमुकुंदश्च नवनीतधरश्च सः ॥७२॥ सएव गोकुलं प्राप्य ववृधे नंद वेश्मनि । यशोदालालितश्चक्रे बाललीलामलौकिकीम् ॥७३॥ राधाकृष्णस्तथा गोपीनाथोराधापतिः स च । वृंदावनविहारी च प्रोक्तो मदनमोहनः ॥७४॥ राधयासहिता एव वर्त्तंते तस्य मूर्त्तयः । वंशी विभूषितकरा मंदिरेषु धरातले ॥७५॥ व्रजादुपेत्य मथुरां यादवानां प्रियं स च । चकार सहरामेण रामकृष्णः स उच्यते ॥७६॥

Jalebi etc. on a clean Bajoth in front of Him. Make sure that Bhagwan is cordoned off from everything by drawing a curtain around Him while dining. Naivedhya of Panchajeeri (Ajmo (bishop's weed), dried ginger, dry coriander, jaggery and Ghee) should be offered to Devkiji and Jashoda. After tinkling the bell to indicate the start of the dinner, a Kirtan inviting Bhagwan to eat should be sung loudly. Water should be offered to Him during His meal. After removing Naivedhya from the Bajoth, the Pujari should clean up the Bajoth and surrounding area thoroughly and offer Lord Shree Krishna after dinner mints of clove cinnamon and crushed beetle nuts enveloped in its leaf. Seasonal fruits should be offered to Bhagwan when He has finished after dinner mints. The Pujari should now draw the curtains back to give others an opportunity for His Darshan before performing His Aarti accompanied by the tinkling of the bell, beating of drums and cymbals. Collective prayers should be offered to Bhagwan and His Darshan should be done wholeheartedly. The Pujari should remove heavy ornaments and embroidered robes and dress Him in light clothes as a prelude to putting Him to sleep. Devotees must not consume anything except the water left over after washing His feet and spend the rest of the night singing His glory and greatness. This earns them the full rewards of the Vrat of Janmashtami."

Shree Swaminarayan Bhagwan continued, "O sons! The devotees should undertake their morning routine the next morning and venerate Bhagwan Shree Krishna again. After offering Him Naivedhya of sweetened milk pudding and performing Aarti, Bhagwan should be retired for a little sleep. The male devotees should smear and splash milk, yoghurt and water on each other while female devotees should smear and splash yoghurt and milk, mixed Kumkum and turmeric powder on other female devotees. The widows, Brahamcharis and Tyagi saints must maintain a distance and never engage in such sports ever. They should have a bath and chant Bhagwan's hymn a hundred times if sprinkled inadvertently with water or milk. They must observe a day of fast if they wilfully engage in splashing colours on other devotees. At the conclusion of the sport, the devotees should take a bath following which they should eat to conclude their day of fast. The festival of Janmashtami should be celebrated

मथुरानाथ इत्युक्त एषयादव भूषणः । रामेण सहिताः संति मंदिरेष्वस्य मूर्त्तयः ॥७७॥ उपयेमेस एवैत्य द्वारिकायां च रुक्मिणीम् । राजाधिराजलीलोऽसौलक्ष्मीनारायणो मतः ॥७८॥ द्वारिकानाथ एषोऽथ प्रोक्तो यदुपतिस्तथा । सहलक्ष्म्या भवंत्यस्य मंदिरेष्वत्रमूर्त्तयः ॥७९॥ पांडवानां प्रियं कुर्वन् प्रायस्तेषां पुरेऽपिसः । उवासचार्ज्जुन सखो द्रौपदीमानवर्द्धनः ॥८०॥ नरनारायण इति प्रोक्तोऽसौ पांडवप्रियः । सहार्ज्जुनेन संत्यस्य मूर्त्तयो मंदिरेष्विह ॥८१॥ अपि पंचविधा एता मूर्त्तयः संतिकेषुचित् । चतुर्भुजामंदिरेषु द्विभुजा अपिकेषु चित् ॥८२॥ सपार्षदाः क्वचित्संतिक्वचिच्चापि विपार्षदाः । सायुधाश्च क्वचित्संति कुत्र चिच्चनिरायुधाः ॥८३॥ एक एव विधिर्ज्ञेयोमंदिरेष्वऽपि पंचसु । उत्सवानां हि सर्वेषां पूजाद्रव्यनिवेदने ॥८४॥ यत्र यत्र विशेषोऽस्तितत्र तत्रोत्सवेचतम् । कथयिष्यामि सज्ञेयस्तत्तन्मूर्त्त्यने बुधैः ॥८५॥ इत्थं सुतौवांगदितोहि जन्माष्टम्युत्सवस्योद्धवसंप्रदाये । मुख्यस्य सर्वोऽपिविधिर्मयेत्थं कार्योभवद्भ्यां प्रतिमंदिरं सः ॥८६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिक वृतोत्सवविधौ जन्माष्टमुत्सवविधिनिरू पणनामा नवतितमोऽध्यायः ॥९०॥

every year in this manner. The young Bhagwan Shree Krishna should be placed in the cradle every morning and evening following the routine worship until the birth anniversary of Arjun (Bhadarvo Sud Beej)."

Shree Hari continued, "The great Acharyas have classified five various types of Murtis in the temples of our Uddhav Sampraday. The distinction of Murtis is due to the different identities Lord Krishna has assumed due to His association with the specific places. These five Murtis are not of five distinct or separate Bhagwans. All these five forms are of the same Bhagwan Shree Krishna. Krishna Bhagwan, forever a resident in His Golok Dhaam, took birth as a son of Devkiji and Vasudev in Mathura. Baby Krishna became known as Vaasudev, BalMukund and butter lover. The same (baby) Shree Krishna grew up in the home of Nand at Gokul. Reared lovingly by Jashoda, He enamoured the locals by His divine Leelas such as eating soil and showing His divine form in His mouth to Jashoda. He became known by five names namely; RadhaKrishna, Gopinath, Radhapati, VrundavanVihari and MadanMohan. Most of the temples in the world have His Murti accompanied by Radhikaji and holding or playing a divine flute. The same Shree Krishna became known as RamKrishna when He killed Kans in Mathura with the help of Balram, His elder brother. He assumed two more identities in Mathura; Mathuranath (king of Mathura) and Yadavbhushan (the best among Yadavs). The Murtis of Mathuranath are accompanied by Balram in our temples. When the same Lord Krishna migrated to Dwarka as its king and married Rukmini, He became known as LaxmiNarayan. He is also called Dwarkanath (king of Dwarka) and Yadupati (king of Yadavs). The Murtis of Dwarkanath are accompanied by Laxmiji. The same Dwarkanath spent a considerable time in Hastinapur to protect Pandavas. He became Arjun's friend and elevated the status of Draupadi whilst in Hastinapur, following which He became known as NarNarayan and Pandavpriya (benevolent to Pandavas). Many of the temples have the Murtis of Lord Krishna accompanied by Arjun, where He is known as Bhagwan NarNarayan. Some of these five distinct Murtis are four armed while the others are two armed; some bear weapons while some are without weapons and some are accompanied by His Parshads (Radhikaji, Laxmiji, Arjun, Balram etc.) while some of them are on His own. The manner of worship during all the festivals is the same in all our temples, regardless of which type of Murti is installed in them. I shall mention any variation in the common rituals associated with any specific festival. O sons! The rituals I described for the celebration of the festival of Janmashtami apply equally to all our temples, which you should follow faithfully."

Thus ends the 90th Chapter of the Satsangi Jeevan.

अथैकोनवतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

अथोत्सवा भगवतो मासि भाद्रपदे चये । भवंति तेषां सकलं कथयामि विधिं सुतौ ॥१॥ अथ भाद्रपदशुक्लद्वितीया यामर्ज्जुन जन्मोत्सवः । भाद्रशुक्लद्वितीयायां मध्याह्ने गुरुवासरे । नक्षत्रेऽर्य मदैवत्ये मुहूर्त्तेऽभि जिताह्वये ॥२॥ जज्ञेहिमवतः पृष्टे साक्षान्नर ऋषीः प्रभुः कुंत्यामिंद्रादर्जुनारख्यश्चक्रुर्देवास्तदोत्सवम् ॥३॥ पूर्वविद्धैव साग्राह्या मध्याह्नव्यापिनीतिथिः । नक्षत्रयोगसत्त्वे तु ग्रहीतव्यापरैव सा ॥४॥ अथोत्सव विधिः । मुकुटं धारयेत्तत्र भगवंतं महोज्जवलम् । धनुर्बाणं तथा खड्गं हैमं च शत चन्द्रकम् ॥५॥ राजरीत्यैव वासांसि भूषणानि च धारयेत् । पूरिकाः पायसं चामस्मै साऽज्यखंडं निवेदयेत् ॥६॥ एतावाह्नि विशेषोऽत्र विधिरन्यस्तु पूर्ववत् । महन्ती पूजयेदित्थं मूर्तिं भगवतः पुमान् ॥७॥ ततो नरस्य प्रतिमामर्चयेदर्ज्जुनाख्यया । सानचेत्तर्हि कृष्णस्य मूर्त्तावर्जुनमर्चयेत् ॥८॥ नस्यात्साचेत्तदा मूर्तिमर्ज्जुनस्य किरीटिनीम् । धनुर्बाणधरां हैमीं कृत्वाऽर्चेदभिजित्क्षणे ॥९॥ मंडपंकारयित्यैव मंदिरस्याग्रतः शुभम् । पूजयेत्सर्वतो भद्रेमहत्यापूजयैवताम् ॥१०॥ तदंगदेवताः पांडुः कुंतीमाद्री युधिष्ठिरः । भीमश्चमुनयः पूज्याः शतशृंग निवासिनः ॥११॥ नैवेद्यमर्पयेत्तस्मै संयावक्षीरपूरिकाः । नीराजनं प्रकुर्वीत कर्पूर घृत वर्त्तिभिः ॥१२॥ गापयेद्वि मवत्पृष्टे पार्थजन्मकथां च तम् । आंदोलये दुपावेश्यं बालकृष्ण स्वपालने ॥१३॥ मुहूर्त्तां त उभौ कृष्णौनी राज्योत्तरयेत्ततः ।तद्दिनेस्याद्वविष्याशी पूजनांते सकृत्पुमान् ॥१४॥इति अर्जुनजन्मोत्सवः ।अथ भाद्रपद शुक्र चतुर्थ्यां श्री गणपति

CHAPTER 91

Bhagwan Shree Narayanmuni said, "O sons! I shall now narrate the other festivals that fall in the month of Bhadarvo."

The birth anniversary of Arjun.

"Bhadarvo Sud Beej is the birth anniversary of Arjun. He was born at noon on Wednesday when the moon was in Uttra Falguni Nakshatra in the northern heights of the Himalayas. Devtas danced with joy when Nar Bhagwan took birth as a son of Indra and Kunta. Normally the festival should be celebrated on the day when Beej is running through the midday. It can be celebrated on either the previous or the next day if the moon is in Uttara Falguni Nakshtra. If there are two Beej in a month, the Beej which lasts through the midday (Beej must not be ending before midday) must be taken to celebrate this festival. However, the festival of the birth anniversary of Arjun can only be celebrated on the second Beej which is not prevalent at midday if the moon is in Uttara Falguni Nakshatra on that day. The combination of Beej and Uttara Falguni Nakshatra is more important than Beej being prevalent at noon. The Pujari should place a golden crown inlaid with pearls and other gems on Bhagwan Krishna's head and give Him a bow and arrow, sword and golden shield to hold. He should be adorned in the regal robes and ornaments. He should be offered Puri and sweetened milk pudding laced with Ghee as Naivedhya. This is the minor and only variation from the rituals relating to Janmashtami. The Pujari should worship the fixed Murti of Bhagwan Shree Krishna. He should worship Nar Bhagwan if His Murti is installed in the temple, otherwise, the single Murti of Bhagwan Shree Krishna should be worshipped imagining that Bhagwan Nar has merged and is present within Him. A separate golden Murti of Arjun holding a bow and arrow should be used for worship. The Puja should be done at midday to coincide with the time of His birth. Pujari should prepare a Mandap within the temple compound and conduct Maha Puja. Pandu, Kunti, Madri, Yudhisthir, Bhim etc. and the resident sages of Mountain Shatshrung should be established and invoked during the Maha Puja besides the usual main Devtas. Bhagwan Nar (Arjun) should be offered Shiro, Puri and milk pudding as Naivedhya and His Aarti should be done with wicks made of camphor and cotton wool. The Katha of birth of Arjun should be narrated and the Murti of Nar Bhagwan placed on a cradle next to the Murti of Bhagwan Krishna for some time. After the Aarti, both Murtis should be removed from the cradle and devotees should eat a meal of light grains (Samo etc) at the conclusion of the festival."

प्रादुर्भावोत्सवः । मासि भाद्रपदे शुक्लचतुर्थ्यामभिजित्क्षणे । कन्यादित्ये करे चंद्रे सिद्धियोगेऽर्कवासरे ॥१५॥ गोलोकाधिपतिः कृष्णोजज्ञे शंकरमंदिरे । तदा देवगणैः सर्वैः कृतस्तत्रोत्सवो महान् ॥१६॥ अतस्तत्र विधातव्य स्तदर्चनमहोत्सवः । चतुर्थीगणनाथस्य मातृविधा प्रशस्यते ॥१७॥ पूर्वादिनद्वये व्याप्तावऽव्याप्तौचाभिजित्क्षणे । परेऽह्न्येवतु मध्याह्न व्याप्तौ ग्राह्यापरैवसा ॥१८॥ अथोत्सव विधिः । अत्रारुणानिवांसांसि श्रीकृष्णं परिधापयेत् । नैवेद्येलड्डुकाः कार्याविधिरन्यस्तुनैत्यकः ॥१९॥ मूर्त्तिंगणपतेरत्र मृन्मयीं च चतुर्भुजाम् । गजाननामेकदं तां मध्याह्नेऽर्चेद्यथागमम् ॥२०॥ सिंदूरेण च दूर्वाभिः शमीपत्रादिभिश्चतम् । अर्चेन्निवेदयेत्तस्माएक विंशति लड्डुकान् ॥२१॥ अस्मिन्नेव दिने तस्य पूजायां तुलसीमता । वर्षमध्येन चाऽन्यत्र ज्ञेयमेतत्पुराणतः ॥२२॥ अत्ररात्रौ न कर्त्तव्यं के नापी दोस्तु दर्शनम् । कृतेमिथ्यापवादस्य प्राप्तिः स्यान्नाऽत्र संशयः ॥२३॥ अज्ञानतो यदि भवेद्दर्शनं तस्य तर्हि तु । स्यमंतका हृतिकथा श्रव्या भागवतीदिता ॥२४॥ तस्याः पाठोऽथ वा कार्यस्तद्वयस्याय्य संभवे । मंत्रो विष्णु पुराणोक्तः पवनीयोऽयमादरात् ॥२५॥ सिंहः प्रसेनमवधीन्सिंहोजाववता हतः । सुकुमारक मरोदीस्तवह्येष स्यमंतकः ॥२६॥ दशकृत्व इमं मंत्रंयः पठेत्पुरुषः शुचिः । चन्द्रदर्शन जाद्दोषान्मुच्यते सध एव सः ॥२७॥ इति गणपति प्रादुर्भावोत्सव । अथ भाद्रपद शुक्लाष्टम्यां राधिकोत्सवा । मासिभाद्रपदेऽष्टम्यां मैत्रेचर विवासरे । वृषभानुगृहे साक्षद्राधिकाविर्बभूवहि ॥२८॥ मध्याह्नव्यापिनीग्राह्याव्रतीनीराधिकाष्टमी । व्याप्त्यव्याप्त्योः पूर्व विद्वाग्रहीतव्यादिनद्वये ॥२९॥ भगवंतं दिने तस्मिंश्चोलं रक्तं तु धारयेत् । शोणं च शीर्षपटकं शेखरालि विभूषितम् ॥३०॥ कैसरं भंगिलं सूक्ष्मं धारयेच्चांगरक्षकम् । अत्युत्तु पूर्ववत्सर्वं धारयेद् वस्त्रभूषणम् ॥३१॥ मध्याह्ने पूजयेद्राधां कृष्ण पार्श्वस्थितां ततः । प्रतिमाराधिकास्तुनभवेद्यदि मंदिरे

Ganapati Choth.

"O sons! Lord Krishna took birth as Ganapati, son of Shiva, on Sunday, Bhadarvo Sud Choth, when the moon was in Hasta Nakshatra and the sun was in Virgo constellation. Just as the Devtas celebrated Ganapati's birth with pomp, we should celebrate his birth anniversary with pomp and glory in our temples. Choth in Vedh with Trutiya should be given priority to decide the day of festival of Ganapati Choth. If there are two Choth on two consecutive days (whether both prevalent at midday or not), the first Choth in Vedh with Trutiya should be considered to celebrate the festival. However, if the first Choth (even if it is in Vedh with Trutiya) is not prevalent at midday and the second Choth is prevalent at noon, the festival should be celebrated on the second Choth. Bhagwan Shree Krishna should be dressed in red clothes and Naivedhya of Ladoos should be offered to Him. The Pujari should prepare a Murti of Ganapati from clay depicting a head of an elephant with a long trunk and one tusk with four arms. The Pujari should worship Ganapati at midday with vermillion, blades of holy grass Durva, leaves of Shami (prosopis spicigera) and Bili (eagle marmaloss), flowers of Karan and Shirish and Tulsi (basil) leaves. Tulsi can be used in worship of Ganapati only on this day. Nobody should look at the moon on the night of Ganapati Choth. One has to face the prospect of false allegation against himself if he looks at the moon inadvertently. To guard against such an eventuality, one should read or listen to the Katha from the tenth canto of the Shreemad Bhagwat where Bhagwan Krishna was alleged to have stolen a diamond called 'Syamantak'. If neither is possible (read or listen to), one should sincerely chant the hymn meaning 'A lion killed King Prasen, Jambuvan (a bear) killed the lion. O Sukumarak! Do not cry and despair. Smayantak diamond is yours only.' One is protected by the curse of looking at the moon on this night by chanting this hymn ten times."

The festival of Radhashtami.

"O sons! On Sunday, Bhadarvo Sud Ashtami, when the moon was in Anuradha Nakshatra, Radhikaji was born in the home of Vrashbhanu. Therefore, we should celebrate the festival of Radhashtami (birth anniversary of Radhikaji) on this day. Normally, Ashtami prevalent at midday should be taken to celebrate Radhashtami. If there are two Ashtami, Radhashtami must be celebrated on the first Ashtami. Ashtami in Vedh with Saptami should not be considered for celebration unless the Tithi of Ashtami is missing altogether. Bhagwan Krishna should be dressed in a red Surval and saffron coloured fine tunic. A diadem of a long piece of fabric with tassels of

॥३२॥ तदा तु पूजयेल्लक्ष्मीं राधारू पेण सोऽर्चकः । शाटीं च कैसरी सूक्ष्मां दीर्घांतां परिधापयेत् ॥३३॥ अंतरीयाभ्यंतरीयेवाससी अरुणो तथा । विभूषणानि सर्वाणि यथा पूर्वं तु धारयेत् ॥३४॥ लड्डुकामौक्तिकाख्याश्च नैवेद्येतु विशेषतः । दातव्या विधिरन्यस्तुज्ञेयः पूर्ववदत्र च ॥३९॥ यदि लक्ष्म्यान मूर्तिः स्यात्दाधिकाप्रतिमां तदा । हैमी विधाय द्वि भुजां सहगोपीभि रर्चयेत् ॥३६॥ राधिकाजन्म पद्यानि गापयेच्च तदर्चने । भुंजीत पूजनस्यांते हरेः प्रासादिकं पुमान् ॥३७॥ इति राधाष्टम्युत्सवः अथ भाद्रपदशुक्लकाद श्यांदानिलीलोत्सवः । एकादशी प्रौष्ठपदे शुक्ले पद्माभिधामता । दानिलीलां तत्र चक्रे भगवान्गोकुलेपुरा ॥३८॥ गोपवेषः सकालिद्यां नौ स्थो गोपीरयाचत । दधि गृहीत्वा मथुरां यांतीर्दानमिवाऽध्वदृक् ॥३९॥ दिनेऽस्मिन् धारयेत् कृष्णं गोपवेषं ततोनयेत् । गीतवादित्र निर्घोषैर्यानमारोप्यतं नदीम् ॥४०॥ तत्र संपूज्य नौकायां तं निधायांबुखेलनम् । कृत्वा मुहूर्त्तं स्वस्थानमानयेन्नंदनंदनम् ॥४१॥ दानिलीलां भगवताकृतां राधिकया सह । गायेच्च गापयेद्भक्तचोपवासमिहाचरेत् ॥४२॥ अस्मिन्दिने च नैवेद्येदधि भक्तं विशेषतः । दद्याद्विशेषोऽत्रैता वानेकादृश्याविधिः परः ॥४३॥ इति दानि लीलोत्सव अथभाद्रशुक्ल द्वादश्यां वामनोत्सव । भाद्रे मासि शुक्लपक्षे द्वादश्यां श्रवणाख्यभे । बुधे मध्याह्नसमये वामनस्त्वदितेरभूत् ॥४४॥ मध्याह्नव्यापिनी ग्राह्या द्वादशी वामनोत्सवे । स्वल्पापिचेच्छ्रवण युक्त तर्हि सापि प्रशस्यते ॥४५॥ यदा न प्राप्यते रू क्षं द्वादश्यां वैष्णवं क्वचित् । एकादश्यां भवेत्तच्चेत्तत्र कार्योऽयमुत्सवः ॥४६॥ एकादशीद्वादशी च वैष्णव्यमपि तत्रचेत् । तद्विष्णुशृंखले नाभ विष्णुसायुज्यकृद्भवेत् ॥४७॥ यदातु द्वादशी युक्ता श्रवणेन भवेत्तदा । शक्तस्तु पुरुषः कुर्यादुपवासं दिनद्वये ॥४८॥ अशक्तस्तु

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flowers hanging from it should be placed on His head. He should be adorned with other ornaments that are used on Janmashtami. Radhikaji should be dressed in a long fine yellow Sari with a red blouse and petticoat with numerous and appropriate gold ornaments. The Naivedhya of Motiya Ladoos should be offered. The other rituals pertaining to Janmashtami should be followed. The Pujari should venerate Radhikaji standing next to Bhagwan Shree Krishna at midday. In the absence of an installed Murti of Radhikaji, Laxmiji may be venerated instead. In the absence of both Murtis (of Radhikaji and Laxmiji), the Pujari should arrange for a two armed golden Murti of Radhikaji for veneration. After collectively singing Kirtans related to the birth of Radhikaji, the devotees should eat Prasad before dispersing."

Festival of Dan Leela.

"O sons! On Bhadarvo Sud (Parivartini) Ekadashi, the festival of Dan (levy) Leela should be celebrated. Shree Krishna Bhagwan Himself had collected a levy from the female cowherds going to Mathura to sell yoghurt and other milk products. Dressed as a cowherd Himself, He rode in a boat to collect Dan (levy) from each Gopi on the banks of River Yamuna. The Pujari should dress Bhagwan Krishna as a young cowherd and devotees should take Him to the river bank in a palanquin, whilst singing and playing musical instruments. Bhagwan Shree Krishna should be placed in a boat and given a ride in the river for a while before bringing Him back to the temple. The devotees should sing Kirtans narrating the Dan Leela of Krishna Bhagwan and observe a fast (of Ekadashi) for the day. Bhagwan should be offered rice and yoghurt as Naivedhya. This is the only deviation in the manner of celebrating this Ekadashi. The other rituals of normal Ekadashi should be followed."

Vaman Dwadashi/Jayanti

"O sons! Bhagwan took birth as Vaman (pigmy) as a son of Aditi at noon on Wednesday, Bhadavo Sud Dwadashi (Baras) when the moon was in Shravan Nakshatra. As he was born at midday, His birth anniversary should be celebrated on Baras prevalent at midday. The moon being in Shravan Nakshatra on this day would obviously be an advantage. If Baras is prevailing at midday on Ekadashi, the festival of Vaman Jayanti (birth anniversary) should be celebrated on Ekadashi. The period when the Moon is in Shravan Nakshatra and Baras is prevailing at midday on Ekadashi is called Vishnu Shrankhal, which is the most auspicious time for Bhagwan Vishnu's Bhakti. A physically fit devotee should observe two days of fast while a weaker devotee should eat fruits on Ekadashi and fast on Baras. He may eat normally on Baras after

फलाहारमेकादश्यां विधाय च । उपोषणं प्रकुर्वीत द्वादश्यां नक्त मेव वा ॥४९॥ त्रयोदश्यां यदि भवेच्छ्रवणं तर्हि पूजकः । द्वादश्यामेव कुर्वीत सर्वथावामनोत्सवम् ॥५०॥ अथोत्सव विधिः । पीतांबरं शोभनं यत्त कृत्कृष्णं परिधापयेत् । अन्यद्वस्त्रविभूषादि यथापूर्वे तु धारयेत् ॥५१॥ साचेन्न स्यात्तदाकार्यावा मनार्चाहिरणमयी । बालाद्विबाहुर्दघती छत्रदंडकमंडलून् ॥५२॥ मंडपे सर्वतो भद्रे मध्याह्ने पूजयेच्चताम् । उपचौरैर्यथा लब्धैर्भक्त्यापं चामृतादिभिः ॥५३॥ तदंग देवताश्चार्चेददितिं कश्यपं तथा । देवान्महेंद्रप्रमुखान्सस्त्रीकान्सगणानपि ॥५४॥ प्रचुराज्यसितैः कुर्यान्नैवेद्यं चूर्णलडुकैः । अवतारचरित्राणि गापयेद्वामनस्य च ॥५५॥ एतावानत्र विज्ञेयो विशेषः पूजने हरेः । सामान्यस्तु विधिस्तुल्यः सर्वेष्वेवोत्सवेधपि ॥५६॥ इति भाद्रपदोत्सवा मया कथिता वामिष मासियेत्वथ । तन यौ विहिता महाश्चतान्कथयाम्युद्धव संमतानहम् ॥५७॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिक व्रतोत्सवेभाद्रभदोत्सवविधिनिरू पणनामैकोनवतितमोऽध्यायः ॥९१॥

अथ द्विनवतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

अथाश्विनशुक्लदशम्या विजयोत्सवः । ईषन्संध्यामतिक्रांतः किंचिदुद्भिन्नतारकः । विजयोनाम कालोऽयं सर्वकार्यार्थसाधकः ॥१॥ तस्मिन्काले दशम्यास्तु व्याप्तव्याप्त्योर्दिनद्वये । उत्सवः पूर्वविद्धायां कार्यः श्रीकृष्णसेवकैः ॥२॥ श्रवणार्क्षेऽश्विपूर्णायां काकुत्स्थः प्रस्थितोयतः । उल्लंघयेयुः सीमानं तद्दिनर्क्षं ततो नराः ॥३॥

अथोत्सव विधिः ।

वासांसि भगवंतं तु नृपवद्धारयेत्तदा । सुगंधिपुष्पहारांश्च शेखरांश्चारुचंदनम् ॥४॥ पायसं स्थिरकादीनि विशेषेण निवेदयेत् । सायं यवां कुरांञ्छुद्धान्धारयेच्छेखरानिव ॥५॥ महांतमुत्सवं भक्त्या गीतवादित्र निःस्वनैः । कारयेद्गापयेदत्रजयपद्यानि

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sunset. Vaman Jayanti must always be celebrated on Baras (except on Ekadashi as mentioned above) even if the Moon is in Shravan Nakshatra only on Teras. Bhagwan should be dressed in beautiful golden robes on that day. If one has a mobile Murti of Bhagwan Vaasudev, one should imagine it as a Murti of Bhagwan Vaman and worship it. Otherwise, one should have a small golden Murti of Bhagwan Vaman holding an umbrella, pitcher and a wooden staff made and used for worship. The Pujari should make preparation for Maha Puja under the Mandap and invoke Aditi and Kashyap besides the usual Devtas. The Puja of Vaman Bhagwan should be done very reverentially with flowers, lamps and incense and Naivedhya of Ladoos should be offered to Him. The devotees should sing Kirtans extolling the birth of Vaman Bhagwan. The other rituals of worship common to Janmashtami should be observed. O sons! I have described the festivals falling in the month of Bhadarvo. Now I shall describe the festivals we should celebrate in the month of Aso."

Thus ends the 91st Chapter of the Satsangi Jeevan.

CHAPTER 92

Vijaya Dasami.

Bhagwan Shree Hari said, "O sons! I shall describe the festival of Vjaya Dasami. The period after sunset when a few stars become visible in the receding light is called Vijay during which all tasks undertaken can be completed successfully. The disciples of the Uddhav Sampraday should choose the first Dasam (of two) even if it is in Vedh with Navami, more so if Dasami with Vedh is prevalent at Vijay period. Bhagwan Shree Ramchandra had defeated demon Ravan on Aso Sud Dasam when the Moon was in Shravan Nakshatra. To mark this event, all devotees should go across the boundary of their village for a while. Bhagwan Shree Krishna should be dressed in regal robes and ornaments and many scented flower garlands. A crown made of fresh and tender cobs of corn should be placed on His head and Naivedhya of milk pudding should be offered to Him in the evening. Devotees should sing Kirtans extolling the conquest of Ravan by Bhagwan Shree Ram loudly and accompanied by various musical instruments."

च प्रभोः ॥६॥ इति विजयोत्सवः ।

अथाश्विन शुक्ल पौर्णमास्यारासोत्सवः ।

चतुर्दशीवेधहीना याऽश्विनस्य तु पौर्णिमा । तत आरभ्य भगवान्रासलीलां चकारह ॥७॥ अतस्तस्यां विधातव्यः कृष्णभक्तेन सर्वथा । निशाकर प्रकाशायां रजन्यामुत्सवः सुतौ ॥८॥

अथोत्सवविधिः ।

गोपीभिः सहराधाया मूर्त्तिमत्रातिशोभयेत् । तन्मूर्त्य सन्निधानेतु विधिमेतं प्रकल्पयेत् ॥९॥ राधायागोपिकानां च लक्ष्म्या वाहनं तदा । विधाय धारयेद्भक्तो महाश्रृंगारमेवताम् ॥१०॥ कौसुंभं धारयेद्वास उत्तरीयं च चल्लकम् । कंचुकीं पीतवर्णांच भाले कुंकुमपत्रिकाम् ॥११॥ पीतांबरं च श्रीकृष्णमनर्घ्यं धारयेत्पुमान् । नानारत्नविचित्रं च मुकुटं कुंडले तथा ॥१२॥ करे च मुरलीं हैमीं धारयेद्रत्नभूषिताम् । नैवेद्ये पर्पिका धार्या पिंडकाश्च विशेषतः ॥१३॥ सुगंधिपुष्पतैलेनस्थलपद्मोदकेन च । वासांसि मंदिरं चापि वासये रुक्मिणीपतेः ॥१४॥ स्थापयित्वा बालकृष्णं चंद्रशाला सदासने । पूजयेत्सेवकोरात्रौ गीतवाद्यपुरःसरम् ॥१५॥ नवीनशालिपृथुकान् क्षीरेचैव सशर्करम् । तस्मै निवेदयेद्भक्तो विधिरन्यस्तु पूर्ववत् ॥१६॥ रासलीला भगवता गोपीभिः सहयाकृता । वृंदावने त्रियामासु तत्प्रबंधांश्च गापयेत् ॥१७॥ इतिरासोत्सवः अथाश्विन कृष्णत्रयोदश्याम्, भगवदलंकारोन्मृजोत्सवः । इष कृष्ण त्रयोदश्यामलंकाराश्रियः पतेः, उन्मार्जयेद्यथायोग्यं पूजोपकरणानि च ॥१८॥ मंदिरं शोधयेत्सर्वं लेपक्षालनसिंचनैः । तिलकं धारयेत्कृष्णं कुंकुमेन सुशोभनम् ॥१९॥ स्वर्णसूत्रमयं चीरपटकंशीर्ष्णि धारयेत् । लक्ष्मीं च हरितांशाटीं कौसुंभींचारु कंचुकीम् ॥२०॥ निवेदयेच्छष्कुलीश्च खाजकानि मृदूनि च । एतावान्हि विशेषोऽत्र विधिरन्यस्तु पूर्ववत् ॥२१॥ इत आरभ्य गेयानि पद्यानि भगवत्प्रियैः । दीपोत्सवाश्रयाण्येव कार्यादीपादिन त्रयम् ॥२२॥ इति धनत्रयोदश्धुत्सवः अथाश्विनकृष्ण, चतुर्दश्यामभ्यंगस्नानोत्सवः । चतुर्दश्यऽश्विने कृष्णा भवेधातु विधूदये अभ्यंगस्नपने, ग्राह्यासैव कृष्णस्य सश्रियः ॥२३॥ सुगंधिपुष्पतैलेन तत्राभ्यंगं विधाय च । उष्णोदकेन स्नपयेत्कृष्णं लक्ष्मीं च पूजकः ॥२४॥ सर्वाण्यपिचवासां

Rasotsav.

"O sons! Many scholars opine that Purnima (of Aso) without the Vedh of Chaudasi should not be taken to mark Rasotsav. As Bhagwan Shree Krishna commenced Ras Leela from moonrise, My devotees should celebrate Rasotsav when the full moon is its best (when Purnima prevails at moonrise and not when a waning phase of moon has already set in). The Murti of Radhikaji along with those of Gopis, should be dressed elegantly. In the absence of Radhikaji next to Lord Krishna, Laxmiji should be imagined as Radhikaji and Gopis and should be dressed accordingly. She should be dressed in a saffron Sari, saffron petticoat and yellow blouse with numerous ornaments while Bhagwan should be dressed in golden robes and gold ornaments such as earrings and a crown. He should be given a bejewelled golden flute in His right hand and Naivedhya of Penda and Barfi should be offered. The whole temple and sanctum sanctorum in particular, should be sprayed with highly scented perfumes. Bhagwan Shree Krishna should be taken in an ornate Sinhasan on an open terrace under the clear sky. He should be worshipped there and fluffed rice mixed with sweetened milk should be offered. The devotees should sing Kirtans depicting the Ras Leela lasting nine hours in Vrandavan. (This festival is also known as Sharad Purnima, Manekthari Poonam or Kojagari Poonam.)"

Dhantrayodashi (DhanTeras) festival.

"The festival should be celebrated on Aso Vad Teras that is prevailing at the time of sunrise. The Pujari should clean utensils used for Puja of Bhagwan Shree Krishan such as platters, bows, glasses, pitchers, spoons, bell etc. and the temple complex thoroughly. He should do a Tilak of Kumkum on Bhagwan's forehead place a gold embroidered diadem on His head. Laxmiji should be dressed in a green Sari and a matching shiny blouse. Jalebi and Khaja should be offered as Naivedhya. This is the additional ritual for this day. The other common ritual should be followed while performing His Puja. The Sinhasan and temple should be decorated with rows of small lamps and devotees should sing Kirtans of Diwali for the next three days."

सिरक्तानि परिधाययेत् । वटिकाभज्य वटकान पूपांश्च निवेदयेत् ॥२५॥ नीराजनविधिं कुर्याद्विशेषेणाऽत्र पूजकः । विशेष उक्त एतावानि हाऽन्यस्वस्ति पूर्ववत् ॥२६॥ अस्मिन्दिने हनुमतः कार्यं च महदर्चनम् । तैलसिंदूरार्कपुष्पस्त्रग्माषवटकादिभिः ॥२७॥ संगवव्यापिनी ग्राह्या भूता हनुमदर्चने । व्याप्त्य व्याप्त्योस्तूभयत्र पूर्वाग्राह्यानतूत्तरा ॥२८॥ इत्यभ्यंग स्नानोत्सवः । अथाश्विन कृष्णा, अमावायास्यांदीपोत्सवः श्रीलक्ष्मी पूजोत्सवश्च । अमावास्याऽश्विने दीपदानेचाप्पऽर्च्चने श्रियः; प्रदोषव्यापिनी ग्राह्या पूर्वविद्धा च सा शुभा ॥२९॥

अथोत्सवविधिः ।

भगवंतं दिने तस्मिन्भूषणानि महांति च । वासांसि धारयेद्भक्तः सूक्ष्माणि रुचिराणि च ॥३०॥ प्रदोषे पूजनं कुर्याद्रुक्मिण्याख्य श्रियः पुमान् । यदि श्रीप्रतिमानस्याद्राधायां तां तहर्चकः ॥३१॥ ध्यात्वार्चयेद्यथाशास्त्रमुपचारैः सुशोभनैः । राधार्चापिन चेत्तर्हि श्रियं हैमीं प्रकल्पयेत् ॥३२॥ लक्ष्मीश्चतुर्भुजाकार्या पदमसिंहासनस्थिता । दक्षिणोर्द्ध करे कार्यं वृहन्नालं तुं पंकजम् ॥३३॥ वामऊ र्ध्वं भुजेतस्याः कार्योऽमृतभृतोघटः । अन्ययोर्भुजयोः कार्यौबिल्वशंखौ सुशोभनौ ॥३४॥ तत्पार्श्वयोर्गजौ कार्यौ धृतकुंभकरावुभौ । तस्याश्च मस्तके पद्मं कर्त्तव्यं सुमनोहरम् ॥३५॥ मंडपेनिर्मितेरम्ये कदलीस्तंभ मंडिते । पूजयेत्सर्वतो भद्रेलक्ष्मीसूक्तेन तां ततः ॥३६॥ परितः कारयेच्छक्त्यादी पानामावलीस्तथा । अलंकारांश्चवासांसि महांत्येशर्ययेच्छ्रियै ॥३७॥ समीपेचेद्धरेर्लक्ष्मीस्तदारक्तांबराणिताम् । पृथक चेच्छूतवासांसि नूत्वानि परिधापयेत् ॥३८॥ भालेऽस्वाश्चंद्रकं कुर्यात्कुंकुमेनाति शोभनम् । तत्र दध्यादक्षतांश्च शुभ्रान्सूक्ष्मानऽखंडितान् ॥३९॥ सुगंधिभिः पुष्पहारैः पौष्यैश्च करभूषणैः । कमलैः पूजयेत्तां च धूपेन घृतदीपकैः ॥४०॥ नैवेद्येशष्कुलीदेयाशतछिद्राणि फेणिकाः । घृतपूरांश्चरेवालीः पीतसाराणि पर्पिकाः ॥४१॥ पिंडकाञ्छर्क्करैलाश्च शार्कराश्चणकांस्तथा । उदनादीनि भोज्यानि भक्त्यातस्यै निवेदयेत् ॥४२॥

Abhyang Snanotsav (Kali Chaudash)

"This festival should be celebrated on Vad Chaudash of Aso which prevails at the time of moonrise. Bhagwan Shree Krishna and Laxmiji should be massaged with scented oils and bathed in warm water at moonrise. Bhagwan and Laxmiji should be dressed in red clothes and Malpuva, Vada and Bhajia should be offered as Naivedhya today. Several wicks should be used when performing Aarti that day. Except for this minor change, the rest of the rituals that are common to all festivals should be followed. Hanuman should be worshipped today with oil, vermillion and flowers of Akdo shrub. His Puja should be done on Chaudash that is prevailing at the time of dusk. If there are two Chaudash and both are prevailing at the dusk, Puja should be done on the first Chaudash. Even if both (or even a single) Chaudash does not last until dusk, the Chaudash with the Vedh of Teras should be considered. Puja of Hanuman must never be done on Chaudash that is in Vedh with Amavasya."

Dipotsav/Laxmi Pujan.

"This festival should be celebrated on Amavasya that is prevailing at dusk. However, Amavasya in Vedh with Chaudash is considered more auspicious to celebrate Diwali and Puja of Laxmiji. The Pujari should adorn Bhagwan with very expensive ornaments that day. The Pujari should perform Puja of Laxmiji with sandalwood paste and flowers soon after dusk. The Murti of Radhikaji may be substituted in the absence of a Murti of Laxmiji in a temple. In the absence of both Murtis, the Pujari should make a special gold Murti of Laxmiji. She should be four armed, sitting or standing on a lotus shaped Sinhasan. The top right hand should have a lotus with a stalk, her lower right hand should have a pot of nectar and her left hands should have a conch and leaves of Bili. A lotus should be entwined with her plait of hair. The Murti should be flanked by two elephants with pitchers in their trunks. This Murti should be placed under a Mandap standing on four trunks of banana plants and worshipped ritualistically with all sixteen elements (Avahan, Ardhya, Padhya etc.). Rows of small lamps should be placed around the Mandap. The mobile Murti of Shree Hari should be dressed in white and Laxmiji should be dressed in red clothes. The Pujari should adorn Laxmiji's forehead with a Kumkum Tilak and rice before performing her Puja with a lotus, lamp and incense.

तांबूलवीटिका दत्त्वा कुर्यान्नीराजनं महत् । लक्ष्मीपूजनपद्यानि पूजाकाले च गावयेत् ॥४३॥ इति दीपोत्सवः इत्युत्सवा आश्विन मासि विष्णोरुक्ताः । मयावामथ कार्त्तिकेऽपि यदुत्सवा मासि भवंति तांश्च ब्रवीमि पुत्रौ श्रृणुतं निधेयान् ॥४४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिकव्रतोत्सवविधौ अश्विनोत्सवविधिनिरू पणनामा द्विनवतितमोऽध्यायः ॥९२॥

अथ त्रिनवतितमोऽध्यायः ।

श्री नारायणमुनिरुवाच ।

अथकार्त्तिक शुक्लप्रतिपदिगोवर्द्धनोत्सवः ।

सायाह्नव्यापिनी ग्राह्याप्रतिपत्कार्त्तिके सिता । पूर्वविद्धैव सुखदा प्रोक्ता गोवर्द्धनोत्सवे ॥१॥ गवांक्रीडाद्दिने यत्ररात्रौदृश्येत चंद्रमाः । सोमोराजापश्रून्हंतिसुरभिपूजकांस्तथा ॥२॥ संलग्नमेवकर्त्तव्यं दीपावल्यादिनत्रयम् । चतुर्दशीह्यमावास्याप्रतिपच्चेतिनाऽन्यथा ॥३॥

अथोत्सवविधिः ।

पीतांबरं तदा कृष्णं धारयेद्रक्तपल्लवम् । मयूरपिछमुकुटं कर्णिकारावतंसकौ ॥४॥ पंचवर्णैश्चकुसुमैर्मालां विरचितां शुभाम् । वैजयंती शेखरांश्च धारयेन्मुरलीं तथा ॥५॥ भूषणानिविचित्रताणि तुलसीमालिकां तथा । प्रावारं द्विपटं तिर्यग्धारयेत् स्कंधलंबिनम् ॥६॥ अन्नकूटं विरचयेत्स्वस्य वित्तानुसारतः । नानाविधानि शाकानि भज्यानि विविधानि च ॥७॥ घृतपक्वविशेषांश्च कृतान्नानाविधानपि । ऊ दनादीनि भोज्यानि श्रीकृष्णाय निवेदयेत् ॥८॥ तांबूलबीटिका दत्त्वा महानीराजनं

She should be offered Khaja, Jalebi, Penda and other various sweets as Naivedhya followed by after dinner mints. The worship should be concluded with Aarti and singing Kirtans extolling her virtues. O sons! I have described the festivals falling in the month of Aso. I shall now narrate the festivals falling in the month of Kartik."

Thus ends the 92nd Chapter of the Satsangi Jeevan.

CHAPTER 93

Govardhanotsav.

Shree Narayanmuni said, "O sons! The festival of Govardhanotsav should be celebrated on Sud Padvo of month of Kartik when Padvo is prevalent at the evening. Padvo in Vedh with Amavasya is considered auspicious but not in Vedh with Beej. Three days of Diwali festival: Chaudas, Amavasya and Padvo should be celebrated on three consecutive days without having a break. These three days are set aside for their merriment and if anyone looks at the moon on any of these three nights, they and their cattle are destroyed. Bhagwan Shree Krishna should be dressed in golden robes with red borders while a crown of peacock feathers should be placed on His head. A flute should be given in His hand; a long garland of five coloured flowers, a mala of Tulsi and gold and pearl necklaces of different lengths should be placed around His neck. A long stole should be placed on His shoulder. A large Annakut (literally a mountain of food) of an abundant variety of food items such as sweets, vegetables, rice, curries and savouries should be prepared and arranged systematically in front of Him at noon. After offering Him after dinner mints, the Pujari should perform His grand Aarti following which devotees, saints and Brahmins should be fed a sumptuous meal. The Pujari and hosts should dine only after feeding others. Devotees should venerate cows, bulls and calves with turmeric, Kumkum and other coloured powders and paint their horns with these powders. They should be brought in front of the temple and fed fresh green grass. A large mountain should be made from dung and venerate it as if Mountain Govardhan before noon."

Gopashtami.

"Krishna Bhagwan went to graze the cattle with other cowherds the first time on Kartik Sud Ashtami and we should celebrate the festival of Gopashtami to mark this

हरेः । कृत्वाविप्रान्वैष्णवांश्चसाधून्प्रीत्यैवभोजयेत् ॥९॥ अस्मिन्नेव दिने प्रातःपूजयेद् गाश्चवत्सकान् । वृषान्वत्सतरीश्चापि हरिद्राकुंकुमादिभिः ॥१०॥ पौष्पैर्हारैः शृंगरंगैर्नूतनैश्चतृणादिभिः । संपूज्य खेलयेत्तांश्च मंदिरस्याग्रतोहरेः ॥११॥ गोवर्द्धनं गोमयेन कृत्वाऽर्च्चेच्चततः परम् । अन्नकूटं तु मध्याह्ने विदधीत हरेः पुरः ॥१२॥ गोवर्द्धनोत्सव कथा पद्यानिरुचिराणि च । गाययेत्कीर्त्तयेदत्रवाद्यघोषं च कारयेत् ॥१३॥ भोजनां ते वैष्णवानां भुंजीत स च सेवकः । एतावान् हि विशेषोऽत्रविधिरन्यस्तुनैत्यकः ॥१४॥ इति गोवर्द्धनोत्सवः । अथकार्त्तिक शुक्लाष्टम्यां गोपोत्सवः । शुक्लाष्टभ्यामूर्ज्जमासे कृष्णो वृंदावनेपुरा । प्रथमं चारयामास प्रातर्गाः सहगोपकैः ॥१५॥ सूर्योदये भवेद्या साग्राह्या गोपाष्टमी तिथिः । तिथि वृद्धौतु पूर्वैव गृहीतव्यान्यथोत्तरा ॥१६॥ तस्मिन्दिने गोपवेषं धारयेत्कृष्णमुत्तमम् । कच्छनीं बर्हमुकुटं धारयेत्पीतमंबरम् ॥१७॥ चर्चयेच्चंदनेनांगंपौष्पीर्भूषास्तु भूरिशः । धारयेच्चकरेयष्टिं मुरली च मनोहराम् ॥१८॥ नैवेद्येदधि भक्तं च दद्यात्येषित शर्करां । कृष्णगोचारणकथा पद्यानीह च गापयेत् ॥१९॥ इति गोपाष्टम्युत्सवः । अथकार्त्तिक शुक्लैका दश्या प्रबोधन्युत्सवः । एकादश्यामूर्ज्ज शुक्ले शेषशायी जगत्प्रभुः, योगेश्वरोजजागारतेनोक्तैषा प्रबोधनी ॥२०॥ तत्रादौसामान्यतो वैष्णवानां, ग्राह्यैकादशीतिथि निर्णयः । उद्यात्प्राक् च तस्रस्तु घटिका अरुणोदयः, पल मात्रमपि त्याज्यं दशम्यास्तत्र सर्वथा ॥२१॥ एकादशी द्वादशी वाधिकाचेत्यज्यतां दिनम् । पूर्वं ग्राह्यं तूत्तरंस्यादिति वैष्णवनिर्णयः ॥२२॥ अविद्धैकादशीस्याच्च द्वादशी वृद्धिगामिनी । यदातदोपवासस्तु शक्तैः कार्योदिनद्वये ॥२३॥ द्वादश्यामेव चाशक्तैर्विष्णुभक्तैरुपोषणम् । कर्त्तव्यं सोत्सवं भक्त्या द्वादश्यामेव पारणम् ॥२४॥ एकादशीमुपोष्याथ द्वादशी समुपोषयेत् । न तत्र विधिलोपः स्याद्देवोयदुभयोर्हरिः ॥२५॥ दशमी पंचपंचाशद्घटिकायावदेवहि । तावन्न दशमीवेधः प्रोक्तः प्रोक्तस्तदूर्ध्वतः ॥२६॥ बहुवाक्य विरोधेऽथसंदेहे च तिथेर्विदाम् । उपोष्या द्वादशी शुद्धात्रयोदश्यां तु पारणम् ॥२७॥ नवमी पलमेकंस्याद्दशमी परतो यदि । द्वादश्येव तदाग्राह्या व्रतेष्वप्युत्सवेषु च ॥२८॥ इति तिथि निर्णयः । अथोत्सव विधिः । निशः क्षण उपांत्येऽत्रसमुत्थायाशु वैष्णवः । स्नात्वा संध्याविधिं कृत्वा पूजाद्रव्याण्युपाहरेत् ॥२९॥ योगेश्वराख्ययाऽभ्यर्चेच्छ्री कृष्णं पुरुषोऽर्चकः । योगेश्वरार्चां हैमीं वां कारयेन्निजशक्तितः ॥३०॥

divine event. It should normally be celebrated on Ashtami prevalent at sunrise and Saptami if Ashtami Tithi is missing. Bhagwan Shree Krishna should be massaged with sandalwood paste mixed with saffron and dressed as a cowherd in yellow robes with a crown of peacock feathers. Many flower garlands should be placed around His neck and a stick and a flute should be given in His hands. Naivedhya of rice, yoghurt and ground sugar should be offered to Him and the devotees should sing appropriate Kirtans."

Prabodhani Ekadashi.

"O sons! As Bhagwan woke up from His long slumber on Kartik Sud Ekadashi, this Ekadashi is called Prabodhani. There are two types of Ekadashi; Suddha and Viddha. The period of four Ghadi (96 minutes) is called Arunoday. Viddha Ekadashi, where a Dasami overlaps, even by a minute in this period, must not be considered for Vrat. If there are two Ekadashis or Ekadashi is in Vedh with Baras the next day, Vrat should be observed on the second (not in Vedh with Dasami) Ekadashi. My physically fit devotees should observe fast for two consecutive days if the following Baras is in Vedh with Ekadashi while weaker devotees should observe fast on Baras. Both types of devotees may conclude their fast (by eating) after noon on Baras. However, there is no drawback if Parna (conclusion of a day of fast) is not done on Baras after observing two consecutive days of fast. If the confusion prevails on the length of Dasam or conflicting advice is being proffered by different astronomers, My disciples should observe a fast on Baras and Parna on Teras. My disciple must wake up early in Brahammuhurt, conclude the normal morning rituals and gather artefacts needed for Puja. A Pujari should worship Bhagwan Krishna called Yogeshwar. If he so desires, he can make a special Murti of Yogeshwar Bhagwn sitting legs crossed on a white lotus with eyes looking at His nose. Both of His lower hands, holding a lotus and a mace, should be resting on His lap while His upper arms should depict holding a conch and disc. Laxmiji should be seated on His left. Bhagwan Yogeshwar should be worshipped with sixteen elements accompanied by the sounds of musical instruments and Naivedhya of sweetened milk, rice, sultanas, almonds and walnuts."

पद्मासनसमासीनः किंचिन्मीलित लोचनः । घ्राणाग्रे दत्त दृष्टिश्च श्वेतपद्मो परिस्थितः ॥३१॥ वामदक्षिणा गौहस्ता युत्तानावंक भागगौ । तत्करद्वयपार्श्वस्थे पंकेरुह महानदे ॥३२॥ ऊ र्ध्वेकर द्वये तस्य पांचजन्य सुदर्शने । कारयेद्वामभागे च तस्य लक्ष्मीमवस्थिताम् ॥३३॥ इत्थं योगेश्वरं कृत्वामहत्या पूजयाऽर्चयेत् । उपचारैः षोडशभिर्गीतवादित्रपूर्वकम् ॥३४॥ नैवेद्ये तस्य दद्याच्च शर्करा सहितं पयः । ऊ दनं चाति मृदुलं द्राक्षादी निफलानि च ॥३५॥ अत्रमध्याह्नसमये कार्यो धर्मार्चनोत्सवः । धर्मस्यार्चा नचेत्तर्हि हैमं धर्मं तु कारयेत् ॥३६॥ भगवन्मंदिरस्याग्रे मंडपं पूर्ववच्छुभम् । कृत्वा च सर्वतो भद्रे यथाशास्त्रं तमर्चयेत् ॥३७॥ चतुर्वक्रश्चतुर्बाहुश्चतुष्पाच्चसितांबरः । सर्वाभरण वाञ्छेतो धर्मः कार्यः सुलक्षणः ॥३८॥ दक्षिणे चाक्षमालाऽस्यकरे वामे तु पुस्तकम् । मूत्तिमान्व्यवसायश्च कार्यो दक्षिणभाग गः ॥३९॥ वामभागगतः कार्यः सुखः परमरू पवान् । कार्यौ पद्मकरौमूर्द्धि विन्यस्तौ च तथातयोः ॥४०॥ अथवा धर्मएषोऽपि कर्त्तव्यो मनुजाकृतिः । एक वक्रो द्विबाहुश्चद्विपात्सुवसनादिमान् ॥४१॥ वामे धर्मस्य कर्त्तव्या भक्तिः परमरू पिणी । द्विभुजा भूरि भूषाढ्या कौसुंभविमलांबरा ॥४२॥ हैमं भृंगारकं वामे दक्षिणे बिभ्रती करे । पूजापात्रमृतं मुक्तास्रग्गंध कुसुमादिभिः ॥४३॥ मूर्तिमित्थं तयोः कृत्वास्वशक्त्या कनकादिभिः । सप्तर्षिभिररुंधत्यासहकार्यं तदर्चनम् ॥४४॥ दर्भपिंजुलकैः कार्याऋ षयः कश्यपादयः । सप्तचारुंधतीवातेकर्त्तव्याश्चंदनादिना ॥४५॥ श्रद्धामैत्रीदयाशांति प्रमुखा इतराअपि । पूजनीयास्तदानीं च धर्मस्य द्वादशस्त्रियः ॥४६॥ तस्मिन्दिने तु सकले कारयेद्दुंदुभिध्वनिम् । नामसंकीर्त्तनं विष्णोस्तद् गुणानां च गायनम् ॥४७॥ नित्यार्च्यां भगवन्मूर्तिं श्रृंगारं धारयेत्तदा । महांतमेव मुकुटं पीतं चांबरमुत्तमम् ॥४८॥ अनर्घ्याणि च वासांसि रक्तान्या भूषणानि च । नानारत्न मयान्येव धारयेदर्चकः श्रियम् ॥४९॥ विशेषतोऽस्यनैवेद्ये दातव्या घृतपूरकाः । नीराजने च कर्पूरं विधिरन्यस्तु नैत्यकः ॥५०॥ सायं तदग्रे कुर्वीतविपणे रचनामपि । नवीनं स्थापयेदन्नं तत्र पात्रे पृथक्पृथक् ॥५१॥ नानाविधानि शाकानि फलानि विविधानि च । इक्षुदंडान्नि दध्याच्च पिंडकादीन्वि भागशः ॥५२॥ अस्मिन् दिनेत्वौद्ववीयैरेकादश्यधिकारिभिः । जलं विनाऽन्यत्कि मपि भक्षणीयं न कर्हिचित् ॥५३॥ एकादृश्यधि पश्चात्रराधादामोदरामिधः । पूजनीयोहि भगवान् कुंभी पुष्पैश्चवां बुजैः ॥५४॥ नैवेद्येतस्य दातव्यामुद्गचूर्णाख्य लड्डुकाः । संक्षेपतो विधिरिति

"Dharmadev's birth anniversary also falls on Prabodhani Ekadashi; therefore, My disciples must offer their veneration to him at midday. In the absence of a fixed Murti of Dharmadev, a gold four armed, four headed and four legged Murti wearing white clothes and many ornaments should be prepared for worship. A Mala of Rudraksha, a scipture, a tool and a lotus should be given in His four hands. A worshipper may make a normal two armed Murti of Dharmadev if he prefers. A two armed and very beautiful Murti of Bhaktimata dressed in saffron coloured clothes and wearing many ornaments should be placed on the left side of Dhramadev. She should be given a golden Kamandalu in her left hand and a platter filled with pearl garlands, Kumkum, sandalwood paste, incense, wicks and food in her right hand. Murtis of the great seven sages such as Kashyap, their wives and Dharmadev's eleven other wives such as Shraddha, Maitri, Daya, Shanti etc. should be made from grass or rice. A worshipper should venerate Dharmadev, Bhaktimata, his other wives and seven great sages and their wives reverently. The whole day should be spent in singing Kirtans and playing musical instruments. The installed Murti of Bhagwan Shree Krishna should be dressed in yellow robes with a large bejewelled crown and Laxmiji should be dressed in red robes and many gold and jewelled ornaments. Bhagwan Yogeshwar, Dharmadev and others should be offered Ghebar and Jalebi in Naivedya."

"A shop should be established in front of Bhagwan in the evening. Silver bowls of various cereals, vegetables, fruits, flowers and sweets should be arranged in front of Him. My disciples must not consume anything except water on that day. Damodar Bhagwan, the ruling deity of this Ekadashi, along with His consort Radha should be worshipped with lotus flowers and Ladoos should be offered to Him as Naivedhya. I have narrated the veneration rites of this Ekadashi in brief. The full details of this and all other Ekadashis is given in many other scriptures (including third Prakaran of this scripture). The Katha of legends associated with each Ekadashi should be narrated and listened to on respective Ekadashis."

Tulsi Vivah.

"Baras that is prevalent at the evening should be taken to start the festival of

प्रबोधन्यामयोदितः ॥५५॥ प्रत्येकादशि कर्त्तव्यं श्रीकृष्णस्य महार्चनम् । व्रतग्रंथोक्त रीत्यैवज्ञेय स्तस्याखिलोविधिः ॥५६॥ एकादशीषु सर्वासु कथायाः स्युस्तदाश्रिताः ।ताण्व गापयेत्प्रीत्या श्रृणुयात्कीर्त्तयेत्पुमान् ॥५७॥इतिप्रबोधन्युत्सवः ।अथ कार्त्तिक शुक्लद्वादश्यां तुलसीविवाहोत्सवः । ऊ र्ज्जेमासि शुक्लपक्षे सायाह्नव्यापिनी तुया , द्वादशी साग्रहीतव्या तुलस्युद्वाहकर्मणि ॥५८॥ अथतद्विधिः उष्णीषं धारयेत्कृष्णं कौसुभं द्वादशीदिने । अनेकमुक्ता पुष्पादि शेखराश्च मनोहरान् ॥५९॥ हेमसूत्रमयं रक्तं कंचुकं चापि धारयेत् । हेमवर्णां तथा शांटी लक्ष्मीं तुयरि धापयेत् ॥६०॥ गुडोदनं च नैवेद्ये विशेषेण समर्प्पयेत् । सायं विष्णुं च तुलसीं पूजयेच्चारुमंडपे ॥६१॥ शालग्रामं चवाकृष्ण प्रतिमां तुलसीं तथा । उपचारैः षोउशभिर्गोधूलिसमयेऽर्च्चयेत् ॥६२॥ पीतांबरं कंठसूत्रं नासा भूषां च कंकणान् । हरिद्रा कुंकुमादीनि वृंदादेव्यै समर्पयेत् ॥६३॥ फलानितत्काल जानिचे क्षुदंडान्समर्प्पयेत् । नैवेद्ये पीतसाराणि खाजकानि विशेषतः ॥६४॥ कृत्वा नीराजनं वृंदाकृष्णयोश्चांतरे पटम् । पठित्वा मंगलं दद्यात्तां संकल्प्य च विष्णवे ॥६५॥ ब्राहणान्भोजयेत्तत्र दद्याद्दानानि शक्तितः । वृंदाविवाह पद्यानि गापये दत्रतूत्सवे ॥६६॥ इति तुलसी विवाहोत्सवः । अथ कार्तिक शुक्लपौर्णमास्यां देवदीपोत्सवः । कात्तिके मासिशुक्लायां प्राप्ताया मदयं रवेः , पौर्णमास्यां रमाकांतं धारयेन्मुकुटं शुमम् ॥६७॥ संयाव पूरिका भक्त क्वथिका सूपसूरणान् । वृंताक शाकं नैवेद्ये विशेषेण समर्पयेत् ॥६८॥ दीपानांराजयऽकार्या मंदिरं सर्वतोनिशि । घृतदीपाः प्रभोरग्रे कर्त्तव्या निशिशक्तितः ॥६९॥ चंद्रोदयेऽत्रकर्त्तव्यं भक्तिदेव्याः समर्चनम् । धर्मेण साहितायास्तु गीतवादित्र नादयुक् ॥७०॥ प्रतिमा यत्र भक्तेस्तु न भवेत्तत्र सेवकः । हैमीं विधाय्य तन्मूर्त्तिंशक्त्या कुर्वीत पूजनम् ॥७१॥ सरामस्याऽत्र कृष्णस्य निशि गोपीजनैः सह । क्रीडाश्रितानि पद्यानि भक्तो गायेच्च गावयेत् ॥७२॥ इत आरभ्य नित्यं च सतुलं कंचुकं हरिम् । धारयेच्च श्रियं भक्त्या सूक्ष्मां तूलपटीमपि ॥७३॥ शयने निशि कृष्णस्य निदध्याट्गुप्तदोरकम् । प्रत्यहं फाल्गुनी यावत्पौर्णमासी भवेत्तिथिः ॥७४॥ इति आरभ्य रात्रौ च वैष्णवैरपि मानवैः । स्वापेशीत निवृत्त्यर्थं प्रावार्य्यं गुप्तदोरकम् ॥७५॥ उक्तामयाकार्त्तिक मासि विष्णोर्य उत्सवास्ते तनयौ युवाभ्याम् । भार्गादिमासेष्वथयेभवंति तानप्यहं वांसविधीन्वदामि ॥७६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे सत्संगिजीवने वार्षिकव्रतोत्सवविधौकर्तिकोत्सवविधिनिरू पणनामा त्रिनवतितमोऽध्यायः ॥९३॥

Tulsi Vivah. Bhagwan Shree Krishna should be dressed in saffron coloured clothes and a gold embroidered tunic and Laxmiji should be dressed in a yellow Sari. Both of them should be adorned with suitable ornaments and Naivedhya consisting of rice and jaggery should be served. A special Puja should be done in the evening. After performing Puja of Shaligram and Tulsi, the Pujari should offer necklaces, bangles, nose ring, Gulal, Kumkum and turmeric to Vranda Devi (Tulsi). He should offer flossed sugar candy as Naivedhya. After Aarti, a wedding ceremony, accompanied by the chanting of Vedic hymns, of Vranda and Shree Krishna should be held while devotees sing Kirtans of wedding of Bhagwan with Vranda. The Brahmins should be served sumptuous feasts after the wedding.

Dev Diwali.

"The Pujari should place a majestic crown on Bhagwan's head on Kartik Sud Purnima which is prevailing at sunrise. He should prepare Shiro, Puri, rice, curry and cooked aubergines to offer Naivedhya to Him. Rows of lamps should be lit in the evening. In the absence of an installed Murti of Bhakti, the Pujari should prepare her golden Murti for her worship. The devotees should sing Kirtans extolling the Leelas of Bhagwan Shree Krishna and Balaram at night. Starting from that day, Pujari should dress Bhagwan in warm clothes and place a warm quilt in His bed at night. This should continue until Purnima of month of Falgun. My disciples may start using quilts at night from this day. O sons! Thus ends the narration of the festivals falling in the month of Kartik."

Thus ends the 93rd Chapter of the Satsangi Jeevan.

अथ चतुर्नवतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

अथमार्गशीर्षमासेधनसंक्रांतौ धनुर्मासोत्सवः ।

धनराशिगते सूर्ये धनलग्ने रमापतिम् । विधायाभ्यंगमुष्णेनस्नपयेद्वारिणा पुमान् ॥१॥ परिधाय्य च वासांसि तदग्रेऽग्निष्ठिकामपि । निधायनैत्यकंकुर्याच्छृंगारंसश्रिय प्रभोः ॥२॥ नैवेद्ये कृशरं दद्यान्नवनीतं तथादधि । आज्यं भर्ज्जितवृंताकं मूलकं च समर्पयेत ॥३॥ उपर्यधः श्वेततिलं सद्वायुजररोटकम् । निवेदयेच्च पद्यानि तद्गुणान्येव गापयेत् ॥४॥ इति धनुर्मासोत्सवः, अथ पौषमासे मकरसक्रांत्युत्सवः । चत्वारिंशत्तु घटिकामकरे संक्रमाद्रवेः, स्नानार्च्चापुण्यकर्मादौ ग्राह्याः प्रोक्तामहर्षिभिः ॥५॥ अस्तंगते यदासूर्ये कर्षयायाद्दिवाकरः । प्रदोषे वार्द्धरात्रे वा तदा ग्राह्यं परंदिनम् ॥६॥ मृगराशिगतेभानौनैवेद्ये तिललड्डुकान् । श्राणांदद्याद्विशेषेण विधिरन्यस्तुनैत्यकः ॥७॥ इति संक्रांत्युत्सवः अथमाघशुक्लपंचभ्यां वसंतोत्सवः । माघमासे शुक्ल पक्षेपंचभ्यां द्वारिकेश्वरः । रैवताद्रिमुपायायप्रत्यूषेरथमास्थितः ॥८॥ लक्ष्मीछभामादिभिः स्त्रीभिः सहितः पार्षदैस्तथा । युयुधानोद्धवमुखैः सहसंकर्षणे न च ॥९॥ मुनिभिर्नारदाद्यैश्चसख्याबीभत्सुना सह । अन्यैश्चयादवैस्तत्रचिक्रीडबहुधा प्रभुः ॥१०॥ अबीरेण गुलालेन रंगैः पीतैस्तथाऽरुणैः । रेमेसजलयंत्रैश्चजलकेलिं चकार च ॥११॥ तेषां विक्रीडतां दोर्भ्यां गुलालंतु तथोद्गतम् । सवृक्षोऽपियथासोऽद्रिः सर्वोऽप्यरुणतां ययौ ॥१२॥ ग्राह्यासूर्योदय व्याप्ता पंचमीतु मधूत्सवे । आधिक्येवाक्षये तस्याः पूर्वविद्धा प्रशस्यते ॥१३॥ अथोत्सवविधिः । तस्मिन् दिनेतु वासांसि प्रभुं श्वेतानिधारयेत् । उल्लोचास्तरणादीनि श्वेतान्येव च कारयेत् ॥१४॥ रंगं च रुक्मिणी कृष्णवाससस्सु प्रक्षिपेत्ततः । गुलालंस्थलपद्मांबु निक्षिपेच्च पुनः पुनः ॥१५॥ शेखरं चाम्रपुष्पस्य धारयेच्च

CHAPTER 94

DhanurMas and Sankranti.

Bhagwan Shree Narayanmuni said, "O sons! I shall now narrate the festivals due in the period of three months (Magsar, Posh and Magh). For the period of one month when the Sun is in Dhan (Sagittarius) constellation, Bhagwan should be bathed in scented warm water. After dressing Him and Laxmiji in warm clothes, the Pujari should place an open stove (heater) to stave off the cold. Bhagwan should be offered a Rotlo (thicker Rotli) of millet, butter, yoghurt, Ghee, rice and cooked aubergines as Naivedhya."

Makar Sankranti.

"Every year in the month of Posh (on 14th January), the Sun crosses over the Tropic of Capricorn (transition of Sun from Sagittarius to Capricorn or winter solstice) to start its journey northward. This period of forty Ghadi - eight hours is considered the most auspicious period to perform religious activities by ancient sages. If this happens at dusk or at night, the next day should be considered instead. Special Naivedhya of Ladoos of sesame seeds should be offered to Bhagwan."

Vasantotsav.

"Shree Krishna Bhagwan accompanied by His wives including Rukmini and Satyabhama, brothers Balram, friend Arjun, Parshads such as Yuyudhan and Uddhav, Narad and others sages and many other Yadavs went to Mountain Girnar and played the sport of colour splashing on each other. The trees, earth and sky had become red due to the vast amount of colour splashed. O sons! To mark this momentous event, we celebrate the festival of Vasantotsav on Magh Sud Panchami. It should be celebrated on the day of Panchami prevailing at sunrise. If there are two Panchamis, the festival should be celebrated on the first Panchmi. In the absence of Panchmi, we should celebrate Vasantotsav on Choth. Bhagwan Shree Krishna and Rukmini (Laxmiji) should be dressed in white clothes including a stole and diadem. The Pujari should splash colour and rosewater on their clothes. Fresh blossoms of mango should be placed on His diadem and Naivedhya of Jalebi should be offered to Him. Bhagwan should be dressed in saffron coloured clothes and sprinkled with Kumkum for the next ten days (until Holi) and the spring specific Kirtans should be sung daily in the temple."

निवेदयेत् । शष्कुली प्रमुखान्येव पक्वान्नानि विशेषतः ॥१६॥ क्षेपोरंग गुलालादेस्तत आरभ्य चाऽन्वहम् । होलिकावधिकर्त्तव्यः कैसराण्यं शुकानि च ॥१७॥ वासंती भगवक्रीडागातव्या पौर्णिमावधि । मासमेकं ततोनित्यं गेयालीला च फाल्गुनी ॥१८॥ तस्मिन्दिनेऽथकर्त्तव्यो गोधूमैः शालिभिश्चवा । रैवताद्रिर्यथा शक्ति छाद्यः पीतेन वाससा ॥१९॥ द्रुमांश्चपरितस्तस्य कुर्यादाम्रादिपल्लवैः । नदीं गोमुख गंगां च पयसाऽऽज्येन तत्र वा ॥२०॥ रुक्मिणी कृष्णमूर्त्तिं च तन्मध्यशिखरे ततः । सौवर्णीं स्थापयेत्तस्यपरितश्चांगदेवताः ॥२१॥ तत्रकृष्णो द्विबाहुश्चकर्त्तव्यश्चक्र शंखधृत् । लक्ष्मीश्च द्विभुजाकार्यापद्मभृंगारधारिणी ॥२२॥ सत्यभामादयो योषारामश्चार्ज्जुनसात्यकी । उद्धवाद्याः पार्षदाश्चनारदाद्यामहर्षयः ॥२३॥ सस्त्रीकायादवाश्चान्येस्थाप्याः पूगीफलादिषु । आवह्य पूजयेत्कृष्णं ततः सांगं यथाविधि ॥२४॥ नैवेद्येऽत्रतुदातव्यं खर्जूरं खारिकास्तथा । नालिकेरं शर्करां च लाजाश्च चणकैः सह ॥२५॥ द्राक्षाश्च पीतसाराणि पिंडकांश्च निवेदयेत् । तस्मिन्नं गंगुलालं च क्षिपेन्नी राजनोत्तरम् ॥२६॥ भक्ताः परस्परं रंगगुलालैः क्रीडनं नराः । ततः कुर्युर्योषितश्च क्रीडामित्थं परस्परम् ॥२७॥ विधवाभिस्तुनारीभिर्न्यासिभिर्वर्णिभिस्तथा । गुलालरंगक्रीडैषा न कर्त्तव्या कदाचन् ॥२८॥ यदि तेषु क्षिपेत्कश्चिद्गुलालं रंगमेव वा । तर्हिस्नात्वासचैलं तैर्जप्यं नाम्नां शतं हरेः ॥२९॥ प्रमादाच्चेत्स्वयं क्रीडांकुर्य्युस्तेतर्हितद्दिने । स्नात्वोपवासं कुर्वीरन्स्मरंतो हृदये हरिम् ॥३०॥ क्रीडित्वाऽथ हरेर्भक्ताः स्नात्वा मध्याह्नतः परम् । कुर्वीरन्भोजनं सर्वे विधिरन्यस्तु नैत्यकः ॥३१॥ इतिवसंतोत्सवः । अथमाघकृष्ण चतुर्द्दश्यांशिवराञ्युत्सवः । निशीथव्यापिनी ग्राह्यामाधे शिवचतुर्दशी । दिनद्वयेतद्वयाय्यादौग्रहीतव्यातु पूर्वयुक् ॥३२॥ तस्मिन्दिने वासुदेवं चित्रवासांसि धारयेत् । श्रियंचकर्बुरांशाटीं हैमान्याभरणानि च ॥३३॥ महाभिषेकविधिनारुद्रसूक्तेन शंकरम् । निशीथे पूजयेत्प्रीत्यासगणं श्रीफलछदैः ॥३४॥ मल्लिकाकुंदपुष्पैश्च कनकैः करवीरकैः । नैवेद्ये क्षीरवटकान्दद्यात्तत उपावसेत् ॥३५॥ एकात्मपद्यानि तदागापयेद्धरिरुद्रयोः । एतावान्हि विशेषोऽत्र विधिरन्यस्तु नैत्यकः ॥३६॥

"A large mountain symbolising Revtachal should be made from wheat or rice and covered with yellow fabric. A small channel should be made on its surface to symbolise River Gomukh. Small bushes or twigs of mango and Asopalav should be planted around Mountain Girnar. The golden two armed Murtis of Bhagwan Krishna and Rukmini should be placed on the apex of the mountain. Bhagwan should be given a conch and disc in His hands while Laxmiji should be given pitcher and a lotus in her hands. The Murtis of Satyabhama, Balram, Arjun, Uddhav etc. should be placed around Him. Beetle nuts placed on a small heap of rice can be used to symbolise these Murtis. Bhagwan should be invoked in His Murtis to worship Him. Naivedhya of dates, coconuts, sugar candy, roasted grams and semi ripened rice and Juvar, grapes and Penda should be offered to Bhagwan and His retinue before performing His Aarti. The Pujari should sprinkle Kumkum powder on Bhagwan. The male and female devotees should form groups and splash and sprinkle colour on other devotees of the same sex. The saints, Brahmcharis and widows must never participate in the sprinkling of colour. They must bath with the worn clothes immediately and chant Bhagwan's hymn a hundred times if they become an inadvertent victim of sprinkling of colour. A day of fast and continuous chant must be observed if any saint, Brahmchari or widow willingly participates in sport of colours. The devotees should dine after midday following the bath at the conclusion of Vasantotsav."

Shivratri.

"Vad Chaudash of Magh which is prevalent at midnight should be taken to celebrate Shivratri. If there are two midnight prevailing Chaudash, we should celebrate Shivratri on the first Chaudash. Bhagwan Vaasudev and Laxmiji should be dressed in dark multi coloured clothes with appropriate gold ornaments. At the stroke of midnight, Shankar should be worshipped with leaves of Bili and flowers of Jasmine, Dhatura and Karen accompanied by the hymns of Rudra Sukta and offered Naivedhya of milk pudding and Vada. All My disciples must observe a day of fast and sing Kirtans extolling virtues of Shiva. Except for this deviation, the normal routine of worship common to all festivals should be observed. O sons! After narrating the festivals of months of Magsar,

इतिशिवरात्र्युत्सवः ।

मार्गपौषतपसांभयोत्सवाः, कीर्तिताः सविधयः सुतौयुवाम् । कीर्त्तयाम्यथ तपस्यचैत्रयो, राधमासि च भवंतियेचतान् ॥३७॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिकव्रतोत्सवविधौ मार्गशीर्षपौषमाघमासोत्सवविधिनिरू पणनामा चतुर्नवतितमोऽध्यायः ॥९४॥

पंचनवतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

अथ फाल्गुन कृष्ण प्रतिपदि दोलोत्सवः ।

पाल्गुनेमासि फाल्गुन्यामार्जुनस्य तु जन्मभे । चिक्रीडरैवते कृष्णः सहतेन च यादवैः ॥१॥ दोलारुढं सार्जुनं तं यादवामुदितांतराः । संपूज्यां दोलयामासुश्चिक्रीडुश्च तदग्रतः ॥२॥ कृष्णयोरेतयोः पूर्वं प्रादुर्भावश्च धर्मतः । नरनारायणाख्योऽभूद्योगेऽस्मिन्नेव पुत्रकौ ॥३॥ धर्माश्रमे निबद्धायां दोलायां तं समर्च्य च । देवा आंदोलयामासुरतः कार्योऽत्र चोत्सवः ॥४॥ सूर्योदयेऽस्मान्न क्षत्रमार्यम्णं यत्र तद्दिने । कार्योदोलोत्सवः पूर्वेदिने तच्चेद्दिने द्वये ॥५॥

अथोत्सव विधिः ।

वसंतोत्सव वत्कार्यं श्रीकृष्णस्याअर्चनंत्विहा नरनारायणार्च्चायां विशेषं वच्मि कंचनः ॥६॥ प्रातःपूजां प्रकुर्वीत नरनारायणप्रभोः ।उपचारैः षोऽशभिर्महानीराजनेन च ॥७॥ सितैः सूक्ष्मैश्च वासोभिः सितैः सुरभिवंदनैः ।सितैः सुगंधिभिः पुष्पैः

Posh and Maha, I shall now narrate the festivals due in months of Falgun, Chaitra and Vaishakh."

Thus ends the 94th Chapter of the Satsangi Jeevan.

CHAPTER 95

Fuldolotsav.

Bhagwan Shree Narayanmuni said, "O sons! When Bhagwan Shree Krishna played the game of splashing colours on others on Mountain Ravatachal, the mMoon was in Uttara Falguni Nakshatra. Very delighted to participate with Bhagwan in such a divine sport, the Yadavas placed Bhagwan Shree Krishna and Arjun in a cradle, venerated them and swung them for some time. Furthermore, in the bygone era, again when the Moon was in Uttara Falguni Nakshatra, Bhagwan Shree Krishna had taken birth as Nar and Narayan in home of Dharmadev. The Devtas had placed both forms of Bhagwan in a cradle and had swung them for some time in the Ashram. We celebrate Dolotsav to commemorate these two events. This festival should be celebrated on Falgun Vad Padvo when the Moon is in Uttara Falguni Nakshatra at sunrise. If the Moon is in Uttara Falguni Nakshatra on two consecutive days, Dolotsav should be celebrated on both days. The worship of Krishna Bhagwan should be done in exactly the same way as it is done on festival of Vasantotsav (Vasant Panchmi). The Pujari should worship Bhagwan NarNarayan with all sixteen elements with sandalwood paste and Tulsi leaves followed by a grand Aarti. He should be dressed in fine white robes with many garlands of white scented jasmine. Milk pudding and berries should be offered as Naivedhya. Bhagwan NarNarayan should be placed in a cradle facing the South and devotees should swing His cradle and offer Him seasonal fruits and flowers. The devotees should sprinkle and splash colours on each other just as they do on Vasantotsav, bearing in mind the decorum of our Sampraday of not mixing with the opposite sex. After performing Aarti, Bhagwan should be taken off the cradle and allow them to rest. A host or Pujari should ensure that everyone has dined before eating himself. The temple and Sinhasan should be thoroughly cleaned to remove all traces of colour and Bhagwan should be dressed in fresh clothes the next day."

पूजयेतुलसीदलैः ॥८॥ नैवेद्येपाय संदद्याद्वदराणि फलानि च । दोलायां दक्षिणास्यं तं संस्थाप्यां दोलयेत्पुमान् ॥९॥ मूर्तिः स्थिरायदिभवेद्वाल कृष्णं तदार्च्चकः । स्थापयेत्तत्रदोलायां गीतवादित्रपूर्वकम् ॥१०॥ वासंतिकैश्च पुष्पाद्यैस्तस्य कुर्वीत पूजनम् ।ततो रंग गुलालैश्च क्रीडेयुर्भगवज्जनाः ॥११॥ वसंतोत्सव वज्ज्ञेयाक्रीडामर्यादयाऽत्र च । दोलोत्सवस्य पद्यानि गापयेद्धर्मपुत्रयौः ॥१२॥ नीराजयित्वा दोलाया उत्तार्य्य स्वापयेत्प्रभुम् । भोजयित्वा हरिजनान् मुख्यो भुंजीत पूजकः ॥१३॥ ततो द्वितीय दिवसे मंदिरं परिमार्जयेत् । यथारंग गुलालादेस्तिष्ठेल्लेशोपि न क्वचित् ॥१४॥ वस्त्राणि च वितानादीन् सर्वांस्तान् क्षालयेत्तथा । अन्यानि धारयेच्चेति विशेषोऽन्यत्तु पूर्ववत् ॥१५॥ इति दोलोत्सव । अथचैत्र शुक्ल तृतीयायांमत्स्वजयंत्पुत्सवः । चैत्रशुक्लतृतीयायां कृतमालानदीजले सत्यव्रत नृपस्याऽग्रेमत्स्यः प्रादुरभूरिः ॥१६॥ तृतीयामत्स्य पूजायां स्पृष्टा सूर्योदयं तुया । साग्राह्याऽथोभयदिने व्याप्त्यादौ पूर्वयुक् शुभा ॥१७॥ तस्मिन्दिने वासुदेवं मत्स्यरू पेण पूजयेत् । सौवर्णीमथवा शक्त्या मूर्तिमत्स्य स्वकारयेत् ॥१८॥ वामे शंख गदां दक्षेदघद्दोष्णयऽर्द्धमानुषः । मत्स्याकृतिरधो भागे मत्स्यः कार्योऽत्रपूजने ॥१९॥ नैवेद्येदधि भक्तं च दध्यक्तान्वटकांस्तथा । अर्प्पयेद्गाययेद्भक्तो मत्स्यजन्मकथामिह ॥२०॥ एतावांस्तु विशेषोऽत्र विधिरन्यस्तु नैत्यकः । महानीराजनस्यां ते भोजनं यात्र कीर्तितम् ॥२१॥इति मत्स्यजयंत्युत्सवः ।अथचैत्रशुक्लनवभ्याम् श्री रामजन्मोत्सवः ।चैत्रनवम्या प्राक्पक्षे दिवारुक्षे पुनर्वसौ उदये गुरु गौरांश्वोः स्वोच्चस्थे ग्रहपंचके ॥२२॥ मेषेपूषणि संप्राप्ते लग्ने कर्कटकाद्वये । आविरासीद्दशरथात्कौसल्यायां परः पुमान् ॥२३॥ अष्टमीवेघ रहिता मध्याह्न व्यापिनी तिथिः । नवम्येषा ग्रहीतव्या रामार्चन उपोषणे ॥२४॥ मध्याह्नव्यापिनीचेत्स्यान्नवमी तु दिनद्वये । अव्याप्त्यावा भवेत्तर्हि ग्रहीतव्या परैवसा ॥२५॥ विद्धष्टम्यासत्रऋ क्षापित्याज्यैवनवमी तिथिः ।केवलापि परोपोष्या नवमी शब्द संग्रहात् ॥२६॥ विद्धायास्तु क्षये प्राप्ते ग्रहीतव्यापि पूर्वयुक् । कर्त्तव्यः उपवासोऽत्र रामचन्द्रस्य यार्चनम् ॥२७॥

Matsya Jayanti (birth anniversary of Matsya Bhagwan).

"Bhagwan appeared as a fish in the waters of River Krutmala in front of King Satyavrat on Chaitra Sud Treej in earlier times. Trutiya prevalent at sunrise should be taken to celebrate this festival. In case of two Treejs, My disciples shall celebrate Matsya Jayanti on the first Treej. On that day, one should worship Bhagwan Vaasudev thinking of Him as Matsya Bhagwan or have a special Murti of Matsya Bhagwan made of gold. The bottom half of the Murti should be shaped like a fish while the torso and head should of a man holding a conch in His left hand and a mace in His right hand. We should offer Him rice mixed in yoghurt. Devotees should sing Kirtans depicting the manifestation of Matsya Bhagwan and may eat after Aarti."

Ram Janmotsav.

"Bhagwan took birth as Ram, a son of King Dasharath and Queen Kaushalya on Chaitra Sud Navami. The Sun was in Aries constellation, the Moon and Jupiter in PunarVasu Nakshatra and five major planets (Sun, Moon, Jupiter, Venus and Mercury) were in their elevated planetary positions at that time. A fast should be observed on Navami prevalent at sunrise and lasting through midday but not in Vedh with Ashtami. In case of two Navamis, whether lasting until midday or not, My disciples should celebrate Ramnavami on the second Navami. Navami in Vedh with Ashtami must never be considered for this festival even if the Moon is in Punarvasu Nakshatra as Navami, as mentioned in the scriptures. This takes precedent over everything else. Ashtami may only be considered to mark the birth anniversary of Bhagwan Ram and a day of fast only if Navami Tithi is missing altogether. Bhagwan should be dressed in saffron coloured clothes with a gold embroidered stole tied at His waist and a bow and arrow given in His hand. Naivedhya of Biranj (a sweet dish) mixed with saffron, sugar candy, yoghurt and milk should be given to Bhagwan on this day. Either the Murti of Bhagwan Krishna should be imagined to be that of Bhagwan Ram or a specially made Murti of Bhagwan Ram should be worshipped at midday. Bhagwan Ram should be depicted as a smiling young handsome and muscular man with His arms long enough to reach His knees in the specially made Murti. He should be given a bow and arrow in His hand. Devotees should sing Kirtans narrating the birth of Bhagwan Ram in accompaniment of various musical instruments. Devotees observing a fast should

अथोत्सवविधिः ।

मुकुटं धारयेदत्र भगवंतं रमापतिम् । पीताबरं धनुर्बाणौ हैमं कटिपटं तथा ॥२८॥ नैवेद्ये कैसरं भक्तं दद्यान्मौक्तिक लड्डुकान् । शर्करां दधि दुग्धं च विधिरन्यस्तु नैत्यकः ॥२९॥ अस्मिन्दिनेऽथ मध्याह्ने कृष्णंरामाख्ययाऽर्चयेत् । हैमंवाकारयेद्रामं राजलक्षण लक्षितम् ॥३०॥ युवा प्रसन्नवदनः सिंहस्कंधो महाबलः । दीर्घबाहुद्वयः कार्योरामोबाणधनुर्वरः ॥३१॥ महापूजां तस्य कुर्वन् गीतवादित्रपूर्वकम् । श्रीराजन्मपद्यानि भक्तो गायेच्च गापयेत् ॥३२॥ उपवासव्रती रामं परेऽनयभ्यर्च्च्यतं पुनः । संतर्प्य साधून्वि प्राश्च भक्तः कुर्वीत पारणाम् ॥३३॥

इति रामानवभ्युत्सवः ।

अथ चैत्रशुक्लैकादश्यां दोलोत्सवः ।

एकादशीमघौशुक्लाविमलाख्या प्रकीर्त्तिता महापूजां विधायाऽत्र दोलामारोहयेत्प्रभुम् ॥३४॥ सुगंधिपुष्पमय्यां तु तस्यां तं घटिकाद्वयम् ।आंदोलयित्वा नीराज्य भक्त उत्तारयेत्ततः ॥३५॥ विशेष इह चैतावानन्यस्त्वेकादशीविधिः ।सामान्य एव विज्ञेयो व्रत ग्रंथ निरू पितः ॥३६॥ इति विमलोत्सवः । अथ वैशाखशुक्ल प्रतिपदि कुर्म प्रादुर्भाववोत्सवः । वैशाखे शुक्लपक्षे च प्रतिपद्यब्धिमंथने । क्रियमाणो सुरैर्दैत्यैः प्रातः कुर्मोभवद्धरिः ॥३७॥ ग्राह्यासूर्योदय व्याप्ता प्रतिपत्कूर्म्म पूजने । दिनद्वयेतद्याप्त्या दौग्राह्या परयुतैवहि ॥३८॥

अथोत्सव विधिः ।

अत्र कूर्मस्वरू पेणवासुदेवं समर्चयेत् । यद्वाऽर्चकेन सौवर्णः कूर्मः कार्यः स्वशक्तितः ॥३९॥ उत्तरांगं नराकारं पूर्वांगं याऽस्य कूर्मवत् । कार्यं च द्वौ भुजौ तत्र कुर्याच्छंखंगदां तथा ॥४०॥ तमर्चेत्सर्वतो भद्रे यथालब्धोपचारकैः । नैवेद्ये लड्डुकान्दद्याद्विधिरन्यस्तु नैत्यकः ॥४१॥ इत आरभ्य नित्यं च प्रभोर्गं गोत्सवावधि । अर्प्ययेत्पूजने पेयं चिंचा वारि स शर्करम् ॥४२॥ नैवेद्येवाऽन्वहंदधाच्छर्करादधिचोत्तमम् । अत्रकूर्मकथागेया पूजनां ते तु भोजनम् ॥४३॥ इति कूर्मोत्सवः । अथवैशाख शुक्ल तृतीयायाम्, पर्शुरामोत्सवश्चंदन यात्रोत्सवश्च । वैशाखस्यसि ते पक्षे तृतीयायां पुनर्वसौ, अङ्कोऽष्टमे मुहूर्ते च राहौ

conclude their fast the next day after worshipping Bhagwan Ram once more and feeding saints and Brahmins the next day."

Chaitri Dolotsav.

"On Sud Ekadashi of Chaitra, which is known as Vimla Ekadashi, Bhagwan Balkrishna should be placed in a swing made of scented flowers. After cradling Him for a while, the Pujari should perform His Aarti before resting Him in His usual place in the Sinhasan. The other rituals of the Ekadashi should be followed as normal but with this slight variation."

Kurma Jayanti.

"When the Devtas and demons started to churn the ocean (to resurrect Laxmiji and obtain nectar), Bhagwan manifested Himself as a Kurma (turtle) in the morning of Vaishakh Sud Padvo. Kurma Pujan should be done on Padvo which prevails at sunrise. If there are two Padvos, the second Padvo should be celebrated as Kurma Jayanti. Vaasudev Bhagwan should be offered a special Puja thinking of Him as Kurma Bhagwan. A devotee may make a gold Murti of Kurma Bhagwan. The torso of the Murti should resemble a man with His two hands holding a mace and conch, while His lower body should be made like a turtle. He should be worshipped with available artefacts while Naivedhya of Ladoos should be offered. Starting from that day until Jeth Sud Dasam (**GangaDashahara**),

Bhagwan Shree Hari should be offered Sherbet made from tamarind with sugar and yoghurt with sugar."

Parshuram Jayanti.

"On Akha Treej (also known as Akshay Trutiya, Vaishakh Sud Treej), when the Moon was in Punarvasu Nakshatra, Rahu was in Gemini constellation and the auspicious planets were in their elevated positions, Bhagwan Vaasudev took birth as Prashuram in the eighth Muhurt (approximately five hours and fifteen minutes after dawn i.e. 11.15 AM) as the son of Sage Jamdagni and his wife Renuka. The festival should be celebrated on Treej prevalent at midday or if there are two Treej, on the

मिथुनराशिगे ॥४४॥ स्वोच्चस्थे ग्रहषड्के च जमदग्नेस्तु योषिति । वासुदेवोरेणुकायां प्रादुरासीद्धरातले: ॥४५॥ तृतीयैषाग्रहीतव्या मध्याह्नव्यापिनी बुधैः । दिन द्वयेत व्याप्त्यादौ परारामार्चने मता ॥४६॥

अथोत्सवविधिः ।

अत्रभार्गवरू पेण वासुदेवस्य कारयेत् । मध्याह्ने तु महापूजां ततः कुर्वीत भोजनम् ॥४७॥ अथवा पूजको हैमं निजशक्त्यनुसारतः । कारयेत्पर्शुरामंतुरोष स्फारित लोचनम् ॥४८॥ द्विभुजं पर्शुहस्तं तं जटामंडल मंडितम् । पूजयेन्मंडपे प्राग्वद्गापयेत्तत्कथां तथा ॥४९॥ इति आरभ्य नित्यं च स्नानयात्रावधि प्रभुम् । धारयेत्गंधवासांसि वासांसि च सितान्यपि ॥५०॥ उशीरतालवृंतैश्च नवीनरम्यदर्शनैः । वीजयेत्प्रत्यहं देवं काले काले च पूजकः ॥५१॥ नैवेद्ये प्रत्यहं दद्याद्रसमाम्रफलोद्भवम् । शर्करां चेति विज्ञेयो विशेषोऽन्येत्तु नैत्यकम् ॥५२॥ इति पर्शुरामोत्सवः । अथवैशाखशुक्ल चतुर्दश्यां नृसिंहोत्सवः । वैशाखस्य चतुर्दश्यां सोमवारेऽनिलर्क्षके । अवतारो नृसिंहस्य प्रदोष समयेऽभवत् ॥५३॥ त्रयोदशी वेध हीनायाभवे तु चतुर्दशी । ग्रहीतव्या सैव शुद्धावैष्णवैर्व्रतचारिभिः ॥५४॥ दिनद्वयेतु तह्याप्त्यावऽव्याप्तौवा, परैवसा । नरसिंहार्चने ग्राह्याविष्णु भक्तैश्चतुर्दशी ॥५५॥

अथोत्सव विधिः ।

नरसिंहाभिधानेन कृष्णमत्र समर्चयेत् । महत्यापूजयारात्रौ पूजनांते च पारयेत् ॥५६॥ निजशक्त्यानुसारेण पूजकः पुरुषोऽथवा । सौवर्णे कारयेद्देवं नरसिंहं भयंकरम् ॥५७॥ पीनस्कंधकटिग्रीवं कृशमध्यं कृशोदरम् । सिंहाननं नृदेहं च सर्वाभरणभूषितम् ॥५८॥ ज्वालामालाकुलमुखं ललज्जिह्वो ग्रदंष्ट्रकम् । हिरण्यकशिपोर्वक्षःपाटयं तं नखैः खरैः ॥५९॥ एवं विधं नृसिंहं तं पूजयेन्मंडपोत्तमे । निवेदयेत् वाजकानि भूरिणिवटकानि च ॥६०॥ नृसिंहजन्म पद्यानि गापयेत् पूजनोत्सवे । एतावान्हि विशेषोऽत्र विधिरन्यस्तु पूर्ववत् ॥६१॥ इति नृसिंहोत्सवः । इत्थंमया फाल्गुन चैत्रराधमासोत्सवावां कथिताहि पुत्रौ । ज्येष्ठेशुचौश्रावणिकेऽथ मासेय उत्सवास्तद्विधिमद्यवच्मि ॥६२॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिक व्रतोत्सवविधौफाल्गुन चैत्रवैशाखोत्सवविधिनिरू पणनामा पंचनवतितमोऽध्यायः ॥९५॥

second Treej. The Pujari should worship Bhagwan Parshuram, visualising Him in an installed Murti of Bhagwan Krishna at midday after which he should eat. If he wishes to make an extra Murti of Bhagwan Parshuram, He should be depicted with eyes wide open and reddened with anger, an uncut beard, hair tied up in a bun on His head and holding an axe in His hand. Bhagwan Parshuram should be worshipped with the same rituals that were carried out while worshipping Bhagwan Kurma. The Pujari should dress Bhagwan in clothes made of sandalwood paste or white clothes and offer sweetened mango pulp until Jeth Sud Purnima. He should fan Bhagwan with a hand held fan whenever he gets time"

Nrusinh Jayanti.

"O sons! Bhagwan took Avatar as Nrusinh (half man half lion) at dusk on Monday, Vaishakh Sud Chaudash when the Moon was in Swati Nakshatra. My disciples should observe a day of fast on this day. This festival should be celebrated on Chaudash which is not in Vedh with Teras or on a second Chaudash if there are two. The fast may be concluded (optional) after worshipping Bhagwan Nrusinh at night. A gold Murti depicting a mighty lion wearing various types of Malas around its neck tearing open Hiranyakshipu's chest with its jaws and long talons may be made and worshipped like other manifestations of Bhagwan. Alternatively, the Pujari may worship the installed Murti of Bhagwan Shree Krishna imagining it as Bhagwan Nrusinh. The devotees should sing Kirtans extolling Bhagwan Nrusinh. O sons! I have just completed narrating the festivals that fall in the months of Falgun, Chaitra and Vaishakh. Let Me next narrate the rituals associated with the festivals due in the months of Jeth, Ashadh and Shravan."

Thus ends the 95th Chapter of the Satsangi Jeevan.

अथ षड्नवतितमोऽध्यायः

श्री नारायणमुनिरुवाच ।

अथ ज्येष्ठशुक्लदशम्यां गंगोत्सवः ।

दशभ्यां शुक्लपक्षे तु ज्येष्ठे मासिकुजेऽहनि । अवतीर्णाभुवि स्वर्गाद्धस्तर्क्षे च सरिद्वरा ॥१॥ हरतेदशपापानि तस्माद्दशहरा स्मृता । इयं योगवशात्पूर्वा ग्राह्यावापि परातिथिः ॥२॥ मलमासेत्वियं कार्या पूर्वस्मिन्नेव नोत्तरे । उपचारैर्महद्भिस्तांलक्ष्मी मूर्त्ताविहार्चयेत् ॥३॥ पुष्पैर्गंधैश्च नैवेद्यैः फलैश्च दशसंख्यया । तथा दीपैश्च तांबूलैः पूजयेच्छ्रद्धचार्चकः ॥४॥ लक्ष्म्यामूर्तिर्न चेत्तर्हि हैमीं चारुचतुर्भुजाम् । चंद्रश्वेतां च दधंती कुंभां भोजे वराभये ॥५॥ सितवस्त्रांसिताभूषां प्रसन्नरुचिराननाम् । गंगामूर्तिं विधायैव मध्याह्नेतां प्रपूजयेत् ॥६॥ गंगाविर्भावपद्यानि गेयान्यत्र महोत्सवे । पूजनांते च भुंजीत विधिरन्यस्तु नैत्यकः ॥७॥ इति दशहरोत्सवः । अथज्येष्ठशुक्लपौर्णमास्यां स्नानयात्रोत्सवः ॥ ज्येष्ठे मासि भवेज्ज्येष्ठायस्मिन्नर्कौदये दिने तत्राभिषेक विधिना स्नपनीयो रमायति ॥८॥ जलैरुज्ज्वल पात्रस्थैर्निर्मलैश्च स चंदनैः । शंखेन स्नपयेत्कृष्णं मंत्रैर्वेदपुराणगैः ॥९॥ ततः पीतानि वासांसि धारयेदुक्ष्मिणी पतिम् । उष्णीषं पाटलं चैव भूषानाना विद्या अपि ॥१०॥ सूयं भक्तं पोलिकां च वटिकां क्वचिकां तथा । व्यंजनानि च नैवेद्ये यथा लब्धान्युपाहरेत् ॥११॥ जलक्रीडनपद्या निकृष्णस्याऽत्र च गापयेत् । भुंजीत पूजनां ते च विधिरन्यस्तु नैत्यकः ॥१२॥ इति स्नान यात्रोत्सवः । अथाषाढ शुक्ल द्वितीयायां रथयात्रोत्सवः । आषाढ शुक्ले नक्षत्रं पुष्पः सूर्योदये यदा तदासाश्वो रथः स्थाप्यः कृष्णस्याग्रे स्वलंकृतः ॥१३॥ वासांसि पीतरक्तानि धारयेदभूषणानि च । परिमेयानिहेतीस्तु श्रीपतिं हेमनिर्मिताः ॥१४॥ नैवेद्येदधि भक्तं च शर्करां गुडलड्डुकान् । दद्यान्नीराजयित्वाऽथ बालकृष्णं रथेन्यसेत् ॥१५॥ राजभोगस्य समयेनीराज्योत्तारयेच्चतम् ।

CHAPTER 96

Ganga Dashahara.

Bhagwan Shree Narayanmuni said, "O sons! The holiest amongst the rivers, River Ganga descended on earth on Tuesday, Jeth Sud Dasam when the Moon was in Hast Nakshatra. As ten types of sins are washed away on this day, this festival is called Dashahara. The coincidence of Nakshatra is primary and therefore Dasam on which the Moon is in Hasta Nakshatra should be taken to celebrate this festival even if there are two Dasams. If there are two months of Jeth in a year, this festival should be celebrated in Adhik (additional) Jeth. (Normally the festivals are not celebrated in Adhik month.) Goddess Ganga should be visualised in Laxmiji and worshipped with scented flowers, lamps and sandalwood paste at midday. In the absence of installed Murti of Laxmiji in the temple, her four armed golden Murti should be made. She should be fair complexioned wearing white clothes and white ornaments and have a radiant smile on her face. Her two arms should be holding a pot and lotus while other two hands should offer blessings and protection. The devotees should sing Kirtans peratining to the descent of River Ganga and eat after worship and Aarti at noon."

Snaan Yatra.

"When Jyeshtha Nakshatra is prevailing at sunrise in a month of Jeth, Bhagwan Shree Krishna should be bathed with water. The clean water mixed with sandalwood paste should slowly be poured over Bhagwan with a conch whilst chanting appropriate hymns. Bhagwan should be dressed in yellow clothes and a red diadem. Naivedhya of Puri, rice, lentils, curry, Bhujia and seasonal vegetables should be offered to Him on that day. Kirtans of Bhagwan playing in water should be sung."

Rath Yatra.

"On Ashadh Sud Beej when Pushpan Nakshatra prevails at sunrise, a well decorated chariot facing the North should be placed in front of the installed Murti of Bhagwan Shree Krishna. Bhagwan should be dressed in yellow and red clothes and gold ornaments and bear suitable weapons. He should be offered yoghurt, rice, sugar and Ladoos as Naivedhya. After Aarti, Balkrishna Bhagwan should be placed in the chariot as if He is going for a ride in it. The Pujari should take Bhagwan Balkrishna off

गाययेद्रथ यात्रां च विधिरन्यस्तु नैत्यकः ॥१६॥

इति रथयात्रोत्सवः

अथाषाढकृष्णद्वितीया आरभ्य, श्रावणकृष्णतृतीयापर्यन्तं प्रत्यहं सायाह्ने भगवतोदोलत्सवः । शुचौमासि प्रतिपदिद्वितीयायां च वा तिथौ वृषराशेश्चद्रबलेस्थाप्यादोलास्वलंकृता ॥१७॥ सायाह्ने प्रत्यहं कृष्णं बालं तत्र निधारयेत् । नीराजयित्वाद्वेनाड्यौ भक्त आंदोलयेत्ततः ॥१८॥ नभः कृष्ण तृतीयायां नीराज्योत्तारयेच्चतम् । दोलाक्रीडान्वहं गेयाविधिरन्यस्तुनैत्यक ॥१९॥ इति मासदोलोत्सवः । अथ श्रावणशुक्लचतुर्थ्यां श्रीवराहोत्सवः । श्रावणेशुक्लपक्षेतु चतुर्थ्यां भौमवासरे मध्याह्ने । ब्राह्मणो नस्तोवहारोजज्ञ ईश्वरः ॥२०॥ दिनद्वयेतद्व्याप्त्यादौ चतुर्थ्येषापरामता । वासुदेवं तत्र चाऽर्चेद्वराहाभिधयाऽर्चकः ॥२१॥ धारयेत्तत्रवासांसि कौसुंभानि रमापतिम् । नैवेद्ये पायसं दद्याद्वटकांश्च विशेषतः ॥२२॥ वराहजन्मपद्यानि गापयेदत्रतूत्सवे । पूजापि महती कार्यापूजनां ते च भोजनम् ॥२३॥ अथवा कारयेत् हैमं वराहं शक्तितः पुमान् । नरांगं सूकरास्यं च मनाक्यीनं सुभीषणम् ॥२४॥ चतुर्बाहुंगदाचक्रशंखपद्म विराजितम् । स्तूयमानमुनिगणैर्बद्धांजलिभिरानतैः ॥२५॥ श्रीर्वामकूर्परस्थाऽस्यधरानं तौ यद्वानुगौ । कर्त्तव्यौ च ततः पूजां मध्याह्नेऽस्य समाचरेत् ॥२६॥ इति वराह प्रादुर्भवोत्सवः । अथ श्रावणशुक्लद्वादश्यां पवित्रारोपणोत्सवः । श्रावणे शुक्लपक्षे तुं स्व व्रतैकादशीदिने द्वादश्यां वा भगवते पवित्रं तु समर्पयेत् ॥२७॥ हैमं रौप्यं च वाक्षौमं कौशं कौशेयजं च वा । ब्राह्मण्या कर्त्तितैः सूत्रैर्निर्मितं वापितच्छुभम् ॥२८॥ तत्रोत्तमं पवित्रं तुषष्ठना सहशतैस्त्रिभिः । सप्तत्या सहितं द्वाभ्यां शताभ्यां मध्यमंस्मृतम् ॥२९॥ साशीतिना शतेनैव कनिष्ठंतत्समाचरेत् । साधारणपवित्राणि त्रिभिः सूत्रैः समाचरेत् ॥३०॥ उत्तमं तु शतग्रंथि पंचाशद्ग्रंथि मध्यमम् । कनिष्ठंतु पवित्रं स्यात्षड्त्रिशत्ग्रंथि शोभनम् ॥३१॥ अधमं नाभि मात्रं स्यादूरुमात्रं तु मध्यमम् । श्रेष्ठं तु तज्जानु मात्रं प्रतिमायानिगद्यते ॥३२॥ विशेष इह चैतावान्विधिरन्यत्तु नित्यवत् । पूजनादि प्रकुर्वीत कमलाराधिकापतेः ॥३३॥ इति पवित्रारोपणोत्सवः अथ श्रावणकृष्णाष्टम्याम् श्रीरामानंदस्वामि

the chariot at the time of Rajbhog Aarti. The devotees should sing Kirtans pertaining to Ratha Yatra."

Hindola Utsav.

"On Padvo or Beej, whenever the Sun enters Taurus constellation, Bhagwan Balkrishna should be placed in a cradle of a decorated swing in the evening. The Pujari should swing the cradle for a while and perform His Aarti before placing Him at the usual place in the Sinhasan. This process should be repeated daily until Shravan Vad Treej, when Hindola Utsav (festival) ends. The devotees should sing Kirtans describing Bhagwan swinging in the cradle every day for the month long festival."

Varah Jayanti.

"At midday on Tuesday, Shravan Sud Choth, Bhagwan Varah emerged from the nostrils of Brahma. If there are two Choths, the Choth prevailing at midday should be taken to celebrate this festival. Imagining Lord Krishna as Bhagwan Varah, the Pujari should dress Him in saffron coloured clothes and offer Naivedhya of milk pudding and Vada following His Puja. The Pujari, if he so wishes, may make a special four armed golden Murti of Varah Bhagwan with a head of a boar. A conch, disc, mace and lotus should be given in His four strong arms. Laxmiji should be placed on His left and Pruthvi (earth) and Sankarshan (Asp Shesh) should be placed near His feet. Many sages praying to Him with folded hands should be placed around Bhagwan Varah. The Pujari should offer a special Puja and Aarti to Varah Bhagwan at midday.

Pavitra Ekadashi.

"On Ekadashi or Baras of Shukla (Sud or bright) fortnight, Bhagwan should be offered Pavitra (threads). Pavitra could be of gold, silver, vegetable (such as sisal or jute), cotton or silk but the threads spun from cotton by a female Brahmin devotee are considered the most auspicious. A Pavitra of three hundred and sixty strands is considered the best, of two hundred and seventy strands the median while that of one hundred and eighty strands is considered the lowest. However, the Pujari should make many ordinary Pavitras of three stands to offer to Bhagwan. A Pavitra (of three strands) with one hundred knots is considered the best, of fifty knots a median and one with thirty six knots is considered the lowest. Similarly, a Pavitra reaching Bhagwan's navel

प्रादुर्भावोत्सवः । कृष्णाष्टध्यानं नभो मासे सुमत्यामजयोत्प्रगे । उद्धवस्वामिनः साक्षात् प्रादुर्भावोऽभवद्भुवि ॥३४॥ अतोऽत्र स्वामिनो मूर्तिं हैमीं शक्त्या विनिर्मिताम् । पूजयेत्सर्वतोभद्रे महापूजा विधानतः ॥३५॥ मूर्तिः सापीवरी कार्या द्विभुजा च सदंशुका ।विशाल चारु नयना प्रसन्न मुख पंकजा ॥३६॥ भक्तानुग्रह कृच्छांताकरात्त जपमालिका । भक्तैश्चंदन पुष्पाद्यैः पूजितातिमनोहरा ॥३७॥ स्वामिनोजन्म कर्माणि पूजाकाले तु गापयेत् । जन्माष्टम्युत्सवः कुर्यात्ततः सतुपुरोदितः ॥३८॥ इति रामानंद स्वामि प्रादुर्भावोत्सवः । इत्येते वार्षिकाः प्रोक्ताः श्रीविष्णोरुत्सवामया आवश्यकाः सुतौ नृणामुद्धवाध्वनितिष्ठताम् ॥३९॥एतेषु ततस्मये भूषानैवेद्यवासाथम् । भेदः पृथक्पृथक्प्रोक्तः सज्ञेयः सतिवैभवे ॥४०॥ देशकालधनादीनामानुकूल्यं नयस्यतु । पुंसोभवेत्सतु स्वस्य कुर्याच्छक्यनुसारतः ॥४१॥ सतिवित्ते तुन क्वापिशालं कुर्वीत पुरुषः । श्रीविष्णोरुत्सवेष्वेषु तत्प्रसन्नत्वहेतुषु ॥४२॥ उत्सवार्थं भगवत रू णं कुर्वीत न क्वचित् ।यतो भक्त्यार्पितेनाऽसौ पत्रेणापि प्रतुष्यति ॥४३॥स्थिरावापि चलायस्य समीपे प्रतिमा भवेत् । सपूजयेत्स्वशक्त्यातां धर्मान्प्रोक्तान्समाचरन् ॥४४॥ अत्रया कथिता पूजा श्रीविष्णोरुत्सवेष्विह । तत्रमंत्रास्तु विज्ञेयाः स्वाधिकारानुसारतः ॥४५॥ कार्याद्विजातिभिः पूजामंत्रैर्वेदपुराणगैः । शूद्रैः स्त्रीभिश्च साकार्यानाममंत्रैरमापतेः ॥४६॥ अहिंसाब्रह्मचर्याद्याः पालनीयाः प्रयत्नतः ।वतांगभूता नियमाः सर्वेष्वपि व्रतेष्विह ॥४७॥इत्थं भुविकरिष्यंति वैष्णवाये तु मानवाः । तेऽति प्रियारमा भर्त्तुः प्राप्स्यंत्येव हितत्पदम् ॥४८॥

सुव्रत उवाच ।

इत्थं निशम्य भगवद्गदितं यथावत्संवत्सरोत्सवविधिं विदिताखिलार्थो । तौ भ्रातरैनरपते मुदिता वभूतां तद्वच्चतम्, विदधतुः स्मतथाऽऽहतुः स्वान् ॥४९॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिकव्रतोत्सवविधौज्येष्ठाषाढश्रावणो सर्वविधिनिरू पणनामा षड्नवतितमोऽध्यायः ॥९६॥

is considered the lowest, reaching thighs a median while the one reaching His knees is considered the best."

Birth anniversary of Ramanand swami.

"O sons! Uddhav incarnate Ramanand swami, a son of a Brahmin called Ajay and his wife Sumati, was born on the morning of Shravan Vad Ashtami. The Pujari should have a two armed golden Murti of Ramanand swami made, which should be used for special veneration. He should be depicted as slightly plump with a benevolent smile on his face, wearing white clothes and holding a Mala in his right hand. The veneration should be performed primarily with sandalwood paste and flowers. Devotees should celebrate the festival of Janmashtami as I narrated earlier following the veneration of Ramanand swami."

Bhagwan Shree Hari concluded, "O sons! All disciples of our Uddhav Sampraday should celebrate all the festivals in the manner I just explained. One must consider his financial ability when offering clothes, ornaments and Naivedhya as I mentioned. The wealthy must not be stingy while celebrating these festivals but at the same time the poor devotees must not burden themselves with a debt in celebrations. Bhagwan is pleased with the honest intent rather than opulence. He is pleased even with leaves of Tulsi if presented with deep devotion and true intention. The installed or mobile Murti may be used at one's convenience to worship Bhagwan. One must bear one's Ashram and Varna when chanting the hymns accompanying the worship. The Dikshit devotees of the first three Varnas should use Vedic hymns while the women and Shudra devotees should chant only Bhagwan's name while performing Puja. Every worshipper must observe Brahamcharya, non violence and other Dharma, when observing all Vrats and festivals. Whoever undertakes these festivals sincerely will become dear to Bhagwan Krishna and attain His supreme abode."

Suvrat Muni said, "O King Pratapsinh! Ayodhyaprasadji and Raghuvirji were very pleased to hear the timings and manner of celebrating all the festivals from Bhagwan Narayanmuni. They followed His instructions sincerely and spread the same message within their diocese."

Thus ends the 96th Chapter of the Satsangi Jeevan.

अथ सप्तनवतितमोऽध्यायः

सुव्रत उवाच ।

अथैकदातमासीनंकृत नित्यविधिं हरिम् । नत्वा पप्रछ गोपालानंदो मुनिरुदारधीः ॥१॥

गोपालानंद उवाच ।

श्रोतुमिछाम्यहं स्वामिन्साधूनां त्यागिनां हिवः । त्वदाश्रितानां सर्वेषां धर्मानिह सविस्तरम् ॥२॥

सुव्रत उवाच ।

इत्थं जिज्ञासुना धर्मास्तेन पृष्टः ससत्पतिः । प्रसन्नः कथयामास त्यागिधर्मानशेषतः ॥३॥

श्री नारायणमुनि रुवाच ।

त्यागिनां मच्छ्रितानां ते धर्मान्वच्मि मुने श्रृणु । संप्रदायानुसारेण यथाशास्त्रं हितायवः ॥४॥ त्यागिनां परमोधर्मः श्रीकृष्णेऽखिलकारणे । भक्तिरेकांतिकी नित्यं तन्माहात्म्यावबोधयुक् ॥५॥ अधर्मवंश्या दोषास्तु प्रत्यूहाः संति तत्र हि । धर्मवंश्यैर्गुणैर्जित्वा तान्साकार्याऽत्रसाधुमिः ॥६॥ पंचैवावश्यजेतव्याः संतिदोषेषु तेष्वपि । जितेषु येषु सर्वे ते जिताः स्युर्नात्र संशयः ॥७॥ लोभः कामोरसास्वादः स्नेहो मानश्च पंचमः । अंतःशत्रव एते हि दुर्जेया विदुषामपि ॥८॥ सर्वदोषाकराह्येते भवंतीति प्रयत्नतः । विजेतव्याः सावधानैस्त्यागवद्भिर्मुमुक्षुभिः ॥९॥ एकैकसंश्रितादोषादृश्यंतेऽथ पृथक्पृथक् । जयेतेषामुपायाये साध्याः सौख्येन तेपि च ॥१०॥ तत्राऽधर्मान्ववायस्था दोषा ये लोभ संश्रिताः । आदितस्तेनिरू प्यं तेहा तव्या निखिला अपि ॥११॥ लोभनिष्ठाः संति दोषा महांतो निरयप्रदाः । अधिष्ठानं हि पापस्य लोभश्चाघ प्रवर्तकः ॥१२॥ लोभात् क्रोधः प्रभवति लोभात्कामः प्रवर्त्तते । लोभान्मोहश्च माया व मानश्च परतंत्रता ॥१३॥ स्वकन्यादेर्विक्रयश्च नीचस्यापि गृहे नृणाम् । लोभेनैवहि वित्तादेर्म्मनुष्यस्य च विक्रयः ॥१४॥ अक्षमाह्रीपरित्यागः श्रीनाशोधर्म संक्षयः । चिंताऽपकीर्त्तिर्दंभश्चद्रोहोनिंदा च मत्सरः ॥१५॥

CHAPTER 97

Suvrat Muni said, "O king! Once when Shreeji Maharaj was resting after completing His morning routine, Gopalanand swami approached Him with folded hands and asked, 'O Bhagwan! I would like to hear about the Dharma of Your Tyagi Sadhus from You."

Bhagwan Shree Narayanmuni replied, "O Muni! I shall now narrate to you the Dharma that all My saints should follow. The primary Dharma of saints is to have Ekantik Bhakti, coupled with knowledge of His greatness, towards Lord Krishna, Who is the cause of all causes. Lust, anger, greed, violence, hypocrisy and other vices are the major hindrances in Bhakti. They should strengthen their Bhakti with the help of virtues such as truth, piety, compassion and non violence. Among all the vices, o Muni, the five - greed, lust, penchant for taste, affection and ego are the most difficult to overcome. Indeed, these five are the front of other vices. Therefore, My saints must endeavour to conquer them. I shall point out the other vices that are hidden behind each of these five major vices and an easy way to overcome them."

Bhagwan Shree Hari continued, "Many other vices are associated with greed, all of which must be forsaken as they lead one straight to hell. Indeed, greed is the fountainhead of other vices which steers one on the path of sins. Anger, infatuation, ego, dependency and deceit arise from greed. The greed of wealth leads one to sell his son or force her daughter to marry an unworthy groom. The vices such as not being able to forgive, abandonment of decorum, indulgence in immorality, infamy, hypocrisy, self praise, slandering others, jealousy, lack of Vairagya, inability to donate, non belief in the Vedas and advice of guru, theft, adultery, telling lies, lack of humility and adventure, penchant for taste, contempt for others etc. arise from greed. Therefore, greed is called the father of all sins. One must understand very well that all these vices are an obstacle in your quest for Moksha and try to overcome greed by associating with pious saints. The famous kings such as Janak, Yuvanshva and Vrshadarbhi had attained great highs of bliss after overcoming greed. Greed destroys all virtues and

अत्यागश्चाऽतितर्षश्च विकत्थाऽकार्य्यकारिता । अविश्वासस्तथा चौर्य्यं परदाराभिमर्शनम् ॥१६॥ दैन्यसाहसयोर्द्वेगो मृत्युवेगश्च दारुणः । ईर्ष्या वेगश्च बलवान्मिथ्यावेगश्च दुर्ज्जयः ॥१७॥ रसवेगश्चदुर्व्वार्य्यः सर्वं लोभात्प्रवर्त्तते । तस्मात्सर्वाणि पापानि लोभमूलानि निश्चितम् ॥१८॥ सतांसमागमे नैतान्दोषांल्लोभगताह्लदि । स्वार्थ्थघ्नानितिनिश्चित्य त्यजेल्लोभं विचक्षणः ॥१९॥ जनको युवनाश्वश्च वृषादर्भिमुखानृपाः । लोभक्षयात्परं सौख्यं प्रापुस्तत्त्याज्य एवसः ॥२०॥ लोभेनैकेन सर्व्वेऽपिशास्त्रज्ञत्वादयो गुणाः । दोषायं तेहि विदुषां सुधीस्तं कथमाश्रयेत् ॥२१॥ ईदृग्विधोप्यसौलोभोयैरुपायैः समाश्रितैः । जीयेतत्यागिभिस्तेऽथ कथ्यंते शिष्टसंमताः ॥२२॥ क्रियते वस्तुतो यस्य लोभस्तत्खलु नश्वरम् । यदर्थं क्रियते तच्च शरीरं क्षणभंगुरम् ॥२३॥ देहद्रव्याद्यसत्त्वेऽपि लोभात्कर्म्माणि यानितु । करोति तानि सत्यानि जायंते देहिनः खलु ॥२४॥ ततस्तैः कर्म्मभिर्नानानरकान्प्रतिपद्यते । श्वशूकरादियोनीश्च प्राप्नोत्येव पुनः पुनः ॥२५॥ श्रोतृप्रियग्राम्यवार्त्ता श्रुतौ लुब्धोन तद् भवेत् । स्त्रीबालसूक्ष्म वस्त्रादि स्पर्शे लुब्धोभवेन्न च ॥२६॥ स्त्रीस्वर्णभूषासद्वस्त्रसौघवाटीगवादिके । चक्षुः प्रिय पदार्थ्थे च नैव लुब्धो भवेत्क्वचित् ॥२७॥ जिह्वाप्रिये च भक्ष्यादौ नानाविधरसान्विते । नैवलुब्धो भवेत्क्वापि दोषदृष्ट्या विचक्षणः ॥२८॥ सुगंधितेलकुसुमचंदनादौ च कर्हिचित् । घ्राणप्रिये पदार्थ्थेऽपि लुब्धः स्यान्नैव बुद्धिमान् ॥२९॥ पंचेद्रियाणामेवं वैरमणीयेषु पंचसु । विषयेषु न लोब्धव्यमिंद्रियक्षोभकर्त्तृषु ॥३०॥ पुमानिंद्रियवृत्तीर्य्यो विषयेभ्योऽपकर्षति । अनासक्तः सतुबुधैर्ज्जितेंद्रिय इतीर्य्यते ॥३१॥ पंचेंद्रियाण्यपि सदामनः खल्वनुवर्त्तते । एतान्याश्रित्य लोभाद्याः शत्रवः पीडयंति च ॥३२॥ अरयः स्वेंद्रियाण्येव त्यागिनां संति निश्चितम् । विजेतव्यानि यत्नेन तान्येवाऽतो मुमुक्षुभिः ॥३३॥ जितेंद्रियाणां संगेन हर्य्युपासनया तथा । नित्यं च सद्विचारेण जीयंते ते मुमुक्षुभिः ॥३४॥ प्रारब्धनिर्म्मितं यत्तदवश्यं सर्वदेहिभिः । प्राप्यते तद्वृथाक्लेशोन कार्य्यो देहपुष्टये ॥३५॥ अन्नवस्त्रादिना स्वस्य निर्व्वाहो यावता भवेत् । यतेत तावतः प्राप्त्यैवपुर्य्यद्धर्म्मसाधनम् ॥३६॥ यत्नोपित्यागिना कार्य्यो वर्त्मनानेन नान्यथा । स्वैरवृत्त्यानु नरकान्सप्राप्नोति न संशयः ॥३७॥ षण्मासविधृतैर्ज्जीर्णैर्गृहस्थाद्याचितैः सितैः । एकाशीतहरा कंथावस्त्रखंडैर्व्विनिर्म्मिता ॥३८॥ कौपीनयुगलं द्वे चतदाच्छादन वाससी । एका च प्रच्छदपटी वस्त्रखंडोंऽबुगालनः ॥३९॥ कर्णावधिशिरष्टोपी चतुरस्त्रः शिरः पटः । एतान्ययाचित प्राप्तैर्निर्म्मितान्यं शुकैर्न्नवैः ॥४०॥ पाकाय परिधानार्थ्थमेक ऊर्णः पटस्तथा । स्नातस्य शीतहर्त्र्येका

knowledge of a great scholar in a moment. Knowing all these, would any sane saint indulge in greed? Of course not!"

Lord Swaminarayan continued, "Now let Me show you the means to overcome greed. Remember that anything that is acquired, wealth or possessions, is to please a body that is mortal and temporary. A man commits sins to acquire wealth to gratify his body, but does not ponder that both, wealth and body are transitory. The sins committed results in soul suffering various pains of hell and rebirth in lower species such as a dog and pig. My Tyagi disciple must not indulge in gossip and not get attracted to a woman, child, ornaments, fine clothes, gardens, grand mansions or indeed anything that is pleasant to the eyes. A Tyagi saint desirous of Moksha must never be fascinated by the taste of fine foods. He must see tasteful food as an obstacle in his path to salvation. He must not hanker for scented oils, flowers and other similar things that please his sense of smell. Indeed, Tyagi saints must remain aloof from pleasing smells, talks, touch, sights and touch which corrupt any of his five senses. One must control his senses by seeing blemish in all worldly objects and withdraw them from such mundane objects. The mind always tends to follow the senses. The soul is troubled by the mind and the five senses indulging in greed. Therefore, the wise must consider these six as his enemies and try to subjugate them. They can be controlled only by associating with the pious saints who have already controlled them. The true greatness of Bhagwan can only be understood with the help of such pious saints."

Shree Hari continued, "One gets whatever is written in his destiny, therefore one must not chase pleasures. As the body is an important tool to attain Bhagwan and Moksha, one should endeavour to sustain it but only with the means (food and clothes) that are the bare minimum. Anything else is just overindulgence. I shall show how a Tyagi saint should try to sustain his body with the following means. Any other way will take him straight to hell. He should ask the householder devotees to give him old cloths to make a quilt for himself. He may accept, but without asking for them, two Kaupins, two Dhotis, one piece of cloth to cover his torso, a cap and a square piece of

जीर्णोर्णानूतनाऽथवा ॥४१॥ वस्त्रसंग्रह एतावांस्त्यागिनस्तु हितावहः । तत्रोर्णान्यानितूक्ता निकार्यासान्यं शुकानि वै ॥४२॥ एतान्यप्पल्प मूल्यानि स्थूलानि च सितानि च । धातुसूत्र विहीनानि ग्राह्याण्यावश्यके सति ॥४३॥ सूक्ष्माणि च सधातूनिश्वेत वर्णेतराणि च । दीयमानान्यपि त्यागीन गृह्णीयात्कदाचन ॥४४॥ याञ्चां विनेच्छयान्येषाम लाभेनूत्न वाससः । यावदर्थ्यं जीर्णवासो याचेत्तेन न दोष भाक् ॥४५॥ वस्त्राणि तान्यऽरुणया रंजितान्येव मृत्स्नया । त्यागिना धारणीयानि न तु श्वेतानि कर्हिचित् ॥४६॥ श्रीकृष्णार्चोपकरणं भवेदावश्यकं तुयत् । तच्च स्नपनपात्रादि त्यागी रक्षेदधातुकम् ॥४७॥ सच्छास्त्रपुस्तकं तस्य लेखोपकरणानि च । यथोपयुक्तमेवासौ त्यागी रक्षेन्न चाधिकम् ॥४८॥ काष्ठजंतुबिकावापि तेन पानीयपात्रकम् । तथाविधं भुक्तिपात्रमुभेग्राह्ये अरंजिते ॥४९॥ त्यागीनैव च कुर्व्वीत सर्व्वथा वित्तसंग्रहम् । स्वसत्ताकं च तत्कृत्वा परेणापि नरक्षयेत् ॥५०॥ येनयेन पदार्थेन वस्त्रपात्रगवादिना । उत्पद्येत धनं ततं संग्रह्णी यान्नवैक्वचित् ॥५१॥ चौर्य्यं कुर्य्यान्न च त्यागी कारयेन्नैव कर्हिचित् । चौरैः सहवसेन्नैव नरक्षेत्स्वाश्रमेचतान् ॥५२॥ फलं पुष्पं च धान्यादि यद्यत्सस्वामिकं भवेत् । अयाचितं न तद्गाह्यं त्यागिना पापभीरुणा ॥५३॥ क्षेत्रं च वाटिकां वापि न कुर्य्यात्कारयेन्न च । निःक्षेपं च परस्यापि नरक्षेत्सर्व्वथा धनम् ॥५४॥ प्रोक्तेषु नियमेष्वेषु यदि स्यात्कस्य चिच्च्युतिः । तर्हितस्य विधातव्यं त्यागिना निष्कृतं द्रुतम् ॥५५॥ कृतं स्यात्स्वेन यत्किंद्दुष्कृतं लघुवामहत् । वाच्यं त्रिचतुराणां तत्पुरतो महतां सताम् ॥५६॥ ततस्ते निष्कृतं ब्रुयुः स्वपापस्य यथातथा । आचरेत्प्रयतस्त्यागी देशकालानुसारतः ॥५७॥ उक्ताधिकांशुकादाने नूत्नवस्त्रस्य याचने । सघातु सूक्ष्मश्वेतान्य बहुमूल्यां शुक ग्रहे ॥५८॥ सर्वश्वेतांशुक धृतायुक्ताधिक परिग्रहे । एतेष्वन्य तमे दोषे पाद्कृच्छ्रव्रतं चरेत् ॥५९॥ रक्षे द्वारक्षये द्रव्यं त्यागी स्वस्य परस्य वा । यावंत्यहानि स्वर्णादिता वंत्युपवसेच्छुचिः ॥६०॥ अश्वादिवाहनं वापि गोमहिष्यादिवा मुनिः । यावंत्यहानि संरक्षेत्तावंत्युपवसेत्स्वयम् ॥६१॥ चौर्य्यंकृतं फलादेश्चेत्तर्ह्युक्त्वा तत्सतांपुरः । तान्नमस्कृत्य साष्टांगमेकं चोपवसेद्दिनम् ॥६२॥ त्यागीयोनियमभ्रष्टः सत्त्वन्मैस्त्यागिभिर्द्रुतम् । बहिः स्वपंक्तेः कर्त्तव्यः सर्वथा तद्धितार्थिभिः ॥६३॥ प्रायश्चित्तेन शुद्धः स्याद्यदासन्मंडले तदा । ग्रहीतव्यः सतु त्यागी सद्भिर्द्धर्म्म पथस्थितैः ॥६४॥

cloth to sieve water. He may accept an extra woollen blanket to keep warm and an extra piece of cloth to be used during cooking. Except for the blanket, all other clothes should be of cotton and not any other material and not embroidered or interwoven with metal strands. He must not keep any more clothes than that I mentioned above. He must not accept, even if insisted by a householder devotee, any fine, transparent, embroidered or expensive clothes. He may ask householder devotees to provide him with Dhoti and other clothes if none are offered. All his clothes should be coloured with red soil. He must not wear white or any other coloured clothes. The artefacts needed for Puja such as bowls and spoons must be made of wood and not metal. Similarly his own plates, pitcher and bowls must be made of unpolished and unpainted wood. He may keep other items such as note books, pens, ink, scissors, needles, knife etc. but only what is necessary. He must neither keep money on himself nor ask anyone to keep it on his behalf. Indeed, he must not keep anything, clothes, utensils, cows etc. that may be purchased with money. A Tyagi saint must not steal and neither must he ask anyone to steal anything on his behalf. He must not associate with thieves or allow thieves to reside with him. He must not take anything, even of low value such as flowers, fruits or grains without the express permission of the owner. He must not engage in agriculture and not ask anybody to farm for him. He must not keep anything for safe keeping on behalf of others."

Shree Narayanmuni continued, "A Tyagi saint must repent immediately for any transgression from any of the above. He must reveal any sins he may have committed in front of other pious saints and undertake any atonement as they direct. He must observe one Padkrutchh Vrat for deviating from any of these; keeping more clothes than I mentioned above, wearing white, multi coloured, embroidered, fine or expensive clothes or asking for new clothes from anybody. If he keeps or asks somebody to keep wealth secretly, he must observe a fast for the number of days equivalent to the number of days he kept the wealth. Similar atonement applies if he keeps cows or horses for his personal use. He must prostrate at the feet of pious saints and observe a day of fast as atonement for stealing. The other benevolent saints must proscribe any Tyagi saint found to have committed any sin. He should not be allowed to mix with other

सत्संगविष्णुभक्तिभ्यां सहतैर्न्नियमैः श्रितैः । जीयते दुर्ज्जयोऽप्येष लोभस्त्यागिभिरंजसा ॥६५॥ जेतुं मयालोभमिमेह्युपायाः प्रोक्ताश्चदोषा अपि तत्र येते । कामस्य दोषानथ तज्जयस्य वदाम्युपायान्मुनिवर्य्यतुभ्यम् ॥६६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागिधर्मेषुलोभदोषतज्जयोपायनिरू पणनामो सप्तनवतितमोऽध्यायः ॥९७॥

अथ अष्टनवतितमोमध्यायः

यथाजलानां सर्व्वेषां निधानं वारिधिर्मतः । तथैव सर्व्वदोषाणामाश्रयः काम उच्यते ॥१॥ ज्ञानशास्त्रातिविज्ञानां ब्रह्मस्थितिमतामपि । ब्रह्मानंदादपि सुखं स्त्रैणं कामाद्विशिष्यते ॥२॥ कामेन स्त्रीसुखं लब्धुं पंडिता अपि दंभतः । भक्त्या टोपं ज्ञानवार्त्तां स्त्रीणां संसदि कुर्व्वते ॥३॥ कामादेव हिनार्य्योऽपि पुंसः संगसुखाप्तये । कृष्णाऽभेदेनतद्भक्त सेवां प्रीत्यैव कुर्व्वते ॥४॥ स्त्रीसुखप्राप्तये कामाच्छिष्यं गुरुरपि स्वयम् । वंचयत्यथ शिष्योऽपि तदर्थं च निजं गुरुम् ॥५॥ कामात्सगोत्रागमनं गुरुस्त्रीगमनं तथा । जायते मातृगामित्वं पुत्र्यादि गमनं तथा ॥६॥ जायते कामतः पुसां गमनं विधवास्वपि । कुलजानां चोत्तमानां यवनीश्व पचीष्वपि ॥७॥ मैथुनार्थ्थं प्रवृत्तिश्च पुंसां पुंस्वपि जायते । पशुजातिषु वा क्वापि गर्द्दभी प्रमुखासु च ॥८॥ कीशवद्धैर्य्य हीनस्य त्यागिनो महतोऽपि च । करमंथेन कामाद्वैजायते वीर्य्यपातनम् ॥९॥ कामाद्धिवर्णसांकर्य्यं सर्वथा जायते भुवि । चतुर्णामाश्रमाणां च वर्णानां धर्म्मनाशनम् ॥१०॥ पतिपित्रादिघाते च कामात् स्त्रीणां प्रवर्त्तनम् । अवध्यानामपि स्त्रीणां घाते पुंसस्तथैव च ॥११॥ अभक्ष्यमनस्य मांसादि भक्षणोऽपि प्रवर्त्तनम् । कामाद्भवत्युत्तमानां सुरापाने तथाऽनृते ॥१२॥ काममाश्रित्य वर्त्तते क्रोधश्च मदमत्सरौ । मानेर्ष्यादर्प्य दंभाश्च निर्ल्लज्जत्वं च पैशुनम् ॥१३॥ अपकीर्तिश्च संमोहः स्मृतिभ्रंशोमतिक्षयः । अपमृत्युर्महारोगाः काममेव समाश्रिताः ॥१४॥ श्वादिनी च तनुप्राप्तिर्नानानरकयातनाः । कामाद्भवंत्य सद्बुद्धिः संसृतिश्च पुनः पुनः ॥१५॥ इत्यादयो

saints until he has atoned for his sins. By understanding the true greatness of Bhagwan and by associating with His true Ekantik saints, one can overcome greed by following the above mentioned edicts. O Muni! I just narrated the vices associated with greed and how to overcome them. Now I shall mention lust and vices associated with it."

Thus ends the 97th Chapter of the Satsangi Jeevan.

CHAPTER 98

Bhagwan Shree Hari said, "O Muni! Just as an ocean is the source of all water, lust is considered the origin of all vices. Many Yogis who had attained the status of Brahm considered the pleasure of women greater than the pleasure of AksharBrahm. Even the scholars address the assemblies of women under the pretext of spreading Bhakti due to their unquenched lascivious desires. To enjoy the proximity of men, the women falsely opine that there is no difference between Bhagwan and His devotees and serve male devotees willingly. A male guru teaches a female disciple to develop a closer relationship with her and a male disciple seeks a female guru for the same purpose. A man commits adultery with a mother, sister, daughter, a widow and guru's wife due to his unbridled lascivious desires. Even the pious Brahmins are led to prostitutes and women of lowly birth to fulfil their sexual desires. Often a man has sex with another man or animals to fulfil his unrestrained sexual urges. Even the great Tyagis engage in masturbation like a monkey due to their heightened sexual desires. Fulfilment of lascivious desires with anybody, and at any cost, leads to the bastardisation of the population and a breakdown of the Varna and Ashram system. A man kills a woman and a woman kills her husband or father just to remove the so called obstacles in their pursuits of sexual desires. Even a Brahmin indulges in the consumption of meat and alcohol and speaking lies just to fulfil his lascivious desires. Anger, conceit, jealousy, ego, hypocrisy, brazenness, infamy, infatuation, memory loss and the inability to distinguish between right and wrong are some of the vices which are associated with lust. Indulgence in rampant fulfilment of sexual desires leads to diseases, suicides and untimely deaths followed by the pains of hell and rebirth in lower species such as dogs, donkeys and pigs. One never recovers from the never ending cycle of death and rebirth for eons. These and many other sins are the direct result of lust. "

बहुविधादोषाः कामस्य संति वै । अथ तस्य जयोपायाः कीर्त्त्यं ते गुणसंज्ञकाः ॥१६॥ कामोऽप्हिबलवाञ्छत्रुर्य्यौवनेर्नृश्च योषितः । पीडयेत्येव नितरांजेयोऽसौ सद्वृतादिभिः ॥१७॥ धारणापारणासंज्ञं चातुर्म्मास्येव्रतं शुभम् । प्रतिवर्षं विघातव्यं यथोक्तविधि नैवतत् ॥१८॥ चांद्रायणं पराकं वा देशकालानुसारतः । कुर्व्वीत चतुरोमासान्कामोन्मूलनकृद्व्रतम् ॥१९॥ कृछ्रातिकृछ्रारव्य व्रतं व्रतं सां तपनं तथा । उद्दालकं यावकं वा सौम्य कृछ्राभिघंव्रतम् ॥२०॥ फलकृछ्रं पर्णकृछ्रं जलकृछ्रं च गोव्रतम् । मासोपवासाख्यव्रतं कुर्यात्त्यागी पुमान्मुने ॥२१॥ व्रतैरेव विनस्यंति मनसः कामवासनाः । प्रत्यब्दंतानितत्कुर्य्याद्यावत्स्यात्काम संक्षयः ॥२२॥ तथावस्तुविचारेण महतां संगमेन च । त्यागीभिर्ज्जीयतेनूनमेष कामोऽपि दुर्ज्जयः ॥२३॥ यांतु कामविलासाप्त्यैपु मानभिलषेत्स्त्रितयम् । मांसास्थिस्नायुमज्जा सृक्लेष्मविष्ठामयीहि सा ॥२४॥ उद्दिश्याय्य सतीं योषां कामेन विवशः पुमान् । यानि कर्म्माणि कुरुते जायंते तान्पृतानिहि ॥२५॥ तैः कर्म्मभिस्ततोयातिनरकान्विविधान्नरः । योनीः श्वखरकी शाद्या लभते च पुनः पुनः ॥२६॥ इत्थं विचार्य्यतत्संगंत्यक्ता दूरत एव हि । एतेषु नियमेष्वेव वर्त्तितव्यं मुमुक्षुभिः ॥२७॥ कथावार्त्ताः क्वचिन्नैवः स्त्रीनां श्रव्या असत्प्रियाः । त्यागिभिः पुरुषैस्तासां कर्त्तव्यं कीर्त्तनं न च ॥२८॥ स्त्रीभिः सह न च क्रीडां न च तासां निरीक्षणम् । न गुह्यभाषणं ताभिः सहकुर्य्यात्कदाचन ॥२९॥ संकल्पो निश्चयश्चापि न कर्त्तव्यस्तदाप्तये । स्पर्शस्तुनैव कर्त्तव्योदारव्या अपियोषितः ॥३०॥ ज्वलद्वह्नौवरं पातोवरं वा विषभक्षणम् । कूपे वा पतनं श्रेष्ठं न तु स्त्रीगमनं क्वचित् ॥३१॥ तथा स्त्रीजाति मात्रस्य गुह्यमंगं कदाचन । द्रष्टव्यं त्यागिभिर्न्नैव स्पृश्यं स्त्रीवसनं न च ॥३२॥ धौतार्द्राद्धौतशुष्काद्वानवीनाद्योषितों शुकात् । इतरस्य तु संस्पर्शे जाते दोषौ न चान्यथा ॥३३॥ नारीणां सन्मुखं तैश्चनोपवेश्यं कदाचन । तासां चित्रं न कर्त्तव्यं नावलोक्यं तथैवत्वत् ॥३४॥ धनुर्म्मात्रां तरंत्यक्त्वा गंतव्यं दूरतः स्त्रियाः । हर्य्युत्सवेषु बहुलेजनौघे मिलिते सति ॥३५॥ देवालयेचाऽज्ञशिशौ तथा संकीर्ण वर्त्मनि । भिक्षाटने च संरक्ष्यं स्त्री स्पर्शत्स्वागमे वहि ॥३६॥ यत्रयास्याक्रियास्त्रीणां तत्र कार्या न सा तथा । स्त्री वेषधारी च पुमान् नेक्ष्यः स्पृश्यान च क्वचित् ॥३७॥ संभाषणं न कर्त्तव्यं स्त्रीभिः सहकदाचन । न वर्णनीयाश्च गुणास्तासां नैवाऽगुणा अपि ॥३८॥

Shree Hari continued, "O Muni! Now let Me tell you how a Tyagi saint may overcome lust, which is stronger in one's youth. DharnaParna, good thoughts and association with pious saints are the main tools of overcoming lust. A young saint should undertake Vrats such as DharnaParna, Chandrayan or Parak every year during Chaturmaas. He should also observe other Vrats such as Cruchh, Atikruchh, Uddalak, Parnakruchh, Jalkruchh, Govrat, Yavak and Masopvas periodically. Latent sexual urges are diminished by undertaking these various Vrats; therefore, a Tyagi saint should continue observing these Vrats until his sexual urges are totally subdued. A Tyagi saint must develop pious thoughts about the futility of carnal indulgence by associating with other pious saints. He must understand that the woman he so craves is made of blood, muscles, bones, marrow, phlegm and excreta. The sins committed with licentious women become attached to the soul and pushes one towards hell and its punishments. These sins, clinging to a soul, result directly to be reborn repeatedly as dogs, donkeys and monkeys. A Tyagi saint can vanquish lust if such thoughts are ingrained in his mind. He should strictly observe the decorum and Dharma of a Tyagi saint to remain detached from a woman."

Shree Narayanmuni continued, "O Muni! A Tyagi must never hear or talk about the splendour of a woman. He must never joke with a woman nor must he ever look at her. He must never touch a statue of woman let alone the real one. He must never think of or plan to get hold of a woman. Jumping in fire, drinking poison or diving in a well is better than any alliance with a woman. He must not wear or touch woman's clothes. However, washed or new clothes are exempted from touch only if it is innocent and without intent of gratification. The Tyagi saints must never sit facing women, look at their picture or draw their pictures or images. When walking on open roads, a saint should walk at least six feet away from a woman. However, this is not feasible on the days of festivals such as Janmashtami when thousands of devotees gather in and around temple, in narrow lanes, seeking alms from homes of devotees or young girls wandering within temple premises. Even in these circumstances, a Tyagi must never allow physical contact with a woman. He must behave in the same way with a man dressed as a woman (cross dresser and transgender). They must not go to have their

स्त्रियमुद्दिश्य कर्त्तव्यं न विष्णोर्गुणकीर्त्तनम् । स्त्रियामुखादपि तथा नैवश्रव्यां कथा हरेः ॥३९॥ शालग्रामस्य यस्यस्वात्स्वयं योषैव पूजका । दर्शनार्थ्थं न वैतस्य गंतव्यं त्यागिभिः क्वचित् ॥४०॥ भिक्षां सभाप्रसंगं वा विना नगृहिणं गृहान् । गच्छेयुस्त्यागिपुरुषा गच्छेयुः क्वापिनैकलाः ॥४१॥ ब्रह्मचर्य्यं न हातव्यमपि प्राणात्यये निजम् । तत्त्यागबोधकं वाक्यं न ग्राह्यं स्वगुरोरपि ॥४२॥ कर्त्तुंदेयं न च क्वापि स्वस्थाने स्त्री प्रवेशनम् । अन्नोदकादि पुरुषैरानाप्यं न स्त्रिया क्वचित् ॥४३॥ संमार्ज्जनो पलेपादि स्वकुलामाचरेत्स्वयम् । पुंसावाकारयेत्यागी न तु तत्क्वापि योषया ॥४४॥ यत्रस्त्रियः पादचारो भूतपूर्वो भवेत्स्थले । तल्लेपयित्वावस्तव्यं पुंसा वा प्रोक्ष्य वारिणा ॥४५॥ संगोनैव च कर्त्तव्यः शिश्नोदरसुखैषिणाम् । स्त्री संगवत्स्त्रैण संगोदूराद्धेयोमुमुक्षुभिः ॥४६॥ स्त्रीणां स्त्रैणनराणां च संगात्पुंसोऽत्रबंधनम् । यथा दृढं भवति वैन तथाऽन्य प्रसंगतः ॥४७॥ स्त्रैण संगात्साधुताया ऐश्वर्य्याण्यखिलान्यपि । नाशमायांति सहसा मुक्तानां च मुमुक्षताम् ॥४८॥ ब्रह्मचर्य्यमहिंसा चाऽनीर्ष्या शौचं क्षमादया । सत्यं मौनं यशो बुद्धिर्ह्रीरस्तेयं शमोदमः ॥४९॥ इत्यादयो गुणाः संगात्स्त्रैणानांयांति हि क्षयम् । तस्मात्संगो न कर्त्तव्यः स्त्रीषुस्त्रैणेषु सर्वथा ॥५०॥ भक्त्याविष्णोः सतां संगादेतैश्च नियमैः सह । त्यागिनोदुर्ज्जयं कामं जित्वा यांति परं सुखम् ॥५१॥ ययातिरैलमुख्याश्च पुरापि धरणीश्वराः कामत्यागात्परं सौख्यं स्वामीष्टं प्रतिपेदिरे ॥५२॥ एतेषु नियमेषु स्याद्यस्ययस्यच्युतिः क्वचित् । कर्त्तव्यं तस्य तस्याशु प्रायश्चितं हितैषिभिः ॥५३॥ अज्ञानात्स्त्री कथायास्तु श्रवणे कीर्तने तथा । स्त्रीणां वाविहरं तीनां क्रीडास्थाने क्षणं स्थितौ ॥५४॥ स्त्रिया दृष्टनादृशं बध्वा स्वस्य तत्प्रेक्षणे कृते । पुमुद्देशे न वानार्य्य बोधेऽथ ज्ञानतः कृते ॥५५॥ पुंसा च कारितेगुह्य भाषणेऽपि स्त्रियं प्रति । जाते स्त्रीसंगसंकल्पे मनसा कामतः क्वचित् ॥५६॥ तत्संकल्पवशत्वे च स्वस्य जाते क्षणं क्वचित् । स्व्यंगस्थ वस्त्रस्पर्शे च जातेऽथऽज्ञानतस्तथा ॥५७॥ धनुर्म्मानां तरगतिच्यवने चाप्यनापदि । संभाषणे स्त्रिया जाते स्त्रीगुह्यांगस्य चेक्षणे ॥५८॥ ऐष्वेकतमे जाते प्रमादादपि कर्हिचित् । उपवासो विधातव्यो विष्णुनामजपान्वितः ॥५९॥ बुद्धिपूर्वंक्

bath at a place which is frequented by women for the same purpose. A Tyagi saint must never talk about vices or virtues of women and never do Katha addressed to or in front of them. He must never listen to Katha narrated by a woman."

Bhagwan Swaminarayan continued, "O Muni! My Tyagi disciple must not go to a home of devotees except to seek alms or do Katha. In any case, he must never venture out of temple on his own for any purpose whatsoever. He must not go for Darshan of even Shaligram, if He is worshipped exclusively by a woman. A Tyagi must not obey any command of even his guru if that command would deviate him from his vow of Brahamcharya. The saints must not allow a woman to enter their residential quarters even temporarily. Anything they need should be obtained through a male devotee. They must never ask a woman to sweep the floor or clean their utensils. Either they should do it themselves or ask a male devotee to do it for them. The saints must have a room previously used by women cleaned by a male devotee before staying in it. The Tyagi saints desirous of Moksha must never associate with women, cross dressers and lascivious males in anyway. A bond created with an attachment with women and lascivious males is stronger than any bond in this world. Any virtues such as Brahamcharya, non violence, chastity, leniency, compassion, control of senses and truthfulness or divine powers acquired with profound devotion and worship are destroyed in a moment by carnal indulgence with a woman, cross dresser or lascivious male. By observing these Niyams strictly, having a profound devotion towards Bhagwan and associating with pious saints, one can vanquish lust which is otherwise impossible to overcome. Kings Yayati and Puruva of the bygone era attained Moksha by vanquishing lust."

Bhagwan Shree Hari continued, "O Muni! A Tyagi saint must undertake appropriate atonement immediately on transgressing from any of these Niyams for his own good. He must observe a day of fast while chanting Bhagwan Shree Krishna's hymn for any of these transgressions: Narrate a Katha to women or hear Katha from a woman, remain, even for a moment, in women's quarters, address a woman or send a secret message to a woman through a medium of a man, have a carnal desire of a woman, touch a garment worn by a woman, walking within six feet of women except in detrimental circumstances mentioned above, talk to women, inadvertent sight of a

क्वचिदृष्टे पशुपक्ष्यादि मैथुने । उपवासो विधातव्यस्त्यागिनाचैकवासरम् ॥६०॥ दीक्षाग्रहीत पुरुषं संबंधिजन प्रच्छेने । भिक्षानिमित्ते कार्य्ये च तथा पुस्तकलेखने ॥६१॥ उचितावासदाने च हरीक्षागतयोषिताम् । ईदृशावस्यके कार्य्ये संप्राप्ते सतिकर्हिचित् ॥६२॥ स्त्रीसंबंधिवचः श्रव्यं कथितं पुरुषेणचेत् । स्वस्वमंडलमुख्येन न सर्व्वैस्त्यागिभिस्तत् ॥६३॥ श्रृणुया उत्तरं ब्रूयादितरोयदितद्वचः । सद्यःस्नात्वा जपेत्तर्हि मनुं त्रिर्वसुवर्णकम् ॥६४॥ नरनारायणीं यांच ततः स प्रणमेद्दिशम् । एवं कृते विशुद्धिः स्यात्यागिनस्तस्य निश्चितम् ॥६५॥ असाक्षिकं न वक्तव्यं मुख्येनापित उत्तरम् । उक्ते सति तु तस्यापि प्रायश्चितं तदेव हि ॥६६॥ आवश्यकाधिकं ब्रूयाद्यदि वार्त्ता प्रसंगतः । तर्हिस्नात्वात्द्यपवसेद्दिनमेकं हरिं स्मरन् ॥६७॥ करमंथेन तु कृते त्यागिना वीर्य्यपातने । उपवासास्तेन कार्य्यादिवसानां चतुष्टयम् ॥६८॥ वीर्य्यस्रावो भवेत्स्वप्नेयदि वैवस्यतस्तदा । प्रातःस्नात्वैव कुर्व्वीत दिनमेकमुपोषणम् ॥६९॥ भिक्षाटनेऽध्वनिस्नानेपानीयाहरणादिषु । वियुक्तौ त्यागिनौ यर्हिन पश्येत्तां परस्परम् ॥७०॥ ताभ्यां द्वाभ्यामपितदाकार्य्यमेकमुपोषणण् । मलमूत्रोत्सर्ज्जनेऽत्रनोपवासस्तथाऽऽपदि ॥७१॥ त्यागिना च स्त्रियासाकं स्थितौरहसि वाऽध्वनि । याने तया सहकृतेथु पोष्येत दिन त्रयम् ॥७२॥ त्यागिनः काम वैवश्याद् ब्रह्मचर्य्यं यदष्टमम् । च्युतं भवेत्तदानीं यत्प्रायश्चित्तं तदुच्यते ॥७३॥ धर्माशास्त्रेषु तु महत्प्रायश्चित्तमिहोदितम् । अशक्यं तत्कलौ कर्त्तुं तत्कुर्य्याद्वार्षिकं व्रतम् ॥७४॥ दिवसेऽनशनं कुर्यादेकस्मिंश्चापरेऽहनि । पिबेन्निर्ल्लवणात्सक्तून्मौनेनैव सकृद्दिवा ॥७५॥ सक्तून्पातुमशक्तोऽन्नमद्याल्लवणयुक्पुमान् । अन्नं द्वयं सलवणं तत्राऽशक्तोपि भक्षयेत् ॥७६॥ रोगेणोपद्रुतोयः स्यात्कयाचिद्वाऽऽपदाक्वचित् । उपवासविहीनं सतयागी कुर्य्यादिदं व्रतम् ॥७७॥ रोगेचापदिनष्टायां जपित्वाऽष्टाक्षरंमनुम् । सहस्रसंख्यं कुर्व्वीत यथापूर्व्वे निजं व्रतम् ॥७८॥ वर्षव्रतेत्व शक्तस्तु पादोनं व्रतमाचरेत् । अर्द्धं वाष्पत्य शक्तस्तु कुर्य्यान्मासत्रयं शुचिः ॥७९॥ नियमैः सहितं कार्य्यं व्रतमेकांतराशनम् । एतत्पवित्रं परमं मनःकायविशोधनम् ॥८०॥ व्रतं कर्तुमशक्तोयः पुमान्सतु समाचरेत् । बदर्य्याश्रमयात्रावै ततः शुद्धाति सध्रुवम् ॥८१॥ अथवा विदधीताऽसौ मासमेकं समाहितः । व्रतं चांद्रायणं नाम

nude woman, touch a statue of a woman, looking at a woman eye to eye or seeing any animals or birds in an act of copulation. However, there are some exceptions when more information about women may be sought by a Tyagi saint. If someone approaches a saint with a request to take Bhagwati Diksha, the saint must endeavour to know more about the person's mother, wife or daughter to ensure their willingness in letting that person take Diksha. If a woman sends a male emissary to invite a saint to come and dine at her place or have a written religious clarification, the saint should enquire about her name, caste, financial means and any other relatives in her home. A saint may make similar enquiries about women seeking hospitality of the temple like staying overnight or any other similar religious activities. However, one must bear in mind that not all saints should get involve in these affairs independently. An elder or a leader saint should take the lead and deal with each instance on its merit. Anybody else, if they make enquiries about women, must undertake a bath while chanting Shree Hari's name thrice facing the North. Even the leader of group must follow the same atonement if he listens to a woman directly (without a male intermediary) or speaks or asks more than what is necessary. For accidental ejaculation in a wet dream, a Tyagi saint should observe a fast for a day while he must observe a continuous fast for four days as atonement for deliberate ejaculation by masturbation. Except for going out to answer the call of nature, they must never venture out without the company of other saint. If they become separated during such a venture, both saints must undertake a fast for a day. A Tyagi saint must undertake a fast for three consecutive days if he spends any time in seclusion with a woman or if he walks on his own with a woman."

Bhagwan Shree Swaminarayan continued, "O Gopal Muni! According to the scriptures, the atonement of the eighth transgression (an actual copulation) is a fast until death. As self sacrifice is prohibited in Kali Yug, a Brahamchari saint must undertake a Sadhya Vrat for one year. It involves fasting for a day followed by eating Sathvo (dough kneaded with salty water) the next day, in silence and before dusk. This must continue for a full year. A saint unable to gulp Sathvo may eat a single cereal cooked in salty water. An even weaker saint may eat two types of cooked cereal. This meal must be taken only on the alternate days (not on a day of fast). This Vrat may be

सर्व्वपातकनाशनम् ॥८२॥ अविज्ञातेजनैरस्मिन्यापेतु चतुरक्षरम् । मनुं जपेद्वर्षमेकं लक्षार्द्धप्रतिवासरम् ॥८३॥ मौनी दृढासनो मंत्रं त्रिभिः कालैर्यथा बलम् । उपविश्य जपेद्भक्त्या ततः शुद्धि भवाप्नुयात् ॥८४॥ एवं व्रतेन संशुद्धः सद्भिः सन्मंडले पुमान् । ग्रहीतव्योऽथ तद्दोषः पुनर्व्वाच्योन तैः क्वचित् ॥८५॥ मैथुनार्थ्य प्रवृत्तौ च पुंसिवापशुजातिषु । तप्त कृच्छ्रव्रतं कार्य्यं त्यागिना स्वस्य शुद्धये ॥८६॥ कृत्वायो उक्त तं तस्यनैव कुर्व्वीत निष्कृतिम् । सतु सन्मंडलात्सद्यो निष्कास्योत्द्यंत्यजादिवत् ॥८७॥ कामस्य दोषा इति कीर्तितास्ते तथा गुणास्तज्जय साधनानि । अथोरसस्यापि वदामि दोषां स्तुभ्यं मुने तज्जयनान् गुणां च ॥८८॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागिधर्मेषु कामदोषतज्जपोपायनिरू पणनामाऽष्टनवतितमोऽध्यायः ॥९८॥

अथ एकोनशतमोऽध्यायः

श्री नारायणमुनि रुवाच ।

सर्वेषामिन्द्रियाणां हि क्षोभहेतूरसोमतः । तन्मूलाः सकलादोषाः प्रवर्त्ततेऽघहेतवः ॥१॥ सांगः कामोरसादेव सद्यः प्रभवतीति तु । प्रसिद्धमस्ति लोकेषुक्षुत्क्षामे तद्दर्शनात् ॥२॥ महतां भूमिपालानां ब्राह्मणानामपि क्वचित् । धर्म्मिष्ठानामपि रसात्सक्तिर्म्मासाशनेह्यभूत् ॥३॥ देवानां च नृपादिनां रसादेव प्रवर्त्तते । हिंसायज्ञ परोवेदः सर्व्व इत्यपभाषणम् ॥४॥ अहिंसयज्ञात्तपसः स्वाद्धर्म्माच्च सनातनात् । उंछादिवृत्तेर्व्विप्राणां भ्रष्टत्वं च रसादभूत् ॥५॥ सांप्रतं ब्राह्मणादेश्च मद्यमांसाशने भुवि । प्रवृत्तिरस्त्ये वरसाद्देव्याद्युद्देशतः किल ॥६॥ चतुर्षु वर्णेषु नृणां चतुष्वथाश्रमेषु च । वेदोक्त धर्म्य सांकर्य्य रसादेव प्रवर्त्तते ॥७॥ पशुपक्ष्यादिहिंसायामुत्तमानां नृणामपि । प्रवृत्तीरक्षसां तुल्यारसात्सैन्येपि जायते ॥८॥ पंक्तिभेदोरसादेव जायतो विदुषामपि ।

suspended if he becomes ill during the Vrat. He should eat a single meal everyday during the period of illness without observing the fast on alternate days. Sadhya Vrat should be resumed and continued for the duration of one year at the end of illness after reciting the eight lettered hymn (Aum Shree Krishnay Namah) a thousand times. A Tyagi unable to undertake Sadhya Vrat for a whole year should undertake it for nine, six or three months depending on his physical condition. This Vrat is capable of washing away the sin and cleanse mind and body during which a saint must observe Brahamcharya and non violence in totality. A saint unable to undertake this Vrat even for a minimum period must undertake the pilgrimage of Badrikaashram to wash away his sin. Alternatively, he must undertake Chaandrayan Vrat for one month as atonement for his sin. If this sin (of copulating with a woman) was committed without the knowledge of anybody else, a Sadhu must chant 'Narayan' fifty thousand times (i.e. five hundred Malas) a day for one year. He should sit in seclusion thrice a day and chant Narayan's name devoutly while turning the beads of his Mala. Whichever way, atonement for the sin must be undertaken and he should be allowed to mix with other saints only after atonement. After the completion of repentance, nobody should accuse or remind him of his past sin ever. A Brahamchari saint must undertake Truptkruchh Vrat for having sex with a man or an animal. However, if a saint refuses to undertake appropriate repentance for his sin, he must be ousted immediately from the assembly of saints. O Muni! After narrating the vice of lust and ways to overcome it, let Me narrate to you the vice of indulgence in palate and how to overcome it."

Thus ends the 98th Chapter of the Satsangi Jeevan.

CHAPTER 99

Bhagwan Shree Narayanmuni said, "O Muni! Penchant for taste is the main cause of corruption of other senses. Lust arises from predilection of taste as the wise scholars opine that lust does not ascend from a feeble body. Many kings and Brahmins had taken to eating meat only due to their fondness for taste. The interpretation that 'The Vedas do permit sacrificial Yagnas' has been derived at solely to satisfy their cravings for taste. The Brahmins of the bygone era deviated from Sanatan Dharma, austerity, non sacrificial Yagnas and surviving on uncultivated food only due to their penchant for palate. Even today, many people sacrifice animals in front of Goddesses

विहायाऽन्यान्खादुभक्ष्ये पुंसश्चैकाकिनोरुचिः ॥९॥ अपेयपानेचाऽभक्ष्यभक्षणेमादकाशने । प्रवृत्तिरुत्तमानां वैरसाद्भवति निश्चितम् ॥१०॥ हरिकीर्त्तनसच्छास्त्रकथानां च भवच्छिदाम् । जीविकात्वं रसादेवहर्य्यर्च्चा पूजनस्य च ॥११॥ रसाच्छत्रुवशत्वं च ततो मृत्युर्भवत्यपि । अत्याहारेण मृत्युश्च रसाद्रोगा भवंति च ॥१२॥ क्रोधलोभमदेर्ष्याद्या अपि दोषारसान्नृणाम् । महांतः प्रभवंत्येव बहवः पापहेतवः ॥१३॥ इत्येते कथितादोषा रसमाश्रित्यये स्थिताः । ब्रुवेरसजयोपायानथ त्यागि हितावहान् ॥१४॥ सुस्वादुभोजनासक्तिर्न्नकार्य्यात्यागिभिः क्वचित् । यौगैः सिद्धा अपि यया लभंतेश्वादि तुल्यताम् ॥१५॥ अनासक्तो रसास्वादे त्यागी वैष्णवआत्मवित् । निर्व्वाहार्थ्थं स्वदेहस्य भिक्षावृत्तिमुपाश्रयेत् ॥१६॥ अल्पमल्पं शुचीन्याचे गृहस्थानन्नमन्वहम् । रसं यथामधुकरः प्रत्यज्बंतान्यऽपीडयन् ॥१७॥ चातुर्व्वर्ण्यं गृहस्थाश्चत्यागिभिभैक्षचारिभिः । अपक्वान्नं याचितव्याः शुद्धं नान्येत्वनापदि ॥१८॥ सदभं तच्च बहुलं प्राप्नुयाद्यस्य वेश्मनः । तमेवरस लोभेन नार्थ्ययेत्प्रतिवासरम् ॥१९॥ नारायणहरेसच्चिदानंदादि प्रभो इति । उच्चैर्व्वदेदंगणस्थो गृहिणां भैक्षमर्थ्ययन् ॥२०॥ यत्पिष्टतंडुलाद्याप्तं भिक्षयाऽन्नं फलादिवा । स्वयंशुचिः पाचयित्वा हरयेतन्निवेदयेत् ॥२१॥ तदन्नं तुलसीमिश्रं विष्णोः पादाम्बुना पुमान् । प्रासादिके नाम्बुनावा भुजिकाले विमिश्रयेत् ॥२२॥ यदि भोजनवेलायां कश्चिद्याचेत भिक्षुकः । तर्हिदद्यादात्मबुध्यातस्मा अन्नमवित्क्रव ॥२३॥ गृहस्थो वैष्णवो विप्रः स्वधर्म्मपरिनिष्ठितः । लोकगर्हा पापकम्मं सूतकादि विवर्ज्जितः ॥२४॥ भोक्तुं निमंत्रयेत्स्वस्य गेहे तर्हि तदालयम् । गच्छेयुस्तत्र भुंजीरन्प्राग्वद्विष्णुनिवेदितम् ॥२५॥ तद्गेहे प्रतिमानस्याद्यदि विष्णोः कदाचन । स्वेज्य मूर्तिं तदातत्र नीत्वा कुर्य्यर्न्निवेदनम् ॥२६॥ यदि तस्य गृहेमूर्तिर्भवेत्तर्ति निजाश्रमे । स्वयंपक्ताप्रस्थमन्नं कुर्य्युर्व्विष्णोर्न्निवेदनम् ॥२७॥ ततोगृहिगृहेभोक्तुं गच्छेद्वैत्यागिमंडलम् । सेवाधर्म्मः सदोषः स्यादन्यथानुकृते सति ॥२८॥ अशक्तः पाककरणेब्राह्मणो वैष्णवोपिचेत् । अन्योवाऽग्राह्यपक्वान्नः सतो

in the name of religious rituals only to satisfy their cravings for meat and alcohol. People of the four Varnas and four Ashrams have transgressed from their Vedic religion and behave like demons engaged in killing animals and birds due to their penchant for taste. They even steal in order to satisfy their cravings for tasty food. Many scholars discriminate and sit separately or many people even eat without their dependents such as son or wife when faced with the prospect of having tastier food. Many people consume unpalatable food such as the milk of cows or buffalos before the passage of ten days since giving birth to their calves or the milk of donkey's or camels; revolting foods such as onions and garlic and intoxicating substances such as Charas and heroine just to gratify their sense of taste. People take up Bhagwan Narayan's worship, narrating His Katha and singing His Kirtans as a way to earn their livelihood due to their penchant for taste. Indulgence in taste leads one to accept servility of his enemies and many diseases or even indeed death results from it. Other vices such as anger, greed, conceit, envy, ego etc. ascend due to one's love for taste."

Lord Shree Hari continued, "O Muni! After telling you how overindulgence in taste hinders one on the path of salvation, I shall tell you how a Tyagi saint can overcome it. The saints should not have an unhealthy interest in tasty food; otherwise, they wander from home to home like dogs in pursuit of food. This happens to even the saints who may have attained the status of Brahm with their faith and Yoga. Just as a bee sucks a little nectar from different flowers at a time, My disciples should seek small alms from various homes. They should ask for grain from pious devotees of all four Varnas. They must not visit the same homes expecting easy or plentiful grain or flour from a few generous devotees. A Tyagi seeking alms should stand at the doorstep of a home and shout 'Narayan Hare, Sachidanand Prabho'. He should cook whatever he has received from the devotees' home and offer it to Bhagwan as Naivedhya. He should mix leaves of Tulsi and water in that food before consuming. He should be more than happy to share his food with any visitor or hungry man. My Tyagi disciple should accept an invitation to dine at a pious, Dikshit, religious householder Brahmin (except on day of Sutak or other prohibited instances). They should offer Naivedhya to Bhagwan and eat Prasad after mixing it with water. They should take a small mobile Murti of Bhagwan if that home does not have an appropriate Murti to offer Naivedhya to. Regardless of where the dining takes place, the saints must always prepare Naivedhya for the mobile and worshipped Murti. If a Brahmin devotee is unable to cook for the saints or a devotee

भोक्तुं निमंत्रयेत् ॥२९॥ तर्ह्यं पक्वान्न मानाप्य स्वाश्रमे वातदालपे । पाकं कुर्य्युस्त्यागि नस्तुकारयेयुर्द्विजे न वा ॥३०॥ पाकं कर्त्तु गृहिगृहे पंचोनैस्त्यागिभिः क्वचित् । कर्त्तुं च भोजनं तद्वन्नं गंतव्यमिति स्थिति ॥३१॥ संपदं गृहिणोदृष्ट्वा भोक्तुं यायुस्तदालयम् । नत्वल्पवित्तं गृहिणं क्लेशयेयुः कदाचन ॥३२॥ गृहीस्व गेहेऽनुदिनं देशकालानुसारतः । शाल्यादिवाको द्रवादि प्राश्नीयादन्नमत्रयत् ॥३३॥ तस्यगेहेत देवान्नं ग्रहीतव्यं न चेत्रत् । यावदर्थं तद्गृहेऽपि नैवाऽऽपैन्नस्तुदोषभाक् ॥३४॥ पर्व्वोत्सवादौ गृहिणो विशेषो यदि नैत्यकात् । स्वस्मै च तादृशं तद्यादन्नं ग्रात्द्यंतदातु तत् ॥३५॥ यत्रस्यागृहिणोगेहे पुरुषः परिवेषकः । तत्रैव भोक्तुगंतव्यं नान्यत्र त्यागिभिः क्वचित् ॥३६॥ प्रासादिकं विनात्यागी चंदनं सुमनः स्रजम् । नधारयेद् भगवतो बृहद्व्रतमुपाश्रितः ॥३७॥ सुगंधितैलतांबूलपूगैलाजातिजादितु । प्रासादिकमपि त्यागी स्वीकुर्य्यान्न विनापदम् ॥३८॥ एकादशी प्रभृतिषु व्रताहेषुतु योगिनिः । अन्नं फलादिवा प्राप्तं निवेद्यं हरयेमुने ॥३९॥ कर्त्तव्यं स्वेन तु व्रतं तथानिष्कृत्पुपोषणे । निवेद्यहरयेत्वन्नं स्वेन कर्य्यमुपोषणम् ॥४०॥ बहुषुत्यागिवृंदेषु मिलितेषूत्सवादिषु । नैवेद्यस्यविधिःकार्य्योदेशकालानुसारतः ॥४१॥ पाकेनैकेनवाद्वाभ्या बहुभिर्व्वायथात्मनः । स्यादेकांतिक धर्म्मस्य रक्षाकार्य्यं तथा बुधै ॥४२॥ स्वच्छेदेशे सावकाशे सतित्वन्नं चतुर्व्विधम् । निवेद्यं विदमवे सर्व्वं सद्भिस्तैरन्नकूटवत् ॥४३॥ आल्पेतु स्थानपात्रादेरन्नं तदनुसारतः । निवेद्य विष्णवेतत्तद्राशौ तच्च विमिश्रयेत् ॥४४॥ विष्णुप्रसादमाहात्म्यं वर्णयन्येन केनचित् । दत्तं न भक्षयेदन्नंत्यागवान्न सलौल्पतः ॥४५॥ हरेः प्रासादिकं चान्नं चरणाब्वथऽनर्हते । नदद्यादेव सद्भक्तोगृह्णीयान्नत्ततस्तथा ॥४६॥ आहारशुद्धिः सत्त्वस्य शुद्धिहेतुर्भवत्पतः । अन्नंशुचिगृह प्राप्तमद्यं विष्णुनिवेदितम् ॥४७॥ सकृद्भुंजीत च त्यागीप्रतिघस्रमनापदि । वर्तेत परिचर्य्यायामहोरात्रं रमापतेः ॥४८॥ ग्राह्यान्नेनापि दत्तं चेदन्नं प्रासादिकं प्रभो । भुक्तेरनंतरंतर्हि सद्भि भक्ष्यं न सर्व्वथा ॥४९॥ तत्भक्षणे सकृद्भुक्ति व्रतभंगो भवेत्किल । अनाचारप्रवृत्तिश्च सत्सुरप्रान्नात्रसंशयः ॥५०॥ उपवासदिने प्राप्तं हरेः प्रासादिकं पुमान् । विसर्ज्जयेन्नमस्कृत्यनान्नं भक्षेतु सर्व्वथा

of Kshatriya or Vaishya Varna invites the saints to dine at their home, the saints should cook food themselves at their homes. The decorum of the Sampraday stipulates that no less than five saints must ever go to a householder's home for the purpose of a feast. They must ensure that a host has the financial capacity to host dinner for them and not encourage poorer devotees to invite them. They must eat whatever the host householder normally eats and not ask or insist on anything special for them. However, an exception may be made for an ill saint. On the days of festivals when householders themselves cook lavish meals, the saints can avail themselves with such lavish hospitality if offered willingly by the host. O Muni! My saints must ensure that they go to the homes of devotees where only males serve them food."

Bhagwan Shree Hari continued, "O Muni! The Tyagi disciples must never accept garlands unless they have been first offered to Bhagwan. Except due to illness, they must never use scents or eat nutmeg, cinnamon or crushed beetle nuts, even if they are served as Prasad. Even on the days of their fast such as Ekadashi or as atonement, they still must cook Naivedhya for Bhagwan as normal on such days. When more than a few groups of saints gather together at a single home on the days of large festivals, Naivedhya should be prepared considering all the circumstances without troubling the host and other groups of saints. Whenever the circumstances permit, all food should be arranged in front of Bhagwan like Annakut. Otherwise, a small quantity of food should be offered to Bhagwan as Naivedhya before mixing it with the rest of the food to make all food appropriate as Prasad. The Tyagi saints must never, even in a garb of Prasad, accept food from a person considered not a suitable donor or host. Similarly, a Tyagi saint should not offer cooked food to the saints of a higher Varna than himself. The chastity of mind depends greatly on chastity of food; therefore, one must always strive to eat sanctified food."

Shree Swaminarayan Bhagwan continued, "O Gopalanand swami! The Tyagi saints should eat only once a day except during an illness or ailment. The whole day should be spent in Bhagwan's Bhakti. Eating only one meal a day should not be abandoned even when offered Prasad in the form of cooked food as eating anything cooked after lunch counts as a second meal. The evil practice of saints eating more than once a day is frightening even in thought. Any food or Prasad received on days of fast such as on Ekadashi, should be declined with honour after touching it to indicate

॥५१॥ अपि भोजनवेलायां प्राप्ते प्रासादिके यदि । भक्ष्यार्हं स्वस्य न स्याद्यत्सर्वथा तन्नभक्षयेत् ॥५२॥ त्यक्तं यत्स्वेननियमाद्देह पीडाकरं च यत् । भक्षयेन्नैव तत्त्यागी प्रासादिकमपि प्रभो ॥५३॥ स्वस्य भोजनपात्रेण नैवेद्यं न समाचरेत् । विष्णोः पूजांबुपात्रेण न च शौचविधिसुधीः ॥५४॥ अगालितं जलं क्षीरं विष्णवेन निवेदयेत् । प्रसादीकृत्य दत्तं चेदज्ञ पुंसानतत्पिबेत् ॥५५॥ धातुप्रकोपजननं प्रायस्त्यागी नभक्षयेत् । अशुचेर्मेद्यमांसादेः संसर्गमपि संत्यजेत् ॥५६॥ भंगांगंज चाहिफेनं मादकं वस्तु यच्चतत् । तमालं त्रिविधं चापि जह्यात्यागीतुदूरतः ॥५७॥ रोगार्त्तेनौषधं भक्ष्यं मद्यादि स्पर्शवर्ज्जितम् । शयितव्यं मंच के च प्रावार्य्यं गुप्तदोरकम् ॥५८॥ न रोगिणः सकृद्भुक्तेर्नियमः स्थविरस्य च भुंजीयातां यथेष्टं तौ स्मरं तौ हृदये हरिम् ॥५९॥ सत्संगेन हरेर्भक्त्या सहैतैर्न्नियमै शुभैः । हर्य्यर्प्पिते तरत्यागाज्जीयते उर्ज्जयोरसः ॥६०॥ उंछवृत्तिर्म्मुङ्गलाख्योरंति देवादयो नृपाः । रसास्वादपरित्यागाल्लेभिरे परमं सुखम् ॥६१॥ एतेषु नियमेषु स्याद्यस्यकस्यापि चेच्युतिः । कर्त्तव्यं निष्कृतं तर्हित्यागीभिस्तस्य सत्वरम् ॥६२॥ अन्नस्य वह्नि पक्वस्य श्रीकृष्णाय निवेदनम् । अकृत्वा भोजन कृतावेकं दिनमभोजनम् ॥६३॥ प्रासादिकान्य गंध स्रग्धृतावेकमुपोषणम् । प्रासादिकस्य तैलादेः स्वीकृतौ च तथामतम् ॥६४॥ विष्णोः प्रासादिकान्नस्य पादोदस्याथनर्हते । दाने वातत आदाने कार्य्यं चांद्रायणं व्रतम् ॥६५॥ पंचोनायदि गच्छेयुः संतः कर्त्तु च भोजनम् । पाकं वा गृहि गेहे तत्कुर्य्युरेकमुपोषणम् ॥६६॥ अज्ञानान्मद्यपाने वा कृते मांसस्य भक्षणे । मासमेकं पिबेत्सक्तुनुष्मोदकविमिश्रितान् ॥६७॥ भंगारसाद्य पेयस्पक्वचित्पानेव्यबुद्धितः । कृते त्यागी तु कुर्वीत दिनमेकमभोजनम् ॥६८॥ एतैरन्येरुपायैश्च हर्ये कांतिक कीर्तितैः । सर्वथा त्यागिनाजेयउर्जयं रसनेद्रियम् ॥६९॥ यावद्रसोनचि जितस्तावत्कोपिजितेंद्रियः । पुमान्नैव भवेन्नूनं जितं सर्वं जिते रसे ॥७०॥ आहारनियमे नैव पूर्वैरपि जितोरसः । तेनैवातः सजेतव्यस्त्यागिना पुरुषेण च ॥७१॥ सरसेऽल्पे सकृद्भक्तेप्पयन्ने स तु न जीयते । नीरसे च मुहुर्भुक्ते सकृद्भक्ते च भूयसि ॥७२॥ युक्त एव ततः कार्य आहारोदेह रक्षकः । युक्ताहारविहारस्येत्युक्तं

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acceptance but not consumed. Similarly, any food that he has vowed not to consume or he is allergic to should not be eaten ever again even if offered as a Prasad. A wise Tyagi saint must not use his personal bowl or plate to offer Naivedhya to Bhagwan or use his pitcher or glass in a toilet. He must sieve milk and water before offering to Bhagwan and must not drink such without sieving it first even if it is offered as a Prasad by some ignorant person. A saint should not eat food that causes problems to his body and shall not even touch meat and alcohol. Similarly, the other intoxicating substances such as Bhang and Charas must not be smelt, drunk or eaten in any form. An ill saint may take medicine provided that it does not contain meat or alcohol, sleep on a bed using a mattress and eat several times a day. By following this Niyams sincerely and keeping the company of pious saints and with deep devotion towards Bhagwan, one can overcome even a difficult to control penchant for taste. Sage Mudgal, who sustained himself by picking up grains from the field and kings such as Rantidev and Shibi attained great pleasure and highest bliss (of Bhagwan's supreme abode) by overcoming their fondness of taste."

Shree Hari continued, "O Muni! A Tyagi saint must undertake an appropriate atonement immediately upon not following any of the above mentioned Niyams. He must undertake a fast for a day if he eats anything cooked that was not first offered to Bhagwan or accept sandalwood paste, garlands or Paan that was not offered to Bhagwan previously. If fewer than five saints dine at a devotee's home, all of them must undertake a fast for a day as atonement. Any saint who gives or accepts Prasad from a person whose food he should not have accepted must undertake Chaandrayan Vrat. A Tyagi Sadhu must eat Sathvo for a month upon inadvertent consumption of alcohol or meat while he must fast for a day if he consumes tobacco or any intoxicating drugs or substances. O Muni! Bear in mind that one's other senses cannot be said to be under his control until his sense of taste in not under his control. Therefore, one must control the sense of taste to control the other senses. Penchant for taste can only be controlled by the restriction of intake of food. Penchant for food cannot be overcome by eating tasty food once or eating bland food often. Therefore, one must eat only what is needed to sustain the body, no more or no less. Limited quantities of food lead to limited movement (loitering). O Muni! After narrating to you the drawbacks

भगवतास्वयम् ॥७३॥ रसाश्रितास्ते कथितामयेत्थं दोषा उपायाश्चजयेपितस्य । स्नेहस्यतांस्तेऽथ मुनेवदामिहिताय हित्यागवतां नराणाम् ॥७४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागधर्मेषु रसास्वाददोषतजायापापनिरू पणनाम्नैकोनशततमोऽध्यायः ॥९९॥

अथ शततमोऽध्यायः

श्री नारायणमुनिरुवाच ॥

वासुदेवं तदीयांश्च विनाऽन्यत्र तु यो भवेत् । स्नेहः सहि महाञ्छत्रुर्भूरि दोषाकरोऽस्ति वै ॥१॥ त्यक्त गृहाश्रमस्यापि त्यागिनः संसृतिप्रदा । पुनः पुत्रकलत्रादि स्मृतिः स्नेहात्प्रजायते ॥२॥ अंतकाले तथा स्नेहात्स्त्रीपुत्रधनधामसु । पशुपक्षिद्रुमादौ वा प्रेतत्वं जायते नृणाम् ॥३॥ पुंसोऽप्युत्कृत्त शिश्नस्य स्नेहाद्योषा प्रियायहि । विमैथुनेपि स्पर्शादौ प्रवृत्तिर्ज्जायते ध्रुवम् ॥४॥ दैहिकं मृत्युपर्य्यंतमपि दुःखं न चेतसि । कृत्वा पुंसः कुटुंबस्य पोषे स्नेहात्प्रवर्त्तनम् ॥५॥ अस्वज्ञातावपि स्नेहात्स्वपित्रादीन्विहाय च । पुंसः स्त्रिया स्त्रियः पुंसासह देशांतरे गतिः ॥६॥ तिरस्कृतस्यापि पुंसः स्वसंबंधिजनैर्म्मुहु : । अवैराग्यमतत्यागः स्नेहाद्भवति निश्चितम् ॥७॥ स्नेहादेवाऽनुमरणं स्त्रीणां पतिसुताम्मृतान् । प्राणिनां हिंसया पुंसः पोषः स्यात्स्वजनस्य च ॥८॥ स्नेहात्स्वयं क्षुधां सोढ्वानृणां च पशुपक्षिणाम् । इतस्ततोऽद्यमानीय प्रवृत्तिः स्वार्भपोषणे ॥९॥ स्तेयाब्धि पारयानादौ मृत्यु हेतावपि ध्रुवम् । स्नेहात्कुटुंबपोषार्थ्यं प्रवृत्तिर्ज्जायतेणाम् ॥१०॥ अनृतेनाऽतिकष्टेनश्ववृत्त्येत्तस्ततो धनम् । आनीय स्वीयपोषश्च स्नेहाद्भवति देहिनाम् ॥११॥ स्वजातेरितरत्रापि पश्वादौ स्नेहतस्तथा । आसक्तिर्ज्जायेते पुंसां स्वपुत्रादाविवार्त्तिदा ॥१२॥ जरत्यपि शरीरेस्वे स्नेहादाशाऽस्ति जीवने । अधर्म्मिणामपि स्वानां पक्षपातश्च जायते ॥१३॥ अन्यायेन्यायबुद्धिश्चपापे पुण्यमतिर्नृणाम् । अनात्मन्यात्मधीः

due to penchant for taste and how to overcome it, let Me narrate to you the drawbacks of unhealthy affection for anything and how to overcome it."

Thus ends the 99th Chapter of the Satsangi Jeevan.

CHAPTER 100

Bhagwan Shree Narayanmuni said, "O Gopal Muni! Any undue affection for anything except Bhagwan Vaasudev is a great sin for a Tyagi saint. Even a Tyagi, who has renounced the world, is dragged back to the never ending cycle of death and rebirth due to affection and longing for his family. Memory (caused by affection) for wife, children, home, wealth or indeed pets and farms leads one to become a ghost. Love for a woman makes a man, whose genitals are cut off, yearn for non sexual contact with her. A man disregards all troubles to provide for his family due to his love for them. A strong mutual affection between a man and a woman drives them away from their parents and native villages. Deep attachment is the only reason a man is unable to leave his wife and family despite being insulted repeatedly by them. The same attachment leads a woman to death after demise of her husband or a son. A man kills animals to provide for his loved family. Indeed, men and birds are prepared to go hungry themselves to feed their offspring. Affection for his family drives a man to steal, tell lies, travel abroad to earn a living, serve an undeserving person or accumulate wealth by foul means. It is not only that a man feels attached to his family; he even develops deep attachment towards his animals, birds and trees. He loves his old and infirm body so much that he tries to drive away death until his last breath. Undue affection causes a man to side with injustice, forsake the correct path, engage in wrongdoings, accumulate wealth by foul means, see faults in virtuous and virtues in the sinners and have unhealthy attachment towards the things such as his mortal possessions that shackles him to the cycle of death and rebirth. Lust, anger, greed, envy etc. are the secondary results of affection. Therefore, My Tyagi disciples must consider affection (towards anything except Bhagwan) a sin and must try to overcome it."

Shree Sahajanand Swami continued, "O Muni! Now I shall tell you how one can overcome affection (and attachment). A Tyagi must not have any attachment towards

स्नेहाज्जायतेऽसति सन्मतिः ॥१४॥ दोषधीर्भवति स्नेहाद्गुणेषु गुणिनामपि । गुणबुद्धिश्च दोषेषु पुंसो दोषवतां तथा ॥१५॥ कामः क्रोधस्तथालोभ ईर्ष्याद्या अपि भूरिशः । दोषाः स्नेहाद्भवंत्येव सस्नेहस्त्यागिनां रिपुः ॥१६॥ अथ स्नेहजयोपायाः कथ्यंते त्यागिनां हिताः । यैरसौजीयते नूनं दुर्ज्जयोपि मुमुक्षुभिः ॥१७॥ देहे च दैहिके त्यागीनिः स्नेहः सर्व्वदा भवेत् । यतः स्यात्परमं सौख्यं प्रीतिश्चपरमात्मनि ॥१८॥ प्रियव्रतादयो भूपादधीचिप्रमुखाद्विजाः । स्नेहं विहाय देहादौ परं सौख्यं हि लेभिरे ॥१९॥ स्वदेहजन्म यत्राऽभूत्तद्ग्रामंन पुनर्वजेत् । आवश्यकेन गच्छेच्चन्न व्रजेत्स्वजनालयम् ॥२०॥ वस्त्रपुस्तकभक्ष्यादि स्वजनान्नाददीत च । तस्मैन दापयेत्किंचिद्वस्त्वऽन्येनापि चापदि ॥२१॥ धनपुत्रादि लाभे वातन्नाशे स्वजनस्य च । न हृष्येन्नैव शोचेच्चतदन्यस्येव तुल्यधीः ॥२२॥ देहोत्पत्तिनिमित्तस्तु स्नेहः स्यात्स्वजनेषु चेत् । एतत्प्राक्तन देहानां तं कुर्य्यात्स्वजनेष्विव ॥२३॥ जरायुजांडजोद्भिज्ज स्वेदजा बहवः किल । देहाः स्वस्याऽभवंस्तेषां स्वजनाश्चप्यनेकशः ॥२४॥ प्रीतिर्हियादृशी तेषु देहेनानेन सांप्रतम् । दयाकुलाभिमानश्च कर्त्तव्याऽत्रापितादृशी ॥२५॥ आदौत्यक्तेष्वपि स्वेषुत्यागी सज्जेतयः पुनः । कर्य्यादेव हि शास्त्रेण निषिद्धमपि कर्म्मसः ॥२६॥ इत्थं यः स्वैरक्ती स्यात्यागी भूत्वापि वैष्णवः । सपंचभिर्म्महापापैर्य्युक्तो ज्ञेयो हि नित्यदा ॥२७॥ तस्मादात्मस्वरू पं हि देहत्रय पृथक्थितम् । निश्चित्य तच्च ब्रह्मैव निःस्नेहः सर्व्वतो भवेत् ॥२८॥ शयीत भूतले नित्यं खट्वायां नत्वनापदि । स्त्री प्रावृतां तूलपटींत्यागी प्रावृणुयान्न च ॥२९॥ एकस्मिन्मास्पतिक्रांते कारयेत्क्षौरकर्म्म च । कक्षोपस्थशिखा वर्जं मासात्प्राङ्ग तु कर्हिचित् ॥३०॥ व्रत्तोपवासदिवसे चान्यदा भोजनोत्तरम् । नकारयेत् क्षौरकर्मत्यागि धर्मानुपाश्रितः ॥३१॥ पापिनास्तिक संस्पर्शे दुःस्वप्नेक्षुरकर्मणि । यवनांत्यजनस्पर्शे त्यागीस्नानं समाचरेत् ॥३२॥ मातापित्रोर्गुरोः स्वस्यमरणे तु श्रुते सति । त्यागीस्नायान्स वासाश्चनेतरस्य तु कर्हिचित् ॥३३॥ न विष्णोनवधा भक्तिं विना चैकमपि क्षणम् । व्यर्थं क्वापिनये त्यागीदूरेजह्यात्त्वऽसत्कथाः ॥३४॥ वृत्तिग्रामक्षेत्रमंत्रं श्रृणुयान्न च कस्यचित् । माध्यस्थं नैव कुर्याच्चद्रव्यादानप्रदानयोः ॥३५॥

his mortal body and any materialistic accessories or possessions that provide pleasures to the body. He attains happiness and Bhagwan as result of his detachment. Kings such as Bharat and Priyavart and sages such as Dadhichi and others attained Bhagwan after developing detachment from their kingdom, wealth, family, children and body. A Tyagi must never visit the village of his birth ever again. If, for whatever reason he does end up in his village, he must not visit his family members. He must not accept clothes, food or utensils from his family (unless it is given as a charity to all the saints) nor ask them to give to any other saint. He must not share their joy at unexpected windfall or birth of children and sorrows of unforeseen loss or a death in a family. If the affection towards relative is absolute, one must have an equal affection towards relatives of past births, but that does not happen even if one tries! A man was born in many life forms previously and has enjoyed the company of relatives. The relatives of this life should be treated in exactly the same manners one treats his relatives of past lives. A Tyagi saint, who remains attached to his relatives even after renouncing them once, will indeed engage in other types of unsanctified deeds or sins as well. Such a Tyagi should be deemed to be guilty of five great sins. O Muni! Therefore, a Tyagi must consider himself as an immortal soul distinct from the three types of his mortal body and remain detached from all things materialistic."

Shree Hari continued, "O swami! A Tyagi saint must sleep on the floor (and not on a bed). He must never allow a female to prepare his beddings. He must shear his hairs every month, except his Shikha (a pigtail) on his head and hairs around armpits and genitals. He must not shave again within a month. He must not shave on the days of Vrats and on any day after lunch. He must bath immediately after touching a sinner, atheist, woman, accidental ejaculation in a dream and shorning of his head. He should bath upon receiving the news of death of his parents and guru. He must remain engaged in reading or listening to His Katha and Kirtans at all times and not waste away his time in small talks and gossip. He must never be a mediatory in disputes regarding wealth or inheritance nor should he proffer his advice to anybody on these matters. He must not participate in politics and gossip. He must not listen to or talk about the tales of victories, defeats, splendour of far off places, descriptions of tasteful foods, possessions of householder devotees such as their homes and vehicles and their habits and descriptions and powers of different weapons."

राजकार्यस्य वार्ता च जयाजय कथातथा । वस्त्रालंकारनगरशोभाश्चाऽथ वर्णनम् ॥३६॥ अन्नस्य भक्ष्यभोज्यादेरसास्वादाश्रिता कथा । कृषिवाणिज्यशिल्पादेर्वाहनानां च वर्णनम् ॥३७॥ इत्याद्याग्राम्यवार्ता स्तुन कुर्य्याच्छृणुयान्न च । सहस्राणि जपेत्यं च तथा कुर्व्वन्षडक्षरम् ॥३८॥ एतेषु नियमेषु स्याद्यस्य यस्यच्युतिः क्वचित् । त्यागी कुर्य्यात्तस्य प्रायश्चित्तं यथोचितम् ॥३९॥ दिनानि यावत्यं ज्ञानान्स्व संबंधि गृहे वसेत् । उपवासान्सकुर्व्वीत तावतोदिवसान्मुनिः ॥४०॥ पित्रादीनां गृहे भुक्तौ तेभ्यश्चात्रादिदापने । तद्दत्तवस्त्राद्यादाने खट्वास्वापेप्यनापदि ॥४१॥ तूलङ्गनाः प्रावरणे प्रावृतयाः स्त्रिया तथा । एकैक उपवासोऽत्र प्रायश्चितं पृथक् पृथक् ॥४२॥ एते स्नेह जयोपायाः प्रोक्ता धार्या मुमुक्षुभिः । सत्संग विष्णुभक्तिभ्यां सहैते फलदामताः ॥४३॥ स्नेहस्य दोषा इति ते सुबुद्धे प्रोक्ताउपायाश्चजयायतस्य । मयाऽथमानस्यवदामि दोषान् गुणांश्च तान्जेतुमहं समर्थान् ॥४४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागिधर्मेषु स्नेहजन्यदोषतज्जयोपायनिरू पणनामा शततमोऽध्यायः ॥१००॥

अथ एकाधिकशततमोऽध्यायः ।

मानमूलोमहान्दोषः क्रोधाख्योऽत्र प्रवर्त्तते । यो भस्मसात्करोत्याशु दानत्रततपोयमान् ॥१॥ वाच्यावाच्याविवेकश्च मर्य्यादाभेदनं यतः । भवत्यऽवध्यघातश्च स्वात्महत्यापि निश्चितम् ॥२॥ स्वजनानां गुरुणां च येन नाशः सतामपि । जायतेऽकार्य्यकारित्वं यतश्चापि दुरुक्तयः ॥३॥ तथा मानात्सहचरी क्रोधस्येर्ष्यापि जायते । यया भवत्यल्पविदांसाम्येच्छाऽपि महागुणैः ॥४॥ मानादहं मतिर्द्देहे भवत्यात्मविदामपि । पारुष्यं निर्द्दयत्वं च दंभश्छद्म च मत्सरः ॥५॥ स्पाद न्याये न्यायधीश्च न्यायेऽन्याय मतिस्तथा । साधाव ऽसाधुधीर्म्मानाद साधौ साधुधीर्नृणाम् ॥६॥ मानाद्वयस्तपो विद्या वृद्धानां ब्रह्मवेदिनाम् । अपमानो

Bhagwan Shree Hari continued, "O Muni! Failure to adhere to any of the just mentioned Niyams, a Taygi saint must chant one of the hymns; 'Aum Krishnay Namah' or 'Swaminarayan' five thousand times. He should observe a fast for as many days as he remains with his relatives. He must undertake a fast for a day for each of these digressions; eating at his relatives' home, giving anything of the temple to his relative, accepting food and clothes from his relatives and sleeping on a bed prepared by a woman. Observing the above mentioned Niyams combined with sincere devotion towards Bhagwan are vital tools to get rid of one's affection in mundane things. O wise Muni! Now listen to the drawbacks of ego (pride) and the means to vanquish it."

Thus ends the 100th Chapter of the Satsangi Jeevan.

CHAPTER 101

Bhagwan Shree Narayanmuni said, "O Gopalanand swami! Ego is the cause of anger, which destroys one's austerity, charity, non violence and other esteemed virtues in a moment. Anger makes one lose the control of differentiation between right and wrong. An angry man does not hesitate to kill parents, guru, saints or indeed himself. He speaks what he should not speak, does what he should not do and behaves in a manner which is contrary to his nature. As a result of his ego, even the exalted scholars who understand their true form as immortal souls (distinct from mortal bodies), start to take pride in their body. Envy is another off-shoot of ego by which a sinner considers him equal to a pious. Ego gives rise to foul or harsh language, cruelty, hypocrisy, deceit and jealousy. A man overcome with ego sees injustice in truth and justice in falsehood; and piety in a sinner and impiety in a saint. He even insults the scholars, wise and elders. He considers himself so great that he ignores and insults the true saints and pious. An egoist man argues unnecessarily with the saints; loses his humility and equanimity, loses the decorum of speaking with modesty and does not even bow down to Bhagwan Himself. He invites displeasure of saints on himself. Looking at these drawbacks, the Tyagi saints must forsake ego if they wish to earn pleasure of Bhagwan. Kings such as Harishchandra, Kushik, Yudhishthir and the others attained great heights by forsaking their ego."

Bhagwan Shree Hari continued, "O Muni! Let Me now show you the means of forsaking ego. By understanding the exalted Sankhya philosophy, one should

भवत्येव पुसां दोष विदामपि ॥७॥ अपूज्येऽनीश्वरेपि स्वेमानात्पूज्येश्वरत्वधीः । सद्भिर्व्वादश्च साम्यं च जायते स्तब्धता नृणाम् ॥८॥ महदग्रोषवेशश्च देवा नामप्यवंदनाम् । अपक्षपातो महत्तां पुसां भवति मानतः ॥९॥ अप्रसादः सतां स्वस्मिन्मानाद्भवति निश्चितम् । इत्यादयः संतिदोषामहांतो मानमाश्रिताः ॥१०॥ त्यागी जह्यात्ततोमानं विष्णु प्रीत्यभिलाषुकः यतः स्यात्परमं सौख्यं मुक्तानां च मुमुक्षताम् ॥११॥ हरिश्च कुशिको युधिष्ठिर मुखा नृपाः । मानेनाऽविकृताः प्रापुर्गति राज्ञांसु दुर्ल्लभाम् ॥१२॥ अथ मानजयो पायागुणाः कीर्त्यंत उत्तभाः । यैरसौ जीयते शत्रुस्त्यागिभिः स्वल्पकालतः ॥१३॥ क्षेत्रक्षेत्रज्ञयोरू पे सम्यक्तांख्यविचारतः । निश्चित्य मानो हातव्यः क्षेत्रज्ञात्मधिया बुधैः ॥१४॥ त्यागिभिर्व्वा गृहस्थैर्व्वा प्रोक्तं वाक्यमरुंतुदम् । अपि त्यागी स हे नैव तिरस्कारांश्च तत्कृतान् ॥१५॥ वयोज्ञान तपोयोगैः स्वतुल्यस्यापि मानवैः । कृते महति सन्माने नेर्ष्यया क्षोममाप्नुयात् ॥१६॥ सुभोज्यं स्वकनिष्ठाय स्वस्मै दद्याच्च नीरसम् । कश्चिद्भोजन पंक्तौ चेतेन न क्रोधमाप्नुयात् ॥१७॥ स्वतुल्यायापि चेद्दद्यात्सर्व्व पूज्याधिकारिताम् । गुरुः स्वस्मैतु पदवीं कनिष्ठां तर्हिनोत्तपेत् ॥१८॥ सर्वथा मानमीर्ष्यां च त्यक्त्वा सेवेतयः सतः । साधुः सएवकथितस्त्यागी भक्तः श्रियः पतेः ॥१९॥ महतीं पदवीं प्राप्ताः पूर्वये साधवो जनाः । मानत्यागे नैवते च विनयेन महात्मसु ॥२०॥ मानो सौ पापरुपोहि गृहिणामपि नोचितः । दुर्योधनो रावणाद्याने श्रुर्य्येन स बांधवाः ॥२१॥ त्याज्यस्त्यागि जनैर्म्मानः सर्वथेति विचारतः । पालने ब्रह्मचर्य्या देर्म्मानस्त्याज्योन कर्हिचित् ॥२२॥ अन्यत्रतु त्यक्त मानो लोकैरज्ञैरुपद्रुतः । धुल्यादिभिरपि त्यागी प्राप्नुयान्नैव विक्रियाम् ॥२३॥ आक्रोशितस्ताडि तोन्यैस्तान्ना क्रोशेन्न ताडयेत् । वाच्यान त्यागिना दुर्वाग्वादः कार्योन केनचित् ॥२४॥ नवाच्यमनृतं क्वापि सत्यं च परदुःखकृत् । वपुषा मनसा वाचाद्रोहः कार्योन करस्यचित् ॥२५॥ न छिंद्याद्धरितं त्यागी स्वार्थं तृणमपि क्वचित् । त्यागिनं गृहिणं वान्यं तृणे नापि न भीषयेत् ॥२६॥ मिथ्यापवादं कस्मिश्चित्पुरुषे वापि योषिति । नारोपयेच्चनव्यंगव्यंग शब्देन भाषयेत् ॥२७॥ यथा परमहंसः प्रागार्षभो भरतो मुने । अवर्त्तत तथा वृत्यं साधुना

understand the traits of Prakruti and Purush and body and soul; and consider one's self as an immortal and eternal soul, distinct from the mortal body. This understanding helps one to forsake ego easily. A Tyagi saint should learn to take insults of other saints or householders in his stride. He must not feel jealous when someone equal to him is granted a greater honour. He must not show any aversion when someone junior or younger is served better food than himself. He should not mind if his guru bestows greater honour to one of peers. A true Sadhu is one who serves and associates with other saints without envy and jealousy. Whichever saints attained great fame in the bygone eras, they earned it with humility and servility. Ego is bad for the householders as well. Duryodhan, Shishupal, Ravan and many others were destroyed along with their friends and siblings due to their ego. Thinking of all these, the saints should forsake their ego. However, they must take pride in their adherence of their Brahamcharya Vrat and other Dharma."

Shree Hari continued, "O Muni! A Tyagi must not take pride in anything except his observation of Dharma. He must not become agitated even if ignorant persons throw dust and pebbles at him. He must never lash out at them in speech, mind or action in the face of a great provocation, insults or even beating. He must not lie and at the same time he must not speak the truth that maligns or hurts someone. He must not use violence by thought (thinking badly of somebody), speech (cussing someone) or action (beating or hurting anyone). Indeed, he must not address a disabled man as lame, mute or dumb. A true Sadhu does not uproot even grass for his own use. He does not scare anyone or level false allegations against anyone. O Muni! The Tyagi saints should behave like Jad Bharat, a son of Rhishabhdev. They should be as tolerant and forgiving as the earth. Becoming arrogant due to their heightened Atmanishtha, some misguided saints forsake their ethics. My disciple saints must never do that. My disciple saints must wake up early to perform their morning rituals. I did narrate these daily routines to you earlier at Gadhpur (Prakaran 3, Ch. 28). They must not sleep at dawn, dusk or during the day except when unwell. They must not waste their precious time without being engaged in any of the nine types of Bhakti; listening to His Katha, singing Kirtans, meditating upon Him, bowing down to Him, worshipping Him, serving Him, being His friend and totally surrendering to Him. They must read and learn

त्यागशालिना ॥२८॥ त्यागिना पृथिवीवच्चक्षमाशीलेन नित्यदा । भवितव्यं देवगुरु सच्छास्त्रा निंदकेन च ॥२९॥ आत्मनिष्ठाभिमानेन प्रायशस्त्यागिनो जनाः । धर्मक्रियास्त्यजंतीति नत कुर्यात्तुमच्छ्रुत्तः ॥३०॥ ब्राह्मेमुहूर्त्त उत्थाय कुर्यान्नित्यविधिं स्वकम् । सतु प्रागेव कथितः पृछते ते मया मुने ॥३१॥ नदि वा शयनं कुर्याद्रोगाद्यापदमंतरा । न च सूर्यास्तसमये नैव सूर्योदये तथा ॥३२॥ श्रवणं कीर्त्तनं विष्णोर्ध्यानं वंदनमर्चनम् । विना कालो वृथा नैवनेतव्यस्त्यागिना क्वचित् ॥३३॥ यथाशक्ति च कर्त्तव्याः श्रीकृष्णस्य व्रतोत्सवाः । त्यागिना चान्वहं कार्यः सच्छास्त्राभ्या स आदरात् ॥३४॥ एतेषु नियमेषु स्याद्यस्य यस्य च विच्युतिः । प्रायश्चितं तस्य तस्य त्यागी कुर्यादितंद्रितः ॥३५॥ स्वांगेन वापि दंडाद्यैस्ताऽनेयस्य कस्यचित् । सकृत्कृतेपि सामान्यादेकं दिनम् भोजनम् ॥३६॥ शोफेजाते ताडितस्य निर्गतेऽसृजिवांगतः । प्रहर्त्तो पवसे त्यागी तदा दिनचतुष्टयम् ॥३७॥ प्रहतस्यांगभंगेतु कुर्यात्पाराकमुत्तमम् । दद्याच्चयावतीर्गालीस्तत्संख्याहेष्व भोजनम् ॥३८॥ क्रोधव्याप्त शरीरः सन्वदेद्वाक्यमरुंतुदम् । यदा तदा तूपवसे त्यागवानेकवासरम् ॥३९॥ प्रायश्चित्तेतु हिंसाया विशेषोस्ति च विस्मृतः । धर्मशास्त्रात्सतु ज्ञेयोदिङ्मात्रमिहमूच्यते ॥४०॥ मत्कुणं मक्षिकां यूकांशलभं तत्समं च वा । जीवमन्यतु हिंस्याच्चेत्क्वचित्यागिजनोधिया ॥४१॥ अष्टाक्षरं तदा मंत्रं जपेदूष्टोत्तरं शतम् । एतदन्याल्प जंतोस्तु नाशे नामोच्चरेद्धरेः ॥४२॥ चटकाखुद्विरेफादि स्थूलजंतोस्तु हिंसने अज्ञानादपि संजाते कार्य्यमेकमुपोषणम् ॥४३॥ इत्थं जीवेषु निश्चित्य तारतम्यं ततः पुमान् । यथार्हं वर्द्धये त्यागीहि सानिष्कृत्युपोषणम् ॥४४॥ सूर्य्योदये च दिवसे सूर्य्यस्यास्तमये तथा । निद्रायाच्चेत्प्रमादेन कुर्य्यादेकमुपोषणम् ॥४५॥ एतेषां त्यागिना मध्येये स्युरात्मनिवेदिनः । तेषां धर्मविशेषोयस्तं मुने कथयामि ते ॥४६॥ रू प व्यक्त्यावयो व्यक्त्या सहस्त्री मुखदर्शने । अज्ञानतोपि संजाते कर्त्तव्यं तैरु पोषणम् ॥४७॥ अध्वयाने मलोत्सर्गे स्नानकालेऽन्न याचने । अज्ञाना स्त्रीमुखेक्षायां नास्तितेषामुपोषणम् ॥४८॥ फलं पत्रं जलं वापितैस्तु कृष्णा निवेदितम् । न भक्ष्यं नैव पेचं च तेषां मित्यऽधिकं मतम् ॥४९॥ बालवृद्धार्त्त पथिक हरिमंदिर कर्मणाम् । एक भुक्तदिवा स्वापनियमस्त्यागिनां न हि ॥५०॥ इति मानजयोपाया यथावत्परिकीर्त्तिताः । सत्संगं विष्णुभक्तिभ्यां सहैतेस्युः

scriptures daily and regularly and celebrate all festivals with fervour."

Shree Sahajanand Swami continued, "O Muni! A Tyagi saint must undertake appropriate atonement upon any digression from the Niyams I just outlined. He must undertake a fast for a day if he kicks, punches or beats anyone with a stick even once. A Tyagi should undertake a fast for four consecutive days if any of the above results in bruising or bleeding or a fast for twelve days if it results in permanent damage to the limbs. He should fast for the days equivalent to the times he used swear words. For using abusive or rude words, a Tyagi should fast for a day. Upon killing small insects such as mosquitoes, lice, flies, bed bugs etc. he should chant Bhagwan's eight lettered hymn one hundred and eight times. He should fast for a day for killing small animals or birds such as rats, sparrows or bees. He should increase the quantum of repentance in line with the size of the animal. This is just the very short guideline. Details should be gleaned from the Yagnavalkya Smruti. He should fast for a day for sleeping at dawn, dusk or during the day except when unwell. O Gopalanand Muni! Now let Me tell you what extra atonement the Atmanivedi Sadhus (the exalted saints who have surrendered their lives for Bhagwan) should undertake for digressing from their Niyams. They should fast for a day if they look at a woman long enough to make out her beauty or age. This does not apply for looking at woman accidently while travelling, walking or seeking alms. They must not eat or drink anything without first offering them to God. The Tyagi saints who are old, sick, travelling or engaged in building a temple are exempted from the Niyam of eating only one meal and sleeping during the daytime."

Shree Hari continued, "O Muni! I narrated the ways to overcome one's ego. They really help only with the help of other humble saints combined with sincere devotion in Bhagwan. Without these two - association of the pious and profound devotion towards Bhagwan, all means and tools are just futile. My Tyagi saints should behave as I narrated to vanquish their greed, lust, taste, affection and ego and repent for any digression from them. They should ask an eminent and pious saint for atonement for

फलप्रदाः ॥५१॥ लोभादिपंचकस्येत्थं दोषास्तन्नाशनस्य च । उपायाये चते सर्चे कथिताः शिष्ट संमताः ॥५२॥ प्रायश्चितमनुक्तं स्याद्यस्यास्तु नियमच्युतेः ।तस्या यर्थाहतत्कार्यंसतः पृष्ट्वैव वैष्णवान् ॥५३॥ प्रायश्चित्तोपवासेषु न प्राश्पमित रज्जलात् ।अनातुरो उस कृन्नैवपिबेद्वार्य्यऽपि पुरुषः ॥५४॥ शुद्धार्थ्थ उपवास श्चेदेका दश्याद्युपोषणे । प्राप्तः स्यात्तर्हितं कुर्य्या त्तृतीये वासरे पृथक् ॥५५॥ एवं द्वित्रोपवासेषु प्रायश्चित्तार्थ्थ केष्वऽपित्रतोपवासः । नोगण्य्यः कार्य्यः सत्यागिना पृथक् ॥५६॥ प्रायश्चित्तोपवासे चक्रियमाणेपुनर्य्यदि आपतेदुपवासोऽन्यः ।कुर्य्यात्तंत्रेणतं तदौ भुक्तेर न तरंजा ॥५७॥ ते वीक्षणा दौतु योषितः नाममंत्रं जपेद्विष्णोः स्पर्शेतु स्नानमाचरे तत ॥५८॥ प्रायश्चित्तेन शुद्धं यः पुरुषं तद्घांकितम् । क्वचिद्ब्रूयात्सतुचरेद्दिनमेकमुपोषणम् ॥५९॥ वैष्णवैर्न्नियमाह्येते या वद्देहस्मृतिर्भवेत् ।त्यक्तव्यास्त्यागिभिर्न्नैवत्तावत्कालमतंद्रितैः ॥६०॥ य एतैर्न्नियमैः पंचननियच्छंत्यरीनसून् । निरयेष्वेव पच्यंते मृत्वाते त्यागिनः किल ॥६१॥ आर्त्तनादान्प्रकुर्व्वंतो भुत्काते यातनाभृशम् । श्वानः खरावाजायंते भुविवा वानरादयः ॥६२॥ एतानाश्रित्य सद्धर्म्माज्ज्ञानवैराग्य संयुतान् । भजे युर्य्ये वासुदेवं प्रोक्ता एकांतिनो हिते ॥६३॥ प्रोक्ताः परमहंसास्ते जीवन्मुक्ताश्च सात्त्वताः । महाभागवताः संतः साधवो ब्रह्मवेदिनः ॥६४॥ तेषां देहस्तु पंचत्वे गंधपुष्पाद्यलंकृत । स्थापनीयो गिरेर्दूर्घ्या महारण्येऽथवा जनैः ॥६५॥ अंबुवाहोऽग्निदाघो वा देशकालानुसारतः । कर्त्तव्योरोदनं नैव कार्य्यं प्राकृतजीववत् ॥६६॥ भक्तिर्न्नारायणे तैश्च धर्म्मज्ञान विरक्तिभिः ।सहानन्यैव कर्त्तव्या त्यागिभिर्न्नित्यमादरात् ॥६७॥ तत्रोदितास्ते मुनिवर्य धर्माये त्यागिनां भक्तिमतांहि नास्ते । वदाम्यथ श्रीगुरु संश्रुतानि ज्ञानादि लक्ष्याण्यपि संविभज्य ॥६८॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागिधर्मेषु मानदोषतज्जयोपायनिरू पणनामै एकाधिकशततमोऽध्यायः ॥१०१॥

any digression I may have missed to mention. On a day of fast, one must not have anything except water and a fully fit person must not drink water repeatedly. A fast of atonement must be observed additionally after concluding the fast of an Ekadashi if an Ekadashi falls on a day of fast due to atonement. The same applies if one is undergoing more than one day of fasting as repentance. However, if he has to undertake additional fasts as atonement when already fasting, two fasts should run concurrently and not consequently. If he needs to repent for looking at or speaking with a woman after he has eaten, he should chant Bhagwan's name for one hundred and eight times and not eat again the same day instead of fasting the next day. He should take a bath and follow the same guidelines for touching a woman after his lunch. No one must call or consider him a sinner once he has undertaken the appropriate atonement. Otherwise the other person must fast for a day. These Niyams and their associated atonements must be observed as long as one is aware of his existence. Any Sadhu not controlling his greed, lust, taste, affection and ego with the help of the Niyams I just outlined is consigned to hell. After undergoing punishments of hell they are reborn on lowly lives as donkeys, dogs or monkeys for eternity."

Shree Hari concluded, "O Muni! The saints who devote their lives in the service of Bhagwan whilst observing their Niyams and have firm knowledge and detachment are called Ekantik devotees. They are variously addressed as Paramhans, Brahamvedi, Mahabhagwat and liberated for life. They should devote their life in devotion of Bhagwan Shree Krishna with full knowledge and detachment while observing their Dharma sincerely. Their body should be adorned with sandalwood and flowers upon their death and cremated, left in a forest or allowed to be flown in the river as per local customs. The wise devotees must not cry on their death. O wise sage! After narrating Dharma of Ekantik Tyagi saints, I shall narrate the traits of knowledge, detachment etc. in great detail as I have learned from My guru, Ramanand swami.

Thus ends the 101st Chapter of the Satsangi Jeevan.

अथ द्वैधिकशततमोऽध्यायः

नाना दुःख विकाराढ्यो योयं देहोस्ति देहिनाम् । आत्मा ततोऽस्ति भिन्नोवैनिर्व्विकारः सुखात्मकः ॥१॥ अच्छेद्योऽसावे भेद्यश्च नित्योजः शाश्वतोऽक्षरः । देहेद्रियांतःकरणदेवतासु प्रकाशकः ॥२॥ न क्लिद्य तेजलेनासौदह्यतेन च वह्निना । न शुष्यते वायुनापि निर्ल्लेपश्चाऽचलो मतः ॥३॥ य आत्मनिगुणाः संतिदेहादौतेन संतिहि । देहादौये च दोषास्तेन संत्यात्मनि कर्हिचित् ॥४॥ एवं भूतस्वमात्मानं ज्ञात्वा तस्याक्षरेणतु । सच्चिदानंदरू पेण ब्रह्मणैक्यं विभावयेत् ॥५॥ एषात्मनिष्ठा सुदृढ़ा ज्ञानमित्युपवर्णितम् । वैराग्यस्याऽथ वक्ष्यामि लक्षणं साधुसंमतम् ॥६॥ स्वरू पमादौ देहस्य ज्ञेयं स्वस्य परस्य च । चर्म्म पेशीमलैरेवनिभृताऽस्तीति तत्त्वतः ॥७॥ त्वङ्मांसरुधिरस्नायुमेदो मज्जास्थिखंडकैः । मलमूत्रजरोरोगैर्ज्जुष्टे देहेऽत्रकिं शुभम् ॥८॥ कृमिविड्भस्य संज्ञाऽस्ति राजनाम्नोपि यस्य च । तस्मिन्सक्ता लभंते वै मुहुर्द्देहांश्चतुर्व्विधाम् ॥९॥ शुभाशुभानि कृत्वाऽथ देहैः कर्म्माणि मानवाः । उपर्य्ययोवा मध्येवासं सरंतिति पुनः पुनः ॥१०॥ यातना नारकीस्तीव्राः प्राप्नोत्य शुभकर्म्मणा । पशुपक्ष्यल्पकीटादि गर्ह्यजन्मानि चाऽवशः ॥११॥ शुमेन कर्म्मणा क्वापि लभंते भूमिपालताम् । क्वापि पाताल सौख्यानि स्वर्ग सौख्यानि च क्वचित् ॥१२॥ सुखान्पोतानि सर्व्वाणि वर्त्ततेनश्चराणि हि । कामलोभभयेर्ष्यारुट्स्यर्द्वाद्यैर्न्निभृतानि च ॥१३॥ दिने ब्रह्मण एकस्मिंश्चतुर्द्दश सुराधिपाः । नश्यंति क्षीयते सोपिस विराट् प्राकृतेलये ॥१४॥ यत्किंचिद्ऽस्ति प्रकृति पुरुषाभ्यां समुद्गतम् । स्थावरं जंगमं वातद्भक्ष्यं कालस्य विद्यते ॥१५॥ क्षयिष्णुत्वं सदुःखत्व मित्थं ज्ञात्वाऽखिलस्य च । अनासक्तिः स्वदेहादौ यातद्वौ राग्य मुच्यते ॥१६॥ वासुदेवावतारेथ माहात्म्यज्ञानपूर्व्विका । स्नेहन सेवावृत्तिर्य्या साभक्तिरिति कथ्यते ॥१७॥ श्वेतद्वीपे ब्रह्मपुरे गोलोकेऽपि च धामनि वैकुंठा दौयदैश्वर्य्यं दिव्यं दिव्याश्च पार्षदाः ॥१८॥ स्वेच्छया मनुजा कारेहरौत द्विद्यतेऽखिलम् । दिव्य भावेनेति बोधो माहात्म्य ज्ञानमुच्यते ॥१९॥ इति ज्ञात्वैव नवभिः प्रकारैः श्रवणादिभिः । सेवनं तस्य यत्प्रेम्णा तत्प्रोक्तं भक्तिलक्षणम् ॥२०॥ ज्ञानवैराग्य सहितां

CHAPTER 102

Bhagwan Narayanmuni said, “O Muni! A human body is subject to the change due to the vagaries of time and endures various pains while a soul is distinct from the body and is unchangeable. It is eternal, impregnable, constant and permanent in nature and is the controller of body, senses and mind. It is neither ever born nor ever dies. The water cannot wet it, the wind cannot dry it, the fire cannot burn it and weapons cannot decimate or pierce it. It remains undefiled and invariable forever. The body’s trait of variability or its faults do not exist in a soul and soul’s trait of permanence does not exist in a body. They are two distinct entities. One should realise such qualities of his soul and consider it as his true form and try to attain unison with AksharBrahm. This understanding is called Atmanishtha and the great scriptures consider this Atmanishtha synonymous with Gnaan, the knowledge.”

Shree Hari continued, “Now let Me define Vairagya - detachment. One’s own body and that of the others is nothing but a bag of twelve wastes; skin, blood, meat, muscles, fat, bones, marrow, excreta, urine, old age and diseases contained within a tout layer of skin. Do you see any goodness in any of them? A body, even if it is of a king, ends up filled with insects, as excreta or ashes. (If left abandoned, it is either putrefied with insect or excreted if eaten by wild animals and burns to ashes if cremated.) A person empathetic with his body is subjected to take many births in one of the four types of life form. He has to bear consequences of all his actions preformed with the body. He endures great pains for his evil deeds and attains great happiness of heaven or a kingdom of this world. This happiness, though appearing eternal, is short lived and vices such as lust, anger, greed, envy etc. do not leave him alone even in this happiness. O Muni! Fourteen Indras (kings of heaven) are born and perished in a single day of Brahma. Even Brahma perishes at the time of Prakrut Pralay. Everything that is created from Maya perishes over a period of time. The apathy developed towards everything that is perishable and the cause of grief is called Vairagya.”

Shree Narayanmuni continued, “O Muni! Serving Bhagwan Vaasudev and His Avtaars with deep love and knowledge of His greatness is called Bhakti. Bhagwan’s

भक्तिमेवं विद्यांतुये । हरौकुर्य्यं स्वधर्म्मस्थास्तेतु भक्तोत्त मामताः ॥२१॥ संतोय ईदृशालोके प्रोक्ताः सद्गुरवोहिते । येषां दर्शनमात्रेण नश्यते सर्व्वपातकैः ॥२२॥ तेषायेवाश्रयात्पुंसः कर्म्मभिर्भ्राभ्यतो भवे । निःश्रेय संभवे देवभक्तानां धर्म्म चारिणाम् ॥२३॥ एतएव ततः संतः सेवनीयाः मुमुक्षुणा । पूजा चैषां विधातव्या सद्गुरुणां महात्मनाम् ॥२४॥ प्रवृत्तश्च निवृत्तश्च धर्म्मोहि द्विविधो मतः । द्वयोपि विष्णुसंबंधाद्भावत्ये कांत संज्ञितः ॥२५॥ निवृत्तधर्म्मै कांतित्वं प्रापुर्हि सनकादयः । प्रवृत्त धर्म्मै कांतित्वं मरीच्याद्यास्तथाऽऽप्रुवन् ॥२६॥ एकांते नैव धर्म्मेण भुक्तिरात्यंति कीमता । न केवलं निवृत्तेन धर्म्मेणाऽपितरेण वा ॥२७॥ स्वरू पमस्य धर्म्मस्य कथ्यते चाधुना स्फुटम् । विद्वद्भिरपि दुर्ज्ञेय विना हरि समाश्रयम् ॥२८॥ आंतराणां च बाह्यानां करणानां स्वभावतः । नैरंतर्य्येण सक्ताः स्युर्व्विष्णावखिलवृत्तयः ॥२९॥ ततः पुमान्प्रवृत्तं वार्मिवैर्तिकर्म्म वैदिकम् । कुर्य्याद् हिंसं निष्कामं ज्ञानवैराग्ययुक्तुयत् ॥३०॥ सएवैकांत इत्युक्तो धर्म्मोनिः श्रेयसप्रदः । तद्वंतः पुरुषायेते प्रोक्ता एकांतिका बुधैः ॥३१॥ स्वधर्म्मादि युतानन्य भगवद्भक्तिलक्षणः । एषधर्मोहि भवतीत्यऽल्पसत्वैः सुदुर्द्धरः ॥३२॥ धारकाः स्पुर्यदात्वऽस्य तदा प्रादुर्भवत्यऽसौ । न भवंति यदाते च तिरोभवति वैतदा ॥३३॥ साक्षाद् भगवतः संगात्तद्भक्तानां च वेदूशाम् । धर्मोह्येष परः पुंभिः प्राप्यतेनान्यथा क्वचित् ॥३४॥ भवेदेष यदा यत्र तदा तत्र कृतम् युगम् । भवेदेवनतु त्रेता द्वापरं न कलिर्न च ॥३५॥ एकांतधर्ममाश्रित्य गृहिभिर्यजनं हरेः । द्रव्ययज्ञैरहिंसैस्तु विधाव्यं यथाविधि ॥३६॥ तमेव धर्ममाश्रित्य यष्टव्यस्त्यागिभिर्हरिः । ब्रह्मयज्ञैस्तपोयज्ञैर्योगयज्ञादिभिर्भुवि ॥३७॥ तेषु यज्ञेषु ये देवास्तदीयत्वेनतेऽखिलाः । भावयित्वाभ्यर्चनीया नतु कार्या पृथग्मतिः ॥३८॥ एकांतिनो वैष्णवाये ते त्यक्ता भौतिकानिह । देहाल्लाब्ध्वादिव्य तनुर्गोलोकं धामयांतिहि ॥३९॥ इत्येकांतस्य धर्मस्य लक्षणं कथितं स्फुटम् । तपांस्यु ग्राणियत्प्राह्यौ चक्रुः पूर्वं महर्षयः ॥४०॥ तस्मान्मुमुक्षुरि छेद्यः श्रेय आत्यंतिकं सतु । एकांत धर्मं सेवेत मुक्तः स्यात्संसृते स्ततः ॥४१॥ पुरापि येये संप्राप्तामुक्तिमात्यंतिकीं जनाः । तेप्यनेनैव धर्मेण प्राप्तानत्वन्यसाधनैः ॥४२॥ पालयंस्वमिमं

supreme abode, variously called Shwetdweep, Akshardham, Golok, Vaikunth is divine and the Parshads residing in His abode are divine. Bhagwan in His human form is independent and supreme master of the innumerable universes. This is the greatness of Bhagwan. Bhakti is to serve Him personally by any of the nine means after understanding His greatness. A person who serves Him with this understanding while observing his Dharma (of Varna and Ashram) is the best amongst His devotees. Such an Ekantik saint should be anointed as a guru, who can redeem one from the gravest of sins. A man should associate with such saints and serve and revere them."

Shree Swaminarayan Bhagwan continued, "O Gopalanand swami! Dharma is of two types; active (living within the world as a householder) and inactive (dwell in the forest after renouncing the world). Both types of Dharma, if followed sincerely and for His pleasure, help one become Ekantik devotee of Bhagwan. Sages like Sanak attained Bhagwan by following the inactive path while Sage Marichi and others attained the same goal following the other path. Just renouncing the world and living by the code of ethics is not enough to attain Moksha; one has to have profound devotion towards Bhagwan besides living by his Dharma to attain Moksha. This is called Ekantik Dharma. Let Me expand on this. Even the best of scholars cannot hope to become Ekantik devotees without accepting the supremacy and without going under tutelage of Bhagwan. An Ekantik devotee's senses and mind must remain in constant reminiscence of Bhagwan and all his deeds are undertaken just to please Bhagwan. He must become free from mundane desires and observe non violence (in thought, speech and action) strictly before taking up either an active or inactive path of Dharma. Dharma observed under such strict guidelines is called Ekantik Dharma which is capable of redeeming a man. Observing one's Dharma coupled with true knowledge, detachment and Ekantik Bhakti is called Ekantik Dharma. It is not easy for the weak to follow this arduous path. Ekantik Dharma slowly degenerates in the absence of its numerable adherers. People can follow this path with the blessings of its true adherers or Bhagwan Himself. Satya Yug prevails in the presence of such Ekantik devotees."

Lord Shree Hari continued, "O wise Muni! The householder adherers of Ekantik Dharma must earn their living by judicious means and use that wealth to serve Bhagwan by performing various non sacrificial Yagnas. The Tyagi adherers of Ekantik Dharma

धर्मत्यागिनोऽन्यान्मदाश्रितान् । तथैव वर्त्तयेः सर्वान् समर्थोऽसियतो मुने ॥४३॥ धर्मामृतमिदं पुण्यं सेवेरन्येऽत्र सज्जनाः । कालसर्पभयं तेषां संसृतिः स्यान्न कर्हित् ॥४४॥ इति परमपवित्रं सर्वदा सेवनीयं, निपुणमतिमहद्भिः सर्वसंताप हृद्ये । सरसमिह पिबंतित्यागिधर्मामृतं, तेजनिमृतिभयमुक्ता धामयांत्येव विष्णोः ॥४५॥ इत्युक्तमाश्रुत्यस साधु धर्मवृंद सदीशेन मुनिः प्रसन्नः । स्वयंतथैवाऽनघवर्त्तमानोद्धवीवृत त्वागिजनांश्च सर्वान् ॥४६॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागिधर्मेषुज्ञानादिलक्षणनिरू पणनामा द्व्यधिकशततमोऽध्यायः ॥१०२॥

अथ त्र्याधिकशततमोमध्यायः

सुव्रत उवाच ।

एकदाऽथ हरिं राजन्नित्यानंदो महामुनिः । तदग्र उपविष्ट स्तं नत्वाऽपृछत्कृतांजलिः ॥१॥

नित्यानंदनुवाच ।

ऋ ते ज्ञानान्नमुक्तिः स्यादित्यस्ति भगवत्छ्रुतिः । ज्ञानं तत्कृपया मह्यं वक्तु मर्हसि निश्चिताम् ॥२॥

सुव्रतमुनि उवाच ।

इति पृष्टः सभगवान्मुनिना तेन भूपते । कथयामास तं ज्ञानं सांख्यशास्त्रविनिश्चितम् ॥३॥

श्री नारायणमुनिरुवाच ।

ब्रह्मांडसर्गद्वारा ते वदामि ज्ञानमंजसा । येनमुक्तिभवेन्नृणां श्रृणुत्वं मुनिसत्तम ॥४॥ आत्यंतिके लये पूर्वं भगवानेक एवहि । आसीत्स्वयं वासुदेवः स्वकीयेऽक्षरधामनि ॥५॥ महापुमान्महामाया सहैवानंतकोटिभिः । प्रधानपुरुषैस्तस्य प्रकाशेऽस्वपतां तदा

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should serve Bhagwan by performing various austerities such as Kruchh and Chaandrayan Vrats and Japa. Indra and other Devtas must never be considered as the primary benefactor of the Yagnas even when Yagnas are preformed for their homage. Such Ekantik devotees attain My supreme abode and get divine bodies there. Many great sages had undergone severe austerities to become Ekantik devotees. Therefore, any person desirous of Moksha must follow Ekantik Dharma, which liberates them from the cycle of death and rebirth. Whoever attained Moksha in the past did so only by following Ekantik Dharma and not by any other means. O Muni! You are a great follower of this Ekantik Dharma and must ensure that all My disciples; Tyagi and Grahastha alike, follow the same. Whoever in this world observes Ekantik Dharma is never subjected to the cycle of death and rebirth. This narration of Dharma of Tyagi saints is called 'Dharmamrut' (nectar of Dharma). Whoever listens to this Dharmamrut is liberated from the cycle of rebirth and indeed attains Akshardham."

Suvrat Muni said, "O pious King Pratapsinh! Gopalanand swami was greatly pleased to hear the Dharmas of Tyagi saints. Not only did he follow them, he ensured that the other saints followed His sermon sincerely.

Thus ends the 102nd Chapter of the Satsangi Jeevan.

CHAPTER 103

Suvrat Muni said, "O king! Once Nityanand swami approached Shree Hari and asked Him, 'O Bhagwan! It is said in the scriptures that one cannot hope to become liberated without Gnaan (knowledge). Would You please enlighten me by telling me what this knowledge is?' O king! Bhagwan Shree Hari narrated the knowledge of Sankhya philosophy to Nityanand swami."

Bhagwan Shree Narayanmuni said, "O Muni! I shall reiterate the knowledge of the creation of the cosmos, knowing which a man can attain Moksha. Just after the total annihilation - Atyantik Pralay, Bhagwan Vaasudev remained alone in His Akshardham. Mahapurush, Mahamaya and innumerable numbers of Pradhan and Purush were lying dormant within the luminosity of Akshardham. Bhagwan is called by various names; Shree Krishna, Purushottam, Parmatma, Vishnu, Parabrahm, Shree

॥६॥ स श्रीकृष्णोदिव्यमूर्तिः प्रोच्यते पुरुषोत्तमः । परमात्मापरंब्रह्मविष्णुर्नारायणश्च सः ॥७॥ ज्योतीरू पोऽक्षरातीतोहरिश्च परमः पुमान् । प्रोक्तः सएव वेदेषु पुराणेषु च भारते ॥८॥ सिसृक्षाऽभूद्यदातस्य ब्रह्मांडानां तदासतु । प्राबोधयत्स्वे क्षणेन महाकालाख्य पुरुषम् ॥९॥ यं जीवं चाक्षरं ब्रह्म प्रवदंति नरं मुने । अनेककोटिब्रह्मांडजन्मस्थित्यंतक ारणम् ॥१०॥ पुरुषेणात्मभूतेन महामायां च तेन सः । प्राबोधयद्वासुदेवो वीक्ष्यांऽसिसृक्षया ॥११॥ प्रबुद्धया तया साकं प्रभोस्तस्येच्छयैवसः । बहुकालं स्मरमते महाकालो हि पुरुषः ॥१२॥ सतस्यां गर्भमाधत्त बहुकालं दधौ च सा । ततः प्रधानपुरुषान्प्रासूतानेककोटिशः ॥१३॥ प्रधानानां तथा पुंसांयोगे नैवांडकोटयः । इच्छया वासुदेवस्य जायते स्मह्यनेकशः ॥१४॥ रमणस्य श्रमेणैव स्वेदांबु पुरुषांगतः । बभूव नारसंज्ञं यद्ब्रह्मांडौघाश्रयं विदुः ॥१५॥ प्रकाशानंदरू पं तद्यस्यैकेनापि बिंदुना । जीवेशाः सुखिनः संति नैक ब्रह्मांडवासिनः ॥१६॥ स्वांगोत्पन्ने जले तस्मिन्नऽशेत सनरस्ततः । अपोनारा इति श्रुत्यानारायणा इतीर्य्यते ॥१७॥ कूटस्थश्चाक्षरात्मा सावव्यक्तः प्रकृतेः परः । अप्रमेयश्च विबुधैर्म्महापुरुष उच्यते ॥१८॥ शयानस्य प्रभो तस्य पादसंवाहनं तदा । दिव्यमूर्तिर्म्महामाया करोती प्रीणयंत्यमुम् ॥१९॥ वासुदेवः सच स्वाभिः सत्यज्ञानादि शक्तिभिः । तेषु सर्व्वेष्वऽन्वितोस्तिव्यतिरिक्तोऽस्ति च स्वतः ॥२०॥ ब्रह्मांडानां समुत्पत्तिर्भवत्येवं हरीच्छया । उत्पत्ति रीतिं कथये तत्रैकस्यादितो मुने ॥२१॥ अधिष्ठाता प्रधानस्य पुरुषोयः पुरोदितः । अनादि निधनोदेव ईश्वरेशः स उच्यते ॥२२॥ योऽन्वयमतिरेकाभ्यां देष्वऽव्याकृतादिषु । ईश्वरब्रह्मविष्णवाख्याधत्ते चास्तेपथक्ततः ॥२३॥ सगुणब्रह्मसंज्ञोसौसिसुक्षुः पुरुषोजगत् । कालं कर्म्मस्वभावं च प्रात्नोत्पादौ हरीच्छया ॥२४॥ ईक्षणं वीर्य्यमाधत्ते महापुरुषवीक्षितः । पुरुषः स प्रधानाख्य प्रकृतौ तैः समन्वितः ॥२५॥ पुरुषाधिष्ठितेनाऽथ प्रधाने त्रिगुणात्मके । प्राप्नुवंति गुणाः क्षोभं काले नैवादितस्त्र यः ॥२६॥ परिणामः स्वभावेन ततस्तेषां च जायते । महत्तत्त्वस्य जननं जायते तेन कर्म्मणा ॥२७॥ शुद्धं गुणत्रयंह्येतत्प्रोच्यतेऽव्याकृताभिधम् । अव्यूढ करपादादिव पुरीशस्य चादिमम् ॥२८॥ तदात्मा पुरुषोयश्रस ईश्वर इतीर्य्यते ।

Hari, Parampurush, Jyotiswarup, Aksharatit etc. in the Vedas, the Puranas, the Mahabharat and other scriptures. Bhagwan looked at Mahakaal (Purush) when He desired to create a universe. Mahakaal, variably described as Mahapurush, Akshar, Brahm, soul, Nar etc. is the building block of a number of universes. Bhagwan woke up Mahamaya with the same intent. Mahakaal (male) impregnated Mahamaya (female) and as a result, millions of Pradhan (female) and Purush (male) were born from Mahamaya. As a focal reason of Bhagwan's desire, millions of universes were created by the mutation of Pradhan and Purush. Sweat that excreted from the body of Mahakaal (also called Nar) became known as 'Naar' which the wise sages consider as one of the vital building blocks of the creation of cosmos. This water (Naar) is not an ordinary water, but is radiant bliss from which, souls of the universes derive their pleasure. Mahapurush lied on the surface of Naar, the water excreted from his body in the form of sweat. Therefore, the Vedas call him Narayan. The wise scholars describe Narayan as beyond Maya, objectivity, knowledge, senses and the span of measurements; and supreme being, unchangeable, constant, eternal and soul of Akshar. Mahamaya transformed herself in a woman and started massaging the feet of Narayan lying on the water. Bhagwan Vaasudev, on Whose wish Mahapurush woke up, divinely dwells in everything that was created since then. (He is omnipresent in everything.) At the same time, He independently resides in His supreme abode as well. O Muni! I shall describe the process of creation of one universe among innumerable universes that are created just on Bhagwan's wish."

Bhagwan Shree Hari continued, "O Muni! Mahakaal or Akshar the source of the creation, the controller of Pradhan and Purush is eternal and beyond everything that is created through him. He dwells in Virat with its three bodies; Avyakrut, Sutratma and Virat and assumes the names of Ishwar, Brahm and Vishnu. Though being present in them at all times, he has a separate distinct identity of his own. As he is able to bring about the changes in the three properties of Maya, he is called Sagun Brahm. For the purpose of furthering the creation of the universe, Bhagwan Vaasudev grants him three potencies (Kaal, Karma and Svabhav) to continue the process of creation. With his potency of Kaal, Purush impregnates Pradhan (or Prakruti) by looking at her and the three properties of Maya - Satva, Raj and Tama become potent within Prakruti

मायाभयो जीवनुक्तः श्रीमद्भागतेत्वऽसौ ॥२९॥ उद्बुद्धशुद्धसत्त्वादि त्रिगुणा प्रकृतिस्तु सा । तदा सत्त्वगुणाद्वारामहत्तत्त्वं प्रसूयते ॥३०॥ प्रकाशरू पं शांतं च कूटस्थं जगदेकुरम् । ज्ञानक्रियाभ्यां शक्तिभ्यां चित्तं सूत्र च यद्विदुः ॥३१॥ पदं साक्षाद्भगवतः शांतं सत्त्वगुणशुचि । अविकारीति च प्रोक्तं वृत्ति भिश्चित्तलक्षणम् ॥३२॥ अनुप्राणांति यं प्राणाः प्राणं तं सर्व्वजंतुषु । समहाप्राणइत्याऊ र्य्यत्त सूत्रमिहोदितम् ॥३३॥ अथ मायाक ालक र्म्म स्वभावैश्च विकुर्व्वतः । महत्तत्वादहंकारः सहरुद्रेवा जायते ॥३४॥ ज्ञानशक्तिः क्रियाशक्तिर्द्रव्यशक्तिश्च स त्रिधा । वैकारिकस्तैजसश्च तामसश्चेति कथ्यते ॥३५॥ त्रिगुणोऽसातुऽहे कारस्तत्त्वेन महतासह । सूत्राभिधानमीशस्य द्वितीयं व पुरुच्यते ॥३६॥ ईश्वरोऽव्याकृतात्मा च वपुषस्तस्य योगतः । हिरण्यगर्म इत्याख्यां द्वितीयां लभत्ते पुनः ॥३७॥ समग्र व्यष्टनुपाधीनां जीवानां सूक्ष्मकारणे । सूत्रात्मनीहवपुषी विलीने भवतस्तदा ॥३८॥ खवाय्वग्न्यप्पथिव्यश्रूलीनास्तस्मिंस्तदास्थिताः । शब्दः स्पर्शेरू प रसौगंध इत्यपि पंच च ॥३९॥ यदैतत्क्षोभमाप्नोति कालशक्त्यादिभिर्व्वपुः । तदातत्र स्थिताजीवाः संचितानादि कर्म्मणाम् ॥४०॥ परिपक्वदशां प्राप्य स्व स्व कर्म्मानुसारतः । तिष्ठंत्यं कुरितास्तत्र विराजोप जनिं ब्रुवे ॥४१॥ यद्योगाद्भवतित्रेधामव्याकृतात्मा तु पुरुषः । यथाकाशो मेघमठकुंभयोगात्रि संज्ञकः ॥४२॥ असावपि तथैवा व्याकृत सूत्र विराडनुजा । ईशोहिरण्यगर्भश्चवैश्वानर इतीर्य्यते ॥४३॥ ब्रह्मांडसर्गस्त्रि गुणात्मका द्वैतस्माद्यथाऽभूत्रि गुणात्मकोऽसौ । तथैव तुभ्यं मुनिवर्य तत्त्व लक्ष्मोक्ति पूर्वं कथयामि बुद्धौ ॥४४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे
ज्ञानोपदेशेपौरुषसर्गनिरू पणनामात्र्यधिकशततमोऽध्यायः ॥१०३॥

(they were present but were dormant). With the potency of Svabhav, Purush brings about a fundamental change in three properties of Prakruti. The birth of Mahatatva from Prakruti is brought about with his Svabhav potency. O Muni! One of the first bodies of Vairaj is called Avyakrut, as it does not have limbs (and proper physical shape); is born from Prakruti. Ishwar is its controlling deity. Though it has three properties of Maya, it is unable to do anything; therefore, it is pure. The Shreemad Bhagwat describes Avyakrut Ishwar as a soul influenced by Maya. The three properties of Maya have now become dynamic within Prakruti with the proximity of Purush. Mahatatva emerges from Satva property of Maya. It is serene, radiant, unchangeable and starting point of the universe. It is also known as 'Chitt' and 'Sutra' due to its potency of thinking and ability to perform. Chitt is pure, constant and has an ability to attain God while Sutra is the life force behind every living being and force behind their power to perform. As every living being gains the ability to perform (to breathe) from Sutra, it is also called 'MahaPran'. Three types of 'Ahankar' - Satvik, Rajas and Tamas along with its ruling deity Rudra, emerge from Mahatatva. The three types of Ahankar have three traits; knowledge, ability to perform and accumulation of matter respectively. The combination of Avyakrut Ishwar and three types of Ahankar results in the second type of body called Sutratma or Hiranyagarbha."

Shree Hari continued, "O Muni! All souls with their Sukshma and Karan bodies, five subtle elements - Shabda, Sparsh, Roop, Ras and Gandh and five gross elements - Akash, Vayu, Agni, Jal and Pruthvi, dwell dormant within Sutratma. When Sutratma body becomes dynamic due to its Kaal, Karma and Svabhav potencies, the souls, according to their past deeds, prepare to emerge from Hiranyagarbha (they get bodies according to their past deeds and endure the consequences of their past deeds.) Just as the sky is known by three different names (Meghakash, Mathakash and Kumbhakash) according to its association with three distinct entities (respectively open space, house and a pitcher), Purush is known as Ishwar, Hiranyagarbha and Vaishvanar by due association with Avyakrut, Sutratma and Virat bodies. (He is a single entity. Just as a human body has three bodies - Sthool, Suksma and Karan; Purush has three bodies.) O Muni! I shall now narrate how this universe was created by (or emerged from) three types of Ahankar and the formation of Virat body."

Thus ends the 103rd Chapter of the Satsangi Jeevan.

अथ चतुराधिकशततमोऽध्यायः

श्री नारायणमुनि रुवाच ।

वैकारिकादहंकारात्स चंद्रं जायते मनः । कामस्य संभवोयस्य संकल्पाश्च विकल्पनात् ॥१॥ धैर्य्यं तथोपपत्तिश्च व्यक्तिं भ्रांतिश्च कल्पना । क्षमासत्त्वमसत्त्वं च शीघ्रतेति मनोगुणाः ॥२॥ कार्योत्पत्तो हि सर्व्वत्र मायाकालश्च कर्म्म च । स्वभाव ईक्षणं पुंसो हरेरिच्छेति हेतवः ॥३॥ देवता इन्द्रियाणां च जानावैकारिकाद्दश । दिग्वातार्क्क प्रचेतोश्विवह्नींद्रोपेन्द्रमित्रकाः ॥४॥ विषयाणामिंद्रियाणां विभागेनाभिव्यंजनम् । कुर्व्वंति देवतानूनं दिगाद्याश्च पृथक् पृथक् ॥५॥ दशेंद्रियाणि बुद्धिश्च ब्रह्मा प्राणश्च तैजसात् । कालादिभिरहंकारादुत्पद्यंते विकुर्व्वतः ॥६॥ श्रोत्रंत्वग्टवक्र रसना घ्राणं ज्ञानेन्द्रियाणि हि । कर्म्मेंद्रियाणि वाक्याणि चरणोपस्थ पायवः ॥७॥ श्रवणादि क्रियासिद्धौ करणत्वं तु लक्षणम् । श्रोत्रादीनामिंद्रियाणां विज्ञातव्यं पृथक् पृथक् ॥८॥ इन्द्रियानुग्रहः स्वापः संशयोनिश्चयः स्मृतिः । मिथ्याज्ञानं ध्यानचिंता धारणोति धियोगुणाः ॥९॥ तैजसस्य पृथक्कार्य्यं केचिन्नेच्छंति कापिलाः । सात्त्विकात्तामसाज्जातंयत्कार्य्यं तस्य तद्विदुः ॥१०॥ तामसाच्च विकुर्व्वाणात्पूर्व्वोक्तैरेव हेतुभिः । शब्दो भवति तस्माच्च नमः शब्दगुणां किल ॥११॥ विकुर्व्वतश्च खात्स्पर्शो जायते पूर्वहेतुभिः । ततो वायुः स्पर्श गुणाः शब्दवांश्च परान्वयात् ॥१२॥ वायोर्व्वि कुर्व्वतो रू पं तेजस्तस्माच्च जायते । स्वतोरू प गुणां शब्दस्पर्शवच्च परान्वयात ॥१३॥ तेजसोऽथ रसस्तस्माज्जायते भोविकुर्व्वतः । परान्वयाच्छब्दस्पर्शरू पवद्रसक्स्वतः ॥१४॥ अंभ सोजायते गंधस्ततो गंधगुणाधरा । शब्दस्पर्शरू परसगुणैर्य्युक्ता परान्वयात् ॥१५॥ शब्दादयोगुणाः पंच तन्मात्राख्या इहोदित्ताः । आकाशादीनि तु महाभूतान्युक्तानि

CHAPTER 104

Bhagwan Narayanmuni said, "O Nityanand Muni! Maya, Kaal, Karma, Svabhav, a gaze of Purush and Shree Hari's express desire are the causes of everything that is created. Mind and its ruling deity, the Moon, emerged from Satvik Ahankar. The mind is the cause of all thoughts and desires. Patience, imagination, compassion, the good and the bad, haste, delusion, art of discussion are some of the traits of the mind. The next to emerge from Satvik Ahankar were ten deities, namely Dig (the sides like East, West etc.), Vayu, Surya, Varun, Ashvinikumar, Agni, Indra, Vishnu, Mitradev and Prajapati of the five sense organs and five functional organs. These deities provide the power to the organs to function. Five sense organs - ears, skin, eyes, tongue and nose; five functional organs - tongue, hands, feet, excreting organs and genitals; intellect, Brahma and life forces (Pran) emerged from Rajas Ahankar. To hear, touch, see and undertake their respective functions are the traits of these ten organs. To provide the ability for the organs to undertake their functions, doubt, determination, memorise, conjecture, thinking and meditation are some of the properties of intellect. Some adherers of Kapil philosophy do not accept that anything emerged from Rajas Ahankar. Rather, they think Rajas Ahankar has only a subsidiary function to assist Satvik and Tamas Ahankar."

Shree Hari continued, "O Muni! Shabda (sound) is the first to emerge from Tamas Ahankar. Akasha, a receptacle for the sound, emerged from the sound. Sparsh (touch) emerged from Akash and Vayu (wind) emerged from touch. The wind has two traits; it spreads the sound and converts the sense of touch into reality. Roop (sight) emerged from Vayu and Tej (radiance) emerged from sight. Radiance (or light) reveals the vision and as it has emerged from the wind, it also has two traits of wind, sound and touch. Rasa (taste) emerged from Tej and Jal (water) emerged from Rasa. Water (or liquid) gives taste to everything and taste is the main trait of water. The traits of its predecessors (Akash, Vayu and Tej), sound, touch and sight are its other traits. Gandh (smell) emerges from the water and Pruthvi (earth or soil) emerged from Gandh. Smell is the main trait of the earth while sound, touch, sight and taste are its other traits. Thus the earth has all the five traits in it. The five gross (or base) elements - sky, wind, light, water and earth have emerged from the five senses - sound, touch, sight, taste and smell. Thus, logically, the senses are the mothers of the elements. The sky has only

पंच च ॥१६॥ एकद्वित्रिचतुः पंचसंख्याः संतिगुणाः । क्रमात् नभोनभस्वत्तेजोबुह्यं पृथ्वीनां सर्व्व संमत्ताः ॥१७॥ शब्दस्पर्शरू परसगंधानामिह्लक्षणम् । श्रोत्रत्व गक्षि रसनाघ्राणां ग्राह्यत्व मुच्यते ॥१८॥ एषां दशानामन्येपि प्रोक्ताव्यासादिभिर्गुणाः । नाना युक्तोः समाश्रित्य संतितानपि कीर्त्तये ॥१९॥ प्राणेन्द्रियात्मधिष्ण्यत्वं छिद्रता बहिरंतरम् । आश्रयांतर शून्यत्वमव्यक्तत्वा विकारिते ॥२०॥ अप्रतीघातता चैव भूतत्व मितितद्विदः । आकाशस्य गुणानेताना दुर्व्वायु गुणान्ब्रुवे ॥२१॥ वादस्थानं स्वतंत्रत्वं नेतृत्वं द्रव्यशब्दयोः । चालनं व्यूहनं प्राप्तिर्म्मोक्षः शौर्य्यं बलभवः ॥२२॥ आत्मत्वमिंद्रियाणां च गुणावायोरुदीरिताः । दुद्यर्षतातेजनं च ताय पाकः प्रकाशनम् ॥२३॥ रागश्च लाघवं तैक्ष्ण्यमुद्गतिर्हि ममर्द्दनम् । क्षुधापिपासा शोकश्च तेजसोऽमी गुणामताः ॥२४॥ शैत्यं क्लेदोद्रवत्वं च भौमानां श्रपणं तथा । ता पापनोदस्तृप्तिश्च सौम्यतास्नेहमार्द्दवे ॥२५॥ आप्यायनं प्राणनं च भूयस्त्वं चांबुनो गुणाः । स्थैर्य्यं गुरुत्वं काठिन्यं सक्तिश्च प्रसवात्मता ॥२६॥ संहारो धारणं धैर्य्यमाकाशादेर्व्विशेषणम् । भावनं ब्रह्मणाश्चेति पृथिव्या उदिता गुणाः ॥२७॥ अर्थ्याश्रयोद्रष्टृ लिंगं शब्दः सत्वऽस्त्यऽनेकधा । स्वररू पः सप्तविधस्तत्रषड्डादिकोपतः ॥२८॥ वाद्यानां च गजादीनां वृक्षादीनां पृथक्पृथक्शब्दाः । संतीति बोद्धव्यं तथा स्पर्शोस्त्यनेकधा ॥२९॥ उष्णः शीतः सुखो दुःखो स्निग्धोविशद एव च । तथा खरोमृदुः श्लक्ष्णो लघुर्गुरुरितीरितः ॥३०॥ रू पं षोडशधा प्राहुः शुक्लं कृष्णं तथाऽरुणम् । नीलपीतं कर्ब्बुरं च स्थूलं सूक्ष्म च वर्तुलम् ॥३१॥ ह्रस्वंदीर्घं दारुणं च मृदु श्लक्ष्णं च चिक्कणम् । चतुरस्नमितिज्ञेयं रसः प्रोक्तस्तुषद्विधः ॥३२॥ मधुरो लवणस्तिक्तः कटुरसः कषायकः । रसएकोपि संसर्ग्गा द्रव्याणां बहुधामतः ॥३३॥ गंधोपिबहुधा प्रोक्तः संसर्ग्गिद्रव्य योगतः । इष्टोनिष्टश्च मधुरो निर्हारी संहतः कटुः ॥३४॥ स्निग्धो

one trait - sound, but the elements that emerged from it progressively have the properties of its predecessors. Thus wind has two, light has three, water has four and the earth has five properties within. The traits of sound, touch, sight, taste and smell are to be absorbed by five sense organs - ears, skin, eyes, tongue and nose respectively."

Bhagwan Shree Hari continued, "O Nityanand swami! Sage Vyas has described the other traits of the five senses and five base elements in great detail in the Mahabharat, which I shall reiterate for your knowledge. To shelter mind, organs and life forces, to occupy the space within and out, not being subsidiary to any other elements, to be present in all other elements, amorphousness and not subject to decomposition are some of the properties of Akash. To hold and transport the sound around, to transport sound and touch to its organs, to quiver plants, to gather dry leaves and hay, to help move stool and urine out of the body, to transport souls to its destination after the death of its body and to provide functionality to the organs are some of the important properties of wind. To remove oxides and thus give a sheen to gold and other precious metals (by heat), to cause pain, to ripen the grain, to reveal the true shape, size and colour of all objects, to remove chill and to generate thirst and hunger are some additional traits of light. To cool, to wet, to soften, to quench the thirst, to diminish the heat, to cook the food, to provide fluidity, to smoothen, to give mildness, to bestow life to everything, to beautify the objects (by cleaning) and abundance are extra properties of water. To absorb water, to divide or separate the other four elements, patience, an ability to endure, to feed the plants, stability, calmness, solidity, ability of not to be altered by the presence of other elements within and to provide imagination of God and an opportunity to give Him homage in a form of His Murti are other substantial traits of earth."

Shree Sahajanand Swami continued, "O Muni! Now listen to the properties of the five senses. The sound reveals the identity of the speaker and the meaning of what they want to convey. It is of seven types (Shadaj, Nishad, Rhishabh, Gandhar, Madhyam, Dhaivat and Pancham). The sounds of musical instruments, animals and plants are different. Similarly, touch is of various types such as cold, hot, happy, sad, lovely, soft, harsh, short, long, malicious and innocent. Sight (expressed as colours and shapes) is of sixteen types; white, black, red, blue, yellow, variegated, thick, thin, round, quadrangle, short, long, hideous, enchanting, soft and slippery. Though taste is only one, the six tastes; sweet, salty, hot, bitter, sour and astringent have become

रू क्षश्च विशदः शांतनुग्रोऽम्ल इत्यपि । वदंतीत्थं लक्षणानि मुनयोऽनेक युक्तिभिः ॥३५॥ भूतेंद्रियाणि मात्राश्च मनोबुद्धिरहंकृतिः । चित्तं चेति प्राकृतोयं चतुर्व्विंशति को गणः ॥३६॥ अंडस्रष्टुमनीशानि तत्त्वान्येतानितुस्वतः । हरैः शक्त्यैव संहत्य मुने स्वांशैः सृजंति तत् ॥३७॥ एत दंडं विशेषाख्यं षड्भिस्तोयाडिभिर्व्वृतम् । एकैकस्माद्दशगुणैः प्रधानेनावृतैर्व्बहि ॥३८॥ अनेकांडाश्रये तो ये महापुरुष दहजे । अंडमेतच्चिरंशेते स्वर्णगोलक सन्निभम् ॥३९॥ हरीच्छावशतस्तस्मिन्कालेन पुरुषो महान् । भूत्वोत्तिष्ठति विश्वात्मा मायाविक्षेपशक्ति युक् ॥४०॥ यस्पेहावय वैर्ल्लोकान्कल्प यंतिमनीषिणः । कट्यादिभिदरधः सप्तसप्तोर्द्धंजंघनादिभिः ॥४१॥ पादादिभिः स्ववयवैः पाताल प्रमुखांश्चयः । धृत्वापिलोकोन्पुरुषस्तत आस्ते स्वयं पृथक् ॥४२॥ ससृष्ट्वात्मनिवासायकं गर्भोदक संज्ञितम् । सहस्रशीर्षापुरुषः शेतेष्यष्टनात्मभिः सह ॥४३॥ सुप्तस्याऽप्सु विराग्देहः सहस्रं परिवत्सरान् । संपूर्णां गो भवत्यस्य व्यष्टि जीव हितैषिणः ॥४४॥ इन्द्रियाय तनेष्वऽस्यस्पष्टी भूतेषु देवताः । इन्द्रियैः सहसं गत्य तिष्ठंति प्रकटं ततः ॥४५॥ वैराजः पुरुषोप्येष आस्ते सामान्य तस्त्रिधा । आध्यात्मिकश्चाधि दैव आधिभौतिक इत्यापि ॥४६॥ अध्यात्मेष्विद्रिये षूक्तस्तदात्माध्यात्मिकः पुमान् । देवतास्वधिदैवेषु तदात्माह्याधि दैविकः ॥४७॥ गोलकेष्वधि भूतेषु तदात्मा चाधिभौतिकः । एतेष्वन्यत्तमा भावे कर्त्तुनक्षमते क्रियाः ॥४८॥ तथाक्षेत्रज्ञ रू पेण स्वयमास्ते विशेषतः । सत्वात्माह्यक्षरोऽरू पोऽभेद्योन ग्राह्य इन्द्रियैः ॥४९॥ महाप्राणेन सहितं धृत्वाध्यात्मादिकं त्रयम् । स्थितः सर्व्वज्ञ ईशानः समविष्ट क्षेत्र विन्मतः ॥५०॥ चतुर्य्युगं सहस्रं तु दिनं रात्रिश्चतावती । वैराजपुरुषस्याऽस्यातद्वयं कल्प उच्यते ॥५१॥ कालकर्म्मस्वभावैश्च माययाच हरीच्छया । पुरुषप्रेरितादस्माद्वि सर्ग्गोजायते महान् ॥५२॥ इन्द्रियैर्व्विषयैर्द्देवैः स हिताजीव कोटयः । आविर्भवंति वैराजाद्वयष्टि देहाभिमानिनः

prevalent due to its association with various things. Though smell is a trait of soil, it has developed into a myriad variety due to its association with various objects. Such as an aroma of incense, burning of oily substances such as oil and Ghee, sweet as of lotuses and roses, sour due to its association with sour things such as tamarind and lemon, atrocious as of onions, garlic or asafoetida, stench as of drains, mixed, a distinct smell of burning of mixture of barley, sesame and Ghee in a sacred fire and stale as of stale food. Many sages have described these five senses in various ways."

Bhagwan Shree Swaminarayan continued, "O Muni! The world is made up of twenty four building blocks; five gross elements, five sense organs, five functional organs, five senses, mind, intellect, Chitt and Ahankar. They are unable to create the universe on their own. After the entrance (in sublime form) of Bhagwan Vaasudev in each of them, they, from their molecules, create the universe. This universe is surrounded by eight covers; water, radiance, wind, sky, Ahankar, Mahatatva, Pradhan and Purush, each subsequent of them is ten times bigger than the preceding one. This and innumerable other universes float in the water (sweat) excreted from Mahapurush. After a passage of eons and with the express desire of Bhagwan, a body of Vairaj is formed. The wise scholar envisages six upper Loks (Bhur, Bhuvar, heaven etc.) in his torso and seven nether Loks (Atal, Vital, Patal etc.) in his posterior. This human body of Vairaj, from toes to head, holds all fourteen Loks while floating on water, he also lives in Satya Lok in a different form. He floats on the water which he himself has excreted with innumerable souls merged within his body for thousands of years. Gradually, the body takes a finite form and senses and organs sprout from it. The ruling deities of all ten organs such as the sun and moon come and dwell within his organs to enlighten them. Vairaj is variably described as Adhyatmik, Adhidaivik and Adhibhautik. As a controller of the senses, he is called Adhyatmik, as a controller of the ruling deities of the organs he is called Adhidaivik and as a controller of sense organs he is called Adhibhautik. He is unable to function in an absence of any of its three states; senses, organs and their ruling deities."

Shree Hari continued, "O swami! Vairaj's distinct form is its soul which is formless, indestructible, impenetrable and beyond the scope of senses. He is called Kshtragna and is the controller of everything and knower of everything. His day is equivalent to the passage of four Yugs (Satya, Treta, Dwapar and Kali) one hundred times (i.e. 4,320,000,000 earth years). His night is of the same length. This period of Viraj's twenty four hours is called 'Kalp'. With the help of Maya, Kaal, Karma, Svabhav and at

॥५३॥ वैराजपुरुषस्यां गादाविर्भवति राजसः । प्रतिकल्पं जगस्रष्टाब्रह्माविश्व सृजांपतिः ॥५४॥ प्रजाः सिसृक्षुरास्थायससमाधिं प्रजापतिः ।सृजत्यंगेषु तस्यैव जीवांश्च भुवनानि च ॥५५॥ यथायथा चिंतयति ब्रह्मा स्वस्मात्प्रजोद्भवम् । तथा तथा भवत्यस्मात्ततः स्रष्टेति सश्रुतः ॥५६॥ वैराजगोलकाकाशे सर्व्वेषां व्यष्टि देहिनाम् । पातालप्रमुखालोकाः सत्यांताः संति संस्थिताः ॥५७॥ क्वचिल्लोकाश्रयं पदमजन्मस्थानं स्वयं भुवः । वैराजजठराकाशे प्रादु र्भवति नाभि तः ॥५८॥ लोकाः सजीवा विधि नैव सृष्टा वसंति सर्वे वितते च तस्मिन् । पद्मेतदानीं सतु पद्मकल्पः प्रोक्तः पुराणेषु हि साधुवर्य ॥५९॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे ज्ञानोपदेशे आहंकारिकसर्ग लक्षणनिरू पणानामा चतुःशततमोऽध्यायः ॥१०४॥

अथ पंचाधिकशततमोऽध्यायः

(पंचाधिकशततमोऽध्याये श्रीहरिणातत्वः प्राणेद्रियाविस्थमुणलक्षणंहिनिरू प्यते ॥)

श्री नारायणमुनिरुवाच ।

स्थावराजंगमाजीवास्तेषां स्थानानि वृत्तयः । वैराजाद्ब्रह्मणः सर्ग्गकाले यांति समुद्भवम् ॥१॥ जीवाये यानि कर्म्माणि प्राक्सृष्ट्यां प्रतिपेदिरे । तान्येव प्रतिपद्यते सृज्यमानाः पुनः पुनः ॥२॥ सुकृतं दुष्कृतं वापि मिश्रं वा त्रिगुणात्मकम् । भुक्तावशिष्टं यत्कर्म्म तदेवादौ प्रपद्यते ॥३॥ तत्तत्कर्म्मानुसारेण देहं बुद्धिं च जीकाम् । स्थानं चाप्नोति तत्तस्य रोचतेनाऽत्र संशयः ॥४॥ इत्थं कर्मवशा जीवाः पुनः कर्म्माणि कुर्व्वते । तेषां स्थूलास्तुये देहास्ते ज्ञेयाः पांच भौतिकाः ॥५॥ भूतानि पंचचान्योन्यं मिलितानि हरीच्छेया । तेभ्यो जातास्तुये देहास्ते सर्व्वे पांच भौतिकाः ॥६॥ प्रधानं तु महाभूतमेकं सर्ववपुष्वपि । चत्वार्य्यन्यानि भूतानि

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behest of Bhagwan Shree Hari, the universe emerges from Vairaj. The senses, organs, their ruling deities and innumerable souls emerge from Vairaj Purush. Brahma rises from his navel at the beginning of each Kalp, a cycle of creation. Brahma continues the further process of creation. He single-mindedly creates bodies for the souls and their residences. Therefore, he has become known as the father of creation. The Devtas, sages, humans, animals, snakes, demons etc. populate the fourteen Loks which are encompassed within the body of Vairaj. At each Kalp, Brahma the creator rises from the navel of Vairaj on his own. O Muni! This creation is called Paadma as it was created by Brahma astride a lotus (Padma) which arose from Vairaj's navel. This Kalp is called Paadma Kalp. The scriptures narrate these two types of creation (one up to Brahma and one after Brahma).

Thus ends the 104th Chapter of the Satsangi Jeevan.

CHAPTER 105

Bhagwan Narayanmuni said, "O Nityanand Muni! Developing unison with Vairaj, Brahma created trees, mountains, humans, animals, their habitats and food chains. The souls that have rose from Vairaj engage in the same type of karma as they were engaged in the previous Kalp. They initially engage in deeds they were engaged in at the time of annihilation. They get the bodies, intellect and means of livelihood as per their deeds - good, bad and mixed as in the previous Kalp. The souls, shackled in the cycle of Karma remain immersed in Karma. Sthool bodies of souls are made up of the five gross elements; Pruthvi, Jal, Tej, Vayu and Akash. One of the elements is predominant in the bodies while other four elements are secondary. The body in which Pruthvi is predominant, the other four elements; Akash, Vayu, Tej and Jal are present subordinately. Similarly in a body in which Tej is predominant, the other four are auxiliary. The souls get the bodies with one of the elements predominant and habitats and means of living is according to that type of body. The bodies which have Pruthvi predominant reside on the earth while those which have Jal predominant reside in the water. The bodies which have Tej predominant reside in the heavens and which have Vayu predominant reside in the open while the bodies which have Akash as its predominant element dwell in the sky. O Muni! In a nutshell, Bhagwan gives the souls the bodies

गौणानितु भवंति हि ॥७॥ पृथ्वीतत्त्वं प्रधानं च यत्र तत्रा पराणितु । संत्यऽव्यक्तानि चत्वारि जलंतेजो मरुन्नभः ॥८॥ जलतत्त्वं प्रधानं च यत्र तत्रापराणितु । संत्यऽव्यक्तानि चत्वारि पृथ्वी तेजो मरुन्नभः ॥९॥ तेजस्तत्वं प्रधानं च यत्र तत्राऽपराणितु । संत्यऽव्यक्तानि चत्वारि पृथ्वीतोयं मरुन्नभः ॥१०॥ वायुतत्त्वं प्रधानं च यत्र तत्रापराणितु । संत्यऽव्यक्तानि चत्वारि पृथ्व्यंभस्तेजसीनभः ॥११॥ नभस्तत्वं प्रधानं च यत्र तत्रापराणितु । संत्यऽव्यक्तानि चत्वारि पृथ्व्यं भस्तेजसीमरुत् ॥१२॥ जीवानां यादृशा देहास्तेषां लोकाश्च तादृशाः । तादृशा एवतेषां च भोगाः सर्वेपि संति वै ॥१३॥ पंचीकृतधरादेहाः स्थावरा जंगमा इह । पंचीकृतांबु देहाश्च जीवानां संति वारिणि ॥१४॥ ये देवलोके देहाश्चते पंचीकृत तेजसः । पंचीकृत मरुद्देहा वायुलोके वसंति च ॥१५॥ पंचीकृताकाश देहा भ्रमंत्याकाश एवहि । कर्माऽस्तियादृशं यस्यसता दृग्लभते वपुः ॥१६॥ पंचीकृतैकैक भूतविकाराः पंचपंचधा । पंचभौतिकदेहेषु ज्ञेयाः सर्वत्र युक्तिभिः ॥१७॥ तत्रत्वङ्मांस मज्जास्थि स्नाय्वितिक्ष्माऽस्ति पंचधा । श्लेष्मपित्तं वसास्वेदोरक्तं चेत्यंबु पंच धा ॥१८॥ चक्षूरुट्जाढरः शुक्रमूष्मातेजोहि पंचधा । प्राणोपानोव्यानो दानौ समानः पंचधामरुत् ॥१९॥ श्रोत्रं घ्राणो मुखं कोष्ठं हृदयं पंचधेतिरवम् । इत्थं विकाराभूतानां देहेस्युः पंचविंशतिः ॥२०॥ देहोयं स्थूल संज्ञोऽस्ति मलमूत्रमयो शुचिः । संबंधाज्जीव सत्तायास्तस्मिन्प्रेमाऽस्ति देहिनाम् ॥२१॥ स्थूलदेहस्य मध्येस्ति जीवस्यान्यत्कलेवरम् । प्राणेंद्रिय मनोबुद्धिसंघातः सूक्ष्मसंज्ञितम् ॥२२॥ एकः प्राणो वृत्ति भेदात्प्रोक्तः पंचविधः किल प्राणोऽपानोव्यानो दानो समान इति नामभिः ॥२३॥ नागः कूर्मश्च कृकलो देवदत्तो धनंजयः इत्यन्ये तस्य भेदास्तु संत्यतेष्वेव संगता ॥२४॥ हृदि प्राणोगुदेऽपानः समानो नाभिमंडले । उदानः कंठदेशस्थो व्यानः सर्व्वशरीरगः ॥२५॥ प्राणः प्राग्गति माज्ञेयोऽपानोऽधोगति रुच्यते । भुक्त पीतान्नतो यादेः समानः साम्यकृत्मतः ॥२६॥ उदानउक्रमण कृद्वयानः सर्व्वाग चेष्टनः । नाग उद्गार कृत्कूर्म उन्मीलनकरः स्मृतः ॥२७॥ कृकलः क्षुत्करो देवदत्तो जृंमणकृत्तथा । धनंजयः पोषणकृत्प्रोक्तः सांख्यविशारदैः ॥२८॥ देवदत्तो मतः प्राणेऽपानेतु कृकलः

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they deserve."

Shree Sahajanand Swami continued, "O swami! The bodies have five types of by-products that have resulted from the five elements. Skin, flesh, muscles, bones and marrow are by-products of earth. Phlegm, sweat, blood, fat and bile are the by-products of water. Eyes, anger, digestive power, semen and body heat are the five wastes of Tej. Pran, Apan, Vyan, Udan and Saman are five types of winds present in the body. The cavities of ears, nostrils, mouth, heart and rectum are said to be the by-products of Akash. Thus each body consists of twenty five by-products and full of wastes such as stool and urine. It is unclean, yet the soul develops unhealthy attachment towards the body. O Muni! There is another form of body called Sukshma (sub conscious) present within Sthool (gross) body. It is made up of Pran (breathing air), organs, mind and intellect. Pran is of five types; Pran, Apan, Vyan, Udan and Saman. It is subdivided into other five catagories; Nag, Kurma, Kukal, Devdatt and Dhananjay. The air in the heart is called Pran, Apan is in the rectum, Saman in the navel, Udan in the throat and Vyan is present in the whole body. Pran ascend while Apan descends and helps push urine and stool out of the body. Saman forwards food and liquid through the oesophagus, stomach and intestines; Udan takes a soul when it leaves a body and transports it to the new body while Vyan helps movement of the body. Nag helps one speak, Kurma controls the movement of eyelids, Kukal creates hunger pangs, Devdutt helps one yawn and Dhanajay nourishes the body. Devdutt is within Pran, Kukal in Apan, Dhanajay in Saman, Kurma in Vyan while Nag is composite part of Udan. As the later five are composites of the former five, Pran is said to be of only five types."

Bhagwan Shree Hari continued, "O Muni! Let me now describe the ten Indriyas - organs. An organ by which the soul hears sound is called Kshotra Indriya (the ears). It is skin by which the soul feels touch and eyes which sees, tongue which tastes and speaks and nose which smells for the soul. Soul excretes stool with the anus and urine with the penis. These are ten external organs. The four: mind, wisdom, intellect and ego collectively are called Antahkaran. Some scholars do not differentiate between mind and wisdom, but in fact the soul doubts or raises questions with its mind and decides and determines with wisdom. Chitt (intellect) provides understanding and

स्मृतः । धनंजयः समाने च कूर्म्मोव्याने स्थितः खलु ॥२९॥ उदानें तर्हितो नाग इति पंच विधोह्यसुः । इंद्रियाणि दशोक्तानि ब्रुवेतल्लक्षणान्यपि ॥३०॥ श्रूयते येन तच्छ्रोत्रं सा चत्वत्त्वच्यते यया । चक्ष्यते येन तच्चक्षुर्ज्जिह्वा लेढिययारसम् ॥३१॥ घ्रायतेयेन तद्घ्राणमुच्यते वाग्ययावचः । पण्यते येन पाणिः सपादोयेन च पद्यते ॥३२॥ तद्गुदं गूयते येन मेढ्रं मेहतियेन च । करणानि दशैतानि बाह्यानि कथितानि वै ॥३३॥ मनोतःकरणं प्रोक्तं बुद्धिश्चापि तथाविधा । अहंकारस्तथा चित्तमित्यपि द्वयमिष्यते ॥३४॥ मनोबुद्धयोरभेदं च केचिदिच्छंति पंडिताः । मनसा संशयं जीवो बुद्धया चाप्नोति निश्चयम् ॥३५॥ अंतर्गते मनोबुद्धयोज्ञेऽहंकृति चेतसी । अहंतां चेतनां आहंकारेणाप्नोति चेतसा ॥३६॥ एतत्सूक्ष्मं वपुः प्रोक्तं वपुषोः स्थूलसूक्ष्मयोः । अन्योन्याश्रय एवास्ति सूक्ष्मस्यांतश्च कारणम् ॥३७॥ तच्चाविद्यामयं जीवोपाधिश्चानादि कथ्यते । बीजमंकुर युग्पद्वत्तथा संचित कर्म्मयुक् ॥३८॥ यथाभूमेश्च गंधस्य न भावोव्यतिरेकतः । तथा कारणदेहस्य जीवस्य न पृथकमितिः ॥३९॥ जाग्रत्स्वप्नं सुषुप्तिश्च तिस्रोभिश्र गुणात्मिकाः । अवस्था गुसांकर्य्यात्संति मिश्राः परस्परम् ॥४०॥ वैराजस्थित्यवस्थायाः कार्य्यं सत्त्व गुणात्मिका । नेत्रस्थानकृतावासाऽवस्था जाग्रदितीरिता ॥४१॥ स्थूलदेहाभिमानेन विश्वसंज्ञस्य चात्मनः । बाह्यांतःकरणैर्य्यंत्रं सविवेकं यथार्थतः ॥४२॥ शब्दादि बाह्यविषयभोगः स्यात्पुर्व्वकर्म्मणाम् । अनुसारेण तत्सत्त्वप्रधानं जाग्रदुच्यते ॥४३॥ अत्र चेद्विषयान्भांत्याभुक्ते जीवोऽयथार्थ्यतः । रजः प्रधानसत्त्वात्मजाग्रत्स्वप्नः सउच्यते ॥४४॥ भुंजान एव विषयाञ्छब्दादीनपि जाग्रति । शोक श्रमादिना विद्याद्विवेका भावतो न चेत् ॥४५॥ तमः प्रधानसत्त्वात्मजाग्रत्सुप्तं तदुच्यते । वैश्वानरस्तु फलदोमुने जाग्रति कर्म्मणाम् ॥४६॥ ब्रह्मविद्याविचारेण सत्सच्छास्त्र प्रसंगतः । एतद्भेदत्रय ज्ञानं येन तुर्य्यं हितत्पदम् ॥४७॥ त्रित्रिभेदवती षूक्ता गुणानां या प्रधानता । अवस्थासु तुसा ज्ञेयाता दृक्कर्म्मानुसारतः ॥४८॥ हिरण्यगर्भस्यो त्पत्त्यवस्था कार्य्य गलस्थितिः । रजोगुणात्मिकावस्था प्रोच्यते स्वप्नसंज्ञया ॥४९॥ सूक्ष्मदेहाभिमानेन तैजसाख्यस्य चात्मनः । वासनामय भोगाप्तिः पूर्व्वकर्म्मानुसारतः ॥५०॥ इंद्रियैर्म्मनसा बुद्धया यत्र स्याच्च प्रियाप्रिया । रजोगुणप्रधानं तत्स्व प्रमित्युच्यते पदम् ॥५१॥ जाग्रती

consciousness while ego causes self-importance and vanity. The combination of Indriyas, Pran and Antahkaran is called Sukshma body of the soul. Sthool and Sukshma bodies always remain together to perform all tasks. Independently, they just cannot function. O Muni! A third type of the body of soul called Karan body, is fused with Sukshma body. It is predominantly ignorant, eternal and is home of accumulated Karma of the soul. Just as a seed always has a sprout within it, Karan body always contains accumulated Karma. Just as smell and soil are inseparable, a soul and its Karan body are inseparable."

Shree Narayanmuni continued, "O Nityanand swami! Affected by the three properties of Maya, the body has three states; Jagrat (fully conscious), Swapna (dream like semi conscious) and Sushupti (stupor like unconscious) in which a soul enjoys the objects of desire. Jagrat state is synonymous with and a result of a state of Vairaj Narayan by which he sustains the universe. A state in which the soul, taking the name as Vishva, enjoys the external or physical objects of desires taking pride in its Sthool body and with total involvement of external organs and its Antahkaran (mind, wisdom, intellect and ego) judiciously and according to its past deeds is called Jagrat state. It is predominantly influenced by Satva property of Maya and is said to be dwelling in eyes. When Raj trait of Maya ascends slightly in Jagrat state, the soul enjoys the objects of desire with delusion or false notions. This Jagrat state is said to be tainted with Swapna state. Similarly when Tama trait of Maya ascends in Jagrat state, the soul enjoys the same objects of desire indiscriminately without differentiating between the good and under the influence of distress or fatigue. Such awakened state is said to be tainted with Sushupti state. O Muni! Bhagwan Vaasudev Himself in a form of Vaishvanar rewards or punishes souls for the deeds done in awakened state. The knowledge to differentiate between three states; Jagrat, Swapna and Sushupti can be acquired from the pious saints and holy scriptures. One can realise Bhagwan and attain His supreme abode with this knowledge. Each of the three sub categories of awakened states are predominantly influenced by one of the three properties of Maya; Satva, Raj and Tama, which in turn affect his deeds. I shall describe the traits of three properties of Maya later on."

वयदास्वप्ने शब्दादीन्विषयानपि । भुक्ते जीवो विवेकेन जाग्रत्सप्रोच्यते तदा ।।५२।। सत्त्वप्रधानकरज आत्मक स्वप्नजागरः । भुंजानोपि स्वाप्तभोगान्वेत्ति जाडयेन तान्नसः ।।५३।। तमःप्रधानकरज आत्मक स्वप्नसुप्तिका । हिरण्यगर्भः फलदः स्वप्ने भवति कर्म्मणाम् ।।५४।। एतद्भेदत्रयज्ञानं प्रबुद्धस्य यतो भवेत् । तुरीयं तत्पदप्रोक्तं यत्प्रकाशात्मकं सदा ।।५५।। ईश्वरप्रलयावस्था कार्य्यं च तम आत्मिका । हृदयस्थानगावस्था सुषुप्तिरिति कथ्यते ।।५६।। बाह्यांतःकरणानां च वृत्तयो भोग्यवासनाः । लीनाः कारण देहेस्युर्ज्ञातृता कर्त्तृता तथा ।।५७।। तस्याभि मंतुः प्राज्ञस्य माया शबल ब्रह्मणः । सुखलेशेऽति लीनत्वं पतयत्सा सुप्तिस्तमो मयी ।।५८।। कर्म्मसंस्कारतः कर्त्तृ वृत्तेरुत्थान मत्रयत् । स्वप्नो रजो मुख्यत तमो मय्यां सुप्तौहिस स्मृतः ।।५९।। जाग्रत्स्वप्न व्यथा तापाद्विशंत्यास्तत्र वैपुनः । प्रातिलोभ्यं कर्त्तृवृत्तेः सुप्तौज्ञानंतु तस्ययत् ।।६०।। सत्त्वमुख्यतमो मय्यां सुप्तौ तज्जाग्रदुच्यते । कर्म्मणां फलदातात्र सुषुप्ता वीश्वरोमतः ।।६१।। एतद्भेद्त्रय ज्ञानं प्रबुद्धस्य यतो भवेत् । तुरीयं तत्पदं प्रोक्तं ज्ञातव्यं सूक्ष्मया दृशा ।।६२।। तिसृणामप्यवस्थानां मूलभूतागुणास्त्रयः । सत्त्वं रजस्तम इति ज्ञातव्यास्तेपि लक्षणैः ।।६३।। सत्त्वमानंद उद्रेकः प्रीतिः प्राकाश्यमेव च । सुखसंगित्वमारोग्यं संतोषः श्रद्धानता ।।६४।। अकार्यण्वम संरंभः क्षमाधृतिरहिंसनम् । समतासत्यमा नृण्यं मार्द्दवं ह्रीरचापलम् ।।६५।। शौचमार्ज्जवमाचारोह्यलौल्यं हृद्यसंभ्रमः । इष्टानिष्टविमिश्राणां कृतानाम विकत्थनम् ।।६६।। दानेन चानुग्रहणमस्पृहत्वं परार्थ्यता । सर्व्व भूतदया चैव सत्त्वस्यैते गुणाः स्मृताः ।।६७।। नानारसेच्छा चास्थैर्य्यं रू प ऐश्वर्य्यं विग्रहाः । अत्यागित्वम कारुण्यं सुखदुःखोपसेवनम् ।।६८।। परापवादेषु रतिर्व्विवादानां च सेवने । अहंकारोह्यसत्कारश्चिंता वै रोपसेवनम् ।।६९।। परितापोभिहरणं ह्रीनाशोऽनार्ज्जवं तथा । भेदः पुरुषतार्हिसा कामः क्रोधोमदस्तथा ।।७०।। अक्षमापरिहासश्चाऽसंतोषो हर्ष एव च । एते गुणा राजसाहितामसानथ कीर्तये ।।७१।। तामिस्रमंधतामिसूंतमो मोहो महातमः । कार्य्याकार्य्या विवेकश्च प्रमादोथव्यथाभयम् ।।७२।। असमृद्धिस्तथा दैन्यं शोकस्तंद्रा विषादनम् । गंधवासो विहारेषु पुष्पेषु शयनेषु च ।।७३।।

Shree Hari continued, "O swami! A state of body that is synonymous with, and as a result of the state of Vairaj as Hiranyagarbh, the creator is called Swapna state which is predominantly influenced by the Rajas property of Maya and it is said to be situated in the throat. A state in which the soul, taking the name Taijash, taking pride in its Sukshma body and with involvement of its Indriyas (organs) and Antahkaran enjoys the pleasures in his dreams as per its accumulated deeds and unfulfilled desires is called Swapna state. It is predominantly influenced by Raj property of Maya and is said to dwell in the throat. When a soul enjoys these pleasures judiciously and discreetly, as if fully in control of its dreams, it is said to be in a dream state influenced by the awaken state. Conversely, in a dream state tainted by Sushupti, a soul does not realise what dreams it is dreaming under the influence of Tama trait of Maya as if under the state of unconsciousness. Vaasudev Bhagwan in the form of Hiranyagarbh decides on rewards and punishments for the deeds done or enjoyed in the dream state. O Muni! Omnipresent Bhagwan grants the knowledge to the soul even in its dream state. Sushupti state is synonymous with the annihilation process of Vairaj in which the soul takes the name Pragna and enjoys the pleasures through Karan body. It is predominantly produced by Tama state of Maya and is said to be situated in the heart. The sensibilities of external organs and Antahkaran, the impressions on the mind (memory) of the past deeds which causes pain and pleasures and who is the actual doer and what it is doing is lost in this unconscious state. Sometimes, in such an unconscious state, the soul realises its identity (as a doer) due solely to its past good deeds. Such Sushupti state is said to be affected by Swapna state. Sometimes, the soul, though burdened by pain and grief, awakens suddenly and realises that what it is doing is against its grain (inherently wrong). This state of daze is said to be influenced by Satvik Jagrat state. O Muni! Bhagwan Shree Hari gives this knowledge to the soul to recognise his Sushupti state and mercifully grants it the power to return to the awakened state. The soul must realise Bhagwan with its sublime mind."

Bhagwan Narayanmuni continued, "O Nityanand swami! Satva, Raj and Tama properties of Maya are the cause of these three states of the soul. Let Me explain the characteristics of these three. Happiness, contentment, true knowledge, satisfaction, piety, leniency, non violence, equanimity, chastity, honesty, charity, compassion, free

दिवास्वप्नेऽति निद्रायां निर्व्वादेभिरुचिस्तथा । नृत्यवादित्र गीता नाम ज्ञानाच्छ्रद्दधानता ॥७४॥ द्वेषो धर्म्मविशेषाणामेते वैतामसा गुणाः । एवं त्रयो गुणा ज्ञेयालक्षणैस्तु पृथक् पृथक् ॥७५॥ स्थूलादि देहत्रितयं सहाध्यात्माधिदैवतम् । गुणास्त्रयस्तथा वस्था एतत्क्षेत्रमितीरितम् ॥७६॥ य एत द्वेति सत्वात्मा क्षेत्रज्ञ इति कथ्यते । सामान्य सत्तया देहं ससर्व्वं व्याप्य वर्त्तते ॥७७॥ विशेषसत्तयात्वास्ते हृदिक्षेत्रज्ञ एष च । रत्नदीपप्रतीकाशो ज्ञाता सूक्ष्मोऽणुकद्भुवः ॥७८॥ क्षेत्रज्ञत्वे नेत्थ मुक्तो मयात्मासम्यग्वेत्तुं तत्स्वरू पं पुनस्ते । अध्यात्मादिं मोक्षधर्म प्रणीतं भेदं वच्मि श्रूयतां शुद्धबुद्धे ॥७९॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे ज्ञानोपदेशप्राणोद्रियावस्थागुणलक्षनिरू पणनामा पंचाधिकशततमोऽध्यायः ॥१०५॥

अथ षडधिकशततमोऽध्यायः

श्री नारायणमुनिरुवाच ।

श्रोत्रमध्यात्ममित्युक्तं दिशस्तस्त्राऽधि दैवतम् । श्रोतव्यमधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥१॥ त्वगध्यात्ममिति प्रोक्तं वातस्तत्राधिदैवतम् । अधिभूतं तथा स्पर्शस्तभ्यां तत् विंदते पुमान् ॥२॥ चक्षुरध्यात्ममियुक्तमर्क्कस्तत्राधिदैवतम् । द्रष्टव्यमधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥३॥ जिह्वाऽध्यात्ममिति प्रोक्तं वरुणोऽत्राधिदैवतम् । अधिभूतं रसश्चैवतत्ताभ्यां विंदते पुमान् ॥४॥ घ्राणमध्यात्ममित्युक्तमश्विनावधिदैवतम् । घ्रातव्यमधिभूतं च तत्राभ्यां विदते पुमान् ॥५॥ वागध्यात्ममिति प्रोक्तमग्निस्तत्राधिदैवतम् । वक्तव्यमधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥६॥ पाणी आध्यात्ममित्युक्तमिंद्रस्तत्राधिदैवतम् । आदानभधिभूतं तत्पुमांस्ताभ्यां पुपद्यते ॥७॥ पादावध्यात्ममित्युक्तं विष्णुस्तत्राधिदैवतम् । मंतव्यमधिभूतं च ताभ्यां तद्विदने पुमान् ॥८॥ पायुरध्यात्ममित्युक्तं मित्रस्तत्राधिदैवतम् । अधिभूतं विसर्ग्गश्चतत्ताभ्यां विंदते पुमान् ॥९॥ उपस्थोध्यात्ममित्युक्तं

from debt, working towards Moksha, theism, truthfulness, forgiveness, afraid of misdeeds, clarity of thought, discrimination between good and bad and devoid of ego, anger, lust, affection, conceit and self praise are some of the main characteristics of Satva property of Maya. Weakness of tastes, fondness of beauty, miserly towards even good causes, cruelty, conceit, worry, revenge, partiality, stealing, insincerity, anger, lust, harshness, ruthlessness, dissatisfaction, glee, interest in gossip, confrontation, interest in acquiring power, impatience, fickleness, lack of shame and disregard are some of the main characteristics of Rajas property of Maya. Anger, ignorance, undue affection, fear, poverty, lethargy, excess sleep, intemperance, incompetence, hypocrisy, malice towards religious persons, interest in music and dance despite having no knowledge of art and gratuitous interest in scents, clothes, material possessions, mundane pleasures and criticising others are some of the prominent traits of Tama property of Maya. O Muni! One must understand these three; Satva, Raj and Tama with their characteristics. Three types of body - Sthool, Sukshma and Karan with senses and their ruling deities; three states - Jagrat, Swapna and Sushupti; three properties of Maya - Satva, Raj and Tama collectively is called Kshetra (field). Aatma is called Kshetragna because it knows the Kshetra. Though it is omnipresent in the whole body, it is said to dwell in the heart explicitly. It is radiant, smaller than an atom and the knower. O Muni! I shall tell you about Kshetragna - a soul in more detail that is narrated in the Mokshadharma."

Thus ends the 105th Chapter of the Satsangi Jeevan.

CHAPTER 106

Bhagwan Narayanmuni said, "O Nityanand Muni! According to the scholars of Sankhya Shastra, the ears are called Adhyatma, its ruling deity the environs (eight sides) Adhidaivat (tutelary deity) and the sound Adhibhut (inanimate creation). A man hears sound with Adhyatma (an organ) and Adhidaivat (its ruling deity). Similarly, the skin is called Adhyatma, wind Adhidaivat and touch Adhibhut. A touch is felt by skin with the presence of wind, its ruling deity. The eyes are Adhyatma, the sun Adhidaivat and beauty (or sight) is called Adhibhut. The tongue is Adhyatma, Varun Adhidaivat

प्रजेशश्चाधिदैवतम् । आनंदश्चाधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥१०॥ मनोध्यात्ममिति प्रोक्तं य द्रुमाश्चाधिदैवतम् । मंतव्यमधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥११॥ बुद्धिरध्यात्ममित्युक्तं ब्रह्मा तत्राधिदैवतम् । बौद्धव्यमधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥१२॥ अहंकारोध्यात्ममिति रुद्रस्तत्राधिदैवतम् । अभिमानोधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥१३॥ चित्तमध्यात्ममित्युक्तं क्षेत्रज्ञश्चाधिदैवतम् । चिंतनं चाधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥१४॥ अध्यात्मादि विभागोयं स्फुटं त्रेधानिरू पितः । तत्रद्वेकरणे ज्ञेयेज्ञेयं कर्म्म तृतीयकम् ॥१५॥ सत्रिष्ठऽन्यतमा भावे कर्त्तुं न क्षमते क्रियाः । तथापि संविद्रुपोऽस्ति स्वयं तेभ्यः पृथक्यितः ॥१६॥ क्षेत्रज्ञो जीवरू पोयं हृद्याकाशे प्रकाशवान् । विशेष सत्तयात्द्यास्ते व्याप्यसामान्यतो वपुः ॥१७॥ इन्द्रियेभ्यः पराह्यर्थ अर्थेभ्यश्च परंमनः । मनसस्तु पराबुद्धिर्य्यो बुद्धेः परतस्तुसः ॥१८॥ देवप्रकाशिता अर्थ्थमया भुक्ता निजेन्द्रियैः । इत्यन्तःकरणे वेदमीत्येवं योवक्ति स स्वयम् ॥१९॥ सांख्यज्ञानमिति प्रोक्तं स्वरू पं देहदेहिनोः । पृथग्विज्ञाय ते ये न सदसच्च यथा तथा ॥२०॥ ज्ञानेनैतेनात्मरू पं नयावद्भिन्नं विद्याद्यः शरीर त्रयात्सः । तावद्बद्धोमाययायाति साधोभूमोभूयः संसृति दुःखरू पम् ॥२१॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे ज्ञानोपदेशे अध्यात्मादिविभागनिरू पणनामाषडधिकशततमोध्यायः ॥१०६॥

अथ सप्ताधिकशततमोऽध्यायः

श्री नारायणमुनिरुवाच ।

एतेन सांख्यज्ञानेन कारणादिव पुस्त्रयात् । स्वात्माज्ञेयो पृथक्केशोऽमाकृतादि वपुस्त्रयात् ॥१॥ तादात्म्येन ततश्चैक्यं ब्रह्मणा स्वस्य भावयेत् । ब्रह्मभूतस्ततो भक्त्या वासुदेवं भजेत्पुमान् ॥२॥ वर्णाश्रमोचितं धर्म्मं स्वाधिकारानुसारिणम् ।

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and taste Adhibhut which is felt with Adhyatma (tongue) with the help of Adhidaivat (Varun). The nose is Adhyatma, Ashvinikumar its Adhidevta while the smell is Adhibhut. The tongue is Adhyatma, Agni Adhidaivat and voice is Adhibhut. Of the functional organs, the hands are Adhyatma, Indra its Adhidaivat and giving, acceptance, etc. are its Adhibhut. The feet are Adhyatma, Vishnu Adhidaivat and movement, walking, etc. Adhibhut. Anus is Adhyatma, Mitradev Adhidavat and excreting stool is Adhibhut. Penis is Adhyatma, Prajapati Adhidavat and copulation is Adhibhut. A man feels, sees or performs other task with Adhyatma (relevant organs) with the help of their Adhidaivat (ruling deities)."

Shree Hari continued, "O Muni! The mind is Adhyatma, the moon Adhidevta and thought process is Adhibhut. Wisdom is Adhyatma, Brahma Adhidaivat and power of determination is Adhibhut. Ego is Adhyatma, Rudra its Adhidevta and pride is Adhibhut. Chitt is Adhyatma, the soul is Adhidaivat and thinking and affection are Adhibhut. Of these three, Adhyatma and Adhidev are the causes, motives or the instruments of action, while the third, Adhibhut, is Karma or deeds. A man (or his soul) cannot comprehend or perform any tasks without the simultaneous presence of all three. Yet, the soul is a distinct entity from these three. Though it dwells in the heart, it is present in the whole body through its power of knowing. Subject matter or objects of enjoyment is smaller than external organs such as eyes and limbs. Mind is even smaller than objects of enjoyment; Buddhi (wisdom) is smaller than mind and the soul is even smaller than Budhhi. The entity that thinks it knows it has enjoyed the objects with organs powered by their ruling deities is the soul. A person can distinguish body (Kshetra) and soul (Kshetragna) with this knowledge. O Muni! A man remains shackled to Maya and unending cycle of death and rebirth until he understands and realises that his own true form is his soul which is distinct from the three types of his mortal body."

Thus ends the 106th Chapter of the Satsangi Jeevan.

CHAPTER 107

Bhagwan Narayanmuni said, "O Nityanand swami! With the help of knowledge of Sankhya, one must realise that a soul is different from his three types of body (Sthool, Suksma and Karan) and Ishwar (Vairaj) is distinct from his body. A man should

यावद्देहस्मृतिस्तावत्पालयं स्तं भजे सदाः ॥३॥ आश्रमाणां च वर्णानामि तरेषां च योषिताम् । धर्म्मशास्त्रेऽखिलाधर्म्माः प्रोक्ताज्ञेयास्तु ते ततः ॥४॥ वासुदेवो हि भगवान्साक्षान्नारायणः प्रभुः । मुमुक्षुणामुपास्योऽस्ति नान्य इत्यस्ति निश्चयः ॥५॥ सदेवदेवोऽस्ति हिरण्यवर्णोह्य शेषसौंदर्य निकेतमूर्तिः । एकैककेंगे विद्युकोटिकोटिप्रकाशतुल्योज्जलकांतिमाली ॥६॥ सदाकिशोरो वयसाऽतिरम्यः, पीतांबरो दिक्प्रसरन्सुगंधः । दोर्भ्यां मुखाग्रे मुरली च धृत्वा निनादयन्नृपुरशोभि पादः ॥७॥ किरीटकांची वलयांगदाद्यैर्व्विभूषणैर्भूषित इन्द्रवक्त्र : । श्रीवत्स लक्ष्मांक विशालवक्षाः सरोज पत्रायत चारुनेत्रः ॥८॥ महार्हव स्त्राभरणैश्च पौष्पैर्हारैस्तथा केसरचंदनाद्यैः । संपूजितो राधिकया च लक्ष्म्यापश्यत्स्व भक्तं करुणादृष्ट्या ॥९॥ इत्थं भूतो वासुदेवः स्वकीय हृदयंबुजे । मुमुक्षुणा चिंतनीयः स्मयमान मुखांबुजः ॥१०॥ हृदयेमानसैरेव कर्त्तव्यं तस्य पूजनम् । उपचारैर्बहुविधैः पुराण प्रथितैः शुभैः ॥११॥ प्रतिमा यांतु हृदयेध्यातमावाह्याय तं पुमान् । यथालब्धोपचारैश्च प्रसिद्धैः पूजयेत्प्रभुम् ॥१२॥ पूजनां ते यथाशक्तिस्वस्थचित्तः सपूजकः । अष्टाक्षरं कृष्णमंत्रं जपे मद्यायह्लरि हृदि ॥१३॥ श्रवणं कीर्त्तनं चैव स्मरणं पादसेवनम् । अर्चनं वंदनं दास्यां सख्यमात्मनिवेदनम् ॥१४॥ एतैः प्रकारैर्न्नवभिः सेवत्तेयस्तमादरात् । तस्य गाढं भवेत्प्रमेतस्मिन्नारायणे विभौ ॥१५॥ तस्य पुंसो भगवति प्राणेंद्रिय मतोधियाम् । निरोधो जायतेऽथाऽसौ सर्व्वत्रापित मीक्षते ॥१६॥ तत स्वं ब्रह्मरू पमखंडं शुद्धमक्षरम् । समीक्षतेऽथ तत्रैव विलसं तं च तं प्रभुम् ॥१७॥ यथा पृथ्व्यादि तत्त्वानामाधारोऽस्ति नभस्तथा । नित्यजीवेश प्रकृति पुरुषाणां हितद्बृहत् ॥१८॥ शब्दो यथाऽस्ति नभसि तथा ब्रह्मणि चाक्षरे । दिव्यमूर्तिः सभगवान्वर्त्तते

visualise his soul in unison with AksharBrahm. When that unison is realised, the soul becomes chaste and is called Brahm. He should worship Bhagwan Vaasudev with such a chaste soul with utmost devotion whilst observing Dharmas appropriate to his Varna, Ashram and gender. O Muni! A man must spend the rest of his life in Shree Hari's devotion. These Dharmas have been narrated in various scriptures. However, bear in mind that none other, however mighty or the Devtas, except omnipresent Bhagwan Vaasudev, should be worshipped. This is the pivotal premise of all the scriptures. Bhagwan Vaasudev is superior and master of all the Devtas including Brahma and all the liberated souls. The radiance equivalent to thousands of moons shining together emanate from His body; He is ever a teenager and beauty personified; He wears golden robes; His body aroma spreads far afield in all directions; He is playing a flute with His hand; He is wearing a grand bejewelled crown on His head, anklets, waistband, bangles, bracelets, armlets, earrings and other ornaments; His wide chest is marked with 'Shree Vatsa' insignia (a circular emblem to signify the presence of Laxmiji in His heart); His eyes are comparable to the petals of a lotus; His face always sporting a benign smile and looking benevolently at His devotees. Radhikaji and Laxmiji, worship Him with fine clothes and various ornaments, incense, lamp, sandalwood paste and flower garlands. O Muni! A person desirous of Moksha should visualise Bhagwan Vaasudev with these attributes in his heart and meditate upon Him. Bhagwan Vaasudev should be worshipped with the various imagined artefacts that are mentioned in various scriptures. Bhagwan should be invoked in His Murti and worshipped with available artefacts such as sandalwood paste, flower, incense etc. Devotee must mediate upon Bhagwan and chant His name a predetermined numbers of times at the end of Puja."

Bhagwan Shree Hari continued, "O Muni! There are nine types of devotion; listening to His Katha, singing His Kirtans, reminiscence His name and image, massage His feet, worship Him with physical artefacts, bow down to Him, serve Him humbly, be His friend and surrender everything to Him. Engaged in and serving Bhagwan in any of these nine ways increases the devotee's profound love in Him. The devotees Pran, Indriyas, mind and intellect concentrate exclusively in Him and he sees Bhagwan everywhere and in everything. He cannot only see his own eternal soul as chaste, radiant and elevated to the status of Brahm, but sees Bhagwan dwelling within his soul. Just as the sky is the support and fulcrum of other four base elements, Bhagwan really sustains the souls, Ishwar (Vairaj), Prakruti (Maya) and AksharBrahm. Just as sound resides in the sky, Bhagwan Purushottam dwells in AksharBrahm. The devotees

पुरुषोत्तमः ॥१९॥ यथावस्व स्वरू पं च ज्योतीरू पं स पश्यति । तमसौ भजते भक्तो ब्रह्मरू पश्च वीक्षते ॥२०॥ भक्तिमेतां परासंज्ञां प्राहुः सांख्य विचक्षणाः । इममर्थ्यं च गीतायां कृष्णः प्राहार्ज्जुनं प्रति ॥२१॥ ब्रह्मभूतः प्रसन्नात्मानशोचति न कांक्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥२२॥ भक्त्यान यैव परया गुणातीता स्थिति र्भवेत् । शांतिश्च सर्व्वथा पुंसस्तस्मादेतां श्रयेत्सुधीः ॥२३॥ सांख्यशास्त्रस्य गूढार्थ्य एषउद्घाटन दर्शितः । मयाऽन्येत्वेवम ज्ञात्वा सिद्धांत प्राहुरन्यथा ॥२४॥ अभेद माहुज्जीवेस्य ते परब्रह्मणश्च वै । वासुदेवाः स्वयं भूत्वा यथेष्टं कुर्व्वते क्रियाः ॥२५॥ एकमेवेत्यादि श्रुतेस्तात्पर्य मनवाप्य च । प्रमाणत्वे न तां प्राहुः स्वमते लोकवंचकाः ॥२६॥ तन्मत्तं न ग्रहीतव्यं संसृतेर्म्मुक्तिमिच्छता । सेव्यऊद्भव सिद्धांतस्तेनत्वेषमयोदितः ॥२७॥ भेदोस्ति वास्तवोनूनंजीवेश ब्रह्मणां हरेः नित्यानां नित्य इत्यादि श्रुतिभिः प्रतिपादितः ॥२८॥ ब्रह्मवित्परमाप्नोतीत्येषा श्रुतिरपि स्फुटम् । उपास्यं हि परंब्रह्म वदति ब्रह्मवेदिनाम् ॥२९॥ आत्माशरीरं यस्यास्ति नैवात्मावेत्ति यं तथा । य आंतरोयमयतिह्यात्मानममृतः प्रभुः ॥३०॥ शरीरमक्षरं यस्यनैव यं वेत्ति चाक्षरम् । आंतरोयोयमयतिह्यक्षरं सोमृतः प्रभुः ॥३१॥ इत्याद्यर्थ्याः श्रुतिगणास्त्वक्षरब्रह्मणोपि च । परब्रह्मशरीरत्वं प्राहुर्न्नतुत्तदेकताम् ॥३२॥ स्वरू पमक्षरस्यास्य श्रीमद्भगवते स्फुटम् । मैत्रेयोविदुरं प्रोचेवासस्थानतया हरेः ॥३३॥ विकारैः स हितो युक्तैर्व्विशेषादिभिरावृतः । अंडकोशो बहिर यं पंचाशत्कोटि विस्तृतः ॥३४॥ दशोत्तराधिकैर्य्यत्र प्रविष्टः परमाणुवत् । लक्ष्यंते तंर्गताश्चान्ये कोटिशोह्यंडराशयः ॥३५॥ तदाहुरक्षरं ब्रह्म सर्व्वकारणकारणम् । विष्णोर्धामपरं साक्षात्पुरुषस्य महात्मनः ॥३६॥ अस्य चेदीदृशस्यापिन पर ब्रह्मरू पता । कुतस्तरांत देशस्य

see his own soul in its original form (radiant and eternal) as well as Bhagwan. He can see Bhagwan in person in front of him. Sankhya Shastra describes this elevated understanding as Para Bhakti (devotion par excellence). Bhagwan Shree Krishna describes such a devotee like thus in the Bhagvad Gita, 'A blissful person who has attained the status of Brahm do not fret and do not seek anything. He sees Me in everything. He develops My profound devotion.' O swami! Only by developing such a profound Bhakti in Bhagwan, one becomes free from the three properties of Maya and attains total bliss. Therefore, the wise people should try to emulate such a deep devotion."

Bhagwan Shree Swaminarayan continued, "I have laid the principles of Sankhya philosophy as it is. Many ignorant people describe it in different manners. They assert wrongly that a soul and God is one and the same. Considering themselves as equal to Bhagwan Vaasudev, they indulge in all types of vile activities without fear or remorse. They either do not know the true meaning of the hymn - 'there is but only one and unique Brahm' or misinterpret to mislay the people for their selfish ends. A person seeking salvation from the shackles of this world must never accept their point of view that a soul and God is one. He should accept only the view that was propagated by Ramanand swami and attested by Myself. Bhagwan Purushottam Narayan, Who is also called ParBrahm; the souls such as that of humans, demons and the Devtas; Ishwar (Vairaj); Brahm (liberated souls) and AksharBrahm (His supreme abode) are distinct from each other. According to the Vedas and Vedant, this distinction is eternal and permanent. The saying of the Vedas; 'Brahmvetta attains PraBrahm' makes it very clear that even a person who has attained unison with AksharBrahm must worship only ParBrahm Parmatma. The Shrutis further says, 'As Parmatma pervades a soul, it is called His body. He controls the soul from within. A soul does not know Bhagwan. Only Bhagwan is the liberator. Akshar is called a body of Bhagwan as Bhagwan resides in Akshar. Bhagwan controls Akshar from within. Akshar does not know Bhagwan.' All these hymns attest that even Akshar and Bhagwan are not one and the same. This is further clarified in the Shreemad Bhagwat in a form of dialogue between Sage Maitreyi and Vidur. 'This universe is enveloped by seven (water, light, wind etc.) layers, each of them ten times bigger than the previous layer. This vast circular universe with the diameter of 400,000,000 miles appears as small as a molecule in front of Akshar. There are millions of such universes inside Akshar. ParBrahma Parmatma, the causes of all causes, dwells in AksharBrahm. When even such a mighty Akshar is not able to become equal to Bhagwan, what can be said of Vairaj and the other souls?"

जीवस्य तु कुतस्तमाम् ॥३७॥ एकत्वं यच्च वेदेस्ति ब्रह्मणस्तत्तु कीर्त्तितम् । निर्व्विकल्पसमाधिस्थ दृष्ट्यै तु वस्तुतः ॥३८॥ लोकालोका चलारू ढानरायद्वदधः स्थितान् । भूतलैक्येन पश्यंति सर्व्वानपि नगाद्रुमान् ॥३९॥ तथा विदेहमुक्तास्तु निर्व्विकल्पसमाधयः । ब्रह्मैक्य नैव वीक्षं तेजी वे शादीन्पृथग्नतुः ॥४०॥ ये तु नैवं स्थितिं प्राप्ता ब्रह्मैक्यं शास्त्रमागतः । बुद्धा यथेष्टाचरणं कुर्व्वते ते पतंत्यधः ॥४१॥ अनेककोटि ब्रह्मांड नियंत्रा परमात्मना । अतो न साम्यं जीवनाभिति ज्ञेयोहि निश्चयः ॥४२॥ जीवनाभीश्वराणां च भक्त्योपास्यः स एवहि । श्रीवासुदेवो भगवानेक एवास्तिनापरः ॥४३॥ ब्रह्मस्वरू पेण ततो भजेत्तं स्वेनात्मनाऽत्रैव मुने मुमुक्षुः । ते नैव यायात्परमं समाधिं ततो हरेर्धामपरात्परं च ॥४४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे ज्ञानोपदेशे सांख्यज्ञानफलनिरू पणनामा सप्ताधिकशततमोध्यायः ॥१०७॥

अथ अष्टाधिकशततमोऽध्यायः

श्रीहरिरुवाच ।

भक्तेर्द्दाढ्यं हरौ यस्यतस्य प्राणेन्द्रियाणि तु । पिंडी भवेयुर्द्देहश्च काष्ठवश्याद्धियोगिनः ॥१॥ स भक्ति विवशोयोगीं मदांध इवनेन्द्रियैः । ग्रहीतु स्वस्वविषयाञ्छक्रोत्यानंदनिर्भृतः ॥२॥ प्रारब्धवश गोदेहं स्तस्यभ्रमति भूतले । हरिमेव स सर्व्वत्र पश्यति क्वापिनो जगत् ॥३॥ प्रारब्धांते यथादेहंत्यक्तास परमपदम् । आत्यंतिक लये नैव याति तत्प्रोच्यतेऽधुना ॥४॥ आदौ प्रकाशो हृदये ध्यान निष्ठे न योगिना । दृश्यते ब्रह्मरंध्रांतं मूलाधाराद खंडितः ॥५॥ ततो विवृद्धंतत्तेजो निर्गाच्छद्धहिरिक्षते । इन्द्रियद्वारतोरोमच्छिद्रेभ्यः प्रसरत्स्वयम् ॥६॥ असंख्यदीपिका युक्तान्निशायां काचमंदिरात् । यथा मयूखा निर्य्यांति तथैतत्तेज

Shree Narayanmuni continued, "O Nityanand swami! Whatever and whenever AksharBrahm and ParBrahm are said to be one, it is the opinion of people who have attained Nirvikalp Samadhi. It is not the absolute truth. Just as a person standing on the apex of Mountain Lokalok (a very high mountain) is not able to see or decipher the other smaller mountains, trees and people distinctly (he sees everything as a blur), a person who has attained Nirvikalp Samadhi (oneness with Bhagwan) sees the elements, souls, Ishwar and Parmatma as a single vision and not distinctively. Some people, who have not attained such an exalted state, take cue from this and wrongly understand that Brahm and ParBrahm are one and the same. They indulge in vile deeds and go to hell on their death. O Muni! Therefore, understand well that Bhagwan Vaasudev, the master of innumerable universes, and souls and Ishwar are not one and the same. The souls and Ishwar must worship the one and only supreme authority, which is Bhagwan Vaasudev. Whoever worships Bhagwan Vaasudev with total devotion attains Samadhi, which leads him to His supreme abode, Akshar."

Thus ends the 107th Chapter of the Satsangi Jeevan.

CHAPTER 108

Bhagwan Shree Hari said, "O Nityanand Muni! Pran and Indriyas of a Mumukshu, whose devotion towards Bhagwan has become very profound, become totally focussed in Bhagwan. His body becomes inert and lifeless like a piece of wood. Due to the enslavement of his exclusive devotion towards Bhagwan, he is not able to enjoy any mundane objects of desire with his organs. He may wonder on the earth as if in trance seeing Bhagwan in everything and everywhere. He sees the whole world as Bhagwan and sees Bhagwan in the whole world. Let Me narrate the way such a Yogi attains Bhagwan's supreme abode at his death. Just before his death, a Yogi can see the radiance spreading from his Muladhar Chakra in his heart to Brahamrandhra. He can see this radiance emitting from the holes of ears and eyes and pores of the body. Just as the rays of light emit from a glasshouse, the radiance emanate from his body. He can hear the tinkling of small bells, chiming of large bells and beatings of the drums originating from the radiance. His overt and covert desires subside. The external radiance (normal light) and the radiance emanated from his body merge into a single

आत्मनः ॥७॥ एकीभवति तत्तेजः शब्दास्तत्रोद्भवंत्यऽथ । महा घंटाघटी यंत्र दुंदुभि ध्वनि सन्निभाः ॥८॥ तन्नाद श्रवणे नास्य बाह्याभ्यांतरभावना । नश्यत्येकी भवति च तेजो बाह्यांतरं ततः ॥९॥ जाग्रत्स्वप्नसुषुप्तीनां विलयो जायते ततः । सप्रकाश तुरीयात्मा ज्योतिर्ल्लिंगं स्वमीक्षते ॥१०॥ तथा चतुर्व्विधान्देहान्पुंस्त्रीलिंग विवर्ज्जितान् । ज्योतिर्ल्लिंगानीक्षतेऽथज्ज्योतिश्चैकतां गतम् ॥११॥ वर्द्धमानं च तत्तेजः पृथिव्यादि समं भवेत् । पश्यति व्याप्य ब्रह्मांडभिंददष्टा वृत्तीरिति ॥१२॥ स्थूले तस्य शरीरे तु काल शक्या हरेस्तदा । संवर्त्ताक्कांग्नि वाय्वब्द सविद्युत्सयित्लव ॥१३॥ प्रकाशंते ततो देहो विराजा सहलीनताम् । प्राप्त इत्यभिजानाति सत्तारू पः सयोगवित् ॥१४॥ सतुरीय प्रकाशोऽथ दिव्यं भागवताभिधम् । देहं सलब्ध्वापर मे भगवद्धाम्नि मोदते ॥१५॥ नतस्य कर्म्मजन्योऽसौदेहः किंत्वस्ति चिन्मयः । प्रलयेन व्यथामेति न सर्गे च सजायते ॥१६॥ सत्यसंकल्पापहत पाप्मत्वादि गुणान्वितः । समुक्तो वर्त्तते तत्र सेवमानो हरिं मुदा ॥१७॥ इति ज्ञानं मुने तुभ्यम्प्रख्यातं मोक्षसाधनम् । सर्वोपनिषदां सार मा कृष्वाऽज्ञाननाशनम् ॥१८॥ इदं ज्ञानं प्रदातव्यं सद्भक्ताय मुमुक्षवे । जितेन्द्रियाय शांताय शुचये स्वहि तैषिणो ॥१९॥ अहिंस काया द्रोहाय निष्कामाय विशेषतः । ग्राम्य सौख्ये विरक्तायदेय मे तच्च सद्धिये ॥२०॥ कामिने क्रोधिने चापिलोभिने निर्द्दयाय च । एतत् क्वापि नदातव्यं न च देहाभिमानिने ॥२१॥ विष्णुभक्ति विहीनाय ग्राम्य सौख्यरताय च नैतद्देयं च हिंस्रायतथा मत्सरिणोपि च ॥२२॥ इदं च श्रृणुयाद्वायः पतेत्प्रेषत आदरात् । सबुद्धिं प्राप्नुयान्नूनं निजश्रेयस्करीपुमान् ॥२३॥

सुव्रत उवाच ।

इत्युक्तमाश्रुत्य मुनिः सराजन् ज्ञानं परं श्री हरिणाऽतिहृष्टः । निःसंशयस्तं भजतिस्म, नित्यं ब्रह्मात्मनाना कृति वासुदेवम् ॥२४॥

इतिश्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे ज्ञानसिद्धिनिरू पणनामाऽ अष्टाधिकोशततमोऽध्यायः ॥१०८॥ इति चतुर्थप्रकरणम् ॥

radiance. Jagrat, Swapna and Sushupti states of his body is eliminated and the Yogi sees his body as radiant as his soul. He sees his soul asexual and without being supported by any type of body. He sees the radiance spreading in all direction and travelling beyond the earth and its seven enveloping layers and reaching to the end of the universe. The Yogi sees the thunder, lightening, whirlwind, rain and the heat of the sun, as severe as they happen at the time of annihilation, arising from within his Sthool body. The Yogi sees his body merging in the body of Vairaj. Bhagwan Shree Hari grants him a divine body with which he migrates to Akshardham and serves Bhagwan therein. This divine body is immortal; it is neither destroyed at the time of total annihilation nor is formed at the time of creation. The liberated Yogi remains in His supreme abode; beyond old age and death, sorrow and happiness, pain and pleasure, ascent and descent and serving Bhagwan until eternity."

Lord Shree Hari continued, "O Muni! I have imparted upon you the knowledge which is the nectar of the Upanishads and which is liberating. You should impart the same upon only the pious and religious devotees who have grown beyond desires and ego; are not indulging in violence, gossip, sins and are wise and not lascivious. This should not be revealed to lascivious, angry, greedy, cruel, egoist, atheists, envious, irreligious and other evil persons. O Muni! Whoever listens to this knowledge reverently whilst observing his Dharma indeed attains the wisdom which helps him attain Moksha."

Suvrat Muni said, "O King Pratapsinh! Nityanand swami, upon hearing such profound knowledge, became very happy and all his doubts vanished. He saw his soul as radiant Brahm and Bhagwan Narayanmuni as ParBrahm and worshipped Him as the supreme master of the universe for the rest of his life."

Thus ends the 108th Chapter of the Satsangi Jeevan.

THUS ENDS THE FOURTH PRAKARAN OF THE SATSANGI JEEVAN.

|| Shri Hari: ||

S.G. Shri Satanand Muni Virchit

SATSANGI JEEVAN

Volume-5

अथ प्रथमोऽध्यायः

सुव्रत उवाच ।

एकदा शिवरामस्तं विप्रवर्यो नराधिपः ! । पप्रच्छ प्राञ्जलिर्नत्वा नारायणमृषीश्वरम् ॥१॥

ब्राह्मणोवाच ।

भगवञ्छ्रोतुमिच्छामि नृणां धर्मं सनातनम् । त्वमेव सर्वधर्मज्ञो धर्ता धर्मस्य च प्रभो ! ॥२॥ बुधैरपि सुदुर्ज्ञेयो धर्मोऽयं सामवेदवत् । केवलं त्वां समाश्रित्य वर्तते सर्वथा हि सः ॥३॥ यदा यदा तु भवति ग्लानिस्तस्यात्र भूतले । तदा तदावतीर्य त्वं सम्यक् पासि तमच्युत ! ॥४॥ वक्ता कर्ताऽविता चास्य नान्यस्त्वत्तोऽत्र विद्यते । न स्वर्गे न च पाताले न च ब्रह्मसदस्ययि ॥५॥ तस्मात्त्वमाश्रमैः साकं वर्णानां च पृथक् पृथक् । वक्तुमर्हसि सद्धर्मानितरेषां नृणां च मे ॥६॥

सुव्रत उवाच ।

इति ब्राह्मणवर्यस्य प्रश्नं सर्वहितावहम् । श्रुत्वा स भगवानूचे प्रसन्नो धर्मरक्षकः ॥७॥

श्रीनारायणमुनिरुवाच ।

नैःश्रेयसकरो नृणां ब्रह्मन् प्रश्नः कृतस्त्वया । ततः सनातनान्धर्मानार्षवाक्यैर्वदामि ते ॥८॥ वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः । वेदो नारायणः साक्षात्स्वयंभूरिति गीयते ॥९॥ धर्मा वेदेन ये प्रोक्ता ऋ षिभिस्तत्त्वदर्शिभिः । प्रोक्तास्त

CHAPTER 1

Suvrat Muni said, “O King Pratapsinh! Shivram Vipra (Brahmin) once asked Shree Hari humbly with folded hands, ‘O Bhagwan! I wish to listen to the Dharma (ethical behaviour) of all men. You sustain and propagate Dharma (religion). Dharma always remains with You. Whenever Dharma regresses, You manifest to nourish and defend it. Even the best of the scholars are not able to comprehend it fully. No one is more knowledgeable than You. I wish to hear Dharmas of the people from all four Ashrams and four Varnas separately.’ O king! Bhagwan Shree Hari was very pleased with Shivram’s question as He was sure that this question and its answer is benevolent for all people.”

Shree Narayanmuni said, “O Brahmin! You have asked a very benign question. The religion that is attested by the Vedas is the real religion. Anything contrary or anything that contradicts the Vedas is not religion. The Vedas have originated from Bhagwan Narayan Himself. Therefore, they profess unblemished and total truth. Many sages have woven the same principle in their Smrutis, and therefore, they are authentic as well. The fourteen; the Purans, Nyay, Mimansa, Dharmashastra (the collection of Smrutis), six branches of the Vedas such as Vyakaran and four Vedas; are the authentic scriptures which truly reflect religion. Sages Manu, Atri, Vishnu, Harit, Yagnavalkya, Angira, Yama, Apastamb, Samvart, Katyayan, Bruhaspati, Parashar, Ushnas, Shankh, Likhit, Daksha, Shaatatap and Vashistha have written Smrutis and should be considered the propagators of religion. Many other sages besides these have followed their footsteps and have written extensively on Dharma. Their works should also be

एव स्मृतिषु प्रमाणं तास्ततः स्मृताः ॥१०॥ पुराणन्यायमीमांसा धर्मशास्त्राङ्गमिश्रिताः । वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥११॥ मन्वत्रिविष्णुहारीतयाज्ञवल्क्याङ्गिरोयमाः । व्यासापस्तम्बसंवर्ताः कात्यायनबृहस्पती ॥१२॥ पराशरोशनः शङ्खलिखिता दक्षगौतमौ । शातातपो वसिष्ठश्च धर्मशास्त्रप्रवर्तकाः ॥१३॥ सन्ति चान्येऽपि मुनय एतद्धर्मानुसारिणः । तदुक्तान्यपि शास्त्राणि प्रमाणत्वेन गम्यताम् ॥१४॥ एतेषामुक्तिमात्रस्य प्रामाण्ये सत्यपि द्विज ! । युगानुरू पो बोद्धव्यो विशेषः खलु सर्वदा ॥१५॥ कृते तु मानवा धर्मास्त्रेतायां गौतमोदिताः । द्वापरे शाङ्खलिखिताः कलौ पाराशराः स्मृताः ॥१६॥ तेभ्योऽपि मोक्षधर्मोक्ताः श्रीमद्भागवतोदिताः । भगवद्गीतया चोक्ता धर्माः श्रेयस्कराः कलौ ॥१७॥ श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः । इह कीर्तिमवाप्नोति प्रत्ये चानुत्तमं सुखम् ॥१८॥ स षड्विधो वर्णधर्मो धर्म आश्रमिणां तथा । धर्मो वर्णाश्रमाणां च गौणो नैमित्तिकस्तथा ॥१९॥ साधारण इति प्रोक्तः षोढा तद्भेदवेदिभिः । लक्षणान्यपि चैतेषां संक्षेपेण वदामि ते ॥२०॥ वर्णत्वमेकमाश्रित्य यो धर्मः संप्रवर्तते । वर्णधर्मः स तु प्रोक्तो यथोपनयनादिकम् ॥२१॥ आश्रमं तु समाश्रित्य धर्मो यः संप्रवर्तते । स खल्वाश्रमधर्मो हि भिक्षादण्डादिको यथा ॥२२॥ वर्णत्वमाश्रमत्वं च योऽधिकृत्य प्रवर्तते । स वर्णाश्रमधर्मस्तु मौञ्ज्यादिर्मेखला यथा ॥२३॥ यो गुणेन प्रवर्तेत गुणधर्मः स उच्यते । यथा मूर्धाभिषिक्तस्य प्रजानां परिपालनम् ॥२४॥ निमित्तमेकमाश्रित्य यो धर्मः संप्रवर्तते । नैमित्तिकः स विज्ञेयः प्रायश्चितविधिर्यथा ॥२५॥ वर्णानामाश्रमाणां च सर्वेषां यः समो भवेत् । स तु साधारणो धर्मः क्षमासत्यादिरुच्यते ॥२६॥ धर्म आचरितः शुद्धे देशे स्यात्फलदायकः । स एवाशुचिदेशे तु कृतोऽप्यकृतवद् भवेत् ॥२७॥ मृगः कृष्णश्चरेद्यत्र स्वभावात्तु महीतले । स पुण्यदेशः कथित आर्यावर्तश्च पुण्यभूः ॥२८॥ यत्र यत्र हरेर्भक्ता भवेयुः शुद्धचेतसः । ज्ञेयः स स पवित्रो वै देशो धर्मक्रियोचितः ॥२९॥ कायक्लेशैर्न बहुभिर्न चैवार्थस्य राशिभिः । धर्मः सम्प्राप्यते ह्येष श्रद्धाहीनैः सुरैरपि ॥३०॥ तच्छ्रद्दधानैर्नियमेन धर्मः संवर्धनीयः पुरुषैः सुदेशे । भवेत्सहायी परलोक एष ध्रुवं न तु ज्ञातिधनादयोऽन्ये ॥३१॥

इति श्रीसत्सङ्गिजीवने नारायणचरिते धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे षड्विधधर्मलक्षणनिरू पणनामा प्रथमोऽध्यायः ॥१॥

considered authentic. O Vipra! Though the interpretations of Manu and other sages are correct, they are not suitable for all eras. The ethics mentioned by Sage Manu is relevant in Satya Yug, those by Sage Gautam is most relevant in Treta Yug, those of sages Sankh and Likhit are relevant in Dwapar Yug while those mentioned by Sage Parashar are relevant in Kali Yug. The ethics mentioned in the Mokshdharma section of the Mahabharat, the Shreemad Bhagwat and Bhagvad Gita are more relevant in the present Kali Yug. A man who follows the ethics mentioned in the Shrutis and Smrutis attains high fame in this world and Bhagwan's supreme abode after his death."

Bhagwan Shree Hari continued, "O Brahmin! Dharma can be categorised into six; Varna, Ashram, Varnashram, Gun (applicable only to the select few with certain conditions), Naimittik and common. Let Me define these six types of Dharma in short. The ethics that are applicable to the people of a specific Varna (such as Brahmins) is called Varna Dharma and the ethics applicable to a specific Ashram is called Ashram Dharma. The ethics that are specific to Varna and Ashram together (such as a Brahmin Brahamchari wears a waist chain made of Munj, a type of bead) is called Varnashram Dharma. The ethics applicable to people with specific virtues (such as a Kshatriya who has been crowned as a king should defend his subjects) is called Gun Dharma and ethics to be followed due to some reasons (such as atonement or repentance) is called Naimittik Dharma. The ethics that are universally applicable to all is called Samanya (common) Dharma (such as compassion, non violence, truth and forgiveness). Dharma followed in an unholy place becomes futile, while Dharma followed in a holy place becomes rewarding. The place where deers roam freely or the pure hearted devotees reside is called a holy land. Aryavart (India) is said to be a holy land. It is not necessary to inflict great pain to the body or need to have a lot of wealth to behave ethically. However, it is not possible to follow Dharma without having deep faith in it. Therefore people with faith should reside in a holy land and follow their Dharma sincerely to strengthen it, which helps them in the next life. The wealth or friends do not help in the next life in any way."

Thus ends the 1st Chapter of the Satsangi Jeevan.

अथ द्वितीयोऽध्यायः

श्रीनारायणमुनिरुवाच ।

ब्रह्मक्षत्रियविट्शूद्रा वर्णाश्चत्वार ईरिताः । मुखबाहूरुपादेभ्यो वैराजस्याभवन् द्विज ! ॥१॥ तेषां साधारणो धर्मश्चतुर्णामप्युदीर्यते । अहिंसा ब्रह्मचर्यं च त्यागोऽस्तेयं क्षमार्जवम् ॥२॥ सन्तोषो ब्रह्मवित्सेवा ग्राम्येच्छापरिवर्जनम् । शौचं तपो दया सत्यं तितिक्षा च शमो दमः ॥३॥ युक्तायुक्तविवेकश्च जन्ममृत्युसमीक्षणम् । सर्वदा पापभीरुत्वं कुसङ्गपरिवर्जनम् ॥४॥ अन्नाद्यादेः संविभागो भूतेभ्यश्च यथोचितम् । तेष्वात्मदेवता बुद्धिर्मनुष्येषु विशेषतः ॥५॥ कथायाः श्रवणं नित्यं कीर्तनं स्मरणं हरेः । सेवेज्यावनतिर्दास्यं सख्यं चात्मसमर्पणम् ॥६॥ एष साधारणो धर्मः सर्वेषां सुखदायकः । कथितोऽथ विशेषांस्ते तेषां धर्मान्वदाम्यहम् ॥७॥ शमो दमस्तपः शौचं सन्तोषः क्षान्तिरार्जवम् । अहिंसयज्ञोऽमात्सर्यं मैत्री सत्यं धृतिर्दया ॥८॥ धर्मोऽनसूया दानं च हर्यर्चा मार्दवं त्रपा । ज्ञानं विज्ञानमास्तिक्यं स्वाध्यायः समदृष्टिता ॥९॥ चतुर्विंशति संख्याका ब्राह्मणस्य मयोदिताः । गुणाः स्वाभाविका ह्येते सर्वाभीष्टफलप्रदाः ॥१०॥ शौर्यं धैर्यं च वीर्यं च तितिक्षा तेज उद्यमः । औदार्यं स्थैर्यमुत्साहो मान आत्मजयस्तथा ॥११॥ ब्रह्मण्यत्वं तथैश्वर्यं रक्षणं चारिनिग्रहः । दक्षत्वं च प्रसादश्च संग्रामेष्वपलायनम् ॥१२॥ शस्त्रवाहनयोः प्रीतिर्दानं द्रव्यमखे रुचिः । ब्राह्मणाभ्यर्चनं नित्यं वासुदेवार्चनं तथा ॥१३॥ प्रजानां पुत्रवद्रक्षा शरणागतपालनम् । क्षत्रियस्य गुणा ह्येते प्रोक्ताः स्वाभाविका मया ॥१४॥ आस्तिक्यं चोद्यमो नित्यमदम्भो ब्रह्मसेवनम् । पोषणं च त्रिवर्गस्य भक्तिश्च गुरुदेवयोः ॥१५॥ कृषिगोरक्षणरुचिर्दाननिष्ठा च दक्षता । स्वाभाविका गुणा ह्येते वैश्यस्य परिकीर्तिताः ॥१६॥ शुशूश्रणं द्विजगवां देवानां चाप्यमायया । तत्र लब्धेन संतोषः शूद्रप्रकृतयस्त्विमाः

CHAPTER 2

Bhagwan Shree Narayanmuni said, “O Shivram! The four Varnas - Brahmin, Kshatriya, Vaishya and Shudra were created from the mouth, arms, thighs and feet of Vairaj respectively. I shall narrate the Samanya (common) Dharma of all people of four Varnas first. Non violence, Brahamcharya, renunciation, forgiveness, honesty, satisfaction, chastity, austerity, compassion, truthfulness, control of senses, discrimination between wrong and right, forbearance, tranquillity, self-restrain, fear of committing sins, aloofness from mundane pleasures, servility towards devotees, staying away from the company of evil, empathy towards all living beings, piety, understanding the pains of birth and death, listening to Bhagwan’s Katha and Kirtans, reminiscing Bhagwan at all times and serving Shree Hari in any which way are the common ethics the people of all Varnas and Ashrams must observe. Equanimity, self-restrain, austerity, cleanliness, contentment, patience, modesty, honesty, non violence, affability, truthfulness, fortitude, compassion, charity, fear of committing sins, pious behaviour, veneration, leniency, absence of envy and spite, knowledge of Aatma and Parmatma, accepting supremacy of Bhagwan over everything, theism, studying the scriptures and equability towards all are twenty four ethics or virtues the Brahmins should have. Bravery, patience, strength, forbearance, agility, generosity, vigour, composure, enthusiasm, respect, ability to win, ability to defend self and subjects, suppression of foes, dexterity in all undertakings, interest in weapons and carriages, gratification, charity, veneration of Brahmins and Bhagwan, treatment of the subjects and refugees with compassion and never eloping from a battlefield are the main virtues the Kshatriya should have. People of Vaishya Varna should have the following ethics (Dharma) or virtues. Total belief in the existence of heaven, hell and the supreme abode, agility in earning wealth, honesty, serving Brahmins, supporting other three Varnas financially, reverence in guru, interest in agriculture and cattle and ingenuity. People of Shudra Varna should sincerely serve the people of above three Varnas and being content with the wealth earned therewith.”

Shree Hari continued, “O Vipra! Brahmin, Kshatriya and Vaishya collectively are called Dwij as they have undergone Upanayan (sacred thread) Sanskar. All Shudras,

॥१७॥ ब्राह्मणक्षत्रियविशस्त्रयः प्रोक्ता द्विजातयः । एकजातिर्मतः शूद्र उपनीतेरभावतः ॥१८॥ आद्यं तु सत्कुले जन्म तेषां प्रोक्तं ततः परम् । संस्कारैर्वैदिकैश्चान्यतेन प्रोक्ता द्विजा इति ॥१९॥ गर्भाधानं पुंसवनं सीमन्ते जातकर्म च । नामक्रिया निष्क्रमोऽन्नप्राशनं चौलकर्म च ॥२०॥ कर्णवेधो व्रतादेशो वेदारण्भक्रियाविधिः । केशान्त स्नानमुद्वाहो विवाहाग्नि परिग्रहः ॥२१॥ त्रेताग्निसङ्ग्रहश्चेति संस्काराः षोडश स्मृताः । ब्राह्मणक्षत्रियविशां वेदमन्त्रैरुदीरिताः ॥२२॥ न वैताः कर्णवेधान्ता मन्त्रवर्जं क्रियाः स्त्रियः । विवाहो मन्त्रतस्तस्याः शूद्रस्यामन्त्रतो दश ॥२३॥ सच्छूद्रस्य दश प्रोक्ताः संस्कारा मन्त्रवर्जिताः । असच्छूद्रस्य तु मुने विवाहो ह्येक ईरितः ॥२४॥ शूद्रो वर्णश्चतुर्थोऽपि वर्णत्वाद्धर्ममर्हति । वेदमन्त्रस्वधा स्वाहा वषट्कारादिभिर्विना ॥२५॥ यज्ञदानादिकं मन्त्रैः पौराणैर्ब्राह्मणेरितैः । कुर्याच्च शृणुयाद्विप्रात्सपुराणं स भारतम् ॥२६॥ युगान्तरे तु नारीणामासीन्मौञ्जीनिबन्धनम् । अध्यापनं च वेदानां सावित्रीवाचनं तथा ॥२७॥ तत्रापि ब्रह्मवादिन्यः सद्योवध्वश्च सुव्रत ! । बभूवुर्द्विविधा योषा द्विजानां तीक्ष्णबुद्धयः ॥२८॥ तत्राद्यानां व्रतस्थानामासीदग्नीन्धनं सदा । स्वगृहे भैक्षचर्या च ब्रह्मचर्यं तथाष्टधा ॥२९॥ अन्यासां तूपनयनाद्विवाहोऽ भूच्च योषिताम् । एतत्कलौ निषिद्धं वै दोषितां बुद्धिजाड्यतः ॥३०॥ अध्यापनं याजनं च विशुद्धाच्च प्रतिग्रहः । जीविकावृत्तयस्तिस्रो ब्राह्मणस्य प्रकीर्तिताः ॥३१॥ प्रतिग्रहं मन्यमानस्तपस्तेजोयशोनुदम् । अन्याभ्यामेव जीवेत्सशिलैर्वा दोषदृक्तयोः ॥३२॥ चतुर्विधा तथास्यान्या जीविका वृत्तिरुच्यते । मुख्यानुकल्पभेदेन देहनिर्वाहहेतुना ॥३३॥ वार्ता विचित्राः शालीनं यायावरशिलोञ्छनम् । विप्रवृत्तिश्चतुर्धेयं श्रेयसी चोत्तरोत्तरा ॥३४॥ शस्त्राजीव्यं क्षिते रक्षा परसैन्यस्य निर्जयः । राज्यं च नीत्या सहितं क्षत्रस्योक्ता हि जीविका ॥३५॥ कृषिवाणिज्य गोरक्षाः कुसीदं च तुरीयकम् । वार्ता वृत्तिश्चतुर्धेत्थं वैश्यस्योक्ता च जीविका ॥३६॥ सेवनं ब्राह्मणादीनां

due to ineligibility to undergo Upanayan Sanskar are classed as a single Varna. Dwij means one who is born twice. The first birth is to be born in a pious clan and the second birth is upon undergoing the Sanskars mentioned in the Vedas. Garbhadan (impregnation), Punsvan (at three months of pregnancy), Simant (at six months of pregnancy), Jatkarma (natal rites at birth), Naamkaran (naming), Nishkraman (first outing at three months), Annprashan (feeding solid food at six months), Chaulkarma (shaving head at three years), Karnavedh (holing the ears), Vratadesh (or Vidhyarambh, the start of education at five to six years), Upnayan (sacred thread ceremony at eight years), Vedarambh (study of the Vedas, soon after Upanayan), Keshant (first shave at sixteen years), Samavartan (graduation, completion of studies), Vivah (marriage) and Agnihotra (acceptance and maintaining the sacred fire) and Tretragni (or Antyesti, funeral or final rites) are the sixteen Sanskars; details of which should be learnt from Vyas Smruti. Male Brahmins, Kshatriyas and Vaishyas should undergo these Sanskars accompanied by the Vedic hymns. The females of three Varnas should undergo ten Sanskars, the first nine and Vivah accompanied by the Vedic hymns. Male and female Shudras should undergo the same ten Sanskars but without the Vedic hymns provided they are born in a pure clan and have forsaken meat, alcohol, hunting etc. People born out of wedlock or mixed marriages are called AsatShudra and they should undergo only one Sanskar of Vivah. O Brahmin! The Sudras are allowed to perform Yagnas and other religious rites but they should do so under the expert guidance of the Brahmins and without using the Vedic hymns (they may use hymns of the Puranas). They may also listen to the Puranas and Mahabharat from the Brahmins. Even the women underwent Upnayan Sanskar and had the right to learn the Vedas and chant the Gayatri hymn in the bygone eras of Satya, Dwapar and Treta Yug. The women of those eras were very intelligent and scholars. They were of two types. The first type, Brahvadini, remained in their homes, kept sacred fire and maintained total Brahamcharya. The second type, Sadhyovadhu, got married soon after undergoing Upnayan Sanskar. However, women in Kali Yug are forbidden for Upnayan Sanskar and study of the Vedas due to diminished intelligence."

Bhagwan Narayanmuni continued, "O Shivram Vipra! Brahmins should earn their livelihood by these three methods; teaching, guiding others to perform (or perform on their behalf) Yagna and other religious rites and accepting the alms from pious devotees. Those Brahmins who find seeking alms unacceptable may sustain themselves by the

निश्छद्मक्रयविक्रयौ । शूद्रस्येति स्मृतिप्रोक्ता जीविकाऽस्ति द्विजोत्तम ॥३७॥ लवणं मधु तैलं च दधि तक्रं घृतं पयः । विक्रीणीयाच्छूद्रजातिर्न दोषस्तस्य विद्यते ॥३८॥ विक्रयो मद्यमांसादेरभक्ष्यस्य च भक्षणम् । अगम्यागामिता चौर्यं शूद्राणां पापहेतवः ॥३९॥ इत्येते द्विजवर कीर्तिता मया ते वर्णानां निगममता वृषाश्चतुर्णाम् । वक्ष्यामि क्रममनुसृत्य वेदगीतं सर्वास्तान् परमहितानथाश्रमाणाम् ॥४०॥

इति श्रीसत्सङ्गिजीवने नारायणचरिते धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे चातुर्वर्ण्यधर्मनिरू पणनामा द्वितीयोऽध्यायः ॥

अथ तृतीयोऽध्यायः

श्रीनारायणमुनिरुवाच ।

ब्रह्मचर्यं च गार्हस्थ्यं वानप्रस्थश्च सन्मते । संन्यास इति चत्वार आश्रमाः परिकीर्तिताः ॥१॥ त्रैवर्णिकस्य चत्वार आश्रमा विहिता इमे । तुरीयाश्रमं केचिन्नेच्छन्ति क्षत्रवैश्ययोः ॥२॥ कीर्त्यमानान्मया तत्र द्विजातीनां यथोचितम् । ब्रह्मचर्याश्रमस्थानां धर्मानादौ शृणु द्विज ! ॥३॥ जातकर्मादिभिः पूर्वं संस्कारैः संस्कृतोऽपि सन् । उपनीत्यैव लभते द्विजत्वं द्विजबालकः ॥४॥ गर्भाष्टमेऽष्टमे वाब्दे ब्राह्मणस्योपानायनम् । एकादशे क्षत्रियस्य वैश्यस्य द्वादशे स्मृतम् ॥५॥ तीक्ष्णबुद्धेर्ब्राह्मणस्य पञ्चमेऽब्देऽपि शस्यते । अष्टमे क्षत्रियस्यापि वैश्यस्य नवमे तथा ॥६॥ ब्रह्मवर्चसकामो वा विप्रोऽब्दे पञ्चमेऽर्हति । बलार्थि मेखलां क्षत्रं षष्ठेऽर्थार्थ्यष्टमे च विट् ॥७॥ संस्कारेष्विह सर्वेषु द्विजत्वप्रापको ह्ययम् । मौञ्जीबन्धस्ततः

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other two means while others who find fault in all three may sustain themselves by collecting grains from the field. There are another four means of livelihood for Brahmins; farming or business that is not forbidden or prohibited, accept without asking or seeking, asking for food daily that is enough for just that day and picking up grains from a field after harvesting or from outside the granary or shop. These four are superior to the others in the reverse order (the last one is the best). Kshatriya should earn their livelihood by joining the army, protect the homes and people from thieves, fighting battles and rule justly. Vaishyas should engage in farming, animal husbandry, trade and business and lending money to earn their livelihood. O Brahmin! Shudras should engage in serving people of the other three Varnas and trade of milk, honey, oil, salt, etc. commodities. Trading in meat or alcohol, consuming meat or alcohol, adultery and theft are the four means by which Shudras transgress from their Dharma. Yagnavalkya and other sages attest these ethics in their Smrutis. After telling you the Dharma of four Varnas, let Me narrate to you the Dharma of people of four Ashrams."

Thus ends the 2nd Chapter of the Satsangi Jeevan.

CHAPTER 3

Shree Narayanmuni said, "O wise Brahmin! There are four Ashrams; Brahamcharya, Grahastha, Vanprastha and Sanyas for people of the first three Varnas. Some sages do not recommend Sanyas Ashram for Kshatriyas and Vaishyas. Let Me start with Dharma of Brahmcharis of three Varnas. A child, who may have undergone the first nine Sanskars, becomes Dwij only after undergoing Upanayan Sanskar. A Brahmin child should undergo Upanayan Sanskar eight years after conception or birth; a Kshatriya child at an age of eleven years and a Vaishya child should be given Upavit at the age of twelve. Some sages opine that if a child is very bright, a Brahmin could be given Upavit at the age of five, Kshatriya at the age of eight and a Vaishya at the age of nine. According to Manu Smruti a scholar Brahmin child with a strong desire and interest in austerity and studies may be given Upavit at the age of five, a Kshatriya child desiring strength may be given Upavit at the age of six while a Vaishya child with a strong desire of wealth may be given Upavit at the age of eight. All children of all three Varnas have to undergo Upanayan Sanskar as prescribed in the scriptures. A Brahmin, Kshatriya and Vaishya male child should be given Upavit in spring, summer and autumn respectively. Alternatively, a Brahmin may be given Upavit between months

सम्यक् कर्तव्यः स यथाविधि ॥८॥ विप्रं वसन्ते क्षितिपं निदाघे वैश्यं घनान्ते व्रतिनं विदध्यात् । माघादिशुक्रान्तिमपञ्चमासाः साधारणा वा सकलद्विजानाम् ॥९॥ न जन्मासे न च जन्मधिष्ण्ये न जन्मकालीयदिने विदध्यात् । ज्येष्ठे न मासि प्रथमस्य सूनोस्तथा सुताया अपि मङ्गलानि ॥१०॥ जन्ममासे तिथौ भे च विपरीतदले सति । कार्यं मङ्गलमित्याहुर्गर्गभार्गवशौनकाः ॥११॥ बृहस्पतेर्बलं दृष्ट्वा कर्तव्यमुपनायनम् । तस्मिंस्तु निर्बले कुर्याच्चैत्रे मीनगते रवौ ॥१२॥ स्वशाखेशबलं दृष्ट्वा लग्नशुद्धिं विलोक्य च । स्वस्वशाखानुसारेण पूर्वाह्णे व्रतमादिशेत् ॥१३॥ पितैवोपनयेत्पुत्रं तदभावे पितुः पिता । तदभावे पितुर्भ्राता तदभावेऽपि सोदरः ॥१४॥ शुद्धकार्पाससूत्रेण समेनात्रुटितेन च । स्थाने पवित्रे सङ्ख्यातं षण्णवत्याङ्गुलीषु च ॥१५॥ त्रिवृदूर्ध्ववृतं कार्यं तन्तुत्रयमधोवृतम् । त्रिवृतं चोपवीतं स्यात्तस्यैको ग्रन्थिरिष्यते ॥१६॥ यज्ञोपवीते द्वे धार्ये श्रौत्रे स्मार्ते च कर्मणि । तृतीयमुत्तरीयार्थे वस्त्राभावे तदिष्यते ॥१७॥ उपवीतं बटोरेकं द्वे तथेतरयोः स्मृते । एकमेव यतीनां स्यादित्याहुरपि केचन ॥१८॥ उपवीतं क्रमेण स्यात्कार्पासं शाणमाविकम् । सर्वेषां वा द्विजातीनां कार्पासं तत्प्रशस्यते ॥१९॥ पृष्ठदेशे च नाभ्यां च धृतं यद्विन्दते कटिम् । तद्धार्यमुपवीतं स्यान्नातिलम्बं न चोच्छ्रितम् ॥२०॥ विप्रस्य मेखला मौञ्जी मौर्वी राज्ञो विशस्तथा । शाणा सा प्रवरग्रन्थिस्त्रिवृच्छ्लक्ष्णा समा मता ॥२१॥ पालाशो दण्ड आमौलेर्बैल्वो वा ब्राह्मणस्य तु । न्यग्रोधजः खादिरो वा ललाटान्तो नृपस्य च ।२२॥ नासान्तः पैलवो दण्डो वैश्यस्यौदुम्बरोऽपि वा । ऐणं रौरवमाजं च विप्रादेरजिनं मतम् ॥२३॥ उपविश्योतरे चाग्नेराचार्यः प्राङ्मुखः सुधीः । प्रत्यङ्मुखाय बटवे सावित्रीं समुपादिशेत् ॥२४॥ प्रदक्षिणं परीत्याग्निमुपस्थाय दिवाकरम् । दण्डाजिनोपवीताढ्यो बटुर्भिक्षोसमेखलः ॥२५॥ ब्राह्मणक्षत्रियविशामादिमध्यावसानतः । भैक्षचर्या क्रमेण स्याद्भवच्छब्दोपलक्षिता ॥२६॥ यावत्तु नोपनयनं क्रियते वै

of Magh and Jeth. Upanayan Sanskar must not be conducted in the month of a child's birth, day of his birth and at a time when the Nakshatra at the time of his birth is prevalent. Any religious rites of the eldest son or daughter should not be conducted in the month of Jeth. However, according to the Sages Garg, Bhargav and Shaunak, religious rites may be performed in the month of Jeth provided it is done in the opposite fortnight of a child's birth. That means a child born in Sud (the bright) fortnight may undergo a ritual in Vad fortnight. When the planet Jupiter is strong; when the planet Venus is weak and the Sun is in Pisces constellation in the month of Chaitra or on any day that is auspicious for a wedding are auspicious days for Upanayan Sanskar. Rituals should be carried out before noon. Upanaya Sanskar should be performed by the child's father, grandfather, uncle or brother in that order in the absence of the previous one."

Shree Hari said, "O Vipra! A Janoi (Upavit) should be made of continuous three cotton threads while sitting in a holy place. Its length should be equal to ninety six circular turns around the base of four fingers of the right hand. There should be only one knot in the whole Janoi (to connect the two ends). Though the cotton Janoi is the best option for all Dwij, some propose a Janoi made of jute fibre for Kshatriya and of hair of the goats for Vaishya. Two separate Janoi should be worn to denote the rites of Shrutis and Smrutis and the third one in lieu of the upper garment (Janoi of a total of nine threads). Brahamcharis and Tyagi saints should wear a single Yagnopavit (of three threads) while a Grahastha and Vanprastha should wear two Upavits (six stringed). A Janoi should go over the shoulder and pass over the navel. It should not be too short or too long.

Brahmin, Kshatriya and Vaishya should wear a waist girdle (a narrow stringed belt) made of Munj (a type of grass), Kash (a type of grass) and jute respectively. The waist girdle should be triple stringed and as per the tradition of their respective clans. A wooden staff the size of the child's height, a staff as long as reaching his forehead and a staff as long as reaching his shoulder should be given to a Brahmin, Kshatri and Vaishya Brahamchari respectively. It should be made of Palash or Bili; Kher and Pilu, Pipal or Umbar (all various types of trees) respectively. Loin cloth of a deer and goat are most suitable for a Kshatriya and Vaishya Brahamchari respectively. A wise guru, sitting in the North east of the sacred fire, should explain the meaning of the Gayatri hymn to a Brahamchari sitting facing the West. A new Brahamchari, wearing an Upavit,

द्विजन्मनः । कामचेष्टोक्तिभक्ष्यस्तु तावद्भवति सुव्रत ! ॥२७॥ कृतोपनयनः सम्यक् ब्रह्मचारी स कीर्त्यते । द्विजश्च सोऽथ प्रयतो वसेद् गुरुगृहे व्रती ॥२८॥ मेखलाजिनवासांसि जटादण्डकमण्डलून् । बिभृयादुपवीतं च दर्भपाणिर्यथाविधि ॥२९॥ ईदृशो ब्रह्मचारी च शौचाचारसमन्वितः । आहूतोऽध्ययनं कुर्याद्वीक्षमाणो गुरोर्मुखम् ॥३०॥ आरम्भेऽन्ते च शिरसा पादयोः प्रणमेद् गुरोः । छन्दांसि समधीयीत त्यक्त्वाऽनध्यायवासरान् ॥३१॥ गुरुश्च ताडयित्वापि विद्यामध्यापयेत्स तम् । औद्धत्यनाशनार्थत्वान्न दोषः शिष्यताडने ॥३२॥ अधोभागे शरीरस्य शनैः कुर्वीत ताडनम् । नोत्तमाङ्गे न हृदये दोषभागन्यथा भवेत् ॥३३॥ लालयेत्पञ्चवर्षाणि दश वर्षाणि ताडयेत् । प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत् ॥३४॥ ब्रह्मचारी गुरुं नित्यं विद्याकामो जितेन्द्रियः । सेवेत तद्ब्रह्मचर्यं चतुष्पादित्युदीर्यते ॥३५॥ आचार्यमेव पितरौ ज्ञात्वा द्रोहादिवर्जितः । शिष्यवृत्त्याऽऽप्नुयाद्विद्यां पादोऽयं प्रथमोऽस्य हि ॥३६॥ गुरोः पत्नीं च पुत्रं च विनयान्मानयन् शुचिः । जितेन्द्रियोऽभ्यसेद्विद्यां द्वितीयः पाद इत्ययम् ॥३७॥ उपकारं गुरुकृतं निजजाड्यविनाशनम् । जानन्सेवेत तं प्रीत्या तृतीयः पाद इत्ययम् ॥३८॥ आचार्यस्य प्रियं कुर्याद्वाङ्मनः कायकर्मभिः । प्राणैर्धनैश्चाप्रमत्तः पादस्तुर्योऽयमस्य च ॥३९॥ ज्ञानं सत्यं तितिक्षा ह्रीरमात्सर्यं धृतिस्तपः । शमो दमोऽनसूया च दानं यज्ञो गुणा अमी ॥४०॥ कामः क्रोधः शोकमोहौ तृष्णेर्ष्या चाकृपा स्पृहा । लोभोऽसूया जुगुप्सा च मानदोषा इमे मताः ॥४१॥ त्यक्त्वा दोषान् द्वादशैतान् युक्तो द्वादशभिर्गुणैः । वेदाभ्यासं प्रकुर्वीत वेदार्थं च विचिन्तयेत् ॥४२॥ सायं प्रातरुपासीत वह्निं चार्कं समाहितः । प्रातः सन्ध्यां जपं कृत्वा गुर्वादीन्प्रणमेत्स च ॥४३॥ अभिवादनशीलस्य वृद्धसेवारतस्य च । आयुर्यशो बलं बुद्धिर्वर्धतेऽहरहोऽधिकम् ॥४४॥ सायं प्रातश्चरेद् भैक्षं पवित्रद्विजवेश्मसु । निवेद्य गुरवे तच्च भुञ्जीत तदनुज्ञया ॥४५॥ अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम् । अपुण्यं लोकविद्विष्टं

waist girdle and deerskin loin cloth should do a Pradikshina of the sacred fire before proceeding to seek alms. While seeking alms Brahmins, Kshatriya and Vaisya Brahamcharis should use the word 'Bhavati' at the beginning, middle and at the end of the yell of asking for alms. (Brahmin should yell 'Bhavati Bhiksham Dehi', Kshatriya 'Bhiksham Bhavati Dehi' and Vaishya 'Bhiksham Dehi Bhavati'. This is to let the benefactor know the Varna of an alms seeker."

Bhagwan Shree Narayanmuni continued, "O Shivram Vipra! Until a child is given an Upavit by his father, he may wander about, speak and eat whatever he chooses. After undergoing Upanayan Sanskar, he becomes known as Dwij Brahamchari and has to abide by certain restrictions and should live at his guru's home for his education. He must never be without an Upavit, waist girdle, wooden staff, loin cloth and Kamandalu (pitcher for water) at any time. He should pay attention and learn the Vedas from his guru. He should always bow down to his guru at the beginning and end of his learning sessions. A guru is permitted to use corporal punishment to his inattentive or disruptive disciple. A guru should hit on the lower body of his disciple gently but never on the head or chest. A child should be nestled cosily for the first five years, strictly punished (if necessary) for next ten years and he should be treated as a friend from the age of sixteen years. A Brahamchari must control his senses and organs during period of his studies. O Brahmin! There are four cornerstones of Brahamcharya. A guru should never be criticised or insulted and should be accorded the same respect that is due to one's parents. A Brahamchari should treat a wife and children of one's guru with equal reverence, control his latent senses and maintain internal and external purity. He must serve his guru sincerely bearing in mind that the favours of his guru can never be repaid. He should endeavour to please his guru with mind, speech, body, deeds and wealth. Acquisition of knowledge, truthfulness, forgiveness, afraid to commit sins, equanimity, patience, austerity, absence of passion, self-restrain, charity, lack of envy and performing Yagna and other rituals are considered the virtues. Greed, lust, anger, lamentation, disfavour, undue affection, desires, envy, covetousness, disservice, denigration and reproach are considered vices. A Brahamchari, discarding these twelve vices and acquiring the twelve virtues, should concentrate his efforts in learning the Vedas."

Shreeji Maharaj continued, "O Brahmin! A Brahamchari must venerate Agni

तस्मात्तत्परिवर्जयेत् ॥४६॥ नैकस्यान्नं समश्नीयान्नित्यं वर्णी ह्यनापदि । ब्राह्मणः काममद्याच्च श्राद्धे व्रतमपीडयन् ॥४७॥ तिष्ठेत्कृताञ्जलिर्भक्त्या गुरोरभिमुखं सदा । त्वमत्रोपविशेत्युक्तस्तस्यासीत पुरः स तु ॥४८॥ गुरोश्च चक्षुर्विषये न यथेष्टासनो भवेत् । न चैवास्यानुकुर्वीत गतिभाषितचेष्टितम् ॥४९॥ गुरोर्निन्दा भवेद्यत्र सद्य उत्थाय तत्स्थलात् । कर्णौ पिधाय गच्छेद्वा शिक्षयेन्निन्दकान्प्रभुः ॥५०॥ दूरस्थो नार्चयेदेनं न क्रुद्धो नान्तिके स्त्रियाः । न चैवास्योत्तरं ब्रूयादुच्चशब्देन कर्हिचित् ॥५१॥ उद्कुम्भं कुशान्पुष्पं समिधोऽस्याहरेत्सदा । मार्जनं लेपनं नित्यमङ्गानां च समाचरेत् ॥५२॥ नास्य निर्माल्यशयने पादुकोपानहावपि । आक्रामेदासनं छायां मञ्चकं वा कदाचन ॥५३॥ साधयेद्दन्तकाष्ठादीन्कृत्यं चास्मै निवेदयेत् । अनापृच्छ्य न गच्छेत्तं क्वापि स प्रियकृद्गुरोः ॥५४॥ पादौ प्रसार्य पुरतो गुरोर्नासीत कर्हिचित् । आस्फोटनं चाट्टहासं न कुर्यातत्र च स्वपिम् ॥५५॥ धावन्तमनुधावेच्च गच्छन्तं गुरुमन्वियात् । नोदाहरेच्च तन्नाम ब्रूयान्नापृष्टमुत्तरम् ॥५६॥ जितेन्द्रियः स्यात्सततं वश्यात्माऽक्रोधनः शुचिः । प्रयुञ्जीत सदा वाचं मधुरां गुरुसन्निधौ ॥५७॥ स्त्रीणां कथायाः श्रवणं कीर्तनं प्रेक्षणं तथा । सङ्कल्पं क्रीडनं ताभिर्निश्चयं गुह्यभाषणम् ॥५८॥ वर्जयेत्प्रयतो नित्यं तत्स्पर्शं तु विशेषतः । स्त्रीसङ्गिसङ्गं च बटुर्न कुर्यात्कर्हिचिद्व्रती ॥५९॥ गुरुवद्गुरुपत्नी च पूज्या च गुरुपुत्रकः । अवमानं न कुर्वीत तयोरपि कदाचन ॥६०॥ अभ्यञ्जनं स्नापनं च गात्रसम्मर्दनं तथा । गुरुपत्न्या न कुर्वीत केशानां च प्रसाधनम् ॥६१॥ गुरुपत्नीति युवतिः नाभिवाद्या हि पादयोः । कुर्वीत वन्दनं भूमावसाहमिति ब्रुवन् ॥६२॥ अङ्गस्पर्शो न कर्तव्यो गुरुपत्न्या अपि क्वचित् । तेनापि व्रतभङ्गः स्याद्यतोऽन्न ब्रह्मचारिणः ॥६३॥ पितृष्वसा मातृष्वसा भ्रातृजाया च मातुली । गुरुपत्नीव मान्याश्च जननी भगिनी तथा ॥६४॥ गुरोस्त्यागो

(sacred fire) and the sun at dawn and dusk and chant Gayatri hymn and bow down to his guru and elders each evening. A Brahamchari who likes to bow down and serve his elders has his knowledge, intelligence, age and power strengthened many fold. He should seek alms from the homes of the householders each morning and evening and offer it to his guru before taking a portion of it by his guru's permission. Gluttony must be avoided as it is unhealthy, shortens the life span, is generally frowned upon and leads one to hell. He must not visit the same household often to seek alms. He must observe his Niyams sincerely and eat only after offering prayers. He should always stand with folded hands in front of his guru and obey his instructions. He must not sit improperly in front of his guru and must not mimic his style of gait, speech and gestures. He must always answer back or punish the people foul mouthing his guru and if he is unable to do so, he must leave the scene but never hear it. He must not venerate his guru from a distance, when angry or in the vicinity of his wife. He must never answer back to his guru or speak loudly with him. He should always be ready to serve his guru like fetching drinking water, firewood, flowers, tooth twig, bathing him or massaging him with oils. A Brahamchari must never step over a flower garland taken off by his guru or his bedding, footwear, seat, shadow or cot. He must always be honest to his guru and not venture anywhere without his prior permission. He must not sit with legs spread, show off his strength, sleep or laugh loudly in front of his guru. He should walk fast behind his fast pacing guru and walk slowly behind if his guru is walking slowly, must never address his guru with his name and never speak unless told to do so by his guru. A Brahamchari must always control his senses and organs, be serene, maintain inner and external cleanliness and be soft spoken in the presence of his guru."

Bhagwan Shree Swaminarayan continued, "O Shivram! A Brahamchari must always avoid listening to, speak about, look at, speak to, play with, covet or desire women in general and in particular touch women. He must forsake lascivious and transgender men just like women. As the wife and son of his guru are as reverent as his guru, they must never be insulted. However, he must not massage, bathe, comb hairs or touch the wife of his guru. Instead of touching her feet directly, a Brahamchari must bow down on the ground from a distance to show his reverence. Maternal aunts, paternal aunts, wives of his brothers and uncles, step mother and sisters should be considered as reverent as the wife of his guru. A Brahamchari must not desert or abandon his guru who has imparted knowledge (Vedic or spiritual) upon him due to

न कर्तव्यः कर्हिचिद् ब्रह्मचारिणा । कामाल्लोभाच्च मोहाच्च तं त्यक्त्वा पतितो भवेत् ॥६५॥ गुरोरवलिप्तस्य कार्याकार्यमजानतः । उत्पथं प्रतिपन्नस्य मनुस्त्यागं समब्रवीत् ॥६६॥ लौकिकं वैदिकं वापि ज्ञानमाध्यात्मिकं यतः । आददीत न तं क्वापि गुरुं शिष्योऽवमानयेत् ॥६७॥ अहेरिव गणाद्भीतः सौहित्यान्मरणादिव । राक्षसीभ्य इव स्त्रीभ्यः स विद्यामधिगच्छति ॥६८॥ द्यूतं पुस्तकशुश्रूषा वाटिकासक्तिरेव च । स्त्रियस्तन्द्रा च निद्रा च विद्याविघ्नकराणि षट् ॥६९॥ विद्यामेवाधीयानो ब्रह्मचारी गुरोर्गृहे । वसंस्त्रिषवणस्नायी कुसङ्गं परिवर्जयेत् ॥७०॥ पुष्पस्रजश्चन्दनं च रसासक्तिं च कुङ्कुमम् । सुगन्धिद्रव्यसम्पर्कं वर्जयेद्दन्तधावनम् ॥७१॥ अभ्यङ्गं चाञ्जनं छत्रमादर्शलोकनं तथा । व्रती स वर्जयेद्द्यूतं गीतवादित्रनर्तनम् ॥७२॥ प्राणिहिंसां च पैशुन्यं कामं लोभं भयं तथा । वर्जयेन्मधु मांसं च ह्यभक्ष्यं लशुनादिकम् ॥७३॥ सन्ध्ययोश्च दिवास्वापं निशश्चाद्यन्तयामयोः । वर्जयेच्च प्रयत्नेन परीवादमुपानहौ ॥७४॥ अनृत्यदर्शी च भवेद् ग्राम्यगीतं च सर्वथा । शृणुयान्न व्रती धीरो नानृतं च वदेद्वचः ॥७५॥ न मञ्चे शयनं कुर्यान्न च ताम्बूलभक्षणम् । तत्तत्कालोचितं सर्वं वैदिकं विधिमाचरेत् ॥७६॥ उपाकर्म च वेदानां कुर्वीत हि यथाविधि । बह्वृचः श्रावणे मासि पूर्वाह्णे श्रवणाख्यभे ॥७७॥ यजुर्वेदी च तन्मासे पौर्णमास्यां विघानतः । मध्याह्ने तत्प्रकुर्वीत हस्तर्क्षे तत्र सामगः ॥७८॥ सङ्क्रान्तिर्ग्रहणं वापि यदि पर्वणि जायते । श्रावणे हस्तयुक्तायां पञ्चम्यां वा तदिष्यते ॥७९॥ अर्धरात्रादधस्ताच्चेत्सङ्क्रान्तिर्ग्रहणं भवेत् । उपाकर्म न कुर्वीत परतश्चेन्न दोषकृत् ॥८०॥ पौषमासस्य रोहिण्यामष्टकायामथापि वा । जलान्ते छन्दसां कुर्यादुत्सर्गं च द्विजो बहिः ॥८१॥ उपाकर्मदिनेऽप्येके वेदोत्सर्गं प्रकुर्वते । कर्मणोरुभयोरत्र ऋषीणां पूजनं स्मृतम् ॥८२॥

ignorance or for wealth and never insult him or allow anyone to insult him. However, as Manu has said a guru who has digressed from the path of religion, is overwhelmed by his ego and has no belief or does not know how to perform religious rites should be discarded immediately."

Bhagwan Shree Hari continued, "O Brahmin! A Brahamchari who fears the crowd just like a snake, gluttony like death and women like demons succeeds in his quest for acquisition of knowledge. Gambling, looking after (try to keep clean) his books, liking for wandering in the parks and gardens, talking with women, lethargy and sleep are the six hindrances in acquisition of knowledge. While staying at his guru's home, a Brahamchari should have a regular bath and veneration thrice a day and never associate with the sinners. He should avoid flower garlands, sandalwood paste, Kumkum, scents, looking into a mirror, massaging his body with oils, gambling, music, dance, consumption of alcohol, meat, garlic, etc. and brushing his teeth vigorously. He should overcome greed, lust, anger and fear. He should not sleep at dusk, dawn, during the day, before one and half hours after dusk and should wake up before at least one and a half hours before dawn. He should not indulge in back biting, watching dance, hearing erotic tales and speaking lies. A Brahamchari should not wear any footwear, chew or smoke tobacco and sleep on a bed. He should follow his daily routine including baths sincerely."

Bhagwan Shree Narayanmuni continued, "O Vipra! A Brahamchari should start learning the Vedas at a time that is in line with the traditions his family follows depending on their respective branches of the Vedas. A Brahamchari should start studying the Vedas at any morning of the month of Shravan; at noon on Purnima of Shravan; and on a day when the Sun in Hasta Nakshatra prevails in the month of Shravan for a Brahamchari of a clan whose branch is RigVed, SamVed and YajurVed respectively. A Samvedi (whose branch is SamVed) Brahamchari may start studying the Vedas on any day the Sun is in Hasta Naksahtra or on a Panchmai if the eclipse occurs on Purnima. The study should not commence on a day if an eclipse is to occur before midnight on that day. A Dwij Brahamchari should conclude his study of the Vedas on a day in a month of Posh when Rohini Nakshatra prevails. He should go to the outskirts of the village near a body of water such as a lake and formally end the period of study following which he should venerate his guru and sages. Some scholars are of the opinion that the conclusion should be done on the day the study was started. A guru should check his disciple's behaviour, patience and lack of ego before teaching him

एवमाचारसम्पन्नमात्मवन्तमदाम्भिकम् । वेदशास्त्रपुराणानि गुरुरध्यापयेत्स तम् ॥८३॥ बहुनापि च कालेन परीक्ष्य ब्रह्मचारिणम् । उपादिशेद्गुरुर्ज्ञानं भूत्वा निष्कपटोऽखिलम् ॥८४॥ वेदं वेदौ वेदान्वा सोऽप्यधीत्य यथारुचि । गुरवे दक्षिणां दत्वा समावर्तेत च द्विजः ॥८५॥ गृहं वनं वा प्राविशेत्प्रव्रजेद्वा विलोक्य सः । मन्दत्वं मध्यमत्वं च स्ववैराग्यस्य तीव्रताम् ॥८६॥ चतुर्विधो ब्रह्मचारी कथ्यते द्विजसत्तम । सावित्रः प्राजापत्यश्च ब्राह्मो नैष्ठिक इत्यसौ ॥८७॥ प्राप्योपनयनं सम्यग्गायत्रीं प्रपठन्व्रतम् । दिनत्रयं धारयेद्यः प्रथमः स प्रकीर्तितः ॥८८॥ द्वितीयस्तु पठन्वेदं व्रती संवत्सरं भवेत् । आवेदग्रहणाद्वापि द्वादशाब्दान्व्रती परः ॥८९॥ यावज्जीवं चतुर्थस्तु तिष्ठेद्गुरुकुले व्रती । उत्तरोत्तरतः श्रैष्ठ्यं ज्ञेयमेतस्य निश्चितम् ॥९०॥ अज्ञानान्मांसमिश्रं वा सुरासंसृष्टमेव वा । पुनः संस्कारमर्हन्ति भुक्त्वाऽन्नादि द्विजातयः ॥९१॥ सेवमानो गुरुं सोऽपि व्रतं स्वं पालयेत् दृढम् । आज्ञानाज्ज्ञानतो वापि तच्च्युतौ निष्कृतं चरेत् ॥९२॥ अकृत्वा भैक्षचरणमसमिध्य च पावकम् । अनातुरः सप्तरात्रमवकीर्णिव्रतं चरेत् ॥९३॥ असद्भैक्षभुजो वान्ते नग्नस्त्रीदर्शने तथा । नग्नस्वापेऽभिनिर्मुक्ताभ्युदितत्वे दिवाशये ॥९४॥ स्मशानाक्रमणेऽश्वाद्यारोहे पूज्यव्यतिक्रमे । विना यज्ञोपवीतं च भोजनादिक्रियाकृतौ ॥९५॥ प्रतिग्रहे च मण्यादेर्वृक्षसर्पादिघातने । एतेष्वन्यतमे दोषे जाते तच्छुद्धये द्विजः ॥९६॥ स्नात्वाचम्योत्तमे देशे कृत्वा त्रीन्प्राणसंयमान् । अष्टोत्तरसहस्रं तु प्रजपेद्वेदमातरम् ॥९७॥ प्रायश्चित्तं हि सर्वत्र व्रतभङ्गे समीरितम् । तच्चाग्रेऽहं वदिष्यामि सर्वेषां हितावहम् ॥९८॥ नैष्ठिकानां वनस्थानां यतीनां ब्रह्मचारिणाम् । नाशौचं किर्तितं सद्भिः शापं सैत्यं च सन्मते ! ॥९९॥ आचार्यं स्वमुपाध्यायं मातरं पितरं गुरुम् । निर्हृत्य च व्रती प्रेतः सद्यः स्नानेन शुद्ध्यति ॥१००॥ न त्यजेत्सूतके कर्म ब्रह्मचारी स्वकं क्वचित् । सव्रतो ह्येव कुर्वीत तेषां पिण्डोदकक्रियाम् ॥१०१॥ एते मया ते द्विजवर्य ! धर्मा आद्याश्रमस्थस्य यथावदुक्ताः । समासतोऽथाऽऽह्निककर्म सर्वं वदामि शुद्धं विहितं द्विजानाम् ॥१०२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशेब्रह्मचर्याश्रमगत धर्मनिरू पणनामा तृतीयोऽध्यायः ॥३॥

the Vedas and the other scriptures. A Brahamchari student should complete the study of one, two, three or four Vedas as per his inclination and give a suitable gift to the guru. This formal end of study is called Samavartan Sanskar."

Shree Narayanmuni continued, "O Shivram Vipra! After completion of studies, a Brahamchari should introspect to see his level of Vairagya. A Brahamchari with a low level of Vairagya should enter Grahastha Ashram, with a moderate Vairgya should enter Vanprastha Ashram and one with a high level of Vairagya should enter Sanyas Ashram. The Brahamcharis can be classified into four categories; Savitra, Prajapatya, Braahm and Naisthik. A Brahamchari who observes Brahamcharya Vrat for three days after undergoing Upanayan Sanskar is called Savitra. One who observes Brahamcharya for one year while learning the Vedas is called Prajapatya Brahamchari. A Brahamchari who observes Brahamcharya Vrat while studying the Vedas or for twelve years is called Braahm and one who observes Brahamcharya for the entire life is called Naisthik Brahamchari. O Vipra! They are considered progressively better in this order."

Shree Hari continued, "O Vipra! Dwij must undergo Upanayan Sanskar once again for chastity after inadvertent consumption of alcohol or meat in any form, including in medicines. A Brahamchari residing at guru's home must observe all his Niyams properly, failing which he must undergo suitable atonement. He must not go to seek alms and not venerate a sacred fire for seven continuous days for digression of his Brahamcharya Vrat. For the following transgressions he must take a bath, sit in a holy place and chant the Gayatri hymn one thousand times; eating food of the sinners, looking at a nude woman, sleeping at dusk, dawn or during the day, sleeping nude, strolling in a cemetery, travelling on a horseback or vehicles, disobeying the reverent, eating without wearing Janoi, accepting jewels, killing scorpions or snakes and chopping a tree. I shall narrate suitable atonements for other transgressions later on."

Shree Hari continued, "O Vipra! Naisthik Brahamcharis, Vanprasthis and Sanyasins do not need to observe Sutak for any death in their family. Brahamchari needs only to bath after performing the funeral rites of his guru, Acharya, mother and father. He must never forgo his daily routine of venerations. He should perform Shradhdh while following his Niyams. O Vipra! After narrating Dharma of people in Brahamcharya Ashram, I shall narrate their daily routine which they should follow properly."

Thus ends the 3rd Chapter of the Satsangi Jeevan.

अथ चतुर्थोऽध्यायः

श्रीनारायणमुनिरुवाच ।

स्नानं संध्या जपो होमः स्वाध्यायः पितृतर्पणम् । देवताभ्यर्चनं चेति षट् कर्माणि दिने दिने ॥१॥ प्रातः स्नानं विना नैव द्विजन्मा निजकर्मसु । अर्हः संध्यादिषु स्याद्वै तस्मात्तत्पूर्वमाचरेत् ॥२॥ नद्यां तडाणे कूपे वा गृहे वा स्नानमाचरेत् । उद्धृत्य पञ्च मृत्पिण्डान्स्नायात् परजलाशये ॥३॥ विशुद्धां मृदमादाय बर्हींषि तिलगोमयम् । शुचौ देशे प्रतिष्ठाप्य विधिवत्स्नानमाचरेत् ॥४॥ उपग्रही बद्धशिखो जलमध्ये प्रविश्य च । तत्तन्मन्त्रैर्मृदादींश्च स्नायात्स्वाङ्गे विलिप्य सः ॥५॥ मन्त्राः स्नानेऽम्बुदैवत्याः पावमान्याश्च पावने । ग्रहीतव्या ऋचस्तेन स्मरता हृदये हरिम् ॥६॥ स्नानाङ्गं तर्पणं कृत्वा परिधाय च वाससी । धौते ततः स चाचम्य सन्ध्योपासनमाचरेत् ॥७॥ प्रातःस्नाने न कर्तव्यं कदाचित्तिलतर्पणम् । जलमध्ये स्थितः कुर्यात्केवलं कुशवारिणा ॥८॥ उष्णोदकेन यत्स्नानं वृथा स्नानं तदुच्यते । अशक्तस्यैव तत्स्नानं प्रशस्तं मुनिभिः स्मृतम् ॥९॥ रविसङ्क्रान्तिवारेषु ग्रहणे च शशिक्षये । व्रताहेषु च षष्ठीषु स्नातव्यं नोष्णवारिणा ॥१०॥ अशक्तावशिरस्कं वा स्नानमस्य विधीयते । आर्द्रेण वाससा वाऽथ मार्जनं पावनं स्मृतम् ॥११॥ देशकालौ विलोक्यैव प्राहुः स्नानान्तराणि च । आपन्नानां द्विजातीनां पूर्वजा हि महर्षयः ॥१२॥ मार्जनं पावनैर्मन्त्रैर्ब्राह्मं स्नानं कुशोदकैः । भस्मोद्धूलनमाग्नेयमापादतलमस्तकम् ॥१३॥ गोखुरोद्धूतरजसा वायव्यं स्नानमुच्यते । स्नानं सातपवर्षेण यत्तद्दिव्यमुदाहृतम् ॥१४॥ मानसं च हरेर्ध्यानं स्नानमाहुर्मनीषिणः । स्नानान्येतान्यशक्तस्य शक्तस्यैव तु वारुणम् ॥१५॥ कालातिक्रमणं न स्यात्सन्ध्यायाश्च यथा तथा । प्रातःस्नानविधिः कार्या मध्याह्नेऽशेषमाचरेत् ॥१६॥ ऊर्ध्वपुण्ड्रं मृदा कृत्वा भस्मना वा त्रिपुण्ड्रकम् । स्वस्वशाखानुसारेण कुर्युः सन्ध्याविधिं द्विजाः ॥१७॥ रात्र्यन्तयामनाड्यौ द्वे सन्ध्याकालोऽयमुच्यते ।

CHAPTER 4

Bhagwan Shree Narayanmuni said, "O Shivram Vipra! Snaan (bath), Sandhyopasana (veneration at dawn and dusk), Japa (chanting Bhagwan's name), Homa (offerings to the sacred fire), Swadhyay (study of scriptures), Pitrutarpan (oblation to the dead ancestors) and Devpuja (worship of Bhagwan) are the six rituals a Dwij Brahamchari must perform daily. No ritual may be carried out without having a bath in the morning. Open bodies of water such as a river, lake or well is considered a better option for bath than one's home. Taking either clean clay, sesame seeds, Darbh or cow dung and having his Shikha tied up in a knot, a Varni should enter the water. He should think of Shree Hari in his heart and chant hymns addressed to Varun (water) Devta while scrubbing himself with any of the four abovementioned to clean himself thoroughly. He should offer Tarpan as a part of Snaan before putting on fresh clothes. He should do Achman as a part of his morning worship. O Brahmin! One should not use sesame seeds for Tarpan in the morning. Kush (a type of grass) and water held in the hands should be used instead. Having a bath with hot water is considered futile, however, the old or infirm are allowed to use hot water. Using hot water is especially prohibited on Sundays, Amavasyas, the days of Sankranti (a day the Sun moves from one constellation of the Zodiac to the next), eclipses or Vrat. Weak Varnis should have a bath without wetting their head and ill Brahamcharis may use a sponge bath. Ancient sages recommend some alternatives for a main bath depending on place, time or other detrimental circumstances. Dipping Darbh blades in water and sprinkling dripping water on the body while chanting hymns addressed to Varun Devta is called Braahm Snaan. Smearing the ashes from toe to the head is called Agneya Snaan. Letting the body be sprinkled by the dust thrown up by the passing herd of cows is called Vayavya Snaan. Standing under the rain in sunshine is called Divya Snaan. Imagining having a bath while meditating upon Bhagwan is called Manas Snaan. O Vipra! These six types of bath are recommended only for the infirm; all able bodied Brahamcharis must take a proper bath by wetting their body in a body of water. The morning bath must be completed before dawn, even if it means rushing through while a bath at midday may be taken at leisure."

दर्शनार्द्रविरेखायास्तदन्तो मुनिभिः स्मृतः ॥१८॥ आयतं पूर्वतः कृत्वा गोकर्णाकृतिवत्करम् । संहताङ्गुलिना तेन गृह्णीयादुदकं द्विजः ॥१९॥ मुक्ताङ्गुष्ठकनिष्ठेन करेणाचमनं चरेत् । ब्राह्मेणैव तु तीर्थेन द्विजो नित्यमुपस्पृशेत् ॥२०॥ अङ्गुष्ठमूलरेखायां ब्राह्मं तीर्थमिहोच्यते । प्रदेशिन्याश्च यन्मूलं पितृतीर्थं तदीरितम् ॥२१॥ कनिष्ठामूलतः पश्चात्प्राजापत्यं प्रकीर्तितम् । अङ्गुल्यग्रे स्मृतं दैवं मध्ये वाहनं च सौमिकम् ॥२२॥ तत्तत्कार्येषु बोद्धव्यं तत्तत्तीर्थं द्विजन्मना । त्रिरेवमाचम्य ततस्त्रिः कुर्यात्प्रयाणसंयमम् ॥२३॥ गायत्रीं शिरसा सार्धं सप्तव्याहृतिपूर्विकाम् । दशप्रणवसंयुक्तां प्राणायामे जपेद्विजः ॥२४॥ पञ्चाङ्गुलीभिर्नासाग्रपीडनं प्रणवाभिधा । मुद्रेयं सर्वपापघ्नी वानप्रस्थगृहस्थयोः ॥२५॥ कनिष्ठानामिकाङ्गुष्ठैर्नासाग्रस्य च पीडनम् । ॐ कारमुद्रा सा प्रोक्ता यतेश्च ब्रह्मचारिणः ॥२६॥ प्रातः संध्यां तु गायत्रीं ब्रह्माणीं हंसवाहनाम् । अष्टवर्षामृगुत्सङ्गां लोहितां ब्रह्मदेवताम् ॥२७॥ कमण्डलुं चाक्षमालां बिभ्रतीं रक्तवाससम् । रक्तमाल्यधरां देवीं रक्तचन्दनभूषणाम् ॥२८॥ व्यासर्षिणा स्तूयमानां छन्दसानुष्टुभायुताम् । ध्यात्वा सूर्योदयात्पूर्वमर्घ्यदानं समाचरेत् ॥२९॥ दुर्निवार्या रुजन्त्यन्यैर्मन्देहानाम राक्षसाः । उद्यन्तं भास्करं नित्यं हन्यन्तेऽर्घ्योदकैश्च ते ॥३०॥ दिनान्तरे पुनस्ते च जीवन्त्येव विधेर्वरात् । सन्ध्यामुपासीत ततः प्रत्यहं द्विजसत्तमः ॥३१॥ विवस्वतः सहायार्थं यो द्विजो नाञ्जलित्रयम् । दद्यामन्देहनाशाय सोऽपि मन्देहतां व्रजेत् ॥३२॥ ईषन्नम्रः प्रभाते तु मध्याह्ने ऋ जुसंस्थितः । उपविष्टस्तु सायाह्ने द्विजश्चार्घ्यं विनिःक्षिपेत् ॥३३॥ हस्ताभ्यां स्वस्तिकं कृत्वा ह्युपतिष्ठेत्प्रगे रविम् । मध्याह्ने तु ऋ जू बाहू सायं मुकुलितौ करौ ॥३४॥ संध्या माध्याह्निकी चोक्ता शुद्धस्फटिकनिर्मला । रुद्राणी रुद्रदैवत्या

Shree Hari continued, "O Brahmin! Brahamcharis should do an Urdhvapundra Tilak with Gopichandan or Tripundra Tilak with ashes and perform their morning veneration as per the traditions of their clans. Ancient sages opine that Sandhya start at the last two Ghadi (48 minutes) of the night (before sunrise) and end with the appearance of sunrays on the horizon. Making out a shape of an ear of a cow (by keeping the first three fingers together and palm arched inward), a Brahamchari should hold some water in his palm. He should sip water from his palm making sure that thumb and little fingers are not touching each other and any other fingers. Water should pass through the base of thumb while sipping. The base of thumb contains Braahm Tirth, base of the first finger holds Pitru Tirth, the base of the little finger holds Pajapatya Tirth, the tips of the fingers hold Daiva Tirth and the centre of the palm contains Agni Tirth and Chandra Tirth. Different Tirth are used in different rituals such as Achman, oblation to Pitris and veneration. Achman must always be done through Braahm Tirth. After doing Achman thrice, a Brahamchari should perform three Pranayam, followed by chanting of Gayatri hymn with an appropriate breathing exercise. Pressing his nose with five fingers of the right hand and holding his breath is called Pranav Mudra, which cleanses away all sins of a Grahastha and Vanprasthi; while holding his breath by pressing his nose by thumb, ring and small fingers, called Omkar Mudra, is recommended for Brahamcharis and Sanyasins. The morning veneration - Sandhya and meditation of Goddess Gayatri (the chant of Gayatri hymn) must be concluded before sunrise. Goddess Gayatri, the wife of Brahma, should be visualised as riding a swan, red complexioned eight years old attired in red clothes, holding Rig Veda in her lap, Kamandalu and garland of red flowers in her hands and venerated by Sage Vyas. A group of demons called 'Mandeha' torment the rising sun every day. They cannot be defeated by other Devtas but are killed by oblation of water. However, due to a boon from Brahma, they become alive the next day to torment the sun. Therefore, Dwij must perform Sandhya (veneration) daily. A Dwij who fails to offer three Arghya to kill the Mandeha demons and assist the sun becomes a demon himself. He should offer Arghya (oblation of water) by letting water drop on earth and venerate the sun daily at morning, noon and evening. He should venerate the sun with folded hands in the morning, with hands normally dangling at the sides at noon and with hands folded like a bud of lotus in the evening. (Just as the morning Sandhya is addressed to Goddess Gayatri) Sandhya at noon is addressed to Rudrani (wife of Rudra). She should be visualised as young and fair complexioned, riding a bull, wearing white clothes and ornaments, adorned with white flower garlands, having Yajur Veda in her lap, holding a trident in

तरुणी वृषवाहना ॥३५॥ त्रिशूलिनी श्वेतवस्त्रा श्वेताभरणभूषिता । श्वेतचन्दनपुष्पाढ्या यजुरङ्का महाद्युतिः ॥३६॥ कश्यपेन स्तूयमाना छन्दसा त्रिष्टुभायुता । ध्यातव्या सा द्विजैर्नित्यं मुहूर्तेऽह्नोऽष्टमेऽनघ ! ॥३७॥ सायं तु विष्णुदैवत्यां ध्यायेद्देवीं सरस्वतीम् । कृष्णाङ्गीं पीतवसनां वृद्धां विघ्ननिवारिणीम् ॥३८॥ चतुर्भुजां तार्क्ष्ययानां सामोत्सङ्गां सुतेजसम् । स्तूयमानां वसिष्ठेन जगतीछन्दसायुताम् ॥३९॥ उत्तमा तारकोपेता मध्यमा लुप्ततारका । कनिष्ठा सूर्यसहिता प्रातःसन्ध्या त्रिधा मता ॥४०॥ उत्तमा सङ्गबाहूर्ध्वं मध्यमा कुतपात्परम् । अपराह्णेऽधमा ज्ञेया मध्यसन्ध्या त्रिधा मता ॥४१॥ उत्तमा सूर्यसहिता मध्यमा लुप्ततारका । कनिष्ठा तारकोपेता सायंसन्ध्या त्रिद्या मता ॥४२॥ यस्तु द्विजो लौकिककर्मसक्तः सन्ध्यां न काले समुपास्त अर्व्याम् । जीवन्मृतः शूद्रसमः स नूनं भविष्यति श्वा नृतनुं विहाय ॥४३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे स्नानसन्ध्याविधिनिरू पणनामा चतुर्थोऽध्यायः ॥४॥

अथ पञ्चमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

सन्ध्यामेवमुपासीनस्त्रिषु कालेष्वपि द्विजः । गायत्रीं प्रजपेद्भक्त्या प्रणवेन समन्विताम् ॥१॥ वेदबीजं हि गायत्रीं तद्बीजं प्रणवो मतः । प्रणवान्न परं किञ्चिद्ब्रह्मैकाक्षरमेव सः ॥२॥ त्रींल्लोकांस्त्रीन्गुणान् कालांस्त्रीनग्नीन्निगमांश्च यः । व्याप्याक्षरैरकाराद्यैस्त्रिभिरास्ते त्र्यधीश्वरः ॥३॥ प्रणवाद्याः स्मृता वेदाः प्रणवे पर्यवस्थिताः । वाङ्मयं प्रणवे सर्वं तत्तदाद्यं

her hand and venerated by Sage Kashyap. O sinless Brahmin! A Dwij Brahamchari must conduct this Sandhya in the eighth Muhurt of the day, around noon (sunrise is nominally set at 6 o'clock to save problems arising out of varying actual time). Aged and dusky complexioned four armed Saraswati is the reigning Goddess of evening Sandhya. She should be visualised as radiant, riding an eagle, with Sam Veda in her lap and venerated by Sage Vashishtha. Morning Sandhya done at the time when the stars are still visible is said to be the best, done at a time when the stars have disappeared before sunrise is considered median and done after the actual sunrise is considered the worst. Midday Sandhya done before actual noon (nominally 12 o'clock) is deemed the best, done at noon the median and done after midday the worst. Similarly an evening Sandhya done in twilight is deemed the best, after sunset but before appearance of the stars the median and done after the stars become visible the worst. O Brahmin! A Dwij who does not perform three Sandhyas while being engaged in worldly affairs is akin to the dead and like a Shudra. He becomes a dog in his next life."

Thus ends the 4th Chapter of the Satsangi Jeevan.

CHAPTER 5

Shree Narayanmuni said, "O Shivram Vipra! A Dwij should chant Gayatri hymns with Pranav (sound OM) thrice a day. Om is a singular sound of Brahm and is the source of the Vedas from which Gayatri hymn is sourced. There is no sound beyond Om. Pranav is made of three letters (a, u and m) and just as a tree is present in a seed, the Vedas are present in Pranav. Pranav pervades three Loks (earth, hell and heaven), three properties of Maya (Satva, Raj and Tama), three periods (past, present and future or morning, noon and evening), three fires (Pavak, Pavaman and Suchi or three kinds of sacrificial fires) and three Vedas (Rig, Sam and Yajur). Therefore, Gayatri hymn must be preceded by Omkar. One should know five elements of a hymn; its originator (or author), meter, reigning deity, reward and any obstacle and etymology (history and meaning) from the scriptures. Gayatri is nectar of all hymns and indeed the Vedas personified chanting of which is rewarded by great and mystical powers. It is comparable to the Vedas. One's effort at studying the scriptures is futile if he has not learnt the Gayatri hymn. Once when Brahma was weighing the Vedas and the Gayatri hymn on balancing scales, he found the scales tipping in favour of the Gayatri hymn. Gayatri is reverent to all the Devtas, is the greatest hymn, is prevalent all over the world, removes one's sins, is a mother of all hymns and indeed the Vedas;, and chanting

जपेन्मनुम् ॥४॥ ऋ षिं छन्दो दैवतं च विनियोगं च ब्राह्मणम् । पञ्चाङ्गानीति मन्त्रस्य विद्यात् सर्वत्र शास्त्रतः ॥५॥ गायत्री सर्वमन्त्राणां साररू पा निगद्यते । सर्ववेदस्वरू पा च त्रिपदा सर्वसिद्धिदा ॥६॥ एकतः सकला वेदा गायत्री चैकतः समा । गायत्रीं यो न जानाति वृथा तस्य परिश्रमः ॥७॥ गायत्रीं चैव वेदांश्च तुलयाऽतोलयद्विधिः । वेदेभ्योऽपि साङ्गेभ्यो गायत्र्येवाधिकाऽभवेत् ॥८॥ गायत्री परमं तत्त्वं गायत्री परमा गतिः । सर्वामरैरियं ध्याता सर्वं व्याप्तं तया जगत् ॥९॥ गायत्री परमा देवी सर्वपातकघातिनी । पुंसामाराधिता नित्यं भुक्तिमुक्तिप्रदायिनी ॥१०॥ वेदानां जननी ह्येषा जगतश्च सनातनी । अस्याः परतरं नास्ति त्रिषु लोकेषु किञ्चन ॥११॥ एतामभ्यस्य मुनयः परं ब्रह्म प्रपेदिरे । एतदभ्यासतो देवास्त्रिलोकी रक्षणा क्षमाः ॥१२॥ न वैराग्यात्परं भाग्यं न देवः केशवात्परः । न गायत्र्याः परं जाप्यं त्रिषु लोकेषु विद्यते ॥१३॥ जपः कार्यो यथाशिक्त गायत्र्याश्च द्विजातिभिः । गायन्तं त्रायते यस्माद् गायत्री तेन सा स्मृता ॥१४॥ गयाः प्राणाः स्मृता नूनं श्रुतीनां पारदृश्वभिः । त्रायते जपतस्तान् गायत्री तेन वा स्मृता ॥१५॥ अग्निस्तस्या मुखं ब्रह्मा शिरश्च हृदयं हरिः । रुद्रस्तु कवचं प्रोक्तश्चन्द्रसूर्यौ च चक्षुषी ॥१६॥ पृथ्वी नाभिर्दिशः कुक्षिः पातालं चरणौ तथा । जिह्वा सरस्वती तस्या गोत्र सांख्यायनाभिधम् ॥१७॥ गायत्रीमन्त्रवर्णाश्च चतुर्विंशतिरीरिताः । पृथक्पृथगृषिच्छन्दो देवता शक्तिभिर्युताः ॥१८॥ तेषां स्थानानि वर्णाश्च मुद्राः पापापदारिताः । ऐश्वर्यफलरू पाणि ज्ञातव्यानि पृथक् पृथक् ॥१९॥ ज्ञात्वा गुरोरिदं सर्वं कृत्वा शापाभिमोचनम् । विन्यस्य वर्णान् सवाङ्गेषु गायत्रीं प्रजपेद्द्विजः ॥२०॥ गायत्री प्रकृतिर्ज्ञेया प्रणवः पुरुषस्तथा । योगे सत्युभयोः सिद्ध्येज्जपतां वाञ्छितं फलम् ॥२१॥ कुशबृस्यां निविष्टस्तु कुशपाणिर्जितेन्द्रियः । अर्कबिम्बे हरिं ध्यायन् गायत्रीं प्रयतो जपेत् ॥२२॥ प्रणवं पूर्वमुच्चार्य भूर्भुवः स्वस्तथैव च । गायत्रीं प्रणवश्चान्ते जप एवमुदाहृतः ॥२३॥ वाचिको मानसोपांशुः सावित्र्यास्त्रिविधो जपः । त्रयाणां जपयज्ञानां श्रेयान् स्यादुतरोत्तरः ॥२४॥ यदुच्चनीचैः स्वरितैः शब्दैः स्पष्टपदाक्षरैः । मन्त्रमुच्चारयेद्वाचा जपयज्ञः स वाचिकः ॥२५॥ शनैरुच्चारयेन्मन्त्रमीषदोष्ठौ प्रचालयेत् । किञ्चिच्छब्दात्स्वयं विद्यादुपांशुः स जपः स्मृतः ॥२६॥ यो भवेदचलज्जिह्वादशनावरणो जपः । स मानसः समाख्यातो जपः श्रुतिविभूषिणैः ॥२७॥ ध्यायेत्स्वमनसा मन्त्रं तथौष्ठौ न विचालयेत् । न कम्पयेच्छिरोग्रीवं दन्तान्नैव प्रकाशयेत् ॥२८॥ यक्षराक्षसभूतानि

of which grants one all happiness in this and the next life. Vashishtha and other sages attained God and the Devtas were able to defend three Loks by chanting the Gayatri hymn. Just as there is no greater fortune than having Vairagya, just as there is nobody superior to Bhagwan Keshav, there is no greater hymn to chant than the Gayatri hymn. All Dwij should regularly chant the Gayatri hymn. Indeed, the scriptures call it Gayatri because it protects its chanter. Many sages writing commentaries on the Vedas opine that as it protects the life of its chanter, it is called Gayatri."

Shree Hari continued, "O Vipra! Agni is its mouth; Brahma its head; Shree Hari its heart; Rudra its armour; the suns and moon its eyes; earth its navel; sides (east, west etc.) its duodenal cavity; hell its feet; Saraswati its tongue and Sankhya is its lineage. Gayatri hymn has twenty four letters and each letter has a different meter, stance, ruling deity, ability to wash away sins and resultant rewards. Knowing all these elements from an expert guru, a person wishing to do Japa of the hymn should sit on a grass mat, hold a few blades of Kush in his hands and meditate upon Shree Hari keeping his senses and organs under control. Imagine Gayatri hymn as Prakruti and Pranav as Purush. Union of Prakruti and Purush fulfils expected rewards. Omkar should be added at the beginning and end of the Gayatri hymn starting with 'Bhurbhuvah Swah'. O Brahmin! Three types of Japa; Vachik, Upanshu and Manas are increasingly better in that order. Japa with clearly audible syllables according to their meter is called Vachik. Japa done with lips moving but in such a hushed tone that it is audible only to the self is called Upanshu, while Japa done in total silence in which tongue, teeth and lips do not move at all is called Manas and is considered the best. Japa should be done in one's mind without moving lips, teeth, head, neck and limbs. Otherwise, its reward is taken away by demons, spirits, Yaksha and Pitris. One must not haste at all while chanting; not look around aimlessly or allow his mind to wander about. He must be patient and guard against falling asleep as sleep is the greatest hindrance in chanting. One must not chant while walking, talking, laughing, looking around, moving hands about or not sitting properly. He must make sure that his head and torso is covered, mind is focussed on the task at hand and nobody is able to hear the sound of Japa. Gayatri Japa in the morning should be done standing facing the East until the Sun

सिद्धविद्याधरा गणाः । हरन्ति प्रसभं यस्मात्तस्माद् गुप्तं जपेन्मनुम् ॥२९॥ अकुर्वाणस्त्वरां निद्रां जयंश्च जपवैरिणीम् । नान्यासक्तमना धीरो नेक्षमाण इतस्ततः ॥३०॥ न चङ्क्रमन्न च हसन्न पार्श्वमवलोकयन् । नापावृतो न जल्पंस्तु न प्रावृतशिरास्तथा ॥३१॥ न पदा पदमाक्रम्य चालयन्न करौ तथा । गायत्रीमसमाधिश्च न च संश्रावयन् जपेत् ॥३२॥ प्राङ्मुखस्तु जपेत्तिष्ठन्प्रातराभास्करोदयात् । प्रत्यङ्मुखः समासीनः सायं चातारकोदयात् ॥३३॥ तिष्ठन् द्विजश्च मध्याह्ने जपेदासीन एव वा । सूर्याभिमुख एवाऽऽद्यो द्वितीयः प्राङ्मुखो भवेत् ॥३४॥ प्रातर्नाभौ करं कृत्वा मध्याह्ने हृदि संस्थितम् । सायं जपेच्च नासाग्रे जपो हि त्रिविधः स्मृतः ॥३५॥ सहस्रपरमां देवीं शतमध्यां दशावराम् । गायत्रीं प्रजपेन्नित्यं महापातकनाशिनीम् ॥३६॥ दशभिर्जन्मजनितं शतेन तु पुरा कृतम् । त्रिजन्मजं सहस्रेण गायत्री हन्ति किल्बिषम् ॥३७॥ सहस्रकृत्वस्त्वभ्यस्य बहिरेतत्त्रिकं द्विजः । पापपङ्कात्पुमान्सद्यस्त्वचोऽहिरिव मुच्यते ॥३८॥ ब्रह्मचारी मिताहारः सर्वभूतानुकम्पनः । गायत्र्या लक्षजाप्येन सर्वपापैः प्रमुच्यते ॥३९॥ हुता च वरदा देवी सर्वकामफलप्रदा । गायत्र्याज्य तिलैर्होमः सर्वपातकनाशनः ॥४०॥ शान्तिकामो यवैः कुर्यादायुः कामो घृतेन च । कर्मान्तसिद्धिकामश्च कुर्यात्सिद्धार्थकैर्नरः ॥४१॥ ब्रह्मवर्चसकामस्तु पयसा होममाचरेत् । धनकामः सदा दध्ना धान्यकामस्तु शालिभिः ॥४२॥ क्षीरवृक्षसमिद्भिश्च ग्रहपीडोपशान्त ये । धनकामस्तथा बिल्वैः श्रीकामः कमलैस्तथा ॥४३॥ आरोग्यकामः क्षीराक्तैः कुर्याद् दूर्वाङ्कुरैस्तथा । देशोपसर्गे सम्प्राप्ते तदेव च विधीयते ॥४४॥ गुग्गुलोर्गुटिकाभिस्तु कृत्वा होममतन्द्रितः । सौभाग्यं महदाप्नोति नात्र कार्या विचारणा ॥४५॥ घृतपायसहोमेन पुत्रं प्राप्नोति मानवः । तथा पायसहोमेन विद्यां समधिगच्छति ॥४६॥ येन येन च कामेन लक्षहोमं समाचरेत् । तं तं काममाप्नोति नात्र कार्या विचारणा ॥४७॥ चतुर्विंशतिलक्षैश्च पुरश्चरणमीरितम् । गायत्र्यास्तत्तु यः कुर्यात्सर्वान्कामान्स चाप्नुयात् ॥४८॥ गायत्र्या जपविधिरित्युदीरितस्ते कर्तव्यो द्विज ! निजशक्तितोऽनुघस्रम् । आलस्यं निजसुकुतारिमाशु हित्वा संस्कारं दशाममुपागतैर्द्विजैः सः ॥४९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गायत्रीजपविधिनिरू पणनामा पञ्चमोऽध्यायः ॥५॥

rises, while in the evening he should stand facing the West until the stars become visible. The noon Japa can be done either standing up facing the sun or seated facing the East. He should keep his hand on his navel, heart and in front of his nose while chanting the Gayatri hymn in the morning, noon and evening respectively."

Bhagwan Shree Hari continued, "O Shivram! Japa of Gayatri should be done regularly which washes away the sins. Chanting hymn a thousand times is the best, hundred times median and ten times the worst. Chanting ten times washes away the sins of this life; chanting hundred times washes away the sins of the past life and chanting one thousand times washes away the sins of past three lives. Japa should always be done with three elements; Pranav, verse and its etymology. Chanting the Gayatri hymn on the banks of a lake or river, outside one's home, in temple or in a forest relieves one from the cesspool of his sins just as a snake becomes free from its skin. Chanting the hymn one Lac (100,000) times while observing Brahamcharya, being compassionate towards all living beings and overcoming gluttony redeems him from all his sins. Goddess Gayatri herself grants rewards when Japa is accompanied by Homa. The offerings of sesame seeds mixed with Ghee in Homa washes away all sins. A person seeking serenity should offer barley, wishing longevity should offer Ghee and one wishing for specific rewards or fulfilment of desires should offer rapeseed in the sacred fire whilst chanting the Gayatri hymn. A person seeking divine powers should offer milk, wishing to defend himself from the vagaries of the planets should offer twigs of the trees which discharge white sap and one seeking wealth and opulence should offer seeds of lotus or Bila plants. A person desiring a son or knowledge should offer milk pudding, desiring good health should offer tender Durva (a type of grass) mixed with milk and one wishing for good fortune should offer Guggle (a kind of fragrant gum) to the sacred fire. An offering of Durva and milk protects the country with untoward calamities. Homa of one Lac offerings or Purascharan of 240,000 Gayatri hymns fulfils all of one's desires. O Shivram! Any Dwij who has undergone the tenth Sanskar (of Upanayan) must forsake lethargy and chant the Gayatri hymn daily as per his ability and as I have just narrated."

Thus ends the 5th Chapter of the Satsangi Jeevan.

अथ षष्ठोऽध्यायः

श्रीनारायणमुनिरुवाच ।

कालातिक्रमणं यस्तु प्रमादात्कुरुते द्विजः । संध्यायाः स तु कृत्वैव प्रायश्चितं विशुद्ध्यति ॥१॥ संध्याकाले त्वतिक्रान्ते स्नात्वाचम्य यथाविधि । जपेदष्टशतं देवीं ततः सन्ध्यां समाचरेत् ॥२॥ प्रातरेव प्रकुर्वीत कार्यं आवश्यके सति । अपि माध्याह्निकीं सन्ध्यां द्विजन्मा न तु सर्वदा ॥३॥ नोपास्ते यस्तु मूढात्मा सन्ध्यां पूर्वां च पश्चिमाम् । स शूद्रेण समो ज्ञेयः सर्वकर्मबहिष्कृतः ॥४॥ अर्घ्यान्तां मानसीं सन्ध्यां कुशवारिविवर्जिताम् । सूतके मृतके वाऽपि द्विजः कुर्यान्न चाखिलाम् ॥५॥ गृहे गोष्ठे नदीतीरे सन्ध्या दशगुणा क्रमात् । संभेदे स्याच्छतगुणा ह्यनन्तेश्वरसन्निधौ ॥६॥ संध्याकर्मावसाने तु स्वयं होमो विधीयते । स्वयं होमे फलं यत्स्यान्न तदन्येन लभ्यते ॥७॥ ऋत्विक् पुत्रो गुरुर्भ्राता भागिनेयोऽथ विट्पतिः । एतैरपि हुतं यत्स्यात्तद्धुतं स्वयमेव तु ॥८॥ होमे यत्फलमुद्दिष्टं जुह्वतः स्वयमेव तु । हूयमाने तदन्येन फलधर्मं प्रपद्यते ॥९॥ कार्यं आवश्यके प्राप्ते प्राप्तायां क्वापि चापदि । पक्षहोमं प्रकुर्वीत नान्यथा तु कदाचन ॥१०॥ पवित्रपाणिः पूतात्मा शुक्लाम्बर धरो द्विजः । अनन्यमनसा नित्यं जुहुयात्संयतेन्द्रियः ॥११॥ पवित्रं कौशिकं ताम्रं राजतं हैममेव वा । दक्षिणे तत्करे धार्यं पवित्रं चोत्तरोत्तरम् ॥१२॥ सुवर्णस्य सुवर्णस्य सुवर्णस्याङ्गुलीयकम् । पवित्रमिति विज्ञेयं सर्वकर्मसुशोभनम् ॥१३॥ अनामिक्यां धृतं हेम तर्जन्यां रू प्यमेव च । कनिष्ठिक्यां धृतं खड्गं तेन पूतो भवेन्नरः ॥१४॥ दैवतानि नमस्कुर्यादुपहारान्निवेदयेत् । दद्यात्पुष्पादिकं तेभ्यो वृद्धांश्चैवाभिवादयेत् ॥१५॥ वेदपाठं ततः कुर्याद्यथाशक्ति समाहितः । उपविश्य शुचौ देशे

CHAPTER 6

Shree Narayanmuni said, "O Shivram Vipra! A Dwij who misses veneration at the time of his Sandhya due to lassitude must atone for his lapse. He should take a bath immediately, do Achman, chant the Gayatri hymn one hundred and eight times and perform veneration. One may perform his midday veneration in the morning if there is some pressing engagement at noon, but this must not be followed regularly. A Dwij who does not regularly perform veneration each morning and evening is considered a Shudra and should be boycotted from religious functions. This practice must not be stopped even during Sutak when one should perform Mansi veneration and Arghya should be offered without Kush and water. The rewards of Sandhya performed at one's home, in a cowshed and on a riverbank are progressively ten times better than the previous one. The reward of Sandhya performed at the union of two rivers is hundred times better while one performed in front of Bhagwan is innumerable times better than the one done at the banks of an ordinary river."

Shree Hari continued, "O Vipra! Sandhya should be concluded with Homa. Homa done personally at the conclusion of Sandhya is more rewarding than one done by someone else on his behalf (e.g. when travelling about) except a priest, his guru, son, brother, nephew or a king. The reward of Homa performed by anyone else on his behalf is halved. Except in an emergency or in a detrimental time, a Dwij must not perform a partial Homa. Homa should be performed with washed hands, a calm and focussed mind and eyes and other organs under control. He should wear a ring in his right hand. Rings of Darbh, copper, silver and gold are considered progressively better. 'Pavitri', a gold ring with Bhagwan Narayan's name etched on it, is considered very holy and is a useful appendage in all rites. Wearing a gold ring on a ring finger, a silver ring on an index finger and a Darbh ring in a little finger makes a man pure and holy. The Dwij should bow down to the sacred fire and other Devtas, offer them Naivedhya and flowers and greet guru and elders at the conclusion of Havan. He should then proceed to a secluded place, sit on a grass mat and learn the Vedas. He should regularly read the four Vedas with their branches (Siksha, Vyakaran etc.), Puranas, Mahabharat, Ramayan etc. to deepen his knowledge. He must utter Omkar at the beginning and the end of his study sessions."

Bhagwan Shree Sahajanand Swami continued, "O Brahmin! A Dwij should perform Tarpan (libation) of the Devtas and sages with rice and barley mixed in water

प्राचीनाग्रकुशासने ॥१६॥ वेदान् साङ्गान् पुराणानि भारतं वा यथारुचि । स्तोत्राणि वा तदुक्तानि रामायणमपि द्विजः ॥१७॥ स्वाध्यायसिद्धये नित्यं यथाशक्ति पठेद्विजः । आरम्भे च समाप्तौ च प्रणवं समुदीरयेत् ॥१८॥ देवान् ब्रह्मऋषींश्चार्थ तर्पयेदक्षतोदकैः । तिलोदकैः पितॄन् भक्त्या स्व सूत्रोक्तविधानतः ॥१९॥ तर्पयेत्प्राङ्मुखो देवानृषींश्चोदङ्मुखः पितॄन् । दक्षिणाभिमुखश्चैवं तर्पणस्य विधिः स्मृतः ॥२०॥ पितृत्वादपसव्येन दक्षिणाभिमुखस्तिलैः । देवत्वाद्देवतीर्थेन यमान् सन्तर्पयेद्बुधः ॥२१॥ आब्रह्मस्तम्बपर्यन्तं जगतृप्यात्वति ब्रुवन् । क्षिपेतिलोदकं भूमौ कुर्वन्सङ्क्षेपतर्पणम् ॥२२॥ वस्त्रं निष्पीडयेद्भूमौ न द्वादश्यां न सङ्क्रमे । चतुर्दश्यां श्राद्धदिने न च क्षारेण योजयेत् ॥२३॥ यज्ञोपवीती दैवे स्यान्निवीत्यार्षे च तर्पणे । प्राचीनावीती पैत्रे च तत्तन्मन्त्रान् समुच्चरन् ॥२४॥ देवान् दैवेन तीर्थेन ब्राह्मेण च मुनींस्तथा । पैत्रेण तर्पयेत्पितॄन् स्वकीयान्दैविकानपि ॥२५॥ साग्रान् समूलान् दर्भाश्च धृत्वा दक्षिणपाणिना । सव्येन चान्वरब्धेन देवादींस्तर्पयेद्विजः ॥२६॥ अग्रैस्तु तर्पयेद्देवान्मनुष्यांश्चैव मध्यतः । पितॄंश्चैव मूलाग्रैः कुशानां तु यथाक्रमम् ॥२७॥ कुशाः काशा यवा दूर्वा उशीराश्च सकुन्दराः । गोधूमा व्रीहयो मुञ्जा दश दर्भाः प्रकीर्तिताः ॥२८॥ नभोमासस्य दर्शे ये कुशाः शुद्धा उपाहृताः । अयातयामास्ते दर्भा नियोक्तव्याः पुनः पुनः ॥२९॥ कुशः प्रादेशमात्रः स्याद्द्विगुणो दर्भ उच्यते । हस्तमात्रो भवेद्वज्रो गोपुच्छस्तृण उच्यते ॥३०॥ श्राद्धकाले कुशः श्रेष्ठो दानेषु दर्भ उच्यते । आवसथ्ये भवेद्वज्रो गोपुच्छः प्रेतकर्मणि ॥३१॥ पाणिनैकगुणं प्रोक्तं दर्भैः शतगुणं तथा । अक्षय्यं खड्गपात्रेण पितॄणां तर्पणं भवेत् ॥३२॥ एकैकमञ्जलिं देवो द्वौ द्वौ च सनकादयः । त्रींस्त्रींन् वाञ्छन्ति पितरः स्त्रियश्चैकैकमञ्जलिम् ॥३३॥ मातृमुख्यास्तु यास्तिस्त्रस्तासां दद्याज्जलाञ्जलीन् । त्रींस्त्रीनेव ततोऽन्यासां दद्यादेकैकममञ्जलिम् ॥३४॥ रवौ शुक्ले त्रयोदश्यां सप्तम्यां निशि सन्ध्ययोः । मघासु भौमे नन्दायां न कुर्यातिलतर्पणम्

and Pitris with water and sesame seeds and according to their family traditions. Tarpan of the Devtas should be performed facing the East; of the sages facing the North and of Pitris facing the South. Pitris should be offered sesame seeds and water from Pitri Tirth (see chapter 4) of the right hand as Tarpan. Yama (Devta of death), Brahma and other Devtas should be offered Tarpan from Daiv Tirth. Saying 'Let the whole world from Brahma be satisfied', he should place the mixture of water and barley on the ground. (Contrary to the practice of wringing worn clothes at the end of Tarpan) Clothes should not be wrung or soaped on Baras, Chaudas, on a day when the sun is moving from one Rashi to another and during the period of Shradhdh. Upavit should be worn normally for Tarpan of the Devtas, should be wound around the neck for Tarpan of Rishis and should be placed on a right shoulder for Tarpan of Pitris. The hymns that are appropriate for each category should be chanted during Tarpan. Water should pass through Daiv Tirth, Braahm Tirth and Pitri Tirth before being allowed to drop on the ground as Tarpan rites for the Devtas, Rishis and Pitris respectively. He should hold a blade of Darbh (with roots) with the right hand (left hand holding the right at the wrist), dip its tip in water and offer Tarpan with water drops. A tip of Darbh should be used for Tarpan of the Devtas; middle part for Rishis and roots for Pitris."

Bhagwan Shree Hari continued, "O Brahmin! There are ten types of holy grasses useful in religious rituals; Kush, Kash, barley, Durva, Kunder, Ushir, Godhum, Vrihi and Munj. They may be used repeatedly. The grasses plucked or brought on Amavasya are considered fresh forever. A plant of grass approximately six inches is called Kush, of twelve inches is called Darbh, of eighteen inches is called Vajra and as long as a cow's tail (two to three feet) is called Trun. Kush is best for Shradhdh, Darbh for charity, Vajra in Havan and Trun for oblation of Pitris. The rewards for Tarpan performed with Darbh are a hundred times greater than done with hands. Devtas should be offered a single Anjali, Rishis two Anjalis and Pitris three Anjalis. Mother, grandmother and great grandmother should be offered three Anjalis while other female relatives should be given one Anjali. Sesame seeds must not be offered as a part of Tarpan on Sundays, Fridays, Chhatth, Saptamis, Ekadashi, Padvo falling on Tuesday, Teras, at night, dawn, dusk and when Magha Nakshatra prevails. However, where and when Tarpan with sesame seeds is vital, such as places of pilgrimage or on banks of River Ganga, the above mentioned restriction does not need to be observed. Water passed over silver or gold may be used for Tarpan Vidhi on the days sesame seeds are prohibited. Water

॥३५॥ तीर्थे तिथिविशेषे च गङ्गायां प्रेतपक्षके । निषिद्धेऽपि दिने कुर्यातिलमिश्रिततर्पणम् ॥३६॥ तिलाभावे निषिद्धाहे सुवर्णरजतान्वितम् । तदभावे निषिञ्चेत्तु दर्भैर्मन्त्रेण वोदकम् ॥३७॥ प्रत्यूषहोममुखकर्म मयोदितं ते स्मार्तैर्वचोभिरखिलं विहितं द्विजानाम् । देवार्चनस्य विधिमद्य वदामि सर्वम् आवश्यकं द्विजवरानुदिनं विधेयम् ॥३८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे प्रातर्होमब्रह्मयज्ञदेवपितृतर्पणविधिनिरू पणनामा षष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

करिष्यन्पूजनं विष्णोः कृतसन्ध्याविधिर्द्विजः । पूजाद्रव्याणि सम्भृत्य पूर्वं कुर्यात्ततोऽर्चनम् ॥१॥ समित्पुष्पकुशादीनि ब्राह्मणः स्वयमाहरेत् । शूद्रानीतैः क्रयक्रीतैः पूजयेन्न रमापतिम् ॥२॥ दैवं पित्र्यं च वा कर्म सन्ध्योपास्त्यादि नैत्यकम् । शूद्राहृतेन तोयेन विप्रो नैव समाचरेत् ॥३॥ उदङ्मुखः प्राङ्मुखो वा देवतासम्मुखोऽथवा । उपविश्यार्चयेद्भक्त्या निजेष्टं साङ्गमीश्वरम् ॥४॥ शैली दारुमयीं लौही लेप्या लेख्या सैकती । मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥५॥ एतास्वपि भवेच्छ्रद्धा यस्य यत्र स तां नरः । निरछद्म पूजयेद्भक्त्या यथालब्धोपचारकैः ॥६॥ भक्त्यार्पितं दलं पुष्पं गृह्णात्यम्भोऽपि केशवः । न पश्यत्यन्यथा त्वङ्ग द्रव्यपुञ्जानपि ध्रुवम् ॥७॥ चतुर्णां ब्राह्मणादीनां वर्णानां योषितां तथा । प्रतिमापूजनं शस्तं विष्णवादीनां हि भक्तितः ॥८॥ शालग्रामशिलापूजा विहिता ब्राह्मणस्य वै । त्रयाणां क्षत्रियादीनां वैष्णवत्वे तु सोचिता ॥९॥ विष्णुः शिवो गणपतिः सूर्यो देवी च पञ्चमी । एता भक्तिमता पूज्या देवता विष्णुरेव वा ॥१०॥ शालग्रामाः समाः

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offered with the blades of Darbh is another alternative. O Shivram! I have narrated the rituals of Homa and Tarpan as mentioned in the Smrutis. I shall now narrate the rituals of the veneration of Bhagwan, as part of the rest of the daily routine that a Dwij Brahamchari should follow."

Thus ends the 6th Chapter of the Satsangi Jeevan.

CHAPTER 7

Bhagwan Shree Narayanmuni said, "O Shivram Vipra! After concluding his morning Sandhya and prior to sitting down for his morning Puja, he should gather flowers, Tulsi leaves, sandalwood paste, water and other artefacts needed for Puja. The Dwij should gather these things himself and not ask a Shudra to bring them for him. He must not conduct Puja, veneration or oblation with water and other items brought by a Shudra. He must sit facing the Murti of Bhagwan, the East or North with his legs folded and worship Bhagwan with utmost reverence. Eight types of Murtis are attested in the scriptures; Murtis made of stone, wood, metal, paste (sandalwood etc.), sand and jewel plus a pictorial image and an image visualised in mind. One may choose any of these nine types of Murti for worship as per one's liking and worship it sincerely with the available artefacts. Bhagwan Keshav accepts even leaves of Tulsi, fruits or water willingly, if they are provided with affection, but He does not even look at the vast amount of wealth if offered without love. Persons of all four Varnas, including females, are eligible to worship His Murti."

Shree Hari continued, "O Vipra! Shaligram form of Bhagwan can only be worshipped by the Brahmins or Kshatriya and Vaishya devotees who have taken Vaishnavi Diksha. One may worship these five deities; Vishnu, Shiva, Ganapati, Parvati and Suryanarayan or only Bhagwan Vishnu. Shaligram must always be worshipped in even numbers, e.g. two, four or six and not in odd numbers i.e. three, five or seven. A single Shaligram may be worshipped. Damaged Shaligram may still be worshipped. One must not keep two Shivling, two Shaligram, two Chakra (round pebble mined from River Gomti at Dwarka) and two Murtis of Suryanarayan in his home for worship. Similarly, three Murtis of Goddess Ambika, three Murtis of Ganapati, two conches and a damaged Murti of Bhagwan must not be worshipped."

Shree Sahajanand Swami continued, "O Vipra! When the five deities are to be

पूज्या विषमेष्वेक एव च । खण्डिता स्फुटिता वापि शालग्रामशिला शुभा ॥११॥ गृहे लिङ्गद्वयं नार्च्यं शालग्रामद्वयं तथा । द्वे चक्रे द्वारिकायास्तु नाऽर्च्ये सूर्यद्वयं तथा ॥१२॥ शक्तित्रयं तथा नार्च्यं गणेशत्रयमेव च । द्वौ शङ्खौ नार्चनीयौ च खण्डिता प्रतिमा तथा ॥१३॥ पञ्चायतनपूजायां देवतासन्निवेशनम् । यथोक्तविधिना कृत्वा ततः पूजनमाचरेत् ॥१४॥ मध्ये विष्णुस्तथेशाने शिवो वह्नौ गणेश्वरः । नैर्ऋते ऽर्कश्च वायव्ये दुर्गा स्थाप्या क्रमेण च ॥१५॥ पञ्चायतनमेतद्वै पूजनीयं सतां सदा । सूक्तेन पौरुषेणाथ तत्तन्मन्त्रैश्च वैदिकैः ॥१६॥ पौरुषस्य तु सूक्तस्य ऋषिर्नारायणः स्मृतः । छन्दस्त्रिष्टुब्जगद्बीजं देवता पुरुषः स्वयम् ॥१७॥ देशकालौ प्रकीर्त्यादौ गणेशस्मृतिपूर्वकम् । कुर्यान्न्यासविधिं सम्यक्सूक्तेनैतेन च द्विजः ॥१८॥ करयोः पादयोर्जान्वोः कट्योर्नाभौ हृदि क्रमात् । कण्ठे बाह्वोर्मुखे नेत्रे मूर्ध्नि वामाङ्गतोन्यसेत् ॥१९॥ पूजाद्रव्याणि संशोध्य शङ्खं घण्टां च पूजयेत् । यथादृष्टं श्रुतं वाथ ध्यात्वा श्री विष्णुमर्चयेत् ॥२०॥ अर्चकस्य तपोयोगादर्चनस्यातिशायनात् । आभिरूप्याच्च बिम्बानां देवः सान्निध्यमृच्छति ॥२१॥ सूक्तमन्त्रैः षोडशभिरूपचारास्तु षोडश । अर्पणीया भक्तिमता द्विजेन प्रत्यहं द्विज ! ॥२२॥ आवाहनं चासनं च पाद्यार्घ्याचमनानि च । स्नानवस्त्रोपवीतानि चन्दनं कुसुमानि च ॥२३॥ धूपं दीपं च नैवेद्यं ताम्बूलं दक्षिणां तथा । पुष्पाञ्जलिं प्रदायैव नमस्कुर्वीत सादरम् ॥२४॥ स्थिरायां प्रतिमायां च शालग्रामेऽपि सर्वदा । बाणलिङ्गे च कर्तव्ये नावाहनविसर्जने ॥२५॥ तत्र सूक्ताद्यमन्त्रेण ध्यानमेव विधीयते । पूजाविधौ न कुर्वीत वित्तशाढ्यं कदाचन ॥२६॥ नाक्षतैरर्चयेद्विष्णुं न तुलस्या गणाधिपम् । न दूर्वया यजेद्देवीं बिल्वपत्रैर्दिवाकरम् ॥२७॥ चम्पकेन च केतक्या नार्चयेच्छङ्करं तथा । उन्मत्तमर्कपुष्पं च विष्णोर्वर्ज्यं सदा बुधैः ॥२८॥ मल्लिकामालतीजातीकेतकाशोकचम्पकैः । पुन्नागनागबकुलैः पद्मकैरुत्पलैस्तथा ॥२९॥ कुन्दैश्च करवीरैश्च पुष्पैरन्यैः सुगन्धिभिः । प्रशस्तं पूजनं विष्णोर्वर्ज्याऽत्र वनकेतकी ॥३०॥ वर्ज्यं पर्युषितं पत्रं वर्ज्यं पर्युषितं जलम् । वर्ज्यं पर्युषितं पुष्पं

worshipped, they should be worshipped in the order they were established and invoked. Vishnu should be established in the middle and Shiva, Ganapati, Surya and Parvati should be placed surrounding them in the North East, South east, South West and North West respectively. All these five deities should be worshipped with sixteen elements whilst chanting PurushSukta hymns or specific hymns addressed to each deity. Bhagwan Narayan is a ruling deity of PurushSukta hymns which are addressed to Purush Himself and its meter is Trishtup. Whilst worshipping Ganesh, the Dwij should touch his hands, feet, thighs, two sides of abdomen, navel, heart, throat, arms, mouth, eyes and head in that order whilst chanting PurushSukta hymns and mentioning the time and place of worship. After making sure that flowers, rice, etc. are free from all impurities, he should also venerate the bell and conch. He should then meditate upon the form of Lord Vishnu that he has seen or understood before worshipping Him. Due to his heightened devotion and strengthened austerity resulting from his sincere, continuous and regular Puja, his Ishtadev comes and resides in His Murti. The Murti attains oneness with Him. O Dwij! A worshipper should worship Bhagwan with sixteen elements; invocation, Asan (offering seat), Padhya (water to wash hands and feet), Ardhya (water to wash face and gargle mouth), Achman, Snaan, Vastra (offering robes), Upavit (offering Janoi), Chandan, Pushpa, Dhoop (incense), Deep (lamp), Naivedhya, Tambool (Paan - mouth freshener), Dakshina (gift) and Puspanjali (bowing down), accompanied by the chanting of the appropriate sixteen hymns of PurushSukta daily. Avahan and Visarjan (dispersion) should not be done for a self-established Shivling, Shaligram or a permanently fixed Murti. One must meditate upon and worship with PurushSukta hymns of such forms of Bhagwan where Avahan is not needed. One must never be a miser (tight fisted) while worshipping Bhagwan."

Bhagwan Shree Hari continued, "O Brahmin! Vishnu should not be worshipped using rice, Dhaturo (white thorn apple) or Aakado, Ganapati with Tulsi leaves, Devi (Goddess Parvati) with Dharo (a type of holy grass), Suryanarayan with Billi leaves and Shiva should not be venerated with Champo flowers and Ketki (agave). The scented flowers like jasmine, Malti, rose, lotus, Champo etc. are considered the best to worship Bhagwan Vishnu. However, one must not use stale flowers in worship. The flowers bought from a florist are considered fresh on the day they were bought. Billi leaves, Tulsi leaves, lotus, buds of flowers and the water of River Ganga do not become stale

मालाकारगृहं विना ॥३१॥ बिल्वपत्रं च माध्यं च तमालामलकीदलम् । कल्हारं तुलसी चैव पद्मं च मुनिपुष्पकम् ॥३२॥ हेमपुष्पाद्यलङ्काराः कुशाश्च कलिकास्तथा । एतत्पर्युषितं न स्यात्तीर्थतोयं च सुव्रत ! ॥३३॥ वैधृतौ च व्यतीपाते भौमभार्गवभानुषु । पर्वद्वये च सङ्क्रान्तौ द्वादश्यां सूतकद्वये ॥३४॥ तुलसीं न विचिन्वीत सन्ध्ययोश्च तथा निशि । विचिन्वन्नन्यदा तां च मन्त्रमेतदुदीरयेत् ॥३५॥ तुलस्यमृतजन्मासि सदा त्वं केशवप्रिये ! । केशवार्थे विचिन्वामि वरदा भव शोभने ! ॥३६॥ कृष्णमूर्धनि विन्यस्ता तुलसीपत्रमञ्जरी । सुवर्णकोटिपुष्पाणां फलं' यच्छत्यतोऽधिकम् ॥३७॥ पृथक् शिवार्चने चाथ न ग्राह्यं तन्निवेदितम् । निर्माल्योल्लङ्घनेऽप्यस्य नृणां दोषो महान् भवेत् ॥३८॥ ग्राह्यं न शैवं नैवेद्यं पत्रं पुष्पं फलं जलम् । शालग्रामशिलासङ्गात्सर्वं याति पवित्रताम् ॥३९॥ बाणलिङ्गे स्वयम्भूते प्रतिमायां शिवस्य च । नैवेद्यादेर्न दोषोऽस्ति सिद्धे लिङ्गे च धातुजे ॥४०॥ पृथग्देव्याश्च पूजाथ नवरात्रादिषु द्विजैः । उपहारैः पायसाद्यैर्देवैः कार्या न चासुरैः ॥४१॥ ग्रन्थमप्यासुरं दृष्ट्वा द्विजातिर्मद्यमांसयोः । संसर्गमपि नो कुर्यात्सद्यः पातित्यकारणात् ॥४२॥ सुरामांसादि नैवेद्यं यस्यै प्रागर्पितं भवेत् । तस्या देव्या न नैवेद्यं ग्राह्यमन्नादि चक्रचित् ॥४३॥ द्विजन्मना तु दातव्यं देवीपूजनकर्मणि । माषान्नं श्रीफलं वापि पायसान्नं च सर्वदा ॥४४॥ यो जह्यान्मत्कृतामेतां मर्यादां दुर्मतिः पुमान् । वंशोच्छेदोऽत्र तस्य स्यात्कुम्भीपाके मृतः पतेत् ॥४५॥ कुसङ्गेनासुरैर्देवीमुपहारैर्यजेत यः । अरण्ये निर्जले देशे स भवेद् ब्रह्मराक्षसः ॥४६॥ देवार्चनमिति प्रोक्तमर्चायां खलु मानद ! । स्थानान्तरेष्वपि विधिं पूजायाः कथयामि ते ॥४७॥ स्थण्डिले तत्त्वविन्यासैः सूर्ये चाभ्यर्हणादिना

so they are considered fresh for worship. One must not pluck leaves of Tulsi at dawn, dusk, night; on Sundays, Tuesdays, Fridays, Ekadashi, Baras and Purnima; and when the sun is migrating from one Rashi to another. A Dwij should chant the following hymn whilst plucking the leaves of Tulsi (except on days proscribed above): 'O Tulsi! You are very dear to Bhagwan Keshav. I am plucking your leaves only for Bhagwan Keshav. Bless me (that I become equally dear to Bhagwan).' O Vipra! The reward of offering Tulsi leaves with clusters of bloom on Bhagwan Krishna's head is greater than offering millions of flowers made of gold."

Shree Narayanmuni continued, "O Shivram Vipra! One must not accept cooked food or indeed fruit, water or flowers as Shiva's Prasad when he is worshipped as a Shivling in the absence of the other four deities. This attracts great sin. However, Prasad may be accepted when Shiva is worshipped along with Shaligram. Similarly, Prasad of Jyotirling (self-established Shivling), Shivling made of metal or where a Murti of Shiva is worshipped may be accepted without attracting any drawback. The Brahmins should worship Devi during the Navratri festival with the same fervour as they worship other deities but without ever offering meat or alcohol. They should not be taken in by the scriptures written by evil people that advocate Devi's Puja with meat and alcohol. The pious Dwij must not even touch meat or alcohol as it causes them to transgress from their Dharma. One must not accept even clean food or water as Prasad of Devi where meat or alcohol is offered as Naivedhya. A Dwij should offer coconut, milk pudding and other savoury items as Naivedhya to Devi. Whoever transgresses this constraint shall indeed go to hell and suffer its severe punishments. Anyone, due to ignorance, arrogance or association, offers meat and alcohol to Devi will become a spirit in a waterless forest."

Bhagwan Shree Hari continued, "O honourable Brahmin! After narrating the rituals of worshipping Bhagwan's Murti, I shall now narrate the method of venerating Bhagwan in absence of His Murti. He may invoke Bhagwan on a small heap of sand after drawing a conch, Chakra, lotus, etc. on it and worship Him reverently in his mind. He may visualise Bhagwan in the sun and worship Him with little water, he may visualise Bhagwan in fire and worship Him with Ghee or may visualise Him in water and worship Him with sandalwood paste and flowers. Whichever way he chooses, he must follow all the elements and offer all the artefacts in his mind. Brahmins and His Ekantik devotees should offer Him sweets and greetings befitting their kith and kin. O Dwij! The healthy devout Dwijs must worship Bhagwan three times a day (morning, noon and evening) while infirm Dwijs must worship Him once in the morning. One must

। पूजयेद्धविषा वह्नौ सलिले सलिलादिभिः ॥४८॥ भावद्रव्यैश्च हृदये ब्राह्मणे भोजनादिभिः । वैष्णवे बन्धुसत्कृत्या जयेद्देवं जितेन्द्रियः ॥४९॥ प्रातःकाले च मध्याह्ने प्रदोषे चार्चनं हरेः । त्रिः कर्तव्यं द्विजैर्भक्तैरशक्तैस्तु सकृद्द्विज ! ॥५०॥ पूजनान्ते कृष्णमन्त्रः स्वाचार्यप्राप्त आदरात् । कालत्रयेऽपि जप्तव्यः स्मरद्भिर्हृदये हरिम् ॥५१॥ गायत्रीमन्त्रवच्चैष आपत्काले द्विजातिभिः । द्विकालमेव जप्तव्यः शुचिभिः प्रतिवासरम् ॥५२॥ दैनंदिनानामिति कर्मणां ते षण्णां मयोक्तो हि विधिर्द्विजानाम् । अथो गृहस्थाश्रमिणां च तेषां धर्मान्समासेन वदामि विप्र ! ॥५३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे देवार्चनविधिनिरू पणनामा सप्तमोऽध्यायः ॥७॥

अथाष्टमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

उपकुर्वाणको यश्च मन्दवैराग्यवान् द्विजः । गुरवे दक्षिणां दत्वा स तु स्नायाद्यथाविधि ॥१॥ गुरोरनुज्ञया स्नातो व्रतं वेदं समाप्य च । धारयेद्वैणवीं यष्टिमन्तर्वासस्तथोत्तरम् ॥२॥ यज्ञोपवीतद्वितयं सोदकं ताम्रभाजनम् । छत्रं चोष्णीषममलं पादुके चाप्युपानहौ ॥३॥ रौक्मे च कुण्डले वेदं कृतकेशनखो दधत् । शुक्लाम्बरधरो नित्यं स्नातकारव्यो गृहे वसेत् ॥४॥ अनाश्रमी न तिष्ठेद्वै दिनमेकमपि द्विजः । आश्रमं हि विना तिष्ठन्प्रायश्चितेन शुद्ध्यति ॥५॥ उद्वहेत्स ततो भार्यां सवर्णां साधुलक्षणाम् । जनेतुरसगोत्रां च मातुरप्यसपिण्डकाम् ॥६॥ असवर्णाविवाहोऽपि परदारनिवृत्तये । अतिकामाकुलस्यैव द्विजस्य विहितः पुरा ॥७॥ स च पातित्यहेतुत्वादधुना तु कलौ युगे । निषिद्ध एव मुनिभिस्तत्त्वज्ञैस्तं ततस्त्यजेत् ॥८॥ स्त्रीसम्बन्धेऽप्यपस्मारि क्षयि श्वित्रि कुलं त्यजेत् । अभिशस्तं च पतितं दुराचारं त्यजेत् सुधीः ॥९॥ पुंलक्षणविहीनां च वयसा चावरां ततः । सुशीलां सर्वभावेन द्विजः कन्यां समुद्वहेत् ॥१०॥ सुलक्षणापि दुःशीला कुलक्षणशिरोमणिः । अलक्षणापि या साध्वी सर्वलक्षणभूस्तु सा ॥११॥ विवाहा ब्राह्मदैवार्षाः प्राजापत्यासुरौ तथा । गान्धर्वो राक्षसश्चापि पैशाचश्चेति कीर्तिताः ॥१२॥ चत्वारस्तत्र विप्राणामाद्याः प्रोक्तास्ततस्त्रयः । प्रायः क्षत्रविशोरुक्ता हीनजातेस्तथाष्टमः ॥१३॥

spend a little time in His meditation and chant the hymn of Bhagwan Shree Krishna that is given to him by his Acharya at the time of Diksha, at the end of Puja. They may chant this hymn reverently and with the utmost devotion in detrimental times (when Puja cannot be done). I just narrated the six rites a Dwij Brahamchari must follow daily. I shall now narrate Dharma of Dwij Grahastha."

Thus ends the 7th Chapter of the Satsangi Jeevan.

CHAPTER 8

Shree Narayanmuni said, "O Shivram Dwij! A Brahamchari without great Vairagya should conclude his studies by the consent of his guru. He should offer suitable rewards to his guru and have a bath as a part of Samavartan Sanskar. He should wear two white clothes, two Yagnopavit, gold earrings and footwear; keep a water pitcher, wooden staff and umbrella and have his hair, beard and nails cut and hair combed. He should return to his home after graduating with the knowledge of the Vedas. He should always remain in any one of the Ashram and observe its Dharma (i.e. he should maintain Brahamcharya until married). He should marry a virtuous girl of his own Varna, not born in the same paternal clan and not closely related to his mother. Dwij men were allowed to marry outside their Varna in the bygone eras to clamp down on adulterous and illicit relationships. However, the ancient sages have forbidden this system in Kali Yug, so one must marry within his Varna. He should not marry a woman suffering from Tuberculosis, leprosy, vitiligo or other grave illnesses or born in a lowly, irreligious or notorious clan. She must be free from masculine traits such as growth of facial hairs, be younger than him and good natured. Rather than marrying a woman who may be very beautiful but without good character, he should opt for a virtuous woman who may not be beautiful. A virtuous maiden is always preferable."

Shree Hari continued, "O Vipra! There are eight types of marriages; Braahm, Daiv, Arya, Prajaptya, Asur, Gandharva, Rakshash and Paishach. The first four are recommended for Brahmins, Kshatriyas and Vaishyas prefer the next three while the last one is mainly for Shudras. A Dwij should keep the fire (in whose presence he got

अग्निर्वैवाहिकश्चाथ ग्रहीतव्यो द्विजन्मना । देवतानां तु सर्वासां प्रीणनाय निरन्तरम् ॥१४॥ सोऽग्निस्तदा प्रमादेन गृहीतो न यदा तदा । विभागकाले दायस्य ग्रहीतव्यः प्रयत्नतः ॥१५॥ दाराग्निरहिते ज्येष्ठे सोदरे सति नानुजः । दारानग्नींश्च गृह्णीयात्प्रायश्चित्ती स्मृतोऽन्यथा ॥१६॥ परिवेत्ताऽनुजस्तत्र परिवित्तिश्च पूर्वजः । तावुभावपि विज्ञेयौ प्रायाश्चित्तार्हणौ ध्रुवम् ॥१७॥ ज्येष्ठस्यानुज्ञया दोषो नास्त्येव परिवेदने । धनवृद्ध्यादिसक्ते ज्येष्ठे रोगिणि नास्तिके ॥१८॥ कर्म स्मार्तं विवाहाग्नौ कुर्वीत प्रत्यहं गृही । दायकालाहृते वापि श्रौतं वैतानिकाग्निषु ॥१९॥ स्थानानुकूल्याभावाद्वा दारिद्याद्वाऽप्यनग्निकः । यः स दद्यातु सन्ध्यान्ते सायं प्रातर्जलाञ्जलिम् ॥२०॥ सूर्यप्रजापतिभ्यां च नम इत्युच्चरन्दिवा । सूर्यस्थानेऽग्निमुच्चार्य सायं दद्याञ्जलं तथा ॥२१॥ कृत्वाऽपि भार्यां कामेन यथेष्टाचरणे द्विजः । क्वापि नैव प्रवर्तेत मर्यादां पालयन् हरेः ॥२२॥ ऋतुकालेऽभिगमनं गृहस्थस्य श्रुतिर्जगौ । स षोडशनिशारूप ऋतुप्राप्तदिनान्मतः ॥२३॥ युग्माः पुत्रार्थिनस्तत्र शस्ताः कन्यार्थिनो पराः । उत्तरामुत्तरां श्रेष्ठां प्राहुस्तत्रापि शर्वरीम् ॥२४॥ वर्ज्यांस्तत्रापि यत्नेन तिथ्यादीच्छृणु सत्तम ! । आद्याश्चतस्रो यामिन्यो दिवसश्च निरन्तम् ॥२५॥ श्राद्धाहः श्राद्धपूर्वाहः पर्वणि निखिलानि च । दशमी द्वादशी चैव सङ्क्रान्तिव्रतवासराः ॥२६॥ वर्ज्येष्वेतेषु कालेषु नोपगच्छेत्स्त्रियं गृही । गच्छंस्तु पुरुषो मृत्वा मार्जारः श्वा च जायते ॥२७॥ भार्या च सर्वथा रक्ष्या सर्वोपायैर्गृहस्थितैः । अन्नवस्त्रविभूषाद्यैर्माननीया च नित्यदा ॥२८॥ विवाहात्प्राक् पिता रक्षेद्यौवने च पतिः स्त्रियम् । रक्षेयुर्वार्धके पुत्रा नास्ति स्त्रीणां स्वतन्त्रता ॥२९॥ स्वातन्त्र्येण विनश्यन्ति कुलजा अपि योषितः । अस्वातन्त्र्यमतस्तासां प्रजापतिरकल्पयत् ॥३०॥ परदारा न गन्तव्याः सर्ववर्णेषु कर्हिचित् । इष्टापूर्तायुषां हन्त्री परदारगतिर्नृणाम् ॥३१॥ आयुषस्तपसः कीर्तेस्तेजसो यशसः श्रियः । विनाशकारणं मुख्यं परदारप्रघर्षणम् ॥३२॥ यादृशं पुरुषस्येह परदारोपसेवनम् । न तादृशमनायुष्यं लोके किञ्चन विद्यते ॥३३॥ मनसा च प्रदुष्टेन ये पश्यन्ति परस्त्रियम् । ते जन्मरोगिणो भूमौ जायन्ते पुरुषाः किलः ॥३४॥ परदारेषु ये मूढाश्चक्षुर्दुष्टं प्रयुञ्जते । तेन दुष्टस्वभावेन जात्यन्धास्ते भवन्ति हि ॥३५॥ स्त्रीबन्धकाश्च स्त्रीद्वेषाः स्त्रीमण्डलविहारिणः ।

married) alight to please the Devtas. If it was not kept (alight) at marriage, he should endeavour to keep it alive at the time of divisions and inheriting the ancestral property. A younger brother should not marry and accept fire before his elder brother. In this case the elder brother becomes known as 'Parivitti' and younger brother becomes known as 'Parivetta' and both must atone. However, there is no drawback if the younger brother marries with the consent of his elder brother or if the elder brother is ill, infatuation with earning wealth or is an atheist. A Dwij Grahastha should use the fire accepted and kept alive at the time of marriage or inheritance to light the hearth (for cooking) and perform Vaishvadev (regular daily offerings to the Devtas) or Homa while a fresh fire should be invoked for Yagna and other sacrificial fires. A Dwij who is unable to keep the fire permanently alive due to lack of resources or space should offer Anjali of water instead of Homa. While offering Anjali of water at dawn and dusk, he should chant these two hymns; 'SuryaPrajapatiBhyam Namah' and ' AgniPrajapatiBhyam Namah' respectively."

Bhagwan Shree Narayanmuni continued, "O Shivram! A Grahastha Dwij must not indulge in carnal pleasures with his wife indiscriminately but within the limitations imposed by the scriptures. The first sixteen nights after the onset of menstrual cycle are recommended by the scriptures for copulating. The first four nights among the sixteen are considered less favourable. Sex during the daytime is totally prohibited. A man should have sex on the even nights for a son and odd nights for a daughter. The next fourteen nights are considered progressively more fertile for conception. A man must not have sex with his wife on Dasam, Ekadashi, Baras, Purnima, Amavasya, days of Vrat, a day of Shradhdh, a day previous to Shradhdh and days of Sankranti. Any man having sex with his wife on these proscribed days is reborn as a dog or a cat. A Grahastha Dwij must protect, provide for and take care of his wife with not only food but adorn her with gold ornaments. A woman should be protected by her father in childhood, her husband in her youth and her children in her old age. They are not meant for an outright independence as unbridled freedom renders even a virtuous woman to astray. Therefore, Brahma has not imagined absolute freedom for women."

Bhagwan Shree Hari continued, "Adultery is a grave sin which negates all Punyas and diminishes one's life span. Therefore, people of all four Varnas must not commit

स्त्रीणां चानुप्रयोक्तारः स्त्रीभोगपरिभोगिनः ॥३६॥ स्त्रीदेवताः स्त्रीनियमाः स्त्रीवेषाः स्त्रीप्रहारिणः । स्त्रीभावाः स्त्रीकथालोभा ये च स्त्रीणां प्रलोभकाः ॥३७॥ यावन्तो रोमकूपाः स्युः स्त्रीणां गात्रेषु निर्मिताः । तावद्वर्षसहस्राणि नरकेषु पतन्ति ते ॥३८॥ भक्ष्यन्ते कृमिभिस्ते च तप्ततैलेषु पाचिताः । अग्निक्षारनदीभ्यां च प्राप्नुवन्त्यैव वेदनाम् ॥३९॥ ये च मूढा दुराचारा वियोनौ मैथुने रता । पुरुषेषु च दुष्प्रज्ञा जायन्ते तेऽत्र षण्डकाः ॥४०॥ विधवा न स्पृशेन्नारीः पुरुषो गृहवानपि । विना स्वासन्नसम्बन्धस्त्रियः कदाचिदनापदि ॥४१॥ मात्रा स्वस्रा दुहित्रापि न सहोपविशेद्रहः । यावदर्थं व्यवहरेदन्यत्रापि विचक्षणः ॥४२॥ स्त्रीणां प्रसङ्गस्त्विह मानवानां स्त्रैणस्य चाप्यस्ति हि बन्धहेतुः । ततो विवेकी द्विविधं तमुज्क्तेत् सज्जेत सत्स्वच्युतवल्लभेषु ॥४३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु विवाहादिनिरू पणनामाऽष्टमोऽध्यायः ॥८॥

अथ नवमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

शनैः शनैः सञ्चिनुयाद्धर्मं वल्मीकशृङ्गवत् । परपीडामकुर्वाणः परलोकसहायिनम् ॥१॥ धर्म एव सहायी स्यादमुत्र न परिच्छदः । पितृमातृसुतभ्रातृयोषिद् बन्धुजनादिकम् ॥२॥ देहे पञ्चत्वमापन्ने दग्ध्वा तं च सुतादयः । बान्धवा विमुखा यान्ति धर्मस्तमनुगच्छति ॥३॥ कामश्चेद्रक्षणीयः स्यात्कुतो दग्धः शिवेन सः । रक्ष्योऽर्थश्चेदरक्षन् किं हरिश्चन्द्रादयो न तम् ॥४॥ धर्मस्तु रक्षितः सर्वैरपि देहव्ययेन च । पुरातनैर्नृपतिभिर्दधीच्याद्यैस्तथर्षिभिः ॥५॥ धर्मेणैव हरिः प्रीतो भवत्याशु जगत्पतिः । ब्रह्माण्डमखिलं चैतद् धर्मेणैव धृतं किल ॥६॥ त्रिवर्गेऽपि गुणैर्ज्येष्ठो धर्मो ह्यर्थस्तु मध्यमः । कामो यवीयानुदितस्तस्माद् धर्मं समाश्रयेत् ॥७॥ धर्माविरुद्धः सेव्योऽर्थः कामोऽपि च तथाविधः । तस्यैश्वर्याणि धर्मस्य दश

adultery. Adultery destroys one's austerity, Punyas, fame, virtues, achievements, health and wealth. Nothing in this world is more harmful to one's life than adultery. Men who think of women with perverse minds are born diseased and those who look at them lasciviously are born blind in the next life. Any man who ties up woman for sex; torments a woman who defies his advances, moves among the group of women, encourages a woman to have lesbian encounters with another woman, who earns by sending a woman known to him to another man for sexual gratification, cross dresses to lure a woman, rapes a woman resisting his advances, frequents assemblies of women or entraps a woman by his wealth or on pretext of sympathy ends up in hell for the number of years that are equivalent to the numbers of pores on a woman's body. Yamdoots boil them in oil and feed them to the insects and worms or make them walk across a raging fire. A man is born as a eunuch in his next life for having a homosexual relationship with another man. A Grahastha man must not touch a widow who is not closely related to him, except in a detrimental time. A wise man must never remain with his mother, sister or daughter in seclusion, and speak with them only when necessary. An association with women and lascivious men is one of the causes of entanglement in the cycle of life and death. Therefore, O Dwij! A wise man must forsake both and associate with pious devotees."

Thus ends the 8th Chapter of the Satsangi Jeevan.

CHAPTER 9

Shree Narayanmuni said, "O Brahmin! Dharma of a Dwij Grahastha ascends to a great level if he does not harm or torment anybody. Only Dharma is helpful after death; wealth, parents, siblings, wife, friends or children do not help at all. Friends and family cremate the dead body and re-engage in their affairs, only Dharma accompanies a man after his death. Why do you think Lord Shiva burnt Eros (lust) and King Harischandra forsook his wealth if lust or wealth were useful after death? King Shibi and Sage Dadhichi and many others in the bygone eras protected their Dharma even at a cost of their lives. Almighty Bhagwan Shree Hari can be pleased with the help of Dharma. Indeed, the whole universe is held together by Dharma. Dharma is held

प्रोक्तानि सूरिभिः ॥८॥ तपो दानं क्षमा श्रद्धा भावशुद्धिर्बहुश्रुतम् । यज्ञक्रिया दया सत्यं संयमश्चेति सन्मते ! ॥९॥ धर्मेणैवर्षयस्तीर्णा धर्मे लोकाः प्रतिष्ठिताः । धर्मेणैवैधिरे देवाः सेव्यो धर्मस्ततो मतः ॥१०॥ तस्मादधर्मपरो भूत्वा गृही पञ्च महामखान् । कुर्यान्नित्यं पञ्चसूनादोषनाशार्थमादृतः ॥११॥ कण्डनी पेषणी चुल्ली ह्युदकुम्भी च मार्जनी । पञ्चसूना गृहस्थस्य कथ्यन्ते पापहेतवः ॥१२॥ तद्दोषपरिहारार्थं कार्याः पञ्च महामखाः । ग्रस्तोऽन्यथा तु तैः पापैर्नरकान्प्राप्नुयाद् गृही ॥१३॥ दैवश्च भौतिकः पैत्रो ब्राह्मो मानुष इत्यमी । प्रोक्ताः पञ्च महायज्ञाः सर्वदोषापहारकाः ॥१४॥ शालाग्नौ साग्निकोऽनग्निः पचनाग्नौ यथाविधिः । देवताभ्यो हविर्दद्याद्देवयज्ञः स उच्यते ॥१५॥ जले वा भुवि होतव्यमग्न्यभावे द्विजन्मना । अन्नाभावे तु शाकाद्यैरपि दैवं समाचरेत् ॥१६॥ हुतशेषेण चान्नेन संस्कृते भूतले बलीन् । भूतेभ्य आहरेन्नित्यं भूतयज्ञः स चोच्यते ॥१७॥ स्वाध्यायो ब्रह्मयज्ञः स्यात्स चेत्प्राक्तर्पणान्न हि । कृतस्तदा तु कुर्वीत यथाशक्ति तदैव तम् ॥१८॥ प्रातश्चेत्सङ्गादूर्ध्वमन्ते वा नित्यकर्मणाम् । अथवा वैश्वदेवान्ते ब्रह्मयज्ञस्त्रिधा मतः ॥१९॥ आवर्तनेऽवगाह्यापः कुशपाणिस्तु बह्वृचः । ब्रह्मयज्ञं प्रकुर्वीत सन्ध्यां माध्याह्निकीं ततः ॥२०॥ स्नानं कृत्वा तु मध्याह्ने द्विजः सन्ध्यामुपास्य च । ब्रह्मयज्ञं ततः कृत्वा तर्पयेतैत्तरीयकः ॥२१॥ स्ववेदसंहिताध्यायं सूक्तं वा पौरुषं पठेत् । श्रीसूक्तयुक्तं वाशक्तः स्तोत्रमार्षं रमापतेः ॥२२॥ वेदादिपाठाऽसामर्थ्ये स्वाध्यायार्थं सकृज्जपेत् । द्विजः सप्रणवां भक्त्या गायत्रीं निगमात्मिकाम् ॥२३॥ पित्रुद्देशेन सततमेकं विप्रं तु भोजयेत् । अशक्तो भुवि पिण्डं वा दद्यात्पितृमखस्तु सः ॥२४॥ गोभ्यः श्वभ्यश्च काकेभ्यः क्षुद्रजीवेभ्य आहरेत् । किञ्चिदन्नं ततो द्वारि

superior among the trio of Dharma, Arth and Kaam. Arth (wealth) is considered median and Kaam (desires and acquisitions) is deemed the lowest. Therefore, one must consider Dharma as most important and the acquisition of wealth and fulfilment of desires must be in accordance with Dharma. O wise Brahmin! These ten elements enhances one's Dharma; austerity, charity, faith, decency in intentions, learning of scriptures, performing Yagna, compassion, truthfulness and control of senses. Rishsi were able to cross over this quagmire-like world with the help of Dharma, the Devtas attained greatness by observing Dharma and people attain great fame by living according to Dharma. Therefore, one must act according to Dharma and seek shelter in Dharma."

Shree Hari continued, "O Vipra! A Grahastha must undertake five Yagnas daily to protect him from the sins of killing living beings such as insects. This killing happens at five places; a pounding bowl, grinding stone, hearth, storage places for water and a broom. Chances of killing small insects inadvertently are immense whenever one pounds, grinds, sweeps or lights a hearth. A Grahastha must undertake these five Yagnas daily to neutralise the sin of violence (as repentance); Dev yagna, Bhut Yagna, Brahm Yagna, Pitri Yagna and Manushya Yagna. These five Yagnas protect a Grahastha from the sins of killing living beings. Reverently offering Ghee to the fire kept alive since marriage, in Homa or in the fire of hearth as way of pleasing the Devtas is called Dev Yagna. As an alternative to Homa, a Grahastha may offer an Anjali of water in water or on the ground. Offering the grains left over after completing Homa to five base elements (Panch Mahabhut) such as earth is called Bhut Yagna. Studying the Vedas and others scriptures as per one's ability is called Brahm Yagna. Ideally the study should be done before Tarpan or failing that, after Vaishvadev. Braham Yagna may be done in the morning or afternoon; after concluding evening Sandhya (veneration) or after Vaishvadev. A Dwij following the Rig Veda should undertake study after his bath while holding Darbh in his hand and then undertake noon Sandhya while other Grahasthas (whose main Veda is other than Rig Veda) should undertake their study of the Vedas in the afternoon after concluding the noon Sandhya and before Tarpan. He should regularly read a chapter or a portion thereof while unwell. A Grahastha not well versed in the Vedas should chant Gayatri hymns at least once.

प्रतीक्षेतातिथिं स्थितः ॥२५॥ वृद्धं बालं युवानं वा मूर्खं वा पण्डितं नरम् । वैश्वदेवान्तसम्प्राप्तं मन्येतातिथिमच्युतम् ॥२६॥ हन्तकारमथाग्रं वा भिक्षां वा शाक्तितो द्विजः । दद्यादतिथये नित्यं मानुषो यज्ञ इत्यसौ ॥२७॥ ग्रासमात्रं भवेद्भिक्षा तासामग्रं चतुष्टयम् । अग्राणि चापि चत्वारि हन्तकारोऽभिधीयते ॥२८॥ अतिथिं तत्र सम्प्राप्तमन्नद्येनोदकेन च । सम्पूजयेद्यथाशक्ति गन्धपुष्पादिभिस्तथा ॥२९॥ न मित्रमतिथिं कुर्यान्नैकग्रामनिवासिनम् । तत्कालायातमज्ञातनामगोत्रं हि तं विदुः ॥३०॥ न पृच्छेद्गोत्रचारित्रं न स्वाध्यायं च पण्डितः । शोभनाशोभनाकारं तं मन्यते प्रजापतिम् ॥३१॥ अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते । तस्मिंस्तृप्ते नृयज्ञोत्थादृणान्मुच्येद् गृहाश्रमी ॥३२॥ अध्वगः क्षीणवृत्तिश्च विद्यार्थी च विरामवान् । यतिश्च ब्रह्मचारी च षडेते धर्मभिक्षुकाः ॥३३॥ यतिर्व्रत्यग्निहोत्री च यश्चात्र मखकृद्द्विजः । सदैतेऽतिथयः प्रोक्ता अपूर्वाश्च दिने दिने ॥३४॥ तेभ्यो न दत्त्वा पुरुषो योऽन्नं भुङ्क्ते गृहाश्रमी । स पापं केवलं भुङ्क्ते पुरीषं चान्यजन्मनि ॥३५॥ अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते । स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥३६॥ अप्यम्बुना वा शाकेन यच्च वाऽश्नाति स स्वयम् । तेनैव पूजयेच्छक्त्या गृहस्थोऽतिथिमादरात् ॥३७॥ अन्नाच्छादनदानेषु पात्रं नैव विचारयेत् । अन्नस्य क्षुधितः पात्रं विवस्त्रो वसनस्य च ॥३८॥ इत्येष पञ्चयज्ञानां विधिः सङ्क्षेपतो मया । प्रोक्तो गृहस्थाश्रमिणा योऽनुष्ठेयो हि सर्वथा ॥३९॥ अकृत्वा द्विजो मोहान्नित्यं पञ्चमहामखान् । भुञ्जीत चेत्स मूढात्मा तिर्यग्योनिं प्रपद्यते ॥४०॥ स पञ्चसूनाजनितेन भूम्ना दोषेण लिप्तो यमयातनाश्च । हित्वा नृदेहं लभते द्विजन्मा सुधीस्ततस्तान्विदधीत नित्यम् ॥४१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु स्मार्तकर्मविधिनिरूपणनामा नवमोऽध्यायः ॥९॥

Feeding one Brahmin regularly or offering a lump of dough (by a less well off person) in the memory of Pitris (dead ancestors) is called Pitri Yagna. After offering food to Bhagwan (Vaishvadev), he should feed cows, dogs, crows and others and then wait for a guest to turn up. Any person - old or young, scholar or idiot who turns up uninvited at his doorstep should be treated as if Lord Vishnu has turned up. He should daily feed a guest or provide him with food as per his ability. This is Manushya Yagna. A single morsel (or mouthful) of food is called 'Bhiksha'; four morsels 'Agra' and sixteen mouthfuls of food is called 'Hantkar'. A guest should be venerated with sandalwood paste and flowers. A friend or someone known to the householder should not be treated as a guest. A true guest is one who is unknown and has turned up uninvited. A wise householder should not ask a guest his Varna, clan, character or education and nor should he be discriminated by his looks. The one who does not stay behind is a guest. By satisfying an uninvited guest, a householder becomes free from the debt of society."

Shree Narayanmuni continued, "O Shivram Vipra! The six; a traveller, poor, student, Tyagi, Sanyasin and Brahamchari are mendicants, whose Dharma is to seek alms from others. The four; a Sanyasin, Brahmin, one who is observing a Vrat and one who is conducting a Yagna are considered perennial guests. A householder who eats without feeding a guest is committing a sin, as a result of which is reborn as a worm. A guest who leaves the home of a householder without getting alms takes away the home owner's Punyas and leave behind his sins. A Grahastha should feed his guest the same food he eats himself. One must never think of suitability when providing food to the hungry or clothes to a naked man. They deserve their alms. O Vipra! I just narrated briefly the five Yagnas a householder must undertake daily. A Dwij not performing these five Yagnas is committing a grave sin and has to endure severe pains for his sins of killing living beings at five places in his home. A householder eating without undertaking these five Yagnas is reborn as a bird. Therefore, a wise Dwij Grahastha must conduct these five Yagnas daily and regularly."

Thus ends the 9th Chapter of the Satsangi Jeevan.

अथ दशमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

श्रुतिस्मृत्युदितः सम्यक्साधुभिर्यश्च सेवितः । तमाचारं निषेवेत गृही नान्यं तु कञ्चन ॥१॥ स्नानसंध्यापरो नित्यं सत्यवादी जितेन्द्रियः । अनसूयो मृदुः शान्तो लोभमोहविवर्जितः ॥२॥ सावित्रीजाप्यनिरतो गोब्राह्मणहिते रतः । मातापित्रोर्हिते युक्तो देवब्राह्मणपूजकः ॥३॥ दान्तो यज्वा क्षमायुक्तः परद्रोहविवर्जितः । यथोचितं त्रिवर्गं च सवैतात्र गृहाश्रमी ॥४॥ न धर्मवर्जितं काममर्थं वा मनसा स्मरेत् । सीदन्नपि निजं धर्मं सर्वथा नैव हापयेत् ॥५॥ त्रिवर्गं नातिकृच्छ्रेण भजेत गृहमेध्यपि । आश्वचाण्डालपतितान्नं संविभजेत्सदा ॥६॥ मृगांश्च पक्षिणोऽन्यांश्च क्षुद्रजीवानपि द्विज ! । पश्येत्स्वपुत्रसाम्येन नास्ति भेदो विचारतः ॥७॥ पितरौ भ्रातरः पुत्राः सुहृदो ज्ञातयश्च ये । यद्वदेयुर्यदिच्छेयुरनुमोदेत निर्ममः ॥८॥ गृहोचिताः क्रियाः कुर्यान्निषेवेत महामुनीन् । तत्सङ्गात्स्त्रीधनादौ स्यादनासक्तो गृहेष्वपि ॥९॥ ये चाधिकारसम्पन्नाः सम्पन्नाश्च धनादिभिः । यथाविधि यजेयुसते यज्ञैर्नानाविधैर्हरिम् ॥१०॥ अश्वमेधादियज्ञानां निषिद्धत्वात्कलाविह । कर्तव्यास्तु विष्णुयागमहारुद्रादयो मखाः ॥११॥ पशुहिंसाविहीना हि सात्त्विकानां मखाः प्रियाः । देवानां च हरेस्तत्तैर्यष्टव्यं भूतिमिच्छता ॥१२॥ नास्त्यहिंसासमो धर्मो लोकेऽन्यः कोऽपि पावनः । प्राणिहिंसासमं पापं तथा ऽन्यन्नास्ति भूतले ॥१३॥ पायसान्नैर्घृताद्यैश्च हविर्भिः प्रीणयन् सुरान् । भूसुरांस्तर्पयेत्सम्यग्भोजनैश्च सदक्षिणैः ॥१४॥ दृष्ट्वाऽग्निचक्रं कर्तव्यो होमारम्भोऽन्यथा त्विह । क्रूरग्रहमखे पातादाहुतेः स्यान्महद्भयम् ॥१५॥ वृतैश्च ब्राह्मणैस्तत्र यजमानेन तत्स्त्रिया । ब्रह्मचर्यादिनियमाः पालनीयाः प्रयत्नतः ॥१६॥ एतेषु नियमभ्रष्टो यद्येकोऽपि यथोचितम् । प्रायश्चितं न कुर्याच्चेत्स यज्ञो निष्फलो भवेत् ॥१७॥ यथोक्ता दक्षिणा तत्स्याद्यत्र यत्र

CHAPTER 10

Shree Narayamuni said, "O Shivram Vipra! A Dwij Grahastha should follow the footsteps of the pious devotees and behave as described in the Smrutis. They should never transgress from their Dharma. He should have a bath daily in the morning, perform Sandhya; chant Gayatri hymn faithfully; overcome envy, greed and infatuation; be polite, lenient, calm and truthful; love and serve his parents, Brahmins and Bhagwan; control his senses; not harm or insult others, perform five Yagnas daily and earn his livelihood and fulfil his desires within the ambit of his Dharma. A wise householder must not even think of earning wealth or enjoying pleasures which do not conform to his Dharma. He must not abandon his Dharma despite difficulties. However, he must not torture his body in pursuit of Dharma, wealth or pleasures. He must share his food with everyone from dogs to sinners. As all living beings have a soul that is similar to his children, he should treat all living beings with equal compassion. He should support his parents, brothers, sons, friends and society generally without undue affection. He should regularly associate with and serve the pious saints. He should provide for his home and family without allowing profound affection to develop in them."

Bhagwan Shree Hari continued, "O Brahmin! A Dwij Grahastha should perform various types of Yagnas prescribed in the scriptures as per their financial abilities. As Yagnas such as Ashvamegh are proscribed in Kali Yug, a householder devotee should perform non sacrificial Yagnas such as Vishnu Yag and Maharudra. Satvik Devtas and Bhagwan prefer non violent Yagnas, therefore a Mumukshu householder should only perform such Yagnas. There is no greater Dharma than non violence and no greater sin than killing living beings. Ghee and milk should be used to satisfy the sacred fire and the Devtas and Brahmins should be satisfied with generous Dakshina and sumptuous feasts. A Yagna should be started in an auspicious time. A householder performing Yagna, his wife and a Brahmin priest anointed to conduct the ceremony, must observe strict Brahamcharya for the duration of the Yagna. For not observing Brahamcharya during Yagna or atonement not undergone immediately for its lapse makes the Yagna and atonement futile. The rewards of a Yagna is nullified if a householder does not reward Brahmins as promised, if it is conducted in the absence of a Vedic Brahmin or if the Brahmins are not satisfied with sumptuous feasts. Shree

न वैदिकाः । विप्रसम्प्रीणनं यच्च न स्यात्सोऽपि मखोऽफलः ॥१८॥ आज्यप्लुतैर्यथा भोज्यैर्नृभिर्विप्रमुखे हुतैः । हरिस्तुष्येत्तथा नाम्नौ हुतैर्यज्ञे हविर्भरैः ॥१९॥ अयमेव महान् यज्ञः सर्वयज्ञोत्तमो मतः । प्रचुराज्यसितोपेतैर्भोज्यैर्यद्विप्रतर्पणम् ॥२०॥ प्रीतेषु ब्राह्मणेष्वेव प्रीतोऽत्यन्तं भवेद् धरिः । त्रैलोक्यं हि हरौ प्रीते तृप्तं स्यान्नात्र संशयः ॥२१॥ विप्रा विष्णोः प्रिया यद्वत्तथा नैव निजं वपुः । प्रिया नान्ये च विबुधा न च देवी रमा तथा ॥२२॥ येन सम्पूजिता विप्रास्तेन सम्पूजितो हरिः । येनापमानितास्ते च तेनासावपमानितः ॥२३॥ अविद्यो वा सविद्यो वा ब्राह्मणो भूतले नृणाम् । पूजनीयो भोजनीयो नापमान्यः कदाचन ॥२४॥ मानयन्ब्राह्मणांस्तस्माद् गृही निर्मत्सरः सदा । देशकालविशेषेषु कुर्याद् धर्मं विशेषतः ॥२५॥ सत्पात्रं यत्र लभ्येत देशः पुण्यतमो हि सः । जन्म विष्णोर्यत्र यत्र सतां विचरणं तथा ॥२६॥ तपोविद्यादयोपेता यत्र स्युर्ब्राह्मणोत्तमाः । हर्यर्चापूजनं भक्त्या यत्र च स्यान्निरन्तरम् ॥२७॥ नद्यः पुराणप्रथिता यत्र गङ्गादयस्तथा । सरांसि पुष्करादीनि क्षेत्राण्यर्हाश्रितानि च ॥२८॥ तपःस्थानान्यृषीणां च सर्वेऽपि च कुलाचलाः । एते पुण्यतमा देशाः पुण्यकर्मोचिताः सदा ॥२९॥ सहस्रगुणितं पुण्यमेषु स्यादितरस्थलात् । तस्मात् पुण्येषु तीर्थेषु कुर्यात्पुण्यं विशेषतः ॥३०॥ प्रादुर्भावाद्विचरणान्निवासाच्च हरेर्द्विजः ! । परिग्रहान्मुनीनां च तीर्थानां पुण्यता स्मृता ॥३१॥ तीर्थयात्रां चिकीर्षुः प्राग्विधायोपोषणं गृहे । गणेशं च पितॄन् विप्रान्साधूञ्छान्तान्प्रपूजयेत् ॥३२॥ कृत्वाथ पारणां गच्छेतीर्थं नियमवान् गृही । न परीक्ष्या द्विजास्तीर्थे भोज्या ह्यन्नार्थिनोऽखिलाः ॥३३॥ तीर्थप्राप्तेः पूर्वदिने मुण्डनं चाप्युपोषणम् । कुर्यात्सम्प्राप्य तीर्थं तु श्राद्धं ब्राह्मणतर्पणम् ॥३४॥ यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम् । विद्या तपश्च कीर्तिश्च स तीर्थफलमश्नुते ॥३५॥ अकोपनो दृढमतिः सत्यवादी जितेन्द्रियः । आत्मोपमश्च भूतेषु प्राप्नुयात्तीर्थजं फलम् ॥३६॥ तिर्यग्योनौ न जायेत न कुदेशे च तीर्थकृत् । न दुःखी स्यात्स्वर्गभाक् च मोक्षोपायं स विन्दति ॥३७॥ अश्रद्दधानः पापात्मा नास्तिकोऽच्छिन्नसंशयः ।

Hari becomes more pleased with a householder feeding Ladoos to Brahmins than offering Ghee to a sacred fire. Therefore, satisfying Brahmins with ample feasts made with Ghee and sugar is deemed the best Yagna. Satisfying Brahmins satisfies Shree Hari and one satisfies the entire universe by satisfying Shree Hari. Shree Hari loves Brahmins more than His body, the Devtas and indeed Laxmiji. Venerating Brahmins is equal to venerating Shree Hari and insulting Brahmins is akin to insulting Bhagwan Himself. A Brahmin is always reverent, whether scholar or not and must never be insulted, therefore a wise householder must always respect the Brahmins."

Bhagwan Shree Hari continued, "O Vipra! Dharma - religious rites, charity, etc. undertaken at auspicious times and places is more rewarding. The places where one meets pious saints; Bhagwan has manifested or taken birth; pious and compassionate Brahmins reside; Bhagwan is reverently worshipped in His Murti form and which are frequented by pious sages are considered holy. The towns situated on the banks of holy rivers such as Ganga, lakes such as Pushkar and hermitages of sages are auspicious places. Holy deeds or rites performed at such holy places or shrines become thousand times more rewarding than those conducted at other places. A place where Bhagwan takes birth, visits or lives attains holiness due to His association. Similarly, a place becomes a shrine after great sages makes it their residence. A Grahastha desiring to go on pilgrimage should observe a day of fast at home and venerate Ganesh, Brahmins and Pitris before departure. There is no need to test suitability of Brahmins and hungry persons at a shrine. They should be fed and given Dakshina regardless. A pilgrim must shave his head and fast on a day he reaches the shrine. He should venerate Brahmins and offer oblation to his Pitris at the shrine. A pilgrim must keep his Indriyas and mind under control, should not show off his knowledge, austerity and fame at the places of pilgrimage to get the full reward of pilgrimage. To get the intended reward of pilgrimage, he should have full faith in the shrine he visits, control his anger, be compassionate towards all living beings and be truthful and honest. A man who visits a shrine sincerely is never reborn in low species or vile places. He either attains heaven or Satsang which helps him attain Moksha, but does not suffer any sorrows. The following five types of people; one who does not have faith in the majesty of the shrine he visits, doubts sanctity of the shrine, visits shrine for no set (religious) reason,

हेतुनिष्ठश्च पञ्चैते न तीर्थफलभागिनः ॥३८॥ ब्रह्मचर्यविहीनो यस्तीर्थं वा व्रतमाचरेत् । न स तत्फलमाप्नोति प्राप्नोत्येव तु किल्बिषम् ॥३९॥ अन्यस्थाने कृतं पापं पुण्यक्षेत्रे विनश्यति । पुण्यक्षेत्रे कृतं पापं वज्रलेपो भवत्यलम् ॥४०॥ इन्द्रियाणि नियम्यैव तस्मातीर्थेषु सद्गृही । दानं दद्याद्यथाशक्ति ब्राह्मणान् भोजयेत्तथा ॥४१॥ वयोज्येष्ठा मातृतुल्याः समाना भगिनीसमाः । कनिष्ठाः कन्यकातुल्याः पश्येन्नारीस्तु निर्मलः ॥४२॥ कृतयात्रः पुनर्गेहं समेत्य श्राद्धमाचरेत् । ब्राह्मणान् भोजयित्वाऽथ यात्रायाः फलमाप्नुयात् ॥४३॥ अन्यक्षेत्राणि पुण्यानि स्वस्ववित्तानुसारतः । श्रद्धया पुण्यकालेषु कुर्वीत सुकृतं गृही ॥४४॥ मासि भाद्रपदे कुर्याच्छ्राद्धमापरपाक्षिकम् । स्वपित्रोश्च पितृव्यादेर्वैभवे सति वा पृथक् ॥४५॥ दिनक्षये व्यतीपाते विषुवे चायनद्वये । द्वादश्यामनुराधायाः श्रवणस्य च सङ्गमे ॥४६॥ एकादश्यां वा द्वादश्यामुत्तरात्रयसङ्गमे । ऊर्जे शुक्लनवम्यां च सप्तम्यां च तपः सिते ॥४७॥ अक्षयाख्यस्तृतीयायामष्टकान्वष्टकास्वपि । षष्ठ्यां च कपिलाख्यायां योगे चार्धोदयाभिधे ॥४८॥ राकायामनुमत्यां वा तन्मासाख्यर्कसङ्गमे । दिने स्वजन्मर्क्षयुते मन्वादिषुतिथिष्वपि ॥४९॥ उत्सवाहेषु विष्णोश्च प्रादुर्भावदिनेषु च । इन्दुक्षयेऽर्कसङ्क्रान्तौ चन्द्रसूर्यग्रहे तथा ॥५०॥ स्नानं दानं जपो होमः श्राद्धं ब्राह्मणभोजनम् । एतेषु कुर्याद्यत्किञ्चित्पुण्यं स्यादक्षयं हि तत् ॥५१॥ अमावास्याऽथ सोमेन सप्तमी भानुना सह । चतुर्थी भूमिपुत्रेण सोमपुत्रेण चाष्टमी ॥५२॥ चतस्रस्तिथयस्त्वेताः सूर्यग्रहणसम्मिताः । आसु दानं जपो होमो भवेत्कोटिगुणः कृतः ॥५३॥ गर्भाधानादिसंस्कारत्रयकालेऽथ योषितः । जातकार्मादिषु तथा संस्कारेषु सुतस्य च ॥५४॥ प्रेतकर्मणि पित्रोश्च मृताहे वार्षिके तयोः । कुर्यात्पुण्यं यथाशक्ति स्वस्य चाभ्युदये सति ॥५५॥ श्रोत्रियाय कुलीनाय विनीताय तपस्विने । व्रतस्थाय

an atheist and a sinner are not rewarded for visiting the shrine. Furthermore, a person who undertakes a Vrat or visits a shrine without observing Brahamcharya Vrat does not get any Punya for his efforts. Any sin committed at an ordinary place is redeemed by visiting a shrine, but a sin committed at a shrine is etched permanently, never to be washed away. Therefore, one must keep his mind, organs and senses under control while performing any rituals or charity at the shrine. Older women should be accorded the respect that is due to his mother, younger women should be accorded the love that is due to his sisters and the very young girls should be considered as daughters at the shrine. A Grahastha, on returning from a pilgrimage, should revere and feed Brahmins once again to get the full rewards of his pilgrimage.

A wise householder should use his wealth to undertake religious activities such as visiting shrines and performing Shradhdhs of his ancestors. He should conduct Shradhdh of his parents, uncles, etc. either separately (if the means allow) or collectively on a single day during the dark fortnight of Bhadarvo."

Shree Narayanmuni continued, "O Shivram! Now let Me list the days that are more auspicious than others to perform religious rituals and charity. Daan, Japa, Homa, Shradhdh, feeding the Brahmins and other noble activities conducted on these days is more rewarding. Ekadashi, Baras, Purnima, Amavasya, Makar (Zodiac Capricorn) and Kirk (Cancer) Sankranti (14th January and 18th July respectively), conjunction of Uttara Falguni, Uttara Bhadrapad or Uttarshadha Nakshatra on Ekadashi or Baras; conjunction of Anuradha and Shravan Nakshatra on Baras; Kartik Sud Navami, Magh Sud Saptami, Chaitra Sud Treej, Ashtami and Navami of Vad fortnights of Hemant season (months of Magsar and Posh), Kapila Chhatth, one's own birthday, birth anniversaries of Bhagwan such as Ramnavami and Janmashtami, the days when the Sun migrates from one sign of Zodiac to the next and the days of solar and lunar eclipses are considered auspicious days for religious activities. Amavasya falling on Mondays, Saptami on Sundays, Choth on Tuesdays and Ashtami on Wednesdays are considered as holy as the days of eclipses. The rewards or Punya of charity, Tapa and Homa done on these days are a million times greater than those done on other days. The days on which Sanskars such as Garbhadan or Simant were carried out, birthdays of his sons, death anniversaries of parents or on a day one received unexpected money are other auspicious days to conduct noble deeds. One must give some money to either a scholar, virtuous, astute, humble or poor Brahmin. O Vipra!

दरिद्राय दानं देयं हि सर्वथा ॥५६॥ यथा तपः सत्ययुगे च यज्ञा स्त्रेतायुगे द्वापर ईशपूजा । हिताय नृणामुदिता तथैव कलौ युगे ब्राह्मणवर्य ! दानम् ॥५७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु देशकालपात्रविशेषनिरू पणनामा दशमोऽध्यायः ॥१०॥

अथैकादशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

सर्वेषामि दानानामन्नदानं विशिष्यते । अन्नं हि प्राणिनां प्राणा ह्यन्नदः प्राणदः स्मृतः ॥१॥ अन्नममृतमित्याह पुरा कल्पे प्रजापतिः । अन्नमाश्रित्य वर्तन्ते त्रयो लोका न संशयः ॥२॥ ब्राह्मणायाभिरुपाय यो ददात्यन्नमर्थिने । स निधत्ते निधिश्रेष्ठं पारलौकिकमात्मनः ॥३॥ ब्राह्मणं क्षत्रियं वैश्यं शूद्रं वान्यं क्षुधातुरम् । दृष्ट्वा स्वयमुपोष्यापि योऽन्नं दत्ते स धर्मवित् ॥४॥ कृतपातक कर्मापि यो दद्यादन्नमर्थिने । ब्राह्मणाय विशेषेण न स पापेन लिप्यते ॥५॥ अन्नदस्यान्नवृक्षा हि सर्वकामफलप्रदाः । भवन्ति चेहामुत्रापि संशयोऽत्र न विद्यते ॥६॥ अन्नाभावे तु भिद्यन्ते शारीराः पञ्च धातवः । बलं बलवतोऽपीह प्रणश्यत्यन्नहानितः ॥७॥ अन्नेन वर्तते सर्वं यत्किञ्चित्स्थाणु जङ्गमम् । त्रिषु लोकेषु धर्मार्थमन्नं देयमतो बुधैः ॥८॥ अन्नदस्य मनुष्यस्य बलमोजो यशांसि च । पुण्यं च वर्धते शश्वत्त्रिषु लोकेषु सुव्रत ! ॥९॥ भवनान्यन्नदातृणां प्रकाशन्ते त्रिविष्टपे । तरुणादित्यवर्णानि स्थावराणि चराणि च ॥१०॥ प्रासादाः पाण्डुराः शुभ्राः शय्याश्च कनकोज्ज्वलाः । अन्नदास्ताः प्रपद्यन्ते तस्मादन्नप्रदो भवेत् ॥११॥ लक्षं वाप्ययुतं विप्रान् सहस्रं शतमेव वा । सदन्नैः पायसाद्यैश्च शक्तितो भोजयेत्तु यः ॥१२॥ दिव्यं विमानमारुह्य सौवर्णं सूर्यवर्चसम् । गीयमानो देवगणैः स स्वर्गे वसति ध्रुवम् ॥१३॥ तथाऽत्र भूमिदानं च महादानं प्रकीर्त्यते । सर्वान्कामानवाप्नोति भूमिदानेन मानवः ॥१४॥ अपि गोचर्ममात्रां यः पक्वधान्यभृतां महीम् । विप्राय साधवे दद्यात्तस्य पुण्यमनन्तकम् ॥१५॥ एको वृषः शतं गावो यावत्यां शेरते भुवि । गोचर्ममात्रा सा भूमिरुच्यते परिमाणतः ॥१६॥ सर्वपापविनिर्मुक्तो भूमिदः पुरुषो भवेत् । अश्वमेधाधिकं पुण्यं सद्यः प्राप्नोति निश्चितम्

Charity in Kali Yug is as beneficial to a man as austerity in Satya Yug, Yagna in Treta Yug and ritualistic worship of Bhagwan in Dwapar Yug."

Thus ends the 10th Chapter of the Satsangi Jeevan.

CHAPTER 11

Shree Narayanmuni said, "O Shivram Vipra! Of all the charities, providing food is the highest charity as food sustains life. Provider of food is called life giver for this reason. Brahma has described food as nectar as the whole universe sustains on food. A householder giving food to a deserving hungry Brahmin is gathering Punya for his next life. The one who gives food to any hungry man whether Brahmin, Kshatriya, Vaishya or Shudra by remaining hungry himself knows Dharma truly. Even a sinner's sins are washed away if he gives food to a hungry man, especially a Brahmin. All desires, in this and the next life, are fulfilled of a donor of food. Lack of food saps the strength of a strong man. All living beings, static and mobile, live by food, therefore wise persons must be prepared to give food to others. The strength, power, fame and Punya of a donor of food ascend all the time. The donors of food enjoy an opulent lifestyle in heaven. Their palaces are radiant like the sun, the columns and veranda of their palaces are studded with jewels and they get to sleep on thick and soft mattresses. A person who feeds milk puddings to ten thousand, one thousand or even a hundred Brahmins goes to heaven in an aeroplane as radiant as the sun. Even the Devtas sing his paeans in heaven. Just like a donation of food, a donation of land is considered a major charity in this world. All the desires of a donor of land are fulfilled. A donor who gives a fertile piece of land just enough for a hundred cows and one bull to sit on, is rewarded with immense Punya. All his sins are washed away immediately and he earns Punya greater than performing Ashvamedh Yagna. He earns the reward equivalent of donating gold, silver, pearls and gems. He redeems five previous and five next generations besides himself by donating land. A person who donates a house with furniture attains Braham Lok. He lives in the golden palaces studded with expensive

॥१७॥ सुवर्णं रजतं वस्त्रं मणिमुक्तावसूनि च । सर्वमेतन्महाप्राज्ञो ददाति वसुधां ददत् ॥१८॥ पञ्च पूर्वान् स पुरुषान्स्वं च पञ्च परानपि । एकादश ददद्भूमिं परिपातीह मानवः ॥१९॥ सर्वोपस्करसंयुक्तं दृढं वेश्म द्विजाय यः । दद्यात्सम्पूज्य विधिवद्ब्रह्मलोकं स चाप्नुयात् ॥२०॥ प्राकारा यत्र सौवर्णा गृहाण्युच्चैस्तराणि च । नानारत्नैर्भूषितानि तानि प्राप्नोति वेश्मदः ॥२१॥ कुटुम्बिने ब्राह्मणाय सुशीलांगां ददाति यः । सवत्सां वस्त्र संयुक्तां सुरू पां च पयस्विनीम् ॥२२॥ हेमशृङ्गीं रुक्मखुरां मुक्ताहार विभूषिताम् । सदक्षिणां विधानेन विष्णुलोकं स चाप्नुयात् ॥२३॥ सुवर्णं दक्षिणोपेतं ब्राह्मणाय ददाति यः । न प्राप्नोति स मालिन्यं सर्वदोषैः प्रमुच्यते ॥२४॥ माघमासे तिलान् यश्च ब्राह्मणेभ्यः प्रयच्छति । ताम्रपात्रभृतान् सोऽपि यमलोकं न पश्यति ॥२५॥ निदाधकाले पानीयं यः प्रयच्छत्युपानहौ । छत्रं च वर्षाकाले यश्चन्द्रलोकं प्रयान्ति ते ॥२६॥ एकादशीव्रतं कृत्वा द्वादश्यां भोजयेत्तु यः । विष्णुभक्तान् द्विजान् साधून् विरक्तांश्च विशेषतः ॥२७॥ सर्वेषामपि यज्ञानां प्राप्नोत्येव फलं स च । तस्मै प्रीतो हरिर्दत्ते सर्वं तन्मनसेप्सितम् ॥२८॥ द्वादश्यां मार्गशीर्षस्य केशवं तु प्रपूज्य यः । तद्भक्तान् भोजयेतस्य फलं स्यादश्वमेधजः ॥२९॥ पौषे नारायणं भक्त्या पूजयित्वैव भोजयेत् । द्वादश्यां ब्राह्मणांस्तस्य वाजपेयफलं भवेत् ॥३०॥ माधवं यः समभ्यर्च्य द्वादश्यां माघमासि च । भोजयेद् ब्राह्मणांस्तस्य फलं स्याद्राजसूयजम् ॥३१॥ गोविन्दं फाल्गुनेऽभ्यर्च्य मासि यो द्वादशीदिने । प्रीणयेद्ब्राह्मणांस्तस्य फलं स्यादतिरात्रजम् ॥३२॥ विष्णुं भक्त्या समभ्यर्च्य द्वादश्यां मधुमासि च । तद्भक्तान् ब्राह्मणान साधून् स्वशक्त्या प्रीणयेच्च यः ॥३३॥ पौण्डरीकस्य यज्ञस्य फलं प्राप्य स मानवः । दिव्यं लोकमवाप्नोति देहान्ते देवदुर्लभम् ॥३४॥ द्वादश्यां पूजयित्वा यो माधवे मधुसूदनम् । भोजयेद् ब्राह्मणांस्तस्य ह्यग्निष्टोमफलं भवेत् ॥३५॥ त्रिविक्रमं पूजयित्वा ज्येष्ठे च द्वादशीदिने । भोजयेद्यो द्विजान् यायाद्गवामयनजं फलम् ॥३६॥ सम्पूज्य वामनं भक्त्या द्वादश्यां शुचिमासि यः । विप्रांस्तु भोजयेत्तस्य फलं स्यात्सोमयागजम् ॥३७॥ श्रावणे श्रीधरं यश्च समभ्यर्च्य द्वादशीदिने । भोजयेद् ब्राह्मणान् सोऽपि यायाद्विश्वजितः फलम् ॥३८॥ आश्विने पद्मनाभं यः समर्च्य द्वादशीदिने । विप्रान् सन्तर्पयेत्सोऽपि सौमिकं फलमाप्नुयात् ॥३९॥ हृषीकेशं भाद्रपदे द्वादश्यां च समर्च्य यः ।

gems. A person who gives a cow adorned with golden horns and silver anklets on her legs with a calf along with clothes and some money attains Vishnu Lok. A householder who gives gold in Dakshina to a Brahmin is redeemed of all his sins and becomes chaste. A person who donates a copper vessel full of sesame seeds in the month of Magh never goes to hell. A donor who gives water and footwear in the summer and umbrella in the monsoon attains Chandra (moon) Lok."

Shree Hari continued, "O Brahmin! A person, who feeds devotees and Tyagi devotees, in particular on Baras, is rewarded with the Punya of all Yagnas. Bhagwan is pleased with him and grants all his wishes. A person who feeds devotees on Baras of Magsar following worship of Keshav Bhagwan is rewarded with Punya of Ashvamedh Yagna. A Grahastha who feeds Brahmins on Baras of Posh after ritually worshipping Bhagwan Narayan earns Punya of Vajpeya Yagna. A man earns the Punya of Rajsuya Yagna by feeding Brahmins on a Baras of Magh following the worship of Bhagwan Madhav. A Dwij is rewarded with the Punya equivalent of performing Atiratra Yagna by feeding Brahmins on Dwadashi of Falgun after the devout worship of Bhagwan Govind. A Grahastha devotee who feeds Brahmins on a Baras of Chaitra after the worship of Bhagwan Vishnu is rewarded with Punya of performing Paundarik Yagna and attains Bhagwan's supreme abode which is nigh impossible even for the Devtas. A Dwij, who, after worshipping Bhagwan Madhusudan on Baras of Vaishakh, satisfies Brahmins with food, earns Punya of Agnishtom Yagna. O Shivram Vipra! A person who feeds Brahmins on Baras of Jeth following the worship of Bhagwan Trivikram earns Punya of Gavayana Yagna. A Dwij earns Punya of Soma Yagna by feeding the Brahmins on Baras of Ashadh after worship of Bhagwan Vaman. A householder who feeds the Brahmins or devotees on Baras of Shravan following the worship of Bhagwan Shreedhar is rewarded with Punya of performing Vishvajeet Yagna. A householder devotee is rewarded with Punya of Soutramani Yagna if he feeds Brahmins on Dwadashi of Bahdarvo following the worship of Bhagwan Rhishikesh. A Dwij should worship Bhagwan Padnabh on Baras of Aso followed by feeding the Brahmins to earn Punya equivalent to performing Soma Yagna. A person feeding Brahmins on Baras of Kartik

ब्राह्मणान् भोजयेत्तस्य सौत्रामण्याः फलं भवेत् ॥४०॥ द्वादश्यां कार्तिके चेष्ट्वा मासि दामोदरं द्विजान् । भोजदेद्यः स चाप्नोति सर्वयज्ञफलं पुमान् ॥४१॥ द्वादशी वैष्णवी प्रेष्ठा तिथिर्नारायणस्य च । तस्यां यत्सुकृतं कुर्यात्तद्भवेदक्षयं खलु ॥४२॥ दानानि च यथाशक्ति दद्याद्विप्राय तद्दिने । तत्तदृतूचितैर्भोज्यैर्भक्तान्सम्प्रीणयद्धरेः ॥४३॥ एवंविधो गृही दिव्यं किङ्किणीजालमण्डितम् । अर्कप्रभं समारुह्य विमानं याति तत्पदम् ॥४४॥ औषधं स्नेहमाहारं रोगिणे रोगशान्तये । ददानो रोगरहितो दीर्घायुर्जायते नरः ॥४५॥ वेदं शास्त्रं पुराणं वा भारतं वा ददाति यः । अक्षयं तद्भवेत्पुण्यं सर्वपापक्षयो भवेत् ॥४६॥ शीतकाले च वस्त्राणि काष्ठान्यूर्णापटांस्तथा । ददाति यो ब्राह्मणेभ्यः स नित्यं सुखमेधते ॥४७॥ यद्यदिष्टतमं लोके यच्चापि दयितं गृहे । तत्तद् गुणवते देयं तदेवाक्षयमिच्छता ॥४८॥ द्वादश्यां चैत्रशुक्लेच श्वेतवस्त्रप्रदो नरः । चैत्रे प्रतिदिनं वा यः सोऽक्षयं स्वर्गमेति हि ॥४९॥ वैशाखे स्वर्णदः शुक्रे छत्रोपानत्प्रदस्तथा । शय्याप्रदः शुचौ मासे श्वेतद्वीपमवाप्नुयात् ॥५०॥ पुराणदाता नभसि प्रौष्ठपादे च गोप्रदः । इषेऽश्वदाता पुरुषः कुलमुद्धरते निजम् ॥५१॥ ऊर्णाभूर्जे च लवणं मार्गे पौषेऽन्नपर्वतम् । फाल्गुने सुरभिद्रव्यं यो दद्यात्स सुखी सदा ॥५२॥ न दानं यशसे दद्यान्न भयान्न च लोभतः । परलोकहितायैव देयं पात्रद्विजाय तत् ॥५३॥ पात्रभूतोऽपि यो विप्रः प्रतिगृह्य प्रतिग्रहम् । असत्सु विनियुञ्जीत तस्मै देयं न कर्हिचित् ॥५४॥ सञ्चयं कुरुते यस्तु समादाय ततस्ततः । धर्मार्थं नोपयुञ्जीत तस्मै देयं न कर्हिचित् ॥५५॥ दानकाले च सम्प्राप्ते विप्रसयासन्निधौ सति । सङ्कल्प्य मनसा तत्तु जलमध्ये जलं क्षिपेत् ॥५६॥ दातुः फलं दशगुणं भवेदेवं कृते सति । ग्रहीतुरपि विप्रस्य न दोषः स्यात्प्रतिग्रहे ॥५७॥ विद्यावते दरिद्राय लक्ष्मीभ्रष्टाय चार्थिने । यद्दीयते तदक्षय्यं सुशीलस्य विशेषतः ॥५८॥ अक्रोधना धर्मपराः सत्यनित्या दमे रताः । ईदृशाः साधवो विप्रास्तेभ्यो दत्तं महाफलम् ॥५९॥ अमानिनः सर्वसहा निःस्पृहा विजितेन्द्रियाः । सर्वभूतहिता मैत्रास्तेभ्यो दत्तं महाफलम् ॥६०॥ साङ्गाश्च चतुरो वेदानधीते यो द्विजर्षभः । षट्कर्मनिरतः शान्तः सत्पात्रं स प्रकीर्त्यते ॥६१॥ ईदृशेभ्यस्तु यद्दानं ददाति धनवान् गृही । सहस्रगुणितं सद्यस्तद्भवत्येव निश्चितम् ॥६२॥ प्रज्ञाश्रुताभ्यां

following the worship of Bhagwan Damodar earns Punya of performing all Yagnas. As Dwadashi Tithi is very dear to Bhagwan, one should perform some noble deeds on each Baras. Punya earned by such deeds on Baras is immense and becomes everlasting. The Brahmins should be fed seasonal food and given some monetary Dakshina to satisfy them. A Grahastha devotee who feeds Brahmins as a part of his charity is taken to Akshardham in an aeroplane decorated with many small tinkling bells."

Bhagwan Shree Narayanmuni continued, "O Vipra! A person who supplies medicines and suitable food to the ill enjoys a long and healthy life. The one who provides copies of the Vedas, Mahabharat, Bhagwat and other scriptures to a Brahmin will have all his sins washed away and his Punya will become eternal. A Grahastha gains all happiness by providing blankets, warm clothes and firewood to a needy Brahmin in winter. One should donate whatever is dear to him or useful to others to a virtuous Brahmin. A person attains heaven by providing white cloths to Brahmins daily or on Sud Baras of Chaitra. A Dwij who donates gold in month of Vaishakh, footwear and umbrella in Jeth and beddings in Ashadh attains Shwetdweep. A person redeems his clan by donating the books in Shravan, cows in Bhadarvo and horses in Aso. A Grahastha who donates blankets in Kartik, salt in Magsar and food, saffron and sandalwood in Posh remains happy forever. Charity should not be done due to fear or greed; or to earn fame in the world. It should only be done for his welfare in the next life. O Vipra! Donation must never be given to a Brahmin who, despite being noble, spends his money wantonly or to satisfy his vices; or the one who hoards whatever he receives without spending any of it in religious activities. If there is no Brahmin within vicinity at an auspicious time such as an eclipse, a householder should make a mental pledge to donate something to a suitable person. That pledge can be fulfilled at a later stage when an opportunity arises. He earns the same Punya of a later donation as if he made a donation at that time. Charity should particularly be aimed at the Brahmins who are scholars, poor, needy, virtuous, have overcome their anger and lust, religious, truthful, have their senses under control, non-egoist, are able to bear insults, are not greedy, compassionate towards all living beings, friendly and honest. Donation given

शीलेन वृत्तेन च समन्वितः । तारयत्येव हि कुलं स एकोऽपि द्विजोत्तमः ॥६३॥ निशम्यापि गुणोपेतं ब्राह्मणं साधुसम्मतम् । दूरादानाय्य सत्कृत्य सर्वभावेन पूजयेत् ॥६४॥ निष्फलं नवसूत्सृष्टं चाटचारणतस्करे । कुवैद्ये कितवे धूर्ते शठे मल्ले च बन्दि नि ॥६५॥ न्यायार्जितेनैव धनेन कुर्याद्दानं यथाशक्ति गृही द्विजेन्द्र ! । न क्लेशयित्वा निजपोष्यवर्गं नान्यायलब्धेन धनेन चापि ॥६६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषुदानविधिनिरू पणनामैकादशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

स्ववैभवानुसारेण गृहस्थो हरिमन्दिरम् । कारयेत्सुदृढं भक्त्या सुधालिप्तं समण्डपम् ॥१॥ यथा यथा चातिदृढं कारयेनमन्दिरं गृही । तथा तथा फलोत्कर्षो ज्ञातव्यस्तस्य सुव्रत ॥२॥ मन्दिरं कारयेद्रम्यं प्राचीसाधनपूर्वकम् । पुरस्तस्यैकभौमं च कारयेत्ताक्ष्र्यमण्डपम् ॥३॥ मन्दिरं चाभितः कार्या धर्मशाला मनोहरा । पान्थ वैष्णववासार्हा प्राकारेणाभिवेष्टिता ॥४॥ उद्यानं कारयेत्तत्र फलपुष्पद्रुमान्वितम् । मिष्टनिर्मलपानीयां वापिकां च सदोदकाम् ॥५॥ मध्ये श्रीवासुदेवं तु मन्दिरे स्थापयेद्यदा । आग्नेयामम्बिकां सूर्यं नैर्ऋ ते स्थापयेत्तदा ॥६॥ ब्रह्माणं स्थापयेद्वायावीशाने सात्मजं शिवम् । महोत्सवेन तन्मूर्तिः स्थापनीया यथाविधि ॥७॥ हरेरुपासातन्त्राणि पुरा प्रोक्तानि तेन वै । पञ्चरात्राभिधानानि सप्तरात्राभिधानि च ॥८॥ व्यस्तानि तानि मुनिभिः कालेन दिवि चेह च । पञ्चाविंशति सङ्ख्यानि तेषां नामानि मच्छृणु ॥९॥ हयग्रीवं वैष्णवं च पौष्करं गार्ग्यगालवम् । प्राह्लादं नारदीयं च श्रीपश्चं शौनकं तथा ॥१०॥ शाण्डिल्यमैश्वरं ताक्ष्र्यं वासिष्ठं ज्ञानसागरम् । स्वायम्भुवं च विश्वोक्तं सत्योक्तं कापिलं तथा ॥११॥ नारायणीयमात्रेयं नारसिंह तथारुणम् । बौधायनं च सानन्दमष्टान्ताख्यं तथान्तिमम् ॥१२॥ एतेष्वन्यतमेनोक्तमाश्रित्य वैष्णवं विधिम् । मन्दिरं तत्प्रतिष्ठां च पूजनं च समाचरेत् ॥१३॥ विष्णोः शम्भ्वर्कगणपदेवीनां च

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to such a pious Brahmin earns high rewards. A Brahmin who is a scholar in four Vedas and Vedang, performs his six daily chores (Snaan, Sandhya, etc.) sincerely, is free from envy and infatuation and has his senses under control is said to be a worthy recipient of charity. A wealthy householder donating to a worthy recipient is rewarded many folds. By satisfying even a single pious and a scholar Brahmin, a householder is able to redeem his whole clan. In an absence of such a worthy Brahmin, a householder should invite such a Brahmin from far away and serve and venerate him. Any charity given to these nine; abashed, bard, thief, quack, cunning, rogue, deceitful, wrestler and servant (who has a selfish motive for praising) is futile. O Vipra! A Grahastha must make charitable donations from his judiciously earned wealth within his means. Donation must not be done with ill-gotten wealth or money saved by not providing amply for the family"

Thus ends the 11th Chapter of the Satsangi Jeevan.

CHAPTER 12

Shree Narayanmuni said, "O Shivram Vipra! A wealthy householder should construct a sturdy temple to establish the Murtis of Bhagwan within. Punya earned by constructing the temple is in direct proportion of the size and sturdiness of the temple. A temple and adjoining assembly hall should be built as per the scriptures. Accommodation rooms for the visiting devotees should also be built within the boundary of the temple. A large garden should be established in its courtyard and a well should be dug for an uninterrupted supply of water. Bhagwan Vaasudev should be established in the central sanctum sanctorum. Murtis of Goddess Durga, Suryanaraya, Brahma and Lord Shiva with Ganapati should be established in Southeast, Southwest, Northwest and Northeast respectively. Bhagwan Shree Hari initially prepared the Panchratra and Saptaratra (scriptures by those names). Narad and other sages expanded and wrote treatises on these scriptures and they became prevalent in this world. There are twenty five Tantras (scriptures that narrate the methods of worshipping Bhagwan and the Devtas) ; Hayagriv, Vaishnav, Paushkar, Gargya, Galav, Praahalad, Nardiya,

तदात्मनाम् । कारयेन्मन्दिराण्येवं वैभवे सति सद्गृही ॥१४॥ चैत्रफाल्गुन वैशाखज्येष्ठमासाः शुभावहाः । सर्वदेवप्रतिष्ठायां चैत्रं नेच्छन्ति केचन ॥१५॥ प्रतिष्ठायां तथा विष्णोर्माघमासो न चोचितः । दक्षिणं चायनं तद्वन्निषिद्धं देवकर्मणि ॥१६॥ माघफाल्गुनवैशाखज्येष्ठाषाढेषु पञ्चसु । मासेषु शुक्लपक्षे च शिवस्थापनमुत्तमम् ॥१७॥ देवालयं कारयति धर्मशालां च यः पुमान् । स तारयति संसारादात्मनः सप्त पूरुषान् ॥१८॥ यावत्य दृष्टिकास्तत्र चिता देवालयादिषु । तावन्त्यब्दसहस्राणि तत्कर्ता स्वर्गमावसेत् ॥१९॥ श्रीमतो वासुदेवस्य कारयत्युतमं तु यः । मन्दिरं सुदृढं रम्यं स मोक्षं प्राप्नुयाद् ध्रुवम् ॥२०॥ माध्यमं कारयेद्यस्तु पुमांस्तन्मन्दिरं नवम् । स च वैकुण्ठमाप्नोति लोकं लोकनमस्कृतम् ॥२१॥ कनिष्ठं मन्दिरं यश्च कारयेत्तस्य वाडव ! । सुरेन्द्रलोकमाप्नोति स पुमानपि निश्चितम् ॥२२॥ फलं धनी श्रेष्ठतमेन यत्तु प्राप्नोति तन्मन्दिरकर्मणा तत् । प्राप्नोति हि स्वल्पधनः कनिष्ठं तत्कारयित्वा प्रदतः स्वशक्त्या ॥२३॥ प्रतिष्ठया सार्वभौमं सद्मना भुवनत्रयम् । पूजादिना ब्रह्मलोकं त्रिभिस्तत्साम्यमाप्नुयात् ॥२४॥ यः कारयति तद्धाम निर्दम्भः प्रीतये हरेः । कुलानि शतमुद्धृत्य वैकुण्ठे निवसत्यसौ ॥२५॥ सुधादिभिर्लेपयित्वा जीर्णोद्धारं च कारयेत् । देवालयमठादेश्च यस्तस्य सुकृतं महत् ॥२६॥ सम्मार्जयेच्च यस्तत्र यश्च तत्रानुलेपयेत् । दीपं च तत्र यः कुर्याद्विष्णुलोकं प्रयाति सः ॥२७॥ तथा कूपांश्च वापीश्च तडागानि च ये नराः । कारयन्यक्षयं पुण्यं तेषां तद्भवति ध्रुवम् ॥२८॥ वर्षाकाले तडागे तु सलिलं यस्य तिष्ठति । अग्निहोत्रसमं तस्य फलमाहुर्मनीषिणः ॥२९॥ शरत्काले तु सलिलं तडागे यस्य तिष्ठति । गोससहस्रप्रदानस्य फलं स लभते नरः ॥३०॥ हेमन्तकाले सलिलं तडागे यस्य तिष्ठति । स वै बहुसुवर्णस्य यज्ञस्य लभते फलम् ॥३१॥ यस्य वा शिशिरे काले तडागे सलिलं भवेत् । तस्याग्निष्टोमयज्ञस्य

Shriprashna, Shaunak, Shandilya, Aishvar, Tarkshya, Vashistha, Gnansagar, Svayambhuv, Vishvokta, Satyokta, Kaapil, Narayaniya, Atreya, Naarsinha, Aarun, Baudhayan, Saanand and Ashtant. My disciples should follow Vaishnav Tantra to build temples, invoke Murtis in it and for the rituals of worship of Bhagwan Vaasudev."

Shree Hari continued, "O Brahmin! A very wealthy devotee should build separate temples for Lord Shiva, Suryanarayan, Ganapati and Parvati besides that of Bhagwan Vishnu. Chaitra, Falgun, Vaishakh and Jeth are generally considered auspicious months for inauguration of temples and invocation of Bhagwan in it. However, some scholars do not recommend invocation in Chaitra. Meat and alcohol must not be used in Pratistha Vidhi of Lord Vishnu. Pratishtha of Devi (Parvati) should not be done in Dakshinayan (June 21 to December 22). The Sud fortnights of Magh, Falgun, Vaishakh, Jeth and Ashadh are considered auspicious for Pratishtha of Lord Shiva. A Dwij who builds a temple and a hostel for visitors redeems his seven generation. He enjoys the hospitality of heaven for a number of years that are equal to the number of bricks used in construction of a temple. Indeed, a wealthy Grahastha devotee who builds a permanent temple of Bhagwan Vaasudev attains Moksha. A builder of an ordinary temple attains Vaikunth while one who builds a shanty like flimsy temple still goes to heaven. By building an ordinary or a flimsy temple, a less wealthy devotee attains the same reward that is reaped by a very wealthy man building a sturdy temple. By undertaking Pratistha of Bhagwan Vaasudev in a temple built by someone else one gets a large kingdom; by building an ordinary temple one gets the kingdom of the world and by providing financial means to conduct Puja of established Murtis of Bhagwan one attains Braham Lok. O Vipra! When a person undertaking these three separately is rewarded so handsomely, think of the rewards that await a person who undertakes all three task of building a temple, establish Murtis in it and making suitable arrangement of worship of the Murtis! He becomes a Parshad of Bhagwan. A person who constructs a temple, without hypocrisy and just to please Bhagwan, redeems a hundred generations and sends them to Vaikunth; while someone who renovates an old temple earns great Punya. Whoever cleans a temple, colours its walls or even provides Ghee to light the lamps in it attains Vishnu Lok."

Bhagwan Shree Narayanmuni continued, "O pious Vipra! The Grahastha devotees who dig a well or pond or build step wells also earn great Punya. A Dwij who renovates a lake so that it holds water throughout the monsoon earns Punya that is due to an Agnihotri Brahmin while if it holds water till autumn, earns Punya equivalent

फलं भवति सुव्रतः ! ॥३२॥ वसन्तकाले सलिलं तडागे यस्य वर्तते । सोऽतिरात्रस्य यज्ञस्य फलं प्राप्नोति मानवः ॥३३॥ निदाघकाले पानीयं तडागे यस्य तिष्ठति । फलं स वाजिमेधस्य यज्ञस्य लभते पुमान् ॥३४॥ स कुलं तारयेत्सर्वं येन खाते जलाशये । गावः पिबन्ति सलिलं साधवश्च नराः सदा ॥३५॥ सर्वाण्यपि च सत्त्वानि तृषार्तानि पिबन्ति यत् । जलाशये तस्य पुण्यमप्रमेयं हि कीर्त्यते ॥३६॥ तडागमभितो रोप्याच्छायावृक्षा वटादयः । तेनात्र कीर्तिश्च स्वर्गोऽक्षय्यः परत्र च ॥३७॥ आरामाश्चापि कर्तव्याः शुभवृक्षैः सुशोभिताः । जलाशयस्योपकण्ठे गृहस्थेन सुखार्थिना ॥३८॥ फलोपयोगिनः सर्वे तथा पुष्पोपयोगिनः । आरामेषु द्रुमा रोप्याः पितृदेवोपभोगदाः ॥३९॥ अश्वत्थमेकं पिचुमन्दमेकं न्यग्रोधमेकं दश तिन्तिडीश्च । कपित्थबिल्वामलकीत्रयं यो वपेन्नवाम्रान्नरकं स नेयात् ॥४०॥ उद्दिश्य विष्णुं पुरुषोऽत्र कुर्यात् पूर्तं यदित्थं सुकृतं तु भक्त्या । अनन्ततामेति तदेव सर्वं कुर्यात्ततो भक्तिसमेतमेतत् ॥४१॥ प्रत्यहं प्रतिमासं वा प्रत्यब्दं वा विधानतः । गृहस्थैश्च ग्रहाः पूज्या राजभिस्तु विशेषतः ॥४२॥ दुःस्थितो यस्तु यस्य स्यात्पूज्यस्तस्य स यत्नतः । तुष्टो ग्रहः सुखं दत्ते रुष्टः पीडयति ध्रुवम् ॥४३॥ रविणा सप्तमस्थेन रावणो विनियातितः । अष्टमेन शशाङ्केन हिरण्यकशिपुर्हतः ॥४४॥ अङ्गारकनिरोधेन नमुचिश्च हतो रणे । पाण्डवा द्यूतकरणे बुधेनापि नियोजिताः ॥४५॥ गुरुणा जन्मसंस्थेन हतो राजा सुयोधनः । षष्ठेनोशनसा युद्धे हिरण्याक्षो निपातितः ॥४६॥ शनैश्चरेण सौदासो नरमांसे नियोजितः । राहुणा पीडितो राजा नलो भ्रान्तो महीतले ॥४७॥ केतुना पीडितश्चाभूद्राजा सङ्ग्रामजित्तथा । एवं बहुविधा भूपा ग्रहदोषैर्हि पीडिताः ॥४८॥ शान्तिस्तेषां प्रकर्तव्या

of donating one thousand cows. If the water still remains in a lake till winter, the Dwij earns Punya of performing Agnihotra Yagna and donating gold at its conclusion; while if it retains water till spring, he earns Punya equivalent to performing many such Yagnas. If the renovated and excavated lake retains water till summer, the Dwij earns Punya of an Ashvamedh Yagna. A Grahastha devotee redeems the whole generation and earns never diminishing Punya if saints, cows and other animals and birds quench their thirst with the water retained in a lake built or renovated by him. A person remains in heaven for ever for planting trees around a lake; therefore, a Dwij desiring great bliss should plant mango and other such trees to provide shade on the banks of a lake. He should also plant flowering bushes and creepers. A person planting a mango, banyan, tamarind, Peepal and other such trees is saved from going to hell. O Vipra! Any Grahastha undertaking any noble deeds for the pleasure of Bhagwan Vishnu earns everlasting and great Punya. However, all deeds must be done devotionally and only for His pleasure."

Bhagwan Shree Hari continued, "O sinless Brahmin! All Grahastha devotees and especially the kings must venerate the sun and other planets daily, every month or at least once a year. A satisfied planet gifts happiness to the worshipper while an angry planet can cause havoc with his life. The sun in the seventh house (one of the twelve divisions- Bhava on a natal chart) and the moon in the eighth house brought the downfall of Ravan and Haranyakshipu respectively. Namuchi was killed on the battlefield due to unfavourable Mars while the pious Pandavas were coaxed into gambling by unfavourable Mercury. Duryodhan was killed mercilessly due to Jupiter in an unfavourable house at the time of his birth and Venus in the sixth house caused the death of Demon Hiranyaksha. King Saudash was forced to survive by turning into a cannibal by angry Saturn while Rahu made King Nala roam the world after losing his kingdom. King Sangramjit wondered the world aimlessly after Ketu made him lose his kingdom. O Vipra! There are many more such examples when unfavourable or angry Planets caused havoc in the lives of many kings. Therefore, the Dwij devotees should venerate the Planets and offer appropriate charity to placate them. The red hued sun, a son of Kashyap, was said to be born in Kaling (present day Odisha) and is reverently worshipped there. Similarly, the other planets born in different regions are venerated more prominently in those regions. The white complexioned moon, a son of Brahma, was born in central India; red hued Mars, a son of Rudra, was born in Avanti (present day Madhya Pradesh); yellow coloured Mercury, a son of the moon, was born in Magadh (present day Bihar); yellow coloured Jupiter, a son of Brahaspati, was born in Sindh;

दानं दत्त्वा यथाविधि । रक्तः कश्यपजो भानुः कालिङ्ग इति पूज्यते ॥४९॥ शुक्लो ब्रह्मसुतश्चन्द्रो यामुनः परिकीर्तितः । रक्तो रुद्रसुतो भौम आवन्त्य इति पूज्यते ॥५०॥ बुधः पीतश्चन्द्रसुतः प्रोक्तो मगधसम्भवः । पीतो ब्राह्मः सुराचार्यः सिन्धुजश्चेति पूज्यते ॥५१॥ शुक्लः शुक्रो भृगुसुतो भोजदेशजनिर्मतः । कृष्णः शनी रवेः पुत्रो ज्ञेयः सौराष्ट्रदेशजः ॥५२॥ प्रजापतिसुतो राहुः कृष्णः सिंहल देशजः । केतुरग्निसुतः कृष्णो मध्यदेशज इज्यते ॥५३॥ माणिक्यं तरणेस्तु दानमुदितं मुक्ताफलं शीतगोर्महियस्य च विद्रुमं मरकतं सौम्यस्य गारुत्मतम् । देवेज्यस्य च पुष्परागमसुरामात्यस्य वज्रं शनेर्नीलं निर्मलमन्ययोस्तु गदिते गोमेदवैदूर्यके ॥५४॥ धेनुः शङ्खोऽरुणरुचिवृषः काञ्चनं पीतवस्त्रं श्वेतश्चाश्वः सुरभिरसिता कृष्णलोह च लोहम ! । सूर्यादीनां मुनिभिरुदिता दक्षिणास्तु ग्रहाणां स्नानैर्दानैर्हवनबलिभिस्ते ग्रहाः स्युः प्रसन्नाः ॥५५॥ देवब्राह्मणवन्दनाद्गुरुवचः सम्पादनात्प्रत्यहं साधूनामपि सेवनात्प्रतिदिनं सच्छास्त्रसंशीलनात् । होमाद्ध्वरदर्शनाच्छुचिनोभावाज्जपाद्दानतो नो कुर्वन्ति कदाचिदेव पुरुषस्यैते ग्रहाः पीडनम् ॥५६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु इष्टापूर्तकर्मविधिनिरू पणनामा द्वादशोऽध्यायः ॥१२॥

अथ त्रयोदशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

यस्य त्रैवार्षिकं भक्त पर्याप्तं भृत्य वृत्तये । अधिकं वाभवेद्यष्टुं ससोमेनार्हति द्विजः ॥१॥ यस्यान्नं वार्षिकं स्याच्च स सोमात्प्राक्तनाः क्रियाः । अग्निहोत्रादिकाः कुर्य्यात्सर्वकामसमृद्धये ॥२॥ अग्निहोत्रं तथादर्शः पौर्णमासः पशुस्तथा । चातुर्म्मास्यानि सोमश्च श्रौताज्ञेयाः क्रियाइमाः ॥३॥ काम्यानित्याइति द्वे धाताश्च प्रोक्तामहामते । काम्याः प्रोक्ताः

white coloured Venus, a son of Sage Bhrigu, was born in Bhoj (present day Rajasthan), dark complexioned Saturn, a son of the Sun was born in Saurashtra; black planet Rahu, a son of Prajapati, was born in Lanka while another black planet Ketu, a son of Agni, was born in central India. They are venerated fervently in the respective regions of their birth. Different planets should be venerated with the different varieties of gems and pearls. The sun with Manikya, the moon with pearls, Mars with Vidrum, Mercury with Markat, Jupiter with Garutmat, Venus with Pushparag, Saturn with Shyamvajrak, Rahu with Gomed while Ketu should be pleased with Vaiduyak gem. Similarly, the sun and other planets should be given appropriate Dakshina to please them. The sun should be offered cows, the moon the conch, Mars a red bull, Mercury gold, Jupiter a yellow piece of cloth, Venus a white horse, Saturn a black cow while Rahu and Ketu should be given a block of steel in Dakshina. All planets are pleased with Snaan, Daan, Homa, Puja and Dakshina.

O Brahmin! These planets do not trouble a Grahastha Dwij devotee who bows down to the Brahmins and Devtas, obeys the decrees of his guru, associates with pious saints regularly, learns the scriptures as per his ability, performs or does Darshan of the Yagnas, chants Bhagwan's name with sincerity and donates portion of his wealth to the needy and Brahmins."

Thus ends the 12th Chapter of the Satsangi Jeevan.

CHAPTER 13

Shree Narayanmuni said, "O Shivram Vipra! A Dwij Grahastha should perform Yagna and other noble deeds only if he has enough means. He should perform Soma and other Yagnas only if he has enough stock of food grain to last for three years for his family. He should remain satisfied with deeds up to Aghihotra (keeping marriage fire alight all the time) if he has stock of grain to last for one year. This is enough to fulfil all his desires. Performing Agnihotra, Darsha, Paurnamas, Pashu, Chaaturmas and Soma Yagnas are called Shraut Dharma (optional noble deeds). They are further divided into two categories; Kamya (desirable) and Nitya (daily or regular). A Dwij Grahastha who has enough stock of food grain to last at least three years should perform Kamya Karma and who have stock to last for only a year should perform Nitya

सतिद्रव्ये नित्याः शकत्यानुसारतः ॥४॥ प्रतिसंवत्सरं सोमः पशुः प्रत्ययनं तथा । कार्य्या आग्रेयणेष्टिश्च सस्योत्पत्तौ विधीयते ॥५॥ प्रतिसंवत्सरं कुर्य्याश्चातुर्मास्यानि च द्विजः । अन्याः प्रपियथाकालमिष्टीः कुर्य्याद्यथाविधि ॥६॥ हविः संस्थारुक्त सप्तैव तत्राग्न्याधाममादिमम् । अग्निहोत्रं दर्श पौर्णमासौ प्रोक्तौ ततः परम् ॥७॥ चातुर्मास्यानि चयनं ततः सौत्रामणीमता । पाकयज्ञ इति ज्ञेया यथाकालं तु याज्ञिकैः ॥८॥ अथाष्टकासुयजनं स्थालीपाकस्तथैवच । दर्शश्राद्धं च श्रवणा कर्म्म प्रत्यवरोहणम् ॥९॥ शूलगवश्चाश्वयुजी यज्ञाः सप्तोदिता इमे । पाकसंस्थाहि विज्ञेयाः कर्त्तव्यास्ते यथाविधि ॥१०॥ अग्निष्टोमोऽत्यग्निष्टोम उत्क्थश्च षोडशी तथा । वाजपेयोऽतिरात्रह्यऽप्तोर्यामश्च सप्तमः ॥११॥ संस्थाविभेदैरेतैश्च सप्तभिर्धनवान् गृही । यजेताऽग्निमुखान् देवान् याज्ञिको धर्म्मवित्तमः ॥१२॥ न साक्षात्पशुघातोऽत्र कर्तव्यः केनचित् क्वचित् । यतो व्रीहिमयो मुख्यः पशुः प्रोक्तो महर्षिभिः ॥१३॥ तेनैवयजनं कार्य्यमन्यथानुहतः पशुः । हंतुरंगं विदार्य्यैव मांसं खादत्यऽमुत्रहि ॥१४॥ अंतरायेण केनाऽपि सोमादीनाम संभवे । इष्टिं वैश्वानरीं कुर्य्यात्तत्तत्काले समाहितः ॥१५॥ नास्तिक्यादथवालस्याद्योग्रीना धातुमिच्छति । समृत्वानरकान् घोरान् प्राप्नोत्येव न संशयः ॥१६॥ स्नात्वा जपत्वा च हुत्वा च दत्वा भुक्ते नुयो द्विजः । अश्नाति सोऽमृतं नित्यं प्राप्नोत्यंतेऽक्षयं दिवम् ॥१७॥ अस्नात्वान्नं मलं भुंक्तेह्यऽजप्त्वा पूय शोणितम् । अहुत्वा कृमिकीटादी नदत्वाच शकृत्किल ॥१८॥ यतीनां चवनस्थानां वर्णिनां रंकदेहिनाम् । साधूनां याचकानां च पोषणं गृहिणां हितम् ॥१९॥ अनेनैव पुराणेषु हेतुनाहि गृहाश्रमः । इतरा श्रमतः श्रेष्ठः कीर्तितो मुनिभिर्द्विज ॥२०॥ अतिथौ स्वगृहं प्राप्ते समुत्थायादरेणतम् । नमस्कृत्यासनं दत्वा पूजयेच्च यथोचितम् ॥२१॥ वाक्यैः सुमधुरैः पृष्ट्वा स्वागताद्यऽथभोजयेत् । तस्मिंस्तृप्ते विजानीया त्तुष्टं त्रैलोक्यमित्यऽसौ ॥२२॥ यद्येवं गृहिणानस्यात्किमर्थं क्लिश्यते तदा ।

Karma. Soma Yagna should be done once a year; Pashu Yagna should be performed twice, at Makar and Kark Sankranti; Agnayaneshti Yagna should be performed at the harvest time and Chaturmaas Yagna should be done yearly at the beginning of Chaturmaas. A Dwij should perform other Yagnas from time to time throughout the year. The seven Yagnas; Agnyadhan (lighting fire in the morning), Agnohotra (keeping fire alight permanently), Darsha, Paurnamas, Chaturmaas, Ayan and Sautramani should be done by offering Ghee to the sacred fire. The seven; worship of Bhagwan Shree Krishna on all Vad Ashtami, Sthalipak (feeding the visitors), Shradhdh, Listening to the Katha, Pratyavrohan (controlling the senses), Shulgav and Ashvayuji are the holy institutions (Yagnas) to be performed in Hemant and Shishir (period of four months from Magsar to Falgun). There are further seven Yagnas; Agnishtom, Atyagnishtom, Ukath, Vajpeya, Atiratra and Aptoryam. A wealthy Dwij should perform these Yagnas from time to time to please the Devtas and through them, Bhagwan Shree Hari."

Shree Hari continued, "O Vipra! No one should sacrifice live animals while performing any of these Yagnas. The ancient Vedic sages have deemed that Yagnas must be performed by offering rice to the sacred fire. The animals that are killed for sacrifice during a Yagna tear apart that person when he goes to hell after his death. A Dwij may perform an all-encompassing Vaishvanari Yagna in lieu of Soma and other Yagnas if he is unable to perform those due to lack of time or resources. A person, due to lethargy or lack of faith, who does not invoke holy fire - does not perform Yagnas - surely goes to hell. A Dwij who eats only after Snaan, Japa, Homa and feeding the guests is indeed eating nectar. He enjoys eternal bliss of the supreme abode after his death. O Vipra! Anyone eating food without a bath is eating waste or sins; anyone eating without Japa is drinking blood; anyone eating without Homa is eating insects and worms while someone eating without feeding a guest is eating stool. The Dwij Grahastha is able to sustain the Sanyasins, Vanprasthi, Brahamcharis, poor, saints and alms seekers. Therefore, the scriptures hold Grahastha Ashram higher than the other Ashrams. A householder should welcome and greet a guest warmly, bow to him and offer him a seat. He should feed his guest lovingly. By satisfying a guest, a householder is satisfying the whole world. Conversely, by insulting or ignoring a guest, the householder is paving his way to hell. Animals, birds and insects all eat only for themselves without caring for or sharing with other living beings. If a Dwij Grahastha

गृहांधकूपे विषमेपतित्वा तेन भूतले ॥२३॥ पशुपक्षिमृगादयोपिजीवा बहवः संत्युदरंभराहिलोके । यदि तादृश वृत्तिमान् गदृहीस्यादिद्वजतत्पंक्तिगंतास्तदानकिंसः ॥२४॥

इतिश्री सत्संगिजीवने नारायणचरित्रे धर्मशास्त्रे पंचम प्रकरणे धर्मोपदेशे गृहस्थधर्मेषु श्रौतकर्मविधि निरू पणनामा त्रयोदशोऽध्यायः ॥१३॥

अथ चतुर्दशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

ब्राह्मणस्य गृहस्थस्य विशेषं कथयाम्यथ । सदा शुचिश्चरेद्विप्रः षट्कर्मनिरतः सदा ॥१॥ शान्तो दान्तस्तितिक्षुश्च नित्यं वेदार्थ चिन्तकः । स्वधर्मं न त्यजेत्क्वापि दुःसङ्गं न समाचरेत् ॥२॥ शुक्लाम्बरधरो नीचकेशश्मश्रुस्तपः प्रियः । नातिसूक्ष्मपटो नित्यमनालस्योऽल्पनिद्रकः ॥३॥ स्नानसंध्यापरो नित्यं ब्रह्मयज्ञ परायणः । सावित्रीजाप्यनिरतः श्राद्धकृन्मुच्यते गृही ॥४॥ विभागशीलः सततं क्षमायुक्तो दयालयः । गृहस्थस्तु समाख्यातो न गृहेण गृही भवेत् ॥५॥ अहुतं च हुतं चैव प्रहुतं प्राशितं तथा । ब्राह्मं हुतं पञ्चमं च नित्यं यज्ञानिमांश्चरेत् ॥६॥ जपोऽहुतो हुतो होमः प्रहुतो भौतिको बलिः । प्राशितं पितृसन्तृप्तिर्हुतं ब्राह्मं द्विजार्चनम् ॥७॥ पञ्चयज्ञानिमान् कुर्वन् ब्राह्मणो नावसीदति । एतेषामननुष्ठानात्पञ्चसूना अवाप्नुयात् ॥८॥ आत्मार्थं भोजनं यस्य रत्यर्थं यस्य मैथुनम् । वृत्त्यथं यस्य चाधीतं निष्फलं तस्य जीवितम् ॥९॥ न शब्दशास्त्राभिरतस्य मोक्षो न चैव रम्यावसथप्रियस्य । न भोजनाच्छादनतत्परस्य न लोकचित्तग्रहणे रतस्य ॥१०॥ एकान्तशीलस्य सदैव तस्य

follows suit, then what is different between him and other animals? Indeed, he joins the legion of other animals if he stops caring for others."

Thus ends the 13th Chapter of the Satsangi Jeevan.

CHAPTER 14

Shree Narayanmuni said, "O Shivram Vipra! After telling the duties of all Dwij Grahastha, I shall now narrate special Dharma for a Brahmin Grahastha. He should maintain external (of body) and inner (of mind) purity and be always eager to follow six daily routines. He should be serene, forbearing, keep his senses under control, observe his Dharma and never associate with evil persons. He should wear white but not very fine clothes, keep his hair short and grow a beard and moustache. A Grahastha who undergoes Snaan, Sandhya, Japa, Homa has faith in Shradhdh is redeemed from the world. One is not a Grahastha just because he lives in a home with his wife. A true Grahastha is one who shares his food with Pitri, Devta and guests and is forgiving and compassionate towards the needy and poor. He should always perform five Yagnas daily; Ahut - Japa of Gayatri hymn, Hut - Homa or offering Ghee and rice to sacrificial fire, Prahut - oblation to Panch Bhut (five base elements), Prashit - Tarpan of Pitris and Braahm - feeding a guest. He remains free from the sin of violence that occurs in his home daily by undertaking these five Yagnas. Otherwise, he just accumulates the sins. The life of a Brahmin Grahastha who eats for himself, keeps his wife just for copulation and learns the Vedas just to earn a living through them is futile. The knowledge must not be acquired just to impress people. A Brahmin who lives in an opulent mansion, eats sumptuous feasts and regales people with his knowledge of the scriptures never attains Moksha. He can attain Moksha by living in seclusion, withdrawing his senses from the worldly affairs, observing Dharma, reminiscing Bhagwan all the time and not harming or insulting anyone. A Brahmin Grahastha should always respect fire (perform Homa and Yagna), undertake austerity and keep senses and organs under his control. He must not boast his religiosity by publicising the observation of Chaandrayan and other Vrats. He must not indulge in adultery and stealing to save him from the criticism of others and going to hell. He should keep distance from a heretic, anti-religious, critical of the Vedas, atheist and anyone who behaves contrary to the Vedas. O Vipra! Indeed his entire clan is devastated if he indulges in lies and adultery, eats indiscriminately without conforming to his Varna

सर्वेन्द्रियप्रीतिनिवर्तकस्य । स्वाध्याययोगे गतमानसस्य मोक्षो ध्रुवं नित्यमहिंसकस्य ॥११॥ तस्मान्नित्यं व्रतस्थः स्यादग्निसेवापरायणः । तत्परश्च तपस्याया ब्राह्मणो विजितेन्द्रियः ॥१२॥ न धर्मस्यापदेशेन पापं कृत्वा व्रतं चरेत् । प्रेत्येह चेदृशो विप्रो गर्ह्यते ब्रह्मवादिभिः ॥१३॥ पाषण्डिनो विकर्मस्थान् वामाचारान्सुरद्रुहः । वेदनिन्दारतान् मर्त्यान् दूरतः परिवर्जयेत् ॥१४॥ अनृतात्पारदार्याच्च तथाऽभक्ष्यस्य भक्षणात् । श्रौतधर्मपरित्यागात्कुलं विप्रस्य नश्यति ॥१५॥ कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च । कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥१६॥ परनिन्दां न कुर्वीत नात्मश्लाघापरो भवेत् । अपापं पापिनं नैव प्राणान्तेऽपि प्रकीर्तयेत् ॥१७॥ स्नात्वा पुण्ड्रं मृदा कुर्याद्धुत्वा वह्निं तु भस्मना । देवानभ्यर्च्य गन्धेन जलेनैव जले स्थितः ॥१८॥ स्नानं संध्या तर्पणादि जपहोमसुरार्चनम् । भोजनात्प्राक् प्रकर्तव्यं सायं सन्ध्याहुतीर्विना ॥१९॥ ब्राह्मणस्य हि देहोऽयं क्षुद्रकामाय नेष्यते । कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ॥२०॥ ज्याकर्षणं शत्रुनिबर्हणं च कृषिर्वणिज्या पशुपालनं च । शुश्रूषणं चापि तथाऽर्थहेतोरकार्यमेतत्परमं द्विजस्य ॥२१॥ शिलोञ्छवृत्तिमाश्रित्य कुर्यान्निर्वाहमात्मनः । इयमेवोत्तमा वृत्तिर्ब्राह्मणस्य प्रकीर्तिता ॥२२॥ अश्वस्तनान्नो वर्तेत आहिकान्नोऽथवा गृही । कुटुम्बी ब्राह्मणो वा स्यात्कुम्भीधान्य परिग्रहः ॥२३॥ कुसूलधान्यो जीवेद्वा गृहिधर्मान्समाचरन् । अयाचितां च वा वृत्तिमशक्तो ब्राह्मणः श्रयेत् ॥२४॥ अध्यापनं याजनं च प्रतिग्रह इति त्रयी । अमृताख्या च शालीनसंज्ञोक्ता विप्रजीविका ॥२५॥ एताः सर्वा वृत्तयोऽपि ब्राह्मणानां कलौ युगे । असाध्याः कष्टसाध्याश्च वैषम्याद्देशकालयोः ॥२६॥ श्रयेद्यायावरं तस्मान्मृताख्यं नित्ययाचनम् । यथाकथञ्चिन्निर्वाहं कुर्यात्तेनैव बुद्धिमान् ॥२७॥ न राज्ञः प्रतिगृह्णीयान्न शूद्रात्पतितादपि । एकमेव गृहस्थं च नित्यं याचेत न क्वचित् ॥२८॥ भोज्यशुद्धौ सत्त्वशुद्धिः स्याद् ध्रुवानुस्मृतिस्ततः । ततश्च सर्वग्रन्थीनां विप्रमोक्षो हि जायते

Dharma or forsakes his Dharma or daily Shraut rituals such as keeping fire alight permanently. A Brahmin born in even the best of the clan is debased by marrying a woman from the lower Varna, not performing Snaan, Sandhya and other rituals, not learning the Vedas or by offending the other Brahmins. He must not criticise others, praise self and never call a pious person a sinner. A Brahmin should do an Urdhvapundra Tilak with Gopichandan after bath, a Tripundra Tilak with ashes after Homa, an Urdhvapundra Tilak with sandalwood paste mixed with saffron after venerating the Devtas and with water while offering oblations standing in water. He must not eat before Snaan, Sandhya, Tarpan, Japa, Homa and worship. He should perform evening Sandhya without lighting a fire. A Brahmin's life is not just to indulge in materialistic pleasures but to gather Punya for the afterlife by undertaking various religious austerities."

Shree Hari continued, "O Vipra! A Brahmin Grahastha is proscribed to earn his livelihood by pulling a bowstring, torturing enemies, farming, trading, animal husbandry and serving the people of lower Varna. A Brahmin should sustain himself and his family by gathering unwanted grains or seeking alms. Ideally, he should not hoard any grain. However, he may stock grain for three, six or twelve days, or sustain himself from the grain received without asking. Teaching, performing religious rituals and receiving alms (without asking for it) are the best means to support his family. They may be difficult to follow in present Kali Yug, therefore, a wise Brahmin should ask for alms from door to door on a daily basis. However, he should not accept alms from a king, Shudra, criminal or sinner and he should not visit the same household daily. The Purity of food leads to the purity of mind, which in turn leads to the purity of intellect. The purity of intellect is very important for meditation; therefore, a Brahmin must always endeavour to maintain purity of food. He must never accept or eat food of a Shudra, sinner, prostitute, pimp or criminal. O Vipra! Though the scriptures prohibit a Brahmin Grahastha to accept food from Shudras, there are some notable exceptions. He may accept food from his share cropper, his family friend, his cowherd and one who has come under his shelter. He must serve the same food to his family, servants and guests that he cooks for himself."

Bhagwan Shree Narayanmuni continued, "O Shivram! A Brahmin householder should sit on the floor to dine. The first morsel should be set aside for five base elements;

॥२९॥ नाद्याच्छूद्रस्य विप्रोऽन्नं नटनर्तकयोरतः । गणान्नं गणिकान्नं च हीनजातेश्च सर्वतः ॥३०॥ अतिथीनां च सर्वेषां प्रेष्याणां स्वजनस्य च । सामान्यं भोजनं नित्यं गृहस्थस्य प्रशस्यते ॥३१॥ आर्धिकः कुलमित्रं च स्वगोपालश्च नापितः । एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ॥३२॥ भूमौ बलीनुपाहृत्य कृत्वा चापोशनं ततः । प्राणाग्निहोत्रपूर्वं तु वाग्यतो भोजनं चरेत् ॥३३॥ स्नास्यतो वरुणः शक्तिं जुह्वतोऽग्निर्हरेच्छ्रियम् । भुञ्जानस्यान्तकश्चायुस्तस्मान्मौनं त्रिषु स्मृतम् ॥३४॥ अन्नं मध्ये प्रतिष्ठाप्यं दक्षिणे घृतपायसम् । शाकादि पुरतः स्थाप्यं भक्ष्यं भोज्यं च वामतः ॥३५॥ एकपङ्क्त्युपविष्टेषु यद्येकोऽप्यघवान् भवेत् । सर्वेषां तददघं तुल्यं पङ्क्तिभेदो न चेत्कृतः ॥३६॥ अग्निना भस्मना चैव स्तम्भेन सलिलेन च । द्वारेण चापि मार्गेण षड्भिः पङ्क्तिर्विभिद्यते ॥३७॥ पितृदेवमनुष्येभ्यो दत्त्वाऽश्नात्यमृतं गृही । स्वार्थं पचन्नघं भुङ्क्ते केवलं स्वोदरम्भरः ॥३८॥ इतस्तातश्च यज्ञार्थं नैव याचेत वाडवः । याचितं चेत्सर्वमेव देयं तद्यज्ञकर्मणि ॥३९॥ प्रतिग्रहे सूनिचक्रिध्वजिवेश्यानराधिपाः । दुष्टा दशगुणं पूर्वात्पूर्वादेते यथाक्रमम् ॥४०॥ अशास्त्रवर्तिनो भूपाल्लुब्धात्कृत्वा प्रतिग्रहम् । ब्राह्मणः सान्वयो याति नरकानेकविंशतिम् ॥४१॥ अजिनं मृतशय्यां च मेषीं चोभयतोमुखीम् । कुरुक्षेत्रे च गृह्णानो न भूयः पुरुषो भवेत् ॥४२॥ लौहं तिलाश्च महिषी तैलं लवणमेव च । तिलधेनुर्मणिश्चेति घोराः सप्त प्रतिग्रहाः ॥४३॥ प्रवाहमवधिं कृत्वा नद्या हस्तचतुष्टयम् । न तत्र प्रतिगृह्णीयात्प्राणैः कण्ठगतैरपि ॥४४॥ कृष्णाजिनप्रतिग्रही हयानां क्रयविक्रयी । नवश्राद्धस्य भोक्ता च न भूयः पुरुषो भवेत् ॥४५॥ अहर्निशं श्रुतेर्जाप्याच्छौचाचारनिषेवणात् । अद्रोहवृत्त्या बुद्ध्या च पूर्वजन्म स्मरेद्द्विजः ॥४६॥ यथा दारुमयो हस्ती यथा कृत्तिमयो मृगः । तथा विप्रोऽनधीयानस्त्रयोऽमी नामधारिणः ॥४७॥

the second and third morsels respectively should be offered to the Devtas and life forces. He should maintain total silence while eating. A person's strength is taken away by Varun Devta, wealth is taken away by Agni Devta and longevity is taken away by Yama Devta if he talks during bath, Homa and eating. Therefore, one must not talk while bathing, performing Homa and eating. He should place rice in the centre, milk pudding on the left, Ladoos on the right and vegetables, curry and lentils to the nearside of his platter. A single sinner sitting in a row of pious diners renders the whole row of diners the sinners. Therefore, a pious Brahmin must never sit in the same row as a sinner. A row can be divided by placing a burning stove, sprinkling a little ash, by a column, body of water, door or pathway. A Brahmin eating for himself is eating sins while the one who shares his food with Pitris, Devtas and guests is eating nectar. He must not seek grains for Yagna from all and sundry and whatever he has received for Yagna must be used in Yagna. Ghee or grains received for Yagna must not be used for personal consumption. A Brahmin must never accept charity from these five ; a butcher, oil extractor, wine distiller or seller, prostitute and irreligious king. A Brahmin and his descendants are consigned to hell for accepting charity from an irreligious or a greedy king. By accepting a deerskin, beddings of a corpse and a pregnant goat at Kurukshetra, a Brahmin never gets to be born as a human ever again. Similarly, steel, sesame seeds, buffalo, oil, salt and precious jewels should never be accepted as a charity even at a cost of his life. A Brahmin never gets another human birth but is born in the species of birds and animals for accepting a black deerskin, trading in horses and eating food of oblation to Pitris."

Bhagwan Shree Hari continued, "O sinless Brahmin! A Dwij Brahmin Grahastha should thank his Punya of past lives for his ability to learn the Vedas in his present and to live life as prescribed in the scriptures without offending anybody. Just as a wooden elephant is an elephant only in name, just as a stuffed deer is deer in name only; an unlearned Brahmin is a Brahmin only in name. They are not real and are useless. A Brahmin who, despite his lack of education and religious austerity, accepts charity just because he was born in a Brahmin clan leads both - himself and the donor to hell. Just as a piece of wood is destroyed by the raging fire; an uneducated Brahmin is destroyed upon accepting charity of gold, cow, horse or sesame seeds. Conversely, heaven is not far for an educated Brahmin, though eligible to accept charity but declines to accept. A Grahastha Brahmin who sustains his family without asking for charity (gathers unwanted grain from field), does not indulge in carnal pleasures and lives by

न विद्या न तपो यस्य समादत्ते प्रतिग्रहम् । अधोगतिमवाप्नोति दात्रा सह स तु द्विजः ॥४८॥ अपूपं च हिरण्यं च गामश्वं पृथिवीं तिलान् । अविद्वान् प्रतिगृह्णानो भस्मीभवति काष्ठवत् ॥४९॥ शक्तः प्रतिग्रहीतुं यो वेदवृत्तो जितेन्द्रयः । दीयमानं न गृह्णाति स्वर्गस्तस्य न दुर्लभः ॥५०॥ उञ्छवृत्तिर्गृहस्थो यः स्वधर्माचरणे रतः । त्यक्तकामसुखारम्भो महर्ल्लोके महीयते ॥५१॥ शूद्रान्नं ब्राह्मणो ह्यश्नन्मासं मासार्धमेव वा । तद्योनावभिजायेत सत्यमेतद्विदुर्बुधाः ॥५२॥ कणानामथवा भिक्षां ब्राह्मणो वृत्तिकर्शितः । सच्छूद्राणां गृहे कुर्यान्न स पापेन लिप्यते ॥५३॥ विशुद्धान्वयसञ्जातो निवृत्तो मद्यमांसतः । द्विजभक्तो वणिग्वृत्तिः सच्छूद्रः स कीर्त्यते ॥५४॥ रजनीमध्ययामौ द्वौ हुतशेषं च यद्धविः । तत्र स्वपंस्तदश्नंश्च ब्राह्मणो नावसीदति ॥५५॥ नील्या रक्तं तु यद्वस्त्रं ब्राह्मणो यदि धारयेत् । उपोष्य स चैकाहं पञ्चगव्येन शुद्ध्यति ॥५६॥ अपेयं न पिबेत्क्वापि नाभक्ष्यमपि भक्षयेत् । न गन्धमपि गृह्णीयाद् ब्राह्मणो मद्यमांसयोः ॥५७॥ भवेदज्ञानतः क्वापि गन्धस्याग्रहणं यदि । तर्हि स्नात्वा स्मरेद्विष्णुं सायं संध्यां बहिश्चरेत् ॥५८॥ जायाया आत्मनश्चापि पुत्रस्य दुहितुस्तथा । यथोचितं यथाकालं संस्कारान्विधिना चरेत् ॥५९॥ कन्याया विक्रयो नैव कर्तव्यः क्वापि केनचित् । ब्राह्मणेन विशेषेण यत्कर्ता याति रौरवम् ॥६०॥ भक्षितं चाणुमात्रं यत्कन्या विक्रयजं धनम् । सकुलं तद्ग्रहीतारं नरकं नयति ध्रुवम् ॥६१॥ यद्वा वरं वदेत्कन्यामलङ्कृत्योद्वहेति च । निर्वाहार्थं स्वकन्याया वैषम्याद्देशकालयोः ॥६२॥ वरदत्ता ह्यलङ्कारा यथाशक्ति स्वकारितैः । अलङ्कारै र्युता देयाः कन्यायै तेऽखिला अपि ॥६३॥ एवं कृते न दोषोऽस्ति भीष्म इत्याह धर्मजम् । स्वार्थं नाण्वपि ग्राह्यं धर्म एष सनातनः ॥६४॥ अष्टवर्षा भवेद् गौरी नववर्षा च रोहिणी । दशवर्षा भवेत्कन्या तत उर्ध्वं रजस्वला ॥६५॥ गौरीं

his Dharma attains Mahar Lok. A Brahmin is born as a Shudra in the next life if he eats food of a Shudra for just a month or fifteen days. However, a starving Brahmin seeking grains from a Sat (good) Shudra household does not attract any sins. A Shudra born in a chaste clan, not drinking alcohol or eating meat, engaged in trading and who holds Dwij in high esteem is called Sat Shudra. A Brahmin should eat only the leftovers from Homa and sleep during the first and the last Prahar (three hours) of the night for his happiness. A Brahmin should atone by fasting for a day concluded with eating Panchgavya for wearing clothes stained by indigo dye. A Brahmin householder must never (even in exceptional times) consume alcohol, meat and other inedible foods such as onions or garlic. Indeed, he must not even smell meat or alcohol. He must repent for inadvertently smelling alcohol or meat by having a bath, chanting Bhagwan's name performing evening Sandhya at the outskirts of his village. He should have himself, his wife, son and daughter undergo all Sanskars such as Diksha, Garbhadan, Upavit and Vivah sincerely at appropriate times."

Bhagwan Shree Hari continued, "O Vipra! No one and a Brahmin in particular, must sell his daughter i.e. accept money in lieu for marrying her. Otherwise, he is consigned to a hell called Raurau. Any money accepted from a bride in dowry not only destroys the husband but the whole family. Any ornaments that a bride wears at her wedding, even those given by her husband, must be returned to the bride as she leaves her paternal home. Nothing should be retained by her father. Grandsire Bhishma had attested in the Mahabharat that the father does not attract any sin for accepting any money (as wedding ornaments) in such a way. However, a father must never accept any money from his son-in-law's family as a selling price for his daughter. An eight year old daughter is called 'Gauri', a nine year old is called 'Rohini' and a ten year old is called 'Kanya' and older than ten is called 'Rajsvala'. A father marrying a Gauri attains heaven, marrying a Rohini attains Vaikunth, marrying a Kanya attains Brahm Lok but a father marrying a Rajasvala (daughter older than 10 years old) is consigned to hell. If ever an unmarried daughter starts her menses at her paternal home, she is deemed as Shudra and her father attracts the same sin as an abortionist. A daughter should be married at an appropriate time and a prospective groom's education, age, clan, health, wealth and virtues should be taken into consideration prior to the marriage. A boy with the following six characteristic must never be chosen as a prospective groom; who lives very close by, who lives very far, who is very poor, who is spoilt by his wealth, who does not have a means of livelihood and who is a

ददद्याति नाकं वैकुण्ठं रोहिणीं ददत् । कन्यां ददद्ब्रह्मलोकं रौरवं तु रजस्वलाम् ॥६६॥ पितृगेहे तु या कन्या रजः पश्येद संस्कृता । भ्रूणहा तत्पिता ज्ञेयो वृषली सापि कन्यका ॥६७॥ कुलं शीलं सनाथत्वं विद्यां वित्तं वपुर्वयः । एतान्गुणान्वरे दृष्ट्वा काले दद्यात्सुतां ततः ॥६८॥ समीपस्थोऽतिदूरस्थो धनोद्वृत्तश्च निर्धनः । वृत्तिहीनश्च मूर्खश्च वर्जनीयास्तु षड्वराः ॥६९॥ रविक्षेत्रगते जीवे जीवक्षेत्रगते रवौ । विवाहं न प्रशंसन्ति कन्या वैधव्यमेति यत् ॥७०॥ गोदाभागीरथी मध्ये नोद्वाहः सिंहगे गुरौ । मघास्थे सर्वदेशेषु तथा मीनगते रवौ ॥७१॥ भागीरथ्युत्तरे कूले गौतम्या दक्षिणे तथा । विवाहो व्रतबन्धश्च सिंहस्थेज्ये न दुष्यति ॥७२॥ आरभ्य सप्तमं वर्षं विवाहः सार्ववर्जिकः । दशदोषविहीने हि काले पुत्र्याः शुभो मतः ॥७३॥ मासत्रयादूर्ध्वमयुग्मवर्षे युग्मे तु मासत्रयमेव यावत् । विवाहशुद्धिं प्रवदन्ति सन्तो वा स्यादयः स्त्रीजननस्य मासात् ॥७४॥ विवाहचौल व्रतबन्धयज्ञे पट्टाभिषेके च तथैव राज्ञाम् । सीमन्त यात्रासु तथैव जाते नो चिन्तनीयः खलु घातचन्द्रः ॥७५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु ब्राह्मणस्य विशेषविधिनिरू पणनामा चतुर्दशोऽध्यायः ॥१४॥

अथ पञ्चदशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

जीविकावृत्तयः पूर्वं कथिता मयाऽनघ ! । ताभिरेव समुत्पाद्य द्रव्यं कुर्वीत सद्व्ययम् ॥१॥ समाश्रित्य द्विजो नित्यं स्वस्व वर्णानुसारिणीम् । वृत्तिं सम्पादयेद् द्रव्यं नीचसेवां तु नाचरेत् ॥२॥ गृहस्थस्य शिलोञ्छं च शालीनं सञ्चयस्तथा । वार्ता चेति चतस्रोऽत्र जीविकावृत्तयो मताः ॥३॥ उत्तरामुत्तरां हीनां तासु विद्याद्द्विजोत्तमः । देशकालौ स्वसामर्थ्यं दृष्ट्वैकां वृत्तिमाश्रयेत् ॥४॥ क्षेत्रपत्यक्तकणिशकणादानं शिलोञ्छनम् । अयाचितं तु शालीनं सञ्चयो याजनादिकम् ॥५॥ वार्ता कृष्यादिका वृत्तिः प्रोक्ताः सामान्यतस्त्विमाः । तथा विद्याप्रकर्षोऽपि द्रव्यं प्रापयति भृशम् ॥६॥ हव्यकव्यप्रदानैश्च नियमाभ्यसतस्तथा । प्रसन्ना देवता द्रव्यं ददत्येव भृशं क्वचित् ॥७॥ मणि स्वर्णाद्याकरेभ्यः क्वचिच्च प्राप्यते धनम् । ब्रह्मर्षीणां प्रसादेन क्वचिदाकस्मिकं तथा ॥८॥ एतत्सर्वं गृहस्थस्य द्रव्यं न्यायागतं मतम् । धर्मकार्येष्वेतदेव विहितं द्रव्यमुत्तमम्

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dimwit. A woman is highly likely to be widowed if her marriage takes place when Jupiter is in Leo constellation or the Sun is in either Capricorn or Pisces Zodiacs. A marriage should not take place in an area between Rivers Godavari and Ganga when Jupiter is in Leo or anywhere when the Sun is in Magha Nakshatra and in Pisces constellation. However, marriage or Upavit Sanskar can take place in an area north of River Ganga and south of River Godavari even when Jupiter is in Leo Zodiac. A daughter should be married off at any time (not proscribed otherwise) after she turns seven. The ancient sages considered the first three months of odd years and the last three months of the even years as the most auspicious period to conduct marriages. O Brahmin! One should not worry about or postpone Simant, Jatkarma, Chaul, Upavit or Vivah Sanskars, start of Yagna or pilgrimage or a king's coronation during 'Gahtchandra'."

Thus ends the 14th Chapter of the Satsangi Jeevan.

CHAPTER 15

Shree Narayanmuni said, "O Shivram Vipra! One should earn his livelihood by judicious means and spend that wealth in good causes. A Brahmin Grahastha should acquire wealth by means other than servitude of the people of lower Varnas. A Brahmin householder may earn his livelihood from any of these four means; Shilonchch, Shaleen, Sanchay and Varta. They are deemed progressively worse than the previous one. He should choose one of the four depending on place, time and his ability. To gather the grains left behind in a field after harvesting by a farmer is called Shilonchch; to accept something without asking for is called Shallen; to earn by teaching or to guide other Dwij to perform religious rituals is called Sanchay while having his farm tilled by other Dwij is called Varta. These are the general means. Excellence or eminence of education may lead to some unexpected wealth. Sometimes a Brahmin is unexpectedly rewarded

॥९॥ क्षत्रियस्य नरेन्द्रस्य राजनीत्यागतं धनम् । धर्मोपयुक्तं कथितं नान्यदित्यपि विद्धि भोः ॥१०॥ कुटुम्बपोषणाशक्तः स्ववृत्त्योत्तमया यदा । स्वावरस्य तदा वृत्तिं गृह्णीयान्न त्वनापदि ॥११॥ तत्रापि ब्राह्मणो हिंस्रां क्षात्रवृत्तिं विहाय च । वैश्यवृत्तिं भजेदेव सीदन्नाजाऽपि तां भजेत् ॥१२॥ सीदन्वैश्यश्च शूद्रस्य भजेद्वृत्तिं स चापदि । कार्वादिवृत्तिमाश्रित्य तरेदापदमात्मनः ॥१३॥ सर्वोऽप्यापद्विनिर्मुक्तः प्रायश्चितं विधाय च । स्वां स्वामेवोत्तमां वृत्तिं पुनः सम्यगुपाश्रयेत् ॥१४॥ कलौ युगेऽत्र विप्राणां क्षत्रियाणां च मानद ! । स्ववर्णवृत्योत्तमया निर्वाहो नैव सम्भवेत् ॥१५॥ वैश्यवृत्तिं समाश्रित्य कुटुम्बातिथि पोषणम् । कुर्वीयातां ततस्तौ तु धर्मकार्येषु तत्परौ ॥१६॥ कृषेरभावे वाणिज्यं तदभावे कुसीदकम् । कष्टां पापीयसीं वृत्तिं कुसीदं ब्राह्मणस्त्यजेत् ॥१७॥ कुत्सितात्सीदतश्चापि निर्विशङ्कैः प्रगृह्यते । चतुर्गुणं चाष्टगुणं कुसीदारव्यमतः स्मृतम् ॥१८॥ उत्तमर्णाद्धनं क्वापि विप्रः प्राणापदं विना । गृह्णीयान्नैव धर्मार्थं न कामसुखाप्तये ॥१९॥ निर्धनस्य गृहस्थस्य ब्राह्मणस्य विशेषतः । नोत्तमर्णसमं दुःखमन्यत्किञ्चन विद्यते ॥२०॥ पञ्चमेऽहनि षष्ठे वा शाकपत्राशनं वरम् । न तूत्तमर्णकदनं नृपतेरपि कर्हिचित् ॥२१॥ वैश्यवृत्तिष्वतस्त्वेकां ब्राह्मणः कृषिमाश्रयेत् । कलौ युगे स्वया वृत्त्या कुटुम्बं पातुमक्षमः ॥२२॥ द्विजोत्तमस्यापदि वैश्यवृत्तिः स्वजीविकार्थं विहितोत्तमेति । प्राहोद्धवं भागवते स्वयं हि श्रीकृष्ण एव द्विजवर्य ! पूर्वम् ॥२३॥

इति सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु जीविकावृत्तिनिरू पणानामा पञ्चदशोऽध्यायः ॥१५॥

by the Devtas pleased with his performance of Homa, Tarpan or following Dharma devotedly. A pious Brahmin is sometimes rewarded by an accidental discovery of gold, silver or gems from a mine or an unexpected windfall due to mercy of the sages. This unexpected or accidental wealth is deemed judicious and can be used for religious purposes. Similarly, a king may be rewarded by an unexpected windfall due to his polity, which again is deemed judicious."

Shree Hari continued, "O Vipra! A Brahmin may take up some work which may not conform with his Varna to support his family during detrimental times. He may take up trading or farming. However, he must never ever take up arms like Kshatriyas. A king may take up farming or trading in unexceptional circumstances. A Vaishya may take up serving others like a Shudra and a Shudra may engage in carpentry, washing clothes etc. to sustain and earn a living if the circumstances force him. They all must revert back to the occupations suitable to their respective Varnas once the detrimental circumstances cease. O Brahmin! There are some inherent problems for the Brahmins and Kshatriya to earn their livelihood strictly according to their Varnas in the present Kali Yug. Therefore, they may take up occupations of a Vaishya. They may engage in agriculture or trading to earn their livelihood. The third option of lending money at interest should not be taken up by the Brahmins as it causes some agony to a person who borrows money. A Brahmin must never borrow money from anyone unless facing death as the only other alternative. This applies even to undertake any religious activities as well. There is no greater pain than being in debt for a poor Brahmin. The pain of being indebted is greater than the pain of getting vegetable to eat only every fifth or sixth day. If ever a Brahmin finds himself unable to support his family with occupations suitable to his Varna, may take up agriculture as the best alternative. O Vipra! In the Shreemad Bhagwat, even Lord Krishna has recommended agriculture as a suitable alternative for a Brahmin."

Thus ends the 15th Chapter of the Satsangi Jeevan.

अथ षोडशोऽध्यायः

सुव्रत उवाच ।

इति श्रुत्वा हरेर्वाक्यं प्राप्तं संशयमात्मनि । पप्रच्छ तं स नृपते ! ब्राह्मणस्तत्प्रियः पुनः ॥१॥

ब्राह्मण उवाच ।

ब्राह्मणस्य कृषिः पूर्वं निषिद्धा भगवंस्त्वया । पुनश्च विहिताऽत्रेति संशयं छिन्धि मे प्रभो ! ॥२॥

श्रीनारायणमुनिरुवाच ।

ब्राह्मणस्य निषिद्धं हि कृषिकर्म न संशयः । अनन्यगतिकत्वात्तत्साम्प्रतं विहितं द्विज ! ॥३॥ न शिलोञ्छादिवृत्तिर्हि शक्याऽस्त्या चरितुं कलौ । न यज्ञरू चिर्लोको नाध्येतापि धनी क्वचित् ॥४॥ न च कश्चि द्विशुद्धोऽत्र दाताऽपि पुरुषो भुवि । कृषिस्ततोऽभ्यनुज्ञाता पराशरमुनेर्मतात् ॥५॥ शूद्रवृत्तिं भजेद्विप्रो नीचाद्वापि प्रतिग्रहम् । कुर्यात्ततः कृषिरियं प्रोक्ता श्रेयस्करी मया ॥६॥ कृषिलब्धेन धान्येन पितॄन् देवांश्च ब्राह्मणान् । पूजयेत्तेन ते तुष्टास्तद्दोषं नाशयन्ति हि ॥७॥ देवेभ्यश्च पितृभ्यश्च दद्याद् भागं तु विंशकम् । त्रिंशतमं च विप्रेभ्यः यः स दुष्येन्न कर्षकः ॥८॥ अत्यजन्स्वानि कर्माणि ब्राह्मणो नित्यकानि षट् ! । कृषिकर्म प्रकुर्वीत क्षत्रियश्च तथापदि ॥९॥ हीनाङ्गं दुर्बलं श्रान्तं रोगिणं क्षुधितं तथा । कृशाङ्गं स्थविरं चान्धमनड् वाहं न वाहयेत् ॥१०॥ स्थिराङ्गं नीरुजं तृप्तं साण्डं षण्ढत्ववर्जितम् । पुष्टाङ्गं सबलं मत्तं वृषभं वाहयेद्द्विजः ॥११॥ वाहयेद्दिवसस्थार्धं कुर्यात्स्नानादिकं ततः । सीरं युगं प्रतोदं च कुर्याच्छास्त्रोक्तमानतः ॥१२॥ हीनातिरिक्तं कर्तव्यं नैव किञ्चित्प्रमाणतः । न निर्दयस्तुदेत्क्रोधाद् बलीवर्दान् कदाचन ॥१३॥ न सीरं क्षीरवृक्षस्य न बिल्वपिचुमन्दयोः । द्विजः क्वापि प्रकुर्वीत कुर्वन् दारिद्र्यमाप्नुयात् ॥१४॥ नासावेधाय कीलं च खादिरं वापि शैशवम् । द्वादशाङ्गुलकं कुर्याद्विध्येद्वेधविदेव तु ॥१५॥ तृतीयेऽबदै चतुर्थे वा यदा वत्सो दृढो भवेत् । तदा नासा तु वेधव्या नान्यथा दुर्बलस्य च ॥१६॥ गोभिश्च वृषभैरत्र गृहिणां हि गृहाश्रमः

CHAPTER 16

Suvrat Muni said, "O King Pratapsinh! Shivram Vipra was surprised and perplexed hearing Shree Hari (advocating farming for a Brahmin). He asked Him, "O Prabhu! You initially forbade the Brahmins to take up farming, but just now recommended farming as an alternative occupation for a Brahmin. O Bhagwan! Please remove my doubt."

Shree Narayanmuni said, "O Dwij! Though agriculture is forbidden for the Brahmins per se, I recommend agriculture only as a last resort for survival. Gathering grains lying in a field is not feasible in Kali Yug; people do not have inclination to perform Yagnas and even the wealthy do not have interest in learning; so the recommended means of livelihood such as teaching are not viable any longer for most of them. As there are not many pious donors in this world, the Brahmins are not able to survive on charity. Therefore, I agree with Sage Parashar, who has recommended agriculture as a viable option for the Brahmins. Other occupations such as servitude or accepting charity from lower Varnas are even worse alternatives to agriculture. Any drawbacks of engaging in agriculture can be negated by using his produce to venerate the Devtas, Pitris and Brahmins. A farmer should give a sixth portion to the king (as tax), twentieth of the remaining to the Devtas and Pitris and thirtieth of the remainder to the Brahmins as charity to negate any drawbacks attracted from agriculture. A Brahmin or Kshatriya engaged in farming must still continue performing their daily routine such as Snaan, Sandhya etc. even in difficult times."

Shree Hari continued, "O Shivram! A farmer should not use a lame, weak, tired, diseased, hungry, old or blind bullock to plough the field. A bullock which is young, healthy and not neutered should be used in farming. He should allow enough rest and not engage a bull for a whole day. He should not beat or torture his bullock hard in anger. The size of plough, yoke, goad and other artefacts needed should be in accordance with the Parashar Smruti, especially a plough which should be neither larger nor smaller than the recommended size. A farmer is liable to become a pauper if he uses a plough made from Rayan, Bili or Nimb tree. An expert must be called upon

। वर्तते ताश्च तांस्तस्माद्विजो यत्नेन पालयेत् ॥१७॥ वने शुष्कतृणान्यत्वा स्रवन्त्यनुदिनं पयः । हविर्भिर्देवतोषिण्यो गावः पूज्याः सदा नृणाम् ॥१८॥ यदङ्गेष्वतिपुण्येषु सर्वे देवा वसन्ति हि । ताः पूजनीयाः सर्वेषां संरक्षेद् गा गृहाश्रमी ॥१९॥ गौरवत्सा न दोग्धव्या स्रवद्गर्भा च सन्धिनी । प्रसूता च दशाहात्प्राक् रोगिणी च द्विवत्ससूः ॥२०॥ दक्षिणाभिमुखा गाव उत्तराभिमुखाश्च वा बन्धनीयाश्च वृषभा न प्राक्प्रत्यङ्मुखा द्विजैः ॥२१॥ गोवाजिवृषशालायां सुतीक्ष्णं लोहदात्रकम् । सर्वदा स्थापनीयं च दामबन्धविमोक्षकृत् ॥२२॥ यो गाः पूजयते भक्त्या वन्दते पोषयत्यपि । सोऽश्वमेधादियज्ञानां प्राप्नोति सहसा फलम् ॥२३॥ ताडयन्ति च ये पापाः क्रोशयन्ति च ताश्च ये । नरकाग्नौ प्रपच्यन्ते कोटिवर्षाणि ते ननु ॥२४॥ गवां यत्पालने पुण्यं प्रोक्तं दशगुणं ततः । पालने वृषभाणां च पुण्यं किल महर्षिभिः ॥२५॥ वृषाणां वृषणच्छेदं कुर्याद्वा कारयेच्च यः । वंशोच्छेदो भवेत्तस्य पुंसो नास्त्यत्र संशयः ॥२६॥ मिथ्या कलङ्कं स पुमाँल्लभेतात्रापयशो भृशम् । असिपत्रवनाख्यं च परत्र नरकं किल ॥२७॥ यत्र यत्रास्य जन्म स्यात्तत्र तत्रैवमेव हि । पुंसः स्याद्वृषणच्छेदो दुःखं चापि भवेन्महत् ॥२८॥ कृत्वैतत्कर्म विप्रस्तु भ्रश्यत्येव स्वजातितः । चण्डाल इव वर्ज्योऽसौ दैवे पित्र्ये च कर्मणि ॥२९॥ उत्पादयन्ति सस्यानि मर्दयन्ति वहिन्त च । आनन्दयन्ति लोकांश्च पूज्या हि वृषभास्ततः ॥३०॥ न भारखिन्ना जल्पन्ति पत्युरग्रेऽपि किञ्चन । स्वयं चरन्ति शुष्कानि तृणानि च कड्ङ्गरम् ॥३१॥ उक्षाण ईदृशा एते लोकानां वृद्धिहेतवः । पालनीयाः प्रयत्नेन पोषणीयाश्च सर्वथा ॥३२॥ गृहे बद्धान् पशून् यस्तु तृणतोयादिभिर्गृही । नानुवेलं प्रपुष्णीयात्स पतेद्रौरवादिषु ॥३३॥ पशूनां पालनेऽशक्तो दत्त्वा तान् धनिने स्वयम् । वनं गत्वा तपः कुर्यान्न तु तान् क्लेशयेद्वृथा ॥३४॥ धर्ममेवं विदित्वैव पोषयन् पालयन् वृषान् । वपेत्सर्वाणि बीजानि सर्ववापी नावसीदति ॥३५॥ शालीक्षुशणकर्पासवार्ताकादीनि वापयेत् । तत्तत्स्थानं च तत्कालं विदित्वा धर्मशास्त्रतः ॥३६॥ धनवापी चाग्रवापी गोपोषी बीजसङ्ग्ही । प्रभाते क्षेत्रगामी च कर्षको नाऽवसीदति ॥३७॥ प्रथमं कृषिकर्ता तु विधानं शास्त्रसम्मतम् । कुयोगवर्जिते कुर्यात्प्रयतः शुभवासरे ॥३८॥

to run a rein through a bull's nostrils. A wooden bar of eight inches made of Kher or Shinshap tree should be used to pierce a bull's nostrils. Nostrils should be pierced when a healthy male calf is of three to four years old. The cows and bulls are vital for a farmer's survival; therefore, he must care for his animals. A cow satisfies its owner by giving milk and the Devtas by giving Ghee just by eating grass or hay. A cow is always reverent. Indeed, all the Devtas dwell within her body. Therefore, a cow must always be cared for. A cow without a calf must not be milked and neither should she be milked before her calf is being fed and satisfied. A cow, which has miscarried, has twin calves, waiting for insemination, is diseased and within ten days of giving birth to a calf, should not be milked. A Brahmin should tie his cow and bullocks facing the East or West and not facing North or South. A sharp sickle should always be kept near where the cows, bullocks and horses are tied (cow sheds, etc.) so that in case of a fire, the ropes can be cut immediately to save them. A person who venerates and looks after the cows earns the same reward as performing Ashvamedh Yagna. Conversely, a person is consigned to Raurav hell for thousands of years for torturing, beating or hurting otherwise, by starving or not feeding the cows."

Bhagwan Shree Narayanmuni continued, "O pious Brahmin! The ancient sages have opined that Punya earned by caring for the bullocks is far greater than caring for the cows. Whoever castrates a bull will indeed have his family and descendants wiped out. Such a person attracts great infamy and is consigned to hell called Asipatra. Whichever species he is reborn, he suffers from the same pain of castration that he inflicted on a bullock. A Brahmin Grahastha who castrates a bull is akin to a Shudra and loses his right to perform or conduct religious rites such as Yagnas and Tarpan. The bullocks plough the fields for harvest, separate chaff and grains with their hooves and transport the grain from the field to the home on a cart. Therefore, the bullocks should be revered. They do not complain or protest despite tiring from heaving the heavy loads. All they get for their excellent efforts is hay or useless chaff. As bullocks are very useful for the growth of society, they should be cared for. A Grahastha is consigned to a deep hell for neglecting, ill-treating or malnourishing his cattle. A poor household, who can no longer afford to look after his animals, should give them away

मघामूलानुराधासु विशाखारोहिणीषु च । हस्तसौम्योत्तरापुष्यश्रवः पौष्णाश्विनीष्वपि ॥३९॥ ऋ क्षेष्वेतेष्वन्यतमे द्रव्यकालानुसारतः । नान्दी श्राद्धं प्रकुर्वीत यथोक्तविधिना गृही ॥४०॥ सीतायाः स्थापनं कृत्वा पराशरमृषिं स्मरन् । दधिदूर्वाक्षतैः पुष्पैः शमीपत्रैश्च पूजयेत् ॥४१॥ नीराजनं च नैवेद्यं दत्त्वा कुर्यात्प्रदक्षिणाम् । स क्षेत्रपालमुख्येभ्यो बलीन्दद्यात्ततो गृही ॥४२॥ रक्तशृङ्गौ स्ववृषभौ कुङ्कुमेनाक्षतैस्तथा । पूजयेत्पुष्पमालाभिस्ततः संयोजयेद्धलम् ॥४३॥ सङ्घृष्य सीरफालाग्रं हेम्ना वा रजतेन च । मन्त्रमेतं समुच्चार्य कुर्वीत क्षेत्रकर्षणम् ॥४४॥ सीते ! सौम्ये कुमारि ! त्वं देवि ! देवैः श्रियेऽर्चिते ! । शक्तिसूनोर्यथा सिद्धा तथा मे सिद्धिदा भव ॥४५॥ एष एव विधिर्ज्ञेयो वापने लवने तथा । प्रवेशने च धान्यानां खले मन्त्रीप्रवाहणे ॥४६॥ यत्नतः पालयन्नेव वृषभौ कर्षणं चरेत् । अपालयन्वाहयंस्तु कुम्भीपाके पतेद् ध्रुवम् ॥४७॥ अन्नार्थमसृजद् ब्रह्मा वृषभान् हर्यनुज्ञया । सर्वं जीवति चान्नेन त्रैलोक्यं सचराचरम् ॥४८॥ पालयद्भिरतस्तास्तु कर्तव्यं कर्षणं द्विजैः । यथोक्तेन विधानेन लाङ्गलादेश्च योजनम् ॥४९॥ शक्तिसूनोर्विना नाम सीतायाः स्थापनं विना । विनाऽभ्युक्षणरक्षाभ्यां कृषिकर्म न सिद्ध्यति ॥५०॥ सीमां स्मशानभूमिं च वृक्षच्छायाक्षितिं तथा । भूमिं निखातयूपां च कृषिकृन्नैव कर्षयेत् ॥५१॥ नोषरां वाहयेद्भूमिं न चाश्मशर्करावृताम् । वाहयेन्नाप्रदत्तां चन नदीपुलिनां तथा ॥५२॥ यद्येतां वाहयेद्भूमिं लोभाद्द्वेषाच्च वा द्विजः । नरकं घोरतामिस्रं प्राप्नुयात्स न संशयः ॥५३॥ एकाङ्गुलामपि धरां परकीयां य आहरेत् । तेन पापेन पुरुषो शौरवं नरकं व्रजेत् ॥५४॥ न दूरे वाहयेत् क्षेत्रं न चैवान्तिके तथा । वाहयेन्न पथि क्षेत्रं वाहयन् दुःखभाग्भवेन् ॥५५॥ अनवद्यां शुभां स्निग्धां जलावगाहनक्षमाम् । निम्नां च वाहयेद्भूमिं विश्राम्येद्यत्र वै जलम् ॥५६॥ महतीं च वृत्तिं कुर्यात् क्षेत्रस्य परितो दृढाम् । यथा पशुमृगाद्याश्च प्रविशेयुर्न कर्हिचित् ॥५७॥ ज्ञात्वा क्षेत्रगुणान् सम्यक् तत्तत्स्थाने

to a wealthy Grahastha rather than starve them. One should consider looking after his bullocks as Dharma and engage in farming. A farmer growing various types of grain and other crops does not suffer from sorrows."

Shree Hari continued, "O Vipra! A farmer should learn the timing of sowing different crops and type of soil suitable for each crop from our scriptures and harvest rice, wheat, sugarcane, cotton and vegetables accordingly. A farmer who sows densely in monsoon, cares for his bullocks, stocks his grains and goes to his fields early in the morning prospers. He should perform a special veneration on an auspicious day before he starts tilling his fields. He should also perform Nandi Shradhdh in any of the following Nakshatras; Magha, Mool, Anuradha, Vishakha, Rohini, Hasta, Mrugshirsha, Uttara, Pushya, Dhanishtha, Paushma and Ashvini. He should excavate a little soil with the tip of his plough and place yoghurt, Durva, rice, flowers and leaves of Shami tree as a token of veneration of Sitaji, who had emerged from earth. He should offer Naivedhya, Aarti and Pradikshina at the conclusion of veneration and offer Prasad to Kshetrapal (defender of the fields or land). He should smear colour on his bullocks' horns, place flower garlands around their neck, smear Kumkum and rice on their foreheads before yoking them in a plough. He should rub the point of his plough with gold or silver and pray to Sitaji, 'O Devi Sita! You had granted prosperity to Sage Parashar at the request of the Devtas. O mother! Please grant prosperity to me as well.' O Vipra! A Farmer must implore in the same manner at the time of sowing, harvesting and transporting the grain from the farm. He should exercise proper care of his bullocks when yoking them to plough, cart or take any work from them. Otherwise, a farmer is consigned to hell called Kumbhipak. Brahma created bullocks (at Shree Hari's behest) to assist the production of food, which in turn sustains the whole world. Just as a crop is ruined without a strong fence surrounding the field, all farming activities such as ploughing, sowing, etc. do not yield properly without the veneration of Sage Parashar, Sita and the field. A farmer should not plough or sow a common field on the outskirt of the village, area immediately surrounding a crematorium, a land covered by large trees, a land earmarked for performing a Yagna, a land on the banks of a river, a land full of stones and rocks, a saline land and a field that does not belong to him. Any farmer ploughing these proscribed pieces of land is consigned to hell called Tamisra. A farmer encroaching upon even a small piece of land that belongs to others is consigned to Raurav hell. A farmer faces a lot of problems for ploughing a land very near to or very

यथोचित् । बीजानि वापयेत्सीरी नित्योद्युक्तो भवेत्तथा ॥५८॥ अमावास्यादिने नैव गृही कुर्वीत कर्षणम् । कुर्वन् पातयते पितृन् नरके च पतत् स्वयम् ॥५९॥ इन्दुक्षये च यः कुर्यान्नरस्तरुनिकृन्तनम् । तस्य तत्पत्रसङ्ख्याका भ्रूणहत्या भवन्ति हि ॥६०॥ सर्वसत्त्वोपकाराय सर्वयज्ञादिसिद्धये । नृपस्य कोशवृद्ध्यै च जायते कृषिकृन्नरः ॥६१॥ अतः क्षुधापीडितानां सत्त्वानां तृप्तये द्विजः । दद्यान्मुष्टिं मुष्टिमन्नं कृषिदोषोपशान्तये ॥६२॥ यावतोऽन्नकणान् क्षेत्रे प्राणिनो भक्षयन्ति च । तावतः पातकात् क्षेत्री मुच्यते नात्र संशयः ॥६३॥ अन्नदानेन कृषिकृत्कृषिदोषाद्विमुच्यते । ततः सीतामखं कुर्यात्सिद्धसस्ये खलागते ॥६४॥ खलस्य परितः कुर्यात्प्रोच्चामतिघनां वृतिम् । एकद्वारां खरोष्ट्रादेर्दुः प्रवेशां सुरक्षिताम् ॥६५॥ त्रिसंध्यमर्चयेत्सीतां पराशरमृषिं स्मरन् । धान्यानि प्रोक्षयेत्तेषां रक्षां कुर्याच्च भस्मना ॥६६॥ प्रेतभूतादिनामानि न वदेच्च खले गृही । सूतिकागृहवत्तत्र कुर्वीत परिरक्षणम् ॥६७॥ प्रशस्तदिनपूर्वाह्णे धान्योन्मानं प्रकल्पयेत् । यजेत खलभिक्षाभिः काले रौहिण एव हि ॥६८॥ देवान् महेन्द्रप्रमुखान् सोमपादीन् पितॄंस्तथा । सनकादीन्मनुष्यांश्चाप्युद्दिश्यान्नं ददीत सः ॥६९॥ खलयज्ञे विवाहे व सङ्क्रान्तौ ग्रहणे तथा । पुत्रे जाते व्यतीपाते दत्तं भवति चाक्षयम् ॥७०॥ पञ्चमः सप्तमो वापि नवमो द्वादशोऽथवा । शक्त्या देयो धान्यभागः सीरिणा तु खलक्रतौ ॥७१॥ ये केचिदागतास्तत्र पूज्यास्तेऽतिथिवद्द्विजाः । स्तोकशः सीरिभिः सर्वैः कृषिकैर्गृहमेधिभिः ॥७२॥ शूद्राश्च कारवोऽन्ये च पतिता नीचयोनयः । दीना अनाथाः क्लीबाश्च कुष्ठिनो दद्रुणास्तथा ॥७३॥ अन्धाश्च बधिरा मूकाः खञ्जाश्चण्डालपुष्कसाः । अन्नार्थिनश्च ये केचिच्छक्त्या तेभ्योऽन्नमर्पयेत् ॥७४॥ वाचा मधुरया तांश्च विसृज्याथ निजे गृहे । आनीय धान्यं कुर्वीत नवान्नेष्टिं यथाविधि ॥७५॥ राज्ञे दत्त्वा च षष्ठांशं देवताभ्यश्च विंशकम् । त्रिंशतमं च विप्रेभ्यः कृषिकर्ता न दोषभाक् ॥७६॥ वदन्ति ऋषयः केचित्कृष्यादीनां विशुद्धये । लाभस्यांशप्रदानं

far from his village. A field which belongs to him without any dispute of ownership and which has a facility to irrigate with water is considered the best to cultivate. He should build a strong fence around his land to protect it from vandalism by animals or vagabonds. A Dwij farmer should sow the crops depending upon the type of soil and a time of year and be prepared to feed with fertiliser and protect from insects. A farmer must not undertake any agricultural activity on Amavasya, otherwise he and his Pitris are consigned to hell. Anyone cutting a tree on Amavasya attracts the sin of as many abortions as there are leaves on that tree."

Bhagwan Shree Hari continued, "O Shivram! By harvesting the crops, a farmer sustains the life and fills up the king's treasury. The grain he produces is used to perform the Yagnas. He should feed the hungry insects and worms to negate some of the sins that are inadvertently committed while farming. The birds and worms that eat the grains left behind in the field after harvesting also help wash away his sins. A farmer washes away his sins of farming with donation of grains. He should perform a Yagna addressed to Sita (called Sitamakh) once the crop is brought to the barn. He should erect a strong fence with a single entrance around the barn to protect it from the animals. He should venerate Sita thrice on the day the harvest is brought in the barnyard and sprinkle little water on the crop while chanting appropriate hymns. He should mix ash (as an insecticide) into his crop of grains to protect it from insects. He should not mention or reminiscence about ghosts and spirits around the barn and protect it from any unwanted intruders. He should weigh his crops on a morning of an auspicious day and venerate his barn in the ninth Muhurt (i.e. after 12.30 PM) by distributing some grain among alms seekers. He should venerate the Devtas, Pitris and Brahmins by setting aside a small portion of his produce for them. As mentioned earlier, any donation given at the time of veneration of the barnyard, marriage, birth of a son, Makar Sankranti and eclipses multiplies many fold. A fifth, seventh, ninth or twelfth portion of the crop should be donated to the Brahmins as a part of venerating the barnyard. The farmers should give some grains to Shudras, poor, orphans, lames, deaf, dumb and other misfortunate people besides the Brahmins that have gathered around the barn. After distributing the needy and poor, a farmer should bring his crop home. A Brahmin farmer should give a sixth of it to the king (as tax), twentieth to the Devtas (as offering to sacred fire) and thirtieth to the Brahmins (as charity) to negate drawback of the farming."

तत्सर्वेषां शुद्धिकृद्भवेत् ॥७७॥ प्रतिग्रहाच्चतुर्थांशं वणिग्लाभात्तृतीयकम् । कृषितो विंशकं भागं ददतो नास्ति पातकम् ॥७८॥ कृषेरन्यतरा वृत्तिर्नास्त्येव सुकरा कलौ । न सुखं कृषितोऽन्यत्र यदि धर्मेण कर्षति ॥७९॥ अवस्त्रत्वं निरन्नत्वं कृषितो नैव जायते । अनातिथ्यं च दुःस्थत्वं गोमतो न कदाचन ॥८०॥ त्रैवर्णिकानां कृषिकर्मणो यो विधिः स ते विप्रवरोदितोऽसौ । पराशरस्यैव ऋषेर्मतेन द्विजैस्तथैवाचरणीय एषः ॥८१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु कृषिकर्मविधि निरू पणनामा षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

मातापित्रोर्गुरू णां च पूजा बहुमता मम । या द्विजानां गृहस्थानामिहामुत्र सुखप्रदा ॥१॥ यच्च तेऽभ्यनुजानीयुः स धर्म इति निश्चयः । एत एव त्रयो वेदास्त्रयो देवास्त्रयोऽग्नयः ॥२॥ त्रिष्वेतेष्वप्रमाद्यन् यस्त्रींल्लोकान् स जयेद्ध्रुवम् । नैतान् क्वाप्यवमन्येत नित्यं ह्यनुसरेद्द्विजः ॥३॥ तेषामनादरात् सर्वाः सत्क्रियाः स्युर्हि निष्फलाः । न चायं न परो लोकः शुभस्तदवमानिनः ॥४॥ कृत्वा यः सुकृतं कर्म तेभ्योर्पयति निर्ममः । सहस्रगुणितं पुण्यं तदेव स्यान्न संशयः ॥५॥ श्रोत्रियेभ्यो दशभ्यश्च सदाचार्योऽधिको मतः । तेभ्यो दशभ्य एकः स्यादुपाध्यायोऽधिकः किल ॥६॥ तेभ्यो दशभ्यश्च पिता गौरवेणातिरिच्यते । पितुर्दशगुणं माता पूजनीया गरीयसी ॥७॥ गुरुर्गरीयान् पितृतो मातृतश्चापि मे मतः । शरीरमेव सृजतः पितरौ धर्मकारणम् ॥८॥ गुरुस्तु ज्ञानदानेन शिष्यं शरीरबन्धनात् । विमोचयति तेनासौ गरीयानुच्यते ततः ॥९॥ दोषयुक्ता अपि च ते दूषणीया न सूनुना । न ताडया भर्त्सनीया वा पूजनीया हि सर्वथा ॥१०॥ उपदेशैर्निजाज्ञानं हृत्वा योऽमृतमृच्छति । तस्मै गुरवे द्रुह्येज्जानन्नस्य कृतं बुधः ॥११॥ यतश्च विद्यामाप्नोति वाङ्मनः कर्मभिस्तु तम् । यो नार्चयति तस्य स्याच्छुतं सर्वं हि निष्फलम् ॥१२॥ गुरोरनादरं कुर्याद्यः पुमान् दर्पमोहितः । भ्रूणहत्याधिकं पापं प्राप्नुयात्स न संशयः ॥१३॥

Shree Narayanmuni continued, "O Vipra! Many ancient sages have opined that a part of produce or earning from farming, trading or accepting charity must be donated to the Brahmins to negate any drawbacks attached to each activity. A Brahmin should give a quarter of what he receives in charity, a trader should give a third of his profit and a farmer should give a twentieth of his produce to the Brahmins to wash away their sins. Farming is the best occupation in Kali Yug. A farmer never goes hungry and without clothes. Farming done with the ethics, grants one happiness and prosperity. A farmer can serve and satisfy the guests and Devtas. O Shivram! I have reiterated the ethics of farming for Dwij as attested by Sage Parashar. All My Dwij disciples engaged in farming must obey these principles."

Thus ends the 16th Chapter of the Satsangi Jeevan.

CHAPTER 17

Shree Narayanmuni said, "O Shivram Vipra! I consider the respect given to one's guru and parents and looking after them as a great virtue. Such a virtuous person enjoys happiness in this and the next life. Mother, father and guru are three Vedas, triumvirate of Brahma, Vishnu and Shiva three sacred fires. Therefore, their edicts amount to Dharma. Nothing in three Loks (earth, heaven and hell) is difficult to achieve for one who honours his parents and guru. One must never insult them as their displeasure makes all noble deeds futile. One should not take pride in any Punya he has earned, as any Punya earned is due to their blessings. A teacher of Gayatri hymn, Acharya, is ten times better than a teacher of other Vedic hymns. Upadhyay, who gives Upavit, is ten times more reverent than an Acharya. A father is more reverent than ten Upadhyays while one's mother is ten times greater than his father. Indeed, a mother is greater than anybody else. Yet, I consider a guru in higher esteem than parents, because while parents give one a human body to undertake religious deeds, a guru gives one knowledge which can release him from the bondage of this world. Therefore, a guru is greater than parents. Parents and guru must always be revered

प्रजापतिं प्रीणयति पितरं प्रीणयन् पुमान् । मातरं प्रीणयन्पृथ्वीं प्रीणयत्येव पूरुषः ॥१४॥ ब्रह्मैव पूजितं तेन गुरुर्येन प्रपूजितः । मातृतः पितृतश्चापि तस्मात्पूज्यतमो गुरुः ॥१५॥ मातरं पितरं तस्माद् गुरुं चानुसरेत्सदा । एषां त्रयाणां द्रोग्धा तु कुम्भीपाके पतेद् ध्रुवम् ॥१६॥ मित्रद्रुहः कृतघ्नस्य सीरघ्नगुरुघातिनोः । यत्पापं जायते पुंसो निष्कृतिर्नास्ति तस्य हि ॥१७॥ पित्रादिभिस्त्रिभिर्नैव गृहस्थः संवदेत्क्वचित् । तथर्त्विग्भिर्मातुलेन दासैश्चातिथिभिः सह ॥१८॥ वृद्धबालातुरकृशैर्ज्ञातिसम्बन्धिबान्धवैः । भ्रात्रा दुहित्रा पुत्रेण जामीभिर्भार्यया तथा ॥१९॥ गृहस्थ एतैः संवादं न कुर्वीत कदाचन । एतैर्जितस्तु जयति सर्वाल्लोकान्न संशयः ॥२०॥ सम्यगाराधिता ह्येते लोकानेतान्नयन्ति हि । ब्रह्मलोकं गुरुर्दिव्यं प्राजापत्यं पिता तथा ॥२१॥ अतिथिस्त्विन्द्र लोकं च देवलोकं तथर्त्विजः । जामयश्चाप्सरोलोकं ज्ञातयो वैश्वदेविकम् ॥२२॥ सम्बन्धिबान्धवा दैशं पार्थिवं मातृमातुलौ । वृद्धबालातुरकृशा आन्तरिक्षं नयन्ति च ॥२३॥ भ्रात्रादयस्तथा लोकं भौमस्वर्गं नयन्ति हि । ततः सम्पोषयेदेतान्नित्यमेव गृहाश्रमी ॥२४॥ स्वहितार्थी द्विजन्मा च नित्यं सच्छास्त्रसेवनम् । कुर्यात्तदर्थाज्ञाने तु सतः पृच्छेच्च तद्विदः ॥२५॥ यः प्रवृत्तां श्रुतिं सम्यक् शास्त्रं वा ऋषिभाषितम् । दूषयेदनभिज्ञाय स भवेद् ब्रह्मघातकः ॥२६॥ यतेरन्नं न भोक्तव्यं प्राणैः कण्ठगतैरपि । गोमांसेन समं तत्तु सुराबिन्दुसमं जलम् ॥२७॥ यतीनां काञ्चनं दत्त्वा ताम्बूलं ब्रह्मचारिणाम् । चौराणामभयं दत्त्वा दातापि नरकं व्रजेत् ॥२८॥ यतिभ्यः श्रद्धया दद्याद्भिक्षां पात्रप्रपूरणम् । सर्वैं रसैरुपेतां च तत्पुण्यं स्यादनन्तकम् ॥२९॥ यो व्याधितानां भिक्षूणां कुर्यात्स्थानं शुभं च तान् । पथ्यादिभिः परिचरेत्तस्य पुण्यमनन्तकम् ॥३०॥ यतिं दृष्ट्वा समुत्थाय नत्वा पाद्यासनादिभिः । मानयेद्यो गृही नैव तस्य पुण्यं निरर्थकम् ॥३१॥ भिक्षमाणो ब्रह्मचारी यतिस्त्यागी द्विजोऽपि वा । येनापमानितो भिक्षामदत्त्वा स तु ब्रह्महा ॥३२॥ माता पिता गुरुः पत्नी स्वस्यापत्यानि चाश्रिताः । अभ्यागतोऽतिथिश्चाग्निः पोष्या नित्यममी नव ॥३३॥ दीनानाथविशिष्टेभ्यो

and respected, even if they have many faults."

Shree Hari continued, "O Brahmin! A Dwij Grahastha, or for that matter anybody, must never insult his guru by thought, speech or deeds; as guru has given him the knowledge to differentiate the good from bad. Whoever insults his guru attracts sin greater than killing an unborn child and all his knowledge is futile. One satisfies Braham by pleasing his father and satisfies Pruthvi by pleasing his mother. However, venerating his guru is equivalent of venerating almighty Bhagwan Purushottam. Therefore, a guru is more reverent than the parents. A Dwij is consigned to Kumbhipak hell for insulting or tormenting his parents and guru. Betraying a friend, ungrateful, destroying one's livelihood and insulting a guru are four sins for which there is no repentance. A person must never argue with his parents, guru, uncle, servants, guests and a priest conducting a Yagna. He must also not argue with his son, daughter, elder, cousins, relatives, child, weakling, one suffering from pain, brother's wife and own wife. Indeed, a person who is obedient to his parents and guru can make the whole world obedient to him. By pleasing and not arguing with any of the above, a person achieves following; not arguing with a guru leads him to Brahma Lok, father leads him to Satya Lok, a guest leads him to Indra Lok, priests lead him to heaven, brother's wife leads him to Apsara Lok, relatives and cousins lead him to Vishvadev Lok, mother and uncles lead him to Pruthvi, elders, children and weaklings lead him to other ethereal Lok while brothers, sons and daughters lead him to the highest heaven. Therefore, a Grahastha must always take good care and respect them for his own good."

Bhagwan Shree Narayanmuni continued, "O Brahmin! A Dwij wishing for his well-being should study the scriptures. Their profound meaning should be learned from scholars. By not understanding their intended or profound meanings, some people find fault and criticise the scriptures for their content. Such people are committing the sin that is equivalent to killing a Brahmin. A Grahastha must never accept water or food from a Sanyasi. Eating a Sanyasi's food is akin to eating meat and drinking his water is like drinking alcohol. Just as anyone offering gold to a Sanyasi, a quid to a Brahamchari and shelter to a thief is consigned to hell, anyone who accepts food or water from a Sanyasi is surely consigned to hell. Conversely, anyone offering food to Sanyasi earns great Punya. Similarly, A Dwij earns great Punya for building a hostel for Sanyasis and provides medicine for ill and poor. Punya of a Dwij is destroyed if he

दातव्यं भूतिकाम्यया । अदत्तदाना जायन्ते परभाग्योपजीविनः ॥३४॥ न्यायागतेन द्रव्येण कर्तव्यं पारलौकिकम् । दानं च विधिना देयं काले पात्रे च भावतः ॥३५॥ विधिहीनमपात्रे च यो ददाति प्रतिग्रहम् । न केवलं हि तद्याति शेषं तस्य विनश्यति ॥३६॥ अनृतेन क्षरेद्यज्ञःस्तपो विस्मयतः क्षरेत् । क्षरेत्कीर्तनतो दानमायुर्विप्रावमानतः ॥३७॥ वयोवृद्धांस्तपोवृद्धाञ्ज्ञात्युत्कृष्टान्यथोचितम् । मानयेद्विनयेनैव गृही निर्मत्सरः सदा ॥३८॥ विप्राणां ज्ञानतो ज्येष्ठ्यं बाहुजानां तु वीर्यतः । वैश्यानां धनधान्याभ्यामितरेषां तु जन्मतः ॥३९॥ पुरःस्थितं क्रमप्राप्तं ब्राह्मणं भोजनेऽर्चने । दाने चापि विहायान्यं न स्वीकुर्यात्कदाचन ॥४०॥ ब्राह्मणातिक्रमे दोषो मूर्खविप्रे न विद्यते । ज्वलन्तमग्निमुत्सृज्य न भस्मनि हूयते ॥४१॥ यो मानयेद् गुरुजनान् विनयेन विप्रान् साधूंश्च सोऽत्र लभते महतीं हि कीर्तिम् । मृत्वा परत्र च निजेप्सितभूरिसौख्यं प्राप्नोति वै गृहिजनो द्विजवर्य ! लोके ॥४२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु गुरुजनसन्माननिरू पणनामा सप्तदशोऽध्यायः ॥१७॥

अथाष्टादशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

वदाम्यथ सदाचारं गृहस्थानां हितावहम् । सद्भिराचर्यते यस्मात्सदाचारस्ततो मतः ॥१॥ आचारवन्तो मनुजा लभन्ते आयुश्च वित्तं च सुतांश्च सौख्यम् । धर्मं तथा शाश्वतमीशलोकमत्रापि विद्वज्जनपूज्यतां च ॥२॥ आचारेण सदा विद्वान् वर्तते यो जितेन्द्रियः । स ब्रह्म परमभ्येति वरेण्योऽमुत्र चेह च ॥३॥ आचारः परमो धर्म आचारः परमं तपः । आचारद्वर्धते ह्यायुराचारात्पापसङ्क्षयः ॥४॥ रागद्वेषरहिता अनुतिष्ठन्ति च भुवि । विद्वांसस्तं सदाचारं धर्ममूलं विदुर्बुधाः ॥५॥ प्रथमं

does not welcome or greet a Sanyasi or does not offer him a seat. A Dwij is committing a sin of killing a Brahmin by not giving alms or insulting a Brahamchari, Tyagi or Brahmin. The nine; mother, father, guru, wife, children, servants, alms seeker (or mendicant), guest and fire are considered one's dependents and should be looked after. A Dwij desiring prosperity must be prepared to give food to the poor, orphans and scholars. By not giving them food, one becomes mendicant himself in the next birth. Any charity done should be done from his judiciously earned wealth. A Grahastha should donate his wealth with faith. Donation given without faith or given to an unsuitable person leads to destruction of not only the donation, but the remainder of wealth as well. The rewards (Punya) of a Yagna are destroyed by lying, austerity by ego and donation by self-praise while one's life span is shortened by insulting the Brahmins. A Grahastha should always respect the elders,scholars and persons of a higher Varna. A Brahmin is great by his knowledge (and not age), a Kshatriya is great by his bravery, a Vaishya is great by his wealth and a Shudra is great by his age. The donation and food should be served to the Brahmins in order of their arrival and without discrimination. Just as one does not pour Ghee in ash instead of a fire, a scholar Brahmin should be venerated before an unlearned one even if the later has come before the former. O Shivram! A Dwij Grahastha respecting or venerating the elders, scholars, Brahmins and saints earns great fame and has his desires fulfilled in this life and a greater bliss after his death."

Thus ends the 17th Chapter of the Satsangi Jeevan.

CHAPTER 18

Shree Narayanmuni said, "O Shivram Vipra! Now I shall narrate Sadachar (ethical behaviour) for Grahastha devotees, which is attested as Dharma by the pious people. By following this Sadachar, a Grahastha attains long life, wealth, children, respect and fame in this life and eternal abode after death. Sadachar is the supreme Dharma and austerity, following which one can attain Bhagwan. It grants longevity and washes away the sins. The pious behaviour of the saints and scholars who have overcome infatuation and envy is called Sadachar and it is Dharma. Yama (restrain) and Niyams (resolutions) are primary elements of Dhrama. Truthfulness, forgiveness, honesty,

धर्मसर्वस्वं यमाश्च नियमा मताः । अतस्तेष्वेव कर्तव्यः प्रयत्नः सर्वथा बुधैः ॥६॥ सत्यं क्षमार्णवं ध्यानमानृशंस्यमहिंसनम् । दमः प्रसादो माधुर्यं मृदुतेति यमा दश ॥७॥ शौचं स्नानं तपो दानं मौनेज्याध्ययनं व्रतम् । उपोषणं ब्रह्मचर्यं दशैते नियमाः स्मृताः ॥८॥ कामं क्रोधं मदं मोहं मात्सर्यं लोभमेव च । अमून् षड्वैरिणो जित्वा सर्वत्र विजयी भवेत् ॥९॥ धर्ममेव सदा रक्षेत्परलोकसुखावहम् । नान्यः कोऽपि सहायोऽस्ति जनस्यामुत्र तं विना ॥१०॥ गृहेभ्योऽर्था निवर्तन्ते श्मशानात्पुत्रबान्धवाः । स्वकृतं केवलं कर्म गच्छन्तमनुगच्छति ॥११॥ अनभ्यासात्तु वेदानां सदाचारस्य वर्जनात् । आलस्यादन्नदोषाच्च द्विजान् मृत्युर्जिघांसति ॥१२॥ ततोऽभ्यसेत्प्रयत्नेन सदाचारं सदा द्विजः । तीर्थान्यप्यभिवाञ्छन्ति सदाचार समागमम् ॥१३॥ ब्राह्मे मुहूर्त उत्थाय चिन्तयेदात्मनो हितम् । रजन्या अन्तिमो यामो मुहूर्तो ब्राह्म उच्यते ॥१४॥ उपान्त्यो वा मुहूर्तोऽपि रजन्या ब्राह्मसंज्ञितः । तत्र निद्रा तु या नृणां सा पुण्यक्षयकारिणी ॥१५॥ सुप्त्वा प्रमादतस्तत्र तद्दोषस्यापनुत्तये । प्रायश्चितं प्रकुर्वीत पादकृच्छ्रं द्विजः खलु ॥१६॥ ध्यात्वा ततः स्वहृदये सद्गुरुं प्रणमेद्धरिम् । भक्तानां तस्य नामानि कीर्तयन्प्रणमेन्मुदा ॥१७॥ तद्विभूतीस्तथा देवान्महर्षींश्चापि संस्मरन् । पुण्यक्षेत्राणि गङ्गाद्याः सरितः प्रणमेत्स च ॥१८॥ प्रातः स्मरामि भवभीतिमहार्तिशान्त्यै नारायणं गरुडवाहनमब्जनाभम् । ग्राहाभिभूतवरवारणमुक्तिहेतुं चक्रायुधं तरुणवारिजपत्रनेत्रम् ॥१९॥ प्रातर्नमामि मनसा वचसा च मूर्ध्ना पादारविन्दयुगलं परमस्य पुंसः । नारायणस्य नरकार्णवतारकस्य पारायणप्रवरविप्रपरायणस्य ॥२०॥ प्रातर्नमामि भजतामभयंकरं तं प्राक् सर्वजन्मकृतपापभयापहत्यै । यो ग्राहवक्त्रपतिताङ्घ्रिगजेन्द्रघोरशोकप्रणाशनकरो धृतशङ्खचक्रः ॥२१॥ श्लोकत्रयमिदं पुण्यं प्रातः प्रातः पठेन्नरः । लोकत्रयपतिस्तस्मै दद्यादात्मपदं हरिः ॥२२॥ ततः पुमान् स उत्थाय कुर्याद्विण्मूत्रकर्म च । नैर्ऋत्यां शरविक्षेपमितां भूमिमतीत्य वै ॥२३॥ अन्तर्धाय तृणैर्भूमिं शिरः प्रावृत्त्य वाससा । कुर्यान्मूत्रपुरीषे तु शुचौ देशे च निर्जने ॥२४॥ दिवासंध्यासु

meditation, non violence, pity, self-restrain, satisfaction, integrity and compassion are ten Yamas while external and inner cleanliness, Snaan, religious austerity, charity, silence, worship of one's Ishtadev, study, keeping Vrat, fast and Brahamcharya are ten Niyams. Whoever overcomes the six vices; lust, anger, ego, infatuation, jealousy and greed can overcome anything. One must always protect Dharma by behaving according to it as only Dharma is useful in after life. Wealth remains hidden where concealed, the sons and brothers return from cemetery while only Dharma accompanies a soul after death. Not studying the Vedas, forsaking Sadachar, lethargy and eating indiscriminately are the main reasons a Dwij remains shackled to the cycle of death and rebirth. Therefore, a wise Dwij must study the Vedas as per his ability, behave religiously, associate with pious saints and visit shrines to enhance and strengthen his Dharma."

Shree Hari continued, "O Vipra! The last Pahor (three hours) or Muhurt (48 minutes) of a night is called BraahmMuhurt. A Dwij must wake up in BraahmMuhurt (a period before sunrise or 6'O clock) as sleeping during this period diminishes one's Punya. A Dwij must repent by undergoing a Padkruchch Vrat for remaining asleep in BraahmMuhurt. He should meditate upon his Ishtadev for a while and reminiscence the names of prominent saints and devotees. He should call to mind the names of the Devtas, great sages, shrines and holy rivers and bow to them. He should recite the following three hymns daily (while still in bed). 'To alleviate the pain and fear of bondage of this world, I meditate upon Bhagwan Narayan who rides an eagle, who is dusky yet radiant, whose eyes are like the petals of a newly bloomed lotus, who is bearing Sudarshan Chakra in His hand and who had granted Moksha to the elephant.' 'I bow down with mind, speech and body at the lotus feet of Bhagwan Narayan who is the only refuge of the devotees and Brahmins and rescues them from the quagmire like world.' 'I bow down to Bhagwan Narayan this morning who removes the fear of bondage of the world of His devotees and pardons the sins of His devotees committed in their previous lives, who removed sorrows of the elephant and granted him Moksha when death was near. I repeatedly bow down to Bhagwan Narayan holding conch and Chakra.' O Brahmin! Bhagwan Shree Hari grants His supreme abode to a Dwij who chants these three hymns with faith and devotion."

कर्णस्थब्रह्मसूत्र उदङ्मुखः । कुर्यान्मुत्रपुरीषे तु रात्रौ चेद्दक्षिणामुखः ॥२५॥ छायायामन्धकारे वा रात्रावहनि वा द्विजः । यथा सुखमुखः कुर्यात्प्राणबाधाभयेषु च ॥२६॥ बहिर्ग्रामान्न गन्तव्यं निशि तूत्सर्गकर्मणे । कार्यं गृहसमीपादौ तथा रोगिजनेन तत् ॥२७॥ मलोत्सर्गविधिं कृत्वा याम्यायां दिशि वा पुमान् । मृदाम्बुना चरेच्छौचं विशुद्धेऽथ जलाशये ॥२८॥ न तिष्ठन्नाप्सु नो विप्रगोवह्न्यर्केन्दुसम्मुखः । न फाल कृष्टभूभागे न मार्गे न नदीतटे ॥२९॥ गवां मध्ये धान्यमध्ये जीर्णदेवालये क्वचित् । विण्मूत्रष्ठीवनं नैव कुर्यात्स्त्रीसम्मुखस्तथा ॥३०॥ शतहस्तं परित्यज्य मूत्रं कुर्याज्जलाशयात् । शतद्वयं पुरीषे तु तीर्थं चैतच्चतुर्गुणम् ॥३१॥ गृह्णीयान्न मृदं मार्गान्नोषराद्विट्स्थलादपि । शौचोच्छिष्टां सजन्तुं च तथा वल्मीकरसम्भवाम् ॥३२॥ एका लिङ्गे गुदे तिस्रो दश वामकरे मृदः । देयाः सप्तोभयोर्दोष्णोस्तिस्रस्तिस्रश्च पादयोः ॥३३॥ एतदर्धं तु नारीणां शूद्राणां चापि कीर्तितम् । कुर्यान्निशीत्थं विप्रोऽपि पथि शूद्रवदा चरेत् ॥३४॥ एका लिङ्गे तु मृद्देया तिस्रो वामकरे तथा । उभयोः करयोर्द्वे च मूत्रशौचं प्रकीर्तितम् ॥३५॥ कुर्याद् द्वादश गण्डूषान् पुरीषोत्सर्जने द्विजः । मूत्रोत्सर्गे तु षट् कुर्याच्चतुरोऽपि धर्मवित् ॥३६॥ पीतशेषं शौचशेषं नाचामेदुदकं द्विजः । पात्रान्तरस्याभावे तत्किञ्चित्यक्त्वा तदाचरेत् ॥३७॥ एतच्छोचं गृहस्थानां द्विणं ब्रह्मचारिणाम् । त्रिगुणः वनिनां प्रोक्तं यतीनां च चतुर्गुणम् ॥३८॥ आर्तः कुर्याद्यथाशक्ति शक्तः कुर्याद्यथोदितम् । शौचमेतत्प्रयत्नेन देशकालानुसारतः ॥३९॥ कृते मूत्रपुरीषेऽपि यदि नैवोदकं भवेत् । तदा यर्ह्युदकप्राप्तिस्तदा स्नायात्सचैलकः ॥४०॥ अरण्ये ऽनुदके रात्रौ चौरव्याघ्राकुले पथि । कृत्वा मूत्रं पुरीषं च द्रव्यहस्तो न दुष्यति ॥४१॥ कर्तव्यं यत्नतः शौचं शौचमूला द्विजातयः । शौचाचारविहीनानां सर्वाः स्युर्निष्फलाः क्रियाः ॥४२॥ तत्सद्भिर्द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा । मृदम्बुभ्यां भवेद् बाह्यं भावशुद्धिस्तथान्तरम् ॥४३॥ न शुद्ध्येद् बाह्यशौचेन शौचमाभ्यन्तरं विना । तस्मादुभयथा शौचं यः करोति स शुद्ध्यति ॥४४॥ स्त्रियां द्रव्ये च लुब्धस्य प्राणिद्रोहरतस्य च । अवाच्यवक्तुः किं शौचैर्मृत्कूटैश्च नदीजलैः ॥४५॥ मुखस्य शुद्धये कुर्यात्प्रत्यहं दन्त धावनम् । अजन्तुना तु काष्ठेन कनिष्ठाग्रसमेन च ॥४६॥ द्वादशाङ्गुलमानं तत्सार्द्रं

Bhagwan Narayanmuni continued, "A Dwij should get up from bed and go far away from the village on the Southwest to answer the call of nature. He should cover the ground with grass, cover his head and place Upavit on his ear while defecating. He should sit facing the North in daytime or evening, face the South or whichever side is convenient at night when defecating. He may sit facing any direction if there is any danger facing the stipulated direction. One should not go outside the village at night and old or ill may defecate near their homes. One must never defecate or urinate in water, while standing up, in a cowshed, on a ploughed field, on banks of a river, on the road, in presence of women, amidst the herd of cattle, in a disused temple, in a barnyard or facing a Brahmin, the sun, moon, fire or a cow. He should not defecate within two hundred feet of a body of water (river or lake) and eight hundred feet of a shrine, temple or other holy place and he must not urinate within a hundred feet of a body of water and four hundred feet of a temple or shrine. He should wash his hands and feet thoroughly by soil and water. He must not use the soil from a mole hill, left behind by others or from the vicinity of where he had defecated. He should use clean and fresh soil. He should wash his penis once, anus thrice, left hand ten times, both hands together seven times and feet three times each with clay and water after defecation. The women and Shudra should do half of this for their cleanliness and so should anyone if they needed to go while travelling. A Dwij should wash his penis once, left hand thrice and two hands together twice with earth and water for cleanliness after urinating. A Dwij should gargle his mouth twelve times after passing stool and four to six gargles after urinating. He should not drink the water left over after washing up or gargle from the same vessel. In an absence of another vessel, he should throw away some water from that vessel before drinking to quench his thirst. The mode of cleanliness described above is for a Dwij Grahastha. A Brahamchari should do double, a Vanprasthi should do triple while a Sanyasi should do quadruple as described for a Grahastha. Old and ill should use their discretion after taking place and time into consideration while maintaining cleanliness. In the absences of water immediately after passing stool or urine, one must take a bath with clothes worn when water becomes available. Utensils such as Kamandalu and money being carried do not become impure when one goes

विप्रस्य कीर्तितम् । एकैकाङ्गुलह्रासं च क्षत्रादीनां क्रमान्मतम् ॥४७॥ प्रतिपद्दर्शषष्ठीषु व्रताहे श्राद्धवासरे । सङ्क्रान्तावपि काष्ठेन न कुर्याद्दन्तधावनम् ॥४८॥ अलाभे दन्तकाष्ठस्य निषिद्धे च तथाऽहनि । अपां द्वादश गण्डूषैर्विदध्याद्दन्तधावनम् ॥४९॥ यस्तु गण्डूषसमये तर्जन्या दन्तधावनम् । करोति स तु मूढात्मा युज्यते पापकर्मणा ॥५०॥ नवाऽश्यककर्माणि द्विजानां प्रतिवासरम् । स्नानं संध्या जपो होमः स्वाध्यायो देवतार्चनम् ॥५१॥ वैश्वदेवं तथातिथ्यं नवमं पितृतपर्णनम् । हीनः कर्मभिरेतैस्तु ज्ञेयश्चण्डाल एव सः ॥५२॥ उत्साह मेधासौभाग्यरू प सम्पत्प्रवर्तकम् । मनः प्रसन्नताहेतुः प्रातः स्नानं प्रशस्यते ॥५३॥ प्रातः स्नानं हरन्त्यंहो दारिद्र्यं ग्लानिमेव च । अशुचित्वं च दुःस्वप्न तुष्टिं पुष्टिं प्रयच्छति ॥५४॥ जलाशये च कुत्रापि भूरिजन्तुसमाकुले । आपद्यपि न कर्तव्याः स्नानशौचादिकाः क्रियाः ॥५५॥ जलाशये निर्मलेऽपि नीचजात्युपसेविते । स्नानादिका क्रिया नैव कर्तव्यापद्यपि क्वचित् ॥५६॥ न नीचजातिसम्बन्धी वृक्षो वासाय च स्थलम् । उपलिप्तमपि क्वापि स्वीकर्तव्यं द्विजातिना ॥५७॥ अन्नं वासस्थलं चाम्बु यस्य स्यात्तस्य तत्त्वतः । जात्यादिकमपृष्ट्वैव स्वीकार्यं नैव कर्हिचित् ॥५८॥ संध्याहीनोऽशुचिर्विप्रो ह्यनर्हः सर्वकर्मसु । यदन्यत्कुरुते पुण्यं न तस्य फलभाग्भवेत् ॥५९॥ विधियज्ञाः पाकयज्ञा ये चान्ये बहवो मखाः । सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम् ॥६०॥ धनोपार्जनसक्तो यो नादधात्यनलं द्विजः । सायं प्रातर्न वा होमं कुर्यात्स नरकं व्रजेन् ॥६१॥ यथाशक्ति न यो वेदं तदङ्गं वाऽपि भारतम् । पुराणं वा हरेः स्तोत्रं पठेत्स ब्रह्महा द्विजः ॥६२॥ यो न पूजयते नित्यं भक्त्या देवं जगत्प्रभुम् । स रासभत्वं लभते ततः शूकरतां द्विजः ॥६३॥ माध्याह्निकं वैश्वदेवं गृहस्थः स्वयमाचरेत् । पत्नी सायं बलीन् दद्यात्सिद्धान्नैर्मन्त्रवर्जितम् ॥६४॥ अकृत्वा वैश्वदेवं तु भुञ्जते ये द्विजाधमाः । इह लोकेऽन्नहीनाः स्युः काकयोनिं व्रजन्त्यथ ॥६५॥ निष्पापान् क्रोद्रवान् माषानाढकीश्चणकांस्तथा । तैलपक्वं

to answer the call of nature at night, while travelling or in an absence of water. A Dwij must maintain proper cleanliness as any religious deeds such as Sandhya or veneration are futile without cleanliness."

Shree Swaminarayan Bhagwan continued, "O Brahmin! Washing up with soil and water is outer cleanliness while purity of thought is inner cleanliness. Outer cleanliness is useless unless accompanied by the inner purity. Therefore, A Dwij must maintain both types of cleanliness together. What use is external cleanliness when the mind is engrossed with wealth and woman, body tormenting other living beings and speech telling lies? Washing his body with a mound of earth and water from holy rivers is useless for such an insolent man. A Dwij should brush his teeth with a Datan (a thin wooden toothbrush) of fresh twig which is as thick as a tip of his little finger. A Brahmin should use a nine inch (approximately) twig while descending Varnas should use progressively an inch shorter. A Dwij should not brush his teeth on Amavasya, Padvo, days of Vrat and at times of Sankranti. Mouth should be gargled twelve times instead on the days proscribed to brush teeth or when a Datan is not available. Only a fool or a sinner brushes his teeth with the first finger while gargling his mouth. A wise Dwij must perform these nine daily; Snaan, Sandhya, Japa, Homa, Svadhyay, Puja, Vaishvadev, feed a guest and Tarpan. A Dwij not performing these nine is akin to a Shudra."

Bhagwan Shree Hari continued, "O Shivram Vipra! A morning Snaan grants one enthusiasm, intelligence, good fortune, beauty, wealth and mental fulfilment. It removes sins, poverty, impurity, uncleanliness and bad dreams. It even makes the body healthy. One must not bathe, even in an emergency, in a stagnated and dirty lake or a lake used by the low caste persons even if its water is clean. Similarly, A Dwij must not live at a place or rest under a tree frequently used by people of low caste. Food, water and hospitality must never be accepted without ascertaining Varna of provider. A Dwij who has not performed Sandhya is not fit to undertake other religious activities and he gets no Punya if he insists on doing so. Japa is considered an important Yagna, indeed higher than many result oriented Yagnas. A Dwij who does not perform Homa at morning and evening due to lethargy or obsession with earning wealth is consigned to hell. A Dwij who does not learn the Vedas or other scriptures such as the Mahabahrat or Bhagwat is deemed to be a killer of a Brahmin. A Dwij is reborn as a dog and swine for not regularly worshipping Bhagwan Narayan daily. A Dwij should perform Vaishvadev

लवणयुग्वैश्वदेवे विवर्जयेत् ॥६६॥ हुतेन लीयते पापं स्वाध्यायाच्छान्तिमेति च । देवार्चनेन लभते दिव्यं लोकमभीप्सितम् ॥६७॥ अन्नार्थिनि समायाते पात्रापात्रं न चिन्तयेत् । अपि श्वपाके शुनि वा नैवान्नं निष्फलं भवेत् ॥६८॥ यो न तर्पयते पितॄनुदकाञ्जलिभिर्द्विजः । तदङ्गरुधिरं ते च पिबन्ति प्रत्यहं ननु ॥६९॥ प्रागेव मुक्तेः शृणुयात्पुराणं चेत्संहितामात्रमसौ शृणोतु । सार्थं तु भुक्त्वा निशि वाऽपराह्णे द्विजानुघस्रं शृणुयाद्गृहस्थः ॥७०॥ समागमं चाच्युतभक्तिभाजां यथावकाशं प्रतिवासरं सः । कुर्यात्सतां धर्मपरायणानां सद्बुद्धिलब्धिस्तत एव यत्स्यात् ॥७१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे सदाचारेषु द्विजानामाह्निकविधिनिरू पणनामाऽष्टादशोऽध्यायः ॥१८॥

अथैकोनविंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

प्रातः कृत्यं विधायैव प्रत्यहं गुरुवन्दनम् । गृही कुर्याच्च गुरवस्तस्मै दद्युः शुभाशिषः ॥१॥ आचार्यं स्वमुपाध्यायं मातरं पितरं गुरुम् । धर्मवृद्धं वयोवृद्धमभिवन्देत सर्वथा ॥२॥ लौकिकं वैदिकं वापि ज्ञानमाध्यात्मिकं तथा । आददीत यतस्त्वं तु पूर्वमेवाभिवादयेत् ॥३॥ पाषण्डिनं च पतितं नास्तिकं पापदूषितम् । साधुद्रुहं कृतघ्नं च न नमेद्गुरुमप्यसौ ॥४॥ धावन्तं च प्रमत्तं च स्नानमुत्सर्गकर्म च । कुर्वन्तं दन्तधावं च वमन्तं नाभिवादयेत् ॥५॥ जपयज्ञव्रतस्थं च समित्पुष्पकुशानलान् । उदपात्रं च भैक्षं च वहन्तं नाभिवाद्येत् ॥६॥ देवताप्रतिमां दृष्ट्वा यतिं दृष्ट्वा च वैष्णवम् । सद्यः कुर्यान्नमस्कारं प्रायश्चित्यन्यथा भवेत् ॥७॥ एवं योषापि श्वश्वाद्या योषाश्च प्रणमेद्गुरुम् । उदक्यां सूतिकां नारीं सा न वन्देत पापिनीम् ॥८॥ अभिवादनशीलस्य नित्यं वृद्धोपसेविनः । चत्वारि तस्य वर्धन्ते आयुः प्रज्ञायशो बलम् ॥९॥ कायेन त्रिविधं कर्म वाचा चापि चतुर्विधम् ।

(offering to the Devtas) himself at noon and ask his wife to perform it at evening without chanting the Vedic hymns. A fool Dwij becomes impoverished in this life and is reborn as a crow in the next life for abandoning Vaishvadev. Urad, Tuver, white beans, gram or anything cooked in oil or laced with salt must not be used for offerings to the Devtas. Homa destroys sins, Svadhyay removes worldly sorrows and worship of Bhagwan grants heaven or His abode. One must not check suitability of anybody who comes to ask for food. Indeed, food offered to dogs or a sinner does not go waste. A Dwij who does not perform Tarpan of his Pitris (dead ancestors) suffers the pain equivalent of someone drinking his blood. If Grahastha are interested in listening to the scriptures like Bhagwat every day, they should listen to just the verses (without explanation) before dinner and listen to its explanations only after having their dinner. All Grahastha should associate with pious and religious devotees as time permits because only such an association gives them the required wisdom and higher intellect."

Thus ends the 18th Chapter of the Satsangi Jeevan.

CHAPTER 19

Shree Narayanmuni said, "O Brahmin! A Grahastha should bow to his guru after concluding his morning routine of Snaan, Sandhya, etc. The blessings that he receives alleviate many of his problems. One should consider the following as his guru and should regularly bow down to them; an Acharya who taught him the Gayatri hymn, Upadhyay who gave him Janoi and taught him the Vedas, a teacher, mother, father, scholar and elder. He should first bow to a guru who taught him the Vedas or spiritual knowledge. However, he must not bow down to someone who supports spurious religious beliefs, a sinner, an atheist, those who antagonise saints and the ungrateful, even if he happens to have taught him previously. He must not bow down to or greet his guru while he is walking hastily, distracted, bathing, answering the call of nature, brushing his teeth, vomiting, performing Japa or Homa, keeping silence as a part of Vrat, bringing flowers, Darbh or fire and having a water pitcher or alms bowl in his hand. A Grahastha, upon noticing a Murti of Bhagwan, a devotee, Tyagi or Sanyasi should always bow to them with folded hands. Similarly a Grahastha woman should bow to her elder relatives such as mother-in-law and a wife of a guru. She should not

मनसा त्रिविधं चेति दशकर्मपथांस्त्यजेत् ॥१०॥ प्राणिनां हिंसनं स्तैन्यं परदाराभिमर्शनम् । एतानि त्रीणि कायेन सर्वथा परिवर्जयेत् ॥११॥ असत्प्रलापं पारुष्यं पैशुन्यमनृतं तथा । चत्वारि वाचां कर्माणि वर्जयेच्च प्रयत्नतः ॥१२॥ अभिध्यानं परस्वस्य परस्यानिष्टचिन्तनम् । वेदवादेषु नास्तिक्यं मनसा त्रीणि सन्त्यजेत् ॥१३॥ अरावप्युचितं कार्यमातिथ्यं गृहमागते । छेत्तुमप्यागते छायां नोपसंहरति द्रुमः ॥१४॥ न निषिद्धतिथौ भार्यामुपगच्छेन्न पुष्पिणीम् । अप्राप्तरजसं नैव न व्रतस्थां न रोगिणीम् ॥१५॥ व्रतस्थायाः स्वभार्याया यो गृही काममोहितः । व्रतभङ्गं कारयति कुम्भीपाके स पच्यते ॥१६॥ लशुनं श्वेतवृन्ताकं पलाण्डुं गृञ्जनं तथा । न भक्षयेद् द्विजो धीमान् कलिङ्गं च कदाचन ॥१७॥ उद्यन्तं च न वीक्षेत नास्तं यान्तं न मध्यगम् । न राहुणोपसंसृष्टं न चाम्बुस्थं दिवाकरम् ॥१८॥ देवतायतनं विप्रं धेनुं मधु मृदं घृतम् । जातिवृद्धं वयोवृद्धं विद्यावृद्धं तपस्विनम् ॥१९॥ अश्वत्थं चैत्यवृक्षं च गुरुं जलभृतं घटम् । सिद्धान्नं दधि सिद्धार्थान् गच्छन् कुर्यात्प्रदक्षिणम् ॥२०॥ वृद्धभारिनृपस्नातस्त्रीरोगिवरचक्रिणाम् । मत्तोन्मत्त त्यागिनां च पन्था देयो हि वर्त्मनि ॥२१॥ अध्वनीनं श्रोत्रियं च त्यागिनं क्षुधितं तथा । भोजयेत्परया प्रीत्या मानयेच्च यथोचितम् ॥२२॥ यस्य कोष्ठगतं त्वन्नं वेदाभ्यासेन जीर्यते । स तारयति दातारं दशपूर्वान् दशावरान् ॥२३॥ सम्भोज्य भक्तानतिथीनाग्रामान्तादनुव्रजेत् । सर्वत्र विनयः कार्यः मद्भक्तेषु विशेषतः ॥२४॥ परपाकरुचिर्न स्यादनिन्द्यामन्त्रणादृते । वाक्पाणिपादचापल्यं वर्जयेच्चातिभोजनम् ॥२५॥ चतुरस्रं त्रिकोणं च वर्तुलं चेत्यनुक्रमात् । विप्राद्यैर्मण्डलं कार्यं पात्राधस्तातु भोजने ॥२६॥ प्राणाग्निहोत्रविधिना दद्यादादौ षडाहुतिः । स्वाहान्तैः प्रणवाद्यैश्च सात्मप्राणादिनामभिः ॥२७॥ तर्जनीमध्यमाङ्गुष्ठैः प्राणस्याहुतिरीरिता । कनिष्ठानामिकाङ्गुष्ठैरपानस्याहुतिः स्मृता ॥२८॥ मध्यमानामिकाङ्गुष्ठैर्व्यानस्य परिकीर्तिता । मध्यमानामिकान्याभिसदानस्याहुतिर्मता ॥२९॥ समानस्य तु

bow to a woman who has given birth to a child recently, is in menses and a sinner. A householder who regularly bows to the elders and greets them with respect enhances his longevity, wisdom, fame and strength. A Grahastha should not commit these ten sins; three of body, four of speech and three of mind. Killing living beings, adultery and stealing are three sins of body. Lying, speaking harshly, revealing someone's secret and levelling false allegations are four sins of speech. Making plans to steal someone's assets, wishing bad of somebody and misinterpreting, not believing or negating the sanctity of the Vedas are three sins of mind. One must not think of committing such sins. O Shivram! Just as a tree provides its shade to a person who has come to cut it, a Grahastha should greet warmly even an enemy who has come to his doorstep."

Bhagwan Shree Hari continued, "O Vipra! A householder must not have sex with his wife when she is in menses, observing a Vrat, ill and on Ekadashi and Dwadashi. A husband who forces himself upon an unwilling wife goes to Kumbhipak hell. A wise Dwij Grahastha must not eat garlic, onion, white aubergines, Grunjan (a red bulb similar to garlic) and Kalingadu (wild watermelon). He must not watch the sun when it is rising, setting, directly above the head (at midday) or eclipsed and he must not see its directly reflected image in water. If he ever sees a temple, Brahmin, cow, honey, mound of earth, Ghee, elder, scholar, Sanyasi, Peepal tree, guru, pot of water, cooked food, yoghurt and snake; he must walk keeping them on his right side. He must give way to an approaching aged person, person bearing a load on his head, a king, scholar, woman, bridegroom, drunk, mad, the ill and a saint. He should always welcome and feed a guest, Kshatriya, Tyagi and the hungry. A Brahmin scholar of the Vedas can redeem twenty one; ten previous and ten future generations of a person who satisfies him with food. A Grahastha should accompany his guest to the outskirt of his village to bid adieu after feeding him. He must respect and show humility towards all, especially towards the pious devotees. He must not be infatuated with eating at the place of others. However, there is no harm in accepting their hospitality upon invitation. One must control agility of eyes and limbs and gluttony."

Shree Narayanmuni continued, "O Shivram Vipra! A Brahmin, Kshatriya, Vaishya and Shudra should draw (imaginary) a square, triangle, circle and crescent under his dinner plate at dinner time. He should chant five hymns starting with 'Aum' and ending with 'Swaha'. Each of these five hymns should have a name of one of the five Vayu (winds) of body; e.g. 'Aum Pranay Swaha' and 'Aum Adanay Swaha'. The sixth hymns

सर्वाभिराहुतिश्चान्तरात्मनः । एता दन्तैः स्पृशेन्नैव ग्रसे द्रसनया द्विजः ॥३०॥ यतिवृद्धब्रह्मचारिगर्भिण्यातुरबालकान् । सम्भोज्यातिथिभृत्यांश्च भुञ्जीयातां तु दम्पती ॥३१॥ कृष्णरामोपेन्द्रजन्मदिनेष्वेकादशीषु च । शिवरात्र्यां च नाश्नीयाद् गृहस्थोऽन्नं विनाऽऽपदम् ॥३२॥ व्रतेष्वेतेषु च क्वापि वैष्णवैर्व्यावहारिकम् । कर्म नैव प्रकर्तव्यं पारतन्त्र्यापदौ विना ॥३३॥ नाश्नीयाद्भार्यया सार्धं नैनामीक्षेत चाश्नतीम् । क्षुवन्तीं जृम्भमाणां च न चासीनां यथासुखम् ॥३४॥ नाञ्जयन्तीं स्वके नेत्रे न चाभ्यक्तामनावृताम् । न पश्येत्प्रसुवन्तीं च न मेहन्तीं स्त्रियं क्वचित् ॥३५॥ न संध्ययोर्न दिवसे न निश्याद्यन्तयामयोः । शयीत नाशुचिः क्वापि नाश्नीयात्सन्ध्ययोर्द्वयोः ॥३६॥ रामं स्कन्दं हनूमन्तं वैनतेयं वृकोदरम् । शयने यः स्मरेन्नित्यं स दुःस्वप्नं न पश्यति ॥३७॥ नाचक्षीत धयन्तीं गां नैन्द्रं चापं च दर्शयेत् । नैकः स्वपेत्क्वचिच्छून्ये नैकलश्च पथि व्रजेत् ॥३८॥ स्त्रीधर्मिण्या नाभिवदेन्न रहश्च परस्त्रिया । एकाकिनीं व्रजन्तीं च भाषयेन्न परस्त्रियम् ॥३९॥ अपेयं न पिबेत् क्वापि नैवाभक्ष्यं च भक्षयेत् । अदेयं नैव दद्याच्च कुर्यान्नाकार्यकर्म च ॥४०॥ अभाष्यान्नैव भाषेत न विक्रीणीत गर्हितान् । अत्याज्यानि त्यजेन्नैव पतिताद्यैर्न संविशेत् ॥४१॥ काणानन्धांश्च कुब्जांश्च केकराक्षान् कुणीस्तथा । खञ्जान् मूकांश्च बधिरांश्चनाधिक्षिपेत्क्वचित् ॥४२॥ दम्पत्योर्विप्रवह्न्योश्च शिवोक्ष्णोर्विष्णुतार्क्ष्ययोः । अन्तरा नैव गच्छेच्च स्त्रियोश्च गुरुशिष्ययोः ॥४३॥ दाने आचमने होमे भोजने देवतार्चने ! स्वाध्याये गुरुदेवाग्रे प्रौढपादो भवेन्न हि ॥४४॥ आसनारू ढपादश्च जानुनोर्वापि जङ्घयोः । ऊ र्वोश्च कृतपादो यः प्रौढपादः स उच्यते ॥४५॥ आत्मनाम गुरोर्नाम नामातिकृपणस्य च । आयुः कामो न गृह्णीयाज्ज्येष्ठापत्यकलत्रयोः ॥४६॥ गुरुं तपस्विनं वृद्धं विद्यावन्तं च सद्गुणम् । नाभाषयेद्वैष्णवं च त्वङ्गारेण च नराधिपम् ॥४७॥ परक्षेत्रे चरन्तीं गां सूचयेन्नैव पूरुषः । अपायितोदकान् क्वापि बध्नीयान्न पशून्निशि ॥४८॥ न देव

should include only Aum and Swaha i.e. 'Aum Swaha'.

The first morsel held with the first and second fingers and thumb is an offering to Pran; the next morsel held with the ring and small fingers and thumb is an offering to Apan, the following morsel held with the middle and ring fingers and thumb is an offering to Vyan; the next morsel held with the middle, ring and any other finger is an offering to Udan and the fifth morsel held with the thumb and all fingers is an offering to Saman. The sixth morsel may be held as per normal liking. Each morsel of food, accompanied by an appropriate hymn should be gulped down without chewing. A Grahastha couple should eat only after feeding the aged, Brahamchari, a pregnant woman, children, guest and servants. The householders must not eat grains on Ekadashi, RamNavami, Janmashtami, Shivrati and Vaman Jayanti and try not to conduct any normal business related activity unless absolutely necessary. A Dwij male Grahastha should not dine with his wife. He should not look at his wife while she is eating, sneezing, yawning, relaxing, massaging her body, answering calls of nature, naked, smearing kohl to her eyes and giving birth. He should not sleep at dawn, dusk, the first and last Pahor of the night, during the day and with dirty clothes or body. (Dawn and dusk are nominally set at 6'O clock). He must not eat at dawn or dusk. One can save himself from bad dreams by reminiscing Parshuram, Kartik, Hanuman, Garud or Bhimsen while going to bed."

Shree Swaminarayan Bhagwan continued, "O Vipra! A Dwij must not inform an owner of a cow suckling her own udders or her calf is drinking her milk. He must never point out a rainbow in the sky to anybody else. He must not sleep alone in a vacant house and nor should he walk alone on a road. He should not talk to a woman in her menses, walking alone on a road or a woman in seclusion. He must not give away his wife nor should he ever abandon his family. He must not consume alcohol meat or other inedible and must not steal anything. He must not associate or speak to atheist and sinners and not trade in forbidden items such as animal skins or blue lac. He must never abandon his Dharma even for a seemingly great reward. A Dwij householder should not treat blind, deaf, mute, lame, hunchback, ill or otherwise disabled persons with contempt or derision. He must not come between a wife and husband, a Brahmin and scared fire, Shiva and Nandi (his mount, a bull), Vishnu and Garud (his mount, an eagle) and two women. He should not crouch or sit putting one leg over the other straightened leg at a time of Homa, Achman, eating, worship, Svadhyay, giving donation

गुरुविप्रेभ्यो दीयमानं निवारयेत् । नात्मश्लाघां प्रकुर्वीत परनिन्दां च वर्जयेत् ॥४९॥ न शस्त्र सर्पैः क्रीडेच्च न कूपोत्प्लवनं चरेत् । न पादप्रक्षालनं कुर्यात्पादेनैव पुमान् क्वचित् ॥५०॥ अग्नौ न प्रक्षिपेदग्निं न गुरोर्दुष्कृतं वदेत् । सुहृन्मरणमार्तिं वा न स्वयं श्रावयेत्परान् ॥५१॥ प्रत्यक्षं लवणं नैव गृह्णीयाद्भोजने सुधीः । सूर्यं पश्यन्स्मरेद्विष्णुं दुराचारस्य दर्शने ॥५२॥ श्रुतिस्मृति विरुद्धं च पाषण्डं हैतुकं तथा । अनीश्वरं च यच्छास्त्रं तत्त्यजेद्दूरतः पुमान् ॥५३॥ श्वस्पृष्टं शकुनोच्छिष्टं केशकीटाद्युपाहतम् । भार्योच्छिष्टं गवाद्यातमन्नं नैव च भक्षयेत् ॥५४॥ मद्यमांसादि संस्पृष्टं तथा स्पृष्टमुदकया । अन्नं नायाच्च शाकादि विड्जातं परिवर्जयेत् ॥५५॥ चैत्यवृक्षं च न च्छिन्द्यान्मार्गे छायातरुं तथा । शय्यासने न चा क्रमेत्तस्मादुत्कृष्टनीचयोः ॥५६॥ न चामङ्गल्यशीलः स्यान्नैवामङ्गल्यवागपि । न चाधर्मोपदेशेन द्रव्यं कस्यचिदाहरेत् ॥५७॥ न वञ्चयेत्कर्मकरान् साधयित्वाऽर्थमात्मनः । न लोभयेत्स्त्रियं काञ्चिन्मादकं नैव भक्षयेत् ॥५८॥ न धर्मं ख्यापयेद्विद्वान्न पापं गोपयेत्तथा । कुर्वीतात्महितं नित्यं सर्वभूतानुकम्पनम् ॥५९॥ वयसः कर्मणोऽर्थस्य श्रुतस्या भिजनस्य च । देहस्य वाचो बुद्धेश्च योग्यं कर्म समाचरेत् ॥६०॥ ब्रह्मस्वमथ देवस्वं प्राणान्तेऽपि न चाहरेत् । अधिकं कालकूटाद्धि तद्विषं परिचक्षते ॥६१॥ अदतं कस्यचिद्वस्तु गृह्णीयान्नैव किञ्चन । न हि स्तेयसमं पापमन्यज्जीवातिदुःखदम् ॥६२॥ काष्ठं फलं तृणं पुष्पं प्रकाशं वै हरेत्क्वचित् । केवलं धर्मकृत्यार्थमन्यथा पतितो भवेत् ॥६३॥ मिथ्यापवादं कस्यापि न ब्रूयात्कर्हिचित्पुमान् । ब्रुवन्पतति पूयोदे यावच्चन्द्रदिवाकरौ ॥६४॥ सत्यमेव सदा ब्रूयादन्यद्रोहो न तेन चेत् । नास्ति सत्यसमं पुण्यमित्युवाच प्रजापतिः ॥६५॥ अश्वमेध सहस्रं च सत्यं च तुलया धृतम् । पुरा विरिञ्चिना तत्र सत्यमेवात्यरिच्यत ॥६६॥ स्त्रीषु नर्मणि

or in front of Bhagwan or his guru. A householder should not speak his wife's, guru's, elder son's, elder daughter's, sinner's or his own name (unless asked for). Calling them out with their names reduces their life span. Guru, saint, elder, scholar, virtuous, devotee and king must always be addressed with due respect. He must not alert an owner of a field about a cow grazing on it and not tie his cattle for night without giving them water. He must not stop anyone making charitable donations to Bhagwan, guru or Brahmins. He should not criticise or backbite others and not heap praise on himself. Any Dwij should not try to jump over a well, play with weapons, wash his feet by rubbing one foot with the other, play mischief with fire, reveal the faults of his guru to anybody and not foretell about an imminent death or misfortune."

Bhagwan Shree Narayanmuni continued, "O Brahmin! A wise Dwij must not add salt to a prepared meal at the time of eating. He should chant Bhagwan's name and look at the sun after sighting a known rogue or sinner. He should forsake a philosophy or point of view that is against the grain of the Shrutis or Smrutis, put forward just for the sake of arguments, contrary to Sanatan Dharma or negates the existence of Bhagwan in Sakaar form. He must not eat food touched by birds or dogs, containing hair or minute insects, food that has come into contact with meat or alcohol, cooked by a menstruating woman or left over on a plate by his wife and in a dirty place. He should not cut down any trees at a roadside which provides shade to the travellers or a tree reserved for veneration in a shrine. He should not cross over the bed of an eminent scholar or a sinner. He should not behave or speak in a proscribed manner. He should not entice anyone to give up his wealth to him or entrap a woman. A householder must remunerate a tradesman or labourer with the amount previously agreed. He must not consume any intoxicating substances. A wise man never shows off his good deeds nor hides his misdeeds. He should be compassionate towards all living beings. He should always act according to his age, clan, education, Varna, wealth, health, pledge (vow) and intelligence. He must never accept or use wealth belonging to Bhagwan or a Brahmin because such wealth is deadlier than any known poison. He must not take anything belonging to others without prior permission as stealing is very damaging to a thief. A wise man must not take flowers, fruits or grass without the owner's permission even to use for Bhagwan's worship. It is even worse if he takes anything for his personal use. He must not level false allegations against anyone; otherwise he is consigned to hell called Puyod till eternity. He must always speak truth. Though, there is no Punya

वृत्त्यर्थे विवाहे प्राणसङ्कटे । गोविप्रगुरुकार्यार्थे नानृतं चापि दुष्यति ॥६७॥ भद्रमेव सदा ब्रूयाद्भद्रमेव विचिन्तयेत् । भद्रैरेवेह संसर्गं कुर्यान्नाभद्रपुरुषैः ॥६८॥ नोद्वृत्तोन्मत्तमत्तैश्च नाविनीतैश्च कर्हिचित् । कुर्यान्मैत्रीं न चाशीलैर्नच चौर्यादिदूषितैः ॥६९॥ न चातिव्ययशीलैश्च न लुब्धैर्नातिवैरिभिः । नासत्यवादिभिः क्रूरैर्न स्त्रैणैर्लोकनिन्दकैः ॥७०॥ न द्यूतसक्तैर्न न्यूनैर्न वेश्यागामिभिः क्वचित् । सहासीत न निःस्वैश्च न च दैवपरैर्नरैः ॥७१॥ कुर्वीत साधुभिर्मैत्री सदाचारावलम्बिभिः । विद्याविनयसम्पन्नैर्नित्यमुद्योगशालिभिः ॥७२॥ नागाधाम्ब्ववगाहेत न प्रदीप्तं गृहं विशेत् । नारोहेद्वृक्षशिखरं दन्तान्सङ्घर्षयेन्न च ॥७३॥ चतुष्पथं चैत्यतरुं स्मशानोपवनानि च । दुष्टस्त्री सन्निकर्षं च वर्जयेन्निशि सर्वदा ॥७४॥ अप्यर्थहानिः सोढव्या वैरेणार्थागमं त्यजेत् । नोच्चासनं गुरोरग्रे सेवेत न कदाचन ॥७५॥ शमं नयति यः क्रुद्धान् सर्वान् बन्धूनमत्सरी । भीतांश्चाश्वासयेद्यस्तु स्वर्गस्तस्याल्पकं फलम् ॥७६॥ जिह्वा भार्या सुतो भ्राता मित्रदाससमाश्रिताः । यस्यैते विनयाढ्याः स्युस्तस्य सर्वत्र गौरवम् ॥७७॥ नोर्ध्वं न तिर्यग्दूरं वा वीक्षमाणश्च पर्यटेत् । युगमात्रं महीपृष्ठं नरो गच्छेद्विलोकयन् ॥७८॥ अन्वये सति सर्वस्वं भार्यां च शरणागतम् । कुलवृत्तिं च पुत्रांश्च दद्यान्नापद्यपि क्वचित् ॥७९॥ ऋणशुद्धिं स्ववंशं च वस्तूनां क्रयविक्रयौ । कन्यादानं गुणोत्कर्षं गोपयेन्नैव बुद्धिमान् ॥८०॥ संस्कारान्नं न भुञ्जीत प्रेतश्राद्धान्नमेव च । श्राद्धं कृत्वा परश्राद्धे भोक्तुं नैव व्रजेत्तथा ॥८१॥ तौर्यत्रिक प्रियो न स्यान्नाद्यादातृप्ति रात्रिषु । नारोहेच्च गवां पृष्ठे बाहुभ्यां न नदीं तरेत् ॥८२॥ नाधार्मिके वसेद् ग्रामे न पाषण्डिजनाकुले । पीडिते दुष्टराज्ञा च जीविकारहिते तथा ॥८३॥ यत्र राजा धर्मनिष्ठः

higher than speaking truth, it must not be the cause of harm to somebody. Eons ago, Brahma weighed Punya of one thousand Ashvamedh Yagnas and truth on a scale and found that the Punya of speaking truth was greater. However, one may speak untruth to women, in jest, to earn a livelihood, at a wedding, to save someone's life or for the benefit of cows, Brahmins or guru. He should always speak and wish well of others. He should associate only with the pious but never with the evil."

Shree Hari continued, "O Shivram! A Dwij must not associate with persons who do not believe in ethics, behave indiscriminately without regards to what is good or bad, get intoxicated regularly, are lascivious and indulge in adultery and stealing. One should not keep company of very greedy, spendthrift, revengeful, cruel, liars, infamous, criminals, sinners, gamblers, adulterous, murderers, resourceless or one who considers the fate supreme. He should always look out for ethical, scholars, polite, pious and resourceful persons and keep their company. A wise householder must not enter in deep water, house on fire, climb atop a tree and grind his teeth. He must avoid crossroads, cemetery, garden and company of promiscuous woman at night. He must be tolerant to the loss of wealth. He must not develop enmity with anyone, even at the prospect of gaining wealth, as enmity is one of the worst calamities. He must never occupy a seat that is higher than his guru. A man, who calms down angry siblings without rancour and comforts the frightened people, attains happiness better than even heaven. A man's fame spreads wide who always speaks with humility and whose wife, sons, brothers, friends, servants and associates are polite. While walking, a man should not look high, sideways or very far. He should look with eyes slightly downwards so that he can look a few feet ahead. It is highly virtuous to donate everything one owns, but he must never donate all if he has dependents such as a wife or children. He must never give away his wife, sons, dependents and source of earning even in extreme circumstance. He must never hide the fact that he has cleared his debts, the births of his children, sale of his farming produce such as grains, engagement and wedding of his daughters and any special qualities or abilities he has. He must not eat at the feasts on occasions of Sanskars such as Garbhadan or Shradhdh of Pitris; however this does not apply to close relatives. He must not have an undue interest in music or dance; eat too much at night, ride a bullock or swim a large river. The wise Dwijs should take up residence in villages whose ruler is religious, where scholar Brahmins live, a river flows nearby, rich traders are willing to provide loans and that has a good doctor. Conversely, they should not live in the villages populated mainly by irreligious and evil people, that have no source of livelihood or whose ruler is wicked. Dwelling in

श्रोत्रियः सजला नदी । ऋणप्रदाता वैद्यश्च पुरे तत्र वसेद् गृही ॥८४॥ पौराः सुसंहता यत्र सततं न्यायवर्तिनः । यत्रामत्सरिणो लोका वासस्तत्र सुखावहः ॥८५॥ नोत्पाटयेल्लोम नखं दशनैश्च कदाचन । करजैः करच्छेदं तृणच्छेदं च वर्जयेत् ॥८६॥ शुभाय न यदायत्यां तत्त्यजेत्कर्म यत्नतः । अद्वारेण न गच्छेच्च स्ववेश्मपरवेश्मनोः ॥८७॥ क्रीडेन्नाक्षैर्न धर्मघ्नैः सहासीत क्वचित्पुमान् । न शयीत तथा नग्नो न नग्नो जलमाविशेत् ॥८८॥ न स्पृशेदनिमित्तेन खानि स्वानि त्वनातुरः । गुह्याङ्गान्यपि लोमानि यत्स्पर्शादशुचिर्भवेत् ॥८९॥ पादधौतोदकं मूत्रमुच्छिष्टान्नोदकानि च । निष्ठीवनं च श्लेष्माणं गृहाद् दूरे विनिक्षिपेत् ॥९०॥ कण्डूयनं च शिरसो बाहुभ्यां न समाचरेत् । आताडनं कराभ्यां च क्रोशनं केशलुञ्चनम् ॥९१॥ पूर्वर्द्धिभिः परित्यक्तमात्मानं नावमानयेत् । सदोद्यमवतां यस्माच्छ्रियो विद्याः न दुर्लभाः ॥९२॥ सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् । प्रियं च नानृतं ब्रूयादेवं धर्मोऽस्ति मानद ! ॥९३॥ नागालितं पिबेत् क्षीरं न चाम्भो दीर्घधारया । न तिष्ठन् वामदोष्णा च भोजनावसरं विना ॥९४॥ पय एकशफं हेयं तथा क्रामेलकाविकम् । गोपीयूषस्तथा वर्ज्यो रात्रौ च दधिभोजनम् ॥९५॥ मद्यं नैव च पातव्यं नित्यं त्रैवर्णिकेन वै । न भक्षणीयं मांसं च हिंसा नरकदा यतः ॥९६॥ योजन्तूनात्मतुष्ट्यर्थं हिनस्ति ज्ञानदुर्बलः । दूराचारस्य तस्येह नामुत्रापि सुखं भवेत् ॥९७॥ हन्ताऽनुमन्ता संस्कर्ता भोक्ता क्रेता च विक्रयी । उपहर्ता घातयिता हिंसकोऽष्टधा मतः ॥९८॥ आर्द्रा वल्लास्तथाढक्यो भृष्टाः स्युर्यद्यनिस्तुषाः । पुम्भिः स्त्रीभिर्न भक्ष्यास्ते सूक्ष्मजीवान्तसम्भवात् ॥९९॥ न स्वर्गकाम्यया कुर्यात्तीर्थेष्वपि कदाचन । आत्मघातं गृहस्थस्तु न च क्रोधाद्विषादिभिः

a village where residents live in harmony, judiciously and without rancour is highly desirable. One should not pick body hairs or cut nails with teeth and not cut nails or pluck grass with nails. Whatever deed is started for the wrong purpose or likely to end up hurting somebody must never be undertaken by a wise Dwij Grahastha. One must never enter his or anybody's home through a secret passageway or entrance. A man must not play a game of dice and not befriend anti-religious persons. A householder must not sleep naked. A healthy man should not pick his nose, ear or mouth unnecessarily; touch pubic hair; scratch his head with two hands; shout without a good reason; thump thighs or stomach with his fingers and pluck hairs with nails. Water after washing feet, urine, spit, phlegm and leftover food must be thrown out of the house. He must not hate himself for loss of his wealth as wealth or knowledge is not difficult to accumulate for a hardworking man. O Vipra! One should always speak truth. However, the truth must not be unpalatable or harsh. One must not lie just to please somebody. This is the opinion of the wise seers. He must not drink water or milk without first sieving it with a cotton cloth. He must not drink water from a large current, while standing or with the left hand unless eating. Any person must not drink milk of a filly, camel, ewe or a cow which has given birth to a calf within ten days. Yoghurt must not be eaten at night."

Bhagwan Shree Hari continued, "O Shivram! A householder from the first three Varnas must not drink alcohol or meat as meat is obtained through violence, which is a sure gateway to hell. Whoever eats meat to satisfy their palate does not gain happiness in this or the next life. The eight; one who kills animals, who condones it, chef of meat, actual eater, buyer, trader, transporter of meat to the trader and seller of animals to an abattoir are considered equal sinners of violence. Nobody must eat cooked pod vegetables such as peas without opening the pods as it entails possible killing of small insects. One must not commit suicide in anger by consuming poison or by strangulation and at a shrine thinking of earning a great reward for dying there. A Dwij Grahastha should inquire on the well-being of a Brahmin, health of a Kshatriya, happiness of a Vaishya and contentment of a Shudra as a way of greeting. A wise Grahastha should forsake back biting, adultery, anger, insulting others, stealing, hypocrisy, conceit, hatred and malice altogether. He should not reveal publicly his time and date of birth, sexual escapades, faults of members of his family, being victim of cheating, wealth, longevity, wife's antecedents and insults he has endured. He must never criticise the Vedas, Devtas, a Brahmin, king, saint, ascetic and chaste woman. He must not pray to a man.

॥१००॥ ब्राह्मणं कुशलं पृच्छेद् बाहुजातमनामयम् । वैश्यं सुखं समागम्य शूद्रं सन्तोषमेव च ॥१०१॥ पैशुन्यं परदारांश्च क्रोधं द्रोहं तथाऽनृतम् । स्तेयं द्वेषं च दम्भं च त्यजेन्मायां च दूरतः ॥१०२॥ जन्मर्क्षं मैथुनं मन्त्रं गृहच्छिद्रं च वञ्चनम् । आयुर्धनं चापमानं स्त्रियं चेति सुगोपयेत् ॥१०३॥ श्रुतिभूदेवदेवानां नृपसाधुतपस्विनाम् । पतिव्रतानां नारीणां निन्दां कुर्यान्न कर्हिचित् ॥१०४॥ न मनुष्यस्तुतिं कुर्यान्नानात्मानमपमानयेत् । वाचोवेगं मनोवेगं जिह्वावेगं च वर्जयेत् ॥१०५॥ सङ्कटे महति प्राप्ते यस्य कस्यापि देहिनः । यद्दीयते धनं तस्यादिहामुत्राप्यनन्तकम् ॥१०६॥ मातापितृविहीनं यो मौञ्जीपाणिग्रहादिभिः । संस्कारयेन्निजैरर्थैस्तस्य श्रेयस्त्वनन्तकम् ॥१०७॥ अग्निहोत्रैर्न तच्छ्रेयो नाग्निष्टोमादिभिर्मखैः । यच्छ्रेयः प्राप्यते मर्त्यैरेकस्मिन्हि द्विजे कृते ॥१०८॥ यो ह्यनाथस्य विप्रस्य विवाहं कारयेत् कृती । इह सौख्यमवाप्याथ सोऽक्षयं स्वर्गमेति च ॥१०९॥ सुराज्ये वसतिं कुर्यात् सुमित्रे मैत्र्यमाचरेत् । सुभार्यायां वसेद् गेहे सुशिष्यं बोधये द्रहः ॥११०॥ कुराजराज्ये ह्यभयं कुतः स्यात्कुमित्रमैत्र्ये स्वहितं कुतः स्यात् । कुभार्यया निर्वृतता कुतः स्यात्कुशिष्यबोधेन सुखं कुतः स्यात् ॥१११॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे सदाचारेषु हेयोपादेयनिरू पणनामैकोनविंशोऽध्यायः ॥१९॥

अथ विंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

दुःस्वप्ने दुर्जनस्पर्शे श्मश्रुकर्मणि मैथुने । सद्यः स्नानं प्रकुर्वीत शवादिस्पर्शने तथा ॥१॥ वेदबाह्यमतान् स्पृष्ट्वा बौद्धादीन्नास्तिकानपि । कृत्वा स्नानं विलोक्यार्कं नामानि प्रजपेद्धरेः ॥२॥ शिशोरभ्युक्षणं प्रोक्तं बालस्याचमनं स्मृतम् । रजस्वलादिसंस्पर्शे स्नानमेव कुमारके ॥३॥ प्राक् चूडाकरणाद् बालः प्रागन्नप्राशनाच्छिशुः । कुमारकस्तु विज्ञेयो यावन्मौञ्जीनिबन्धनम् ॥४॥ खलक्षेत्रगतं धान्यं कूपवाप्यादिषूदकम् । स्पर्शदुष्टमपि ग्राह्यं यच्च गोष्ठगतं पयः ॥५॥ आपश्च सक्तवो धाना दधि तक्रं घृतं पयः । शूद्रहस्तादपि ग्राह्यं द्विजेनेत्यब्रवीन्मनुः ॥६॥ शुद्धयेच्च कारुहस्तस्थं पण्यं यत्स्यात्प्रसारितम्

He must control the vagaries of mind, speech and taste. One must not cuss himself. Any monetary help provided to a needy person is rewarded greatly in this and the next life. A person earns great Punya by helping an orphan with money to undergo Sanskars such as Upavit or getting married. The Punya earned by helping someone undergo Upavit Sanskar is greater than performing many Yagnas. A Grahastha receives all happiness of this world and attains heaven at death for getting an orphan Brahmin married. O Brahmin! A Grahastha should dwell in a house in a good region, befriend the pious, love a faithful woman and impart knowledge to a good disciple. How can a resident of a kingdom ruled by an evil king be judicious? How can a friend of an evil person think of his own benevolence? How can a man married to a promiscuous woman ever be happy? What is the point of teaching to an unsuitable disciple? These indeed are the causes of sorrow."

Thus ends the 19th Chapter of the Satsangi Jeevan.

CHAPTER 20

Shree Narayanmuni said, "O Shivram Vipra! One must have a bath immediately after a bad or wet dream, touching a sinner, atheist or a corpse, shaving head and sex. He should look at the sun and chant Shree Hari's name after the bath. On touching a woman in her menses, a baby is purified by sprinkling water on him, an infant is purified by an Achman while 'Kumar', a young child, is purified by a bath. A child is considered a baby prior to Annprashan Sanskar, an infant before Chaul Sanskar and Kumar prior to his Upavit Sanskar. Grains in a barn yard, water of a well or pond and milk in a cowshed remains forever pure despite being touched by an untouchable such as an atheist or sinner. According to Sage Manu, a Dwij may accept water, roasted grains, yoghurt, buttermilk, Ghee and milk from a Shudra. A washerman holding a washed cloth, grain stored in a container in a shop and food received as Bhiksha may be purified by sprinkling water on them. However, cooked food touched directly by a Chandal cannot be purified by sprinkling water on it. Grain is purified by the wind

। भैक्षं च प्रोक्षणाच्छुद्ध्येत्स्पृष्टिः साक्षान्न यस्य तत् ॥७॥ धान्यानां वायुना शुद्धिर्घृतादीनां च वह्निना । कालेन गजदन्तादेर्भवेच्छुद्धिश्च चर्मणाम् ॥८॥ शुद्धिश्च यज्ञपात्राणां भवेदुष्णोदकेन वै । काष्ठानामथ तन्तूनां वाससामुदकेन च ॥९॥ अल्पे जलाशये शुद्ध्येत् त्र्यहेणैव नवोदकम् । दशाहेनैव महति गत्यभावे दिनान्तरे ॥१०॥ लेपोल्लेखाच्चाम्बुसेकाद्गृहं शुद्ध्येच्च लेपनात् । अमेध्यलिप्तं मृतोयैर्गन्धापहरणेन वै ॥११॥ ऊर्णा कौशेयकुतपपट्ट क्षौमदुकूलकाः । एते शुद्धा भवन्त्येव शोषणप्रोक्षणादिभिः ॥१२॥ तूलिकामुपधानं च पुष्परक्ताम्बराणि च । शोषयित्वातपे किञ्चिन् मुहुर्हस्तेन मार्जयेत् ॥१३॥ पश्चाच्च वारिणा प्रोक्ष्य विनियुञ्जीत कर्मणि । अधिके सति मालिन्ये शोधयेत्तानि वारिणा ॥१४॥ उदुम्बरस्य चाम्लेन क्षारेण त्रपुसीसयोः । भस्माम्बुभिश्च कांस्यस्य रीतेः शुद्धिश्च मृज्जलैः ॥१५॥ शुध्येत्तु भस्मना कांस्यं न चेन्मद्येन लेपितम् । सुरामूत्रादि संस्पृष्टं शुध्येदुल्लेखनेन वै ॥१६॥ ताम्रमम्लेन शुध्येच्च न चेदामिषलेपनम् । अवमिषेण तु यल्लिप्तं तत्तु दाहेन शुध्यति ॥१७॥ गवाघ्रातानि कांस्यानि श्वपाकोपहतानि च । शुध्यन्ति दशभिः क्षारैः शूद्रोच्छिष्टानि यानि च ॥१८॥ प्रभूतो ह्यन्नराशिश्चेत् श्वादिनोपहतस्तदा। अग्रभागं समुत्सृज्य शेषः स्यात्प्रोक्षणाच्छुचिः ॥१९॥ रजोऽग्निरश्वो गौश्छाया रश्मयो विप्लुषो मही । वायुर्जलं मक्षिकाद्या दुष्टसङ्गाददोषिणः ॥२०॥ दर्भाः कृष्णाजिनं मन्त्रो गावोऽग्निर्ब्राह्मणास्तिलाः । नैते निर्माल्यतां यान्ति नियोक्तव्यां पुनः पुनः ॥२१॥ दर्भाः पिण्डेषु निर्माल्यं ब्राह्मणाः प्रेतभोजने । मन्त्रः शूद्रेषु निर्माल्यं

blowing over it; Ghee is purified by heating it and utensils, Bajoth, other wooden items and cotton clothes are purified by washing with hot water after being polluted by the touch of a Shudra. A deerskin and items of ivory are purified after a passage of time. A fresh inflow of water in a small pond is deemed suitable for bath after three days while that flowing in a large lake is deemed clean after ten days. However, in the absence of other facilities such as a well, water of a pond or lake may be used for bath after just one day. A home is purified by replacing an old mud floor with a fresh one and utensils polluted by contact of vile substances such as meat is purified after washing it thoroughly with mud. Woollen blankets, silk, and jute fabrics and other expensive clothes should be hung in bright sunlight to purify them. Quilts, mattresses, pillows, etc. should be hung outside and cleaned with hand. Copper utensils should be cleaned with tamarind or lemon, tin and lead utensils with caustic soda and alloyed (of copper, zinc and tin) with ash provided they have not come into contact with alcohol, meat, faeces and urine. Polluted by such vile substances, alloy utensils should be rubbed so hard with sand and ash as to remove its top layer, copper utensils should be heated on a stove while lead utensils should be cleaned with ten types of caustic substances. If ever a dog or another animal defiles a mound (or a large quantity) of grains, that portion of grain should be discarded and the remainder should be sprinkled with little water to purify it. O Vipra! Dust, fire, horse, cow, trees' shade, sunrays, rain drops, earth, wind, flowing water of a river, calf, etc. never get polluted even by the touch of a Chandal. Darbh, black deer skin, hymns, cows, fire, Brahmins and sesame seeds may be used repeatedly as they never become stale or impure after use. Darbha used in Tarpan or Shradhdh, Brahmin eating a feast of Shradhdh, the Vedic hymns chanted by a Shudra and fire used by a Sanyasi become worthless. A body becomes clean by water, a mind by truth, a soul by knowledge and austerity and intellect becomes clean by the realisation (or understanding) of Bhagwan."

Shree Hari continued, "O Brahmin! I shall now narrate how long a Sutak should be observed by Dwijs according to their Varna and Ashram on occasion of birth and death of their relatives and what should be done to absolve from Sutak. I shall mention Sutak of birth first. A father should bath with worn clothes and observe Sutak for ten days, during which he must not perform Sandhya and worship. A mother giving birth to a son and daughter is absolved after twenty one days and thirty day respectively. This period is additional to the first ten days of normal Sutak. The relatives of seven generations should observe Sutak of ten days and eighth to fourteen generations should observe Sutak of three days. All relatives may touch each other except the new mother in childbed during the period of Sutak. A bath must be taken upon touching a

संन्यासिषु हुताशनः ॥२२॥ अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति । विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥२३॥ द्विविधस्याप्याशौचस्य शुद्धिं वक्ष्यामि ते त्वथ । वर्णाश्रमोचितां विप्र ! सङ्क्षेपादृषिसम्मताम् ॥२४॥ जाते पुत्रे पितुः स्नानं सचैलं तु विधीयते । दशाहं सूतकं तस्य कर्मानर्हत्वलक्षणम् ॥२५॥ पुत्रस्य जननी शुध्येदेकविंशतिवासरैः । कन्याया जननी शुध्येन्मासेनैकेन निश्चितम् ॥२६॥ सपिण्डानां च सर्वेषां दशाहं सूतकं मतम् । त्रिरात्रं सोदकानां च मुनिभिः परिकीर्तितम् ॥२७॥ सूतके सूतिकावर्जं संस्पर्शो न निषिध्यते । संस्पर्शे सूतिकायास्तु स्नानमेव विधीयते ॥२८॥ प्रथमे दिवसे षष्ठे दशमे दिवसे तथा । त्रिष्वेतेषु पितुर्नास्ति सूतकं पुत्रजन्मनि ॥२९॥ अतो न विद्यते दोषः कर्तुर्जातककर्मणः । तस्माद् गोहिरण्यादिदानं च प्रतिगृह्णताम् ॥३०॥ जीवञ्जातो यदि ततो मृतः सूतक एव तत् । सूतकं सकलं मातुः पित्रादीनां दिनत्रयम् ॥३१॥ दशाहं शावमाशौचं सपिण्डेषु विधीयते । सोदकानां तु सर्वेषां त्रिरात्रं तदुदीरितम् ॥३२॥ दशाहाभ्यन्तरे बाले प्रमीते तस्य बान्धवैः । शावाशौचं न कर्तव्यं सूत्याशौचं विधीयते ॥३३॥ आदन्तजननात्स्नानमादाहादह उच्यते । त्रिरात्रमाव्रतादेशाद्दशरात्रमतः परम् ॥३४॥ दिनानि दश विप्रस्य द्वादश क्षत्रियस्य तु । विशः पञ्चदशाशौचं मासं शूद्रस्य कथ्यते ॥३५॥ सामान्यतो दशाहं वा चातुर्वर्ण्यस्य तत्स्मृतम् । आपत्काले तु नियमो दशाहस्यापि नास्ति वै ॥३६॥ त्रिरात्रमाहुराशौचमाचार्ये संस्थिते तथा । मातामहे च दौहित्रे स्वयाज्ये भगिनी सुते ॥३७॥ मातुलस्य च मातुल्याः श्वश्रूश्वशुरयोरपि । जामातुश्च भगिन्याश्च त्रिरात्रं स्वगृहे मृतौ ॥३८॥ अन्यथा पक्षिणी प्रोक्ता तथा पितृष्वसुर्मृतौ । मातृष्वसुः श्यालकस्य तथा सन्मित्रशिष्ययोः ॥३९॥

new mother. A father remains free of Sutak on the first, sixth and tenth days of birth of a child. Therefore, a father may donate gold, money, cows or land after the bath on the day of birth of his child and a Brahmin may receive such donation with impunity. If a newly born child dies within ten days of birth, a mother should observe Sutak (of birth) for full ten days while father and other close relatives should observe Sutak of three days. I shall now reiterate Sutak of death. Normally relatives of the seven generations should observe Sutak of ten days and relatives of eighth to fourteenth generation should observe Sutak of three days. The siblings of a baby dying within ten days of its birth should observe Sutak of his birth (ten days) only and not of its death. The relatives of seven generations should just take a bath on hearing the news of death of a child who is named (normally on the sixth day) but before any teeth had emerged. On a death of a child from the growth of teeth but before reaching the age of three, the relatives of seven generations should observe Sutak of one day. Normally, people of all four Varnas should observe a Sutak of ten days, but some sages opine that Brahmins should observe Sutak for ten days, Kshatriyas for twelve days, Vaishyas for fifteen days and Shudras for thirty days. However, even the rule of ten days may be skipped in an emergency. A Sutak of three days should be observed on a death of Acharya, maternal grandfather, daughter's son and sister's son. Upon death of a maternal uncle or aunt, father or mother-in-law, son-in-law or sister, a householder should observe Sutak of three days if the death occurs in his own home or one day if death occurs anywhere else. A Sutak of one and a half day (two days on either side of one night) should be observed upon a death of a father's sister, mother's sister, wife's brother, good friend, disciple, king or ruler of country or village. One should bath with the worn clothes on hearing of the demise of other distant relatives. There is diverse opinion as to when a period of Sutak should start. Some advise to count the previous day as the first day of Sutak if the death occurs before midnight while others advise to count previous day if the death occurs in the first two thirds of the night, while still others opine to consider the previous day if the death occurs any time before the sunrise. The period of Sutak should start on the day of death of an Agnohotri and from the day of cremation for the others. O pious Brahmin! One does not have to observe Sutak of ten days if the news of death reaches after the tenth day. Following stipulations apply in this circumstance. If one becomes aware of death after ten days and before the lapse of three months, a Sutak of three days should be observed and if the death had occurred between four and six months ago, a Sutak of one and a half days should be observed. For a death occurring between six and nine months before one become

निजदेशाधिपादीनामेकाहाशौचमुच्यते । स्वल्पेऽपि सति सम्बन्धे स्नानं वादोयुतं मतम् ॥४०॥ त्रिधा विभज्य रजनीमाद्यभागद्वये मृतौ । जन्मादौ च दिनं पूर्वं ग्राह्यमन्त्ये तथोत्तरम् ॥४१॥ इत्थं केचिद्बुधाः प्राहस्तथा केचिन्महर्षयः । निशीथात्प्राक् पूर्वदिनं प्राग्वा सूर्योदयाद्विदुः ॥४२॥ साग्रेर्दाहदिनादेव निरग्रेर्मृतिवासरात् । आशौच दिनसङ्ख्यापि विज्ञेया गृहिभिर्नृभिः ॥४३॥ सूतेर्ज्ञाने दशाहोर्ध्वं पुनर्नास्त्येव सूतकम् । शावाशौचै तु विज्ञेया व्यवस्थेत्थं द्विजोत्तम ! ॥४४॥ आत्रिमासात्त्रिरात्रं स्यात्षण्मासावधि पक्षिणी । एकाहं नवमासान्तमूर्ध्वं स्नानेन शुध्यति ॥४५॥ देशान्तरमृते केचित्स्नानमात्रं महर्षयः । इच्छन्ति च तथा प्रेते यतौ वैखानसेऽपि च ॥४६॥ महानद्यन्तरं यत्र गिरिर्वा व्यवधायकः । वाचो यत्र विभिद्यन्ते तद्देशान्तरमुच्यते ॥४७॥ स्वदेशे परदेशे वा ह्यूर्ध्वं संवत्सरादपि । मातुः पितुः स्त्रियाः पत्युः पूर्णमाशौचमुच्यते ॥४८॥ युद्धे मृतस्य नाशौचं गोद्विजार्थे मृतस्य च । प्राप्तश्च यो दुर्भरणमप्रमादेन तस्य च ॥४९॥ जनने जननं चेत्स्यान्मरणे मरणं तथा । पूर्वशेषेण शुद्धिः स्यादुत्तराशौचवर्जनम् ॥५०॥ दशाहिकं पतेदन्यत्सूतकं दशमेऽहिन चेत् । रात्रिशेषे द्वयहाच्छुद्धिर्यामशेषे भवेन्त्र्यहात् ॥५१॥ शावाशौचे समुत्पन्ने सूतकं तु यदा भवेत् । शावेन शुध्येत्सूतिस्तु न सूतिः शावशोधिनी ॥५२॥ स्वल्पाशौचस्य मध्ये तु दीर्घाशौचं भवेद्यदि । न पूर्वेण विशुद्धिः स्यात्स्वकालेनैव शुध्यति ॥५३॥ सूतकान्तर सम्प्राप्तावपि पुत्रादिना द्विज ! । नवश्राद्धानि देयानि यथाकालं यथाक्रमम् ॥५४॥ आद्यं श्राद्धमशुद्धोऽपि कुर्यादेकादशेऽहनि । कर्तुस्तात्कालिकी शुद्धिरशुद्धः पुनरेव सः ॥५५॥ ऋ षिभिर्बहुधैवान्नं सूतकाशौचविस्तरः । कृतोऽस्तीति ततो ज्ञेयो विशेषोऽन्यस्तु सन्मते ! ॥५६॥ नैष्ठिकानां वनस्थानां यतीनां ब्रह्मचारिणाम् । नाशौचं कीतितिं सद्भिः शावं सौत्यं च सुव्रत ! ॥५७॥ मातुः पितुर्गुरोश्चैते निशम्य मरणं ततः । कुर्युः सवनं स्नानं न त्वन्यस्य कदाचन ॥५८॥ व्रतयज्ञविवाहेषु श्राद्धे होमेऽर्चने जपे । आरब्धे सूतकं न स्यादनारब्धे

aware, he should observe a Sutak of one night and if the news of death is relayed after ten months, one needs to take a bath to absolve from Sutak. Some sages opine that for a death occurring overseas or a death of a Vanprasthi or Sanyasin, one is absolved of Sutak by having a bath. A region divided by a huge river like Ganga, range of high mountains or where the language is different are also considered overseas. However, wherever one lives, a Sutak of ten days must be observed for the death of wife, husband and parents, even if the news reaches after the lapse of one year. One must not observe Sutak of a man who has committed suicide or death in a battle or while saving cows and Brahmins."

Bhagwan Shree Narayanmuni continued, "O Vipra! If one receives the news of birth or death during the period of Sutak, both Sutak runs concurrently, i.e. the second Sutak ends with the first one. If the news of Sutak of ten days comes on the tenth day (but before the end of the tenth night), an additional two days of Sutak should be observed. If only the last third of the tenth night is left when one hears the news of Sutak of ten days, Sutak should be extended for an additional three days. The second Sutak is absolved after additional two or three days. If the news of Sutak of birth arrives during the Sutak of death, the Sutak of death ends with the Sutak of birth. In a reverse situation, a Sutak of death is not cancelled out; it should be observed fully according to the relationship. Long Sutak (of ten days) does not end with the short Sutak (of three days) if it becomes known during the later one. A Sutak of ten days must be observed in totality. O Dwij! A son or brother must perform Shradhdh of a dead father or brother as per normal even if the second Sutak extends the original Sutak of death. A person performing the eleventh day Shradhdh remains chaste on the day of Shradhdh and becomes inauspicious the next day till the end of Sutak. Many ancient sages have narrated Sutak variously, which can be learned from various scriptures. Brahamcharis, Vanprasthi and Sanyasins do not need to observe Sutak of death or birth. They need to take bath with worn clothes only upon the death of mother, father and guru. One does not need to observe Sutak if the news arrive after the start of Vrat, Yagna, marriage, Shradhdh or Homa. It must be observed normally if the news reaches before the start of such a process. Appointment of a chief priest for a

तु सूतकम् ॥५९॥ प्रारम्भो वरणं यज्ञे सङ्कल्पं व्रतसत्रयोः । नान्दीश्राद्धं विवाहादौ श्राद्धे पाकपरिक्रिया ॥६०॥ सूतके वर्तमाने च श्राद्धप्राप्तौ मनीषिभिः । कर्तव्यं सूतकान्ते तदमायां वा यथाविधि ॥६१॥ आपद्गतस्य सर्वस्य सूतकेऽपि न सूतकम् । स्वस्थकाले त्विदं सर्वं सूतकं परिकीर्तितम् ॥६२॥ सूतके कर्मणां त्यागो नित्यानामपि कथ्यते । प्रारब्धानि तु काम्यानि कर्तव्यानि यथाविधि ॥६३॥ सन्ध्या तु मानसी कार्या कुशवारि विवर्जिता । विप्रो दशाहमासीत वैश्वदेवविवर्जितः ॥६४॥ श्रौते कर्मणि तत्कालं स्नातः शुद्धिमवाप्नुयात् । अशुद्धः पुनरेव स्यात् स्मार्तं त्वन्येन कारयेत् ॥६५॥ लवणे फलपुष्पादौ घृततैलवयस्सु च । पण्येषु चैव सर्वेषु न दोषो मृतसूतके ॥६६॥ आतुरे स्नान उत्पन्ने दशवारमनातुरः । स्नात्वा स्नात्वा स्पृशेदनमातुरः शुद्धिमाप्नुयात् ॥६७॥ ज्वराभिभूता या नारी रजसा च परिप्लुता । तां चापीत्थं स्पृशेदन्या नारी स्नायात्पुनः पुनः ॥६८॥ राजा च राजकीयाश्च सत्रिणो व्रतिनस्तथा । स्नानाच्छुद्धा स्वस्वकार्ये भिषविछल्प्यादयोऽपि च ॥६९॥ द्विविधाशौचमित्युक्तं सङ्क्षेपेण मया द्विज ! । तथैव चात्र विज्ञेयं तृतीयं राहुसूतकम् ॥७०॥ सर्वेषामेव वर्णानां सूतकं राहुदर्शने । स्नात्वा कर्माणि कुर्वीत श्रृतमन्नं विवर्जयेत् ॥७१॥ आरनालं पयस्तक्रं दधि स्नेहाद्यपाचितम् । मणिकस्थोदकं चैव तिलदर्भैर्न दुष्यति ॥७२॥ सूर्यग्रहे तु नाश्नीयात्पूर्वे यामचतुष्टयम् । चन्द्रग्रहे च यामांस्त्रीन्बालवृद्धातुरान्विना ॥७३॥ ग्रस्तोदये च सूर्यस्य पूर्वरात्रौ न भोजनम् । ग्रस्तोदये विधोः पूर्वं नाह्नि भोजनमाचरेत् ॥७४॥ ग्रस्तास्ते सति तिग्मांशोरहोरात्रमुपोषणम् । कुर्यात्परेऽह्नि दृष्ट्वाऽर्कं ततः कुर्वीत भोजनम् ॥७५॥ ग्रस्ते चास्तं गते त्विन्दौ ज्ञात्वा मुक्त्यव धारणम् । स्नानहोमादिकं कुर्याद् मुञ्चीतेन्दूदये पुनः ॥७६॥ बालवृद्धातुराणां च रवीन्द्रे ग्रहणात्पुरा । याम एको वर्जनीयो भोजनादावपि ध्रुवम् ॥७७॥ अज्ञानाद्ग्रहकाले यो भुङ्क्ते स तु नराधमः । प्रजापत्येन शुध्येद्वै वेधकाले त्र्यहेण च ॥७८॥

Yagna, Nandi Shradhdh (or writing of wedding document) prior to a wedding and cooking for Shradhdh indicate that the process has already started. An annual Shradhdh (death anniversary) should be performed after the end of Sutak or on the following Amavasya. Sandhya, worship, etc. daily rituals must not be performed during Sutak. A Brahmin should perform Manasi Puja without Darbha and water and avoid Vaishvadev for ten days. He may perform Homa straight after Snaan but should ask another Brahmin to perform other religious rituals on his behalf. Salt, fruits, flowers, raw vegetables, firewood, Ghee, oil, milk and dry items for sale do not become impure during Sutak, so it may be accepted from a person observing Sutak. O Shivram! If a person is unable to have a bath due to illness, a healthy person should bath ten times on his behalf after touching him after each bath. Similarly, an unwell woman unable to take bath on the fourth day of onset of her menses should ask another woman to take ten baths on her behalf, touching her after each bath, to attain purity. A king, his courtiers, chefs of communal kitchens, doctors, artistes, carpenters, etc. may continue their work immediately after bath."

Shree Swaminarayan Bhagwan continued, "O Brahmin! After narrating a period of defilement due to birth and death of a close relative, let Me narrate the third type of Sutak, which pertains to an eclipse. People of all four Varnas should bath at the onset of an eclipse, perform Japa and throw away cooked food from the house. Pickle, milk, buttermilk, yoghurt, sweets cooked in oil or Ghee and water stored in large tanks may be saved from defilement by placing the blades of Darbha in them. Water of holy River Ganga never becomes unholy. One must not eat four Prahar (twelve hours) prior to an eclipse of the sun and three Prahars (nine hours) prior to an eclipse of the moon. Old and ill are exempted from this strict observation. One must not eat the previous night or day if the sun or moon were to rise eclipsed. If the sun sets eclipsed, one must observe a fast for the rest of the night and eat after the next sunrise. If the moon sets eclipsed, one should have a purifying Snaan at the end of eclipse and eat only after the next moonrise. Children, aged and ill should avoid food at least one Prahar prior to an eclipse. Any sinner eating during the proscribed period prior to an eclipse becomes

रवि ग्रहः सूर्यवारे सोमे सोमग्रहस्तथा । चूडामणिरिति ख्यातः स योगः पुण्यवृद्धिकृत् ॥७९॥ वारेष्वन्येषु यत्पुण्यं ग्रहणे चन्द्रसूर्ययोः । तत्पुण्यं कोटिगुणितं योगे चूडामणौ स्मृतम् ॥८०॥ ग्रस्यमाने स्मृतं स्नानं ग्रस्ते होमः सुरार्चनम् । मुच्यमाने तथा दानं मुक्ते स्नानं विधीयते ॥८१॥ मुक्तौ यस्तु न कुर्वीत स्नानं ग्रहणसूतके । स सूतकी भवेत्तावद्यावत्स्यादपरो ग्रहः ॥८२॥ शीताम्बूष्णोदकात्पुण्यमपारक्यं परोदकात् । भूमिस्थमुद्धृतात्पुण्यं ततः प्रस्रवणोदकम् ॥८३॥ ततोऽपि सारसं पुण्यं ततः पुण्यं नदीजलम् । ततो महानदीतोयं पुण्यं पुण्यस्ततोऽम्बुधिः ॥८४॥ यथा सम्भवतः स्नानं कर्तव्यं स्वस्य शुद्धये । दानं देयं यथाशक्ति गोभूहेमतिलादि च ॥८५॥ भूप्रदा मण्डलाधीशः सर्वत सुखितोऽन्नदः । भवेच्च कीर्तिमान् भूमौ रू पवान् रू प्यदो भवेत् ॥८६॥ दीपदो निर्मलाक्षश्च गोदाता स्वर्गलोकभाक् । स्वर्णदाताच दीर्धायुस्तिलदः स्याच्च सुप्रजः ॥८७॥ वेस्मदोऽत्युच्चसौधः स्वाद्वस्त्रदश्चन्द्रलोकभाक् । हयदो दिव्य यानश्च लक्ष्मीवान्वृषभप्रदः ॥८८॥ सुभार्यः शिबिकादाता सुपर्यङ्क प्रदोऽपि च । भवेत्ततः श्रद्धयैव दानं दद्यात्स्वशक्तितः ॥८९॥ श्रद्धया प्रतिगृह्णाति श्रद्धया यो ददाति च । तावुभौ स्वर्गिणौ स्यातामन्यथा विफलं हि तत् ॥९०॥ चन्द्रसूर्यग्रहे यस्तु श्राद्धं विधिवदाचरेत् । तेनैव सकला पृथ्वी दत्ता भवति निश्चितम् ॥९१॥ रात्रौ श्राद्धे न दोषोऽस्ति ग्रहणे शशिनः किल । आशौचिनोऽपि ग्रहणे श्राद्धादिर्विहिता क्रिया ॥९२॥ एवं सदाचारविधिर्मया तुभ्यं प्रदर्शितः । गृहाश्रमस्थितानां हि सर्वेषां सुखदायकः ॥९३॥ श्री विष्णुभक्त्या सहितं य एतं नित्यं सदाचारमिहानुतिष्ठेत् । स प्राप्नुयात्कीर्तिमतीव शुद्धामन्ते च गोलोकपदं द्विजेन्द्र ! ॥९४॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशेसदाचारेषु शुद्धिविधिनिरू पणनामा विंशोऽध्यायः ॥२०॥

chaste after undergoing Prajapatya Vrat and one needs to undergo fast for three days if he eats during a period of an actual eclipse. An eclipse of the sun on Sunday and an eclipse of the moon on Monday are more auspicious than other eclipses. Punya earned on such occasions is thousand times greater than that of other eclipses. One should have a bath at the beginning of an eclipse, Japa during the period of an eclipse, donation at the start of the shadow moving away and Snaan at the end of it. A person not bathing at the end of an eclipse remains Sutaki (defiled) till the next eclipse. Cold water is deemed better than hot water, own water is superior to the water of others, water of a lake is deemed better than water of a well, water of a stream is considered more auspicious than that of a pond, water of a lake is better than water of a stream, water of rivers, especially of the holy rivers such as Ganga is better than water of lakes, and sea water is the most auspicious for a bath at the end of an eclipse. One should have a bath to become chaste again after an eclipse and donate gold, silver, cows, land and sesame seeds as per individual ability. A donor of a land becomes a king, donor of food becomes very happy and famous, donor of silver becomes handsome, donor of lamps or Ghee has his eyesight improved, donor of cows attain heaven, donor of houses becomes owner of a palatial home, donor of clothes attain abode of the moon, donor of a horse becomes owner of many vehicles, donor of bullock becomes very rich, donor of palanquin or beddings is rewarded with a faithful wife. Therefore, a Dwij householder must donate something with faith. Charity must be given and accepted with the utmost faith. Both, donor and receiver attain heaven if they have faith in the charity. Charity given or accepted without faith is futile. Whoever performs Shradhdh on an occasion of an eclipse earns Punya equivalent of donating the whole world. One may perform Shradhdh at night even during an eclipse of the moon. A person observing a Sutak can also perform Shradhdh at such an auspicious time. Grahastha devotees must follow this practice of Sutak for their happiness. Whoever follows this practice with full faith earns great fame in this world and Golok after his death.

Thus ends the 20th Chapter of the Satsangi Jeevan.

अथैकविंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

श्राद्धानि च यथाशक्ति यथाकालं यथाधनम् । यथाविधि प्रकुर्वीत गृहस्थो नियमान्वितः ॥१॥ प्रेतं पितृंश्च निर्दिश्य भोज्यं दानं च तत्प्रियम् । श्रद्धया दीयते पुंसा यत्तच्छ्राद्धं प्रकीर्त्यते ॥२॥ नित्यं नैमित्तिकं काम्यं वृद्धिश्राद्धं सपिण्डनम् । गोष्ठी श्राद्धं पार्वणं च शुद्धिश्राद्धं तथाऽष्टमम् ॥३॥ कर्माङ्गं नवमं श्राद्धं दैविकं दशमं स्मृतम् । पौष्टिकं यात्रिकं चेति श्राद्धानि द्वादशैव तु ॥४॥ एकोद्दिष्टं पार्वणं च वृद्धिश्राद्धं सपिण्डनम् । श्राद्धमेवं चतुर्धेति वदन्ति मुनयोऽपरे ॥५॥ दक्षिणाप्रवणे देशे तीर्थादौ स्वगृहेऽपि च । भूसंस्कारा दिसंयुक्ते श्राद्धं कुर्यात्प्रयत्नतः ॥६॥ तुलसीकाननच्छाया यत्र स्थाने भवेद् द्विज ! । तत्र श्राद्धं प्रदातव्यं पितृणां तृप्तिहेतवे ॥७॥ शमीपत्रप्रमाणेन पिण्डं दद्याद्गयाशिरे । उद्धरेत्सप्तगोत्राणां कुलान्येकोत्तरशतम् ॥८॥ म्लेच्छदेशे तथा रात्रौ सन्ध्यायां विप्रवर्जितः । न श्राद्धमाचरेद्विद्वान्नान्तरिक्षे कदाचन ॥९॥ आहुः षण्णवतिं श्राद्धान्यृषयः पितृतृप्तये । देशकालानुकूल्ये हि सत्यां च श्राद्धसम्पदि ॥१०॥ अमामनुयुगक्रान्तिधृतिपातमहालयाः । आद्यन्ततिथिसंयुक्ता अष्टकाश्चेति तानि तु ॥११॥ भाद्रकृष्णत्रयोदश्यां मघास्विन्दौ करे रवौ । गजच्छायाभिधो योगस्तत्र श्राद्धं महाफलम् ॥१२॥ महानदीषु सर्वासु तीर्थेषु च गयामृते । जीवत्पितापि कुर्वीत श्राद्धं पार्वण धर्मवित् ॥१३॥ दर्शश्राद्धं गयाश्राद्धं श्राद्धं चापरपाक्षिकम् । न जीवत्पितृकः कुर्यात्तिलैस्तर्पणमेव च ॥१४॥ तीर्थयात्राप्रसङ्गेन गयाप्राप्तौ तु धर्मवित् । तेर्थश्राद्धं तत्र कुर्याच्छ्राद्धार्थं न तु तां व्रजेत् ॥१५॥ उद्वाहे पुत्रजनने पुत्रेष्ट्यां सौमिके मखे । तीर्थे ब्राह्मण आयाते षडेते जीवतः पितुः ॥१६॥ महालये गयायां च वृद्धौ चान्वष्टकासु च । श्राद्धं द्वादशदैवत्यं शेषं षाट्पौरुषं विदुः ॥१७॥ विषुवायनसङ्क्रान्तिमन्वादिषु युगादिषु । विहाय पिण्डनिर्वापं श्राद्धं कुर्वीत धर्मवित् ॥१८॥ अन्वष्टकासु वृद्धौ च

CHAPTER 21

Shree Narayanmuni said, "O Shivram Vipra! A male Dwij Grahastha must perform Shradhdh rites according to the time and wealth at his disposal. The food and charity given with full faith as an oblation in the memory of his dead ancestors is called Shradhdh. There are twelve types of Shradhdh; Nitya, Naimittik, Kamya, Vrudhdhi, Sapindikaran, Goshthi, Paarnav, Shudhdhi, Karmang, Daivik, Paushtik and Yatrik. Some sages classify Shradhdh into just four categories; Naimittik, Paarnav, Vrudhdhi and Sapindikaran. Shradhdh should be done in the sloping southern regions, at shrines or at home. The floor of an area of a house where Shradhdh is to be performed must be cleaned with water prior to it. Pitri Shradhdh is best performed amidst the plants of Tulsi. Shradhdh performed at Gaya (Prayag or Allahabad) redeems one hundred and one generations of seven family lineages. (The seven lineages are; father, mother, wife, sister, daughter, father's sister and mother's sister. One hundred and one generations are; twenty four of father, twenty of mother, sixteen of wife, twelve of sister, eleven of daughter, ten of father's sister and eight of mother's sister.) O Vipra! Shradhdh must not be performed at night, dawn and dusk, on a terrace of a house, in an area devoid of theist devotees and in an absence of a Brahmin. If the time and place are agreeable, a wealthy Grahastha should perform ninety six Shradhdh; twelve Amavasya, fourteen anniversaries of Manu, four anniversaries of onset of Yug, twelve days when the Sun migrates from one Zodiac to the next, thirteen instances of Vaidhruti, thirteen instances of Vyatipat (otherwise inauspicious to undertake other religious rites), sixteen days of Mahalay or Shradhdh fortnight (from Purnima of Bhadarvo to Aso Sud Padvo), eight Vad Ashtami and four Vad Navami of Hemant and Shishir seasons. Shradhdh performed during Gajchhaya period - when the Moon is in Magha and the Sun is in Hasta Nakshatra on Bhadarvo Vad Teras, is deemed very auspicious and rewarding. One may perform Shradhdh of a living father on the banks of holy rivers such as Ganga and places of pilgrimage - except Gaya. A son whose father is alive must not perform Shradhdh at Gaya, Paavarna and Mahalay Shradhdh and should not offer sesame seeds as oblation during his father's Shradhdh at Ganga or shrines. One may perform Tirth Shradhdh at Gaya while on a visit but must not make a special

गयायां च क्षयेऽहनि । कार्यं मातुः पृथक् श्राद्धमन्यत्र पतिना सह ॥१९॥ स्वधर्मानिरतो विप्रः श्राद्धे भोजनमर्हति । वेदशास्त्रार्थवेत्ताऽपि दुराचारो न कर्हिचित् ॥२०॥ यत्र वेदास्तपो यत्र यत्र वृत्तं द्विजाग्रजे । पितृश्राद्धेषु तं यत्नाद्विद्वान्विप्रं समर्चयेत् ॥२१॥ गायत्रीमात्रसारोऽपि वरं विप्रः सुयन्त्रितः । नायन्त्रितश्चतुर्वेदी सर्वाशी पापकर्मकृत् ॥२२॥ तीर्थेषु ब्राह्मणं नैव परीक्षेत कदाचन । अन्नार्थिनमनुप्राप्तं भोज्यं तं मनुरब्रवीत् ॥२३॥ विद्यादिगुणसम्पन्नो न लभ्येत यदि द्विजः । मातामहादयोऽप्यर्च्यास्तदा यदि सुलक्षणाः ॥२४॥ मातामहोऽथ दौहित्रो भागिनेयश्च मातुलः । मातृष्वसेयस्तज्जाश्च मातुलेयस्तथैव च ॥२५॥ जामाता श्वशुरश्चैव भार्याभ्राता च तत्सुतः । ऋ त्विग्गुरुरुपाध्याय आचार्यः श्रोत्रियस्तथा ॥२६॥ सुवृत्ताश्च सदाचारा एते श्राद्धेषु पावनाः । दुराचारा यदैते स्युस्त्याज्यास्तेऽपि तदा किल ॥२७॥ युगानुरू पतो यस्तु विद्याचारादिसंयुतः । न निन्द्यकर्मकर्ता चेच्छ्राद्धे पूज्यः स वाडवः ॥२८॥ हरेर्भक्तो यतिर्यत्र श्राद्धे भुङ्क्ते तदा तु तत् । परिपूर्णं भवेच्छ्राद्धं विनापि श्राद्धसम्पदम् ॥२९॥ यो वै यतीननादृत्य भोजयेदितरान् द्विजान् । विजानन्वसतो ग्रामे कव्यं तद्याति राक्षसान् ॥३०॥ दैवे कर्मण्युदक्संस्थान् प्राङ्मुखानुपवेशयेत् । उदङ्मुखान् द्विजान् पित्र्ये पहयाक्संस्थानुपवेशयेत् ॥३१॥ द्वौ दैवे पितृकृत्ये त्रीनेकैकमुभयत्र वा । भोजयेत्सुसमृद्धोऽपि न प्रसज्जेत विस्तरे ॥३२॥ सत्क्रियां देशकालौ च शौचं ब्राह्मणसम्पदम् । पञ्चैतान्विस्तरो हन्ति तस्मात्कुर्यान्न विस्तरम् ॥३३॥ भिक्षुको ब्रह्मचारी वा भोजनार्थमुपस्थितः । उपविष्टेषु विप्रेषु कामं तमपि भोजयेत् ॥३४॥ दन्तधावनताम्बूलं तैलाभ्यङ्गमभोजनम् । रत्यौषधपरान्नं च श्राद्धकृत्सप्त वर्जयेत् ॥३५॥ पुनर्भोजनमध्वानं भाराध्ययनमैथुनम् । दानं प्रतिग्रहं होमं श्राद्धभुक् चाष्ट वर्जयेत् ॥३६॥ भोक्ष्यन् करिष्यन् श्वः श्राद्धं पूर्वरात्रौ प्रयत्नतः । भोजनं च व्यवायं च ऋ तावषि वर्जयेत् ॥३७॥ श्राद्धं दत्त्वा च भुक्त्वा च पुमान् यस्तु स्त्रियं

visit just to perform Shradhdh there. A Grahastha nonetheless should perform Shradhdh at six occasions; at a wedding of his son or daughter, at the time of birth of his son, at the beginning of a Putreyashti (performed with a desire to have a son) and Soma Yagna, on a visit to a place of pilgrimage and on arrival of a Brahmin who is a scholar of the Vedas even when his father is alive. Shradhdh performed at Gaya and on sixteen days of Mahalay and Ashtami and Vruddhi Shradhdh pertain to the twelve Devtas (father, grandfather, great grandfather, great great grandfather, mother, grandmother, great grandmother, maternal grandmother, maternal great grandmother and maternal great great grandmother) and other Shradhdh pertain to the six men (father, grandfather, great grandfather, maternal grandfather, maternal great grandfather and great great grandfather). A wise Grahastha should not offer Pind (a ball made of cooked rice) as an oblation to Pitris on Shradhdh, preformed on the days of Sankranti, when the Sun is in Aries, Libra, Cancer and Capricorn Zodiacs, anniversaries of fourteen Manu and four Yug. The other rituals should be performed as described. A mother's Shradhdh should be performed separately on four Vad Navami (of months of Magsar, Posh, Magh and Falgun), her death anniversary and on Vrudhdi Shradhdh and Shradhdh performed at Gaya. On all other occasions, her Shradhdh should be done simultaneously with her husband."

Shree Hari continued, "O Vipra! A Brahmin who is a scholar of the Vedas, observes his Dharma and regularly undergoes religious austerities is suitable to venerate and feed on Shradhdh and not an irreligious or unethical one. However, a Brahmin knowledgeable only of Gayatri hymns but observing his Dharma faithfully is far better than a scholar of all four Vedas yet is unethical or a sinner. However, according to sage Manu, a Brahmin's virtues must not be inquired into at the places of pilgrimage. Any hungry Brahmin at such places is deemed suitable to feed at Shradhdh. In an absence of ethical Brahmins, a maternal grandfather, if he is religious, may be venerated and fed. Maternal grandfather, daughter's son, sister's son, maternal uncle, his son, Masi's (mother's sister) son, her grandson, son-in-law, father-in-law, brother-in-law, his son, priest conducting Yagna, guru, teacher or a learned Brahmin are all suitable to partake in Shradhdh, provided they follow religious ethics. Any Brahmin who is not notorious for vices or sins is deemed suitable to be venerated at Shradhdh. Shradhdh is deemed to be a great success if a devout Tyagi eats food offered by a host. Nobody

व्रजेत् । पितरस्तस्य तन्मासे तस्मिन्नेतसि शेरते ॥३८॥ अन्नक्षीरघृत क्षौद्रैरैक्षेवेण च तर्पिताः । प्राप्नुवनयक्षयां तृप्तिं सर्वे पितृगणा अपि ॥३९॥ मांसदानं पितृभ्यश्च पुराणे क्वचिदीरितम् । निषिद्धं च पुनः क्वापि श्रूयतां तस्य निर्णयः ॥४०॥ सुराणामसुराणां च नराणां च सुखाप्तये । अनुसृत्यैव निगमं शास्त्रवृन्दं प्रवर्तते ॥४१॥ श्राद्धं ये समभीप्सन्ति पितर स्त्रिविधा हिते । देवा दैत्या नराश्चेति पृथक्स्थाननिवासिनः ॥४२॥ सात्त्विकाः सन्ति केचिसन्ति केचिच्च राजसाः । तामसाः सन्ति केचित्तु त्रिविधेष्वपि तेषु च ॥४३॥ येषु सत्त्वं भवेत्पुंसु देवास्ते तु प्रकीर्तिताः । रजो येषु मनुष्यास्ते दैत्या येषु तमश्च ते ॥४४॥ गोधूमान्नं यवान् शालीन् घृतं क्षीरं च शर्कराम् । पक्वान्नानि विचित्राणि सात्त्विकानां प्रियाणि हि ॥४५। कटु तीक्ष्णं चलवणमम्लमुष्णं विदाहि च । रोचते राजसेभ्यस्तु संस्कृतान्यामिषाणि च ॥४६॥ उच्छिष्टं नीरसं पूति सर्वाण्यप्यामिषाणि च । तामसेभ्यो हि रोचन्ते मद्यं पर्युषताशुचि ॥४७॥ एवं त्रिविधा देवास्त्रिविधा असुरा अपि । त्रिविधाश्च नरा ज्ञेया सर्वत्र गुणभेदतः ॥४८॥ एकैकगुणवन्तोऽपि स्वभावानां बहुत्वतः । रसेच्छायाश्च वाचित्र्याज्ञेया बहुविधा हिते ॥४९॥ राजसस्तामसास्त्रत्र स्वरुच्यनुसारतः । भिन्नभिन्नपशूनां हि मांसमिच्छन्ति नेतरे ॥५०॥ सात्त्विकास्त्वृषिधान्यानि ससिताज्यं च पायसम् । इच्छन्ति न तु मांसस्य संसर्गमपि कर्हिचित् ॥५१॥ राजसास्तामसाश्चापि यथा तृप्यन्ति सर्पिषा । पायसापूपवटकैस्तथा मांसेन न क्वचित् ॥५२॥ श्राद्धकर्ता ततो दद्यात्स्वपितॄणामभीप्सिताम् । विदित्वा तत्स्वभावादि सहसा न तु चामिषम् ॥५३॥ यादृशाः पितरः स्वस्य भवेयुस्तार्दृशं पुमान् । कव्यं दद्याद्विचार्यैव तेषां प्रीतिकरं परम् ॥५४॥ राजसास्तामसा वापि सात्त्विकानां सतां क्वचित् । समागमाज्जहत्येव दुःस्वभावगुणान्निजान् ॥५५॥ मद्यमांसाशनः स्त्रैणो यथापूर्वमजामिलः । तत्याज तामसं भावं वैष्णवानां समागमात् ॥५६॥ सात्त्विकोत्तम एवासीत्ततः स प्रथितोभुवि । अन्येऽपि

should overlook or exclude the resident saints or Sanyasins at Shradhdh, otherwise the oblation that is offered to Pitris is taken away by the demons. The Brahmins should be seated in the North facing the East in Daiva Karma (religious rituals addressed to Bhagwan or the Devtas) while seated in the North and facing the East in Pitri Karma (Shradhdh). Two Brahmins should be fed in Daiva Karma while three Brahmins should be fed on Pitri Karma. Alternatively, only one Brahmin may be fed in both. One should not invite more than stipulated number of Brahmins even if he can afford. The value of religious rites, place, time, chastity and virtues of Brahmins diminish by stretching or extending them. A visiting Brahamchari or an alms seeker must be invited to dine even if the other invited Brahmins have already started to eat. A Dwij Grahastha performing Shradhdh must avoid Datan, Paan, massage, fast, sex, taking medicine and eating other's food. A person who is going to eat at Shradhdh must avoid a second meal, carrying a load or burden, study of the Vedas, sex, receiving or giving donation and Homa. A person performing or going to eat at Shradhdh should endeavour neither to eat nor to have sex with his wife the previous night. Pitris reside in semen of a person who has sex with his wife after performing or eating at Shradhdh. Pitris are satisfied with grains, milk, Ghee, honey, sugar, etc."

Shree Swaminarayan Bhagwan continued, "O Shivram Vipra! Some Puranas do advise to offer meat while others forbid it to the Pitris. Let Me tell you My views. The Puranas espouses the Vedas for the benevolence of the Devtas, Asuras and mankind. Just as there are three types of people, The Pitris are of three types and they dwell in different places. Some are predominantly Satvik, others are Rajas while some are Tamasi. The Satvik Pitris are called Devtas, Rajas Pitris are called humans while Tamasi Pitris are called demons. The Satvik Devtas love wheat, barley, rice, milk, honey, Ghee, sugar and sweets made from them, the Rajasi Pitris like tangy, hot, sour and salty foods while the demonic Pitris love cooked and raw meat, alcohol and stale, smelly and foul food. The Devtas, humans and demons can be classified into three further categories depending on the proportion of the three properties of Maya in them. Due to their different nature, they like different taste. Among many types of Pitris, only the Rajas and Tamas Pitris desire meat of various animals but not the Satvik Pitris. The Satvik Pitris never cherish meat, indeed they so vehemently dislike meat that they do not even come into contact with it. They are satisfied with cereals, sugar, milk and items made from them. Even the Rajas and Tamas Pitris are easily satisfied with

दुष्टा बहवः सन्तः सत्सङ्गतोऽभवन् ॥५७॥ एवं मांसाशिनो येऽत्र राजसास्तामसा नराः । अमुत्र सात्त्विकत्वं ते प्राप्ताः स्युः सङ्गतः सताम् ॥५८॥ परोपकारशीला हि सन्तः श्रीनारदादयः । चरन्ति त्रिषु लोकेषु सद्यो दुष्कर्मनाशनाः ॥५९॥ सत्सङ्गात्पितरः स्वीयाः स्वभावं सात्त्विकं यदि । प्राप्तास्तदामिषश्राद्धं पापकर्मैव केवलम् ॥६०॥ अमांसभक्षकान् दिव्यान् हविष्यान्नप्रियान् पितॄन् । उद्दिश्य मांसं यो दद्यात्स भवेत्पितृघातकः ॥६१॥ आदौ भवेत्पशोर्द्रोहो हिंसालेपादथात्मनः । तच्छ्राद्धेन पितॄणां च कुलपापात्कुलस्य च ॥६२॥ एवं महान् भवेद्रोहस्तस्य पुंसश्चतुर्विधः । नास्तीदृशस्य पापस्य प्रायश्चित्तैर्विशोधनम् ॥६३॥ अपकीर्तिमिह प्राप्य मृत्वा स च यमालये । पच्यते नरकेष्वेव यावच्चन्द्रदिवाकरौ ॥६४॥ अविचार्य ततः श्राद्धं न मांसेनचरेत्क्वचित् । कर्ता कारयिता भोक्ता ह्यन्यथा यान्त्यधोगतिम् ॥६५॥ पलपैत्रककर्मेदं सर्वथैव कलौ युगे । निषिद्धमस्ति निगमे कर्तव्यं तन्न कर्हिचित् ॥६६॥ पराशरो मुनिश्रेष्ठः प्राहातः सकलान्मुनीन् । अनुव्रतान् सुव्रतादीन् मुख्या यस्य स्मृतिः कलौ ॥६७॥ अन्नं क्षीरं घृतं क्षौद्रमैक्षवं कालशाकवत् । एतैस्तु तर्पितैर्विप्रैस्तृप्यन्ति पितरो नृणाम् ॥६८॥ यस्तु प्राणिवधं कृत्वा मांसेन तर्पयेत् पितॄन् । सोऽविद्वांश्चन्दनं त्यक्त्वा कुर्यादङ्गारलेपनम् ॥६९॥ क्षिप्त्वा कूपे तथा किञ्चिद् बाल आदातुमिच्छति । पतत्यज्ञानतः सोऽपि मांसेन श्राद्धकृत्तथा ॥७०॥ इति तद्वचनान्नित्यं श्राद्धे मांसं विवर्जयेत् । धर्मशास्त्रमुपाश्रित्य वर्तमानः सुधीः पुमान् ॥७१॥ निर्दोषं पायसं तस्मादृषिधान्यानि च द्विजः । अर्पयेत्सर्व पितृभ्यस्तेन तुष्यन्ति ते खलु ॥७२॥ पयो दधि घृतं चैव गवां श्राद्धेषु पावनम् । महिषीणां घृतं श्रेष्ठं प्राहुर्न तु पयः क्वचित् ॥७३॥ कालः कुतुपसंज्ञश्च तथा नेपालकम्बलः । रौप्यं दर्भास्तिलाः श्राद्धे दौहित्रश्चेति पावनाः ॥७४॥ गोत्रनाम्नी समुच्चार्य क्षणदानादिकं चरेत् । सकारेण च वक्तव्यं गोत्रं सर्वत्र धीमता ॥७५॥ गोत्रस्य त्वपरिज्ञाने काश्यपं गोत्रमुच्चरेत् । यस्मादाह श्रुतिः सर्वाः प्रजाः कश्यप सम्भवाः ॥७६॥

items made from cereals, milk, Ghee and sugar and not with meat. Therefore, a performer of Shradhdh should be very careful as to what he offers to Pitris. He should consider the traits of his Pitris and offer them food accordingly. He should not be reckless and offer them meat in oblation. Even the Rajas and Tamasi people sometimes give up their bad nature and become Satvik due to Satvik people's company. King Ajamil is a classic example. Though eating meat and drinking alcohol, an adulterous King Ajamil became pious and famous as a devotee due to his association with saints. There are numerous other persons who abandoned their demonic tendencies and became Satvik due to an association with the pious. Many Rajas and Tamasi people have become Satvik even after their death. Benevolent sages such as Narad travel through three Loks to encourage people to live a pious life. One's Pitris, if they have become pious due to their efforts, become sinners again if they consume meat offered as an oblation during Shradhdh. Offering meat to such Satvik Pitris is akin to killing them. By killing animals in the name of oblation at Shradhdh, one becomes a sinner of killing animals, violating the sanctity of his Satvik Pitris and a violator of his whole clan. There is no repentance for such a grave sin. Besides, he courts infamy and is consigned to hell till eternity. Therefore, a man must not offer meat as an oblation at Shradhdh. All three; performer, a guiding Brahmin and Pitris whom Shradhdh is addressed are defiled by such actions. Offering meat at Shradhdh is especially forbidden in Kali Yug. Sage Parashar had proffered this advice to his disciples in his Parashar Smruti, 'Pitris are pleased by feeding grains, vegetables, milk, sugar and honey to pious Brahmins. A person who offers meat to his Pitris can be compared to a silly man who smears his body with coal instead of sandalwood paste. Just as a child falls in a well if he tries to retrieve something he has thrown in it, a person who offers meat to his Pitris drowns in a quagmire like world. It is nigh impossible to come out of it.' O Brahmin! One should bear this advice of Sage Parashar and avoid using meat at Shradhdh and satisfy his Pitris with cereals and milk. Cow's milk, yoghurt and Ghee are considered holy in Shradhdh. Bufallo's Ghee is deemed fit to use in Shradhdh but not her milk or yoghurt made from it. The eighth Muhurt (time around midday) of a day, a Nepalese blanket, silver bowl, Darbah, sesame seeds and son of a daughter are auspicious in Shradhdh."

Shree Narayanmuni continued, "O Brahmin! A Dwij Grahstha performing Shradhdh should call out the names of his ancestors and clan (lineage) ending with 'sat' while offering oblation. If one is unaware of the name of their clan, they should

पृथिवीषत्पिता प्रोक्तस्तत्पिता चान्तरिक्षसत् । अभिधानापरिज्ञाने दिविषत्प्रपितामहः ॥७७॥ विभक्तिभिस्तु यत्किञ्चित्पित्रादिभ्यः प्रदीयते । तत्सर्वं सफलं ज्ञेयं विपरीतं निरर्थकम् ॥७८॥ अक्षय्यासनयोः षष्ठी द्वितीयावाहने तथा । अन्नदाने चतुर्थी स्याच्छेषाः सम्बुद्धयः स्मृताः ॥७९॥ विसर्गश्चालकश्चैव विकिरः पङ्क्तिवारणम् । करशुद्धिरपोशानं पितृपूर्वाणि षट् सदा ॥८०॥ स्वागते स्वस्तिवचने गोत्रशेषे प्रदक्षिणे । अर्घ्ये च दक्षिणादाने षट्सु सव्यं विधीयते ॥८१॥ अगस्त्यं भृङ्गराजं च तुलसी शतपत्रिका । चम्पकं तिलपुष्पं च पितृणां वल्लभानि षट् ॥८२॥ केतकीं करवीरं च बकुलं कुन्दकं तथा । पाटलां चैव जातीं च श्राद्धे यत्नेन वर्जयेत् ॥८३॥ अनग्नि रधनो वापि तथैव व्यसनान्वितः । आमश्राद्धं द्विजः कुर्यादवृषलस्तु सदैव हि ॥८४॥ मृताहं च सपिण्डं च गयाश्राद्धं महालयम् । आपन्नोऽपि न कुर्वीत श्राद्धमानेन वै द्विजः ॥८५॥ आवाहने स्वधाकारे मन्त्राश्चोह्या विसर्जने । अन्य कर्मण्यनूह्याः स्युरामश्राद्धविधौ बुधैः ॥८६॥ आमान्नस्याप्यभावे तु श्राद्धं कुर्वीत बुद्धिमान् । धान्याच्चतुर्गुणेनैव हिरण्येन सुरोचिषा ॥८७॥ पुत्रजन्मनि कुर्वीत श्राद्धं हेम्नैव बुद्धिमान् । न पक्वेन न चामेन कल्याणान्यभिकामयन् ॥८८॥ समग्रं यस्तु शक्नोति कर्तुं नैवेह पार्वणम् । स तु सङ्कल्पविधिना श्राद्धकाले तदाचरेत् ॥८९॥ आवाहनं स्वधाशब्दमर्घ्याग्रौकरणे तथा । विकिरं पिण्डदानं च साङ्कल्पे षड्विवर्जयेत् ॥९०॥ पिण्डमात्रं प्रदातव्यमभावे द्रव्यविप्रयोः । श्राद्धीयाहनि सम्प्राप्ते भवेन्निरशनोऽथवा ॥९१॥ उदकुम्भं प्रदद्याद्वा ब्राह्मणाय फलान्वितम् । तृणानि वा गवे दद्यान्न तु शून्यं दिनं नयेत् ॥९२॥ श्राद्धात्पूर्वं ब्रह्मयज्ञं न कुर्यात्तर्पणं तथा । पित्रोः श्राद्धानन्तरं तु द्वयं

speak the name of Sage Kashyap, as according to the Vedas all humans are his descendents. The terms 'Pruthvisat', Antarikshsat' and 'Divisat' should be used if the names of the father, grandfather and great grandfather is not known. The names of the Pitris should be taken with an appropriate case (inflection of a noun) as oblation offered without case is futile. The second Vibhakti (case) should be used when invoking the Pitris, the sixth Vibhakti should be used for their seats, the fourth Vibhakti should be used when offering them food and other Vibhaktis may be used while addressing them. The six Vidhis (rituals); Visarjan, Patrachalan, Vikir, Panktivaran, Hastasudhdhi and Aposhan should primarily be addressed to the father while the others should be addressed to the Devtas. The Janoi should be placed on the left shoulder when performing the following six Vidhis; Swagat, Swastivachan, Gotrashesh, Pradikshina, Arghya and Dakshina and on the right shoulder while performing all the other Vidhis. The six; the flowers of Agathia and Champo (names of shrubs), leaves of Bhangra and Amadi (names of plant), two leaves of Tulsi with a blossom and flowers of sesame are desirable to the Pitris while the flowers of six shrubs; Ketaki, Karen, Borsalli, Mogro, Padal and Jai should be avoided. A non Agnihotri or poor Dwij may and a Shudra should always perform Shradhdh with uncooked (raw) grains. However, a Dwij must never perform Sapind Shradhdh, a Shradhdh of death anniversary or Mahalay or a Shradhdh performed at Gaya with raw grains. A scholar Brahmin guiding Shradhdh Vidhi should chant hymns of Avahan (invocation), Swadha (exclamation) and Visarjan (dispersion) of the Devtas with 'Uha' and the others without 'Uha'. In an absence of even raw grains, a wise Dwij should perform Shradhdh with gold valued four times the value of the grains (that much gold should be donated). Shradhdh at the birth of a son must always be done with gold and not with food (again gold should be given in charity and not the food). A Dwij unable to perform Paarnav Shradhdh (to be performed on the day of festival) separately, should perform it mentally (imagining it) during another Shradhdhs. The six; Avahan, Swadha (chanting of hymns), Arghya, lighting fire, Vikir (placing food on the ground) and offering Pind to the Pitris should be avoided during the Sankalp (mental) Shradhdh. O Vipra! In an absence of a Brahmin or scarcity of money, a Dwij Grahastha should observe a fast and offer just the Pind, give a fruit basket to a Brahmin and feed the cows, but a day of Shradhdh must not pass without remembering his ancestors. To perform Brahmyagna and Tarpan only after concluding the Shradhdh (and not before its conclusion) is applicable only to the Rigvedi Brahmins (whose primary Veda is Rigved)."

Bhagwan Shree Hari continued, "O Shivram! If a wife of a Dwij is in her menses

कुर्वीत बह्वृचः ॥९३॥ महालयादिकं श्राद्धमार्तवे सति योषितः । पञ्चमेऽह्नि प्रकर्तव्यममावास्यादिनेऽथवा ॥९४॥ पुष्पवत्स्वपि दारेषु वार्षिकं मासिकानि च । मृताह एव कार्याणि पाकेन यथाविधि ॥९५॥ व्रतोपवासदिवसे श्राद्धप्राप्तौ यथाविधि । श्राद्धं विधायोपवसेदाघ्राय पितृसेवितम् ॥९६॥ संन्यासिनोऽ प्याब्दिकादि पुत्रः कुर्याद्यथाविधि । महालये तु यच्छ्राद्धं द्वादश्यां पार्वणं हि तत् ॥९७॥ आमश्राद्धं तु पूर्वाह्णे एकोद्दिष्टं तु मध्यतः । पार्वणं त्वपराहणे स्यात्प्रातर्वृद्धिनिमित्तकम् ॥९८॥ मृताहं मृतमासं वा पित्रादेर्यो न वेत्ति सः । मार्गे माघेऽथवाऽमायां श्राद्धमाब्दिकमाचरेत् ॥९९॥ यज्ञोद्वाह प्रतिष्ठासु मेखला बन्धमोक्षयोः । निषेकादौ च दीक्षायां वृद्धिश्राद्धं समाचरेत् ॥१००। वृद्धौ तीर्थे च संन्यस्ते ताते च पतिते सति । येभ्य एव पिता दद्यात्तेभ्यो दद्यात्स्वयं सुतः ॥१०१॥ अर्घ्यमावाहनं चैव द्विजाङ्गुष्ठनिवेशनम् । तृप्तिप्रश्नं च विकिरं तीर्थश्राद्धे विवर्जयेत् ॥१०२॥ श्राद्धेष्वेतेषु सर्वेषु प्राप्ता अतिथयो द्विज ! । भोजनीयाः प्रयत्नेन यत्स्याच्छ्राद्धस्य पूर्णता ॥१०३॥ ब्रह्मचारी स्वपित्रोस्तु कुर्यादेवौर्ध्वदैहिकम् । मासिकान्याब्दिकाद्यं च श्राद्धं सर्वं यथाविधि ॥१०४॥ संन्यासी तु न कुर्वीत मातापित्रोरपि क्वचित् । मृताशौचं चाश्रुपातं श्राद्धपिण्डोदकक्रियाम् ॥१०५॥ स्वाधिकारानुसारेण यथाशक्ति सदैवतान् । नार्चयेद्यः पितृन्काले स पतेन्नरके ध्रुवम् ॥१०६॥ अरोगः प्रकृतिस्थश्च चिरायुः पुत्रपौत्रवान् । अर्थवानर्थभोगी च श्राद्धकर्ता भवेन्नरः ॥१०७॥ क्व सन्ति पितरश्चेति कृत्वा मनसि योनरः । श्राद्धं न कुरुते तस्य रक्तं क्रुद्धाः पिबन्ति ते ॥१०८॥ यथा गोषु प्रनष्टो वै वत्सो विन्दति मातरम् । एवं श्राद्धान्नमुद्दिष्टं मन्त्रः प्रापयते पितॄन् ॥१०९॥ देवो यदि पिता जातः शुभकर्मानुयोगतः । तस्यान्नममृतं भूत्वा नूनं तत्रोपतिष्ठते ॥११०॥ मर्त्यत्वे भोज्यरू पेण पशुत्वे च तृणं भवेत् । श्राद्धान्नं वायुरू पेण नागत्वेऽप्यनुगच्छति ॥१११॥ तत्तदन्नतयैवेत्थं श्राद्धान्नं सर्वयोनिषु । प्राप्यते प्राणि भिस्तस्माच्छ्राद्धं कार्यं प्रयत्नतः ॥११२॥

during the period of Mahalay, a Shradhdh should be performed on the fifth day or on Amavasya. However, he must perform the monthly and annual Shradhdh on the day due even if his wife is in menses. If the day of Shradhdh falls on a day of fast, a Dwij should just smell the food to be offered in oblation, but the fast of Vrat must be kept intact. A son should perform his father's annual Shradhdh normally even his father had taken Sanyas prior to his death while a Paarnav Shradhdh should be performed on Dwadashi during Mahalay. Vrudhdhi Shradhdh such as Nandi Shradhdh should be performed early in the morning, common Shradhdh (for many relatives together) should be performed at mid-morning, Akodashti Shradhdh (Shradhdh pertaining to a single ancestor) should be performed at midday while Paarnav (pertaining to a festival) Shradhdh should be done in the afternoon. The annual Shradhdh may be performed during the months of Magsar and Magh or on any Amavasya if one is unaware of the date of death of his ancestors. A Dwij should perform a Vrudhdhi Shradhdh (an additional or incremental) prior to Sanskars such as Garbhadan, Upanayan, Samavartan or Vivah and a Yagna performed at the consecration of the Murtis. A son should offer the same amount of charity on occasion of his father's Tirth or Vrudhdhi Shradhdh that his father had offered to his ancestors previously, even if the father committed sins or became irreligious before his death. O Vipra! Arghya, Avahan, Vikir and asking Brahmins if they are satisfied must be avoided on an occasion of a Tirth Shradhdh. A Dwij should feed a few guests at the conclusion of all Shradhdh. A Shradhdh is deemed complete only after feeding the guests. A Brahamchari should perform all funeral rites upon the death of his parents. A Sanyasi should not wail, perform any funeral rites, observe Sutak and perform Shradhdh upon the death of his parents. A person who does not perform Shradhdh or venerate the Devtas regularly is indeed consigned to hell. Conversely, a person performing Shradhdh is blessed with health, wealth, longevity and sons and grandsons. The angry Pitris suck the blood of a person who does not perform Shradhdh due to his disbelief in such rituals. Just as a calf finds her mother from a herd, the food offered to Pitris by citing their name and clan finds its intended destination. The food offered to the Pitris becomes nectar, food, grass or wind for the Pitris that have become a Devta, human, animal or a snake respectively. The food offered by the descendants finds their ancestors, no matter where they have taken

इत्येष ते विप्र ! मया समासाच्छ्राद्धस्य सर्वोऽपि विधिर्यथावत् प्रकीर्तितोऽथर्षिगणैः स्मृतेषु धर्मेषु वक्ष्ये कलिवर्ज्यधर्मान् ॥११३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे श्राद्धविधिनिरू पणनामैकविंशोऽध्यायः ॥२१॥

अथ द्वाविंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

धर्माः स्त्रीणां च पुंसा च धर्मशास्त्रेषु भूरिशः । विस्तराद्वर्णिताः सन्ति वर्णाश्रमवतां पृथक् ॥१॥ युगानुसारिणस्तत्र धर्मा ग्राह्या न चेतरे । भीष्मश्च भारते प्राह युधिष्ठिरमिदं वचः ॥२॥ अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरेऽपरे । अन्ये कलियुगे धर्मा यथाशक्ति कृता हि ते ॥३॥ त्याज्यान् धर्मान् कलियुगे कतिचित्ते वदाम्यहम् । ये निषिद्धाः पुराणेषु स्मृतिष्वपि च सर्वथा ॥४॥ गोमेधो नरमेधश्च वाजिमेधस्तथा मखः । मद्यपानं सुरापानं त्याज्यमाहुः कलौ युगे ॥५॥ सौत्रामण्यामपि मखे घ्राणेनापि सुराग्रहः । दैवातिथिवरार्थं च नैव कार्यः पशोर्वधः ॥६॥ मांसदानं पितृभ्यश्च श्राद्धे कार्यं न कर्हिचित् । अग्निहोत्रं च संन्यासो न कर्तव्यस्तथा कलौ ॥७॥ ऊढानां द्विजकन्यानामक्षतानां मृते पतौ । पुनर्विवाहकर्माऽपि न कर्तव्यं कलौ युगे ॥८॥ न धार्यश्चाम्बुपानार्थं मृत्तिकायाः कमण्डलुः । सुतार्थं भ्रातृजायायां न नियोज्यश्च देवरः ॥९॥ बृहद्धर्मं यथाशास्त्रं यो न पालयितुं क्षमः । दीर्घकालं ब्रह्मचर्यं न धार्यं तेन च क्वचित् ॥१०॥ देहपातो भवेद्येन प्रायश्चितं तु तादृशम् । वानप्रस्थाश्रमश्चापि वर्जनीयः कलौ युगे ॥११॥ आततायिद्विजवधो धर्मयुद्धेऽपि कर्हिचित् । न कर्तव्यस्तथा यज्ञो यत्र स्यात्पशु हिंसनम् ॥१२॥ पापिसंसर्गिणः पुंसः पापितुल्या च निष्कृतिः न देया न च कर्तव्यं सोमविक्रयणं तथा ॥१३॥ स्वर्गार्थमपि वार्धक्ये स्त्रिया पुंसा च कर्हिचित् । न कार्योऽग्निप्रवेशश्च भृगुपातस्तथैव च ॥१४॥ महाप्रस्थानगमनं नैव कार्यं हिमालये । न गङ्गादिप्रवाहे च हेयं क्वापि निजं वपुः ॥१५॥ प्रच्छन्नं च महापापे क्वचिज्जातेऽपि निष्कृतिः । जपाद्यैस्तस्य कर्तव्या मृत्यूपायो न तु क्वचित्

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residence after their death and satisfies them. Therefore, O Vipra, one must perform Shradhdh with faith and care. I just narrated the proper Vidhi of Shradhdh in short. I shall now narrate some of Dharmas that are proscribed in Kali Yug.

Thus ends the 21st Chapter of the Satsangi Jeevan.

CHAPTER 22

Shree Narayanmuni said, "O Shivram Vipra! Many scriptures narrate Dharma of gender, Ashram and Varna. As grandsire Bhishma had advised to King Yudhishthir, Dharma changes with Yug and Dharma applicable to a particular Yug should not be followed blindly in another Yug. Dharma vary and is different for Satya, Dwapar, Treta and Kali Yug. I shall now mention some Dharmas that should not be followed in the present Kali Yug which are proscribed in Puranas and many Smrutis. Gaumedh, Narmedh and Asvamedh Yagnas and consumption of meat and alcohol are prohibited in Kali Yug. Alcohol must never even be smelt during Sautramani Yagna and animals must not be sacrificed for the Devtas, guests or anybody. Meat must not be offered to Pitris. Agnihotra (keeping marriage fire alive) and Sanyas are proscribed in Kali Yug. A widow must not remarry after the death of her husband. Brahamcharis must not keep an earthen pitcher and a man must not inseminate his elder brother's wife for an heir's birth. A person in Kali Yug must not take a vow of lifelong celibacy unless he is capable of sustaining it. Vanprastha Ashram is forbidden in Kali Yug. Atonement that may result in death must not be given or undertaken. A Brahmin must not be killed even in a holy war and live animals must never be sacrificed in a Yagna. An associate of a person who has committed a grave sin such as murder of a Brahmin must not be given the repentance as the sinner. Nobody should end their life by immolation, jumping from a mountain, scaling the Himalayas or drowning in either old age or to attain heaven. One must not drown in water as atonement for a grave sin as mentioned in the scriptures in Kali Yug. Rather, one should atone for his sins by chanting Bhagwan's name. One may remain incognito for the rest of life if unable to bear the infamy, but must never end his life. A person unable to remain incognito should leave his village and reside

॥१६॥ अपवादे दुःसहे च प्राप्ते सम्भावितेन तु । छन्नं स्थेयं मनुष्येण न तु नाश्यं निजं वपुः ॥१७॥ तथा स्थातुमशक्तेन गम्यं देशान्तरं द्रुतम् । न तु कार्यो ह्यात्मघातः पुरुषेणापि योषिता ॥१८॥ दिनत्रये व्यतीतेऽपि धान्यादिप्राप्तिमन्तरा । चौर्यं तु नैव कर्तव्यं पुरुषेण कलौ युगे ॥१९॥ पितृष्वसुश्च तनया मातुलस्य सुता तथा । असवर्णस्य कन्या च नैवोद्वाह्या कदाचन ॥२०॥ घृतपक्वं पयः पक्वं कन्दूपक्वं च शूद्रतः । नैव ग्राह्यं ब्राह्मणेन सदाचाररतादपि ॥२१॥ शिष्येण गुरुपत्न्यां च नैव वृत्यं गुराविव । संन्यासिभिर्न कर्तव्यं चातुवर्ण्य च भिक्षणम् ॥२२॥ गुरवे दक्षिणा देया शक्त्या न तु तदीप्सिता । अद्भिर्गोपीतशिष्टाभिः कार्यं नाचमनं तथा ॥२३॥ आशौचस्य न सङ्कोचो वेदादिगुणयोगतः । कार्योऽस्थिचयनादूर्ध्वमङ्गस्पर्शश्च न क्वचित् ॥२४॥ इत्यादयः कलियुगे धर्मा वर्ज्यतयोदिताः । एषां तु विधिवाक्यानि युगान्तरपराणि हि ॥२५॥ तत्राग्निहोत्रसंन्यासौ द्विजानां द्विजसत्तम ! । धार्मिकाणां विरक्तानां शक्तानां विहितावपि ॥२६॥ यावद्वर्णविभागः स्याद्यावद्वेदश्च भूतले । भवेत्तावत्कलौ शास्त्रे द्वयमेतदुदीरितम् ॥२७॥ धर्मपालनसामर्थ्यं वैराग्यं यस्य चोत्तमम् । न स्यात्तस्य निषिद्धं वै सर्वथैतन्महर्षिभिः ॥२८॥ गृहस्थधर्मा इत्येते मया सर्वे समासतः । कथितास्ते द्विजश्रेष्ठ ! पालनीयाः प्रयत्नतः ॥२९॥ गृहस्थेष्वपि येऽत्र स्युर्ब्राह्मणा धर्मवंशजाः । स्थिता गुरुपदे तेषां धर्माः सामान्यतस्त्विमे ॥३०॥ विशेषधर्मो यस्तेषां तं च तुभ्यं वदाम्यहम् । कृष्णानिवेदितं यत्स्या त्प्राश्यं तन्नैव किञ्चन ॥३१॥ सम्बन्धिभिन्नयोषा याः सधवा अपि ताश्च तैः । न स्पृश्या नैव भाष्याश्च नोपदेश्याश्च कर्हिचित् ॥३२॥ विधवायास्तु संसर्गत्यागः सामान्यतोऽस्ति हि । विशेषधर्म एतावान् ज्ञेयस्तेषां द्विजोत्तम ! ॥३३॥ राज्ञो गृहस्थाश्रमिणोऽथ धर्मान् विशेषतस्ते कथयामि सर्वान् । यानाश्रितो भूपतिरत्र लोके परत्र चाप्नोति यशश्च सौख्यम् ॥३४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे कलिवर्ज्यधर्मनिरू पणनामा द्वाविंशोऽध्यायः ॥२२॥

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miles away but must not commit suicide. One must not steal in Kali Yug even after going three days without food."

Bhagwan Shree Hari continued, "O Vipra! One must not marry a daughter of his father's or mother's sisters or a maiden of different Varna in Kali Yug. A Brahmin must not accept food of a Shudra even if it is cooked in milk or Ghee. A disciple must not massage the feet of a guru's wife. The Sanyasins should not seek alms from persons of all four Varnas. In Kali Yug, a disciple should give suitable Dakshina to his guru as per his abilities but must not give his guru what he asks. One must not do Achman with the water that has been used by a cow for drinking. A scholar of the Vedas must not be slack in observing Sutak by taking undue pride in his knowledge and one must not touch anybody after collecting ashes from a crematorium. All theses edicts are forbidden in Kali Yug. You must bear in mind that such edicts are applicable to the bygone Yug whenever you read or hear them from the scriptures. O Brahmin! Agnihotra and Sanyas Ashram are proscribed in Kali Yug per se, but a detached and religious Brahmin may accept both if he is capable of observing it for the rest of his life. As long as the Varna system and the Vedic rituals prevail in this world, an able Brahmin can accept both. According to Sage Deval, the sages have proscribed these for common men who do not have profound detachment and the wherewithal to observe Dharma faithfully. I narrated to you the Dharma of Grahastha which must be observed faithfully by all of My Grahastha disciples. I have narrated the Dharma of Brahmins which should be followed by Acharyas and their future generations. I shall narrate their specific Dharma in very short. They must not eat anything without first offering to Bhagwan. They must not talk, touch or give sermon to any Sadhva devotee except their close blood relatives. Not touching a Vidhva is part of the common Dharma, but Brahmin Acharya must observe this more strictly. I shall now narrate the specific Dharma of the Grahastha kings, following which they attain great fame and happiness.

Thus ends the 22nd Chapter of the Satsangi Jeevan.

अथ त्रयोविंशोऽध्यायः ।

श्रीनारायणमुनिरुवाच ।

नृपासनस्थो राजन्यो नित्यं रञ्जयति प्रजाः । धर्मेण यः स एवोक्तो राजेत्यन्वर्थसंज्ञया ॥१॥ देवब्राह्मणभक्तश्च सत्यवादी जितेन्द्रियः । बहुप्रदः प्रसन्नास्यो धर्मनिष्ठो भवेन्नृपः ॥२॥ नातितीक्ष्णो नातिमृदुर्भवेद्राजा विचक्षणः । वासन्तार्क इव श्रीमान् प्रजानां हितकारकः ॥३॥ मृदुर्हि राजा सततं लङ्घ्यो भवति मानवैः । तीक्ष्णाच्चोद्विजते लोकः समवृत्तिस्ततो भवेत् ॥४॥ परीक्षेत नराञ्राजा स्वान्परांश्चापि लक्षणैः । प्रत्यक्षेणानुमानेन तथौपम्यागमैः सदा ॥५॥ मृगयाऽक्षा दिवास्वप्नः परीवादमदस्त्रियः । तौर्यत्रिकं सुरापानं पैशुन्यं द्रोहसाहसे ॥६॥ वाग्दण्डयोश्च पारुष्ये ईर्ष्याऽसूयाऽर्थदूषणम् । त्यजेदष्टादशैतानि व्यसनानि नृपोऽर्थवित् ॥७॥ गणः कामज आद्यानि दशान्यान्यष्ट कोपजः । उभौ गणौ निरयदौ ज्ञात्वा सज्जेत नैतयोः ॥८॥ गर्भिणी स्वप्रियं त्यक्त्वा कुर्याद्गर्भहितं यथा । राजा तथा लोकहितं कुर्यात्त्यक्त्वात्मनः प्रियम् ॥९॥ परिहासः परिजनैः कार्यो राज्ञा न वै भृशम् । अतिसंश्लेषतो यस्मान्मर्यादामुत्त्यजन्ति ते ॥१०॥ न तिष्ठन्ति निजस्थाने क्रुद्ध्यन्त्युच्चैर्वदन्ति च । विकल्पन्ते प्रेष्यमाणास्तद्वचो लङ्घयन्त्यपि ॥११॥ स्त्रीरक्षिभिः प्रसज्जन्ते चेष्टन्ते निस्त्रपं पुरः । समानवेषा नृपतेरभिरोहन्ति वाहनम् ॥१२॥ बहुनात्र किमुक्तेन सभायामपि भूपतिम् । तिरस्कुर्वन्ति सावज्ञं निर्बलान् पीडयन्ति च ॥१३॥ तस्मान्न हर्षुलो राजा भवेदुचितमाचरेत् । नित्योद्यतो भवेद्धीरः शत्रूणां भयवर्धनः ॥१४॥ स्वाम्यमात्यसुहृत्कोशराष्ट्रदुर्गबलानि च । राज्याङ्गानि

CHAPTER 23

Shree Narayanmuni said, "O Shivram Vipra! A person born in a Kshatriya Varna and crowned as a ruler and who takes care of his subjects with parental concern and religiosity is a true king. An ideal king should have full faith in Dharma and the Devtas, be truthful, generous, brave, benevolent and have his senses under his control. Just as the rising sun in spring is temperate, a king should not be too lenient or too harsh. People indulge in criminal activities if a king is too lenient and become anxious and agitated if he is too harsh. His wisdom and wealth should be used for the good of his subjects. A king should take care in recognising the qualities and traits of people surrounding him. The qualities of some people can be known directly through loyalty or ingratitude; some by the changing facial expression or body language; some by comparing their earlier behaviour while some by chiromancy. A wise king must forsake these eighteen vices; hunting, game of dice, sleeping during the day, back biting, adultery, singing, dancing, music, alcohol, slander, torture, misadventure, harsh words, severe punishments, envy, detraction of the merits of others, wasteful expenditure and seizure of other's wealth. The first ten vices are the corruptions of the time while the later eight are the result of anger. All of them consign the king to hell. Just as a pregnant lady defends her unborn child at all costs, a king should guard the benevolence of his subjects at all costs, including his pleasures. He should not develop bonhomie with his courtiers and subordinates as they transgress the diffidence and decorum. As a result they become lax towards their duty, do not follow the king's instruction faithfully and sometimes even defy the king. They often befriend the sentries of womenfolk to satisfy their lascivious desires; they behave brazenly in front of the king and use the king's chariot wearing the regal attire. Such courtiers often ignore or even insult the king in an assembly and torment the innocent citizens. Therefore, a wise king should always maintain a distance from his courtiers. He should always be judicious, patient, hardworking and frighten his enemies. The seven; a king, minister, friend, treasury, country, fort and army are indivisible elements of a realm and a rebellion against any of them must be punished severely. He should endeavour to mitigate the impact of a calamity such as hurricane, deluge and draught on his subjects, especially farmers. He should ask the farmers to bring their produce home before the onset of the rains. He should collect taxes himself or keep an eagle eye over the system. All his decisions must conform to the scriptures, the truth and Dharma without favour or fear. He should

प्रकृतयस्तद्द्रोग्धारं सुशिक्षयेत् ॥१५॥ करार्थं परधान्यादिनाशो वृष्ट्यादिना यथा । न स्यात्तथा चरेद्राजा देयं काले च दापयेत् ॥१६॥ सत्यान्नैव च्यवेत्क्वापि शास्त्रानुगतनिश्चयः । पुरुषार्थानसम्बादं सेवेत जितरुड् नृपः ॥१७॥ वर्णाश्रमाणां ये धर्मा रक्षितव्या प्रयत्नतः । सर्वत्र विश्वसेन्नैव परहार्दमबुद्ध्य च ॥१८॥ द्वन्द्वीभूतगजाश्वादियुद्धभूमीश्च लक्षणैः । जानीयाच्चतुरो यात्राकालान्धर्मांस्तथापदि ॥१९॥ सन्धिविग्रहयानानि द्वैधीभावः समाश्रयः । स्थानं चेति गुणाः षट् च कुर्यात्तन्निश्चयं स्वयम् ॥२०॥ शृणुयाद्धर्मशास्त्राणि पुराणानि च नित्यशः । स्वपक्षे परपक्षे च चारांस्तीर्थेषु योजयेत् ॥२१॥ चमूपतिर्द्वारपालः प्रदेष्टान्तः पुराधिपः । कारागाराधिकारी च कृत्याकृत्यार्थयोजकः ॥२२॥ कोशाध्यक्षः पुराध्यक्षः कार्यनिर्माणकृत्तथा । धर्माध्यक्षः सभाध्यक्षो दण्डपालश्च राष्ट्रपः ॥२३॥ दुर्गपालोऽटवीपालस्तीर्थानि दश पञ्च च । रक्षेत्स्वपक्षे शत्रूणां चारेभ्यो बुद्धिमान्नृप ! ॥२४॥ परपक्षे तथा मन्त्रियुवराजपुरोहितैः । सहितेष्वेतेषु तीर्थेषु चारान् गूढान्नियोजयेत् ॥२५॥ अमात्यराष्ट्रदुर्गाणि कोशो दण्डश्च पञ्चमः । इति स्वपक्षेऽन्यत्रापि ज्ञेयं प्रकृति पञ्चकम् ॥२६॥ एतस्मिन्दशके वर्गे स्थानं वृद्धिं क्षयं तथा । निश्चित्यैवोद्यमं कुर्यात्प्रतिपक्षजयाय च ॥२७॥ उपासीत सदा वृद्धान्सतां वृत्ते स्थितो नृपः । अलोलुपश्चारचक्षुः स्मितपूर्वाभिभाषितः ॥२८॥ भवेद्धर्ता चाभृतानामन्वीक्षेत भूतानपि । स्वयं प्रहर्ता दाता च विशुद्धाचारवान् भवेत् ॥२९॥ सर्वाभिशङ्की क्रोधी च यश्च सर्वहरो नृपः । स क्षिप्रम नृजुर्लुब्धः स्वजनेनैव वध्यते ॥३०॥ अरोगिणः कुलीनांश्च भक्तान् शूरान् विवेकिनः । अप्रतार्या न्यरैः शिष्टान् मानिनो मानदांस्तथा ॥३१॥ विद्याविदो लोकविदः परलोकविदोऽचलान् । स्वधर्मनिष्ठान्कुर्वीत सहायान्नृपतिः शुचीन् ॥३२॥ तैश्च तुल्यो भवेद्भोगैश्छत्राज्ञाभ्यां ततोऽधिकः । प्रत्यक्षं वा परोक्षं यस्तुल्यस्तेषु

observe his Dharma, accumulate wealth and conduct his other duties so as they do not cause conflict with each other. He should endeavour that his subjects also follow their Dharma faithfully and he must not repose blind trust in anyone without knowing them well."

Bhagwan Shree Hari continued, "O Shivram! A wise king should recognise the strength and weakness of his cavalry, mounted and vehicular units of his army and bear in his mind the most suitable places to wage battle against his enemy. He should recognise the most favourable time to wage war, Dharma of the detrimental times and the four opportunities; alliances in his favour, increase in his revenue, break up of alliance of his rivals and loss of his enemy's revenue. The king himself must decide on this six; a truce, war, expedition against the enemy, increase or decrease hostilities with the opposition, surrender and to sit tight in his fort and wait for an opportune time to wage war. He should listen to the scriptures daily. He should appoint spies to keep an eye on these fifteen places; the commander of an army, doorkeeper of an entrance to the fort, motivator or trainer of the army, guard of the women's quarters, jail superintendent, chief accountant of the public works, messenger who relays the king's message to others and vice versa, chief treasurer, head of the town, head priest, manager of the assembly, judge, president, chief sentry to the fort and head of forest guards. He should keep tabs on a minister, regent and family priest of his enemy besides the above fifteen through trusted spies. He should protect his fifteen from the rival's spies and make sure that his spies are not compromised. He should recognise the strength and weakness of these five; a minister, country, fort, treasury and army. He must endeavour to weaken these five before thinking of waging war with an enemy. A good king is one who himself behaves ethically, forsakes unethical pleasures, speaks gently and associates with the old and scholars. He should keep himself informed of all the affairs of the state through his spies. He should make sure that his servants (including soldiers) are looked after properly, charity is distributed fairly and justice is meted out correctly. A king who is always angry, doubtful, greedy, deceitful and vengeful is often killed by his own family members. He should seek help of people who are healthy, chaste, devout, brave, polite, honest, learned, honourable, courteous, religious, believer in the existence of hell and heaven and one who recognises the fault lines of the society in stately affairs. He should treat them with respect and equality except in the matter of royal parasol, throne and decree. The king's happiness lies in respect of his advisors. A king should provide food and clothes to the needy and poor, renovate

न खिद्यति ॥३३॥ केतनानां च जीर्णानामवेक्षां चैव सीदताम् । नित्योत्थानं च कुर्वीत सेवां बुद्धिमतामपि ॥३४॥ क्षिप्रकारी सुप्रसादो गम्भीरश्च महामनाः । निश्छद्म पालयेद्राजा प्रजाः पुत्रानिवौरसान् ॥३५॥ अगूढविभवा हृष्टा निर्भया धार्मिकाः प्रजाः । यस्य राज्ये भवेयुश्च स राजा राज्यमर्हति ॥३६॥ प्रजानां रक्षणं राज्ञः परमो धर्म उच्यते । सुकृतस्य चतुर्थांशं तासां नैव विन्दति ॥३७॥ धर्माणां विप्लवे जाते निर्मितो विष्णुना भुवि । पुरा राजा ततस्तेन कर्तव्यं धर्मपालनम् ॥३८॥ अधार्मिकान् दण्डयित्वा धृत्वा हत्वाच तस्करान् । धर्ममार्गे स्थापनीया भीषयित्वा प्रजा निजाः ॥३९॥ दण्ड्यानदण्ड्यांश्च स नीतिशास्त्रात् सम्यग्विदित्वाऽथ यथार्हमेव । दण्ड्येषु पुत्रे च रिपौ निदध्याद्दण्डं द्विजेन्द्रेतरथा तु नैव ॥४०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे राजधर्मेष्वष्टादशव्यसननिरुपणानामा त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

नास्तिक्यमनृतं क्रोधं प्रमादं दीर्घसूत्रताम् । अदर्शनं ज्ञानवतामालस्यं च पञ्चवृत्तिताम् ॥१॥ एकचिन्तनमर्थानामनर्थज्ञैश्च चिन्तनम् । निश्चितानामनारम्भं मन्त्रस्यापरिरक्षणम् ॥२॥ मङ्गलाद्यप्रयोगं च प्रत्युत्थानं च सर्वशः एतां त्यजेत्प्रयत्नेन राजा दोषांश्चतुर्दश ॥३॥ बालेन स्थविरेणापि भीरुणा दीर्घरोगिणा । ज्ञातित्यक्तेन लुब्धेन तथा लुब्धजितेन च ॥४॥ विरक्तेन भयकृता विषयासक्तचेतसा । अनेकचित्तमन्त्रेण देवब्राह्मणगर्हिणा ॥५॥ दैवोपहतकेनापि दैवचिन्तापरेण च । दुर्भिक्षव्यसनार्तेन बलव्यसनिना तथा ॥६॥ सत्यधर्मविहीनाभ्यामदेशस्थेन दम्भिना । विंशत्या पुरुषैरेतैर्नृपः सन्धिं न चाचरेत् ॥७॥ कुर्यान्मन्त्रं

derelict temples and palaces, hold regular army exercises to keep an enemy at bay and serve, respect and seek advice of elders and scholars to earn gratitude of his subjects. He should look after his subjects with fatherly instincts. An honest, happy, quick acting and generous king earns kudos of his subjects. He should remove the fear of stealing from his subjects' mind so that that they can enjoy their wealth without fear and behave ethically. Protection of his subjects is the main duty of a king and a quarter of his Punya is due to this duty. He should arrest and punish thieves, robbers and other evil people. When Dharma was decimated in this world in a bygone era, Bhagwan had created the kings to defend Dharma. Therefore, o Vipra! The kings must observe Dharma themselves. A king should distinguish between the people who should be punished judiciously before meting out punishment to the enemy, wicked or his own children. He should also clearly understand that some categories of people should not be punished.

Thus ends the 23rd Chapter of the Satsangi Jeevan.

CHAPTER 24

Shree Narayanmuni said, "O Brahmin! A king should avoid these fourteen; atheism, speaking lies, anger, lethargy, procrastination, ignoring ethical scholars, indolence, giving into his whims, acting upon seeking advice, seeking advice of the ignorant, not acting upon decisions taken, not keeping consultation a secret, not worshipping Bhagwan and waging war with many enemies simultaneously. He should not make a truce and sign any accord with these twenty; a child, very old, scared, diseased, excommunicated by his clan or Varna, greedy, bribed by someone, Tyagi, fearful, lascivious, someone given misleading advice, critical of the Vedas and Brahmins, misfortunate, believer in fate and not in effort or ability, afflicted by profound sorrow, gung-ho on waging war, irreligious, untruthful, foreigner and hypocrite. He should not let anyone unauthorised into the state secrets. A king should not sleep during the first and last three hours of the night. He should wake up early and revisit the previous discussion he held with his minister the previous day. He should recruit fifteen year old young Kshatriya males and train then in art of warfare. A king should retain one scholar at the cost of letting go one hundred fools. He should appoint a person as a head priest who is polite, born in a chaste clan, scholar of many scriptures, very intelligent and free from envy. King should appoint an astrologer who is an expert in

न षट्कर्णं स्वपेद्यामद्वयं निशि । ब्राह्मे मुहूर्ते उत्थाय मन्त्रमालोचयेत्परम् ॥८॥ कुमाराश्चैव योद्धारः शिक्षणीयाः सुपण्डितैः । सहस्रैश्चापि मूर्खाणां क्रीणीयादेकपण्डितम् ॥९॥ सदा विनयसम्पन्नः कुलपुत्रो बहुश्रुतः । अनसूयुरसङ्कीर्णो राज्ञा कार्यः पुरोहितः ॥१०॥ तथैवाङ्गेषु निष्णातं ज्योतिषः प्रतिपादकम् । उत्पातेषु च सर्वेषु कुर्याद्दैवज्ञमुत्तमम् ॥११॥ राज्ञो वैद्यश्च निपुणो भवेद्बुद्धिवयोऽधिकः । अष्टाङ्गायां चिकित्सायां कुशलश्चानुरागवान् ॥१२॥ दैवं च मानुषं बुद्ध्वा पञ्चपञ्चविधं भयम् । शत्रोः पराजये हेतुं ततो यात्रां समाचरेत् ॥१३॥ प्रयच्छेद्बलमुख्येभ्यः परराष्ट्रे तथा नृपः । उपच्छन्नानि रत्नानि भेदायैव यथोचितम् ॥१४॥ जितेन्द्रियः स्वमात्मानमादौ जित्वा ततो रिपून् । जेतुं समिच्छेन्नृपतिः प्रमत्तानजितेन्द्रियान् ॥१५॥ परराष्ट्रे लवं मुष्टिं ज्ञात्वा जेतुमुपक्रमेत् । स्वभोज्य वस्त्र गन्धादीन्विश्वस्तै रक्षयेननरः ॥१६॥ कोशं कोष्ठं वाहनं च द्वारमायं तथायुधम् । रक्षयेत्कृतकल्याणैर्निजभक्तैर्नरैर्नृपः ॥१७॥ आभ्यन्तरेभ्यो बाह्येभ्यो रक्षेत्स्वं च सुधीः सदा । पुत्रामात्यादितस्तांश्च रक्षेत्सर्वान्मिथस्तथा ॥१८॥ सुभिक्षसाम्यदुर्भिक्षेष्वपि सम्पूरयेद्व्ययम् । आयैकद्वित्रिपादैश्च कोशं निःशेषयेन्न तु ॥१९॥ ज्ञातीन्वृद्धान् गुरू न्राजा वणिजः शिल्पिनः श्रितान् । अभीक्ष्णमनुगृह्णीयाद्धनधान्येन दुर्गतान् ॥२०॥ हितकामान् प्रियान् प्रौढानज्ञवाक्यात्क्वचिन्नृपः । च्यावयेन्नाधिकाराच्च विना तद्दोषदर्शनम् ॥२१॥ धर्मकृत्येषु धर्मज्ञानर्थकृत्येषु पण्डितान् । स्त्रीषु क्लीबान्नियुञ्जीत नीचान्नीचेषु कर्मसु ॥२२॥ लुब्धान्मूर्खांश्च पुरुषान् कामेऽर्थे च न योजयेत् । अलुब्धान्बुद्धिसम्पन्नान्सर्वकार्येषु योजयेत् ॥२३॥ मूर्खो ह्यधिकृतोऽर्थेषु कार्याणामविशारदः । प्रजाः क्लिश्नात्ययोगेन कामक्रोधसमन्वितः ॥२४॥ सन्ध्यामुपास्य शृणुयान्निशि चारोदितं रहः । परराष्ट्रजनं चापि कुर्वीत स्ववशे बुधः ॥२५॥ अर्थेन लुब्धं मानेन स्तब्धं भीरुं भयेन च । याथातथ्येन विद्वांसं वशीकुर्याद्यथोचितम् ॥२६॥ यस्मिन् देशे य आचारो व्यवहारो कुलस्थितिः । तथैव परिपाल्योऽसौ परराष्ट्रे वशंगते ॥२७॥ बृहन्ति च तडागानि सर्वपेयोदकानि च । स्वराष्ट्रे तत्र तत्राथ भागशो विनिवेशयेत् ॥२८॥ प्रतिग्रामं कृतप्रज्ञान् पञ्च पञ्च स्वनुष्ठितान् । संहत्य कर्म कुर्वाणान् शूरान् संस्थापयेत्तथा

palmistry, body language, good and bad omens; planetary positions, its effects and absolutions and can predict calamities such as earthquakes. His personal physician should be an expert in different branches of medicine, more knowledgeable and elder than him and friendly towards him. A king should recognise ten dangers that may contribute to the defeat of the enemy king. The five of them are natural calamities; fire, flood, drought, outbreak of epidemic and serious malady, and five relate to humans; thieves, robbers, enemy, saboteurs and greed. A king should bribe the commander of the enemy's army with much wealth. He should remain vigilant and await an opportunity when the enemy is distracted or wage a war during the harvesting season or famine. A wise king should protect his clothes, food and scents from poisoning by an enemy. He should appoint trustworthy people to protect a treasury, armoury, silos of grains and entrances of the fort. A king should be on his guard from his personal valets, chefs, commander of his army and others (lest they are bribed by an enemy) and protect his minister and sons from enemies. He should periodically augment his treasury by levying judicious taxes. He may take a third, sixth and twelfth of the income in tax respectively in good, average and poor years. He must not allow his treasury to be depleted. He should regularly provide food and clothes to his dependents, servants, elders, learned, artisans and poor. A king must not fire his faithful courtiers or servants just because allegations levelled by ignorant or jealous people. He must investigate any allegation before taking any actions. He must appoint religious persons in conducting religious activities, scholars in stately affairs and eunuchs to protect women's quarters. None of his appointees should be overtly greedy or foolish. Someone who is too clever, appointed due to his wealth or angry or foolish only brings ruination of any work they delegated."

Bhagwan Shree Hari continued, "O Vipra! A wise king should consult his spies in seclusion in the late evening after concluding his Sandhya and dinner. He should win over the foreigners living in his kingdom. He should give money to greedy, respect to egoist, frighten the cowards and speak politely to the scholars to keep them on his side. He should continue to allow the customs and practices of the kingdom he has just won over and not try to force his values on the populace. He should make sure

॥२९॥ धोषांश्च ग्रामवत्कुर्याद्ग्रामान्नगरवतथा । क्रमेण द्रव्यं गृह्णीयाद् घोषादीनां नृपः स्वयम् ॥३०॥ स्त्रियः सुरक्षिताः कुर्यात् सान्त्वयेत्ताश्च तद्वचः । न श्रद्दध्याच्च न ब्रूयाद्रहस्यं तत्पुरः क्वचित् ॥३१॥ आत्मनश्च परेषां च परीक्ष्यात्र बलत्बलम् । अष्टौ सन्धाय कर्माणि सेवेत नृपतिः परैः ॥३२॥ साध्यानल्पव्ययेनार्थानारभेत महोदयान् । कृष्यादिविघ्नं वैश्यादेर्न कुर्यात्कोशहानिकृत् ॥३३॥ कुर्यात्सर्वाणि दुर्गाणि धनधान्यायुधोदकैः । यन्त्रैश्च परिपूर्णानि तथा शिल्पिधनुर्धरैः ॥३४॥ नित्यं हृष्टश्च शूरश्च मतिमान् धृतिमाञ्छुचिः । कुलीनश्चानुरक्तश्च कार्यः सेनापतिस्तथा ॥३५॥ कृत्वा पुरुषकारेण स्वोक्तं कर्म समागतम् । मानयेद् दानमानाभ्यां दद्याच्चाधिकवेतनम् ॥३६॥ तथा विद्याविनीतांश्च शास्त्रशिल्पविशारदान् । यथार्हं वित्तवस्त्राद्यैर्मानयेच्चतुरो नृपः ॥३७॥ परराष्ट्रे स्थापनीया बुद्धियुक्तिविचक्षणाः । तत्रत्य वृत्तज्ञानार्थं दद्यात्तद्वेतनं रहः ॥३८॥ दृष्टदुष्टक्रियं स्तेनं निगृह्य स्थापयेन्नृपः । यथेष्टाचरणायैनं न लोभाद्विसृजेत्क्वचित् ॥३९॥ आदौ दरिद्रं पश्चाच्च दैवात्प्राप्तधनं जनम् । मिथ्यापवादैर्नो दुष्येद्रक्षेन्मन्त्र्यादितश्च तम् ॥४०॥ दूरादभ्यागतेभ्यश्च वणिग्भ्यो लोभकारणात् । करं यथोक्तमादद्याद्रक्षेत्तान् शुल्कजीवितः ॥४१॥ नित्यं धर्मार्थविज्ञानां वृद्धानां शृणुयाद्वचः । पुरुषं कृतकर्माणं सत्सभा यां स्तुवीत च ॥४२॥ द्रव्योपकरणं यच्च सर्वदा सर्वशिल्पिनाम् । चातुर्मास्यावरं सम्यक् प्रयच्छेन्नियतं नृपः ॥४३॥ रक्षोग्निव्याघ्ररुक्सर्पभयाद्राष्ट्रं च पालयेत् । पितेव चान्धान्मूकांश्च व्यङ्गान्पङ्गूंश्च पालयेत् ॥४४॥ त्याज्या अनर्थाः षड्राज्ञा विशेषेण सुबुद्धिना । निद्रालस्यं भयं क्रोधो मार्दवं दीर्घसूत्रता ॥४५॥ अध्येतव्यं नीतिशास्त्रमादौ राज्ञा प्रयत्नतः । पण्डिताद् ब्राह्मणात्तस्य लक्षणं च वदामि ते ॥४६॥ इतिहासपुराणज्ञो न्यायविद् धर्मतत्त्ववित् । षडङ्गवेद्विद्वक्ता प्रगल्भो बुद्धिमान् कविः ॥४७॥ परावरविभागज्ञो नीतिज्ञः स्मृतिमांस्तथा । प्रमाणौ धर्मकामार्थमोक्षाणां कृतनिश्चय : ॥४८॥ भूगोलतत्त्ववित्सन्धिविग्रहादिविभागवित् । उत्तरोत्तर वक्ता च वदतोऽपि बृहस्पतेः ॥४९॥ ऐक्ये संयोगनानात्वे समवाये विशारदः । पञ्चावयववाक्यस्य निष्णातो गुणदोषयोः ॥५०॥ साङ्ख्ये योगे च गान्धर्वशास्त्रे युद्धक्रियास्वपि । निष्णातो

that the wells or lakes are established evenly in his kingdom to provide for safe drinking water. A king should appoint a committee of five wise people in each of the villages of his realm. He should establish the colonies of artisans and build shops to allow them to sell their produces and collect tax from such income. He should protect the womenfolk of his palace and keep them away from petty quarrels. He should never share any secrets with them. He should compare his and his enemy's strengths and weaknesses and form alliances accordingly to strengthen his position, protect it from predators and augment his treasury. He should engage in economic activities which are highly rewarding and never harass traders and farmers or hinder their activity as they are his main source of income. He should make sure that every fort of his kingdom is stocked with food grain, water, weapons, archers, machines and skilled craftsmen to maintain them. He should appoint a brave, patient, sincere and an expert in warfare as his commander of army. He should reward his brave soldiers returning from winning a battle handsomely and publicly. He should also honour and reward the scholars and artisans from time to time. He should send spies to gather information from the nearby kingdoms. The thieves and cheats should be arrested and punished and not let off with a fine. A poor person who has come into vast amount of wealth in a very short time must not be accused of financial malpractices without any evidence and should be offered protection. A king should protect the visiting traders from far off places who come to do business from the local charlatans and levy tax on their income. He should listen to the advice of religious persons and elders and praise and honour them. A king should supply artisans enough money and raw material to last for four months. He should defend his kingdom against wild animals, demons and fire and take care of dumb, mute, blind and otherwise disabled citizens. A wise king must avoid these six; sleep, laziness, fear, anger, leniency and procrastination."

Shree Narayanmuni continued, "O wise Brahmin! A king should learn ethics of politics from a good teacher. Let me mention the qualities of a good teacher. He should be a scholar of the Vedas, its six subsidiaries, the Puranas, the Mahabharat and other important scripture; intelligent; good orator; expert in debate and discussions; scholars of various polities; expert at deriving correct meaning of sentences used in different

यो धनुर्वेदे स राज्ञोऽध्यापको भवेत् ॥५१॥ एवं विधातु विदुषो राजाऽधीयीत यत्नतः । धनुर्वेदं नीतिशास्त्रं शास्त्राण्यन्यान्यपि स्वयम् ॥५२॥ हस्त्यश्वरथसूत्राणि यन्त्रसूत्रं च सर्वशः । प्रयोगं सोपसंहारमस्त्राणां च यथाविधि ॥५३॥ अध्यापकं बहुविधैर्वसनैश्च रत्नैर्यानैः सदाभरणरौप्यकमुद्रिकाभिः । नानाविधोपकरणै रुचिरैश्च हैमैः सम्प्रीण येद् द्विज ! नृपः शुभवेश्मना च ॥५४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे राजधर्मेषु चतुर्दशदोषादिनिरू पणनामा चतुर्विंशोऽध्यायः ॥२४॥

अथ पञ्चविंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

धर्मो यशस्करो राज्ञां धर्मः स्वर्गप्रदस्तथा । धर्मेणैव जयेच्छत्रूंस्ततो धर्मरतो भवेत् ॥१॥ चित्तं देश उपायाश्च सहायाः कालकर्मणी । षड्पवर्गोऽयं राजनीत्या भवेत्तद्धर्ममाचरेत् ॥२॥ धर्मकामार्थमोक्षाणां विद्या विद्याच्च पार्थिवः । त्रयीं वार्तां दण्डनीतिं तुर्यामान्वीक्षिकीं तथा ॥३॥ उपायांश्चतुरः साम भेदं दानं च निग्रहम् । यथोचितं प्रयुञ्जीत पञ्चमं चाप्युपेक्षणम् ॥४॥ हीनमध्योत्तमान् सन्धीन्भीसत्कारधनग्रहैः । विद्यादर्थजयं धर्म्यं जयं चासुरमित्यपि ॥५॥ रथा नागा हयाः पद्गा विष्टिर्नावश्चरास्तथा । देशिकाश्चेति जानीयात्प्रकाशं दण्डमष्टधा ॥६॥ वस्त्रे चान्ने परकृतं विषयोगं च लक्षणैः । जानीयादभिचारं च दण्डमप्रकटं त्रिधा ॥७॥ ग्रहनक्षत्राध्वगुणान्विद्याद्भूमिगुणान्नृपः । मन्त्रयन्त्रादिना चात्मरक्षणं युद्धकौशलम् ॥८॥ गारुडं माकरं क्रौञ्चं चक्रं सूचीमुखं महत् । वज्रं च सर्वतोभद्रमर्धचन्द्रं च शाकटम् ॥९॥ शृङ्गारकादीनि तथा विद्याद्व्यूहानि सर्वशः । सञ्चारयेत्स्वसैन्यानि तथैव च नृपोत्तमः ॥१०॥ नृनागवाजिनां पुष्टियोगान्विद्याच्च शास्त्रतः । रथनिर्माणादि शिल्पं

context; with a good memory; expert in various religious rituals and their significance; ethical; scholar of geography; able to decipher double meaning sentences; able to foresee the consequences of actions; expert to notice virtues and drawbacks in others; scholar of Sankhya, Yoga, music, warfare and an expert archer. Someone who has all these qualities is fit to become a king's teacher. A king should learn archery, politics and warfare from him. He should learn about cannons and fireballs and how to manufacture and use them from his teacher. A king should also learn about intoxicating and stimulating properties of various drugs and medicines. The knowledge of chariots, elephants and horses is also very important for a king. A king should reward his teacher generously with ornaments, gold and silver coins, house and clothes.

Thus ends the 24rd Chapter of the Satsangi Jeevan.

CHAPTER 25

Shree Narayanmuni said, "O Shivram Vipra! Observing Dharma is absolutely essential for a king as he attains great fame and heaven and wins over enemies by observing his Dharma. A king living by his Dharma makes his courtiers and subjects behave ethically as well and good times, intentions and deeds prevail all over his kingdom. A king should have knowledge of the three Vedas for his religious , of agriculture and trade as livelihood of his subjects, of taxation to augment his treasury and of soul, body and Bhagwan for his Moksha. The four; conciliation, reward, punishment and division (creating) should be used to have his way. When everything else fails, he should resort to the indifference. There are three types of alliance or treaties. The treaty entered into due to the fear of an enemy is the worst, due to the welcome offered by an enemy is the median (treaty between the equals) and the treaty entered into after accepting wealth from an enemy (after defeat or fear of defeat) is the best. Similarly, victory is of three types; victory gained after bribing the commander of an opposing army is called Arthjay (gained by money power); a victory gained through unethical deceit such as a battle mounted at night or from behind is called AsurJay (demonic victory) and the victory gained through the battle fought according the ethics is called DharmaJay (ethical victory) and the best. Chariots, cavalry mounted on the horses and elephants, infantry, loaders and guides are an overt army while the experts

विद्याच्चायुध लक्षणम् ॥११॥ उत्पातादिगुणान्सैन्यप्रोत्साहनपरीक्षणे । शत्रुं मित्रमुदासीनं विद्याद्दूतांश्च लक्षणैः ॥१२॥ खलोन्मूलनरीतिं च प्रयोगं चास्त्रशस्त्रयोः । देशग्रामकुलानां च धर्मान्विद्याच्च वैदिकान् ॥१३॥ तथा राज्ञां द्वादशानां विद्यान्मण्डलसंस्थितिम् । अपराधोचितं दण्डं जानीयाद्धर्मशास्त्रतः ॥१४॥ धनुर्वेद नीतिशास्त्रं चाधीत्य नृपतिः सुधीः । एवमादि विदित्वाऽरीन् जित्वा धर्मं विवर्धयेत् ॥१५॥ साम्ना दानेन भेदेन स्वबुद्धया वशयेद्रिपून् । कालेनाप्यतिदीर्घेण सद्यो युद्धं तु नाचरेत् ॥१६॥ वशीभवेयुश्चेन्नैव त्रिभिः सामादिभिर्द्विषः । तदा युद्धं प्रकुर्वीत राजा धर्मेण निर्भयः ॥१७॥ यदि युद्धे मृताः स्युस्ते तद्राज्यं तर्हि धार्मिकः । वशीकृतेभ्यो नृपतिस्तत्पुत्रेभ्योऽर्पयेत्स्वयम् ॥१८॥ युक्त्या बुद्धिबलेनापि गृहीताः शत्रवो यदि । युद्धे तदातानानीय स्थापयेद्बन्धनालये ॥१९॥ दद्यात्तेभ्योऽन्नवस्त्राणि यावज्जीवं नृपोत्तमः शत्रवोऽप्यतिरिच्यन्ते गोभ्यो बन्दीकृता यतः ॥२०॥ निगृहीतान् घातयति क्रूरकर्मा नृपस्तु यः । स ब्रह्महत्यादिमहापातकैर्यज्यते किल ॥२१॥ यस्तु राजा बुद्धिहीनः सामादींस्त्रीन्विहाय च । नित्यं युद्धपरस्तस्य क्षीयन्ते सन्नरादयः ॥२२॥ कौशश्च नाशमायाति जायते दैन्यभाक् ततः । स्तेयवृत्तिस्ततो नश्येत्तन्न कुर्वीत साहसम् ॥२३॥ स्ववित्तस्य तृतीयांशं जीवनाय प्रकल्पयेत् । भागद्वयं तु धर्मार्थमनित्यं जीवितं यतः ॥२४॥ धर्मेण पालयेद्राजा प्रजाः शीलेन रञ्जयन् । अदण्ड्यान्दण्डयेन्नैव दण्डार्हान्डण्डयेज्जनान् ॥२५॥ अनयाः सम्प्रवर्तेरन्भवेद्वै वर्णसङ्करः । दुर्भिक्षमाविशेद्राष्ट्रं यदि राजा न पालयेत् ॥२६॥ असंरक्षन्प्रजा राजा यो गृह्णाति करं निजम् । प्रजानां शमलं भुङ्क्ते स्वपुण्यं च जहाति सः ॥२७॥ आददीत करं राजा प्रजाभ्यो धर्मदर्शनः । षष्ठं भागं सदा प्राज्ञस्तासामेवा भिगुप्तये ॥२८॥ मनो जेयं पुरा राज्ञा ततो जेयाश्च शत्रवः । जितेन्द्रियो

in poisoning and black magic are a king's covert army. A king should learn about the movement of the sun through various Nakshatras and its influences, the topography of the battlefield, art of warfare and personal defence from weapons and black magic. He should know the different types of pincers of battles so that the opposing army can be decimated at the lowest causality rate on his own side. A king should learn how to train elephants and horses for military purpose; how to build chariots, manufacture, maintenance and use of various weapons; causes of rebellion and how to put down a rebellion; how to encourage and raise confidence of his army; traits of friends, foes, indifferent and spies; how to eradicate evil people; the customs of various regions and villages; punishment for various types of crimes and above all his own Dharma from various scriptures. He should befriend four friends of his friends, foes and neutrals to find out their intentions. A wise king should learn warfare, ethics and politics from an eminent guru and expand his kingdom by vanquishing his enemies through the ethical victories. He should undertake an actual battle as the last resort only after exhausting the options of conciliation, reward and division. An ethical king should return the won kingdoms to the heirs of the kings, after signing treaties favourable to him, if they are slain in battles. An enemy king should be imprisoned if captured alive and looked after for the rest of his life because an imprisoned king is more pitiable than a cow. A king who kills the captured prisoners attracts the sin equivalent to killing a Brahmin. A king who mounts war without first trying the three (conciliation, reward and creating division) not only loses a battle but his army and animals as well. Indeed, his kingdom and wealth is lost forever and he turns into a pauper and engages in stealing and robbing for his survival."

Bhagwan Shree Hari continued, "O Shivram! A king should use a third of his income for his personal use and the rest for religious purposes and welfare of his subjects. He should keep his populace in good humour by treating them compassionately, punish the punishable and not punish the unpunishable. The populace of an unjust king becomes morally and sexually corrupt and his kingdom suffers from repeated droughts. A king who collects the tax without protecting his subjects from external and internal dangers is earning only sins. All his Punya is destroyed. The tax, up to the maximum of a sixth of the income, is collected in lieu of granting protection to his populace. A wise king should win his mind before embarking upon winning enemies as only a king whose senses are under his control become victorious. A king should

हि नृपति र्बाधितुं शक्नुयादरीन् ॥२९॥ वेदवेदाङ्गवित्सम्यङ् नीतिज्ञो विष्णुभक्तिमान् । दानशीलो यज्ञशीलस्तपस्वी च भवेन्नृपः ॥३०॥ कृतकार्यान्परिजनान् धनैर्वस्त्रैश्च पूजयेत् । गुप्तं प्रजाः पीडयतोऽमात्यादींश्च नियन्त्रयेत् ॥३१॥ प्रवर्तयेन्नृपो धर्मं यं तं लोकोऽनुवर्तयेत् । न कालस्य बलं राज्ञि राजा कालस्य कारणम् ॥३२॥ कृतं त्रेता द्वापरं च कलिश्चेति युगानि यत् । राजवत्तानि वर्तेयू राजैव युगमुच्यते ॥३३॥ राजमूला इह प्रोक्ता योगक्षेमसुवृष्टयः । प्रजासु व्याधयश्चैव मरणं च भयानि च ॥३४॥ यदह्ना कुरुते पापरक्षन्भयतः प्रजाः । राजा वर्षसहस्रं तत्फलं भुङ्क्ते यमालये ॥३५॥ यदहना कुरुते धर्मं प्रजा धर्मेण पालयन् । दशवर्षसहस्राणि तस्य भुङ्क्ते फलं दिवि ॥३६॥ यं हि धर्मं चरन्तीह प्रजा राज्ञा सुरक्षिताः । चतुर्थं तस्य धर्मस्य भागं राजा स विन्दते ॥३७॥ प्रत्याहर्तुमशक्यं यद्धनं चौरैर्हृतं नृणाम् । तत्स्वकोशात्प्रदातव्यं नृपेणैवोपजीविनाम् ॥३८॥ यो राजकोषं नश्यन्तमाचक्षीत हितेच्छया । श्रोतव्यं तस्य च रहो रक्ष्यश्चामात्यतोऽपि सः ॥३९॥ प्राज्ञान्मेधाविनो दान्तान् दक्षान् शूरान् बहुश्रुतान् । कुलीनान्सत्यसम्पन्नान्मानयेत्सर्वकर्मसु ॥४०॥ कृपणानाथवृद्धानां विधवानां च योषिताम् । योगक्षेमं च वृत्तिं च राजा नित्यं प्रकल्पयेत् ॥४१॥ आश्रमेषु ब्रह्मविदां चैलभाजनभोजनम् । सदैवोपाहरेद्राजा सत्कृत्याभ्यर्च्य निश्छलः ॥४२॥ आत्मानं सर्वकार्याणि राष्ट्रं चापि तपस्विने । निवेदयेत्प्रयत्नेन तिष्ठेत्प्रह्वश्च सर्वदा ॥४३॥ तस्मिन् कुर्वीत विश्वासं राजा कस्यांश्चिदापदि । तापसेषु हि विश्वासमपि कुर्वन्ति दस्यवः ॥४४॥ ग्रामस्याधिपतिं कुर्याद्दशानां च ततः परम् । ग्रामाणां च शतस्यैकं सहस्रस्य च सर्वशः ॥४५॥ एतत्क्रमेण सर्वस्य कुर्याद्राष्ट्रस्य रक्षणम् । यथा जना न सीदेयुस्तथा कुर्यादतन्द्रितः ॥४६॥ तथैव वणिजां वृत्तिं शिल्पं चापेक्ष्य शिल्पिनाम् । तेषां व्ययं च निर्वाहं दृष्ट्वा कुर्यात्करान्नृपः॥४७॥ श्रुत्वान्यस्य वचः सद्यः कुर्यात्किञ्चिन्न भूपतिः । विचार्य निश्चयं कृत्वा ततः कुर्याद्यथोचितम् ॥४८॥ लभ्यते खलु पापीयान्नरः सुप्रियवागिह । अप्रियस्य हि पथ्यस्य वक्ता श्रोता च दुर्लभः ॥४९॥ यस्तु धर्मपरो नित्यं हित्वा भर्तुः प्रियाप्रिये । अप्रियाण्याह

learn the Vedas along with six branches. He should be generous in giving and undertake Yagnas and religious austerities from time to time. He should reward his courtiers and the others who help in running the affairs of the state but at the same time make sure that high officials or his regent do not harass the general public. The public follow on the king's footsteps, so an ethical king's subject become ethical. A good king can prevail good times in his kingdom and establish the religiosity that is synonymous to Satya, Treta, Dwapar or Kali Yug. Indeed, he transforms the time and not vice versa. The king is the cause of prosperity of citizens and security of that prosperity and troubles and fears of populace. A king is subjected to punishment for a thousand years in hell for each day he fails to protect his public and enjoys the pleasure of heaven for ten thousand years for each day his populace feels safe under him. A king is rewarded with a quarter of Punya earned by his subjects if they are protected properly by him. A king should reimburse the stolen wealth of his subjects if he is unable to apprehend thieves or recover their stolen wealth. He should patiently listen to a complaint of a common man against his minister or courtiers and offer them protection against harassment by such elements while being investigated. He should honour wise, learned, famous, influential, truthful, pious, brave and scholars. He should offer financial assistance to the miserly, orphans, old and widows or provide them a means of livelihood. A king should regularly visit the hermitages of the scholar Brahmins, revere them, provide them with grains, clothes and utensils. He should honestly seek their opinion and advice. He should trust such hermits in detrimental times. O Vipra! A king should appoint a headsman to look after the affairs of each village. Similarly and in hierarchical order appoint a responsible person to look after the cluster of ten, a hundred and a thousand villages who would conduct the affairs of the villages under their supervision and report any problems to a higher authority. He should ensure that no one in the position of authority take undue advantage of their positions. A king should tax traders and craftsmen considering their income and expenditure. He should not act upon any allegation without them being substantiated or verified independently. O Brahmin! There are many in this world who speak what one wants to hear but very few who could speak without fear or favour. Hearing unpalatable but beneficial truth is better in the long run. Such speakers have a king's interest in their heart. A wise king should not pay attention to the people who heap gratuitous praise even if they happen

पथ्यानि तेन राजा सहायवान् ॥५०॥ स्वस्याहितं येनं भवेच्च तादृक् प्रियं वदेद्यः पुरुषो वचश्च । ज्ञातेरपि स्वस्य न तस्य तत्तु नृपः सुबुद्धिः शृणुयाद् द्विजेन्द्र ! ॥५१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशेराजधर्मेषु षड्वर्गादिनिरू पणनामा पञ्चविंशोऽध्यायः ॥२५॥

अथ षड्विंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

चरेद्धर्मानकटुकः कुर्यात्स्नेहं न नास्तिकः । अनिष्ठुरो जयेदर्थांश्चरेत्काममनुद्धतः ॥१॥ प्रियं वदेददीनश्च शूरः स्यादविकत्थनः । दाता नापात्रवर्षी स्यात्प्रगल्भः स्याद् दयायुतः ॥२॥ बन्धुभिर्न विगृह्णीयान्न संदध्यात्कुपूरुषैः । नाभक्तं चारयेच्चारं कार्यं कुर्यादपीडयन् ॥३॥ वदेदर्थं न चासत्सु नाश्रयेदसतः क्वचित् । साधुभ्यश्च न चादद्यान्न ब्रूयादात्मनो गुणान् ॥४॥ लुब्धेभ्यो विसृजेन्नैव न च मन्त्रं प्रकाशयेत् । नापरीक्ष्य नयेद्दण्डं नापकारिषु विश्वसेत् ॥५॥ अनीर्ष्यो गुप्तदारः स्याच्छुद्धः स्यादघृणी नृपः । स्त्रियः सेवेत नात्यर्थं मृष्टं भुञ्जीत नाहितम् ॥६॥ अस्तब्धः पूजयेन्मान्यान्सेवेतामायया गुरू न् । देवानर्चेददम्भेन श्रियमिच्छेदकुत्सिताम् ॥७॥ सेवेत विनयं धृत्वा दक्षः स्यान्नत्वकालवित् । सान्त्वयेन्न च मोक्षाय नानुगृह्णन्परान् क्षिपेत् ॥८॥ प्रहरेन्न त्वविज्ञाय हत्वा शत्रून्न शोचयेत् । क्रोधं कुर्यान्न चाकस्मान्मुहुः स्यान्नापकारिषु ॥९॥ षड्विंशद्गुणसम्पन्न इत्थं राजा भवेत्तु यः । नारिभिः सोऽभिभूयेत यशश्च महदाप्नुयात् ॥१०॥ रू पवर्णस्वरोपेतस्तितिक्षुरनसूयकः । कुलीनः स्मृतिमान् धीमान्नीतिज्ञश्चानृशंस्यवान् ॥११॥ मानितोऽमानितोऽपि वापि न च इष्येत्कदाचन । शूरो विद्वान् हितैषी यः कार्यो मन्त्री स भूभुजा ॥१२॥ कुलीनाः शीलसम्पन्ना शङ्कितज्ञा अनिष्ठुराः । देशकालविधानज्ञाः शूरा धीरा हितैषिणः ॥१३॥ ज्ञानविज्ञानसम्पन्नाः प्रकृतिज्ञाः परात्मनाम् । सत्यनिष्ठाश्च सन्तुष्टा ये त कार्या सुहृज्जनाः ॥१४॥ सहायाः साधनोपाया विभाग देशकालयोः । विनिपातप्रतीकारः कार्यसिद्धिश्च पञ्चमी ॥१५॥ पञ्चाङ्गानीति मन्त्रस्य विद्याद्वै राजकर्मसु । मन्त्रसंवरणं

to be his relatives. Such people have their, and not his interest in their mind.

Thus ends the 25th Chapter of the Satsangi Jeevan.

CHAPTER 26

Shree Narayanmuni said, “O pious Brahmin! A king should observe his Dharma without rancour, strive for his Moksha with love, manage stately affairs without using foul language and enjoy pleasures within the boundaries of ethics and splurging wealth. He should be eager to do favours, brave but not adventurous, generous but not giving to unworthy and compassionate but not lax. He should not be at loggerheads with his brothers, not form alliances with evil, not be miser with his spies and not torment anybody. He should not reveal his plans to the untrustworthy or associate with them, not accept anything from the saints, not praise himself, never delegate any work to the greedy, not reveal his secret plans, not punish without investigation and never befriend an ungrateful. A king should defend the honour of women without bias, not keep company of women, be free from hatred and envy, be honest and not indulge much in sweets. He should venerate the Devtas sincerely, honour elders and scholars with humility, serve his guru honestly and accumulate wealth that is just. He must never abuse his enemies. A king should attend to stately affairs in time and should not postpone decisions repeatedly. He should not get angry for trivial reasons, not punish anybody, even an enemy without his fault established and not be lenient towards an ungrateful person. A king with thirty six qualities attains great fame and becomes invincible. A king should appoint a person as a minister who is a patient, thoughtful, tolerant, intelligent, ethical, compassionate, brave, scholar, benevolent, not envious and always temperate whether honoured and insulted by his king. A king’s courtiers should be brave, patient, knowledgeable, truthful, satiated, pious, honest, know the customs of the land and be able to know someone’s hidden intent by his body language and facial expressions. There are five secret ingredients for a successful statecraft: offering assistance - physical or monetary; when and how to initiate actions; not to transgress the limitations of time or place; avoidance of calamity and solution to the problem; and accomplishment of the task which a king must not reveal to others. He

राज्ञा कर्तव्यं च प्रयत्नतः ॥१६॥ अल्पप्रज्ञैर्दीर्घ सूत्रैरलसैरबलैः सह । मन्त्रं न कुर्यान्नृपतिर्निद्रां तन्द्रां जयेत्तथा ॥१७॥ विद्यामदं धनमदं हित्वा चाभिजनं मदम् । मन्त्रं सङ्गोपयेद्राजा यावत्स्याच्च फलोदयः ॥१८॥ प्रासादे गिरिपृष्ठे वा निःशलाकेवने रहः । मन्त्रं कुर्यान्महीपालः सम्यङ्नीतिरहोविदा ॥१९॥ धन्वभूमिगिरिवृक्षजलमर्त्यमयानि षट् । राज्ञो दुर्गाणि तेष्वेकं नरदुर्गं सुदुस्तरम् ॥२०॥ नित्यमेव दया कार्या चातुवर्ण्ये हितैषिणा । सुरक्षिताः प्रजा राज्ञो वर्धयन्ति यशो महत् ॥२१॥ मद्यशीला द्यूतकरा धूर्ताः पाखण्डिनो विटाः । कुशीलवाश्चारणाश्च नियन्तव्या नृपेण हि ॥२२॥ धनिनो मानयेद्राजा यतस्ते लोकधारकाः । वनस्पतीन्भक्ष्यफलाश्छेदयेन्नैव कर्हिचित् ॥२३॥ विप्राणां वृत्तिहीनानां कल्पयेज्जीविकां नृपः । आपद्भ्य उद्धरंस्तांश्च न क्वचिद् दुःखमाप्नुयात् ॥२४॥ कृपणानाथ वृद्धानामश्रूणि परिमार्जयेत् । हर्षं सञ्जनयन्राजा न सीदत्यापदि क्वचित् ॥२५॥ आपत्काले तु नृपतिदीर्घसूत्री भवेन्नहि । लभतेऽर्थं क्षिप्रकारी दीर्घसूत्री विनश्यति ॥२६॥ गोविप्राणां हितं कुर्याद्युध्येच्छूरैश्च तत्कृते । तत्सस्यं नापहर्तव्यं सीरविघ्नं च नाचरेत् ॥२७॥ यच्च यस्योपकरणं येन जीवन्ति कारुकाः । सर्वस्वहरणे ऽप्येतन्न राजा हर्तुमर्हति ॥२८॥ आयुधान्यायुधीनां वाह्यानि वाह्यजीविनाम् । वेश्यानां न हरेद्भूषा वाद्यातोद्यादि तद्विदाम् ॥२९॥ जीविकोपकरणाहृतिर्नृणां शस्त्रघातत इहातिरिच्यते । धर्मविन्नरपतिस्तु तां ततो नाचरेत्कवचन विप्रसत्तम ! ॥३०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे राजधर्मेषु षड्त्रिंशद्गुणादिनिरू पणनामा षड्विंशोऽध्यायः ॥२६॥

अथ सप्तविंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

श्रुताध्ययनसम्पन्ना धर्मज्ञाः सत्यवादिनः । ह्रीनिषेवास्तथा दान्ता दयार्जवसमन्विताः ॥१॥ शक्ताः कथयितुं सम्यङ् न्यायान्यायौ यथातथम् । राज्ञा सभासदः कार्या रिपौ मित्रे च ये समाः ॥२॥ सप्राड्विवाकः सामात्यः सब्राह्मणपुरोहितः ।

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should forsake ego arising from wealth, knowledge or children and keep his plans secret until they fructify. A wise king should overcome sleep and lethargy. He should never hold secret consultations with lazy, weak, less intelligent and one who delays taking immediate steps. A king should hold secret consultations in his private chambers, on top of a mountain, in a secluded places or an open field. Money, earth (land), mountain, forest, water and humans are the six forts or shields of a king. A king may take shelter among any one of these six, but the last, the human shield is the most difficult for an enemy to overcome. He should take care of people of all four Varnas as happy populace increases the king's fame. A king should keep gamblers, cheats, fakes, lascivious, flirts and alcoholics out of his kingdom as far as practical. He should always honour and respect the wealthy and never cut a fruit bearing tree. A wise king should provide for a means of livelihood to Brahmins. He should take care of orphans, the old and poor. Such a benevolent king never faces any problems. He should not procrastinate in an emergency as any hesitation or delay may invite great malady. A wise king should always defend the cows and Brahmins and wage war where necessary in their defence. He should never take away wealth of a Brahmin or destroy ploughs or other farming implements. Similarly, he must not take away tools of trade of the craftsmen, even when it becomes necessary to forfeit everything from them. A king should not take away weapons, vehicles or musical instruments which are their owners' livelihood nor take away ornaments from a prostitute. O Vipra! Taking away the means of livelihood is worse than beating; therefore, a wise king must never destroy anyone's means of livelihood.

Thus ends the 26th Chapter of the Satsangi Jeevan.

CHAPTER 27

Shree Narayanmuni said, "O Shivram! A wise king should appoint the scholars of the Vedas, Vedang, Nyaya, Mimansha, Dharmashastra and other varied scriptures and who are truthful, compassionate and not taken in by fear and favour towards foe

ससभ्यो नृपतिः पश्येद्व्यवहारान् यथाविधि ॥३॥ लोकवेदज्ञधर्मज्ञाः सप्त पञ्च त्रयोऽपि वा । यत्रोपविष्टा विप्राः स्युः सा यज्ञसदृशी सभा ॥४॥ चतुष्पाद व्यवहारोऽयं विवादेषूपदर्शितः । भाषोत्तरक्रियासाध्यसिद्धिभिः क्रमवृत्तिभिः ॥५॥ व्यवहारपदान्यत्र ज्ञेयान्यष्टा दशैव हि । ऋ णादानं च निक्षेपस्तथैवास्वामिविक्रयः ॥६॥ सम्भूय च समुत्थानं दत्तस्यानपकर्म च । संविद्व्यतिक्रमः सीमा विवादः स्तेयसाहसम् ॥७॥ क्रयविक्रयानुशयो विवादः स्वामिपालयोः । अशुश्रूषाभ्युपेत्याथ पारुष्ये दण्डवाचिके ॥८॥ स्त्रीसङ्ग्रहो वेतनस्यादानं द्यूतसमाह्वयः । दायभागश्च स्त्रीपुंसो धर्मश्चाष्टादशेति हि ॥९॥ तेषां विनिर्णयं कुर्यात्प्रमाणैर्दिव्यमानुषैः । प्रोक्तानि तत्र मुख्यानि मानुष्याण्यर्थसिद्धये ॥१०॥ मानुषाणि तु त्रीण्याहुः साक्षिणो लेख्यभुक्तयः । प्रमाणानीति मुनयः सर्वश्रेयस्कराणि हि ॥११॥ तुलाग्न्यम्बुविषं कोशो तण्डुलास्तप्तमाषकः । दिव्यानीति प्रमाणानि धर्माधर्माख्यमष्टमम् ॥१२॥ यत्र सभ्यो जनः सर्व इदं साध्विति मन्यते । स निःशल्यो विवादः स्यात्सशल्यस्त्वन्यथा किल ॥१३॥ गौरवं लाघवं दृष्ट्वा विवादस्याधिकारिणः । देश कालं ततः कुर्यात्प्रमाणैनिर्णयं नृपः ॥१४॥ यद्येको मानुषीं ब्रूयादन्यो ब्रूयाच्च दैविकीम् । मानुषीं तत्र गृह्णीयान्न तु दैवीं क्रियां नृपः ॥१५॥ यद्येकदेशव्याप्तापि क्रिया विद्येत मानुषी । सा ग्राह्या न तु पूर्णापि दैविकी वदतां नृणाम् ॥१६॥ कुर्यात्स्वस्य च सभ्यानां धीबलेन च शास्त्रतः । प्रमाणैर्मानुषैर्वादनिर्णयं स नृपोत्तमः ॥१७॥ यस्य बुद्धिबलं नास्ति सभ्यानां स्वस्य वा स तु । प्रमाणै र्निर्णयं दिव्यैः कुर्याद्राजा स चाधमः ॥१८॥ बुद्धेः परीक्षा सभ्यानां स्वस्य ज्ञेया च निर्णये । विनाऽर्दनं कार्यसिद्धिः प्राणिनां स्यान्मतिर्हि सा ॥१९॥ वक्ताऽध्यक्षो नृपः शास्त्रा सभ्याः कार्यपरीक्षकाः । गणको गणयेदर्थं लिखेन्न्यायं च लेखकः ॥२०॥ पूर्वामुखस्तूपविशेद्राजा सभ्या उदङ्मुखाः । गणकः पश्चिमास्यस्तु लेखको दाक्षिणामुखः ॥२१॥ सभास्थानेषु पूर्वाह्णे कार्याणां निर्णयं नृपः । कुर्याच्छास्त्रप्रणीतेन मार्गेण मित्रकर्शनः ॥२२॥ दिवसस्याष्टमं भागं मुक्त्वा भागत्रयं तु यत् । स कालो व्यवहाराणां शास्त्रदृष्टः परः स्मृतः ॥२३॥

and friends as the members of a judicial tribunal. They must be able to differentiate between justice and injustice after hearing arguments from both parties. Along with his minister, judge, head priest and members of assembly, a king should hear and decide upon eighteen types of disputes. A tribunal of seven, five or at least three members who are knowledgeable in local customs besides the Vedas and Dharmashastra should be set. The four elements must be considered before announcing a verdict in any dispute or allegation. They are Bhasha - noting down the statements and facts pertaining to a case such as names, dates and genders of the parties; Uttar - to hear arguments for and against in the presence of both parties; Kriya - checking the veracity of evidence presented and Sadhyasidhdhi - delivering the verdict after due consideration. The eighteen categories of the disputes are : Runadan - a dispute regarding the debts between a lender and borrower; Nikshep - a dispute pertaining to the security or deposit lodged for safekeeping and its return to the depositor; Aswamivikraya - selling of surety without permission of depositor and an allegation of selling or buying of stolen property; Sambhuya Samuthan - a dispute regarding the division of profit between the business partners; Dattanapkarma - a dispute between trader and customer regarding the sale of unsuitable or faulty products; Samvid Vyatikram - dispute arising out of following the customs described in non-Vedic scriptures or on false pretences; Simavivad - dispute regarding the actual boundaries of field or houses; Steya Sahas - allegation of cornering someone's wealth by stealing, cheating or robbing and abduction of a woman; KrayaVikrayanushay - dispute arising between a seller and buyer of commodities with the alleged prospective appreciation in their value; Swamipal Vivad - a dispute between an owner and cowherd or owner and sharecropper about the wages or returns; Abhyupetyashushrusha - a dispute arising due to one not keeping a promise of taking care of the other; Vakparushya - a dispute arising from taunting or insulting someone about his place of residence, Varna, clan; Dandparupya - an allegation of causing bodily harm by beating someone; Streesangraha - an allegation to lure a woman by inducement or enrage her modesty by touching her; Vetanadan - a dispute between an employer and his employees regarding the wages or other remunerations; Dhyutsamahya - dispute arising due to sharing of returns from gambling; Daybhag - dispute between siblings regarding share in the ancestral assets and

चतुर्दशी ह्यमावास्या पौर्णमासी तथाऽष्टमी । तिथिष्वासु न पश्येच्च व्यवहारान् विचक्षणः ॥२४॥ ये चारण्यचरास्तेषामरण्ये करणं भवेत् । सेनायां सैनिकानां तु सार्थेषु वणिजां तथा ॥२५॥ केवलं शास्त्रमाश्रित्य न कर्तव्यो हि निर्णयः । देशजातिकुलाचारान् प्राचीनान् पालयेन्नृपः ॥२६॥ विवादे प्रतिभूर्ग्राह्यः समर्थ उभयोरपि । दुष्टश्च पुरुषो राज्ञा ज्ञातव्यो लक्षणैरिह ॥२७॥ स्विन्नभालः सृक्किलिट् च सगद्गदस्खलद्वचाः । स्थिरो नैकत्र पाण्ड्वास्यो दशन्नोष्ठौ च वक्रदृक् ॥२८॥ वाचालश्चैव विकृतिं दधत्स्वभाविकीं तु यः । दुष्टः स इति विज्ञेयो राज्ञा साक्ष्यादिकर्मसु ॥२९॥ तत्रापि कश्चित्पुरुषः स्वभावमृदुलोऽपि च । सभाक्षोभस्खलद्वाक्यः परीक्ष्यो भीस्रवद्वपुः ॥३०॥ कुलीना दानशीलाश्च धार्मिकाः सत्यवादिनः । ऋ जवः पुत्रवन्तश्च धनिनोऽथ तपस्विनः ॥३१॥ श्रौतस्मार्तक्रियानिष्ठास्त्र्यवराः साक्षिणो मताः । यथावर्णं यथाजाति सर्वे सर्वेषु वा स्मृताः ॥३२॥ नैते तु साक्षिणो ग्राह्या राज्ञा धर्मविदा क्वचित् । स्त्री बालश्चातिवृद्धोऽपि मत्तोन्मत्ताक्षदेविनः ॥३३॥ अभिशस्तश्च पतितो धूर्तश्च विकलेन्द्रियः । तस्करः साहसी शत्रुः पाषण्डी कूटकृत्सुहृत् ॥३४॥ बन्धुत्यक्तो दृष्टदोषः सहायश्चारणस्तथा । साक्ष्यानर्हा इमे ज्ञेयाः कार्यध्वंसविधायिनः ॥३५॥ जानन्नप्यब्रुवन् प्रश्नोत्तरं कामात्क्रुधा भिया । क्षिपत्यात्मनि पाशान्स सहस्रं वारुणान्नरः ॥३६॥ साक्षी वाप्यब्रुवन् साक्ष्यं विरुद्धं वा वदन्नपि । पाशान् सहस्रं क्षिपति वारुणान् सोऽपि चात्मनि ॥३७॥ तस्य संवत्सरे पूर्णे पाश एकः प्रमुच्यते । तस्मात् सत्यं तु वक्तव्यं जानता सत्यमञ्जसा ॥३८॥ विद्धो धर्मो ह्यधर्मेण सभां यत्रोपपद्यते । तं निःशल्यं न ये कुर्युस्ते विद्धाः स्युः सभासदः ॥३९॥ अर्धं प्राप्नोत्यधर्मस्य

Streepurushdharma - a dispute between a wife and husband regarding the behaviour of one party towards the other. O Vipra! These are eighteen different types of disputes that come for hearing in front of a judicial tribunal."

Shree Hari continued, "O Brahmin! There are two types of acceptable evidences; human (direct) and divine (indirect). The human evidence, consisting of witnesses, documents and possession is considered the best by ancient sages. I endorse the primacy of human evidence as well. In the absence of direct evidences to make a judgment, a king and tribunal may take one of the eight divine evidences into consideration. Standing on a scale, carrying a red hot ball of steel, dive in spelled (incantation) water, consume poison, drink water that has been used to bath fierce deities, sprinkle rice after incantation to bring on black magic, dip hand in a boiling oil and choose a pot from the two, which have the chits marked Dharma and Adharma hidden within. The unanimous verdict is the best and faultless. A king should consider the subject of dispute, propriety of the evidence submitted, time and place before announcing his verdict. If there is a disagreement within the tribunal on acceptability of human or divine evidences, the king must choose the human evidence, even if that particular evidence is not universally acceptable. A king that arrives upon a verdict based on advice of his tribunal and human evidences, is deemed the best while a king basing his verdict based only on divine evidences while defying the advice of his consuls is deemed despicable. O Vipra! The king's and the tribunal members' intelligence is tested when arriving at a verdict. A judgment arrived at without tormenting anybody is a sign of great intelligence. A head of a tribunal (judge) should ask questions, the king should check the veracity of the answers, one member should note down the evidence and judgment while the other one counts the money collected in the fine (if levied). A king should face East, a writer should face South, a collector should face West and a judge (and additional members) should face North while delivering the judgment. The mornings are the best time to hold courts. Failing that, the courts can be held at any time except the afternoons. A wise king should not consider monetary disputes on Ashtami, Chaudash, Purnima and Amavasya. He should hold a court in the forest for forest dwellers, in a cantonment for soldiers and in the chambers of the trade councils for the traders. A king must consider the local customs pertaining to the place and Varna besides the edicts mentioned in Dharmashastras."

Bhagwan Shree Narayanmuni continued, "O pious Brahmin! A king should

मुख्यः किल सभापतिः । कर्तार एकंपादं च पादं चान्ये सभासदः ॥४०॥ वितथं तु वदेयुर्ये धर्मं सदसि पृच्छते । इष्टापूर्तं च ते घ्नन्ति सप्त सप्त परावरान् ॥४१॥ ये पातककृतां लोका महापातकिनां तथा । अग्निदानां च ये लोका ये च स्त्रीबालघातिनाम् ॥४२॥ तान् सर्वान्समवाप्नोति यः साक्ष्ये ह्यनृतं वदेत् । नश्यत्यशेषं सुकृतं सदस्यनृतभाषणात् ॥४३॥ प्राणिनां स्याद्वधो यत्र तत्र साक्ष्ये ह्यनृतं वदन् । न दुष्यति पुमान् नूनं प्राप्नोत्येवान्यथा त्वधम् ॥४४॥ हृतस्वस्य च यद्दुःखं हतपुत्रस्य चैव यत् । ऋणिनश्चानपत्यस्य स्वार्थाद्भ्रष्टस्य चैव यत् ॥४५॥ स्त्रियाः पत्या विहीनाया राज्ञा ग्रस्तस्य चैव यत् । अध्यूढायाश्च यद्दुःधं व्याघ्राघ्रातस्य देहिनः ॥४६॥ सर्वाण्येतानि दुःखानि प्राप्नोति वितथं ब्रुवन् । तस्मात्सत्यं. प्रवक्तव्यं सभास्थैः साक्षिभिस्तथा ॥४७॥ सभ्यामात्यादिभिः प्रोक्ते दण्डेऽपि नृपतिः स्वयम् । दद्याद्दमं विचार्यैव शिक्षार्थं सहसा न तु ॥४८॥ लोभमोहितमतिश्च भूपतिर्योऽर्थशास्त्रपर एव केवलम् । स्यात्स तु द्विज निजाच्च्युतो वृषात् स्याद्विनष्टनिखिलार्थ आशु वै ॥४९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे राजधर्मेष्वष्टादशव्यवहारनिर्णयनिरू पणनामा सप्तविंशोऽध्यायः ॥

consider the character of a witness, as some vile witnesses are expert at lying for money. A person who licks or bites his lips frequently, cannot stand calmly at one place, speaks hesitantly due to fear, cannot look into the eyes of an inquirer, contradicts himself, is sweating and makes faces should be considered an unreliable witness. However, a king must use his wisdom to distinguish a fake witness from a genuine witness who may speak haltingly due to the nervousness in the presence of members of a tribunal. A person born in a chaste clan, generous, religious, astute, pious and regularly following his ethical routines is considered an ideal witness. Minimum of three witnesses should be called to give evidence. The witness from the same Varna and gender of an accused (or warring parties) are preferable, however, in their absence any other witnesses are acceptable. A woman, child, very old, drunkard, arrogant, gambler, depressed, criminal, thief, disabled, impudent, enemy, atheist, hypocrite, family member, outcast, liar, ballad, partner and writer of fake documents should not be called upon as witnesses to give evidence as they are all unreliable. A woman witness is considered a suitable witness in dispute between women or if an accused is a woman. A witness is tying a thousand nooses around his neck by not telling the truth due to greed, anger or fear or speaks otherwise despite knowing the facts or witnessing an event. A lying witness is said to be freed from one noose every year after his testimony. A person who knowingly levels false accusations against the other person is transgressing the boundary of Dharma. The members of tribunal not knowingly stopping such an accusatorial person become a sinner themselves. A judge earns half and other members earn a quarter of punishment for such a sin while a real transgressor earns the remaining quarter. The fifteen generations (seven ancestors and seven descendants) are ruined and all Punya is destroyed of a witness giving false testimony. Indeed, he suffers the same punishments (in hell) as arsonist and killers. However, someone lying in a court just to save a life of an innocent man or a cow is not punished for telling a lie. A person lying in a court suffers the pains equivalent to that which afflicts a person who has lost his entire wealth, is jailed by a king, is wounded by a tiger, whose son has died, whose husband has abandoned her and remarried or a widow. Therefore, all witnesses and members of a judicial tribunal must always speak truth. O Vipra! A king should decide upon an appropriate punishment as recommended by the judge and pronounce the same after due consideration. He should not levy fines just to augment his treasury; otherwise, all his Punyas are destroyed."

Thus ends the 27th Chapter of the Satsangi Jeevan.

अथाष्टविंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

धर्मशास्त्रानुसारेण क्रोधलोभविवर्जितः । रिपौ मित्रे च पुत्रे च शिक्षायां स्यात्समो नृपः ॥१॥ स्मृत्योर्विरोधे न्यायस्तु बलवान् व्यवहारतः । अर्थशास्त्रात्तु बलवद्धर्मशास्त्रमिति स्थितिः ॥२॥ विरोधो दृश्यते यश्च कर्तुरैक्येऽपि कुत्रचित् । अन्योऽन्यं स्मृतिवाक्यानां तत्र हेतुं वदामि ते ॥३॥ हरीच्छयैव मुनिभिर्दृष्टा नृनधिकारिणः । सात्विकादींस्ततस्तेषां हिताय स्मृतयः कृताः ॥४॥ तासु ये यादृशास्तेषां रोचन्ते तादृशानि हि । वचां सि तत्रापि मतं बलिष्ठं धर्मशासनम् ॥५॥ ततो राज्ञा ससभ्येन विचार्य स्वस्थचेतसा । दण्डोऽपराधिने देयः शिक्षार्थं धर्मवृद्धये ॥६॥ रुद्रस्वरू पो दण्डोऽयमधर्मेण प्रवर्तितः । यदि तर्हि विनाशाय राज्ञ एव प्रवर्तते ॥७॥ धर्मेण सुप्रयुक्तश्च शिक्षार्थं यदि तर्हि सः । निःसपत्नं वर्धयति राज्यं धार्मिकभूपतेः ॥८॥ यदि दण्डं न कुर्वीत राजा तर्हि जनाः स्वयम् । यथेष्टं कर्म कुर्वीरन् धर्मध्वंसो भवेत्किल ॥९॥ देवैर्ब्रह्मादिभिर्भक्त्या प्रार्थितः शङ्करः पुरा । ससर्ज कृपया दण्डं प्रजानां वीक्ष्य सङ्करम् ॥१०॥ साक्षाद्रुद्रस्वरू पोऽसौ नियन्तुं जगदीश्वरः । आविर्भूतः स वै सर्वान् मर्यादायां व्यतिष्ठिपत् ॥११॥ ब्रह्मादिभिः पूतिजोऽसौ क्षुपमन्वादिभिस्ततः । पूजितो ब्रह्मणः पुत्रैस्तत इन्द्रादिभिः सुरैः ॥१२॥ दिक्पालैः पूजितः सर्वैस्तन्मर्यादास्थितैस्ततः । सम्प्राप्तो भूतलं तत्र पूज्यते सर्वराजभिः ॥१३॥ नीलोत्पलदलश्यामश्चतुर्दंष्ट्रश्चतुर्भुजः । अष्टपान्नैकनयनः शङ्कुकर्णोर्ध्वरोमवान् ॥१४॥ जटी द्विजिह्वस्ताम्रास्यो मृगराजस्तनुच्छदः । एवंरू पः सदा पूज्यो दण्डः सर्वनियामकः ॥१५॥ खड्गाद्यायुधरू पेण सर्वेषां सर्वकर्मदृक् । दण्ड

CHAPTER 28

Shree Narayanmuni said, "O Shivram Vipra! A king should mete out punishment to criminals without considering who the criminal is. He should treat all miscreants equally, be he is a friend, foe or indeed his own son i.e. they should be given the same punishment for the same crime. Justice is above everything and Dharmashastras should always take precedent over Arthshastra (monetary fines) in matter of justice and punishment. The edicts in various Smrutis contradict each other or indeed, sometimes the edicts of the same author (in the same Smruti) contradict each other. Let Me explain the reasons behind it. The sages have categorised men according to their traits - Satvik, Rajas and Tamas and for the benevolence of all. The edicts mentioned therein are liked by the people according to their individual traits. However, the edicts that amplify or emphasise the need to observe the ethics should take precedent over other edicts when a king pronounces the quantum of punishment. The punishment meted out without considering this Dharma brings downfall of a king while punishment given without prejudice and to maintain the ethical constitution of the subjects makes a king invincible. Adharma prevails over Dharma if criminals are not punished as they would become bold and fearless. The administration of justice was prevailed in this world by Rudra at the request of Brahma and the other Devtas when large number of people abandoned Dharma and became miscreants. Punishment and a fear of punishment make people embrace Dharma and behave ethically. Dand (literally a wooden staff but symbolically punishment) Devta, initially venerated by Brahama, Indra and other Devtas remains reverent to all the kings in this world. He is dark complexioned and has four arms, eight legs, numerous eyes and forked tongue. The powerful Dand Devta's body hairs stand upright, his ears are like long sharpened nails and he wears armour of a tiger's skin and holds a machete in his hand. He roams the world looking at the deeds of everybody. The Devtas, demons and humans fear frightening Dand Devta and remain within their Dharma. People do not kill or harm the others due to the fear of Dand, the punishment. Indeed, the world would become chaotic without this fear. A king must use punishment to defend Dharma and people live in harmony due to fear of punishment. However, the punishment meted out must conform to the scriptures and not be whimsical. Punishment is to bring people onto the path of religion and not to mete out capital punishment at will."

एव स सर्वात्मा लोके चरति मूर्तिमान् ॥१६॥ देवा दैत्या नरा नागाः सप्रजापतयः सदा । तद्भीताः स्वस्वमर्यादामाश्रिताः सुखिनोऽभवन् ॥१७॥ न स्याद्यदीह दण्डो वै प्रमन्थेयुः परस्परम् । भयाद्दण्डस्य नान्योन्यं घ्नन्ति लोका इति ध्रुवम् ॥१८॥ दण्डेन रक्ष्यमाणा हि वर्धयन्ति नृपं प्रजाः । तस्माद्राज्ञा माननीयो दण्डोऽसौ धर्मगुप्तये ॥१९॥ धर्मशीलैर्नृपैः पूर्वं यथा दण्डः प्रवर्तितः । अनुसृत्यैव तन्मार्गं वर्तेत न यथारुचि ॥२०॥ शिक्षार्थं विहितो दण्डो न वधायेति निश्चयः । सन्मार्गे स्थापयेद्राजा शिक्षयित्वा ततः प्रजाः ॥२१॥ वधार्हानपि यो हन्याद्धार्मिको नृपतिर्द्विजान् । विष्णवादिदेवभक्त्यङ्कननार्थास्त्यागिनस्तथा ॥२२॥ महापापादिके दोषे राजद्वेषादिके कृते । किञ्चिच्चिह्नं विधायैतान्स्वदेशान्ते विसर्जयेत् ॥२३॥ आततायिनमायान्तमपि विप्रादिकं रणे । निगृह्य स्थापयेद्राजा धार्मिको न तु घातयेत् ॥२४॥ युद्धेऽपि नृपतिर्नैव हन्यादपयशस्करान् । असमैर्नैव युध्येत नातिनीचैः स्वयं नृपः ॥२५॥ श्रान्तं भीतं रुदन्तं च बालं वृद्धं च रोगिणम् । अनुद्यतं चासहायमतिनीचं च भिक्षुकम् ॥२६॥ तवाहं वादिनं क्लीबं निःशस्त्रं परसङ्गतम् । युद्धप्रेक्षकमुन्मत्तं सूतं दूतं पराङ्मुखम् ॥२७॥ प्रकीर्णकेशं चाकच्छमुपविष्टमसारथिम् । व्यश्वं कृताञ्जलिं वृक्षारूढं विकवचं तथा ॥२८॥ पिबन्तमम्बु भुञ्जानं राजानं चाहवे क्वचित् । राजा न हन्यादश्वं च सारथिं च गजं वृषम् ॥२९॥ अदण्ड्या ब्राह्मणा राज्ञा यतो राजा तदुद्भवः । अन्यथा शाम्यति क्षात्रं तेजस्तेष्वप्सु वह्निवत् ॥३०॥ पितरौ च गुरुं क्वापि ताडयेन्न तपस्विनम् । सर्वथा स्त्री न हन्तव्या सर्वसत्वेषु केनचित् ॥३१॥ अवृत्या यो भवेत्स्तेनो वेदवित्स्नातकस्तथा । स तु राज्ञैव भर्तव्यः स्त्रियो रङ्काश्च साधवः ॥३२॥ यदि ते न निवर्तेरन् वृत्तिं लब्ध्वा कुकर्मणः । तदा निर्वासनीयाः स्युस्यस्माद्देशात्सबान्धवाः ॥३३॥ न च हन्यान्नृपो जातु दूतं शत्रूक्तवादिनम् । कुलीनः शीलसम्पन्नो वाग्मी दक्षः प्रियंवदः ॥३४॥ यथोक्तवादी स्मृतिमान् दूतः स्यात्सप्तभिर्गुणैः । तं हत्वा निरयं यायाद्राजा धर्मच्युतो भवेत् ॥३५॥ देवविप्रार्तसाधूनामनाथानां च वृत्तिहृत् । सामात्यो नृपतिर्याति कुम्भीपाकं न संशयः ॥३६॥ स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेत्तु यः । षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः ॥३७॥ अनाथा दुर्बला ये स्युर्जनास्तेषु नराधिपः । कृपामेव प्रकुर्वीत क्लेशयेन्न तु तान्क्वचित् ॥३८॥ दुर्बलस्य हि यच्चक्षुस्तद्विषाग्निसमं मतम् । राज्ञः कुलं दहत्येव क्लेशदातुर्न संशयः ॥३९॥ न हि दुर्बलदग्धं वै पुनः किञ्चित्प्ररोहति । अमानुषकृतो दण्डो हन्ति तं च नराधिपम् ॥४०॥ यत्राबलस्ताड्यमानस्त्रातारं नाधिगच्छति । तत्र राज्ञः सदस्यानां मूलच्छेदो भवेद् ध्रुवम् ॥४१॥ यः कोऽपि दुर्बलं जीवं बलवान् पीडयेज्जनः । कुलं समूलं दहति सोऽन्यायस्तस्य निश्चितम् ॥४२॥ कृपणानाथवृद्धानां यदश्रुपरिमार्जनम् ।

Bhagwan Shree Hari continued, “O Brahmin! A pious king must not give death sentences to Brahmins, devotees of Bhagwan, Tyagi and orphans even if they commit grave crimes such as murdering a Brahmin or treason. Their faces and arms should be branded with hot iron so that everybody knows of their crime and banished permanently from the kingdom. A king should imprison a Brahmin rather than kill him even in a battle. Incidentally, he should not kill a tired warrior, a frightened, crying due to pain or sorrow, child, old, diseased, one who is not ready or prepared to fight, helpless, Shudra, beggar, one who has come under his shelter, eunuch, unarmed, fighting with somebody else, onlooker, distracted, bewildered, charioteer, messenger, running away from a battle, whose hair or Dhoti - lower garment - are untied, terrified, a warrior without charioteer, whose horse has been killed, taken shelter on a tree, one without armour, dining, horse, elephant and bullock even in battle. Just as fire is doused by water, a king’s bravery is destroyed by punishing a Brahmin. Therefore, O Vipra! A king must never torment Brahmins. He should not give corporal punishment to his parents, guru and saints. He must not pass capital punishment against a female species of any animals including women. A Brahmin or a scholar of the Vedas should not be punished for stealing for survival. Indeed, a king should provide food, shelter and a means of living to poor Brahmins, widows, orphans, Tyagi and destitute. If they do not stop stealing despite given ample assistance, they should be exiled from the kingdom along with their family. A king must never kill a messenger, no matter how dreadful news or message he brings. A messenger should be pious, soft spoken, virtuous, able to deliver the message as it is without adding or subtracting anything. A king surely goes to hell for killing such a messenger. A king and his minister are consigned to hell called Kumbhipak for taking away a means of living of a Brahmin, saint, orphan or the distressed. A king is forced to be reborn as an insect in faeces for sixty thousand years for destroying the livelihood of a Brahmin. He should always be kind towards the

पोषणं पालनं यच्च स राज्ञो धर्म उच्यते ॥४३॥ कामाल्लोभाद्भयाद्द्वेषाद्धर्मं जह्यान्न कर्हिचित् । धर्मेणैव नृपाः सर्वे दिव्याँल्लोकानवाप्नुवन् ॥४४॥ युधिष्ठिराद्याः क्षितिपा महान्तो धर्मं स्वकीयं न जहुर्यतोऽत्र । ततस्तदीया विशदैव कीर्तिरद्यापि लोके वितताऽस्ति विप्र ! ॥४५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे राजधर्मेषु दण्डनिरूपणनामाऽष्टाविंशोऽध्यायः ॥२८॥

अथैकोनत्रिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

ब्राह्मणानां ब्रह्मविदां सेवां कुर्यात्प्रयत्नतः । राज्यवृद्धिक्षयौ तेषां प्रसादाच्चाप्रसादनात् ॥१॥ सन्तुष्टाः सेव या विप्राः किं किं न नृपवाञ्छितम् । साधयेयुः स्वतपसा देवान्कुर्युर्हि सेवकान् ॥२॥ ब्राह्मणानां प्रसादेन पार्थिवाः बहवः पुरा । कृत्वा महान्ति पुण्यानि प्राप्ताः सिद्धिं सुदुर्लभाम् ॥३॥ अवमानाद् ब्रह्मणानां प्रणष्टा नहुषादयः । स्वर्गगा अपि राजानो देवा दैत्या सहस्रशः ॥४॥ तस्मान्नित्यं ब्राह्मणानां कुर्वीत प्रीणनं नृपः । श्रेयोर्थी निर्मदो भूत्वा भ्रश्यत्येवान्यथा श्रियः ॥५॥ ब्राह्मणानां परिभवो राज्ञा कार्यो न कर्हिचित् । ते पूज्याश्च नमस्कार्याः पालनीयाश्च पुत्रवत् ॥६॥ लोकानिमान् धारयन्ति ब्राह्मणा धर्मसेतवः । प्रणेतारश्च शास्त्राणां धर्मज्ञा धर्मपालकाः ॥७॥ तानाश्रित्यैव जीवन्ति सदेवा मानवादयः । यज्ञप्रवर्तका विप्रा हव्यकव्याग्रभोजिनः ॥८॥ क्रीडोद्यानानि वेदानां फलज्ञाः सर्वकर्मणाम् । गतिज्ञाः सर्वभूतानां माना र्हा एव वाडवाः ॥९॥ अदैवं दैवतं कुर्युर्दैवतं चाप्यदैवतम् । सृजेयुरन्यांल्लोकांश्च कुपिता ब्राह्मणा द्विज ! ॥१०॥ येषां कोपाग्निरद्यापि दण्डके नोपशाम्यति । अपेयः सागरो यैश्च कृतः सद्यो महात्मभिः ॥११॥ येषां वृद्धश्च बालश्च सर्वः सन्मानमर्हति । जात्यैव लोकगुरवः सर्वपूज्यास्ततो हि ते ॥१२॥ तपोविद्याविशेषात्ते मानयन्ति परस्परम् । प्रमाणस्य प्रमाणं ये कस्तानभिभवेद्बुधः ॥१३॥ अविद्वान् ब्राह्मणो देवः पात्रं वै परमं महत् । विद्वान् भूयस्तरो देवः पूर्णसागरसन्निभः ॥१४॥ अविद्वांश्चैव विद्वांश्च ब्राह्मणो दैवतं महत् । प्रणीतो वाऽप्रणीतो वा यथाग्निर्दैवतं महत् ॥१५॥ श्मशानेष्वपि तेजस्वी पावको नैव दुष्यति । नितरां

distressed and orphans. A poor man's eyes are like fire and poison which destroy a king and his clan that torments them. He never comes out of his troubles. A king and his courtiers are destroyed whose poor subjects are not protected from being tormented by the others. Any arrogant person tormenting the poor will ultimately perish along with his family. To remove sorrows of and care for the poor, helpless and aged is the primary duty of a king. He must not forsake this primary duty of a Kshatriya due to fear, greed, enmity or lethargy. The kings of bygone eras such as King Yudhisthir's fame have remained intact until today due to the adherence of their royal duty of caring and providing for their subjects."

Thus ends the 28th Chapter of the Satsangi Jeevan.

CHAPTER 29

Shree Narayanmuni said, "O Shivram! The fulfilment and pleasure of the Brahmins strengthens a king's kingdom while their displeasure obliterates the same in no time. When the Brahmins can make even Devtas serve them with the power of their religious austerity, think what they could not grant a king if they become happy with him? Many kings of the bygone eras had earned great fame and Punya by venerating the Brahmins and at the same time many mighty kings had fallen wayside due to their arrogance towards Brahmins. Many Devtas and demons have suffered great ignominy due the curses of angry Brahmins. Therefore, a king wishing the best for himself must always revere and honour Brahmins. Otherwise, he may become a pauper in a very short time. A king must never ignore or insult Brahmins. They must be taken care of and venerated at all times. Brahmins know, explain, espouse, propagate and defend Dharma. They write treatises and scriptures to maintain the tradition of Dharma in the world. Their gratitude keeps the Devtas and humans alive as they conduct all Yagnas. Whatever oblation that is offered to the Devtas, Pitris and sacred fires are offered first to Brahmins in a form of food. Therefore, they are deemed the first recipients of all

यज्ञशालायां शोभते च तथा द्विजः ॥१६॥ यादृशस्तादृशो वापि पूज्यो विप्रः सदा मतः । किरातरू पोऽप्यदहद्यतः कण्ठं गरुत्मतः ॥१७॥ पूज्या विप्राः सदा सर्वैर्नृपेण तु विशेषतः । तद्व्यतिक्रमतो यस्माद्राज्यं नश्येत्क्षणेन वै ॥१८॥ ब्राह्मणांस्तर्पयन्नित्यं पक्वान्नैर्बहुधा कृतैः । प्रचुराज्यसितैर्भोज्यैस्तत्प्रियैर्व्यञ्जनादिभिः ॥१९॥ यथा यथा प्रसीदेयु र्ब्राह्मणाः स्वेष्टभोजनैः । तथा तथा प्रकुर्वीत नृपतिर्धार्मिकः सदा ॥२०॥ हुतैर्हविर्भिर्विप्रास्ये प्रचुराज्यादिभिर्यथा । तृप्यतीशस्तथा नैव यज्ञेष्वग्निमुखे हुतैः ॥२१॥ तद्बुद्ध्यैव ततो विप्रा भोजनीयाः प्रयत्नतः । दद्याच्च दक्षिणास्तेभ्यः सन्तोष्यैतान्विसर्जयेत् ॥२२॥ नित्यं दशशतं वापि सहस्रमयुतं तथा । लक्षं वा भोजयेद्विप्रान् यथासम्पन्नृपोत्तमः ॥२३॥ गोहेमतिलमुख्यानि दद्याद्दानानि नित्यशः । नैमित्तिकानि च तथा वेदोक्तानि यथाविधि ॥२४॥ नक्षत्रेषु च तिथिषु सङ्क्रान्तिषु पृथक् पृथक् । दानान्युक्तानि कुर्वीत नानापर्वसु चार्षिभिः ॥२५॥ वापीः कूपांस्तडागांश्च कारयेच्च प्रपा नृपः । गावो विप्राः साधवश्च नरा यत्र पिबन्त्यपः ॥२६॥ निदाघकाले पानीयं यस्य तिष्ठत्यवारितम् । स दुर्गं विषमं कृच्छ्रं न कदाचिदवाप्नुयात् ॥२७॥ प्रतिमासं प्रत्यृतु वा तत्तत्कालोचितै रसैः । भोज्यैर्यस्तर्पये द्विप्रांस्तस्य पुण्यमनन्तकम् ॥२८॥ तथा हविर्भिर्यज्ञेषु पायसाज्यसितादिभिः । देवान् सन्तर्पयेद्राजा दद्यात्प्रचुरदक्षिणाः ॥२९॥ देवालयाग्नि नृपतिः कारयेत्सुदृढानि च । वृत्तिभिः सह तत्राथ स्थापयेद्देवताः स्वयम् ॥३०॥ धर्मशालाश्च विविधाः कारयेत्सह वृत्तिभिः । सोपस्कराणि वेश्मानि ब्राह्मणेभ्योऽर्पयेन्नृपः ॥३१॥ फलपुष्पद्रुमाढ्यानि नानोद्यानानि कारयेत् । दद्याच्च फलितान् वृक्षान् द्विजेभ्यः सुव्रतो नृपः ॥३२॥ संरक्षन् पोषयन्राजा जनसङ्घं नयेत यः । तीर्थक्षेत्राणि पुण्यं स लभेतानन्तयज्ञजम् ॥३३॥ जितेन्द्रियं ब्रह्मनिष्ठं यद्येकमपि पूजयेत् । भक्त्या

oblations. Brahmins are the Veda's garden where they (the Vedas) feel at ease. Brahmins are aware of the activities of all living beings. O Vipra! Brahmins can grant divinity to an ordinary person and can take away divinity of a divine. They are capable of creating newer worlds. A fire is still raging in a forest call Dandak and the water of the oceans have become saline due to their curses. Not only adults but a Brahmin child is equally respectable. Brahmins are reverent from the birth and they become even more reverent due to their knowledge and religious austerity. They are authoritative among the authentic. When even an unlearned Brahmin is considered as one of the most appropriate recipient of charity, what can be said of a highly scholar Brahmin? He is another form of the Devta. Just as fire is always pure whether lighted with hymns (e.g. a sacred fire) or without, a Brahmin is reverent whether knowledgeable or not. Just as the flames of a fire remains pure whether they belong to a sacred fire or funeral pyre, a Brahmin always remain reverent whether a scholar or not. All people and especially the kings should venerate Brahmins. An irate Brahmin can be a cause of a lost empire. A king should regularly feed Brahmins with Ladoos, Jalebi and other sweets made from Ghee and sugar. A pious king should take whatever necessary steps to satisfy Brahmins with sumptuous meals. O Shivram! Believe Me, Lord Narayan is more pleased by offering food to Brahmins than offering the same to the sacred fire. Brahmins should be fed with the same love as one feeds Bhagwan Narayan. They should be given ample Dakshina after food and before they return to their homes. A king should feed one, ten, hundred, thousand or ten thousand Brahmins and gift them with money, cows, gold and silver as per his financial capabilities. He should observe his birthdays and other Vrats by gifting Brahmins with various items described in the scriptures."

Shree Hari continued, "O Shivram Vipra! A king should dig wells and lakes and build step wells and water sanctuaries so that others besides the Brahmins quench their thirst. A person who builds a lake big enough to store water even in summer never undergoes any problems. A person earns great Punya by feeding Brahmins every month or every season with mango pulp and milk pudding. A king should offer milk, rice, Ghee and other foods to the sacred fire to please the Devtas and offer money and clothes to Brahmins to please them. A king should build magnificent temples, establish Murtis therein and arrange for their upkeep. He should also build caravanserais and seminaries and provide for their future upkeep and provide housing and clothing

निष्कपटो राजा तत्पुण्यं सर्वतोधिकम् ॥३४॥ अन्नार्थिजीवमात्रेभ्यो राजा चान्नं प्रदापयेत् । नान्नदानात्परं दानं श्रेष्ठमित्येव निश्चयः ॥३५॥ अन्नं हि प्राणिनां प्राणा भवन्त्यन्नाच्च देहिनः । निरन्नो मृत्युमाप्नोति तस्मादन्नं प्रदापयेत् ॥३६॥ अन्नसत्राणि सर्वत्र स्वराष्ट्रे कारयेन्नृपः । प्रत्यहं स्वपुरे दद्यादन्नार्थिभ्योऽन्नमुत्सुकः ॥३७॥ ब्राह्मणानतिथीन्भिक्षूननाथान्पथिकांस्तथा । योऽन्नेनार्चेद्यथायोग्यं तेन देवाः सुतर्पिताः ॥३८॥ एकाहं क्षुधितास्तिष्ठेदन्नमप्राप्य यत्पुरे । यः कोऽपि स हरेत्पुण्यं तस्य राज्ञो न संशयः ॥३९॥ तस्मान्नित्यं प्रयत्नेन शोधयित्वा पुरे स्वयम् । दापयेत्क्षुधितेभ्योऽन्नमप्रमत्तः सुधीर्नृपः ॥४०॥ अन्नदः प्राणदो लोके प्रोच्यते सर्वदश्च सः । अनन्तं फलमाप्नोति परत्रेह च सद्यशः ॥४१॥ हैममर्कप्रभं दिव्यं किङ्किणीजालमण्डितम् । अप्सरोमण्डितं नानादीर्घिकाद्युपशोभितम् ॥४२॥ वस्त्रभूषाभोज्यनगरस नद्युपमण्डितम् । यात्यारुह्य विमानं स कामगं स्वर्गमन्नदः ॥४३॥ सुखानि भूयांसि च तत्र दिव्ययानाप्सरोदिव्यरसोपभोगान् । प्राप्नोति गन्धर्वगणोपगीतकीर्तिः स ऐन्द्रान् द्विजवर्य ! भूपः ॥४४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे राजधर्मेषु ब्राह्मणप्रशंसादिनिरूपणनामैकोनत्रिंशोऽध्यायः ॥२९॥

अथ त्रिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

न मांसं भक्षयेद्राजा हिंसाशीलो भवेन्न च । मांसाशिनोऽन्यानपि च हिंसायाः सन्निवारयेत् ॥१॥ अहिंसैव परो धर्मः सर्वेषां समुदाहृतः । मनसा वपुषा वाचा त्याज्या हिंसा च सङ्गतः ॥२॥ यथा चतुष्पादेकेन पदा हीनो न गच्छति । म्रियते गत्यभावाच्च कालेनाल्पेन निश्चितम् ॥३॥ अहिंसापि तथैवेयं वृत्तिभिर्मन आदिभिः । पालनीया प्रयत्नेन नश्यत्येवान्यथा तु सा ॥४॥ पूर्वं तु मनसा त्यक्त्वा ततो वाचा च कर्मणा । न भक्षयति यो मांसं पुरुषः स विमुच्यते ॥५॥ राजा पिता हि सर्वेषां

for Brahmins. A king should gift the fruit orchards and flower gardens to the Brahmins. A king should take a large number of his subjects on a pilgrimage to earn the Punya of many Yagnas. Venerating a single Brahmin with due reverence while keeping his senses under control, a king earns more Punya than any other rite. A king should provide food for the hungry as charity of food is considered very highly. A charity of food is one of the best charities as it helps sustain life. Therefore, a king should build food sanctuaries in all his villages, where the hungry can eat merrily. A king satisfies the Devtas by providing food to poor, travellers, Brahmins and guests. A king's Punya is diminished every time a person goes without food for the night. Therefore, O Vipra! A king should seek the hungry from his town and make sure they are fed. A provider of food is considered a giver of a life and its Punya is immense. He goes to heaven in a golden and radiant aeroplane which is replete with various varieties of food, clothes and Apsaras adorned with gold ornaments. Gandharvas sing his glory and he enjoys the pleasures of heaven for a very very long time to come.

Thus ends the 29th Chapter of the Satsangi Jeevan.

CHAPTER 30

Shree Narayanmuni said, "O chaste Brahmin! A king himself must not only refrain from eating meat himself, he must stop his subjects from eating meat. Ahinsa is the most sacred Dharma held higher than any other aspect of Dharma. Therefore, all people must forsake violence by mind, speech, body and association. Just as an animal cannot survive for long with its one leg severed, Ahinsa Dharma cannot survive with any one of the four mentioned above missing. A man first forsakes violence by mind and then progress towards non-violence by giving it up by speech and deeds. A man who has forsaken violence does not indulge in eating meat. A king is deemed a father of all living beings and all animals are deemed his children, therefore, he should protect all life from being killed and a fear of being killed. A man who knowingly consumes meat just to satiate his palate is indeed a demon. Many kings of bygone eras had given up their own lives to protect the lives of others. King Sibi even gave his own flesh to protect a life. As a result they attained heaven. All the great sages, including sixty

सर्वे जीवास्तु तत्सुताः । पालनीयास्ततः सर्वे हिंसकेभ्यो भयात्सदा ॥६॥ पुत्रमांसोपमं जानन् यः खादति विमोहितः । मांसं तु रसलुब्धात्मा स तु राक्षस उच्यते ॥७॥ जीवितं हि परित्यज्य बहवः साधवो नृपाः । स्वमांसैः परमांसानि परिपाल्य दिवं गताः ॥८॥ सप्तर्षयो वालखिल्यास्तथैवोचुर्मरीचिपाः । अमांसभक्षणं सर्वे प्रशंसन्ति महर्षयः ॥९॥ यज्ञेषु पश्वालम्भोऽपि न साक्षाद्वेदसम्मतः । किन्त्वसात्त्विकवृत्तीनां रागा द्धिंसानिवृत्तये ॥१०॥ एवं धर्मरतो राजा कृत्वा राज्यं यथाविधि । तृतीय आयुषो भागे दद्याज्ज्येष्ठाय सूनवे ॥११॥ स्वयं वनमुपाश्रित्य कृत्वा सङ्गं सतां हरौ । भक्तिं कुर्याद्यदि दृढं प्राप्नुयात्परमं पदम् ॥१२॥ राज्यं कुर्वन् यदि मृतो युद्धे वा धार्मिको नृपः । सोऽपि स्वर्गमवाप्नोति भुङ्क्ते भोगाननेकशः ॥१३॥ ततः कालेन सम्प्राप्य पुण्यशेषेण मानवम् । देहं कृत्वा सतां सङ्गं विष्णुभक्त्या विमुच्यते ॥१४॥ यदि राज्यमदोन्मत्तो मर्यादां लङ्घयेदिमाम् । स्वैरवर्ती स तु नृपः प्राप्नोत्यत्रायशो महत् ॥१५॥ मृत्वा प्रजानां शमलं गृहीत्वा पापकर्मणाम् । यमालये फलं भुङ्क्ते यावच्चन्द्रदिवाकरौ ॥१६॥ ततो भ्राम्यति कालेन कीटपक्ष्यादियोनिषु । तस्माद्राजा धर्मनिष्ठः पालयेन्नियतिः प्रजाः ॥१७॥ नीतिशास्त्रं पुरा ब्रह्मा लक्षाध्यायं चकार ह । धर्मज्ञानाय वै राज्ञां प्रजानां च सुखाप्तये ॥१८॥ अल्पायुषो जनान् दृष्ट्वा तत्सङ्क्षिप्य शिवस्ततः । वैशालाक्षाभिधं चक्रेऽयुताध्यायं मनोहरम् ॥१९॥ तत्सङ्क्षिप्य पुनः पञ्चसहस्राध्यायमुत्तमम् । बाहुदन्तकसंज्ञं च ततश्चक्रे पुरन्दरः ॥२०॥ तत्संक्षिप्य पुनः काले बार्हस्पत्याभिधं द्विज ! । त्रिसहस्राध्याययुतं चकार च बृहस्पतिः ॥२१॥ काव्यः सङ्क्षिप्य तच्चक्रे सहस्राध्यायविश्रुतम् । तच्छास्त्रमभितो भूमौ मुनिभिः सम्प्रवर्तितम् ॥२२॥ पुनश्चाल्पमतीन् दृष्ट्वा जनानल्पायुषस्तथा । भरद्वाजादिमुनिभिः सङ्क्षेपेण प्रवर्तितम् ॥२३॥ तत्सारमात्रं तु मया प्रोक्तमन्यत्र विस्तरात् । धर्मेणैव प्रजा राज्ञा रक्ष्यास्तत्रेति निश्चितम् ॥२४॥ राजधर्मा इति मया प्रोक्तास्ते द्विजसत्तम ! । यानाश्रित्य

thousand sages led by Sage Valkhilya that walk in front of the sun forbid eating meat. Whenever and wherever it is mentioned on the sacrifice of animals in Yagna, it is mentioned to diminish the wanton killing of animals by people of Rajas and Tamas tendencies. In reality, the Vedas does not espouse the killing of any animals. A wise king should appoint his elder son as a king in his place in his old age and spend the rest of his life in devotion of Bhagwan in the company of devout and pious saints away from the urban areas. Such a devout king indeed goes to Bhagwan's supreme abode after his death. A king killed in a battle goes to heaven, where he enjoys various pleasures for a long time. He gets a human life once again so that he can overcome his desires in the company of the devotees before attaining Shree Hari's supreme abode. However, a king courts great ignominy in this life and severe punishments of hell after his death for eons if he transgresses his ethical duties due to his arrogance or self-beliefs. He still does not get respite from the cycle of death and rebirth and has to take innumerable births in the species of insects, birds and animals."

Shree Hari continued, "O Vipra! Brahma compiled a scripture of one hundred thousand chapters called Nitishastra (science of political ethics) at the beginning of creation for the guidance of the kings. Lord Shiva abridged it in ten thousand chapters and named it Vaishalksha. Indra, the king of the Devtas, abridged it further and called it Baahudant. With the passage of time and diminished wisdom of mankind, Sage Brahaspati shortened it further and named it Barhaspatya which consisted of three thousand chapters. Sage Shukracharya abridged Barhaspatya further into a hundred chapters and made it prevalent all over the world to make the kings aware of their ethical duties. Sage Bhardwaj at first and many other sages since then have abridged the original Nitishastra even further considering the shortened lifespan and diminished wisdom of people at large. O wise Brahmin! I have reiterated the same ethics of a king in short. The central theme of all the scripture pertaining to Niti (ethics) is that a king should protect his subjects by observing his Dharma. Whichever king rules by these ethics will surely enjoy the pleasures of heaven in the company of Indra. Any Grahastha man observing his Dharma with Bhagwan's devotion attains His supreme abode. He will surely attain heaven even if he observes his Dharma sincerely without devotion towards Bhagwan. He will enjoy the pleasures of heaven for a very long time before getting birth as man in a pious household. He will progress on the path of righteous

नरपतिरिन्द्रेण सह मोदते ॥२५॥ गृहस्थधर्मानेतान् यो विष्णोर्भक्त्या सहाचरेत् । स हि तद्धाम परमं लभते पुरुषः किल ॥२६॥ तद्भक्तिरहितोऽप्यत्र धर्मानेतान् य आचरेत् । श्रद्धया परयोपेतः स्वर्गं सोऽपि लभेत वै ॥२७॥ स्वकीयपुण्यार्जितभूरिभोगान् दिव्यान्स भुक्त्वा पुनरत्र भूमौ । प्राप्योद्भवं पुण्यवतो निकेते करोति पूर्वाधिकमेव पुण्यम् ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे राजधर्मेषु अहिंसादिसनातनधर्मनिरू पणनामा त्रिंशोऽध्यायः ॥३०॥

अथैकत्रिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

स्त्रीणां धर्मान्प्रवक्ष्यामि सधवानामथ द्विज ! । विधवानां च नारीणामिहामुत्र सुखप्रदान् ॥१॥ सत्या गीताः पुरा सर्वे धर्माः सकलयोषिताम् । गङ्गाद्याः स्त्रीः प्रति शुभाः कैलासे शम्भुसन्निधौ ॥२॥ तानेव तुभ्यं कथये सविशेषानहंद्विज ! । हिताय योषितां भूमाविच्छन्तीनां सुखं महत् ॥३॥ कुलरू पगुणैर्योग्यान्वरान् दृष्ट्वा यथाविधि । तेभ्यः पित्रादिना दत्ताः सधवास्तास्तु योषितः ॥४॥ कालगत्या च या नार्यो भवेयुर्मृतभर्तृकाः । विधवास्तास्त विज्ञेया या प्रोक्ता न्यासिभिः समाः ॥५॥ तत्राद्या द्विविधाः प्रोक्ताः कुलटाश्च पतिव्रताः । भर्तृभिन्नेषु याः पुंसु रतास्ताः कुलटा मताः ॥६॥ दुष्टस्वभावा कुलटा भवेत्सद्वंशजापि च । अधर्मशीला नित्यं स्याद्दुर्मुखा कलहान्विता ॥७॥ स्वपतिं भर्त्सयेन्नित्यं जारं च रमयेत्सदा । विषतुल्यं पतिं पश्येद्धर्मनिष्ठमपि दुर्मतिः ॥८॥ कामदेवसमं चापि जारं पश्येच्च कामतः । शुभदृष्ट्या कटाक्षेण शश्वत्पापीयसी मुदा ॥९॥ सुवेशं पुरुषं दृष्ट्वा युवानं रतिशूरकम् । कामातुरा भवेत्सा तु कुलटा कामिनी सदा ॥१०॥ गुरुणा भर्त्सिता सापि रक्षिता च सुतादिभिः । तथापि जारं कुर्वीत नैव साध्या नृपैरपि ॥११॥ नास्ति तस्याः प्रियं किञ्चित्सर्वं कार्यवशात्प्रियम् ।

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behaviour with Bhagwan's devotion and ultimately, will attain His supreme abode."

Thus ends the 30th Chapter of the Satsangi Jeevan.

CHAPTER 31

Shree Narayanmuni said, "O Shivram Vipra! Let Me now narrate Dharma of Sadhava and Vidhava separately. I shall reiterate what Sati, the wife of Lord Shiva had narrated to Ganga and other pious women gathered at Mountain Kailash. A woman born in a good clan and married to a suitable man with the consent of her father and brothers is called Sadhva. A woman whose husband has died is called Vidhava whose Dharma regarding the opposite sex are akin to those of a Sanyasi. These are two types of Sadhva ladies; adulteress and faithful. An adulterous woman may be born in a good family but she is foul natured, quarrelsome and does not believe in ethics. Such an injudicious woman detests her husband and thinks about other men. She scorns her virtuous husband. Due to her lascivious nature, she eyes other men with lust and treats them as if Eros personified. She is quickly overwhelmed by lust upon seeing a handsome, masculine or well-groomed man. Though already married, she takes a paramour to satisfy her lust. She cannot be controlled by her guru, father, husband or sons. Even a king is unable to control her wayward ways. She likes nobody, but at the same time she can make anyone dear for her means. Just as a wondering cow roams from one field to another in search of fresh grass, an adulterous woman desires newer man all the time. She is not interested in housework, Vrat, religious rituals but only in other men. She loves other men more than she loves her guru or other elder relatives."

Shree Hari continued, "O wise Brahmin! The adulterous women are further categorised in three according to the men they desire and associate with. A Svairini likes men of the same Varna as herself, Kamini likes men of any Varna while Punschali not only like men of any Varna, she also likes men who are related to her. All three types of adulterous women suffer the punishments of hell for a very long time and never attain salvation. A wife who remains faithful to her husband and loves him more

गावस्तृणमिवारण्यं प्रार्थयेत्सा नवं नवम् ॥१२॥ व्रते तपसि धर्मे च न मनो गृहकर्मसु । न गुरौ च भवेत्तस्या जारे स्निग्धं च चञ्चलम् ॥१३॥ स्वैरिण्योऽथ च कामिन्यः पुंश्चल्य इति भेदतः । प्रोक्ताः सन्ति पुराणेषु त्रिविधाः कुलटाः स्त्रियः ॥१४॥ सवर्णेषु रताः पुंसु स्वैरिण्यस्तत्र कीर्तिताः । असवर्णेष्वपि रताः सवर्णेषु तथा ऽपराः ॥१५॥ सवर्णेष्वसवर्णेषु सम्बन्धिषु पुंसु च । योषितो या रताः स्युस्ताः पुंश्चल्य इति कीर्तिताः ॥१६॥ कुलटास्त्रिविधा ह्येता देहान्ते यमयातनाः । आकल्पं प्राप्नुवन्त्येव नैवासामस्ति सद्गतिः ॥१७॥ पतिरेव व्रतं यस्याः सा तु प्रोक्ता पतिव्रता । प्राणेभ्योऽपि प्रियतरः पतिस्तस्या भवेद् ध्रुवम् ॥१८॥ देवदैत्यनरादिभ्यो यस्याः स्यादधिकः पतिः । सेवेत तं सदा प्रीत्या निश्छद्मेश्वरवद्धि सा ॥१९॥ व्रतं दानं तथा पूजां जपहोमादिकं तु यत् । आज्ञयैव स्वभर्तुर्या कुर्यात्सा तु पतिव्रता ॥२०॥ पुत्रे यथैकपुत्राणां वैष्णवानां यथा हरौ । नेत्रे यथैकनेत्राणां तृषितानां यथा जले ॥२१॥ क्षुधितानां यथाऽन्ने च कामुकानां यथा स्त्रियाम् । यथा परस्वे चौराणां यथा जारे कुयोषिताम् ॥२२॥ विदुषां च यथाशास्त्रे वाणिज्ये वणिजां यथा । तथा शश्वन्मनः साध्व्याः स्वीये भवति भर्तरि ॥२३॥ पतिव्रतानां द्विजवर्य ! धर्मान् स्त्रीणां वदाम्यादित एव तुभ्यम् । यानाश्रिता यान्ति हि सप्रियास्ताः सत्यासु लोकं सुरदर्शनीयम् ॥२४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे स्त्रीधर्मसु सवधास्त्रीभेदलक्षणनिरू पणनामैकोनत्रिंशोऽध्यायः ॥३१॥

अथद्वात्रिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

नार्याः पतिव्रतायास्तु पतिरेवेश्वरो मतः । अतस्तमेव सेवेत भक्त्येश्वरमिवादरात् ॥१॥ प्रतिबुध्योषसि स्नात्वा सुसम्मृष्टपरिच्छदा । धौतवासाः शुचिर्नित्यं भर्तृसेवापरा भवेत् ॥२॥ स्नापयित्वा सुपूतेन वारिणा निर्मलेन च । तस्मै दत्त्वा धौतवस्त्रं तत्पादौ क्षालयेन्मुदा ॥३॥ आसने चारुयित्वा तं तस्य भाले च चन्दनम् । दोष्णोश्च हृदये कृत्वा दद्यान्माल्यं

than even her life is called Pativrata. She respects and loves her husband more than any Devta, demon or man. A Pativrata wife undertakes Vrat, Daan, Japa, Homa, austerity and worship of Bhagwan under her husband's guidance and instructions. Just as the mind of a man with just one son is occupied in his son; just as a devotee's mind is occupied in Bhagwan; just as a thirsty man thinks nothing except his thirst; just as a hungry man is preoccupied with the thoughts of food; just as a lascivious man constantly thinks of a woman; just as a man with one eye is thinking about his vision and just as the thieves always think of ways to corner somebody's wealth; an adulterous woman is constantly thinking about the other men. Just as the scholars are engrossed in the scriptures and just as traders are engrossed in their business, a Pativrata woman's mind is engrossed in her husband. I shall narrate Dharma of Pativrata women, following which they attain Sati Lok which is desirable even to the wives of the Devtas."

Thus ends the 31st Chapter of the Satsangi Jeevan.

CHAPTER 32

Shree Narayanmuni said, "O pious Brahmin! A husband is deemed God for a Pativrata wife; therefore she must venerate her husband with equal fervour as she venerates Bhagwan. She should wake up early and after concluding her morning rituals, washing up utensils and wearing fresh clothes, she should start serving her husband. She should provide him warm water for bath, fresh clothes to wear and message his feet. She should sit her husband on a chair and smear his forehead, arms and chest with sandalwood paste before garlanding him. She should then bow down to him and venerate him lovingly with whatever artefacts at her disposal whilst chanting the hymn - 'Namah Kantay'. She should cook tasty food for her husband and eat only after feeding him. A pious woman should wake up before her husband and sleep after her husband has gone to bed. She should always deck herself for her husband and give up wearing ornaments while the husband is away. She should never address her husband with his name. Indeed she should not call anybody by name whose name is

गलेऽपि च ॥४॥ नमः कान्ताय मन्त्रेण भोगद्रव्यैः सुधोपमैः । सम्पूज्य भक्तितः कान्तं स्तुत्वा च प्रणमेन्मुदा ॥५॥ प्रकाशेऽन्नं विशोध्याय शुचिर्भूत्वा शुचिस्थले । सुसंस्कृतं पत्युरिष्टं पाकं कृत्वा तमाशयेत् ॥६॥ भुक्ते पत्यौ तु भुञ्जीत तिष्ठेत्तस्मिंश्च तिष्ठति । निद्रिते सति निद्रायाद्बुध्येताऽऽदौ पतिव्रता ॥७॥ अनलङ्कृतमात्मानं न पतिं दर्शयेत्क्वचित् । कार्यार्थं प्रोषिते पत्यौ भवेन्मण्डनवर्जिता ॥८॥ पत्युर्नाम न गृह्णीयात्तस्यायुष्यविवृद्धये । पुरुषान्तरनामापि न गृह्णीयात्कदाचन ॥९॥ आक्रुष्टापि च नाक्रोशेत्प्रसीदेत्ताडितापि च । चिरं द्वारि न तिष्ठेच्च नोच्चैर्भाषेत कर्हिचित् ॥१०॥ आहूता गृहकार्याणि त्यक्त्वाऽऽगच्छेच्च सात्वरम् । एषाऽस्म्याज्ञाप्यतां स्वामिन्निति ब्रूयाच्छनैर्वचः ॥११॥ हरिपूजोपकरणं पत्याऽनुक्तापि साधयेत् । उपयुक्तं यदा यत्स्यात्तत्तदानीमुपाहरेत् ॥१२॥ सेवेत भर्तुरुच्छिष्टमिष्टमन्नं फलादि च । महाप्रसाद इत्युक्त्वा प्रतीच्छेत्पतिनाऽर्पितम् ॥१३॥ देवपित्र्यतिथिभ्यश्च गोभ्यो भिक्षुभ्य एव च । परिचारकवर्गेभ्यो नादत्वाऽद्यात्पतिव्रता ॥१४॥ ब्राह्मणान् दुर्बलानाथान् दीनान्धकृपणांस्तथा । यः कोऽपि क्षुधितस्तं च साध्वी साऽन्नेन पोषयेत् ॥१५॥ संयतोपस्करा हृष्टा दक्षा व्ययपराङ्मुखी । कुर्यात्पतिमनापृच्छ्य नोपवासव्रतादिकम् ॥१६॥ स्वाचारा वर्जयेत्सा च समाजोत्सवदर्शनम् । न गच्छेत्तीर्थमेकैव विवाहप्रेक्षणाय च ॥१७॥ रहस्येष्वपि कार्येषु पतिं नोथापयेत्क्वचित् । सुखसुप्तं सुखासीनं रममाणं यदृच्छया ॥१८॥ स्त्रीधर्मिणी त्रिरात्रं तु मुखं नैव प्रदर्शयेत् । स्ववाक्यं श्रावयन्नैव यावन्न स्नानमाचरेत् ॥१९॥ सुस्नाता भर्तृवदनमीक्षेतान्यस्य न क्वचित् । अथवा मनसि ध्यात्वा पतिं भानुं विलोकयेत् ॥२०॥ हरिद्रां कुङ्कुमं चैव सिन्दूरं कज्जलं तथा । कूर्पासकं च ताम्बूलं मङ्गल्याभरणं शुभम् ॥२१॥ केशसंस्कार कबरीकरकर्णादि भूषणम् । भर्तुरायुष्यमिच्छन्ती दूरयेन्न पतिव्रता ॥२२॥ न रजक्या न हैतुक्या तथा श्रमणया न च । न च दुर्भगया नार्या सखीत्वं क्वचनाचरेत् ॥२३॥ न च विश्वास्यघातिन्या न प्रेक्षणिकया तथा । न तृतीयप्रकृत्या च नार्या सख्यं समाचरेत् ॥२४॥ न च पुंवेषधारिण्या नातिवार्ताप्रसक्तया । बहुगेहभ्रमणया स्त्रिया सख्यं न चाचरेत् ॥२५॥ न द्यूतादिव्यसनया मादकाशनया न च । न च पैशून्यपरमा सख्यं कुर्यान्न वेश्यया ॥२६॥

same as her husband's. She should not retort to her husband's harsh or angry words nor should she get angry if her husband beats her up. She should always speak to her husband politely and softly and never in a loud tone. She should give up whatever she is doing and immediately attend to her husband when he summons her and obey all his commands obligingly. She should have everything ready what her husband needs or might need including utensils needed for worship in the morning without asking for them. She should eat what is left over after her husband has eaten and accept everything happily that her husband gives. She should eat only after offering food to the Pitris, guests, cows, alms seekers and servants. She should always endeavour to provide food for the Brahmins, poor, orphans and disabled. A Pativrata wife must not undertake fast or Vrat without prior permission from her husband. She should place all household utensils at their proper place and not waste or splurge money. She should not attend weddings or other social functions and not go on a pilgrimage without her husband's consent. She should not disturb her husband's rest without an important reason."

Shree Hari continued, "O Shivram! A Pativrata wife should not speak nor show her face to her husband during the three days of her menses and behave normally only after the bath on the fourth day. She should not look at any other man. She should look at the Sun and reminiscence about her husband during his absence from home. She should never be without Kumkum Chandlo, Sindoor in her hair, kohl in her eyes, Mangalsutra around her neck, a blouse, bangles, earrings, nose ring and plaited hair if she desires her husband's longevity. She should never associate with a washerwoman, eunuch, prostitute, evil minded, impatient, gluttonous, jealous, untrustworthy and misfortunate. She must never befriend a woman who does not have faith in religion and its rituals, follows a pretentious faith, cheats the gullible, wears masculine clothes, talks too much, frequently visits others' homes, gambles, drinks alcohol, backbites, endeavours to defeat others, steals and who has an enmity with her husband. She should not remain alone nor should she bath naked. A Pativrata wife should not sit on a grinding stone, high chair or stool, broom, machine, piece of rock and threshold. She should always maintain modesty except when cavorting with her husband and develop interest in her husband's hobbies. She should not visit the neighbours without reason

न चण्डाया न शौण्डायाश्चौराया दुष्टचेतसः । चपलाया बहुभुजः स्त्रियाः सख्यं न चाचरेत् ॥२७॥ भर्तृविद्वेषिणीं नारीं न सम्भाषेत कर्हिचित् । नैकाकिनी क्वचिद्भूयान्नग्ना स्नायान्न च क्वचित् ॥२८॥ नोलूखले न मुसले न वर्धन्यां दृषद्यपि । न यन्त्रके न देहल्यां सती चोपविशेत्क्वचित् ॥२९॥ विना व्यवायसमयं प्रागभ्यं नाचरेत्क्वचित् । यत्र यत्र रुचिर्भर्तुस्तत्र प्रेमवती भवेत् ॥३०॥ उच्चासनं न सेवेत न व्रजेत्परवेश्म च । न त्रपाकरवाक्यानि नापशब्दान् क्वचिद्वदेत् ॥३१॥ गुरू णां सन्निधौ वापि नोच्चैर्ब्रूयान्न वा हसेत् । नान्येन पुंसा भाषेत न स्पृशेत्पुरुषान्तरम् ॥३२॥ प्रव्राजकेन वणिजा भिषजा स्थविरेण च । यावत्प्रयोजनं कुर्याद्भाषणं व्यावहारिकम् ॥३३॥ बुद्धिपूर्वं न वीक्षेत पुरुषं पशुमप्यसौ । न कुर्यात्कलहं क्वापि नापवादं च कस्यचित् ॥३४॥ नार्याः स्वपतिरेवैकं दैवतं परमं स्मृतम् । पूजयेत्तमतो नित्यं नातिक्राम्येच्च तद्वचः ॥३५॥ क्लीबं वा दुरवस्थं वा व्याधितं वृद्धमेव वा । दुःशीलं दुर्भगं वापि पतिं सेवेत सर्वथा ॥३६॥ हृष्टा हृष्टे विषण्णा च विषण्णे स्यात्प्रिये सदा । एकरू पा भवेत्पत्युः सम्पत्सु च विपत्सु च ॥३७॥ सर्पिर्लवणतैलादिक्षयेऽपि च पतिव्रता । पतिं नास्तीति न ब्रूयादायासेषु न योजयेत् ॥३८॥ बाह्यादायान्तमालोक्य शीघ्रोत्थानजलासनैः । ताम्बूलव्यञ्जनाभ्यां च पादसंवाहनेन च ॥३९॥ मधुरैश्चाटुवचनैः खेदसंनोदनैः शुभैः । प्रीणयेत्स्वपतिं भक्त्या प्राञ्जलिर्विनयानता ॥४०॥ भर्ता देवो गुरुर्भर्ता धर्मतीर्थव्रतानि च । स एव सर्वथा तस्मान्नापमान्यः क्वचित्स्त्रिया ॥४१॥ देवो मनुष्यो गन्धर्वो युवा चापि स्वलङ्कृतः । द्रव्यवानभिरू पो वा ज्ञेयोऽन्यो विट्समः पुमान् ॥४२॥ भर्ता तयानुयातव्यो देहवच्छायया यतः । भर्तुः सहचरी भूया इत्युद्वाहेऽब्रुवन् द्विजाः ॥४३॥ पत्युराज्ञां गृहीत्वैव नित्यान्नैमित्तिकांस्तथा । व्रतोपवासनियमान् कुर्यादेव पतिव्रता ॥४४॥ साध्वीत्वेतेषु धर्मेषु यद्येकस्यापि कर्हिचित् । च्युतिर्भवेत्तर्हि कुर्यात्तत्प्रायश्चितमाशु च ॥४५॥ उषः प्रबोधमुख्येषु स्वव्रतेषु ह्यबुद्धितः । भग्नेष्वेकैकमेवाथ पृथक् पृथगुपोषणम् ॥४६॥ ब्रह्मपञ्चमवक्त्रोत्थमपशब्दं वदेद्यादि । वाग्दोषातर्हि सा नारी

nor use embarrassing or insulting words. She should always respect her in-laws by not speaking loudly or rudely to them. A pious wife should not talk to or touch other men; however she may speak when necessary to a shopkeeper, doctor, Sanyasi or an old man. She should not even ogle at a male animal species either. She should not quarrel with others nor level false allegations against anyone. For a true Pativrata wife, her husband is the most divine. Therefore, she must never disobey him even if he is poor, diseased, impotent and ill-fated or has bad habits or nature. She should be happy in her husband's happiness, sad in his sorrows and love him equally in affluence and poverty. She should never use the term 'finished' or 'don't have it' even when there is no salt, Ghee or oil in their home. She should never push her husband in any activity that is beyond him. A wise Pativrata wife should rush forward to greet her husband arriving home and offer him water and a seat; fan him and massage his feet and speak to him lovingly to give him respite from fatigue. A husband is her Devta, her guru, her shrine, indeed her everything; therefore, she must never insult her husband. She should treat another man with total disdain even if he is handsome, wealthy, cultured or indeed a Devta. She should always follow her husband like his shadow as she took a vow to follow him at the time of her marriage. She should undertake Vrat, fast, etc. religious austerities and rituals with her husband's consent. O Dwij! I just narrated Dharma of a Pativrata Sadhava woman. A true Pativrata wife is a rarity in this world"

Bhagwan Shree Narayanmuni continued, "O Vipra! A Pativrata wife should atone immediately for any deviation, however small, from any of the abovementioned Dharma. She should observe a fast for a day for each inadvertent transgression. She should undertake a 'PadKrutchh' Vrat for swearing at him; fast for four days for beating him and undertake a 'Parak' Vrat which involves fasting for twelve consecutive days for beating her husband with a stick. A wife undertaking any Vrat without her husband's consent reduces his life span and goes to hell after her death. Her fast, charity and other Punyas are futile as she has transgressed from her Dharma. Only a wife who reveres her husband with thought, speech and deeds earns Punya mentioned in the scriptures. Indeed, the whole world depends upon the chastity, patience, piety and tenderness of the Pativrata wives. There are various atonements prescribed for

पादकृच्छ्रं व्रतं चरेत् ॥४७॥ अज्ञानात्ताडिते पत्यौ तूपवासचतुष्टयम् । कुर्यात्साध्वी स्वशुद्ध्यर्थं यदि हस्तेन ताडनम् ॥४८॥ यष्ट्या सकृत्प्रहारे तु दैवयोगात् कृते सती । द्वादशाहोपवासं हि पाराकं व्रतमाचरेत् ॥४९॥ इति सङ्क्षेपतो धर्मः सुवासिन्या मयोदितः । प्रतिव्रता धर्मवती नारी जगति दुर्लभा ॥५०॥ व्रतोपवासनियमान् पतिमुल्लङ्घ्य याऽऽचरेत् । आयुष्यं हरते भर्तुः सा मृता निरयं व्रजेत् ॥५१॥ दानोपवासपुण्यानि सुकृतान्यपि सर्वथा । निष्फलानि भवन्त्येव च्युतायाः पतिधर्मतः ॥५२॥ कर्मणा मनसा वाचा पतिं नाति चरेत्तु या । तस्याः पुण्यफलं प्रोक्तं नान्यस्या इति निश्चितम् ॥५३॥ अवाग्दुष्टा शौचयुक्ता धृतिमत्यः शुभव्रताः । अयोनिदुष्टा नार्यो हि धारयन्त्यखिलं जगत् ॥५४॥ योनिदुष्टस्त्रिया नास्ति प्रायश्चित्तं हतैव सा । वाग्दुष्टे विहितं सद्भिः प्रायश्चित्तं पुरातनैः ॥५५॥ कल्पान्तरसहस्रेषु न स्त्री सा लभते गतिम् । तिर्यग्योनिसहस्रेषु पच्यते योनिविप्लवात् ॥५६॥ यदि सा नाम मानुष्यं स्त्री लभेतासती तदा । चाण्डालयोनौ दुर्मेधा जायेत कुक्कुराशना ॥५७॥ उक्ता प्रत्युत्तरा दद्यान्नारी क्रोधेन या पतिम् । सा शुनी जायते ग्रामे शृगाली च निर्जने वने ॥५८॥ या भर्तारं परित्यज्य रहश्चरति दुर्मतिः उलूकी सा भवेत् क्रूरा वृक्षकोटरशायिनी ॥५९॥ ताडिता ताडितुं येच्छेत्सा व्याघ्री वृषदंशिका । कटाक्षयति याऽन्य च केकराक्षी तु सा भवेत् ॥६०॥ या भर्तारं परित्यज्य मिष्टमश्नाति केवलम् । सा ग्रामे शूकरी स्याच्च वागुलू वा स्वविड्भुजा ॥६१॥ या त्वंकृत्य पतिं ब्रूयान्मूका सा तु भवेत्किल । या सपत्नीं सदेर्ष्येच्च दुर्भगा सा पुनः पुनः ॥६२॥ दृष्टिं विलुप्य या भर्तुर्या कञ्चिदीक्षेत कौतुकात् । काणा च दुर्मुखी वापि कुरू पा सा भवेद्भुवि ॥६३॥ शीलभङ्गेन दुर्वृत्ताः पातयन्ति कुलत्रयम् । पितुर्मातुस्तथा पत्युरिहामुत्र च दुःखिताः ॥६४॥ शीलभङ्गेन नारीणां भर्ता धर्मपरोऽपि हि । पतेद् दुःखार्जितात्स्वर्गाच्छीलं रक्ष्यं ततः स्त्रिया ॥६५॥ रक्षणीयं महायत्नादिदं सुकृतभाजनम् । वपुः परस्य तु स्पर्शात्सुखाभासात्मकात्स्त्रिया ॥६६॥ इह कीर्तिश्च विपुला स्वर्गे वासस्तथाऽक्षयः । पातिव्रत्यात्स्त्रिया लभ्यं सखीत्वं च श्रियासह ॥६७॥ पतिश्चासौ यदि भवेद्विमुखो वासुदेवतः । महापातकदुष्टो वा तर्हि त्याज्यः स्त्रिया किल ॥६८॥ भगवन्तं

swearing, beating, etc. but nothing is prescribed for losing her chastity. An adulterous woman can never be called a Pativrata even after repenting. She is never able to attain Moksha. She is forced to be reborn in thousands of species of birds and suffers in her each life. Even if she gets a human life ever again, she is born in the lowest of the low caste. Therefore, a woman must guard her chastity at any cost. O Vipra! A wife who retorts angrily to her husband is reborn as a bitch or a fox; a wife who abandons her husband for another man is reborn as an owl; a wife who attacks her husband is reborn as a tigeress or cat, a wife who ogles at other man is reborn as cross eyed or blind in one eye; a wife who eats delicacies without giving to her husband is reborn as a hog or bat; a wife who addresses her husband without due respect becomes mute in her next life; a wife who mistreats her husband's second wife with envy remains inopportune in her next lives and a wife who secretly admires other men becomes ugly in her next life. An adulterous wife suffers great pains in this and the next life and throws three clans - her parents' and husband's - in hell. Even a virtuous husband falls from grace by his wife's adultery. A woman must defend her chastity. She should not defile her body, which Bhagwan has granted her to attain Moksha by observing her Dharma, for miniscule immoral pleasures."

Shree Hari continued, "O pious Brahmin! A woman attains great fame while alive and heaven after her death if she observes her Dharma faithfully. She is befriended by Laxmiji. A pious woman may abandon her husband if he becomes irreligious or commits a grave sin such as killing a Brahmin. She should accept him when he mends his ways or becomes chaste once again after undergoing suitable repentance. A Pativrata wife gets to enjoy the pleasures of heaven with her husband for millions of years as a result of Punya earned by observing her Dharma. Both parents and a husband of a Pativrata wife, who is Laxmiji personified, are indeed very fortunate. She redeems her three families - mother's, father's and husband's. Indeed, she is able to redeem her drunkard and non-virtuous husband besides herself. A husband gets a Pativrata wife as a result of Punyas of one hundred lives. The sun, wind and fire are scared to touch her and whenever they touch her, it is to redeem themselves. All the shrines of the world reside in her feet and her body swathes the aura of saints and

भजेदेव यर्हि शुद्धो च पातकात् । प्रायश्चितैस्तदा त्वेनं भजेत्पुनरिवेश्वरम् ॥६९॥ यावत्स्वलोमसङ्ख्याऽस्ति तावत्कोट्ययुतानि च । भर्त्रा स्वर्गसुखं भुङ्क्ते रममाणा पतिव्रता ॥७०॥ धन्या सा जननी लोके धन्योऽसौ जनकः पुनः । धन्यः स च पतिः श्रीमान् येषां गेहे पतिव्रता ॥७१॥ पुण्यं यस्य भवेत्पुंसः शतजन्मसमर्जितम् । गृहे तस्य भवेन्नारी धर्मनिष्ठा पतिव्रता ॥७२॥ पितृवंश्या मातृवंश्याः पतिवंश्यास्त्रयस्त्रयः । पतिव्रतायाः पुण्येन स्वर्गसौख्यानि भुञ्जते ॥७३॥ अकार्यकारिणं वापि पतितं वापि निर्गुणम् । स्त्री पतिं तारयत्येव तथात्मानं पतिव्रता ॥७४॥ बिभ्यत्पतिव्रतास्पर्शं कुरुते भानुमानपि । सोमो गन्धवहश्चापि स्वपावित्र्याय नान्यथा ॥७५॥ पृथिव्यां यानि तीर्थानि तानि सन्ति सतीपदे । तेजश्च सर्वदेवानां तनौ तस्यास्तपस्विनाम् ॥७६॥ साध्वीपादरजोभिर्भूः पूता सद्यो हि जायते । नमस्कृत्य च तां पापी पापेभ्यो मुच्यते किल ॥७७॥ त्रैलोक्यं भस्मसात्कर्तुं क्षणेनैव पतिव्रता । स्वतेजसा समर्था स्यान्महापुण्यवती सदा ॥७८॥ पतिव्रता त्वसन्धत्या सावित्र्या चानसूयया । शाण्डिल्याऽहल्यया सत्या द्रौपद्या शतरू पया ॥७९॥ मेनया च सुनीत्या च संज्ञया स्वाहया तथा । तुल्या लोपामुद्रयाऽस्ति विरला कापि भूतले ॥८०॥ गृहे गृहे सन्ति हि तत्र तत्र द्विजेन्द्र ! योषास्तु शुनीसमानाः । धन्यैव सा कापि सती सुरीभिः साश्चर्यवन्द्याङ्घ्रियुगापि मर्त्या ॥८१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे स्त्रीधर्मेषु पतिव्रता धर्मनिरू पणनामा द्वात्रिंशोऽध्यायः ॥३२॥

अथ त्रयस्त्रिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

नार्यः पतिव्रताः प्रोक्ता यास्तास्तु त्रिविधा मताः । उत्तमा मध्यमाश्चैव कनिष्ठा इति भेदतः ॥१॥ कनिष्ठा तत्र पूर्वोक्तान्धर्मान् सर्वानुपाश्रिता । कामसुखं समीहेत सेवमाना पतिं ततः ॥२॥ शृङ्गाररसमिश्राभिर्हावभावोक्ति युक्तिभिः । कामयेत यथात्मानं पतिः कुर्यात्तथा च सा ॥३॥ परपुंसो रू पगुणान् दृष्ट्वा तत्र व्रजन्मनः । नियन्तुं शक्नुयान्नैव नियच्छेच्च वचो वपुः ॥४॥ मध्यमा त्वखिलान्धर्मान् प्रागुक्तान्पालयेत्सदा । पतिसेवा परा प्रीत्या देहपुष्टिमनिच्छती ॥५॥ स्वपत्युरधिकं चान्यं धनरू पवयोगुणैः । दृष्ट्वापि पुरुषं कायवाङ्मनोभिश्चलेन्न सा ॥६॥ देशकाल क्रिया सङ्गवैषम्ये दैवयोगतः । क्वचिज्जाते

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divinity of the Devtas. The earth becomes holy by her touch and sinners redeem themselves by bowing down to her. A Pativrata wife has the power to ravage the world. She is as chaste and powerful as Arundhati, Savitri, Shandili, Satya, Draupadi, Shatrupa, Mena, Suniti, Sangna, Swaha and Lopamudra. However, a pious Pativrata wife does not dwell in every home, they are very rare indeed. The wives in most of the homes are akin to the bitches. Only some auspicious homes have a true Pativrata, whom even the Devis bow down to."

Thus ends the 32nd Chapter of the Satsangi Jeevan.

CHAPTER 33

Shree Narayanmuni said, "O sinless Brahmin! Pativrata wives can be categorised into three types - the best, median and the lowest. The lowest, observing Dharma of Pativrata wife totally, desire sexual gratification from her husband. She tries to entice her husband with her beauty, charms and words. She cannot control her mind on seeing a handsome and virtuous man but does not commit physical adultery. A median Pativrata wife, whilst observing her Dharma faithfully, does not covet physical pleasures from her husband but enjoys sex when initiated by her husband. She is able to control her mind, speech and body when she sees other men wealthier, more handsome, more virtuous and more masculine than her husband. Normally, she does not desire a man other than her husband even in her dreams; however, she may give into temptation if the time, place, company so conspire. She does not ask or initiate any sexual interaction with her husband but enjoys what is given to her with pleasure.

The best Pativrata wife is not tempted by other man, however superior he is to her husband, even if place, time and company are unfavourable. She does not covet other man even under the influence of intoxicating substances or under a mental spell. She does not covet nor enjoy sexual pleasures. She gives in to her husband's demands

तु मनसा चलेद्वा पुरुषान्तरे ॥७॥ अन्यथा तु मनोऽप्यस्याः स्वप्नेऽपि पुरुषान्तरम् । क्वापि सङ्कल्पयेन्नैव प्राप्तायाः परमां धृतिम् ॥८॥ स्वतः कामसुखं नेच्छेत्क्वचित्सा स्वपतेरपि । पतिना दीयमानं तु तदिच्छेद् धृष्टचेतसा ॥९॥ इत्युक्ता मध्यमा नारी प्रोच्यतेऽथोत्तमा शुभा । प्रागुक्तान्सा तु सेवेत धर्मान्सर्वानशेषतः ॥१०॥ स्वपत्युरधिकं चान्यं धनरू पवयोगुणैः । दृष्ट्वाऽपि पुरुषं कायवाङ्मनोभिश्चलेन्न वै ॥११॥ देशकालादिवैषम्ये जातेऽपि मनसाऽपि सा । सङ्कल्पयेन्न पुरुषं स्वपत्युरितरं क्वचित् ॥१२॥ सन्निपातादिरोगे वा क्वचिद्वा मादकाशने । अप्यस्या मानसं नैव भ्रान्तं स्यात्पुरुषान्तरे ॥१३॥ सेवमानाऽप्यसौ नारी पतिं कामसुखं स्वतः । नेच्छेत्तेन क्वचित्प्रीत्या दीयमानमपि ध्रुवम् ॥१४॥ पत्याऽऽग्रहेण दत्तं चेदरुच्या तत्सुखं भजेत् । भूरिजम्बीराम्लदन्तो यथा चणक चर्वणम् ॥१५॥ स्वदेहमन्यदेहांश्च दैहिकं च सुखं ह्यसौ । विद्याद्वैराग्यतोऽसत्यं सत्यं च भगवत्सुखम् ॥१६॥ पतिश्चेत्कामसौख्यार्थमुद्वहेद्योषिदन्तरम् । हृष्टा स्यात्तर्हि तद्दास्यमपि पत्योदिताऽऽचरेत् ॥१७॥ एवंविधोत्तमा साध्वी दुर्लभा किल भूतले । देवा अपि न यां द्रष्टुं क्षमन्ते दुष्टचक्षुषा ॥१८॥ कनिष्ठा योदिता साध्वी सप्तभिर्जन्मभिस्तु सा । स्वधर्मनिष्ठा सत्येव मध्यमात्वं प्रपद्यते ॥१९॥ सप्तभिर्जन्मभिः सा च भवत्येवोत्तमा सती । असौ तासां मृते पत्यौ या गतिः सा निगद्यते ॥२०॥ तत्रोत्तमा तु प्रागेव स्वपत्युर्मरणात्स्वयम् । विद्यादस्मिन् दिने चास्मिन्मुहूर्ते सा मरिष्यति ॥२१॥ प्राक्तनानि स्वजन्मानि पत्युर्जन्मानि चाप्यसौ । यथापूर्वं विजानाति सप्त वाप्यधिकानि वा ॥२२॥ विवर्धमानसत्याङ्गी मरणाह्नि तदात्मताम् । पत्या प्राप्य वपुर्भानरहिता जायते ध्रुवम् ॥२३॥ चिताप्रवेशे तद्देहाज्जीवः प्रागेव गच्छति । देवलोकं ततश्चाग्निर्दहत्यस्याः कलेवरम् ॥२४॥ अतो दाहव्यथा तस्या जायते नैव किञ्चन । नात्मघातस्य दोषोऽपि तस्या भवति निश्चितम् ॥२५॥ मध्यमा मरणाह्न्येव साध्वी प्राग्जन्म चात्मनः । पत्युश्चैकं हि जानाति पत्या तादात्म्यमेति सा ॥२६॥ दाहव्यथा चितायां प्राप्तशौर्या स्वधैर्यतः । अविकलवैव सहते रणे शूर इवाचला ॥२७॥ कनिष्ठा तु न जानाति प्राग्जन्म स्वधवात्मनोः । चिताप्रवेशं कुरुते केवलं लोकलज्जया ॥२८॥ कामेन व्याकुलत्वात्तु पैत्रश्वाशुर्यवंशयोः । लाञ्छनं व्यभिचारेण भवेदिति भयेन वा ॥२९॥ वैधव्यधर्माचरणदुष्करत्वेन वा तथा । सत्पुत्रादेरभावेन स्वत्रातुर्याति सा चिताम् ॥३०॥ चितायां दह्यते सा च व्याकुला धर्मचारिणी । एताः श्रीरुद्रयुक्तायाः सत्या लोकं व्रजन्ति हि ॥३१॥ तत्रोत्तमोत्तमं सौख्यं मध्यमं मध्यमा तथा । कनिष्ठं तु कनिष्ठा वै भुङ्क्ते सौख्यं सभर्तृका ॥३२॥ पतिव्रतासु प्रोक्तासु ह्येतासु त्रिविधास्वपि

nonchalantly without getting excited just as one eats tasty food after sucking many lemons. She treats her and man's body and such pleasure of no consequence while in pursuit of eternal pleasures of Bhagwan's Bhakti. She does not even mind if her husband marries for the second time for his sexual gratification and serves the second wife with servility. However, Shivram! Such pious Pativrata woman is a rarity in this world. Even the Devtas are unable to look at them with the intention to deviate them from their chastity. The lowest Pativrata becomes median Pativrata after seven births and she in turn becomes the best after another seven births."

Shree Narayanmuni continued, "O Brahmin! Now listen to what happens to these three categories of Pativrata after the death of their husbands. The best Pativrata wife gets a definitive premonition of the exact time and date of her husband's death. She can see her and her husband's past seven or more lives exactly as they transpired. She attains the unison with her husband prior to his death and her soul becomes free from her body prior to her entering her husband's funeral pyre to immolate herself. As the fire burns her soulless dead body, she suffers no pain. She does not attract the sin of committing suicide as her soul had already transmigrated to Sati Lok before she entered the pyre. The median Pativrata wife gets an intuition of her husband's death on the day of his death and she becomes aware of her and her husband's past life. She enters the funeral pyre of her husband with bravery and patiently bears the pain of burning just like a warrior on a battlefield. The lowest Pativrata wife does not get any premonition of her husband's death nor can she see any of her or husband's past lives. She knows that she would neither be able to maintain her chastity and dignity nor be able to observe the Dharma of a Vidhava faithfully after her husband's death. Therefore, she enters her husband's funeral pyre to save herself and her father's family from ignominy. She suffers the pain of burning but does not come out due to the fear of disapproval of the society. All three types of Pativrata wives attain Sati Lok. O Vipra! The best Pativrata enjoys the best pleasures with her husband, the median

। यासामग्निप्रवेशस्य निषेधोऽस्ति वदामिताः ॥३३॥ भगवद्भक्तियुक्ता च ज्ञानयुक्च विरागयुक् । शक्ता च ब्रह्मचर्यादि विधवा धर्मपालने ॥३४॥ मुमुक्षुर्वीरसूश्चैव बालापत्या च गर्भिणी । अग्निप्रवेशो नैताभिः कार्यः सेव्यो हरिः सदा ॥३५॥ पतिव्रताया धर्मोऽपि द्विविधः परिकीर्त्यते । केवलो नवधाभक्त्या वासुदेवस्य चान्वितः ॥३६॥ तत्राद्यस्थ फलं प्रोक्तं सतीलोकाप्तिलक्षणम् । द्वितीयस्य फलं ज्ञेयं गोलोकप्राप्तिरुत्तमम् ॥३७॥ लक्ष्मीतुल्यं सुखं तत्र प्राप्नोत्यनुपमं सती । तद्भर्तापि भवेत्तत्र पार्षदप्रवरः प्रभोः ॥३८॥ पतिव्रतासु या धर्मवंश्य विप्रस्त्रियो द्विज ! । स्त्रीगुर्व्यः स्युश्च तासां तु धर्माः सामान्यतस्त्विमे ॥३९॥ विशेष धर्मस्तासां च कृष्णा यानर्पितं तु यत् । तत्किञ्चिदपि नैवाऽऽश्यं प्रसवाद्यापदं विना ॥४०॥ स्वसम्बन्धीतरनरस्पर्श भाषेक्षणादि च । न कार्यमिति तासां च विशेषो धर्म ईयताम् ॥४१॥ इति ते कथिता मया वृषाः सधवानामिह योषिताः द्विज ! । सहिताः स्वफलैरथ ब्रुवे विधवानामपि तानशेषतः ॥४२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे स्त्रीधर्मेषु पतिव्रताभेदतद्धर्मनिरू पणनामा त्रयस्त्रिंशोऽध्यायः ॥३३॥

अथ चतुस्त्रिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

विधवाकबरीबन्धो भर्तृबन्धाय जायते । शिरसो वपनं तस्मात्कार्यं विधवया द्विज ! ॥१॥ रक्षेत्केशान्यदि तदा जटातुल्यानसंस्कृतान् । रक्षेत्तन्मुण्डनं कार्यं तीर्थे वा शुभपर्वणि ॥२॥ एकाहारं सदा कुर्याद्दिनान्ते सा त्वनापदि । सङ्गं न धर्महीनानां सा कुर्याद्योषितामपि ॥३॥ पर्यङ्के न स्वपेन्नारी रोगाद्यापदमन्तरा । नग्ना स्नानं न कुर्याच्च त्यजेत्क्रोधं तु दूरतः ॥४॥ तैलाभ्यङ्गं न कुर्वीत विधवा नापदि क्वचित् । गन्धद्रव्यस्य सम्भोगो नैव कार्यस्तया तथा ॥५॥ नाधिरोहेदनड्वाहं प्राणैः कण्ठगतैरपि । मादकं भक्षयेन्नैव न ताम्बूलं च कर्हिचित् ॥६॥ न चातिभोजनं कुर्याच्छरीरे धातुवर्धकम् । नाश्नीयात्पयः

Pativrata enjoys average pleasures with her husband while the lowest Pativrata wife enjoys the lowest pleasures of Sati Lok with her husband. However, a Pativrata wife who is pregnant or ha small children; devout; desirous of Moksha; able to observe Dharma of a Vidhava and who understands the true status of Aatma and Parmatma must not immolate herself on her husband's funeral pyre. She should rather spend her life in devotion of Bhagwan. Just like Dharma of Varna and Ashram, Dharma of Pativrata wife can be with or without Bhagwan's Bhakti. A reward for observing Dharma of Pativrata sincerely without Bhagwan's Bhakti is Sati Lok while observing same Dharma with Bhagwan's devotion is His supreme abode. She enjoys the same pleasures of Golok that Laxmiji enjoys and her husband too becomes His Parshad."

Shree Hari continued, "O pious Brahmin! The wives of Acharya must observe these Dharmas of Pativrata in common with all My female disciples. However, they need to observe extra and specific Dharma as the gurus of all female devotees. They must never eat anything before offering it to Bhagwan first, except during her menses or in childbed. They must not speak, touch, look at or show their faces to any man other than their close relatives. After narrating Dharma of Sadhava women, let Me narrate Dharma of Vidhava next."

Thus ends the 33rd Chapter of the Satsangi Jeevan.

CHAPTER 34

Shree Narayanmuni said, "O Shivram Vipra! A Vidhava's braided hair is the cause of her husband being entangled in the cycle of death and rebirth. If she wishes to keep her hair, she must leave them untied and flowing. She should shear her hair at a shrine or on an auspicious day. She should not eat a second meal or sleep on a bed except in ill health; associate with irreligious women; bath naked; use perfumes or massage her body with oil; be gluttonous; ride a bullock even as a last resort and she should overcome her anger. She should not consume meat, alcohol, tobacco and stimulating spices such as cloves. She should not consume milk and milk products except during the period of ill health. She should not wear clothes that are very fine or

सर्पिर्विनाऽऽपदमसौ क्वचित् ॥७॥ मिष्टान्नं नातिभुञ्जीत नाद्यादुत्तेजकं तथा । न दध्याद्दिव्यवसनं न च कौसुम्भमंशुकम् ॥८॥ पुष्पस्रजं चन्दनं च शङ्खान् सिन्दूरमञ्जनम् । न दध्याद्धात्वलङ्कारान् धातुयुक्तं च नाम्बरम् ॥९॥ हरेः प्रासादिकमपि सौभाग्यद्रव्यचन्दनम् । अङ्गुल्यैव गले दध्यान्न त्वङ्गेष्वलिकादिषु ॥१०॥ तथा प्रासादिकमपि हरेः पुष्पस्रगादि सा । कण्ठादौ धारयेन्नैव भक्त्याऽऽघ्राय विसर्जयेत् ॥११॥ न सूक्ष्माणि च वस्त्राणि चित्राणि न धारयेत् । कञ्चुकं परिदध्यान्नो वासो वा विकृतं क्वचित् ॥१२॥ न रञ्जयेत्पाणिपादं दन्तांश्च नखरानपि । न धारयेत्कुङ्कुमं च न कुर्याद्भालपत्रिकाम् ॥१३॥ न वै सुवासिनीवेषं न पुंवेषं च कर्हिचित् । संन्यासिन्या न वेषं च न नर्तक्याश्च धारयेत् ॥१४॥ नोत्पाटयेद्भालकेशान्न च व्यर्थं परिभ्रमेत् । नोपवेष्टुं चान्यगृहं गच्छेदेकाकिनी क्वचित् ॥१५॥ वृद्धस्यापि न पित्रादेरुत्सङ्गे कदाप्युपाविशेत् । श्वाशुर्यवत्पैत्रपक्षे नोपहासवचो वदेत् ॥१६॥ न ग्रामण्यधर्मवातं च मातुरग्रे वदेच्च सा । न चान्ययोषितोऽप्यग्रे वार्ताः शृङ्गारिकाश्चरेत् ॥१७॥ न होलोत्क्रीडनं कुर्यान्नापशब्दान्वदेत्कवचित् । मिथ्यापवादं न वदेद् दद्याद्गालिं च नैव सा ॥१८॥ न च श्वशुरपक्षीयैर्निलज्जा वादमाचरेत् । न च पापदुष्टया नार्या मैत्रीं कुर्यात्कदाचन ॥१९॥ तथा परिव्राजकया दूत्या स्त्रीपुंसयोरपि । शूद्रादवरजात्या च मैत्रीं नैवाचरेत्तु सा ॥२०॥ न यवन्या न कामुक्यया पाषण्डिन्या च योषिता । अवतारेष्वविश्वस्ता या हरेश्च तया सह ॥२१॥ निर्लज्जयौषधिविदा मन्त्रयन्त्रज्ञया तथा । मैत्रीं न गर्भपातिन्या कुर्यात्सा धूर्तया न च ॥२२॥ अभिशस्तस्य पुंसश्चेद्गृहे नारी पतिव्रता । भवेत्तर्ह्यपि तद्गेहं न गच्छेत्तां समीक्षितुम् ॥२३॥ स्वतोऽतिनीचजातेश्च धर्मवत्या अपि स्त्रियाः । उपवेष्टुं गृहे नैव गच्छेन्नारी विभर्तृका ॥२४॥ जीविकामात्रपर्याप्तं धनं स्यादात्मनस्तु यत् । न कुर्याद्धर्मकार्येऽपि व्ययं तस्य कदाचन ॥२५॥ व्यये कृते तु सा नारी जीविकार्थं पराश्रयात् । भ्रष्टा भवेत्स्वीय धर्मात्संशयो नात्र विद्यते ॥२६॥ विवाहं पान्थसार्थं च नृत्यं गीतं जनोत्सवम् । द्रष्टुं न गच्छेद्विधवा सुवेषं पुरुषं तथा ॥२७॥ पश्येन्मुखं च नाऽऽदर्शे व्रजेन्नैकाकिनी क्वचित् । स्वच्छन्दं पुरुषान्नैव वीक्षेत क्रीडतः क्वचित् ॥२८॥ कामान्नेक्षेत पुरुषं न सम्भाषेत न स्पृशेत् । न तद्वार्तां च शृणुयात्सच्छास्त्रीयकथां विना ॥२९॥ व्याघ्राह्यग्न्यम्बुभीत्यादावापदि स्पर्शभाषणे । पुंसो जाते तु नैव स्याद्दोषोऽथ स्तनपस्य च ॥३०॥ धौतशुष्कं च धौतार्द्रं नवीनं चांशुकं विना । पुंसो धार्यं स्पृशेन्नैव तदङ्गस्थं च नाशुंकम् ॥३१॥ न पुंसश्चिन्तनं

embroidered with gold threads, flower garlands, bangles and other gold ornaments. She should not apply Sindoor and a Kumkum Chandlo on her forehead and kohl to her eyes. She should apply Kumkum or sandalwood past on her throat instead of her forehead. She should return a flower garland offered to her after smelling it reverently to denote its acceptance rather than wear it around her neck or on her hands. She should not apply nail polish nor wear a face mask that has a Chandlo on its forehead. She should not dress like a Sadhava, Sanyasin or street dancer and walk around only in a bodice. She should not pluck her eyebrows, sit on the lap of even her father or other old relatives, speak aloud, in jest or brazenly in the presence of her parents and in-laws, roam around aimlessly or go to visit the neighbours on her own. She should not level false allegations against anyone nor cuss or swear at anybody. She should not gossip with anybody, even her mother and indulge in amorous tales of men with any other women. A Vidhava must not participate in splashing colours on Holi, a festival of colours. She should not befriend the sinners, Sanyasis, licentious, atheist, brazen, charlatan and hypocrites. She should avoid the women who know how to abort a foetus or medicines to induce an abortion, are born in a family lower than even the Shudras, know black magic or who convey the messages between men and women. She should not visit a home of a pious Pativrata whose husband is wicked or notorious for his nefarious activities or a pious woman born in a very low clan."

Shree Hari continued, "O pious Brahmin! A Vidhava needs not spend money even for religious charity if she has just about enough money to last her lifetime. She may face deprivation or have to seek someone's assistance for survival if her life saving is used up. This may lead her to compromise with her Dharma. She should not go to see dancing troupes, social festivals, men playing games, group of visiting pilgrims and foreign armies and princes. She should not admire herself in a mirror nor go anywhere alone. She should not look amorously at men nor speak or touch them with intent. She should not listen to the tales describing the valour and beauty of men except those mentioned in the pious scriptures. A Vidhava does not attract any

कुर्याद्धृदये कामभावतः । न लिखेन्न स्पृशेच्चित्रं पुत्तलं ग्राम्यधर्मि च ॥३२॥ बुद्धिपूर्वं न वीक्षेत पशुपक्ष्यादिमैथुनम् । सिद्ध्यत्यपि स्वकार्ये च पुंसा मैत्रं तु नाचरेत् ॥३३॥ पुंसो मूत्रमलोत्सर्गस्थले कुर्यान्न तत्क्रियाम् । पुंसो दृष्ट्या निजां दृष्टिं निबध्येक्षेत न क्वचित् ॥३४॥ अवदन्ती नरं नैव बोधयेत्करदृग्भ्रमैः । पश्येत्पुंसो न गुह्याङ्गं विधवा धर्मसंस्थिता ॥३५॥ धनुर्मानान्तरेणैव पुंसु दूरं व्रजेत्सदा । देवालयाल्पाध्वमहे रक्ष्यं पुंस्पर्शतो वपुः ॥३६॥ यत्रोर्ध्वभूमिकायां तु सुप्तः स्यात्पुरुषो गृहे । निशि तत्र स्वपेन्नैका तदूर्ध्वं तदधोऽपि वा ॥३७॥ पुंसभादृश्यहृत्तुन्दसक्थिनोपविशेत्क्वचित् । चापल्यं करपादस्य न कुर्यादङ्गघर्षणम् ॥३८॥ पैत्रश्वाशुर्यपक्षाभ्यां छन्नं पुंसा न केनचित् । स्त्रिया व्यवहरेत्तस्मै न दद्यान्नाददीत तत् ॥३९॥ स्वबन्धुनापि चैकेन यूना सह पथि क्वचित् । तारुण्ये विधवा नैव गच्छेन्नोपविशेद्रहः ॥४०॥ भाषणस्पर्शवीक्षादि पुंसो यत्तु निषेधतम् । तदत्रासन्नसम्बन्धिपुम्भ्योऽन्यत्रावगम्यताम् ॥४१॥ पिता भ्राता पितृव्यश्च तत्पुत्रास्तत्सुतादयः । मातामहो मातुलश्च तत्पुत्रास्तत्सुतादयः ॥४२॥ भ्रातृस्वसुः पतिः पुत्रास्तथा पितृष्वसुः पतिः । तत्पुत्रा गुरुतत्पुत्रावन्नदाता च तत्सुतः ॥४३॥ सभ्रातृकश्च श्वशुरस्तथा ज्येष्ठश्च देवराः । तेषां पुत्राश्च दौहित्रा दुहितृपतयस्तथा ॥४४॥ पुत्रपौत्रादयः स्वस्या एते सम्बन्धिनो मताः । तत्स्पर्शभाषणेक्षासु न दोषो यदि धार्मिकाः ॥४५॥ न कपाटावृते गेहे विजने वा स्थले क्वचित् । स्वपित्रापि सहासीत विधवैकाकिनी ध्रुवम् ॥४६॥ स्वसम्बन्धिजना एते पापिनो विमुखाः प्रभोः । यदि स्युस्तर्हि तान्नैव भाषयेच्च न सा स्पृशेत् ॥४७॥ हित्वा तान् पापिनः साध्वी निष्कामव्रतरक्षकम् । पोषकं त्वाश्रयेदन्यं पितृभ्रातृसुतैः समम् ॥४८॥ पितृवत्पोषयेद्यः स्वं धर्मं च परिपालयेत् । स एव हि पिता प्रोक्तो न स्वधर्मस्य घातकः ॥४९॥ भ्रातृवत्पोषयेद्यः स्वं धर्मं च परिपालयेत् । भ्राता स एव हि प्रोक्तो न स्वधर्मस्य घातकः ॥५०॥ पुत्रवत्पोषयेद्यः स्वं धर्मं च परिपालयेत् । पुत्रः स एव हि प्रोक्तो न स्वधर्मस्य घातकः ॥५१॥ शारीरसम्बन्धहीना अपि ते धर्मरक्षकाः । पित्रादितुल्या विज्ञेया भिन्नवर्णा अपि ध्रुवम् ॥५२॥ तत्स्पर्शभाषणेक्षासु स्पर्शे तद्वाससामपि । विधवाया धर्मवत्या दोषो नास्त्येव निश्चितम् ॥५३॥ पितृभ्रात्रादयो यस्या न स्युः सम्बन्धिनो जनाः । सापि धर्मं रिरक्षुश्चेदाश्रयेद्धर्मरक्षकम् ॥५४॥ स्वतन्त्रा न भवेत्क्वापि नारी धर्मपरायणा । ज्ञातेरभावे राजानमाश्रयेद् धर्मरक्षकम् ॥५५॥ जातिभ्रंशकरं कर्म किञ्चिदप्याचरेन्न सा । जातिशुद्धिर्यतो हेतुर्बुद्धिशुद्धेरुदीर्यते ॥५६॥ अथ यस्या जीविका तु क्रयविक्रयकर्मणा । कृषि सेवादिना वा स्यात्तस्या निर्णय उच्यते ॥५७॥ भाषणं स्पर्शनं पुंसो

drawback if she touches a very young boy or needs to speak to a man to save her life from the danger of fire, water or wild animals. She should not wear or touch men's clothes except those washed, put on line to dry or that are new. She should not think amorously about men, look at the images depicting couples making love, touch the statues of men and look at birds or animals having sex. She should never befriend a man even to accomplish her objectives. A Vidhava should not go to answer the call of nature at the places frequented by men for the same purpose nor ever look at their genitals. She should not look men in the eyes nor try to communicate with them by the sign language. She should walk at least a metre away from men. She should avoid touching men in crowded places such as a temple or whilst attending religious festivals. She must never stay in a house occupied by a lone male. She should not sit in an assembly of men, nor allow her breasts, navel or thighs to be exposed to others. She should avoid frequent fleeting movements of her limbs in the presence of men. She should not use a woman to relay secret messages to or exchange any items with a man. A young widow must not walk on a deserted road or stay in secluded places even with her young close relatives including her father."

Shree Sahajanand Swami continued, "O Vipra! The decrees that a Vidhava must not speak, talk or look at the men pertain to the men who are not her close relatives. Her father, uncle, paternal aunt's husband, maternal grandfather, maternal uncle, maternal aunt's husband, sister's husband, father-in-law, uncle-in-law, husband's elder and younger brothers, son-in-law, guru, sons and their sons and grandsons are deemed her close relatives. She can speak, touch or look at her close male relatives provided they are religious and pious and not otherwise. She should keep no relation with wicked or immoral male relatives and stay with a close male relative who can protect her chastity. A true father is the one who protects a widow from glaring eyes of society, even if he is not her real father a true brother or son is one who helps her defend her Dharma and not the one who fails to offer her such protection. Whoever offers protection

व्यवहारेऽत्र चेद्भवेत् । तावत्कालं तु तत्कुर्याद्यतः सा जीविका मता ॥५८॥ कुलोचितं न चेत्कुर्याद्व्यवहारं स्वजीवने । पराश्रयात्तदा नष्टा सा निष्कामव्रता भवेत् ॥५९॥ श्रीविष्णोः पूजनं कार्यं यथालब्धोपचारकैः । मनसि प्रतिमायां च ज्ञेयो भर्ता स एव च ॥६०॥ तन्नाममन्त्रस्य जपं कुर्यान्नित्यं स्वशक्तितः । दिवा रात्रौ च कार्येषु स्मर्तव्यो हरिरेव हि ॥६१॥ ऋतौ च सूतके रोगे मानसं त्वर्चनं हरेः । स्वयं कुर्याद्बाह्यपूजां कारयेदन्ययोषिता ॥६२॥ आवश्यकं गेहकार्यं कृत्वा सा सकलं दिनम् । भक्तिमेव हरेः कुर्याद्व्यर्थं कालं तु न क्षिपेत् ॥६३॥ न भक्षयेत्सा यतीनां च वर्णिनामनाश्रमस्थस्य जनस्य च द्विज ! । अन्नं क्वचापद्यपि धर्मसंस्थिता यद्भक्षणान्नश्यति वै मतिः शुभा ॥६४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे स्त्रीधर्मेषु विधवानां कबरीबन्धवर्जनादिधर्मनिरूपणनामा चतुस्त्रिंशोऽध्यायः ॥३४॥

अथ पञ्चत्रिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

एकादशीस्तथा जन्माष्टम्यादीनि व्रतानि च । नित्यानि कुर्यात्तत्रार्चां वासुदेवस्य सादरम् ॥१॥ धर्मनिष्ठा व्रतान्येव सा तु कुर्यान्निरन्तरम् । त्रिरात्रं पञ्चरात्रं वा पक्षव्रतमथापि वा ॥२॥ मासोपवासं वा कुर्याच्चान्द्रायणमथापि वा । कृच्छ्रं पराकं वा कुर्यात्तप्तकृच्छ्रमथापि वा ॥३॥ यवान्नैर्वा फलाहारैः शाकाहारैः पयोव्रतैः । प्राणयात्रां प्रकुर्वीत यावत्प्राणः स्वयं व्रजेत् ॥४॥ वैशाखे कार्तिके माघे विशेषनियमांश्चरेत् । स्नानं दानं तीर्थयात्रां विष्णोर्नामग्रहं मुहुः ॥५॥ वैशाखे जलकुम्भांश्च कार्तिके घृतदीपकान् । माघे धान्यतिलान् दद्याद्विधवा सति वैभवे ॥६॥ प्रपा कार्या च वैशाखे देवे देया गलन्तिका । उपानद्वयञ्जनं छत्रं सूक्ष्मवासांसि चन्दनम् ॥७॥ सकर्पूरं च ताम्बूलं पुष्पदाम तथैव च । जलपात्राण्यनेकानि तथा पुष्पगृहाणि

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to a Vidhava is her true father, brother or son even if they are not her real relatives. A pious widow should always live with her father, brother or son and under their guidance. She must never live independently if she wishes to defend her Dharma. There is no drawback if a Vidhva looks at, speaks with or touches her guardians directly or indirectly, i.e. touching their clothes, etc. In absence of suitable male relatives, a widow should seek the king's refuge. A Vidhava must never commit any acts that bring shame on her and her family."

Bhagwan Narayanmuni continued, "O Shivram! Now I shall tell you about how a widow should manage her means of livelihood. She may speak to or touch her male customers in line of her duty as a farmer or trader to sustain herself. However, this must be restricted for limited time and circumstances that demand such actions. There is a danger that she may be coaxed or enticed to deviate from her Dharma if she is not able to earn her living. A Vidhava should worship Bhagwan Vishnu with whatever artefacts are at her disposal or perform Manasi Puja. In absence of her husband, she should consider Bhagwan as her husband. She should continue to perform Japa, meditation and Manasi Puja regularly during the period of her menses, Sutak or illness herself; and ask another woman to worship Bhagwan with actual artefacts during such periods. She should spend all her free time in Bhagwan's Bhakti. A Vidhava must never accept food from the Sanyasins, Brahamcharis and Anashramis as their food diminishes her intellect."

Thus ends the 34th Chapter of the Satsangi Jeevan.

CHAPTER 35

Shree Narayanmuni said, "O Brahmin! The Vidhavas must observe all Vrats such as Ekadashi and Janmashtami in common with all Satsangis. However, a pious Vidhava must observe additional Vrats as per her abilities on a regular basis. She could undertake Triratra (fasting for three consecutive days), Panchratra (for five days), Pakshvrat (fasting for a bright or dark fortnight) or Masvrat (for a month). She could observe Chandrayan, Kruchch, Parak or Truptkruchch Vrats or she could try to survive on milk, vegetables, fruits or light grains like Samo or Nimar. She should be undergoing

च ॥८॥ पानानि च विचित्राणि द्राक्षारम्भाफलानि च । तया देयानि विप्रेभ्यः पतिर्मे प्रीयतामिति ॥९॥ ऊर्जे यवान्नमश्नीयादेकान्नमथवा पुनः । वृन्ताकं सूरणं चैव शूकशिम्बीं च वर्जयेत् ॥१०॥ कार्तिके वर्जयेत्तैलं कार्तिके वर्जयेन्मधु । कार्तिके वर्जयेत्कांस्यं कार्तिके शुक्तसन्धितम् ॥११॥ कार्तिके मौननियमे घण्टां चारुं प्रदापयेत् । पत्रभुङ्कास्यपात्रं तु घृतपूर्णं द्विजाय च ॥१२॥ भूमिशय्याव्रते देया शय्या श्लक्ष्णा सतूलिका । फलत्यागे फलं देयं रसत्यागे च तद्रसः ॥१३॥ धान्यत्यागे च तद्धान्यमथवा शालयः स्मृताः । धेनूर्दद्यात्प्रयत्नेन सालङ्कारा: सकाञ्चनाः ॥१४॥ एकतः सर्वदानानि दीपदानं तथैकतः । कार्तिके मासि तत्तस्मात्कर्तव्यं सर्वथा मतम् ॥१५॥ किञ्चिदभ्युदिते सूर्ये माघस्नानं समाचरेत् । यथाशक्त्या च नियमान् माघस्नात्री समाचरेत् ॥१६॥ पक्वान्नैर्भोजयेद्विप्रान् यतिनोऽपि तपस्विनः । लड्डुकैः फेणिकाभिश्च वटकैर्घुर्घुरादिभिः ॥१७॥ घृतपक्वैः समरिचैः शुचिकर्पूरवासितैः । गर्भे शर्करया पूर्णैर्नेत्रानन्दैः सुगन्धिभिः ॥१८॥ शुष्केन्धनानां भारांश्च दद्याच्छीतापनुत्तये । कञ्चुकं तूलगर्भं च तूलिकां सोपधानिकाम् ॥१९॥ मञ्जिष्ठारक्तवासांसि तथा तूलवतीं पटीम् । जातीफललवङ्गैलाताम्बूलानि बहून्यपि ॥२०॥ कम्बलानि विचित्राणि निर्वातानि गृहाणि च । मृदुलाः पादरक्षाश्च सुगन्ध्युद्वर्तनानि च ॥२१॥ दानानि ददती सा च दानेनानेन मे सदा । भर्तृस्वरू पो भगवान् प्रीयतामिति चोच्चरेत् ॥२२॥ एवंविधैश्च विधवा विविधैर्नियमैर्व्रतैः । वैशाखान् कार्तिकान् माघान् यथाशक्त्यतिवाहयेत् ॥२३॥ व्रतोपवासहीना तु नारी भ्रष्टा भवेद् ध्रुवम् । कामाकुला स्याच्च यथा ह्यूर्जे मासि शुनी कपी ॥२४॥ शृणुयात्सच्छास्त्रकथां वक्तुर्धर्मपरायणात् । उपविश्य स्त्रीसमेसा पालयन्ती निजं व्रतम् ॥२५॥ कर्मणा मनसा वाचा यत्नाद्धर्मं समाचरेत् । अस्वर्ग्यं लोकविद्विष्टं धर्ममप्याचरेन्न तु ॥२६॥ एतान्धर्मास्तु या नारी चिन्तयन्ती मृतं पतिम् । पालयेत्सा सतीलोकं प्राप्नुयाद्वै सभर्तृका ॥२७॥

one or other Vrat for her whole life. Additionally, a Vidhva should give Brahmins the water pitchers in Vaishakh, Ghee in Kartik and grain in Magh . She could construct water sanctuaries or gardens and donate fans, umbrellas, clothes, etc. to the needy and gift Brahmins with a variety of fruits. She should give all or some of these with the sole purpose of pleasing her husband (now Bhagwan). She may keep a Vrat of eating only barley or a single kind of grain during the month of Kartik. She should give up aubergines, pulses, oil, honey, salt in vegetables or eating in a bell-metal plate. She should gift Brahmins with small bells if she keeps a Vrat of silence and pitchers of Ghee if she had decided to eat in leaf plates. She should give various fruits, rice or other grain, Ghee or oil and beddings if she had given up fruits, cereal, oil or Ghee or sleeping on a mattress during the month of Kartik. Additionally, she should gift Brahmins with cows and gold if her wealth permits. Gifting of lamps filled with Ghee in Kartik is more rewarding than all the other charities mentioned above, therefore, a Vidhava should endeavour to gift them to Brahmins as per her ability."

Shree Hari continued, "O sinless Vipra! A Vidhva should undertake Magh Snaan (a bath in open lake before dawn) like all devotees. She should also observe Niyams of Kartik month as per her abilities. She should provide sumptuous sweets such as Penda and Jalebi to Brahmins, Brahamcharis and saints. She should also give firewood, quilts, blankets and other warm clothes; spices such as cloves, cinnamon and nutmeg and scented oils for massage to Brahmins. Whatever she gives, she should give just to please Bhagwan. A Vidhava should regularly undertake such Niyams during the months of Vaishakh, Kartik and Magh for the rest of her life. A Vidhava without any Niyams or austerities is overwhelmed by lust, just as bitches and monkeys become lascivious in the month of Kartik. To strengthen her resolve to undertake Niyams and observe her Dharma, she should regularly listen to Katha of the scriptures from a pious narrator. She should always behave (with mind, speech and action) which conforms to her Dharma. She should not behave in anyway which might bring her disrepute. A Vidhava, along with her dead husband, attains Sati Lok by observing her Dharma sincerely. O Vipra! The same Niyams and Dharma, if observed to please Bhagwan with His constant reminiscence leads a Vidhava to Bhagwan's supreme

कृष्णमेव पतिमात्मनस्तु या चिन्तयन्त्यविरतं भजेच्च तम् । संस्थिता च निजधर्मवर्त्मनि तत्पदं द्विज ! लभेत सा परम् ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशेषु स्त्रीधर्मेषु विधवानां व्रतविशेषविधिनिरू पणनामा पञ्चत्रिंशोऽध्यायः ॥३५॥

अथ षट्त्रिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

विधवायाः क्वचिद्धर्मच्युतौ वच्म्यथ निष्कृतिम् । यां कृत्वा साऽऽप्नुयात्पूर्णं स्वधर्मफलमुत्तमम् ॥१॥ कबरीबन्धने नारी पर्यङ्क शयने तथा । धर्महीनस्त्रियाः सङ्गे कुर्यादेकमुपोषणम् ॥२॥ द्विर्भोजने तथा क्रोधे नग्नस्नानेऽतिभोजने । तैलाभ्यङ्गे कृते च स्त्री कुर्यादेकमुपोषणम् ॥३॥ गन्धद्रव्योपभोगे च वृषभारोहणे तथा । अतिसर्पिः पयः पाने कुर्यादेकमुपोषणम् ॥४॥ उत्तेजकेऽतिमिष्टान्ने ताम्बूले मादके तथा । भक्षिते सा तु विधवा कुर्यादेकमुपोषणम् ॥५॥ दिव्ये सूक्ष्मे तथा चित्रे कौसुम्भे चांशुके धृते । कञ्चुके च धृते नारी कुर्यादेकमुपोषणम् ॥६॥ विकृतं च धृते वस्त्रे पाणिपद्मन्तरञ्जने । सिन्दूरकुङ्कुमधृतौ कुर्यादेकमुपोषणम् ॥७॥ पुष्पस्रजश्चन्दनस्य शङ्खानामञ्जनस्य च । धारणे भालपत्र्याश्च कुर्यादेकमुपोषणम् ॥८॥ विष्णुप्रसादिगन्धादेर्ललाटादौ धृतावपि । तादृक्पुष्पस्रजश्चाङ्गे कुर्यादेकमुपोषमण् ॥९॥ धातुयुक्ताम्बरधृतौ धात्वलङ्कारधारणे । सुवासिनीवेषधृतौ कुर्यादेकमुपोषणम् ॥१०॥ संन्यासिनीवेषधृतौ नर्तकीवेषधारणे । पुंवेषस्य धृतौ च स्त्री कुर्यादेकमुपोषणम् ॥११॥ भालकेशोत्पाटने च विना कार्यं परिभ्रमे । परगेहोपवेशे च कुर्यादेकमुपोषणम् ॥१२॥ पैत्रपक्षोपहासोक्तौ पित्रुत्सङ्गोपवेशने । अम्बाग्रामे ग्राम्यधर्मोक्तौ कुर्यादेकमुपोषणम् ॥१३॥ श्रवणे कीर्तने च स्त्री शृङ्गारवचसां कृते । गालिदाने च विधवा कुर्यादेकमुपोषणम् ॥१४॥ अपशब्दोच्चारणे च होलिकोत्क्रीडने तथा । मिथ्यापवादे च कृते कुर्यादेकमुपोषणम् ॥१५॥ निर्लज्जवादे श्वाशुर्यैः कृतेऽथो पापदुष्टया । स्त्रिया मैत्र्यां कृतायां सा कुर्यादेकमुपोषणम् ॥१६॥ परिव्राजिकया

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abode, Brahmpur.

Thus ends the 35th Chapter of the Satsangi Jeevan.

CHAPTER 36

Shree Narayanmuni said, "O Shivram Vipra! I shall now narrate atonement for any inadvertent lapse from her Dharma, undertaking which, she becomes sin free again. She should undertake a fast for a day for braiding her hair. For eating a second meal, sleeping on a bed, associating with an irreligious woman; bathing naked; eating too much, massaging her body with oil, splashing perfumes, riding a bullock, consuming milk or milk products or eating stimulating spices such as cloves. For wearing clothes that are very fine or embroidered with gold threads or against the norms of society; moving about only in a bodice; applying nail varnish, Kohl or lipstick; applying Sindoor in her parting of hair or a Kumkum Chandlo on her forehead; wearing flower garlands around her neck, bangles or other gold ornaments and massaging her body with oils, a Vidhava should undertake a fast for a day as repentance. The fast for a day is meant to be undertaken for each and every lapse. She should undertake a fast for a day for any of these lapses; for wearing dresses similar to a Sadhava, Sanyasin, street dancer or male; for wearing ornaments suitable only to a Sadhava such as nose ring and Mangalsutra; for plucking her eyebrows; for frolicking around aimlessly; for visiting the neighbours on her own and for sitting in her father's or other old relative's lap. A fast for a day must be undertaken as a token of repentance for speaking aloud, in jest or brazenly in the presence of her parents and in-laws, for disputing or arguing with her in-laws; for swearing at anybody; for indulging in amorous tales of men with her mother or listening to them; for levelling false allegations against or gossiping about anybody and for splashing colours during the festival of Holi. A Vidhava should fast for a day as repentance for befriending the sinners, Sanyasis, licentious, atheist, brazen, charlatan,

दूत्या नीचजात्या च योषिता । मैत्र्यां कृतायां कामुक्या कुर्यादेकमुपोषणम् ॥१७॥ पाषण्डिन्या यवन्या च मन्त्रयन्त्रविदा स्त्रिया । मैत्र्यां कृतायां नास्तिक्या कुर्यादेकमुपोषणम् ॥१८॥ निर्लज्जयौषधिविदा गर्भघ्न्या धूर्तया च सा । मैत्र्यां कृतायां विधवा कुर्यादेकमुपोषणम् ॥१९॥ पतिव्रतेक्षया पुंसोऽभिशप्तस्य गृहे गतौ । कृतायां नीचजातेश्च कुर्यादेकमुपोषणम् ॥२०॥ नृत्यगीतोद्वाहसार्थसुवेषपुरुषोत्सवान् । द्रष्टुं कृते तु गमने कुर्यादेकमुपोषणम् ॥२१॥ क्रीडतां वीक्षणे स्वैरं पुंसां चैकाकिनीगतौ । कामाच्च पुरुषेक्षायां कुर्यादेकमुपोषणम् ॥२२॥ पुरू पगुणवार्तानां श्रवणे कीर्तने तथा । पुंसोऽङ्गस्पर्शने च स्त्री कुर्यादेकमुपोषणम् ॥२३॥ धौतादिभिन्नपुंवस्त्रस्पर्शे पुंसां च भाषणे । पौस्ने च दुष्टसङ्कल्पे कुर्यादेकमुपोषणम् ॥२४॥ पुंसश्चित्रे च लिखिते स्पृष्टे मैथुनिपुत्तले । स्वकार्यसिद्ध्यै पुंमैत्र्यां कुर्यादेकमुपोषणम् ॥२५॥ पशुपक्ष्यादियमने पुंगुह्ये च समीक्षिते । करदृग्भ्रमपुंबोधे कुर्यादेकमुपोषणम् ॥२६॥ पुंदृष्ट्या सह दृग्बन्धे पुंसश्चोत्सर्जने स्थले । तत्क्रियाकरणे नारी कुर्यादेकमुपोषणम् ॥२७॥ धनुर्मानाभ्यन्तरेण गतौ पुंसोऽन्तिके तथा । अनापदि कृतायां सा कुर्यादेकमुपोषणम् ॥२८॥ ऊर्ध्वं वाधः पुमान्यत्र सुप्तः स्यान्निशि तद्गृहे । एकाकिनी स्वपेद्या सा कुर्यादेकुपोषणम् ॥२९॥ पुंसभादृश्यहृत्तुन्दसक्थिचोपविशेत्तथा । स्वाङ्गचापल्यकर्त्री च कुर्यादेकमुपोषणम् ॥३०॥ पैत्रश्वाशुर्यसङ्गुप्तव्यवहारविधापने । आदर्शे च मुखेक्षायां कुर्यादेकमुपोषणम् ॥३१॥ सह याने कृते यूना बन्धनाऽपि च वर्त्मनि । रहः स्थानोपवेशे च कुर्यादेकमुपोषणम् ॥३२॥ मानसस्याऽथ बाह्यस्य पूजनस्याकृतौ हरेः । अकृतौ नित्यजाप्यस्य कुर्यादेकमुपोषणम् ॥३३॥ आवश्यकं गेहकार्यं विना भक्तिं च सत्पतेः । अर्थे कालातिक्रमे च कुर्यादेकमुपोषणम् ॥३४॥ गेहद्वारान्तरे कश्चित्प्रविश्याशु पुमान् बहिः । निर्गच्छेत्तत्र चैका चेत्कुर्यादेकमुपोषणम् ॥३५॥ यत्रैका स्यात्स्वयं तत्र तिष्ठेदेत्य पुमांस्तु यः । आक्रोश्य दूरयेत्तं चेत् कुर्यादेकमुपोषणम् ॥३६॥ निष्कासयेन्न चेत्तं तु स्वयं तत्र स्थिता भवेत् । तर्हि सा प्रकुर्वीत चतुर्दिनमुपोषणम् ॥३७॥ स्वप्ने पुरुषसङ्गे च कुर्यादेकमुपोषणम् । तत्र स्वबन्धुसङ्गे तु पादकृच्छ्रं व्रतं चरेत् ॥३८॥ स्वधनस्य व्ययं कृत्वा जीविकार्थे ततश्चरेत् । याऽन्यसेवां च भैक्ष्यं वा सा चान्द्रायणमाचरेत् ॥३९॥ जीविकार्थे क्रयादौ च पुंस्पर्शे स्नानतः शुचिः

hypocrites and women who know how to abort a foetus or medicines to induce an abortion and people who are born in a family lower than even the Shudras, know black magic, convey the messages between men and women and are amorous."

Shree Hari continued, "O Shivram! A pious Vidhava should undertake a fast for a day for visiting a pious Pativrata woman whose husband is notorious for his nefarious activities or a pious woman born in a very low clan; going to see dancing shows or social festivals; for going alone to see men playing games; looking at or thinking about men amorously and speaking or touching them with intent; listening to the tales describing the valour and beauty of men; wearing or touching men's clothes; looking at the images depicting couples making love or at birds or animals having sex; touching the statues of men lasciviously or befriending a man even to accomplish her objectives. She should fast for a day if she goes to answer the call of nature at the places frequented by men for the same purpose or looks at their genitals; looks at men in the eyes or tries to communicate with them by the gestures of hand or eyes; walks within a metre of men in an open space; stays in a house occupied by a lone male; she allows her breasts, navel or thighs to be exposed to others, especially men; sits in an assembly of men, even a religious one; she conducts any clandestine business with any man without the knowledge of her in-laws; admires herself vainly in a mirror; walks on a deserted road or stays in secluded places with any man including a close relative such as a brother; fails to show decorum such as frequent fleeting movements of her limbs in the presence of men; she wastes any of her free time without reminiscing of Bhagwan or fails to perform her regular Puja or Japa. O Vipra! If she is living alone, a Vidhava must never allow any male to enter her home. She should fast for a day if any man enters her home even if he leaves the very moment after entering or she drives him out by shouting at him. She should fast for four days if she does not drive him out immediately or she does not run outside the home herself. She should fast for a day for cavorting with a strange man in her dreams and undertake PadKrutchch Vrat if that

। भाषणे तु जपेद्विष्णोर्नाम्नां पञ्चशतं च सा ॥४०॥ करीषतृणमृत्काष्ठ गोमयाद्याहृतौ च सा । आवश्यके तु पुंस्पर्शे जाते स्नानाद्विशुद्ध्यति ॥४१॥ स्वसम्बन्धिनराणां च कामात्क्वापि समीक्षणे । जाते वा भाषणादौ च निष्कृतिर्द्विगुणोदिता ॥४२॥ एकपत्नीव्रतस्त्यागी मृतस्त्रिः शरणागतः । अनिच्छुरथ विश्वासी पुमांसः षडिमे तु ये ॥४३॥ तत्रैकस्य सकृज्जाते सङ्गे वर्षं दिनान्तरे । पिबेन्निर्लवणान्सक्तूंस्ततः शुध्येत्तु साऽबला ॥४४॥ धारणापारणाख्येऽस्मिन्व्रते भोजनावसरे । एकमन्नं तु वाऽश्नीयादशक्ता सैन्धवान्वितम् ॥४५॥ अन्नद्वयं सलवणं तत्राशक्ता तु भक्षयेत् । उपवासदिने त्वम्बु सा पिबेत्तक्रमेव वा ॥४६॥ क्रियमाणे व्रते यर्हि रोगाद्यापदिहापयेत् । तर्हि तस्या व्यपगमे व्रतशेषं समापयेत् ॥४७॥ वर्षव्रते त्वशक्ता स्त्री पादोनं व्रतमाचरेत् । अत्यशक्ता तदर्धं वा तदर्धं वा ततः शुचिः ॥४८॥ प्रायश्चित्तमिदं प्रोक्तं स्वपाये विदिते जनैः । रहस्ये त्वत्र वक्ष्यामि निष्कृतिं शास्त्रसम्मताम् ॥४९॥ विष्णोर्मूर्तिं पुरोधाय निर्निमेषविलोचना । दृढासना जपेन्मन्त्रं मौनयुक् चतुरक्षरम् ॥५०॥ सहस्राण्यन्वहं पञ्च सा षण्मासान् जपेन्मनुम् । जपान्ते भोजनं कुर्यादेकवारं जितेन्द्रिया ॥५१॥ एकपत्नीव्रतादौ तु भ्रष्टायाः पुंसि योषितः । व्रतं यत्कथितं तच्च तदन्यत्रार्धमीरितम् ॥५२॥ अज्ञानान्मद्यपाने च तथा मांसाशने कृते । स्तैन्ये सुवर्णस्य च सा व्रतं चान्द्रायणं चरेत् ॥५३॥ प्रायश्चित्तं त्विह प्रोक्तं धर्मशास्त्रेऽस्ति वै महत् । कलौ कर्तुमशक्यं तदत एतावदीरितम् ॥५४॥ एकाहिकेरन्धितेऽन्ते शाकमूलफले दले । हृते च दधिदुग्धादावेकं दिनमभोजनम् ॥५५॥ दिनद्वयं तूपवसेन्मिष्टान्ने च घृते हृते । एवमन्यत्र विज्ञेयं प्रायश्चित्तं यथोचितम् ॥५६॥ लिक्षायूकामत्कुणादिसूक्ष्मजन्तुवधे तु सा । अज्ञानतः कृते नारी कुर्यादेकमुपोषणम् ॥५७॥ मूषकादिवधे जाते क्वाप्यज्ञानात्तु साऽऽचरेत् । उपवासद्वयं नारी कीर्तयन्त्यभिधा हरेः ॥५८॥ उत्तरोत्तरजीवानां ज्ञात्वेत्थं महदल्पताम् । प्रायश्चित्तं तथा कुर्याद्देशकालादि वीक्ष्य च ॥५९॥ आत्मघाते कृते नारी भुक्त्वैव यमयातनाः । जायेत तामसीष्वेव प्रेतसर्पादियोनिषु ॥६०॥ एकादशीनां च हरेर्जन्माहानामनापदि । उपवासाना चरणे कुर्याच्चान्द्रायणव्रतम् ॥६१॥ यतिनो वर्णिनश्चान्ने भुक्तेऽनाश्रमिणस्तथा । अज्ञानादपि कुर्वीत व्रतं चान्द्रायणं शुभम् ॥६२॥ जातिभ्रंशकरे कर्मण्यज्ञानाच्च कृते सति । चान्द्रायणं प्रकुर्वीत स्मरन्ती हरिमेव सा ॥६३॥ अज्ञानतः सकृज्जाते

man happens to be her close relative."

Shree Sahajanand Swami continued, "O pious Brahmin! A Vidhava should undertake Chaandrayan Vrat for spending her wealth which necessitates her to serve others or beg for her survival. She needs only to take a bath to redeem herself from the touch of a man and chant Bhagwan's name five hundred times for speaking to a man for buying or selling something such as hay, firewood or grain. She should undergo double the atonement (fast for two consecutive days) for looking, speaking or touching lasciviously at her close male relatives. For having actual sexual contact with six - a Tyagi, widower, faithful husband, dependant, trusted associate and an unwilling; A Vidhva must atone by undertaking a Vrat for year which entails eating Sathvo and fasting on alternate days. A feeble Vidhava unable to stand the rigours of such a Vrat may eat bread/Roti made of a single cereal on alternate days. A widow even feebler to withstand the second option may eat twice on her days of eating and drink water or buttermilk on the alternate days of fast. O Vipra! She may abandon this Vrat temporarily for a period of ill health, which should be concluded once she recovers from her illness. A widow unable to undertake this rigorous Vrat for a year should nonetheless perform this Vrat for nine, six or three months. This repentance applies for the sin that has become public knowledge. Let Me tell you what a Vidhava should do if the sin has not become public. She should sit in front of Bhagwan's Murti and chant His name 'Narayan' five hundred times. She should continue this process for six months and eat only one meal a day and that too, after completing her Japa. She should atone for half the aforementioned repentance for having sex with any other male except the six mentioned above. A Vidhava should undertake Chaandrayan Vrat for stealing gold or inadvertent consumption of meat or alcohol. It is nigh impossible to undertake the severe atonement for having sex, stealing gold and consuming meat or alcohol prescribed in the Dharmashastras in the present Kali Yug. Therefore, I have mentioned the lighter atonement for such sins."

व्रतभङ्गे मयोदितम् । प्रायश्चित्तमिदं ज्ञेयं सर्वत्रापि न चान्यथा ॥६४॥ प्रायश्चित्तोपवासेषु भगवन्नामकीर्तनम् । दिवारात्रौ च कर्तव्यं तेन पूर्णं फलं भवेत् ॥६५॥ प्रायश्चित्तोपवासेषु त्वेकादश्याद्युपोषणम् । गणयेन्नैव नारी च प्रायश्चित्तं प्रकुर्वती ॥६६॥ शुद्ध्यर्थं उपवासश्चेदेकादश्याद्युपोषणे । प्राप्तः स्यात्तर्हि तं कुर्यात्तृतीये वासरे पृथक् ॥६७॥ प्रायश्चित्तोपवासे च क्रियमाणे पुनर्यदि । आपतेदुपवासोऽन्यः कुर्यात्तन्त्रेण तं तदा ॥६८॥ प्रायश्चित्तोपवासाहे नीरतक्रेतरन्तु सा । न किञ्चिदद्याद्विधवा फलमूलाद्यपि क्वचित् ॥६९॥ व्रतभङ्गे तु या नारी प्रायश्चित्तं करिष्यति । गोलोके प्राप्स्यति सुखं सा रमायाः समं महत् ॥७०॥ न करिष्यति यात्वेतत्कुर्वन्ती वा निषेत्स्यति । ते उभे निरयं क्षेप्ता हर्याज्ञानुसृतो यमः ॥७१॥ यमयातनया दोषे क्षीणे त्वनुचरा हरेः । ते नयिष्यन्ति गोलोकं विमानेनार्करोचिषा ॥७२॥ विष्णुभक्तिः कृतास्त्येव ताभ्यां प्रागिति ते उभे । दासीत्वं प्राप्स्यतो लक्ष्म्यास्तत्र धाम्न्यमरीप्सितम् ॥७३॥ पालयन्ती निजान् धर्मान् विष्णुभक्तिविवर्जिता । प्रायश्चित्तं चरेद्या स्त्री सा सती लोकमाप्नुयात् ॥७४॥ प्रायश्चित्तं नाचरेद्या सा तीव्रा यमयातनाः । भुक्त्वा शुद्धा ततो याति सतीलोकं न संशयः ॥७५॥ इतीरिता विप्र ! विभर्तृकाणां धर्मा मया तच्च्युतिनिष्कृतं च । प्रोक्तं ब्रुवेऽथाखिलयोषितां ते साधारणं कृष्णसमर्थनं च ॥७६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे स्त्रीधर्मेषु विधवाधर्मभङ्गप्रायश्चित्तनिरू पणनामा षड्त्रिंशोऽध्यायः ॥३६॥

Shree Hari said, "O Brahmin! For stealing food such as vegetables, milk or yoghurt or utensils, a Vidhava should fast for a day. For stealing more expensive things such as sweets or Ghee, she should fast for two days. Atonement should be increased progressively with the value of the stolen items. For inadvertent killing of small insects such as lice, mosquitoes or flies, a Vidhava should fast for a day which should be doubled for larger animals such as a mouse or snake. Depending on the value of life of the animals killed, the numbers of days of fast should be increased or decreased. Any Vidhava committing suicide becomes a ghost or is reborn as a low life such as a snake after enduring the punishments of hell. She should undertake a Chaandrayan Vrat for not fasting on days of Vrats such as Ekadashis, accepting food from a Sanyasi, Brahamchari or an Anashrami or committing any acts that bring shame on her or her family. Atonements mentioned above are for an inadvertent single lapse and not for the repeated or deliberate lapses."

Shree Narayanmuni said, "O Shivram! Atonement is deemed successful only when the whole day is spent in reminiscence of Bhagwan by listening to or singing Kirtans. A fast of Ekadashi or other Vrats should not be counted as a fast of repentance. A fast for repentance should be undertaken on Teras or two days after other Vrats. Similarly, if a fast of Ekadashi or Vrats comes during the fast of atonement, the entire fast should be done consequently. Only water or buttermilk and not fruits and nuts can be taken on a day of fast. A Vidhava becomes free from her sin and attains bliss after undergoing proper repentance. Contrary, she surely has to endure the punishments of hell for failing to undergo proper repentance. The Vidhavas redeemed from their sin, either after undergoing atonement or end of punishments of hell is transported to Golok accompanied by Bhagwan's Parshads. They get an opportunity to serve Laxmiji due to their diligence in observing their Dharma. A Vidhva observing her Dharma sincerely but without Bhagwan's Bhakti is rewarded with residence in Sati Lok immediately upon her death provided she had atoned for her sins. Otherwise, she goes to ati Lok only after enduring the punishments of hell. After narrating to you the Dharmas of Vidhva and atonement for the lapses, I shall now narrate to you how Sadhava and Vidhava should perform Bhagwan's Puja."

Thus ends the 36th Chapter of the Satsangi Jeevan.

अथ सप्तत्रिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

नित्यं श्रीवसुदेवस्य योषाभिः पूजनं मुदा । कर्तव्यं तस्य च विधिं कथयामि समासतः ॥१॥ प्रातः शुच्यम्बुना स्नात्वा धौतं धवलमंशुकम् । वसित्वाऽऽचमनं कृत्वा पूजाद्रव्याणि साधयेत् ॥२॥ उज्ज्वलं जलपात्रं च गालितं निर्मलं जलम् । तथाऽऽचमनपात्रं च देवस्नपनभाजनम् ॥३॥ चन्दनं चाक्षतान् पुष्पं धूपं दीपं निवेदनम् । मुखवासं दक्षिणां च नीराजनमुपाहरेत् ॥४॥ शालग्रामो नार्चनीयः स्त्रीभिः सर्वाभिरप्यतः । प्रतिमापूजनं ताभिः कर्तव्यं कमलापतेः ॥५॥ नखस्पृष्टेनोदकेन न कुर्यात्पूजनं हरेः । न चाचमनशिष्टेन पादाक्रान्तेन चाम्बुना ॥६॥ घृतेन दीपं कुर्वीत तिलतैलेन वाऽर्चने । पूजोपहारालाभे तु मन्त्रमात्रमुदीरयेत् ॥७॥ पूजायां क्रियमाणायां स्त्री न भाषेत चान्यया । इतस्ततो न पश्येच्च क्रोधं कुर्वीत न क्वचित् ॥८॥ उपविश्य शुचिस्थाने पुनराचम्य सा हरिम् । उत्थापयेत्तालिकामिर्घण्टानादेन वा शनैः ॥९॥ उत्तिष्ठोत्तिष्ठ गोविन्द ! उत्तिष्ठ गरुडध्वज ! । उत्तिष्ठ कमलाकान्त ! त्रैलोक्ये मङ्गलं कुरु ॥१०॥ उत्थाप्य प्रतिमामेवं हरेर्वस्त्रेण मार्जयेत् । सिंहासने तां मृदूले स्थापयेद्वा करण्डके ॥११॥ शैली दारुमयी लौही लीप्या लेख्या च सैकती । मनोमयी मणिमयी प्रतिमाऽष्टविधा स्मृता ॥१२॥ प्राङ्मुखोदङ्मुखा वापि प्रतिमा सन्मुखाऽथवा । स्वस्तिकासनमासीना ध्यायेत्स्वहृदये हरिम् ॥१३॥ कोटिकोट्यर्करुचिरे दिव्यसिंहासने स्थितम् । द्विभुजं च घनश्यामं कोटिकन्दर्पसुन्दरम् ॥१४॥ अनेकदिव्याभरणं पीतकौशेयवाससम् । मुरलीं वादयन्तं च स्थितं राधारमायुतम् ॥१५॥ उपाश्रितं च धर्मेण वामे शुभ्ररुचाऽऽदरात् । उपास्यमानं च भक्त्या गाढस्नेहेन दक्षिणे ॥१६॥ अनेकदिव्योपहारैः पूजितं देवतागणैः । सेव्यमानं च पार्षदैश्च छत्रव्यजन चामरैः ॥१७॥ एवंविधं वासुदेवं ध्यात्वा स्वहृदयाम्बुजे । स्वैष्टैरनेकोपचारैर्मानसैस्तं समर्चयेत् ॥१८॥ आवाह्य प्रतिमायां तं यथालब्धोपचारकैः । श्रीकृष्णाय नम इति षड्वर्णमनुनाऽर्चयेत् ॥१९॥ आवाहनासने पाद्यमर्घ्यमाचमनीयकम् । स्नानं वासश्चन्दनं पुष्पं धूपं च दीपकम् ॥२०॥ नैवेद्यं मुखवासं च दक्षिणां च क्रमेण सा । नीराजनं मन्त्रपुष्पं समर्प्य प्रार्थयेद्धरिम् ॥२१॥ श्रीकृष्ण ! नारायण ! देवदेव ! श्रीराधिकाकान्त ! सदर्चनीयः । भक्तप्रियाऽऽनन्दितभक्तिधर्म ! प्रभो ! हरे ! नाथ ! मयि प्रसीद ॥२२॥ त्वय्येव लोके पतिशब्द ईशे ह्यन्वर्थ एवास्ति समन्ततो मे । भीतेरिहामुत्र च रक्षके वै ततः पतिस्त्वं हि

CHAPTER 37

Shree Narayanmuni said, "O Dwij! All devout women, Sadhava and Vidhava alike, should worship Bhagwan Vaasudev daily without fail. I shall describe the Vidhi of Puja in short. They should wake up early, bath with clean water, wear white clothes and get ready for Puja by performing Achman. A woman devotee should gather sieved water in a clean bowl, sandalwood paste, rice, flowers, lamp, incense, Naivedhya, Aarti wicks, etc. artefacts of Puja within her reach. Women must never worship Bhagwan in Shaligram form. They should use another form of Murti such as pictorial or metallic. They must not use water that has been left over after Achman or someone has stepped above it. A woman should light a lamp of Ghee or sesame oil in front of Bhagwan's Murti. In absence of any artefacts, she should just imagine them when performing Puja. One must not talk with anybody, look around or be angry while doing Puja. She should wake up Bhagwan either by clapping gently or tinkling the bell while chanting this hymn: 'O Govind! Please wake up! O husband of Laxmiji! O Krishna! Please wake up and bless all three Loks (hell, earth and heaven). She should place a Murti of Bhagwan on a Sinhasan or a suitable pedestal after wiping the Murti with a piece of soft cloth. According to the ancient sages, any of the eight types of Murti: carved out of stone (or marble), wood, gold (or any metal), sandalwood, sand or gems; a pictorial image or an imagined Murti are suitable to be worshipped."

Shree Hari continued, "O Vipra! Sitting with legs crossed and facing the East or North; or in front of a radiant Sinhasan that has Bhagwan placed in it, a worshipper now should meditate upon Him. She should visualise Bhagwan two armed, as radiant as hundreds of suns shining together, wearing yellow robes and numerous golden ornaments, playing a divine flute, served and accompanying by Radha and Rama, flanked by Dharmadev on the right and Bhaktimata on the left, venerated by Indra and

मया कृतोऽसि ॥२३॥ अन्यं पतिं या तु वृणोति नारी भवन्तमाराध्य तपोर्चनाद्यैः । सा मोहिता ते ननु माययैव भयादिहामुत्र न मुच्यते यत् ॥२४॥ अतो मया धर्मतपोव्रताद्यैस्त्वत्प्रीतिरेवेष्यत ईश ! नान्यत् । अतः प्रसन्नो हि भवात्मबन्धो ! मनोरथं पूरय मे हृदि स्थम् ॥२५॥ इति सम्प्रार्थ्य नत्वा तं धारयेद् हृदये पुनः । करण्डके च प्रतिमां स्वापयेद्योषिदन्वहम् ॥२६॥ पूजाविधिरिति प्रोक्तः सङ्क्षेपेण मया हरेः। यस्मिन् कृते नारीणां प्रेमवृद्धिर्भवेत्प्रभौ ॥२७॥ कृष्णपूजनविधेश्च समाप्तौ कृष्णमन्त्रमचला गुरुलब्धम् । स्त्री जपेदनघः ! पञ्चशतं सा कृष्णपादकमलाहितचित्ता ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे स्त्रीधर्मेषु श्रीकृष्णपूजाविधिनिरू पणनामा सप्तत्रिंशोऽध्यायः ॥३७॥

अथाष्टत्रिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

सधवा विधवा वापि नारी या स्याद्रजस्वला । त्रिरात्रं न स्पृशेत्सा तु स्त्रियं वा पुरुषं क्वचित् ॥१॥ इन्द्रेण ब्रह्महत्याः स्त्रीभ्यो भागस्तुरीयकः । दत्तोऽस्ति स रजोरू पो मासि मासि प्रदृश्यते ॥२॥ प्रथमेऽहनि चण्डाली द्वितीये ब्रह्मघातिनी । तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शूद्रवत् ॥३॥ दैव्ये कर्मणि पैत्र्ये च पञ्चमेऽहनि शुद्ध्यति । उपवासेनाऽऽपदि तु तृतीयेऽह्न्येव शुद्ध्यति ॥४॥ नैतत्सङ्गोपयेन्नारी महापापं कदाचन । गोपिते ब्रह्महत्याया मुच्यते नैव सा यतः ॥५॥ रजस्वला स्पृशेदन्यामुदक्यां वा परां स्त्रियम् । अन्यां वैनां स्पृशेद्बुद्ध्या यदि तर्हि भवेदधम् ॥६॥ धर्मशास्त्रेष्विह प्रोक्ता कृच्छ्रेणैव हि निष्कृतिः । कलौ सा सर्वनारीभिः कर्तुं शक्या न दृष्यते ॥७॥ अतोऽहं निष्कृतिं वच्मि सर्वासां सुकरामिह । या स्त्री ज्ञात्वा स्पृशेत्सा तु कुर्यादेकमुपोषणम् ॥८॥ अज्ञानतः क्वचित्स्पर्शो यदि स्यात्तर्हि सत्वरम् । स्नात्वा सचैलं कुर्वीत नारी नामस्मृति

other Devtas and Parshads holding a regal umbrella, hand held fan and gently waving fly drivers. She should now invoke Bhagwan in her heart and ask Him to enter His Murti in front of her. She should worship Bhagwan with whatever artefacts at her disposal whilst chanting the hymn 'Shree Krishnay Namah' with following sixteen elements in sequence : Aavhan, Aasan, Paadhya, Arghya, Aachman, Snan, Vastra, Sandalwood paste, Pushpa, Dhoop, Deep, Naivedhya, Mukhvaas, Dakshina, Aarti and Namaskar. She should now pray to Bhagwan at the conclusion of her Puja, 'O Shree Krishna! O Narayan! Be pleased with me. O husband of Radhikaji! You are the only one Who can protect me from the vagaries of this world and pains of hell. Therefore, You are known as Pati (master or husband) in this world. O remover of sorrows! I consider You as my Pati. O Lord of all Devs! A woman who considers someone other than You as her Pati is indeed overwhelmed by Your Maya and as a result, O Venerable! She remains entangled in Maya forever. O Prabhu! I observe my Dharma and undertake various Vrat, Japa, and austerity just to please You. O master of my soul! Be pleased with me and fulfil my desires.' O Brahmin! A woman should bow down to Bhagwan and ask Bhagwan to return to the crevice of her heart and place the Murti in a bag at the end of her Puja. I have just narrated the Vidhi of Puja very shortly. Her love for Bhagwan increases by performing the daily Puja. She should chant five hundred times the hymn of Bhagwan Shree Krishna given to her by her guru with a serene mind before dispersion of Bhagwan's Murti."

Thus ends the 37th Chapter of the Satsangi Jeevan.

CHAPTER 38

Shree Narayanmuni said, "O Shivram Vipra! Women must not touch anybody for three days at the onset of her menstrual cycle. In the bygone era, Indra, the king of Devtas had committed the sin of killing a Brahmin called Vratasur. Women accepted the quarter share of that sin and the menses are the result of that. She is considered despicable the first day, a killer of a Brahmin the second day, washerwoman the third day and a Shudra the fourth day of her menses. She can perform religious rites only on the fifth day, but she may be able to participate in social rituals as marriage on the third day after fasting for a day. She must never conceal her menses; otherwise she is

हरेः ॥९॥ स्पर्शे त्वापदि बुद्ध्यापि जाते स्नानेन शुद्ध्यति । स्पर्शे पुंसोऽप्युदक्याया एवमेव हि निर्णयः ॥१०॥ न गोपनीयं हि रज इति प्राहुर्महर्षयः । सदाचारश्च साध्वीनामेवमेव प्रवर्तते ॥११॥ अगोपने ब्रह्महत्यादोषः स्त्रीणां विनश्यति । परपुंसो गर्भशङ्का स्वजनानां च नश्यति ॥१२॥ तस्मात्स्त्रीभिः पालनीया मर्यादैषा पुरातनी । चातुर्वर्ण्य स्थितिभिर्वै धर्मसिद्धिमभीप्सुभिः ॥१३॥ ब्रह्मचर्यव्रतं नारी पालयेद्वापि यः पुमान् । तयोस्तच्छलवाक्यैर्या भनक्ति स्त्री व्रतं भुवि ॥१४॥ क्रोधारू पेक्षणा याम्या दूतास्तामग्निवर्णकैः । लोहदण्डैर्दाहयन्ति क्रोशन्तीमुच्चकैर्भृशम् ॥१५॥ कुम्भीपाके तप्ततैले रन्धयन्ति ततश्च ताम् । रक्तविद्पूयकुण्डे तां निक्षिपन्ति ततश्च ते ॥१६॥ स्वरोमसङ्ख्यवर्षाणि भुक्त्वा सा यमयातनाः । अरण्ये निर्जले देशे पिशाची जायते ततः ॥१७॥ निष्कामव्रतभङ्गं यः कामुकः पुरुषः स्त्रियाः । पुरुषस्यापि वा कुर्यात्स मृत्वा नरकान् व्रजेत् ॥१८॥ कुम्भीपाके पच्यतेऽसौ मुहुः सर्पैश्च दश्यते । उच्चैश्च करोत्यार्तनादान् स याम्यैः परिताडितः ॥१९॥ निष्कामव्रतिनां पुंसां नारीणां च व्रतावनम् । ये करिष्यन्ति ते तेषां गतिं प्राप्स्यन्ति निश्चितम् ॥२०॥ इति ते ब्राह्मणश्रेष्ठ ! स्त्रीणां धर्मा मयोदिताः । सतीगीताभिधास्तासां सर्वासां हितकारकाः ॥२१॥ सतीगीतामिमां नारी या श्रोष्यति पठिष्यति । उभे ते प्राप्स्यतो नूनं स्ववाच्छितफलं किल ॥२२॥ नित्यं या नियमेनैतां योषिदत्र पठिष्यति । लप्स्यते साऽत्र महतीं कीर्तिं चान्ते हरेः पदम् ॥२३॥ अति द्वितीयाश्रमिणां वृषास्ते पुंसां तथैषामपि योषितां च । उदीरितास्ते द्विज ! तैश्च ताभिः श्रव्याश्च पाठ्याः सततं च पाल्याः ॥२४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे स्त्रीधर्मेषु स्त्रीसाधारणधर्मनिरू पणनामाऽष्टत्रिंशोऽध्यायः ॥३८॥

never redeemed from the sin of killing a Brahmin. It is a sin to touch any other women during her period of menses. The Dharmashastras prescribe Krutchh Vrat to repent for this sin. As not all women are able to undertake this Vrat in Kali Yug, I prescribe the following repentance, which applies to both categories of woman. Both of them (a woman in her menses and the one who touches her) should fast for a day for a deliberate touch and bath with worn clothes for an inadvertent touch. A deliberate touch in an emergency should be considered as an inadvertent touch. The same applies to physical contact between a man and a woman in her menses. The great ancient sages have opined that pious and Pativrata women must never conceal their menses. By revealing her menses publicly, she is redeemed from the sin of killing a Brahmin and clears the doubt of her being made pregnant by other man. Therefore, all My female disciples must conform to this ancient tradition."

Shree Hari continued, "O Vipra! A woman, who entices or encourages a man or woman to digress from his or her Brahamcharya Vrat is consigned to hell called Kumbhipak. She is repeatedly poked by red hot irons bars, fries her in oil and dumped in the pool of blood, faeces and phlegm. After enduring such severe punishment for three and half million years, she becomes a witch in a dense forest. The same punishment is meted out to a man who entices another man or a woman to deviate from their Brahamcharya Vrat. He is repeatedly bitten by venomous snakes. A man who protects Brahamcharya of another man or a woman is rewarded the same Punya as observing Brahamcharya Vrat faithfully. O Vipra! Dharmas of female devotees that I narrated to you are collectively called 'Sati Gita', which are very benevolent to them. Whoever listens to them or narrates them will surely have all their desires fulfilled. A woman who observes them faithfully will earn great fame in the world and will attain My supreme abode upon her death. I just concluded narrating Dharmas of male and female Grahastha devotees, which they should regularly read or listen to and always behave accordingly."

Thus ends the 38th Chapter of the Satsangi Jeevan.

अथैकोनचत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

दुष्करत्वात्कलौ विप्र ! वर्जितस्य द्विजैरथ । वानप्रस्थाश्रमस्याणि धर्मान् बोधाय वच्मितान् ॥१॥ हित्वा गृहाश्रमं विप्रो द्वितीयादाश्रमात् परम् । तृतीय आयुषो भागे तृतीयाश्रममाश्रयेत् ॥२॥ अपत्यापत्यमालोक्य ग्राम्याहारान्विसृज्य च । पत्न्याः पोषण आदिश्य पुत्रं वनमुपाव्रजेत् ॥३॥ अनुकूला तपः सोढुं क्षमा च यदि सा भवेत् । सहैव तां नयेद्विद्वान्नान्यथा दुःखदत्वतः ॥४॥ ग्राम्य धर्मानभीप्सुश्च धैर्यवान्ब्रह्मचार्यपि । मृतदारो गृहस्थो वा वानप्रस्थाश्रमं श्रयेत् ॥५॥ आपृच्छ्य स्वगुरुं चादौ राजानं धार्मिकं ततः । सम्बन्धिनश्चाथ गृही गृह्णीयादाश्रमान्तरम् ॥६॥ शुक्लपक्षस्य पूर्वाह्णे प्रशस्ते चोत्तरायणे । गत्वाऽरण्यं नियमवांस्तपः कुर्यात्समाहितः ॥७॥ अत्राश्रमे तपो मुख्यं द्विजदेहोचितं तु यत् । उत्साहवांस्ततो धीरस्तप एव समाश्रयेत् ॥८॥ अग्निहोत्रं च दर्शादि कर्म प्राग्वद्यथाविधि । साग्निकस्य मुनेः प्रोक्तं पश्वालम्भनमन्तरा ॥९॥ मुन्यन्नैः स्वयमानीतैः पुरोडाशांश्च निर्वपेत् । कुर्यादग्न्यर्थमुटजं स्वयं तु निवसेद्बहिः ॥१०॥ शिलायां शर्करादौ वा शयीत सुसमाहितः । जितक्रोधश्च तत्त्वज्ञो न द्विर्भुञ्जीत कर्हिचित् ॥११॥ वर्जयेन्मधु मांसं च ब्रह्मचारी भवेत्सदा । न द्रुह्येत्सर्वभूतेभ्यो न पत्न्या सह संविशेत् ॥१२॥ अन्नैः शाकैः फलैर्वापि पञ्च यज्ञान् समाचरेत् । अम्मूलफलभिक्षाभिरर्च येद्भिक्षुकातिथीन् ॥१३॥ वसीत वल्कलं वासस्तृणपर्णाजिनानि वा । कमण्डलुं च दण्डं च धारयेत्संयतेन्द्रियः ॥१४॥ केशान् रोमाणि श्मश्रूणि छेदयेन्न नखानपि । अङ्गलग्नं मलं चैव क्षालयेन्न च मार्जयेत् ॥१५॥ अङ्गान्यमार्जयन्स्नायात्त्रिकालं स्थण्डिलेशयः । न दन्तान् शोधयेन्नित्यं नासनं चालयेन्मुहुः ॥१६॥ वनाश्रमी न कुर्वीत परस्त्रीसङ्गमष्टधा । पयोपयोगं भाषेत स्वकीयां यज्ञकर्मणि ॥१७॥ भुञ्जीत सकृदेवान्नं नीवारादि वनोद्भवम् । कपित्थ बदराश्वत्थ फलादीन्यपि वा मुनिः ॥१८॥ शान्तो दान्तो मृदुर्धीरो मूलकन्दफलाशनः । मुन्यन्नवर्तनो वापि खादेत्स्नेहं फलोद्भवम् ॥१९॥ आहरोत्स्वयमेवान्नमात्मनो वृत्तिहेतवे । दन्तोलूखलिको

CHAPTER 39

Shree Narayanmuni said, "O Brahmin! Though Vanprastha Ashram is proscribed in Kali Yug, I, nonetheless, narrate their (Vanprasthis) Dharma just for your knowledge. At the onset of the third segment of a life (at the age of fifty one years) a Dwij should prepare to enter the third Ashram - Vanprastha after becoming a grandfather. He may take his wife along with him if she is able to withstand the rigours of life as Vanprasthi, otherwise, he should leave her behind and ask his son to look after her. Even a Brahamchari may enter Vanprastha Ashram. A Dwij should have overcome desires to indulge in mundane worldly pleasure and seek permission from his guru, king, parents and siblings prior to entering Vanprastha Ashram. He should leave for the forest on a morning of any day of Sud fortnight after the Sun has started its northward journey after Makar Sankranti. He should undertake religious austerity with patience and pleasure as such austerities are the mainstay of Vanprastha Ashram. He should build a hut just to keep fire safe from the vagaries of nature and he must live outside in open. He should continue to observe his Smart Karma (Snaan, Sandhya, Homa, etc.) just as he did previously. He should sleep on a rough ground, overcome desires and anger and eat only one meal a day. He should observe strict Brahamcharya, not torment any living beings and not consume alcohol or meat. He should still perform five Yagnas (of a Grahastha) and greet guests and alms seekers with reverence and food such as roots, fruits and vegetables."

Shree Hari said, "O Brahmin! A Vanprasthi should wear clothes made from grass, leaves or tree bark or a deerskin and keep Kamandalu and a wooden staff. He should not shave or cut his hair and nails; brush his teeth vigorously; bath thrice a day without massaging or exfoliating his body and not move or roam around unnecessarily. He must observe Brahamcharya by forsaking women in thought and speech and speak with his wife only what is necessary for him to perform his religious routines. A calm and controlled Vanprasthi should survive on Namar (a kind of paddy growing in wild without sowing) and other light grain, fruits and that too eating only once. He should not eat butter and Ghee at all. He should procure the grain himself and eat them raw

वा स्यादश्मकुट्टाशनोऽपि वा ॥२०॥ न कृष्टपच्यमश्नी यादकृष्टं चाप्यकालजम् । अग्निपक्वमथामं वा कालपक्वमुताहरेत् ॥२१॥ सद्यः प्रक्षालको वा स्यादथवा माससञ्चयी । षण्माससञ्चयी वाब्दपर्याप्तान्ना दिसङ्ग्ही ॥२२॥ सन्त्यजेदाश्विने मासि यत्किञ्चित्पूर्वसञ्चितम् । पुनः सञ्चिनुयात्सर्वं मुन्यन्नादिकमात्मना ॥२३॥ शनैः शनैः क्रमेणैव वर्धयेत्तप आत्मनः । सर्वत्यागे तु सहसा नश्येद्रत्नं वपुर्यतः ॥२४॥ तपसा शोषयेद्देहं ध्यायन् हृद्यन्वहं हरिम् । मुन्यन्नं भक्षयेदादौ फलमूलाशनस्ततः ॥२५॥ नक्ताश्येकान्तराशी च चर्तुर्थाहभुजिस्ततः । पञ्चमेऽहनि षष्ठे वा फलमूलाशनो भवेत् ॥२६॥ चान्द्रायणव्रती वा स्यात्पक्षभुग्वाऽथ मासभुक् । क्षीरपः फेनपे वा स्यादम्बुपो धूमपस्तथा ॥२७॥ ज्योत्स्नापिवश्चोष्मपश्च वायुभुक् च भवेत्क्रमात् । इत्थं तपस्यभिरतो न प्रमत्तो भवेत्क्वचित् ॥२८॥ न विश्वसेदिन्द्रियाणि प्रयतात्मा सदा भवेत् । क्षुद्रकामाप्तये मौढ्यादुत्सृजेन्न निजं तपः ॥२९॥ स्त्रीकथाश्रवणादौ च कुर्यादेकमुपोषणम् । ब्रह्मचर्याङ्गभङ्गे च सावधानो भवेत्सदा ॥३०॥ यस्तु पत्न्या वनं गत्वा मैथुनं कामतश्चरेत् । व्रतभ्रष्टः स कुर्वीत देहान्तां तस्य निष्कृतिम् ॥३१॥ तस्य यो जायते पुत्रो न संस्पृश्यो द्विजैः स तु । वेदाधिकारहीनः स्याज्जयेत्कामं ततो वनी ॥३२॥ ग्रीष्मे सेवेत पञ्चाग्नीनासारं प्रावृषि ध्रुवम् । वानप्रस्थश्च शिशिरे तिष्ठेयाकण्ठमप्सु च ॥३३॥ यथाशक्ति तपः कुर्याद्देहपातो यथा न वै । भवेत्स्वस्य तथा धीरो वनस्थो दम्भवर्जितः ॥३४॥ चरेद्वने द्वादशाब्दानष्टौ वा चतुरो मुनिः । द्वावेकं यथाशक्ति न विपद्येत कृच्छ्रतः ॥३५॥ यः कण्टकाद्यै रुजति चन्दनाद्यैश्च योऽर्चति । अक्रुद्धोऽपरितुष्टश्च समः स्यादुभयोरपि ॥३६॥ अशक्तस्त्वात्मन्याधाय विचरेदग्निमत्र तु । भिक्षयेत् प्राणवृत्त्यर्थमनिकेतश्च तापसान् ॥३७॥ ग्रामादानीय वा भिक्षां शुचिब्राह्मणगेहतः । ग्रासानष्टौ च भुञ्जीत ह्यशक्तः षोडशापि वा ॥३८॥ नित्यं स्वाध्यायशीलः स्यात्सावित्रीजपतत्परः । जित्वा निद्रां तथालस्यं रात्रौ ध्यानपरो भवेत् ॥३९॥ य एतां नियतां चर्यां ब्रह्मर्षिविहितां चरेत् । स दहेदग्निवद्दोषान् जयेल्लोकांश्च दुर्जयान् ॥४०॥ अभिभूतो जरारोगैरशक्तः स्वक्रियासु यः । स हरिं हृदये ध्यायन्कुर्यादनशनादिकम् ॥४१॥ इत्थं तपः प्रकुर्वाणो मनो जित्वा वनाश्रमी । महर्लोकमवाप्नोति देहान्ते तापसेप्सिताम् ॥४२॥ यो विष्णुभक्तिसहितं वानप्रस्थाश्रमे वसन् । तपः करोति स मुने ! धाम प्राप्नोति वैष्णवम् ॥४३॥

as long as his teeth are intact. He must never use the grain that is farmed nor should he pick Namar before ripening. He may cook the grain in absence of strong teeth. He should not keep cooked food for his next meal i.e. he should cook enough for only a single meal. He must stockpile grain to last for a few days to a year, but the stored grain must be discarded when fresh grain becomes available in the month of Aso. O Vipra! A Vanprasthi should increase the level, intensity and quantity of his religious austerities regularly over a period of time without inviting death, as a human body is very valuable (to attain Moksha). He should start eating daily and then progressively eat only on alternate days or eat every fourth or fifth day. He should start with Namar and other grain and progress to survive on fruits and roots only over a period of time. He should try to live by undertaking Chaandrayan Vrat continuously or eat once in a fortnight or month. He should be able to survive only on milk, water or air over a long period of time. He should always remain aware of the fact as to why he had entered Vanprastha Ashram and develop empathy towards religious austerity. He should never trust his senses or mind, lest they lead him astray from his austerity."

Bhagwan Shree Narayanmuni continued, "O Vipra! A Vanprasthi should fast for a day if he speaks to or thinks about a woman. He should fast until death for having sexual contact with his wife. His son remains outcast all his life and is not allowed to read or learn the Vedas. Therefore, it is most vital that a Vanprasthi overcomes his sexual desires. He should endure Panchagni - five fires (four on the sides and the sun overhead) in the summer, pouring rain in monsoon and sit immersed in cold water in the winter. He should undergo such a severe austerity with patience and sincerity for as long as he lives. A Vanprasthi should endure such a life in the forest for one to twelve years without fear of consequences. He should treat two persons; one pricking him with thorns and the other massaging his body with sandalwood paste, equally without getting angry or delighted. O Brahmin! A Vanprasthi unable to endure such severe austerities should wonder around and subside by seeking alms from other pious Vanprasthis orTyagis. He may seek eight or sixteen morsels of cooked food from a pious Brahmin. He should overcome lethargy and sleep and continue the study

वृत्तिभेदेन कथिता वानप्रस्थाश्चतुर्विधाः । वैखानसा वालखिल्यौदुम्बराः फेनपा इति ॥४४॥ आद्यास्तत्राकृष्टपच्यैर्वर्तमानास्तपस्विनः । लब्धे नवेऽन्ने पूर्वान्नत्यागिनस्त्वपरे मताः ॥४५॥ प्रातरुत्थाय यां पूर्वं दिशं पश्यन्ति ये ततः । आह्नैः फलमूलाद्यैर्जीवेयुस्ते तृतीयकाः ॥४६॥ स्वयं द्रुमेभ्यः पतितैः फलैः पुष्पैर्दलैरपि । जीवन्ति ये ते कथिताश्चतुर्था फेनपा इति ॥४७॥ तपः प्रकुर्वतश्चास्य सर्वत्र स्याद् दृढं यदि । वैराग्यं तर्हि संन्यासो विहितस्तुर्य आश्रमः ॥४८॥ धर्मास्तृतीयाश्रमिणो मयैते समासतो विप्रवरोदितास्ते । अथ तुरीयाश्रमिणोऽपि धर्मान् स्मृतिप्रसिद्धान् कथयामि सर्वान् ॥४९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे वानप्रस्थाश्रमधर्मनिरू पणनामैकोनचत्वारिंशोऽध्यायः ॥३९॥

अथ चत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

चतुर्षु पुरुषार्थेषु यथा श्रेष्ठस्तुरीयकः । तथाऽऽश्रमेष्वपि ब्रह्मंस्तुरीयाश्रम ईरितः ॥१॥ ब्रह्मचर्याद् गृहाद्वापि वनाद्वाप्यव्रती व्रती । साग्निकोऽनग्निको वापि यो विरक्तः स संन्यसेत् ॥२॥ चतुर्विधोऽथ संन्यासी कथ्यते मुनिभिर्द्विज ! । कुटीचको बहूदश्च हंसः परमहंसकः ॥३॥ तत्र पुत्रादिक्लृप्तायां कुट्यां वाऽपि गृहे वसन् । शिखोपवीतं त्रीन् दण्डान् काषायवसनो दधत् ॥४॥ स्वबन्धूनां गृहे कुर्याद्भोजनं स्वस्य वा गृहे । आत्मज्ञोऽशक्तदेहो यः स तु प्रोक्तः कुटीचकः ॥५॥ पूर्वोक्तवेष एवाथ स्वबन्धूनां गृहान् यतिः । हित्वाऽन्यत्र चरेद्भिक्षां यः स प्रोक्तो बहूदकः ॥६॥ पूर्वोक्तवेषाचारोऽपि दण्डमेकं दधाति यः । वैणवं स त्विह प्रोक्तस्तृतीयो हंस संज्ञकः ॥७॥ तुर्यः परमहंसाख्यो ज्ञानवैराग्यमण्डितः । एकदण्डं च वासश्च दध्यात्कश्चिन्न वा यतिः ॥८॥ संन्यासहेतुर्वैराग्यं यदहर्विरजेत्तदा । प्रव्रजेदिति वेदोक्तेस्तद्भेदान्कथयामि ते ॥९॥ वैराग्यं च त्रिधा मन्दं तीव्रं तीव्रतरं त्विति । मन्दे न्यासो न तीव्रे तु द्वौ द्वौ स्यात्तां च तत्परे ॥१०॥ पुत्रदारधनादीनां नाशे तात्कालिकी

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of the scriptures and chant Gayatri hymn. He should regularly meditate in the early part of the night. A Vanprasthi following this way of life favoured by ancient great sages such as Vasishtha becomes free from his sins and attains the Loks upper than heaven. He may give up severe austerities and spend time meditating upon Bhagwan in his old age or infirmity. By controlling his mind and undergoing austerities sincerely, a Vanprasthi attains Mahar Lok after his death. A Vanprasthi attains Bhagwan's abode if he follows the same regimen with devotion towards Him. O Brahmin! The Vanprasthis are categorised in four types; Vaikhanas, Valkhilya, Audambar and Fenap depending how they decide to sustain themselves. The Vaikhanas Vanprasth survives by Namar and other grains procured without sowing; Valkhilya Vanprasthis discard the stored grain upon getting a new supply of grain; the Audambrs travel towards the side they face waking up and survive by roots and fruits picked from that side only while the Fenap Vanprasthis survive only by the fallen (and not picked from the trees) fruits and leaves. If a Vanprasthi develops even stronger Vairagya, he should take Sanyas, the fourth Ashram. I shall narrate to you the Dharma of Sanyasi narrating the Dharmas of Vanprasthis in short."

Thus ends the 39th Chapter of the Satsangi Jeevan.

CHAPTER 40

Shree Narayanmuni said, "O pious Shivram Vipra! Just as the fourth object of life - Moksha is better than other objects, the fourth Ashram - Sanyas is the best Ashram. Whoever - Brahamchari, Grahastha or Vanprasthi, whether Agnihotri or not, may become Sanyasi upon the ascent of Vairagya. The ancient sages have described the four categories of Sanyasis: Kutichak, Bahudak, Hans and Paramhans. A Sanyasi who stays in a separate hut built by his sons due to his infirmity, keeping Shikha and three wooden staffs, wearing Janoi and ochre robes and subsiding on food provided by his family is called Kutichak. A Sanyasi wearing ochre robes and subsiding by seeking alms from others' home is called Bahudak. A Sanyasi wearing similar ochre robes depending on alms from others' homes but keeping only one wooden staff is

मतिः । धिक्संसारमितीदृक् स्यात् सा वैराग्यस्य मन्दता ॥११॥ अस्मिञ्जन्मनि माभूवन् पुत्राददारायो मम । इति या सुस्थिरा बुद्धिः सा वैराग्यस्य तीव्रता ॥१२॥ पुनरावृत्तिसहितो लोको मे मास्तु कश्चन । दृढबुद्धिरिति प्रोक्तं श्रेष्ठं तीव्रतरं हि तत् ॥१३॥ प्रोक्तो विविदिषान्यासो ह्यपक्वज्ञानिनः खलु । दृढज्ञानवतो न्यासो विद्वत्संन्यास उच्यते ॥१४॥ वैराग्यं स्याद् दृढं यर्हि तदा परिव्रजेद् द्विजः । परिव्राडविरक्तस्तु भ्रष्टो भवति निश्चितम् ॥१५॥ वैराग्यमन्तरा नैव भवेदिन्द्रियनिग्रहः । तं विना न भवेत्त्यागस्तिष्ठेन्न्यासः क्व तं विना ॥१६॥ अविरक्तस्य संन्यासमृणापाकरणश्रुतिः स्मृतयश्च निषेधन्ति संन्यसेन्नाविचार्य तत् ॥१७॥ संन्यस्य सहसा पश्चात्सेवेत विषयान् यदि । वैराग्यभावतो मूढः स भवेत्पतितो द्विजः ॥१८॥ संन्यस्य यो रसे लुब्धः स्त्रियां वा स तु यातनाः । महारौरवनाम्नीर्हि यातीत्याह यमो वचः ॥१९॥ दृश्यन्ते बहवो भ्रष्टा न्यासिनोऽत्राविरागिणः । तस्मात्सञ्जातवैराग्यः प्रसन्नः संन्यसेद्द्विजः ॥२०॥ चिकीर्षुर्यस्तु संन्यासं गुरुस्वजनभूभुजः । स आपृच्छ्य सिते पक्षे गृह्णीयात्सुदिने च तम् ॥२१॥ दैवमार्षं च दिव्यं च पित्र्यं मातृकमानुषे । भौतिकं चात्माकं चेति श्राद्धान्यष्टौ स निर्वपेत् ॥२२॥ प्राजापत्यां निरू प्येष्टिमग्नीनाधाय चात्मनि । कृष्णात्मा गुर्वनुज्ञातो यथावत्प्रैषमुच्चरेत् ॥२३॥ आतुरस्य तु संन्यासे न विधिर्नैव च क्रिया । प्रैषमात्रं समुच्चार्य संन्यासं तत्र पूरयेत् ॥२४॥ यथाविध्यथ संन्यस्य ब्रह्मज्ञानाप्तये मुनिः । सेवेत सद्गुरुं धर्मानाश्रितः प्रयतः सदा ॥२५॥ अपरो आत्मानुभवो दृढ वैराग्यवान् यतिः । तीर्थानि विचरेद् धर्मानाश्रितो हरिभक्तिमान् ॥२६॥ पूजितस्ताडितो वापि सुज्ञैरज्ञैश्च तेष्वपि । हर्षशोकविहीनश्च सुप्रसन्नः समश्चरेत् ॥२७॥ कौपीन युगलं दण्डं वास आच्छादनं तथा । मृदः कमण्डलुं भिक्षापात्रं वा पादुके अपि ॥२८॥ जीर्णचीरकृतां कन्थां शीतातपनिवारणीम्

called Hans. The fourth, Paramhans is well versed and detached, may or may not keep a wooden staff and may or may not wear ochre robes. O Brahmin! According to the Vedas, Vairagya is the sole cause for one to become a Sanyasi and one should become Sanyasi as soon as he becomes averse to the worldly pleasures. Vairagya is of three types, mild, strong and intense. One with the mild Vairagya should not become a Sanyasi. Long lasting and scholarly Sanyas are the results of the strong and intense Vairagya. The sudden ascent of Vairagya due to the death of wife or children or loss of wealth is mild Vairagya. The ascent of Vairagya after understanding and resolve that I do not wish to get entangled in wife, children and wealth is strong Vairagya; while a strong desire to become free from the cycle of death and rebirth once and for all gives rise to intense Vairagya. Sanyas of a Sanyasi whose knowledge is not very profound is called 'Vividisha' and that of a Sanyasi whose knowledge is profound is called erudite. A Dwij should become Sanyasi only if his Vairagya is strong, otherwise, his Sanyas will not last long. The senses cannot be controlled without Vairagya and renunciation cannot come without Vairagya and Sanyas does not last without renunciation. All the scriptures prohibit one to take up Sanyas without profound Vairagya, therefore, one must not take up Sanyas hastily or without proper deliberation. A man, who takes up Sanyas impulsively and then gives in to the worldly desires, falls from grace. A man who indulges in sexual pleasures or is overwhelmed by his palate after becoming a Sanyasi is consigned to hell called Raurav. Many men have digressed from their Sanyas Ashram due to their floundering Vairagya or their strong cravings. Therefore, one must ponder and see how strong his Vairagya is before contemplating to take up Sanyas."

Shree Hari said, "O Vipra! A man should seek permission from his guru, king and family members and accept Sanyas on any auspicious day of Sud fortnight. He should perform eight Shraadhdhs; Daiva, Arsha, Divya, Pitru (father), Matru (mother), Manush (man), Bhautik and Atmak, Prajapatya Yagna, establish live fire in his heart (he is no longer an Agnohotra), concentrate his mind in Bhagwan and chant 'Praishya Mantra' (Sanyastoham). No one should accept Sanyas without chanting Praishya hymns to denote his renunciation. A man afflicted by a serious disease is not allowed to become a Sanyasi. After taking Sanyas, he should adhere to his Dharma faithfully and stay with a guru to augment his knowledge. A scholar and devout Sanyasi should meander from shrine to shrine. He should develop equanimity towards all, whether venerating or insulting him. He should always be content in pain and pleasure. A Sanyasi

। एतानि धारयेदन्यन्न सङ्गृहीत भिक्षुकः ॥२९॥ कन्थां वासश्च कौपीनं धारयेद् धातुरञ्जितम् । अतिवादं च पैशुन्यं हिंस्रां वाचमपि त्यजेत् ॥३०॥ वासो दध्यान्न वा दध्यान्नियमो नात्र विद्यते । मुख्यं दण्डं ज्ञानरू पं विद्याद्गौणं तु वैणवम् ॥३१॥ त्रिदण्डित्वेऽपि ये दण्डा गौणास्ते वैणवा मताः । वाक्कर्ममनसां दण्डा मुख्या ज्ञेया विचक्षणैः ॥३२॥ वाग्दण्डे मौनमातिष्ठेत्कर्मदण्डे त्वनीहताम् । प्राणायामं मनोदण्डे यतिः सम्यगुपाश्रयेत् ॥३३॥ अध्यात्मपुस्तकं विप्रैर्दत्तं गृह्णीत भिक्षुकः । न तेभ्यो द्रव्यमादाय लेखयेद्दोषदर्शनात् ॥३४॥ असंवृतानि गृह्णीयात्पत्रं पुष्पमपो मृदम् । मूलं फलं चाथ भूमौ स्वपेदक्रोधनः शुचिः ॥३५॥ शान्तामेव वदेद्वाचमपि बाणैर्हतो यतिः । दद्यान्नारायणेत्येवं प्रतिवाचं च निःस्पृहः ॥३६॥ वाङ्मनः कायचेष्टासु न प्रमत्तो भवेत्क्वचित् । स्नानं ध्यानं तपो दानं योगं कुर्याज्जितेन्द्रियः ॥३७॥ स्नानं मनोमलत्यागो ध्यानं तत्त्वार्थनिश्चयः । इन्द्रियाणां च मनस ऐकाग्र्यं परमं तपः ॥३८॥ दानं त्वभयमेवोक्तं योगो ब्रह्मात्मनोर्युजिः । तद्दाढर्यं स्याद्धरेर्भक्त्या यस्य मुक्तो भवेत्स वै ॥३९॥ न हिंस्यात्प्राणिमात्रं च वदेत्सत्यं सुनिश्चितम् । गोब्राह्मणादिहिंसादावनृतं च न दुष्यति ॥४०॥ स्तेयं वैरं मदं लोभं कौटिल्यं स्त्रीकथां शुचम् । मत्सरं च भयं तृष्णां जनस्नेहं च वर्जयेत् ॥४१॥ ज्ञानं तपोऽर्चनं दानं दहत्येव वपुश्च यः । तं प्राणहारिणं शत्रुं क्रोधं दूराच्च सन्त्यजेत् ॥४२॥ मञ्चकः शुक्लवस्त्रं च सुरापानं दिवास्वपिः । त्यक्तस्त्रीपुत्रमित्रादेः सङ्गोऽधः पातयेद्यतिम् ॥४३॥ चलन्निर्जन्तुकं देशं दृष्ट्वा पादं न्यसेत्सदा । न धावेच्च पिबेत्तोयं वस्त्रपूतं विवेकवान् ॥४४॥ शान्तो दान्तश्चोपरतस्तितिक्षुः श्रद्धयान्वितः । दयालुर्धैर्यवान्कर्मफलत्यागी भवेन्मुनिः ॥४५॥ व्रतोपवासनियमान् विष्णुपूजां च न त्यजेत् । सदा जपेच्च प्रणवं तदर्थं च विचारयेत् ॥४६॥ कुर्यात्तथोपनिषदां श्रवणं मननं पुनः । निदिध्यासं च तेन स्याज्ज्ञानविज्ञानवान् यतिः ॥४७॥ देहात्मनोः पृथग्रूपं पश्येत्साङ्ख्येन चात्मवान् । जयेज्जिह्वोपस्थवेगमष्टधा ब्रह्मचर्यवान्

should keep no more than two Kaupins, an upper garment, a wooden staff, Kamandalu, a pair of sandals, little soil, and quilt to keep warm. He should colour his cloths and quilt ochre. He should never utter lies, harsh words or back bite. A Sanyasi may or may not wear clothes. He should give priority to his knowledge over his speech. As mentioned earlier, physically keeping three wooden staffs is symbolic gesture of keeping mind, speech and deeds under control. He should maintain silence or speak only that is absolutely necessary, perform Pranayam regularly to keep the mind serene and forsake lethargy and undertake austerity to keep his body under control. A single wooden staff of a Hans or Paramhans symbolises his august knowledge. A Sanyasi may accept the manuscripts of the scriptures from the Brahmins but never take money from anybody to buy them, as keeping money (for whatever purpose) is a grave drawback for a Sanyasi. Whatever he accepts in alms (food, fruits, flowers, water, etc.), he should do so overtly. He should sleep on the ground, bear insults, overcome anger and should never retaliate against anybody, even by speech. Keeping his mind, senses and deeds well under his control, A Sanyasi must perform Snaan, Dhyan, Tapa, Daan and Yoga regularly with full faith. Renunciation of desires from mind is Snaan, altruism is Dhyan, concentration of mind and senses (in Bhagwan) is Tapa, trying to redeem people from the clutches of Maya is Daan and help to realise Bhagwan is Yoga for the Sanyasis. A Yati having these five virtues is liberated from this world."

Bhagwan Shree Hari continued, "O Shivram! A Sanyasi must always speak truth, except when speaking truth may lead to a killing of a Brahmin or cow. He must never kill or torment any living being. A Sanyasi must abandon vices such as enmity, revenge, theft, ego, greed, envy, fear, conceit, affection, attachment and talk about women. He should overcome anger, which destroys his knowledge, austerity, charity and Punyas. Sleeping on a bed, wearing white cloths, drinking alcohol, sleeping during the day and company of wife, children or friend that were renounced previously are causes of Sanyasi's degradation. A Yati should not run without looking and look down whilst walking so as not to step on small insects. He must always sieve water before drinking it. A Sanyasi should be calm with his mind and senses under his control, forbearing, faithful, compassionate, aloof from the worldly affairs and not covet any rewards for his pious actions. He must never abandon Vrats, Niyams or worship of Bhagwan. He must always chant Pranav (Aum) and ponder its meaning. He should read, listen to, reminiscence and evoke the exalted scriptures such as Upanishads to enhance his

॥४८॥ अन्वीक्षेतात्मनो बन्धं मोक्षं च ज्ञाननिष्ठया । बन्ध इन्द्रियविक्षेपो मोक्ष एषां च संयमः ॥४९॥ आज्ञामवाप्य स्वगुरोर्विचरेत्पृथिवीमिमाम् । सारभूतमुपासीत ज्ञानं यन्मोक्षसाधनम् ॥५०॥ पुरग्रामव्रजान् सार्थान् भिक्षार्थं प्रविशंश्चरेत् । पुण्यदेशसरिच्छैलवनाश्रमवतीं महीम् ॥५१॥ नापृष्टः केनचिद् ब्रूयान्न चान्येन वादिनम् । विद्वानपि हि मेधावी विचरेज्जडवद्यतिः ॥५२॥ एकस्मिन्नेव न ग्रामे न चैकस्मिन्सरित्तटे । शून्यागारे न चैकस्मिन्वसेद् बहुदिनानि च ॥५३॥ पञ्चाहानि पुरे ग्रामे दिनमेकं वसेद्यतिः । सङ्गादशेषा दोषाः स्युर्मुक्तस्यापीति तं त्यजेत् ॥५४॥ सतां सङ्गस्तु कर्तव्यो ब्रह्मविद्याप्तये द्विज ! । गुरुवद् व्रतवृद्धाश्च मानयन् प्रणमेद्यतीम् ॥५५॥ त्यक्तसङ्गो जितक्रोधो लघ्वाहारो जितेन्द्रियः । पिधाय बुद्ध्या द्वाराणि ध्यानमेव सदाभ्यसेत् ॥५६॥ शून्येष्वेवावकाशेषु गुहासु च वने तथा । नदीनां पुलिने चापि नित्ययुक्तो वसेद्यमिः ॥५७॥ प्राग्रात्रेऽपररात्रे च मध्यरात्रे तथैव च । सन्ध्यायां च विशेषेण ध्यायेद्धरिमतन्द्रितः ॥५८॥ न संवदेत्स्त्रियं काञ्चित्पूर्वदृष्टां न च स्मरेत् । लौकिकार्थानुपनिषदन्यग्रन्थांस्तु नाभ्यसेत् ॥५९॥ वृक्षाणां जङ्गमानां च न सक्तः पालने भवेत् । विषं बीजं तैजसं च न रक्षेन्मलमूत्रवत् ॥६०॥ यत्रैकोऽपि स्वसम्बन्धी न तत्र दिवसं वसेत् । न च तत्सुखदुःखाभ्यां विक्रियां प्राप्नुयात्क्वचित् ॥६१॥ तन्नाशादिशुचा कवापि यदिरोदिति भिक्षुकः । योजनानां शतं गत्वा तदा पापात्प्रमुच्यते ॥६२॥ वृद्धोऽपि विश्वसन्नैव वृद्धायामपि योषिति । युज्यते जीर्णकन्थायां जीर्णमप्यम्बरं यतः ॥६३॥ बाह्यमाभ्यन्तरं चेति द्विविधं शौचमाचरेत् । मृज्जलाभ्यां तु बाह्यं स्यान्मनः शुद्धिस्तथान्तरम् ॥६४॥ न लौकिकार्थासक्तः स्यात्कुर्याद्वादं च नात्मवित् । धनग्रहं न कुर्वीत न चैवान्येन कारयेत् ॥६५॥ अजिह्वः पण्डकः पङ्गुरन्धो बधिर एव च । मुग्धश्च यो भवेद्योगी स मुक्तः स्यान्न चेतरः ॥६६॥ इष्टं वानिष्टमश्नाति यथालब्धं तु यो यतिः । ब्रूते हितं मितं सत्यं सोऽजिह्वो मृदुलं वचः ॥६७॥ जातमात्रां

understanding of them. A Muni should understand the true traits of his soul with the knowledge of Sankhya philosophy and realise the reasons for entanglement of his soul and how to excrete it from that bondage. He must realise that to give in to the whims of his senses is the cause of entanglement and to control the senses is the cause of liberation - Moksha. A Sanyasi must control his palate and sexual urges; and observe strict Brahamcharya. He should continue meandering around with his guru's blessings and acquire knowledge by associating with pious saints along the way. However, he should visit towns or villages only for a short while or to seek alms. He should reside mainly at holy shrines, on riverbanks, in caves or forests. A Yati should not stay at one place for a long time. He should not stay more than five days in one town and a day in one village, as a longer contact or association may influence and corrupt him. He should not speak unless spoken to and must not retaliate against someone hurling insults at him. An association with the pious saints enhances his knowledge, therefore, he should treat elders - in age, knowledge or austerity with due respect."

Shree Sahajanand Swami continued, "O pious Brahmin! A wise Sanyasi should control nine holes (eyes, ears, nostrils, mouth, anus and genitals), that is, not to allow them uncontrolled pleasures and spend most of his time in meditation. By avoiding association, overcoming his anger and eating less, he should reside in the caves, riverbanks, forests or other such isolated places. Instead of sleeping at dawn, dusk, early part of night or BraahmMuhurt, a Yati should meditate upon Bhagwan at these times. He must not speak to any women nor should he yearn for any women he knew previously. He should not read or learn any scriptures that do not conform to the Vedas and Upanishads. He should not tend animals or plants; keep seeds, gold, poison or any intoxicants. He must not stay in a town or village that his relatives dwell in nor should he inquire on their well-being. He should move far away as repentance if he cries over a death of his relatives. Even in an old age, a Sanyasi should not trust his mind and befriend an old woman. He should maintain inner and external chastity at all time. External cleanliness is achieved by mud and water while inner cleanliness is attained by keeping the mind clean. An astute Sanyasi should never indulge in worldly affairs, argue with others, keep money nor ask someone to keep money on his behalf. To attain Moksha, a Yati must become mute, eunuch, lame, deaf, blind or ignorant. A

वा तरुणीं स्त्रियं वा शतवार्षिकीम् । निर्विकारः समं पश्येत्स यतिः पण्डकोमतः ॥६८॥ तीर्थस्थानाय भिक्षार्थं विण्मूत्रोत्सर्जनाय वा । योजनान्नाधिका यस्य गतिः पङ्गुः स उच्यते ॥६९॥ तिष्ठतो व्रजतो वापि यस्य चक्षुर्न दूरगम् । चतुर्युगां भुवं त्यक्त्वा परिव्राट् सोऽन्ध उच्यते ॥७०॥ शृण्वन्नपि स्तुतिं निन्दां हितं वाप्यहितं वचः । अरू न्तुन्दं वा लोकोक्तं बधिरोऽविक्रियस्तु यः ॥७१॥ विकारहेतुसान्निध्येऽप्यविकारी जितेन्द्रियः । अज्ञवद्वर्तते यस्तु स मुग्धः प्रोच्यते यतिः ॥७२॥ नाम गोत्रं कुलं देशं श्रुतं वृत्तं बलं वयः । आत्मनः ख्यापयेन्नैव शीलं च क्वचिदात्मवित् ॥७३॥ दारवीमपि नारीं न स्पृशेत्पश्येन्न चित्रिताम् । नारी धनं रसश्चेति त्रयं पातयति ध्रुवम् ॥७४॥ अनिकेतो भवेत्यागी बहिर्ग्रामाद्वसेद्यतिः । देवालये क्वचिद् वृक्षमूले वा विजनस्थले ॥७५॥ प्राणान्तिकभयं वापि विण्मूत्रोत्सर्गमन्तरा । न रात्रौ न च मध्याह्ने सन्ध्ययोर्न क्वचिद्व्रजेत् ॥७६॥ यथाऽतिपीडा न भवेच्छरीरे यथा न मृत्युः सहसाऽऽपतेद्वा । तथा परिव्राड् द्विजवर्य ! धर्मं समाचरेच्छास्त्रदृशैव पश्यन् ॥७७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशेसंन्यासधर्मेषु प्रव्रज्याधिकारादिनिरू पणनामा चत्वारिंशोऽध्यायः ॥४०॥

अथैकचत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

वानप्रस्थान्सदा भिक्षेत्परिव्राड् सुदृढव्रतान् । ज्ञानसिद्धिमवाप्नोति तदन्नेनाशु शुद्धधीः ॥१॥ अभावे वनिनां ग्राम्यान् श्रोत्रियान् ब्राह्मणोत्तमान् । याचेदन्नं यतिस्तेषामभावेऽन्यानपि द्विजान् ॥२॥ भिक्षार्थं नगर ग्रामानसङ्गोऽलक्षितो विशेत् । इतस्ततो न वीक्षेत गृहशोभाश्च सम्पदः ॥३॥ न ग्राम्यवार्ताः शृणुयात्प्रीत्या नेक्षेत योषितः । मातृ स्वसृसमा विद्यात्तास्तु भिक्षां चरन् यतिः ॥४॥ मृद्दार्वलाबुजं वापि वैणवं तान्तवौपलम् । पार्णं तार्णं तथा क्षौमं भिक्षापात्रमुदीरितम् ॥५॥ सलिलैः

Sanyasi who eats lovingly whatever he gets and who does not praise or criticise anybody is said to be without tongue; the one who does not differentiate between a minor, young or old woman is said to be eunuch; one who does not travel except to visit shrines or seek alms is said to be lame; the one who disregards his eulogy and insults alike is said to be deaf; the one limits his vision only to few yards ahead is said to be blind and the one who does not get entangled in any objects despite them being within his reach is said to be ignorant. An astute Sanyasi should not reveal his name, clan, place of birth, knowledge, age, power and disposition to others. He should not touch or look at statues or pictures of women. Indeed, women, wealth and palate are three that lead even the best Sanyasi astray. His renunciation must be total; therefore, he must not stay at the same place for long. He should rather stay under the trees or temples away from urban areas. He must not go anywhere at night, midday, dusk and dawn, except to answer the call of nature or to save his life. He should continue observing his Dharma and religious austerities without torturing his body or inviting untimely death for the rest of his life."

Thus ends the 40th Chapter of the Satsangi Jeevan.

CHAPTER 41

Shree Narayanmuni said, "O sinless Brahmin! A Sanyasi should seek alms from the Vanprasthis as their food is said to clear the intellect and enhance one's knowledge. In an absence of Vanprasthis in a village, a Sanyasi may seek alms from learned Brahmins and in the absence of learned Brahmins; he may seek alms from any Brahmin. He should go into a village on his own just to seek alms but not to look around to see opulence of the houses, nor listen to any gossip and nor look at women. He should treat women as sisters and mothers. He should carry a bowl made from wood, clay, pumpkin, stone, leaves or grass which should be cleaned with water or brushing with a cow's tail. He must never carry or use a bowl made from metals. In absence of Brahmins, he may seek alms from pious Kshatriyas or Vaishyas. He must never seek alms from people who indulge in nefarious activities, even from a Brahmin

शुद्धिरेतेषां गोबालैश्चावघर्षणम् । धातुपात्रं तु न क्वापि स्वधर्मस्थो यतिः स्पृशेत् ॥६॥ ब्राह्मणक्षत्रियविशां गृहात् याचेत भिक्षुकः । पूर्वाभावे परं याचेद्वर्जयेन्निन्द्यकर्मणः ॥७॥ आहारशुद्धिः सर्वेषां बुद्धिशुद्धेर्हि कारणम् । वेदवेदाङ्गवेत्तापि त्याज्यो दुष्कृत कृद्द्विजः ॥८॥ द्विजाभावे तु सम्प्राप्त उपवासद्वये गते । भैक्षं शूद्रादपि ग्राह्यमिति मेधातिथिर्जगौ ॥९॥ कलौ तु ब्राह्मणानेव वृत्तिभेदाच्चतुर्विधान् । पूर्वाभावे परान् याचेद्विडालाद्यांस्तु न क्वचित् ॥१०॥ जातकर्मादिभिर्यस्तु संस्कारैः संस्कृतः शुचिः । वेदाध्ययनसम्पन्नः षट्सु कर्मस्ववस्थितः ॥११॥ सत्यं शमो यमोऽद्रोह आनृशंस्यं कृपा घृणा । तपो भक्तिश्च यत्र स्यात्स ब्राह्मण इति स्मृतः ॥१२॥ वेदाध्यायी शस्त्रधारी दानी राज्यरुचिर्घृणी । अश्वयुद्धप्रियः शूरो धैर्यवान् क्षत्रियो द्विजः ॥१३॥ कृषिवाणिज्यगोरक्षा कुसीदाद्युपजीवनः । वेदाध्यायी च दानी च ब्राह्मणो वैश्य उच्यते ॥१४॥ सर्वभक्ष्यरतिर्नित्यं रसलाक्षादिविक्रयी । अनाचारो वेदहीनो ब्राह्मणः शूद्र उच्यते ॥१५॥ स्तेयप्रियः सदा लुब्धो दाम्भिको लोकरञ्जकः । हिंस्रकर्मरुचिर्धूर्तो बिडालः स तु कथ्यते ॥१६॥ वापीकूपसरः क्षेत्रपल्वलारामनाशकः । स्नान सन्ध्यका दिहीनस्तु म्लेच्छ एव मतो द्विजः ॥१७॥ अभक्ष्यभक्षको मूढः परस्त्रीलम्पटोऽशुचिः । कार्याकार्ये न जानाति यः स विप्रः पशुर्मतः ॥१८॥ दयाहीनः प्रमादी च श्रुतिस्मृतिपथातिगः । सुरापानरतो विप्रश्चाण्डालो मांसभक्षकः ॥१९॥ बिडालादीन्वर्जयित्वाऽभिशस्तपतितांस्तथा । याचेदन्नं शुचीन्विप्रांस्त्रीन्वा पञ्चापि सप्त वा ॥२०॥ चिकित्सकं स्त्रीजितं च मृगयुं शल्यहारिणम् । कुलटां पाशिनं षण्ढं यतिर्भिक्षेन्न कर्हिचित् ॥२१॥ भिक्षा माधुकरी नाम्नी यतीनामुचिता द्विज ! । यावतोदरपूर्तिः स्यात्तावद्भैक्षं समाचरेत् ॥२२॥ पञ्चकृत्वोऽपि वा सप्तकृत्वो लभ्येत नो यतः । भैक्षं तद्वर्जयेद्गेहं

who has studied the Vedas as their food is deemed foul. The pious mind and behaviour indeed depends on pious food. According to Sage Medhatithi, a Sanyasi may seek alms from a Shudra household in absence of suitable households of the other three Varnas, after going without food for two consecutive days. Due to their means of livelihood and piety, the Brahmins are classified into eight categories. A wise Sanyasi should seek alms from the first four types of Brahmins in hierarchical order but never from the later four types of Brahmins. A Brahmin who is born in a pious clan, has undergone Jatkarma, Upavit and other Sanskars, studied the Vedas, is keen to perform his six daily rituals and has virtues such as compassion, control of senses and mind, austerity and devotion is a true Brahmin. A scholar of the Vedas but interested in polity and warfare, brave, patience and bearing arms is called a Kshatriya Brahmin. A Brahmin who has taken farming or trading as his means of living, is generous and scholar of the Vedas is said to be a Vaishya Brahmin; while a Brahmin who does not discriminate from whom he eats, has not learned the Vedas, does not follow his Dharma sincerely or who has taken up trading in inferior commodities such as salt and lac is called a Shudra Brahmin. A greedy and hypocrite Brahmin indulgent in violence, stealing and cheating is called Bidal; a Brahmin who destroys well, lakes, farms, gardens and not performing even basic daily routine as bath is called Malechh; an ignorant, lascivious, adulterous, eating inedible foods such as onions and garlic and an unhygienic Brahmin is called a Pashu (animal) Brahmin; while a Brahmin drinking alcohol and eating meat, lethargic and not believing and acting contrary to the edicts of the scriptures is called Chandal (the lowest of the low). Besides not seeking or accepting alms from the last four types of Brahmin, a sagacious Sanyasi should not seek alms from sinners and fallen households including that of the Brahmins. He should endeavour to accept alms only from pious Brahmins. A Yati must never seek alms from a doctor, hunter, eunuch, archer, one under the control of a woman and unfaithful women."

Shree Hari continued, "O Vipra! Seeking alms from different houses and that too just enough for a day is considered the best option for the Sanyasis. A Sanyasi should never return to the same household from where he has returned empty handed five to seven times. On the other hand, he should not revisit the same household for ease of getting Bhiksha (alms). Even in absence of other houses, such generous householders should not be approached more frequently than on alternate days. A Sanyasi should

चण्डालगृहवत्सदा ॥२३॥ याचितुं न गृहं लोभात्पुनर्गच्छेत्तदेव च । अभावे त्वन्यगेहानां तद्गच्छेद्दिवसान्तरे ॥२४॥ विधूमे सन्नमुसले व्यङ्गारे भुक्तवज्जने । कालेऽपराह्णभूयिष्ठे नित्यं भिक्षां यतिश्चरेत् ॥२५॥ कलावयं तु नियमः प्रायिकस्तदकल्पितान् । सप्तमावधि याचेत गृहान्मध्याह्नतः परम् ॥२६॥ बह्वन्नं पच्यते यत्र मन्यन्ते यत्र मानवाः । अनुद्विग्नाः प्रयच्छन्ति तं देशं यत्नतो व्रजेत् ॥२७॥ जात्याशौचं मृताशौचं येषां तान्वर्जयेद्द्विजान् । श्राद्धमात्रं भवेद्यत्र तत्र भिक्षेन्न कर्हिचित् ॥२८॥ न पश्येद् द्वाररन्ध्रेण भिक्षालिप्सुः क्वचिद्यतिः । न कुर्याद्वै क्वचिद्घोषं न द्वारं ताडयेत्क्वचित् ॥२९॥ दण्डं च दक्षिणे कक्षे यतिः सन्धार्य बाहुना । धृत्वा वामकरे पात्रं पिदध्याद्दक्षपाणिना ॥३०॥ भिक्षाटनं प्रकुर्वाणो यद्यमेधयं स्पृशेद्यतिः । सपात्रो विधिवत्स्नात्वा प्राणायामान्षडाचरेत् ॥३१॥ उदक्याशवचण्डालचौर नग्नकपालिभिः । स्पृष्टां भिक्षां त्यजेद्भिक्षुः सवासा जलमाविशेत् ॥३२॥ कुडवे काष्ठे रथे मञ्चे नौकायां गजवृक्षयोः । तृणौघजलसङ्घाते न दोषः स्पर्शसम्भवः ॥३३॥ भिक्षां गृहीत्वोपावृत्तः सभैक्षं पात्रमप्सु तत् । निष्लाव्य शुचि देशे च निधायाथ स्वयं शुचिः ॥३४॥ प्रक्षाल्य पाणिपादं च मौनी भोक्तुमुपाविशेत् । धातुः प्रकुप्यते येन तदन्नं वर्जयेद्यतिः ॥३५॥ विष्णोर्नैवेद्यमश्नीयादन्यदेवस्य वर्जयेत् । अपोशानादिविधिना भुञ्जीतामृतवन्मुनिः ॥३६॥ प्राणहुतीः स्पृशेन्नैव दन्तौष्ठेन कदाचन । प्राश्नीयादवशिष्टं तु स्वयमौषधवद्यतिः ॥३७॥ पात्रं सव्यकरे धृत्वा प्राश्नीयाद्दक्षपाणिना । अर्धाहारं प्रकुर्वीत देहो वर्तेत यावता ॥३८॥ कामदर्पादयो दोषा न बाधन्ते मिताशिनम् । एककालं सदाश्नीयान्न सङ्गृह्णीत भिक्षितम् ॥३९॥ अभ्यासं ब्रह्मविद्यायाः सर्वकालं समाचरेत् । एतदर्थं हि संन्यासो विहितोऽत्र द्विजन्मनाम् ॥४०॥ न चाददीत पाथेयं यतिः किञ्चिदनापदि । पक्वमापत्सु गृह्णीयाद्यावद् भुञ्जीत तद्दिने ॥४१॥ एकस्यान्नं त्र्यहं चाद्यान्निरन्तरमनापदि । यदि तर्हि यतिः कुर्यात्प्राणायामान् शतं द्विज ! ॥४२॥ अनापदि पुनर्भुङ्क्ते यतिर्यस्तु प्रमादतः । तप्तकृच्छ्रं व्रतं तस्य प्रोक्तं तद्दोषशान्तये ॥४३॥ अशक्त प्राणरक्षार्थं पुनर्मूलफलादिकम्

go to the households where the sound of grinding grain has ceased, the smoke has stopped arising from hearth, the embers have stopped glowing and the members of the household are preparing to dine. As this decree is very difficult to follow in Kali Yug, A Sanyasi should knock on doors of up to seven households in random order to seek his daily Bhiksha. He should meander in places which are fertile and where generous householders give alms willingly. He should not seek Bhiksha from the householders who are observing Sutak or performing Shradhdh. Whilst seeking alms, a Sanyasi should not knock on doors with his wooden staff, look through the hole or gapes of the doors and shout aloud. He should place his staff under his right arm, hold the bowl in his left hand and cover it with his right hand. He should bath and perform Pranayam six times if he touches any unclean things such as faeces on his way back after receiving Bhiksha. He should discard his Bhiksha and bath with the worn clothes if he touches a woman in menses, corpse, thief, indolent or unholy ascetic or Chandal. However, bathing with them in a river or lake, travelling on a same boat or bus, sharing a dais or shade of a large tree or indirect contact such as leaning on a same wall are not considered direct physical contact and Bhiksha need not be discarded."

Shree Hari continued, "O Vipra! He should eat his food silently in a clean place after having a bath and washing his bowl; and offering food first to Bhagwan Vishnu. He should not eat food that stimulates the senses. He should mix a variety of food items and sprinkle little water over them to eliminate the taste and eat it lovingly as if is he is eating nectar. A Yati should hold his plate or bowl in his left hand and eat with his right hand. He should swallow the first morsel of food which is an offering to his soul (or life force), without letting it come in to contact with his teeth and lips. He should eat the rest of the food without pondering over its taste. He should eat half of what is necessary to survive as eating little helps him control his lust and ego. He should spend most of his time in learning the scriptures as augmentation of his knowledge is the prime reason behind him being a Sanyasi. Except in an emergency, such as illness, a Yati should not stock up any food for the next day and should seek and accept alms that is enough for a single meal. O Brahmin! A Sanyasi should perform one hundred Pranayam for eating food from the same household for three consecutive days and

। न दुष्येद्भक्षयन्न्यासी भेषजं दन्त धावनम् ॥४४॥ मृत्तोयभिक्षादिपदार्थयाचने भाषेत चेद् ब्राह्मण योषया यतिः । असन्निधानेऽपि नरस्य तर्ह्यसौ दुष्येन्न विप्रेन्द्र ! रहो न चेत्तदा ॥४५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशेसंन्यासधर्मेषु भैक्षविधिनिरू पणनामैकचत्वारिंशोऽध्यायः ॥४१॥

अथ द्विचत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

वार्षिकांश्चतुरो मासान् ग्रामे वा नगरे वसेत् । मासद्वयं चापदि तु स्थित्वैकत्र ततो व्रजेत् ॥१॥ वर्षासु यावतो ग्रामान् लङ्घयेत्तावतो यतिः । कृच्छ्रोपवासान् कुर्वीत ततः शुद्धो भवेत्किल ॥२॥ अनाचारे वसेन्नैव ग्रामे वा नगरेऽपि वा । स्वाचारेऽपि स्वसम्बन्धी यत्र स्यात्तत्रनो वसेत् ॥३॥ तस्करोपद्रुते ग्रामे ब्रह्महत्यादिदूषिते । दुर्भिक्षे राष्ट्रभङ्गे वा वर्षास्वप्याशु तं त्यजेत् ॥४॥ मासद्वये पौर्णमास्यां यतीनां केशवापनम् । वर्षासु तन्न कर्तव्यं नदीनां तरणं तथा ॥५॥ आसनं पात्रलोपश्च सञ्चयः शिष्यसङ्ग्रहः । दिवास्वापो वृथालापो यतेर्बन्धकराणि षट् ॥६॥ एकाहात्परतो ग्रामे पञ्चाहात्परतः पुरे । वर्षाभ्योऽन्यत्र यत्स्थानमासनं तदुदाहृतम् ॥७॥ उक्तालाब्वादिपात्रामेकस्यापि न सङ्ग्रहः । भिक्षोर्भैक्षभुजश्चापि पात्रलोपः स उच्यते ॥८॥ गृहीतस्य तु दण्डादे र्द्वितीयस्य परिग्रहः । कालान्तरोपभोगार्थं सञ्चयः स प्रकीर्तितः ॥९॥ शुश्रूषालाभपूजार्थं यशोर्थं वा परिग्रहः । शिष्याणां तु न कारुण्यात्स ज्ञेयः शिष्यसङ्ग्रहः ॥१०॥ विद्यादीनां प्रकाशत्वादविद्या रात्रिरुच्यते । विद्याभ्यासे प्रमादो यः स दिवास्वाप उच्यते ॥११॥ आध्यात्मिकीं कथां मुक्त्वा भैक्षादेस्तु प्रशंसनम् । नृपयुद्धादिवार्ताश्च वृथालापः स उच्यते ॥१२॥ वराटकेऽपि यतिना सङ्गृहीते दिने दिने । गो सहस्रवधं पापं श्रुतिरेषा सनातनी ॥१३॥ हृदि सस्नेहभावेन चेत्पश्येत्स्त्रियमेकदा । कल्पकोटिद्वयं याति कुम्भीपाकं न संशयः ॥१४॥ न स्नानमाचरेद् भिक्षुः पुत्रादिनिधने श्रुते ।

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undertake Truptkruchh Vrat for having a second meal in a day. A frail or sick Sanyasi may eat fruits or medicine after his main meal. A Sanyasi may speak with a woman to seek clay, water, Bhiksha or other vital items provided that the conversation does not take place in secret or in absence of a man around. Any conversation with a woman in seclusion or privacy is prohibited by the scriptures."

Thus ends the 41st Chapter of the Satsangi Jeevan.

CHAPTER 42

Shree Narayanmuni said, "O Shivram Vipra! A Yati should remain at one place for the duration of Chaturmaas. Even in detrimental times, he should remain at the same place for at least two months. He should undertake as many Kruchh Vrats as he visits the numbers of villages during Chaturmaas. However, he should not stay in a village where people do not observe their Dharma or which houses his relatives. He should leave a village immediately, even during Chaturmaas, if the village is ravaged by war, conflict or drought, is being plundered by the thieves or if a Brahmin is murdered in the village. A Yati should shave his head every two months on the day of Purnima, except during the period of Chaturmaas. He should not swim across the rivers during Chaturmaas. The six; Asan, Patralop, Sanchay, Shishya Sangraha, Divaswap and Vruthalap are the causes of entanglement for a Sanyasi. To remain more than a day in a village or five days in a town except during Chaturmaas is called Asan. Utensils such as bowls and plates are called 'Patra'. Forsaking all Patras is called Patralop. A Sanyasi must keep at least one Patra with him at all times. Amassing more than the required items such as a wooden staff, utensils and clothes is called Sanchay. To gather disciples around for personal gratification, veneration, selfish reasons or to satisfy ego is called Sishya Sangraha, which is wrong. However it is acceptable to have disciple due to compassion towards them. Knowledge is said to be day as it illuminates the heart by removing ignorance and ignorance is night. To show lethargy in acquiring knowledge is called Divaswap. Leaving aside listening to the scriptures or Katha and listening to the praise heaped by one's disciples or indulging in gossip is called Vrutalap."

पितृमातृक्षयं श्रुत्वा स्नात्वा शुद्ध्यति साम्बरः ॥१५॥ पारिव्राज्यं गृहीत्वा तु स्वधर्मे यो न वर्तते । श्वपदेनाङ्कयित्वा तं राजा शीघ्रं प्रवासयेत् ॥१६॥ छेदने भेदने पाके वीर्योत्सर्गे प्रवर्तते । यस्तु दृष्ट्वा यतिं कार्यं सचैलं स्नानमेव हि ॥१७॥ तिलधान्यहिरण्यक्ष्मागोदासीगृहसङ्ग्ही । यतिः सद्भिर्बहिष्कार्यः स्नातव्यं तस्य दर्शनात् ॥१८॥ संन्यासधर्ममारूढो यः प्रत्यावर्तते पुनः । स निन्द्यः सर्वभूतानां पितृघ्नश्चैव जायते ॥१९॥ चण्डालाः प्रत्यवसिताः परिव्राजकतापसाः । तेषां जातान्यपत्यानि चण्डालैर्वासयेन्नृपः ॥२०॥ अन्न दानपरो भिक्षुश्चतुरो हन्ति धर्महा । स्वस्यान्नदं गृहीतारमन्नं स्वं च तुरीयकम् ॥२१॥ निशान्नं शुक्लवस्त्रं च ताम्बूलं मद्यमामिषम् । वाहनं तूलिका मञ्चो धनं नारी रसा इति ॥२२॥ एतानि यस्य संन्यासी भुङ्क्ते तस्य कुलं तथा । यतेः कुलं च नरके रौरवे पतति ध्रुवम् ॥२३॥ ग्रामद्वये यदा भिक्षुश्चरेद्भैक्षं प्रमादतः । कञ्चुकं धारयेद्वा यः स तु चान्द्रायणं चरेत् ॥२४॥ धान्यं वृक्षं लतां मूलं फलपुष्पदलानि वा । उत्पाटये द्यतिर्यस्तु सोऽवीचिं नरकं व्रजेत् ॥२५॥ हनने सूक्ष्मजन्तूनां प्राणायामान्दशाचरेत् । स्वप्ने स्त्रीसङ्गमे स्नात्वा त्रिसहस्रंमनुं जपेत् ॥२६॥ स्कन्देदिन्द्रियदौर्बल्यात्स्त्रियं दृष्ट्वा यतिर्यदि । त्रिरात्रमुपवासं च प्राणायामशतं चरेत् ॥२७॥ स्वप्ने तु क्षरणे स्नात्वा प्राणायामान्दशाचरेत् । उपवासस्तु सर्वत्र वीर्यपाते यतेर्मतः ॥२८॥ भिक्षाक्रियादेरन्यत्र स्त्रिया सह वदेद्यदि । अकामातर्ह्युपवसेत्स्नात्वा नाम हरेर्जपन् ॥२९॥ एवमेव प्रकर्तव्यं स्त्रीकथाश्रवणादिषु । सप्तस्वकामतो नूनं यतिना धर्मचारिणा ॥३०॥ कामाद्यदि सकृतत्कुर्यात्सप्तस्वन्यतमं यतिः । तप्तकृच्छ्रं व्रतं कुर्यात्तदा नाम जपन् हरेः ॥३१॥ अष्टमे मैथुने साक्षाज्जाते त्वस्य तु निष्कृतिम् । लिङ्गस्योत्कर्तनं कुर्यात्स्वयमेव यतिर्वने ॥३२॥ स्वकर्म ख्यापयँल्लोके तीर्थानि विचरेत्सदा । फलमूलाशनो दान्तः सतां शुद्ध्येत्प्रसादनात् ॥३३॥ यस्तु प्रव्रजितो भूत्वा पुनः सेवेत मैथुनम् । षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः

Shree Hari continued, "O Brahmin! According to the ancient scriptures, A Yati is committing a sin equivalent to killing a thousand cows if he accumulates anything more than the bare minimum. He is consigned to hell for two Kalp (8,640,000,000 years) for looking lasciviously at a woman. He is not subject to any Sutak; and he needs only to bath upon receiving news of the demise of his mother and father only. As a punishment to a Sanyasi not observing his Dharma, a king should imprint him (his forehead) with a foot of a dog using a hot template and exile him. A wise Sanyasi should have a bath with worn clothes upon seeing another Yati cutting a tree, plucking grass or cooking food. The devout Sanyasis should drive out a Sanyasi from their group who amasses grain, gold, servants or cows. Any Sanyasi who reverts back to become a Grahastha should be exiled from a community. He should be treated, along with his children, as an outcast by other Sanyasis and Vanprasthis. If ever such a Grahastha gives grain in alms to anybody; not only he and his grain, but a person who gave him grain and a person who accepts it are destroyed. A Sanyasi, along with his clan, is consigned to Raurav hell for eating a second meal, consuming alcohol and meat, using a vehicle, blanket or bed, cavorting with a woman, accumulating any wealth or indulging his palate. He should undertake a Chaandrayan Vrat for seeking alms from two different villages or wearing a tunic. For uprooting plants or trees, a Yati is consigned to hell called Avichi. He should perform ten Pranayams for killing any small insects."

Bhagwan Narayanmuni continued, "O pious Brahmin! A Sanyasi should bath and chant 'Aum Namo Narayanay' three thousand times for cavorting with a woman in his dream. He should perform a hundred Pranayam and fast for three consecutive days if he ejaculates by looking at a woman. If the same thing happens in his dream, a Sanyasi should perform ten Pranayam after a bath and observe fast for a day. He should have a bath whilst chanting Bhagwan's name if he inadvertently speaks to a woman, except for seeking alms. He should perform Pranayam and fast for a day for listening to Katha by a woman or her tales and undertake a Truptkruchh Vrat if he talks about women or narrates Katha to women. For a transgression of the eighth and the final transgression of his Brahamcharya (direct sexual contact with a woman), a Sanyasi should cut off his genitals and wonder from place to place revealing his sin publicly as his atonement. A Yati transgressing from his Brahamcharya by having a sexual relationship with a woman is forced to be reborn as a maggot for the next sixty thousand

॥३४॥ कण्डूयनेन चेद्वीर्यं पातयेत्काममोहितः । जपेत्त्रिलक्षं प्रणवं कृत्वा सान्तपनद्वयम् ॥३५॥ असद्वादे च कर्तव्यो यतिना धर्मभीरुणा । अहोरात्रोपवासश्च प्राणायामशतं तथा ॥३६॥ एकान्नं मधु मांसं च तथैव श्राद्भोजनम् । अभोज्यानि यतीनां वै प्रत्यक्षलवणं तथा ॥३७॥ आज्ञानात्सेवने जाते एषामेकतमस्य च । प्राजापत्यं चरेत्कृच्छ्रं विष्णुनामानि सञ्जपन् ॥३८॥ व्यतिक्रमाश्च ये केचिद्वाङ्मनः काय सम्भवाः । सद्भ्यस्तांस्तु निवेद्यैव यद्ब्रूयुस्ते तदाचरेत् ॥३९॥ एवं स्मृत्युक्तधर्मेभ्यो न चलेद्यो यतिः क्वचित् । स प्राप्नुयाद्ब्रह्मलोकं यतीनामभिवाञ्छितम् ॥४०॥ भक्त्या भगवतः साकं समाचरति यो यतिः । संन्यासधर्मानेतान्वै प्राप्नोति स पदं हरेः ॥४१॥ केचिच्च ज्ञानसंन्यासो वेदसंन्यास एव च । कर्मसंन्यास इत्येवं न्यासे त्रैविध्यमूचिरे ॥४२॥ सर्वसङ्गविनिर्मुक्तो निर्द्वन्द्वश्चैव निर्भयः । प्रोच्यते ज्ञानसंन्यासी स्वात्मन्येव व्यवस्थितः ॥४३॥ वेदमेवाभ्यसेन्नित्यं निर्द्वन्द्वो निष्परिग्रहः । प्रोच्यते वेदसंन्यासी मुमुक्षुर्विजितेन्द्रियः ॥४४॥ यस्त्वग्नीनात्मसात्कृत्वा ब्रह्मार्पणपरो द्विजः । स ज्ञेयः कर्मसंन्यासी महायज्ञपरायणः ॥४५॥ त्रयाणामपि चैतेषामाद्यस्त्वभ्यधिको मतः । न तस्य विद्यते कार्यं न लिङ्गं वा विपश्चितः ॥४६॥ यदि वैराग्यदाढ्र्येन स्याद्भक्तिज्ञानयोर्हरेः । प्रपक्वता यतेस्तर्हि लिङ्गं दण्डादिकं त्यजेत् ॥४७॥ सुखदुःखादिकं देहप्रारब्धानुगतं विदन् । सलिङ्गमाश्रमं त्यक्त्वा चरेदविधिगोचरः ॥४८॥ गूढधर्माश्रितो विद्वानज्ञातचरितं चरेत् । सन्दिग्धः सर्वभूतानां वर्णाश्रमविवर्जितः ॥४९॥ उन्मत्तबालजडवन्मूकवच्च महीं चरेत् । मोक्ष धर्मेषु निरतो लब्धाहारो जितेन्द्रियः ॥५०॥ ब्रह्मानन्दे सदा मग्नं निराशं निष्परिग्रहम् । अभ्येति सर्वतः सौख्यं जलानीव महोदधिम् ॥५१॥ त्यागी च ईदृशो विप्र ! निर्विकल्पसमाधिमान् । विदेह मुक्तः स पुनः संसृतिं न प्रपद्यते ॥५२॥ सविकल्पसमाधिस्था जीवन्मुक्तास्तु ये द्विज ! । आस्थिताः साधनदशां वैष्णवाः साधुवृत्तयः ॥५३॥ लोभं कामं रसास्वादं स्नेहं मानं विजित्य तैः । त्यागिभिः सर्वभावेन सेवनीयो हरिः सदा ॥५४॥ चतुर्ष्वेतेषु वर्णेषु चतुर्ष्वाश्रमेषु च । गृह्णीयु र्विष्णुदीक्षां ये सामान्यां महतीं च वा ॥५५॥ तेषां सामान्यतो धर्मास्त्वेत एवाखिला अपि । विशेषधर्मा ये ते तु ज्ञेया दीक्षाविधेस्त्वया ॥५६॥ वर्णाश्रमाणामिति

years. A Sanyasi should undertake Santprat Vrat and chant 'Aum' three hundred times as atonement for masturbating. He should fast for a day and perform a hundred Paranayams for lying. He must not eat food from the same household regularly, meat, alcohol, food served at Shradhdh and not sprinkle salt directly on a ready food. He should perform a Prajapatya Kruchh Vrat for any transgression from the above. A wise Sanyasi should reveal other sins of mind, speech and body to the eminent and pious persons and accept whatever atonement is prescribed by them. A Sanyasi following these Dharmas faithfully attains desired Brahm Lok and for following the same Dharmas with devotion towards Bhagwan attains His Akshardham."

Shree Narayanmuni said, "O Shivram! Many sages have categorised Sanyas in three types; Gnaan Sanyas, Veda Sanyas and Karma Sanyas. A Sanyasi who has broken off all contact with his wife and children, become free from sorrow and delight and always reminiscences his true form as a soul and not his mortal body is called Gnaan Sanyasi. A Veda Sanyasi is one who, controlling his mind and senses, continues the study of the Vedas; is devout and has forsaken everything. A Sanyasi, after giving up keeping fire with him and vigilantly performs all rituals as prescribed in the scriptures is called Karma Sanyasi. Of these three, a Gnaan Sanyasi is considered the best and he does not perform any rituals nor does he need keep a wooden staff and an alms bowl. At the pinnacle of his devotion and knowledge, a Gnaan Sanyasi, besides not keeping external tokens of his Ashram such as a wooden staff and an alms bowl, he may forsake all the rituals, knowing that sorrows and happiness are predestined. He should wonder in the world like a dumb, fool or impudent forsaking all external insignias. Just as the rivers come to the ocean, all happiness comes to a Sanyasi who has forsaken every worldly pleasures and possessions. O Vipra! Such a Sanyasi never has to be reborn. They are blessed with many divine powers, but devout Vaishnav Sanyasis do not hanker for such powers. They should worship Bhagwan Shree Hari after forsaking taste, infatuation, ego, desires and greed. I just concluded narrating the common Dharma of people belonging to all four Varnas and four Ashrams who have taken Samanya or Maha Diksha. Their specific Dharmas were mentioned earlier when narrating the Diksha Vidhi (in the fourth Prakaran). O Vipra! Whoever reads and listens

तेऽखिलानां धर्मा मयोक्ता द्विजवर्य ! सर्वे । पठिष्यति श्रोष्यति वा य एतान् धर्मे मतिं प्राप्स्यति स स्थिरां वै ॥५७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे संन्यासधर्मेषु त्यागिहेयकर्मतत्प्रायश्चित्तनिरू पणनामा द्विचत्वारिंशोऽध्यायः ॥४२॥

अथ त्रिचत्वारिंशोऽध्यायः

ब्राह्मण उवाच ।

चातुर्वर्ण्येतरे ये स्युर्ये चान्ये दस्युवृत्तयः । किरातप्रमुखास्तेषां धर्मान् ब्रूहि जगद्गुरो ! ॥१॥

श्रीनारायणमुनिरुवाच ।

चातुवर्ण्येतर ये तु सूतवैदेहकादयः । किरातशककङ्काद्या ये च स्युर्दस्युवृत्तयः ॥२॥ मातापित्रोर्हि शुश्रूषा गुरोश्चाश्रमवासिनाम् । भूमिपानां च कर्तव्या तैर्विप्र ! स्वहितार्थिभिः ॥३॥ वृत्तिः सङ्करजातीनां तत्तत्कुलकृता मता । कुलाचारगता हिंसा वर्ज्या चौर्यं च सर्वथा ॥४॥ अहिंसा सत्यमक्रोधः शौचमद्रोह एव च । धर्मा एते हि सामान्याः सर्वेषां समुदीरिताः ॥५॥ तैः सर्वैः पितृयज्ञाश्च कार्याः कूपाः प्रपास्तथा । दानं देयं यथाशक्ति ब्राह्मणेभ्यश्च भक्तितः ॥६॥ दक्षिणा सर्वयज्ञानां दातव्या धनिभिश्च तैः । अन्नवस्त्रादिभिः कार्यं पुत्रदारादिपोषणम् ॥७॥ सर्वथा स्त्री न हन्तव्या सर्वसत्त्वेषु केनचित् । युध्यमानो हि हन्तव्यो न च ग्राह्या बलात्स्त्रियः ॥८॥ गवां सतां च विप्राणां योद्धव्यं रक्षणाय वै । तपस्वी च शिशुर्भीरुर्न हन्तव्यः कदाचन ॥९॥ सर्वस्वेनापि कर्तव्या शुश्रूषा च तपस्विनाम् । अन्नैः फलैरम्बुना वा कार्यं चातिथितर्पणम् ॥१०॥ देवाश्च पितरो विप्रा मान्याः पूज्याश्च भक्तितः । ये ताश्च पीडयेयुस्ते शिक्षणीया यथोचितम् ॥११॥ न सस्यमपहर्तव्यं परक्षेत्राच्च दस्युभिः । जीविकासाधनं यत्तन्नाशनीयं न कस्यचित् ॥१२॥ नातिक्रमः सतां क्वापि कर्तव्यो मनसाऽपि तैः । कृते तु सुकृतं सर्वं समूलं नश्यति ध्रुवम् ॥१३॥ इति सङ्करजातीनां दस्यूनां च हितावहाः । धर्माः प्रोक्ता यथाशास्त्रं मया श्रेयस्करा द्विज ! ॥१४॥

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to these Dharmas pertaining to Varna and Ashram will indeed have his intellect augmented and his intensity to behave according to his Dharma enhanced."

Thus ends the 42nd Chapter of the Satsangi Jeevan.

CHAPTER 43

Shivram Vipra asked Shree Hari, "O guru of the world! O Shree Hari! Please tell me Dharmas of people outside the Varna system, tribes such as Bhil and Kirat and others engaged in stealing and robbing."

Shree Narayanmuni said, "O Shivram Vipra! The people born from mixed Varna marriages such as Sut - a son of a Kshatriya father and a Brahmin mother; born outside wedlock; disgraced from their Varna such as Kank - a sinful Brahmin or tribes who earn their livelihood from hunting animals such as Bhil, should serve their parents, guru, king and people of the other Varna and Ashram. Though they may have inherit their way of life from their ancestors, they should nonetheless give up stealing and killing altogether. They should adhere to non-violence, truthfulness, inner and external purity and devoid of anger and malice, which are the primary and common Dharmas of mankind. They should perform Shradhdh of their Pitris, build wells and water sanctuaries, give Dakshina to Brahmins, provide adequately to their wives and children as per their financial abilities. They should never kill a female of any species. They may kill someone in a battle, however, a child, a Sanyasi or someone fleeing the battle must never be killed in any circumstances. They should defend the Brahmins, cows and saints, even by bearing weapons against marauders. They must never abduct a woman by force. They should not hesitate to spend their entire wealth in service of Sanyasis and saints. The guests should be greeted with fruits, food and water. They should venerate the Devtas, Brahmins and Pitris and punish anyone tormenting or insulting Brahmins and Devtas. They must not steal grain from farmers as robbing someone's means of livelihood is a grave sin. They must always obey the saints as a sin of insulting or disregarding saints destroys their accumulated Punyas. O Brahmin! These are the main Dharmas of such people."

सुव्रत उवाच ।

इति प्रोक्तान् भगवता श्रुत्वा धर्मान् स वाडवः । प्रसन्नो धरणीपाल ! पुनः पप्रच्छ तं प्रभुम् ॥१५॥

ब्राह्मण उवाच ।

धर्माः प्रोक्ता स्त्वया स्वामिन् ! पृथक् पृथगनुक्रमात् । वर्णानामाश्रमाणां च तद् बाह्यानां च सर्वशः ॥१६॥ अधुना श्रोतुमिच्छामि प्रायश्चित्तविधिं विभो ! । पापस्य सम्भवे क्वापि वर्णानां विहितोऽत्र यः ॥१७॥ महतामपि पापानामल्पानां च जगद्गुरो ! । निष्कृतिं ब्रूहि मे सर्वां कर्तव्यां सर्वथा नृभिः ॥१८॥ व्रतानां तत्र कार्याणां कृच्छ्रादीनां च सर्वशः । लक्षणान्यपि मे स्वामिन् कृपया वक्तुमर्हसि ॥१९॥ **सुव्रत उवाच ।**

इति तेन स पृष्ट उवाच हरिर्ननु धर्मरहस्यमशेषमपि । अवगन्तुमुदारधिया नृप ! तं मुदितश्च यथागममेव वचः ॥२०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे सङ्करजातिधर्मनिरूपणनामा त्रिचत्वारिंशोऽध्यायः ॥४३॥

अथ चतुश्चत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

प्रायश्चित्तविधिं विप्र ! कथये ते समासतः । विस्तरोऽन्यत्र तस्यास्ति सारमात्रमिहोच्यते ॥१॥ गुरूणां च लघूनां च क्षयकृत्पाप कर्मणाम् । साधनं यत्तदेवात्र प्रायश्चित्तमितीर्यते ॥२॥ षड्विधानि च पापानि प्रोक्तान्येव महर्षिभिः । पातकं च महापापमुपपापं प्रकीर्णकम् ॥३॥ अतिपापं च पञ्चमं च षष्ठमत्यधिपातकम् । स्युर्द्वेधैतानि प्रत्येकं कामाकामकृतत्वतः ॥४॥ महापापैस्तु तुल्यानि कथ्यन्ते पातकाख्यया । ब्रह्महत्या सुरापानं स्वर्णस्तेयं तृतीयकम् ॥५॥ गुरू स्त्रीगमनं चैतत्पापकृत्सङ्ग एव च । महापापाभिधानीति पञ्च प्रोक्तानि सत्तम ! ॥६॥ पातकाद्यद्भवेन्न्यूनं तदुक्तमुपपातकम् । महापापाद्यदधिकमतिपापं

Suvrat Muni said, “O King Pratapsinh! Shivram Vipra asked Shree Hari again. ‘O Bhagwan! I am very grateful to hear Dharmas of different categories of people. Now I wish to hear about atonement one needs to undergo for transgression of his Dharma. People commit major or minor sins all the time. Please enlighten me as to what atonement they need to undertake to absolve them from their sins. O Vibhu! You did mention Kruchh and other Vrats in Your narration. Please tell me how these Vrats should be undertaken.’ O king! Bhagwan Shree Hari prepared to answer Shivram Vipra’s question in full detail.”

Thus ends the 43rd Chapter of the Satsangi Jeevan.

CHAPTER 44

Shree Narayanmuni said, “O Shivram Vipra! I shall narrate to you the summary of various Vrats as a part of repentance in short here. More detail of the same is given in many other scriptures. Atonement is what removes the drawbacks of a sin committed. The ancient sages have classified the sins in six categories; Patak, MahaPaap, UpaPaap, PrakirnaPaap, AtiPaap and AtyadhikPaap. The five: killing a Brahmin, drinking alcohol, theft of gold, adultery with guru’s wife and an association with a sinner any of these sins, are five MahaPaaps (great sins). Others sin of similar gravity are called Patak, slightly lesser gravity are called UpaPaap and the sins graver than MahaPaap are called AtiPaap. The sins less serious than UpaPaap are called PrakirnaPaap and the sins graver than AtiPaap are called AtyadhikPaap. Atonement prescribed for the sins is for an inadvertent lapse; for an intentional Paap, one should undertake double the atonement prescribed. There is no atonement for sins committed intentionally and repeatedly. Such a sinner is never redeemed from the punishments of hell and repeated births in the species of dogs and pigs. Besides sinner himself, anyone that condones, entices, assists and blesses the sinner is equally guilty of the sin committed.”

Shree Hari continued, “O Brahmin! A child under the age of six is not subject to any punishment; either in form of atonement or punishment from a king for any act of commission or omission. He is considered innocent in all circumstances. A child aged

तदुच्यते ॥७॥ तस्मादप्यधिकं यत्तत्प्रोक्तमत्यधिपातकम् । उपपापात्तु यन्न्यूनं तत्प्रकीर्णमिहोच्यते ॥८॥ प्रायश्चित्तं तु यद्यस्य प्रोक्तमत्र च तद्बुधैः । अकामतः कृते पापे तद्धि द्विगुणमन्यथा ॥९॥ ज्ञात्वाऽभ्यासकृते पापे प्रायश्चित्तं न विद्यते । नरकाच्च कुयोनिभ्यस्तादृक्पापी न मुच्यते ॥१०॥ कर्ता कारयिता तद्वदनुमन्ता सहायकृत् । अनुग्राहक इत्येते कर्मणां फलभागिनः ॥११॥ ऊ नैकादशवर्षस्य पञ्चवर्षात्परस्य च । प्रायश्चित्तं चरेद्भ्राता पिता वाऽन्यः सुहृज्जनः ॥१२॥ बालस्य नैव षष्ठाब्दात्पूर्वं पातकमस्ति हि । न राजदण्डस्तस्यास्ति प्रायश्चित्तं न विद्यते ॥१३॥ एकादशाब्दतो बालः षोडशाब्दावधि स्वयम् । प्रायश्चित्तार्थं कुर्वीत वृद्धरोगिस्त्रियस्तथा ॥१४॥ बुद्धिपूर्वं न कर्तव्यं पातकं क्वापि केनचित् । अकामतः सकृज्जाते तस्य कुर्वीत निष्कृतिम् ॥१५॥ स्नात्वैव पर्षदे दत्त्वा गां सुवर्णं च पूरुषः । बद्धाञ्जलिः स दुष्कर्मा पापं स्वीयं निवेदयेत् ॥१६॥ पर्षद्दशावरैर्विप्रैर्ब्राह्मणानामुदीरिता । वेदशास्त्रसम्पन्नैर्धर्मनिष्ठैर्जितेन्द्रियैः ॥१७॥ वेदशास्त्रविदो विप्रा यद्ब्रूयुः पञ्च सप्त वा । त्रयो वापि स धर्मः स्यादेको वाऽध्यात्मवित्तमः ॥१८॥ पर्षदा ब्राह्मणानां तु सा राज्ञां द्विगुणा मता । वैश्यानां त्रिगुणा प्रोक्ता पर्षद्वच्च व्रतं स्मृतम् ॥१९॥ नैव लक्षेण मूर्खाणां न चैवाधर्मवादिनाम् । पर्षद्भवेन्न लुब्धानां न चापि पक्षपातिनाम् ॥२०॥ न सा वृद्धैर्न तरुणैर्न सुरूपैर्धनान्वितैः । त्रिभिरेकेन पर्षत्स्याद्विद्वद्भिर्विदुषापि वा ॥२१॥ श्रुताध्ययनसम्पन्नः सत्यवादी जितेन्द्रियः । सदा धर्मरतः शान्तो यः स पर्षत्त्वमर्हति ॥२२॥ वयसा तनवोऽपि स्युर्यदि धर्मविदो द्विजाः । त एव वृद्धा विज्ञेया न मूर्खाः पलितास्तथा ॥२३॥ यत्र सत्यं तत्र धर्मो ह्यधर्मस्त्वितरत्र च । धर्मो जयति नाधर्मः सत्यं जयति नानृतम् ॥२४॥ निष्कृतौ व्यवहारे च व्रतस्यादेशने तथा । धर्मं वा यदि वाऽधर्मं पर्षद्यत्प्राह तद्भवेत् ॥२५॥ ज्योतिषं व्यवहारं च प्रायश्चित्तं चिकित्सितम् । अजानन्योऽन्यथा ब्रूयात्स महापातकी भवेत् ॥२६॥ पर्षदुक्तक्रियाचारात्पातकी तु भवेच्छुचिः । तत्रोक्तो यद्यधर्मः स्यात्पर्षत्तेन तु लिप्यते ॥२७॥ तस्मात्सत्यं समाश्रित्य धार्मिकैः पापभीरुभिः । धर्म एव हि वक्तव्यः पर्षद्विप्रैर्न चेतरः ॥२८॥ स्त्रीणां च बालवृद्धानां क्षीणानां कुशरीरिणाम् । उपवासाद्यशक्तानां कर्तव्योऽनुग्रहश्च तैः ॥२९॥ ज्ञात्वा देशं च कालं च वयः सामर्थ्यमेव च । कर्तव्योऽनुग्रहः सद्भिर्ब्राह्मणैर्धर्मवेदिभिः ॥३०॥ लोभान्मोहाद्भयान्मैत्राद्यदि

eleven to sixteen, the very old, ill and a woman should undergo half the normal atonement prescribed. Nobody should commit sins intentionally and one must always undergo atonement for a sin committed inadvertently. A sinner should take a bath and approach an assembly of learned Brahmins to confess his sin. An assembly is made up of no less than ten Brahmins who are scholars of the Vedas, religious, devout and pious. Atonement given by a group of seven, five or three scholar Brahmins should be treated on par. Even a single Brahmin, provided he knows the meanings of Dharmashastras and is knowledgeable to discriminate soul from body, may proclaim atonement. An assembly of the Kashtriyas and Vaishyas should be twice and thrice the size of an assembly of Brahmins. Atonement prescribed by such an assembly must be acceptable to all. The meeting of a hundred or thousand fools, avaricious or prejudiced is not an assembly fit to pronounce atonement. The members of an assembly need not be old, young, handsome or rich. Rather they need to be judicious and learned. One who is truthful, scholar of scriptures, pious, cultured and free from bias, envy and greed is suitable to sit in an assembly to pronounce atonement. A young but pious are preferable to an old fool. Dharma is where truth is and Adharma is where untruth is. Dharma and truth always prevails over Adharma and untruth. Whatever an assembly of the pious Brahmins proclaims is Dharma (or justice) and Adharma (injustice). It is the final arbitrator in the matter of what Vrats to be performed as atonement."

Shree Hari continued, "O pious Brahmin! A member of an assembly prescribing atonement without the knowledge of astronomy, the local customs and medical condition of the sinner becomes a sinner himself. The original sinner will be redeemed from his sin, but the assembly that proclaimed unbalanced atonement becomes the sinful. Therefore, the members of an assembly must always lean on the truth before pronouncing their verdict. They should show compassion towards women, children, old, sick and infirm; and take place, time, age and ability into consideration. They must not show leniency due to greed, enmity, friendship and affection. Otherwise they are consigned to hell. The ancient sages knew religious ethics properly and whatever they have prescribed should be considered Dharma. Before coming to any conclusion, the

कुर्युरनुग्रहम् । नरकान् यान्ति ते मूढा रौरवान्नात्र संशयः ॥३१॥ धार्मिकैरेव मन्त्राद्यैर्धर्मविद्भिः पुरातनैः । धर्मः प्रोक्तोऽस्ति न त्वन्यैस्ततो वाच्यो विचार्य सः ॥३२॥ देशाचारं कुलाचारं ग्रामाचारं विबुध्य च । शास्त्राचारः प्रवक्तव्यः सहसा न तु कर्हिचित् ॥३३॥ पर्षदुक्तप्रकारेण पातकी व्रतमाचरेत् । तेनैव हि भवेच्छुद्धस्त्वन्यथा नरकं व्रजेत् ॥३४॥ रहस्य पापकर्मा तु शास्त्रं दृष्ट्वा स्वयं बुधः । यथोक्त निष्कृतिं कुर्यादन्यस्त्वापृच्छ्य सद्बुधम् ॥३५॥ तत्राऽऽदितस्ते महतामघानां तेषां समानां च यथार्षशास्त्रम् । वदाम्यहं निष्कृतिमत्र शक्त्या नृभिर्विधेयां द्विजवर्य ! सुज्ञैः ॥३६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे प्रायश्चित्तविधौ पर्षन्निरू पणनामा चतुश्चत्वारिंशोऽध्यायः ॥४४॥

अथ पञ्चचत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

ब्राह्मणो ब्राह्मणं हन्याद्यद्यकामात्तदा स्वयम् । द्वादशाब्दान्प्रकुर्वीत व्रतं पापापनुत्तये ॥१॥ धृत्वा कपालं शिरसः स्वहतस्य द्विजन्मनः । अन्यस्य तदप्राप्तौ चिह्नार्थं स्वकरे पुनः ॥२॥ द्वितीयेऽन्यत्कपालं च दण्डाग्रारोपितं करे । शरावं मृण्मयं खण्डं भिक्षार्थे लोहितं ददत् ॥३॥ वसेद्वने कुटीं कृत्वा ग्रामाद्वा बर्हिरेकलः । वृक्षमूलेऽथवा बालवासाः सर्वहिते रतः ॥४॥ वन्यैः फलादिभिर्जीवेद् ग्रामाद्वा भैक्षमाहरेत् । अकल्पितान् सप्त गृहान् याचेत स्वं कर्म वेदयन् ॥५॥ भुञ्जीत स्थानमागत्य सकृदेव जितेन्द्रियः । पालयेद् ब्रह्मचर्यं च स्वधर्मस्थो जटाधरः ॥६॥ नित्यं शीतोदके स्नायाद् गच्छेत्तीर्थानि शुद्धये । सर्वत्रावेदयेत्कर्म पूर्णे काले विशुद्ध्यति ॥७॥ चोरव्याघ्रादितो रक्षन् विप्रं गा वा म्रियेत् चेत् । जीवेद्वा

assembly should take local customs and traditions of a clan into consideration. A sinner is redeemed from his sin if he undertakes atonement prescribed by an assembly; otherwise, he is consigned to hell. A sinner may decide upon atonement himself if he is a scholar and pious. All other sinners should approach a scholar Brahmin for atonement for his sin. O Vipra! I am about to narrate to you atonement for various sins starting with MahaPaaps that are attested by the scriptures. The wise persons should undertake a suitable atonement for their benevolence."

Thus ends the 44th Chapter of the Satsangi Jeevan.

CHAPTER 45

Bhagwan Shree Narayanmuni said, "O Vipra! A Brahmin should atone for twelve years for inadvertently killing a Brahmin. He should tie the skull or cranium of the slain Brahmin - or skull of any other Brahmin in its absence - on top of his wooden staff and hold another skull in his hand to denote his status as a murderer of a Brahmin. He should live at the outskirts of a village wearing only a blanket and seek alms from the households of the village holding a broken begging bowl made of red clay. He may build a hut or live in open under a tree. He may survive on the fruits and roots from the wild or seek alms from the homes of villagers. He must reveal his sin to the householders whilst seeking alms and he must not visit more than seven homes a day. He must eat only once a day, control his mind and senses, observe his normal Dharma besides a strict Brahamcharya and must not cut his hair or shave. He should bath with cold water. He should visit as many shrines as possible whilst openly declaring his sin. He becomes free from the sin of Brahmhatya after the passage of twelve years. He is immediately redeemed from his sin if he is killed by robbers, wild animals or in a course of protecting the Brahmins or cows. O Vipra! He is redeemed from his sin if he joins a king and Brahmins on a ritual bath at the conclusion of an Ashvamedh Yagna after owning up his sin publicly in their presence. If he diligently serves a cow or a Brahmin suffering from an acute disease and manages to cure them, he is redeemed from the sin immediately; he need not carry out the rest of the atonement. He becomes free from his sin forever if he dies after starting the atonement. The one who shows mercy or compassion towards a killer of a Brahmin must undertake similar atonement for nine years. Similarly an assistant in his crime and approver of his crime should

सोऽप्यपूर्णस्वद्वादशाब्दोऽपि शुद्ध्यति ॥८॥ कस्यापि वाजिमेधान्ते नृपभूदेवसङ्गमे । एनो निवेद्यावभृथे स्नात्वाप्याशु विशुद्ध्यति ॥९॥ तीव्ररोगं द्विजं गां वा प्रारब्धद्वादशाब्दिकः । नीरोगमौषधैः कुर्याद्भुक्ताब्दैः सोऽपि शुद्ध्यति ॥१०॥ प्रायश्चित्ते समारब्धे कर्ता यदि विपद्यते । पूतस्तदहरेवासाविह लोके परत्र च ॥११॥ पाप्यनुग्राहकः कुर्यात्पादन्यूनं तु तद्व्रतम् । प्रयोजकोऽर्धं कुर्वीतानुमन्ता सार्धपादकम् ॥१२॥ प्रोत्साहकादिभिः कार्यमेकपादं व्रतं त्विदम् । वचसा चेच्चरेत्पापं पादार्धं व्रतमाचरेत् ॥१३॥ मनसा चेद्ब्रह्महत्यां यः कुर्यात्सोऽप्युपावसेत् । दिनानि द्वादश ततः पञ्चगव्येन शुद्ध्यति ॥१४॥ तिरस्कृतो यदा विप्रो गृहक्षेत्रादिकारणात् । क्रोधादात्मानमाहत्य निर्गुणोऽपि म्रियेत चेत् ॥१५॥ कृच्छ्रं वर्षत्रयं कुर्यात्प्रतिलोमां सरस्वतीम् । गच्छेद्वात्मविशुद्ध्यर्थं निमित्ती स्यात्ततः शुचिः ॥१६॥ द्वादशाब्दमिदं तुभ्यं यत्प्रायश्चित्तमीरितम् । विप्रे तन्निर्गुणे ज्ञेयं सगुणे द्विगुणं चरेत् ॥१७॥ अशक्तो द्विगुणं कर्तुं कृत्वाऽऽद्य द्वादशाब्दिकम् । अन्यार्थं गोसहस्रं तु पात्रेभ्यः प्रतिपादयेत् ॥१८॥ ब्राह्मणं क्षत्रियो हन्याद्वैश्यो वा यद्यकामतः । आद्यस्तु द्विगुणं विप्रात्त्रिगुणं त्वपरश्चरेत् ॥१९॥ प्रायश्चित्तं गृहस्थेभ्यो द्विगुणं ब्रह्मचारिणाम् । त्रिगुणं तु वनस्थानां यतीनां तच्चतुर्गुणम् ॥२०॥ गुरू णामध्यधिक्षेपो नास्तिक्याद्वेदनिन्दनम् । असच्छास्त्रविनोदाद्यैरधीत निगमत्यजिः ॥२१॥ राज्ञो मूर्धाभिषिक्तस्य दीक्षितस्य च यो वधः । गर्भिण्याः सवनस्था याश्चात्रेय्या घातनं तथा ॥२२॥ गर्भघातश्चौषधाद्यैः शरणागतघातनम् । पातकानीति विद्धि त्वं ब्रह्महत्यासमानि हि ॥२३॥ महापापेषु यत्प्रोक्तं तदर्धं तु समे भवेत् । सुरापानस्य कथये प्रायश्चितमतः परम् ॥२४॥ ब्राह्मणः क्षत्रियो वैश्यः सुरां पिबति चेत्सकृत् । अकामतः स तु पुमानार्द्रवासा द्विजान्तिके ॥२५॥ लौहे पात्रे वह्निवर्णां सुरां कृत्वा पिबेत्स्वयम् । तेनैव पात्रेण ततो मृतः शुद्धिमवाप्नुयात् ॥२६॥ अथवा द्वादशैवाब्दान् पूर्ववद् व्रतमाचरेत् । सुराचिह्नं ध्वजं हस्ते पानपात्रं च धारयेत् ॥२७॥ अन्यत्तु पूर्ववत्सर्वं कुर्यात्तीर्थान्यनेकशः । पूर्णे काले ततः शुद्ध्येत्पुनः संस्कारकर्मणा ॥२८॥ भ्रमादुदकबुद्धया चेत्सुरापानं कृतं तदा । छर्दित्वा तां व्रतं कुर्यात्त्रैवार्षिकमघापहम् ॥२९॥ यद्यज्ञानात्पिबेद्विप्रो द्विजातिर्वा सुरां पुनः । संस्कारकरणाच्छुद्धिरिति प्राह पराशरः ॥३०॥ प्रत्यहं भक्षयेद्रात्रौ पिण्याकं वा कणान् सकृत् । पञ्चगव्यं पिबेत्प्रातस्ततः शुद्धिमवाप्नुयात् ॥३१॥

atone for six and four and half years respectively. A person, who encourages, provides a weapon, guides and shelters him should undertake similar atonement for three years each. Any Brahmin who even commits such a heinous crime even by speech - vows to kill or declare his intention to kill - must undertake the same atonement for a year and a half. A Brahmin thinking of killing another Brahmin must fast for twelve consecutive days and eat Panchgavya following the fast. A Brahmin must undertake Kruchh Vrat for three years or walk from the ocean to the source of River Saraswati if any Brahmin, even an uneducated, commits suicide following his insults or taunts. O Vipra! Atonement prescribed for twelve years is for killing an ordinary uneducated Brahmin. One must perform double the atonement prescribed for killing a scholar and virtuous Brahmin. Anybody unable to undertake twenty four years' atonement should nonetheless perform the prescribed atonement for twelve years and then donate a thousand cows to the virtuous Brahmins. For the same sin of killing a Brahmin, a Kshatriya and Vaishya should undertake double and triple the atonement prescribed for a Brahmin. Similarly, a Brahamchari, Vanprasthi and Sanyasi should undergo double, triple and quadruple atonement that is prescribed for a Grahastha. O Vipra! Insulting guru, Acharya or parents, criticising the Vedas, forgetting the message of the Vedas due to lethargy, learning non Vedic scriptures, killing an enthroned or coroneted king, killing someone who has commenced a Yagna, a pregnant or menstruating woman, foetus, wife of an Agnihotri and someone who has taken refuge are Patak sins, slightly lesser grave sins than killing a Brahmin. Half of atonement prescribed for a killing of a Brahmin should be undertaken for these sins"

Swami Shree Sahajanandji Maharaj continued, "O pious Brahmin! I shall now tell you atonement for drinking alcohol. A Brahmin, Kshatriya and Vaishya should drink boiling alcohol as atonement for consuming alcohol inadvertently. He is redeemed from the sin if he dies as a result. He may undertake a similar atonement of twelve years, like a killer of a Brahmin, albeit with holding a banner with a glass of alcohol and holding a pitcher in his hand. He must travel from shrine to shrine revealing his sin of consuming alcohol. He must undergo Upanayan and other Sanskars at the end of

औषधे केन चिद्दत्ता पीता ज्ञाता सुरा यदि । सोऽपि चान्द्रायणं कुर्याद्दानं दद्याच्च शक्तितः ॥३२॥ सुरापात्रस्थितं तोयं द्विजः कश्चित्पिबेद्यदि । द्वादशाहं क्षीरश्रृतां पिबेद्ब्राह्मीं सुवर्चलाम् ॥३३॥ साक्षात्सुरायाश्चेद् गन्धमिच्छया जिघ्रति द्विजः । चरेत्सान्तपनं कृच्छ्रं प्राजापत्यमनिच्छया ॥३४॥ निषिद्धलशुनादीनां बुद्धिपूर्वं तु भक्षणम् । सत्सु कौटिल्यमुत्कर्षे स्वस्य चानृतभाषणम् ॥३५॥ सुहृद्वधः कूटसाक्ष्यं पुष्पिणीमुखचुम्बनम् । सुरापानसमानीति पातकान्युदितानि ते ॥३६॥ महापातकतुल्ये तु व्रतमर्धमुदीरितम् । वृद्धादीनां च नारीणां ज्ञातव्यः पूर्ववद्विधिः ॥३७॥ ब्राह्मणस्वामिकं स्वर्णं माषैः षोडशभिर्मतम् । त्रैवर्णिको यदि हरेत्तत्प्रायश्चित्तमुच्यते ॥३८॥ आर्द्रवासा मुक्त केशः स्तेनो मुसलमायसम् । आदाय गत्वा सदसि राज्ञ कर्म निवेदयेत् ॥३९॥ अनेनैव मुसलेनैव मां जहीति वदेत्ततः । ततो राजापि धर्मज्ञो हन्यात्तेन स्वयं सकृत् ॥४०॥ मृतः शुद्धिमवाप्नोति जीवेद्वा स शुचि र्भवेत् । अथवा द्वादशाब्दं तु व्रतं पूर्ववदाचरेत् ॥४१॥ प्रत्यक्षं चेद्धृतं स्वर्णं बलात्तर्हि करे दधत् काष्ठासिं च परोक्षे चेच्चिह्नार्थं खननं ध्वजे ॥४२॥ स्वर्णं चेदधिकं मानादूनं वा तर्हि निष्कृतौ । तारतम्यं विधातव्यमूनमूनेऽधिकेऽधिकम् ॥४३॥ यद्यापदा हरेत्स्वर्णं षडब्दं तद्व्रतं चरेत् । तीर्थानि वा भ्रमेद्विद्वांस्ततः स्तेयाद्विमुच्यते ॥४४॥ मनसा योऽप्यपहरेत्सुवर्णं ब्राह्मणस्य सः । द्वादशाहानि वाताशी भवेन्नियमवान्व्रती ॥४५॥ ब्राह्मणस्त्री मनुष्याश्वगोभूरत्नापलुञ्चनम् । कस्यापि निःक्षेपहृतिः स्वर्णस्तेयसमे उभे ॥४६॥ गुरु स्त्रीगमनं तुर्यं महापातकमुच्यते । मुख्यो गुरुः पिता तत्स्त्री सपत्नजननी मता ॥४७॥ चातुर्वर्ण्योऽपि पुरुषः सकृत्तां यदि गच्छति । तन्महापातकं तस्य प्रायश्चित्तमिदं चरेत् ॥४८॥ मुण्डयित्वा लोमकेशान् घृताभ्यक्तो दिगम्बरः । तप्तायां लोहशय्यायां सूर्मीमालिङ्ग्य चायसीम् ॥४९॥ अग्नितप्तामग्निवर्णामभिभाष्य स्वकर्म च । स्वपेन्मृतो विशुद्धेद्धि ततः कुत्सितकर्मकृत् ॥५०॥ अथवा वृषणौ छित्वा सलिङ्गौ स्वेन पाणिना । धृत्वा व्रजेन्नैर्ऋताशां पृष्ठतोऽनवलोकयन् ॥५१॥ कुड्यादिभिर्नान्तरितं वर्त्म यावदजिह्मगः । तिष्ठेत्ततश्च तत्रैव मरणान्तं ततः शुचिः ॥५२॥ द्वादशाब्दं व्रतं कुर्यादथवा पूर्ववत्करे । लिङ्गचिह्नं ध्वजं धृत्वा पूर्वे काले विशुद्धयति

twelve years of atonement. He should induce vomit to throw up any alcohol he may have consumed mistaking it for water. He should undertake the same atonement for three years, while an infirm man should atone for one year. According to Sage Parashar, a Dwij must undergo Upanayan and other Sankars again for inadvertent consumption of alcohol. He should eat a single meal of cooked broken rice and Panchgavya. A Dwij must undertake Chaandrayan Vrat and generous charity for inadvertently taking a medicine laced with alcohol. For drinking water from a goblet used for alcohol, a Dwij should drink powdered Brahmi (pennywort) in milk for twelve days. One should undertake a Santpan Kruchh Vrat or Prajapatya Vrat respectively for smelling alcohol deliberately or inadvertently. O Vipra! Eating inedible foods such as onions and garlic, conceit in front of guru and elders, telling lies to enhance his standing in society, giving false testimony and kissing a woman in her menses are Patak sins comparable to drinking alcohol and half of the prescribed atonement should be carried to be absolved from them."

Bhagwan Shree Hari continued, "O Vipra! Now I shall describe atonement for stealing gold from a Brahmin. Any Dwij stealing more than five 'Mas' (1 Mas = 0.972 gram) of gold from a Brahmin should approach an assembly of eminent persons with a wooden pestle and ask the king to hit him with it. After being hit by the pestle by the king, he is redeemed from his sin. He may undertake the atonement of twelve years as prescribed earlier if he so desires. For robbing gold directly from a Brahmin, he should hold a wooden sword in his hand and for stealing gold, he should hold a banner with a sketch of an iron crowbar in his hand and wonder in the world for twelve years revealing his sin to all and sundry. The length of atonement should vary with the quantity of gold stolen with minimum of twelve years and maximum of life. If someone commits the theft due to his poverty, atonement should be shortened to six years. A Dwij needs to fast for twelve continuous days whilst observing Brahamcharya for thinking of stealing gold from a Brahmin. Stealing servants, maids, cows, horses, land, jewellery of a Brahmin or stealing or selling someone's security or deposit are sins of slightly less gravity than stealing gold. A sinner needs to undertake half the atonement prescribed for MahaPaap of stealing gold."

॥५३॥ अत्राशक्तस्य पुंसस्तु प्रायश्चित्तं पराशरः । मुनीन्द्रः स्वल्पमप्याह देशकालानुसारतः ॥५४॥ संवत्सरं चरेत्कृच्छ्रं प्राजापत्यमथापि वा । चान्द्रायणं चरेद्वापि त्रीन्मासान्नियतेन्द्रियः ॥५५॥ मातृष्वसा पितृष्वसा पितृव्यस्त्री च मातुली । अचार्यस्त्री मित्रपत्नी सगोत्रा व्रतचारिणी ॥५६॥ श्वश्रूः प्रव्रजिता राज्ञी शिष्यस्त्र्याचार्यपुत्र्यपि । स्वसुः सखी पुष्पिणी च निक्षिप्ता शरणागता ॥५७॥ ब्राह्मणस्त्री कुमारी च धात्री चान्नप्रदायिनी । आसामन्यतमां गच्छन् गुरुतल्पग उच्यते ॥५८॥ लिङ्गस्योत्कर्तनं कार्यं व्रतं तु नववार्षिकम् । पुंसाऽनेनाज्ञानतश्चेद्व्रतं षड्वार्षिकं तदा ॥५९॥ जननी भगिनीं पुत्रीं स्नुषां गच्छति चेन्नरः । अतिपापमिदं तस्य निष्कृतिर्वह्निवेशनम् ॥६०॥ महापातकिसंसर्गो जायते यस्य वत्सरम् । भोजनासनशय्याद्यैः स महापातकी भवेत् ॥६१॥ यत्पापिनोऽस्य संसर्गस्तस्य यद्व्रतमीरितम् । तद्द्वादशाब्दं कुर्वीत ततः कालेन शुद्ध्यति ॥६२॥ संसर्गदोषः सर्वत्र पातकेष्ववगम्यताम् । पापकर्त्रुदितं कुर्यादपि तत्सङ्गभाग्व्रतम् ॥६३॥ पापि संसर्गिसंसर्गी पादोनं तद्व्रतं चरेत् । एतत्क्रमेण बोद्धव्यं तारतम्यं च सङ्गिषु ॥६४॥ व्रतं जपादिसाध्यं वै नैमित्तिकमिहोच्यते । द्वादशाब्दादिकं तत्तु विद्यावद्भिर्द्विजातिभिः ॥६५॥ कर्तुं शक्यं ततः स्त्रीभिरविद्यैः पुरुषैरपि । विष्णुनाम चतुर्थ्यन्तं नमोन्तं मन्त्र उच्यताम् ॥६६॥ शूद्रोऽधिकारहीनोऽपि कालेनानेन शुद्ध्यति । दानोपवासगोविप्रशुश्रूषाभिरपि ध्रुवम् ॥६७॥ सङ्क्षेप उक्तोऽयमुदारबुद्धे ! मया महापाताकनिष्कृतादेः । मिताक्षरादेर्भवताऽवगम्यः सविस्तरोऽन्योऽस्य विधिस्तु सर्वः ॥६८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे प्रायश्चित्तनामा पञ्चचत्वारिंशोऽध्यायः ॥४५॥

Shree Narayanmuni continued, "O Shivram Vipra! The fourth MahaPaap is to have a sexual relation with guru's wife. One's father is the first guru and his stepmother is considered a wife of guru. Any person of four Varnas committing such a heinous sin must shave all his hair (including body hair) and smear Ghee all over the body. He should then embrace a red hot statuette of a woman and sleep on a heated bed until he dies. This is an appropriate atonement. Alternatively, he should cut off his genitals with testicles and walk towards southwest holding them in his hand until he comes across an obstacle such as a wall or ravine. He should remain there until his death. A person with a strong desire to remain alive may undertake atonement similar to killing a Brahmin with a banner displaying genitals for twelve years. Sage Parashar has prescribed lesser atonement for someone unable to undertake the previous three. He should undertake Kruchh Vrat or Prajapatya Vrat for one year or Chaandrayan Vrat for three months. Sexual relation with mother's or father's sister, maternal or paternal aunt, friend's wife, sister's friend, menstruating woman, a woman undergoing a Vrat, Acharya's or disciple's wife, a maiden, a woman who has taken shelter, wet nurse and guardian are called Patak Paaps and are only slightly less grave than MahaPaap of adultery with a guru's wife. A sinner should cut off his genitals or undertake atonement for nine years for committing such a sin deliberately. For committing such a sin inadvertently or under force, a sinner should atone for six years. O Brahmin! Sleeping with mother, sister, daughter or daughter-in-law is considered an AtiPaap. Only atonement for such a grave sin is to enter a pyre and immolate himself."

Shree Hari continued, "O Vipra! A person who associates (for a year) with a sinner of any of the four MahaPaap by sharing food, shelter and bed is deemed sinner of the similar MahaPaap and he should undertake the same atonement as the sinner himself. Association with sinners is always deemed a sin. The friends of an associate also need to atone for their sin of association. Atonement for such a sin should be reduced progressively depending on the second or third degree of association. The prescribed atonements of twelve years are possible to undertake and must be accompanied by the Vedic Japa. Unlearned men and women should chant 'Shree Krishnay Namah', 'Shree Narayanay Namah' or 'Shree Vaishnave Namah. Even the Shudras are redeemed from such grave sins if they undertake appropriate atonement while chanting Bhagwan's name. One should offer money to Brahmins or serve Brahmins and cows at the end of twelve years. I have described atonements for five MahaPaaps in short here. More details can be learned from the other scriptures."

Thus ends the 45th Chapter of the Satsangi Jeevan.

अथ षड्चत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

मासं चान्द्रायणेनैव पयः पानेन वा द्विज ! । उपपातकशुद्धिः स्यादिति सामान्य निर्णयः ॥१॥ उपपापानि गोहत्या व्रात्यता स्तेनकर्म च । अपण्य विक्रयः पारिवित्त्यं च परिवेदनम् ॥२॥ भृतकाध्यापितत्वं च भृतकाध्यापनं तथा । पारदार्यं स्त्र्यादिवधो नास्तिक्यमवकीर्णिता ॥३॥ तडागादेर्विक्रयश्च हीनयोनिनिषेवणम् । ऋणानपाक्रियादीनि सन्ति तन्निष्कृतिं ब्रुवे ॥४॥ अज्ञानाद्दुर्बलां वृद्धां गां हन्याद्यदि वाडवः । लकुटेनाश्मना वापि सा म्रियेत च तर्हि सः ॥५॥ मासमेकं निराहारः पञ्चगव्याशनो यमी । ब्रह्मचर्यव्रती नित्ये गोसेवातत्परो भवेत् ॥६॥ स्नायात्त्रिषवणं धीरोऽनुव्रजेद्वनगां च गाम् । निरुपानद्यत्र यत्र सा गच्छेत्तामवारयन् ॥७॥ तिष्ठेत्स्थितायां तस्यां च चलितायां चलेदथ । निषण्णायां निषीदेत्स सहेतोष्ण हिमानिलान् ॥८॥ सायं गोष्ठे तत्समीपे शयीतानास्तृते व्रती । एवं प्रतिदिनं कुर्यान्मासं सन्नियतेन्द्रियः ॥९॥ चौरव्याघ्रादिभीतां गामातुरां च गदैरपि । पतितां पङ्क लग्नां वा प्राणैरपि विमोक्षयेत् ॥१०॥ आत्मनो यदि वान्येषां गृहे क्षेत्रे खलेऽथवा । भक्षयन्तीं न कथयेत्पिबन्तमपि वत्सकम् ॥११॥ मासान्ते पात्रविप्राय धेनुं दद्याद्यथाविधि । हेमशृङ्गीं रू प्यखुरां सवत्सां कांस्यदोहनाम् ॥१२॥ ताम्रपृष्ठां सुशीलां च सवस्त्रां रत्नलोचनाम् । मूल्यक्रीतां तथा गृष्टीं सुरू पां च पयस्विनीम् ॥१३॥ ततश्च दक्षिणां दद्याद्वित्तशाढ्यविवर्जितः । तर्पयित्वा ततो विप्रान् शुचिः स्यात्तदनुज्ञया ॥१४॥ श्रोत्रियस्य गुणवतीं यदि गां हन्ति हेतिना ।

CHAPTER 46

Shree Narayanmuni said, "O Shivram Vipra! Undertaking a Chaandrayan Vrat or surviving only on milk for one month is generally accepted as an appropriate atonement for UpaPaaps. Killing a cow, not undergoing Upanayan Sanskar in time, stealing, trading in fruits and flowers, a younger brother marrying before his elder brother, employing a teacher to learn, adultery, killing a woman, atheism, a Brahamchari having sexual relationship with a woman, selling lakes or wells, having sex with a woman of a lower Varna, not repaying debts are some of the UpaPaaps. I shall now reveal their atonements. A Brahmin should eat Panchgavya only for a month whilst observing his Dharmas, such as non-violence and Brahamcharya, if a cow dies after hitting her. He should walk barefoot behind a wondering cow; stop where the cow stops, sits when the cow sits without hindering her progress or trying to divert her home. He should sleep on the floor in a cowshed near the cow. He should continue this for one month. He should defend the cow from wild animals, lead her out of quagmire and serve her during her illness. He should not inform anybody if the cow is grazing in someone's field or if her calf is sucking her milk. After the end of one month, he should donate a cow whose hooves are covered in silver and horns are encased in gold along with her young calf to a deserving Brahmin. Besides, he should satisfy the Brahmins with generous Dakshinas. However, if the cow is killed by a weapon or she belonged to a scholar Brahmin, the same atonement must be carried out for three years. Additionally, he should wear the hide of the dead cow and spend three years seeking alms before he is redeemed from his sin. For cutting of her tail, breaking her horns, teeth or bones, a Brahmin should repent for fifteen days as prescribed earlier. One is not guilty of killing a cow if she dies by lightning, fire or due to a collapsing wall. The above mentioned atonement is for a Brahmin; a Kshatriya, Vaishya and Shudra should undergo atonement for nine, six and three months respectively."

Shree Hari continued, "O Vipra! A Brahmin who does not undergo Upanayan Sanskar in time is called 'Vratya'. If he fails to undergo Upanayan Sanskar by the age of sixteen, he should eat Sathvo for two months, followed by taking only milk for the next month, followed by eating yoghurt mixed in hot milk for fifteen days, followed by taking only Ghee for the next eight days, followed by eating whatever he gets without asking for it, followed by drinking water only for the next three days after which he should fast for a day. He must still undergo Upanayan Sanskar before he is redeemed from his sin. I shall now prescribe atonement for the next UpaPaap - stealing. A Brahmin

तदा वर्षत्रयं कुर्याद्व्रतमेतत्तु भैक्षभुक् ॥१५॥ आर्द्रं हताया गोश्चर्म प्रावृत्य स्वख्यापयन् स्वकम् । दुष्कर्म च ततः शुद्ध्येत्काले पूर्णे स गोवधात् ॥१६॥ अस्थिभङ्गं गवां कृत्वा लाङ्गूलछेदनं च वा । पाटनं दन्तश्रृङ्गाणां मासार्धं तु व्रतं चरेत् ॥१७॥ विद्युत्पाताग्निदाहाभ्यां कुड्यपाता दिभिस्तथा । गोभिर्विपत्तिं प्राप्ताभिर्न दोषो विद्यते नृणाम् ॥१८॥ प्रायश्चित्तमिदं ज्ञेयं पूर्णमेव द्विजस्य तु । पादोनं क्षत्रियस्यार्धं तदर्धं चान्ययो क्रमात् ॥१९॥ संस्काररहितो विप्रो व्रात्य इत्युच्यते स चेत् । गौणे कालेऽपि नो कुर्यात् संस्कारं तर्हि शुद्धये ॥२०॥ वर्तेत यावकेन द्वौ मासौ मासं पयोव्रती । आमिक्षाशी भवेत्पक्षमष्टरात्रं घृताशनः ॥२१॥ अयाचितेन षड्रात्रं वर्तेतादिभर्दिनत्रयम् । अहोरात्रं चोपवसेत्संस्कारेण ततः शुचिः ॥२२॥ पातकं स्तेयमस्त्यन्यत्तत्र विप्रगृहाद्यदि । विप्रो हरति धान्यं वा हेमाद्यन्यद्धनं तदा ॥२३॥ कृच्छ्रव्रतानि कुर्वीत शुचिर्नियमतत्परः । एकाब्दं स ततः शुद्ध्येद्ब्रह्मचर्यं च पालयन् ॥२४॥ क्षत्रविटशूद्रगेहेभ्यो हरेत्तु यदि वा द्विजः । विप्रादर्धं तदर्धं च तदर्धं च व्रतं चरेत् ॥२५॥ रत्नधातुधान्यपशुतृणकाष्ठादि यो हरेत् । प्रायश्चित्तं तत्र कल्प्यं तत्तन्मूल्यानुसारतः ॥२६॥ सकृद्भोजनपर्याप्तधान्येन सममूल्यकम् । द्रव्यं हृत्वा तूपवसेत्पञ्चगव्याशनः शुचिः ॥२७॥ एकाहोरात्रमथ चेत्पूर्वस्माद्द्विगुणं हृतम् । तदा दिनद्वयं कुर्यादुपवासं ततः शुचिः ॥२८॥ एतत्क्रमेण बोद्धव्यं यथा स्तेयं तथा व्रतम् । आदौ तत्स्वामिने दद्याद्धृतं पश्चाद्व्रतं चरेत् ॥२९॥ नैरन्तर्येण कुर्वीत यथाशक्ति पुनः पुनः । कृच्छ्रव्रतानि यावत्स्यात्प्रायश्चित्तादिनावधिः ॥३०॥ यो यस्यापहरेद्भूमिं हेम गामश्वमेव वा । स तं यत्नात्प्रसाद्यापि तदुक्तः शुद्धिमाप्नुयात् ॥३१॥ आख्याय भूपतिं वापि तेन संशोधितः शुचिः । द्रव्यदण्डाद्विमुक्तो वा तपसा वा शुचिर्भवेत् ॥३२॥ विक्रीणीत यदा विप्रोऽपण्यं पक्वान्नमेव च । गुडं तिलं पुष्पफलं सौम्य कृच्छ्रं तदाचरेत् ॥३३॥ लाक्षालवणतैलानि पयोदधिघृतानि च । विक्रीत्वा चर्मवासश्च द्विजश्चान्द्रायणं

should undertake Kruchh Vrat for a year whilst observing an appropriate Brahamcharya if he steals money, grains or other valuables except gold from a Brahmin. Atonement should last for six, three or one and a half months respectively if he steals from a Kshatriya, Vaishya or Shudra. The severity and length of repentance undertaken should be in proportion of the value of the stolen goods, be that grain, ornaments, cattle or anything else. For stealing food just enough for a single meal, he should consume Panchgavya for one day and night. For stealing double that amount, he should observe fast (consuming Panchgavya only) for two days. The repentance should be increased in proportion to the value of the stolen goods. O Vipra! It is very important that the stolen goods must be returned to its rightful owner and a clemency sought from the owner prior to undertaking atonement. A sinner is redeemed from the sin of stealing only when the goods are returned to the owner and he has pardoned the thief. Alternatively, a thief is redeemed from his sin if the king metes out punishment or pardon or by undergoing appropriate religious austerity. For selling cooked food, jaggery, sesame seeds, fruits or flowers, a Brahmin should undertake a Saumya Kruchh Vrat, while for selling salt, oil, milk, yoghurt, Ghee, lac or leather goods, he should undertake a Chaandrayan Vrat as a repentance. He should undertake a Trupt Kruchh Vrat for trading in sea shells, tree resins such as asafoetida and Google, bones, horns, tusks, bamboo and items made from bamboo, clay or items made of clay such as pots and lamps, etc. In case a younger brother marries before his elder brother, a younger one is called 'Parivetta' and the older one is called 'Parivedan'. An elder brother is called 'Parivitt' if he marries after his younger brother. Both, a Parivitt (elder) and Parivetta (younger) brothers should undertake Prajapatya Kruchh Vrat for a year whilst seeking alms from other households. If a Brahmin employs a teacher to learn from him, he should atone by drinking hot milk laced with Brahmi (Indian pennywort) for one and a half month."

Bhagwan Shree Sahajanand Swami continued, "O Shivram! Atonement for the sin of adultery committed by a Kshatriya with a Brahmin is same as committing adultery with a wife of a guru. A Brahmin man should beg for alms for three years for committing adultery with a Brahmin woman. For committing adultery with a Kshatriya and Vaishya woman, he should atone similarly for two and one year respectively. For the duration of the period of repentance, he should observe strict Brahamcharya and perform Japa of Bhagwan's name. Undergoing religious austerity is the prime requirement of any

चरेत् ॥३४॥ अथो मनःशिलाशुक्तिगुग्गुल्वञ्जनगैरिकान् । हिङ्गूर्णाधेनुशृङ्गाश्मशस्त्रास्थिनखरान् गृहम् ॥३५॥ मणिमुक्ताप्रवालांश्च वेणुवैणवमृन्मयान् । विक्रीत्वा च भुवं विप्रस्तप्तकृच्छ्रं व्रतं चरेत् ॥३६॥ सोदरे तिष्ठति ज्येष्ठेऽनुजस्य स्त्र्यग्निसङ्ग्रहः । परिवेदनमित्युक्तं परिवेताचसोऽनुजः ॥३७॥ कनियसि तथा भूतेज्येष्ठस्य स्त्र्यग्निसङ्ग्रहः । पारिवित्त्यं स तु ज्येष्ठः परिवित्तिरिहोदितः ॥३८॥ तावुभौ वत्सरं विप्रगेहेषु कृतभैक्षकौ । प्राजापत्येन कृच्छ्रेण ततः शुद्धिमवाप्नुतः ॥३९॥ पणं कृत्वा पाठयति यो यः पठति तावुभौ । ब्राह्मीं सुवर्चलां पीत्वा सार्धमासं च शुद्ध्यतः ॥४०॥ पारदार्ये तु विप्रासु विज्ञेयं गुरुतल्पवत् । कामतो ब्राह्मणो विप्रां यदीषद्व्यभिचारिणीम् ॥४१॥ गच्छेत्त्रैवार्षिकं कुर्याद्व्रतं तु ब्रह्मचर्ययुक् । विप्रश्च क्षत्रियां गत्वा व्रतं द्वैवार्षिकं चरेत् ॥४२॥ तपश्चर्या व्रते मुख्या ज्ञेया सर्वत्र सत्तम ! । तपोनिश्चयसंयुक्तं प्रायश्चित्तं यतो मतम् ॥४३॥ सकृद्गमेऽपि चेद्गर्भो जायते तर्हि तु व्रतम् । कर्तव्यं द्विगुणं सर्वैः सर्वत्राघप्रशान्तये ॥४४॥ वैश्यां गत्वा ब्राह्मणस्तु व्रतमब्दं समाचरेत् । सगोत्रादिषु सर्वेषां पापं तु गुरुतल्पवत् ॥४५॥ शूद्रीं गच्छन् विप्रो व्रतं षाण्मासिकं चरेत् । तस्यां गर्भोद्भवे कुर्याद्व्रतं त्रैवार्षिकं तु सः ॥४६॥ क्षत्रियः क्षत्रियां वैश्यां शूद्रीं गच्छन् क्रमाद्व्रतम् । द्विवार्षिकं वार्षिकं च षाण्मासिकमथा चरेत् ॥४७॥ वैश्यो वैश्यां तथा शूद्रीं गत्वा पूर्ववदाचरेत् । षाण्मासिकं तथा शूद्रः शूद्रीं गत्वा व्रतं चरेत् ॥४८॥ प्रातिलोम्यव्यवाये तु यावज्जीवं तपो मतम् । ब्राह्मणी गमने त्वेते प्रविशेयुर्हुताशनम् ॥४९॥ विप्रो मोहाद्यदा गच्छेदन्त्यजां व्यभिचारिणीम् । सकृदेव तदा त्वेष कुर्याच्चान्द्रायणद्वयम् ॥५०॥ स्त्रीणां सवर्णानुलोमव्यवायेऽपि व्रतं मतम् । त्रैवाषिकादिकं सर्वं पुरुषस्येव गम्यताम् ॥५१॥ अशक्तानां तु नारीणां व्रतं चान्द्रायणं मतम् । कृच्छ्राणि च यथाशक्ति व्यवायस्य विशोधनम् ॥५२॥ अशक्तानां तथा पुंसां पारदार्यविशोधनम् । चान्द्रायणव्रतेनेति पराशरऋषिर्जगौ ॥५३॥ चण्डालयवनम्लेच्छभुक्ता नार्यपि या सकृत् । तदन्नभुग्वा प्रविशेत्सा प्रदीप्ते हुताशने ॥५४॥ अथाकामाद्धन्ति विप्रां यदीषद् व्यभिचारिणीम् । तदा तु ब्राह्मणः कुर्यात्कृच्छ्रमब्दं समाहितः ॥५५॥ हत्वा च क्षत्रियां वैश्यां शूद्रां च व्यभिचारिणीम् । षाण्मासिकं तदर्धं च तदर्धं च व्रतं चरेत् ॥५६॥ गुणवत्यश्च ता यर्हि हतास्तर्हि क्रमाद् व्रतम् । द्वादशाब्दं षडब्दं च

repentance. All sinners of adultery should undertake double the repentance if the sexual contact results in a pregnancy. As explained earlier, a sin of committing adultery with a close relative is akin to adultery committed with a guru's wife. A Brahmin should atone for six months for committing adultery with a Shudra woman; however, if it results in a pregnancy, atonement should last for three years. A Kshatriya should repent for two years, one year and six months respectively for committing adultery with a Kshatriya, Vaishya or Shudra woman. A Vaishya male should atone for twelve and six months for committing adultery with a Vaishya and a Shudra woman whilst a Shudra should atone for six months for committing adultery with a woman of his own Varna. A Vaishya committing adultery with a Kshatriya or a Shudra committing adultery with a Vaishya or a Kshatriya should undertake the similar atonement for the rest of their lives. Only repentance available to any Shudra, Vaishya or Kshatriya male committing adultery with a Brahmin woman is to enter the pyre and immolate himself. A Brahmin committing adultery with a woman lower than a Shudra should undertake two Chaandrayan Vrats as atonement. O Vipra! A woman committing adultery has to undertake the same atonement prescribed for a male in all circumstances. According to Sage Parashar, men and women unable to undertake such a severe atonement should undertake Chaandrayan or Prajapaty Kruchh Vrats for redemption from their sins of adultery. A woman committing adultery with a Chandal or a Muslim or eating their food should immolate herself. A Brahmin killing an adulterous Brahmin, Kshatriya, Vaishya or Shudra woman must undertake Kruchh Vrat for twelve, six, three and one and half months respectively. However, he should undertake the same atonement for twelve, six, three and one and a half years for killing a virtuous and faithful woman. A Brahmin should undertake similar atonement to killing an ordinary Kshatriya, Vaishya and Shudra male for three years, one year and six months for killing. This atonement should be extended to eight, six and three years for killing a virtuous man of the three lower Varnas."

Shree Hari continued, "O virtuous Brahmin! A Brahmin should donate five bullocks to a deserving Brahmin for inadvertent killing of an elephant; a two years old male calf in lieu of killing a parrot; one bullock for killing a donkey, goat or sheep; a three year old bullock for killing a heron and a cow for killing a swan, kite, monkey, tiger, peacock,

त्र्यब्दमब्दार्धमाचरेत् ॥५७॥ तथा निर्गुणक्षत्रादिवधे सकृदकामतः । ब्रह्महत्याव्रतं कुर्यात् त्र्यब्दमब्दं तदर्धकम् ॥५८॥ क्षत्रादिके गुणवतित्वष्ट षट् त्रीणि च द्विज ! । वर्षाण्येतद् व्रतं कुर्यात्ततः शुद्ध्यति पातकात् ॥५९॥ गजे वृषाः पञ्च नीलाः शुके वत्सो द्विहायनः । स्वराजमेषेषु वृषो देयः क्रौञ्चे त्रिहायनः ॥६०॥ हंसश्येनकपिक्रव्याज्जलस्थलशिखण्डिनः । भासं हत्वा च दद्याद् गामक्रव्यादस्तु वत्सिकाम् ॥६१॥ सर्पे हते लोह दण्डो दातव्यो ब्राह्मणाय च । पण्डके मृगपक्ष्यादौ हते तु त्रपुसीसकम् ॥६२॥ कोले घृतघटो देय उष्ट्रो गुञ्जा हयेंऽशुकम् । तित्तिरौ तु तिलद्रोणो गजादीनामशक्नुवन् ॥६३॥ दानं दातुं चरेत्कृच्छ्रमेकैकस्य विशुद्धये । तत्राद्ये पञ्चगव्याशी दिने चोपवसेत्परे ॥६४॥ मार्जार गोधानकुलमण्डूकांश्च पतत्रिणः । हत्वा त्र्यहं पिबेत्क्षीरं पादकृच्छ्रं तु वाचरेत् ॥६५॥ फलपुष्पान्नरसानस्थिजन्तु निपातने । प्रायश्चित्तं प्रकर्तव्यं प्राणायामो घृताशनम् ॥६६॥ फलदानां तु वृक्षाणां छेदने जप्यमृक्शतम् । गुल्मवल्लिलतानां च पुष्पितानां च वीरुधाम् ॥६७॥ चैत्यश्मशानसीमासु पुण्यस्थाने सुरालये । जातद्रुमाणां द्विगुणं तपश्च ख्यातशाखिनः ॥६८॥ रैतसः पातनं कृत्वा कृत्वा चानृतभाषणम् । सहस्रं तु जपेद्देव्याश्चापल्यं पाणिवाक्पदाम् ॥६९॥ सकृन्नासिक्यभावेन कृते वेदस्य निन्दने । प्रायश्चित्तं प्रकुर्वीत प्राजापत्यं स्वशुद्धये ॥७०॥ ब्रह्मचारी स्त्रियं गच्छेदवकीर्णी स चेत्सकृत् । तदा काणखरेणाग्नौ लौकिके निर्ऋतिं यजेत् ॥७१॥ रात्रौ चतुष्पथेऽरण्ये व्रतं कुर्यात्ततः परम् । ऊर्ध्वबालं तदजिनं परिधाय वने वसेत् ॥७२॥ ग्रामे सप्त गृहान् भिक्षेत् धृतलोहितपात्रकः । स तद्भुञ्जीतैकवारं स्नायात्त्रिषवणं यमी ॥७३॥ सा स्त्री चेद् ब्राह्मणी तर्हि त्रीणि वर्षाणि तच्चरेत् । क्षत्रिया यदि वैश्या वा द्वे चैकं वर्षमाचरेत् ॥७४॥ शूद्रीं गत्वा तु पतितोऽग्निप्रवेशेन शुद्ध्यति । पातितं चेत्स्वयं रेतो यागमात्रं तदाचरेत् ॥७५॥ स्वप्ने रेतः स्कन्दने तु स्नात्वाभ्यर्च्य दिवाकरम् । गायत्र्यष्टशतं जप्त्वा ह्युपवासेन शुद्ध्यति ॥७६॥ अयं यागो ब्रह्मचर्ये ज्ञेयश्चान्द्रायणादिषु । व्रतेषु नारीगमने गृहीणामपि शुद्धये ॥७७॥ वानप्रस्थैश्च यतिभिर्ब्रह्मचर्यस्य

deer or similar animals. For killing a serpent with a stick, a Brahmin should be beaten up with an iron rod. He should donate a pitcher full of Ghee for killing a boar or a pig; gold equivalent to the weight of a small berry for killing a camel; clothes for killing a horse; a generous amount of sesame seeds for killing birds such as partridges. A person unable to donate the aforementioned things as atonement for killing birds and animals should undertake a Kruchh Vrat for five days. He should eat Panchgavya the first, third and fifth days and fast on the second and fourth days. For killing animals such as cats, frogs, iguana and mongoose or birds such as an owl or a crow, he should take only milk for the next five days or undertake Paad Kruchh Vrat for the repentance. For killing minute insects, one should perform Pranayams and eat Ghee instead of the next meal. One must chant Bhagwan's name for ten thousand times for cutting fruiting trees such as mango, flowering shrubs or climbing ivies. For cutting trees in crematoriums, places of pilgrimage, temples or naturally holy trees such as Peepal, one needs to double the earlier atonement. One should chant the Gayatri hymn for one thousand times after accidental ejaculation and losing control of his tongue (cussing or swearing) or limbs (hitting or beating). A sinner who criticises the Vedas should atone by undertaking a Prajapatya Vrat."

Bhagwan Narayanmuni continued, "O Vipra! A Brahamchari is called 'Avikirni' after having a sex with a woman. Such a Brahamchari should go in a jungle in the middle of night and perform a Nairuti Yagna at a crossroad. He should dwell in a forest wearing a hide of a donkey. He should come into the village only to seek alms. He should seek alms in a metal bowl from seven random households. He should observe Brahamcharya strictly (as not to deviate again) whilst performing his daily routines such as Sandhya thrice a day. He should continue such a Vrat for three, two or one year for his sin of having sex with a Brahmin, Kshatriya and Vaishya female. Self-immolation is the only repentance open to a Brahamchari having sex with a Shudra woman. He should perform Nairuti Yagna without the rest of the Vrat for masturbating. A Brahamchari should have a bath, chant the Gayatri hymn for eight hundred times and fast for a day for ejaculating semen during a dream. O Vipra! A Grahastha should undertake Chaandrayan or Prajapatya Vrats if he has sex with his wife on the days when it is proscribed to have sex such as on the days of Vrats. If Vanprasthi or Sanyasi

विप्लवे । व्रतमेतत्प्रकर्तव्यं पाराकत्रय संयुतम् ॥७८॥ एतत्कर्तुमशक्तास्तु ब्रह्मचार्यादयोऽखिलाः । यावज्जीवं तपः कुर्युः स्मरन्तो हृदये हरिम् ॥७९॥ उदपानारामपुण्य सुतदारात्मविक्रये । संवत्सरं व्रतं कुर्याद्भिक्षाशी तीर्थसेवकः ॥८०॥ पशुवेश्याभिगमने प्राजापत्यं विधीयते । तेनैव मुच्यते पापाद्धीनयोनिनिषेवणात् ॥८१॥ लौकिकं वैदिकं चर्णं यत्तोयरनपाक्रिया । स्वशक्त्याऽथ विनाऽऽपत्तिमग्नित्यागः प्रमादतः ॥८२॥ निषिद्धवृद्धिजीवित्वं लवणोत्पादनं तथा । निन्दितार्थोपजीवित्वमयाज्यानां च याजनम् ॥८३॥ पितृमातृ सुतत्यागः कन्यासन्दूषणं तथा । अन्यशास्त्रादिषु प्रीत्या स्वाध्यायस्य विसर्जनम् ॥८४॥ कौटिल्यं व्रतलोपश्च स्वार्थं पाकपरिक्रिया । मद्यपस्त्री सेवनं च स्त्र्योषधिभ्यां च जीवनम् ॥८५॥ हिंस्रयन्त्रविधानं चाष्टादश व्यसनानि च । शूद्रप्रेष्यं हीनसख्यमसच्छास्त्रविनोदनम् ॥८६॥ आकरेष्वधिकारित्वं नित्यकर्मविवर्जनम् । अनाश्रमस्थितिः पुंसि मैथुन्यं दुष्प्रतिग्रहः ॥८७॥ एतेषामुपपापानां प्रत्येकं शान्तये द्विजः । व्रतं त्रैमासिकं कुर्याद्यमैश्च नियमैर्युतः ॥८८॥ ब्रह्मचर्यं दया क्षान्तिर्दानं सत्यमकल्कता । अहिंसाऽस्तेयमाधुर्ये दमश्चेति यमाः स्मृताः ॥८९॥ स्नानमौनोपवासेज्यास्वाध्यायोपस्थनिग्रहाः । नियमा गुरुशुश्रूषा शौचाक्रोधाप्रमादताः ॥९०॥ यावकं भक्षयेन्मासं द्वौ मासौ च जितेन्द्रियः । शाकं हविष्यं वाऽश्नीयान्मितं तद्भिक्षितं सकृत् ॥९१॥ अशक्तेन तु कर्तव्यं मासं चान्द्रायणव्रतम् । कृष्णमन्त्रजपोपेतं सर्वपातकनाशनम् ॥९२॥ तपो विना नैव भवेन्नराणां पापस्य नाशः खलु विप्रवर्य ! । अघस्य यस्यात्र न निष्कृतं नरः करोति तद्व्युष्टिममुत्र भुङ्क्ते ॥९३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे प्रायचित्तविधौ उपपातकप्रायश्चित्तनिरू पणनामा षट्चत्वारिंशोऽध्यायः ॥४६॥

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transgress from their Brahamcharya Vrat, they should atone by undertaking three Parak Vrats. A Brahamchari should constantly reminiscence Bhagwan in his heart for the rest of his life if he is unable to undertake proper repentance for lapse of his Brahamcharya."

Shree Hari continued, "O Vipra! Anyone selling wells, lakes, gardens, his Punyas, wife, children of his own body should travel from shrine to shrine seeking alms for a period of one year. He should undertake a Prajapatya Kruchh Vrat as atonement for the sin of visiting a prostitute. Not returning a debt despite being able to, not to keep marriage fire alive due to lethargy, to earn a livelihood by means proscribed in the scriptures, performing Yagna on behalf of Shudras or others prohibited people, to abandon parents or children, abandoning the study of scriptures, cooking for self without offering it to Bhagwan, hypocrisy, missing or not observing Vrats, earning a livelihood from an immoral trade, keeping a wife despite she being a drunkard, trading in intoxicating medicines, making or selling weapons, serving a Shudra in return of remuneration, eighteen vices such as gambling and deer hunting, befriending sinners, to study unethical scriptures, abandoning one's daily rituals such as Snaan and Sandhya, owning a gold mine, not belonging to any of the four Ashrams, homosexuality and receiving gifts from sinners are deemed UpaPaaps. For committing any of these sins, a Dwij should atone by observing ten Yamas and ten Niyams for three months. Brahamcharya, pity, forgiveness, charity, truthfulness, sincerity, non-violence, not coveting other's wealth, good natured and control of the senses are ten Yamas. Snaan, Maun (not speaking unnecessarily), Fasting (not eating inedible), Yag (offering sacrifice in a sacred fire), Swadhyay, abstinence, serving one's guru, cleanliness (inner and external), liveliness and patience (lack of anger) are ten Niyams. A Sanyasi, with his senses under control, should eat Sathvo only for the first month followed by two months eating only vegetables or rice and that too in a small amount and only whatever is obtained in Bhiksha. Infirm man should undertake Chaandrayan Vrat whilst chanting Bhagwan Shree Krishna's name for one month, which absolves him from all categories of UpaPaaps. O Vipra! A man is never redeemed from his sins unless he undertakes an appropriate repentance. He will indeed have to bear the consequences of his sins in the next life if he does not atone for his sins in this life."

Thus ends the 46th Chapter of the Satsangi Jeevan.

अथ सप्तचत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

एतन्न्यूनानि पापानि प्रकीर्णाख्यानि सन्ति च । प्रायश्चित्तं विनाऽमुत्र पीडयन्ति हि तान्यपि ॥१॥ द्विजो यो भक्षयेन्मांसं यज्ञशेषमपि क्वचित् । स तु चान्द्रायणेनैव शुद्धिमाप्नोति नान्यथा ॥२॥ उदक्या ब्राह्मणी स्पृष्टा प्लवेन पतितेन वा । चान्द्रायणेन शुद्धयेत्सा द्विजानां भोजनेन च ॥३॥ योऽद्यादुच्छिष्टमन्नाद्यं पीतशेषं जलं पिबेत् । आज्यं पिबेच्च वोच्छिष्टं विप्रश्चान्द्रायणं चरेत् ॥४॥ वासांसि धावतो यत्र पतन्ति जलबिन्दवः । रजकस्य शिलाङ्कं तज्जलं पीत्वैन्दवं चरेत् ॥५॥ साग्निः सन्यज्ञयज्ञान्यो न कुर्वीत द्विजाधमः । द्विजो योऽस्यान्नमश्नीयात्स कुर्यादैन्दवं व्रतम् ॥६॥ गणिका गणयोरन्नं यदन्नं बहुयाजिनाम् । महापातकिनामन्नं भुक्त्वा चान्द्रायणं चरेत् ॥७॥ दुग्धं सलवणं भुक्त्वा दधिसक्तूंस्तथा निशि । उपपातकिनामन्नं भुक्त्वापीन्दुव्रतं चरेत् ॥८॥ संस्कारान्नं च प्रेतान्नमतिनीचान्नमेव च । भुक्त्वा कुर्यात्तप्तकृच्छ्रं सूतकान्नं तथा द्विजः ॥९॥ भुक्त्वान्नं स्वैरिणीनां च तथा शय्यासनादिषु । भुक्त्वा द्विजः प्रकुर्वीत प्राजापत्यं स्वशुद्धये ॥१०॥ चण्डालकूपिकाद्यम्बु पीत्वाऽज्ञानाद्द्विजातयः । गोमूत्रयावकाहाराः शुद्ध्येयुर्दिवसैस्त्रिभिः ॥११॥ अकामतो जातिदुष्टपलाण्डुलशुनादिके । अभक्ष्ये भक्षिते कुर्यात्तप्तकृच्छ्रं व्रतं द्विजः ॥१२॥ त्वंकारं तु गुरोः कृत्वा हुङ्कारं च गरीयसः । प्रसाद्यैतावनश्मन् स्यात् स्नात्वा शुद्ध्येद् द्विजोत्तमः ॥१३॥ ताडयित्वा तृणेनापि रज्ज्वा वाबध्य कञ्चन । विवादेनापि निर्जित्य तं प्रसाद्य विशुद्ध्यति ॥१४॥ यज्ञोपवीतेन विना ये कुर्युर्भोजनं द्विजाः । त्रिद्व्येकाहानि ते कुर्युरुपवासाननुक्रमात् ॥१५॥ अङ्गुल्या दन्तधावं च प्रत्यक्षलवणादनम् । मृत्तिकाभक्षणं कृत्वा पादकृच्छ्रं व्रतं चरेत् ॥१६॥ अपेयपानास्प्रष्टव्यस्पर्शादीनि च भूरिशः । प्रकीर्णपापानि विप्र ! सन्त्यनेकविधानि हि ॥१७॥ गौरवं लाघवं तेषां दृष्ट्वा पृष्ट्वा द्विजोत्तमान् । प्रायश्चित्तं प्रकुर्वीत स्वस्य पापानुसारतः ॥१८॥ विप्रादेकैकपादोनं क्षत्रियादेर्विशोधनम् । गृहस्थाच्च तथा ज्ञेयं वर्ण्यादे द्विगुणादि तत् ॥१९॥ साधवस्त्यागिनो ये

CHAPTER 47

Shree Narayanmuni said, "O Shivram Vipra! The sins that are less grave than MahaPaaps and UpaPaaps are called PrakirnaPaaps. One must atone for even such sins; otherwise, he has to endure the punishments of hell. For the sins of eating meat that is left over after a Yagna, eating someone's leavings or drinking water defiled by the others and a menstruating Dwij woman touching a Chandal or a grave sinner, should undertake a Chaandrayan Vrat for atonement.

One should undertake a Chaandrayan Vrat if one drinks water from the tanks used for washing clothes by the washermen or the droplets of water from clothes they are washing which fall on one's body. A man should undertake a Chaandrayan Vrat for eating food of a prostitute, grave sinners of Maha or Upa Paaps, a Dwij who does not perform five Yagnas, Sathvo with yoghurt at night or for drinking milk laced with salt. A Dwij should undertake a Truptkruchh Vrat as atonement of eating food of a washerman, cobbler or Sutaki or eating food served on occasions of Garbhadan Sanskar or Pret Shradhdh. For eating food of an adulterous woman or eating on a bed, a Dwij should undertake Prajapatya Vrat. He should atone by eating Sathvo and drinking cow's urine for three days to redeem himself from a sin of drinking water from a Shudra's vessel. He should undertake a Truptkruchh Vrat as repentance for eating inedible foods such as onions and garlic. A Dwij, if he insults his parents, guru or elders, should fast for a day and seek their clemency for his misdeeds. He is redeemed for a sin of beating someone with even a twig or defeating someone in a debate only if the person forgives him. For eating without a Janoi, a Brahmin, Kshatriya and Vaishya should fast for three, two and one day respectively. He should undertake a Pad Kruchh Vrat for brushing his teeth with a small finger and eating salt (directly) or clay. O Brahmin! There are many other types of Prakirna Paaps and depending on their gravity, appropriate atonements for them should be sought from the scholars or eminent persons. A Kshatriya should undertake three quarters and Vaishya should undertake half of atonement prescribed to a Brahmin. Similarly, the Brahamcharis and Tyagi

स्युर्वैष्णवास्तैस्तु वाडव ! । प्रायश्चित्तं महाघादेः कर्तव्यं ब्रह्मचारिवत् ॥२०॥ सूक्ष्मपापेषु सर्वत्र प्रायश्चित्तमुपोषणम! । दिनमेकं प्रकुर्वीत ब्रह्मचर्यादिभिर्युतः ॥२१॥ देशं कालं वयः शक्तिं पापं चावेक्ष्य यत्नतः । प्रयाश्चित्तं प्रकल्प्यं स्याद्यत्र चोक्ता न निष्कृतिः ॥२२॥ विष्णुनामोक्ति सहितं प्रायश्चित्तं प्रकल्पयेत् । भवेत्तनैव फलदं वैगुण्यरहितं तथा ॥२३॥ आत्यन्तिकी विशुद्धिस्तु तन्नामहितेन न । प्रायश्चितेन तत्कुर्यान्नामोच्चारणसंयुतम् ॥२४॥ नारायण ! हरे ! कृष्ण ! राम ! गोविन्द ! माधव ! । इत्यादि प्रवदेदादौ मध्ये चान्ते क्रियाकृतौ ॥२५॥ अथात्यधिकपापानि कथयामि समासतः । पुंसां स्त्रीणां वैष्णवानां द्रोही निन्दा च भर्त्सनम् ॥२६॥ हरेर्हरस्य वा गर्हा प्रतिमाखण्डनं तयोः । शालग्रामज्योतिर्लिङ्गावज्ञा वेदस्य खण्डनम् ॥२७॥ बुद्धिपूर्वं देवविप्रगोतीर्थक्षेत्रनिन्दनम् । अनाथप्राणिनां द्रोहः सतीद्रोहादिकानि च ॥२८॥ एतत्पातककर्तृणां दर्शने बुद्धिपूर्वकम् । स्पर्शनादौ च विज्ञेयं पादकृच्छ्रं व्रतं नृणाम् ॥२९॥ एतेषां पातकानां तु प्रायश्चित्तेन कर्मणा । सद्भिर्महर्षिभिर्नोक्ता निष्कृतिः क्वापि सत्तम ! ॥३०॥ आगः कुर्यादसौ येषां तेषामेव प्रसादनात् । शुद्धिरस्य तु विज्ञेया नान्योपायेन केनचित् ॥३१॥ प्रायश्चित्तमिदं प्रोक्तं स्वपापे विदिते परैः । रहस्ये तु प्रकुर्वीत जपं दानं च स्वशक्तितः ॥३२॥ महापापे वर्षमेकमुपपापे तदर्धकम् । पौरुषं प्रजपेत्सूक्तं मध्याह्नावधि सोऽन्वहम् ॥३३॥ महापुरुषविद्यां वा गायत्रीं वा द्विजातयः । जपेयुरन्वहं स्नात्वा यमैर्युक्ता मिताशनाः ॥३४॥ नाममन्त्रं भगवतो विष्णोर्वा प्रयतोऽन्वहम् । अयुतार्धं जपेन्मूर्तिं तस्य पश्यन् स्थिरेक्षणः ॥३५॥ गौरवं लाघवं दृष्ट्वा स्वपापस्य सुधीः पुमान् । प्रायश्चित्तं प्रकुर्वीत यथाकालं समाहितः ॥३६॥ इति संक्षेपतः प्रोक्ता पातकानां तु निष्कृतिः । विशेषो मुनिभिश्चास्या बहुधाऽन्यत्र दर्शितः ॥३७॥ यस्य पापस्य कुर्वीत निष्कृतिं ह्यत्र मानवः । तत्फलं नैव भोक्तव्यं परलोके यमालये ॥३८॥ पापं कृत्वा गृहस्थश्च यदि कुर्यान्न निष्कृतिम् । धर्मिष्ठः कारयेद्राजा तेनैव स पतिर्यतः ॥३९॥ ब्रह्मचारिवनियतिहरिभक्तेषु भूपतेः । नाज्ञा प्रवर्ततेऽतस्तैः कार्यं यमभयात्स्वयम् ॥४०॥ यत्र त्वग्निप्रवेशो वा कर्माऽन्यन्मृत्युदायकम् । प्रायश्चित्तं मया प्रोक्तं तत्तु प्राचां मतेन वै ॥४१॥ तस्मात्तादृक् स्थले ज्ञेयं यावज्जीवं तपो द्विज ! । आत्मघातस्य दोषत्वादिदमेव कलौ हितम् ॥४२॥ आवश्यके सङ्कटे तु

saints should undertake double the atonement prescribed to a Grahastha. A fast for a day and chanting Bhagwan's names such as Narayan, Hare, Krishna, Ram, Govind, Madhav, etc. is the standard atonement for all minor or less grave sins."

Bhagwan Shree Hari continued, "O pious Brahmin! I shall now prescribe atonements for the major sins, AtyadhikPaaps. Insulting the devotees of Bhagwan, contempt of Hari and Har (Mahadev) or disparaging their idols, slandering the Vedas, Brahmins, shrines, cows, pious women, innocent people and abusing Shaligram or Shivling are Atydhik Paaps. No scriptures or sages prescribe atonement for these sins. One needs to undertake Paad Kruchh Vrat for even touching or looking at them. The only way to be absolved from such grave sins is the pleasure of the insulted or abused, be they devotees or Brahmins. O Vipra! All atonements prescribed herein are for the sin that has become a public knowledge. A sinner should donate generously and perform Japa to the best of his ability for the sins that only he is privy to. A sinner of MahaPaaps should chant the Purush Sukta hymns from morning until noon for the period of one year and to be absolved of UpaPaaps, this should be done for six months. Alternatively, he should chant 'Maha Purush Vidhya' hymn (Jeet Te Pundarikaksha) or the Gayatri hymns whilst observing Yamas and Niyams. The other alternative prescribed is to sit in front of the Murti of Bhagwan and chant 'Shree Krishnay Namah' five thousand times. A sinner should ponder on the gravity of the sin committed whilst deciding upon the length and severity of atonement. I have narrated atonement of different types of sins in short, the detail of which is available in other Smrutis. Whoever repents for their sins in this life does not have to endure the punishments of hell. A king must force the sinners to undertake suitable atonements as he is the ruler of their lives. A king's decree does not extend on the fates of Brahamcharis, Vanprasthis, Sanyasis and devotees; therefore, they must decide upon and undertake suitable atonement. O Shivram! The ancient sages have prescribed self-immolation or death as atonement at many places. However, as suicide is considered a sin in Kali Yug, a lifelong Vrat or atonement must be undertaken instead. One may leave their normal

प्राप्ते लोकत्रपादिके । वसेद्देशान्तरं गत्वा न तु जह्यात्कलेवरम् ।।४३।। ग्राम्यं सुखं वैषयिकं च हित्वा क्षेत्रस्थितोऽयाचितधान्यवृत्तिः । दिवा च रात्रौ हरिमेव शक्त्या भजेत्स नष्टाखिलपातकः स्यात् ।।४४।।

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेधर्मोपदेशे प्रायश्चित्तविधौ प्रकीर्णपातकात्यधिकपातकप्रायश्चित्तनिरू पणनामासप्तचत्वारिंशोऽध्यायः ।।४७।।

अथाष्टचत्वारिंशोऽध्यायः

श्रीनारायणमुनिरुवाच ।

अथ चान्द्रायणादीनां व्रतानां लक्षणान्यहम् । पापशोधनहेतूनां प्रोक्तानि मुनिभिर्ब्रुवे ।।१।। तिथिवृद्ध्या शुक्लपक्षे ग्रासानामलकोपमान् । एकैकवृद्ध्या भुञ्जीय ह्रासयेच्च सितेतरे ।।२।। चरुर्भैक्षं सक्तुकणा यावकः शाकमेव च । पयो दधि घृतं मूलं फलं पानीयमेव वा ।।३।। उत्तरोत्तरशस्तानि हवींष्येतानि तत्र तु । यथा स्वशक्त्यन्यतमं व्रती भक्ष्ये प्रकल्पयेत् ।।४।। अमायां नैव भुञ्जीत तिथिवृद्धौ तु षोडश । ग्रासास्तिथिक्षये च स्युश्चतुर्दश यथातिथि ।।५।। यवमध्यामिदं प्रोक्तं व्रतं चान्द्रायणाभिधम् । सर्वपापप्रशमनं धर्मवृद्धिकरं तथा ।।६।। मासस्य कृष्णपक्षादौ ग्रासानद्याच्चतुर्दश । ग्रासापचयभोजी सन्पक्षशेषं समापयेत् ।।७।। तथैव शुक्लपक्षादौ ग्रासमेकं तु भक्षयेत् । ग्रासोपचयभोजी सन् पक्षं तं च समापयेत् ।।८।। पिपीलिकामध्यमिदं व्रतं चान्द्रायणं मतम् । यथारुचि प्रकुर्वीत द्वयोरन्यतमं पुमान् ।।९।। यथाकथञ्चित्पिण्डानां चत्वारिंशच्छतद्वयम् । मासेनैवोपभुञ्जीत तदपीन्दुव्रतं मतम् ।।१०।। अष्टावष्टौ समश्नीयात्पिण्डान्मध्याह्नतः परम् । नियतात्मा हविष्यस्य यतिचान्द्रायणं मतम् ।।११।। चतुरः प्रातरश्नीयात्पिण्डान्विप्रः समाहितः । चतुरोऽस्तमिते सूर्ये शिशुचान्द्रायणं च तत् ।।१२।। त्रींस्त्रीन्पिण्डान्समश्नीयान्नियतात्मा दृढव्रत । हविष्यान्नस्य वै मासमृषिचान्द्रायणं स्मृतम् ।।१३।। गोक्षीरं सप्तरात्रं च पिबेत्स्तनचतुष्टयात् । स्तनत्रयात्सप्तरात्रं सप्तरात्रं स्तनद्वयान् ।।१४।। षड्रात्रं च तथैकस्मात्त्रिरात्रं वायुभुग्भवेत् । एतत्सोमायनं नाम व्रतं कल्मषनाशनम् ।।१५।। एकभक्तैश्च नक्तैश्च तथैवायाचितैरपि । उपवासैश्चतुर्भिश्च कृच्छ्रः षोडशभिर्दिनैः ।।१६।। क्षीरं घृतं चाम्बु तप्तं मिश्रमेकदिनं पिबेत् । उपावसेदेकदिनं तप्तकृच्छ्रोऽयमुच्यते ।।१७।। तप्तक्षीरघृताम्बूनामेकैकं प्रत्यहं

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place of residence due to ashamedness of their sin, but must never kill himself. Wherever a sinner lives, he must give up all comforts of life and sustain himself by seeking alms. He should constantly keep his mind in reminiscence of Bhagwan and worship Him to absolve from the sins commited."

Thus ends the 47th Chapter of the Satsangi Jeevan.

CHAPTER 48

Shree Narayanmuni said, "O Shivram Vipra! I shall now describe the Chaandrayan and other Vrats, by undertaking which, a sinner is absolved ofthe negative impact of his sins. To eat one morsel of food on Sud Padvo and to keep increasing one morsel of food each day until Purnima; and to start decreasing one morsel of food each day of Vad fortnight and fast on Amavasya. A morsel of food mentioned here is meant to be a size of an Amblu (no more than an inch in diameter). One may eat any of these; cooked rice, food obtained in alms, flour of baked wheat or barley, Sathvo, any vegetable, milk, yoghurt, Ghee, roots or bulbs, fruits and water. Each of them is better than its precedent. Depending upon the length of the fortnight, the maximum numbers of morsels would vary between sixteen and fourteen. This Vrat is called **Java (barley) Chaandrayan**. Just as a grain of barley is fattest in the middle, one eats the maximum numbers of morsels of food at the middle of the Vrat. Another type of Chaandrayan Vrat is called **'Pipilika'** (an ant). In this type of Chaandrayan Vrat, one starts off with fourteen morsels of food on Vad Padvo and decreases one morsel on each passing day, observe a fast on Amavasya and restart with a single morsel of food on Sud Padvo and increase the intake with each day. A person may undertake any one of these Chaandrayan Vrats. Many ancient sages opine that one may eat a total of two hundred and forty morsels of food in a month to complete a Chaandrayan Vrat. A person undergoing Vrat should keep his mind under his control. To eat eight morsels

पिबेत् । एकरात्रं चोपवसेत्तप्तकृच्छ्रो महान् मतः ॥१८॥ तप्तकृच्छ्रं चरन्विप्रो जलक्षीरघृतानिलान् । प्रतित्र्यहं पिबेदुष्णान् सकृत्स्नायी समाहितः ॥१९॥ जलं पिबेत्तु त्रिपलं द्विपलं तु पयः पिबेत् । पलमेकं पिबेत्सर्पिस्त्रिरात्रं चोष्णमारुतम् ॥२०॥ पीयते शीतमम्ब्वादि व्रतेऽस्मिन्यदि तर्हि तत् । शीतकृच्छ्र इति प्रोक्तं यमेनाघहरं व्रतम् ॥२१॥ पिबेदेकदिनं मिश्रं पञ्चगव्यं कुशोदकम् । उपावसेदेकदिनं व्रतं सान्तपनं हि तत् ॥२२॥ पृथक् सान्तपनद्रव्यैः षट्दिनानि क्षिपेत्पुमान् । उपावसेदेकदिनं महासान्तपनं त्विदम् ॥२३॥ प्रत्येकं प्रत्यहं गव्यं शकृन्मूत्रं पयो दधि । घृतं कुशोदकं पीत्वा सप्तमेऽह्नि ह्युपावसेत् ॥२४॥ दिनैः सप्तभिरित्युक्तं व्रतं सान्तपनाभिधम् । एतसेव त्रिरभ्यस्तं महासान्तपनं मतम् ॥२५॥ त्र्यहं पिबेत्तु गोमूत्रं त्र्यहं वै गोमयं पिबेत् । त्र्यहं दधि त्र्यहं क्षीरं त्र्यहमाज्यं पिबेत्पुमान् ॥२६॥ महासान्तपनं ह्येतद्व्रतं पापप्रणाशनम् । यतिसान्तपनं प्रोक्तं पञ्चगव्याशनात्त्र्यहम् ॥२७॥ पर्णोदुम्बरराजीवबिल्वपत्रकुशोदकैः । प्रत्येकं प्रत्यहं पीतैः पर्णकृच्छ्र उदीरितः ॥२८॥ एतान्येव समस्तानि त्रिरात्रोपोषितः शुचिः । क्वाथयित्वा पिबेदद्भिः पूर्णकूर्चस्तदा मतः ॥२९॥ फलैर्मासेन कथितः फलकृच्छ्रस्तु भक्षितैः । श्रीकृच्छ्रः श्रीफलैः प्रोक्तः पद्माख्यैः पद्मसंज्ञितः ॥३०॥ मासेनामलकैरेवं श्रीकृच्छ्रो ह्यपरो मतः । पत्रैर्मतः पत्रकृच्छ्रः पुष्पैः पुष्पाख्य उच्यते ॥३१॥ मूलकृच्छ्रः स्मृतो मूलैस्तोयकृच्छ्रो जलेन तु । क्षीरादावपि विज्ञेयमेवमेव विचक्षणैः ॥३२॥ एकभक्तेन नक्तेन तथैवायाचितेन च । उपवादेन चैकाहं पादकृच्छ्रः प्रकीर्तितः ॥३३॥ त्र्यहं प्रातस्त्र्यहं सायं त्र्यहं कुर्यादयाचितम् । त्र्यहं परं च नाश्नीयात्प्राजापत्योऽयमुच्यते ॥३४॥ अयमेवातिकृच्छ्रः स्यात्पाणिपूरान्नभोजनः । उपवासाहवर्जं वै दिनैर्द्वादशभिर्द्विज ! ॥३५॥ प्राजापत्यं चतुर्धैव विभज्य प्राह च व्रतम् । आपस्तम्बो मुनिः पादकृच्छ्रं वर्णानुरू पतः ॥३६॥ त्र्यहं निरशनं पादः पादश्चायाचितं त्र्यहम् । सायं त्र्यहं तथा पादः पादः प्रातस्तथा त्र्यहम् ॥३७॥ प्रातः पादं चरेच्छूद्रः सायं वैश्यः समाचरेत् । अयाचितं तु राजन्यस्त्रिरात्रं ब्राह्मणः परम् ॥३८॥ सायं तु द्वादश ग्रासाः प्रातः पञ्चदश स्मृताः । चतुर्विंशतिरायाच्याः परं निरशनं स्मृतम् ॥३९॥ सायं प्रातस्तथैवैकं दिनद्वयमयाचितम् । दिनद्वयं च नाश्नीयात्कृच्छ्रार्धं तत्प्रकीर्तितम् ॥४०॥ नयेत्पीत्वा पयोमात्रं दिवसानेकविंशतिम् । कृच्छ्रातिकृच्छ्रः कथितो द्वादशाहं जलं च वा ॥४१॥

of food after noon each day for a month is called **'Yati' Chaandrayan Vrat**. Eating four morsels of food in the morning and four morsels after dusk each day for a month is called **'Shishu' (child) Chaandrayan Vrat**. A **'Rishi' Chaandrayan Vrat** is in which one eats three morsels of food each day for a month. (The three later Chaandrayan Vrats may be started on any day of the month and fasts need not be observed on two intermediate Ekadashis). A Vrat in which one drinks milk that is obtained from all the four teats of a cow's udders for the first seven days, then drinks milk from three teats for the next seven days, then drinks milk from two teats for the next seven days, then drinks milk from a single teat for the next six days and then fasts for the next three days is called **Somayan Vrat** which absolves one from all sorts of sins. A **Kruchh Vrat** is sixteen days long in which a man eats at noon for the first four days, followed by eating at nightfall for the next four days, followed by eating whatever is obtained as alms for the next four days followed by fasting for the last four days. In a **Trupt Kruchh Vrat** of two days, one is required to eat a mixture of heated milk, water and Ghee on the first day and fast the next day. **MahaTrupt Kruchh Vrat** of four days entails drinking hot milk, Ghee, water on the first three days and fasting on the fourth day. A Brahmin may undertake a Trupt Kruchh Vrat of twelve days by drinking water for the first three days followed by drinking milk and Ghee for three days each and fasting for the last three days. O Vipra! Let me quantify the amount of water, milk or Ghee that should be consumed for this Vrat. He should drink water for three Pal (a measure of time, Pal = 24 seconds), milk for two Pal and Ghee for one Pal. He should take in the steam of hot water on the last three days of fast. Instead of drinking hot water, milk and Ghee, one takes them in the same order and fasts for the last three days in a **Sheet (cold) Kruchh Vrat.**"

Shree Hari continued, "O Brahmin! One is required to drink Panchgavya mixed in a water that had Darbha dipped in it the first day and fast the next day whilst undertaking a **Santpan Vrat**. In a **Maha Santpan Vrat**, a man drinks Panchgavya and water for six days and fasts the next day. Some sages define Maha Santpan Vrat where one repeats the same process thrice, over a period of twenty one days. A **Yati**

द्वादशाहोपवासैश्च पाराकः परिकीर्तितः । शोधनः सर्वपापानां मुनिभिर्द्विजसत्तम ! ॥४२॥ पिण्याकसक्तुतक्राणामेकैकं प्रत्यहं पुमान् । अद्यात्सौम्याख्यकृच्छ्रोऽयं तुर्ये चोपवसेद्दिने ॥४३॥ सम्प्राश्य तिलपिण्याकं तक्रं तोयं कुशोदकम् । उपावसेत्पञ्चमेऽह्नि सोऽपि कृच्छ्रः स ईर्यते ॥४४॥ पिण्याकाचामतक्राम्बुसक्तुभिः पञ्च वासरान् । एकरात्रोपवासश्च सौम्यकृच्छ्रः प्रकीर्तितः ॥४५॥ एषां त्रिरात्रमभ्यासादेकैकस्य यथाविधि । तुलापुरुषकृच्छ्रोऽयं ज्ञेयः पञ्चदशाहिकः ॥४६॥ आचाममथ पिण्याकं तक्रं चोदकसक्तुकान् । त्र्यहं त्र्यहं प्रयुञ्जानो वायुभक्षस्त्र्यहद्वयम् ॥४७॥ एकविंशतिरात्रोऽयं तुलापुरुष ईरितः । व्रतभेदेषु सर्वत्र ग्राह्यः पक्षः स्वशक्तितः ॥४८॥ ब्रह्मकूर्चं प्रवक्ष्यामि व्रतानामुत्तमं व्रतम् । कृतेन येन मुच्यन्ते मनुष्याः सर्वकिल्बिषैः ॥४९॥ उपवासं पूर्वदिने कृत्वा प्रयतमानस । पञ्चगव्यं द्वितीयेऽह्नि पिबेत्सह कुशाम्भसा ॥५०॥ गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् । निर्दिष्टं पञ्चगव्यं तु पवित्रं कायशोधनम् ॥५१॥ गोमूत्रं ताम्रवर्णायाः श्वेतायाश्चापि गोमयम् । पयः काञ्चनवर्णाया नीलायाश्च तथा दधि ॥५२॥ घृतं च कृष्णवर्णायाः सर्वं कापिलमेव वा । अलाभे सर्ववर्णानां पञ्चगव्येष्वयं विधिः ॥५३॥ गोमूत्रे माषकास्त्वष्टौ गोमयस्य तु षोडश । क्षीरस्य द्वादश प्रोक्ता दध्नस्तु दश कीर्तिताः ॥५४॥ गोमूत्रवत् घृतस्येष्टास्तदर्धं तु कुशाम्भसः । गायत्र्यादाय गोमूत्रं गन्धद्वारेति गोमयम् ॥५५॥ आप्यायस्वेति च क्षीरं दधिक्राव्णेति वै दधि । तेजोऽसि शुक्रमित्याज्यं देवस्य त्वा कुशोदकम् ॥५६॥ पञ्चगव्यमृचा पूतं होमयेदग्निसन्निधौ । सप्तपत्रास्तु ये दर्भा अच्छिन्नाग्राः शुकत्विषः ॥५७॥ एतैरुद्धृत्य होतव्यं पञ्चगव्यं यथाविधि । इरावती इदं विष्णुर्मानस्तोके च शांवतीः ॥५८॥ एताभिश्चैव होतव्यं हुतशेषं पिबेद् द्विजः । प्रणवेन समालोड्य प्रणवेनाभिमन्त्र्य च ॥५९॥ प्रणवेन समुद्धृत्य पिबेत्तत्प्रणवेन

Santpan Vrat requires on to consume each element of Panchgavya, i.e. urine, dung, yoghurt, milk and Ghee for three days followed by drinking the mixture of Panchgavya for the last three days. A **Parna Kruchh** Vrat of five days requires one to drink water boiled with five different leaves each day; Khakhro, Umbardo, lotus, Bili and Kush (a type of grass). Fasting for three days and drinking the water boiled with all the five varieties of leaves on the next day is called a Parna Kruchh Vrat of four days. The Vrats in which one survives only on fruits, coconut, seeds of lotus, leaves and flowers for one month are called **Fal Kruchh**, **Shree Kruchh**, **Padma Kruchh**, **Patra Kruchh** and **Pushpa Kruchh Vrats** respectively. Similarly, in the **Mul Kruchh**, **Jal Kruchh**, **Kshir Kruchh** and **Dadhi Kruchh Vrats** one survives of roots, water, milk and yoghurt respectively for a month. A Vrat in which one eats a single meal in the afternoon on the first day, in the evening on the second day, whatever obtained in alms on the third day and fast on the fourth day is called a **Paad Kruchh Vrat**. A **Prajaptya Vrat** of twelve days requires one to eat a single meal in the morning on the first three days, in the evening on the next three, unsolicited food on the next three and fast for the next three days. O Vipra! Just as in a Prajaptya Vrat, but eating only as much as food that can be accommodated in the palms of two hands and then fast for the remaining three days is called **Ati Kruchh Vrat**. Sage Apastambh has divided Paad Kruchh Vrat in four categories for four Varnas. Four Paads (legs) of the Vrat are; a fast for three days, eating unsolicited food for three days, eating in evenings for three days and eating in mornings for three days. The Brahmins, Kshatriyas, Vaishyas and Shudras should undertake each leg of the Vrat respectively, i.e. Brahmins should fast for three days and so on. One should eat only twelve and fifteen morsels of food while eating at evening and morning and twenty four morsels of unsolicited food. A Vrat in which one eats at evening the first day, morning the second day, unsolicited food for the next two days and fast for the last two days is called **Ardha (half) Kruchh Vrat**. There are two types of **Kruchhati Kruchh Vrat**; surviving on milk only for twenty one days or on water only for twelve days."

Bhagwan Shree Narayanmuni continued, "O pious Brahmin! Fasting continuously for twelve days is called a **Parak Vrat**, which absolves one from all sins. Different sages prescribe a **Saumya Kruchh** Vrat differently (in their Smrutis). One version (of sage Jabal) entails eating oil cakes of sesame, Sathvo and buttermilk for three days and undertaking a fast on the fourth day. Second version (of Sage Parashar) requires

तु । मध्यमेन पलाशस्य पद्मपत्रेण वा पिबेत् ॥६०॥ स्वर्णपात्रेण रौप्येण ब्रह्मतीर्थेन वापि तत् ।कथितो ब्रह्मकूर्चोऽयं शारीराघप्रदाहकः ॥६१॥ एतदेव त्र्यहाभ्यस्तं यतिसान्तपनं स्मृतम् । द्वादशाहं तिलैर्वृत्त्या कृच्छ्र आग्नेय उच्यते ॥६२॥ गोनिर्हारविनिर्मुक्तयवसक्तुभिरेव यत् । वर्तनं मासमेकं तद्याम्यकृच्छ्र इतीर्यते ॥६३॥ गवां निर्हारनिर्मुक्तैर्यवैरेव च वर्तनम् । मासमेकं तु तत्प्रोक्तं यावकं व्रतमुत्तमम् ॥६४॥ मासं चैकं प्रकुर्वीत तिलपिण्याकभक्षणम् । स्वप्रसृतिप्रमाणेन कृच्छ्रः कौबेर उच्यते ॥६५॥ गोमूत्रेणाचरेत्स्नानं गोमयं चापि भक्षयेत् । गवां मध्ये सदा तिष्ठेद्गोपुरीषे च संविशेत् ॥६६॥ गोष्वपीतासु न पिबेदुदकं द्विजसत्तम ! । अभुक्तासु न चाश्नीयादुत्थितासूत्थितो भवेत् ॥६७॥ तथा तासूपविष्टासु सर्वासूपविशेन्नरः । मासेनेदृग्व्रतं पुंसो गोव्रतं कथ्यते हि तत् ॥६८॥ आमिक्षया च द्वौ मासौ पक्षं तु पयसा ततः । दध्ना वर्तेत चाष्टाहं त्रिरात्रमपि सर्पिषा ॥६९॥ निराहारस्त्रिरात्रं च व्रतमुद्दालकं. त्विदम् । वीरासनेन सहितः कृच्छ्रो बहुगुणो मतः ॥७०॥ उत्थितस्तु दिवा तिष्ठेदुपविष्टस्तथा निशि । एतद्वीरासनं प्रोक्तं महापातकनाशनम् ॥७१॥ एवमेतानि कृच्छ्राणि व्रतानि कथितानि ते । शमनानीह पापानां सर्वेषामपि सुव्रत ! ॥७२॥ संवत्सरस्यैकमपि चरेत्कृच्छ्रं द्विजोत्तमः । अज्ञातभुक्तशुद्ध्यर्थं ज्ञातस्य तु विशेषतः ॥७३॥ अज्ञातं यदि वा ज्ञातं पापं कृच्छ्रो विशोधयेत् । कृच्छ्रसंशुद्धपापानां नरको न विधीयते ॥७४॥ श्रीकामः पुष्टिकामश्च स्वर्गकामस्तथा पुमान् । देवप्रीणनकामश्च कृच्छ्रंकुर्वीत सर्वथा ॥७५॥ एवं धर्मा द्विज ! प्रोक्ता वर्णाश्रमवतां नृणाम् । वर्णाश्रमेतरेषां च सङ्क्षेपेण सनिष्कृताः ॥७६॥ एतान् धर्मान् मदुक्तान् ये कीर्तयिष्यन्ति भक्तितः । श्रोष्यन्ति वा

one to eat oil cakes, buttermilk, water and water which had Kush dipped in overnight for four days and observe a fast on the fifth day. A third version (of Sage Yagnavalkya) entails eating oil cakes, drinking starch of rice, buttermilk, water and eating Sathvo the fifth day before concluding the Vrat with a fast on the last day. Sage Yagnavalkya calls a Vrat of fifteen days; eating oil cakes, rice starch, buttermilk, water and Sathvo for three days a **Tulapurush Kruchh Vrat**. Another sage defines a Tulapurush Kruchh Vrat as of twenty one days, which should be concluded with a fast for six days after eating oil cakes, rice starch, buttermilk, water and Sathvo for fifteen days. O Vipra! I shall now describe one of the best Vrats, **BrahmKurch**, undertaking which a man is redeemed from all his sins. A person should fast at the beginning of the Vrat to calm his mind and consume Panchgavya mixed with water containing Kush. The five; urine, dung, milk, yoghurt and Ghee derived from a cow is called Panchgavya. Water in which Kush had been dipped for some time is called Kushodak. Panchgavya and Kushodak are the best cleaning agents. Among Panchgavya, urine should be taken from a red cow, dung from a white cow, milk from a golden cow, yoghurt from a copper coloured cow and Ghee from a black cow. All substances may be taken from a tawny or black cow in the absence of other cows. Eight Masa (plural of Mas, 0.972 gram) urine, sixteen Masa dung, twelve Masa milk, ten Masa yoghurt and eight Masa Ghee should be mixed to make Panchgavya. It should be mixed with four Masa Kushodak. One should chant the following hymns while gathering the six items; the Gayatri hymn, 'Gandhdwara', 'Aapyayasva', 'Dadhikanva Iti', 'Tejosi Shukram' and 'Devsyatva' while gathering urine, dung, milk, yoghurt, Ghee and Kushodak. One should take the six, now chastised with the appropriate hymns next to the sacred fire. He should offer Panchgavya in sacred fire with the help of the tips of Darbha whilst chanting 'Iravati Idam Vishnuscha Manastoka cha Shamvati'. He should drink the remainder of Panchgavya whilst chanting 'Aum'. He may use the leaves of Palash or lotus, gold or silver bowl or Brahmtirth of his right hand to drink Panchgavya. This Vrat, Brahmkurch, destroys negative influences of all sins."

Shreeji Maharaj continued, "O sinless Brahmin! There are many other Kruchh Vrats besides those described earlier. To drink the mixture of Panchgavya and Kushodak for three days is called **Yati Santpan Vrat**. Surviving only on sesame seeds for twelve days is called **Agneya Kruchh Vrat**. To survive only on Sathvo made from the grains of barley collected from the cows' dung for one month is called **Yamya Kruchh Vrat**. On the other hand, to sustain by eating the grains of barley gathered

तेऽपि जना भविष्यन्ति निरेनसः ॥७७॥ धर्मतत्त्वमिति प्रोक्तं मया नृणां हिताय वै । प्रायशोऽत्रार्षवाक्यानि तदर्थश्चास्ति वर्णितः ॥७८॥

सुव्रत उवाच ।

इति श्रुत्वा वचस्तस्य साक्षाद्भगवतो द्विजः । स भूप परमप्रीतो नत्वा तुष्टाव तं प्रभुम् ॥७९॥

ब्राह्म उवाच ।

धर्मकर्ता धर्मवक्ता धर्मात्मा धर्मसंस्थितिः । धर्मरक्षावतारो मे प्रीयतां धर्मनन्दनः ॥८०॥ धर्मभक्तीष्टसुखदो धर्मयुग्भक्तिबोधकः । धर्मनिष्ठजनप्रेष्ठः प्रीयतां धर्मनन्दनः ॥८१॥ धर्मसंस्थापन उद्युक्तो धर्मशास्त्रप्रवर्तकः । धर्मयुक्तज्ञानवक्ता प्रीयतां धर्मनन्दनः ॥८२॥ धर्महीनोन्मूलनकृद्धर्मरू पप्रकाशकः । धर्मकार्यरतो नित्यं प्रीयतां धर्मनन्दनः ॥८३॥ धर्माश्रयो धर्मरुचिर्धर्मी धर्मधुरंधरः । धर्मनिष्ठजनैः सेव्यः प्रीयतां धर्मनन्दनः ॥८४॥ धर्मविज्ञो धर्मवपुर्धर्मरू पाखिलक्रियः । धर्मकीर्ति धर्ममतिः प्रीयतां धर्मनन्दनः ॥८५॥ धर्मसर्गैकसंपोष्टा धर्मवंशाहितस्वधूः । धर्मेष्टदेवो धर्माख्यः प्रीयतां धर्मनन्दनः ॥८६॥ धर्मरक्षणविख्यातो धर्मपत्नीस्तनंधयः । धर्मोद्धवपथाचार्यः प्रीयतां धर्मनन्दनः ॥८७॥

सुव्रत उवाच ।

इति स्तुत्वा हरिं राजन् शिवरामः स वाडवः । प्रणनामाथ विप्रांस्तान् धर्मान् सर्वानबूबुधत् ॥८८॥ धर्मशास्त्रमिदं नित्यं ये पठेयुर्जना भुवि । विद्युस्ते स्वस्व धर्मान् वै साङ्ग र्यंचापि नाप्नुयुः ॥८९॥ धर्मनिष्ठाश्च ते नूनमिहलोके परत्रच । कीर्तिं

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from dung for one month is called **Yavak Kruchh Vrat**. To live by eating sesame seeds just enough to be accommodated in his open palms is called **Kauber Kruchh Vrat**. Another Vrat called **Govrat Kruchh** lasts for a month in which one should bath with cow's urine, eat cow's dung, live in a cowshed, not to eat or drink before the cows eat or drink, stand while the cows stand and sit only when all cows have sat down. A Vrat of eighty nine days in which one lives on split milk (a little yoghurt added to the hot milk) for two months, followed by sustaining on milk for fifteen days, followed by eight days on yoghurt, followed by three days on Ghee and fasting for three days is called Uddalak Vrat. This Vrat is better undertaken in a stance called Virasan -standing during the day and sitting throughout the night. (Indeed, all Vrats should be done in this way.) O Vipra! I described all types of Vrats which absolves one of his sins. Even a pious Dwij should undertake one of these Kruchh Vrats to atone for eating inedible foods unknowingly. These Vrat are vital to remove the drawbacks of eating something inedible knowingly. The Kruchh Vrats destroy the negative influences of any sins committed, knowingly or otherwise, and one does not have to endure the punishments of hell for the sins committed. One desirous of wealth, health and indeed heaven should undertake Kruchh Vrat regularly. I just narrated Dharmas of all people of four Varnas and four Ashrams and also for people born outside the Varna system due to mixed marriages and those who do not belong to any Ashrams as well as appropriate atonement for their lapses and sins. Whoever narrates or listens devoutly to these will be redeemed from their sins. The essence of these Dharmas, which are attested by ancient sages and conform to the scriptures, are benevolent to mankind."

Suvrat Muni said, "O King Pratapsinh! Pious Shivram Brahmin was very pleased at listening to the sermon from Bhagwan Shree Hari. Overcome with joy, he started praying to Him."

Shivram Vipra prayed, "O Prabhu! You not only espouse Dharma, all Your actions conform to Dharma as well. You have taken Avatar just to re-establish Dharma. You visit various regions to propagate true Dharma! O son of Dharmadev! Be pleased with me. You have delighted Dharma and Bhakti, You espouse Bhakti with Dharma, You are Dharmik (religious) and Dharmik devotees are very dear to You. You promulgate the Dharma Shastras, You always endeavour to establish Dharmik activities and You promote knowledge that conforms to Dharma. O son of Dharmadev! Be pleased with

सुखं च विपुलं प्राप्नुयुर्नात्र संशयः ॥९०॥ कृपा श्रीवासुदेवस्य तेष्वेव भवति ध्रुवम् । ततस्ते संसृतेर्नूनं मुच्यन्ते पुरुषाः किल ॥९१॥ तस्मादिदं सदा श्रव्यं पठनीयं च भक्तितः । पुंभिः स्त्रीभिर्हरेर्भक्तैः स्वस्वधर्मबुभुत्सुभिः ॥९२॥ श्रेयस्करान्मानवदेहभाजां जगाद सामान्यविशेषधर्मान् । निजाश्रित ब्राह्मणमीश्वरो यो नारायणं तं मुनिमानतोऽस्मि ॥९३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे प्रायश्चित्तविधौचान्द्रायणादिव्रतलक्षणनिरू पणनामाऽष्टचत्वारिंशोऽध्यायः ॥४८॥

अथैकोनपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

इत्थं धर्मान्प्रवदतः कुर्वतोऽसंशयान् स्वकान् । सद्वार्ताश्च प्रतिदिनं सार्धं वर्षमगाद्धरेः ॥१॥ वासन्तमुत्सवं कृत्वा दुर्गपत्तन एव सः । ययौ श्रीनगरं राजन् ! सहितो निजसेवकैः ॥२॥ सम्भारेणैव महता पुष्पदोलोत्सवं हरिः । कृत्वा महान्तं तत्राथ वृत्तालमुपागतम् ॥३॥ तत्र रामनवम्यां च स तु कृत्वा महोत्सवम् । पुनर्दुर्गपुरं प्रायाच्चैत्रयामेव सहानुगैः ॥४॥ द्वितीयायां सुखासीनं कृष्णायामथ तं नृपः । उत्तमः प्राञ्जलिर्नत्वा प्रोवाच विनयान्वितः ॥५॥ सर्वे मनोरथाः स्वामिन्नस्माकं कृपया त्वया । प्रपूरिताः सेवकानां प्रभुणा दीनबन्धुना ॥६॥ इच्छा त्वेकास्ति हृदये मम स्वस्रोश्च सत्पते ! । पौराणां चापि सर्वेषां तां पूरयितुमर्हसि ॥७॥ कृष्णमन्दिरमत्रापि कारणीयं त्वयेति नः । प्रार्थितं भवति स्वामिन्नवश्यं कार्यमेव तत् ॥८॥

सुव्रत उवाच ।

इति सम्प्रार्थितो राज्ञा प्रसन्नो हरिराह तम् । यादृशीच्छास्ति वो राजन् करिष्यामि तथा त्वहम् ॥९॥ इत्युक्त्वा तं स च

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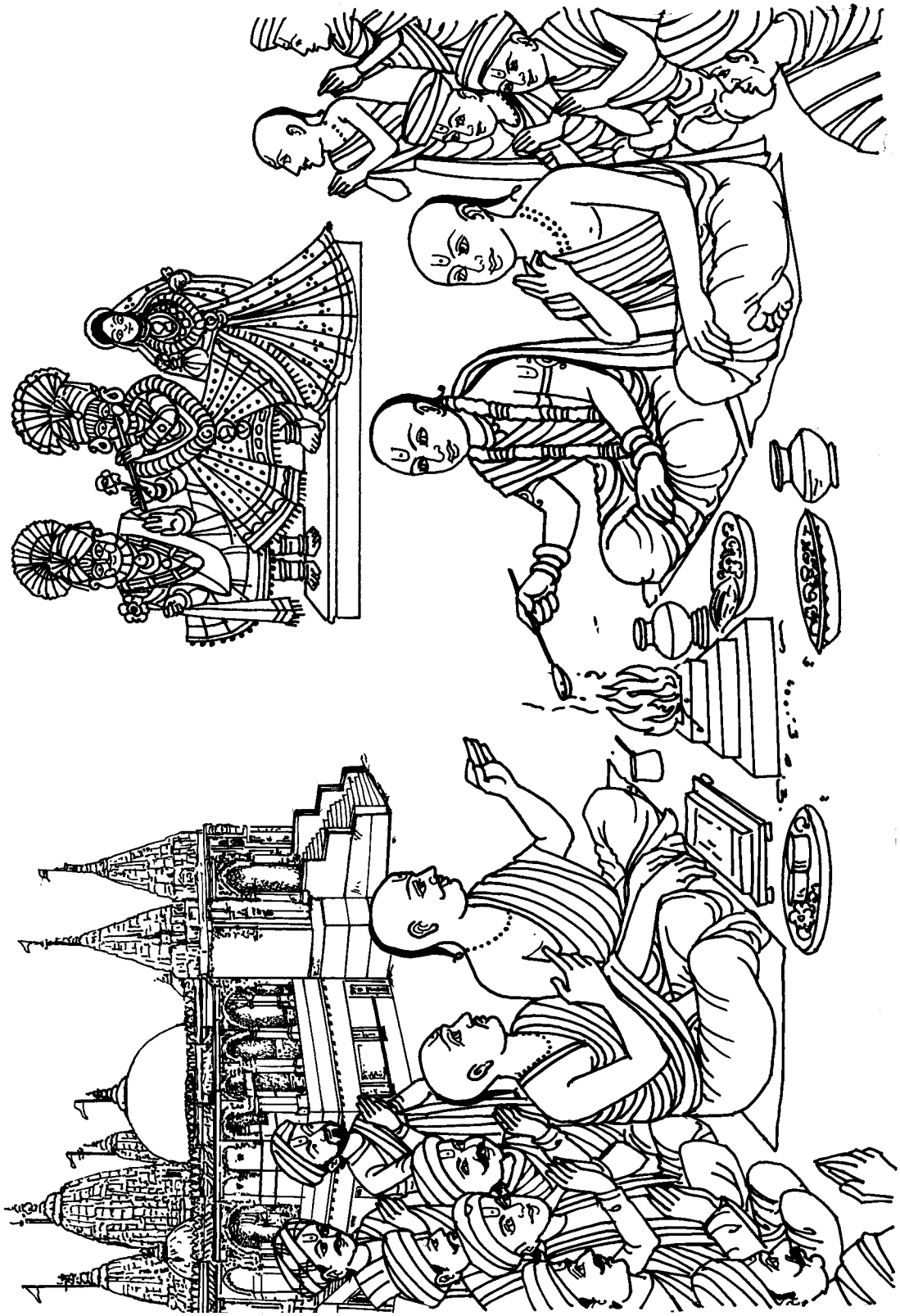
me. You advocate religious rites as a part of Dharma by revealing the inherent and profound meaning of religious edicts. O destroyer of anti-religious people! You are the fulcrum and a true refuge of Dharma. You behold Dharma in the highest esteem and make sure that true Dharma prevails over the world. O son of Dharmadev! Be pleased with me. O knower of Dharma! You protect Dharma as one protects his body. Your thoughts, words and actions upholds Dharma. Indeed, Your actions and words are Dharma. Dharmik people worship only You. O son of Dharmadev! Be pleased with me. You defend and propagate the elements of Dharma such as knowledge and truthfulness. You have established an Acharyaship in Your clan to defend Dharma for the future generations. O son of Dharmadev! Be pleased with me. Your fame as defender of Dharma is universal. You are the son of Bhakti, wife of Dharmadev and Guru and Acharya of Uddhav Sampraday. O son of Dharmadev! Be pleased with me."

Suvrat Muni said, "O king! Shivram Vipra bowed down to Shree Hari before leaving. Not only did he behave as directed by Shree Hari for the rest of his life, but he spread the same message widely. People become aware of their Dharma by reading or listening to this Katha and as result, they earn great fame and happiness in this world. They do not deviate from their Dharma due to profound faith and devotion and Bhagwan Shree Hari becomes very pleased with such devotees. People become free from the clutches of the cycle of death and rebirth due to His pleasure and blessings. Therefore, all devotees and anyone who wishes to know his Dharma should read or listen devoutly to these chapters outlining Dharma. O king! I bow down to Bhagwan Narayanmuni, Who narrated Samanya and Vishesh (common and specific) Dharma of all people for the benevolence of mankind."

Thus ends the 48th Chapter of the Satsangi Jeevan.

CHAPTER 49

Suvrat Muni said, "O king! A year and a half passed by. Shree Hari held daily assemblies and delivered sermons on different topics to eliminate doubts from His devotees' mind. After celebrating Vasantotsav at Gadhpur, Shree Hari, along with a large number of His saints and devotees, arrived at Amdavad. Bhagwan Shree Hari celebrated the festival of Fuldolotsav - birth anniversary of Lord NarNarayan on Falgun



मुनि विरक्तानन्दमूचिवान् । मुने ! त्वयाऽत्र कृष्णस्य कारणीयं सुमन्दिरम् ॥१०॥ अपेक्षितानि द्रव्याणि तत्रायं भूप ! उत्तमः । त्वदाज्ञायां वर्तमानः सर्वाण्याहारयिष्यति ॥११॥ अहं च प्रायशोऽत्रैव स्थितोऽस्मीति कदाचन । प्रष्टव्यं यदि किञ्चित्स्यात्तदा पृच्छेश्च मामपि ॥१२॥ इत्युक्तः स तथेत्याह मुनिर्वचनकृद्धरेः । आनन्दं प्राप नृपतिस्तत्स्वसारौ च नागराः ॥१३॥ आहूय शिल्पिनः सुज्ञान्स मुनिर्मन्दिरं ततः । आरम्भन्नृपस्तत्र द्रव्याण्याहारयच्च सः ॥१४॥ हरिश्च प्रायशो नित्यं तत्रैत्योपाविशन्नृप ! । प्रशंसन् शिल्पिनां दाक्ष्यं भक्तांश्चानन्दयन्निजान् ॥१५॥ आरम्भिते भगवता मन्दिरे तत्र शोभने । अनूपसिंह आगच्छत्तं नेतुं जीर्णदुर्गतः ॥१६॥ भगवन्तं समेत्यासौ प्रणम्य प्राञ्जलिः स्थितः । उवाच भगवन् ! जातं जीर्णदुर्गे हि मन्दिरम् ॥१७॥ साकं मुनिगणैस्तत्र त्वमागत्य सपार्षदः । कुरु प्रतिष्ठां कृष्णस्य यथाकालं यथाविधि ॥१८॥ इति तस्य हरिर्वाक्यं श्रुत्वा हृष्टो द्विजोत्तमान् । पप्रच्छाऽऽहूय कृष्णस्य प्रतिष्ठायाः क्षणं शुभम् ॥१९॥ राधाकृष्णद्वितीयायां गुरुवारे शुभो हि सः । इति मौहूर्तिकाः प्रोचुस्तेभ्योऽदाद्दक्षिणा हरिः ॥२०॥ ततः समेतो निजपार्षदाग्र्यैः स्वभ्रातृपुत्रैर्मुनिवर्णिभिश्च । ययौ हरी राधसिते दशम्यां प्रापज्जयायामथ जीर्णदुर्गम् ॥२१॥ आयान्तमाश्रुत्य च तं प्रहृष्टा हेमन्तसिंहादय आशु पौराः । निर्यान्ति प्रत्युद्गमनाय पुर्या यावद्धरिस्तावदवाप तां सः ॥२२॥ प्रणम्य तं तेन च मानितास्ते निवेशनं तस्य सहानुगस्य । यथोचितं वेश्मसु कारयित्वा चक्रुर्मुदातिथ्यमतिप्रसन्नाः ॥२३॥ ततो हरिर्मन्दिरमेत्य तच्च समन्ततो वीक्ष्य बभूव हृष्टः । मुहुः स सर्वान् प्रशशंस शिल्पिवर्यांश्च भूपं च मुनिं स्वकीयम् ॥२४॥ हेमन्तसिंहस्य निकेतनेऽथ स्वावासमागत्य स राजकीयैः । आहारयामास महोपहारान् देवप्रतिष्ठाविहितान् यथार्हम् ॥२५॥ पौरैर्द्विजेन्द्रैर्निगमागमज्ञैः प्रोक्तेन चासौ विधिना चकार । दिनद्वयेन प्रतिमाप्रतिष्ठां कृष्णस्य कृष्णः स्वयमेव राजन् ॥२६॥ विलम्बसम्वत्ससरराधमासकृष्णद्वितीया दिवसादिमार्धे । स विशाल मन्दिरवर्य आर्चन् संस्थाप्य राधारमणं यथावत् ॥२७॥ वृत्तालयेऽसौ च यथैव लक्ष्मीनारायणस्थापन उत्सवं प्राक् । चक्रे तथेहापि महान्तमेव कृष्णप्रतिष्ठोत्सवमाचचार ॥२८॥ विप्रान् समग्रान् पुरवासिनोऽथ ग्रामान्तरेभ्योऽपि समागतान्

Vad Padvo (Samvat 1884) very grandly before travelling to Vadtaal. Swaminarayan Bhagwan organised a grand festival to celebrate Ram Navami at Vadtaal before returning back to Gadhpur on Purnima. King Uttam Khachar approached Shree Hari on Chaitra Vad Beej and pleaded with Him, 'O Swami! O benevolent of mighty and poor devotees alike! You have fulfilled many of my desires. However, one desire remains unfulfilled. The residents of Gadhpur, my sisters, and I collectively desire that You establish a temple here. Please fulfil our desire." O Pratapsinh! Shree Hari promised King Uttam Khachar to fulfil his desire and summoned Viraktanand swami and said, 'O Muni! Arrange for the construction of a temple at Gadhpur. King Uttam will provide all materials and any assistance you may need. As I spend most of My time in Gadhpur, you may seek My guidance whenever you wish.' O Pratapsinh! Viraktanand swami took upon himself the task that was assigned to him. Uttam Khachar, his sisters and residents of Gadhpur were delighted at the news of construction of the temple. Viraktanand swami summoned expert sculptors from distant places and started construction work of the temple under his watchful eyes. Uttam Khachar provided all assistance promptly. Shree Hari would come and inspect the progressing work daily while He remained at Gadhpur. He would praise the sculptors and other workers to encourage and delight them. Just as the work was progressing briskly, Anupsinh, Hemantsinh's younger brother came to invite Shree Hari to Junagadh."

Suvrat Muni said, "O king! Anupsinh, with head bowed and hands folded, informed Shree Hari that the temple was ready and requested Him to come to Junagadh to establish Murtis in its Sinhasan. Shree Hari summoned Brahmins expert in astrology and asked for an auspicious time for consecration of the temple. The Brahmins, after consulting their almanacs, opined that Vaishakh Vad Beej is a very auspicious day. Shree Narayanmuni rewarded the Brahmins generously before sending them away. He called His sons (Ayodhyaprasadji and Raghuvirji), His brothers, saints and Parshads and left Gadhpur for Junagadh on Vaishakh Sud Dasam. Upon hearing of the imminent

सः । सन्तर्पयामास तदिष्टभोज्यैर्यथोचितं रौप्यकदक्षिणाभिः ॥२९॥ सौराष्ट्रदेशाधिपतिश्च तस्य बह्वादरो वीक्ष्य महाप्रतापम् । साश्चर्यमागत्य तदीयपार्श्वं प्रणम्य तस्थौ नृप ! दासवच्च ॥३०॥ तं मानयामास हरिस्ततोऽस्मै तन्मन्दिरक्ष्मातलधर्मपत्रम् । कृत्वा ददौ स्वे विषये च तस्य धान्यानयादेरपशुल्कतां सः ॥३१॥ मदर्हकार्यं भवतां भवेद्यत्तत् सर्वथा मे कथनीयमेव । इत्यर्थयित्वा स महीपतिस्तं तदाज्ञया स्वं निलयं जगाम ॥३२॥ कृष्णस्य वामेऽथ च मन्दिरेऽसौ सिद्धेश्वरं शङ्करमम्बिकां च । विनायकं चापि सुदर्शनीयं यथाविधि स्थापयति स्म दैविः ॥३३॥ दक्षेऽथ कृष्णस्य स मन्दिरे तु श्रीद्वारिकाधीश्वरमूर्तिमेव । सुस्थापयामास यदीक्षणेन द्वारावतीतीर्थफलं त्विह स्यात् ॥३४॥ यथाविधीत्थं त्रिषु मन्दिरेषु देवप्रतिष्ठां स विधाय राजन् ! । गोभूहिरण्यानि तिलान् द्विजेभ्यो नूत्नानि वासांसि बहूनि चादाय् ॥३५॥ समर्चितो भक्तजनैः सुगन्धपुष्पांशुकस्वर्णविभूषणाकद्यैः । तद्देवसेवोत्सवसुव्यवस्थां चकार भूमा दशमीनिशायाम् ॥३६॥ एकादश्यामुत्सवं तत्र कृत्वा प्रातः कृत्वा पारणां चापरेद्युः । भक्तैः साकं निर्ययौ स्वानुयातैः पुर्यास्तस्याः स्तूयमानो जनौघैः ॥३७॥ सन्निवर्त्य पुरवासिनो हरिः स्वाननुव्रजत आस्रवद्दृशः । सानुगः पथि निजांश्च रञ्जयन् दर्श आप नृप ! दुर्गपत्तनम् ॥३८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे जीर्णदुर्गे राधारमणप्रतिष्ठानिरूपणनामैकोनपञ्चाशत्तमोऽध्यायः ॥४९॥

arrival of Shree Hari, King Hemantsinh and devotees of Junagadh rushed to welcome Him. They prostrated at His feet on seeing Him and accompanied Him to Junagadh and arranged for suitable accommodation for Him and the accompanying saints, Parshads and devotees. They enthusiastically served Shree Hari and others to the best of their abilities. Bhagwan Shree Hari was very pleased when He inspected the completed temple and praised all sculptors, carvers, builders, Hemantsinh, Brahmanand swami and residents profusely. Shree Hari returned to Hemantsinh's house and organised the gathering of various artefacts required in the consecration ceremony. O king! The Yagna, under the guidance of expert and pious Brahmins, as a part of establishment and invocation of the Murtis, lasted two days. In the morning of Vaishakh Vad Beej, Shree Hari established the Murtis of RadhaRaman Dev in the central Sinhasan. A grand celebration took place at Junagadh, just as grandly as it happened at Vadtaal. Shree Hari fed sumptuous meals to thousands of visitors and gave generous Dakshina to Brahmins."

Shree Narayanmuni continued, "O King Pratapsinh! Upon hearing Shree Hari's fame, Bahadurkhan, the ruler of Junagadh region came for His Darshan. Shree Hari greeted him with the respect due to a great king. He bowed down humbly to Shree Hari and gave Him a document setting out the ownership of the land on which the temple stood before returning to his palace. The document also exempted the temple from paying the import duty on oil, Ghee, jaggery and grain that may be needed for the temple. O king! Bhagwan Shree Hari established the Murtis of Siddheshwar Mahadev, Parvati and Ganapati in the left Sinhasan and the Murti of Dwarkadhish Ranchhodji in the right Sinhasan. The reward of having the Darshan of Ranchhodji at Junagadh is the same as visiting Dwarka. After establishing the Murtis in all three Sinhasans, Shree Hari donated much wealth, cows, gold, new clothes and land to thousands of Brahmins. The devotees of Junagadh worshipped Shree Hari with scented artefacts such as incense and flowers and offered Him gold and silver coins and ornaments besides new robes. He made suitable arrangements for the continued worship of the Murtis and the future festivals on the night of Dasami. He celebrated Ekadashi the next day before leaving for Gadhpur on Baras, after concluding the fast of Ekadashi. O king! Thousands of resident devotees walked a long distance with Shree Hari to bid Him farewell. After sending crying devotees back to Junagadh and delighting the devotees of the villages en route, Shree Hari reached Gadhpur on Amavasya. "

Thus ends the 49th Chapter of the Satsangi Jeevan.

अथ पञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

मन्दिरं कारयंस्तत्र धर्मवार्ताभिरन्वहम् । प्रीणयन्निजभक्तांश्च समुवास हरिर्नृप ! ॥१॥ तमेकदा वर्णिराजो मुकुन्दानन्द आदरात् । बद्धाञ्जलिर्नमस्कृत्य पप्रच्छ विनयान्वितः ॥२॥

मुकुन्दानन्द उवाच ।

त्वदाश्रितानामस्माकं नैष्ठिक ब्रह्मचारिणाम् । श्रोतुमिच्छाम्यहं त्वत्तो धर्मान् पाल्यानशेषतः ॥३॥

सुव्रत उवाच ।

इति नैष्ठिकवर्येण पृष्टस्तेन नराधिप ! । प्रसन्नो भगवानूचे भक्ति धर्मप्रपोषकः ॥४॥ श्रीनारायणमुनिरुवाच । समीचीनं त्वया पृष्टं वर्णिराज ! वदाम्यहम् । नैष्ठिकानां यथाशास्त्रं धर्मांस्ते ब्रह्मचारिणाम् ॥५॥ ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः । ब्रह्मचर्याश्रमस्यैते कथिता अधिकारिणः ॥६॥ गर्भाधानादिसंस्कारैः संस्कृतश्चोपनायनम् । प्राप्तो यथाकालमसौ ब्रह्मचर्यं द्विजोऽर्हति ॥७॥ त्रिरात्रं बुद्धिहीनस्य सावित्राख्यं तदीरितम् । प्राजापत्याख्यमुदितं तदब्दं दुर्बलस्य च ॥८॥ अपि बुद्धिमतः पुंसो गृहाश्रमरुचेस्तु तत् । ब्रह्माख्यं द्वादशाब्दं च प्रोक्तं वैराग्यमान्यतः ॥९॥ यावज्जीवं नैष्ठिकाख्यमनिच्छोस्तु गृहाश्रमम् । प्रोक्तं तद्बुद्धिवैराग्यबलिनो विरलस्य हि ॥१०॥ तत्रान्त्यः श्रेयसे स्वस्य सद्गुरुं शीघ्रमाश्रयेत् । विष्णुमाहात्म्यबुद्ध्यैव स पठेन्निगमं गुरोः ॥११॥ साङ्गं सार्थं च स गुरोरधीत्य स्वस्य शक्तितः । वेदं दद्यात्ततस्तस्मै शक्त्या स्वर्णादिदक्षिणाम् ॥१२॥ वीव्रवैराग्ययुक्तत्वाद्दीक्षामुद्धववर्त्मनि । सम्प्राप्तो नैष्ठिकीं स स्यात्तद्धर्मान्

CHAPTER 50

Suvrat Muni said, "O king! Shree Hari stayed at Gadhpur, overseeing the construction of the temple and granting Darshan to thousands of devotees who thronged Gadhpur for His divine Darshan and blessing. Once Mukundanand Varni approached Bhagwan Shree Hari and asked Him, 'O Bhagwan! I wish to hear Dharma of Naisthik Brahamcharis that have come under Your tutelage. O king! Shree Hari, always more than eager to espouse true Dharma, willingly elaborated."

Bhagwan Shree Narayanmuni said, "O Varni! You have asked a very profound question. I shall answer it as described in the scriptures. A Dwij of the first three Varnas; Brahmin, Kshatriya and Vaishya is eligible to accept Brahamcharya provided he has undergone Garbhadan, Upanayan and other Sanskars. A Dwij with miniscule intelligence or wisdom should undertake 'Savitra' Brahamcharya of three days while a slightly more intelligent Dwij should accept 'Prajapatya' Brahamcharya of one year. A very intelligent Dwij who is enamoured with Grahastha Ashram should accept 'Brahm' Brahamcharya of twelve years and only a very intelligent, patient and strongly detached Dwij should accept 'Naisthik', the lifelong Brahamcharya. A Dwij wishing to undertake Naisthik Brahamcharya should approach a good guru to acquire the knowledge of the Vedas and understand the greatness of Bhagwan. He should patiently learn whatever his guru teaches him and reward his guru generously at the completion of his education. I shall now reiterate Dharmas of a Naisthik Brahamchari who has taken Maha Diksha of Uddhav Sampraday from his Acharya."

Shree Hari continued, "O Varni! A Brahamchari who has decided to observe Brahamcharya for the rest of his life should endeavour to serve his guru for the rest of his life and augment Bhakti in Bhagwan. He should always sport Shikha on his head and wear a Yagnopavit and a double stringed Tulsi Kanthi around his neck. He should always keep a grass waistband, wooden staff of Palash or Bili, deerskin, brass or copper tumbler and pitcher and small piece of cotton to sieve water. He should not cut or remove hair from his body. He should smear ash from a sacred fire, and not oil, to

कीर्तयाम्यहम् ॥१३॥ नैष्ठिके न व्रतेनैव यावज्जीवं स्वसद्गुरोः । सेवने कृतसङ्कल्पः स भवेद् भक्तिमान् गुरौ ॥१४॥ नित्यं यज्ञोपवीतं च स विप्रो धारयेच्छिखाम् । तुलसीमालिकायुग्मं स्वकण्ठपरिवर्ति च ॥१५॥ मौञ्जीं च मेखलां दण्डं पालाशं बैल्वमेव वा । स धारयेद्दर्भपाणिश्चासनार्थं मृगाजिनम् ॥१६॥ सोपपात्रं चाम्बुभृतं नित्यं धातुकमण्डलुम् । साम्बुगालनवस्त्रं तं धारयेदुज्जलं शुचिः ॥१७॥ धारयेत्पञ्चकेशांश्च जटायां जन्तुसम्भवात् । तत्राग्निहोत्रजं भस्म मिश्रणीयं नहीतरत् ॥१८॥ अतिजन्तूदये पित्रोर्मृत्यौ वाऽऽपदि मुण्डनम् । कक्षोपस्थशिखावर्जं कारयेत्तीर्थ एव सः ॥१९॥ द्वे कौपीने सिते धौत्रे क्षामं वैकां च कम्बलीम् । धारयेद्भुक्तिसमये परिधानार्थमेव सः ॥२०॥ कन्थां च प्रच्छदपटीं कम्बलं द्वे च पञ्चिके । शिरः पटकमेतानि काषायाण्येव धारयेत् ॥२१॥ पूजोपकरणैः साकं शालग्रामं च धारयेत् । चित्रार्चां चावश्यकानि धातुपात्राणि पक्तये ॥२२॥ सच्छास्त्रपुस्तकं चासौ धर्मज्ञानादिपुष्टये । स्वोपयोगि भवे द्यावत्तावदपि धारयेत् ॥२३॥ पीठार्थं कम्बलीखण्डो जपमाला सगोमुखी । धार्या गोपीचन्दनं च पादुके सति सङ्ग्रहः ॥२४॥ इतोऽन्यत्परिगृह्णीयाद्यावतो वासरान्स तु । उपवासान् प्रकुर्वीत तावतः स्वस्य शुद्धये ॥२५॥ स्त्रियः कामान्न वीक्ष्याश्च क्रीडन्त्यस्तेन वा स्थिताः । श्रव्याः कीर्त्या न तद्वार्ताश्चासच्छास्त्रस्थतत्कथाः ॥२६॥ क्रीडां विनोदं गुह्योक्तिं स्त्रीभिः साकं न चाचरेत् । न कारयेच्च पुंसोऽपि कामयेत हृदा न ताः ॥२७॥ स्पृशेत्स्व्यङ्गं तु न क्वापि न च स्त्रीधार्यमंशुकम् । धौतशुष्कं च धौतार्धं तच्चेत्तर्हि न दोषभाक् ॥२८॥ विहाय देवतामूर्तिं न स्त्रियाः प्रतिमामपि । काष्ठधातुवस्त्रमृज्जां चित्रस्थामपि न स्पृशेत् ॥२९॥ न स्त्रीजातेश्च गुह्याङ्गं पश्येद्बुद्ध्या च दूरतः । तथा नग्नां तु नेक्षेत कन्यकामपि नैष्ठिकः ॥३०॥ न स्त्रीभिः सह भाषेत न तच्चित्रं तथा लिखेत् । न स्पृशेन्न च वीक्षेत चित्राद्यपि च मैथुनि ॥३१॥ दृश्यमैथुनिचित्रादौ न च गेहे वसेत्क्वचित् । स्त्रीवक्त्रसन्मुखमुखं क्वचिन्नोपविशेच्च सः ॥३२॥ प्रच्छन्नं प्रेषयन्नैव वस्तु किञ्चिदपि स्त्रियै । प्रेषितं च तया किञ्चिद्गृह्णीयान्न रहस्तथा ॥३३॥

stop his hair becoming infected with lice. He should shave hair from his head (except his Shikha), beard, armpits and genitals on hearing the news of his parents' death, visiting a shrine or struck with major illness or infected with lice. A Varni should keep two white Kaupins, two Dhotis and a long piece of cloth to cover his torso. He should colour his quilt, bedspread, pillow and a square piece of cotton to cover his head ochre. He should keep a pitcher, spoon, bowl (for Abhishek), a small dish (for Naivedhya) and some utensils such as pans (to cook) to help him worship Bhagwan in either Shaligram form or pictorial image. He may keep the copies of scriptures for his Swadhyay. Besides these, he should keep only a mat, Gaumukhi, Gopichandan, Kumkum and slippers with him. He should undertake fasts for a number of days that he keeps things which are more than listed above."

Bhagwan Shree Swaminarayan continued, "O Brahamchari! A Varni must not look lasciviously at women and not hear nor read stories about them. He should not talk or play with women and relay any secret messages to them through a man. He should neither touch women directly nor touch feminine apparels unless new, freshly washed or put out to dry. He should not look at, touch or make any statuette or picture of a woman except that of a goddess. Leave aside looking at a nude woman from a distance; he should not even look at a naked young female child. He should not look at images depicting a couple having sex nor live in a house adorned with such images. He must never sit facing a woman. A Varni must neither send anything secretly to a woman nor accept anything sent secretly by a woman. He should not recite a Katha addressing women even in an assembly of men nor listen to a Katha from them. He should never stay overnight in a house occupied by a couple, even in the presence of other Grahastha males. He may stay at such homes during the day. He should not go to answer the call of nature or Snaan at such places that are frequented by women for the same purposes. Unless in an emergency, he must not walk within two yards of a woman. O Varni! However, this need not be observed if the path is narrow or when a large number of people have gathered for major festivals. A Naisthik Brahamchari

स्त्रियमुद्दिश्य पुरतः पुरुषस्य हरेरपि । कथां वार्तां न कुर्वीत शृणुयान्न च तां ततः ॥३४॥ स्वपेतां दम्पती रात्रौ यतः कुड्यान्तरे गृहे । तत्र गेहे स्वपेन्नैव दोषो नास्त्यन्यथा त्विह ॥३५॥ न स्वपेत् स्त्रीयुते गेहे सत्सु पुंसु बहुष्वपि । न स्त्रीसञ्चरणस्थाने कुर्यादुत्सर्गकर्म च ॥३६॥ स्नानोत्सर्गादिका यत्र यत्र स्युर्योषितां क्रियाः । तत्र तत्र क्रियां तां तां वर्णी नैवाचरेत्क्वचित् ॥३७॥ धनुर्मानान्तरे नैव स्त्रिया गच्छेदनापदि । मार्गाल्प्येवोत्सवे विष्णोः स्त्रिया मौढ्ये च तन्मतम् ॥३८॥ स्त्रिया सह रहः स्थाने वर्णी तिष्ठेन्न कर्हिचित् । न चाध्वनि तया साकं स्थविरोऽपि कवचिद् व्रजेत् ॥३९॥ नारोहेद्वाहनं वर्णी क्वाप्यारोहेद्यदापदि । तदापि न स्त्रिया साकं शकटादावुपाविशेत् ॥४०॥ परिवेषणकर्त्री स्याद्यत्र स्त्री न तु पूरुषः । तत्र भोक्तुं नैव गच्छेन्न स्पृशेच्च भ्रुकुंसकम् ॥४१॥ गुणांश्चाप्यगुणान् स्त्रीणां क्वचिद्वर्णी न वर्णयेत् । लेपनाद्यर्थमपि ताः स्वमठे न प्रवेशयेत् ॥४२॥ एतेषु नियमेषु स्याद्यस्य भङ्गः प्रमादतः । तत्रैक उपवासोऽस्य प्रायश्चित्तमुदीरितम् ॥४३॥ स्त्रीसम्बन्धिनिषेधोऽयं साक्षात्स्पर्शं रहः स्थितिम् । विना स्वासन्नसम्बन्ध स्त्रीभ्योऽन्यत्रावगम्यताम् ॥४४॥ रहः स्थाने तु मात्रापि सह तिष्ठेन्न कर्हिचित् । बृहद् व्रतधरो वर्णी साक्षात्तामपि न स्पृशेत् ॥४५॥ कार्यमावश्यकं स्याच्चेत्सम्बन्धिन्यापि योषया । अस्पृशन्भाषणादीनि तर्हि कुर्वीत नान्यदा ॥४६॥ क्वचिदापदि कष्टायां भाषणस्पर्शने स्त्रियाः । विहिते भवतस्ते च कथयामि समासतः ॥४७॥ अन्नाम्बुकाष्ठपात्रादेर्याचने प्रच्छनेऽथ च । स्वावासस्य वदेन्नारीमुद्दिश्य पुरुषं प्रति ॥४८॥ ईदृशावश्यके कार्ये रीतिरित्थं हि भाषणे । साक्षाद्भाषणकालं च सूचयामि स्त्रियं प्रति ॥४९॥ संबन्धनाश्रमे स्वस्य योषा यद्यापतेत्क्वचित् । स्प्रष्टुं वा स्वं तदा त्वस्य न दोषो भाषणे तया ॥५०॥ जलाग्निशृङ्गिदष्ट्रादेर्भये शस्त्राद्द्विषात्तथा । गृहद्रुमादिपाते वा रोगे स्वस्य स्त्रिया अपि ॥५१॥ प्राणान्तिकापदीदृश्यां साक्षात्स्पर्शे च भाषणे । स्त्रिया जातेऽपि नास्त्येव दोषस्तस्यान्यथाऽस्ति हि ॥५२॥ सर्वथैव निषिद्धोऽस्ति स्त्रीप्रसङ्गोऽत्र वर्णिनः । स्त्रैण प्रसङ्गोऽपि तथा हेयः प्रोक्तोऽस्ति बन्धकृत् ॥५३॥ न वीर्यपातनं कुर्याद् बुद्धिपूर्व कदाचन । स्रावे जाते स्वतः कुर्याद्दिनमेकमुपोषणम् ॥५४॥ प्रमादात्पातिते वीर्ये कार्यं चान्द्रायणव्रतम् । साक्षात्सङ्गे

must never remain with a woman in a secluded place. He must not walk with a woman, even if either of them are very old. A Varni should never travel by a horse or a chariot. Even if needed to travel by a cart or chariot in an emergency, he must not share them with a woman. He should treat a cross dresser man as a woman and avoid him just as he would avoid a woman. He should never go to a householder's home for lunch where a woman serves food. He should never narrate vices or virtues of women and never allow a woman to enter his residence, even to clean the room or bring water. A Brahamchari must observe a fast for a day for deviating from each and every decree. The avoidance of women described above, except direct physical contact and staying in a secluded place, is meant for women not closely related to him. He must not directly touch or stay in a secluded place even with his mother."

Bhagwan Shree Hari continued, "O Mukund Muni! A Varni may speak with a woman closely related to him, albeit without touching her, when absolutely necessary. I shall now mention some of the exceptional circumstances when a Varni may speak with a woman who is not closely related to him. He may speak with a woman to make inquiries regarding food, water, utensils, firewood or accommodation. He may speak with a woman (to prohibit her) entering his exclusive residence or if she deliberately tries to touch him. He may speak with or touch a woman if there is a danger to his or her life from a wild animal, snake, water, fire, poison, falling tree or wall and seeking emergency medical treatment. However, this exception is for the duration of an emergency only, and not otherwise. Just as an association with a woman is totally proscribed for a Varni, an association with lascivious men is forbidden. A Varni must never allow discharge of his semen, whether inadvertently in dreams or deliberately by masturbation. He should fast for a day for accidental discharge or undertake a Chaandrayan Vrat for deliberate discharge. A Varni falls from a status of Naisthik Brahamchari forever for having physical sex with a woman. No amount of repentance can wipe away the stigma or negativity of this sin. He must be exiled from the group of Varnis of Uddhav Sampraday. Such a fallen Varni should atone for his sin and become

स्त्रिया जाते पतितोऽसौ बृहद्व्रतात् ॥५५॥ नैष्ठिकत्वं न तस्य स्यात्प्रायश्चित्तशतैरपि । अतस्तन्मण्डलाद् भ्रष्टः स त्वौद्धवसमाश्रितात् ॥५६॥ प्रायश्चित्तं विधायासौ ततः कुर्याद्गृहाश्रमम् । तत्र साधून्सेवमानो लक्ष्मीनारायणं भजेत् ॥५७॥ यदि न स्यात्स्त्रियाः प्राप्तिः कुलद्रव्याद्यभावतः । तुरीयाश्रममाश्रित्य तपस्येत्तर्हि मुक्तये ॥५८॥ तत्रापि भक्तिं कमलाधवस्य कुर्वीत नित्यं स च वर्णिराज ! । पापक्रियाया विमुखस्तयाऽसौ मृत्वाप्नुयाद्धाम तदीयमेव ॥५९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेनैष्ठिकधर्मेषु ब्रह्मचारिपरिग्रहस्त्रीप्रसङ्गवर्जननिरूपणनामा पञ्चाशत्तमोऽध्यायः ॥५०॥

अथैकपञ्चाशत्तमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

न क्रोधो वर्णिना कार्यो जायेताकस्मिकः स चेत् । तर्हि यस्मै स जातस्तं प्रणम्याशु प्रसादयेत् ॥१॥ पापमूलं च लोभोऽस्ति ततस्त्याज्यः स सर्वथा । सङ्ग्रहो नैव कर्तव्यो विहितेतरवस्तुनः ॥२॥ तीर्थयात्रां विना नैव धनं रक्षेच्च रक्षयेत् । वर्जयेत्सकलान् भोगान् द्यूतादिह्यसनानि च ॥३॥ स्वसम्बन्धिजनानां च दृष्ट्वाऽसावापदं कवचित् । धनार्थमुद्यमं नैव कुर्यात्तस्या निवृत्तये ॥४॥ मोहं मदं मत्सरं च मानं तन्द्रां च वर्जयेत् । दम्भं दर्पं च कार्पण्यं कालं निन्दां च यत्नतः ॥५॥ अवाच्यां च न वदेद्वाचमभक्ष्यं नैव भक्षयेत् । अस्पृश्यं न स्पृशेद्वर्णी नापेयं च पिबेत्क्वचित् ॥६। न मर्मभिद्वचो ब्रूयाद दुरुक्तिं वितथं कटु । नानृतं च वदेत्क्वापि सत्यं च परदुखकृत् ॥७॥ रसलुब्धो भवेन्नैव नैकं भिक्षेत चान्वहम् । धातुपुष्टिकरं चान्नं प्रायो वर्णी न भक्षयेत् ॥८॥ खर्या उष्ट्र्यास्तुरङ्ग्याश्च हस्तिन्या अपि यत्पयः । आपद्यपि क्वचिन्नैव स्वीकुर्यान्नौषधेऽपि तत् ॥९॥ चण्डिकाभैरवादीनां मद्यमासाशिनां क्वचित् । नाश्नीयाद्ब्रह्मचार्येष आपद्यपि निवेदितम् ॥१०॥ नाद्याच्च मादकं किञ्चिन्न स्पृशेत्पललं तथा । नाद्यात्पलाण्डुं लशुनं नान्नं दत्तमश्रद्धया ॥११॥ मद्यमांसाद्यभक्ष्येण मिश्रमौषधमप्यसौ । नाद्याच्च तन्न

a Grahastha and devoutly serve the saints and Bhagwan LaxmiNarayan. He may become Sanyasi if unable to find a suitable bride and devoutly worship Bhagwan to absolve himself from his sin. Only devotion in Bhagwan can redeem him from his sin and make him eligible to go to His supreme abode."

Thus ends the 50th Chapter of the Satsangi Jeevan.

CHAPTER 51

Shree Narayanmuni said, "O Mukundanand Varni! A Naisthik Brahamchari must not get angry at anybody, and if he does, he should immediately plead with his victim and seek his forgiveness. Greed is the fountainhead of all sins; therefore, a Varni must forsake greed. He should not gather more things than prescribed for him. He should not keep money except to go on a pilgrimage. He should not ask anyone to keep money for him and must forsake all worldly pleasures and vices such as gambling. He should not amass money even to help his poor relatives. He should give up infatuation, ego, envy, conceit, lethargy, hypocrisy, pride, meanness, quarrel and criticism of others. A Varni should not speak harshly with anyone, eat inedible foods, drink the undrinkable or touch the untouchables. He should not taunt, cuss or malign anyone and not even speak truth that is capable of harming someone. He should always speak truth at all other times and in a pleasing manner. He should not indulge his palate, eat food that augments his virility and not seek alms from the same household daily. He should never drink milk of a donkey, mare, camel or elephant, even as medicine. A Brahamchari must never eat Prasad of a deity in front whom meat is offered as Naivedhya. He should never consume, smell or even touch intoxicating drugs, tobacco, onions or garlic. He should not take any medicine laced with alcohol or meat or medicine prescribed by an unknown physician. He should neither eat any food, even fruits, that is not offered to Bhagwan as Naivedhya nor any food given to him without reverence. He should not eat before concluding his daily routine such as Snaan and Sandhya and not eat a second time except in detrimental times such as illness. He should not lean on anybody to give him Bhiksha nor shout nor knock heavily on doors whilst seeking

गृह्णीयादज्ञातगुणवैद्यतः ॥१२॥ अनिवेदितमन्नं वा फलपत्रानि विष्णवे । ब्रह्मचारी न भुञ्जीत क्वापि किञ्च न नैष्ठिकः ॥१३॥ नात्याहारं च कुर्वीत पुनर्भुक्तिमनापदि । पौर्वाह्णिकं कर्म नित्यमसमाप्य च कर्हिचित् ॥१४॥ न याचेदाग्रहेणासौ भिक्षां कामपि कर्हिचित् । न द्वारधन्धनं कुर्यान्नाक्रोशं चान्न याचने ॥१५॥ नाभिशस्तं न पतितं पापकर्म रतं न च । द्विजमाशौचिनं क्वापि न याचेदन्नमाह्निकम् ॥१६॥ अगालितेन तोयेन नाम्बुकार्यं समाचरेत् । न स्पृशेन्मद्यपात्रादि यदन्यच्चाप्यमङ्गलम् ॥१७॥ खरमुष्ट्रमनड्वाहं महर्षि बर्करं च सः । ब्रह्मचारी नाधिरोहेदापद्यपि कदाचन ॥१८॥ दिवा निन्द्रां न कुर्वीत निशश्चाद्यन्तयामयोः । सन्ध्ययोश्च स्वपेन्नैव ब्रह्मचारी विनापदम् ॥१९॥ प्रासादिकेनापि हरेश्चन्दनेनाङ्गचर्चनम् । तथा सुगन्धितैलेन कुर्यान्नाभ्यङ्गमप्यसौ ॥२०॥ गन्धद्रव्यं च कस्तूरीकुङ्कुमादि न धारयेत् । न दन्तान् रञ्जयेत्क्वापि कुर्यात्तान्नोज्ज्वलानपि ॥२१॥ छत्रं न धारयेद्वर्णी न नृत्यप्रेक्षको भवेत् । नातिरक्तानि वासांसि काषायाण्यपि धारयेत् ॥२२॥ न चाङ्गमर्दनं कुर्यात्स्नानकाले तथा पदे । घर्षयित्वा न धावेच्च मुखं नेक्षेत दर्पणे ॥२३॥ नात्युज्ज्वलानि वासांसि धृत्वा कुर्वीत कर्हिचित् । नाञ्जयेच्च स्वके नेत्रे न ताम्बूलादि भक्षयेत् ॥२४॥ न गायेद् ग्राम्यगीतानि ग्राम्यवार्तां न कीर्तयेत् । न दौत्यं न पैशुन्यं वर्णी कुर्यान्न चारताम् ॥२५॥ देवताप्रतिमानां च तीर्थानां धर्मिणां गवाम् । वेदानां सतीनां च गर्हां कुर्यान्न सद्गुरोः ॥२६॥ न हिंसेत्प्राणिमात्रं च मनसा वपुषा गिरा । न दन्तधावनायापि छिन्द्यादार्द्रद्रुमाङ्गकम् ॥२७॥ तुलसीपत्रपुष्पादि विष्णुपूजनहेतवे । होमार्थं समिधो दर्भान् गृह्णन्नेष न दुष्यति ॥२८॥ न सूर्यास्तसमयादूर्ध्वं चलेदध्वन्यनापदि । जन्तूनालोक्य शनकैर्दिवसेऽपि चलेत्पथि ॥२९॥ न जन्तु बहुले स्नानं कार्यं क्वापि जलाशये । तत्रैव गालयित्वाम्बु पात्रे स्नायात्ततो बहिः ॥३०॥ शुद्ध्यर्थोदकपात्रेण विनाऽपाकच्छमात्मनः । अनिष्कास्य च कुर्वीतन मूत्रोत्सर्गमप्यसौ ॥३१॥ नात्मघातं क्वापि कुर्याज्जातिभ्रंशक्रियां न च । पाणिपादाक्षिचापल्यं न कुर्यात्कूर्दनं तथा ॥३२॥ राज्ञा च राजपुरुषैः स्त्रीभिश्च गुरुभिः सह । विवादं नैव कुर्वीत येन स्वस्य जयो भवेत् ॥३३॥ परान्नोद्वेजयेद्वाचा नाविश्वास्यः परैर्भवेत् ।

alms. A pious Varni must not accept alms from someone who has committed grave sins or who is observing a Sutak. He should not touch wine goblets, animals such as dogs and donkeys and not wash face and hands with unfiltered water. He must not ride on a donkey, bullock, camel, goat or buffalo even in an emergency. He should not sleep during day, at dusk or dawn and the first and last Prahar of the night, except during ill health. He should not smear his body with sandalwood paste nor massage with scented oils nor sport musk, Kumkum or perfumes. He should not polish his nails or brush his teeth vigorously. He should not exfoliate body or feet whilst bathing, wash his clothes vigorously, look in a mirror for vanity and should not apply kohl in his eyes. He should not go to see street plays or musical shows nor walk under a regal or decorated umbrella. He should not indulge in gossip, relay messages on behalf of someone, spread rumours or spy on someone."

Shree Hari continued, "O Muni! A Naisthik Varni must not criticise or slander deities, shrines, devotees, cows, the Vedas, guru, the pious and faithful women. He should not kill or torment any living being with his thought, speech or actions; nor cut any shoots of a tree. However, he may pluck Tulsi leaves, pick flowers or cut Darbha to use in worship or religious rituals. Except in an emergency, he should not venture out after dark and even while walking during the day, he should endeavour not to crush small insects under his feet. He should not bath in water that has many small insects in it. He should sieve water in a pot before bathing with it. He should undo his Kaupin before and use water after urinating or defecating. He must not act in anyway which tarnishes his Varna or Ashram and always keep his limbs and eyes under control. A wise Varni should never try to win an argument with a king, his courtiers, women and his guru or elders. He should be patient in the face of provocation by evil or the ignorant and never utter words that pain or provoke others. He must never commit suicide. He should never enter the homes of householders through a secret or very narrow passage nor should he tend or babysit their children. He should not sleep in a bed except in illness nor sleep naked. He should not pluck his hair nor should he keep any valuable gems on him. He should not take grass, wood or clay without the owner's prior permission. A Naisthik Brahamchari must never abandon daily Sandhya, Homa, worship

नोद्विजेद्धैर्यवान्वर्णी दुर्जनानां दुरुक्तिभिः ॥३४॥ अमार्गेण न गच्छेच्च गृहिगृहं कदाचन । बालकं लालयेन्नैव वर्णी कस्यचिदप्यसौ ॥३५॥ अनापदि न खट्वायां वर्णी नग्नश्च न स्वपेत् । न केशोत्पाटनं कुर्यान्न मण्यादिप्रतिग्रहम् ॥३६॥ मृत्तिकातृणकाष्ठादि यत्स्यात्स्वामिकं यदि । तदा तदपि चौर्येण गृह्णीयान्न कदाचन ॥३७॥ न संध्याहोमयोः कालमतिक्राम्येद्विनापदम् । विष्णुपूजां गुरोः सेवामर्कोपास्तिं तथैव च ॥३८॥ क्षेत्रवाटीद्रुमावापं स्ववृत्त्यर्थं न चाचरेत् । नैवान्नसङ्ग्रहं कुर्यान्न रसादेरपि क्वचित् ॥३९॥ नापवादं गुरौः क्वापि ब्रूयान्नातिक्रमेत्सतः । परिदध्यान्न विकृतं वासश्चोपानहौ न च ॥४०॥ तेन तूलपटी चापि न प्रावार्या ह्यनापदि । आपद्यपि क्वचिन्नैव सा तु चेत्प्रावृता स्त्रिया ॥४१॥ तैलेन केशसंस्कारं ब्रह्मचारी न चाचरेत् । मनुष्यं वापि पश्वादिं तुणेनापि न ताडयेत् ॥४२॥ विप्रभिक्षुकसूतादेराजीव्यवृत्तिनाशनम् । यथा स्यान्न तथा कुर्याद्वार्ता हर्याश्रिता अपि ॥४३॥ पितरौ स्वमुपाध्यायं सतीर्थ्यं च गुरुं विना । सनाभेरपि नो कुर्यादौर्ध्वदैहिककर्म च ॥४४॥ यो यं निषेधेष्वेतेषु व्यतिक्रामेदनापदि । स तद्दोषापनोदनार्थं कुर्यात्पृथगुपोषणम् ॥४५॥ न निष्कृतिं दुष्कृतकर्मणो यः करोति मूढः स तु वर्णिवर्य ! । दुष्कीर्तिमाप्नोति हि भूमिलोके ज्ञेयश्च्युतश्चोद्धवसम्प्रदायात् ॥४६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेनैष्ठिकधर्मेषु निषिद्धक्रियानिरू पणनामैकपञ्चाशत्तमोऽध्यायः ॥५१॥

अथ द्विपञ्चाशत्तमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

कर्मदैवं च पित्र्यं च यथाकालं यथाविधि । ब्रह्मचारी विष्णुभक्तः कुर्यान्नित्यमतन्द्रितः ॥१॥ नरनारायणः साक्षादाचार्यो ब्रह्मचारिणम् । तपः परोपकारार्थं कुर्वन्नमर दुष्करम् ॥२॥ दैवं पित्र्यं करोत्येव भगवानपि नित्यदा । तर्हि हेयं कथं तत् स्यादधुनातनवर्णिभिः ॥३॥ संध्यात्रयमुपासीत काले काले यथाविधि । उपस्थानं रवेः कुर्याज्जपेद्वेदप्रसूं च सः ॥४॥ सायं प्रातः प्रदीप्तेऽग्नौ होममन्वहमाचरेत् । जलाञ्जलीनशक्तस्तु तस्मिन्काले जले क्षिपेत् ॥५॥ अनापदि द्विजान्नित्यं याचित्वाऽन्नमुपाहरेत् । अपक्वं पाचयित्वा तन्निवेद्याऽद्याच्च विष्णवे ॥६॥ स्नानं त्रिषवणं कुर्याद्विष्णुपूजां तथाऽन्वहम् ।

of Bhagwan, guru's and the sun's veneration except in an emergency. He should not own farms or tress for his upkeep and not stock up grains, milk, Ghee, etc. for future use. He should never malign his guru or pious saints, even if they are at fault. He should not wear shoes nor wear clothes that are different from other Brahamcharis. He should not use quilts or blankets previously used by women even in an emergency. A Varni must not oil his hair. He should never beat anybody, even with a blade of grass. He should make sure that his sermon does not lead to a loss of earnings of a Brahmin, alms seeker, ballad, singer, dancer, etc. He must not carry out funeral rites of anybody except his parents, teacher, co-students, guru and disciples of his guru. O Muni! A Varni must undertake a fast for a day for deviating from each and every decree mentioned above. A Varni not undertaking appropriate repentances for his lapses is wicked and must be driven out of Uddhav Sampraday.

Thus ends the 51st Chapter of the Satsangi Jeevan.

CHAPTER 52

Shree Narayanmuni said, "O Mukund Brahamchari! A Varni should undertake his religious duties towards the Devtas (veneration) and Pitris (oblation) seriously as prescribed by the scriptures. The spiritual guru of all Brahamcharis, Shree NarNarayan Dev, though being Bhagwan Himself, undertakes severe religious austerity and appropriate religious rites. How can a modern Varni think of abandoning his religious duties when Bhagwan Himself vouches for them? A Varni should perform Sandhya three times, venerate SuryaNarayan and chant the Gayatri hymn daily. He should perform Homa every morning and evening or stand in water and offer water (as a token of offering) to the deities if unable to perform Homa. Except during ill health, he should seek grains, vegetables, etc. in alms and cook himself. He should not eat without offering food first to Bhagwan Vishnu. He should bath three times daily, worship Bhagwan and undertake five Yagnas (Dev, Bhut, Brahm, Pitri and Manushya) as per his abilities. He should always wear Janoi and have his Shikha tied in a knot. He should perform his parents' Shradhdh at an appropriate time. He should bear new

पञ्चयज्ञान् यथाशक्ति ब्रह्मचारी समाचरेत् ॥७॥ सदोपवीती च भवेत्सदा बद्धशिखश्च सः । पित्रोः श्राद्धं च कुर्वीत यथाकालं यथोचितम् ॥८॥ मेखलामजिनं दण्डमुपवीतं च तुम्बिकाम् । अप्सु प्रास्येद्विनष्टानि धृत्वैवान्यानि मन्त्रतः ॥९॥ सूनि सूतकिपाषण्डियवनान्त्यजपापिनाम् । स्पर्शे श्मशानाक्रमणे सचैलं स्नानमाचरेत् ॥१०॥ अमेध्यस्पर्शने वान्तावसद् भैक्षभुजावपि । स्नानं कुर्यान्मलोत्सर्गे दुःस्वप्ने च बृहद्व्रतः ॥११॥ स्नात्वोपवासं कुर्वीत स्त्र्यङ्गस्पर्शे तु सर्वथा । स्त्र्यङ्गस्थ वस्त्रस्पर्शे च क्वचिज्जातेऽप्यबोधितः ॥१२॥ एकादशीषु सर्वासु विष्णोर्जन्मोत्सवेषु च । उपवासान्स कुर्वीत सम्प्रदायानुसारतः ॥१३॥ प्रासादिकं हरेरन्नं मितं च नियतं शुचिः । भुञ्जीत प्रत्यहं वर्णी वैश्वदेवावशेषितम् ॥१४॥ भवेद् व्रतेषु निरतः कृच्छ्रचान्द्रायणादिषु । त्वगस्थिशेषगात्रस्तैः शुष्कमांसासृगात्मवान् ॥१५॥ ज्ञानविज्ञानवैराग्यसम्पन्नो विजितेन्द्रियः । एकान्तिकीं हरौ भक्तिं कुर्यादचलनिश्चयः ॥१६॥ गुरोः समीपे वर्तेत दासवत्तन्निदेशकृत् । याने स्थाने च शयने नातिदूरस्ततो भवेत् ॥१७॥ शान्तो दान्तश्च धृतिमान् समलोष्टाश्मकाञ्चनः । मित्रोदासीनरिपुषु समदृष्टिर्भवेत्सुधीः ॥१८॥ बिभियादिव सर्पेभ्यः स्वबन्धुभ्योऽथ योषितः । शवादिव च मिष्टान्नतृप्तेस्तु निरयादिव ॥१९॥ विप्राणां कुशलं वाच्छन् प्रशंसेतांश्च संसदि । पूजयेन्मानयेत्प्रीत्या विष्णुभक्तानमत्सरः ॥२०॥ जीवेद्धर्मार्थमेवासौ फलं धर्मस्य तु प्रभोः । श्रीविष्णोः प्रीणनं विद्यान्न तु क्षुद्रसुखं स च ॥२१॥ अभयं सर्वभूतेभ्यो महादानादितोऽधिकम् । भगवद्वार्ताया दद्यात्सर्वकालं च नैष्ठिकः ॥२२॥ स्नाने होमे जपे चैव भोजने सन्ध्ययोर्द्वयोः । मौनी भवेत्तथोत्सर्गे स च शौचक्रियावधि ॥२३॥ विधिष्वेतेषु यद्यैकमतिक्रमेत्प्रमादतः । तर्हि तद्दोषशुद्ध्यर्थं कुर्यादेकमुपोषणम् ॥२४॥ ज्ञानं सत्यंतितिक्षा ह्रीरमात्सर्यं धृतिस्तपः । शमोदमोऽनसूया च दानं यज्ञो गुणा अमी ॥२५॥ कामः क्रोधः शोकमोहौ तृष्णेर्ष्या चाऽकृपा स्पृहा । लोभोऽसूया जुगुप्सा च मानी दोषा इमे मताः ॥२६॥

before discarding a broken waistband, deerskin, Upavit and Kamandalu. He must have a bath immediately upon touching a killer, sinner, Sutaki, Muslim, untouchable (Chandal) and heretic or passing through a crematorium. He should also have a bath upon touching defiled animals such as donkeys, dogs, etc. and meat or alcohol; eating inedible foods such as onions or garlic; getting Bhiksha from an evil person or speaking to him; following a bad dream and after defecating. He should undertake a fast for a day upon touching a woman or her clothes inadvertently. O Muni! A pious Varni must observe all the fasts as per the decorum of the Sampraday. He should eat food that is offered to Bhagwan in Naivedhya and left over after offering it to the Devtas."

Shree Hari continued, "O Mukundanand Brahamchari! An astute Varni should try to remove as much fat and muscles from his body by undertaking severe Vrats such as Chaandrayan and Kruchh Vrats. He should devote his whole life in acquiring the theoretical and experimental knowledge about Aatma and Parmatma in Bhagwan's Bhakti. He should regularly meditate upon Bhagwan and develop deep Vairagya towards worldly matters. He should serve his guru humbly, be near him all times and obey all his edicts faithfully. A best Varni keeps his mind and senses under his control and he should be serene and patient. He should develop equanimity towards gold and stone, friend and foe and the indifferent. He should fear his siblings and relatives as he fears a snake; he should avoid a woman as he avoids a corpse and fear tasty foods as he fears hell. A Varni should always respect, praise and wish well of Brahmins and respect the devotees without envy. He should understand that the whole purpose of his life is to conform to his Dharma and to attain Bhagwan's pleasure. Therefore, he should abandon the worldly pleasures. He can make people fearless of death by making them realise Bhagwan. This gift is more valuable than the gift of thousands of cows. A Varni should maintain silence while having a bath, eating lunch, while performing Homa, Japa and Sandhya and while answering the call of nature. He should undertake a fast for a day for each and every lapse from these edicts. There are twelve virtues: knowledge, truthfulness, forbearance, modesty, lack of envy, patience, austerity, equanimity, self-restrain, freedom from spite, charity and performing Yagnas; and twelve vices: lust, anger, grief, infatuation, desires, envy, disservice, covetousness, greed, malice, hatred and conceit. A wise Varni should embrace twelve virtues and abandon twelve vices. Being engaged in continuous devotion towards Bhagwan and serving

दोषैः स च द्वादशभिर्विहीनो युक्तो गुणैर्द्वादशभिश्च नित्यम् । श्रीकृष्णभक्तौ निरतश्च कुर्वन् सेवां गुरोरत्र विशिष्यते वै ॥२७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे नैष्ठिकधर्मेषु ब्रह्मचारिणां विहितक्रियानिरू पणनामा द्विपञ्चाशत्तमोऽध्यायः ॥५२॥

अथ त्रिपञ्चाशत्तमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

वेदाभ्यासः प्रकर्तव्यः प्रत्यहं ब्रह्मचारिणा । नारायणात्मको वेदो यतः प्रोक्तः सनातनः ॥१॥ माहात्म्यातिशयज्ञानं हरेर्वेदार्थाबोधनम् । विना नैव भवेत्तस्माच्चिन्त्यो ऽर्थस्तस्य चादरात् ॥२॥ प्रमाणानां हि सर्वेषां वेद एव पुरातनैः । प्रमाणं परमं प्रोक्तः सद्भिस्तत्त्वार्थवेदिभिः ॥३॥ नारायणात्समुद्भूतो वेदः प्रणवमूलकः । यथा तथेह सङ्क्षेपात्कथयामि प्रसङ्गतः ॥४॥ पुरुषोत्तम एवादौ प्रकृतेः पुरुषात्परः । नारायणोऽक्षरे धाम्नि वासुदेवो व्यराजत ॥५॥ स सिसृक्षुरथाण्डानि स्वतन्त्रः स्वेक्षया प्रभुः । प्राबोधयद्ब्रह्मधाम्नि सुप्तौ प्रकृतिपूरुषौ ॥६॥ वीर्यं पुरुषरू पेण मायायां वीक्षया प्रभुः । निदधे साऽग्रहीत्तच्च स्त्री गर्भमिव पूरुषात् ॥७॥ ततः प्रधानपुरुषा आविर्भूता अनेकशः । प्रधाने वीर्यमाधत्त तत्पुरू षेण च प्रभुः ॥८॥ चिद्रूपं भगवद्वीर्यं मायास्थे रज आदिभिः । मिश्रं गुणैरचिद्रूपैर्महानासीद्गुणात्मकः ॥९॥ तं मायाऽसूत सोऽस्राक्षीदण्डकोशं हिरण्मयम् । अहङ्कारा काशमुख्यैः षड्भिरावणैर्वृत्तम् ॥१०॥ महापुरुषसृष्टेऽसावनेकाण्डसमाश्रये । विराट्संज्ञो जलेऽवात्सीत्कारणार्णवसंज्ञके ॥११॥ आविर्बभूव कालेन तस्मिन् वैराजपूरुषः । सोऽव्यक्तकरणः शिश्ये तदण्डे गर्भवारिणि ॥१२॥ ब्रह्मादीनीश्वरान्सर्वाञ्जीवांस्तत्स्थानकानि च । स्रष्टुं नाशकद् भोगान् भोगोपकरणानि च ॥१३॥ कालशक्त्या प्रभोस्तस्य

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his guru reverently, a Varni attains great fame in this world."

Thus ends the 52nd Chapter of the Satsangi Jeevan.

CHAPTER 53

Shree Narayanmuni said, "O Mukund Varni! The Naisthik Brahamcharis must study the Vedas regularly and daily, as they are a verbal form of Bhagwan Narayan. As the Vedas were originally revealed by Bhagwan Himself, one cannot understand Him fully without understanding the Vedas. The Vedas are the highest authority and testimony. Let me narrate how the first sound, Pranav - 'Aum' emerged from Bhagwan's breathe. Before the initial creation, Bhagwan Narayan, Who is beyond Prakruti and Purush, was alone in His Akshardham. He looked at Prakruti and Purush, who were submerged in Akshardham when He wished to create the cosmos. Bhagwan as Mahapurush impregnated Mahamaya and numerous Purush and Pradhan emerged from Mahamaya, just as a foetus emerges from a woman's womb. At the behest of Bhagwan, Purush impregnated Pradhan and as a result, the three properties of Maya; Satva, Raj and Tama (which were originally inert) became agitated and Mahatatva emerged from the union of Purush and Pradhan. A golden and circular universe, enveloped with six layers; Ahankar, Akash, Vayu, Tej, Jal and Pruthvi was created from the three traits of Maya. This circular entity became known as Virat and floated on water (sweat of Mahapurush) for a long time. With a passage of time, Vairaj emerged from the egg shaped cosmos. His sensual and functional organs were not developed fully and as result, he was unable to move about or carry on the process of creation further. After a long time and with Bhagwan's express desire, his limbs and other organs became well defined and Varun, the moon and other Devtas took their positions in these organs. Just as a ripened coconut manifests itself in three distinct contours - fibre, shell and kernel; and just as the human body manifests as Sthool, Sukshma and Karan bodies; Vairaj's body has three manifestations - Virat, Sutratma and Avyakrut. Brahma, Vishnu and Shiva are ruling deities of the three bodies of Virat. Despite the presence of all organs, senses and their ruling deities within Vairaj, he was unable to undertake any activity."

मुखबाहुपदादयः । आसन्नवयवा व्यक्ता बहिश्चान्तर्हृदादयः ॥१४॥ तेष्विन्द्रियैः सहावात्सुर्गोलकेष्वधिदेवताः । वरुणाद्याश्च चन्द्राद्या बाह्यैराभ्यन्तरैस्तथा ॥१५॥ विराट् सूत्राव्याकृताख्यं तदा तस्य वपुस्त्रयम् । अपि सुव्यक्तमभवत्स्थूलादीवात्मनामिह ॥१६॥ यथा पाकदशायां स्यान्नालिकेरीफलं त्रिधा । व्यक्तं ज्ञेयं तथैवास्य वपुरेकमपि त्रिधा ॥१७॥ तद्योगात्कथितश्चासौ विष्णुब्रह्म शिवाभिधः । गोलकेन्द्रियदेवांस्तान्व्यापत्तादात्म्यतोऽथ सः ॥१८॥ तथाभूतोऽपि नोत्थातुं स शशाक यदा तदा । महापुरुषरूपेण तस्मिन्नारायणोऽविशत् ॥१९॥ तज्जीवरूपतां प्राप्य तदध्यात्मादितां च सः । सहस्रशीर्षपुरुषसंज्ञोऽभूत्पुरुषोत्तमः ॥२०॥ आदौ वैराजशिरसि स सहस्रदलाम्बुजे । आविर्भूयाक्षरब्रह्मात्मकं नादं चकार च ॥२१॥ सुषुम्णावर्त्मना सद्यो नाभिकन्दं च तस्य सः । व्याप्योर्ध्वं ववृधे तस्मान्महाप्राणेन संयुतः ॥२२॥ अधोमुखं नाभिपद्मं कदलीकोशवत्स्थितम् । तेनैवाभूदूर्ध्वमुखं हृदयावधि तस्य च ॥२३॥ तस्य यो नाभिकन्दे तु नादोऽभूत्सा परेति वाक् । वेदोत्पत्त्यै भगवता बीजत्वेन प्रकाशिता ॥२४॥ तेजः प्रवाहरूपाऽथ सार्धमात्रात्मिका ततः । प्राप्य तद्धृदयाकाशं पश्यन्त्याख्यामवाप च ॥२५॥ मध्यमाख्यां कण्ठदेशं प्राप्य सालभताथ च । वदनं प्राप्य याति स्म वैखरीत्यभिधां किल ॥२६॥ ऊर्ध्वं गच्छत्यधो गत्वा जलयन्त्रे जलं यथा । नाभिमेत्य मुखं याति नादोऽपि शिरस्तथा ॥२७॥ वैखर्यादिस्थानकेषु तद्वक्त्रगुलहृत्स्वथ । वर्णाः क्रमेणाविरासंस्त्रयस्त्रैलोक्यधारकाः ॥२८॥ अकारः प्रथमः प्रोक्तस्तत्रोकारो द्वितीयकः । अन्त्यो मकारः कथितास्त्रयोऽमी त्रिगुणात्मकाः ॥२९॥ स्थानेष्वेषु व्यतिष्ठंस्ते ब्रह्मविष्णुमहेश्वराः अधीश्वराः क्रमेणैषां वर्णानां च गुणौकसाम् ॥३०॥ स्वस्वस्थानस्थिता एव वर्णास्ते त्विच्छया हरेः । ऐक्यं प्रापुर्हृदाकाशे ततोऽभूत्प्रणवध्वनिः ॥३१॥

Shree Hari continued, "O Varni! Bhagwan Vaasudev Narayan, as Mahapurush, entered Vairaj and through His sublime powers became his master and controller. As Bhagwan Narayan entered Vairaj through his temple, the home of a lotus of a thousand petals, a divine sound emanated. As the sound travelled to Vairj's navel through the Shushumna nerve, it grew and deepened. The navel, which was looking downwards like a cluster of bananas turned upward like a cob of corn. The sound of Pranav travelled to Vairaj's throat via his heart. The sound that echoed in his navel became known as 'Para' speech and as it travelled through his heart, throat and mouth it progressively became known as 'Pashyanti', 'Madhyama' and 'Vaikhari'. Just as a watermill travels from top to bottom and returns back to top, the divine sound travelled around from Vairaj's head to his navel and back to his mouth. The letters 'A', 'U' and 'M' emerged respectively from Vaikhari (mouth), Madhyama (throat) and Pashyanti (heart) speeches. The three letters; A, U and M representing the three properties of Maya, namely Satva, Raj and Tama and three ruling deities of Vairaj; Brahma, Vishnu, and Mahesh (Shiva) primarily reside in his mouth, throat and heart respectively. At the behest of Bhagwan Narayan, the three sounds conjoined in Vairaj's heart and manifested themselves as a single sound of Pranav - 'Aum'. The whole alphabet including consonants and vowels emerged from Pranav. The Vedas were woven with this alphabet at the beginning of the creation of the cosmos."

Bhagwan Shree Narayanmuni continued, "O Muni! Just as one single divine sound manifested itself in four distinct forms, Bhagwan Narayan took four forms as the ruling deities of four types of speeches. Vaasudev in navel, Sankarshan in heart, Pradhyumna in throat and Anirudhdha in mouth became ruling deities of Para, Pashyanti, Madhyama and Vaikhari speeches. Brahma, Vishnu, and Mahesh, residing in their respective organs venerate Anirudhdha, Pradhyumna, and Sankarshan. Of the four Swarups of Bhagwan Purushottam Narayan, Anirudhdha, Pradhyumna, and Sankarshan are His Sagun Swarups while Vaasudev is His Nirgun Swarup. O Muni! The Vedas, the all-encompassing and ocean of knowledge, flowed directly from Bhagwan Narayan's mouth and therefore, are His verbal Swarup. All Varnis must learn the Vedas. A Naisthik Varni should consider his eternal and immortal soul as a distinct entity from his mortal body. He should endeavour to bring his soul in unison with Akshar (Brahm) and worship Bhagwan Narayan who is beyond and distinct from Akshar. The desires to indulge in worldly pleasures never recede, indeed, the desires become stronger upon indulging in pleasures. Just as the flames of fire become fiercer

महाप्राणमयो घोषः स मनोमयतां हृदि । प्राप्येन्द्रियमयत्वं च कण्ठे व्याञ्जीच्च तन्मुखे ॥३२॥ अन्तःस्थोष्मस्वर स्पर्शप्रमुखाः सकलास्ततः । वर्णा आसंस्ततो वेदाः सर्गारम्भे हि जज्ञिरे ॥३३॥ स्थानभेदाद्यथा नाद एकोऽप्यासीच्चतुर्विधः । नारायणोऽपि भगवांस्तथैवाभूच्चतुर्विधः ॥३४॥ नाभिपद्मे परादेवो वासुदेवाख्य ईरितः । सङ्कर्षणाख्यश्च तथा पश्यन्ती देवता हृदि ॥३५॥ प्रद्युम्नसंज्ञकः कण्ठे मध्यमायाश्च देवता । मुखेऽनिरुद्धनामाऽसौ वैखर्या देवता मतः ॥३६॥ विष्णवादयस्त्रयो देवाः स्वस्थानस्था उपासते । क्रमेणैवानिरुद्धादींस्तत्तद्वाण्यधिदेवताः ॥३७॥ सङ्कर्षणादयस्तत्र सगुणा मूर्तयः प्रभोः । स्वयं तु वासुदेवोऽस्ति नाभिपद्मे हि निर्गुणः ॥३८॥ इत्थं नारायणादेव साक्षाच्छ्रीपुरुषोत्तमात् । आविर्बभूव सृष्ट्यादौ वेदः सर्वार्थबोधकः ॥३९॥ सर्वस्मिन् वाङ्मये मुख्यः साक्षान्नारायणास्यतः । उत्पन्नत्वाद्वेद एव ततोऽध्येयः स वर्णिना ॥४०॥ अच्छेद्योऽखण्डचैतन्यः स्वात्मा ज्ञेयः पृथक्तनोः । तस्यैक्यं ब्रह्मणा बुद्ध्वा तद्रूपः सन्भजेद्धरिम् ॥४१॥ भोगानामुपभोगेन न कामः शाम्यति क्वचित् । हविषा कृष्णवर्त्मेव भूयस्तेन तु वर्धते ॥४२॥ यत्पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः । नालमेकस्य तत्सर्वमिति पश्यन्न मुह्यति ॥४३॥ जीर्यन्ते जीर्यमाणस्य पुंसः केशरदादयः । जीविताशा धनाशा च कुमारीव विवर्धते ॥४४॥ नश्वरत्वाद्धि देहस्य तदीयेष्वखिलेष्वपि । ततस्तृष्णां परित्यज्य धर्मनिष्ठो हरिं भजेत् ॥४५॥ देशं कालं क्रिया देवं शास्त्रं मन्त्रं च पूरुषान् । नासतः क्वापि सेवेत सेवेतैतान्सतः सदा ॥४६॥ देशादीनसत इहाऽऽश्रन्ति ये ते संयान्ति प्रसभमसत्त्वमेव सन्तः । तस्मात्ते निजहितमिच्छताऽतिदूरं हातव्या मुनिवर ! सन्त एव सेव्याः ॥४७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रञ्चमप्रकरणेनैष्ठिकधर्मेषु ब्रह्मचारिणां वेदाध्ययनप्रसङ्गेन वेदोत्पत्तिनिरू पणनामात्रिपञ्चाशत्तमोऽध्यायः ॥५३॥

अथ चतुःपञ्चाशत्तमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

अथाह्निकं प्रवक्ष्यामि कर्मास्य ब्रह्मचारिणः । अनुक्रमेण सङ्क्षेपात्कार्यमावश्यकं हि यत् ॥१॥ ब्राह्मे मुहूर्त उत्थाय नरनारायणं हृदि । ध्यात्वा तं तस्य भक्तांश्च कीर्तयन् प्रणमेच्च तान् ॥२॥ गृहीतोदकपात्रोऽथ कर्तुं शौचविधिं बहिः । ग्रामाद् गच्छेन्नैर्ऋतीं वा दक्षिणां दिशमेकलः ॥३॥ अन्तर्धाय तृणैर्भूमिं शिरः प्रावृत्य वाससा । कुर्यान्मूत्रपुरीषे तु शुचौ देशे च निर्जने ॥४॥ दिवासन्ध्यासु कर्णस्थ ब्रह्मसूत्र उदङ्मुखः । कुर्यान्मूत्रपुरीषे तु रात्रौ चेद्दक्षिणामुखः ॥५॥ छायायामन्धकारे वा

with addition of Ghee, the desires become stronger and remain unquenched with each indulgence. One's desire will remain unquenched even if all the possessions, wealth and women are made available exclusively to him. A Brahamchari does not get infatuated with anything if he understands this clearly. With the passage of time, a person's body, hair and teeth become old, but his desires remain young forever. A Varni should become devoid of attachment with body, its pleasures and relatives by realising the temporary nature of his body and worship Bhagwan. He should never associate with evil people, place, time, deeds, deity, scriptures and hymns. Any association with evil place, time, etc. however miniscule, deviates a Brahamchari from his ethical life, therefore, a Varni must forsake all association with them and associate with pious places, times, etc."

Thus ends the 53rd Chapter of the Satsangi Jeevan.

CHAPTER 54

Shree Narayanmuni said, "O Mukundanand Varni! I shall now narrate the daily routine of Naisthik Brahamcharis, which they should follow sincerely. He should wake up in Braham Muhurt, meditate on Bhagwan NarNarayan in his heart and reminiscence the names of His leading devotees. He should then proceed to the southern outskirts of the village to answer the call of nature. A Varni should place his Janoi on his ear, cover the ground with grass and sit facing the North or South at night while defecating. However, it is not important which way a Varni is facing at night or in the face of danger and he need not venture too far away at night. A Varni must not urinate or defecate standing up; in the middle of a road, ploughed field, village, river or a disused and abandoned temple and facing the sun, moon, Brahmin, fire, cow or a woman. He should not throw phlegm or blow his nose at these places either. He should urinate

रात्रावहनि वा द्विजः । यथासुखमुखः कुर्यात्प्राणबाधाभयेषु च ॥६॥ बहिर्ग्रामान्न गन्तव्यं निशि तूत्सर्गकर्मणे । कार्यं मठसमीपादौ तथैवापदि तेन तत् ॥७॥ न तिष्ठन्नाप्सु नो विप्रगोवह्न्यर्केन्दुसन्मुखः । न फालकृष्टभूभागे न मार्गे न नदीतटे ॥८॥ गवां मध्ये धान्यमध्ये जीर्णदेवालये क्वचित् । विण्मूत्रष्ठीवनं नैव कुर्यात्स्त्रीसन्मुखस्तथा ॥९॥ शतहस्तं परित्यज्य मूत्रं कुर्याज्जलाशयात् । शतद्वयं पुरीषे तु तीर्थे चैतच्चतुर्गुणम् ॥१०॥ शौचं कृत्वा मृदम्बुभ्यां गच्छेच्छुद्धं जलाशयम् । प्रक्षालयेत्करौ पादौ तत्र मृत्तिकयाम्बुभिः ॥११॥ सजन्तुर्मृत्तिका नैव ग्राह्या शौचविधौ क्वचित् । अशुचिस्थानगा चैव शौचशिष्टा च नाकुजा ॥१२॥ एका लिङ्गे गुदेतिस्रो दश वामकरे मृदः । दोष्णोर्द्वयोः सप्त येयास्तिस्रस्तिस्रश्च पादयोः ॥१३॥ एका लिङ्गे तु मृद्देया तिस्रो वामकरे तथा । उभयोः करयोर्द्वे च मूत्रशौचं प्रकीर्तितम् ॥१४॥ कुर्यादुद्वादश गण्डूषान् पुरीषोत्सर्जने द्विजः । मूत्रोत्सर्गे तु षट् कुर्याच्चतुरो वापि धर्मवित् ॥१५॥ पीतशेषं शौचशेषं ना चामेदुदकं द्विजः । पात्रान्तरस्याभावे तत्किञ्चित्यक्त्वा तदाचरेत् ॥१६। एतच्छौचं गृहस्थस्य प्रोक्तमस्ति द्विजन्मनः । वर्ण्येतद् द्विगुणं कुर्यान्निशि त्वर्धं तथाध्वनः ॥१७॥ आर्तः कुर्याद्यथाशक्ति शक्तः कुर्याद्यथोदितम् । शौचमेतत्प्रयत्नेन देशकालानुसारतः ॥१८॥ कृते मूत्रपुरीषेऽपि यदि नैवोदकं भवेत् । तथा यर्ह्युदकाप्तिः स्यात्तदा स्नायात्सचैलकः ॥१९॥ अरण्येऽनुदके रात्रौ चौख्याघ्राकुले पथि । कृत्वा मूत्रपुरीषं च द्रव्यहस्तो न दुष्यति ॥२०॥ अन्तर्बहिर्मञ्जनेन शौचपात्रं च शोधयेत् । तुम्बी त्रिः क्षालनाच्छुध्येद् धातुपात्रं मृदम्बुभिः ॥२१॥ इत्थं शौचविधिं कृत्वा कुर्वीत मुखशोधनम् । न तस्य काष्ठेन मतं दन्तानामति घर्षणम् ॥२२॥ आर्द्रद्रुमच्छेददोषात्तन्निषेधोऽस्य यत्ततः । यथालब्धेन काष्ठेन जिह्वाशुद्धिं समाचरेत् ॥२३॥ न तिष्ठन्न चलन्मार्गे न प्रत्यङ्मुखस्तथा । भाषमाणो न चान्येन स कुर्याद्दन्तधावनम् ॥२४॥ व्रतोपवासदिवसे श्राद्धसङ्क्रान्तिपर्वसु । अपां द्वादशगण्डूषैस्तत्कार्यं न तु दारुणा ॥२५॥ नद्यां तडागे कूपे वा ततः स्नानं समाचरेत् । उष्णोदकेनाऽऽपदि तु मानसं वा तदाचरेत् ॥२६॥ ध्यात्वा हरिं स्वहृदये तन्नामोच्चारपूर्वकम् । मनसा कल्पितैस्तोयैर्यत्स्नानं तत्तु मानसम् ॥२७॥ स्नानकाले स्मरेद्गङ्गां विष्णुपादोदकीं शिवाम् । भगीरथतपः सिद्धिं महापातकनाशनीम् ॥२८॥ उदङ्मुखः प्राङ्मुखो वा स्नात्वा स्नानाङ्गतर्पणम् । कृत्वाऽऽगच्छेत्साम्बुपात्र

and defecate at least a hundred, two hundred feet away from a lake or river and double the distances from the shrines. He should clean his anus with clay and water and proceed to a lake or river and wash his hands and feet. The clay left over from cleaning his anus, from the anthill or infected with insects must not be used to wash his hands and feet. He should wash his penis once, anus thrice, left hand ten times, both hands together seven times, his feet thrice and gargle twelve times after defecating; and wash his penis once, left hand thrice, both hands together twice and gargle four times following urination to maintain the proper cleanliness. The water left over after cleaning his private parts, gargles or drinking must not be used for Achman, except in emergency when some water from the pot should be discarded before utilising for Achman. O Varni! Please bear in mind that this requirement for proper cleanliness is prescribed for a Grahastha. A Brahamchari should do double in normal times and half at night or whilst travelling. A fit man should endeavour to undertake proper steps for cleanliness but an infirm man can take liberties and undertake whatever is possible for him considering the time and place. In case water is not available to undertake proper cleanliness, a Varni should bath with worn clothes when water becomes available. Some sages opine that by keeping a coin in his hand, a Varni can avoid the drawback of not maintaining proper cleanliness in the middle of a forest, night or in any emergency. However, he must still take a bath when water becomes available. The pail used for such instances must be cleaned properly before the next use. A wooden container should be cleaned thrice and a metal one once with clay and water."

Bhagwan Shree Hari continued, "O Mukundanand swami! A Brahamchari now should clean his teeth without brushing them vigorously. As it is forbidden for him to cut the green twigs or shoots, he should use any available twig to brush his teeth. He must not brush his teeth standing up, walking, talking or facing the West. Instead of brushing his teeth on the days of a fast, Shradhdh, Sankranti and Purnima; a Varni should just gargle his mouth twelve times. He should bath on the banks of a river, lake or well. During the period of ill health, he may use hot water for bath and even undertake a Manas Snaan in extreme conditions. Meditating upon Bhagwan Shree Hari and

आर्द्रवासा निजाश्रमम् ॥२९॥ यद्यानुकूल्यं तत्र स्यात्तर्हिसन्ध्यां जलाशये । आर्द्रवासाः स कुर्वीत कृत्वा तिलकमम्बुना ॥३०॥ आर्द्रवासा जले कुर्याद् ब्राह्मणस्तर्पणादि च । गायत्रीं वह्निवक्त्रां तु बहिरेव जलाज्जपेत् ॥३१॥ अवमृज्यान्न च स्नातो गात्राण्यम्बरपाणिभिः । न च निर्धूनयेत्केशान्वासश्चैव न नर्तयेत् ॥३२॥ तिस्रः कोट्योऽर्धकोटिश्च सन्ति रोमाणि मानुषे । तावन्ति सन्ति तीर्थानि तस्मान्न परिमार्जयेत् ॥३३॥ देवाः पिबन्ति शिरसो मुखतः पितरस्तथा । वक्षसोऽपि च गन्धर्वा अधस्तात्सर्वजन्तवः ॥३४॥ निजाश्रममुपेत्याथ प्रक्षाल्य चरणौ करौ । वसीत धौते वसने स्पर्शदुष्टेन न चेत्तदा ॥३५॥ सकृद्धौतं स्त्रिया धौतं शूद्रधौतं तथैव च । अधौतं तद्विजानीयाच्छुष्कं दक्षिणपल्लवैः ॥३६॥ न द्विजस्पर्शदोषोऽस्ति द्यौतकौशेयवाससः । शाणस्यौर्णस्य तार्णस्य त्वक्पत्रादेश्च वाससः ॥३७॥ एकवासा भवेन्नैव सन्ध्याहोमजपादिषु । क्रियासु ब्राह्मणः क्वापि कर्मण्यपि च पैतृके ॥३८॥ उत्तरीयं न चेत्तर्हि परिधानार्धकेन तम् । कुर्याद्वा वस्त्रखण्डेन ब्रह्मसूत्रान्तरेण वा ॥३९॥ नग्नः स्यान्मलवद्वासा नग्नः कौपीनकेवलः । अकच्छोऽनुत्तरीयश्च मुक्तकच्छश्च नग्नकः ॥४०॥ गृह आर्द्रपटो नग्न एककच्छस्तथाविधः । कटिकच्छविहीनश्च द्विकच्छो नग्न उच्यते ॥४१॥ परिधानाद्बहिः कच्छा निबद्धा ह्यासुरी मता । धर्मकर्मणि विद्वद्भिर्वर्जनीया प्रयत्नतः ॥४२॥ दैवं पित्र्यं च वा कर्म सन्ध्योपास्त्यादि नैत्यकम् । शूद्राहृतेन तोयेन विप्रो नैव समाचरेत् ॥४३॥ समित्पुष्पकुशादीनि ब्राह्मणः स्वयमाहरेत् । शूद्रानीतैः क्रयक्रीतैः पूजयेन्न रमापतिम् ॥४४॥ पूजाद्रव्याणि सम्भृत्य यथालब्धानि सत्त्वरम् । कम्बलाद्यासने शुद्धे शुचौ देश उपाविशेत् ॥४५॥ उदङ्मुखः प्राङ्मुखो वा स्वस्तिकासनमास्थितः । आचम्य प्राणानायम्य वर्णी पुण्ड्रं समाचरेत् ॥४६॥ स्नात्वा पुण्ड्रं मृदा कुर्याद्धुत्वा वह्नौ तु भस्मना । देवानभ्यर्च्य गन्धेन जलमध्ये जलेन च ॥४७॥ पञ्चकं तूर्ध्वपुण्ड्राणां सगोपीचन्दनाख्यया । मृदा विशुद्धया कुर्याद् गायत्रीं वैष्णवीं पठन् ॥४८॥ ललाटकण्ठहृद् बाहौ तान्यङ्गुल्या समाचरेत् । अलाभे तु मृदः कुर्यादग्निहोत्रस्य भस्मना ॥४९॥ प्रातः सन्ध्यामुपासीनो गायत्रीं शक्तितो जपेत् । अष्टोत्तरं सहस्रं वा शतं वापि दशाऽऽपदि ॥५०॥ नित्यहोमं ततः कृत्वा भूतशुद्धिं विधाय च । प्राणप्रतिष्ठां कुर्वीत मातृकान्यासपूर्वकम् ॥५१॥ ब्रह्मभूतः परं ब्रह्म श्रीविष्णुं हृदयाम्बुजे । ध्यात्वादौ मनसाभ्यर्च्य

bathing with imagined water is called a Manas Snaan. While bathing, he should face the North or East and reminiscence about Bhagirathi Ganga, which flows from the feet of Lord Vishnu. At the end of bathing, a Varni must offer water to the sun as a part of Tarpan and come to his residence with a pitcher of water. He may perform his morning Sandhya and Tarpan in water of a lake or river and chant the Gayatri hymns outside on the bank. He must not dry himself or wring the worn wet clothes. It is said that as many shrines as he has hair on his body come within his body whilst bathing. The Devtas drink water (of the shines) on his head, the Pitris drink from his mouth, Gandharvas from his chest and insects from his lower body. Therefore, he must not dry himself. After coming to his Ashram, he should wash his feet and wear washed fresh set of clothes. The clothes that are washed only once before, washed by a woman or washed vigorously are considered unwashed. However, clothes made of grass, leaves, bark, jute, wool or silk are not defiled by a woman's touch. He must never perform Snaan, Sandhya, Homa, Japa, worship or Shradhdh without his upper body covered with a separate cloth. In the absence of such clothes a Varni should use the part of his Dhoti or another small piece of cloth or Janoi to cover his torso. A Varni is considered naked if he is wearing a dirty cloth, wearing only a Kopin, without waistband or waistband tied loose and torso not covered with an upper garment. Similarly, he is considered naked indoors in wet clothes, without a waistband or with two waistbands. He must not wear Kopin over his Dhoti."

Swaminarayan Bhagwan continued, "O Mukund Varni! A Brahmchari must not use water, flowers, etc. brought by a Shudra or bought. He should gather them himself before sitting on a mat for Puja. He should sit cross legged facing the North or East; perform Achman and Pranayam before adorning his forehead and arms with Urdhvapundra Tilaks. An Urdhvapundra Tilak should be done with clay after Snaan, with ash after Homa, with sandalwood paste after veneration and with water while bathing in a river or lake. A Varni should do Urdhvapundra Tilaks at five places; forehead, throat, heart and two arms. In the absence of sandalwood paste, a Varni may use ash from a sacred fire. He should chant the Gayatri hymns for one thousand or one hundred

बाह्यपूजनमाचरेत् ॥५२॥ शालग्रामशिलायां तु कार्यं नावाहनं हरेः । तथा स्थिरप्रतिकृतावन्यत्र तु तदाचरेत् ॥५३॥ पूजापद्धत्युक्तरीत्या मूलमन्त्रेण चार्चनम् । कुर्यात्पुरुषसूक्तेन यथालब्धोपचारकैः ॥५४॥ पंचाऽस्याऽऽवृत्तयः संति सूक्तस्याऽत्रेतिसद्गुरो । ज्ञात्वार्चनविधिं सर्वं ते नैव स समाचरेत् ॥५५॥ पुष्पधूपाद्यलाभे तद्दद्यान्मन्त्रेण मानसम् । प्रीत्या परमया नित्यं तन्मनाः प्रयतोऽर्चयेत् ॥५६॥ सङ्लप्य देहे देवे च कृत्वा न्यासविधिं ततः । कलशार्चां शङ्खघण्टापूजां तन्मनुनाचरेत् ॥५७॥ पूजाद्रव्याणि सम्प्रोक्ष्य ध्यानमावाहनासने । पाद्यमर्घ्यं चाचमनं स्नानं पञ्चामृतेन च ॥५८॥ लघुपूजां चाभिषेकं कृत्वा वासः समर्पयेत् । उपवीतं चन्दनं च पुष्पाणि विविधानि च ॥५९॥ तुलसीपत्रसौभाग्यद्रव्यधूपांस्ततोऽर्पयेत् । दीपं फलादिनैवेद्यं जलं च करशोधनम् ॥६०॥ मुखप्रक्षालनं दद्यात्ताम्बूलफलदक्षिणाः । नीराजयित्वाऽथ हरिं दद्यात्पुष्पाञ्जलिं च सः ॥६१॥ प्रदक्षिणां स्तुतिं कृत्वा नमस्कृत्य क्षमापयेत् । कृष्णमन्त्रं च गायत्रीं वैष्णवीं शक्तितो जपेत् ॥६२॥ तुलसीकाष्ठजा श्रेष्ठा पद्मबीजोद्भवाऽथवा । धात्रीकाष्ठोद्भवा वापि जपमाला शुभावहा ॥६३॥ ऋजुरेकाग्रदृष्टिश्च स्वस्तिकासनमास्थितः । वस्त्राच्छादितमालश्च जपेन्मौनव्रतः स्थिरः ॥६४॥ वेदं पुराणं शक्त्याऽथ भारतं वा हरेः स्तवम् । जपित्वाऽऽनम्य तं कुर्याद्गुरुणामभिवन्दनम् ॥६५॥ याचित्वाथ द्विजाञ्छुद्धानपक्वान्नं कृताप्लवः । पाकं कुर्याच्च मध्याह्नसंध्यां च पितृतर्पणम् ॥६६॥ अर्पयित्वा भगवते महानैवेद्यमादरात् । आवाहितां हरेर्मूर्तिं हृदये धारयेत्पुनः ॥६७॥ नागालितं घृतं क्षीरं निवेद्यं चाम्बु विष्णवे । केशादिदुष्टमन्नं च दग्धं दुर्गन्धि चाशुचि ॥६८॥ वैश्वदेवं ततः कुर्यादथ चेत्कोऽपि याचकः । याचेत्स्वं तर्हि विभजेत्तस्मा अन्नं मुदान्वितः ॥६९॥ हुतदत्तावशिष्टान्नपात्रं वर्णी स मण्डले । चतुरस्रं भुवि कृते निधाय प्रोक्षयेत्ततः ॥७०॥ अपोशनविधिं कृत्वा स प्राणाहुतिपूर्वकम् । अद्यात्प्रागाननः कृष्णप्रसादान्नं च मौनवान् ॥७१॥ विप्रः कश्चित्पवित्रः स्वं भिक्षायै चेन्निमन्त्रयेत् । न याचितुं तर्हि गच्छेद् गच्छेद्भोक्तुं तदालये ॥७२॥ स्वविष्णोस्तत्र नैवेद्यं कृत्वा भुञ्जीत पूर्ववत् । न

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and eight times as per his ability. He must chant the Gayatri hymn at least ten times even in an emergency. He should then perform Homa which grants him piety. He is deemed unsuitable to undertake worship of Bhagwan without piety. A Varni should imagine his soul as Brahm and in unison with AksharBrahm. He should meditate upon Bhagwan Purushottam Who is ParaBrahm, the One beyond AksharBrahm. He should conduct Manasi Puja before physical Puja. Bhagwan should be invoked in and dispersed from the mobile Murti of Bhagwan except Shaligram form of Bhagwan. He should chant appropriate hymns while worshipping Bhagwan with sixteen elements as explained elsewhere earlier. He should learn the manner of worship including Abhishek and Stuti from his guru. He should then follow it up by offering flowers, incense, lamp, etc. to Bhagwan with mind focussed in Him. He should venerate bell, conch, pitcher and other artefacts of Puja by mentioning the present time and place of worship. He should meditate upon Bhagwan and invoke Him to be present in the Murti and offer Asana, Padhya, Arghya, Achman, etc. and bath Him with Panchamrut. A Varni should offer new clothes, Upavit, flowers, Tulsi leaves, Gulal, incense, lamp and Naivedhya progressively. He should offer Him water to wash His hands and mouth, after-dinner mints and Dakshina. After performing His Aarti, Pradikshina, Namaskar and Stuti, he should chant the Gayatri hymn and Bhagwan's name."

Bhagwan Shree Narayanmuni said, "O Varni! Japa should be done whilst turning Mala made of Tulsi or lotus seeds. He should sit cross legged, cover the Mala by a cloth, concentrate his mind in Bhagwan and chant His name silently. He should bow down to Bhagwan and read a little portion of the scriptures such as the Puranas or Mahabharat as per his ability and conclude his Puja. He should greet and bow down to his guru and elders. A Naisthik Brahamchari should seek raw cereal and vegetables from pious Dwij householders and prepare food before noon at his Ashram. He should perform the noon Sandhya and Tarpan. He should invoke Bhagwan and reverently offer food to Him. He must never offer water, Ghee, oil or milk without sieving it first or offer stale, burnt or smelling food to Bhagwan. He should willingly share his food with another Bhikshuk and offer food to the Devtas before sitting facing the East to eat. He should sprinkle some water over food before eating. He should not speak to anybody while eating. O Muni! Varni should not go to seek alms on the days he has been invited

स्यात्स्वव्रतभङ्गश्चेच्छ्राद्धे भुञ्जीत तर्हि सः ॥७३॥ आचम्य चुलुकं कृत्वा पात्रशुद्धिं विधाय सः । वेदसच्छास्त्रपाठाद्यैर्दिवाशेषं समापयेत् ॥७४॥ सायं स्नात्वोपास्य सन्ध्यां होमकर्म समाचरेत् । कृष्णमन्त्रं यथाशक्ति जपेत् कुर्याद्धरेः कथाम् ॥७५॥ व्यतीते प्रथमे यामे निशो ध्यायन् हरिं हृदि । शयनं भुवि कुर्वीत मण्डले ब्रह्मचारिणाम् ॥७६॥ इति सङ्क्षेपतः प्रोक्तो वर्णिनो नैत्यको विधिः । ज्ञातव्यो विस्तरस्त्वस्य निखिलो धर्मशास्त्रतः ॥७७॥ सन्ध्यापूजावैश्वदेवहोमादीनां च यो विधिः । तत्तत्पद्धतितो ज्ञेयः स तु नैष्ठिकवर्णिना ॥७८॥ एतान्धर्मान्निषेवेत यो वर्णी नैष्ठिको भुवि । प्राप्नुयात्स्वेप्सितामेव मुक्तिमेकान्तिकीं हि सः ॥७९॥ य एताञ्छृणुयाद् धर्मान् यश्च प्रीत्यानुकीर्तयेत् । प्राप्नुयातां देवलोकं तौ विमुच्याघसङ्गतः ॥८०॥ भूमौ ये नैष्ठिकाः स्युर्निर्जहितनिरता वर्णिनस्त्यक्तगेहा वैराग्यं तीव्रमाप्ता हरिमुरुतपसाऽऽराधितुं चोत्कचित्ताः । तैरेते पालनीयाः सततमिह वृषाः श्रेयसे स्वस्य तेन । प्रीतस्तेभ्यो ददाति प्रभुरखिलमपि प्रार्थितं वर्णिराज ! ॥८१॥

सुव्रत उवाच ।

इति निशम्य जगद्गुरुणा वृषान्निगदितान् हरिणा स्वहिताय सः । परमतुष्टिमवाप्य मुदा च तं नरपते प्रणुनाव सतां पतिम् ॥८२॥

मुकुन्दानन्द उवाच ।

कल्याणहेतुगुणरत्नविभूषिताङ्घ्रे ! कारुण्यपूर्णनयनाम्बुजि ! दीनबन्धो ! । नानाविधाध निचयप्रशमाभिधान ! नित्यं नमोऽस्तु हरये गुरुराज ! । तुभ्यम् ॥८३॥ अज्ञानसन्तमसनाशक भास्करस्त्वं स्वाङ्घ्रिश्रिताखिलजनेप्सितकल्पवृक्षः । सद्धर्मवर्त्मपरिपालनशीलशालिन्नित्यं नमोऽस्तु हरये गुरुराज ! तुभ्यम् ॥८४॥ त्वं ब्रह्मरन्ध्र इह योगकलाप्रवीणैर्ध्येयः सहस्रदलपङ्कज ईश्वरोऽसि । त्वं वेदकल्पतरुसम्भवहेतुरेको नित्यं नमोऽस्तु हरये गुरुराज ! तुभ्यम् ॥८५॥ त्वं वै सुरापललमैथुनसक्तपुंसामेकोऽसि दण्डधर ईश हिताय तेषाम् । धर्मं सनातनमहिंसमखं च पासि नित्यं नमोऽस्तु हरये गुरुराज ! तुभ्यम् ॥८६॥ त्वं कामलोभरसमानमुखांश्च दैत्यानण्डस्थसर्वजनताजयजातदर्पान् । निघ्नन्निहेश भवसि प्रकटप्रतापो नित्यं नमोऽस्तु हरये गुरुराज ! तुभ्यम् ॥८७॥ त्वय्येव सद्गुरुपदं जगतीह सार्थं वर्वर्ति धर्मपथि वर्तयति स्वशिष्यान् । धर्मं स्वयं दृढमनुष्ठितवत्यशेषं नित्यं नमोऽस्तु हरये गुरुराज ! तुभ्यम् ॥८८॥ त्वत्कीर्तिरेव गुरुनामतया

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to dine at pious Brahmins' homes. However, he still must offer Naivedhya to Bhagwan before eating there. Food on the occasions of Shradhdh should be accepted only if it does not lead him to deviate from any of his Vrats. After washing hands and plate, the Varni should spend the rest of the day by reading or learning the scriptures. He should perform Snaan, Sandhya, Puja, Homa and Japa in the evening and narrate Katha to any avid listeners. He should sleep on the floor with other Varnis after the lapse of the first Prahar (after 9 PM) whilst reminiscing on Bhagwan in his heart. O swami! I just narrated the daily routine of a Naisthik Varni in short, the details of which are available in other Dharmashastras. The manner of Sandhya, Puja, Homa and other religious activities should be learned from appropriate scriptures. A Varni who abides by these instructions will surely attain his goal, Moksha. A person reading or narrating the same will be redeemed from his sins and attain Heaven. O Varni! Any Brahamchari, who has forsaken his home and family due to great detachment should abide by these edicts willingly and faithfully to please Bhagwan Narayan. Delighted by such a pious living, He grants whatever a Varni desires."

Suvrat Muni said, "O King Pratapsinh! Mukundanand Varni was totally satisfied by hearing Dharmas of Varnis from his Ishtadev, Bhagwan Shree Hari. Delighted, he sang the following Stuti of Bhagwan."

Mukundanand Varni said, "O guru of gurus! Your mercy is a primary cause of Atyantik Moksha of Your devotees. Your eyes are full of compassion. Your name is enough to redeem one from his sins. Your lotus feet offer shelter to devotees tired after taking numerous births. O king among gurus! I repeatedly bow down to You. You are the beacon which removes the souls' ignorance; Your feet are like a Kalpavruksha, which grants one whatever he desires. You have only one aim - to sustain Bhagwat Dharma. O king among gurus! I repeatedly bow down to You. You dwell on a lotus of a thousand petals. You are the only One whom one should meditate upon. You are Bhagwan Narayan from Whom the Vedas have originated for the benevolence of

प्रसिद्धान्नारीरसद्रविणलोलुपमन्दबुद्धीन् । सङ्कोचयत्यनुदिनं भुवि धूर्तपुंसो नित्यं नमोऽस्तु हरये गुरुराज ! तुभ्यम् ॥८९॥ एकस्त्वमेव भुवि मुक्तिपथाब्जभास्वानास्से मुमुक्षुभिरतोमुनिभिः श्रितोऽसि । भक्तिर्ममाप्रतिहताऽस्तु तवाङ्घ्रिपद्मे नित्यं नमोऽस्तु हरये गुरुराज ! तुभ्यम् ॥९०॥

सुव्रत उवाच ।

इत्थं स संस्तूय हरिं महात्मा ननाम वर्णीन्द्र ! उदारबुद्धिः । तद्धर्मसंस्थोऽनुदिनं सिषेवे तमेव भक्त्या परया नरेन्द्र ! ॥९१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे नैष्ठिक धर्मेषु ब्रह्मचारिणामाह्निकविधिनिरू पणनामा चतुःपञ्चाशत्तमोऽध्यायः ॥५४॥

अथ पञ्चपञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

आरम्भिते मन्दिरेऽथ कृष्णार्चास्थापनोचिते । जाते राजोत्तमो नत्वा हरिं प्रोवाच भूपते ! ॥१॥ भगवन्मन्दिरं ह्येतच्छ्रीकृष्णस्थापनोचितम् । जातं ततः प्रतिष्ठां त्वं कुरु कृष्णस्य सुक्षणे ॥२॥ श्रुत्वा नृपस्य वचनं हृष्टो ज्योतिर्विदं हरिः । पप्रच्छ रामचन्द्राख्यं कृष्णस्थापनसुक्षणम् ॥३॥ स प्राहाश्विनमासेऽस्मिन् शुक्लद्वादशिकादिने । सुमुहूर्तो भवत्येव कृष्णं स्थापय तत्र तु ॥४॥ हरिं प्राह नृपं शीघ्रमुपहारान्समानय । मुहूर्तोऽद्य दिनादस्ति पञ्चमेऽह्नि सुशोभनः ॥५॥ इत्युक्तो हरिणा हृष्टो राजा सत्वरकारिभिः । विप्रानापृच्छ्योपहारानानयामास सर्वशः ॥६॥ हरिश्च मण्डपं तत्र रम्भास्तम्भादिशोभनम् । बन्धयामास विततं कारयामास वेदिकाम् ॥७॥ दशम्यां विजयाख्यायां स्वेक्षणार्थमुपागतान् । भक्तानावासयामास तत्र तन्महदृष्टये ॥८॥ आहूय वैदिकान् सुज्ञान् ! ब्राह्मणप्रवरांस्ततः । एकादश्यां समारेभे प्रतिष्ठाविधिमादरात् ॥९॥ पीताम्बरं सत्परिधाय राजन्नारक्तकौशेय कृतोत्तरीयः । आवाह्य पीठेषु पुपूज देवान् विधिज्ञविप्रोदितवेदमन्त्रैः ॥१०॥ स सङ्गवे

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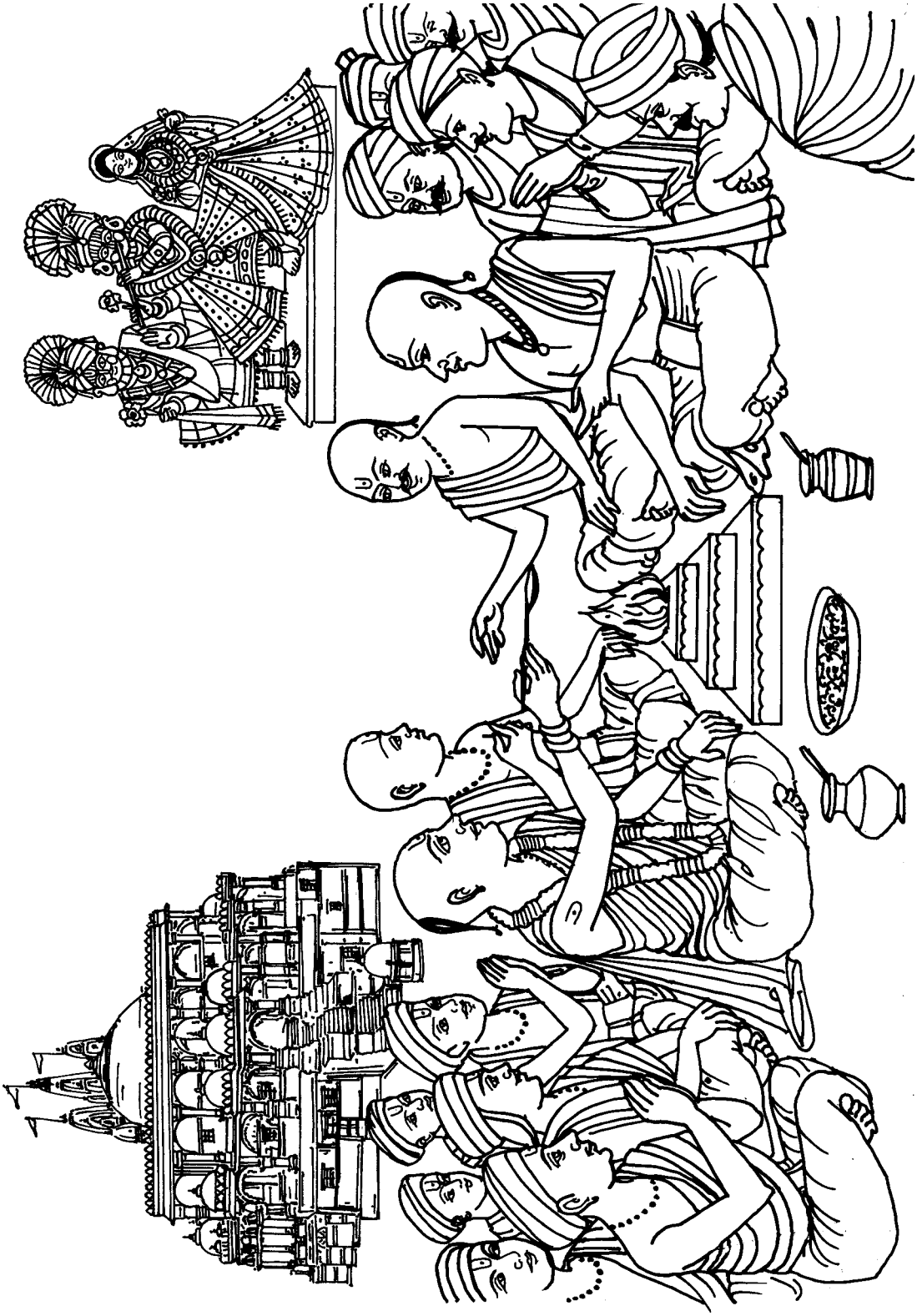
mankind. O king among gurus! I repeatedly bow down to You. O Lord! You punish people indulging in meat, alcohol and women for their benefit. You protect and defend Sanatan Dharma and non-sacrificial Yagnas. O Bhagwan! Greed, lust, ego and other such vices have overwhelmed the men, demons and Devtas. You are the only One who can conquer them. O king among gurus! I repeatedly bow down to You. O Shree Hari! You are the only One who always follows Dharma and guides Your devotees to follow the same. The fake gurus abound in this world, who cheat and mislead the gullible, whilst themselves indulging in wine, women and wealth. Your fame as a true guru tarnishes their reputation. O king among gurus! I repeatedly bow down to You. O Bhagwan! You are the only One who can grant Moksha. Therefore, You are the only One whose shelter the wise sages seek. Bless me that my devotion in You remains unfaltering and undefeated from all hindrances. O king among gurus! I repeatedly bow down to You."

Suvrat Muni said, "O king! Mukundanand Varni prostrated at Bhagwan Narayanmuni after concluding his Stuti. His devotion in Shree Hari became more profound and his faith in his Dharma more resolute. Mukund Varni served Bhagwan with renewed vigour whilst observing his Dharmas as explained by Shree Hari."

Thus ends the 54th Chapter of the Satsangi Jeevan.

CHAPTER 55

Suvrat Muni said, "O King Pratapsinh! The construction work of the temple at Gadhpur progressed unimpeded. King Uttam Khachar approached Shree Hari when the work was complete and requested Him with folded hands, 'O Bhagwan! The temple is ready and we are waiting for You to establish the Murtis.' O king! Shree Hari summoned an expert astrologer named Ramchandra and asked him to look for an auspicious Muhurt for establishing the Murtis. Ramchandra suggested Aso Sud Baras as an auspicious Muhurt. Shree Hari turned to Uttam Khachar and told him, 'The astrologer has given the date which is only five days from today. Gather all the things



द्वादशिकादिनेऽथो तन्मन्दिरे राधिकया समेतम् । कृष्णं प्रतिष्ठापयति स्म गोपीनाथाभिधं प्रौढतनुं यथावत् ॥११॥ वादित्रनादः समुहांस्तदासीद् वेदध्वनिर्वैदिकभूसुराणाम् । बभूव कृष्णं सुमहोपहारै सम्पूज्य दृष्ट्या स्थिरयाऽऽलुलोके ॥१२॥ मुहूर्तमित्थं प्रसमीक्षमाणे हरौ स कृष्णोऽतितरां बभासे । दृष्ट्वा तमापुर्भृशविस्मयं वै भक्ता अभक्ता निखिलाश्च लोकाः ॥१३॥ हुत्वा स पूर्णाहुतिमादितेयान् विसर्जयित्वा वृतभूमिदेवान् । कल्पेन मुख्येन हि दक्षिणाभिः सन्तोषयामास तथेतरांश्च ॥१४॥ ददौ च दानानि बहूनि तत्र द्विजोत्तमेभ्यः स उदारबुद्धिः । गाः स्वर्णमुद्राश्च हयांस्तिलांश्च प्रादाच्च वासांसि मनोहराणि ॥१५॥ देशान्तरेभ्यश्च पुरान्तरेभ्यः समागतान् विप्रगणाननेकान् । पौरांश्च विप्रान् स मुनीश्च सर्वान् सन्तर्पयामास विचित्रभोज्यैः ॥१६॥ कृष्णप्रतिष्ठोत्सवमेव इत्थं विधाय भक्तैः परिपूज्यमानः । ग्रामान्तरेभ्यो व्यसृजत्स्वभक्तांस्तत्रागतान्धर्मतनूज ईशः ॥१७॥ राजोत्तमः प्राप सबान्धवोऽपि चिरन्तमस्य स्वमनोरथस्य । एतत्फलं तत्कृपया तदानीं भक्त्या सिषेवेऽथ तमेव नित्यम् ॥१८॥ जया च ललिता तस्य भगिन्यौ हरिसंश्रिते । लेभाते परमानन्दं सर्वे भक्ताश्च नागराः ॥१९॥ हरिश्च तत आरभ्य तीव्रवैराग्यमाश्रितः । निःस्पृहोऽवर्तत जडभरतेन समं नृप ! ॥२०॥ क्वचिदश्नन् कवचिन्नाश्मन् क्वचिदन्नं कवचित्फलम् । क्वचित्पत्रं च बुभुजे वायुमेव क्वचित्स च ॥२१॥ स्वस्वधर्मे वर्तयितुं साधून् पद्गांश्च वर्णिनः । स गोपालानन्दमुनिं समाहूयाब्रवीद्वचः ॥२२॥ स्वस्वधर्मे वर्तनीयास्त्वयैते सकला अपि । आचार्यानुमतेनैवेत्युक्त्वा तं सोऽब्रवीच्च तान् ॥२३॥ अस्याज्ञायां वर्तितव्यं भवद्भिर्मामकैर्मुनेः । वर्तिष्यतेऽन्यथा योऽसौ न मदीय इति ध्रुवम् ॥२४॥ एवमुक्ता भगवता तं नमस्कृत्य तेऽखिलाः । एवमेवाऽऽचरिष्यामो नान्यथेत्यब्रुवन् वचः ॥२५॥ तदा प्रसन्नो भगवांस्तानुवाच निजाश्रितान् । श्रेयो भविष्यत्येवं चेद्युष्माकमिति भूपते ! ॥२६॥ सन्त्यक्तदैह्यसकलव्यवहार कार्यो देहं निजं च बहुधाऽननुसन्दधानः । ज्ञानं च भक्तिमखिलं सविरागयोगं धर्मं च बोधयति स स्म यथावदेव ॥२७॥ धर्मस्त्याज्यो न कैश्चित्स्वनिगमविहितो

necessary in consecration of the temple and feeding thousands of visiting saints and devotees.' O Pratapsinh! King Uttam consulted expert Brahmins and leading citizens of Gadhpur and organised the gathering of all necessary items. Bhagwan Shree Hari organised the erection of a large Mandap near the temple. He asked the devotees who had come for His Darshan on the occasion of Dussera to stay back for the forthcoming event. Bhagwan Shree Hari summoned Brahmins expert in the consecration ceremony and other religious rituals from far afield. The ceremony started on Ekadashi with Puja of the Murtis to be installed in the temple. Bhagwan Shree Hari, attired in new red robes, conducted Puja Vidhi of the Murtis under the guidance of experienced Brahmins. O king! On the morning of Aso Sud Baras (of Samvat 1885), Bhagwan Shree Hari established the Murtis of Gopinathji Maharaj and Radhikaji in the central sanctum sanctorum with the full Vedic rites. The environs of Gadhpur reverberated with the Brahmins' chants of the Vedic hymns and various musical instruments. After conducting the Puja of Gopinathji Maharaj, Shree Hari stood in front of the Murti for a while. He looked at Gopinathji Maharaj in the eyes without blinking for some time. The beauty of the Murti of Gopinathji Maharaj seemed to augment and all people present were awed with such a luminous and divine beauty."

Suvrat Muni continued, "O king! Shree Hari concluded the Puja Vidhi with dispersal of the Devtas invoked and invited to be present at the Yagna. He satisfied the Brahmins guiding and conducting Yagna by rewarding them handsomely. He gave gold and silver coins and new clothes to thousands of other Brahmins present at the festival and fed them generously. At the behest of Bhagwan Swaminarayan and organised by Uttam Khachar, thousands of visiting devotees and non devotees alike were fed sumptuous meal. Shree Hari advised the visiting devotees to return to their respective villages after the conclusion of the festival. Uttam Khachar, his family, including his sisters and people of Gadhpur, were very delighted as their long standing desire to have a temple in their royal courtyard was fulfilled. Uttam Khachar continued serving Shree Hari with the utmost reverence as he had always done previously. O king! Shree Hari became very detached from His surroundings since then and acted just like jadBharat. He would sometimes eat only fruits instead of His regular meal and other times skip His meals altogether and observed a day of fast. To ensure that all

वासुदेवे च भक्तिर्दिव्याकारे विधेया सितधनमहसि ब्रह्मणो स्वस्य चैक्यम् । निश्चित्यैवान्यवस्तुन्यणुमपि च रतिं सम्परित्यज्य सन्तस्तन्माहात्म्याय सेव्या इति वदति निजान् धार्मिको नीलकण्ठः ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेदुर्गपत्तने श्रीगोपीनाथप्रतिष्ठानिरू पणनामा पञ्चपञ्चाशतमोऽध्यायः ॥५५॥

अथ षट्पञ्चाशत्तमोऽध्यायः

सुव्रत उवाच ।

कृष्णेतरपदार्थेषु रुचिहीनस्य सर्वथा । धर्मादिप्रच्छकेऽथाऽऽसीत् पुंसि प्रीतिर्हरेर्नृप ! ॥१॥ शतानन्दो मुनिस्तस्य सेवायां निरतः सदा । पादसंवाहनं कुर्वन्नेकदाऽऽसीत्तदन्तिके ॥२॥ तमुवाच स्वयं स्वामी मुने ! किञ्चन ते यदि । प्रष्टव्यं स्यात्तदैतर्हि पृच्छ वक्ष्ये तदुत्तरम् ॥३॥ एवमुक्तः स तु प्रीतो भृशं मुनिरुदारधीः । प्राञ्जलिस्तं नमस्कृत्य पप्रच्छेत्थं नराधिप ! ॥४॥

शतानन्द उवाच ।

साङ्गं योगमहं स्वामिन् ! बोद्धुमिच्छामि तत्त्वतः । त्वत्त एव हि सर्वज्ञात्सेवनीयाच्च योगिभिः ॥५॥ मया तु त्वत्प्रसादेन योगिनामपि दुर्लभाः। समाधिसिद्धिः प्राप्ताऽ विना साधन सम्पदम् ॥६॥ तथापि लक्षणादीनि योगशास्त्रानुसारतः । विवित्साम्यङ्गियोगस्य तदङ्गानां च सर्वशः ॥७॥

सुव्रत उवाच ।

इति पुष्टः स मुनिना तेन योगहितैषिणा । प्रसन्नो भगवान् राजंस्तमुवाच महामतिम् ॥८॥

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saints, Varnis and Parshads follow the path shown by Him, Shree Hari summoned all saints and addressed Gopalanand swami, 'O Gopal swami! You should ensure that all the saints follow their Dharma under the aegis of their Acharya.' Shree Hari then turned to other saints and said, 'Listen you all saints and Varnis! You should follow the command of Gopalalnand swami.' O king! All saints replied in assent and pledged to follow Gopalanand swami's orders. Shree Hari was delighted at the response of saints, Varnis and Parshads and blessed them and assured them of His pleasure if they followed His edict and proffered this advice, 'None of My devotees should ever forsake Dharma pertaining to their Varna and Ashram. You should endeavour to forge unison between your souls and AksharBrahm and abandon all desires in worldly pleasures and possessions. You should devote the rest of your life in the pursuit of pleasure of Bhagwan Vaasudev Narayan, Who dwells in His Akshardham. You should associate with pious saints to understand His glory fully." O king! After proffering this advice, Shree Hari withdrew Himself in a shell without taking care of His food and body. He seemed to have lost all interest in His surroundings."

Thus ends the 55th Chapter of the Satsangi Jeevan.

CHAPTER 56

Suvrat Muni said, "O king! Though Shree Hari's interest in other affairs waned, his empathy towards the inquisitive devotees remained the same. Shatanand swami was once massaging Shree Hari' feet when Shree Hari prompted him to ask Him anything he had in his mind. Shatanand swami asked Bhagwan with folded hands, 'O Lord! I would like to know the intricacies of Yoga with all its eight elements. By Your mercy, I can attain Samadhi which is very difficult even for a person who has mastered the Yoga. However, I still wish to hear about Yoga, including its elements such as Yamas and Niyams, as described in YogShastra. O king! Shree Hari replied."

Shree Narayanmuni said, "O Muni! You have asked a wise question. There is nothing better than Yoga to fulfil one's desires. The mind cannot be brought under one's control without the help of Yoga. Even knowledge and devotion find their final destination with the help of Yoga. Sage Hiranyagarbh wrote the initial YogaShastra,

श्रीनारायणमुनिरुवाच ।

समीचीनास्ति ते बुद्धिर्योगं पृच्छसि यन्मुने ! । नास्ति योगसमं किञ्चित्साधनं स्वेप्सितार्थदम् ॥९॥ योगं विना तु मनसो निग्रहो दुष्करः सताम् । भक्तिर्ज्ञानं च योगेन सिद्धिमाप्नोति निश्चितम् ॥१०॥ आदौ हिरण्यगर्भेण योगशास्त्रं प्रवर्तितम् । पतञ्जलिस्वरू पेण तत्फणीन्द्रेण विस्तृतम् ॥११॥ तत्सारमहमादाय साङ्गं योगं वदामि ते ।कृष्णे समाधिं मनसो विद्धि त्वं योगलक्षणम् ॥१२॥ यथेद्धवहिनना सर्वे नाश्यन्ते धातुसङ्गताः । दोषाः समाधियोगेन नाश्यन्ते मानसास्तथा ॥१३॥ अतस्तद्दोषनाशार्थं भक्तेन कमलापतेः । समाधियोगाभ्यसनं कार्यमुत्साहिना द्रुतम् ॥१४॥ साङ्गं समाधियोगं तु संसाधयितुमिच्छता । श्रयणीयो गुरुर्भक्त्या सर्वयोगकलानिधिः ॥१५॥ मनोनुकूलया तस्य नित्यं शुश्रूषया स तम् । प्रीणयेदथ तत्प्रोक्तरीत्या योगं समभ्यसेत् ॥१६॥ देशे शुचौ समे वालुशर्करादिविवर्जिते । मनोनुकूले निर्बाधे निवसेद्योग साधकः ॥१७॥ अन्नादिभिः स्वशुश्रूषाकर्तुर्यत्रानुकूलता । भवेत्स्थाने शीतवातदंशबाधा न यत्र च ॥१८॥ जलाशायानुकूल्यं च यत्र स्वस्योचितं भवेत् । आश्रमे तत्र निश्चिन्तो भक्तो योगं समभ्यसेत् ॥१९॥ नदीकूपोपकण्ठे च समये पितृकानने । सशब्देऽग्निजलाभ्याशे जीर्णगोष्ठे चतुष्पथे ॥२०॥ अशुचौ पूतिगन्धे च शुष्कपर्णचये तथा । देशे जनाकुले चापि न योगाभ्यासमाचरेत् ॥२१॥ जनसङ्गं चातिजल्पमत्याहारमतिश्रमम् । रसलौल्यमतिक्रोधं न कुर्याद्योगमाचरन् ॥२२॥ तुन्दस्य पूरयेद्भागौ द्वावन्नेनैकमम्बुना । शेषयेदेकमेवं हि मितभुग्योगकृद् भवेत् ॥२३॥ यवतण्डुलगोधूमान् गोदुग्धाज्ये च शुण्ठिकाम् । भक्षयेदभ्यसन् योगं सिद्धे त्वस्मिन्न तद्यमः ॥२४॥ परित्यजेत्सर्वथैव संसर्गं मद्यमांसयोः । भङ्गातमालाहिफेन मादकादीनि पूति च ॥२५॥ साधका भक्षयेन्नैव दधितक्राम्लिकास्तथा । माषान् कुलत्थाञ्छाकं च कटुं च लवणं त्यजेत् ॥२६॥ तैलं तिक्तं रामठं च सोत्फुल्लमतिशीतलम् । न भक्षयेदविज्ञातं पदार्थं कञ्चनापि च ॥२७॥ उत्साहवान्भवेन्नित्यं शैथिल्यं तु परित्यजेत् । स्त्रीप्रसङ्गं तुयित्नेन सर्वथा स परित्यजेत् ॥२८॥ स्त्रैणपापमतिधूर्तसङ्गमं सर्वथा परिहरेच्च स ध्रुवम् । अन्यथा तु परिपक्वयोगवान् भ्रंशमेति किमु तर्हि साधकः ॥२९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेयोगोपदेशे साधनोचितदेशाहारनिरू पणनामा षट्पञ्चाशत्तमोऽध्यायः ॥५६॥

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which was expanded and compiled for easy understanding. I shall reiterate the essence of Yoga in short. Samadhi, the single minded concentration in Bhagwan, is the ultimate goal of Yoga. Just as fire removes impurities of gold, Samadhi removes all impurities or faults from one's mind. Therefore, an energetic devotee should learn and practice Yoga to purify his mind. A devotee must find an expert teacher, serve him reverently and learn Yoga under his expert guidance. One should learn Yoga in a pious and flat place which is free from mosquitoes and flies; a place which has food, water and clothes in abundance; a place which has a river or a lake nearby and a place which is free from all turbulences. He should not stay on the banks of deep rivers or wells; in a crematorium; at crossroads or courtyards; in densely populated areas; disused cow sheds and places which are noisy, stinking or prone to fights. A Varni wishing to learn Yoga must not eat, speak or strain too much; must overcome his anger and indulgence in palate and must not associate with many people. He should fill half of his stomach with food, one quarter with water and the last quarter should be left empty. He should eat barley, rice, wheat, milk, Ghee and dry ginger while avoiding meat, alcohol and other intoxicating substances. He should also avoid eating yoghurt, buttermilk, tamarind, salt, chillies, asafoetida, very hot or cold and hot and spicy food. A Varni should remain alert at all times and abandon lethargy. The company of women and lascivious men leads even an accomplished Yogi astray from his path. Therefore, a learner Yogi must avoid all types of contact with women, evil people, sinners and lascivious men."

Thus ends the 56th Chapter of the Satsangi Jeevan.

अथ सप्तपञ्चाशत्तमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

समाधियोगस्याङ्गानि प्रोक्तान्यष्टौ मनीषिभिः । तानि तेऽनुक्रमेणाहं कथयामि दृढव्रतः ! ॥१॥ आद्यं यमास्ततः प्रोक्ता नियमाश्चासनान्यथ । प्राणायामश्चतुर्थं तु प्रत्याहारश्च पञ्चमम् ॥२॥ धारणा च ततो ध्यानं समाधिश्चाष्टमं मतम् । अङ्गी समाधिरेतैर्हि सिद्धत्यङ्गैः किलाष्टभिः ॥३॥ तत्राद्यानि तु पञ्चापि बहिरङ्गानि तस्य हि । अन्तरङ्गानि च त्रीणि धारणादीनि विद्धि भोः ॥४॥ अथैतेषां लक्षणानि सङ्क्षेपेण पृथक् पृथक् । योगशास्त्रोदितान्येव कथयामि फलैः सह ॥५॥ हिंसादिभ्योऽघकर्मभ्यः साधकं योग एव ये । स्वाश्रियं यमयन्त्यत्र ते तु प्रोक्ता यमा बुधैः ॥६॥ अहिंसा सत्यमस्तेयं ब्रह्मचर्यं च सुव्रत ! । अपरिग्रह इत्येवं यमाः पञ्च प्रकीर्तिताः ॥७॥ शरीरवाङ्मनोभिर्यदक्लेशजननं सदा । प्राणिमात्रस्य सा सद्भिरहिंसेत्यभिगीयते ॥८॥ धर्माधर्मौ समीक्ष्यैव यथार्थकथनं तु यत् । सर्वेषां हितकृद्यच्च वाक्यं तत्सत्यमुच्यते ॥९॥ अदत्तस्य परस्वस्य पारोक्ष्येण बलेन वा । यन्नैव ग्रहणं क्वापि तदस्तेयमुदीर्यते ॥१०॥ स्त्रीसङ्गस्याष्टधा त्यागः सम्यग्वस्तु विचारतः । ब्रह्मचर्यं तदेवाहुर्ब्रह्म प्राप्तिकरं तु यत् ॥११॥ स्वयं विचार्य त्यक्तानां पदार्थानां न सङ्ग्रहः । सोऽपरिग्रह इत्याहुर्मुनयस्तत्वदर्शिनः ॥१२॥ अहिंसायाः फलं तत्र निर्वैरत्वं हि सर्वथा । अस्रावित्वं च सत्यस्य फलं वै पुण्यकर्मणाम् ॥१३॥ अस्तेयस्य फलं नानादिव्यरत्नोपलम्भनम् । वीर्यलाभो योगसिद्धिर्ब्रह्मचर्यस्य च द्रुतम् ॥१४॥ मनोविक्षेपनाशश्चापरिग्रहफलं मतम् । इति प्रोक्ता यमाः पञ्च नियमान्कथयाम्यथ ॥१५॥ निवर्त्य काम्यधर्मेभ्यो मोक्षधर्मेषु योगिनम् । ये वै नियमयन्त्यत्र नियमास्ते प्रकीर्तिताः ॥१६॥ शौचं तपश्च सन्तोषः स्वाध्यायश्चेश्वरार्चनम् । इति पञ्चैव कथितास्ते च योगविशारदैः ॥१७॥ तत्र शौचं द्विधा प्रोक्तं बाह्याभ्यन्तरभेदतः । मृज्जलाभ्यां भवेद् बाह्यं भावशुद्धया

CHAPTER 57

Shree Narayanmuni said, "O Muni! As the name 'Ashtang' suggests, Yoga has eight elements; Yama, Niyam, Aasan, Pranayam, Pratyahar, Dharna, Dhyan and Samadhi. Samadhi is the ultimate goal and destination of Yoga. The first five elements are external and the last three are internal elements of Yoga. I shall now describe all the eight elements separately."

Shree Narayanmuni continued, "O Shatanand swami! Non violence and other pious deeds, which stop a man committing sins and help him incline towards Yoga, are called Yamas. The scholars count non violence, truthfulness, no stealing, Brahamcharya and Aparigraha (non possession) as five Yamas. Not harming or tormenting any living being with mind, speech and deeds is called non violence. Speaking that is benevolent to all living beings after evaluating what is Dharma and Adharma is called truth. To take anything belonging to others without their express permission is called stealing. After realising the futility of the female body and forsaking direct and indirect contact with women in all forms is called Brahamcharya, which helps one attain BrahmDhaam. Not amassing the possessions which have been forsaken after thinking about their uselessness is called Aparigraha. Non enmity and compassion towards all are the rewards of non violence; not losing any accumulated Punyas is the reward of truthfulness, acquisition of valuable gems is the reward of not stealing; mastering the intricacies of Yoga in a very short time is the reward of Brahamcharya and resolve and serenity of the mind are the rewards of non possession."

Shree Hari continued, "O swami! The regular religious activities (which many undertake to attain heaven), which wane one's desire for heaven and help him attain Moksha are called Niyams. Cleanliness, austerity, contentment, Svadhyay and Archan (worship) of Bhagwan are five Niyams. Cleanliness is of two kinds; external and internal. Water and clay (or soap) helps one achieve external cleanliness and pious thoughts helps one attain inner cleanliness. To weaken a body and concentrate senses with the help of Chaandrayan and Kruchh Vrats is called austerity. To be satisfied with whatever one gets with Bhagwan's wish and not desiring anything more is called contentment.

तथान्तरम् ॥१८॥ शरीरशोषणं यत्तु कृच्छ्रचान्द्रायणादिभिः । ऐकाग्र्यमिन्द्रियाणां च तप इत्युच्यते तथा ॥१९॥ अन्येच्छारहिता तुष्टिः सम्प्राप्तेनेश्वरेच्छया । अन्नादिना स सन्तोषः कथ्यते सुमते ! बुधैः ॥२०॥ भक्त्योपनिषदां पाठो यथाशक्ति निरन्तरम् । भक्तिशास्त्रस्य वान्यस्य स्वाध्यायः स च कथ्यते ॥२१॥ मनसा चिन्तनं नित्यं हरेश्च वचसा स्तुतिः । कायेन पूजा पुष्पाद्यैरित्युक्तं चेश्वरा र्चनम् ॥२२॥ सत्त्वशुद्धिः सौमनस्यमिन्द्रियाणां च निग्रहः । आत्मदर्शनयोग्यत्वं फलं शौचस्य तेष्वथ ॥२३॥ तपसस्त्विन्द्रियधियां शुद्धिश्चाद्यक्षयः फलं । सर्वोत्तमसुखप्राप्तिः सन्तोषस्यफलं तथा ॥२४॥ प्रसन्नतेष्टदेवस्य स्वाध्यायस्य फलं मतम् । फलमीश्वरपूजायाः समाधेः सिद्धिराशु च ॥२५॥ आस्यते योगिना यत्र येन वा योगसिद्धये । तदासनमिति प्रोक्तं योगस्याङ्गं तृतीयकम् ॥२६॥ आसनानि तु योगज्ञाः प्राहुर्बहुविधानि हि । चतुरशीतिसङ्ख्यानि तेषु मुख्यानि योगिनाम् ॥२७॥ तत्रापि त्रिंशन्मुख्यानि योगिनः कथयन्ति हि । चतुर्दश च तत्रापि मुख्यानि कथयामि ते ॥२८॥ स्वस्तिकं गोमुखं वीरं योगं पद्मं च कौक्कुटम् । कौर्मं चापं च मायूरं तथा पश्चिमतानकम् ॥२९॥ शावं सिद्धं तथा सैंहं भद्रं चेति चतुर्दश । लक्षणानि क्रमेणैषां कथयाम्यथ तत्त्वतः ॥३०॥ जानूर्वोरन्तरे पादतले द्वे अपि योगकृत् । कृत्वासीत ऋजुर्यत्तत्स्वस्तिकं परिकीर्तितम् ॥३१॥ दक्ष पार्श्वे सव्यगुल्फं सव्ये दक्षिणमर्पयेत् । गोमुखाकृति तत्प्रोक्तमासनं गोमुखाभिधम् ॥३२॥ न्यसेदूरौ पादमेकमूरुमन्यपदे तथा । वीरासनमिति प्रोक्तं सुकरं साधकैरिदम् ॥३३॥ व्युत्क्रमेण गुदं रुध्वा गुल्फाभ्यां सवात्समाहितः । एतद्योगासनं प्रोक्तं योगविद्यमिसम्मतम् ॥३४॥ वामोरौ दक्षिणं पादं दक्षोरौ न्यस्य चेतरम् । अपाक्कराभ्यामङ्गुष्ठौ दध्यात्पद्मासनं त्विदम् ॥३५॥ बद्ध्वा पद्मासनं हस्तौ जानूर्वोरन्तरेण च । भुवि संस्थाप्य व्योमस्थो भवेत्तत्कुक्कुटासनम् ॥३६॥ कुक्कुटासनबन्धस्थो दोर्भ्यां संहृत्य कन्धराम् । भवेत्कूर्मवदुत्तान एतदुत्तानकूर्मकम् ॥३७॥ सव्योरुमूले दक्षाङ्घ्रिं कृत्वा जान्वोर्बहिर्धरेत् । वेष्टितेन करेणान्यं दक्षेण धनुरासनम् ॥३८॥ एतज्जाठररोगघ्नं कुण्डली बोधकारकम् । अङ्गानां स्थैर्यकृच्चोक्तमासनं मुनिसम्मतम् ॥३९॥ दोर्भ्यां भूमिमवष्टभ्य नाभिपार्श्वे कफोणिगे । कृत्वा भवेत्स्वस्थवपुर्मायूरं तद्धिदण्डवत् ॥४०॥ रोगानौदरिकान् हन्ति प्रदीपयति जाठरम् । भुक्तविषं कदशनं जरयत्येतदासनम् ॥४१॥ प्रसार्य दण्डवत्पादौ गृहीत्वाग्रद्वयं तयोः । न्यसेज्जानूपरि शिर इति पश्चिमतानकम् ॥४२॥ पवनं पश्चिमगतिं जठराग्नि प्रदीपनम् । कृशत्वमुदरस्यापि

To study the Vedas, Upanishads and other holy scriptures devoutly is called Svadhyay (self learning). To think constantly of Bhagwan, sing His praise and massage Him with sandalwood paste, etc. and offering Him flowers, fruits, etc. for his pleasure is called His Pranidhan - worship. The chastity of mind, pious thoughts, control of senses and ability to realise one's soul are the rewards of cleanliness. Piety of senses and wisdom and obliteration of the drawbacks of sins are the rewards of austerity. The highest state of happiness is the reward of contentment; pleasure of one's Ishtadev is the reward of Svadhyay and immediate attainment of Samadhi is the prime reward of His worship."

Shree Swaminarayan Bhagwan continued, "A physical stance or a sitting position in which Yoga can easily be practised is called Aasan. There are so many Aasans, but the Yogis consider eighty four main amongst them. Even amongst the eighty four, thirty are more important. I shall narrate to you the fourteen Aasans amongst them; Swastik, Gomukh, Veer, Yoga, Padma, Kukkut, Kurma, Dhanush, Mayur, Paschimtanak, Shab, Siddha, Sinh and Bhadra. O Muni! I shall now explain these fourteen Aasans in detail. An easy sitting posture in which one bends each leg at knees and places them under the cavity formed by the bent knees is called Swastik Aasan. Sitting on both bent knees with legs crossed with each heel pressing on the opposite buttocks with toes facing down is called Gomukh Aasan. Sitting with one knee bent under the opposite buttock and the other leg placed over that thigh is called Veer Aasan. Similar posture to Gomukh Aasan, but this time the heels pressing on anus in turn, is called Yoga Aasan. An Aasan very similar to Swastik Aasan but this time both feet placed over the opposite thighs with a Yogi holding the big toes with his hands from behind is called Padma Aasan. In Kukkut Aasan, a Yogi sits in Padma Aasan but instead of holding big toes, he passes his hands through the gaps of his thighs and lifts his body on his palms and balances it on them. Just as in Kukkut Aasan, a Yogi, instead of lifting his body, holds his bent neck with his hands is called Kurma Aasan; and rolling on the floor (lying on his back with knees facing upwards) in

कुर्यादेतत्किलासनम् ॥४३॥ शवासनं च शववदुत्तानं शयनं भुवि । सर्वासनश्रान्तिहरं चित्तविश्रान्ति साधनम् ॥४४॥ निपीड्य सीवनीं वामपार्ष्णिना वामगुल्फके । विन्यसेद्दक्षिणं गुल्फमेतत्सिद्धासनं स्मृतम् ॥४५॥ आसनाग्र्यं च रोगघ्नमेतद्वज्रासनं विदुः । केचिन्मुक्तासनं प्राहुरेके गुप्तासनं जगुः ॥४६॥ अधो वृषणयोर्गुल्फौ सीवनीपार्श्वयोः क्षिपेत् । सव्ये दक्षं दक्षिणेऽन्यं प्रसृताङ्गुलिकौ करौ ॥४७॥ जान्वोर्धृत्वा व्यात्तवक्त्रो नासिकाग्रं विलोक्येत् । एतत्सिंहासनं प्रोक्तं योगिनामभिवाञ्छितम् ॥४८॥ सीवनीपार्श्वयोर्गुल्फौ वृषणाधः क्रमान्न्यसेत् । दध्यात्पादावपाग्दोर्भ्यामिति भद्रासनं परम् ॥४९॥ इत्यादीन्यासनान्याहुर्योगशास्त्रविशारदाः । स्थिरं सुखं ध्यानकाले तेषामेकतमं श्रयेत् ॥५०॥ आसनश्रमजातेन स्वेदेनाङ्गं विमर्दयेत् । दृढता लघुता चैव तेन गात्रस्य जायते ॥५१॥ आसनानां फलं प्रोक्तं सर्वद्वन्द्वसहिष्णुता । शारीररोगनाशश्च प्राणायामाधिकारिता ॥५२॥ उदितान्यासनान्यस्य सिद्धानि स्युर्यदा तदा । गुरू पदिष्टमार्गेण नाडीशोधनमभ्यसेत् ॥५३॥ विना नाडीशोधनं तु प्राणायामो न सिद्ध्यति । मलाकुलासु नाडीषु नान्तश्चरति मारुतः ॥५४॥ धौतिर्बस्तिस्तथा नेतिस्त्राटकं नौलिका तथा । कपालभातिश्चेत्याद्याः क्रियाः सन्त्यत्र कीर्तिताः ॥५५॥ शनैर्ग्रसेत्सितं वस्त्रं चतुरङ्गुल विस्तृतम् । प्रत्याहरेत्पुनरिति धौतिः कासादिरोगहा ॥५६॥ नाभिमात्रे जले स्थित्वा पायुनाकृष्य वारि च । त्यजेद्वस्तिं क्षालयित्वा स बस्तिः सर्वरोगहृत् ॥५७॥ शिश्नेनाकृष्य सलिलं पुनस्तेनैव रेचयेत् । गुदेन वा रेचयेतद्बस्तिरेष द्वितीयकः ॥५८॥ पीत्वा मुखेन पानीयं रेचयेत्तद्गुदेन च । शङ्खप्रक्षालनाख्यैषा बस्तिरुक्ता मनीषिभिः ॥५९॥ पीत्वा जलं मुखेनादौ पुनस्तेनैव तद्वमेत् । प्रोक्ता गजकरण्येषा क्रिया वै नाडिशोधनी ॥६०॥ नासानाले स्निग्धसूत्रं प्रवेश्याकर्षयेन्मुखात् । एषा नेतिर्नेत्रमूर्धरोगघ्नी दिव्यदृष्टिया ॥६१॥ त्राटकं च सूक्ष्मलक्ष्यं यावत्स्यादश्रुपातनम् । तावत्स्थिरदृशेक्षेत नेत्ररुक्तन्द्रिहन्त्रिदम् ॥६२॥ अमन्दावर्तवेगेन तुन्दं सव्यापसव्यतः । नतांसो भ्रामयेदेषा नौलिर्दोषक शोषणी ॥६३॥ रेचकं पूरकं कुर्याद्भस्त्रावच्च ससम्भ्रमम् । कपालभातिः सा प्रोक्ता दोषघ्नी योगसम्मता ॥६४॥ शुद्ध्यन्ति नाडय एताभिः क्रियाभि र्योगचारिणः ।

the same stance is called Uttan (overturned) Kurma Aasan. A stance in which the left leg is spread straight, the right foot placed on the left thigh and holding the left foot with the right hand encircling the right knee is called Dhanush Aasan. It alleviates indigestion and strengthens abdominal muscles. Mayur Aasan is in which a Yogi balances his straightened body on his elbows (under abdomen) while his palms are placed on the floor. This Aasan aids indigestion, speeds up metabolism and even helps digest toxic substances consumed inadvertently. An Aasan, in which one spreads both his legs outward, touches toes with his hands and in the process lets his head rest on his knees is called Paschimtanak Aasan. It aids metabolism and reduces the fat from the waist. Lying on the floor on one's back like a corpse is called Shab Aasan which removes fatigue caused by doing the other Aasans and calms the mind. Placing the left foot under the body with left heel pressing hard on the nerve just below the testicles whilst placing the right knee over the left knee is called Siddha Aasan, which some call Mukta Aasan, Vajra Aasan or Gupta Aasan. A Sinh Aasan is the one in which one sits on bent knees with two heels pressing hard on the nerve on opposite sides (left heel on the right side and vice versa) of testicles, hands pressing hard on the thighs while torso held upright and staring at the tip of the nose with a gaping mouth. Sitting posture like Sinh Aasan with hands holding two rear facing feet instead of hands placed on the thighs is called Bhadra Aasan. A Yogi should learn and practice these and other Aasans regularly. He should not dry the perspiration but should rather massage on his body to tone the muscles and moisturise the skin. An ability to endure heat and cold, disease resistant health and competence to undertake Pranayam (breathing exercises) are the rewards of learning Aasans."

Bhagwan Shree Hari continued, "O swami! A Yogi should approach and request his guru to learn the methods of detoxification. One cannot master Pranayam without detoxification as wind cannot move freely if the inner channels (such as nostrils, rectum, oesophagus, etc.) are full of toxins. Dhoti, Basti, Neti, Tratak, Naulika and Kamabhati are some of the important methods to detoxify the body. A process of swallowing a fine and soft piece of cotton cloth about four inches wide and fifteen feet long through mouth and pull it back again is called Dhoti which alleviates the problems associated

शुद्धातु तस्य नाडीषु प्राप्नोति कृशतां तनुः ॥६५॥ देहे भवति कान्तिश्च जठराग्निप्रदीपनम् । नादाभिव्यक्तिरारोग्यं यथेष्टं वायुधारणम् ॥६६॥ इत्थं नाडीः शोधयित्वा प्राणायामं समभ्यसेत् । चले वाते चलं चित्तं निश्चले निश्चलं यतः ॥६७॥ आसनं दृढमाश्रित्य कुर्वीत प्राणसंयमम् । गुरुप्रोक्तक्रमेणैव स्वस्थचित्तः शनैः शनैः ॥६८॥ प्राणशब्देन तु मुने ! शारीरो वायुरुच्यते । आयामो निग्रहस्तस्य प्राणायामस्ततः स्मृतः ॥६९॥ प्राणायामो द्विधा प्रोक्तः सगर्भोऽगर्भ एव च । जपध्यानं विनाऽगर्भः सगर्भस्तत्समन्वितः ॥७०॥ अगर्भात्केवलात्सद्धिः सगर्भः श्रेष्ठ उच्यते । सगर्भाभ्यासतः शीघ्रं सिद्धिं योगस्य विन्दति ॥७१॥ द्वयोऽप्यसौ चतुर्धोक्तः पूरको रेचकस्तथा । कुम्भकः शून्यकश्चेति शृणु तल्लक्षणान्यपि ॥७२॥ यथा कमलनालेन जलं वक्त्रधृतेन तु । आकर्षयेत्तथा वायुं पूरकं स निगद्यते ॥७३॥ समुत्क्षिप्य बहिर्वायुं शून्यं कुर्याद्धृदम्बरम् । स रेचक इति प्रोक्तो योगशास्त्रविशारदैः ॥७४॥ उच्छ्वासमथ निःश्वासं सन्ध्याद्योगी स्थिर स्थितिः । स कुम्भक इति प्रोक्तः पूर्णकुम्भ इव स्थितः ॥७५॥ कुम्भको द्विविधो ब्रह्मन्नेष सङ्क थ्यते बुधैः । एक आभ्यन्तरस्तत्र द्वितीयो बाह्य उच्यते ॥७६॥ अपाने प्राणसंरोधो ज्ञेय आभ्यन्तरो मुने ! । प्राणे ऽपानस्य संरोधो द्वितीयः कुम्भकः स्मृतः ॥७७॥ पूरकः प्रणवैस्तत्र कार्यः षोडशभिः शनैः । द्वात्रिंशता रेचकस्तु चतुःषष्ट्या च कुम्भकः ॥७८॥ अथवा विष्णुगायत्रीं योगी स्वमनसा पठन् । यथाशक्त्येव कुर्वीत प्राणायाममतन्द्रितः ॥७९॥ पिङ्गला दक्षिणे वामे नाडीडा संस्थितौ तयोः । सूर्यचन्द्रौ सुषुम्णा तु तन्मध्ये तत्र पावकः ॥८०॥ इडया पूरकं कृत्वा ततः कुर्वीत कुम्भकम् । ततः पिङ्गलया कुर्याद्रेचकं तु शनैः शनैः ॥८१॥ यद्वा पिङ्गलया कुर्यात्पूरकं कुम्भकं ततः । कृत्वा च रेचकं कुर्यादिडया योगसाधकः ॥८२॥ शनैः कृतेन युक्तेन प्राणायामेन योगिनः । रोगनाशश्च सिद्धिः स्यादन्यथा तु विपर्ययः ॥८३॥ प्रातर्मध्यन्दिने सायमर्धरात्रे च कुम्भकान् । शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् ॥८४॥ कनीयसि प्राणरोधे स्वेदः कम्पस्तु मध्यमे । उत्तमे चासनोत्थानं साधकस्य मुहुर्भवेत् ॥८५॥ बहिः स्थितस्याग्रहणमत्यागोऽन्तः स्थितस्य च । वायोः स शून्यको ज्ञेयः शून्यवेधाद्यभूमिका ॥८६॥ प्राणायामफलं प्रोक्तं

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with breathing, cough and swallowing. In Basti process a Yogi stands waist deep in water and sucks water in and expels through his anus. This detoxification process has the ability to defeat all diseases. When a Yogi sucks water through his penis and expels through it or through his anus is another type of Basti process. Drinking water and expelling it straightaway through anus is called Shankh Praxalan Basti process. Drinking water and vomiting the same quantity of water immediately afterwards is called Gajakarni Basti process. All types of Basti process clean internal organs thoroughly of all accumulated toxins. A process in which a Yogi swallows a thin and fine thread about nine inches long through one of the nostrils and pulls it out through the mouth is called Neti process, which improves the eyesight and protects one from migraines and other cerebral agonies. Focussing eyes on a very miniscule object and keep staring at it until tears well up in the eyes is called Traatak process which improves the eyesight and removes lethargy and fatigue. To move the abdomen muscles sideways vigorously while bending forward is called Nauli process. This alleviates all problems arising from imbalance in wind, bile and cough matters in the body. To inhale and exhale in quick succession like the bellows is called Kapalbhati process which alleviates cough and other respiratory problems. All the above mentioned detoxifying processes clean internal channels. They remove excess fat from body, give radiance to the skin, improves metabolism, increases the flow of air in the body and grants the ability to hear the sound of Aum from within."

Shree Narayanmuni said, "O Muni! After cleaning his internal channels, a Yogi should now try to learn Pranayam which controls the flow and movement of air in the body. As long as the flow of air through the body is not regulated, the mind remains uncontrolled and keeps wandering. Seating in one of the Aasans, he should learn Pranayam under guidance of his guru. The word Pranayam is made of two syllables; 'Pran' means the intake of air (often referred as the life force) and 'Ayam' means to regulate. The breathing exercise which regulates the flow of air in the body is called Pranayam. It is categorised into two types; Garbha, which is done without Japa and Dhyan and Sagarbha Pranayam is done with chanting and meditation. Amongst these two, the sages consider Sagarbha Pranayam the better as it speeds up the end results

मुनिभिर्योगवित्तमैः । योग्यता धारणासु स्यान्मनसस्त्विति सुव्रत ! ॥८७॥ अस्य शून्यकसंज्ञस्य प्राणरोधस्य सर्वतः । विशेषो वर्तते तं च सर्वं ते कथयाम्यहम् ॥८८॥ न शून्यकप्राणनिरोधसाम्यं योगाङ्गमाप्नोत्यपरं हि किञ्चित् । नादाभिधब्रह्मणि यत्र लब्धे भवेत्परब्रह्मसुखानुभूतिः ॥८९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे यमनियमासनप्राणायामलक्षणनिरू पणनामा सप्तपञ्चाशत्तमोऽध्यायः ॥५७॥

अथाष्टपञ्चाशत्तमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

प्राणायामः शून्यकारव्यो मतः श्रेष्ठतया बुधैः । स निर्वासन चित्तस्य पुंसो हृद्येव जायते ॥१॥ हृदि तस्मिञ्जायमाने प्राणाद्या दश वायवः । स्वस्वस्थानावकाशेषु शाम्यन्ति हृदयादिषु ॥२॥ योगिनो जायतेऽवस्था तदा जाग्रत्सुषुप्तिवत् । देहे च स्तब्धता चान्तर्नादस्य श्रवणं तथा ॥३॥ आदौ तन्त्रीरवमिव श्रुत्वा सूक्ष्मध्वनिं ततः । अन्तः प्रबुद्ध्यते चाथ वेणुनादं श्रृणोति सः ॥४॥ ततो मृदङ्गवन्नादं शङ्खदुन्दुभिवत्ततः । भेर्याद्यनैकवादित्रतुल्यनादं शृणोत्यथ ॥५॥ मेघगर्जनतुल्यांश्च नादानैक विधानिति । श्रुत्वाऽतीव प्रबुद्धः सन्प्रकाशं हृदि पश्यति ॥६॥ ततो व्यष्टिसमष्ट्याख्यदेहेषु प्रणवं स च ।

of Yoga. Both types of Pranayam process is sub divided into four elements; Purak, Rechak, Kumbhak and Shunyak. The process of drawing air in through the nostrils is called Purak, to hold air that has entered the lungs without inhaling or exhaling is called Kumbhak while to expel all air from within the lungs is called Rechak. Kumbhak Pranayam is further classified in two types; inner and outer. O Muni! To concentrate intake of air in Muladhar Chakra, situated near the anus, is called inner Kumbhak and to hold Apan in Anahat Chakra, situated at the navel, is called outer Kumbhak Pranayam. A Yogi should inhale for as long as it takes him to chant Pranav - Aum sixteen times, hold his breath till it takes to chant Pranav sixty four times and exhale as slowly as it takes to chant Pranav thirty two times. The Sun and Moon are reigning deities of Pingla and Ida Nadis situated in the right and left nostrils respectively, while Agni (fire) is the reigning deity of Shushumna Nadi. A Yogi should perform Purak Pranayam through the left nostril, then hold his breath to perform Kumbhak Pranayam and Rechak Pranayam - exhale through the right nostril. He should reverse the order of inhalation and exhalation the next time. Pranayam must be done slowly and as directed, which protects him from a myriad of illnesses, otherwise, it invites trouble. A Yogi should undertake Pranayam at morning, midday, evening and at midnight. He should increase the total number of Kumbhak Pranayam gradually to eighty. A Yogi perspires at the lowest successful achievement, quivers at the median achievement and rises from his position at the highest achievement of Pranayam. A state where a Yogi is neither inhaling, holding nor exhaling is called Sunyak Pranayam, which is the first state of Samadhi. His lungs have no air and he is not breathing either. The reward of excelling in Pranayam is an ability to control his mind and senses and undergo the next stage of Yoga, Dharna (conjecture). O swami! Shunyak is the best of all types of Pranayam and is the most vital element of Yoga. When a patient Yogi masters Shunyak Pranayam and excels in it, he can hear the sound of Pranav, realises his soul and experiences the bliss of ParaBrahm. I shall now narrate to you the state of a Yogi who has excelled in Shunyak Pranayam."

Thus ends the 57th Chapter of the Satsangi Jeevan.

CHAPTER 58

Shree Narayanmuni said, "O Muni! Sunyak Pranayam can be attained only when a Yogi's mind is serene and free from all thoughts and desires. Ten winds of his body (Udan, Apan, etc.) calm down in their respective places. A Yogi, though fully awake, migrates into a unique trance like state when his mind and body become tranquil and

श्वासोच्छ्वासस्वरू पेण स्थितं स्वहृदि पश्यति ॥७॥ अभ्यसन्ति योगिनोऽत्र प्राप्तये यस्य नित्यदा । प्रतिश्वासं महामन्त्रमष्टाक्षरमतन्द्रिताः ॥८॥ आदौ तु तेजसां राशिमाकाशवदनन्तकम् । नादब्रह्मेति यं प्राहुस्तं पश्यति महोज्ज्वलम् ॥९॥ यस्माच्चाग्नेर्विस्फुल्लिङ्गा इव निर्यान्ति सर्वतः । तेजसो मण्डलान्यर्क बिम्बतुल्यान्य नन्तराः ॥१०॥ तस्मात्तु तेजसां राशेरुद्यन्तं प्रणवं ततः । स वीक्षते नादरू पं योगी तेजोमयं सितम् ॥११॥ प्रणवध्वनयस्तत्र तेजोभ्रमिसमप्रभाः । उत्पद्यन्तोऽपियन्तश्च दृश्यन्ते तेन भूरिशः ॥१२॥ यथा समुद्रे कल्लोला विद्युतो वा बलाहके । उत्पद्यन्ते च लीयन्ते तेजःपुञ्जे तथा रवाः ॥१३॥ नादात्मकस्य तस्याथ प्रणवस्य महाध्वनौ । प्राक्श्रुता इतरे नादास्तिरो धीयन्त एव ते ॥१४॥ प्रणवस्यास्य माहात्म्यं वेदेषु बहुधोदितम् । तस्य सारं समाकृष्य सङ्क्षेपेण वदाम्यहम् ॥१५॥ यत्किञ्चिद्वाङ्मयं लोके प्रणवो ह्येष तस्य तु । ज्ञेयः कारणमस्तीति बीजरू पः सनातनः ॥१६॥ तस्याकार उकारश्च मकारश्चार्धमात्रिका । मात्राश्चतस्र इत्याहुः सर्वाधारतया मताः ॥१७॥ विराड्विष्णुः स्थितिश्चेतित्रयं चाकारमाश्रितम् । सूत्रं हिरण्यगर्भश्च सृष्टिश्चोकारमाश्रिताः ॥१८॥ अव्याकृतश्चरलया मकारमिति संश्रिताः । चिदाकाशाक्षरब्रह्म तुरीयेत्यर्धमात्रिकाम् ॥१९॥ मात्रि(तृ)काश्च द्विपञ्चाशद्वेदा व्याहृतिभिः सह । वेदाङ्गान्यथ यत्किञ्चित्तन्मूलं वाङ्मयं हि तत् ॥२०॥ ततोऽवकाशोऽप्यखिलः प्रणवस्यास्य तेजसा । व्याप्त इत्यवलोक्यासौ प्राप्नोत्यानन्दमुत्तमम् ॥२१॥ तस्यैवालम्बनाच्छून्यमहाशून्यादिभूमिकाः । विध्वा नादात्मकं योगी याति नारायणं प्रभुम् ॥२२॥ कार्यकारण रू पोऽसौ नादः सर्वो यदङ्गतः । प्रादुर्भवति तं देवं साक्षात्स्वहृदि वीक्षते ॥२३॥ ततः स कृतकृत्योऽत्र भवत्येव न संशयः । तत्प्रसादादवाप्नोति तद्धाम परमं बृहत् ॥२४॥ शून्यकप्राणसंरोधाद्येयं स्थितिसदीरिता । सहजः स समाधिर्हि कथ्यते तत्त्वदर्शिभिः ॥२५॥ तद्वान्योगो वपुः स्थोऽपि वर्तते साक्षिवत्सदा । प्राप्य चात्यन्तिकलयस्थितिमुन्निद्र एव सः ॥२६॥ न सर्वलोकसाध्योऽयं शून्यकः प्राणसंयमः । नैकजन्मजन्येन सुकृतेनापि लभ्यते ॥२७॥ अनेकजन्मजन्यानां सञ्चयैः पुण्यकर्मणाम् । अशेषवासनाहीनं यस्य चित्तं तु जायते ॥२८॥ तस्य सत्सङ्गसच्छास्त्रे विनापि शून्यकस्थितिः । वासुदेवस्यैव साक्षादिच्छया जायते मुने ! ॥२९॥ सहात्मनो ब्रह्मणैक्यं बाल्येऽप्यनुभवत्यसौ ।

he hears various sounds from within. He hears the sounds of Veena, Mrudang (two sided percussion instrument), conch, Dudumbhi and Bheri (types of percussion instruments) progressively. With the sounds of thunder, he sees bright radiance in his heart. He sees his and Vairaj's three types of bodies (Sthool, Sukshma and Karan; and Avyakrut, Sutratma and Virat) and Pranav in person in his heart. To realise Pranav in their heart, the Yogis chant 'Aum Namo Narayanay' at every single breath. A Yogi sees an all-encompassing brilliant halo in his heart. Just as many flares emanate from the Sun, many glowing ripples emerge from this brilliant radiance called NadBrahm. Just as numerous waves arise and subside in an ocean, a Yogi can literally see the bright waves of Pranav arising from and merging back into the radiance of NadBrahm. All the sounds he had heard so far pales into insignificance at the sound of Pranav."

Shree Hari continued, "O Muni! The greatness and glory of Pranav is described in all four Vedas. I shall mention the same in short here. Pranav is the origin of all sounds, vowels and consonants alike. The sound of Pranav is made of sounds A, U, M and a half metre. 'A' sustains Virat body of Vairaj, Vishnu and existence state of the universe; 'U' sustains Sutratma body, Brahma and creation state of the universe, 'M' sustains Avyakrut body, Shiva and annihilation state of the universe while half metre sustains Chidakash (eternal space surrounding Akshardham), AksharBrahm and Bhagwan Vaasudev. Fifty two letters of the alphabet, the Vedas, their six branches and indeed anything that is spoken or heard, originate from Pranav. A Yogi can attain the fountainhead of Pranav, Bhagwan Narayan, only through and after realising Pranav. Bhagwan is the reason and result of action of Bhagwan. He can visualise Bhagwan Narayan, from whom Pranav has originated, in his heart. As a result, he feels his whole life fulfilled and attains Bhagwan's supreme abode due to His mercy.

Shree Narayanmuni said, "O Shatanand swami! This all can only be attained through Shunyak Pranayam. The great sages call this state a natural Samadhi. A Yogi in this state, though living with Sthool body, loses all attachment with it. When in Shushupti state, such a Yogi has full control of his senses. It is not possible for everyone to excel in Shunyak Pranayam; indeed, it cannot be attained just by Punyas of a single

आर्षभेषु यथा पूर्वं नवयोगेश्वरास्तथा ॥३०॥ कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः । आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः ॥३१॥ पुत्रा ऋषभदेवस्य नवैते योगवित्तमाः । सिद्धा बभूवुर्बाल्येऽपि प्राप्तब्रह्मात्मदर्शनाः ॥३२॥ तथाविधाश्च ये केचित्तेऽधुनाप्यत्र भूतले । नारायणेच्छयाऽकस्माल्लभन्ते तादृशीं स्थितिम् ॥३३॥ चित्तस्य निर्वासनतां विना शून्यकसिद्धये । उपायोऽन्यस्तु नास्त्येव कश्चिदथात्र सन्मते ! ॥३४॥ सनिर्वासनचित्तस्य हृदये प्राणसंयमः । जायते सहसैव पूरकाद्याः क्रिया विना ॥३५॥ इति ते प्राणसंरोधो मया संकीर्तितो मुने ! । यः सामान्यविशेषाभ्यां प्रोक्तो योगुवशारदैः ॥३६॥ यः प्राणसंयमनमभ्यसतीह सिद्धयोगोपदर्शितपथेन पुमांस्तु धीरः । तस्यातिचञ्चलमपि प्रशमं समेति मोक्षोन्मुखैकरिपुराशु मनोऽपि नूनम् ॥३७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे शून्यकप्राणायामलक्षणनिरू पणनामाऽष्टपञ्चाशत्तमोऽध्यायः ॥५८॥

अथैकोनषष्टितमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

पुंसा सिसाधयिषता प्राणायाममिहाञ्जसा । ज्ञेयानि नासा निःश्वासे पञ्च तत्त्वानि सर्वथा ॥१॥ इडायां पिङ्गलायां वा सुषुम्णायां च योगिना । वहन्त्यां यच्च कर्तव्यं ज्ञेयं तदपि तत्त्वतः ॥२॥ सौरांश्चान्द्रांश्च तिथ्यादीनपि ज्ञात्वा यथागमम् । विदधीत यथाकालं योगकृत्सकलाः क्रियाः ॥३॥ विस्तृतं सर्वमेतद्धि वर्तते स्वरशासने । ब्रुवे तत्सारमाकृष्य साधकानां हिताय च ॥४॥ तत्र पीतं चतुष्कोणं ज्ञेयं तत्त्वं तु पार्थिवम् । श्वासस्तदा मध्यगतिर्भवेच्च द्वादशाङ्गुलः ॥५॥ तदा स्थिरः

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life. Such a serenity of the mind is attained only as a result of the Punyas accumulated over the numerous lives by observing Dharma, acquiring knowledge, developing Vairagya and a profound devotion towards Bhagwan. However, sometimes it becomes possible to attain this state without learning scriptures or Satsang if Bhagwan Vaasudev so wishes. With His blessings, a Yogi can attain his soul's unison with AksharBrahm without much effort just as the nine great Yogis had managed to do in the bygone era. These nine great Yogis; Kavi, Hari, Antariksha, Prabuddh, Piplayan, Aavirhotra, Drumil, Amas and Karbhajan were sons of Bhagwan Rhishabhdev who realised Brahm in their tender age due to the great mercy of Bhagwan and their devotion towards Him. O Muni! The same is possible even today if someone has such a profound devotion towards Bhagwan. Other than this, the only option to excel in Shunyak Pranayam is to abandon all desires. Once a man becomes totally void of all desires, Purak, Kumbhak, Rechak and Shunyak Pranayam crop up without much effort. I explained to you the traits of Pranayam, which the eminent Yogis classify as two; common (Purak, Kumbhak and Rechak) and special (Shunyak). Though a man's mind is very fickle and difficult to mould on the path of salvation, he can control and manoeuvre it successfully with the help of Pranayam. Therefore, one must continue practicing Pranayam patiently and master its processes."

Thus ends the 58th Chapter of the Satsangi Jeevan.

CHAPTER 59

Shree Narayanmuni said, "O Muni! A Yogi who wishes to excel in Pranayam must recognise the five base elements in his exhalation. He should also recognise from which Nadis (Ida, Pingla and Shushumna) his breathing is taking place and which days and Tithis are influenced by the Sun and Moon to determine which activities should be taken at the most suitable time. I shall explain all these in short here, the details of which should be learnt from the Swarshastra. The base element earth is square and yellow and exhalation is at the normal median rate and travels up to six inches from the nose before dispersing. When earth is ruling exhalation, a mind thinks of scented yellow objects and is enamoured by scented objects. A Yogi should undertake predetermined activities which are in tune with his inherent nature. When

स्वभावः स्यादर्थे च सुरभौ रुचिः । पीतवर्णपदार्थानां सङ्कल्पश्च भवेद्धृदि ॥६॥ एवंविधे धरातत्त्वे वर्तमाने तु योगिना । स्थिरकार्याणि कार्याणि स्वोचितान्येव नेतरत् ॥७॥ वारितत्त्वं भवेच्छ्वेतमर्धचन्द्रसमाकृति । अधोगतिस्तदा श्वासः षोडशाङ्गुलमायतः ॥८॥ तदा स्वभावे चाञ्चल्यं रसेहाचिन्तनं हृदि । भवेच्छ्वेतपदार्थानां शान्तिकर्मात्र चाचरेत् ॥९॥ तेजस्तत्त्वं भवेच्छोणं त्रिकोणं मरुतो गतिः । चतुरङ्गुलमूर्ध्वा च स्वभावे तीक्ष्णता तदा ॥१०॥ रूपे रुचिश्च शोणार्थं चिन्तनं हृदये भवेत् । तदा तीक्ष्णं कर्म तद्योगी कुर्यान्निजोचितम् ॥११॥ वायुतत्त्वं हरिद्वर्णं वर्तुलं च गतिस्तदा । श्वासस्याष्टाङ्गुलतिर्यक्स्यात्स्वभावोऽतिचञ्चलः ॥१२॥ प्रीतिः स्पर्शसुखेऽथ स्याद्धरिदर्थस्य मानसे । सङ्कल्पश्च कुर्वीत चरकर्माणि योगकृत् ॥१३॥ आकाशतत्त्वं श्यामं स्याद्बिन्दुवच्च तदा गतिः । एकाङ्गुलं सर्वतश्च भवेच्छ्वासस्य योगिनः ॥१४॥ स्वभावे शून्यता शब्दे रुचिः सङ्कल्पहीनता । भवेत्तदा तु कर्तव्यं योगिनात्मविचिन्तनम् ॥१५॥ श्रेष्ठ आद्येऽन्तिमे तत्त्वे प्राणायामोऽथ मध्यमः । द्वितीये च तृतीयेऽपि कनिष्ठस्तु तुरीयके ॥१६॥ इडायामम्बुतत्त्वे च वहत्येव पिबेदपः । पिङ्गलायामग्नितत्त्वे भुक्तिं चोत्सर्गमाचरेत् ॥१७॥ सुषुम्णायां हरेर्ध्यानं कुर्याद्वा प्राणसंयमम् । अन्यत्किञ्चिन्न कुर्वीत स्थिरं कर्माथवा चलम् ॥१८॥ दिवा च वाहयेच्चान्द्रीं नाडीं सौरीं तथा निशि । कर्तव्ये त्वम्बुपानादौ तावत्तां विपरीत चेत् ॥१९॥ ज्ञेयश्चान्द्रः सितः पक्षः कृष्णः सौरोऽथ योगिना । सौम्यशुक्रेन्दुगुरवो वाराश्चेन्दोः परे रवेः ॥२०॥ शुक्रप्रतिपदोऽमान्तं त्रीणि त्रीणि दिनानि च । ज्ञातव्यानि क्रमेणैव चन्द्रस्य च रवेः पुनः ॥२१॥ चान्द्रां नाड्यां विधोः पक्षतिथिवारसमागमे । सौर्यां तथैव सूर्यस्य सर्वं कार्यं हि सिद्ध्यति ॥२२॥ एतेषां मिश्रतायां तु कृतारम्भस्य कर्मणः । मनोभिलषितं तूर्णं फलं नैव हि जायते ॥२३॥ इति तत्त्वादिरूपाणि तुभ्यं सङ्क्षेपतो मया । प्रोक्तानि तानि जानीया द्योगकृत्स्वार्थ सिद्धये ॥२४॥ एतत्तत्त्वादिविज्ञानं पूर्वोक्तनियमस्थितेः । भवेद्योगकृतः सर्वं न तु तद्बाह्यवर्तिनः ॥२५॥ कुपथ्यभोजी बह्वाशी प्रमादी

water, white and crescent in shape reigns the exhalation; the mind become agitated, wishes for tasty foods and thinks of white objects. The exhalation travels downwards for sixteen inches before dispersion. A man should undertake the activities which calms his mind. Tej, which appears red and triangle entices mind in beauty and red objects. Under the influence of Tej, exhalation travels upwards to the distance of four inches before dispersion. A Yogi should undertake acute or sensitive activities during this time. Wind appears round and green when ruling the exhalation process. The exhaled wind travels for eight inches from the nose in a random direction. The mind becomes impatient, desires green objects and yearns to touch them. A Yogi should undertake all tasks very quickly during this period. When Akash rules exhalation, the exhaled air travels only an inch from the nose before dispersion so that it appears travelling in all directions. It appears like a black dot and mind becomes serene and free from all turbulences. A Yogi should introspect or meditate at this time. O Muni! Pranayam is best done when exhalation is under the influence of earth and Akash and should be avoided under the influence of wind. Pranayam may be done when exhalation is under the influences of water and Tej, but may yield mixed results. A Yogi should drink when water is traversing through Ida Nadi; eat and defecate when Tej is traversing through Pingla Nadi and meditate upon Bhagwan and do Pranayam when wind is moving through Shushumna Nadi."

Shree Hari continued, "O swami! A Yogi should stimulate Ida Nadi, whose ruling deity is the Moon, during the day and Pingla Nadi during the night. He should stimulate the opposite Nadi during drinking and eating. He should consider a bright fortnight to be under the influence of the Moon and dark fortnight under the influence of the Sun generally. Similarly Mondays, Wednesdays, Thursdays and Fridays to be under the influence of the Sun while Tuesdays, Saturdays and Sundays to be under the influence of the Moon. The batches of three days starting from Padvo of the bright fortnight (Padvo, Beej and Treej, et al) are deemed to be under the influence of the Moon and Sun alternatively. Any task undertaken when the combination of Nadi, fortnight, days and Tithi are under the influence of the same ruling deity (the Sun or Moon) gets completed successfully while the task undertaken in the period of mixed influences do not yield desired results immediately. Anyone wishing to excel in Yoga and master its

व्यसनी सरुट् । बहुभाषी दिवास्वापी कामी चैतन्न बुध्यते ॥२६॥ प्राणायामप्रसङ्गेन तत्त्वाद्येतन्निरू पितम् । यज्ज्ञानिनाऽर्थस्य सिद्धिरसिद्धश्च हृदीक्षते ॥२७॥ अङ्गानि चत्वारि मया सुबुद्धे ! योगस्य तुभ्यं स्फुटलक्षणानि । निरू पितानीत्थमथापराणि फलैः सहानुक्रमतो वदामि ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणेयोगोपदेशे तत्त्वादिज्ञाननिरू पणनामैकोनषष्टितमोऽध्यायः ॥५९॥

अथ षष्टितमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

स्वस्वेभ्यो विषयेभ्यो यत्समाकर्षणमात्मनि । इन्द्रियाणां तु सर्वेषां स प्रत्याहार उच्यते ॥१॥ इन्द्रियाणां पारतन्त्र्याद्विमुक्तिर्योगिनस्त्विति । प्रत्याहारस्य कथितं फलं योगविशारदैः ॥२॥ आधारादिषु चक्रेषु प्राणस्य मनसा सह । हृदि वा भगवन् मूर्तौ धारणां धारणोच्यते ॥३॥ ध्यानसिद्धि र्धारणायाः फलं सद्भिर्निगद्यते । तच्च ध्यानं प्रवक्ष्यामि योगस्याङ्गं हि सप्तमम् ॥४॥ षडङ्गाभ्यासतः क्षीणकर्मदोषे स्वमानसे । योगिना साधनीयं तद्भगवत्प्रेमवृद्धिकृत् ॥५॥ अस्ति नाभिह्रदे पद्ममष्टपत्रमधोमुखम् । कदलीकोशसङ्काशं द्वादशाङ्गुलनालकम् ॥६॥ प्रणवध्वनिभिस्तस्मिन् फुल्ले चोर्ध्वमुखीकृते । तेजोबिम्बे वासुदेवचिन्तनं ध्यानमुच्यते ॥७॥ भास्वत्कोटिसमप्रभं सुवदनं सत्पद्मपत्रेक्षणं । कण्ठे कौस्तुभराजितं च मुरलीं सन्नादयन्तं रसात् । सर्वालङ्कृतिभूषणं सुमुकुटं कर्णोल्लसत्कुण्डलं ध्यायेद्दीर्घभुजं च पीतवसनं श्रीवासुदेवं हृदि ॥८॥ भातं मौक्तिकपुष्पहारततिभिर्भक्तार्पिताभिर्गले हैमं बिभ्रतमुज्ज्वलं च रुचिरं सद्ब्रह्मसूत्रं प्रभुम् । तं ध्यायंश्चरणाम्बुजादिषु मनश्चाङ्गेषु सन्धारयेत् प्रत्येकं तु पृथक् पृथग्दृढमतिर्योगी चिरं सुस्थिरः ॥९॥ अवतारा भगवतो वासुदेवस्य येऽभवन् ।

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intricacies must understand traits of base elements and periods under various influences to speed up the process of learning. However, O Muni! Bear in mind that this science can be understood only by a person who observes all the requirements mentioned above such as Yamas, Niyams and Pranayam and not by others. A person, who speaks too much, eats too much, sleeps during the day or is lethargic, gluttonous, angry or lascivious will never understand this. A person knowing this science can have his tasks completed successfully with minimal effort. I explained this in the course of explaining Pranayam. After narrating to you Yamas, Niyams, Aasans and Pranayam, I shall narrate to you the remaining elements of Ashtang Yoga next.

Thus ends the 59th Chapter of the Satsangi Jeevan.

CHAPTER 60

Shree Narayanmuni said, "O Shatanand Muni! To withdraw the sensual organs from their objects and focus them within the souls is called Pratyahar. A man is liberated from the cycle of death and rebirth by having the organs under his control and Moksha is the reward of Pratyahar. To visualise Bhagwan's Murti in one's heart or in one of the six Chakras with single-mindedness is called Dharna. Muladhar, Svadhisthan, Manipuram, Anahat, Vishuddhi and Aagna are six Chakras. Ability to meditate is the reward of Dharna. After the successful practice of the first six elements of Yoga such as Yamas and Niyams, the mind becomes free of desires and the drawbacks of the sins are removed, a Yogi should concentrate his efforts at Meditation, which enhances his love for Bhagwan. A lotus bud of twelve petals facing downwards like a hanging cluster (or bunch) of bananas is situated in the navel, which blooms and faces upward when the sound of Pranav passes through it. To concentrate the mind on and meditate upon Bhagwan Vaasudev sitting on this bloomed lotus is called Dhyan. His face is as radiant as thousands of suns shining at the same time, His eyes like the petals of a newly bloomed lotus, wearing golden robes and many golden ornaments including a necklace with Kaustubhmani (a large solitaire), numerous flower and pearl garlands offered to Him by His devotees, fish shaped earrings, bejewelled coronet, a golden Yagnopavit and He is playing a divine flute. A Yogi should meditate upon each part of His body such as the face and limbs. He may meditate upon any of His Avatars such

तेष्वन्यतममव्यग्रो धयायेद्वा योगसाधकः ॥१०॥ प्रतिमां वा यथादृष्टां ध्यायेद्भवगतोऽन्वहम् । यत्किञ्चिद्धरिसम्बन्धि वस्तु तद्ध्येयमुच्यते ॥११॥ ध्यानमभ्यसतो नित्यमित्थं वै योगिनोऽचिरात् । प्रेमा विवर्धते विष्णौ भक्तानामतिवाञ्छितः ॥१२॥ ध्यानस्थानानि देहेऽस्मिन्सन्त्यनेकानि योगिनः । तत्रापि नाभिकन्देऽस्मिन् विशेषोऽस्तीति तं शृणु ॥१३॥ तेजोमण्डलके तस्मिन् ध्याता योगी यदेक्षते । भगवन्तं वासुदेवं सर्वदेवाधिदैवतम् ॥१४॥ तदैव नाड्यः सकलाः सङ्क्षु चन्त्यसुभिः सह । निरोधं मनसश्चासौ ध्येये सपदि विन्दते ॥१५॥ ध्यायन्ति योगिनो नित्यमत एव समाहिताः । भगवन्तं नाभिपद्मे तद्विदः शीघ्रसिद्धिदे ॥१६॥ ध्यायन्तं भगवन्मूर्तिं भक्तं विघ्नाश्चतुर्विधाः । पीडयन्तीति ताञ्ज्ञात्वा जयेद्विद्वानतन्द्रितः ॥१७॥ तच्चाद्यो लयः प्रोक्तो विक्षेपस्तदनन्तरः । कषायारव्यस्तृतीयश्च रसास्वादश्चतुर्थकः ॥१८॥ चित्तावस्थाविशेषा हि दोषा जेया इमे बुधैः । योगभ्रष्टोऽन्यथा योगी संसृतिं यात्यसंशयम् ॥१९॥ लयात्प्रबोधयेच्चित्तं विक्षेपाच्च निवर्तयेत् । कषायं क्षालयेद्बुद्ध्या विरक्त्या वर्जयेद्रसान् ॥२०॥ न सिद्ध्यत्यन्यथा ध्यानं ध्यानाभावे कुतः स्थितिः । तां विना च कुतो मुक्तिर्ध्याता दोषाञ्जयेत्ततः ॥२१॥ समाधिमष्टमं चाङ्गं योगस्याथ वदामि सः । ध्यानाभ्यासविवृद्धेन प्रेम्णा स्यान्मनसो हरौ ॥२२॥ एकैकावयवस्योक्तं पृथग्यच्चिन्तनं हरेः । तत्तथा न प्रकुर्वीत सर्वां मूर्तिं विचिन्तयेत् ॥२३॥ तैरन्तर्येण यन्मूर्तेः सर्वस्याश्चिन्तनं हरेः । स समाधिरिति प्रोक्तो योगाङ्गं योगिवित्तमैः ॥२४॥ ध्येयाकारमनोवृत्तिप्रवाहः सुचिरं तु यः । स सम्प्रज्ञातनामाङ्गी समाधिः कथ्यते बुधैः ॥२५॥ ध्यानेऽङ्गे चाङ्गिनि तथा समाधौ सूक्ष्मया दृशा । विशेषस्त्ववगन्तव्यः पक्वापक्वत्वभेदतः ॥२६॥ यथा वेदमधीयानोऽधीतवेदश्च पूरुषः । वेदाध्यापक इत्येते क्रमाच्छ्रेष्ठाः प्रकीर्तिताः ॥२७॥ तथात्र ध्यानवाञ्छ्रेष्ठस्तस्मादङ्गसमाधिमान् । तस्माच्छ्रेष्ठश्च कथितः सम्प्रज्ञात समाधिमान् ॥२८॥ अष्टस्वङ्गेषु चैतेषु बहिरङ्गान्तरङ्गता । प्रोक्ता तत्राप्यन्तरङ्गश्रेष्ठत्वं विद्धि

as Lord Ram or Krishna. He may meditate upon the image of Bhagwan given to him by his Acharya or indeed any other image by which he knows Bhagwan. He may meditate upon any item which has had a direct contact or association with Bhagwan, such as an item of clothing, if he so desires. A Yogi's love for Bhagwan grows immensely with regular meditation. There are many other places in the body in which a Yogi may meditate upon Bhagwan, but meditation of His Murti in the navel is more rewarding. When a Yogi meditates upon Bhagwan in his navel, the Nadis emanating from it are recharged and his mind becomes concentrated in Bhagwan very quickly. Therefore, a Yogi desiring quick results should meditate upon Bhagwan sitting on a lotus of his navel."

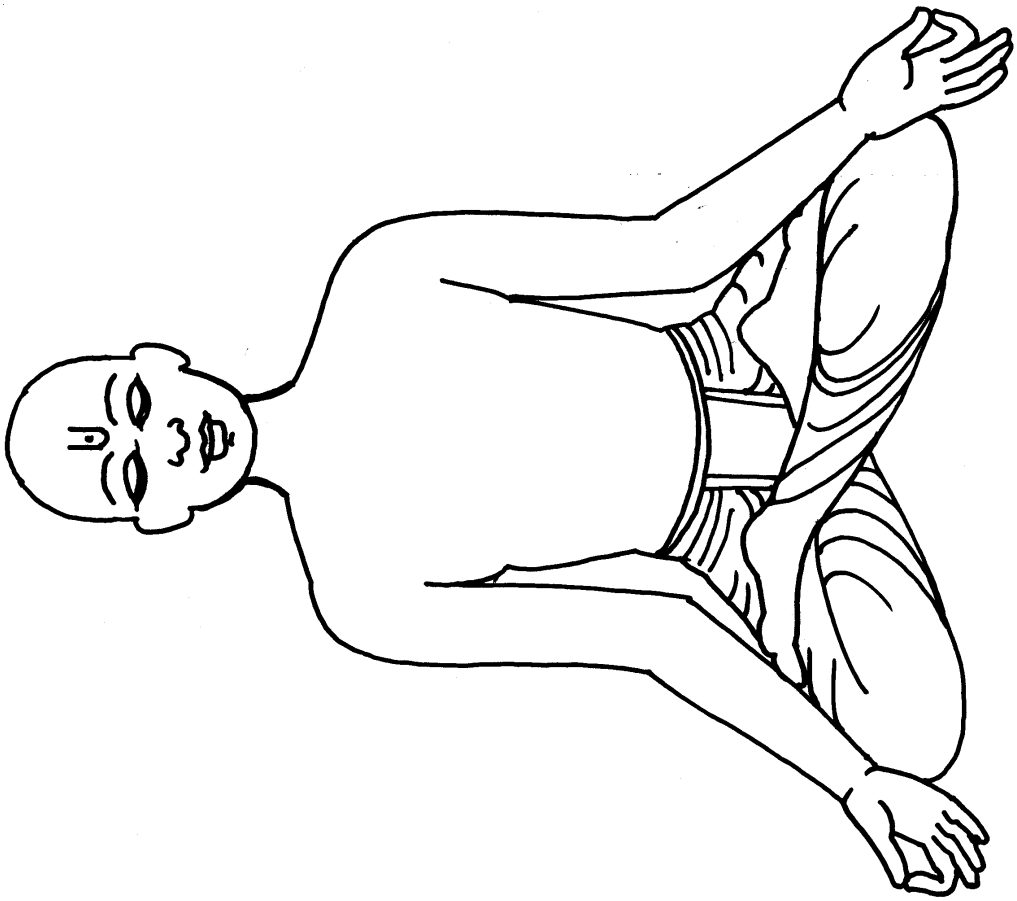
Shree Hari continued, "O Muni! A Yogi should know the four types of hindrances and try to overcome them with verve. The four types of obstacles are; Laya (giving in to laziness or sleep), Vikshep (giving in to sexual desires), Kashay (giving in to infatuation or malice) and Rasasvad (desire for heavenly pleasures). These obstacles are all drawbacks arising from the weakness of the mind, which a wise Yogi should endeavour to overcome. Otherwise, he becomes unsuccessful on his path of salvation and becomes entangled in the cycle of birth and death. A Yogi should enlighten his mind by overcoming Laya (lethargy); gratify his mind by overcoming Vikshep (interruption); destroy his Kashaya (anger, ego, illusion and greed) with knowledge and develop Vairagya by overcoming Rasasvad (pleasures). O Muni! One cannot focus his mind properly in meditation without overcoming these four and one cannot even imagine salvation without meditation. Therefore, a Yogi must endeavour to overcome Laya, Vikshep, Kashay and Rasasvad as described. One's love towards Bhagwan grows with the regular practice of meditation and to concentrate one's mind exclusively on Bhagwan is called Samadhi, the eighth and the final step of Ashtang Yog. A Yogi must meditate upon Bhagwan's body singularly rather than upon any single part of His body. Indeed, the wise sages define Samadhi as meditating exclusively upon the whole Murti of Bhagwan. An ability to meditate upon the whole Murti of Bhagwan for a considerable time with the total concentration of mind (when mind is not thinking about anything except Bhagwan) is called Sampragnat (the perfect) Samadhi, in which a Yogi loses his identity and becomes one with Bhagwan. The difference between a simple meditation (thinking of Bhagwan), meditation upon the face or limbs of Bhagwan and deep meditation on the whole body (Sampragnat

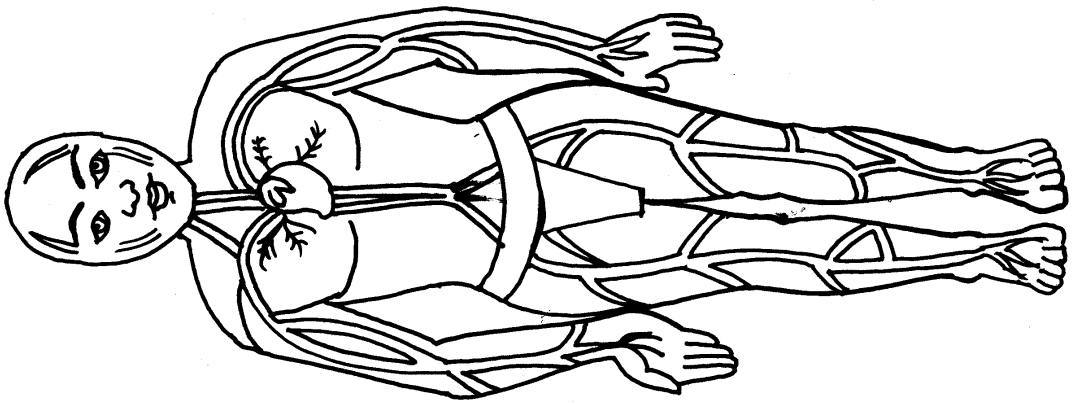
सन्मते ! ॥२९॥ पूर्वपुण्यौधसंस्कारैरादावेव लभेत यः । अन्तरङ्गं स नो कुर्याद् बहिरङ्गाप्तये श्रमम् ॥३०॥ भक्त एकान्तिको विष्णोः स्नेहस्यातिशयेन यः । तस्मिन् समाधिं प्राप्नोति सिद्धयस्तस्य विघ्नदाः ॥३१॥ अणिमा महिमा प्राप्तिः प्राकाम्यं वशितेशिता । लघिमा कामपूर्तिश्चेत्यष्टौ मुख्या हि सिद्धयः ॥३२॥ शतशोऽन्या अपि तथा सिद्धयः सन्ति मोहकाः । तासु सक्तो भवेन्नैव योगी महातात्म्यविद्धरेः ॥३३॥ सिद्धिजालसमासक्तं योगिनं काललुब्धकः । प्रमत्तं पक्षिणमिव निहन्त्येव न संशयः ॥३४॥ तस्मान्मनः समाकृष्य सर्वतः परमात्मनि । वासुदेवे समादध्याज्जीवन्मुक्तो यतो भवेत् ॥३५॥ अन्यत्र भगवन्मूर्तेः कस्मिंचिदपि वस्तुनि । मनो यस्यात्र सक्तं स्यात्तस्य विघ्नो महान् भवेत् ॥३६॥ सक्तुस्तुच्छपदार्थेऽत्र यः सोऽलौकिकवस्तुषु । सज्जेत न कथं योगी भगवद्धामवर्त्मनि ॥३७॥ अत्र सम्यग्विरक्तस्य दृढज्ञानवतो मुनेः । कुत्रापि स्थानके नास्ति विघ्नः कश्चन कर्हिचित् ॥३८॥ देवैः प्रलोभ्यमानोऽपि तत्र तत्र च सिद्धिभिः । उद्दालकादिमुनिवद्योगी नासज्जते क्वचित् ॥३९॥ अङ्गी समाधिरेषोऽपि द्वेधा सम्प्रोच्यते बुधैः । सम्प्रज्ञाताख्य एकोऽन्यस्त्वसम्प्रज्ञातसंज्ञकः ॥४०॥ लक्षणं तत्र चाद्यस्य प्रोक्तमन्यस्य कीर्तये । चित्तस्य भूमिकास्तस्य प्रसङ्गाच्छृणु पञ्च च ॥४१॥ क्षिप्तं मूढं च विक्षिप्तमेकाग्रं सद्धमेव च । चित्तं पञ्चविधं तेन तत्संज्ञा भूमिका अपि ॥४२॥ आद्यद्वये तु शङ्कैव समाधेस्तत्र नास्ति हि । सन्देहोऽस्ति विक्षिप्ते क्वाचित्कध्यानसम्भवात् ॥४३॥ सम्प्रज्ञातसमाधिस्तु चित्तैकाग्र्ये समीरितः । रोधे तु सर्ववृत्तीनामसम्प्रज्ञात उच्यते ॥४४॥ चेतसो विलये ह्यत्र हरावानन्दवारिधौ । मग्नः किञ्चिन्न जानाति बाह्यमाभ्यन्तरं तथा ॥४५॥ व्युत्थानेऽस्य पुनश्चित्तवृत्तीनां सम्भवोऽपि च । निरिन्धनाग्निवद् ब्रह्मञ्छाम्यत्येव शनैः शनैः ॥४६॥ ततो योगी प्रशान्तात्मा ब्रह्मरू पतया स्थितः । अनिर्वाच्यं

Samadhi) may be small but still a remarkable one. Just as a student of the Vedas, a scholar of the Vedas and a teacher of the Vedas are all respectable but markedly different with the later better than the previous. A Yogi who has mastered the first six elements of Yoga is better than the others; a Yogi able to meditate upon the face or feet of Bhagwan Narayan is better than the previous and a Yogi able to attain Samadhi and meditate upon the whole body is better than the first two."

Bhagwan Shree Narayanmuni said, "O swami! The first five elements of Yoga - Yamas, Niyam, Aasans, Pranayam and Pratyahar are exterior (bodily) elements; while the three; Dharana, Dhyan and Samadhi are internal (mental) elements. To excel in the inner elements is better than excelling in the external elements. A Yogi who has mastered three inner elements of Ashtang Yoga, either due to the ascent of Punyas of many past lives or due to Bhagwan's mercy, does not need to bother about the five external elements. O Muni! A Yogi should realise that the eight great divine magical powers; Anima, Mahima, Prapti, Prakamya, Vashita, Ishita, Laghima and Kaampurti are obstacles on his pursuit of the perfect Samadhi. There are many other smaller obstacles on a path of Samadhi. A Yogi should not be taken in by any of the powers. Just as a hunter shoots down an unsuspecting or careless bird flying in the sky, Maya obliterates a Yogi engrossed in magical powers. Therefore, Yogi should overcome the greed of magical powers and pursue his final goal - to attain Bhagwan. Attachment of infatuation in anything, except Bhagwan, is a real obstacle on the path of mastering the Yoga. How does one expect a Yogi not to be taken in by the pleasures of heaven and other higher abodes if he cannot save himself from minor worldly pleasures? Profound Vairagya and right knowledge are the only tools at one's disposal to save himself from the deviation from his goal of salvation. A Yogi must not be taken in by any magical powers or pleasures dangled in front of him by the Devtas, just as a Yogi called Uddalak of the bygone era overcame all obstacles put in his path."

Shree Hari continued, "O Shatanand Muni! Even such a deep Samadhi can further be categorise into two; Sampragnat (with perfect knowledge or Nirvikalp - free from thought and reasoning) and Asampragnat (without knowledge or Savikalp - where reasoning has not abated completely). I just described Sampragnat Samadhi. Now hear about Asampragnat Samadhi. The mind has five states; Kshipt (languid), Moodh (infatuated), Vikshipt (distracted or bewildered), Ekagra (concentrated) and Ruddha (when the thoughts have subsided). Samadhi is just not possible in the first two states.





महानन्दं हृदयेऽनुभवत्यसौ ॥४७॥ यत्किञ्चित्स्वशरीरस्थं स्थूलं सूक्ष्मं च भौतिकम् । यथावत्किल तत्सर्वं समाधौ वीक्षते मुनिः ॥४८॥ ब्रह्माण्डस्थं च यत्किञ्चित्तत्सर्वं स्वहृदम्बरे । स्वातन्त्र्येणेक्षते चासौ तत्तन्नाड्यध्वना व्रजन् ॥४९॥ नाडीचक्राद्यात्मदेहस्थितं यत्सम्यग्योगी वीक्षते भौतिकं च । तत्ते सर्वं तत्त्वतो वच्मि विद्वन् प्राप्तैरन्तं योगशास्त्रस्य बुद्धम् ॥५०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे
योगोपदेशेप्रत्याहारधारणाध्यानसमाधिलक्षणनिरू पणनामाषष्टितमोऽध्यायः ॥६०॥

अथैकषष्टितमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

कोशा वपुषि षट् सन्ति वह्निस्थातया मताः । वह्निनाऽन्नरसः पक्वो जाठरेण भवत्यसृक् ॥१॥ स्वकोशस्थेन तत्पक्वं वह्निना जायते पलम् । तत्स्वकोशाग्निना पक्वं मेदस्त्वं प्रतिपद्यते ॥२॥ मेदः स्वकोशाग्नि पक्वमस्थितां तच्च वह्निना । पक्वं मज्जा भवेत्सोऽपि शुक्रतां याति वह्निना ॥३॥ परिणामो न शुक्रस्य कोश आद्यस्तदात्मनः । रम्भास्तम्भत्वच इव षट्कोशा देहरू पिणः ॥४॥ अस्थ्नां शतत्रयं चास्ति नरदेहेषु षष्टियुक् । दन्तास्तत्र चतुःषष्टिः सस्थाला विंशतिर्नखाः ॥५॥ शलाकाः पाणिपादस्य सङ्ख्याता विंशतिः खलु । अस्थ्नां षष्टिस्त्वङ्गुलीनामेकैकस्यास्त्रिकं त्रिकम् ॥६॥ गुल्फेषु सन्ति चत्वारि पाषण्योर्द्वे अस्थिनी मते । बाह्वोररत्निमानानि चत्वार्येवं च जङ्घयोः ॥७॥ जानूरू फलकस्कन्धकपोलस्य द्वयं द्वयम् । तालवक्षश्रोणिफलके द्वे द्वे चैकं तु मेहने ॥८॥ हनावेकं पञ्चदशग्रीवायां जत्रुणोर्द्वयम् । हनुमूले द्वे च पृष्ठे चत्वारिंशच्च पञ्च च ॥९॥ अक्षिगण्डललाटे च द्वे द्वे चैकं नसि स्थितम् । अर्बुदैः स्थालकै सार्धं पार्श्वास्थीनि द्विसप्ततिः ॥१०॥ चतुष्टयं

In a Vikshipt state, there is a possibility of Samadhi when the mind momentarily becomes serene. Sampragnat Samadhi becomes attainable when a mind becomes concentrated (Ekagra) on to a single entity - Bhagwan's Murti, while Asampragnat Samadhi is attainable when all thoughts in mind have subsided. The mind of a Yogi in Samadhi attains unison in Bhagwan Narayan and he becomes immune to inner and external forces. His mind just ceases thinking. The separation of the mind of a Yogi and Bhagwan is possible, but it is a slow process. However, the great bliss he enjoyed in Samadhi stays with him forever. Such an accomplished Yogi sees all internal arrangements of his physical body such as bones and veins. Not only that, but such a Yogi can also see the composition of the universe in his heart and mind. I shall now describe what such a Yogi sees within his body under the spell of Samadhi.

Thus ends the 60th Chapter of the Satsangi Jeevan.

CHAPTER 61

Shree Narayanmuni said, "O Muni! There are six types of cells (blood, flesh, fat, bone, marrow and semen) in a human body which are formed with the help of Agni (fire or heat). The digested food turns into blood. The blood turns into flesh. An abundance of flesh turns into fat which turns into the bones. The bones contain marrow within them which turns into semen. Semen is the final product, which does not transform any further. These six types of cells are wrapped by a skin, just as a banana trunk is enveloped by its layers of fibres. A human body has three hundred and sixty bones. Thirty two teeth are held by thirty two roots. There are one hundred bones in hands and feet; twenty nails, five each in wrists, palms, ankles and soles and three in each fingers and toes. There are four bones in each knees and elbows. There are two long bones in each hands and legs. Both thighs and arms have two bones each. There are two shoulder blades, two hips, two pelvic bones, two inner ears, two middle ears and two bones connect shoulders and front cage of bones. There is one bone each in penis and nose and upper and lower jaws are a bone each. The brain is enclosed in eight bones. There are fifteen small bones in the neck and forty five bones in the back including the spine. There are seventeen ribs, which are held together in the torso with

कपालानां शीर्ष्णश्च द्वे तु शङ्खयोः । हृदि सप्तदशास्थीनि पुंस इत्यस्थिसङ्ग्रहः ॥११॥ ओजो नाभिर्गुदं शुक्रं रक्तं शङ्खौ शिरो गलः । प्राणस्यायतनान्यत्र हृदयादीनि सन्ति च ॥१२॥ वातपित्तश्लेष्मवहाश्चत्वारिंशच्छिरा इह । शाखाभेदेन चैताः स्युः शतानि सप्त सङ्ख्यया ॥१३॥ चतुर्विंशति सङ्ख्याका धमन्यो वायुवाहिकाः नाभिजास्ताश्च शाखाभिर्द्वे शते सन्ति सङ्ख्यया ॥१४॥ एकोनत्रिंशल्लक्षाणि तथा नव शतानि च । षट्पञ्चाशच्च शाखाभिः शिराधमनिसंयुताः ॥१५॥ अङ्गप्रत्यङ्गसन्धीनां बन्धकाः स्नायवोऽपि च । शतानि नव सन्तीह पेश्यः पञ्चशतानि च ॥१६॥ श्मश्रूणि केशा उभये त्रीणि लक्षाणि देहिनाम् । सप्तोत्तरं मर्मशतं मुख्यसन्धिशतद्वयम् ॥१७॥ शरीररोम्णां सर्वेषां सूक्ष्मांशाः परमाणुभिः । वायवीयैः संविभक्ताः सन्ति स्वेदायनैः सह ॥१८॥ चतुः पञ्चाशदत्रोक्ताः कोट्यः सप्ताधिका तथा । षष्टिर्लक्षाणि पञ्चाशत्सहस्राण्येव ते मताः ॥१९॥ न स्थूलदृष्ट्या केनापि ज्ञातुं शक्यं कथञ्चन । समाधिस्थैरिदं सर्वं दृश्यते सूक्ष्मज्ञमदर्शिभिः ॥२०॥ सम्यक्परिणताहारसारस्याञ्जलयो नव । सन्ति देहे दशैवापां विशः सप्तासृजोऽष्ट च ॥२१॥ मूत्रपित्तश्लेष्मणां च चत्वारः पञ्च षट् क्रमात् । मज्जमेदोवसानां चाप्येको द्वौ च त्रयः क्रमात् ॥२२॥ मस्तिष्कस्याञ्जलिश्चार्धस्तावाञ्श्लेष्मरसस्य च । रेतसोऽर्ध इति प्रोक्ता समधातुवपुः स्थितिः ॥२३॥ देहस्य मध्ये हृदयं स्थानं तु मनसः स्मृतम् । कफस्य हृदयं स्थानं पित्तं नाभ्यां प्रतिष्ठितम् ॥२४॥ पक्वाशयस्त्वधो नाभेरुर्ध्वमामाशयः स्मृतः । मध्ये च जाठरो वह्निस्तयोस्तिष्ठन्ति चासवः ॥२५॥ अण्डाकृतिस्तत्र कन्दश्चतुरङ्गुलसम्मितः । हेतुर्देहस्थितेश्चास्ति नाभिचक्रं तदन्तरे ॥२६॥ जीवो भ्रमति तच्चक्रे पुण्यपापप्रचोदितः । प्राणारूढो यथोर्णायुः स्वकृते तन्तुपञ्जरे ॥२७॥ कन्दपार्श्वेऽस्ति परितः शक्तिः कुण्डलिनी मुने ! । ब्रह्मरन्ध्रमुखं रुध्वा सुप्ताऽष्टलयोरगा ॥२८॥ द्वासप्ततिः सहस्राणि नाड्यः कन्दसम्भवाः । प्रसृताः सर्वतस्तासां सन्ति मुख्याश्चतुर्दश ॥२९॥ सुषुम्णा पिङ्गलेडा च वारुणा च सरस्वती । यशस्विनी हस्तिजिह्वा पूषा विश्वोदरा कुहूः ॥३०॥ अलम्बुषा च गान्धारी शङ्खिनी च पयस्विनी । नाडयस्तिस्रः सन्ति मुख्या एतास्वप्यादिमा मुने ! ॥३१॥ कन्दमध्योद्भवा तत्र सुषुम्णोर्ध्वगतिप्रदा

a total of seventy two large and small bones, some of them already mentioned earlier. Navel, heart, anus, semen, blood, head, throat and finger tips are the main points of vitality in a human body. Tied centrally to the navel and traversing the entire body, forty arteries (or veins) carry Vat (wind), Pitt (bile) and cough (phlegmatic matter) throughout the body. They have seven hundred main smaller arteries. Amongst them, twenty four main arteries along with two hundred smaller arteries supply wind (air) to the body. O Varni! There are two million, nine hundred thousand, nine hundred and fifty six arteries and capillaries in a human body. Nine hundred muscles and five hundred tissues tie six major (hands, feet, torso and head) and six minor (stomach, navel, forehead, nose, chin and eyes) organs together. The total number of hair on head, beard and moustache are three hundred thousand. There are one hundred and seven main vital parts and two hundred points of juncture in a human body. The numbers of body hair, sweat glands and other follicles are impossible to count, but some sages have put forth a figure for them, which is five hundred forty six million and seven hundred fifty thousand. All this cannot be seen or comprehended by naked eyes, but a person under the spell of Samadhi can see all this clearly. Now let Me tell you the quantity of food and cells in a human body. A healthy body has nine Anjali food (in process of digestion), ten Anjali water, seven Anjali faeces, eight Anjali blood, four Anjali urine, five Anjali bile, six Anjali phlegm, one Anjali marrow, two Anjali fat, three Anjali flesh and half an Anjali each of semen, nasal phlegm and fatty substance in brain. (An 'Anjali' is about 120 grams.) The right quantity of these elements keep the body healthy."

Bhagwan Shree Hari said, "O Varni! A heart situated in the middle of the body is considered to house the mind and cough matter while bile matter dwells in a man's navel. Intestine is situated below the navel, stomach (a receptacle for undigested food) is situated above the navel while the stomach where the food is digested is situated in the middle and behind the navel. The navel, a circular organ about two inches in diameter, houses Nabhichandra. Just as a spider moves about independently in its web, a soul, influenced by its Paaps and Punyas and enveloped with its life force, roams around in Nabhichandra. A long serpentine energetic potency called Kundalini

। मूर्ध्नि च ब्रह्मरन्ध्रे सा स्थिताऽतः सर्वतोऽधिका ॥३२॥ पिङ्गला चोर्ध्वगा याम्ये नासान्तं प्राप्य संस्थिता । इडापि सव्यनासान्तं सव्यभागेऽस्ति संस्थिता ॥३३॥ अधश्चोर्ध्वं च विज्ञेया वारुणा सर्वगामिनी । सरस्वती तथैवोर्ध्वमाजिह्वायाः प्रतिष्ठिता ॥३४॥ यशस्विनी याम्यभागे पादाङ्गुष्ठान्तमस्ति च । हस्तिजिह्वा तथा सव्यपादाङ्गुष्ठावधि स्थिता ॥३५॥ याम्ये पूषा च नेत्रान्तं पिङ्गलायास्तु पृष्ठतः । विश्वोदराभिधा नाडी तुण्डमध्ये व्यवस्थिता ॥३६॥ पूर्वभागे सुषुम्णाया मेढ्रान्तं च कुहूः स्थिता । अलम्बुषा तथा नाडी तुण्डमध्यादधोमुखी ॥३७॥ गान्धारी सव्यनेत्रान्तमिडायाः पृष्ठतः स्थिता । आसव्यकर्णाच्च मुने ! शङ्खिन्यस्त्यूर्ध्वगामिनी ॥३८॥ पयस्विनी तथैवोर्ध्वं याम्ये कर्णा विधि स्थिता । एतास्वन्यां समुत्पन्ना नाड्यो ज्ञेया सहस्रशः ॥३९॥ इत्यादि स्वशरीरस्थं यत्किञ्चिदिह भौतिकम् । वीक्षते योगगृष्ट्या तद्योगवनेव नापरः ॥४०॥ वासुदेव चरणाब्ज कृपायाः पात्रतामुपगतैस्तदुपास्त्याः । योगिभिर्न किमपि ह्यनवाप्यं सर्वथेह च परत्र महर्षे ! ॥४१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे भौतिकदेहविकारनिरू पणनामैकषष्टितमोऽध्यायः ॥६१॥

अथ द्विषष्टितमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

कथयाम्यथ सङ्क्षेपाद् ब्रह्माण्ड रचनामपि । अधोदलात्क्रमेणैव सर्वामूर्ध्वदलावधि ॥१॥ अधोदलोपरि महद्वर्तते विततं जलम् । तस्योपरि महाकूर्मः शेषस्तरस्यास्ति चोपरि ॥२॥ सहस्रशीर्ष्णा एकस्मिन् फणे तस्याखिलोऽपि च । भूगोलोऽस्ति पुटेष्वस्य सप्तलोका भवन्ति हि ॥३॥ पाताललोकः प्रथम भूपुटेऽस्ति मनोहरः । वसन्ति वासुकिमुखा नागा यत्र फणोज्ज्वलाः ॥४॥ दैत्याश्च दानवाः सन्ति तस्योपरि रसातले । महातले तदुपरि नागाश्च तक्षकादयः ॥५॥ तलातलेऽस्ति तस्योर्ध्वं सगणो

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surrounds the navel with eight loops and obstructs the path leading to Brahmrandhra (a potent chakra in the head). Seventy two thousand Nadis (Nadis are not nerves but channels for the flow of consciousness or life force) emanate from the navel and traverse the entire body. The fourteen amongst them; Sushumna, Pingala, Ida, Vaaruna, Saraswati, Yashasvini, Hastijivha, Pusha, Vishvodara, Kuhu, Alambusha, Gandhari, Shankhini and Payasvini are major Nadis. The three amongst them; Sushumna, Pingala and Ida are the most important. Shushumna connects the navel to Brahmrandhra while Ida and Pingala, lying on either sides of Shushumna, connect the navel to the left and right nostrils respectively. Varuni Nadi travels up and down connecting upper and lower regions of the body; Saraswati connects the navel and tongue; Yashasvini and Hastijivha connect the navel with right and left big toes; Pusha and Gandhari - lying behind Ida connects the navel with right and left eyes; Vishvodara Nadi connects the navel with the mouth; Kuhu connects the navel with the genitals; Alanbusha Nadi traverse the lower abdomen while Shankhini and Payasvini connect the navel with left and right ears. O Varni! Hundreds and thousands small Nadis emanate from these main Nadis to reach every part of the body. All this can be seen only by a person in Samadhi. Nothing indeed is impossible in this or the other world for a Yogi, who has pleased Bhagwan Vaasudev with his steadfast devotion."

Thus ends the 61st Chapter of the Satsangi Jeevan.

CHAPTER 62

Shree Narayanmuni said, "O Varni! I shall now describe the formation of the cosmos, which only an accomplished Yogi is able to see under the spell of Samadhi. There is a vast pool of water at the bottom. A humongous turtle with an asp called Shesh with its thousand hoods on its back sits on water. The circular universe with fourteen abodes populated with various creatures is balanced on the central hood of Shesh. The bottommost is called Patal populated by the snakes with radiant hoods led by their king, Vasuki. The next abode higher than Patal is called Rasatal which is populated by the demons. Mahatal, the next abode up is populated by the snakes such as Takshak. Maya Danav (a demon) along with his army lives in Talatal and demon king Bali along with Bhagwan Vishnu live in Sutal, the next abode higher.

मयदानवः । तस्योपर्यस्ति सुतले बलिर्भगवता सह ॥६॥ तस्योपर्यस्ति च शिवो वितले हाटकेश्वरः । तस्योपर्यतले चास्ति सगणो बलदानवः ॥७॥ अष्टमोऽयं हि भूर्लोकस्तन्मध्ये मेरुपर्वतः । तस्योपरि पुरः सन्ति ब्रह्मविष्णुकपर्दिनाम् ॥८॥ इन्द्रादीनां दिक्पतीनां तत्तद्दिक्षु पुरोऽष्ट च । तत्रामरावतीमुख्याः सन्ति हेमाचलेऽनघ ॥९॥ जम्बूद्वीपस्तमभितो वेष्टितः क्षारसिन्धुना । लक्षितो नवभिः खण्डैर्वर्तते भारतादिभिः ॥१०॥ सङ्कर्षण उपास्योऽस्ति तत्र खण्ड इलावृते । हयग्रीव भद्राश्वे हरिवर्षे नृकेसरी ॥११॥ कामदेवः केतुमाले मत्स्यमूर्तिश्च रम्यके । उपास्यो भगवानस्ति कूर्मरूपो हिरण्यमये ॥१२॥ वराहः कुरुखण्डेऽस्ति रामः किंपुरुषे तथा । नरनारायण ऋषिरुपास्योऽस्मिंश्च भारते ॥१३॥ क्षारोदवेष्टिता दस्माद् द्वीपादुत्तर उत्तरः । द्विगुणो द्विगुणो ज्ञेयो द्वीपोऽब्धिश्चापि तादृशः ॥१४॥ जम्बूद्वीपात्परः प्लक्षद्वीपोस्तीक्षुरसाब्धिना । वृतस्तत्र हरिर्लोकैः सूर्यमूर्तिरुपास्यते ॥१५॥ ततश्च शाल्मलिद्वीपः सुरोदेनाब्धिना वृतः । वर्तते चन्द्ररूपश्च तत्रोपास्यो हरिर्जनैः ॥१६॥ ततः परः कुशद्वीपो घृतोदाब्ध्यभिवेष्टितः । अस्ति तत्राग्निरूपश्च हरिर्लोकैरुपास्यते ॥१७॥ क्षीरोदाब्धिवृतश्चास्ति क्रौञ्चद्वीपस्ततः परः । अम्बुरूपस्तत्र लोकैर्वासुदेव उपास्यते ॥१८॥ दधिमण्डोदाब्धिवृतः शाकद्वीपस्ततः परः । वर्तते तत्र च जनैर्वायुर्हरिरुपास्यते ॥१९॥ स्वादूदकाब्ध्यभिवृतः पुष्कराख्यस्ततः परः । द्वीपोऽस्ति तत्र च ब्रह्मा पुष्करस्य उपास्यते ॥२०॥ ततोऽस्ति काञ्चनी भूमिर्लोकालोकस्ततो नगः । तस्योपरि चतुर्दिक्षु चत्वारः सन्ति दिग्गजाः ॥२१॥ तत्रैव साक्षात् भगवान् महापुरुष ईश्वरः । आस्ते च लोकरक्षार्थं विष्वक्सेनादिभिर्वृतः ॥२२॥ भूर्लोकादीदृशादूर्ध्वं भुवर्लोकोऽस्ति सन्मते ! । भूतप्रेतपिशाचानां तद्विहारनिकेतनम् ॥२३॥ भूमध्यगे च हेमाद्रौ दिक्पालानां पुरोऽमितः । सूर्यो दिव्यरथारूढो भ्रमति ह्यण्डमध्यगः ॥२४॥ उपर्युपरि सन्त्येनं मण्डलानि क्रमेण च । चन्द्रर्क्षशुक्रसौम्याङ्गारकदेवपुरोधसाम् ॥२५॥ तदूर्ध्वं मण्डलं पञ्चोस्ततः सप्तर्षिमण्डलम् । ततः परं ध्रुवपदं वर्तते धाम वैष्णवम् ॥२६॥ तत्समीपप्रदेशेऽस्ति स्वर्गलोकोऽस्ति शोभनः ।

Hatkeshvar Shiva lives in Vital and a demon called Bal Danav lives in Atal along with his massive army of other demons. The eighth abode from the bottom is our world, Bhurlok, with Mountain Meru at the centre of it. I shall describe the composition of Bhurlok in more detail. The abodes of Brahma, Shiva and Vishnu are above the earth. Eight abodes belonging to the eight deities protecting the eight sides, including Amaravati of Indra, are situated on the eight sides of Mountain Meru. Meru is encircled by an ocean of saline water. The earth, also called Jambu Dwip, is made up of nine continents each with a separate ruling deity. Sankarshan is the ruling deity of Ilavrat continent. Similarly, Hayagreev, Nrusinh, Kaamdev, Matsya Bhagwan, Kurma Bhagwan, Varah Bhagwan and Bhagwan Ram are ruling deities of Bhadrashva, Harivarsha, Ketumal, Ramyak, Hiranyamaya, Kuru and Kimpurush continents respectively, while Bhagwan NarNarayan Rishi is the ruling deity of our Bharat continent. There are other islands similar to and higher than Jambu Dwip. Each island and its surrounding ocean is twice the size of the previous island. An island called Plaksha is next to Jambu Dwip, which is surrounded by an ocean of sugarcane juice, and people of the island worship Shree Hari in the form of the Sun. Shalmalli Island, double the size of Plaksha Dwip, is surrounded by an ocean of wine whose residents worship Bhagwan in the form of the Moon. People of Kush Dwip, which is encircled by an ocean of Ghee, worship Bhagwan Shree Hari in the form of fire. Beyond that is an island called Krauch, which is surrounded by an ocean of milk, and residents of this island worship Bhagwan Vaasudev in the form of water. The next island is called Shaak Dwip, which is surrounded by an ocean of yoghurt, and its residents worship Bhagwan in the form of wind. The residents of Pushkar Dwip, surrounded by sweet potable water, worship Brahma sitting on a lotus. The golden Prithvi and Mountain Lokalok lies beyond these islands. Four guardian elephants and Bhagwan in the form of Mahapurush along with His Parshads led by Vishvaksen guard this vast Bhurlok from atop Mount Lokalok."

Bhagwan Shree Hari continued, "O Muni! Above our Bhurlok is Bhuvarlok, populated by ghost and spirits. The Sun is at the heart of the universe and circumambulates Bhurlok astride his golden chariot. (*The scriptures invariably described the Sun circumambulating the planets. This is not due to the lack of understanding, but*

तत्रास्तीन्द्रस्त्रिलोकीशः सर्वदेवगणैः सह ॥२७॥ शिशुमाराश्रितं ह्येतत्सूर्याद्यस्ति ध्रुवावधि । ग्रहचक्रं तदुपरिं महर्ल्लोकोऽस्ति शोभनः ॥२८॥ जनलोकस्तदुपरि तपोलोकस्ततः परम् । एते लोकास्त्रयः सन्ति ऋषिमण्डलसंश्रिताः ॥२९॥ तत ऊर्ध्वं सत्यलोको धाम विश्वसृजोऽस्ति तत् । चतुर्दशैते लोकाश्च परितस्तमसावृताः ॥३०॥ अस्ति तस्मात्तु तमसः परं गर्भोदकं मुने ! । ततः परं चाष्ट सन्ति पृथ्व्याद्यावरणानि च ॥३१॥ ततोऽस्ति मूलप्रकृतिः परं ज्योतिस्ततः परम् । तदेव भगवद्धाम यद्ब्रह्मपुरमुच्यते ॥३२॥ एवं स्थितेऽत्र ब्रह्माण्डे योगविज्ञः समाधिना । तत्तन्नाड्यध्वना गत्वा तत्तत्स्थानं समीक्षते ॥३३॥ सुषुम्णयैव भगवद्धाम यत्प्रकृतेः परम् । तच्च दृष्ट्वा पुनर्देहं भौतिकं प्राप्य बुद्ध्यते ॥३४॥ इत्थं समाधौ स्वातन्त्र्यं प्रेम्णा नारायणे भवेत् । तस्मात्तस्यैव बुद्ध्यर्थं शिक्षेद्योगं गुरोर्बुधः ॥३५॥ भक्तियोगनिपुणस्य सद्गुरोः शिक्षयाऽभ्यसत एव योगिनः । योगमेतमिह सिद्धिरीप्सिता स्याद्द्रुतं ह्यनघ ! नेतरस्य तु ॥३६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे ब्रह्माण्डरचनानिरूपणनामा द्विषष्टितमोऽध्यायः ॥६२॥

अथ त्रिषष्टितमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

समाधिनिष्ठो योगीन्द्रः स्वतन्त्रः स निजेच्छया । देहेधत्ते त्यजति वा कालभीतिविवर्जितः ॥१॥ देहत्यागे योगिनोऽत्र चिरं वा देह धारणे । पञ्चानां महतां ज्ञानं भूतानामस्त्यपेक्षितम् ॥२॥ पिण्डब्रह्माण्डहेतूनां तेषां ज्ञानं विना तु सः । विद्याद्भौतिकपिण्डस्य त्यागात्यागकलां कथम् ॥३॥ तस्मात्कारणरूपाणि महाभूतानि पञ्च च । ज्ञेयानि तेषां कार्याणि ह्यण्डपिण्डस्थितान्यपि ॥४॥

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rather due to the appearance of the Sun moving from the surface of the planets.) The Moon, the Nakshatras (twenty seven asterisms), the planets Venus, Mercury, Mars, Jupiter and Saturn lay beyond the Sun. The constellation called Saptarshi (the great bear or big dipper) and a celestial body called DhruvPad (the Polaris) lay beyond Saturn. Very close to the Polaris lay a magnificent and opulent heaven, ruled by Indra, the king of Devtas. The whole solar system, from the Sun to the heaven is held together by Shishumar Chakra at its fulcrum. MaharLok, JanLok and TapaLok, populated by the sages and Rishis lay beyond Shishumar Chakra. On top of the cosmos lays BrahmLok, the abode of Brahma, the creator. O Shatanand Muni! The cosmos consisting of these fourteen separate abodes is enveloped in total darkness (of Maya) and eight covers or obstacles (Pruthvi, Jal, Tej, Vayu, Akash, ego, Mahatatva and Prakruti). The brilliantly radiant supreme abode of Bhagwan called Akshar and Brahm lies beyond the darkness of Maya and the eight layers. Only an accomplished Yogi under the spell of Samadhi can see this composition of the cosmos. A Yogi, travelling by the way of Shushumna Nadi can visualise all these abodes whilst in Samadhi. An accomplished Yogi can return to his body (and senses) at his own will. This independence to enter Samadhi and come out of Samadhi can only be accomplished by his immense love for Bhagwan. Therefore, a wise man should learn the intricacies of Yoga to enhance and augment his love for Bhagwan. O Muni! The profound devotion in Bhagwan makes the accomplishment of Yoga easier and such an accomplishment is possible only through a devout guru."

Thus ends the 62nd Chapter of the Satsangi Jeevan.

CHAPTER 63

Shree Narayanmuni said, "O Muni! An accomplished Yogi becomes free from the fears of Kaal (death) and can leave his body at his own will. (He, as a soul, can discard his mortal body at free will.) Even such a Yogi must understand the traits of five Maha Bhoot (base elements). He cannot gain the knowledge of leaving and entering his mortal body without the proper understanding of Maha Bhoot that make up the cosmos and his mortal body. He must understand the relation between Maha Bhoot

शतानन्द उवाच ।

पिण्ड ब्रह्माण्डहेतूनां भूतानां महतां विभो ! । विशेषं बोद्धुमिच्छामि वक्तुमर्हति तं भवान् ॥५॥ समानेष्विह भूतेषु पृथिव्यादिषु पञ्चसु । कार्याणां कारणानां च भेदो ज्ञायेत वा कथम् ॥६॥

श्रीनारायणमुनिरुवाच ।

कार्याणां कारणानां च ह्याधेयाधारभावतः । अल्पत्वेन महत्त्वेन तेषां भेदोऽवगम्यताम् ॥७॥ कारणेषु तु भूतेषु कार्यरू पाण्डगोलकाः । संस्थिताः सन्ति हि यथा भुवि भौमा घटादयः ॥८॥ आधारभूतान्यण्डानां महाभूताभिधानि च । सन्ति तानि तरङ्गाणां यथाम्बुनिधयस्तथा ॥९॥ पुंप्रकृत्याश्रितान्येव पञ्च ज्ञेयानि तानि तु । तयोर्योगे यतोऽण्डानि तद्द्वारा सम्भवन्ति वै ॥१०॥ अण्डजद्वन्द्वसंयोगान्मायया परमात्मनः । यथाण्डसम्भवो ह्यत्र दृश्यते भुवि सन्मते ! ॥११॥ पुंप्रकृत्योस्तथा योगाद्भूतद्वाराण्डसम्भवाः । परस्यैवेच्छया ताभ्यां भवत्येव हि नान्यथा ॥१२॥ ब्रह्माण्डमध्ये भूतानि यानि पञ्चात्र तानि तु । जातान्यंशैर्हि महतां भूतानामीश्वरेच्छया ॥१३॥ यथाण्डजाण्डमध्येऽत्र पक्षिदेहसमुद्भवः । कालेन तद्वद्भवति ब्रह्माण्डे भूतसम्भवः ॥१४॥ कारणाख्यान्यतः प्रादुर्महाभूतानि तानि तु । ब्रह्माण्डमध्यभूतानि कार्याख्यानि च तद्विदः ॥१५॥ पिण्डाख्यो व्यष्टिदेहो यः शुक्रशोणितसम्भवः । स्त्रीपुंसयोगतः सोऽपि पञ्चभूतांशजोऽस्ति हि ॥१६॥ काठिन्यरू प आधारस्तत्र पृथ्वीति गद्यते । देहे द्रव्यस्तथैवाप ऊ ष्मा तेजश्च कथ्यते ॥१७॥ चेष्टा वायुस्तथाकाशमवकाशोऽस्ति सुव्रत ! । एवं पञ्चापि भूतानि सन्ति सर्ववपुष्वपि ॥१८॥ तत्राप्यग्निर्जलं वायुरिति त्रीणि विशेषतः । देहे मुख्यतया सन्ति ज्ञातव्यमिति योगिना ॥१९॥ तत्रापि वायुर्मुख्योऽस्ति भवतोऽन्ये तदाश्रिते । वायुस्तदाश्रितोऽस्त्येवमेषामन्योन्यसंश्रयः ॥२०॥ अग्निः षट्स्वपि कोशेषु धातूनां पक्वतामिह । कुर्वाणो जाठरश्चासौ देहं धारयति ध्रुवम् ॥२१॥ जलं च वीर्यरू पेण कारणं वपुषोऽस्ति हि । वीर्येण

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that are the cause of the creation of the cosmos and their resultant object, his mortal body."

Shatanand swami said, "O Maharaj! I would like to know more about five Maha Bhoot that are instrumental in the creation of the cosmos. The cause and object of the five base elements seem similar. How can I understand the difference between their reason and result?"

Shree Narayanmuni replied, "O Muni! The distinction between reason and result (or cause and effect) can be understood by realising the dissimilarity between support and the supported and magnitude and insignificance. Just as the earth and other elements are sublimely present in the mortal body as its muscles, tissues and blood, they are present in the universe that is created from them. Just as an ocean is the reason and source of the waves, the five base elements are the cause and basis of the universe. Pruthvi and other elements are dependent on Purush and Prakruti, as the universe can only be created with the help of Purush and Prakruti. Just as eggs result from the union of male and female birds, the universe is created by the union of Purush and Prakruti and not otherwise. However, all this happens only with the express wish of Bhagwan. The five base elements that are visible in the universe were created from the portion of five Maha Bhoot. Just as a chick emerges from an egg, the visible five base elements emerge from five Maha Bhoot over a period of time. Therefore, the wise see the five Maha Bhoot as the cause of the universe and five visible base elements as their result. Sthool (gross or mortal) body, a result of a union of man and woman, is made up of five base elements such as Pruthvi, Jal, Tej, Vayu and Akash. The hard and solid things in the body are Pruthvi, blood and fat are Jal, the warmth is Tej, the motions are the Vayu and the cavity is Akash. Each human body is made up of these five base elements. However, the three amongst them; Vayu, Jal and Tej are predominant. They are interdependent on each other. Tej as the process of metabolism digests the food and transforms it into blood, flesh, bones, etc. The blood in turn supplies nourishment to each and every muscle and organs to provide vitality to the body.

वर्तते देहः क्षये वीर्यस्य नश्यति ॥२२॥ प्राणपञ्चकरूपेण चेष्टयंश्चाखिलं वपुः । इन्द्रियाद्यात्मतां प्राप्य वायुधरियते वपुः ॥२३॥ नाभिमध्ये स्थिताः सर्वे प्राणा देहेषु देहिनाम् । तत एव प्रसर्पन्ति तिर्यगूर्ध्वमधश्च ते ॥२४॥ सुषुम्णायां मुख्यतया वायुर्वहति सर्वदा । तदाश्रितासु नाडीषु सर्वास्वपि विशत्यतः ॥२५॥ नाभेरूर्ध्वं स्थितः प्राणः शरीरं परिपालयन् । मूर्ध्नि तत्स्थे तथा वह्नौ वर्तते वाप्य सत्तमः ॥२६॥ नाभेरधो ह्यपानश्च जाठराग्निसमिन्धनः । अपानप्राणयोर्मध्ये जाठरोऽग्निश्च वर्तते ॥२७॥ व्यानः सन्धिषु सर्वेषु वर्तते चेष्टयन्वपुः । बलकर्मप्रयत्नात्मा ह्युदानश्चास्ति कण्ठगः ॥२८॥ यत्किञ्चिदशितं पीतं तत्तन्मार्गं समानयन् । उद्दीपयंश्च कोशाग्निनास्ते नाभौ समानकः ॥२९॥ इत्यग्निजलवायूनां देहे मुख्यत्वमुच्यते । तत्रापि वायोः प्राधान्यं प्रोच्यते योगवेदिभिः ॥३०॥ त्यागे वा धारणे तस्मात्स्वशरीरस्य योगिना । कर्तव्ये सतितु ध्येयो वायुर्बाह्यस्तथान्तरः ॥३१॥ कृतप्राणनिरोधे च जाठरोऽग्निस्तदाश्रितः । स्वयं निरुद्ध्यते तेन तिष्ठेद्योगिवपुश्चिरम् ॥३२॥ उपेक्षा धारणे यस्य वपुषो योगिनो भवेत् । जिहासा तु भवेत्तर्हि ध्यात्वा वायुं तदुत्सृजेत् ॥३३॥ वायुस्वरूपं निश्चित्य पिण्डब्रह्माण्डसंस्थितम् । आदौ ततः स योगज्ञः कुर्यात्सुदृढमासनम् ॥३४॥ यल्लोकेच्छा भवेत्स्वस्य तल्लोकप्रापकं हृदि । ध्यात्वा वायुं ततस्तत्स्थं जह्यात्स्वस्य कलेवरम् ॥३५॥ वायुरूपः स कालात्मा योगी सर्वत्र निर्भयः । स्वस्येप्सितं पदं याति वन्द्यमानः सुरादिभिः ॥३६॥ वासुदेवप्रसादेन ततो भागवतीं तनुम् । सम्प्राप्य परमानन्दं जुषमाणः स वर्तते ॥३७॥ सम्प्राप्य धाम परमं परमस्य पुंसः साक्षाद्रमेव चरणाम्बुजमेव तस्य । संसेवमान ऋषिसत्तमचिन्त्यमूर्तेराप्नोति सौख्यमभिवाञ्छितमात्मनोऽसौ ॥३८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे बाह्याभ्यन्तरपञ्चभूतस्वरूपनिरूपणनामा त्रिषष्टितमोऽध्यायः ॥६३॥

Water as semen sustains the body. The body without the presence of semen wilts and dies. The five types (Pran, Apan, Saman, Vyan and Udan) of Vayu (wind) helps the body to function by energising its movements. Vayu dwells in the navel of all men and traverses the whole body from it. Shushumna Nadi is the main thoroughfare of wind and spreads in other Nadis from it."

Shree Hari continued, "O Muni! Let Me elaborate the various functions of the different types of Vayu. Pran provides vitality to the head and brain by moving upwards and mixing with Tej. Apan augments the metabolism; Vyan helps the movement of the body by dwelling in all joints; Udan provides strength and ability to bear weight and walking by dwelling in the throat while Saman Vayu helps the movement of food and water to the stomach and spreads warmth to the blood and muscles. A Yogi should understand the importance of Jal, Tej and Vayu, especially that of Vayu. He should endeavour to balance Vayu within the body and outside in the atmosphere and try to link the similar types of Vayu together to master the technique of leaving his mortal body independently. The process of metabolism is subsided by subsiding Pran. Thus a Yogi can attain longevity by controlling his Pran Vayu. A Yogi (his soul) may leave his body independently by focussing and unifying Vayu within and without. He should sit at one place and concentrate his mind on Vayu and unify the two similar types of Vayu depending upon which abode he wishes to transmigrate his soul. By unifying Vayu of his body with Vayu of universe, he overcomes Kaal (death) and chooses the time of his death and goes to any of the Loks (abodes) of his choice. Bhagwan Vaasudev grants such a Yogi a divine body when he arrives in His supreme abode. A Yogi enjoys supreme bliss and serves Bhagwan as lovingly as Laxmiji serves Him. He remains in His supreme abode forever to enjoy all the pleasure of Brahmpur."

Thus ends the 63rd Chapter of the Satsangi Jeevan.

अथ चतुःषष्टितमोऽध्यायः

शतानन्द उवाच ।

वायुरू पं भगवन् पिण्डब्रह्माण्डसंस्थितम् । अञ्जसा ज्ञातुमिच्छामि वक्तुमर्हति तद्भवान् ॥१॥

श्रीनारायणमुनिरुवाच ।

सर्वात्मा सर्वगो वायुः सर्वाधारतया स्थितः । पिण्डे सोऽस्ति च ब्रह्माण्डे तद्बहिश्च स वर्तते ॥२॥ ज्ञेयः सप्तविधो वायुः पिण्डब्रह्माण्डयोः पृथक् । तत्र पिण्डे स्थितं वायुं सप्तधा शृणु बुद्धिमन् ॥३॥ प्राणोऽपानस्तथा व्यान उदानश्च समानकः । षष्ठ उत्क्रमणो वायुराधाराख्यस्तु सप्तमः ॥४॥ अथावहश्च प्रवह उद्वहः संवहस्तथा । विवहोऽथो परिवहः परावह इति क्रमात् ॥५॥ ब्रह्माण्डसंस्थितो वायुः सप्तधैष प्रकीर्तितः । उभयेषां लक्षणानि कथयामि च तेऽनघ ! ॥६॥ तत्रान्तराणां पञ्चानां प्राणादीनां नभस्वताम् । प्रोक्तानि लक्षणान्यत्र षष्ठस्य कथयामि ते ॥७॥ षष्ठ उत्क्रमणो वायुर्मूलाधारे व्यवस्थितः । मृत्युमाश्रित्य सोऽस्त्येव प्राणोत्क्रमणकारकः ॥८॥ आधाराख्यस्तु देहस्य बहिरन्तश्च तिष्ठति । आश्रयः सहि सर्वेषां तत्त्वानामिति कथ्यते ॥९॥ ब्रह्माण्डे प्रथमो वायुर्वृष्टिकाले विहायसि । धूमोष्मजातान्यभ्राणि प्रेरयत्यावहाभिधः ॥१०॥ धूमज्योतिर्जलस्नेहान्सम्प्राप्यानुक्रमेण सः । महाद्युतिस्तडिद्रुपो भवतीत्यवधारय ॥११॥ द्वितीयः प्रवहो वायुर्ज्योतिश्चक्र भ्रमाश्रयः । सोमादीनामुदयकृन्मुने ! संवाति सर्वतः ॥१२॥ तृतीय उद्वाहो वायुः समुद्रेभ्यो जलं स तु । जीमूतेभ्यः समुद्धृत्य ददात्येवाम्बरे द्रुतम् ॥१३॥ चतुर्थः संवहो वायुर्मेघान्सङ्घीकरोति सः । पुनर्भिनत्ति तान्नादो महानुत्पद्यते यतः ॥१४॥ अन्तरिक्षे विमानानां वाहकश्च स कथ्यते । स्ववेगेन गिरीणां च शिखराणां स मर्दनः ॥१५॥ विवहः पञ्चमो वायुर्महावेगोत्कटध्वनिः

CHAPTER 64

Shatanand swami asked, "O Bhagwan! I would like to know the characteristics of Vayu within a human body and Vayu prevailing in the universe. Only You can explain the matters as they are."

Shree Narayanmuni replied, "O Muni! Wind pervades everything, a human body, the universe and space beyond the universe. It sustains and supports everything. Vayu within a body and universe can be categorised into seven. I mentioned the five types of Vayu in the body; Pran, Apan, Vyan, Udan and Saman earlier. Utkraman and Aadhar are other two types of Vayu within the body. Vayu prevalent in the universe is of seven types; Aavah, Pravah, Udvah, Samvah, Vivah, Parivah and Paravah. I have already explained the characteristics of the first five types of wind within a human body. The sixth, Utkraman Vayu dwells in Muladhar Chakra of a man's body and transports a soul after the death of the body. The seventh, Aadhar dwells within and without the body and is the fulcrum of everything that exists. Aavah Vayu moves the clouds in the sky. The same Vayu transforms into lightening within the clouds that are formed as a result of combination of heat (of the Sun) and surface water. Pravah Vayu is responsible for the movements of the stars, Moon, Sun and planetary bodies. Udvah Vayu transports the moisture from seawater to the sky to help the formation of clouds. Samvah Vayu gathers small clouds to make them bigger and water bearing and in doing so creates thunder. The same wind gives speed to the aircrafts flying in the sky. O Muni! This wind is so forceful that it can break up mighty mountains. Vivah Wind causes earthquakes, tornados and other calamities. It helps keep the milky way and other galaxies in their place. Vivah Vayu repels the ferocious and harmful rays of the Sun by which we become able to bear its rays. Parivah Vayu is responsible for waxing and waning of the Moon. Death and its ruling deity Yama take refuge under it and it helps annihilation of the universe. O Muni! People entangled in the pleasures of this world fear Parivah Vayu as death, while Yogis in pursuit of Dhyan and Samadhi consider it as liberating. The seventh, Paravah, is the serene and pleasant wind blowing through the universe which is very dear to Yogis as it is the same wind which transports them to the supreme abode of Bhagwan from which they never have to return to this world."

। दारुणोत्पातरू पश्च स्वर्धुनीं खे दधाति सः ॥१६॥ तेन प्रतिहतो भानुः सहस्रकिरणोऽपि सन् । एकरश्मिरिवाभाति मृदुतेजा विहायसि ॥१७॥ षष्ठः परिवहो वायुः सोमाप्यायनकृन्मतः । ब्रह्माण्डनाशकश्चासौ यममृत्यु यमाश्रितौ ॥१८॥ संसारसक्तबुद्धीनां मृत्युरू पो ह्यसावपि । ध्यानाभ्यासरतानां तु योगिनाममृतप्रदः ॥१९॥ परावहः सप्तमस्तु योगिनामतिवल्लभः । ब्रह्माण्डस्य बहिश्चान्तः संवाति सुखदायकः ॥२०॥ योगिनः स्वेप्सितं स्थानं पुनरावृत्तिवर्जितम् । एष लम्भयते ब्रह्मस्ततः सर्वाधिको मतः ॥२१॥ एतेषामेव सप्तानां पुराणेषु नभस्वताम् । प्रोक्तः स्थानविशेषश्च क्रमेण तमपि ब्रुवे ॥२२॥ भूर्लोकः प्रथमस्योक्तं द्वितीयस्य भुवस्तथा । सोमलो कस्तृतीयस्य वायोः स्थानमुदीरितम् ॥२३। तुर्यस्य लोको नाक्षत्रः पञ्चमस्य ग्रहाभिधः । सप्तर्षिलोकषष्ठस्य ध्रुवलोकोऽन्तिमस्य च ॥२४॥ एवं बाह्याश्च शारीरा वायवः सप्त सप्त ते । मया सङ्कीर्तितास्ते च ध्येया एकतया मताः ॥२५॥ नाभिघ्राणाग्रहृदयं पादाङ्गुष्ठ इति ध्रुवम् । स्थानान्युक्तानि मुनिभिः प्राणोपासनहेतवे ॥२६॥ तत्र त्वेकतमे धिष्ण्ये प्राणं योगी विचिन्तयेत् । नीलवर्णं सप्रणवं मान्तबीजवपुर्धरम् ॥२७॥ आवहाख्येन तस्यैक्यं भावयेद् बाह्यवायुना । एवं सर्वत्र मरुतां ज्ञातव्यैक्येन भावना ॥२८॥ पार्ष्णिघाटापृष्ठगुदे स्थानेऽपानं सितेतरम् । सतारनान्तबीजं च ध्यायेत्प्रवहसङ्गतम् ॥२९॥ व्यानं त्वगिन्द्रियस्थाने शक्रचाप समप्रभम् । सताररान्तबीजं वा उद्वहैक्येन भावयेत् ॥३०॥ अरू णं मूर्धहृत्कण्ठताल्वग्राङ्घितलेऽनिलम् । ससंवह मुदानं च ध्यायेत्तार बीजकम् ॥३१॥ गौरवर्णं समानं च नाभौ च हृदि सन्धिषु । सतारलान्तबीजं च ध्याये द्विवहसङ्गतम् ॥३२॥ ध्यायेदुत्क्रमणं षष्ठमिडायां श्वेतरोचिषम् । सतारसान्तबीजं च युक्तं परिवहेन च ॥३३॥ पिङ्गलायामथाधारमतिश्वेतं च सप्तमम् । सतारकाद्यबीजं च ध्यायेत्सहपरावहम् ॥३४॥ ध्यानेषु सप्तस्वेतेषु षट्स्वाकृतिः पुनर्मता । योगिनः सप्तमे तु स्यान्न पुनर्जन्मसङ्कटम् ॥३५॥ उपासकान्नयन्त्येते स्वस्वलोकान्महौजसः । षड्वायवः सप्तमस्तु भगवद्धाम चेप्सितम् ॥३६॥ एवं वायुस्थितिं ज्ञात्वा

Shree Hari continued, "O swami! Let Me tell you the normal position of these various types of wind. Avah Vayu prevails from earth to the clouds; Pravah prevails from the clouds to the Sun; Udvah around the Moon; Samvah around asterisms and constellations; Vivah around other planets, Parivah around Saptarshi and the final Paravah prevails around the Polaris. These seven external Vayu should be linked with the seven Vayu within the body for the purpose of unification during Dhyan. A Yogi should focus on his navel, tip of his nose, heart or big toe of his right foot while meditating upon Pran Vayu. Its body should be visualised as blue complexioned and shaped like a Sanskrit letter 'Ma'. A Yogi should endeavour to bring Pran and Avah vayu in unison. He should focus on his heel, lower or upper neck, back and anus while meditating upon Apan Vayu which should be unified with Pravah Vayu. The body of Apan should be visualised shaped like a letter 'Ya' and dark complexioned. O Muni! Vyan Vayu, shaped like a letter 'La' should be connected with Udvah with reference to the skin and tips of the fingers. Focussing the mind on his head, heart, roof of mouth, throat or soles of feet, a Yogi should endeavour to connect Udan Vayu with Samvah Vayu. Udan Vayu should be imagined as 'Ra' shaped and red complexioned while meditating. A Yogi should endeavour to connect Saman Vayu with Vivah Vayu while focussing his mind on his large joints, navel or heart. Saman Vayu should be imagined as fair complexioned and shaped like the letter 'Va'. When meditating upon Utkraman Vayu, a Yogi should concentrate his mind on Ida Nadi and try to connect it with Parivah Vayu. The body of Utkraman Vayu should be visualised as very fair complexioned and shaped like the letter 'Ha'. A Yogi should try to link Aadhar Vayu with Paravah Vayu. A Yogi should focus his mind on Pingla Nadi while meditating upon Aadhar Vayu, which should be visualised as white complexioned and shaped like the letter 'A'. O swami! A Yogi remains subject to repeated births even after gaining independence to leave his body after succeeding in the Dhyan of the first six types. The Dhyan of the seventh type, where Adhar Vayu is unified with Paravah Vayu liberates one from the cycle of death and rebirth. The first six types of Vayu lead one to various abodes linked with respective Vayus while the seventh one leads one to Bhagwan's supreme abode. A Yogi desiring to attain any abode should meditate upon the respective Vayu linked to

स्वस्वेच्छा यादृशी भवेत् । उपास्य तादृशं वायुं देहं जह्यातदात्मकः ॥३७॥ त्यागात्यागौ हि वपुषः स्वतन्त्रौ विजितात्मनाम् । योगिनां भवतो ब्रह्मभक्तिं विदधतां हरौ ॥३८॥ समाधिनिष्ठां परमामुपेतैः स्वातन्त्र्यमाप्तैः स्ववपुस्त्यजौ च । कर्तव्यमित्थं कथितं मया ते ब्रुवे ततोऽन्यैश्च विधेयमद्य ॥३९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे बाह्याभ्यन्तरवायुस्वरूपनिरूपणनामा चतुःषष्टितमोऽध्यायः ॥६४॥

अथ पञ्चषष्टितमोऽध्यायः

श्रीनारायणमुनिरुवाच ।

चिह्नैर्जाग्रति स्वप्ने जायमानैस्तु योगिना । एतैः स्वासन्नमृत्युत्वं निश्चेत्तव्यमिहाहितः ॥१॥ देववर्त्म ध्रुवं शुक्रं तथा गुरुमरुन्धतीम् । आसन्नमृत्युः पुरुषच्छायां स्वस्य च नेक्षते ॥२॥ सूर्यमग्निं शशाङ्कं च पश्येन्निस्तेजसं स च । द्वैरूप्यमपि चन्द्रादेर्वीक्षेत ज्योतिषोऽम्बरे ॥३॥ वान्तिमूत्रपुरीषाणि स्वर्णरूप्यनिभानि च । वृक्षानपि स्वर्णवर्णानासन्नमृतिरीक्षते ॥४॥ कर्दमे वालुकादौ वा पातकार्धानि चात्मनः । छायां सच्छिद्रां पश्येच्च प्रतिबिम्बं स चाशिरः ॥५॥ कृशः स्थूलो भवेत्सद्यो देहः स्थूलोऽथवा कृशः । यदा तदपि विज्ञेयमासन्नमृतिलक्षणम् ॥६॥ देहश्चोरणदुर्गन्धो भवेद्यस्य च देहिनः । दहच्छवसगन्धो वा तस्यापि निकटे मृतिः ॥७॥ यस्य च स्नानमात्रस्य हृदयं चरणावपि । शुष्कतां प्राप्नुयातां च स म्रियेताचिरेण वै ॥८॥ यस्याशितं च पीतं च न किञ्चिदपि जीर्यते । करोति न गुणं किञ्चिदौषधं सोऽपि तादृशः ॥९॥ स्यात्तालूदरहृद्दाहो नासाश्रवणवक्रता । सर्वाङ्गसन्धिशूलानि भवेयुर्लक्ष्म तन्मृतेः ॥१०॥ भुक्त्वा तृप्तस्यापि भवेद्यस्य सद्यः क्षुदुद्भवः । दीपादिगन्धज्ञानं च न स्यात्सोऽप्यन्तिकान्तकः ॥११॥ योऽन्यनेत्रे न पश्येत्स्वं पिधाय श्रवती तथा । प्राणघोषं न शृणुयान्मृत्युस्तस्ताविदूरतः ॥१२॥ इन्द्रियैर्गृह्यमाणानां विषयाणां पृथक् पृथक् । सदसत्त्वेन विज्ञानं न स्यात्तन्मृत्युलक्षणम्

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that abode. By controlling his mind and profound devotion in Bhagwan, a Yogi (indeed his soul) gains independence in leaving his mortal body. He may visit any of the higher abodes and visualise the composition of his body and universe whilst in meditation. I have just narrated the characteristics of the Yogis who have attained the independence to separate their souls from their mortal bodies and choose the time of their deaths and the tasks that they should carry out. I shall now explain the traits of those Yogis who have not gained such an independence."

Thus ends the 64th Chapter of the Satsangi Jeevan.

CHAPTER 65

Shree Narayanmuni said, "O Shatanand Muni! Such Yogis should recognise the omens of death, either in dream or awaken state, to realise that their death is imminent. A person whose death is near cannot see Arundhati (a dim star circled by Ursa Major) and Polaris, planet Venus and his own shadow. He sees the Sun, Moon and fire lustreless or sees the heavenly bodies such as the Moon as two. Such a person sees vomit and faeces as a heap of gold or often sees the trees golden. He sees his footprints imprinted only half when walking on mud, sees his reflection headless or his shadow full of holes. A healthy man becoming frail suddenly or a frail man recovering fully suddenly without an apparent reason is another sign of an imminent death. When a body starts reeking like a corpse or a dead sheep or when feet and chest dries immediately after bath are also omens of an imminent death. When the food does not get digested even with the help of medicines, a man should realise that his death is near. When the roof of his mouth, stomach or heart ache severely, nose and ears deform for no reason or when shooting pain afflicts his joints, a Yogi should realise that his death is approaching him. Hunger not abetting even after eating and inability to smell the whiff of an extinguished oil lamp are other signs of nearing death. When death nears one cannot see his reflection in the eyes of the others, cannot hear the whining sound when ears are plugged by his fingers or cannot decipher between good and bad smell, taste, touch, etc."

॥१३॥ नेत्रभ्रमिर्नाभिकार्ष्ण्यं दन्तानां चापि कृष्णता । प्रकृतेश्च विपर्यास आसन्नमृतिलक्षणम् ॥१४॥ पूज्यानामपमानश्च दानीयाद्ग्रहणेषणा । इत्यादीन्यवगम्यानि मृत्युचिह्नानि जाग्रति ॥१५। तथा स्वप्ने य आरुह्य ऋ क्षवानरवाहनम् । खरं वोष्ट्रं व्रजेद्याम्यां दिशं तस्यान्तिके मृतिः ॥१६॥ गर्ते वा पतितः स्वप्ने तत्र रुद्ध्येत केनचित् । यः स आसन्नमृत्युर्वै प्रेतं यश्च परिष्वजेत् ॥१७॥ निमज्जेद्योऽप्सु वा स्वप्ने प्रविशेद्वा हुताशनम् । विषमद्यात्कर्दमे वा लग्नः स्यात्सोऽन्तिकान्तकः ॥१८॥ तैलाभ्यक्तः ककुब्वासा जपाकुसुममाल्यधृत् । दक्षिणां योर्दिशं गच्छेत् स्वप्ने तस्यान्तिकं मृतिः ॥१९॥ इत्यादीनि च चिह्नानि सन्ति स्वाप्नानि सन्मते ! । तैरपि स्वान्तिके मृत्युः प्राप्तं विद्यात्स योगकृत् ॥२०॥ चिह्नमासन्नमृत्योस्तु स्वस्य यस्मिन्दिने भवेत् । तत आरभ्य मतिमान् सावधानो द्रुतं भवेत् ॥२१॥ वपुर्जगच्च सकलमसदेवेति निश्चयात् । विरक्तस्तत्र नवधा भक्तौ स्यान्निरतो हरेः ॥२२॥ भक्तः स निर्भयो योगी कालेन वपुषो मृतौ । स्वन्न्ययोगिवद्धाम प्राप्नोति परमं हरेः ॥२३॥ इत्थं योगस्य महिमा वर्तते मुनिसत्तम ! । तस्माच्छ्रेयोर्थिभिः पुम्भिः साधनीयोऽयमादरात् ॥२४॥ प्रागपीह बहवो महर्षयो भूमिपाश्च शतशोऽपि योगतः । लेभिरे स्वमनसोऽभिवाञ्छितं साध्य इत्ययमुदारबुद्धिभिः ॥२५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्र पञ्चमप्रकरणे योगोपदेशे कालज्ञाननिरू पणनामा पञ्चषष्टितमोऽध्यायः ॥६५॥

अथ षट्षष्टितमोऽध्यायः

श्रीनरायणमुनिरुवाच ।

योगोऽयं सिद्धिमायाति देशाद्यैः सेवितैः शुभैः । न सिद्ध्यत्यशुभैरेतैर्नाशहेतुश्च जायते ॥१॥ देशः कालः क्रिया ध्यानं शास्त्रं दीक्षा तथा मनुः । सङ्गश्च यादृशा ह्येते तादृक्तत्सेविनां फलम् ॥२॥ शुभैरेतैः सेवितैस्तु शुभा बुद्धिर्भवेन्नृणाम् । अशुभैस्तैर्भवेद्बुद्धिरशुभा नात्र संशयः ॥३॥ असतो देशकालान् न सेवेत ततः सुधीः । विहाय ताञ्छुभानेव हितार्थी शीघ्रमाश्रयेत् ॥४॥ योगशास्त्ररहस्यं हि साङ्गोपाङ्गमशेषतः । तुभ्यं बुभुत्सवे प्रोक्तमिति योगज्ञसम्मतम् ॥५॥ एतत्तु परमं गुह्यं

Shree Hari continued, “O Muni! There are many signs of an imminent death. His eyes become glazed, navel and teeth turn black and nature or moods change suddenly. He becomes immune to insulting the elders or taking money from the donation boxes. He dreams him travelling South on a cart pulled by a donkey, monkey, camel or bear; fallen in a deep cavern or somebody pulling him in a deep cavern; embracing a corpse; drowning in water; entering the inferno; consuming poison or travelling naked wearing flower garland towards South. O wise Muni! A Yogi should recognise these omens in his dreams and realise that his death is imminent. He should become alert of approaching death. Realising the transitory nature of his mortal body and futility of the world, he should become detached from the worldly affairs and engross himself in Bhagwan’s Bhakti. A devout Yogi may attain Bhagwan’s supreme abode just like an accomplished Yogi if he overcomes his fear of death. This is the beauty and greatness of Yoga! Hundreds of kings and Rishis have attained desired results with the help of Yoga in the bygone era. Therefore, one should endeavour to learn Yoga with due reverence.”

Thus ends the 65th Chapter of the Satsangi Jeevan.

CHAPTER 66

Narayanmuni said, “O Muni! The outcome of Yoga depends upon eight things; Yoga with these pious eights yields desired results while one cannot hope to succeed with the bad or evil eights. Therefore, My wise devotees should abandon bad place, company, etc. and associate with the good eight for their good. I have narrated the entire place, time, deeds, meditation, scripture, Diksha, hymn and association and imparted a gamut of knowledge on Yoga to you to quench your curiosity. You are intelligent enough to digest this profound knowledge, which is the essence of innumerable scriptures. Whoever narrates or listens to this narration will indeed have all his sins washed away.”

Suvrat Muni said, “O King Pratapsinh! Shatanand swami and all the others saints present in the assembly were very delighted to hear the total knowledge of Yoga from

योग्यत्वात्तव धीमतः । मया निगदितं सम्यग्यथा पृष्टं त्वया तथा ॥६॥ निर्मथ्य सर्वशास्त्रार्थांस्तत्सारोऽयं समुद्धृतः । मया सङ्कथितस्तुभ्यं सर्वलोक हितावहः ॥७॥ यो योगशास्त्रमेतत्तु शृणुयात्कीर्तयेच्च यः । सर्वपातकसङ्घेभ्यो मुच्येयातां हि तावपि ॥८॥

सुव्रत उवाच ।

इति सद्गुरुणा तेन योगशास्त्रमुदीरितम् । शतानन्दमुनिः श्रुत्वा सोऽतिहृष्टोऽभवन्नृप ! ॥९॥ अन्येऽपि मुनयः सर्वे निशम्यैतत्तदाश्रिताः । सम्प्राप्य परमानन्दं तं संस्तुत्य ववन्दिरे ॥१०॥ प्राप्तानन्दः शतानन्दः स चापि परमादरात् । तं नमस्कृत्य तुष्टाव भगवन्तं नराकृतिम् ॥११॥

शतानन्द उवाच ।

श्रीवासुदेव ! विमलामृतधामवासं नारायणं नरकतारणनामधेयम् । श्यामं सितं द्विभुजमेव चतुर्भुजं च त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१२॥ शिक्षार्थमत्र निजभक्तिमतां नराणामेकान्तधर्ममखिलं परिशीलयन्तम् । अष्टाङ्गयोगकलनाश्च महाव्रतानि त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१३॥ श्वासेन साक मनुलोमविलोमवृत्त्या स्वान्तर्बहिश्च भगवत्युरुधात्मनश्च । चन्द्रोदयाश्रयसमुद्रजलोपमेयं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१४॥ बाह्यान्तरिन्द्रियगणश्वसनाधिदैववृत्त्युद्भवस्थितिलयानपि जायमानान् । स्थित्वा ततः स्वमहसा पृथगीक्षमाणं त्वां भक्ति धर्मतनयं शरणं प्रपद्ये ॥१५॥ मायामयाकृतितमोशुभवासनानां कर्तुं निषेधमुरुधा भगवत्स्वरू पे । निर्बीजसाङ्ख्यमतयोगगयुक्तिभाजं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१६॥ दिव्याकृतित्वसुमहस्त्व सुवासनानां सम्यग्विधिं प्रथयितुं च पतौरमायाः । सालम्बसाङ्ख्यपथयोगसुयुक्तिभाजं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१७॥ कामार्ततस्करनटव्यसनिद्विषन्तः स्वस्वार्थसिद्धिमिव चेतसि नित्यमेव । नारायणं परमयैव

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guru of all gurus, Bhagwan Shree Hari Himself. Shatanand swami bowed down to Shree Hari and sang the following Stuti."

Shatanand swami prayed, "O Bhagwan Vaasudev! Though You always dwell in Your Akshardham, You take a human form and take on names such as Narayanmuni. O dark complexioned yet brilliantly radiant Lord Swaminarayan. Chanting Your name saves one from hell. You are two armed yet take forms with four arms. O son of Dharmadev and Bhaktimata! I have come under Your refuge. You do not need to follow any rituals and Vrats, yet You observe them faithfully and reverently just to set an example to Your devotees. You practice Ashtang Yoga for the same reason. O son of Dharmadev and Bhaktimata! I have come under Your refuge. The Yogi sees Your Murti within their hearts when they inhale and hold their breath; and they see You in front of their eyes when they exhale. They meditate upon You at all times. Just as water of the ocean, affected by the waxing and waning phases of the Moon, returns back to the ocean after waves have pushed it outwards, the senses of Your devotees return back to You (after conducting their worldly affairs). O son of Dharmadev and Bhaktimata! I have come under Your refuge. Only You are able to see the creation, existence and annihilation and natural traits ten organs, their ruling deities, four Antahkaran (mind, intellect, memory and ego) and five Prans (Pran, Apan, Udan, Vyan and Saman). Others can decipher their existence only. O son of Dharmadev and Bhaktimata! I have come under Your refuge. O Bhagwan! You espouse and propound the theory of Nirbeej Sankhya (everything that is visible is illusionary and transitional) to help them develop profound detachment from mundane worldly desires and the activities carried out to satisfy them. You attract Your devotees senses and mind in You and send them in spontaneous Samadhi (without mastering Yoga) to augment their faith in You and remove their ignorance. O son of Dharmadev and Bhaktimata! I have come under Your refuge. O Bhagwan Vaasudev! You take many divine human forms for the benevolence of Your devotees and to please them. You liberate Your devotees from Maya by revealing Your supreme potency. You teach Your devotees how to master the intricacies of Ashtang Yoga (Sabeej Yoga) so that they can meditate upon Your divine form and unshackle themselves from the bondage of Maya. You

मुदा स्मरन्तं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१८॥ साध्वीचकोरशालभास्तिमिकालकण्ठ कोका निजेष्टविषयेषु यथैव लग्ना । मूर्तौ तथा भगवतोऽत्र मुदाऽतिलग्नं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१९॥ स्नेहातुरस्त्वथ भयातुर आमयावी यद्वत्क्षुधातुरजनश्च विहाय मानम् । दैन्यं भजेयुरिह सत्सु तथा चरन्तं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥२०॥ धर्मस्थितैरुपगतैर्बृहता सहैकयं सेव्यो हरिः सितमहः स्थितदिव्यमूर्तिः । शब्दाद्यरागिभिरिति स्वमतं वदन्तं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥२१॥ सद्ग्रन्थनित्यपठनश्रवणादिसक्तं ब्राह्मीं च सत्सदसि शासतमात्र विद्याम् । संसारजालपतिताखिलजीवबन्धो ! त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥२२॥

सुव्रत उवाच ।

इति स्तुत्वा च नत्वा च तं प्राञ्जलिः स तदग्रतः । तस्थौ मुनिस्तं भगवान् प्रीतः प्रोवाच भूपते ! ॥२३॥ महर्षे ! यन्मनो भीष्टं भवेत्तव मदद्य तत् । वृणु प्रीतोऽस्म्यहं तुभ्यं तद्दास्यामि न संशयः ॥२४॥

शतानन्द उवाच ।

प्रसन्नो यदि मे स्वामिंस्तर्हि त्वं कृपयाऽद्य हि । मनोरथं चिरन्तं मे सम्पूरयितुमर्हसि ॥२५॥ त्वच्चरित्रग्रन्थमहं चिकीर्षामि जगद्गुरो ! । तदाज्ञां देहि मे पूर्वं भवताऽस्ति प्रतिश्रुतम् ॥२६॥ सफलस्तेन भविता विद्याभ्यासश्रमो मम । इत्यभीष्टं मे देहिभक्ताभीष्टप्रदो ऽसि हि ॥२७॥ इत्यर्थितः स मुनिना प्रेमभक्तेन धीमता । प्रसन्नः प्राह तं योगिन् ! कुरु ग्रन्थं स्ववाञ्छितम् ॥२८॥ यथाश्रुतं यथादृष्टं चरित्रं मम वर्णय । ज्ञानं त्रैकालिकं बुद्धौ भवत्येव तवानघ ! ॥२९॥ मनःस्थानप्यभिप्रायान् सर्वेषां वेत्स्यापि ध्रुवम् । न ते त्वविदितं किञ्चिद्भवितातिप्रियोऽसि मे ॥३०॥ अन्तर्हिते मयि भुवो मच्छ्रितानां नृणां मुने ! । त्वत्कृतो ग्रन्थ एवात्र भविष्यत्याश्रयो महान् ॥३१॥ शिक्षापत्रीं मल्लिखितां ग्रथानाऽऽदौ त्वमञ्जसा

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espouse Salamb (or Sabeej) Sankhya philosophy to propound the eternally separate existence of the souls and Bhagwan. O son of Dharmadev and Bhaktimata! I have come under Your refuge. Just as a thief's, lascivious man's, addict's and jealous person's mind is preoccupied in singular objectives (thief's in other's money, lascivious man's in a woman, addict's in his addiction and the jealous's in harming others), Your (as a human manifestation) mind is always engrossed in Bhagwan Narayan. O son of Dharmadev and Bhaktimata! I have come under Your refuge. Just as the minds of a faithful wife, Chakor (a small partridge like bird), moth, fish, peacock and Chakravak (male Sheldrake) are engrossed in their most enchanting objects (husband, the Moon, flame, water, rain and female duck respectively), Your (as a human manifestation) mind is engrossed in Bhagwan Vaasudev as there is nothing more covetous to You. O son of Dharmadev and Bhaktimata! I have come under Your refuge. Just as an infatuated person in front of his paramour, a petrified man in front of his protector, sick in front of a doctor and hungry in front of his benefactor acts submissively; You stand meekly in front of Your Ekantik saints and devotees to set an example of righteousness. O son of Dharmadev and Bhaktimata! I have come under Your refuge. Though You are the supreme Bhagwan in person, You undertake routine religious activities such as meditating upon the Murti of Bhagwan, developing profound Vairagya towards worldly objects and forever worshipping Bhagwan in perfect human form seated on a radiant and divine Sinhasan just to set an example to Your devotees. You propound such esteemed principles by acting upon them. O son of Dharmadev and Bhaktimata! I have come under Your refuge. O Prabhu! You are the only refuge of all souls entangled in the web of Maya. You always pursue reading, studying and listening to the pious scriptures and deliver sermons on them to the thousands of Your saints and devotees congregated in the assemblies. O son of Dharmadev and Bhaktimata! I have come under Your refuge."

Suvrat Muni said, "O King Pratapsinh! Shatanand swami stood in front of Shree Hari with folded hands and bowed head. Shree Hari was pleased with the humility of swami and his Stuti. He said to swami, 'O Muni! I am greatly pleased with you. I want you to ask for a boon from Me. I will grant whatever you desire.' O king! Shatanand

। पद्यैरानुष्टुभैरेव महाग्रन्थं ततः कुरु ॥३२॥ विजने हि स्थिरा बुद्धिः स्यादतः कृष्णमन्दिरे । वासोचिताऽस्ति कुट्येका तत्रैव निवसेर्मुने ! ॥३३॥

सुव्रत उवाच ।

एवमुक्तः स हरिणा मुनिः प्रीततरोऽभवत् । तं प्रणम्य निजावासमुपेयाय नराधिप ! ॥३४॥ आज्ञां हरेरेव शुभं मुहूर्तं विदन्स कृष्णालयरम्यकुट्याम् । कृत्वा स्ववासं च तदैव शिक्षापत्रीं मुनिर्ग्रन्थितुमुद्यतोऽभूत् ॥३५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे शतानन्दवरप्रदाननामा षट्षष्टितमोऽध्यायः ॥६६॥

अथ सप्तषष्टितमोऽध्यायः

सुव्रत उवाच ।

त्रयोदशी धनाद्याऽऽसीत्तदानीं नृपसत्तम ! । शिक्षापत्रीं समारेभे स तस्यां ग्रन्थितुं मुनिः ॥१॥ पूर्णा यमद्वितीयायां सा कृता तेन सद्धिया । श्लोका शतद्वयं तस्या आसंश्च द्वादशोत्तरम् ॥२॥ ततः स भगवत्प्रीत्यै तस्याष्टीकां च शोभनाम् । आरेभे तां सहो मासे पञ्चम्यां च समापयत् ॥३॥ तस्यामेव तिथौ राजन्नपराह्णे समार्पयत् । हरये मुनिभिः साकमुपविष्टाय संसदि ॥४॥ सटीकां पत्रिकां स्वीयां दृष्ट्वा तां सन्तुतोष सः । प्रशंसां बहुधा चक्रे शतानन्दस्य संसदि ॥५॥ यावान् मदीयोऽभिप्राय आसीत्तावानशेषतः । अत्रानीतोऽस्त्यनेनेति मुनीन्भक्तांश्च सोऽवदत् ॥६॥ प्रीत्या ददौ स्वकण्ठस्थां शतानन्दाय स स्रजम् । करद्वयं चातिमुदा दधौ तच्छिरसि प्रभुः ॥७॥ ततस्तां वाचयामास नित्यानन्देन संसदि । हरिर्भक्ताश्च मुनयः श्रुत्वा तां जह्रुषुर्नृप ! ॥८॥ ततः प्राह हरिः सर्वान् स्वभक्तान् शृणुताखिलाः । ये स्युर्मदीयास्तैरेषा पाठ्या श्रव्याऽथवाऽन्वहम् ॥९॥

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swami replied, 'O Bhagwan Shree Hari! I have one unfulfilled desire for a long time. I wish to compile a book outlining Your life. Please grant me the permission to proceed. My efforts of education will be rewarded. You always fulfil Your devotees desires."

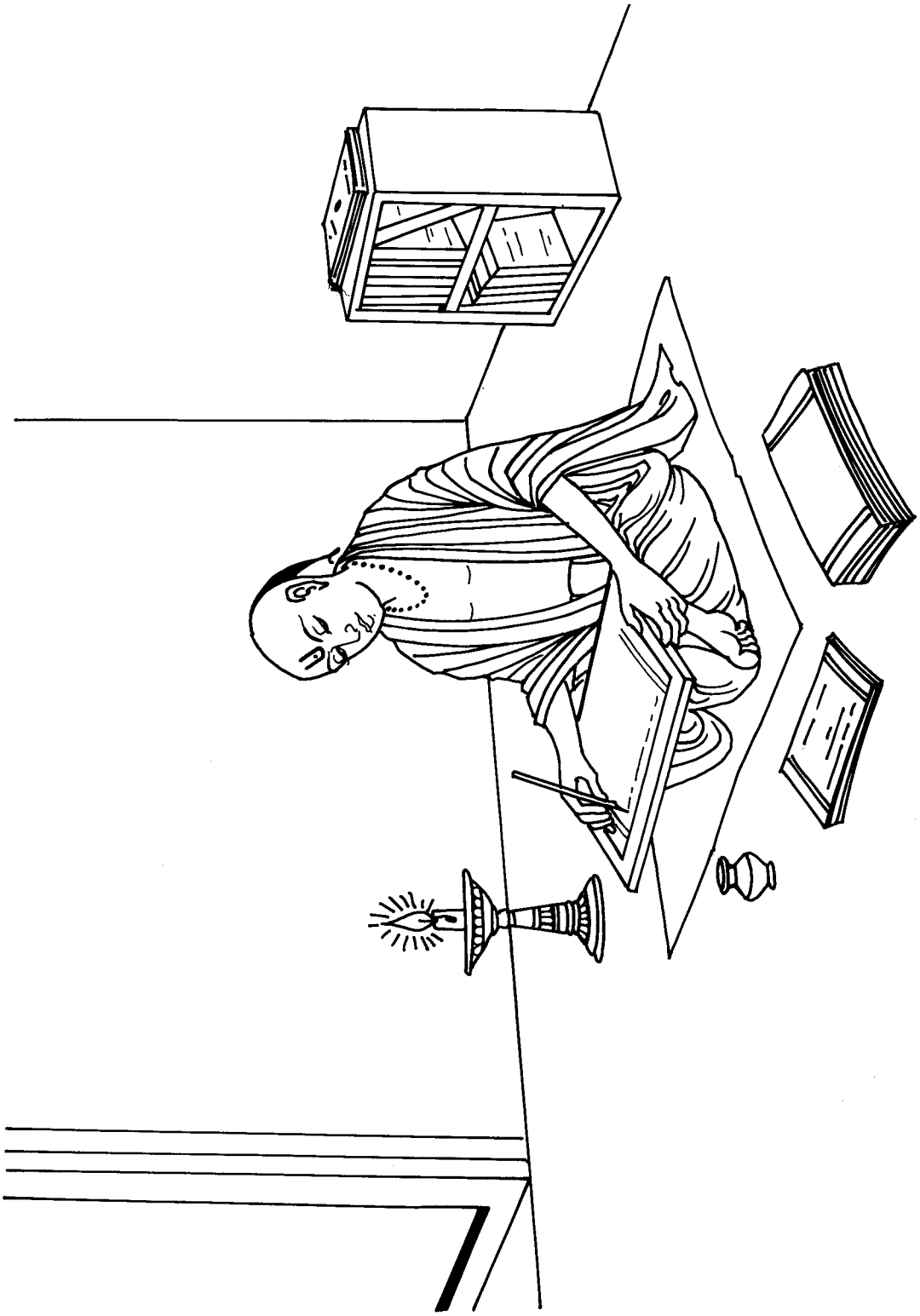
Shree Hari said pleasantly. "O Muni! You may start your composition. Write whatever you have seen and heard. You have the knowledge of past, present and future. Nothing is unknown to you including my mind and views. This scripture will provide sustenance to My devotees after I leave this world and return to Akshardham. However, I want you to write a detailed treatise on the Shikshaptri before compiling the larger scripture outlining My Leelas. There is one isolated room in the temple complex where you can stay undisturbed while you write the scriptures."

Suvrat Muni said, "O king! Shatanand swami, after bowing down to Shree Hari once again, returned to his quarters very pleased. Considering the time when he received Shree Hari's command as the most auspicious, he started composing the treatise on the Shikshapatri immediately."

Thus ends the 66th Chapter of the Satsangi Jeevan.

CHAPTER 67

Suvrat Muni said, "O king! My guru Shatanand swami started writing the Shikshapatri of two hundred and twelve verses on Aso Vad Teras (Samvat 1885), the day he received instructions from Shree Hari and completed it on Kartik Sud Beej. He started composing the treatise on the Shikshaptri (called Arth Deepika) immediately afterwards and completed it on Magsar Sud Panchmi. He presented the copy of Arth Deepika to Shree Hari the same day in the evening assembly. O king! Shree Hari was greatly pleased after looking at the scripture and praised Shatanand swami in the presence of the gathered saints including Muktanand swami and devotees saying that he has managed to convey His exact heartfelt views while composing Arth Deepika. Shree Hari removed a rose garland from his neck and placed around Shatanand swami's neck and blessed him by placing His hands on swami's head. He asked Nityanand swami to recite Arth Deepika aloud for all present in the assembly to hear. Everybody was very delighted after hearing the recital. O king! Shree Hari addressed the assembly, 'O devotees! All of you must sit in a Swastik Aasan and read or listen to



प्रागेव भोजनान्नित्यं शुचिभिः स्वस्तिकासनम् । समास्थितैरियं पाठ्या ततो भोज्यमनापदि ॥१०॥ दिवाऽऽनुकूल्याभावे तु निशि नित्यविधिं निजम् । कृत्वैकत्र निषद्यैव पठनीयेयमादरात् ॥११॥ यथैतदर्थस्फुरणं हृदि स्वस्य भवेत्तथा । शनैः स्फुटाक्षरं पाठ्या नित्यमेव मदाश्रितैः ॥१२॥ इति श्रुत्वा हरेर्वाक्यं सर्वे भक्तजनास्तदा । एवमेव करिष्यामो वयमित्यूचुरानताः ॥१३॥ ततो हरिः शतानन्दं प्राह स्वाभीष्टमुत्तमम् । कुरुग्रन्थं महाबुद्धे समर्थोऽसि हि तत्कृतौ ॥१४॥ कृष्णप्रसादलब्धैव बुद्धिस्तेऽस्तीति भाति नः । अन्यथा मदभिप्रायमेवं वक्तुं क्षमेत कः ॥१५॥ स इत्युक्तो भगवता तं प्रणम्य निजाश्रमम् । आययौ दुर्लभं देवैः सम्प्राप्तस्तदनुग्रहम् ॥१६॥ हरिप्रसादसम्प्राप्तसार्वश्यः सोऽथ योगिराट् । चम्पाषष्ठ्यां समारंभे इदं सत्सङ्गिजीवनम् ॥१७॥ एकैकं च प्रकरणं कृत्वा सम्पूर्णमीश्वरम् । तमेव श्रावयामास स च तुष्टोऽभवद् भृशम् ॥१८॥ स चापि दशमं स्कन्धं पञ्चमं च पुनर्नृप ! । नैरन्तर्येण शुश्राव त्यक्तान्यव्यावहारिकः ॥१९॥ अपराह्णे निजावासवितर्दावुपविश्य सः । अनन्यगतिकेभ्योऽदात्स्वभक्तेभ्यः स्वदर्शनम् ॥२०॥ द्वित्रेषु वा पञ्चषेषु क्वचित्त्रिचतुरेषु वा । दिनेष्वतीतेष्वभवंश्चित्रा वार्तास्तदग्रतः ॥२१॥ पौरा देशान्तरीयाश्च दृष्टाश्चर्या जना नृप ! । हरेरग्रे सभायां ताश्चक्रुस्तास्ते वदाम्यहम् ॥२२॥ नरनाराजणश्चैव लक्ष्मीनारायणस्तथा । गोपीनाथादयस्तेन स्थापिताः कृष्णमूर्तयः ॥२३॥ तत्र या या कृष्णमूर्तिः स्थापिता यत्र यत्र च । यदा यदा तेन तत्तद्दिवसात्तत्र तत्र तु ॥२४॥ आश्चर्यमभवत्तच्च ददृशुः सकला अपि । भक्ता अभक्ता अपि च पुमांसो योषितस्तथा ॥२५॥ क्वचित्क्वचिन्मूर्तयस्ताः प्रत्यक्षं कृष्णवत्क्रियाः । मनोहराश्च विविधाः कुर्वन्ति स्म महीपते ! ॥२६॥ क्वचित्स्वाः प्रेक्षमाणांस्तु जनान् दृष्ट्वाऽहसन् हि ताः । जगृहुः पुष्पहारादीनुपहारान् क्वचित्स्वयम् ॥२७॥ क्वचिन्निवेदितान्ने च साक्षाद्बुभुजिरे च ताः । क्वचिन्निवेदितं दुग्धं पिबन्ति स्म जलं क्वचित् ॥२८॥ क्वचिन्नित्यनिजप्रेक्षानियमिभ्यः स्वदर्शनम् । ददुः सङ्कटरुद्धेभ्यः साक्षाद्ग्रामान्तरेऽपि ताः ॥२९॥ पुत्रान् ददुश्च केभ्यश्चित्कुर्वद्भ्यः स्वोपयाचितम् । तथा जह्रुश्च केषाञ्चिद् बलवद्वैरिसङ्कटम् ॥३०॥ क्वचित्स्वाः सेवमानेभ्यो निर्धनेभ्यो धनं च ताः । स्वप्ने प्रभूतं सम्प्रेर्य धनवन्तमदापयन्

a few verses of Shikshapatri daily before noon. The exception should only be made during the time of ill health. If you do not get time in the morning, it should be done after the evening Sandhya. You should read the Shikshapatri slowly and clearly so that you may understand its meaning.' O king! Everybody present in the assembly pledged to follow Shree Hari's edict. Shree Hari then turned to Shatanand swami and said, 'O Muni! Now you may start composing the other longer scripture. We all realise that your intellect has become very lucid. Otherwise, how anyone could have compiled such an exemplary work as Arth Deepika giving vent to My thoughts. I am very pleased with you.' O king! Delighted at Shree Hari's blessings, Shatanand swami returned to his room."

Suvrat Muni continued, "O king! After gaining the knowledge of past, present and future with Shree Hari's blessings, Shatanand swami started composing the Satsangi Jeevan on Magsar Sud Chhatth. He recited to Shree Hari each Prakaran as he finished them. Shree Hari listened to the scripture and was pleased with its progress. Bhagwan Shree Hari repeatedly listened to the fifth and tenth cantos of the Shreemad Bhagwat Puran after withdrawing from all other affairs. He would regularly grant His divine Darshan to the visiting devotees each afternoon."

Suvrat Muni continued, "O king! Every few days the visiting devotees from various regions would bring the news of one or the other miraculous events taking place in their respective regions. I will relate some of those tales to you. These events were related to the Murtis of LaxmiNarayan Dev, NarNarayan Dev, Gopinathji Maharaj and other Murtis that Shree Hari established in various temples. These Murtis of Shree Hari's different manifestations revealed miraculous powers to the surprise and delight of His devotees. The devotees saw His Murtis at some of the temples moving their hands, smiling at them, accepting flower garlands and other artefacts with their hands and eating and drinking food and milk offered to them in Naivedhya. Many devotees had their desire for offspring fulfilled after they undertook special Vrats or many devotees were saved from problems and troubles due to their mercy and blessings. Some of the wealthy devotees gave some of their money to alleviate the poverty of other fellow poor devotees when urged to do so by the Murtis. Many devotees slipped into

॥३१॥ क्वचित्ता वीक्षकाः सद्यः समाधिं लेभिरे जनाः । क्वचित्ताः प्रेक्षमाणाश्च भूरितेजो व्यचक्षतं ॥३२॥ इत्यादीनि बहून्यासंस्तत्र तत्राद्भुतानि हि । तानि दृष्ट्वा जना भूमौ बहवस्ताः समाश्रयन् ॥३३॥ एवमाद्यद्भुतं दृष्ट्वा केचित्तत्रागता जनाः । सभास्थितं हरिं प्रोचुस्तत्सर्वं हि तदा तदा ॥३४॥ तच्छ्रुत्वा लेभिरे चित्रं सभासंस्था हि मानवाः । हरेरेव प्रतापं तं विविदुः सर्वमेव ते ॥३५॥ तच्च नारायणमुनिर्निशम्य वृत्तमादरात् । कथयामास तद्वक्तॄन् सदः स्थांश्च निजानपि ॥३६॥ साक्षात्कृष्णे भगवति नरनारायणादिषु । तन्मूर्तिषु च नास्त्येव भेद इत्यवधार्यताम् ॥३७॥ श्रुत्वेति भगवद्वाक्यं प्रापुः सर्वे मुदं पराम् । मूर्तिद्वारापि भूपेत्थं प्रतापं हरिरातनोत् ॥३८॥ वर्तमानस्य तस्येत्थं जनमङ्गलदाकृतेः । अगात्संवत्सरः सार्ध आत्मारामस्य सत्यतेः ॥३९॥ प्रतापस्तस्येत्थं सलिलनिधिपर्यन्तमभितो भुविग्रामे ग्रामे प्रतिपुरमपि व्याप्तिमगमत् । पुमांसो योषाश्च प्रतिनिलयमस्यैव हि यशो जगुः प्रीत्या नित्यं विशदमुरुधा मानवपते ! ॥४०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे हरिस्थापितनरनारायणादिमूर्तिप्रतापनिरूपणनामा सप्तषष्टितमोऽध्यायः ॥६७॥

अथाष्टषष्टितमोऽध्यायः

सुव्रत उवाच ।

नवम्यामथ शुक्लायां ज्येष्ठस्य स निशात्यये । विचारमकरोद्भूय आत्मनात्मनि भूपते ! ॥१॥ मया धृतोऽवतारोऽयं यदर्थं तदशेषतः । कार्यं कृतं भूतलेऽत्र न किञ्चिद्दवशेषितम् ॥२॥ अधार्मिका गुर्वसुरा धर्मसाधुद्रुहो नृपाः । प्रतापेन मया स्वस्य परास्ताः सकला अपि ॥३॥ अधर्मवंश्या लोभेर्ष्याकामक्रोधादयोऽपि च । सच्छास्त्रस्वप्रतापाभ्यामुत्खाता हृदयान्नृणाम् ॥४॥ सत्यास्तेयब्रह्मचर्यदयाद्या धर्मवंशजाः । स्थापिता हृदये नृणां मया सम्यग्धरातले ॥५॥ स्वधर्मज्ञान वैराग्ययुक्ता

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spontaneous Samadhi upon Darshan of Bhagwan NarNarayan Dev and LaxmiNarayan Dev. O king! Devotees, though delighted, were not very surprised as they were aware of the great divine power of their Ishtadev Shree Swaminarayan Bhagwan, but non devotees were astound at such miraculous powers of the Murtis of the temples. Many of them became His disciples after witnessing such miracles. O king! The visiting devotees of one region revealed their respective experiences to the devotees of the other regions in the presence of Shree Hari. All of them understood that the miraculous powers revealed by the various Murtis was indeed Shree Hari's. Upon hearing the miraculous events, Shree Hari said to the devotees, 'O devotees! Never see the difference between the Murtis installed in the temples and Myself in person sitting here in this assembly. They are nothing but My different forms.' O king! This only made devotees more resolute in their understanding the true identity of Bhagwan Narayanmuni. Thus Shree Hari spread His glory and divinity widely. One and a half year passed by while Shree Hari, Whose human form is benevolent to His disciples and non disciples alike, stayed in Gadhpur. O king! Shree Hari's great fame reached in every nook and corner of the country and He and His divine powers were reverently talked upon in every household of the land."

Thus ends the 67th Chapter of the Satsangi Jeevan.

CHAPTER 68

Suvrat Muni said, "O king! On Jeth Sud Navami, Shree Hari thought Himself, 'I have accomplished all the tasks I wanted to achieve in this Avatar. Nothing is left to be accomplished. I have vanquished evil kings and gurus who were misleading the devout. I have firmly established the virtues such as piety, truth, Brahamcharya and compassion in the hearts of the religious people by driving out vices such as greed, lust and anger from their hearts. People at large have become ethical due to the help of guidance from the pious scriptures. Their knowledge about Me has enhanced, their observance of Dharma has firmed up, they have become detached from mundane worldly desires and they spend their time in pursuant of My Bhakti with nine main elements. I have freed Dharmadev, Murtidevi and numerous sages from the curse of Sage Durvasha. I

भक्तिश्च सर्वतः प्रवर्तिता प्रतिगृहं नृणां निःश्रेयसाय च ॥६॥ धर्मो मूर्तिश्चोद्धवश्च दुर्वासःशापतो मया । नोचिताश्चर्षयः प्रायो मुच्यमानास्तथेतरे ॥७॥ ब्रह्मविद्याश्च सकला नानायोगकलास्तथा । प्रवर्तिताः प्रतिजन महिंसाश्च मखा भुवि ॥८॥ देवब्राह्मणतीर्थानां निगमानां सतां तथा । प्रवर्तिता मान्यता च सच्छात्राणां च सर्वथा ॥९॥ असच्छास्त्रस्य कौलादेर्नास्तिकानां मतस्य च । विधाय खण्डनं धर्मः स्थापितोऽत्र सनातनः ॥१०॥ विधाप्य मन्दिराण्यत्र स्वाश्रितानां सुखाय च । स्थापिता मूर्तयः स्वस्य नरनारायणादयः ॥११॥ भक्ति मार्गप्रवृत्त्यर्थं धर्मवंश्यद्विजेषु च । आचार्यता स्थापिताऽथ दीक्षारीतिः प्रवर्तिताः ॥१२॥ सदाचार प्रवृत्त्यर्थं स्वाश्रितेषु प्रवर्तिता । सर्वसच्छास्त्रसारो हि शिक्षापत्री मया भुवि ॥१३॥ वर्णिनां नैष्ठिकानां च गृहिणां योषितां मया । साधूनामितरेषां च धर्माः सम्यङ्निरू पिताः ॥१४॥ व्रतोत्सवानां सर्वेषां विधिश्चोक्तो मयाऽखिलः । विधिरष्टाङ्गयोगस्य सकलोऽपि निरू पितः ॥१५॥ कलौ जनिष्यमाणानां शतानन्देन देहिनाम् । उद्धृत्यै कारितो ग्रन्थः समाप्तप्राय एव सः ॥१६॥ एवं यत्स्वेन कर्तव्यं तत्सर्वं हि कृतं मया । अतः परं स्वधामैवगन्तव्यमधुना भुवः ॥१७॥ किन्त्वद्यैव तिरोभूते मयि सर्वे मदाश्रिताः । मय्येवातिस्नेहभाजो देहान् हास्यन्ति तत्क्षणम् ॥१८॥ अतो मद्विरहं सोढुमक्षमाणां हि सर्वथा । तेषां शान्तिं विधायैव यायां धाम निजं परम् ॥१९॥ इत्थं स कृतसङ्क ल्पो नारायणमुनिर्नृप ! । अजूहवद्वर्णिराजः तत्रस्थान् स्वाश्रितान् द्रुतम् ॥२०॥ रामप्रतापेच्छारामौ तत्र सत्वरमीयतुः । तथाऽयोध्याप्रसादश्च रघुवीरः समातरौ ॥२१॥ मुक्तानन्दस्तत्र शीघ्रं गोपालनन्द आययौ । नित्यानन्दः शुकानन्दो ब्रह्मानन्दश्च सत्वरम् ॥२२॥ आनन्दानन्दभजनानन्दावाजग्मतुस्तथा । निर्गुणानन्दमुख्याश्च साधवोऽन्ये च सत्वरम् ।२३॥ दीनानाथादयो विप्राः सोमसूरोत्तमादयः । गृहणिः क्षत्रियास्तत्र शीघ्रमेव समाययुः ॥२४॥ रत्नजिन्मयजिन्मुख्यास्तत्राजग्मुः पदातयः । जया रमा च ललिताप्रमुखा योषितस्तथा ॥२५॥ तत्रागत्य च ते भक्तास्तं प्रणम्य तदन्तिके । यथोचितं निषेदुस्तान्प्रत्युवाच हरिस्तदा ॥२६॥ सर्वे श्रृणुत भो भक्ताः ! सत्यमेव वचो मम । यूयं जानीथ मां नूनमीश्वरं मानुषाकृतिम् ॥२७॥ यदर्थमवतारोऽयं

have successfully established the practice of Satvik non sacrificial Yagnas and people are pursuing the practice of Yoga. The Vedas, Brahmins, deities, shrines, scriptures and saints have gained enormous respect in society. I have exposed the fallacious and anti Vedic Sampradays such as Kaulavarna and their scriptures such as Kaulagam and have re-established the supremacy of Sanatan Dharma. I have established My Murtis in many grand temples for the benevolence of people of this and the future generations. I have established two Acharyaship in My own clan and have prevailed Diksha Vidhi for all adherers of the Sampraday. For the benevolence of all people, I have written the Shikshaptri and have narrated ethical Dharmas of Brahamcharis, Grahastha and women. I have shown the manner in which important festivals should be celebrated and how to master the intricacies of Ashtang Yoga. For the guidance and benefit of the future generations of My disciples, I have asked Shatanand swami to compile the Satsangi Jeevan, which is nearing completion. I should now return to My Akshardham as all the tasks I had contemplated have been accomplished. However, many of My disciples will not be able to bear My sudden separation and may follow Me to Akshardham. I should prepare them for My physical absence by revealing My plan gently."

Suvrat Muni continued, "O king! Shree Hari asked Mukundanand Varni to summon all the saints and devotees present in Gadhpur for an assembly. His brothers Rampratapbhai and Ichharambhai; sons Ayodhyaprasadji and Raghuvirji along with their mothers; Muktanand swami, Gopalanand swami, Nityanand swami, Shukanand swami, Brahmanand swami, Anandanand swami, Bhajananand swami, Nirgunanand swami and other saints; Dinanath Bhatt and other Brahmin devotees; Soma Khachar, Sura Khachar, Uttam Khachar and other Kshatriya devotees; Ratanji, Bhaguji, Miyanji and other Parshads and Jaya, Lalita, Rama and other female devotees came immediately and took their appropriate seats in the assembly according to the decorum of the Sampraday after greeting Shree Hari with folded hands and bowed heads. Shree Hari addressed them, 'Listen to Me O devotees! Know Me as the supreme Bhagwan in human form. I have accomplished everything I set out to in this Avatar. The purpose of My Avatar has been fulfilled in totality. I shall now return to Akshardham. You must

मनुष्येषु मया घृतः । कार्यं कृतं तत्सकलं नावशिष्टं हि किञ्चन ॥२८॥ यास्याम्यतः स्वधामेति युष्माभिः क्षुद्रजीववत् । नानुशोच्योऽहमित्येव माननीयं वचो मम ॥२९॥ वज्रपातोपममिति तद्वाक्यं निशम्य ते । निपेतुः सहसा भूमौ रुदन्तो व्याकुलान्तरा ॥३०॥ केचित्तु मूर्च्छामगमन् लीननाड्यसवोऽपरे । आसंश्च केचिन्नयनगलद्रुधिरबिन्दवः ॥३१॥ विलेपुस्ते भृशं सर्वे बभूवुश्च विचेतसः । प्रोचुश्चास्मानपि हरे ! सह स्वेन नयेति ते ॥३२॥ ततो हरिः स्वहृदये चिन्तयामास भूपते ! । एते नूनं मरिष्यन्ति मद्वियोगासहा जनाः ॥३३॥ मया त्वेते रक्षणीयाः सन्त्यैवेतरदेहिनाम् । क्षेमाय मत्स्थापिताध्वप्रवृत्त्यै भुवि साम्प्रतम् ॥३४॥ योगैश्वर्येणात एषां कुर्यां हृद्दार्ढ्यमञ्जसा । विचार्येत्थं धैर्यशक्तिं हृत्सु तेशामाविशत् ॥३५॥ अथोत्थायोपविष्टेषु तेषु धैर्यावलिम्बिषु । आश्वासयन्स तानूचे भक्तप्रियकृदीश्वरः ॥३६॥ चिन्ता कार्या न युष्माभिरहं तिष्ठामि भूतले । वृत्तालये भक्ति धर्मयुक्तं मां वित्त संस्थितम् ॥३७॥ नरनारायणाख्योऽहं वर्ते श्रीनगरे तथा । गोपीनाथाख्यया चात्र वर्त इत्येव वित्त माम् ॥३८॥ मयि चैतेषु रू पेषु भेदो नास्त्येव किञ्चन । अहमेवास्मि साक्षादेतद्रूपो हि भूतले ॥३९॥ एतत्संसेविनां साक्षाद्भविष्यति मदीक्षणम् । प्रत्यक्षवत्साम्प्रतं च वर्तन्ते ता हि मूर्तयः ॥४०॥ एतासां सेवनं वेद्मि साक्षान्मत्सेवनं खलु । अत एताः सेवनीया भवद्भिर्भक्तिभावतः ॥४१॥ तथाऽयोध्याप्रसादोऽयं रघुवीरश्च वो गुरुः । मया कृतौ स्तस्तौ मान्यौ भवद्भिश्च यथोचितम् ॥४२॥ शिक्षापत्र्युक्तधर्मेषु सर्वैर्युष्माभिरन्वहम् । यथाधिकारं वृत्यं च शोकः कार्यो न मे क्वचित् ॥४३॥ आत्मघातो न कर्तव्यो नान्नत्यागश्च मामनु । न करिष्यति यस्त्वित्थं स मे नात्र परत्र च ॥४४॥

सुव्रत उवाच ।

इति वाक्यं हरेः सर्वे श्रुत्वा सास्रदृशोहि ते । तदिच्छां तादृशीमेव ज्ञात्वा तच्छिरसा दधुः ॥४५॥ प्रणम्योचुश्च तं सर्वे बद्धाञ्जलिपुटास्ततः । पदाब्ज एव तेऽस्माकं मनस्तिष्ठतु सर्वदा ॥४६॥ अस्माभिर्जीवबुद्ध्या ये त्वपराधास्तव क्वचित् । कृताः स्युः सकलास्ते च क्षन्तव्या भवता प्रभो ! ॥४७॥ ध्यायेम त्वां वयं यर्हि तदा दद्याः स्वदर्शनम् । त्वद्भक्तौ मास्तु नो विघ्नः स्वतो वा परतः क्वचित् ॥४८॥ शीघ्रमेव वयं नेयास्त्वया स्वनिकटं प्रभो ! । इति त्वां प्रार्थयामोऽद्य त्वत्पादैकसमाश्रयाः

not lament like other ordinary people.' O king! The congregation was aghast on hearing such shocking words from Shree Hari. Most of them started wailing, some even fainted while others had blood oozing out of their eyes. Many of them pleaded with Shree Hari to take them with Him. Nonetheless, all of them became inconsolable at the prospect of separation from Bhagwan in person."

Suvrat Muni continued, "O King Pratapsinh! Shree Hari understood their predicament and realised that many will not be able to endure My separation and in such a state many of them will terminate their lives. However, Shree Hari wanted them, especially saints to remain in the world for some time for the good of the Sampraday. Shree Hari urged them to maintain patience and manoeuvred their hearts and mind to that effect by shaping their thoughts. O king! He addressed the assembly once again, "O devotees! Do not despair! May be you cannot see Me in My physical form, but I shall remain present in this Satsang forever. I shall be present as the Murtis of LaxmiNarayan Dev and HariKrishna at Vadtaal, NarNarayan Dev at Amdavad, Gopinathji Maharaj here at Gadhpur and other Murtis I have established in various temples. Do not see any difference between these Murtis and Myself. I reside in this world in the form of Murtis. Anyone worshipping these Murtis as an extension of My form will have My divine Darshan in person. Worshipping the Murtis is exactly the same as worshipping Me, therefore, you must worship my Murti form with the utmost reverence. You must treat Ayodhyaprasadji and Raghuvirji Maharaj with the same reverence that you treat Me with. I have narrated your Dharmas in the Shikshapatri, which you must follow faithfully with due reverence. You must not grieve for Me and none must terminate their live after My departure. Anyone not following these edicts will have nothing to do with Me in this or the next life."

Suvrat Muni said, "O king! Though very distraught, the devotees took solace that departing this world is indeed Shree Hari's wish. They humbly said to Shree Hari collectively, 'O Bhagwan! Bless us that our mind remains forever engrossed in You. Please pardon us for inadvertently disobeying any of Your edicts. Please grant us that whenever we meditate upon You, we have Your Darshan and nothing or nobody should

॥४९॥ इति तेषां वचः श्रुत्वा तथास्त्वित्याह तान् हरिः । कुर्वोऽहमाह्निकं यूयं स्वस्थानं गच्छतेति च ॥५०॥ ततस्ते तं नमस्कृत्य भग्नाङ्ग्य इवानघ ! । साम्रनेत्रा ययुः स्थानं चिन्तयन्तस्तमेव हि ॥५१॥ उत्पाता बहवो राजंस्तदाऽऽसञ्जगतीतले । खरो वायुर्महानासीन्निपेतुर्बहवो द्रुमाः ॥५२॥ ज्वालाभिः खं लिहन्नग्निर्ग्रामान् कतिचिदादहत् । आसीच्च वज्रनिर्घोष उल्कापातश्च भूतले ॥५३॥ क्वचिच्चाभूदश्मवृष्टी रक्तवृष्टिश्च कुत्रचित् । त्रासश्च हृदये नृणां तदासीत्सहसैव हि ॥५४॥ मनांसि कलुषाण्यासन्साधूनामपि तत्क्षणम् । निदाघभास्करोऽप्यासीन्निस्तेजाः सुरवर्त्मनि ॥५५॥ भक्तानां च हरेः पुंसां वामाङ्गस्फुरणं तथा । दक्षाङ्गस्फुरणं स्त्रीणामासीच्चाप्रियसूचकम् ॥५६॥ दृष्ट्वा तान् सहसोपातान् जायमानांस्तु तद्विदः । हरेरन्तर्धिमेवैते सूचयन्तीत्यमंसत ॥५७॥ हरिः स्नात्वाह्निकं कृत्वा तस्यां दशहरातिथौ । ददौ दानानि विप्रेभ्यो गवादीनि यथाविधि ॥५८॥ स्नात्वा धौताम्बर धरः कृतोर्ध्वतिलकः पुनः । भुवि गोमयलिप्तायामातस्तार कुशांस्तिलान् ॥५९॥ तत्र सिद्धासनं कृत्वा निषण्णः स्थिरवीक्षणः । आत्मानमात्मना दध्यौ दुर्निरीक्ष्यः स तेजसा ॥६०॥ नित्यानन्दश्च गोपालानन्दस्तस्याग्रतः स्थितौ । आस्तां च भजतानन्दशुकानन्दाववस्थितौ ॥६१॥ तदान्तरिक्षे सहसा विमानानां तु कोटयः । पार्षदानामदृश्यन्त तस्य च त्रिदिवौकसाम् ॥६२॥ दिव्यगन्धैर्दिव्य पुष्पैर्दिव्यैः सर्वोपचारकैः । दिव्यैर्भक्तैः पूज्यमानः स्वधाम सह तैर्ययौ ॥६३॥ अत्युत्साहेन देवानां तं समर्चयतां पथि । उत्सवोऽभून्महांस्तेषां वादित्राणां च निः स्वनः ॥६४॥ तेषां पूजयतां राजंश्चन्दनद्रवबिन्दवः । पुष्पाणि च तदा भूमौन्य पतंश्च क्वचित्क्वचित् ॥६५॥ नित्यानन्दायस्ते च तद्दृष्ट्वाश्चर्यमागताः । तद्दत्तधैर्या विदधुरुच्चैस्तन्नामकीर्तनम् ॥६६॥ तन्निशम्याखिला भक्तास्तत्राजग्मुश्च सत्वरम् । ज्ञात्वा चोपारतं तं तुविलेपुः करुणं भृशम् ॥६७॥ ततस्तदिच्छया प्रापुर्धैर्यं ते सकला अपि । विशोका इव तन्नामकीर्तनं चक्रुरुच्चकैः ॥६८॥ ततोऽयोध्याप्रसादश्च रघुवीरश्च तत्सुतौ । तदौर्ध्वदेहिकं चक्रुर्यथाविधि यथोचितम् ॥६९॥ अखण्डसच्चिदानन्दमूर्तेर्भगवतो नृप ! । जननं च

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be able to deviate us from Your Bhakti. O Bhagwan! We plead with You to call us to Your Akshardham at the earliest opportunity as we have no other refuge except You." O king! Shree Hari assured all devotees that their wishes will be fulfilled and asked them to return to their homes and quarters before He returned to attend to His daily evening routine. Devotees, still sobbing and many of them unable to walk properly returned to their homes. Many ghastly events started taking place. Numerous trees were felled by the sudden gush of strong wind; infernos erupted spontaneously, the sound of deafening thunder arose from the clouds and fierce lightning repeatedly struck. At some places stones and blood rained from the sky. The hot sun of the summer appeared pale. People were petrified by sudden untoward events. The left side of men and the right side of women throbbed as bad omens. People who could decipher the omens realised that the departure of Bhagwan Shree Hari is imminent."

Suvrat Muni said, "O king! Shree Hari woke up as usual on Ganga Dasahara, Jeth Sud Dasami, and concluded His daily morning routine as usual. He gifted many cows, much wealth and many other expensive items to the Brahmins. He adorned His forehead with an Urdhvapundra Tilak and Kumkum Chandlo and wore new robes. He smeared a small area of ground with cow dung and sprinkled sesame seed over it. He sat in meditation in Siddhasan posture over the prepared ground with His eyes focussing on tip of His nose. A brilliant radiance emanated from His body which blinded many people surrounding Him. O king! Nityanand swami, Gopalanand swami, Bhajanand swami and Shukanand swami stood in front and around Him. Thousands of Devtas and His Parshads descended in their airplanes from heaven and Akshardham. The Parshads venerated Bhagwan Shree Hari with sandalwood paste, flowers and incense. Shree Hari went to Akshardham with His Parshads (at midday on Jeth Sud Dasam, Samvat 1886). The Devtas and Brahma enthusiastically venerated Shree Hari as He passed through their abodes on His way to Akshardham. A few drops of sandalwood paste and flowers fell on earth as the Devtas worshipped Bhagwan. Nityanand swami and other three saints gathered courage and started chanting Bhagwan's name when they realised that Shree Hari is no more. Other people standing slightly away first started crying on realising the departure of Shree Hari and then composing themselves,

तिरोधानं लीलैवेत्यवधारय ॥७०॥ असुरास्त्वत्र मुह्यन्ति न तु भक्ताः कदाचन । वैभवं योगमायाया जानन्तो राधिकापतेः ॥७१॥ यथा नटस्य मायायां मुह्यत्सु प्रेक्षकेष्वपि । तद्विदत्सु न वै तद्वल्लीलायां तज्जना हरेः ॥७२॥ तिरोधानलीलामिमांयश्च लोके पठेद्वा हरेर्यश्च भक्त्या निशाभ्येत् । कृतान्तस्य पाशाद्विमुक्तौ भवेतां धराधीश ! तावप्यमुष्य प्रतापात् ॥७३॥ उन्मूलितस्वकवृषध्रुगधर्मसर्गः सम्पोषिताखिलवृषान्वय आत्मतन्त्रः । आत्मीयभक्तजनकल्पमहीरुहाभो वृत्तालये स भगवान् जयतीह साक्षात् ॥७४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे भगवत्तिरोधानलीलानिरू पणनामाऽष्टषष्टितमोऽध्यायः ॥६८॥

अथैकोनसप्ततितमोऽध्यायः

सुव्रत उवाच ।

नारायणस्य चरितमिति ते मङ्गलप्रदम् । भवत्प्रश्नानुसारेण क्रमेण कथितं नृप ! ॥१॥ तत्रादितस्ते कथितो हिमाद्रौ बदरीवने । समागमो महर्षीणां नरनारायणेन च ॥२॥ धर्मस्यापित्रियास्तत्रागमनं च ततः परम् । शापाद् दुर्वाससो नृत्वमेतेषां कथितं नृप ! ॥३॥ उद्धवस्य च धर्मस्य मूर्तेश्च जननं भुवि । ऋषीणां चापि कथितं धर्मोद्वाहस्ततः परम् ॥४॥ असुरोपद्रुततस्याथ धर्मस्य सहयोषितः । रामनन्दस्वामिगुरोः समाश्रय उदीरितः ॥५॥ पुनर्दैत्यांशभूपाद्यैः क्लेशितस्य वृषस्य च । हनूमदाज्ञया प्रोक्तो गेहाद्वृन्दा वनागमः ॥६॥ विष्णुयागाराधितस्य श्रीकृष्णस्येक्षणादि च । धर्मस्य शापश्चारण्ये द्रौणैः प्रोक्तस्ततः परम् ॥७॥ शापश्च विन्ध्यवासिन्या आसुराणामुदीरितः । प्रादुर्भावोत्सवः प्रोक्तस्ततो धर्मगृहे हरेः ॥८॥ तन्नामकर्म चौलं च कालीदत्तोपमर्दनम् । पौगण्डलीलाऽयोध्यायां हरेश्च व्रतबन्धनम् ॥९॥ हरिगीता ततो

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joined the four saints in chanting His holy name. Ayodhyaprasadji and Raghuvirji performed Bhagwan's funeral rites as prescribed in the scriptures."

Suvrat Muni continued, "O king! The arrival (birth) and departure (death) of Bhagwan Shree Hari is just notional. It is His Leela! Only ignorant get taken in by this. The true devotees do not get confused by His birth or death. Just as people who understand the magical tricks of an artiste do not get taken in by such tricks, true devotees are not perplexed by any number of His Leelas. Whoever recites or listens to this Leela of Shree Hari's departure reverently, does not ever have to go to hell. O king! Shree Hari, Who vanquished evil and re-established the supremacy of piety, prevailed Sanatan Dharma in this world and fulfilled all desires of His devotees is present in person even today at Vadtaal and other places."

Thus ends the 68th Chapter of the Satsangi Jeevan.

CHAPTER 69

Suvrat Muni said, "O King Pratapsinh! I narrated numerous Leelas of Bhagwan Shree Swaminarayan and answered all of your questions. I started with the arrival of Rishis to Badrikaashram after visiting Bharat where they informed Shree NarNarayan Bhagwan of the anti religious practices prevalent there. Dharmadev and MurtiDevi arrived in the assembly graced by Shree NarNarayan Dev. Sage Durvasha arrived in the assembly and cursed all present to take birth and endure hardship. I have narrated the birth of Udhhavji, Dharmadev, MurtiDevi and sages and the marriage of Dharmadev and Bhaktimata. Harassed by the demons, Dharmadev and Bhaktimata first approached Ramanand swami and then went to Vrindavan on Hanumanji's advice. They were blessed with Bhagwan Shree Krishna's Darshan and promise to take birth as their son. While returning from Vrindavan, the couple were cursed by Ashvatthama. I then told you how Vindhyavasini Devi cursed the demons and the birth of Shree Hari. I narrated His naming, Chaul and Upanayan Sanskars and how Kalidutt met his death. Bhagwan narrated the Hari Gita to Bhaktimata and freed his parents from the curse of Sage Durvasha. During his seven years of journey through the forests, I narrated the defeat of Kal Bhairav, His severe austerity at Pulhashram and learning Yoga from

भक्तिधर्मदिव्यगतिस्तथा । ततो हरेः प्रव्रज्या च भैरवीयपराजयः ॥१०॥ पुलहाश्रम उक्तं च भास्करस्य प्रसादनम् । योगाभ्यासः पिबैकादिमहाशाक्तपराजयः ॥११॥ तत उत्कलदेशीयासुरसङ्घपराभवः । तीर्थयात्रा हरेश्चोक्ता पार्वतीशङ्करेक्षणम् ॥१२॥ प्रोक्तस्ततो लोजपुर औद्धवीयसमागमः । रामानन्दस्वामिनोऽथ दर्शनं चास्य शिष्यता ॥१३॥ हरेर्गुरुत्वस्वीकारो दिव्यभावप्रदर्शनम् । पराजयो मेघजितः स्वप्रतापप्रदर्शनम् ॥१४॥ प्रादुष्कारः समाधीनां कृष्णरू पप्रदर्शनम् । नारायणस्य गीतोक्ता लोभादीनां च दुष्टता ॥१५॥ अहिंस्र धर्मस्य भुवि स्थापनं हरिणा कृतम् । प्रोक्तस्ततश्च संवादः खट्वाङ्गाभयभूभुजोः ॥१६॥ अभयस्य प्रार्थनया हरेर्दुर्गपुरागमः । गवेन्द्रभूमिपालाय वरदानमथोदितम् ॥१७॥ उद्धवाध्वप्रकटनं नानाग्रामपुरेष्वथ । हरेर्विचरणं तत्र धर्मस्थापनमञ्जसा ॥१८॥ नानायज्ञविधानं च कौलादिमतखण्डनम् । हरेर्दिग्विजयः प्रोक्तो निवासो दुर्गपत्तने ॥१९॥ भक्तयुत्कर्षश्चोत्तमादेर्हरिसेवाव्यवस्थितेः । सविस्तरं ततः प्रोक्तो ह्यन्नकूटमहोत्सवः ॥२०॥ ततः सभास्वनुदिनं भक्तसङ्घानुरञ्जनम् । प्रकाशनं च सत्सङ्गदीपस्य हरिणा कृतम् ॥२१॥ धर्मरक्षा ततः स्पर्शविवेकस्तेन कीर्तितः । धर्मसिद्धिश्च निष्कामशुद्धिश्चोक्तं सदाह्निकम् ॥२२॥ कृष्णस्वरू पाद्वैतं च कृष्णमन्त्रजपे विधिः । एकादशीविधानं च प्रबोधन्युत्सवो महान् ॥२३॥ वृत्तालयपुरेऽथोक्तः पुष्पदोलोत्सवो महान् । पुराणश्रवणस्याथ विधिः सर्वो निरू पितः ॥२४॥ श्रीभागवतस्योक्तं माहात्म्यं तु विशेषतः । जन्माष्टम्युत्सवः प्रोक्तस्ततः सारङ्गपत्तने ॥२५॥ नागटङ्क पुरे यानं ततः प्रोक्तः हरेर्नृप ! । पञ्चाले गमनं तत्र प्रोक्तः श्रुत्यर्थनिर्णयः ॥२६॥ ततः श्रीनगरे प्रोक्ता नरनारायणस्य च । प्रतिष्ठाऽथास्य माहात्म्यं पुरस्य हरिणोदितम् ॥२७॥ ततो भुजङ्गनगरे नरनारायणप्रभोः । प्रतिष्ठाऽथो मूलिपुर्यां राधाकृष्णस्य च ॥२८॥ माहात्म्यं मूलिपुर्याश्च ततो वृत्तालये पुरे । लक्ष्मीनारायणस्योक्ता प्रतिष्ठा विधिवन्नृप ! ॥२९॥ प्रतिष्ठोक्ता मुरलीमनोहरहरेस्ततः । धवलाख्ये पुरे राजंस्ततो

Gopal Yogi, defeat of Pibaik, killing of thousands of evil gurus and fake saints at Jagannath Puri, Shankar and Parvati coming to feed Him and concluding his pilgrimage at Loj upon meeting Sukhanand swami and Muktanand swami. Shree Hari had the privilege of Darshan of Ramanand swami and getting Diksha from him. He accepted the headship of the Sampraday before Ramanand swami returned to Badrikaashram. He revealed His divinity by granting Darshan of His many manifestations to people in Samadhi and defeated the ego of Meghji. O king! Shree Hari narrated the Narayan Gita and cites examples of how many were overwhelmed by the vices such as greed, ego and lust. He reestablished the practice of non sacrificial Yagnas. I narrated to you the dialogue between Khatvang Khachar and Abhay Khachar at Gadhpur and Shree Hari's arrival at Gadhpur at Abhay Khachar's request. I also mentioned the meeting between the Governor and Shree Hari at Rajkot. Shree Hari visited numerous villages to grant His divine Darshan to the devotees of the respective villages and to establish the religious practices such as non sacrificial Yagna and living within the boundaries of Dharma and proscribing Kaulavarna and other non Vedic Sampradays. Muktanand swami helped establish Shree Hari as a supreme manifestation of Bhagwan. While staying at Gadhpur, Shree Hari celebrated the festival of Annkoot and Prabodhani Ekadashi and gave several sermons in the assemblies covering topics such as Dharmas of saints, Vidhi of performing Japa and observing Ekadashis."

Suvrat Muni continued, "O king! I also narrated in great detail how Shree Hari celebrated the festival of Fuldolotsav at Vadtaal. Shree Hari explained the Vidhi of listening and importance of Puranas especially the Shreemad Bhagwat Puran. I narrated the festival of Janmashtami that He celebrated at Sarangpur before visiting Nagadka and Panchala. Shree Hari established the Murtis of NarNarayaan Dev at Amdavad and narrated the greatness of the city and manifestations of NarNarayan Dev over the period of time. He then established the Murtis of Shree NarNarayan Dev at Bhuj, Shree RadhaKrishna Dev at Muli, Shree LaxmiNarayan dev at Vadtaal and Shree MurliManohar Dev at Dholka. Shree Hari adopted two of His nephews and anointed them as Acharyas of the two dioceses of the Sampraday. I also narrated how Shree

दुर्गपुरागमः ॥३०॥ ततः प्रोक्तं कृतं तेन चित्रार्चायाः प्रवर्तनम् । आगमो द्वारिकेशस्य वृत्तालयपुरे ततः ॥३१॥ ततस्त्रियुगशब्दार्थनिर्णयश्च निरू पितः । स्वीकारः पुत्रयोश्चोक्तो गुरुत्वे स्थापनं तयोः ॥३२॥ वटपत्तनं उक्तं च सहर्षेर्गमनं हरेः । सिंहजिद्भूपसन्मानः शिक्षापत्र्याश्च लेखनम् ॥३३॥ दोलोत्सवः श्रीनगरे जयतल्पपुरे ततः । रेवतीरामकृष्णानां प्रतिष्ठोत्सव ईरितः ॥३४॥ ततः सहैव पाश्चात्यैर्भाल्लदेशागमो हरेः । राधाकृष्णस्य धौरेयनगरे स्थापनं ततः ॥३५॥ दीक्षाविधेश्चोपदेशस्तस्य भूमौ प्रवर्तनम् । व्रतोत्सवानां च विधिः साधुधर्मानुशासनम् ॥३६॥ ज्ञानोपदेशश्च ततः साङ्ख्यशास्त्रार्थनिश्चयः । ततो धर्मोपदेशश्च कथितस्ते नराधिप ! ॥३७॥ वर्णानामाश्रमाणां च तद्बाह्यानां च सर्वशः । स्त्रीणां च कथिता धर्मा हरिणा तत्र विस्तरात् ॥३८॥ महतां च लघूनां च सर्वेषामेनसां तथा । प्रायश्चितविधानं च कृच्छ्राणां लक्षणानि वै ॥३९॥ जीर्णदुर्गे प्रतिष्ठोक्ता द्वारिकाधीश्वरस्य च । ततो धर्माश्च कथिता नैष्ठिकब्रह्मचारिणाम् ॥४०॥ गोपीनाथस्य च ततः प्रतिष्ठा दुर्गपत्तने । साङ्ख्ययोगस्योपदेशो योगशास्त्रार्थसङ्ग्रहः ॥४१॥ वरदानं च ततः प्रोक्तं शतानन्दमहर्षये । सत्सङ्गीजीवनस्याथ तेनैव च विधापनम् ॥४२॥ निजाविर्भावहेतोश्च विचारो भक्तबोधनम् । ततोऽन्तर्ध्यानलीला च प्रोक्ता नारायणस्य हि ॥४३॥ एवं मया ते नृपते ! हरेश्चरितमद्भुतम् । उक्तं क्रमेण सकलं यथा पृष्टं त्वया तथा ॥४४॥ सत्सङ्गिजीवनमिदं शास्त्रं परमपावनम् । शतानन्दो मुनिः कृत्वा मामपाठयदञ्जसा ॥४५॥ मया ते कथितं सर्वं प्रीत्या शुश्रूषवे नृप ! । वेदशास्त्रपुराणानां साररू पमिदं परम् ॥४६॥ सन्तं तमीशं भुवि संश्रिता ये सत्सङ्गिनस्ते कथिता हि तेषाम् । भवत्यदो जीवनमेव यस्मात्तत्सर्वथा सेव्यमिदं सदा तैः ॥४७॥ एतस्य पठनादेव वेदादेः पाठजं फलम् । द्विजन्मा प्राप्नुयान्नूनं सर्वयज्ञफलं

Hari was accorded the royal welcome when He visited Vadodara at the invitation of King Sayajirao Gaekwad. He wrote the Shikshapatri at Vadtaal for the benevolence of devotees. After celebrating Fuldolotsav grandly at Amdavad, Shree Hari inaugurated the temples at Jetalpur and Dholera and established the Murtis of Shree Revati- Baldev-HariKrishna Maharaj and Shree RadhaKrishna Dev respectively. O king! I narrated how Shree Hari explained Diksha Vidhi of different classes of devotees, how to celebrate all the religious festivals, Dharmas of Sadhus once again and the profound knowledge of Sankhya. Shree Hari once again narrated the Dharmas of devotees of all Varnas and Ashrams and also of the female devotees. He also narrated atonement for various sins and how to undertake different Vrats. He then established Shree RadhaKrishna Dev at Junagadh and Shree Gopinathji Maharaj at Gadhpur. He narrated the Dharmas of Naisthik Brahamcharis and gave detailed narrations on the intricacies of Ashtang Yoga. He asked Shatanand swami to write a treatise on the Shikshapatri and to compose this Satsangi Jeevan. At the conclusion, I narrated to you Bhagwan Shree Hari's decision to leave this world and return to Akshardham. O king! I have narrated the divine life of Bhagwan Shree Swaminarayan to quench your curiosity."

Suvrat Muni continued, "O king! My guru Shatanand swami taught me the Satsangi Jeevan as it is, which I reiterated to you. This scripture is an essence of the Vedas, all the Puranas and other scriptures. People who have taken refuge under Bhagwan Narayanmuni, the son of Dharmadev are called Satsangis and this scripture shows how to lead their lives ethically. Therefore, all Satsangis must read, learn or listen to this scripture. The Punya earned by reading this scripture is equivalent to reading the Vedas and performing all types of Yagnas. Any Dwij man or woman reading the Satsangi Jeevan will attain desired bliss in this and the next world. A Brahmin will have his intellect enhanced, a Kshatriya will attain a kingdom, a Vaishya will earn a large fortune and a Shudra will attain great happiness by listening to this scripture. Indeed, a reader or listener of this scripture will have whatever goal he sets out to achieve; and anybody does the same without any expectation will have his Bhakti augmented. A Dwij will have all his desires fulfilled by reading or listening to the Satsangi Jeevan one hundred and eight times. A person seeking to enhance his knowledge on

तथा ॥४८॥ चातुर्वर्ण्यो नरः स्त्रीवा श्रुत्वैतत्परमादरात् । इह लोके परे वापि प्राप्नुयात्सुखमीप्सितम् ॥४९॥ ब्राह्मणः प्राप्नुयाद् बुद्धिमाधिपत्यं च बाहुजः । सम्पदं श्रवणादस्य वैश्यः शूद्रस्तथा सुखम् ॥५०॥ येन येन च कामेन पठेद्वा शृणुयादिदम् । तं तमाप्नोति पुरुषो निष्कामोभक्तिमुत्तमाम् ॥५१॥ पुरश्चरणमेतस्य ये करिष्यन्ति च द्विजाः । सर्वे मनोरथास्तेषां सिद्धिमाप्स्यन्ति निश्चितम् ॥५२॥ धर्मं ज्ञानं च वैराग्यं भक्तिं वा ये बुभुत्सवः । नराः स्युस्तैरयं ग्रन्थः सेवनीयः प्रयत्नतः ॥५३॥ येषां निःश्रेयसेच्छा स्यात्तैरयं तु विशेषतः । श्रोतव्यः पठनीयश्च ग्रन्थो ऽभीष्टफलप्रदः ॥५४॥ एतज्ज्ञानवतां पुंसां ज्ञेयंकिञ्चिन्न शिष्यते । तस्मात्सर्वप्रयत्नेन सेव्योऽयं स्वहितार्थिभिः ॥५५॥ नारायणाय मुनये कृष्णाय हरये नमः । शतानन्दाय गुरवे तद्भक्ताय नमोनमः ॥५६॥ इति राजा सुव्रतेन मुनिवर्येण कीर्तितम् । नारायणस्य चरितं स श्रुत्वा मुदितोऽब्रवीत् ॥५७॥ धन्योऽहं मुनिशार्दूल ! सफलं मे नृजन्म च । समागमेन भवतो जातमेव न संशयः ॥५८॥ नारायणचरित्राणि श्रुत्वानन्दो महान् हृदि । महामुनेऽद्यजातो मे वक्तुं शक्नोति तं न हि ॥५९॥ त्वं तु धन्योऽसि येनेह साक्षात्संसेवितो हरिः । वशीकृतः स भक्त्या च कृपापात्रं तथाऽस्य च ॥६०॥ सतां परोपकारित्वमस्ति स्वाभाविकं मुने ! । अस्मादृशां हि बोधाय चरसि त्वं धरातले ॥६१॥ अहं च तव शिष्योऽस्मि त्वामेव शरणं गतः । कुरुमेऽनुग्रहं येन साक्षादीक्षेय तं प्रभुम् ॥६२॥ इति प्रतापसिंहेन सोऽर्थितो मुनिराह तम् । यथाश्रुतं हरिं राजन् ! ध्याय दास्यति दर्शनम् ॥६३॥ ग्रन्थमेतं तु ये प्रीत्या शृणुयुस्तेभ्य ईश्वरः । दद्यात्स्वदर्शनं चेति शतानन्द उवाच माम् ॥६४॥ ततः स भूपतिर्नत्वा सुव्रतं सुस्थिरासनः । यथाश्रुतं हरिं दध्यौ हृदये दृढनिश्चयः ॥६५॥ अपरोक्षानुभूतेर्हि गुरोस्तस्य प्रसादतः । तच्छास्त्रश्रुतिपुण्याच्च स ददर्श हरिं हृदि ॥६६॥ तेजः पुञ्जान्तरे साक्षात्कोटिकन्दर्पसुन्दरम् । समर्च्यमानं भक्तैस्तं दृष्ट्वा लेभे मुदं पराम् ॥६७॥ व्युत्थितोऽथ मुनिं नत्वा प्रसन्नः प्राह भूपतिः । कतार्थोऽहं हि जातोऽस्मि प्रसादात्तव निश्चितम् ॥६८॥ नृपं प्राह मुनी राजन्नित्थं ध्यायाः सदा हरिम् । स्वधर्मस्थो भजेस्तं च

Dharma, Gnaan, Vairagya and Bhakti must read this scripture reverently. Whoever desires to be liberated from the cycle of death and rebirth must specially learn this scripture to achieve it. Indeed, a scholar of the Satsangi Jeevan does not need to know any other scriptures. O king! At the end of this mammoth narration, I bow down to the lotus feet of Bhagwan Shree Krishna Whose other names are Shree Narayanmuni and Shree Swaminarayan. I also bow down repeatedly to His Ekantik devotee and my guru, Shatanand swami."

King Pratapsinh said, "O Muni! My human life seems totally fulfilled due to my association with such a holy saint as you. I am indeed very fortunate that I got the chance to hear divine Leelas of Bhagwan Shree Swaminarayan. O Muni! I am unable to describe the bliss I am feeling at the moment. You are very fortunate that you have had a direct contact with Bhagwan and had an opportunity to serve Him. The saints like you are benevolent and amble in the world to enlighten the devotees like me. Please take me under your tutelage and have mercy on me. You have seen Bhagwan in person and please do me a favour so that I can have His divine Darshan in person."

Suvrat Muni replied, "O king! Meditate upon Bhagwan Shree Hari. I am sure He will grant His Darshan. My guru Shatanand swami had indicated to me that Bhagwan Shree Hari indeed grants His Darshan to whoever listens to the Satsangi Jeevan reverently."

King Pratapsinh bowed his head to Suvrat Muni and sat in meditation of Bhagwan with a calm mind. As the king's intellect had become lucid after listening to the Satsangi Jeevan and with the benevolence of Suvrat Muni, he had Bhagwan's Darshan in his heart after a very short time. The king was elated at the Darshan of Bhagwan, surrounded by the luminous radiance and accompanied by many of His Parshads. He got up and prostrated at Suvrat Muni's feet.

King Pratapsinh said, "O Muni! You have indeed shown great mercy on me."

Suvrat Muni replied, "O king! Continue meditating upon Bhagwan Shree Hari. You will indeed attain His supreme abode. Remain here at Jagannath Puri for the rest of your life and continue His Bhakti."

लप्स्यसे तत्पदं परम् ॥६९॥ अत्रैव पावनेक्षेत्रे निवसंस्तं भजेः सदा । इत्युक्त्वा प्रणतो राज्ञा ददौ। क्षेत्रान्तरं मुनिः ॥७०॥ राजापि तत्र निवसन् भजन्प्रेम्णा हरिंसदा । कालेनाल्पेन गोलोकं तद्धाम परमं ययौ ॥७१॥ श्रवणं मङ्गलं यस्य कीर्तनं यस्य मङ्गलम् । स्मरणं मङ्गलं यस्य स हरिः मङ्गलं क्रियात् ॥७२॥ अधर्मसर्गोत्खननस्य कर्ता धर्मान्वयस्याधिकपुष्टिकर्ता । स प्रीयतां मेऽखिलपापहर्ता हरिः स्वभक्तैः सह दुःखहर्ता ॥७३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे ग्रन्थानुक्रमणिकानिरू पणनामैकोनसप्ततितमोऽध्यायः ॥६९॥

Suvrat Muni bid adieu to King Pratapsinh and left to continue his journey. King attained salvation and went to Akshardham after some time. Listening to Shree Hari's Katha is benevolent, singing His glory is benevolent and remembering Him is benevolent. I bow down to Bhagwan Shree Hari, Who removed Adharma along with its roots such as greed, anger and lust and augmented Sanatan Dharma; and washed away sins and removed sorrows of His devotees. I plead with all the devotees of Bhagwan to shower their blessing on me.

Thus ends the 69th Chapter of the Satsangi Jeevan.

THUS ENDS THE FIFTH AND THE FINAL PRAKARAN OF THE SATSANGI JEEVAN.

GLOSSARY OF NON ENGLISH WORDS USED IN THIS AND OTHER VOLUMES

Aatma	A soul
Acharya	Head of congregation or Sampraday, Head teacher
Achman	Sipping of water from a palm of hand, A ritual done at the beginning of Puja
Adharma	Opposite of Dharma, Anti religious or Irreligious
Agni	Demigod of fire
Agnihotri	A Dwij who has kept a marriage fire alight constantly
Akshar	The supreme abode of God - personified
Akshardham	The supreme abode of God - non personified
Amas / Amavasya	The moonless night
Anjali	A small quantity water offered at a time in oblation
Annakut	A large amount of food arranged in front of Bhagwan on special days. Literally a mound of food.
Apsara/s	Celestial dancer/s of Heaven
Arghya	Water given to wash mouth during Puja
Ashadh	Ninth lunar month
Ashram	A system to classify humans into one of the four (Brahamcharya, Grahastha, Vanprastha and Sanyas) stages of life
Ashram	A hermitage
Ashtami	Eighth day of a lunar month.
Ashtang	With eight elements, Yoga or Pranam
Aso	The twelfth Lunar day
Asur	A demon
Baras	The twelfth day of a lunar day
Beej	The second day of a lunar day
Bhadarvo	Eleventh lunar month
Bhagwan	God
Bhiksha	Food received from others as a charity
Braham	The status of a soul that has attained salvation
Brahamchari	A celibate person observing Brahamcharya Vratt
Brahamcharya	A vow of calibacy
Brahm	The status of a soul that has attained salvation
Brahmin	The first Varna
Chaitra	Sixth lunar month
Chandal	A murderer, a person outside the Varna system, lowest of the low, an untouchable
Chandlo	A round dot on a forehead, an ingnia denoting a married woman
Chathh	The sixth day of a lunar day
Chaturmaas	A period of four months of monsoon
Chaturthi / Choth	The fourth day of a lunar day
Chaudash	The fourteenth day of a lunar day

Chitragupt	The recorder of sins and Punyas of a soul at the behest of Yama, the demigod of death
Chotli	A tuft of hair on a temple of head, a pigtail.
Dakshina	A reward or alms given to a guru, narrator or a priest helping with rituals
Darbh	A type of grass
Darshan	Holy sighting of God, His Murti or His saints
Dasam	The tenth day of a lunar month
Datan	A thin twig used to brush teeth
Dev	Devta, demigod
Devi/s	Goddess
Devta/a	Celestial demigods
Dhaam	Abode
Dharma/s	Religion, A set of codes of ethical behaviour
DharnaParna	A Vrat involving eating and fasting on alternate days.
Dhoti	A garment worn on the waist to cover the lower port of the body
Dhyan	Meditation
Diksha	A ritualistic initiation into a Sampraday
Dikshit	One who has taken Diksha
Dwadashi/Baras	Twelfth day of a lunar month
Dwij	Twice born, A person of first three Varnas who has undergone Upanayan Sanskar
Dwip	An island
Ekadashi	The eleventh day of a lunar month
Ekantik	Literally with the single goal, A devotee with the single-minded devotion
Falgun	Fifth lunar month
Fuldolotsav	Birth Annivarsary of NarNarayan Dev
Gaumukhi	A bag to keep the Mala in
Ghadi	24 minutes
Gnaan	Knowledge
Govind	Bhagwan Shree Krishna
Grahastha	A householder
Homa	Offerings to the scared fire, Havan
Indra	King of the Devtas
Indriya/s	Sensory and functional organs. Ears, eyes, limbs etc.
Ishtadev	Individual's personal God
Jagrat	The state of full awakening
Japa	Ritualistic chanting of God's name (for a specified time or numbers)
Jeth	Eighth lunar month
Kaal	Literally time, often used to specify the power of death
Kanthi	A thin wooden rosary made of Tulsi and worn around one's neck
Karan	The causal body

Kartik	The first lunar month
Kashaya	Anger, pride, greed and illusion are four types of Kashaya
Katha	The recitation of tales related to Bhagwan, The religious discourse
Keshav	Killer of a demon called Keshi, Bhagwan Shree Krishna
Kirtan	Holy lyrics depicting God's glory or Leela
Kopin	A thong worn by celibate males
Krutya	A female demon
Kshatriya	The second Varna
Kuldev/Kuldevi	God/Goddess of the clan
Kush	A type of grass
Ladoo	A variety of a sweet, roundballs
Leela	God's deeds in which a devotee sees divinity
Madhav	Bhagwan
Magsar	Second lunar month
Maha	Fourth lunar month
Mahalay	A period of sixteen days (Bhadarvo Purnima to Aso Sud Padvo) to perform Shradhdh
Makar	Zodiac Capricorn
Mala	Rosary of 108 beads used while chanting God's name
Mandap	Pandal
Mangalsutra	A chain worn by a married woman around her neck to indicate her status as a married woman whose husband is alive
Manglacharan	The auspicious recitation extolling God's glory at the beginning of the Katha
Mas	Month
Mas	A small measure of weight equivalent to 0.972 gram
Maya	The visual and illusionary world that affects us
Moksha	Salvation
Mudra	A coin (normally silver or gold), A mode of intertwining fingers practised during morning and evening prayers or religious worship
Muhurt	An auspicious time to conduct any religious ceremony
Muhurt	A period of 48 minutes
Mukta	The soul that has attained the salvation
Mumukshu	A person desirous of Moksha - liberation
Murti	The stone, wood or painted image of God
Naivedhya	The food offred to God during the Puja
Nakshatra	Twenty seven asterisms
Navami	The ninth day of a lunar month
Nirakaar / Nirakar	One without shape or form
Nirgun	God's sublime form - without any attributes
Niyam/s	Restrictions. Restrictive ethics for a class of devotee.
Padvo	The first day of a lunar month
Pahor	See Prahar

Panchami	The fifth day of a lunar month
Panchang	A type of Pranam done by female devotees, utilising five organs (eyes, hands, mind, head and speech); An almanac
Panchgavya	The five poduces of a cow; milk, curds, ghee, urine and dung
Parabrahm	One who is beyond Braham, Bhagwan
Parmatma	The super soul, Master of the souls, Bhagwan
Pitri	Dead ancestors
Posh	Third lunar month
Prabhu	Bhagwan
Pradikshina	The circumbulation around Sinhasan or Murti
Prahar	Period of three hours
Prakruti	Nature, term often used for Maya
Pranayam	Breathing exercises, a part of Ashtang Yoga
Prasad	The residual Naivedhya - Holy food
Puja	Worship or veneration
Pujari	A priest
Punya/s	Divine reward of good deeds
Purascharan	Collective reading of scripture or chanting of hymns
Purnima / Poonam	The fifteenth day of a lunar month / Full moon day
Purush	Literally a man, but often used to denote the male form that arose first from Maya
Raas	A circular dance form conducted around or with Bhagwan
Rajas	The mixed trait of Maya
Rajasi	A person or an article with mixed trait
Rashi	A sign of Zodiac; a constellation of the Zodiac
Sadhava	A woman whose husband is alive
Sagun	God's subtle form - with attributes
Sakaar	With a specific shape and form
Samadhi	A trance like state when a soul is temporarily separated from the body
Samadhi	Deep meditation in which the meditator loses his identity and becomes one with Bhagwan
Sampraday	A division of Hindu religion with the distinct characteristics and bound by the set principles and rituals
Sanatan	Eternal
Sanatan Dharma	Eternal religion
Sandhya	the union or junctions of day and nigh, A period of meditation, normally at down and dusk
Sankranti	A day when the sun moves from one sign of Zodiac to the next. Mainly Makar (Capricorn) and Kark (Cancer) Sankranti.
Sanskar/s	A series of rituals one undergoes throughout life
Sanyas	The fourth Ashram of renounciation
Saptami	The seventh day of a lunar month
Sathvo	A runny dough prepared without salt
Satva	The pious trait of Maya

Satvik	A person or an article with pious trait
Shaalgram	A special smooth black rocks, considered as a form of Bhagwan,(mined from River Gandki) used for a personal worship
Shaiv	Relating to Lord Shiva, Lord Shiva's devotee
Shaligram	See Shaalgram
Shesh	The mystic thousand headed cobra who hold the world on its head
Shikha	A tuft of hair on a temple of head, a pigtail.
Shishya	A disciple, pupil
Shraddh	A ritual of offering oblation to the Pitris
Shradhdhaa	A deep and firm faith in God, saints or scriptures
Shravan	Tenth lunar month
Shudra	The fourth Varna
Sidddhi/s	Eight divine magical powers
Siddha	A person who has mastered some divine or magical powers
Sinhasan	An ornate seat, Often used to describe a structure where idols of Bhagwan are placed
Snaan	Bath
Sthool	The gross body
Stotra	A collection of hymns
Stuti	A hymn extolling God's glory, greatness or divinity
Sud	A bright fortnight, when the moon is growing
Sudarshan Chakra	A divine disc of Lord Krishna
Sukshma	The subconscious body
Surval	A narrow bottomed trouser-like garment
Susupti	The state of tranquility or deep sleep without dreams
Sutak	A period of religious defilement following a birth or death of a close relative
Svadhyay	Learning or self study
Swami	A prefix or suffix normally added to a celibate saint. Literally the master
Swapna	The state of dreaming
Swarup	God's form
Tamas	The evil trait of Maya
Tamasi	A person or an article with Tamas trait
Tantra	A body of religious texts that defines the method of construction of a temple and worship of Bhagwan and other Devtas
Tarpan	Offering libation of water to the Pitris, the rishis (sages) and the Devtas
Teras	The thirteenth day of a lunar month
Tilak	A mark on forehead signifying the membership of a certain sect or Sampraday
Tirth	A holy place, centre of pilgrimage
Tithi	A day
Treej	The third day of lunar month

Tulsi	Basil, A holy plant - leaves of which are used in Puja
Udhyapan	Ritual of festivities to be undertaken as a concluding part of Vrat
Utsav	Festival
Vad	A dark fortnight of a month when the moon is waning
Vairagya	Detachment from the mundane world
Vaishakh	Seventh lunar month
Vaishnav	Relating to Lord Vaishnav, Lord Vishnu's devotee
Vaishvadev	A daily offering or sacrifice to the Devtas
Vaishya	Third varna, Trader
Vanprastha	Third stage of life from the age of fifty
Varna/s	A system to classify humans into one of the four (Brahmin, Kshatriya, Vaishya and Shudra) division
Varni/s	A Brahamchari, an ascetic
Varun	Demigod of water
Vibhu	Omnipresent, Bhagwan
Vidhava	A woman whose husband has died
Vidhi	Way a particular ritual should be followed
Vidhi	A ritual
Vraj	A palce where Bhagwan Krishna spent His childhood, Area surrounding Gokul
Vrandavan	A palce where Bhagwan Krishna spent His childhood
Vrat/s	A religious ritual/s (often discomforting)
Vyas Peeth	The dais prepared for the narrator of the Katha
Yaam	Period of three hours
Yagnopavit	A sacred thread worn by males of three Varna
Yama	The demigod of death
Yamdoot	A messenger of Death
Yogi	A person who has accomplished Yoga
Yug	One of the four (Satya, Treta, Dwapar and Kali) Eras