Blessings of Mahant Swami

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

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

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

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

Mahant Sadguru Purani
Swami Dharmanandan Dasji - Bhuj- Kutch

Introduction of fifth Volume

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

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

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

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

Biography of Sadguru Swami Sri Shatanand Muni

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

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

O Muni! Presently I have incarnated as the son of Dharmadev and Bhaktimata in Koshal region of Northern India. I have settled at Gadhada in Saurashtra for the time being. You should immediately proceed to

Gadhapur where your desires to serve Me will be fulfilled. You will also get an opportunity to compose the scripture outlining My Leelas of this incarnation." Bhagawan Narayan became invisible after granting the boon to Shatanand Swami.

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

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

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

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

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

Satsangi Jivan (Five Prakarans)

Shikshaptri Arth Deepika (detailed treatise on Shikshapatri)

Anvay Deepika (concise treatise on Shikshapatri)

Sarvamangal Namavali (Shri Hari's 1000 names)

Janamangal Namavali (Shri Hari's 108 names)

Hari Vakya Sudha Sindhu (Vachanamruts in Sanskrit)

Uddhav Siddhant (tenets of Vishishtadvait philosophy)

Dharma Dev Stotra (Dharma Dev's 108 names)

Bhakti Devi Stotra (Bhaktimata's 108 names)

Hari Jayanti Vrat Vidhi. Vasudev Naam Mala (108 names of Vasudev)

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

Dr. Swami Satyaprasad Dasji

Bhuj-Mandir - Kurch

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

श्रीमत् सत्सङ्गिजीवनम्

पञ्चम प्रकरणम्

॥ अथ प्रथमोऽध्यायः ॥ १ ॥

सुव्रत उवाच :-

एक दा शिवरामस्तं विप्रवर्यो नराधिप ! पप्रच्छ प्राञ्जलिर्नत्वा नारायणमृषीश्वरम् ॥१॥

ब्राह्मण उवाच :-

भगवञ्छ्रोतुमिच्छामि नृणां धर्मं सनातनम् । त्वमेव सर्वधर्मज्ञो धर्ता धर्मस्य च प्रभो ! ॥२॥

Shree Swaminarayano vijaytetaram

SATSANGI JIVAN PRAKARAN – V

CHAPTER - 1

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

Suvrat said; -

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

Brahmin Shivaram said:-

'O Lord!, I wish to know about the eternal righteous code (Dharma). O Lord!, you alone are the knower of all duties ; you alone are the knower of religion in all its aspects and you alone are the supporter of the righteous law. 2.

बुधैरपि सुदुर्ज्ञेयो धर्मोऽयं सामवेदवत् । केवलं त्वां समाश्रित्य वर्तते सर्वथा हि सः ॥३॥
यदा यदा तु भवति ग्लानिस्तस्यात्र भूतले । तदा तदाऽवतीर्य त्वं सम्यक्पासि तमच्युत ! ॥४॥
वक्ता कर्ताऽविता चास्य नान्यस्त्वत्तोऽत्र विद्यते । न स्वर्गे न च पाताले न च ब्रह्मसदस्यपि ॥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 ! प्रश्न कृतस्त्वया । ततः सनातनान् धर्मो नार्षवाक्यैर्वदामि ते ॥८
वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः । वेदो नारायणः साक्षात्स्वयंभूरिति गीयते ॥९

Like Samaveda, the righteous law is difficult to understand even by the wise and it exists entirely depending only on you. 3.

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

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

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

Suvrat said: -

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

The venerable Narayan Muni, said: -

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

The righteous law is the one which is contained in the Vedas and the unrighteous one is its perversion. Veda is said to be Narayana's incarnation of himself, which is without a beginning. 9.

धर्मा वेदेन ये प्रोक्ता ऋषिभिस्तत्त्वदर्शिभिः । प्रोक्तास्त एव स्मृतिषु प्रमाणं तास्ततः स्मृताः ॥१०
पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः । वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥११॥
मन्वत्रिविष्णुहारीतयाज्ञवल्क्याङ्गिरोयमाः । व्यासापस्तम्बसंवर्ताः कात्यायनबृहस्पती ॥१२॥
पराशरोशनःशङ्खलिखिता दक्षगौतमौ । शातातपो वसिष्ठश्च धर्मशास्त्रप्रवर्तकाः ॥१३॥
सन्ति चान्येऽपि मुनय एतद्धर्मानुसारिणः । तदुक्तान्यपि शास्त्राणि प्रमाणत्वेन गम्यताम् ॥१४॥
एतेषामुक्तिमात्रस्य प्रामाण्ये सत्यपि द्विज ! । युगानुरूपो बोद्धव्यो विशेषः खलु सर्वदा ॥१५॥
कृते तु मानवा धर्मास्त्रेतायां गौतमा हिताः । द्वापरे शाङ्खलिखिताः कलौ पाराशराः स्मृताः ॥१६॥

The righteous laws, are elaborated by the seers who have grasped the true meaning of the Vedas. Again those truths memorized and elaborated in various religious texts (Smrities) are regarded as authorities. 10.

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

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

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

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

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

In the Krita Yuga, Manu's code was appropriate. In Treta Yuga Gautama's code, in the Dvapara Yuga the code of Shankha and Likhita and in the Kali-Yuga the law-book of Parashara is regarded as standard. 16.

तेभ्योऽपि मोक्षधर्मोक्ता श्रीमद्भागवतोदिताः । भगवद्गीतया चोक्ता धर्माः श्रेयस्कराः कलौ ॥१७॥
श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः । इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥१८॥
स षड्विधौ वर्णधर्मो धर्म आश्रमिणां तथा । धर्मो वर्णाश्रमाणां च गौणो नैमित्तिकस्तथा ॥१९॥
साधारण इति प्रोक्तः षोढा तद्भेदवेदिभिः । लक्षणान्यपि चैतस्य सङ्क्षेपेण वदामि ते ॥२०॥
वर्णत्वमेकमाश्रित्य यो धर्मः सम्प्रवर्तते । वर्णधर्मः स तु प्रोक्तो यथोपनयनादिकम् ॥२१॥
आश्रमं तु समाश्रित्य धर्मो यः सम्प्रवर्तते । स खल्वाश्रमधर्मो हि भिक्षादण्डादिको यथा ॥२२॥

Among those rules of conduct, which are beneficial in Kali-age, are explained in Mokshadharma (Parva of Mahabharat) and Shreemad in Bhagavata Purana and in Bhagavadgeeta (by cha - i.e. and - Shri Vasudeva mahatmya is also to be taken). 17.

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

Six fold Dharma.

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

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

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

That code of conduct, which proceeds resorting to the category of stages of life (Ashrama- Brahmacharya, Grihastha, Vanaprastha and Sanyasa) is said to be ‘Ashrama-dharma’ , like begging alms (Bhiksha), staff (Danda), etc (for Brahmachari and

वर्णत्वमाश्रमत्वं च योऽधिकृत्य प्रवर्तते । स वर्णाश्रमधर्मस्तु मौञ्ज्यादिर्मेखला यथा ॥२३॥
यो गुणेन प्रवर्तेत गुणधर्मः स उच्यते । यथा मूर्धाभिषिक्तस्य प्रजानां परिपालनम् ॥२४॥
निमित्तमेकमाश्रित्य यो धर्मः सम्प्रवर्तते । नैमित्तिकः स विज्ञेयः प्रायश्चित्तविधिर्यथा ॥२५॥
वर्णानामाश्रमाणां च सर्वेषां यः समो भवेत् । स हि साधारणो धर्मस्त्वहिंसादिर्यथा द्विज ! ॥२६॥
धर्म आचरितः शुद्धे देशे स्यात्फलदायकः । स एवाशुचिदेशे तु कृतोऽप्यकृतवद्भवेत् ॥२७॥
मृगः कृष्णश्चरेद्यत्र स्वभावात्तु महीतले । स पुण्यदेशः कथित आर्यावर्तश्च पुण्यभूः ॥२८॥
यत्र यत्र हरेर्भक्ता भवेयुः शुद्धचेतसः । क्षेयः स स पवित्रो वै देशो धर्मक्रियोचितः ॥२९॥
कायक्लेशैर्न बहुभिर्न चैवार्थस्य राशिभिः । धर्मः सम्प्राप्यते ह्येष श्रद्धाहीनैः सुरैरपि ॥३०॥

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in case Ascetic also). 22.

That code of conduct, which proceeds with reference to both Varna and Ashrama is called Varnashrama-dharma. E.g. putting on girdle of Mounja grass etc. 23.

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

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

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

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

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

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

This Dharma is neither attained by torturing the body (by heard penance, Hatha-kriya, etc) nor by spending heaps of wealth. It is

तच्छ्रद्धानैर्नियमेन धर्मः संवर्धनीयः पुरुषैः सुदेशे ।
भवेत्सहायी परलोक एष ध्रुवं नतु ज्ञातिधनादयोऽन्ये ॥३१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे षड्विधधर्मलक्षणनिरूपणनामा प्रथमोऽध्यायः ॥१॥

॥ अथ द्वितीयोऽध्यायः ॥ २ ॥

श्रीनारायणमुनिरुवाच :-

ब्रह्मक्षत्रियविट्शूद्रा वर्णाश्चत्वार ईरिताः । मुखबाहूरुपादेभ्यो वैराजस्याभवन् द्विज ! ॥१॥
तेषां साधारणो धर्मश्चतुर्णामप्युदीर्यते । अहिंसा ब्रह्चर्यं च त्यागोऽस्तेयं क्षमाऽऽर्जवम् ॥२॥

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not attained even by Gods having no faith (then what to say about men). 30.

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

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

CHAPTER - 2

Shri Narayan Muni said: -

Code of conduct for four casts and their special features.

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

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

contentment, service to knowers of Brahman, avoidance of

सन्तोषो ब्रह्मवित्सेवा ग्राम्येच्छापरिवर्जनम् । शौचं तपो दया सत्यं तितिक्षा च शमो दमः ॥३॥
युक्तायुक्तविवेकश्च जन्ममृत्युसमीक्षणम् । सर्वदा पापभीरुत्वं कुसङ्गपरिवर्जनम् ॥४॥
अन्नाद्यादेः संविभागो भूतेभ्यश्च यथोचितम् । तेष्वात्मदेवताबुद्धिर्मनुष्येषु 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 । अहिंस्रयज्ञोऽमात्सर्यं मैत्री सत्यं धृतिर्दया ॥८॥
धर्मोऽनसूया दानं च हर्यर्चा मार्दवं त्रपा । ज्ञानं विज्ञानमास्तिक्यं स्वाध्यायः समदृष्टिता ॥९॥
चतुर्विंशतिसङ्ख्याका ब्राह्मणस्य मयोदिताः । गुणाः स्वाभाविका ह्येते सर्वाभीष्टफलप्रदाः ॥१०॥
शौर्यं धैर्यं च विर्यं च तितिक्षा तेज उद्यमः । औदार्यं स्थैर्यमुत्साहो मान आत्मजयस्तथा ॥११॥

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

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

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

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

Special Dharmas of Brahman.

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

belief in God, self-study, equanimity. The observance of these qualities bestow all desired results. 8- 10.

ब्रह्मण्यत्वं तथैश्वर्यं रक्षणं चारिनिग्रहः । दक्षत्वं च प्रसादश्च सङ्ग्रामेष्वपलायनम् ॥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॥
कृषिर्गोरक्षणरुचिर्दाननिष्ठा च दक्षता । स्वाभाविका गुणा ह्येते वैश्यस्य परिकीर्तिताः ॥१६॥
शुश्रूषणं द्विजगवां देवानां चाप्यमायया । तत्र लब्धेन सन्तोषः शूद्रप्रकृतयस्त्विमाः ॥१७॥

Special Dharmas of Kshatriyas. / Following are the qualities of a Kshatriya:

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

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

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

Special Dharmas of Vaishyas.

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

Special Dharmas of Shudras.

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

ब्राह्मणक्षत्रियविशस्त्रयः प्रोक्ता द्विजातयः । एकजातिर्मतः शूद्र उपनितेरभावतः ॥१८॥
आद्यं तु सत्कुले जन्म तेषां प्रोक्तं ततः परम् । संस्कारैर्वैदिकैश्चान्यत्तेन प्रोक्ता द्विजा इति ॥१९॥
गर्भाधानं पुंसवनं सीमन्तो जातकर्म च । नामक्रिया निष्क्रमोऽन्नप्राशनं चौलकर्म च ॥२०॥
कर्णवेधो व्रतादेशो वेदारम्भक्रियाविधिः । केशान्तः स्नानमुद्वाहो विवाहाग्निपरिग्रहः ॥२१॥
त्रेताग्निसङ्ग्रहश्चेति संस्काराः षोडश स्मृताः । ब्राह्मणक्षत्रियविशां वेदमन्त्रैरुदीरिताः ॥२२॥
नवैताः कर्णवेधान्ता मन्त्रवर्जं क्रियाः स्त्रियाः । विवाहो मन्त्रतस्तस्याः शूद्रस्यामन्त्रतो दश ॥२३॥

Definition of Dwijati and one caste.

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

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

Sixteen sanskaras:

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

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

In case of women, the nine Sanskaras, ending with ear-piercing are to be performed without Vedic mantras. Only marriage ceremony is to performed with Vedic mantras. In case of Shudras as well, all the ten Sanskaras are to be performed without Vedic mantras. For them mantras from Puranas, are chanted. 23.

सच्छूद्रस्य दश प्रोक्ताः संस्कारा मन्त्रवर्जिताः असच्छूद्रस्य तु ब्रह्मन् ! विवाहो ह्येक ईरितः ॥२४॥
शूद्रो वर्णश्चतुर्थोऽपि वर्णत्वाद्धर्ममर्हति । वेदमन्त्रस्वधास्वाहावषट्कारादिभिर्विना ॥२५॥
यज्ञदानादिकं मन्त्रैः पौराणैर्ब्राह्मणेरितैः । कुर्याच्च श्रृणुयाद्विप्रात्सपुराणं 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 तथाऽष्टधा ॥२९॥
अन्यासां तूपनयनाद्विवाहोऽभूच्च योषिताम् । एतत्कलौ निषिद्धं वै योषितां बुद्धिजाड्यतः ॥३०॥

In the case of Sat-Shudra (well-behaved, vegetarian, pious among the Shudras), all the ten Sanskaras are said to be performed, but without Vedic mantras. However, in case of Asat-Shudra (opposite to the Sat—) only one i.e. marriage Sanskara is prescribed with Vedic mantras. 24.

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

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

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

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

There again, keeping a constant sacred fire was prescribed for the women of first category, who were keeping vows. They had to beg for alms in their own house and observe eightfold celibacy. In case of the second category, marriage was allowed

अध्यापनं याजनं च विशुद्धाच्च प्रतिग्रहः । जीविकावृत्तयस्तिस्त्रो ब्राह्मणस्य प्रकीर्तिताः ॥३१॥
प्रतिग्रहं मन्यमानस्तपस्तेजोयशोनुदम् । अन्याभ्यामेव जीवेत्स शिलैर्वा दोषदृक् तयोः ॥३२॥
चतुर्विधा तथास्यान्या जीविकावृत्तिरुच्यते । मुख्यानुकल्पभेदेन देहनिर्वाहहेतुना ॥३३॥
वार्ता विचित्राः शालीनं यायावरशिलोञ्छनम् । विप्रवृत्तिश्चतुर्धेयं श्रेयसी चोत्तरोत्तरा ॥३४॥
शस्त्राजीव्यं क्षिते रक्षा परसैन्यस्य निर्जयः । राज्यं च नीत्या सहितं क्षत्रस्योक्ता हि जीविका ॥३५॥
कृषिवाणिज्यगोरक्षाः कुसीदं च तुरीयकम् । वार्ता वृत्तिश्चतुर्धेत्थं वैश्यस्योक्ता च जीविका ॥३६॥

after thread-ceremony. This has been prohibited in the Kaliyuga for women because of their intellect. 29 - 30.

Tendency of earning livelihood of Brahmin.

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

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

Livelihood of Kshatriya, Vaishya and Shudra.

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

The fourfold means of livelihood of Vaishya are called 'Varta' and they include agriculture, commerce, rearing of cows, and money lending. 36.

सेवनं ब्राह्मणादीनां निश्छद्म क्रयविक्रयौ । शूद्रस्येति स्मृतिप्रोक्ता जीविकाऽस्ति द्विजोत्तम ! ॥३७
लवणं मधु तैलं च दधि तक्रं घृतं पयः । विक्रिणीयाच्छूद्रजातिर्न दोषस्तस्य विद्यते ॥३८॥
विक्रयो मद्यमांसादेरभक्ष्यस्य च भक्षणम् । अगम्यागमिता चौर्यं शूद्राणां पातहेतवः ॥३९॥
इत्येते द्विजवर ! कीर्तिता मया ते वर्णानां निगममता वृषाश्चतुर्णाम् ।
वक्ष्यामि क्रममनुसृत्य वेदगीतं सर्वांस्तान् परमहितानथाश्रमाणाम् ॥४०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे चातुर्वर्ण्यधर्मनिरूपणनामा द्वितीयोऽध्यायः ॥ २॥

The livelihood of Shudra as told in Smritis is - service to the three classes i.e. Brahmin etc., and sale and purchase of commodities without deceit. 37.

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

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

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

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

॥ अथ तृतीयोऽध्यायः ॥ ३॥

श्रीनारायणमुनिरुवाच :-

ब्रह्मचर्यं च गार्हस्थ्यं वानप्रस्थश्च सन्मते ! । सन्न्यास इति चत्वार आश्रमाः परिकीर्तिताः ॥१॥
त्रैवर्णिकस्य चत्वार आश्रमा विहिता इमे । तुरीयमाश्रमं तेचिन्नेच्छन्ति क्षत्रवैश्ययोः ॥२॥
कीर्त्यमानान्मया तत्र द्विजातीनां यथोचितम् । ब्रह्मचर्याश्रमस्थानां धर्मानादौ श्रृणु द्विज ! ॥३॥
जातकर्मादिभिः पूर्वं संस्कारैः संस्कृतोऽपि सन् । उपनीत्यैव लभते द्विजत्वं द्विजबालकः ॥४॥
गर्भाष्टमेऽष्टमे वाब्दे ब्राह्मणस्योपनायनम् । एकादशे क्षत्रियस्य वैश्यस्य द्वादशे स्मृतम् ॥५॥

CHAPTER - 3

Shri Narayan Muni said:-

Detailed description of Dharmas of Brahmcharyashram by Bhagwan Shree Hari.

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

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

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

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

तीक्ष्णबुद्धेर्ब्राह्मणस्य पञ्चमेऽब्देऽपि शस्यते । अष्टमे क्षत्रियस्यापि वैश्यस्य नवमे तथा ॥६॥
ब्रह्मवर्चसकामो वा विप्रोऽब्दे पञ्चमेऽर्हति । बलार्थी मेखलां क्षत्रं षष्ठेऽर्थार्थ्यष्टमे च विट् ॥७॥
संस्कारेष्विह सर्वेषु द्विजत्वप्रापको ह्ययम् । मौञ्जीबन्धनस्ततः सम्यक् कर्तव्यः स यथाविधि ॥८

विप्रं वसन्ते क्षितिपं निदाघे वैश्यं धनान्ते व्रतिनं विदध्यात् ।
माघादिशुक्रान्तिमपञ्चमासाः साधारणा वा सकलद्विजानाम् ॥९॥
न जन्ममासे न च जन्मधिष्ण्ये न जन्मकालीयदिने विदध्यात् ।
ज्येष्ठे न मासि प्रथमस्य सूनोस्तथा सुताया अपि मङ्गलानि ॥१०॥

जन्ममासे तिथौ भे च विपरीतदले सति । कार्यं मङ्गलमित्याहुर्गर्गभार्गवशौनकाः ॥११॥

In the case of a precocious boy, the thread ceremony is recommended during the fifth, eighth and ninth year for Brahmins, Kshatriya and Vaishya classes respectively. 6.

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

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

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

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

However, the sages (the law-givers) Garga, Bhargava and

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॥
यज्ञोपविते द्वे धार्ये श्रौते स्मार्ते च कर्मणि । तृतीयमुत्तरीयार्थे वस्त्राभावे तदिष्यते ॥१७॥

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

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

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

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

Method of preparing Yagnopavit.

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

A pair of threads is to be worn in Shrauta as well as Smarta rituals and the third one is to be used in place of upper garment if it is not worn. 17.

उपवीतं बटोरेकं द्वे तथेतरयोः स्मृते । एकमेव यतीनां स्यादित्याहुरपि केचन ॥१८॥
उपवीतं क्रमेण स्यात्कार्पासं शाणमाविकम् । सर्वेषां वा द्विजातीनां कार्पासं तत्प्रशस्यते ॥१९॥
पृष्ठदेशे च नाभ्यां च धृते यद्विन्दते कटिम् । तद्धार्यमुपवीतं स्यान्नातिलम्बं नचोच्छ्रितम् ॥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॥

According to some thinkers, for an initiated boy, a single sacred thread is prescribed and for the other two i.e. Grihastha and Vanaprastha, two threads are prescribed and again a single thread for a renunciate. 18.

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

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

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

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

The staff of Vaishya should be made of Pailav or Audumbar wood. Its height should measure up to the nose. The sitting mat of Brahmin should be of black deer’s skin; that of the Kshatriya should be of white-deer’ sskin and that of Vaishya should be of goat-skin. 23.

उपविश्योत्तरे चाग्नेराचार्यः प्राङ्गमुखः सुधीः । प्रत्यङ्गमुखाय बटवे सावित्रीं समुपादिशेत् ॥२४॥
प्रदक्षिणं परीत्याग्निमुपस्थाय दिवाकरम् । दण्डाजिनोपवीताढ्यो बटुर्भिक्षेत्समेखलः ॥२५॥
ब्राह्मणक्षत्रियविशामादिमध्यावसानतः । भैक्षचर्या क्रमेण स्याद्भवच्छब्दोपलक्षिता ॥२६॥
यावत्तु नोपनयनं क्रियते वै द्विजन्मनः । कामचेष्टोक्तिभक्ष्यस्तु तावद्भवति सुव्रत ! ॥२७॥
कृतोपनयनः सम्यक् ब्रह्मचारी स कीर्त्यते । द्विजश्च सोऽथ प्रयतो वसेद्गुरुगृहे व्रती ॥२८॥
मेखलाजिनवासांसि जटादण्डकमण्डलून् । बिभृयादुपवीतं च दर्भपाणिर्यथाविधि ॥२९॥
ईदृशो ब्रह्मचारी च शौचाचारसमन्वितः । आहूतोऽध्ययनं कुर्याद्वीक्षमाणो गुरोर्मुखम् ॥३०॥

The wise Acharya should sit to the north of sacred fire, facing the east, and initiate the newly threaded lad, who sits facing west, with the Gayatri mantra. 24.

Begging alms.

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

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

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

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

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

Rules and regulations for a Brahmachari.

Such a Brahmachari, following the rules of pure conduct, whenever called by Guru, should look at the face of Guru and receive instructions from him. 30.

आरम्भेऽन्ते च शिरसा पादयोः प्रणमेद्गुरोः । छन्दांसि समधीयीत त्यक्त्वाऽनध्यायवासरान् ॥३१॥
गुरुश्च ताडयित्वापि विद्यानध्यापयेत्स तम् । औद्धत्यनाशनार्थत्वान्न दोषः शिष्यताडने ॥३२॥
अधोभागे शरीरस्य शनैः कुर्वीत ताडनम् । नोत्तमाङ्गे न हृदये दोषभागन्यथा भवेत् ॥३३॥
लालयेत्पञ्च वर्षाणि 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॥

At the beginning and at the end of the lesson, he should prostrate before the Guru. He should learn the Vedas daily, except on holidays. 31.

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

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

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

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

Four steps of obtaining Vidya for Brahmchari.

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

The second aspect is that, the student should show respect for the wife and son of his Guru and be humble before them and that student of pure conduct, having his senses controlled, should pursue his studies. 37.

आचार्यस्य प्रियं कुर्याद्वाङ्मनःकायकर्मभिः । प्राणैर्धनैश्चाप्रमत्तः पादस्तुर्योऽयमस्य च ॥३९॥
ज्ञानं सत्यं तितिक्षा हीरमात्सर्यं धृतिस्तपः । शमो दमोऽनसूया च दानं यज्ञो गुणा अमी ॥४०॥
कामः क्रोधः शोकमोहौ तृष्णेर्ष्या चाकृपा स्पृहा । लोभोऽसूया जुगुप्सा च मानो दोषो इमे मताः ॥४१
त्यक्त्वा दोषान् द्वादशैतान् युक्तो द्वादशभिर्गुणैः । वेदाभ्यासं प्रकुर्वीत वेदार्थं च विचिन्तयेत् ॥४२
सायं प्रातरुपासीत वह्निं चार्कं समाहितः । प्रातःसन्ध्यां जपं कृत्वा गुर्वादीन्प्रणमेत्स च ॥४३॥
अभिवादनशीलस्य वृद्धसेवारतस्य च । आयुर्यशो बलं बुद्धिर्वर्धतेऽहरहोऽधिकम् ॥४४॥
सायं प्रातश्चरेद्भैक्षं पवित्रद्विजवेश्मसु । निवेद्य गुरुवे तच्च भुञ्जीत तदनुज्ञया ॥४५॥

The third one is that, he should serve his Guru lovingly; remembering the obligations to his Guru (for the latter's role) in removing his ignorance. 38.

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

Twelve good qualities and twelve bad qualities of a student.

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

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

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

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

When he adopts the practice of saluting elders and offering service to them, his strength, life, reputation and talent increases more and more, day by day. 44.

अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम् । अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ॥४६॥
नैकस्यान्नं समश्नीयान्नित्यं वर्णी ह्यनापदि । ब्राह्मणः काममद्याच्च श्राद्धे व्रतमपीडयन् ॥४७॥
तिष्ठेत्कृताञ्जलिर्भक्त्या गुरोरभिमुखं सदा । त्वमत्रोपविशेत्युक्तस्तस्यासीत पुरः स तु ॥४८॥
गुरोश्च चक्षुर्विषये न यथेष्टासनो भवेत् । नचैवास्यानुकुर्वीत गतिभाषितचेष्टितम् ॥४९॥
गुरोर्निन्दा भवेद्यत्र सद्य उत्थाय तत्स्थलात् । कर्णौ पिधाय गच्छेद्वा शिक्षयेन्निन्दकान्प्रभुः ॥५०॥
दूरस्थो नार्चयेदेनं न क्रुद्धो नान्तिके स्त्रियाः । नचैवास्योत्तरं ब्रूयादुच्चशब्देन कर्हिचित् ॥५१॥
उदकुम्भं कुशान्पुष्पं समिधोऽस्याहरेत्सदा । मार्जनं लेपनं नित्यमङ्गानां च समाचरेत् ॥५२॥

He should be holy- alms (Bhiksha) every morning and evening at the doors of pious, twice-born householder's. He should offer the alms to his Guru, and then eat it with the guru's permission. 45.

For a student, over-eating leads to ill-health, shortens life-span and for him, heaven becomes unattainable. It also causes loss of merit and is hated by people. Hence it should be avoided. 46.

The initiated student should not eat food from the same householder every day in normal course, except in case of emergency. A Brahmin student, may eat food up to his satisfaction in Shraddha rites without breaking the rules of his vow. 47.

The disciple should always stand in front of his Guru, folding his palms with reverence. Only when he is ordered to be seated, should he sit in front of his Guru. 48.

He should neither sit in an irreverent position in front of his Guru, nor mimic (imitate) his Guru in gait, gestures or speech. 49.

Whenever he happens to overhear abuses about his Guru, he should immediately get up from his seat and leave the place, closing his ears, or else he may punish the abusers, if he can. 50.

He should not worship his Guru, when he is away or when Guru is accompanied by his wife or when he is angry. He should also not reply to his Guru in a loud voice, under any circumstances. 51.

The student should always bring a water-pitcher, kusha-grass, flowers and sacred fuel sticks. He should always apply ointment

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 कुर्यात्तत्र 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 । स्त्रीसङ्गिसंगं च बटुर्न कुर्यात्कर्हिचिद्व्रती ॥५९॥
गुरुवद्गुरुपत्नी च पूज्या च गुरुपुत्रकः । अवमानं न कुर्वीत तयोरपि कदाचन ॥६०॥

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to Guru's body and give him a bath (he should assist his Guru in every manner). 52.

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

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

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

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

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

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

The wife and son of Guru are equally respectable as the Guru himself; so they should never be insulted. 60.

अभ्यञ्जनं स्नापनं च गात्रसम्भर्दनं तथा । गुरुपत्न्या न कुर्वीत केशानां च प्रसाधनम् ॥६१॥
गुरुपत्नीति युवतिर्नाभिवाद्या हि पादयोः । कुर्वीत वन्दनं भूमावसावहमिति ब्रुवन् ॥६२॥
अङ्गस्पर्शो न कर्तव्यो गुरुपत्न्या अपि क्वचित् । तेनापि व्रतभङ्गः स्याद्यतोऽत्र ब्रह्मचारिणः ॥६३॥
पितृष्वसा मातृष्वसा भ्रातृजाया च मातुली । गुरुपत्नीव मान्याश्च जननी भगिनी तथा ॥६४॥
गुरोस्त्यागो न कर्तव्यः कर्हिचिद्ब्रह्मचारिणा । कामाल्लोभाच्च मोहाच्च तं त्यक्त्वा पतितो भवेत् ॥६५
गुरोरप्यवलिप्तस्य 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॥

A celibate student should not do the following acts in case of Guru's wife: massage or apply oil to her body, give a bath, comb her hair etc., 61.

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

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

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

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

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

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

That student who refrains from the crowd like (he is afraid of) a serpent; who refrains from eating tasty food up to his satisfaction as if he is afraid of death; and avoids the company of women as he

द्यूतं पुस्तकशुश्रूषा वाटिकासक्तिरेव च । स्त्रियस्तन्द्रा च निद्रा च विद्याविघ्नकराणि षट् ॥६९ ॥
विद्यामेवमधीयानो ब्रह्मचारी गुरोर्गृहे । वसंस्त्रिषवणस्नायी कुसङ्गं परिवर्जयेत् ॥७०॥
पुष्पस्रजश्चदनं च रसासक्तिं च कुङ्कुमम् । सुगन्धिद्रव्यसम्पर्कं वर्जयेद्दन्तधावनम् ॥७१॥
अभ्यङ्गं चाञ्जनं छत्रमादर्शालोकनं 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 भवेद्ग्राम्यगीतं च सर्वथा । शृणुयान्न व्रती धीरो नानृतं च वदेद्वचः ॥७५॥
न मञ्चे शयनं कुर्यान्न च ताम्बूलभक्षणम् । तत्तत्कालोचितं सर्वं वेदिकं विधिमाचरेत् ॥७६॥

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would avoid a demonness alone obtains knowledge. 68.

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

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

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

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

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

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

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

He should not sleep on a cot and should not eat betel leaf (Tambula). He should perform the Vedic rites prescribed to him, from time to time. 76.

उपाकर्म च वेदानां कुर्वीत हि यथाविधि । बह्वृचः श्रावणे मासि पूर्वाह्णे श्रवणाख्यभे ।।७७।।
यजुर्वेदी च तन्मासे पौर्णमास्यां विधानतः । मध्याह्ने तत्प्रकुर्वीत हस्तर्क्षे तत्र सामगः ।।७८।।
सङ्क्रान्तिर्ग्रहणं वापि यदि पर्वणि जायते । श्रावणे हस्तयुक्तायां पञ्चम्यां वा तदिष्यते ।।७९।।
अर्धरात्रादधस्ताच्चेत् सङ्क्रान्तिर्ग्रहणं 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।।

Upakarma and other duties of Brahmachari; atonement for violation.

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

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

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

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

Ritual of concluding the study of Vedas.

In the month of Pausha, under the Rohini constellation or in the Ashtaka i.e. seventh, eighth or ninth day of dark fortnight of Pausha, Magha or Phalguna, the twice born may perform 'Utsarga' i.e. concluding of Vedic Studies out in the open - near a lake as per procedure. 81.

एवमांचारसम्पन्नमात्मवन्तमदाम्भिकम् । वेदशास्त्रपुराणानि गुरुरध्यापयेत्स तम् ॥८३॥
बहुनापि च कालेन परीक्ष्य ब्रह्मचारिणम् । उपादिशेद्गुरुर्ज्ञानं भूत्वा निष्कपटोऽखिलम् ॥८४॥
वेदं वेदौ च वेदान्वा सोऽप्यधीत्य यथारुचि । गुरवे दक्षिणां दत्त्वा समावर्तेत च द्विजः ॥८५॥
गृहं वनं वा प्रविशेत्प्रव्रजेद्वा 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॥

Some people perform the ‘Utsarga’ rite on the same day i.e. during ‘Upakarma’. In both these rites, seers are to be worshipped. 82.

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

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

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

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

Four type of Brahmchari.

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

He who observes the vow for twelve years or till he compete

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 । अज्ञानाज्ज्ञानतो वापि तच्च्युतौ निष्कृतं चरेत् ॥९२
अकृत्वा भैक्षचरणमसमिध्य च पावकम् । अनातुरः सप्तरात्रमवकीर्णिव्रतं चरेत् ॥९३॥
असद्भैक्षभुजौ वान्ते नग्नस्त्रीदर्शने तथा । नग्नस्वापेऽभिनिर्मुक्ताभ्युदितत्वे दिवाशये ॥९४॥
श्मशानाक्रमणेऽश्वाद्यारोहे पूज्यव्यतिक्रमे । विना यज्ञोपवितं च भोजनादिक्रियाकृतौ ॥९५॥
प्रतिग्रहे च मण्यादेर्वृक्षसर्पादिघातने । एतेष्वन्यतमे दोषे जाते तच्छुद्धये द्विजः ॥९६॥

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the studies of the Vedas is the third type of student i.e. Brahma.

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

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

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

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

accepts jewels etc., cuts a tree or kills a serpent etc., he should then, for self-purification, take bath, sip holy water (Achamana), sit in a pious place, practice restrain of breath (Pranayama) three times and recite Gayatri mantra, the mother of the Vedas, thousand and eight times.

स्नात्वाचम्योत्तमे देशे कृत्वा त्रीन्प्राणसंयमान् । अष्टोत्तरसहस्रं तु प्रजपेद्वेदमातरम् ॥९७॥
प्रायश्चित्तं हि सर्वत्र व्रतभङ्गे समीरितम् । तच्चाग्रेऽहं वदिष्यामि सर्वेषां हि हितावहम् ॥९८॥
नैष्ठिकानां वनस्थानां यतीनां ब्रह्मचारिणाम् । नाशौचं कीर्तितं सद्भिः शावं सौत्यं च सन्मते ॥९९॥
आचार्यं स्वमुपाध्यायं मातरं पितरं गुरुम् । निर्हृत्य च व्रती प्रेतं सद्यः स्नानेन शुध्ध्यति ॥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 पञ्चमप्रकरणे धर्मोपदेशे ब्रह्मचर्याश्रमधर्मनिरूपणनामा तृतीयोऽध्यायः ॥३॥

Atonements are prescribed for each and every breach of vow. I shall tell you those afterwards. Knowing the same will be beneficial to all. 91 - 98.

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

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

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

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

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

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॥ अथ चतुर्थोऽध्यायः ॥ ४ ॥

श्रीनारायणमुनिरुवाच :-

स्नानं सन्ध्याजपो होमः स्वाध्यायः पितृतर्पणम् । देवताभ्यर्चनं चेति षट् कर्माणि दिनेदिने ॥१॥
प्रातःस्नानं विना नैव द्विजन्मा निजकर्मसु । अर्हः सन्ध्यादिषु स्याद्वै तस्मात्तत्पूर्वमाचरेत् ॥२॥
नद्यां तडागे 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॥

CHAPTER - 4

Shri Narayan Muni spoke: -

Rituals of bath and Sandhya for twice born:

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

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

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

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

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

A Brahmin, while bathing, should chant the mantras dedicated

मन्त्राः स्नानेऽम्बुदैवत्याः पावमान्यश्च 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 वोष्णवारिणा ॥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॥

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

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

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

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

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

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

Ancient sages have thought of place, time and circumstance in case of twice-born (i.e. men of three castes) who are unable to take bath in river etc., they have suggested the following alternatives to bathing.

गोखुरोद्धूतरजसा वायव्यं स्नानमुच्यते । स्नानं सातपवर्षेण यत्तद्दिव्यमुदाहृतम् ॥१४॥
मानसं च हरेर्ध्यानं स्नानमाहुर्मनीषिणः । स्नानान्येतान्यशक्तस्य शक्तस्यैव तु वारुणम् ॥१५॥
कालातिक्रमणं न स्यात्सन्ध्यायाश्च यथा तथा । प्रातःस्नानविधिः कार्यो मध्याह्नेऽशेषमाचरेत् ॥१६
उर्ध्वपुण्ड्रं मृदा कृत्वा भस्मना वा त्रिपुण्ड्रकम् । स्वस्वशाखानुसारेण कुर्युः सन्ध्याविधिं द्विजाः ॥१७
रात्र्यन्तयामनाड्यौ द्वे सन्ध्याकालोऽयमुच्यते । दर्शनाद्रविरेखायास्तदन्तो मुनिभिः स्मृतः ॥१८॥
आयतं पूर्वतः कृत्वा गोकर्णाकृतिवत्करम् । संहताङ्गुलिना तेन गृह्णीयादुदकं द्विजः ॥१९॥

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

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

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

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

With his palm stretched in a way it appears like a cow's ear, the twice-born should arrange fingers in a closed position and take water to sip (Achamana). 19.

मुक्ताङ्गुष्ठकनिष्ठेन करेणाचमनं चरेत् । ब्राह्मेणैव तु तीर्थेन द्विजो नित्यमुपस्पृशेत् ॥२०॥
अङ्गुष्ठमूलरेखायां ब्राह्मं तीर्थमिहोच्यते । प्रदेशिन्याश्च यन्मूलं पितृतीर्थं तदीरितम् ॥२१॥
कनिष्ठामूलतः पश्चात्प्राजापत्यं प्रकीर्तितम् । अङ्गुल्यग्रे स्मृतं दैवं मध्ये वाह्नं च सौमिकम् ॥२२॥
तत्तत्कार्येषु बोद्धव्यं तत्तत्तीर्थं द्विजन्मना । त्रिरेवमाचम्य ततस्त्रिः कुर्यात्प्राणसंयमम् ॥२३॥
गायत्रीं शिरसा सार्धं सप्तव्याहृतिपूर्वकाम् । दशप्रणवसंयुक्तां प्राणायामे जपेद्विजः ॥२४॥
पञ्चागुलीभिर्नासाग्रपीडनं प्रणवाभिधा । मुद्रेयं सर्वपापघ्नी वानप्रस्थगृहस्थयोः ॥२५॥
कनिष्ठानामिकाङ्गुष्ठैर्नासाग्रस्य च पीडनम् । ॐकारमुद्रा सा प्रोक्ता यतेश्च ब्रह्मचारिणः ॥२६॥

A twice-born, should then, open his fingers and thumb and should regularly sip water from Brahma-tirtha. 20.

Characteristics of Brahmtirth, Pitrutirth, Prajapatyatirth, Devtirth and Aginitirth.

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

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

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

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

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

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

Then, contemplating on Surya-Narayana, the indwelling soul of the trinity of Gods Brahma, Vishnu and Shiva in the solar

सूर्यनारायणं साक्षाद्‌ब्रह्मविष्णुशिवात्मकम् । ध्यात्वा तमुदयात्पूर्वमर्घ्यदानं समाचरेत् ॥२७॥
दुर्निवार्या रुजन्त्यन्यैर्मन्देहानाम राक्षसाः । उद्यन्तं भास्करं नित्यं हन्यन्तेऽर्घ्योदकैश्च ते ॥२८॥
दिनान्तरे पुनस्ते च जीवन्त्येव विधेर्वरात् । सन्ध्यामुपासीत ततः प्रत्यहं द्विजसत्तमः ॥२९॥
विवस्वतः सहायार्थं यो द्विजो नाञ्जलित्रयम् । दद्यान्मन्देहनाशाय सोऽपि मन्देहतां व्रजेत् ॥३०॥
ईषन्नम्रः प्रभाते तु मध्याह्ने ऋजुसंस्थितः । उपविष्टस्तु सायाह्ने द्विजश्चार्घ्यं विनिःक्षिपेत् ॥३१॥
हस्ताभ्यां स्वस्तिकं कृत्वा ह्युपतिष्ठेत्प्रगे रविम् । मध्याह्ने तु ऋजू बाहू सायं मुकुलितौ करौ ॥३२॥

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orb a twice-born should offer libations (Arghya) to Him before sunrise. 27

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

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

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

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

There are three grades of the morning Sandhyavandana. It is performed best when the stars are yet seen in the sky. When the stars disappear, the performance is said to be of average grade and when the sun is seen, it is of a lower grade. 33.

उत्तमा तारकोपेता मध्यमा लुप्ततारका । कनिष्ठा सूर्यसहिता प्रातःसन्ध्या त्रिधा मता ॥३३॥
उत्तमा सङ्गवाहूर्ध्वं मध्यमा कुतपात्परम् । अपराह्णेऽधमा ज्ञेया मध्यसन्ध्या त्रिधा स्मृता ॥३४॥
उत्तमा सूर्यसहिता मध्यमा लुप्ततारका । कनिष्ठा तारकोपेता सायंसन्ध्या त्रिधोदिता ॥३५॥
यस्तु द्विजो लौकिककर्मसक्तः सन्ध्यां न काले समुपास्त उर्व्याम् ।
जीवन्मृतः शूद्रसमः स नूनं भविष्यति श्वा नृतनुं विहाय ॥३६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे
स्नानसन्ध्याविधिनिरूपणनामा चतुर्थोऽध्यायः ॥४॥

There are also, three grades of midday Sandhya. Performing it after Sangava i.e. twelve Ghatikas is of the highest merit; performing it after the Kutapa i.e. eight Muhurtas after sunrise is of average merit, and performance at the aparahana hour (afternoon) is of the lowest merit. 34.

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

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

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

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॥ अथ पञ्चमोऽध्यायः ॥ ५ ॥

श्रीनारायणमुनिरुवाच :-

सन्ध्यामेवमुपासीनस्त्रिषु कालेष्वपि द्विजः । गायत्रीं प्रजपेद्भक्त्या प्रणवेन समन्विताम् ॥१॥
वेदबिजं हि गायत्री तद्बीजं प्रणवो मतः । प्रणवान्न परं किञ्चिद्ब्रह्मैकाक्षरमेव सः ॥२॥
त्रीँल्लोकांस्त्रीन्गुणान् कालांस्त्रीनग्नीन्निगमांश्च यः । व्याप्याक्षरैरकाराद्यैस्त्रिभिरास्ते त्रयधीश्वरः ॥३॥
प्रणवाद्याः स्मृता वेदाः प्रणवे पर्यवस्थिताः । वाङ्गमयं प्रणवे सर्वं तत्तदाद्यं जपेन्मनुम् ॥४॥
ऋषिं छन्दो दैवतं च विनियोगं च ब्राह्मणम् । पञ्चाङ्गानीति मन्त्रस्य विद्यात् सर्वत्र शास्त्रतः ॥५॥

CHAPTER - 5

Greatness of Gayatri Mantra and its ritual.

Shri Narayan Muni said:-

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

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

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

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

The seers say the matter, the deity, its use or application and its reference in the Brahamana (book) are the five aspects related to the mantra. These are to be known in case of every Mantra from the scriptures. 5.

गायत्री सर्वमन्त्राणां साररूपा निगद्यते । सर्ववेदस्वरूपा च त्रिपदा सर्वसिद्धिदा ॥६॥
गायत्री प्रकृतिर्ज्ञेया प्रणवः पुरुषस्तथा । योगे सत्युभयोः सिध्येज्जपतां वाञ्छितं फलम् ॥७॥
कुशबृस्यां निविष्टस्तु कुशपाणिर्जितेन्द्रियः । अर्कबिम्बे हरिं ध्यायन् गायत्रीं प्रयतो जपेत् ॥८॥
प्रणवं पूर्वमुच्चार्य भूर्भुवःस्वस्तथैव च । गायत्रीं प्रणवश्चान्ते जप एवमुदाहृतः ॥९॥
वाचिको मानसोपांशुः सावित्र्यास्त्रिविधो जपः । त्रयाणां जपयज्ञानां श्रेयान्स्यादुत्तरोत्तरः ॥१०॥
यदुच्चनीचैः स्वरितैः शब्दैः स्पष्टपदाक्षरैः । मन्त्रमुच्चारयेद्वाचा जपयज्ञः स वाचिकः ॥११॥
शनैरुच्चारयेन्मन्त्रमीषदोष्ठौ प्रचालयेत् । किञ्चिच्छब्दात्स्वयं विद्यादुपांशुः स जपः स्मृतः ॥१२॥

Gayatri mantra is said to be the essence of all mantras. The three Vedas constitute three lines of Gayatri. It is the donor of all felicities. 6.

Gayatri is the Prakriti-the primeval matter and Pranav is the Purush, the spirit; so it should always be uttered together. Then only the desired fruit will be obtained. (Repeating the Gayatri, without Pranav will never be fruitful). 7.

A Brahmin having controlled his senses, should sit on a seat of Kusha grass, hold the Kush grass in hand and concentrate on Hari, situated in the solar orb (Surya mandal), repeat the mantra attentively. 8.

He should first utter the Pranav-AUM and then Bhur, Bhuvaha, Svaha and then repeat the Mantra. At the end, again he should say AUM, as it is instructed in the scriptures. 9.

There are the three modes of Gayatri (Savitri) chanting, i.e. Japa-verbal, Upanshu and meditative. Among these Japa-yajna, the succeeding ones, are superior to the preceding ones. 10.

In the verbal repetition of the Gayatri, each word and each syllable should be uttered clearly in the correct accent. It should follow the Udatta, Anudatta and Svarita regulations-i.e. with high , low and mixed tones. It should be spoken aloud (that could be heard). This is called verbal: Vachika-japa. 11.

When there is little movement of lips, the utterance is slow and in a low tone, that could be audible only to one self it is described as ‘Upanshu’. 12.

यो भवेदचलज्जिह्वादशनावरणो जपः । स मानसः समाख्यातो जपः श्रुतिविभूषणैः ॥१३॥
ध्यायेत्स्वमनसा मन्त्रं तथोष्ठौ न विचालयेत् । न कम्पयेच्छिरोग्रीवं दन्तान्नैव प्रकाशयेत् ॥१४॥
यक्षराक्षसभूतानि सिद्धविद्याधरा गणाः । हरन्ति प्रसभं यस्मात्तस्माद्गुप्तं जपेन्मनुम् ॥१५॥
अकुर्वाणस्त्वरां निद्रां जयंश्च जपवैरिणीम् । नान्यासक्तमना धीरो नेक्षमाण इतस्ततः ॥१६॥
न चङ्क्रमन्न च हसन्न पार्श्वमवलोकयन् । नापावृतो न जल्पंस्तु न प्रावृतशिरास्तथा ॥१७॥
न पदा पदमाक्रम्य चालयन्न करौ तथा । गायत्रीमसमाधिश्च न च संश्रावयन् जपेत् ॥१८॥
प्राङ्गमुखस्तु जपेत्तिष्ठन्प्रातराभास्करोदयात् । प्रत्यङ्गमुखः समासीनः सायं चातारकोदयात् ॥१९॥

When the tongue and lips do not move and the teeth are not seen during the chanting of the Gayatri, it is termed as silent or 'Manas japa' by the sages and experts in Vedic knowledge. 13.

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

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

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

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

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

In the morning, a Brahmin should stand facing east and repeat the Gayatri mantra until sunrise. In the evening, he should sit facing the west and repeat the mantra, till the stars are seen.

तिष्ठन् द्विजश्च मध्याह्ने जपेदासीन एव वा। सूर्याभिमुख एवाऽऽद्यो द्वितीयः प्राङ्गमुखो भवेत् ॥२०
प्रातर्नाभौ करं कृत्वा मध्याह्ने हृदि संस्थितम्। सायं जपेच्च नासाग्रे जपो हि त्रिविधः स्मृतः ॥२१
सहस्त्रपरमां देवीं शतमध्यां दशावराम् । गायत्रीं प्रजेन्नित्यं महापातकनाशनीम् ॥२२॥
दशभिर्जन्मजनितं शतेन तु पुराकृतम् । त्रिजन्मजं सहस्रेण गायत्री हन्ति किल्बिषम् ॥२३॥
चतुर्विंशतिलक्षैश्च पुरश्चरणमीरितम् । गायत्र्यास्तत्तु यः कुर्यात्सर्वान्कामान्स चाप्नुयात् ॥२४॥
गायत्र्या जपविधिरित्युदीरितस्ते कर्तव्यो द्विज ! निजशक्तितोऽनुघस्रम्।
आलस्यं निजसुकृतारिमाशु हित्वा संस्कारं दशममुपागतैर्द्विजैः सः ॥२५॥

At midday, he should either stand up or sit and perform the Japa. If he is standing, he should face the sun; if he is sitting he should face only east.

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

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

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

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

O Brahmin! I have explained to you the importance of the Gayatri mantra, its practice and ritual. One should practice accordingly, after having the tenth Sanskara of the thread ceremony. Discarding indolence: the enemy of good deeds, one

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गायत्रीजपविधिनिरूपणनामा पञ्चमोऽध्यायः ॥ ५॥

॥ अथ षष्ठोऽध्यायः ॥ ६ ॥

श्रीनारायणमुनिरुवाच :-

कालातिक्रमणं यस्तु प्रमादात्कुरुते द्विजः । सन्ध्यायाः स तु कृत्वैव प्रायश्चितं विशुध्यति ॥१॥
सन्ध्याकाले त्वतिक्रान्ते स्नात्वाऽऽचम्य यथाविधि । जपेदष्टशतं देवीं ततः सन्ध्यां समाचरेत् ॥२
प्रातरेव प्रकुर्वीत कार्य आवश्यके सति । अपि माध्याह्निकीं सन्ध्यां द्विजन्मा न तु सर्वदा ॥३॥

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should promptly perform the Gayatri japa one thousand times, one hundred times or at least ten times according to his own capacity, every day, regularly. 25.

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

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CHAPTER - 6

Atonement for Sandhya-ritual lapse and importance of Homa.

Shri Narayan muni said: -

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

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

If there is an essential duty to attend to, a twice-born can perform the mid-day Sandhya in the morning itself, but if there is no reason, he should not make it a routine. 3.

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 । सम्भेदे स्याच्छतगुणा ह्यनन्तेश्वरसन्निधौ ॥६॥
सन्ध्याकर्मावसाने 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 फलमर्धं प्रपद्यते ॥९॥

One who doesn't perform the morning and evening Sandhya, should certainly be considered as a fallen (Mudhatma); he is as good as a Shudra and is expelled from all religious performances. 4.

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

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

Ritual of performing Hom during Shatkarma.

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

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

Thus, when the sacrifice is done at the hands of above mentioned people, the result for it will be half when compared to that of self- performed sacrifice. 9.

कार्य आवश्यके प्राप्ते प्राप्तायां क्वापि चापदि । पक्षहोमं प्रकुर्वीत नान्यथा तु कदाचन ॥१०॥
पवित्रपाणिः पूतात्मा शुक्लाम्बरधरो द्विजः । अनन्यमनसा नित्यं जुहुयात्संयतेन्द्रियः ॥११॥
पवित्रं कौशिकं ताम्रं राजतं हैममेव वा । दक्षिणे तत्करे धार्यं पवित्रं चोत्तरोत्तरम् ॥१२॥
सुवर्णस्य सुवर्णस्य सुवर्णस्याङ्गुलीयकम् । पवित्रमिति विज्ञेयं सर्वकर्मसु शोभनम् ॥१३॥
अनामिक्यां धृतं हेम तर्जन्यां रूप्यमेव च । कनिष्ठिक्यां धृतं खड्गं तेन पूतो भवेन्नरः ॥१४॥
दैवतानि नमस्कुर्यादुपहारान्निवेदयेत् । दद्यात्पुष्पादिकं तेभ्यो वृद्धांश्चैवाभिवादयेत् ॥१५॥
वेदपाठं ततः कुर्याद्यथाशक्ति समाहितः । उपविश्य शुचौ देशे प्राचीनाग्रकुशासने ॥१६॥

If there is some urgent work or in an adverse condition, one should perform Paksha- Homa (which is performed at the end of every fortnight only); otherwise it should never be practiced. 10.

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

Details of Tarpan ritual.

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

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

Ritual of Swadhyay during Shatkarma.

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

Then, the Brahmin with calm and composed mind, should sit

वेदान् साङ्गान् पुराणानि भारतं वा यथारुचि । स्तोत्राणि वा तदुक्तानि रामायणमपि द्विजः ॥१७॥
स्वाध्यायसिद्धये नित्यं यथाशक्ति पठेद्विजः । आरम्भे च समाप्तौ च प्रणवं समुदीरयेत् ॥१८॥
देवान् ब्रह्मऋषींश्चाथ तर्पयेदक्षतोदकैः । तिलोदकैः पितृन्भक्त्या स्वसूत्रोक्तविधानतः ॥१९॥
तर्पयेत्प्राङ्गमुखो देवानृषींश्चोदङ्मुखः पितृन् । दक्षिणाभिमुखश्चैवं तर्पणस्य विधिः स्मृतः ॥२०॥
पितृत्वादपसव्येन दक्षिणाभिमुखस्तिलैः । देवत्वाद्देवतीर्थेन यमान्सन्तर्पयेद्बुधः ॥२१॥
आब्रह्मस्तम्बपर्यन्तं जगत्तृप्यत्विति ब्रुवन् । क्षिपेत्तिलोदकं भूमौ कुर्वन्सङ्क्षेपतर्पणम् ॥२२॥

in a holy place on the Kusha grass facing the east and recite the Veda of his branch according to his capacity. 16.

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

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

Ritual of Devata and Pitrutarpan during Shatkarma.

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

While offering Tarpana to the manes, he should wear his sacred thread from the right shoulder to the left side of his waist (Apasavya), face the south and offer libation of water mixed with sesame; he should offer Tarpana to Yama and other Gods by offering Devatirtha, facing the east and with Savya (wearing the sacred thread from the left shoulder to the right waist). One should never wear the sacred thread around the neck while offering Tarpana or perform it facing the northerly direction. 21.

वस्त्रं निष्पीडयेद्भूमौ न द्वादश्यां न सङ्क्रमे । चतुर्दश्यां श्राद्धदिने न च क्षारेण योजयेत् ॥२३॥
यज्ञोपवीती दैवे स्यान्निवीत्यार्षे च तर्पणे । प्राचीनावीती पैत्रे च तत्तन्मन्त्रान्समुच्चरन् ॥२४॥
देवान् दैवेन तीर्थेन ब्राह्मेण च मुनींस्तथा । पैत्रेण तर्पयेत्पितृन्स्वकीयान्दैविकानपि ॥२५॥
साग्रान्समूलान्दर्भांश्च धृत्वा दक्षिणपाणिना । सेव्येन चान्वारब्धेन देवादींस्तर्पयेद्द्विजः ॥२६॥
अग्रैस्तु तर्पयेद्देवान्मनुष्यांश्चैव मध्यतः । पितृंश्चैव तु मूलाग्रैः कुशानां तु यथाक्रमम् ॥२७॥
कुशा काशा यवा दूर्वा उशीराश्च सकुन्दराः । गोधूमा व्रीहयो मुञ्जा एते दर्भाः प्रकीर्तिताः ॥२८॥

Thus, after offering water for the gratification of the ancestors, the Gods and the seers, each separately; he should offer water etc., to all living beings in brief, by saying 'may entire world from Brahma the creator, to the small leaf of grass (Stamba), be satisfied by this offering.' 22.

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

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

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

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

Gods should be offered Tarpana, with the stems facing towards Gods; human beings should be offered Tarpana, with the middle portion of the Kushas and manes should be offered Tarpana, with the roots facing them. 27.

नभोमासस्य दर्शे ये कुशाः शुद्धा उपाहृताः । अयातयामास्ते दर्भा नियोक्तव्यां पुनःपुनः ॥२९॥
कुश प्रादेशमात्रः स्याद्द्विगुणो दर्भ उच्यते । हस्तमात्रो भवेद्वज्रो गोपुच्छस्तृणमुच्यते ॥३०॥
श्राद्धकाले कुशः श्रेष्ठो दानेषु दर्भ उच्यते । आवसथ्ये भवेद्वज्रो गोपुच्छः प्रेतकर्मणि ॥३१॥
पाणिनैकगुणं प्रोक्तं दर्भैः शतगुणं तथा । अक्षय्यं खड्गपात्रेण पितृणां तर्पणं भवेत् ॥३२॥
एकैकमञ्जलिं देवा द्वौ द्वौ च सनकादयः । त्रींस्त्रीन् वाञ्छन्ति पितरः स्त्रियश्चैकैकमञ्जलिम् ॥३३॥
मातृमुख्यास्तु यास्तिस्रस्तासां दधाज्जलाञ्जलीन् । त्रींस्त्रीनेव ततोऽन्यासां दद्यादेकैकमञ्जलिम् ॥३४

There are various kinds of Darbha-grass: Kushas, Kasha, Yava, Durva, Usira, Sakundara, Godhooma, Vreehi, Munja are the main among them. 28.

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

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

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

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

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

Mother, father's mother, grandfather's mother – these three should be offered three handful of water each and to women, other than these, a handful of water each is to be offered in Tarpana. 34.

रवौ शुक्ले त्रयोदश्यां सप्तम्यां निशि सन्ध्ययोः । मघासु भौमे नन्दायां न कुर्यात्तिलतर्पणम् ॥३५॥
तीर्थे तिथिविशेषे च गङ्गायां प्रेतपक्षके । निषिद्धेऽपि दिने कुर्यात्तिलमिश्रिततर्पणम् ॥३६॥
तिलाभावे निषिद्धाहे सुवर्णरजतान्वितम् । तदभावे निषिञ्चेत्तु दर्भैर्मन्त्रेण वोदकम् ॥३७॥
प्रत्यूषहोममुखकर्म मयोदितं ते स्मार्तैर्वचोभिरखिलं विहितं द्विजानाम् ।
देवार्चनस्य विधिमद्य वदामि सर्वमावश्यकं द्विजवरानुदिनं विधेयम् ॥३८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे प्रातर्होमब्रह्मयज्ञदेवपितृतर्पणविधिनिरूपणनामा षष्ठोऽध्यायः ॥ ६॥

On Sundays, Fridays, Tuesdays, all thirteenth Tithis, all seventh Tithis, at night and at twilight (sunrise and sunset hour of Sandhya) on the Magha Nakshatras, Nanda i.e. first Tithis, sixth and eleventh Tithis etc., tarpana with sesame should not be done. 35.

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

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

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

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

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॥ अथ पञ्चमोऽध्यायः ॥ ७ ॥

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 दारुमयी लौही लेप्या लेख्या च सैकती । मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥५॥
एतास्वपि भवेच्छ्रद्धा यस्य यत्र स तां नरः । निश्छद्म पूजयेद्भक्त्या यथालब्धोपचारकैः ॥६॥

CHAPTER - 7

Shri Narayan muni said: -

Ritual of worship of Vishnu and other deities:

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

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

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

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

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

As per the faith of a man, any of these eight can be taken for worship by him. He should worship the image, with deep devotion and use the material available according to time and place. 6.

भक्त्यार्पितं दलं पुष्पं गृह्णात्यम्भोऽपि केशवः । न पश्यत्यन्यथा त्वङ्ग ! द्रव्यपुञ्जानपि ध्रुवम् ॥७॥
चतुर्णां ब्राह्मणादीनां वर्णानां योषितां तथा । प्रतिमापूजनं शस्तं विष्ण्वादीनां 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 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॥

O Brahmin! There are lot of materials of worship but all is in vain without devotion, even a leaf or flower, offered with deep devotion, satisfies God and He accepts it, but even a valuable garland is refused, that is offered without devotion. 7.

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

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

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

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

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

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

Three images of Parvati should not be worshipped, three images of Ganapati, two conchs, should not be worshipped. Similarly, broken images should also not be worshipped. 13.

पञ्चायतनपूजायां देवतासन्निवेशनम् । यथोक्तविधिना कृत्वा ततः पूजनमाचरेत् ॥१४॥
मध्ये विष्णुस्तथेशाने शिवो वह्नौ गणेश्वरः । नैर्ऋतेऽर्कश्च वायव्ये दुर्गा स्थाप्या क्रमेण च ॥१५॥
पञ्चायतनमेतद्वै पूजनीयं सतां सदा । सूक्तेन पौरुषेणाथ तत्तन्मन्त्रैश्च वैदिकैः ॥१६॥
देशकालौ प्रकीर्त्यादौ गणेशस्मृतिपूर्वकम् । कुर्यान्न्यासविधिं सम्यक्सूक्तेनैतेन च द्विजः ॥१७॥
करयोः पादयोर्जान्वोः रट्योर्नाभौ हृदि क्रमात् । कण्ठे बाह्वोर्मुखे नेत्रे मूर्ध्नि वामाङ्गतो न्यसेत् ॥१८
पूजाद्रव्याणि संशोध्य शङ्खं घण्टां च पूजयेत् । यथादृष्टं श्रुतं वाथ ध्यात्वा श्रीविष्णुमर्चयेत् ॥१९॥
अर्चकस्य तपोयोगादर्चनस्यातिशायनात् । आभिरूप्याच्च बिम्बानां देवः सान्निध्यमृच्छति ॥२०॥

The order of placing, installing Gods, in Panchayatana worship, should be followed and then all these five Gods should be worshipped. 14.

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

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

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

Ritual of performing Nyas through Purush-Sukta.

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

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

Ritual of Sixteen Upachar Arpan through Purush-Sukta.

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

Every day, the Brahmin should perform-worship by uttering/

सूक्तमन्त्रैः षोडशभिरुपचारास्तु षोडश । अर्पणीया भक्तिमता द्विजेन प्रत्यहं द्विज ! ॥२१॥
आवाहनं चासनं च पाद्यार्घ्याचमनानि च । स्नानवस्त्रोपवितानि चन्दनं कुसुमानि च ॥२२॥
धूपं दीपं च नैवेद्यं ताम्बूलं दक्षिणां तथा । पुष्पाञ्जलिं प्रदायैव नमस्कुर्वीत सादरम् ॥२३॥
स्थिरायां प्रतिमायां च शालग्रामेऽपि सर्वदा । बाणलिङ्गे च कर्तव्ये नावाहनविसर्जने ॥२४॥
तत्र सूक्ताद्यमन्त्रेण ध्यानमेव विधियते । पूजाविधौ न कुर्वीत वित्तशाठ्यं कदाचन ॥२५॥
नाक्षतैरर्चयेद्विष्णुं न तुलस्या गणाधिपम् । न दूर्वया यजेद्देवीं बिल्वपत्रैर्दिवाकरम् ॥२६॥
चम्पकेन च केतक्या नार्चयेच्छङ्करं तथा । उन्मत्तमर्कपुष्पं च विष्णोर्वर्ज्यं सदा बुधैः ॥२७॥

saying sixteen mantras and with sixteen Upacharas-forms and he should have deep devotion and faith. 21.

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

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

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

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

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

Champak and Kewda (Pandanus Odoratissimus) should not

मल्लिकामालतीजातीकेतकाशोकचम्पकैः । पुन्नागनागबकुलैः पद्मकैरुत्पलैस्तथा ॥२८॥
कुन्दैश्च करवीरैश्च पुष्पैरन्यैः सुगन्धिभिः । प्रशस्तं पूजनं विष्णोर्वर्ज्याऽत्र वनकेतकी ॥२९॥
वर्ज्यं पर्युषितं पत्रं वर्ज्यं पर्युषितं जलम् । वर्ज्यं पर्युषितं पुष्पं मालाकारगृहं विना ॥३०॥
बिल्वपत्रं च माध्यं च तमालामलकीदलम् । कह्लारं तुलसी चैव पद्मं च मुनिपुष्पकम् ॥३१॥
हेमपुष्पाद्यालङ्कारा: कुशाश्च कलिकास्तथा । एतत्पर्युषितं न स्यात्तीर्थतोयं च सुव्रत ! ॥३२॥
वैधृतौ च व्यतीपाते भौमभार्गवभानुषु । पर्वद्वये च सङ्क्रान्तौ द्वादश्यां सूतकद्वये ॥३३॥
तुलसीं न विचिन्वीत सन्ध्ययोश्च तथा निशि । विचिन्वन्नन्यदा तां च मन्त्रमेतमुदीरयेत् ॥३४॥

be offered, in worship to Lord Shiva. Unmantta Apka (Dhattura) and Aghada should not be used in worshipping Vishnu. 27.

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

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

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

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

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

Time of not breaking Tulsi.

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

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

O Tulasi! You are born of nectar, you are always loved by

तुलस्यमृतजन्मासि सदा त्वं केशवप्रिये ! । केशवार्थे विचिन्वामि वरदा भव शोभने ! ॥३५॥
कृष्णमूर्धनि विन्यस्ता तुलसीपत्रमञ्जरी । सुवर्णकोटिपुष्पाणां फलं यच्छत्यतोऽधिकम् ॥३६॥
पृथक् शिवार्चने चाथ न ग्राह्यं तन्निवेदितम् । निर्माल्योल्लङ्घनेऽप्यस्य नृणां दोषो महान्भवेत् ॥३७
ग्राह्यं न शैवं नैवेद्यं पत्रं पुष्पं फलं जलम् । शालग्रामशिलासङ्गात्सर्वं याति पवित्रताम् ॥३८॥
बाणलिङ्गे स्वयम्भूते प्रतिमायां शिवस्य च । नैवेद्यादेर्न दोषोऽस्ति सिद्धे लिङ्गे च धातुजे ॥३९॥
पृथग्देव्याश्च पूजाथ नवरात्रादिषु द्विजैः । उपहारैः पायसाद्यैर्दैवैः कार्या न चासुरैः ॥४०॥
ग्रन्थमप्यासुरं दृष्ट्वा द्विजातिर्मद्यमांसयोः । संसर्गमपि नो कुर्यात्सद्यः पातित्यकारणम् ॥४१॥
सुरामांसादि नैवेद्यं यस्यै प्रागर्पितं भवेत् । तस्या देव्या न नैवेद्यं ग्राह्यमन्नाद्यपि क्वचित् ॥४२॥

Keshava, I am plucking you for Keshava; please bless me. 35.

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

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

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

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

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

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

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

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

Naivedya of wine, meat and such, that is offered to the

द्विजन्मा तु दातव्यं देवीपूजनकर्मणि । माषान्नं श्रीफलं वापि पायसान्नं च सर्वदा ॥४३॥
यो जह्यान्मत्कृतामेतां मर्यादां दुर्मतिः पुमान् । वंशोच्छेदोऽत्र तस्य स्यात्कुम्भीपाके मृतः पतेत् ॥४४
कुसङ्गेनासुरैर्देवीमुपहारैर्यजेत यः । अरण्ये निर्जले देशे स भवेद्ब्रह्मराक्षसः ॥४५॥
देवार्चनमिति प्रोक्तमर्चायां खलु मानद ! । स्थानान्तरेष्वपि विधिं पूजायाः कथयामि ते ॥४६॥
स्थण्डिले तत्त्वविन्यासैः सूर्ये चाभ्यर्हणादिना । पूजयेद्धविषा वह्नौ सलिले सलिलादिभिः ॥४७॥
भावद्रव्यैश्च हृदये ब्राह्मणे भोजनादिभिः । वैष्णवे बन्धुसत्कृत्या यजेद्देवं जितेन्द्रियः ॥४८॥
प्रातःकाले च मध्याह्ने प्रदोषे चार्चनं हरेः । त्रिः कर्तव्यं द्विजैर्भक्तैरशक्तैस्तु सकृद्द्विज ! ॥४९॥

Goddess should invariably be avoided. 42.

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

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

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

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

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

A worshipper, who has controlled his sense organs, should think of the God in his heart and worship others with all the materials. He should offer meals to Brahmins. All Vaishnavas should be considered as his brethren and he should honour them with love. 48.

पूजनान्ते कृष्णमन्त्रः स्वाचार्यप्राप्त आदरात् । कालत्रयेऽपि जपतव्यः स्मरद्भिर्हृदये ॥५०॥
गायत्रीमन्त्रवच्चैष आपत्काले द्विजन्मभिः । द्विकालमेव जप्तव्यः शुचिभिः प्रतिवासरम् ॥५१॥
दैनंदिनानामिति कर्मणां ते षण्णां मयोक्तो हि विधिर्द्विजानाम् ।
अथो गृहस्थाश्रणिणां च तेषां धर्मान्समासेन वदामि विप्र ! ॥५२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे देवार्चनविधिनिरूपणनामा सप्तमोऽध्यायः ॥७॥

॥ अथ अष्टमोऽध्यायः ॥ ८॥

श्रीनारायणमुनिरुवाच :-

उपकुर्वाणको यश्च मन्दवैराग्यवान् द्विजः । गुरवे दक्षिणां दत्त्वा स तु स्नायाद्यथाविधि ॥१॥

Brahmins and other devotees should worship God three times: morning, afternoon and evening, every day; weak persons can worship him only once in the morning. 49.

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

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

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

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

CHAPTER - 8

Marriage, householdership as religious status.

Shri Narayan muni said: -

A Brahmin celibate, not interested in renunciation, and desirous of assuming the status of a householder, should offer

गुरोरनुज्ञया स्नातो व्रतं वेदं समाप्य च । धारयेद्वौणवीं यष्टिमन्तर्वासस्तथोत्तरम् ॥२॥
यज्ञोपलीतद्वितयं सोदकं ताम्रभाजनम् । छत्रं चोष्णीषममलं पादुके चाप्युपानहौ ॥३॥
रौक्मे च कुण्डले वेदं कृत्तकेशनखो दधत् । शुक्लाम्बरधरो नित्यं स्नातकाख्यो गृहे वसेत् ॥४॥
अनाश्रमी न तिष्ठेद्वै दिनमेकमपि द्विजः । आश्रमं हि विना तिष्ठन्प्रायश्चित्तेन 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॥

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gifts (fees) to his preceptor and after taking his permission, take bath according to the (prescribed) rites. 1.

At the conclusion of the term of his studentship in the Vedas and after ending his vow of celibacy, he should bath as per the instructions of the preceptor, and wear lower (Dhoti) and upper garments (Uparana) and hold a Bamboo stick in his hand. 2.

Thus, returned from the house of his preceptor and initiated as a householder, he should stay at home wearing two sacred threads, carry a copper vessel containing water, carry an umbrella, put on a white turban, wooden foot-wear, and gold ear-rings. He should cut his nails and shave his hair. He should always wear white apparel. 3 - 4.

A Brahmin should not even for a day, remain without adhering to one of the stages (Ashram) of life. If he stays so, he is to be sanctified by atonement. 5.

A Brahmin should marry a bride of his own caste who possesses good qualities, belongs to a different Gotra, and does not hail from Sapinda relationship from her mother's family. 6.

In order to avoid adultery by those who possess unrestrained lust, an inter-caste (a-Savarna) marriage by a twice-born was permitted in the past to avoid extra marital relations. But later on, in this Kali age, religious thinkers and sages have prohibited this type of marriage with a fear of degradation of caste and social position. Hence, it should be positively avoided. 7 - 8.

स्त्रीसम्बन्धेऽप्यपस्मारि क्षयि श्वित्रि कुलं त्यजेत् । अभिशस्तं च पतितं दुराचारं त्यजेत्सुधीः ॥९॥
पुंलक्षणविहीनां च वयसा चावरां स्वतः । 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॥
अग्निर्वैवाहिकश्चाथ ग्रहीतव्यो द्विजन्मना । देवतानां तु सर्वासां प्रीणनाय निरन्तरम् ॥१४॥

Caution to be exercised while performing engagement of a man with a woman.

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

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

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

Eight types of Vivah.

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

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 प्रायश्चित्तार्हणौ ध्रुवम् ॥१७॥
ज्येष्ठस्यानुज्ञया दोषो नास्त्येव परिवेदने । धनवृद्ध्यादिसक्ते वा ज्येष्ठे रोगिणि नास्तिके ॥१८॥
कर्म स्मार्तं विवाहाग्नौ कुर्वीत प्रत्यहं गृही । दायकालाहृते वापि श्रौतं वैतानिकाग्निषु ॥१९॥
स्थानानुकूल्याभावाद्वा दारिद्र्याद्वाऽप्यनग्निकः । यः स दधातु सन्ध्यान्ते सायंप्रातर्जलाञ्जलिम् ॥२०

Rules for maintaining sacred fire.

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

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

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

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

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

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

सूर्यप्रजापतिभ्यां च नम इत्युच्चरन्दिवा । सूर्यस्थानेऽग्निमुच्चार्य सायं दद्याज्जलं तथा ॥२१॥
कृत्वाऽपि भार्यां कामेन यथेष्टाचरणे द्विजः । क्वापि नैव प्रवर्तेत मर्यादां पालयन्हरेः ॥२२॥
ऋतुकालेऽभिगमनं गृहस्थस्य श्रुतिर्जगौ । स शोडशनिशारूप ऋतुप्राप्तिदिनान्मतः ॥२३॥
युग्माः पुत्रार्थिनस्तत्र शस्ताः कन्यार्थिनो पराः । उत्तरामुत्तरां श्रेष्ठां प्राहुस्तत्रापि शर्वरीम् ॥२४॥
वर्ज्यास्तत्रापि यत्नेन तिथ्यादीञ्छृणु सत्तम ! । आद्याश्चतस्रो यामिन्यो दिवसश्च निरन्तरम् ॥२५॥
श्राद्धाहः श्राद्धपूर्वाहः पर्वाणि 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॥

Proper time for Anga-Sanga of a woman by Gihastha.

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

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

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

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

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

A householder should, by all means, protect his wife and always honour her by offering proper food, clothing, ornaments etc. 28.

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 परदारप्रधर्षणम् ॥३२॥
यादृशं पुरुषस्येह परदारोपसेवनम् । न तादृशमनायुष्यं लोके किञ्चन विद्यते ॥३३॥
मनसा च प्रदुष्टेन ये पश्यन्ति परस्त्रियम् । ते जन्मरोगिणो भूमौ जायन्ते पुरुषाः किल ॥३४॥
परदारेषु ये मूढाश्चक्षुर्दुष्टं प्रयुञ्जते । तेन दृष्टस्वभावेन जात्यन्धास्ते भवन्ति हि ॥३५॥
स्त्रीबन्धकाश्च स्त्रीद्वेषाः स्त्रीमण्डलविहारिणः । स्त्रीणां चानुप्रयोक्तारः स्त्रीभोगपरिभोगिनः ॥३६॥

The bride's father should take proper care of her before marriage and in her youth, the husband should take care of her as his wife. The sons should look after her in her old age. Hence, a woman does not deserve to be left uncared for at any point of time in her life. 29.

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

Damage caused to man by immoral sexual relation with author woman

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

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

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

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

Those obsessed persons, with sinful minds, who look upon others' wives with an evil eye are born blind (in their next birth). 35.

स्त्रीदेवता: स्त्रीनियमा: स्त्रीवेषा: स्त्रीप्रहारिण: । स्त्रीभावा: स्त्रीकथालोभा ये च स्त्रीणां प्रलोभका:३७
यावन्तो रोमकूपा: स्यु: स्त्रीणां गात्रेषु निर्मिता: । तावद्वर्षसहस्त्राणि नरकेषु पतन्ति ते ॥३८॥
भक्ष्यन्ते कृमिभिस्ते च तप्ततैलेषु पाचिता: । अग्निक्षारनदीभ्यां च प्राप्नुवन्त्येव वेदनाम् ॥३९॥
ये च मूढा दुराचारा वियोनौ मैथुने रता: । पुरुषेषु च दुष्प्रज्ञा जायन्ते तेऽत्र पण्डका: ॥४०॥
विधवा न स्पृशेन्नारी: पुरुषो गृहवानपि । विना स्वासन्नसम्बन्धस्त्रिय: कश्चिदनापदि ॥४१॥
मात्रा स्वस्त्रा दुहित्रापि न सहोपविशेद्रह: । यावदर्थं व्यवहरेदन्यत्रापि विचक्षण: ॥४२॥

Yam-Yatna is the fruit or result of immoral sexual relation

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

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

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

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

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

O Brahmin! Attachment of human beings towards womenfolk in general, results in bondage. Hence a thoughtful person should

स्त्रीणां प्रसङ्गस्त्विह मानवानां स्त्रैणस्य चाप्यस्ति हि बन्धहेतुः ।
ततो विवेकी द्विविधं तमुज्झेत्सज्जेत सत्स्वच्युतवल्लभेषु ॥ ४३ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु विवाहादिनिरूपणनामाऽष्टमोऽध्यायः ॥ ८॥

॥ अथ नवमोऽध्यायः ॥ ९ ॥

श्रीनारायणमुनिरुवाच :-

शनैःशनैः सञ्चिनुयाद्धर्मं वल्मीकशृङ्गवत् । परपीडामकुर्वाणः परलोकसहायिनम् ॥१॥
धर्म एव सहायी स्यादमुत्र न परिच्छदः । पितृमातृसुतभ्रातृयोषिद्बन्धुजनादिकम् ॥२॥
देहे पञ्चत्वमापन्ने दग्ध्वा तं च सुतादयः । बान्धवा विमुखा यान्ति धर्मस्तमनुगच्छति ॥३॥
कामश्चेद्रक्षणीयः स्यात्कुतो दग्धः शिवेन सः । रक्ष्योऽर्थश्चेदरक्षन् किं हरिश्चन्द्रादयो न तम् ॥४॥

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stay away from these two and keep the company of devout ascetics who dedicate themselves to Achyuta (Lord Vishnu). 43.

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

CHAPTER - 9

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

Shri Hari said: -

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

If Kama (Purushartha) was to be protected, why was it then burnt by Lord Shiva? If tha (Purushartha) was to be given protection,

धर्मस्तु रक्षितः सर्वैरपि देहव्ययेन च । पुरातनैर्नृपतिभिर्दधीच्याद्यैस्तथर्षिभिः ॥५॥
धर्मेणैव हरिः प्रीतो भवत्याशु जगत्पतिः । ब्रह्माण्डमखिलं चैतद्धर्मेणैव धृतं किल ॥६॥
त्रिवर्गेऽपि गुणैर्ज्येष्ठो धर्मो ह्यर्थस्तु मध्यमः । कामो यवीयानुदितस्तस्माद्धर्मं समाश्रयेत् ॥७॥
धर्माविरुद्धः सेव्योऽर्थः कामोऽपि च तथाविधः । तस्यैश्वर्याणि धर्मस्य दश प्रोक्तानि सूरिभिः ॥८
तपो दानं क्षमा श्रद्धा भावशुद्धिर्बहुश्रुतम् । यज्ञक्रिया दया सत्य संयमश्चेति सन्मते ! ॥९॥
धर्मेणैवर्षयस्तीर्णा धर्मे लोकाः प्रतिष्ठिताः । धर्मेणैवैधिरे देवाः सेव्यो धर्मस्ततो मतः ॥१०॥
तस्माद्धर्मपरो भूत्वा गृही पञ्च महामखान् । कुर्यान्नित्यं पञ्चसूनादोषनाशार्थमादृतः ॥११॥

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why did Harischandra and others did not hang on to it? 4.

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

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

Ten uncommon divinity lying in Dharma.

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

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

कण्डनी पेषणी चुल्ली ह्युदकुम्भी च मार्जनी । पञ्चसूना गृहस्थस्य कथ्यन्ते पापहेतवः ॥१२॥
तद्दोषपरिहारार्थं कार्याः पञ्च महामखाः । ग्रस्तोऽन्यथा तु तैः पापैर्नरकान्प्राप्नुयाद्गृही ॥१३॥
दैवश्च भौतिकः पैत्रो ब्राह्मो मानुष इत्यमी । प्रोक्ताः पञ्च महायज्ञाः सर्वदोषापहारकाः ॥१४॥
शालाग्नौ साग्निकोऽनग्निः पचनाग्नौ यथाविधि । 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॥
प्रातश्चेत्सङ्गवादूर्ध्वमन्ते वा नित्यकर्मणाम् । अथवा वैश्वदेवान्ते ब्रह्मयज्ञस्त्रिधा मतः ॥१९॥

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great sacrifices should to be performed. Otherwise being perturbed by these five evils, he will be thrown to the hell. 11 - 13

Procedure and importance of five great sacrifices.

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

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

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

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

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

Brahma-yajna is threefold. It is to be performed in the early morning between seven to twelve Ghatikas (Samgava period), after

आवर्तनेऽवगाह्याप: कुशपाणिस्तु बह्वृच: । ब्रह्मयज्ञं प्रकुर्वीत सन्ध्यां माध्याह्निकीं तत: ॥२०॥
स्नानं कृत्वा तु मध्याह्ने द्विज: सन्ध्यामुपास्य च । ब्रह्मयज्ञं तत: कृत्वा तर्पयेत्तैत्तिरीयक: ॥२१॥
स्ववेदसंहिताध्यायं सूक्तं वा पौरुषं पठेत् । श्रीसूक्तयुक्तं वाशक्त: स्तोत्रमार्षं रमापते: ॥२२॥
वेदादिपाठासामर्थ्ये स्वाध्यायार्थं सकृज्जपेत् । द्विज: सप्रणवां भक्त्या गायत्रीं निगमात्मिकाम् ॥२३
पित्रुद्देशेन सततमेकं विप्रं तु भोजयेत् । अशक्तो भुवि पिण्डं वा दध्यात्पितृमखस्तु स: ॥२४॥
गोभ्य: श्वभ्यश्च काकेभ्य: क्षुद्रजीवेभ्य आहरेत् । किञ्चिदन्नं ततो द्वारि प्रतीक्षेतातिथिं स्थित: ॥२५
वृद्धं बालं युवानं वा मुर्खं वा पण्डितं नरम् । वैश्वदेवान्तसम्प्राप्तं मन्येतातिथिमच्युतम् ॥२६॥
हन्तकारमथाग्रे वा भिक्षां वा शक्तितो द्विज: । दद्यादतिथये नित्यं मानुषो यज्ञ इत्यसौ ॥२७॥

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performing daily rites like bath etc, or after Vaishvadeva. 19.

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

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

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

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

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

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

If a Brahmin, regularly offers alms in the form of food to a

ग्रासमात्रं भवेद्भिक्षा तासामग्रं चतुष्टयम् । अग्राणि चापि चत्वारि हन्तकारोऽभिधीयते ॥२८॥
अतिथिं तत्र सम्प्राप्तमन्नाद्येनोदकेन च । सम्पूजयेद्यथाशक्ति गन्धपुष्पादिभिस्तथा ॥२९॥
न मित्रमतिथिं कुर्यान्नैकग्रामनिवासिनम् । तत्कालायातमज्ञातनामगोत्रं हि तं विदुः ॥३०॥
न पृच्छेद्गोत्रचारित्रं न स्वाध्यायं च पण्डितः । शोभनाशोभनाकारं तं मन्येत प्रजापतिम् ॥३१॥
अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते । तस्मिंस्तृप्ते नृयज्ञोत्थादृणान्मुच्येद्गृहाश्रमी ॥३२॥
अध्वगः क्षीणवृत्तिश्च विद्यार्थी च विरागवान् । यतिश्च ब्रह्मचारी च षडेते धर्मभिक्षुकाः ॥३३॥
यतिर्व्रत्यग्निहोत्री च यश्चात्र मखकृद्द्विजः । सदैतेऽतिथयः प्रोक्ता अपूर्वाश्च दिने दिने ॥३४॥

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

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

Characteristics of Atithi.

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

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

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

Six types of Dharma-Bhikshuka.

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

A sanyasi, a celibate worshipper of fire and a performer of different sacrifices are always regarded as distinguished guests. 34.

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 वाऽश्नति 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 यो द्विजो मोहान्नित्यं पञ्चमहामखान् । भुञ्जीत चेत्स मूढात्मा तिर्यग्योनिं प्रपद्यते ॥४०॥
स पञ्चसूनाजनितेन भूम्ना दोषेण लिप्तो यमयातनाश्च ।
हित्वा नृदेहं लभते द्विजन्मा सुधीस्ततस्तान्विदधीत नित्यम् ॥४१॥

If a host takes his meals without offering any food to them, he suffers from sin in his subsequent births. 35.

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

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

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

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

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

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

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इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु स्मार्तकर्मविधिनिरूपणनामा नवमोऽध्यायः ॥ ९॥

॥ अथ दशमोऽध्यायः ॥ १० ॥

श्रीनारायणमुनिरुवाच :-

श्रुतिस्मृत्युदितः सम्यक्साधुभिर्यश्च सेवितः । तमाचारं निषेवेत गृही नान्यं तु कश्चन ॥१॥
स्नानसन्ध्यापरो नित्यं सत्यवादी जितेन्द्रियः । अनसूयो मृदुः शान्तो लोभमोहविवर्जितः ॥२॥
सावित्रीजाप्यनिरतो गोब्राह्मणहिते रतः । मातापित्रोर्हिते युक्तो देवब्राह्मणपूजकः ॥३॥
दान्तो यज्वा क्षमायुक्तः परद्रोहविवर्जितः । यथोचितं त्रिवर्गं च सेवेतात्र गृहाश्रमी ॥४॥
न धर्मवर्जितं काममर्थं वा मनसा स्मरेत् । सीदन्नपि निजं धर्मं सर्वथा नैव हापयेत् ॥५॥

CHAPTER - 10

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

Shri Hari said: -

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

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

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

He should never think of Artha (earning money) and Kama (passion) which is against his religion and should never abandon his religion, even if it becomes inevitable. 5.

त्रिवर्गं नातिकृच्छ्रेण भजेत गृहमेध्यपि । आश्वचाण्डालपतितानन्नं संविभजेत्सदा ॥६॥
मृगांश्च पक्षिणोऽन्यांश्च क्षुद्रजीवानपि द्विज ! । पश्येत्स्वपुत्रसाम्येन नास्ति भेदो विचारतः ॥७॥
पितरौ भ्रातरः पुत्राः सुहृदो ज्ञातयश्च ये । यद्वदेयुर्यदिच्छेयुरनुमोदेत निर्ममः ॥८॥
गृहोचिताः क्रियाः कुर्वन्निषेवेत महामुनीन् । तत्सङ्गात्स्त्रीधनादौ स्यादनासक्तो गृहेष्वपि ॥९॥
ये चाधिकारसम्पन्नाः सम्पन्नाश्च धनादिभिः । यथाविधि यजेयुस्ते यज्ञैर्नानाविधैर्हरिम् ॥१०॥
अश्वमेधादियज्ञानां निषिद्धत्वात्कलाविह । कर्तव्यास्तु विष्णुयागमहारुद्रादयो मखाः ॥११॥
पशुहिंसाविहीना हि सात्त्विकानां मखाः प्रियाः । देवानां च हरेस्तत्तैर्यष्टव्यं भूतिमिच्छिता ॥१२॥
नास्त्यहिंसासमो धर्मो लोकेऽन्यः कोऽपि पावनः । प्राणिहिंसासमं पापं तथाऽन्यन्नास्ति भूतले ॥१३

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

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

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

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

Rite of non-violent Yagnas in Kaliyug.

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

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

पायसान्नैर्धृताद्यैश्च हविर्भिः प्रीणयन्सुरान् । भूसुरांस्तर्पयेत्सम्यग्भोजनैश्च सदक्षिणाः ॥१४॥
दृष्ट्वाग्निचक्रं कर्तव्यो होमारम्भोऽन्यथा त्विह । क्रूरग्रहमुखे 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 न वैदिकाः । विप्रसम्प्रीणनं यच्च न स्यात्सोऽपि मखोऽफलः ॥१८
आज्यप्लुतैर्यथा भोज्यैर्नृभिर्विप्रमुखे हुतैः । हरिस्तुष्येत्तथा नाग्नौ हुतैर्यज्ञे हविर्भरैः ॥१९॥

Importance of worship of Brahmins.

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

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

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

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

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

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

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

Shri Hari is gratified when people offer food and sweet enriched with ghee to the mouths of the Brahmins performing the sacrifice. The sacrifice would not bear fruit if the offerings are prepared in the fire. 19.

अयमेव महान्यज्ञः सर्वयज्ञोत्तमो मतः । प्रचुराज्यसितोपेतैर्भोज्यैर्यद्विप्रतर्पणम् ॥२०॥
प्रीतेषु ब्राह्मणेष्वेव प्रीतोऽत्यन्तं भवेद्धरिः । 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॥
मानयन्ब्राह्मणांस्तस्माद्गृही निर्मत्सरः सदा । देशकालविशेषेषु कुर्याद्धर्मं विशेषतः ॥२५॥
सत्पात्रं यत्र लभ्येत देशः पुण्यतमो हि सः । जन्म विष्णोर्यत्र यत्र सतां विचरणं तथा ॥२६॥
तपोविद्यादयोपेता यत्र स्युर्ब्राह्मणोत्तमाः । हर्यर्चापूजनं भक्त्या यत्र स्यान्निरन्तरम् ॥२७॥

That sacrifice, in which sweet offerings with plenty of ghee and sugar is offered to the Brahmins, is considered to be the best among all the sacrifices. 20.

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

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

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

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

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

Pilgrimage to sacred places, rituals and charity there over

A country which is the habitat of virtuous persons, where Lord Vishnu manifests Himself, is considered to be a blessed country. 26.

नद्यः पुराणप्रथिता यत्र गङ्गादयस्तथा । सरांसि पुष्करादीनि क्षेत्राण्यर्हाश्रितानि च ॥२८॥
तपःस्थानान्यृषीणां च सर्वेऽपि च कुलाचलाः । एते पुण्यतमा देशाः पुण्यकर्मोचित्ताः सदा ॥२९
सहस्रगुणितं पुण्यमेषु स्यादितरस्थलात् । तस्मात्पुण्येषु तीर्थेषुः कुर्यात्पुण्यं विशेषतः ॥३०॥
प्रादुर्भावाद्विचरणान्निवासाच्च हरर्द्विज ! । परिग्रहान्मुनीनां च तीर्थानां पुण्यता स्मृता ॥३१॥
तीर्थयात्रां चिकीर्षुः प्राग्विधायोपोषणं गृहे । गणेशं च पितॄन्विप्रान्साधूञ्छान्तान्प्रपूजयेत् ॥३२॥
कृत्वाथ पारणां गच्छेत्तीर्थं नियमवान्गृही । न परीक्ष्या द्विजास्तीर्थे भोज्या ह्यन्नार्थिनोऽखिलाः ॥३३
तीर्थप्राप्तेः पूर्वदिने मुण्डनं चाप्युपोषणम् । कुर्यात्सम्प्राप्य तीर्थं तु श्राद्धं ब्राह्मणतर्पणम् ॥३४॥

Those countries in which, knowledgeable Brahmins practise austere penance, where worship of Lord Vishnu is regularly performed, where there are holy rivers like the Ganga, where there is a long tradition (of the Vedas), where there are holy lakes like the Pushkar and where there are holy places inhabited by pious and noble people are all regarded as sacred and auspicious. 27 - 28

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

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

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

Description of the ritual of a pilgrimage

Householders desirous of going to the holy places for pilgrimage should observe fast on the first day. Thereafter, they should worship Ganesha, righteous Brahmins, sages and their manes. Then, after concluding the fast, they may leave for the pilgrimage. After reaching there, they should, without discrimination, offer food to the Brahmins residing in that holy place. All the deserving Brahmins are considered worthy of gratifying with the offering of food. 32 - 33.

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 स्यात्स्वर्गभाक्च मोक्षोपायं स विन्दति ॥३७
अश्रद्दधानः पापात्मा नास्तिकोऽच्छिन्नसंशयः । 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 तस्मात्तीर्थेषु सद्गृही । दानं दद्याद्यथाशक्ति ब्रह्मणान्भोजयेत्तथा ॥४१॥
वयोज्येष्ठा मातृतुल्याः समाना भगिनीसमाः । कनिष्ठाः कन्यकातुल्याः पश्येन्नारीस्तु निर्मलः ॥४२

On the day before entering the holy city, he should shave his head in the nearby place and observe fast. After coming to the holy place, he should offer food to the Brahmins. One who has control over his hands, feet and mind attains knowledge, fame, austerity and enjoys the fruit of the pilgrimage. 34. - 35.

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

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

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

A householder should keep control over his senses, confer gifts according to his capacity and offer food to the Brahmins. He should look at women with a pure mind and treat elderly women as his mother, women of his age as his sisters and those younger than him as his daughter. After returning home from the pilgrimage,

कृतयात्रः पुनर्गेहं समेत्य श्राद्धमाचरेत् । ब्राह्मणान्भोजयित्वाऽथ यात्रायाः फलमाप्नुयात् ॥४३॥
श्रयन्क्षेत्राणि पुण्यानि स्वस्ववित्तानुसारतः । श्रद्धया पुण्यकालेषु कुर्वीत सुकृतं गृही ॥४४॥
मासि भाद्रपदे कुर्याच्छ्राद्धमापरपक्षिकम् । स्वपित्रोश्च पितृव्यादेर्वैभवे सति वा पृथक् ॥४५॥
दिनक्षये व्यतीपाते विषुवे चायनद्वये । द्वादश्यामनुराधायाः श्रवणस्य च सङ्गमे ॥४६॥
एकादश्यां वा द्वादश्यामुत्तरात्रयसङ्गमे । उर्जे शुक्लनवम्यां च सप्तम्यां च तपःसिते ॥४७॥
अक्षयाख्यतृतीयायामष्टकान्वष्टकास्वपि । षष्ठ्यां च कपिलाख्यायां योगे चार्धोदयाभिधे ॥४८॥
राकायामनुमत्यां वा तन्मासाख्यर्क्षसङ्गमे । दिने स्वजन्मर्क्षयुते मान्वादिषु तिथिष्वपि ॥४९॥

he should perform the due obsequies. He reaps the fruit of the pilgrimage only after offering food to Brahmins. 41 - 43.

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

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

उत्सवाहेषु विष्णोश्च प्रादुर्भावदिनेषु च । इन्दुक्षयेऽर्कसङ्क्रान्तौ चन्द्रसूर्यग्रहे तथा ॥५०॥
स्नानं दानं जपो होमः श्राद्धं ब्राह्मणभोजनम् । एतेषु कुर्याद्यत्किञ्चित्पुण्यं स्यादक्षयं तत् ॥५१॥
अमावास्याऽथ सोमेन सप्तमी भानुना सह । चतुर्थी भूमिपुत्रेण सोमपुत्रेण चाष्टमी ॥५२॥
चतस्रस्तिथयस्त्वेताः सूर्यग्रहणसम्मिताः । आसु दानं जपो होमो भवेत्कोटिगुणः कृतः ॥५३॥
गर्भाधानादिसंस्कारत्रयकालेऽथ योषितः । जातकर्मादिषु तथा संस्कारेषु सुतस्य च ॥ ५४॥
प्रेतकर्मणि पित्रोश्च मृताहे वार्षिके तयोः । कुर्यात्पुण्यं यथाशक्ति स्वस्य चाभ्युदये सति ॥५५॥
श्रोत्रियाय कुलीनाय विनीताय तपस्विने । व्रतस्थाय दरिद्राय दानं देयं हि सर्वथा ॥५६॥
यथा तपः सत्ययुगे च यज्ञास्त्रेतायुगे द्वापर ईशपूजा ।
हिताय नृणामुदिता तथैव कलौ युगे ब्राह्मणवर्य ! दानम् ॥५७॥

, practise penance and sacrifices, perform ancestral rites, offer food to the Brahmins, and carry out such other activities, during those auspicious periods. 46 - 51.

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

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

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

'O doyen amongst the Brahmins! In Kaliyuga, offering of gifts as prescribed by the scriptures are benevolent to the people in general. 57.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु देशकालपात्रविशेषनिरूपणनामा दशमोऽध्याय: ॥ १०॥

॥ अथ एकादशोऽध्याय: ॥ ११ ॥

श्रीनारायणमुनिरुवाच :-

सर्वेषामिह दानानामन्नदानं विशिष्यते । अन्नं हि प्राणिनां प्राणा ह्यन्नद: प्राणद: स्मृत: ॥१॥
अन्नममृतमित्याह पुराकल्पे प्रजापति: । अन्नमाश्रित्य वर्तन्ते त्रयो लोका न संशय: ॥२॥
ब्राह्मणायाभिरूपाय यो ददात्यन्नमर्थिने । स निधत्ते निधिश्रेष्ठं पारलौकिकमात्मन: ॥३॥
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं वान्यं क्षुधातुरम् । दृष्ट्वा स्वमुपोष्यापि योऽन्नं दत्ते स धर्मवित् ॥४॥
कृतपातककर्मापि यो दद्यादन्नमर्थिने । ब्राह्मणाय विशेषेण न स पापेन लिप्यते ॥५॥

Thus ends the tenth chapter entitled, 'Narration of special features of place, time and worthy recipients among householder's religious duties,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 10

CHAPTER - 11

Special importance of Dan in Kaliyug.

Narayan Muni said:-

Annadana - the best among charities.

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

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

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

When one who has committed sins offers food to those who

अन्नाभावे तु भिद्यन्ते शारीराः पञ्च धातवः । बलं बलवतोऽपीह प्रणश्यत्यन्नहानितः ॥६॥
अन्नेन वर्तते सर्वं यत्किञ्चित्स्थाणु जङ्गमम् । त्रिषु लोकेषु धर्मार्थमन्नं देयमतो बुधैः ॥७॥
अन्नदस्य मनुष्यस्य बलमोजो यशांसि च । पुण्यं च वर्धते शश्वत्त्रिषु लोकेषु सुव्रत ! ॥८॥
भवनान्यन्नदातॄणां प्रकाशन्ते त्रिविष्टपे । तरुणादित्यवर्णानि स्थावराणि चराणि च ॥९॥
प्रासादाः पाण्डुराः शुभ्राः शय्याश्च कनकोज्ज्वलाः । अन्नदास्ताः प्रपद्यन्ते तस्मादन्नप्रदो भवेत् ॥१०
लक्षं वाप्ययुतं विप्रान्सहस्रं शतमेव वा । सदन्नैः पायसाद्यैश्च शक्तितो भोजयेत्तु यः ॥११॥
दिव्यं विमानमारुह्य सौवर्णं सूर्यवर्चसम् । गीयमानो देवगणैः स स्वर्गे वसति ध्रुवम् ॥१२॥
तथाऽत्र भूमिदानं च महादानं प्रकीर्त्यते । सर्वान्कामानवाप्नोति भूमिदानेन मानवः ॥१३॥

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seek it, especially to a Brahmin, he is no longer stained by his sins. 5.

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

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

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

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

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

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

Donation of various items. -

Importance of Bhumi-Daan:- Similarly, land-donation is

अपि गोचर्ममात्रां यः पक्व धान्यभृतां महीम् । विप्राय साधवे दद्यात्तस्य पुण्यमनन्तकम् ॥१४॥
एको वृषः शतं गावो यावत्यां शेरते भुवि । गोचर्ममात्रा सा भूमिरुच्यते परिमाणतः ॥१५॥
सर्वपापविनिर्मुक्तो भूमिदः पुरुषो भवेत् । अश्वमेधाधिकं पुण्यं सद्यः प्राप्नोति निश्चितम् ॥१६॥
सुवर्णं रजतं वस्त्रं मणिमुक्तावसूनि च । सर्वमेतन्महाप्राज्ञो ददाति वसुधां ददत् ॥१७॥
पञ्च पूर्वान्स पुरुषान्स्वं च पञ्च परानपि । एकादश ददद्भूमिं परिपातीह मानवः ॥१८॥
सर्वोपस्करसंयुक्तं दृढं वेश्म द्विजाय यः । दद्यात्सम्पूज्य विधिवद्ब्रह्मलोकं स चाप्नुयात् ॥१९॥
प्राकारा यत्र सौवर्णा गृहाण्युच्चैस्तराणि च । नानारत्नैर्भूषितानि तानि प्राप्नोति वेश्मदः ॥२०॥
कुटुम्बिने ब्राह्मणाय सुशीलां गां ददाति यः । सवत्सां वस्त्रसंयुक्तां सुरूपां च पयस्विनीम् ॥२१॥

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described as a great donation. By donating land, a man can get all his desires fulfilled. 13.

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

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

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

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

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

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

Importance of Gau-Daan.

The man obtains Vishnu-Loka when he follows the proper procedures and offers monetary gifts (i.e. Dakshina). He begets the same merit when he offers a householder Brahmin a beautiful, virtuous and milk-yielding cow, having golden horns and golden

हेमशृङ्गीं रुक्मखुरां मुक्ताहारविभूषिताम् । सदक्षिणां विधानेन विष्णुलोकं स चाप्नुयात् ॥२२॥
सुवर्णं दक्षिणोपेतं ब्राह्मणाय ददाति यः । न प्राप्नोति स मालिन्यं सर्वदोषैः प्रमुच्यते ॥२३॥
माघमासे तिलान् यश्च ब्राह्मणेभ्यः प्रयच्छति । ताम्रपात्रभृतान्सोऽपि यमलोकं न पश्यति ॥२४॥
निदाघकाले पानीयं यः प्रयच्छत्युपानहौ । छत्रं च वर्षाकाले यश्चन्द्रलोकं प्रयान्ति ते ॥२५॥
एकादशीव्रतं कृत्वा द्वादश्यां भोजयेत्तु यः । विष्णुभक्तान्द्विजान्साधून् विरक्तांश्च विशेषतः ॥२६॥
सर्वेषांमपि यज्ञानां प्राप्नोत्येव फलं स च । तस्मै प्रीतो हरिर्दत्ते सर्वं तन्मनसेप्सितम् ॥२७॥
द्वादश्यां मार्गशीर्षस्य केशवं तु प्रपूज्य यः । तद्भक्तान्भोजयेत्तस्य फलं स्यादश्वमेधजम् ॥२८॥
पौषे नारायणं भक्त्या पूजयित्वैव भोजयेत् । द्वादश्यां ब्राह्मणांस्तस्य वाजपेयफलं भवेत् ॥२९॥
माधवं यः समभ्यर्च्य द्वादश्यां माघमासि च । भोजयेद्ब्राह्मणांस्तस्य फलं स्याद्राजसूयजम् ॥३०

hooves, decorated with pearl-garlands; along with a calf and covered with clothes. 21 - 22.

Importance of Suvarna-Daan.

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

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

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

Importance of Daan performed for Parana of Baras.

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

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

On the twelfth day of Pausha month, one who worships Narayan with devotion and feeds Brahmins gets the fruit of a Vajapeya sacrifice. 29.

गोविन्दं फाल्गुनेऽभ्यर्च्य मासि यो द्वादशीदिने । प्रीणयेज्ब्राह्मणांस्तस्य फलं स्यादतिरात्रजम् ।।३१
विष्णुं भक्त्या समभ्यर्च्य द्वादश्यां मधुमासि च । तद्भक्तान्ब्राह्मणान्साधून्स्वशक्त्या प्रीणयेच्च यः ।३२
पौण्डरीकस्य यज्ञस्य फलं प्राप्य स मानवः । दिव्यं लोकमवाप्नोति देहान्ते देवदुर्लभम् ।।३३।।
द्वादश्यां पूजयित्वा यो माधवे मधुसूदनम् । भोजयेद्ब्राह्मणांस्तस्य ह्यग्निष्टोमफलं भवेत् ।।३४।।
त्रिविक्रमं पूजयित्वा ज्येष्ठे च द्वादशीदिने । भोजयेद्यो द्विजान् यायाद्गवामयनजं फलम् ।।३५।।
सम्पूज्य वामनं भक्त्या द्वादश्यां शुचिमासि यः । विप्रांस्तु भोजयेत्तस्य फलं स्यात्सोमयागजम् ३६
श्रावणे श्रीधरं यश्च समर्च्य द्वादशीदिने । भोजयेद्ब्राह्मणान् सोऽपि यायाद्विश्वजितः फलम् ।।३७।।
हृषिकेशं भाद्रपदे द्वादश्यां च समर्च्य यः । ब्राह्मणान्भोजयेत्तस्य सौत्रामण्याः फलं भवेत् ।।३८।।

On the twelfth day of Magha month, one who worships Madhava and feeds Brahmins gets the fruits of Raja-suya sacrifice. 30.

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

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

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

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

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

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

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

आश्विने पद्मनाभं यः समर्च्य द्वादशीदिने । विप्रान्सन्तर्पयेत्सोऽपि सौमिकं फलमाप्नुयात् ॥३९॥
द्वादश्यां कार्तिके चेष्ट्वा मासि दामोदरं द्विजान् । भोजयेद्यः स चाप्नोति सर्वमेघफलं पुमान् ॥४०॥
द्वादशी वैष्णवी प्रेष्ठा तिथिर्नारायणस्य च । तस्यां यत्सुकृतं कुर्यात्तद्भवेदक्षयं खलु ॥४१॥
दानानि च यथाशक्ति दद्याद्विप्राय तद्दिने । तत्तदृतूचितैर्भोज्यैर्भक्तान्सम्प्रीणयेद्धरेः ॥४२॥
एवंविधो गृही दिव्यं किङ्किणीजालमण्डितम् । अर्कप्रभं समारुह्य विमानं याति तत्पदम् ॥४३॥
औषधं स्नेहमाहारं रोगिणे रोगशान्तये । ददानो रोगरहितो दीर्घायुर्जायते नरः ॥४४॥
वेदं शास्त्रं पुराणं वा भारतं वा ददाति यः । अक्षयं तद्भवेत्पुण्यं सर्वपापक्षयो भवेत् ॥४५॥
शीतकाले च वस्त्राणि काष्ठान्यूर्णापटांस्तथा । ददाति यो ब्राह्मणेभ्यः स नित्यं सुखमेधते ॥४६॥

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

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

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

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

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

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

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

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

Whatever one desires the most in this world and whatever

यद्यदिष्टतमं लोके यच्चापि दयितं गृहे । तत्तद्गुणवते देयं तदेवाक्षयमिच्छता ॥४७॥
द्वादश्यां चैत्रशुक्ले च श्वेतवस्त्रप्रदो नरः । चैत्रे प्रतिदिनं वा यः सोऽक्षयं स्वर्गमेति हि ॥४८॥
वैशाखे स्वर्णदः शुक्रे छत्रोपानत्प्रदस्तथा । शय्याप्रदः शुचौ मासे श्वेतद्वीपमवानुयात् ॥४९॥
पुराणदाता नभसि प्रौष्ठपादे च गोप्रदः । इषेऽश्वदाता पुरुषः कुलमुद्धरते निजम् ॥५०॥
ऊर्णामूर्जे च लवणं मार्गे पौषेऽन्नपर्वतम् । फाल्गुने सुरभिद्रव्यं यो दद्यात्स सुखी सदा ॥५१॥
न दानं यशसे दद्यान्न भयान्न च लोभतः । परलोकहितायैव देयं पात्रद्विजाय तत् ॥५२॥
पात्रभूतोऽपि यो विप्रः प्रतिगृह्य प्रतिग्रहम् । असत्सु विनियुञ्जीत तस्मै देयं न कर्हिचित् ॥५३॥
सञ्चयं कुरुते यस्तु समादाय ततस्ततः । धर्मार्थं नोपयुञ्जीत तस्मै देयं न कर्हिचित् ॥५४॥

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

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

He who donates gold during the month of Vaishakha, he who donates umbrellas and slippers in Jyeshtha month and he who donates bedduring Ashadha – all of them go to Shveta-dveepa after their death. 49.

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

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

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

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

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

When proper time for donation arrives and a worthy Brahmin

दानकाले च समप्राप्ते विप्रस्यासन्निधौ सति । सङ्कल्प्य मनसा तत्तु जलमध्ये जलं क्षिपेत् ॥५५॥
दातुः फलं दशगुणं भवेदेवं कृते सति । ग्रहीतुरपि विप्रस्य न दोषः स्यात्प्रतिग्रहे ॥५६॥
विद्यावते दरिद्राय लक्ष्मीभ्रष्टाय चार्थिने । यद्दीयते तदक्षय्यं सुशीलाय विशेषतः ॥५७॥
अक्रोधना धर्मपराः सत्यनित्या दमे रताः । ईदृशाः साधवो विप्रास्तेभ्यो दत्तं महाफलम् ॥५८॥
अमानिनः सर्वसहा निःस्पृहा विजितेन्द्रियाः । सर्वभूतहिता मैत्रास्तेभ्यो दत्तं महाफलम् ॥५९॥
साङ्गांश्च चतुरो वेदानधीते यो द्विजर्षभः । षट्कर्मनिरतः शान्तः सत्पात्रं स प्रकीर्त्यते ॥६०॥
ईदृशेभ्यस्तु यद्दानं ददाति धनवान् गृही । सहस्रगुणितं सद्यस्तद्भवत्येव निश्चितम् ॥६१॥
प्रज्ञाश्रुताभ्यां शीलेन वृत्तेन च समन्वितः । तारयत्येव हि कुलं स एकोऽपि द्विजोत्तमः ॥६२॥

is not around, then along with mental determination the earmarked items should be dropped into water. 55.

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

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

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

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

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

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

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

Such a Brahmin possessing all the virtues approved by saints

निशम्यापि गुणोपेतं ब्राह्मणं साधुसम्मतम् । दूरादानाय्य सत्कृत्य सर्वभावेन पूजयेत् ॥६३॥
निष्फलं नवसूत्सृष्टं चाटचारणतस्करे । कुवैद्ये कितवे धूर्ते शठे मल्ले च बन्दिनि ॥६४॥
न्यायार्जितेनैव धनेन कुर्याद्दानं यथाशक्ति गृही द्विजेन्द्र ! ।
न क्लेशयित्वा निजपोष्यवर्गं नान्यायलब्धेन धनेन चापि ॥६५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु दानविधिनिरूपणनामैकादशोऽध्यायः ॥ ११॥

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should be brought even from a far-off place and honoured and worshipped with great faith. 63.

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

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

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

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॥ अथ द्वादशोऽध्यायः ॥ १२ ॥

श्रीनारायणमुनिरुवाच :-

स्ववैभवानुसारेण गृहस्थो हरिमन्दिरम् । कारयेत्सुदृढं भक्त्या सुधालितं समण्डलम् ॥१॥
यथा यथा चातिदृढं कारयेन्मन्दिरं गृही । तथा तथा फलोत्कर्णो ज्ञातव्यस्तस्य सुव्रत ! ॥२॥
मन्दिरं कारयेद्रम्यं प्राचीसाधनपूर्वकम् । पुरस्तस्यैकभौमं च कारयेत्ताक्ष्र्यमण्डपम् ॥३॥
मन्दिरं चाभितः कार्या धर्मशाला मनोहरा । पान्थवैष्णववासार्हा प्राकारेणाभिवेष्टिता ॥४॥
उद्यानं कारयेत्तत्र फलपुष्पद्रुमान्वितम् । मिष्टनिर्मलपानीयां वापिकां च सदोदकाम् ॥५॥
मध्ये श्रीवासुदेवं तु मन्दिरे स्थापयेद्यदा । आग्नेय्यामम्बिकां सूर्यं नैर्ऋते स्थापयेत्तदा ॥६॥
ब्राह्मणं स्थापयेद्वायावीशाने सात्मजं शिवम् । महोत्सवेन तन्मूर्तिः स्थापनिया यथाविधि ॥७॥

CHAPTER - 12

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

Shri Narayan Muni said:-

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

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

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

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

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

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

हरेरुपासातन्त्राणि पुरा प्रोक्तानि तेन वै । पञ्चरात्राभिधानानि सप्तरात्राभिधानि च ॥८॥
व्यस्तानि तानि मुनिभिः कालेन दिवि चेह च । पञ्चविंशतिसङ्ख्यानि तेषां नामानि मच्छृणु ॥९॥
हयग्रीवं वैष्णवं च पौष्करं गार्ग्यगालवम् । प्रह्लादं नारदीयं च श्रीप्रश्नं शौनकं तथा ॥१०॥
साण्डिल्यमैश्वरं तार्क्ष्यं वासिष्ठं ज्ञानसागरम् । स्वायम्भुवं च विश्वोक्तं सत्योक्तं कापिलं तथा ॥११॥
नारायणीयमात्रेयं नारसिंहं तथारुणम् । बौधायनं च सानन्दमष्टान्ताख्यं तथान्तिमम् ॥१२॥
एतेष्वन्यतमेनोक्तमाश्रित्य वैष्णवं विधिम् । मन्दिरं तत्प्रतिष्ठां च पूजनं च समाचरेत् ॥१३॥
विष्णोः शंभ्वर्कगणपदेवीनां च तदात्मनाम् । कारयेन्मन्दिराण्येवं वैभवे सति सद्गृही ॥१४॥
चैत्रफाल्गुनवैशाखज्येष्ठमासाः शुभावहाः । सर्वदेवप्रतिष्ठायां चैत्रं नेच्छन्ति केचन ॥१५॥
प्रतिष्ठायां तथा विष्णोर्माघमासो न चोचितः । दक्षिणं चायनं तद्वन्निषिद्धं देवकर्मणि ॥१६॥

proper procedures. 6 - 7

Names of twenty five Tantragam of method of pooja.

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

1. Hayagriva 2. Vaishnava 3. Paushkara 4. Gargya 5. Galava 6. Prahlada 7. Naradiya 8. Shri-prashna 9. Shaunaka 10. Shandilya 11. Aishvara 12. Tarkshya13. Vasishtha 14. Jnana-sagara 15. Svayam-bhuva 16. Vishvokta 17. Satyokta18. Kapila 19. Narayaniya 20. Atreya 21. Nara-simha 22. Aruna 23. Baudhayan 24. Sananda 25. Ashtanta With the help of any one of these trantric texts and following the Vaishnava procedure, installation of the temple and daily worship should be carried out. 8.- 13.

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

Months granting better result in Pratistha-Vidhi.

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

For the consecration of Vishnu, the month of Magha is not

माघफाल्गुनवैशाखज्येष्ठाषाढेषु पञ्चसु । मासेषु शुक्लपक्षे च शिवस्थापनमुत्तमम् ॥१७॥
देवालयं कारयति धर्मशालां च यः पुमान् । स तारयति संसारादात्मनः सप्त पूरुषान् ॥१८॥
यावत्य इष्टिकास्तत्र चिता देवालयादिषु । तावन्त्यब्दसहस्राणि तत्कर्ता स्वर्गमावसेत् ॥१९॥
श्रीमतो वासुदेवस्य कारयत्युत्तमं तु यः । मन्दिरं सुदृढं रम्यं स मोक्षं प्राप्नुयाद्ध्रुवम् ॥२०॥
मध्यमं 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 प्रयतः स्वशक्त्या ॥२३॥
प्रतिष्ठया सार्वभौमं सद्मना भुवनत्रयम् । पूजादिनां ब्रह्मलोकं त्रिभिस्तत्साम्यमाप्नुयात् ॥२४॥

good. Similarly, the southern solstice (Dakshinayana), is forbidden for the consecration of Gods. 16.

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

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

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

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

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

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

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

By consecration, man achieves sovereignty; by merely creating a temple, he obtains supremacy over three worlds; by worshipping God consecrated in the temple, he gets Brahma-Lok; and by doing

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 । कारयन्त्यक्षयं पुण्यं तेषां तद्भवति ध्रुवम् ॥२८॥
वर्षाकाले तडागे तु सलिलं यस्य तिष्ठति । अग्निहोत्रसमं तस्य फलमाहुर्मनीषिणः ॥२९॥
शरत्काले तु सलिलं तडागे यस्य तिष्ठति । गोसहस्रप्रदानस्य 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 फलं भवति सुव्रत ! ॥३२॥
वसन्तकाले सलिलं तडागे यस्य वर्तते । सोऽतिरात्रस्य यज्ञस्य फलं प्राप्नोति मानवः ॥३३॥

all these three things, he obtains equality to God. 24.

Without being affected by pride, he who builds a temple for the pleasure of Hari saves hundred ancestors and himself gets to live in Vaikuntha. 25.

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

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

Merits of charitable endowements.

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

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

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

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

O Suvrat ! He, whose lake is full with water during the winter (Shishira) season, gets the fruit of Agnistoma- sacrifice. 32.

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 रोप्याश्छायावृक्षा वटादयः । तेनात्र कीर्तिश्च भवेत् 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॥

The man, whose lake is full of water during the spring (Vasanta) season, gets the fruit of Ati-ratra sacrifice. 33.

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

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

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

Great importance of tree-plantation.

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

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

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

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

The householder, who devotionally performs meritorious

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 विनिपातितः । 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॥

charity in this world and is dedicated to Vishnu becomes eternal. Hence, one should engage in charity with devotion. 41.

Planet-adoration and Greatness of Householdership.

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

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

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

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

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

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

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

ज्योतिर्विदो विदित्वैव दुष्टस्थानस्थितान् ग्रहान् । शान्तिस्तेषां प्रकर्तव्या दानं दत्वा यथाविधि ।४९
माणिक्यं तरणेस्तु दानमुदितं मुक्ताफलं शीतगोर्माहियस्य च विद्रुमं मरकतं सौम्यस्य गारुत्मतम् ।
देवेज्यस्य च पुष्परागमसुरामात्यस्य वज्रं शनेर्नीलं निर्मलमन्ययोस्तु गदिते गोमेदवैदूर्यके ॥५०॥
धेनुः शङ्खोऽरुणरुचिवृषः काञ्चनं पीतवस्त्रं श्वेतश्चाश्वः सुरभिरसिता कृष्णलोहं च लोहम् ।
सूर्यादीनां मुनिभिरुदुता दक्षिणास्तु ग्रहाणां स्नानैर्दानैर्हवनबलिभिस्ते ग्रहाः स्युः प्रसन्नाः ॥५१॥
देवब्राह्मणवन्दनाद्गुरुवचःसम्पादनात्प्रत्यहं साधूनामपिसेवनात्प्रतिदुनं सच्छास्त्रसंशीलनात् ।
होमादध्वरदर्शनाच्छुचिमनोभावाज्जपाद्दानतो नो कुर्वन्ति कदाचिदेव पुरुषस्यैते ग्रहाः पीडनम् ५२
यतीनां च वनस्थानां वर्णिनां रङ्कदेहिनाम् । साधूनां याचकानां च पोषणं गृहिणां हितम् ॥५३॥

Remedy through Daan of woes of Grahas.

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

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

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

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

Nourishing the ascetics living in forests, the virtuous people, the poor people and the beggars is beneficial for the householders. 53.

अनेनैव पुराणेषु हेतुना हि गृहाश्रमः इतराश्रमतः श्रेष्ठः कीर्तितो मुनिभिर्द्विज ! ॥५४॥
अतिथौ स्वगृहं प्राप्ते समुत्थायादरेणतम् । नमस्कृत्यासनं दत्त्वा पूजयेच्च यथोचितम् ॥५५॥
वाक्यैः सुमधुरैः पृष्ट्वा स्वागताद्यथ भोजयेत् । तस्मिंस्तुष्टे विजानीयात्तुष्टं त्रैलोक्यमित्यसौ ॥५६॥
यद्येवं गृहिणा न स्यात्किमर्थं क्लिश्यते तदा । गृहान्धकूपे विषमे पतित्वा तेन भूतले ॥५७॥
पशुपक्षिमृगादयोऽपि जीवा बहवः सन्त्युदरम्भरा हि लोके ।
यदि तादृशवृत्तिमान् गृही स्याद्द्विज ! तत्पंक्तिगतस्तदा न किं सः ॥ ५८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु पूर्तकर्मादिविधिनिरूपणनामा द्वादशोऽध्यायः ॥ १२॥

O Brahmin! With this very intention, the second stage of religious life (Grihasthashrama) is described as superior to the other Ashramas, by the sages, in Puranas. 54.

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

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

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

Thus ends the twelfth chapter entitled, 'Ritual of charitable deeds in Householdership,' in the fifth Prakaran (part) of Satsangi jivan, an account of the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 12

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॥ अथ त्रयोदशोऽध्यायः ॥ १३ ॥

श्रीनारायणमुनिरुवाच :-

ब्राह्मणस्य गृहस्थस्य विशेषं कथयाम्यथ । सदा शुचिश्चरेद्विप्रः षट्कर्मनिरतः सदा ॥१॥
शान्तो दान्तस्तितिक्षुश्च नित्यं वेदार्थचिन्तकः । स्वधर्मं न त्यजेत्क्वापि दुसङ्गं न समाचरेत् ॥२॥
शुक्लाम्बरधरो नीचकेशश्मश्रुस्तपः प्रियः । नातिसूक्ष्मपटो नित्यमनालस्योऽल्पनिद्रकः ॥३॥
स्नानसन्ध्यापरो नित्यं ब्रह्मयज्ञपरायणः । सावित्रीजाप्यनिरतः श्राद्धकृन्मुच्यते गृही ॥४॥
विभागशिलः सततं क्षमायुक्तो दयालयः । गृहस्थस्तु समाख्यातो न गृहेण गृही भवेत् ॥५॥
अहुतं च हुतं चैव प्रहुतं प्रशितं तथा । ब्राह्मं हुतं पञ्चमं च नित्यं यज्ञानिमांश्चरेत् ॥६॥

CHAPTER - 13

Duties of Brahmin house holder: fruit thereby.

Shri Narayan Muni said:-

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

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

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

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

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

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

जपोऽहुतो हुतो होमः प्रहुतो भौतिको बलिः । प्राशितं पितृसन्तृप्तिर्हुतं ब्रह्मं द्विजार्चनम् ॥७॥
पञ्चयज्ञानिमान्कुर्वन्ब्राह्मणो नावसीदति । एतेषामननुष्ठानात्पञ्चसूना अवाप्नुयात् ॥८॥
आत्मार्थं भोजनं यस्य रत्यर्थं यस्य मैथुनम् । वृत्त्यर्थं यस्य चाधीतं निष्फलं तस्य जीवितम् ॥९॥
न शब्दशास्त्राभिरतस्य मोक्षो न चैव रम्यावसथप्रियस्य ।
न भोजनाच्छादनतत्परस्य न लोकचित्तग्रहणे रतस्य ॥१०॥
एकान्तशीलस्य सदैव तस्य सर्वेन्द्रियप्रीतिनिवर्तकस्य ।
स्वाध्याययोगे गतमानसस्य मोक्षो ध्रुवं नित्यमहिंसकस्य ॥११॥
तस्मान्नित्यं व्रतस्थः स्यादग्निसेवापरायणः । तत्परश्च तपस्यायां ब्राह्मणो विजितेन्द्रियः ॥१२॥

Brahmahuta. 6.

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

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

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

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

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

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

He should not commit sin under the pretext of Dharma and

न धर्मस्यापदेशेन पापं कृत्वा व्रतं चरेत् । प्रेत्येह चेदृशो विप्रो गर्ह्यते ब्रह्मवादिभिः ॥१३॥
पाषण्डिनो विकर्मस्थान्वामाचारान्सुरद्रुहः । वेदनिन्दारतान्मर्त्यान्दूरतः 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 सन्ध्या तर्पणादि जपहोमसुरार्चनम् । भोजनात्प्राक् प्रकर्तव्यं सायंसन्ध्याहुतीर्विना ॥१९॥

then observe a vow. This type of Brahmin, when leaving this world, is blamed by the expounders of Vedas (Brahmavadins). 13.

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

Reasons for destruction of Brahmanatva.

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

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

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

Real purpose of the body of Brahmin.

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

Bath, Sandhya, Tarpana, muttering of mantras, offering oblations to Agni and worshipping Gods should be done before taking meals. The evening Sandhya rite should be performed without fire-oblations. 19.

ब्राह्मणस्य हि देहोऽयं क्षुद्रकामाय नेष्यते । कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ॥२०॥

ज्याकर्षणं शत्रुनिबर्हणं च कृषिर्वणिज्या पशुपालनं च ।
शुश्रूषणं चापि तथाऽर्थहेतोरकार्यमेतत्परमं द्विजस्य ॥२१॥

न राज्ञः प्रतिगृह्णीयाद्वर्तमानादसत्पथे । स्वधर्मनिष्ठात्तस्मात्तु प्रतिगृह्णन्न दोषभाक् ॥२२॥

भोज्यशुद्धौ सत्त्वशुद्धिः स्याद्ध्रुवानुस्मृतिस्ततः । ततश्च सर्वग्रन्थीनां विप्रमोक्षो हि जायते ॥२३॥

नाद्याच्छूद्रस्य विप्रोऽन्नं नटनर्तकयोरतः । गणान्नं गणिकान्नं च हीनजातेश्च सर्वतः ॥२४॥

अतिथीनां च सर्वेषां प्रेष्याणां स्वजनस्य च । सामान्यं भोजनं नित्यं गृहस्थस्य प्रशस्यते ॥२५॥

आर्धिकः कुलमित्रं च स्वगोपालश्च नापितः । एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ॥२६॥

The body of Brahmin is not meant for the attainment of low aim. It is meant for torturous penance and for the sake of obtaining permanent happiness after death (in thither world). 20.

Prohibitions and sins by Brahmins: respective atonements.

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

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

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

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

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

From among the Shudras, half sharer-tiller (Ardhika), family friend, personal cow-herd (Gopal) and barber are the exceptions. A Brahmin can eat food given by them, who say, ‘we are yours’, and also a person who surrenders himself to him as a family member. 26.

भूमौ बलीनुपाहृत्य कृत्वा चापोशनं ततः । प्राणाग्निहोत्रपूर्वं तु वाग्यतो भोजनं चरेत् ॥२७॥
स्नास्यतो वरुणः शक्तिं जुह्वतोऽग्निर्हरेच्छ्रियम् । भुञ्जानस्यान्तकश्चायुस्तस्मान्मौनं त्रिषु स्मृतम् २८
अन्नं मध्ये प्रतिष्ठाप्यं दक्षिणे घृतपायसम् । शाकादि पुरतः स्थाप्यं भोज्यं च वामतः ॥२९॥
एकपंक्त्युपविष्टेषु यद्येकोऽप्यघवान्भवेत् । सर्वेषां तदघं तुल्यं पंक्तिभेदो न चेत्कृतः ॥३०॥
अग्निना भस्मना चैव स्तम्भेन सलिलेन च । द्वारेण चापि मार्गेण षड्भिः पङ्क्तिर्विभिद्यते ॥३१॥
पितृदेवमनुष्येभ्यो दत्त्वाऽश्नत्यमृतं गृही । स्वार्थं पचन्नघं भुङ्क्ते केवलं स्वोदरम्भरः ॥३२॥

Before eating food, three offerings for creatures should done to the earth. Then, saying a kind of prayer, the first mouthful should be offered to the internal Agni (i.e. Pranagni-hotra). Then a Brahmin must eat his food, exercising control over his speech during consumption. 27.

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

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

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

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

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

A Brahmin householder should not perform a sacrifice by

इतस्ततश्च यज्ञार्थं नैव याचेत वाडवः । याचितं चेत्सर्वमेव देयं तद्यज्ञकर्मणि ॥३३॥
प्रतिग्रहे सूनिचक्रिध्वजिवेश्यानराधिपाः । दुष्टा दशगुणं पूर्वात्पूर्वादेते यथाक्रमम् ॥३४॥
अजिनं मृतशय्यां च मेषीं चोभयतोमुखीम् । कुरुक्षेत्रे च गृह्णानो न भूयः पुरुषो भवेत् ॥३५॥
लोहं तिलाश्च महिषी तैलं लवणमेव च । तिलधेनुर्मणिश्चेति घोराः सप्त प्रतिग्रहाः ॥३६॥
प्रवाहमवधिं कृत्वा नद्या हस्तचतुष्टयम् । न तत्र प्रतिगृह्णीयात्प्राणैः कण्ठगतैरपि ॥३७॥
कृष्णाजिनप्रतिग्राही हयानां क्रयविक्रयी । नवश्राद्धस्य भोक्ता च न भूयः पुरुषो भवेत् ॥३८॥

begging for money from here and there. Also, if he collects money by begging, he should spend it all on the sacrifice. 33.

Caution to be exercised by Brahmins in accepting Daan.

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

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

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

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

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

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

The Brahmin who accepts the skin of a deer, who buys and sells horses, and who eats food of new obsequy (Nava-shraddha) is not reborn as a human being. 38.

अहर्निशं श्रुतेर्जाप्याच्छौचाचारनिषेवणात् । अद्रोहवृत्त्या बुद्धा च पूर्वजन्म स्मरेद्द्विजः ॥३९॥
यथा दारुमयो हस्ती यथा कृत्तिमयो मृगः । तथा विप्रोऽनधीयानस्त्रयोऽमी नामधारिणः ॥४०॥
न विद्या न तपो यस्य समादत्ते प्रतिग्रहम् । अधोगतिमवाप्नोति दात्रा सह स तु द्विजः ॥४१॥
अपूपं च हिरण्यं च गामश्वं पृथिवीं तिलान् । अविद्वान्प्रतिगृह्णानो भस्मीभवति काष्ठवत् ॥४२॥
शक्तः प्रतिग्रहीतुं यो वेदवृत्तो जितेन्द्रियः । दीयमानं न गृह्णाति स्वर्गस्तस्य न दुर्लभः ॥४३॥
शूद्रान्नं ब्राह्मणो ह्यश्नन्मासं मासार्धमेव वा । तद्योनावभिजायेत सत्यमेतद्विदुर्बुधाः ॥४४॥
कणानामथवा भिक्षां ब्राह्मणो वृत्तिकर्शितः । सच्छूद्राणां गृहे कुर्यान्न स पापेन लिप्यते ॥४५॥
विशुद्धान्वयसञ्जातो निवृत्तो मद्यमांसतः । द्विजभक्तो वणिग्वृत्तिः सच्छूद्रः स प्रकीर्त्यते ॥४६॥

The Brahmin whose behaviour is pious, who repeatedly studies Vedas, whose behaviour is non-treacherous and who is intelligent remembers his previous birth. 39.

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

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

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

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

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

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

He is described as well-behaved Shudra, who is born in a pious family, who does not take wine and non-vegetarian food, bears

रजनीमध्ययामौ द्वौ हुतशेषं च यद्भविः । तत्र स्वपंस्तदश्नश्च ब्राह्मणो नावसीदति ॥४७॥
अपेयं न पिबेत्क्वापि नाभक्ष्यमपि भक्षयेत् । न गन्धमपि गृह्णीयाद्ब्राह्मणो मद्यमांसयोः ॥४८॥
भवेदज्ञानतः क्वापि गन्धस्याग्रहणं यदि । तर्हि स्नात्वा स्मरेद्विष्णुं सायंसन्ध्यां बहिश्चरेत् ॥४९॥
जायाया आत्मनश्चापि पुत्रस्य दुहितुस्तथा । यथोचितं यथाकालं संस्कारान्विधिनाचरेत् ॥५०॥
कन्याया विक्रयो नैव कर्तव्यः क्वापि केनचित् । ब्राह्मणेन विशेषेण यत्कर्ता याति रौरवम् ॥५१॥
भक्षितं चाणिमात्रं यत्कन्याविक्रयजं धनम् । सकुलं तद्ग्रहीतारं नरकं नयति ध्रुवम् ॥५२॥
यद्वा वरं वदेत्कन्यामलङ्कृत्योद्वहेति च । निर्वाहार्थं स्वकन्याया वैषम्याद्देशकालयोः ॥५३॥
वरदत्ता ह्यलङ्कारा यथाशक्ति स्वकारितैः । अलङ्कारैर्युता देयाः कन्यायै तेऽखिला अपि ॥५४॥

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devotion towards Brahmins and earns his livelihood by way of honest business. 46.

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

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

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

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

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

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

Marriage of Brahmin householder's of daughter.

If the Brahmin, whose economic condition is not good, requests the bridegroom, 'marry my daughter by buying her ornaments', then, all the ornaments given by the bridegroom and made by himself according to his ability should be given to the daughter. There is no fault in doing this. But even, a part of it

एवं कृते न दोषोऽस्ति भीष्म इत्याह धर्मजम् । स्वार्थं नाण्वपि तद्ग्राह्यं धर्म एष सनातनः ॥५५॥
अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी । दशवर्षा भवेत्कन्या तत ऊर्ध्वं रजस्वला ॥५६॥
पितृगेहे तु या कन्या रजः पश्येदसंस्कृता । भ्रूणहा तत्पिता ज्ञेयो वृषली सापि कन्यका ॥५७॥
कुलं शीलं सनाथत्वं विद्यां वित्तं वपुर्वयः । एतान्गुणान्वरे दृष्ट्वा काले दद्यात्सुतां ततः ॥५८॥
समीपस्थोऽतिदूरस्थो धनोद्धृत्तश्च निर्धनः । वृत्तिहीनश्च मूर्खश्च वर्जनीयास्तु षडराः ॥५९॥
रविक्षेत्रगते जीवे जीवक्षेत्रगते रवौ । विवाहं न प्रशसन्ति कन्यावैधव्यमेति यत् ॥६०॥
गोदाभागीरथीमध्ये नोद्वाहः सिंहगे गुरौ । मघास्थे सर्वदेशेषु तथा मीनगते रवौ ॥६१॥
भागीरथ्युत्तरे कूले गौतम्या दक्षिणे तथा । विवाहो व्रतबन्धश्च सिंहस्थेज्ये न दुष्यति ॥६२॥

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should not be kept for himself; this is our old tradition, said Bhishma. 53-55.

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

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

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

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

Bridegrooms for Brahmin daughter.

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

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

Daughter should not be given to him, whose Guru, is in Simha's

आरभ्य सप्तमं वर्षं विवाहः सार्ववर्णिकः । दशदोषविहिने हि काले पुत्र्याः शुभो मतः ॥६३॥

विवाहचौलव्रतबन्धयज्ञे पट्टाभिषेके च तथैव राज्ञाम् ।
सीमन्तयात्रासु तथैव जाते नो चिन्तनीयः खलु घातचन्द्रः ॥६४॥
विशेषधर्माः कथिता मयेत्थं तुभ्यं गृहस्थाश्रमिवाडवस्य ।
तज्जीविकावृत्तिमथो वदामि समासतस्तां शृणु विप्रवर्य ! ॥६५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु ब्राह्मणस्य विशेषविधिनिरूपणनामा त्रयोदशोऽध्यायः ॥१३॥

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zodiac ; and one, whose Ravi is in the zodiac of Dhanus and Min; because, such a marriage leads to (daughter's) widowhood. 60.

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

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

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

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

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

Thus ends the thirteenth chapter entitled, 'Narration of special duties of Brahmin householder,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 13

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॥ अथ चतुर्दशोऽध्यायः ॥ १४ ॥

श्रीनारायणमुनिरुवाच :-

जीविकावृत्तयः पूर्वं कथीता या मयाऽनघ ! । ताभिरेव समुत्पाद्य द्रव्यं कुर्वीत सद्व्ययम् ॥१॥
समाश्रित्य द्विजो नित्यं स स्ववर्णानुसारिणीम् । वृत्तिं सम्पादयेद्द्रव्यं नीचसेवां तु नाचरेत् ॥२॥
गृहस्थस्य शिलोञ्छं च शालीनं सञ्चयस्तथा । वार्ता चेति चतस्रोऽत्र जीविकावृत्तयो मताः ॥३॥
उत्तरामुत्तरां हीनां तासु विद्याद्द्विजत्तमः । देशकालौ स्वसामर्थ्यं दृष्ट्वैकां वृत्तिमाश्रयेत् ॥४॥
क्षेत्रपत्यक्तकणिशकणादानं शिलोञ्छनम् । अयाचितं तु शालीनं सञ्चयो याजनादिकम् ॥५॥
वार्ता कृष्यादिका वृत्तिः प्रोक्ताः सामान्यतस्त्विमाः । तथा विद्याप्रकर्षोऽपि द्रव्यं प्रापयति भृशम् ॥६

CHAPTER - 14

Description of discipline to be exercised in earning livelihood by all four Varnas including Brahmins.

Shri Narayan Muni said:-

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

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

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

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

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

हव्यकव्यप्रदानैश्च नियमाभ्यासतस्तथा । प्रसन्ना देवता द्रव्यं ददत्येव भृशं क्वचित् ॥७॥
मणिस्वर्णाद्याकरेभ्यः क्वचिच्च प्राप्यते धनम् । ब्रह्मर्षीणां प्रसादेन क्वचिदाकस्मिकं तथा ॥८॥
एतत्सर्वं गृहस्थस्य द्रव्यं न्यायागतं मतम् । धर्मकार्येष्वेतदेव विहितं द्रव्यमुत्तमम् ॥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 सीदन्राजाऽपि तां भजेत् ॥१२॥
सीदन्वैश्यश्च शूद्रस्य भजेद्वृत्तिं स चापदि । कार्वादिवृत्तिमाश्रित्य तरेदापदमात्मनः ॥१३॥
सर्वोऽप्यापद्विनिर्मुक्तः प्रायश्चित्तं विधाय च । स्वां स्वामेवोत्तमां वृत्तिं पुनः सम्यगुपाश्रयेत् ॥१४॥

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advanced learning also brings ample wealth. 5 - 6.

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

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

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

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

There also, a Brahmin should not practice the injurious livelihood of a Kshatriya but he may resort to mercantile livelihood. A king in severe calamity may accept mercantile livelihood. If a vaishya is in difficulty, he should overcome his calamity by following the manual (Shudra's) livelihood or the vocation like craftsmanship etc., 12-13.

कलौ युगेऽत्र विप्राणां क्षत्रियाणां च मानद ! । स्ववर्णवृत्त्योत्तमया निर्वाहो नैव सम्भवेत् ॥१५॥
वैश्यवृत्तिं समाश्रित्य कुटुम्बातिथिपोषणम् । कुर्वीयातां ततस्तौ तु धर्मकार्येषु तत्परौ ॥१६॥
कृषेरभावे वाणिज्यं तदभावे कुसीदकम् । कष्टां पापीयसीं वृत्तिं कुसीदं ब्रह्मणस्त्यजेत् ॥१७॥
कुत्सितात्सीदश्चापि निर्विशङ्कैः प्रगृह्यते । यतुर्गुणं चाष्टगुणं कुसीदाख्यमतः स्मृतम् ॥१८॥
उत्तमर्णाद्धनं क्व ापि विप्रः प्राणापदं विना । गृह्णीयान्नैव धर्मार्थं न च 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॥

After overcoming the calamity, all of them should undergo atonement ritual and again sincerely take refuge in their own means of livelihood. 14.

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

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

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

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

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

Among the various means of livelihoods for a Vaishya, a

द्विजोत्तमस्यापदि वैश्यवृत्तिः स्वजीविकार्थं विहितोत्तमैव ।
नारायणो नारदमेवमाह स्कान्दे पुराणे द्विजवर्य ! पूर्वम् ॥२३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु जीविकावृत्तिनिरूपणनामा चतुर्दशोऽध्यायः ॥ १४॥

॥ अथ पञ्चदशोऽध्यायः ॥ १५ ॥

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॥

Brahmin should take shelter in agriculture if during the Kaliyuga, he is unable to feed his family by his own profession. 22.

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

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

CHAPTER - 15

Suvrat said:-

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

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

Brahmin said:-

'O Lord! You said previously that, agriculture is prohibited

श्रीनारायणमुनिरुवाच :-

ब्राह्मणस्य निषिद्धं हि कृषिकर्म न संशयः । अनन्यगतिकत्वात्तत्साम्प्रतं विहितं द्विज ! ॥३॥
न शिलोञ्छादिवृत्तिर्हि शक्याऽस्त्याचरितुं कलौ । न च यज्ञरुचिर्लोको नाध्येताऽपि धनी क्वचित् ४
न च कश्चिद्विशुद्धोऽत्र दाताऽपि पुरुषो भुवि । कृषिस्ततोऽभ्यनुज्ञाता पराशरमुनेर्मतात् ॥५॥
शूद्रवृत्तिं भजेद्विप्रो नीचाद्वापि प्रतिग्रहम् । कुर्यात्ततः कृषिरियं प्रोक्ता श्रेयस्करी मया ॥६॥
कृषिलब्धेन धान्येन पितृन्देवांश्च ब्राह्मणान् । पूजयेत्तेन ते तुष्टास्तद्दोषं नाशयन्ति हि ॥७॥
देवेभ्यश्च पितृभ्यश्च दद्याद्भागं तु विंशकम् । त्रिंशत्तमं च विप्रेभ्यो यः स दुष्येन्न कर्षकः ॥८॥
अत्यजन्स्वानि कर्माणि ब्राह्मणो नित्यकानि षट् । कृषिकर्म प्रकुर्वीत क्षत्रियश्च तथापदि ॥९॥
हीनाङ्गं दुर्बलं श्रान्तं रोगिणं क्षुधितं तथा । कृशाङ्गं स्थविरं चान्धमनड्वाहं न वाहयेत् ॥१०॥

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for Brahmin and now you say that it is allowed for him. Hence there is confusion in my mind. Please uproot it. 2.

Shri Narayan Muni said:-

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

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

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

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

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

A Brahmin may do agriculture without abandoning his daily six duties: a Ksatriya should also do so when he is in calamity. 9.

स्थिराङ्गं नीरुजं तृप्तं साण्डं षण्ढत्ववर्जितम् । पुष्टाङ्गं सबलं मत्तं वृषभं वाहयेद्द्विजः ॥११॥
वाहयेद्दिवसस्यार्धं कुर्यात्स्नानादिकं ततः । सीरं युगं प्रतोदं च कुर्याच्छास्त्रोक्तमानतः ॥१२॥
हीनातिरिक्तं कर्तव्यं नैव किञ्चित् प्रमाणतः । न निर्दयस्तुदेत्क्रोधाद्बलीवर्दान्कदाचन ॥१३॥
न सीरं क्षीरवृक्षस्य न बिल्वपिचुमन्दयोः । द्विजः क्वापि प्रकुर्वीत कुर्वन्दारिद्र्यमाप्नुयात् ॥१४॥
गोभिश्च वृषभैरत्र गृहिणां हि गृहाश्रमः । वर्तते ताश्च तांस्तस्माद्द्विजो यत्नेन पालयेत् ॥१५॥
वने शुष्कतृणान्यत्त्वा स्रवन्त्यनुदिनं पयः । हविर्भिर्देवतोषिण्यो गावः पूज्याः सदानृणाम् ॥१६॥
यदङ्गेष्वतिपुण्येषु सर्वे देवा वसन्ति हि । ताः पूजनीयाः सर्वेषां संरक्षेद्वा गृहाश्रमी ॥१७॥

Care of the cattle like cow-bullock used in agricultural activity.

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

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

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

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

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

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

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

The Gods reside in the pious body-limbs of the cows. Hence a householder should protect the cows at home. 17.

गौरवत्सा न दोग्धव्या स्रवद्गर्भा च सन्धिनी । प्रसूता च दशाहात्प्राक् रोगिणी च द्विवत्ससूः ॥१८॥
दक्षिणाभिमुखा गाव उत्तराभिमुखश्च वा । बन्धनीयाश्च वृषभा न प्राक्प्रत्यङ्मुखा द्विजैः ॥१९॥
गोवाजिवृषशालायां सुतीक्ष्णं लोहदात्रकम् । सर्वदा स्थापनीयं च दामबन्धविमोक्षकृत् ॥२०॥
यो गाः पूजयते भक्त्या वन्दते पोषयत्यपि । सोऽश्वमेधादियज्ञानां प्राप्नोति सहसा फलम् ॥२१॥
ताडयन्ति च ये पापाः क्रोशयन्ति च ताश्च ये । नरकाग्नौ प्रपच्यन्ते कोटिवर्षाणि ते ननु ॥२२॥
गवां यत्पालने पुण्यं प्रोक्तं दशगुणं ततः । पालने वृषभाणां च पुण्यं किल महर्षिभिः ॥२३॥
कृत्वा गोर्वृषणच्छेदं विप्रो भ्रश्यति जातितः । चण्डाल इव वर्ज्योऽसौ दैवे पित्र्ये च कर्मणि ॥२४
उत्पादयन्ति सस्यानि मर्दयन्ति वहन्ति च । आनन्दयन्ति लोकांश्च पूज्या हि वृषभास्ततः ॥२५॥
न भारखिन्ना जल्पन्ति पत्युरग्रेऽपि किञ्चन । स्वयं चरन्ति शुष्काणि तृणानि च कडङ्गरम् ॥२६॥

A cow which does not have a calf, has miscarriage during pregnancy, is diseased or has delivered a twin should not be milked. Also, a cow is not to be milked for ten days after delivery. 18.

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

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

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

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

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

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

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

Though exhausted by over burdening, they do not complain in

उक्षाण ईदृशा एते लोकानां वृद्धिहेतवः । पालनीयाः प्रयत्नेन पोषणीयाश्च सर्वथा ॥२७॥
गृहे बद्धान्पशून् यस्तु तृणतोयादिभिर्गृही । नानुवेलं प्रपुष्णीयात्स पतेद्रौरवादिषु ॥२८॥
पशूनां पालनेऽशक्तो दत्त्वा तान्धनिने स्वयम् । वनं गत्वा तपः कुर्यान्न तु तान्क्लेशयेद्वृथा ॥२९॥
धर्ममेवं विदित्वैव पोषयन्पालयन्वृषान् । वपेत्सर्वाणि बीजानि सर्ववापी न सीदति ॥३०॥
शालीक्षुराणकर्पासवार्ताकादीनि वापयेत् । तत्तत्स्थानं च तत्कालं विदित्वा धर्मशास्त्रतः ॥३१॥
घनवापी चाग्रवापी गोपोषी बीजसङ्ग्रही । प्रभाते क्षेत्रगामी च कर्षको नाऽवसीदति ॥३२॥
प्रथमं कृषिकर्ता तु विधानं शास्त्रसम्मतम् । कुयोगवर्जिते कुर्यात्प्रयतः शुभवासरे ॥३३॥

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front of their master and they feed themselves on dry grass and straw. 26.

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

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

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

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

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

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

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

The farmer, who is farming for the first time, should do it on an auspicious day and avoid inauspicious conjunction of planets according to scriptural rules. 33.

सीतायाः स्थापनं कृत्वा पराशरमृषिं स्मरन् । दधिदुर्वाक्षतैः पुष्पैः शमीपत्रैश्च पूजयेत् ॥३४॥
नीरजनं च नैवेद्यं दत्त्वा कुर्यात्प्रदक्षिणम् । स क्षेत्रपालमुख्येभ्यो बलीन्दद्यात्ततो गृही ॥३५॥
रक्तश्रृङ्गौ स्ववृषभौ कुङ्कुमेनाक्षतैस्तथा । पूजयेत्पुष्पमालाभिस्ततः संयोजयेद्धलम् ॥३६॥
सङ्घृष्य सीरफालाग्रं हेम्ना वा रजतेन च । मन्त्रमेतं समुच्चार्य कुर्वीत क्षेत्रकर्षणम् ॥३७॥
सीते ! सौम्ये ! कुमारि ! त्वं देवि ! देवैः श्रियेऽर्चिते ! । शक्तिसूनोर्यथा सिद्धा तथा मे सिद्धिदा भव ॥३८
एष एव विधिर्ज्ञेयो वापने लवने तथा । प्रवेशने च धान्यानां खले गन्त्रीप्रवाहणे ॥३९॥
यत्नतः पालयन्नेव वृषभौ कर्षणं चरेत् । अपालयन्वाहयंस्तु कुम्भीपाके पतेद्ध्रुवम् ॥४०॥
अन्नार्थमसृजद्ब्रह्मा वृषभान्हर्यनुज्ञया । सर्वं जीवति चान्नेन त्रैलोक्यं सचराचरम् ॥४१॥

Having fixed the furrow and remembering sage Parashara, he should worship it (the instrument) with curds, Durva-blades, unbroken rice, flowers and leaves of Shami. 34.

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

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

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

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

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

According to the order of Hari, Brahma created bullocks for the sake of food grains. All the three worlds, along with moving and non-moving entities, subsist on food. 41.

पालयद्भिरतस्तांस्तु कर्तव्यं कर्षणं द्विजैः । यथोक्तेन लाङ्गलादेश्च योजनम् ॥४२॥
शक्तिसूनोर्विना नाम सीतायाः स्थापनं विना । विनाऽभ्युक्षणरक्षाभ्यां कृषिकर्म न सिध्यति ॥४३॥
सीमां श्मशानभूमिं च वृक्षच्छायाक्षितिं तथा । भूमिं निरवातयूपां च कृषिकृन्नैव कर्षयेत् ॥४४॥
नोषरां वाहयेद्भूमिं न चाश्मशर्करावृताम् । वाहयेन्नाप्रदत्तां च न नदीपुलिनं तथा ॥४५॥
यद्येतां वाहयेद्भूमिं लोभाद्वेषाच्च वा द्विजः । नरकं घोरतामिस्रं प्राप्नुयात्स न संशयः ॥४६॥
एकाङ्गुलामपि धरां परकीयां य आहरेत् । तेन पापेन पुरुषो रौरवं नरकं व्रजेत् ॥४७॥
न दूरे वाहयेत् क्षेत्रं न चैवात्यन्तिके तथा । वाहयेन्न पथि क्षेत्रं वाहयन् दुःखभाग्भवेत् ॥४८॥
अनवद्यां शुभां स्निग्धां जलावगाहनक्षमाम् । निम्नां च वाहयेद्भूमिं विश्राम्येद्यत्र वै जलम् ॥४९॥

Therefore, pulling of the plough should be done by the Brahmins, with the well- guarded bullocks only and yoking the plough, should be done following the duly-prescribed procedures. 42.

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

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

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

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

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

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

The householder should cultivate the land which is rich, smooth, soft, auspicious, low, and suitable for retaining water. 49.

महतीं च वृतिं कुर्यात् क्षेत्रस्य परितो दृढाम् । यथा पशुमृगाद्याश्च प्रविशेयुर्न कर्हिचित् ॥५०॥
ज्ञात्वा क्षेत्रगुणान्सम्यक्तत्तत्स्थाने यथोचितम् । बीजानि वापयेत्सीरी नित्योद्युक्तो भवेत्तथा ॥५१॥
अमावास्यादिने नैव गृही कुर्वीत कर्षणम् । कुर्वन्पातयते पितृन्नरके च पतेत्स्वयम् ॥५२॥
सर्वसत्त्वोपकाराय सर्वयज्ञादिसिद्धये । नृपस्य कोशवृद्ध्यै च जायते कृषिकृन्नरः ॥५३॥
अतः क्षुधापीडितानां सत्त्वानां तृप्तये द्विजः । दद्यान्मुष्टिं मुष्टिमन्नं कृषिदोषोपशान्तये ॥५४॥
यावतोऽन्नकणान्क्षेत्रे प्राणिनो भक्षयन्ति च । तावतः पातकात्क्षेत्री मुच्यते नात्र संशयः ॥५५॥
अन्नदानेन कृषिकृत्कृषिदोषाद्विमुच्यते । ततः सीतामखं कुर्यात्सिद्धसस्ये खलागते ॥५६॥
खलस्य परितः कुर्यात्प्रोच्चामतिघनां वृत्तिम् । एकद्वारं खरोष्ट्रादेर्दुःप्रवेशां सुरक्षिताम् ॥५७॥
त्रिसन्ध्यमर्चयेत्सीतां पराशरमृषिं स्मरन् । धान्यानि प्रोक्षयेत्तेषां रक्षां कुर्याच्च भस्मना ॥५८॥

A big and strong fencing should be made around the field so as to prevent animals, deer etc. to enter from anywhere. 50.

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

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

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

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

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

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

He should prepare a very strong fencing around the threshing land having a single entry so that it will be well-protected and difficult for donkeys and camels to enter. 57.

प्रेतभूतादिनामानि न वदेच्च खले गृही । सूतिकागृहवत्तत्र कुर्वीत परिरक्षणम् ॥५९॥
प्रशस्तदिनपूर्वाह्ने धान्योन्मानं प्रकल्पयेत् । यजेत खलभिक्षाभिः काले रौहिण एव हि ॥६०॥
देवान्महेन्द्रप्रमुखान्सोमपादीन्पितृंस्तथा । सनकादीन्मनुष्यांश्चाप्युद्दिश्यान्नं ददीत सः ॥६१॥
खले यज्ञे विवाहे च सङ्क्रान्तौ ग्रहणे तथा । पुत्रे जाते व्यतीपाते दत्तं भवति चाक्षयम् ॥६२॥
पञ्चमः सप्तमो वापि नवमो द्वादशोऽथवा । शक्त्या देयो धान्यभागः सीरिणा तु खलक्रतौ ॥६३॥
ये केचिदागतास्तत्र पूज्यास्तेऽतिथिवद्द्विजाः । स्तोकशः सीरिभीः सर्वैः कृषिकैर्गृहमेधिभिः ६४
शूद्राश्च कारवोऽन्ये च पतिता नीचयोनयः । दीना अनाथाः क्लीबाश्च कुष्ठिनो दद्रुणास्तथा ॥६५॥

Remembering sage Parashara, the presiding Goddess of agriculture should be adored at three junctures of the day (morning, noon, and evening). Water should be sprinkled over the crops and it should be protected by sacred ashes. 58.

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

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

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

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

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

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

Similarly Shudras, mechanics, carpenters, etc..; low caste

अन्धाश्च बधिरा मूकाः खञ्जाश्चण्डालपुष्कसाः । अन्नार्थिनश्च ये केचिच्छक्त्या तेभ्योऽन्नमर्पयेत् ६६
वाचा मधुरया तांश्च विसृज्याथ निजे गृहे । आनीय धान्यं कुर्वीत नवान्नेष्टिं यथाविधि ॥६७॥
राज्ञे दत्वा च षष्ठांशं देवताभ्यश्च विंशकम् । त्रिंशत्तमं च विप्रेभ्यः कृषिकर्ता न दोषभाक् ॥६८॥
वदन्ति ऋषयः केचित्कृष्यादीनां विशुद्धये । लाभस्यांशप्रदानं तत्सर्वेषां शुद्धिकृद्भवेत् ॥६९॥
प्रतिग्रहाच्चतुर्थांशं वणिग्लाभात्तृतीयकम् । कृषितो विंशकं भागं ददतो नास्ति पातकम् ॥७०॥
काऽपि वृत्तिः कृषेरन्या नास्त्येव सुकरा कलौ । न कृषितोऽन्यत्र यदि धर्मेण कर्षति ॥७१॥
अवस्त्रत्वं निरन्नत्वं कृषितो नैव जायते । अनातिथ्यं च दुःस्थत्वं गोमतो न कदाचन ॥७२॥
त्रैवर्णिकानां कृषिकर्मणो यो विधिः स ते विप्रवरोदितोऽसौ ।
पराशरस्यैव ऋषेर्मतेन द्विजैस्तथैवाचरणीय एषः ॥७३॥

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

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

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

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

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

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

A person practising agriculture never experiences a shortage of food or clothings. Hence, there is no problem of non-hospitality and no problem of calamity at any time for a person rearing cows. 72.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु कृषिकर्मविधिनिरूपणनामा पञ्चदशोऽध्यायः ॥ १५॥

॥ अथ शोडदशोऽध्यायः ॥ १६ ॥

श्रीनारायणमुनिरुवाच :-

मातापित्रोर्गुरूणां च पूजा बहुमता मम । या द्विजानां गृहस्थानामिहामुत्र सुखप्रदा ॥१॥
यच्च तेऽभ्यनुजानीयुः स धर्म इति निश्चियः । एत एव त्रयो वेदास्त्रयो देवास्त्रयोऽग्नयः ॥२॥
त्रिष्वेतेष्वप्रमाद्यन् यस्त्रींल्लोकान्स जयेद्ध्रुवम् । नैतान्क्वाप्यवमन्येत नित्यं ह्यनुसरेद्द्विजः ॥३॥
तेषामनादरात्सर्वाः सत्क्रियाः स्युर्हि निष्फलाः । न चायं न परो लोकः शुभस्तदवमानिनः ॥४॥

'O Great Brahmin! I have explained to you, this procedure of agriculture for the three castes. In the opinion of sage Parashara, this is to be followed in to. 73.

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

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CHAPTER - 16

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

Shri Narayan Muni said ;-

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

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

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

All good activities would become fruitless, because of

श्रोत्रियेभ्यो दशभ्यश्च सदाचार्योऽधिको मतः । तेभ्यो दशभ्य एकः स्यादुपाध्यायोऽधिकः किल ५
तेभ्यो दशभ्यश्च पिता गौरवेणातिरिच्यते । पितुर्दशगुणं माता पूजनीया गरीयसी ।।६।।
गुरुर्गरीयान्पितृतो मातृतश्चापि मे मतः । शरीरमेव सृजतः पितरौ धर्मकारणम् ।।७।।
गुरुस्तु ज्ञानदानेन शिष्यं शारीरबन्धनात् । विमोचयति तेनासौ गरीयानुच्यते ततः ।।८।।
दोषयुक्ता अपि च ते दूषणीया न सूनुना । न ताड्या भर्त्सनीया वा पूजनीया हि सर्वथा ।।९।।
उपदेशैर्निजाज्ञानं हत्वा योऽमृतमृच्छति । तस्मै न गुरवे द्रुह्येज्ज्ञानन्नस्य कृतं बुधः ।।१०।।
यतश्च विद्यामाप्नोति वाङ्मनःकर्मभिस्तु तम् । यो नार्चयति तस्य स्याच्छ्रुतं सर्वं हि निष्फलम् ११

disrespect to them (Veda, three Gods and three fires). Neither this world, nor the other world becomes auspicious, for the one who insults them. 4.

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

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

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

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

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

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

The disciple who does not worship his spiritual guide (Guru), from whom he obtains knowledge, by means of speech, mind and activity, for them all knowledge becomes fruitless. 11.

गुरोरनादरं कुर्याद्यः पुमान्दर्पमोहितः । भ्रूणहत्यादिकं पापं प्राप्नुयात्स न संशयः ॥१२॥
प्रजापतिं प्रीणयति पितरं प्रीणयन्पुमान् । मातरं प्रीणयन्पृथ्वीं प्रीणयत्येव पूरुषः ॥१३॥
ब्रह्मैव पूजितं तेन गुरुर्येन प्रपूजितः । मातृतः पितृतश्चापि तस्मात्पूज्यतमो गुरुः ॥१४॥
मातरं पितरं तस्माद्गुरुं चानुसरेत्सदा । एषां त्रयाणां द्रोग्धा तु कुम्भीपाके पतेद्ध्रुवम् ॥१५॥
मित्रद्रुहः कृतघ्नस्य सीरघ्नगुरुघातिनोः । यत्पापं जायते पुंसो निष्कृतिर्नास्ति तस्य हि ॥१६॥
पित्रादिभिस्त्रिभिर्नैव गृहस्थः संवदेत्क्वचित् । तथर्त्वग्भिर्मातुलेन दासैश्चातिथिभिः ॥१७॥
वृद्धबालातुरकृशैर्ज्ञातिसम्बन्धिबान्धवैः । भ्रात्रा दुहित्रा पुत्रेण जामीभिर्भार्यया तथा ॥१८॥
गृहस्थ एतैः संवादं न कुर्वीत कदाचन । एतैर्जितस्तु जयति सर्वांल्लोकान्न संशयः ॥१९॥
स्वहितार्थी द्विजन्मा च नित्यं सच्छास्त्रसेवनम् । कुर्यात्तदर्थाज्ञाने तु सतः पृच्छेच्च तद्विदः ॥२०॥

The man who, under the influence of pride, insults his Guru, certainly commits sin, which is more serious than killing an embryo. 12.

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

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

Hence, one should always follow one's father, mother and Guru. The hater, of those three, will certainly fall into Kumbhipaka hell. 15.

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

A householder should never debate with the three elders i.e. father, mother and Guru. Similarly, he should not debate with the sacrificial priests, maternal uncle, servants, guests, old men, small boys, patients, the weak, members of the same cast, relatives, kinsmen, brother, daughter, son, sister and wife. A householder should never debate with all these. In case, he is conquered by all these, he notionally conquers all the worlds, no doubt. 17- 19.

यः प्रवृत्तां श्रुतिं सम्यक् शास्त्रं वा ऋषिभाषितम् । दूषयेदनभिज्ञाय स भवेद्ब्रह्मघातकः ॥२१॥
यतेरन्नं न भोक्तव्यं प्राणैः कण्ठगतैरपि । गोमांसेन समं तत्तु सुराबिन्दुसमं जलम् ॥२२॥
यतीनां काञ्चनं दत्त्वा ताम्बूलं ब्रह्मचारिणाम् । चौराणामभयं दत्त्वा दातापि नरकं व्रजेत् ॥२३॥
यतिभ्यः श्रद्धया दद्याद्भिक्षां पात्रप्रपूरणीम् । सर्वै रसैरुपेतां च तत्पुण्यं स्यादनन्तकम् ॥२४॥
यो व्याधितानां भिक्षूणां कुर्यात्स्थानं शुभं च तान् । पथ्यादिभिः परिचरेत्तस्य पुण्यमनन्तकम् ॥२५
यतिं दृष्ट्वा समुत्थाय नत्वा पाद्यासनादिभिः । मानयेद्यो गृही नैव तस्य पुण्यं निरर्थकम् ॥२६॥
भिक्षमाणो ब्रह्मचारी यतिस्त्यागी द्विजोऽपि वा । येनापमानितो भिक्षामदत्त्वा स तु ब्रह्महा ॥२७॥

The Brahmin who wishes for his own good, should always listens to good Scriptures. If he does not understand the meaning, he should ask those scholars, who know it. 20.

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

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

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

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

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

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

The householder, who insults a celibate or an ascetic or a renouned Brahmin, when they come for begging, by not giving alms to them, is indeed, as good as a killer of Brahmin. 27.

माता पिता गुरुः पत्नी स्वस्यापत्यानि चाश्रिताः । अभ्यागतोऽतिथिश्चाग्निः पोष्या नित्यममी नव २८
दीनानाथविशिष्टेभ्यो दातव्यं भूतिकाम्यया । अदत्तदाना जायन्ते परभाग्योपजीविनः ॥२९॥
न्यायागतेन द्रव्येण कर्तव्यं पारलौकिकम् । दानं च विधिना देयं काले पात्रे च भावतः ॥३०॥
विधिहीनमपात्रे च यो ददाति प्रतिग्रहम् । न केवलं हि तद्याति शेषं तस्य विनश्यति ॥३१॥
अनृतेन क्षरेद्यज्ञस्तपो विस्मयतः क्षरेत् । क्षरेत्कीर्तनतो दानमायुर्विप्रावमानतः ॥३२॥
वयोवृद्धांस्तपोवृद्धाञ्ज्ञात्युत्कृष्टान्यथोचितम् । मानयेद्विनयेनैव गृही निर्मत्सरः सदा ॥३३॥
विप्राणां ज्ञानतो ज्यैष्ठ्यं बाहुजानां तु वीर्यतः । वैश्यानां धनधान्याभ्यामितरेषां तु जन्मतः ॥३४॥

A householder is supposed to nourish every day, the following nine persons: mother, father, spiritual guide, wife, own children, dependants, guest, visitor and sacred fire. 28.

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

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

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

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

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

superiority of learned Brahmin comes from knowledge, that of Kshatriyas (those born from the arms of cosmic persons) from valour, of Vaishyas from wealth and grains, of others, from the time of birth (age). 34.

पुरःस्थितं क्रमप्राप्तं ब्राह्मणं भोजनेऽर्चने । दाने चापि विहायान्यं न स्वीकुर्यात्कदाचन ॥३५॥
ब्राह्मणातिक्रमे दोषो मूर्खविप्रे न विद्यते । ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हूयते ॥३६॥
यो मानयेद्गुरुजनान्विनयेन विप्रान् साधूंश्च सोऽत्र लभते महतीं हि कीर्तिम् ।
मृत्वा परत्र च निजेप्सितभूरिसौख्यं प्राप्नोति वै गृहिजनो द्विजवर्य ! ॥३७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे गृहस्थधर्मेषु गुरुजनसन्माननिरूपणनामा षोडशोऽध्यायः ॥ १६॥

At the time of feeding, worshipping, and giving alms, one should not prefer someone else, omitting the Brahmin, present in front. 35.

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

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

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

॥ अथ सप्तदशोऽध्यायः ॥ १७ ॥

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 विद्वान्वर्तते यो जितेन्द्रियः । स ब्रह्म परमभ्येति वरेण्योऽमुत्र चेह च ॥३॥

आचारः परमो धर्म आचारः परमं तपः । आचाराद्वर्धते ह्यायुराचारात्पापसङ्क्षयः ॥४॥

रागविद्वेषरहिता अनुतिष्ठन्ति यं भुवि । विद्वांसस्तं सदाचारं धर्ममूलं विदुर्बुधाः ॥५॥

प्रथमं धर्मसर्वस्वं यमाश्च नियमा मताः । अतस्तेष्वेव कर्तव्यः प्रयत्नः सर्वथा बुधैः ॥६॥

CHAPTER - 17

Righteous conduct: prescriptions and prohibitions.

Shri Narayan muni said:-

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

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

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

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

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

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

सत्यं क्षमार्जवं ध्यानमानृशंस्यमहिंसनम् । दमः प्रसादो माधुर्यं मृदुतेति यमा दश ॥७॥
शौचं स्नानं तपो दानं मौनेज्याध्ययनं व्रतम् । उपोषणं ब्रह्मचर्यं दशैते नियमां स्मृताः ॥८॥
कामं क्रोधं मदं मोहं मात्सर्यं लोभमेव च । अमीन् षड्वैरिणो जित्वा सर्वत्र विजयी भवेत् ॥९॥
धर्ममेव सदा रक्षेत्परलोकसुखावहम् । नान्यः कोऽपि सहायोऽस्ति जनस्यामुत्र तं विना ॥१०॥
गृहेभ्योऽर्थानिवर्तन्ते श्मशानात्पुत्रबान्धवाः । स्वकृतं केवलं कर्म गच्छन्तमनुगच्छति ॥११॥
अनभ्यासात्तु वेदानां सदाचारस्य वर्जनात् । आलस्यादन्नदोषाच्च द्विजान्मृत्युर्जिघांसति ॥१२॥
ततोऽभ्यसेत्प्रयत्नेन सदाचारं सदा द्विजः । तीर्थान्यप्यभिवाञ्छन्ति सदाचारसमागमम् ॥१३॥

Ten Yamas and Ten Niyams.

Yamas (Restraint) are ten: 1. Truth (Satya) 2. Pardon (Kshama) 3.Uprightness (Arjava) 4. Meditation (Dhyana) 5.Non-wickedness (A-nrsamsyam) 6. Non-violence (Ahimsa) 7. Subjugation (Dama) 8. Composure (Prasada) 9. Sweetness (Madhurya) and 10. Tenderness (Mruduta). 7.

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

Man would become successful everywhere, by conquering the six enemies: 1. Lust (Kama) 2. Wrath (Krodha) 3. Mada (pride) 4. Jealosy (Matsara) 5. Infatutation (Moha) and 6. Greed (Lobh). 9.

One should always protect Dharma, which is giver of happiness in the next world. No one else (than Dharma) is a friend of man, in the next world. 10.

The wealth returns home (at the moment of death), as son and relatives return from cemetery. Only the self-done action (Karma), accompanies the departing soul. 11.

Owing to not studying the Vedas, abandonment of good behaviour, indolence and defects of food, death tempts to swallow Brahmins. 12.

Therefore, a Brahmin should always practice with effort,

ब्राह्मे मूहूर्त उत्थाय चिन्तयेदात्मनो हितम् । रजन्या अन्तिमो यामो मुहूर्तो ब्राह्म उच्यते ॥१४॥
उपान्त्यो वा मुहूर्तोऽपि रजन्या ब्राह्मसंज्ञितः । तत्र निद्रा तु या नृणां सा पुण्यक्षयकारिणी ॥१५॥
सुप्त्वा प्रभादतस्तत्र तद्दोषस्यापनुत्तये । प्रायश्चित्तं 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॥

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righteous conduct. The holy places also long for the company of people with good behaviour. 13.

Morning cleanliness of body and prayers.

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

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

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

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

Three Shlokas to be performed in Pratah:kaal.

"Early morning, I remember Lord Narayan, having Garuda as His vehicle (Vahana) and from whose navel, a lotus sprouts, for mitigation of fear of mundane existence (Bhavabhiti) and great distress. I also remember, that the Lord, the cause of freedom of the king elephant trapped by the crocodile and who has Sudarshan in hand and has beautiful eyes, resembling tender lotus-petal." 19.

प्रातर्नमामि मनसा वचसा च मुर्ध्ना पादारविन्दयुगलं परमस्य पुंसः ।
नारायणस्य नरकार्णवतारकस्य पारायणप्रवरविप्रपरायणस्य ॥२०॥
प्रातर्नमामि भजतामभयंकरं तं प्राक्सर्वजन्मकृतपापभयापहत्यै ।
यो ग्राहवक्त्रपतिताङ्घ्रिगजेन्द्रघोरशोकप्रणाशनकरो धृतशङ्खचक्रः ॥२१॥
श्लोकत्रयमिदं पुण्यं प्रातःप्रातः पठेन्नरः । लोकत्रयपतिस्तस्मै दद्यादात्मपदं हरिः ॥२२॥
ततः पुमान्स उत्थाय कुर्याद्विण्मूत्रकर्म च । नैर्ऋत्यां शरविक्षेपमितां भूमिमतीत्य वै ॥२३॥
अन्तर्धाय तृणैर्भूमिं शिरः प्रावृत्य वाससा । कुर्यान्मूत्रपुरीषे तु शुचौ देशे च निर्जने ॥२४॥
दिवासन्ध्यासु कर्णस्थब्रह्मसूत्र उदङ्गमुखः । कुर्यान्मूत्रपुरीषे तु रात्रौ चेद्दक्षिणामुखः ॥२५॥
छायायामन्धकारे वा रात्रावहनि वा द्विजः । यथासुखमुखः कुर्यात्प्राणबाधाभयेषु च ॥२६॥

"Early in the morning, I salute by mind, speech and head, the lotus like pair of feet of that Narayan, the Supreme Person, the saviour from the ocean of hell. He is attached to the foremost among the wise Brahmins, who are dedicated to singing His praise." 20.

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

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

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

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

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

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 फालकृष्टभूभागे न मार्गे न नदीतटे ॥२९॥
गवां मध्ये धान्यमध्ये जीर्णदेवालये क्वचित्। विण्मूत्रष्ठीवनं नैव कुर्यात् स्त्रीसम्मुखस्तथा ॥३०॥
शतहस्तं परित्यज्य मूत्रं कुर्याज्जलाशयात् । शतद्वयं पुरीषे तु तीर्थे चैतच्चतुर्गुणम् ॥३१॥
गृह्णीयान्न मृदं मार्गान्नोषराद्विट्स्थलादपि। शौचोच्छिष्टां सजन्तुं च तथा वल्मीकसम्भवाम् ॥३२॥
एका लिङ्गे गुदे तिस्रो दश वामकरे मृदः । देयाः सप्तोभयोर्दोष्णोस्तिस्रस्तिस्रश्च पादयोः ॥३३॥
एतदर्धं तु नारीणां शूद्राणां चापि कीर्तितम्। कुर्यान्निशीत्थं विप्रोऽपि पथि शूद्रवदाचरेत् ॥३४॥

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the emergency of danger to life. 26.

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

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

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

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

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

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

Half of this is prescribed for women and Shudras. A Brahmin also can behave as a Shudra at midnight and on the road. 34.

कुर्याद्द्वादश गण्डूषान् पुरीषोत्सर्जने द्विजः । मूत्रोत्सर्गे तु षट् कुर्याच्चतुरो वापि धर्मवित् ॥३५॥
पीतशेषं शौचशेषं नाचामेदुदकं द्विजः । पात्रान्तरस्याभावे तत्किञ्चित्त्यक्त्वा तदाचरेत् ॥३६॥
एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारीणाम् । त्रिगुणं वनिनां प्रोक्तं यतीनां तु चतुर्गुणम् ॥३७॥
आर्तः कुर्याद्यथाशक्ति शक्तः कुर्याद्यथोदितम् । शौचमेतत्प्रयत्नेन देशकालानुसारतः ॥३८॥
कृते मूत्रपुरीषेऽपि यदि नैवोदकं भवेत् । तदा यर्ह्युदकाप्तिः स्यात्तदा स्नायात्सचैलकः ॥३९॥
अरण्येऽनुदके रात्रौ चौरव्याघ्राकुले पथि । कृत्वा मूत्रं पुरीषं च द्रव्यहस्तो न दुष्यति ॥४०॥
कर्तव्यं यत्नतः शौचं शौचमूला द्विजातयः । शौचाचारविहीनानां सर्वाः स्युर्निष्फलाः क्रियाः ॥४१
तत्सद्भिर्द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा । मृदम्बुभ्यां भवेद्बाह्यं भावशुद्धिस्तथान्तरम् ॥४२॥

A Brahmin, the knower of religious code, should rinse his mouth twelve times after excretion and six times or four times after emitting urine. Water, remaining after drinking and that after cleaning, should not be shipped by a twice-born. In case of non-availability of other utensil, it should be thrown on the ground and then be reused. 36.

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

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

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

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

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

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

न शुध्येद्बाह्यशौचेन शौचमाभ्यन्तरं विना । तस्मादुभयथा शौचं यः करोति स शुद्ध्यति ॥४३॥
स्त्रियां द्रव्ये च लुब्धस्य प्राणिद्रोहरतस्य च । अवाच्यवक्तुं किं शौचैर्मृत्कूटैश्च नदीजलैः ॥४४॥
मुखस्य शुद्धये कुर्यात्प्रत्यहं दन्तधावनम् । अजन्तुना तु काष्ठेन कनिष्ठाग्रसमेन च ॥४५॥
द्वादशाङ्गुलमानं तत्सार्द्रं विप्रस्य कीर्तितम् । एकैकाङ्गुलह्रसं च क्षत्रादीनां क्रमान्मतम् ॥४६॥
प्रतिपद्दर्शषष्ठीषु व्रताहे श्राद्धवासरे । सङ्क्रान्तावपि काष्ठेन न कुर्याद्दन्तधावनम् ॥४७॥
अलाभे दन्तकाष्ठस्य निषिद्धे च तथाऽहनि । अपां द्वादश गण्डूषैर्विदध्याद्दन्तधावनम् ॥४८॥
यस्तु गण्डूषसमये तर्जन्या दन्तधावनम् । करोति स तु मूढात्मा युज्यते पापकर्मणा ॥४९॥

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the internal cleanliness is done by the purity of thought. 42.

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

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

Cleaning the teeth; other purificatory and religious rights.

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

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

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

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

He commits sin when teeth are cleaned with index finger at

नवाऽऽवश्यककर्माणि द्विजानां प्रतिवासरम्। स्नानं सन्ध्या जपो होमः स्वाध्यायो देवतार्चनम् ॥५०
वैश्वदेवं तथातिथ्यं नवमं पितृतर्पणम् । हीनः कर्मभिरेतैस्तु ज्ञेयश्चण्डाल एव सः ॥५१॥
उत्साहमेधासौभाग्यरूपसम्पत्प्रवर्तकम् । मनःप्रसन्नताहेतुः प्रातःस्नानं प्रशस्यते ॥५२॥
प्रातःस्नानं हरत्यंहो दारिद्र्यं ग्लानिमेव च । अशुचित्वं च दुःस्वप्नं तुष्टिं पुष्टिं प्रयच्छति ॥५३॥
जलाशये च कुत्रापि भूरिजन्तुसमाकुले । आपद्यपि न कर्तव्याः स्नानशौचादिकाः क्रियाः ॥५४॥
जलाशये निर्मलेऽपि नीचजात्युपसेविते । स्नानादिका क्रिया नैव कर्तव्यापद्यपि क्वचित् ॥५५॥
न नीचजातिसम्बन्धी वृक्षो वासाय च स्थलम्। उपलिप्तमपि क्वापि स्वीकर्तव्यं द्विजातिना ॥५६॥

the time of cleaning mouth with water. 49

The nine daily essential religious rites for twice-born persons are:

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

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

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

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

A tree related to lower caste and a place for dwelling even if plastered, should never be accepted by a twice-born. 56

अन्नं वासस्थलं चाम्बु यस्य स्यात्तस्य तत्त्वतः । जात्यादिकमपृष्ट्वैव स्वीकार्यं नैव कर्हिचित् ॥५७
सन्ध्याहीनोऽशुचिर्विप्रो ह्यनर्हः सर्वकर्मसु । यदन्यत्कुरुते पुण्यं न तस्य फलभाग्भवेत् ॥५८॥
विधियज्ञा पाकयज्ञा ये चान्ये बहवो मखाः । सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम् ॥५९॥
धनोपार्जनसक्तो यो नादधात्यनलं द्विजः । सायं प्रातर्न वा होमं कुर्यात्स नरकं व्रजेत् ॥६०॥
यथाशक्ति न यो वेदं तदङ्गं वाऽपि भारतम् । पुराणं वा हरेः स्तोत्रं पठेत्स ब्रह्महा द्विजः ॥६१॥
यो न पूजयते नित्यं भक्त्या देवं जगत्प्रभुम् । स रासभत्वं लभते ततः शूकरतां द्विजः ॥६२॥
माध्याह्निकं वैश्वदेवं गृहस्थः स्वयमाचरेत् । पत्नी सायं बलीन् दद्यात्सिद्धान्नैर्मन्त्रवर्जितम् ॥६३॥
अकृत्वा वैश्वदेवं तु भुञ्जते ये द्विजाधमाः । इह लोकेऽन्नहीनाः स्युः काकयोनिं व्रजन्त्यथ ॥६४॥

Food, dwelling place and water should never be accepted without enquiring into the caste of the donor. 57

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

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

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

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

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

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

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

One should omit coarse grains (Kodravas) remaining after

निष्पावान् कोद्रवान्माषानाढकीश्चणकांस्तथा । तैलपक्कं लवणयुग्वैश्वदेवे विवर्जयेत् ॥६५॥
हुतेन लीयते पापं स्वाध्यायाच्छान्तिमेति च । देवार्चनेन लभते दिव्यं लोकमभीप्सितम् ॥६६॥
अन्नार्थिनि समायाते पात्रापत्रं न चिन्तयेत् । अपि श्वपाके शुनि वा नैवान्नं निष्फलं भवेत् ॥६७॥
यो न तर्पयते पितृनुदकाञ्जलिभिर्द्विजः । तदङ्गरुधिरं ते च पिबन्ति प्रत्यहं ननु ॥६८॥
प्रागेव भुक्तेः शृणुयात्पुराणं चेत्संहितामात्रमसौ शृणोतु ।
सार्थं तु भुक्त्वा निशि वाऽपराह्णे द्विजानुघस्रं शृणुयाद्गृहस्थः ॥६९॥
समागमं चाच्युतभक्तिभाजां यथावकाशं प्रतिवासरं सः ।
कुर्यात्सतां धर्मपरायणानां सद्बुद्धिलब्धिस्तत एव यत्स्यात् ॥७०॥

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winnowing, black-grams, measured grams cooked in oil and two types of salts, in the mid-day Omni-God worship. 65.

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

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

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

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

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

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

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इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे सदाचारेषु द्विजानामाह्निकविधिनिरूपणनामा सप्तदशोऽध्यायः ॥ १७॥

॥ अथ अष्टादशोऽध्यायः ॥ १८ ॥

श्रीनारायणमुनिरुवाच :-

प्रातःकृत्यं विधायैव प्रत्यहं गुरुवन्दनम् । गृही कुर्याच्च गुरवस्तस्मै दद्युः सुभाशिषः ॥१॥
आचार्यं स्वमुपाध्यायं मातरं पितरं गुरुम् । धर्मवृद्धं वयोवृध्धमभिवन्देत सर्वथा ॥२॥
लौकिकं वैदिकं वापि ज्ञानमाध्यात्मिकं तथा । आददीत यतस्तं तु पूर्वमेवाभिवादयेत् ॥३॥
पाषण्डिनं च पतितं नास्तिकं पापदूषितम् । साधुद्रुहं कृतघ्नं च न नमेद्गुरुमप्यसौ ॥४॥
धावन्तं च प्रमत्तं च स्नान्तमुत्सर्गकर्म च । कुर्वन्तं दन्तधावं च वमन्तं नाभिवादयेत् ॥५॥

CHAPTER - 18

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

Shri Narayan muni said:-

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

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

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

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

If the teacher is reciting Japa, observing vow, performing sacrifices, collecting or arranging Samidhas, flowers or Kusa grass, must not be respected at that time. 5 - 6.

जपयज्ञव्रतस्थं च समित्पुष्पकुशानलान् । उदपात्रं च भैक्षं च वहन्तं नाभिवादयेत् ॥६॥
देवताप्रतिमां दृष्ट्वा यतिं दृष्ट्वा च वैष्णवम् । सद्यः कुर्यान्नमस्कारं प्रायश्चित्त्यन्यथा भवेत् ॥७॥
एवं योषापि श्वश्र्वाद्या योषाश्च प्रणमेद्गुरुम् । उदक्यां सूतिकां नारीं सा न वन्देत पापिनीम् ॥८॥
अभिवादनशिलस्य नित्यं वृद्धोपसेविनः । चत्वारि सम्यग्वर्धते आयुः प्रज्ञा यशो बलम् ॥९॥
कायेन त्रिविधं कर्म वाचा चापि चतुर्विधम् । 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॥

If one is passing through a street and happens to see an image of God, a hermit Sadhu or a Vaisnava, he must respect and bow down to him. Failure in doing so should be followed, by taking atonement. 7.

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

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

Ten Karmas to be abandoned invariably by Grihastha.

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

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

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

One should abandon the following three acts: 1. contemplating over other's wealth; 2. thinking ill of others and 3. disbelief towards Vedic learning. 13.

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 भक्षयेद्द्विजो 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 कुर्यात्प्रक्षिणम् ॥२०॥
वृद्धभारिनृपस्नातस्त्रीरोगिवरचक्रिणाम् । मत्तोन्मत्तत्यागिनां च पन्था देयो हि वर्त्मनि ॥२१॥
अध्वनीनं श्रोत्रियं च त्यागिनं क्षुधितं तथा । भोजयेत्परया प्रीत्या मानयेच्च यथोचितम् ॥२२॥

Proper hospitality should be offered, even to an enemy, when he has arrived at your home. Compare the case of a tree that spreads its shade on a man who has come to cut it down. 14.

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

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

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

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

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

Way should be given to old man , over-burdened man, a king, a bathed woman, a patient, a bride-groom, wheeled cart-man, drunken person, mad man and renunciate. 21.

यस्य कोष्ठगतं त्वन्नं वेदाभ्यासेन जीर्यते । स तारयति दातारं दशपूर्वान्दशावरान् ॥२३॥
सम्भोज्य भक्तानतिथीनाग्रामान्तादनुव्रजत् । सर्वत्र विनयः कार्यः सद्भक्तेषु विशेषतः ॥२४॥
परपाकरुचिर्न स्यादनिन्द्यामन्त्रणादृते । वाक्पाणिपादचापल्यं वर्जयेच्चातिभोजनम् ॥२५॥
चतुरस्रं त्रिकोणं च वर्तुलं चेत्यनुक्रमात् । विप्राद्यैर्मण्डलं कार्यं पात्राधस्तात्तु भोजने ॥२६॥
प्राणाग्निहोत्रविधिना दद्यादादौ षडाहुतीः । स्वाहान्तैः प्रणवाद्यैश्च सात्मप्राणादिनामभिः ॥२७॥
तर्जनीमध्यमाङ्गुष्ठैः प्राणस्याहुतिरीरिता । कनिष्ठानामिकाङ्गुष्ठैरपानस्याहुतिः स्मृता ॥२८॥
मध्यमानामिकाङ्गुष्ठैर्व्यानस्य परिकीर्तिता । मध्यमानामिकान्याभिरुदानस्याहुतिर्मता ॥२९॥

One should serve food with deep regard and pay respect to a traveller, Vedic scholar, renunciate and a hungry person as per priority.

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

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

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

While taking meals, a Mandal-diagram: square, triangle and circle, should be drawn under the plate, by a Brahmin and others (Ksatriya and Vaisa), in respective orders. 26.

At first, one should give six oblations, by the ritual procedure of sacred fire, oblation in the form of vital breaths, beginning with Om and ending with 'Svaha' by uttering the names prana etc, of oneself (1. Om Pranaya Svaha 2. Om Apanaya Svaha 3. Om Vyanaya Svaha 4. Om Udanaya Svaha 5. Om Samanaya Svaha and 6. Om Brahmane Svaha). 27.

The modes of offering oblations (with morsels picked by) are 1. The index finger, middle finger and thumb for Prana: 2. the little finger, ring finger and thumb for Apana: 3. middle finger, ring finger and other for Udana, and for 4.samana are all (five) the

समानस्य तु सर्वाभिराहुतिश्चान्तरात्मनः । एता दन्तैः स्पृशेन्नैव ग्रसेद्रसनया द्विजः ॥३०॥
यतिवृद्धब्रह्मचारिगर्भिण्यातुरबालकान् । सम्भोज्यातिथिभृत्यांश्च भुञ्जीयातां तु दम्पती ॥३१॥
कृष्णरामोपेन्द्रजन्मदिनेष्वेकादशीषु च । शिवरात्र्यां च नाश्नीयाद्गृहस्थोऽन्नं 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 सन्ध्ययोर्न दिवसे न निश्याद्यन्तयामयोः । शयीत नाशुचिः नाश्नीयात्सन्ध्ययोर्द्वयोः ॥३६॥
रामं स्कन्दं हनूमन्तं वैनतेयं वृकोदरम् । शयने यः स्मरेत् नित्यं स दुःस्वप्नं न पश्यति ॥३७॥

fingers. The Twice-born should eat these (morsels) without touching with teeth; but swallow only with tongue. 28 - 30.

After serving meals to: Ascetics, old people, bachelors, pregnant woman, sick person, children, guests and servants, the householder couple; husband and wife should take meals. 31. On, Krisna-Janmastami, Rama-navmi, Vamana-Dvadasi, all the eleven lunar dates (Ekadashis) and (Maha) Shivaratri, a householder should not take meals, except in some indisposition. 32.

On such days of vow, no worldly activity should be done by the Vaishnavas anywhere, except for the calamity of dependence on others. 33.

General rules of behaviour for all - Do's and Don'ts.

He should not dine with wife; so also he should not see her while taking meals, sneezing or yawning, also when sitting comfortably, when anointing her eyes with collieries, after oil massage, uncovered. So also, he should never look at her while delivering a child, or when passing urine. 34 - 35.

He should not sleep during morning and evening, during day time and at night, during first and last quarters; nor anywhere when he is impure. He should not eat during both twilight times. 36.

One who remembers Ram, Skanda i.e. Kartikey, Hanuman, Garuda i.e. the sun of Vinata and Bhima before sleeping, does not see bad dreams or night-mares. 37.

नाचक्षीत धयन्तीं गां नैन्द्रं चापं च दर्शयेत् । नैकः स्वपेत् क्वचिच्छून्ये 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॥
काणानधांश्च कुब्जांश्च केकराक्षान् कुणींस्तथा । खञ्जान्मूकांश्च बधिरान्नार्तांश्चाधिक्षिपेत्क्वचित् ॥४२॥
दम्पत्योर्विप्रवह्नयोश्च शिवोक्ष्णोर्विष्णुताक्ष्योंः । अन्तरा नैव गच्छेच्च स्त्रियोश्च गुरुशिष्ययोः ॥४३॥
दान आचमने होमे भोजने देवतार्चने । स्वाध्याये गुरुदेवाग्रे पौढपादो भवेन्नहि ॥४४॥
आसनारूढपादश्च जानुनोर्वापि जङ्घयोः । उर्वोश्च कृतपादो यः प्रौढपादः स उच्यते ॥४५॥

One should not see a cow being sucked by the calf; should not show the rainbow to others; should not sleep alone in desolate place; nor travel alone on road. 38.

One should not speak to a woman in menses, should not talk with alien woman in privacy, and should not talk with her when she is going alone. 39.

One should nowhere take prohibited drink; so also, he should never eat prohibited food, should not give prohibited gift and should never perform any prohibited actions. 40.

One should not speak words which are disapproved; should not sell things that are prohibited; should not sacrifice things that are disallowed; should not sit among those who are degraded. 41.

One should never despise those who are: one eyed, blind, hunch back, squinted, cripple with withered arm, lame, mute, deaf and distressed. 42.

One should not go between a husband and wife; between Brahmin and sacred fire; Lord Siva and Nandi bull; Lord Vishnu and Garuda (in respective temples); between two woman and teacher and student. 43.

One should not, at all sit by keeping one leg on other thigh (Praudha-pada), at the time of : giving alms, sipping waters; offering oblations in sacred fire, taking meals and performing deity-worship, doing self-study, sitting in front of spiritual guide and God (image of God). 44.

आत्मनाम गुरोर्नाम नामातिकृपणस्य च । आयिकामो न गृह्णीयाज्ज्येष्ठापत्यकलत्रयोः ॥४६॥
गुरुं तपस्विनं वृद्धं विद्यावन्तं च सद्गुणम् । नाभाषयेत्वैष्णवं च त्वङ्कारेण नराधिपम् ॥४७॥
परक्षेत्रे चरन्तीं गां सूचयेन्नैव पूरुषः । अपायितोदकान् क्वापि बन्धीयान्न पशून्निशि ॥४८॥
न देवगुरुविप्रेभ्यो दीयमानं निवारयेत् । नात्मश्लाघां प्रकुर्वीत परनिन्दां च वर्जयेत् ॥४९॥
न शस्त्रसर्पैः क्रीडेच्च न कूपोत्प्लवनं चरेत् । न पादक्षालनं कुर्यात्पादेनैव पुमान्क्वचित् ॥५०॥
अग्नौ न प्रक्षिपेदग्निं न गुरोर्दुष्कृतं वदेत् । सुहृन्मरणमार्तिं वा न स्वयं श्रावयेत्परान् ॥५१॥
प्रत्यक्षं लवणं नैव गृह्णीयाद्भोजने सुधीः । सूर्यं पश्यन्स्मरेद्विष्णुं दुराचारस्य दर्शने ॥५२॥
श्रुतिस्मृतिविरुद्धं च पाषण्डं हैतुकं तथा । अनीश्वरे च यच्छास्त्रं तत्त्यजेद्दुरतः पुमान् ॥५३॥

Praudha-pada means: one who has mounted on the seat by folding legs; or who has kept his feet either on both knees, both shanks and both thighs. 45.

One who desires long life, should not (publically) utter: the name of oneself, the name of spiritual guide, the name of wretched person, and of eldest child and wife. 46.

One should not rudely address the teacher, sage practicing penance, elderly person, learned and virtuous man, a king and a Vaishnava, by singular vocative: you. 47.

A man should not inform about a cow grazing in the field of someone else (to the owner of that field). He should not tie the cattle, anywhere at night without serving them drinking water. 48.

He should not prevent, offering being given to God, spiritual guide and Brahmins. He should never boast of himself and should avoid abuse of others. 49.

He should never play with a weapon or snake; should not jump across a well; he should not wash one leg with the other. 50.

He should not throw fire in another fire; and should not reveal teachers misconducts. He should also not inform about death or illness of far friend to others. 51.

A wise man should not consume salt directly in his meals. If he happens to see a man engaged in mal-practices, he should look at the sun and remember Lord Vishnu. 52.

श्वस्पृष्टं शकुनोच्छिष्टं केशकीटाद्युपाहतम् । भार्योच्छिष्टं गवाघ्रातमन्नं नैव च भक्षयेत् ॥५४॥
मद्यमांसादिसंस्पृष्टं तथा स्पृष्टमुदक्यया । अन्नं नाद्याच्च शाकादि विड्जातं परिवर्जयेत् ॥५५॥
चैत्यवृक्षं च न छिन्द्यान्मार्गे छायातरुं तथा । शय्यासने न चाक्रामेत्तस्मादुत्कृष्टनीचयोः ॥५६॥
न चामङ्गल्यशीलः स्यान्नैवामङ्गल्यवागपि । न चाधर्मोपदेशेन द्रव्यं कस्यचिदाहरेत् ॥५७॥
न वञ्चयेत्कर्मकरान्साधयित्वाऽर्थमात्मनः । न लोभयेत्स्त्रियं काञ्चिन्मादकं नैव भक्षयेत् ॥५८॥
न धर्मं ख्यापयेद्विद्वान्न पापं गोपयेत्तथा । कृष्णभक्तस्य साधोश्च पुरतस्तन्निवेदयेत् ॥५९॥
प्रायश्चितं यथाशक्ति कुर्याद्दुष्कर्मणो द्रुतम् । कुर्वीतात्महितं नित्यं सर्वभूतानुकम्पनम् ॥६०॥
वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च । देहस्य वाचो बुद्धेश्च योग्यं कर्म समाचरेत् ॥६१॥

A man should discard from a distance, that scriptural text which is opposed to or is against the Vedas (Sruti) and religious law books (the Smruti), and which are non-believer of God. 53.

One should not at all eat: the food, which is touched by dog or half eaten by birds, infested by hair, insects etc; so also the food pretested by one's own wife or smelt by cow. 54.

One should discard and should not eat: the food that is polluted by the contact with meat and wine, or touched by a menstruating woman, and also vegetable grown in filth. 55.

One should not cut down a religious fig tree or a shade spreading tree that has grown on the road. Similarly one should not overstep both: bed and coach of superior as well as inferior person. 56.

One should not cultivate bad conduct or inauspicious language: and should not grab anyone's wealth, by preaching pseudo religion. 57.

He should not cheat labourer, by fulfilling his own selfish interests; nor entice any woman. He should not at all consume intoxicant. 58.

A learned person should not publicize religious charity. So also he should not conceal his sin. He should declare it in front of devotees of Shri Krishna and saint. 59.

He should perform atonement as per his capacity for his sinful

ब्रह्मस्वमथ देवस्वं प्राणान्तेऽपि न चाहरेत् । अधिकं कालकूटाद्धि तद्विषं परिचक्षते ॥६२॥
अदत्तं कस्यचिद्वस्तु गृह्णीयान्नैव किञ्चन । नहि स्तेयसमं पापमन्यज्जीवातिदुःखदम् ॥६३॥
काष्ठं फलं तृणं पुष्पं प्रकाशं वै हरेत्क्वचित् । केवलं धर्मकृत्यार्थमन्यथा पतितो भवेत् ॥६४॥
मिथ्यापवादं कस्यापि न ब्रूयात्कर्हिचित्पुमान् । ब्रुवन्पतति पूयोदे यावच्चन्द्रदिवाकरौ ॥६५॥
सत्यमेव सदा ब्रूयादन्यद्रोहो न तेन चेत् । नास्ति सत्यसमं पुण्यमित्युवाच प्रजापतिः ॥६६॥
अश्वमेधसहस्रं सत्यं च तुलया धृतम् । पुरा विरिञ्चिना तत्र सत्यमेवात्यरिच्यत ॥६७॥
स्त्रीषु नर्मणि वृत्त्यर्थे विवाहे प्राणसङ्कटे । गोविप्रगुरुकार्यार्थे नानृतं चापि दुष्यति ॥६८॥
भद्रमेव सदा ब्रूयाद्भद्रमेव विचिन्तयेत् । भद्रैरेवेह संसर्गं कुर्यान्नाभद्रपूरुषैः ॥६९॥

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act immediately. He should always practice it for his own welfare and out of compassion of all living beings. 60.

One should do activity which is suitable to one's age, conduct, economic and family status, learning body, speech, and intelligence. 61.

He should never grab wealth of a Brahmin or Deity even at the cost of life, because it is assessed to be worse than a deadly poison. 62.

He should not take anybody's object which is not previously given to him. There is no sin like theft, which is giving severe pain, when compared to others. 63.

One may take away wood, fruits, grass, flowers in public place occasionally, only for the purpose of religious rituals. Otherwise one would become morally degraded. 64.

A man should not speak ill, about anyone at any cost, if he talk so would fall in Puyoda Naraka (hell), as long as the sun and the moon exist. 65.

One should speak always the truth; provided it does not cost harm to others. Prajapati said that, there is no merit equal to truth. 66.

In the past, one thousand horse sacrifices (Asvamedha), and truth were suspended by Brahma, in a weighing balance in two scales. Therein truth alone excelled in weight. 67.

नोद्धृत्तोन्मत्तमत्तैश्च नाविनीतैश्च कर्हिचित् । कुर्यान्मैत्रीं न चाशीलैर्नैव चौर्यादिदूषितैः ॥७०॥
न चातिव्ययशीलैश्च न लुब्धैर्नातिवारिभिः । नासत्यवादिभिः क्रूरैर्न स्त्रैणैर्लोकनिन्दकैः ॥७१॥
न द्यूतसक्तैर्न न्यूनैर्न वेश्यागमिभिः क्वचित् । सहासीत न निःस्वैश्च न च दैवपरैर्नरैः ॥७२॥
कुर्वीत साधुभिर्मैत्रीं सदाचारावलम्बिभिः । विद्याविनयसम्पन्नैर्नित्यमुद्योगशालिभिः ॥७३॥
नागाधाम्ब्ववगाहेत न प्रदीप्तं गृहं विशेत् । नारोहेद्वृक्षशिखरं दन्तान्सङ्घर्षयेन्न च ॥७४॥
चतुष्पथं चैत्यतरुं श्मशानोपवनानि च दुष्टस्त्रीसन्निकर्षं च वर्जयेन्निशि सर्वदा ॥७५॥
अप्यर्थहानिः सोढव्या वैरेणार्थागमं त्यजेत् । नोच्चासनं गुरोरग्रे सेवेत न कदाचन ॥७६॥

Speaking lie does not become blameable (in exceptional cases): on the occasions of merriment with women, for lively-hood, matrimonial dealings, during danger to life, while performing duties towards cows, Brahmins and spiritual guide. 68.

One must always speak good, think good and keep contact with pious people and not with impious people. 69.

One should not make friendship with: those who are impudent, frantic, intoxicated and impolite, at any costs. One should also not, keep company with those who are: characterless, who are guilty of theft etc; with those habituated to extravagance, with those who are greedy, having too many enemies, with liars, with cruel, with those having lust for women and habituated to defaming people, with those addicted to gambling, with destitute, with prostitute-visitors, and also with bankrupts and people believing in destiny. 70 - 72.

One should, make friendship with saintly people and those, who have adopted virtuous behaviour, who are endowed with learning and modesty and who are always industrious. 73.

One should not dive in unfathomable water; should not enter a burning house; should not climb a top of the tree and never grind their teeth. 74.

One should always avoid visiting traffic square, religious fig tree, cremation ground, pleasure-park and wanton women close contact at night. 75.

Even financial loss should be suffered: but one should avoid

शमं नयति यः क्रुद्धान्सर्वान्बन्धूनमत्सरी । भीतांश्चाश्वासयेद्स्तु स्वर्गस्तस्याल्पकं फलम् ॥७७॥
जिव्हा भार्या सुतो भ्राता मित्रदाससमाश्रिताः । यस्यैते विनयाढ्याः स्युस्तस्य सर्वत्र गौरवम् ॥७८
नोर्ध्वं न तिर्यग्दूरं वा वीक्षमाणश्च पर्यटेत् । युगमात्रं महीपृष्ठं नरो गच्छेद्विलोकयन् ॥७९॥
अन्वये सति सर्वस्वं भार्यां च शरणागतम् । कुलवृत्तिं च पुत्रांश्च दद्यान्नापद्यपि क्वचित् ॥८०॥
ऋणशुद्धिं स्ववंशं च वस्तूनां क्रयविक्रयौ । कन्यादानं गुणोत्कर्षं गोपयेन्नैव बुद्धिमान् ॥८१॥
संस्कारान्नं न भुञ्जीत प्रेतश्राद्धान्नमेव च । श्राद्धं कृत्वा परश्राद्धे भोक्तुं नैव व्रजेत्तथा ॥८२॥
तौर्यत्रिकप्रियो न स्यान्नाद्यादातृप्ति रात्रिषु । नारोहेच्च गवां पृष्ठे बाहुभ्यां न नदीं तरेत् ॥८३॥

monetary income by inviting enmity. One should not sit on a high seat in front of the Guru. 76.

One who behaves modestly with others, calms down those who are caught in anger, avoids natured and doesn't envy any one, consoles and encourages against fears and dangerous situations; for him, the heaven is a very small reward. 77.

One whose tongue, wife, sons, brothers, friends and servants, dependants are rich in modesty, then he would be honoured everywhere. 78.

One must not walk, while looking upwards/ or away. He should walk while glancing at the surface of the earth equal to the length of a yoke. 79.

When one has family descendants, one should not give away, all his wealth in alms. He should attend to his wife, a person who has taken shelter in him, his sons and for the means of family maintenance at any cost even in calamity. 80.

An intelligent person should not at all conceal: repayment of loans, one's family-lineage, purchase and sales of commodities, giving daughter in marriage (Kanyadana), merit excellence. 81. A householder should not eat food that is prepared for sacrament ritual, nor should take food in funeral obsequy (of others), having performed Shraddha rite at home, one should not go out to take meals in other's house. 82.

A householder should not show any interest in folk music and dance. He must not eat meals upto satiety at night, should not

नाधार्मिके वसेद् ग्रामे न पाषण्डिजनाकुले । पीडिते दुष्टराज्ञा च जीविकारहिते तथा ॥८४॥
यत्र राजा धर्मनिष्ठः श्रोत्रियः सजला नदी । ऋणप्रदाता वैद्यश्च पुरे तत्र वसेद् गृही ॥८५॥
पौराः सुसंहता यत्र सततं न्यायवर्तिनः । यत्रामत्सरिणो लोका वासस्तत्र सुखावहः ॥८६॥
नोत्पाटयेल्लोम नखं दशनैश्च कदाचन । करजैः करजच्छेदं तृणच्छेदं च वर्जयेत् ॥८७॥
शुभाय न यदायत्यां तत्त्यजेत्कर्म यत्नतः । अद्वारेण न गच्छेच्च स्ववेशमपरवेश्मनोः ॥८८॥
क्रीडेन्नाक्षेर्न धर्मघ्नैः सहासीत क्वचित्पुमान् । न शयीत तथा नग्नौ न नग्नौ जलमाविशेत् ॥८९॥
न स्पृशेदनिमित्तेन खानि स्वानि त्वनातुरः । गुह्यजान्यपि लोमानि यत्स्पर्शादशुचिर्भवेत् ॥९०॥
पादधौतोदकं मूत्रमुच्छिष्टान्नोदकानि च । निष्ठीवनं च श्लेष्माणं गृहाद्दूरे विनिक्षिपेत् ॥९१॥

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ride on the back of bullocks and should not swim across a river. 83.

He must not camp in a town or village thickly inhabited by irreligious, heretic people; harassed by wicked king and also , which is devoid of means of a livelihood. 84.

He should stay in a town where the king has religious faith, the river is full with water; where Brahmins are learned; where merchants are generous money-lenders and medical practitioners are available. Where the citizens are well cultured, co-operative, always law abiding, such a place is an ideal to stay in. 85. - 86.

One should avoid clipping his nails with teeth, clipping nails with nails, pulling out his hair and plucking grass with his nails. 87.

One should with effort avoid such action, which is not for good in the future. One should not go in between the other's house and own house through an unofficial door. 88.

A man should never play dice, nor sit in the company of anti-religious and non-religious people, nor sleep naked, nor enter water naked. 89.

One should not touch his body apertures without reason, unless he is sick; and also the hair on his private parts, by touching which, he will become impure. 90.

He should throw water, after washing feet, urine, tested water, waste food articles, mucus, spitting, etc. away from house. 91.

He should not scratch or beat his head with both hands; and

कण्डूयनं च शिरसौ बाहुभ्यां न समाचरेत् । आताडनं कराभ्यां च क्रोशनं केशलुञ्चनम् ॥९२॥
पूर्वर्द्धिभिः परित्यक्तमात्मानं नावमानयेत् । सदोद्यमवतां यस्माच्छ्रियो विद्या न दुर्लभाः ॥९३॥
सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् । प्रियं च नानृतं ब्रूयादेवं धर्मोऽस्ति मानद ! ॥९४॥
नागलितं पिबेत् क्षीरं न चाम्भो दीर्घधारया । न तिष्ठन् वामदोष्णा च भोजनावसरं विना ॥९५॥
पय ऐकशफं हेयं तथा क्रामेलकाविकम् । गोपीयूशस्तथा वर्ज्यो रात्रौ च दधिभोजनम् ॥९६॥
मद्यं नैव च पातव्यं नित्यं त्रैवर्णिकेन वै । न भक्षणीयं मांसं च हिंसा नरकदा यतः ॥९७॥
यो जन्तूनात्मपुष्ट्यर्थं हिनस्ति ज्ञानदुर्बलः । दुराचारस्य तस्येह नामुत्रापि सुखं भवेत् ॥९८॥
हन्ताऽनुमन्ता संस्कर्ता भोक्ता क्रेता च विक्रयी । उपहर्ता घातयिता हिंसको ह्यष्टधा मतः ॥९९॥

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also not pluck hair, and also not scream loudly. 92.

A householder should not reproach himself after being deprived of his previous wealth since riches as well as learning is not unobtainable for those who are always industrious. 93.

One should always speak the truth, the truth that is agreeable; and should not speak truth that is unpleasant , so also he should not speak untruth which is pleasant. O honourable! These is the religious ethics. 94.

A householder should not drink unfiltered milk, should not water in a big water current while standing and should avoid using his left hand expect while taking meals. 95.

Milk of one hoofed animal, as well as that of she-camel, sheep should be avoided. Likewise, cow's tender milk should be avoided, and having supper with curd should be avoided. 96.

Liquor should not at all be consumed by a person belonging to the three social orders (Brahmin, ksatriya and Vaisya). Nor should meat be eaten by them because animal-slaughter leads to hell. 97.

The person who kills animals, for one's nourishment is weak in knowledge. For such evil doer, neither in this world nor in the next happiness would result. 98.

A person indulging in violence is deemed to be eightfold: 1. killer, 2. permeate, 3. dresser, 4. consumer, 5. purchaser, 6. seller, 7. carrier and 8. agent. 99.

आर्द्रा वल्लास्तथाढक्यो भृष्टाः स्युर्यद्यनिस्तुषाः । पुम्भिः स्त्रीभिर्न भक्ष्यास्ते सूक्ष्मजीवान्तसम्भवात् १००
न स्वर्गकाम्यया कुर्यात्तीर्थेष्वपि कदाचन । आत्मघातं गृहस्थस्तु न च क्रोधाद्विषादिभिः ॥१०१॥
ब्राह्मणं कुशलं पृच्छेद्बाहुजातमनामयम् । वैश्यं सुखं समागम्य शूद्रं सन्तोषमेव च ॥१०२॥
पैशून्यं परदारांश्च क्रोधं द्रोहं तथाऽनृतम् । स्तेयं द्वेषं च दम्भं च त्यजेन्मायां च दूरतः ॥१०३॥
जन्मर्क्षं मैथुनं मन्त्रं गृहच्छिद्रं च वञ्चनम् । आयुर्धनं चापमानं स्त्रियं चेति सुगोपयेत् ॥१०४॥
श्रुतिभूदेवदेवानां नृपसाधुतपस्विनाम् । पतिव्रतानां नारीणां निन्दां कुर्यान्न कर्हिचित् ॥१०५॥
न मनुष्यस्तुतिं कुर्यान्नात्मानमपमानयेत् । वाचोवेगं मनोवेगं जिह्वावेगं च वर्जयेत् ॥१०६॥
सङ्कटे महति प्राप्ते यस्य कस्यापि देहिनः । यद्दीयते धनं तत्स्यादिहामुत्राप्यनन्तकम् ॥१०७॥

If the measures of meat are covered with wet cloth and roasted without being removed from the chaff, they should not be eaten by men and women, because of the danger of the presence of subtle germs in it. 100.

A householder (Grhastha) should never commit suicide even at the holy, pilgrim fords (like Prayaga, to get place in the heaven); nor in a fit of anger, by consuming poison. 101.

He should enquire Brahmin about his welfare (Kushal), to a Ksatriya about his health, to a Vaisya about his happiness and to a Shudra about his satisfaction. 102.

He should totally give up wickedness, lust for others' wives, anger, treachery, lie, theft, hatred, fraud and jugglery. 103.

A man should carefully guard birth constellation, intercourse (conduct with his wife), his mantra, domestic secrets, fraud, age, property insults by others' wives. 104.

A man should never speak abusively: about the Vedas, Brahmins, Gods, king, hermits, practitioners of penance and wives loyal to their husbands at any cost. 105.

He should not praise human beings and he must not blame himself. He should avoid oral acceleration, mental acceleration and verbal acceleration. 106.

Whatever monetary help is given to any person in the event of great calamity, that would be eternal and meritorious in this and next world. 107.

मातापितृविहीनं यो मौञ्जीपाणिग्रहादिभिः । संस्कारयेन्निजैरर्थैस्तस्य श्रेयस्त्वनन्तकम् ॥१०८॥
अग्निहोत्रैर्न तच्छ्रेयो नाग्निष्टोमादिभिर्मखैः । यच्छ्रेयः प्राप्यते मर्त्यैरेकस्मिन्हि द्विजे कृते ॥१०९॥
यो ह्यनाथस्य विप्रस्य विवाहं कारयेत् कृती । इह सौख्यमवाप्याथ सोऽक्षयं स्वर्गमेति च ॥११०॥
सुराज्ये वसतिं कुर्यात्सुमित्रे मैत्र्यमाचरेत् । सुभार्यायां वसेद्गेहे सुशिष्यं बोधयेद्रहः ॥१११॥
कुराजराज्ये ह्यभयं कुतः स्यात्कुमित्रमैत्र्ये स्वहितं कुतः स्यात् ।
कुभार्यया निर्वृतता कुतः स्यात्कुशिष्यबोधेन सुखं कुतः स्यात् ॥११२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे हेयोपादेयनिरूपणनामाष्टादशोऽध्यायः ॥१८॥

One who helps a child who is an orphan for his thread ceremony and other religious rituals or marriage ceremony by spending his own money - such a person's act is worth infinite merit. 108.

The spiritual-merit, that one gets by helping a Brahmin, to become a twice-born is of more value than the merit gained by 'Agnistoma' and other sacrifices. 109.

One who helps a Brahmin who has no parents to perform marriage ceremony, such a charitable person gets extreme happiness in this world and thereafter attains permanent heaven. 110.

A man should live in a good ruled land, should develop friendship with a good friend, should reside with a good wife in a house and should teach good disciple a secret lore. 111.

How will one experience fearless life in a bad kingdom? How will one protect his self-interesting the company of bad friends? How would there be mental satisfaction with a bad wife? Where will there be happiness by teaching a bad disciple? 112.

Thus ends the eighteenth chapter entitled, 'the discourse on the items to be abandoned and the items to be accepted,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 18

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॥ अथ एकोनविंशोऽध्यायः ॥ १९ ॥

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 चूडाकरणाद्बालः प्रागन्नप्राशनाच्छिशुः । कुमारकस्तु विज्ञेयो यावन्मौञ्जीनिबन्धनम् ॥४॥
खलक्षेत्रगतं धान्यं कूपवाप्यादिषूदकम् । स्पर्शदृष्टमपि ग्राह्यं यच्च गोष्ठगतं पयः ॥५॥

CHAPTER - 19

Description of the ritual of remaining clean in Dharmas of Grihastha.

Shri Narayan-muni said:-

A man must at once take a purification bath, after seeing a bad dream, after touching an evil man, after having shaven, after having intercourse and after touching a corpse. 1.

Bath must be taken after touching a man of Buddha faith, man of Caravaka cult and non-believers in God. Hari's name must be repeated after worshipping the sun God after bath. 2.

Sprinkling of water is sufficient if an infant touches a menstruating woman. If a child touches such a woman, he should sip holy water (Achamana) for purification. For an adolescent, bath is recommended. 3.

An infant (Bala) is one who is not given solid food to eat. Before performing the ritual of shaving the hair in the scalp, a human is known as Shisu. A kumara is one who is yet to be administered the ritual of thread-ceremony. 4.

Grain collected from a farm, water drawn from well, milk brought from a cowshed should be accepted even if it is brought by a Shudra. 5.

Water, grain, curd, butter-milk, milk, ghee etc. may be accepted from a Shudra and needs no purification. Manu has said so. 6.

आपश्च सक्तवो धाना दधि तक्रं घृतं पयः । शूद्रहस्तादपि ग्राह्यं द्विजेनेत्यब्रवीन्मनुः ॥६॥
शुध्येच्च कारुहस्तस्थं पण्यं यत्स्यात्प्रसारितम् । भैक्षं च प्रोक्षणाच्छुध्येत्स्पृष्टिः 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 मृत्तोयैर्गन्धापहरणेन वै ॥११॥
ऊर्णा कौशेयकुतपपट्टक्षौमदुकूलकाः । एते शुद्धा भवन्त्येव शोषणप्रोक्षणादिभिः ॥१२॥
तूलिकामुपधानं च पुष्परक्ताम्बराणि च । शोषयित्वातपे किञ्चिन्मुहुर्हस्तेन मार्जयेत् ॥१३॥

A cloth washed by a washer man, baskets from the market, food collected as alms etc. can be purified by sprinkling pure water. 7.

Corn or grain collected by Shudra is purified by air; ghee is purified by heating on fire. And hides of a deer or ivory are purified by time-lapse. 8.

Domestic utensils, pots, sacrificial utensils (Yajna-patras) are purified by sprinkling hot water. Wood, yarn of wool and cotton get purified by washing with water. 9.

As for fresh water in tiny tank, it is purified after three days in the rainy season. A big storage space of water is purified after ten days. In time of emergency, it is purified the very next day. 10.

A house is purified with clay mixed with water sprinkled on it. The inauspicious or impure things are purified by wiping out dirt on it with water, mixed with sandalwood. 11.

Blankets of silk and wool are purified in bright sunlight and fresh air; and also Kamsya (zinc); jute cloths are also purified in the same way. 12.

Thick blankets and pillows dyed with Kusumbh flower-colour are purified by spreading in the open bright sunlight and wiping with little water. 13.

If they are much dirty, they should be washed in more water and dried. 14.

पश्चाच्च वारिणा प्रोक्ष्य विनियुञ्जीत कर्मणि । अधिके सति मालिन्ये शोधयेत्तानि वारिणा ॥१४॥
उदुम्बरस्य चाम्लेन क्षारेण त्रपुसीसयो: । भस्माम्बुभिश्च कांस्यस्य रीते: शुद्धिश्च मृज्जलै: ॥१५॥
शुध्येत्तु भस्मना कांस्यं न चेन्मद्येन लेपितम् । सुरामूत्रादिसंस्पृष्टं शुध्येदुल्लेखनेन वै ॥१६॥
ताम्रमम्लेन शुध्येच्च न चेदामिषलेपनम् । आमिषेण तु यल्लिप्तं तत्तु दाहेन शुध्यति ॥१७॥
गवाघ्रातानि कांस्यानि श्वपाकोपहतानि च । शुध्यन्ति दशभि: क्षारै: शुद्रोच्छिष्टानि यानि च ॥१८॥
प्रभूतो ह्यन्नराशिश्चेत् श्वादिनोपहतस्तदा । अग्रमात्रं समुत्सृज्य शेष: स्यात्प्रोक्षणाच्छुचि: ॥१९॥
रजोऽग्निरश्वो गौश्छायारश्मयो विप्लुषो मही । वायुर्जलं मक्षिकाद्या दुष्टसङ्गाददोषिण: ॥२०॥
दर्भा: कृष्णाजिनं मन्त्रो गावोऽग्निर्ब्राह्मणास्तिला: । नैते निर्माल्यतां यान्ति नियोक्तव्या: पुन: पुन: ।२१

Copper is purified with sour tamarind, lemon or similar things; lead is purified with salty materials. Bronze is purified with water mixed with ash. Brass is purified with water and clay. 15.

If zinc is not purified by smearing ash, it should be smeared with wine; if it has become dirty due to wine and urine, it is purified by wiping. 16.

A copper pot which has become dirty due to meat or flesh will not become clean by applying sour things; it will be cleaned by heating it. 17.

The white copper (Kamsya) pots which are smelt by a cow or touched by Chandala are cleaned with ten salts. 18.

A big mound of food, if touched by a dog, becomes impure. In such a case, the portion that is touched by a dog should be thrown away. 19.

Soil particles, fire, horse, cow, shadow, rays, water drop, earth, air, a bee etc. never become impure even if touched by an untouchable. 20.

Darbha/Kusha (sacred grass), black deer skin, holy chant (Mantra), cows, fire, Brahmin and sesame never become stale if used once; and can be reused. 21.

Darbha becomes Nirmalya (stale), if used in Pindas (rice balls) during obsequial rituals. A Brahmin becomes impure while dining in cremational rituals performed on Nineth, tenth and eleventh

दर्भाः पिण्डेषु निर्माल्यं ब्राह्मणाः प्रेतभोजने । मन्त्रः शूद्रेषु निर्माल्यं सन्न्यासिषु 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 विधियते ॥२८॥

day after the death of a person. A mantra becomes futile when shared with Shudras. Fire becomes worn out due to utilisation by a renunciate (Sanyasins). 22.

Organs and limbs of one's body are purified by water; mind by truth; knowledge (Vidya) is purified by penance and wisdom by knowledge. 23.

Pollution and purification of various types: birth etc.

Sutak-Nirnay of Birth-Death:- O Brahmin! Now I shall narrate to you, various kinds of death mourning rituals. These differ according to caste and social order; I shall narrate in brief. 24.

A father must take bath to get purified at the birth of his son; then he must continue to observe the impurity for ten days, during which he should not perform rituals like daily Sandhya-vandana. 25.

Mother giving birth to a son, is purified after twenty one days and in case of a daughter's birth, the mother is purified after one month. 26.

All descendents in the purview of maternal and paternal Sapinda (prohibited) relationship (Sapindya) have to observe ten days genetic pollution. For renunciates, it is said to be three days for Sodakas (i.e. remote collaterals within ancestral: eighth to fourteenth generation, who propitiated by mere water-offering). 27.

In the event of birth of a son or a daughter, there is no pollution when people mutually touch each other. If the mother of a new-born is touched, then that person is purified by taking a bath. 28.

प्रथमे दिवसे षष्ठे दशमे दिवसे तथा । त्रिष्वेतेषु पितुर्नास्ति सूतकं पुत्रजन्मनि ॥२९॥
अतो न विद्यते दोषः कर्तुर्जातककर्मणः । तस्माद्गोभूहिरण्यादिदानं च प्रतिगृह्यताम् ॥३०॥
दशाहं शावमाशौचं सपिण्डेषु विधीयते । सोदकानां तु सर्वेषां त्रिरात्रं तदुदीरितम् ॥३१॥
दशाहाभ्यन्तरे बाले प्रमीते तस्य बान्धवैः । शावाशौचं न कर्तव्यं सूत्याशौचं विधीयते ॥३२॥
आदन्तजननात्स्नानमादाहादह उच्यते । चौलोत्तरं त्रिरात्रं च पञ्चमाब्दात्परं तथा ॥३३॥
अहस्त्वदत्तकन्याया दत्तायाश्च दिनत्रयम् । आशौचं च व्रतादेशाद् द्विजानां स्वस्वजातिजम् ॥३४॥
दिनानि दश विप्रस्य द्वादश क्षत्रियस्य तु । विशः पञ्चदशाशौचं मासं शूद्रस्य कथ्यते ॥३५॥

The father of the new-born has no pollution due to the birth of a son on first, sixth and tenth day. 29.

Hence, there is no blemish for the father performing the birth-ritual. There is no harm in receiving alms such as land, gold etc. from him. 30.

Death pollution.

Now about the death–pollution. In the case of consanguine (Sapindi) brethren, the period (of pollution) is ten days and for remote consanguines (Sodaka), it is only three days. 31.

If an infant dies within ten days after birth, its brethren should not observe death-pollution; yet birth-pollution continues. 32.

If an infant dies after naming ceremony but before its teeth appear, only bath is recommended to consanguine on cremation-day. If death of an infant occurs after its tonsure and before completion of five years, pollution is stipulated for three days. 33.

One day pollution is set for the death of unbetrothed maiden; and for betrothed one, it is three days. In there is a contingency of death of a son after thread-ceremony, the defilement is for a period as per convention of respective caste of twice-born (Brahmana-Ksatriya and Vaisya). 34.

In case of death of a Brahmin, it is ten days; for Kshatriya twelve days, for Vaishya fifteen days; and for Shudra, it is one month. Generally, the option is ten days for all the four social orders. Yet, in times of calamity, there is no obligatory rule of

सामान्यतो दशाहं वा चातुर्वर्ण्यस्य तत्स्मृतम् । आपत्काले नियमो दशाहस्यापि नास्ति वै ॥३६॥
त्रिरात्रमाहुराशौचमाचार्ये संस्थिते तथा । मातामहे च दौहित्रे स्वयाज्ये भगिनीसुते ॥३७॥
मातुलस्य च मातुल्यः श्वश्रूश्वशुरयोरपि । जामातुश्च भगिन्याश्च त्रिरात्रं स्वगृहे मृतौ ॥३८॥
अन्यथा पक्षिणी प्रोक्ता तथा पितृष्वसुर्मृतौ । मातृष्वसुः श्यासकस्य तथा सन्मित्रशिष्ययोः ॥३९॥
निजदेशाधिपादीनामेकाहाशौचमुच्यते । स्वल्पेऽपि सति सम्बन्धे स्नानं वासोयुतं मतम् ॥४०॥
त्रिधा विभज्य रजनीमाद्यभागद्वये मृतौ । जन्मादौ च दिनं पूर्वं ग्राह्यमन्त्ये तथोत्तरम् ॥४१॥
इत्थं केचिद्बुधाः प्राहुस्तथा केचिन्महर्षयः । निशीथात्प्राक् पूर्वदिनं प्राग्वा सूर्योदयाद्दिवः ॥४२॥

even ten days. 35 - 36.

Sages recommend three days of defilement in case of death of officiating preceptor (Acharya), maternal grandfather, daughter's son, one's own officiating priest (Sva-yajya) or sister's son. 37.

In the event of death of maternal uncle, aunt, father-in-law, mother-in-law, son-in-law or sister, in one's own house, the defilement should be observed for three days. Otherwise (i.e. death occurring elsewhere), pollution may be observed for one and half day (two nights and one day). 38.

In the event of death of father's sister, friend, disciple, ruler of one's country etc., the pollution for one day is to be observed. Even though the association in such cases is less, bath along with changing clothes is deemed essential. 39 - 40.

The period of defilement is defined as under: night should be divided into three parts; if birth or death occurs in first two parts or mensuration is noted, it should be counted as first day. If it falls in later part, the next day should be taken as first day. Some wise ones have opined so. However, some great seers have interpreted that the previous day is to be taken- the one prior to midnight or prior to sunrise. 41 - 42.

If the deceased person had maintained perpetual sacred fire (Agnihotra), then the day of cremation has to be taken as the first day. If he has not maintained Agnihotra, then the days should be calculated from the day of death. The computation of defilement-

साग्नेर्दाहदिनादेव निरग्नेर्मृतिवासरात् । आशौचदिनसङ्ख्यापि विज्ञेया गृहिभिर्नृभिः ॥४३॥
सूतेर्ज्ञाने दशाहोर्ध्वं पुनर्नास्त्येव सूतकम् । शावाशौचे तु विज्ञेया व्यवस्थेत्थं द्विजोत्तम ! ॥४४॥
आत्रिमासात्त्रिरात्रं स्यात्षण्मासावधि पक्षिणी । एकाहं नवमासान्तमूर्ध्वं स्नानेन शुद्ध्यति ॥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 पूर्णमासौचमुच्यते ॥४८॥
युद्धे मृतस्य नाशौचं गोद्विजार्थे मृतस्य च । प्राप्तश्च यो दुर्मरणमप्रमादेन तस्य च ॥४९॥

days may be learnt from (elder) householders. 43.

O eminent Brahmin! If the news of a child-birth is known after ten days, then, there is no need to observe birth- pollution. Now, about death-pollution, the convention is as under: 44.

When the news of death comes ten days later, three days pollution should be observed if the news comes three months late. If it comes six months late, it should be observed for one and a half days. If it comes nine months late, one day defilement is to be observed. If it comes further late, the person is purified simply by a bath. 45.

If death (of a kinsman) occurs in another country, some great seers recommend merely a bath (for purification). In the case of death of ascetic or a hermit, the same i.e. mere bath is enough. 46.

When a great river divides two regions, or a mountain is a barrier separating the regions or when dialects differ in two regions, then such Aland is called a foreign land (Desantara). 47.

Whether it is within the country or in a foreign country, if mother, father, wife or husband die, the relatives have to observe the pollution-period of ten days. 48.

If anyone dies in a war, dies while saving a cow or a Brahmin or dies an unnatural death, pollution has to be observed. 49.

Nirnay when two Sutaks get mixed.

If there is sequential birth or death, i.e. birth after birth or a death after death, the purification would take place by residual of

जनने जननं चेत्स्यान्मरणे मरणं तथा । पूर्वशेषेण शुद्धिः स्यादुत्तराशौचवर्जनम् ॥५०॥
दशाहिकं पतेदन्यत्सूतकं दशमेऽह्नि चेत् । रात्रिशेषे द्वयहाच्छुद्धिर्यामशेषे भवेत्र्यहात् ॥५१॥
शावाशौचे समुत्पन्ने सूतकं तु यदा भवेत् । शावेन शुध्येत्सूतिस्तु न सूतिः शावशोधिनी ॥५२॥
स्वल्पाशौचस्य मध्ये तु दीर्घाशौचं भवेद्यदि । न पूर्वेण विशुद्धिः स्यात्स्वकालेनैव शुध्यति ॥५३॥
सूतकान्तरसम्प्राप्तावपि पुत्रादिना द्विज ! । नवश्राद्धानि देयानि यथाकालं यथाक्रमम् ॥५४॥
आद्यं श्राद्धमशुद्धोऽपि कुर्यादेकादशेऽहनि । कर्तुस्तात्कालिकी शुद्धिरशुद्धिः पुनरेव सः ॥५५॥
ऋषिभिर्बहुधैवात्र सूतकाशौचविस्तरः । कृतोऽस्तीति ततो ज्ञेयो विशेषोऽन्यस्तु सन्मते ! ॥५६॥

the former exempting the latter. If another ten day birth-pollution occurs on tenth day of the prior birth-pollution, if night is yet to pass, then purification takes place, by three day observance. Even when three hours (1 Yama) are yet to pass, the purification would take place by three day-observance. When birth-pollution occurs during subsistence of death-pollution, then, by undergoing defilement-observance for death, birth-pollution gets purified. But observance of birth-pollution is not potent of purification of death-pollution. 50 - 52.

If there occurs a long pollution-tenure during a short defilement, purification does not complete by observance of the former; it gets purified by its own time lapse. 53.

O twice-born! In spite of occurrence of birth-pollution, during death-pollution, nine obsequies are to be offered at scheduled time and proper sequence, by son etc. Even though he is impure, he should do the obsequies on eleventh day (after parental death). In the case of the performer, the purity is temporary. In fact, he still sustains impurity. 54 - 55.

Special rules of defilement.

The topic of genetic pollution has been elaborated in various ways, by sages. From there, other specialities may be gathered, 'O good-hearted one! 56.

'O Suvrat! In case of stoics, forest-dwellers, ascetics and celibates, neither death-pollution nor birth-pollution has been prescribed by pious authorities. On receiving news about the death

नैष्ठिकानां वनस्थानां यतीनां ब्रह्मचारिणाम् । नाशौचं कीर्तितं सद्भिः शावं सौत्यं च सुव्रत ! ॥५७
मातुः पितुर्गुरोश्चैते निशम्य मरणं ततः । कुर्युः सवसनं स्नानं न त्वन्यस्य कदाचन ॥५८॥
व्रतयज्ञविवाहेषु श्राद्धे होमेऽर्चने जपे । आरब्धे सूतकं न स्यादनारब्धे तु सूतकम् ॥५९॥
प्रारम्भो वरणं यज्ञे सङ्कल्पो 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॥

of mother, father or teacher, they should take bath along with changing clothes. They need not observe this for the death of anyone else. 57-58.

When, observance of a determined vow (Vrata), marriage-ceremony, ancestral death-anniversary, domestic fire-sacrifice or Chant-muttering (Japa) has already begun, birth-pollution does not accrue. Yet, if these activities are yet to be commenced, birth-pollution occurs. 59.

Official commencement of sacrifice takes place, with the act of choosing an officiating priest or resolve in the case of vow and charity-donation. Nandi-obsequy in the case of marriage and the act of cooking in the case of ancestral obsequy are the signs of commencement. 60.

During continuance of birth-pollution, if death anniversary occurs, then, the obsequy (Shraddha) should be performed by prudent ones after the end of birth-pollution or on the next new moon day as per conventional ritual-procedure. 61.

In times of emergency, there would be no pollution for all even in pollution period. All that pollution practice is ordained to be observed during quiet and undisturbed times. 62.

Abandonment of even routine rites (like Sandhya-vandana) is enjoined during the defilement period. But the motivational rituals already begun are to be done, as per the norms of the ritual. 63.

Morning-evening- rituals (Sandhya-vandana) should be

सन्ध्या तु मानसी कार्या कुशवारिविवर्जिता । विप्रो दशाहमासीत वैश्वदेवविवर्जितः ॥६४॥
श्रौते कर्मणि तत्कालं स्नातः शुद्धिमवाप्नुयात् अशुद्धः पुनरेव स्यात्स्मार्तां त्वन्येन कारयेत् ॥६५॥
लवणे फलपुष्पादौ घृततैलपयस्सु च । पण्येषु चैव सर्वेषु न दोषो मृतसूतके ॥६६॥
आतुरे स्नान उत्पन्ने दशवारमनातुरः । स्नात्वा स्नात्वा स्पृशेदेनमातुरः शुद्धिमाप्नुयात् ॥६७॥
ज्वराभिभूता या नारी रजसा च परिप्लुता । तां चापीत्थं स्पृशेदन्या नारी स्नायात्पुनः पुनः ॥६८॥
राजा च राजकीयाश्च सत्रिणो व्रतिनस्तथा । स्नानाच्छुद्धाः स्वस्वकार्ये भिषक्छिल्प्यादयोऽपि च ६९

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performed mentally without Kusa-water. A Brahmin should abstain from Omni-God-adoration (Vaisva-deva) for ten days. 64.

In the case of sacrificial rite (Srauta-karma), purification instantly accrues after bath; yet, one becomes impure again, thereafter. The rites ordained in Smritis should be done by someone else. 65.

In respect of salt, oil, fruits, flowers, milk, ghee and all the groceries (bought from market), there is no associated birth/ death-pollution. 66.

In the contingency of bathing obligation for sick person, a healthy person should touch him (the sick person), after repeatedly bathing for ten times. Thereby, the sick person gets purified. 67.

In the case of a woman, who is suffering from fever; or is in pollution-menstruation, another woman should touch her and take bath every-time she touches. 68.

The king himself (engaged in political work) and other state officials, those who are officiating in sacrificial sessions and observe vows become purified by bath only, to begin their daily routine duty. Likewise, the medical practitioners, carpenters and such other artisans also get similarly purified, to do their jobs. 69.

Pollution during solar and lunar eclipses.

'O Brahmin! Thus I have narrated in brief, about the two-fold pollution: natal and mortal. In the same way, there is a third one: Rahu Sutaka, which should be known. 70.

द्विविधाशौचमित्युक्तं सङ्क्षेपेण मया द्विज ! । तथैव चात्र विज्ञेयं तृतीयं राहुसूतकम् ॥७०॥
सर्वेषामेव वर्णानां सूतकं राहुदर्शने । स्नात्वा कर्माणि कुर्वीत शृतमन्नं विवर्जयेत् ॥७१॥
आरनालं पयस्तक्रं दधि स्नेहाद्यपाचितम् । मणिकस्थोदकं चैव तिलदर्भैर्न दुष्यति ॥७२॥
सूर्यग्रहे तु नाश्नीयात्पूर्वं 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 मुक्त्यवधारणम् । स्नानहोमादिकं कुर्याद्भुञ्जीतेन्दूदये पुनः ॥७६॥
बालवृद्धातुराणां च रविन्द्वोर्ग्रहणात्पुरा । याम एको वर्जनीयो भोजनादावपि ध्रुवम् ॥७७॥

People of all the four Varnas have the birth-pollution of Rahu. One may do his duties after taking bath. One should avoid cooked food (during the eclipse-period). 71.

Gruel of fermented boiled rice, milk, butter milk, curd, non-cooked oil etc. and water put in earthen pot is not polluted, when added by sesames and Darbha-blades. 72.

Before four Yamas (4x3=12 hours), of the solar eclipse, and three Yamas of lunar eclipse, no one should take meals excepting female, children, old, weak and ill persons. 73.

When eclipsed sun is forecast to rises in the horizon at dawn, no meals should be taken on previous night. In case of foretold eclipse during moon-rise, meals should not be taken after previous noon. 74.

If the solar eclipse is at the sunset, day and night fasting should be observed. Next day, only after sunrise should one take meals. 75.

If the lunar eclipse is at the setting of moon (in the morning), one should perform bath, Homa etc. after knowing the termination of eclipse. But meals should be taken only after next moon-rise. 76.

During one Yama (3 hours) before solar and lunar eclipse, old people, young people, children and ill persons should certainly not take meals. 77.

If any one takes meals during the eclipse without the

अज्ञानाद्ग्रहकाले यो भुङ्क्ते स तु नराधमः । प्राजापत्येन शुध्येद्वै वेधकाले त्र्यहेण च ॥७८॥
रविग्रहः 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 । भूमिस्थमुद्धतात्पुण्यं ततः प्रस्नमणोदकम् ॥८३॥
ततोऽपि सारसं पुण्यं ततः पुण्यं नदीजलम् । ततो महानदीतोयं पुण्यं पुण्यस्ततोऽम्बुधिः ॥८४॥
यथासम्भवतः स्नानं कर्तव्यं स्वस्य शुद्धये । दानं देयं यथाशक्ति गोभूहेमतिलादि च ॥८५॥

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knowledge of it, such a man is wretched person; he is purified by atonement and one who takes meals during the prohibited period before the eclipse, he would be purified by observing fast for next three days. 78.

When solar eclipse falls on a Sunday and lunar eclipse falls on Monday, such a coincidence is known as 'Chudamani'; Such a Yoga enhances the merit of one's Pynya 79.

Whatever merit is accrued on the days of occurrence of lunar and solar eclipses is one crore times more than that of the merit acquired by performing Chudamani Yoga. 80.

During the solar and lunar eclipses, bath is recommended at the commencement of eclipse. During the state of eclipse, Homa and worship of God is recommended. At the time of release, charitable alms are recommended and on complete release, bathing is enjoined. 81.

One who does not take bath at the end of the eclipse-birth-pollution (both solar and lunar) has to be in Sutaka-pollution until the next eclipse occurs. 82.

Cold water bath is superior to warm water bath. Water fetched by oneself is better than that that brought by others. Underground water is holier than the one carried from elsewhere in pots. Water from mountainous springs is even superior. Lake-water is holier than that and the river-water is more meritorious. Water from a holy river is still more meritorious. Sea-water is considered as

भूप्रदो मण्डलाधीशः सर्वत्र सुखितोऽन्नदः । भवेच्च कीर्तिमान्भूमौ रूपवान् रूप्यदो भवेत् ॥८६
दीपदो निर्मलाक्षश्च गोदाता स्वर्गलोकभाक् । स्वर्णदाता च दीर्घायुस्तिलदः स्याच्च सुप्रजाः ॥८७
वेश्मदोऽत्युच्चसौधः स्याद्वस्त्रदश्चन्द्रलोकभाक् । हयदो दिव्ययानश्च लक्ष्मीवान्वृषभप्रदः ॥८८॥
सुभार्यः शिबिकादाता सुपर्यङ्कप्रदोऽपि 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॥

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the uppermost limit in terms of merit. 83 - 84.

As far as possible, a bath must be taken for self-purification and as per affordability. One should give the following in alms: cow, land, gold, sesame etc.,. 85.

Description of various types of result of donation offered during eclipse

A donor, who gives land in alms (on the occasion of solar or lunar eclipse) becomes a sovereign ruler of a region and feels contented overall. One who gives food in alms gains reputation on earth; one who gives silver in alms, becomes handsome. One who gives lamp in alms becomes a very bright-eyed man; one who gifts a cow attains heaven after death. One who gives gold in alms lives long; and one who gives sesame begets good children. 87.

One who donates a house gets a high-towered mansion in the other world. One who gives clothes in alms goes to the lunar globe. One who gives horses in alms begets a divine vehicle. The donor of a bull becomes wealthy. The donor of a palanquin and an elegant coach begets a good wife. Therefore, one should give alms faithfully and according to one's monetary affordability. 88 - 89

Both donors - one who gives in faith and another one who accepts in faith become heaven-dwellers. Otherwise, all that charity (given and accepted), goes waste and fruitless. 90.

When one performs obsequies rite (Shraddha) during solar and lunar eclipses, it is certain that, by his efforts, the whole earth is as good as donated. 91.

रात्रौ श्राद्धे न दोषोऽस्ति ग्रहणे शशिनः किल। आशौचिनोऽपि ग्रहणे श्राद्धादिर्विहिता क्रिया।९२
एवं सदाचारविधिर्मया तुभ्यं प्रदर्शितः। गृहाश्रमस्थितानां हि सर्वेषां सुखदायकः ॥९३॥
श्रीविष्णुभक्त्या सहितं य एतं नित्यं सदाचारमिहानुतिष्ठेत्।
स प्राप्नुयात्कीर्तिमतीव शुद्धामन्ते च गोलोकपदं द्विजेन्द्र ! ॥९४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे सदाचारेषु शुद्धिविधिनिरूपणनामैकोनविंशोऽध्यायः ॥ १९॥

There is no harm in performing obsequy at night during lunar eclipse. The ritual of obsequy etc. during eclipse is approved even when done by a person in pollution. 92 - 93.

In this way, code of conduct of righteous persons has been narrated to you, by me. It is a giver of happiness to all those settled in householder stage of life.

'O doyen among twice-born! Whoever observes this righteous code, permanently, along with devotion to Lord Shri Vishnu, would gain intense fame and finally attain the celestial globe: Golok in the other world. 94.

Thus ends the ninteenth chapter entitled, 'description of purificatory rites,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 19

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॥ अथ विंशोऽध्यायः ॥ २० ॥

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 । गोष्ठीश्राद्धं 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 । भूसंस्कारादियुक्ते श्राद्धं कुर्यात्प्रयत्नतः ॥६॥

CHAPTER - 20

Prescriptions and proscriptions about ancestral rites, eligible invitees.

Shri Narayan muni said:-

O Brahmin! A householder should, perform the obsequies (Shraddha) rituals as per his capacity, approved time, monetary affordability and set ritual procedures abiding by the rules of householder ship. 1.

That ritual is reputed to be Shraddha wherein food is offered to departed manes and whatever is dear to them is given as alms, by the performer, with faith (Shraddha). 2.

Following are the twelve kinds of obsequies (Shraddhas).1 Nitya: regular; 2 Naimittika: occasional; 3 Kamya: motivational 4 Vriddhi-shraddha: Obsequy on prosperity 5 Sapinda: incorporating rice-ball-oblation; 6 Gosthi-shraddha: community-obsequy; 7 Parvana: performed on lunar or astronomical conjunctions; 8 Shuddhi-shraddha: purificatory obsequy; 9 Karmanga: ritual auxiliary; 10 Daivika: God-related; 11 Paustika: nourishing: these are of four kinds. 12 Yatrika: pertaining to pilgrimage. 3- 4

Some other sages say that there are 4 types of Shraddha as follows: 1Ekoddishta: uni-directed; 2 Parvana: performed on lunar conjunction etc.; 3 Vriddhi- Shraddha: prosperity-based and 4 Sapinda: incorporating rice-ball-oblation: 5.

तुलसीकाननच्छाया यत्र स्थाने भवेद् द्विज ! । तत्र श्राद्धं प्रदातव्यं पितृणां तृप्तिहेतवे ॥७॥
शमीपत्रप्रमाणेन पिण्डं दद्याद्गयाशिरे । उद्धरेत्सप्तगोत्राणां कुलान्येकोत्तरं शतम् ॥८॥
म्लेच्छदेशे तथा रात्रौ सन्ध्यायां विप्रवर्जितः । न श्राद्धमाचरेद्विद्वान्नान्तरिक्षे कदाचन ॥९॥
आहुः षण्णवतिं श्राद्धान्यृषयः पितृतृप्तये । देशकालानुकूल्ये हि सत्यां च श्राद्धसंपदि ॥१०॥
अमामनुयुगक्रान्तिधृतिपातमहालयाः । आद्यन्ततिथिसंयुक्ता अष्टकाश्चेति तानि तु ॥११॥
भाद्रकृष्णत्रयोदश्यां मघास्विन्दौ करे रवौ । गजच्छायाभिधो योगस्तत्र श्राद्धं महाफलम् ॥१२॥

An obsequy should be performed at the south-facing places, places of sacred ford (Tirtha) or even at one's home equipped with soil-sacrament etc along with special efforts. 6.

O Twice-born! Shraddha should be performed at a place where the shadow of a Tulasi bush covers the ground for the satiation of the manes. 7.

While performing Shraddha-ritual at the ford called 'Gaya-siras', the performer should offer rice-ball-oblation, the Pinda being made of the size of a Shami leaf. That would uplift hundred and one clans of manes of seven genetic lineages (Gotras). 8.

A learned man must not perform Shraddha-rite in a region of Mlechhas, and also where no Brahmins exist. He should not perform it at night or in the evening and never in the open. 9.

The seers have in all enumerated ninety six Shraddha-types, for satiating ancestors if there are favourable venues and times for performing the Shraddha-rite. 10.

Ninety Six (96) Shraddha meant for very rich persons.

There are various differences in Shraddha. Four no moon days (Amavasya), fourteen Manvadi tithis, four Yugabda tithis; four days of the entering of the sun in Aries zodiac; thirteen Vaidhrta yogas; thirteen Vyatipata yogas; sixteen Tithis called Mahalya in the month of Bhadrapada, Adyanta tithis Samyukta Saptami, Navami Tithi with four Ashtamis in Hemant season, including four, in dark fortnight are the recommended days for Shraddha ritual. 11.

A Shraddha performed on, the thirteen black day tithi of

महानदीषु सर्वासु तीर्थेषु च गयामृते । जीवत्पितापि कुर्वीत श्राद्धं पार्वणधर्मवित् ॥१३॥
दर्शश्राद्धं गयाश्राद्धं श्राद्धं चापरपक्षिकम् । न जीवत्पितृकः कुर्यात्तिलैस्तर्पणमेव च ॥१४॥
तीर्थयात्राप्रसङ्गेन गयाप्राप्तौ तु धर्मवित् । तीर्थश्राद्धं तत्र कुर्याच्छ्राद्धार्थं न तु तां व्रजेत् ॥१५॥
उद्वाहे पुत्रजनने पुत्रेष्ट्य सौमिके मखे । तीर्थे ब्राह्मण आयाते षडेते जीवतः पितुः ॥१६॥
महालये गयाणां च वृद्धौ चान्वष्टकासु च । श्राद्धं द्वादशदैवत्यं शोषं षाट्पौरुषं विदुः ॥१७॥
विषुवायनसङ्क्रान्तिमन्वादिषु युगादिषु । विहाय पिण्डनिर्वापं श्राद्धं कुर्वीत धर्मवित् ॥१८॥
अन्वष्टकासु वृद्धौ च गयायां च क्षयेऽहनि । कार्यं मातुः पृथक् श्राद्धमन्यत्र पतिना सह ॥१९॥

Bhadrapada, when the moon is in Magha constellation and the sun is in Hasta constellation, is called 'Gajachhaya yoga', results in giving great auspicious fruits. 12.

In all the great rivers including Ganga and in all the holy Tirthas and in Gaya, a man, whose father is alive, can also perform Shraddha ritual, if he is knower of Parvana ritual (Dharmavit). 13.

Following Shraddhas: Darsa-Shraddha, Gaya-Shraddha, Mahalaya-Shraddha and Shraddha with sesame should not be performed by a man whose father is alive. 14.

On the occasion of pilgrimage, one who happens to go to Gaya, a knower of Dharma-principles and whose father is alive, can perform Tirtha-shraddha. But he should not do 'Pindadana' in Shraddha. 15.

A man, whose father is alive, can perform Shraddha, on occasions like marriage, birth of a son, Putreshti, Somayaga, pilgrimage, and on religious Shrotriya teacher's arrival. 16.

In the tithis of black fortnight of Bhadrapada – Mahalya; Gaya-shraddha, Vriddhi-shraddha and Anvastaka Astami and Navami day, Shraddha are called Dvadasa-devata-shraddha: and the Shraddha of six Purushas is called Shat-purusha-shraddha. 17.

The time of transition (Samkramana) of the sun in Aries and Libra signs, Uttarayana (Makara Samkranti), Daksinayana (Karka Samkranti), in Anvadiyuga of fourteen tithis, a Shraddha with Pinda should be performed by a religious man. 18.

स्वधर्मनिरतो 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 पुरीक्षेत्र कदाचन । अन्नार्थिनमनुप्राप्तं भोज्यं ते मनुरब्रवीत् ॥२३॥
विद्यादिगुणसम्पन्नो न लभ्येत यदि द्विजः । मातामहादयोऽप्यर्च्यास्तदा यदि सुलक्षणाः ॥२४॥
मातामहोऽथ दौहित्रो भागिनेयश्च मातुलः । मातृष्वसेयस्तज्जश्च मातुलेयस्तथैव च ॥२५॥
जामाता श्वशुरश्चैव भार्याभ्राता च तत्सुतः । ऋत्विग्गुरुरुपाध्याय आचार्यः श्रोत्रियस्तथा ॥२६॥

During Anvastaka – in the later – black fortnight, on the Navami Tithi, in Hemanta and Shishir seasons, in Vriddhi and Gaya-Shraddha, mother's Shraddha should be performed independently; and at other places, wife or father must be present. 19.

Now about the proper eligible Brahmin for accepting meals in the Shraddha ritual: a Brahmin, who is loyal to his own religion is eligible but a Brahmin of Vedic knowledge, yet characterless, is not eligible. 20.

A Brahmin, who is well versed in the Veda, penance-loving, righteous and saintly is to be invited for Shraddha on priority. 21.

Even if he does not know the Vedas perfectly or he does not know Shashtras well, as long as he is purely religious and an expert in Gayatri, he is the best for Shraddha ritual. If a Brahmin is well versed in four Vedas, but is sinful and is non-vegetarian, he should never be invited. 22 - 23.

If an eligible Brahmin is not available, one's own maternal grandfather, if he is of good character also can be invited. In the Tirtha-shraddha, a Brahmin must not be tested in detail and one, who is in want of food, is eligible. 24.

Mother's father, father, daughter's son, sister's son, aunt's son, aunt's grandson, son-in-law, wife's father, a Yajna performing Brahmin, Upadhyaya; all these, if they are righteous and loyal to religion are eligible for consuming food during Shraddha; otherwise they are not eligible and hence they should be avoided. 25-27.

If at all, in Kaliyuga, a man having knowledge and good moral

सुवृत्ताश्च सदाचारा एते श्राद्धेषु पावनाः । दुराचारा यदैते स्युस्त्याज्यास्तेऽपि तदा किल ॥२७॥
युगानुरूपतो यस्तु विद्याचारादिसंयुतः । न निन्द्यकर्मकर्ता चेच्छ्राद्धे पूज्यः स वाडवः ॥२८॥
हरेर्भक्तो यतिर्यत्र श्राद्धे भुङ्क्ते तदा तु तत् । परिपूर्णं भवेच्छ्राद्धं विनापि श्राद्धसम्पदम् ॥२९॥
यो वै यतीननादृत्य भोजयेदितरान्द्विजान् । विजानन्वसतो ग्रामे कव्यं तद्याति राक्षसान् ॥३०॥
दैवे कर्मण्युदक्संस्थान् प्राङ्मुखानुपवेशयेत् । उदङ्मुखान् द्विजान् पित्र्ये प्राक्संस्थानुपवेशयेत् ॥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॥

character is generally not available, a person having good knowledge of present times, who is righteous and keeps away from misdeeds is also an eligible Brahmin for Shraddha. 28.

If a devotee of Hari or a Yati-sannyasi takes meals in Shraddha, even if there is dearth of offerings, it is considered perfect. 29.

A town where one gives meals to others and avoids giving meals to Yatis in Shraddha does not offer those meals to forefathers but to demons – Rakshasas. 30.

During Daiva karma – Vaisvadeva – one should sit in Northern part, facing east and during Pitru Karma, the Brahmin should sit in the eastern part facing the north. 31.

In Daiva Karma, two Brahmins and in Pitru Karma, three Brahmins should be offered meals. Alternatively, one Brahmin each, in both the Karmas could be offered meals. Even if one can afford feeding more people, it is not essential. 32.

Because of the attitude in giving more or extending will as per the difference in region and time, a sacred Brahmin will lose his virtues and prosperity. 33.

While the Brahmins are taking their meals in Shraddha, if other Brahmin or Brahmachari comes for meals, he should also be offered sumptuous meals. 34.

The man who performs the Shraddha ritual should abandon seven things: tooth cleaning, eating betel leaf, taking bath with

दन्तधावनताम्बूलं तैलाभ्यङ्गमभोजनम् । रत्यौषधपरान्नं च श्राद्धकृत्सप्त वर्जयेत् ॥३५॥
पुनर्भोजनमध्वानं भाराध्ययनमैथुनम् । दानं प्रतिग्रहं होमं श्राद्धभुक् चाष्ट वर्जयेत् ॥३६॥
भोक्ष्यन्करिष्यन् श्वः श्राद्धं पूर्वरात्रौ प्रयत्नतः । भोजनं च व्यवायं च ऋतावपि विवर्जयेत् ॥३७॥
श्राद्धं जत्त्वा च भुक्त्वा च पुमान् यस्तु स्त्रियं व्रजेत् । पितरस्तस्य तन्मासे तस्मिन्रेतसि शेरते ॥३८
अन्नक्षीरघृतक्षौद्रैरैक्षेवेण च तर्पिताः । प्राप्नुवन्त्यक्षयां तृप्तिं सर्वे पितृगणा अपि ॥३९॥
पलपैतृकमुक्तं यत्क्वचित्तत्तु कलौ युगे । निषिद्धमस्ति निगमे कर्तव्यं तन्न कर्हिचित् ॥४०॥
पराशरो मुनिश्रेष्ठः प्राहातः सकलान्मुनीन् । अनुव्रतान्सुव्रतादीन्मुख्या यस्य स्मृतिः कलौ ॥४१॥
अन्नं क्षीरं घृतं क्षौद्रमैक्षवं कालशाकवत् । एतैस्तु तर्पितैर्विप्रैस्तृप्यन्ति पितरो नृणाम् ॥४२॥

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oil, intercourse with wife, taking medicine, fasting and taking food from others. 35.

Taking meals for the second time, crossing the road with a purpose of leaving town, lifting burdens, reciting/learning the Vedas, giving or accepting alms, intercourse with wife and home fire sacrifice, these eight should be abandoned. 36.

Meals in the forthcoming Shraddha and taking meals on the previous day and permitted intercourse with wife, should be avoided. 37.

If one takes meals (during Shraddha) or has an intercourse with his wife, his pitaras (manes) will sleep in his semen in that month. 38.

All the forefathers are fully pleased and satisfied when food, ghee, milk, honey, and such things are offered. 39.

During the Shraddha ritual, the use of meat, although previously prescribed, is prohibited in Kaliyuga, so such things should never be used. 40.

The sage, whose scripture is said to be prime in the Kali Yuga, is Parashar. The aforesaid prohibition of meat was instructed to Suvrat and other eminent sages who followed him. So only vegetables, ghee, honey, milk, and similar such things should only be used in Shraddha rituals to gratify the manes and not non-vegetarian food. 41 - 42.

यस्तु प्राणिवधं कृत्वा मांसेन तर्पयेत्पितॄन् । सोऽविद्वांश्चन्दनं त्यक्त्वा कुर्यादङ्गारलेपनम् ॥४३॥
क्षिप्त्वा कूपे यथा किञ्चिद्बाल आदातुमिच्छति । पतत्यज्ञानतः सोऽपि मांसेन श्राद्धकृत्तथा ॥४४॥
इति तद्वचनान्नित्यं श्राद्धे मांसं विवर्जयेत् । धर्मशास्त्रमुपाश्रित्य वर्तमानः सुधीः पुमान् ॥४५॥
निर्दोषं पायसं तस्मादृषिधान्यानि च द्विजः । अर्पयेत्सर्वपितृभ्यस्तेन तुष्यन्ति ते खलु ॥४६॥
पयो दधि घृते चैव गवां श्राद्धेषु पावनम् । महिषीणां घृतं श्रेष्ठं प्राहुर्न तु पयः क्वचित् ॥४७॥
कालः कुतुपसंज्ञश्च तथा नेपालकम्बलः । रौप्यं दर्भास्तिलाः श्राद्धे दौहित्रश्चेति पावनाः ॥४८॥
गोत्रनाम्नी समुच्चार्य क्षणदानादिकं चरेत् । सकारेण च वक्तव्यं गोत्रं सर्वत्र धीमता ॥४९॥
गोत्रस्य त्वपरिज्ञाने काश्यपं गोत्रमुच्चरेत् । यस्मादाह श्रुतिः सर्वाः प्रजाः कश्यपसम्भवाः ॥५०॥

One who disregards and casts aside the advice of sages and uses non-vegetarian material such as meat etc. and, in the process, kills animals to use their meat in Shraddha is considered to be an ignorant person akin to the one who smears fire coal to his body instead of applying sandalwood paste. Like a child which jumps into a well to draw out something and falls into it, a person using meat in Shraddha falls into disaster. 43 - 44.

Keeping these words of sages in mind, meat, flesh and non-vegetarian items should be strictly avoided in a Shraddha ritual. One must abide by the rules and directives or norms as stated by the religion. 45.

One must offer pure, unadulterated milk and the grain that the sages grew to satisfy the forefathers. 46.

In particular, only cow's milk, curd and clarified butter should be used in Shraddha and not buffalo's milk. Only clarified butter made of buffalo milk is permitted, not their milk or curd. 47.

The time recommended to be the best for Shraddha is the Kutapa Kala, an auspicious time of a day. Offering Nepala kambala (Nepali blanket), silver utensils, Darbha grass and sesame as materials and inviting one's daughter's son are considered to be auspicious in Shraddha. 48.

(During the performance of the rite) gotra and name should be uttered together and then after taking a pause for a moment, one must utter his Gotra with 'sakara'. 49.

पृथिवीषत्पिता प्रोक्तस्तत्पिता चान्तरिक्षसत् । अभिधानापरिज्ञाने दिविषत्प्रपितामहः ॥५१॥
विभक्तिभिस्तु यत्किञ्चित्पित्रादिभ्यः प्रदीयते । तत्सर्वं सफलं ज्ञेयं विपरीतं निरर्थकम् ॥५२॥
अक्षय्यासनयोः षष्ठी द्वितीयावाहने तथा । अन्नदाने चतुर्थी स्याच्छेषाः सम्बुद्धयः स्मृताः ॥५३॥
विसर्गश्चालकश्चैव विकिरः पङ्क्तिवारणम् । करशुद्धिरपोशानं पितृपूर्वाणि षट् सदा ॥५४॥
स्वागते स्वस्तिवचने गोत्रशेषे प्रदक्षिणे । अर्घ्ये च दक्षिणादाने षट्सु सव्यं विधीयते ॥५५॥
अगस्त्यं भृङ्गराजं च तुलसी शतपत्रिका । चम्पकं तिलपुष्पं च पितृणां वल्लभानि षट् ॥५६॥

If at all one doesn't know his Gotra, he should utter the name 'Kashyapa', as is said by Shruti, that all the people are born of Kashyapa. 50.

If the man who performs Shraddha rituals doesn't know names of his forefathers, he should say 'Prithvishat' for father, 'Antariksashat' for grandfather and 'Divishat' for great grandfather (Pardada/parampita). 51.

In 'Asana' and other cases, the exact case (Vibhakti) should be uttered as per rules of grammar. Only such an utterance will lead to fruitful results and a mistake will prove futile. 52.

The rules Aksayya or Asana, the sixth grammatical case, is as follows: Shasthi should be used for invocation, second case: Dvitiya and for food–donation, fourth case: Chaturthi should be selected. For all other rituals, vocative case is to be employed. 53.

Visarjan; Chalaka; Vikira; Pankti-varana; Hasta-shuddhi are the six items, in which father takes meals first. 54.

Svagata (welcome); Svasti-vachana (announcement of auspicious event); Gotrasesa (announcement of family lineage); Pradaksina (circum-ambulation); Arghya (offering of reverential water); Daksina-dana (giving alms) are the six items when Savya should be done (taking the sacred thread from the left shoulder to the rightside of waist) and Apa-savya (reverse position) for others. 55.

Flowers: Agastya; Bhringaraja; Tulasi; Shatpatrika; Champaka and Tilapuspa (sesame flower) are the favourites of Pitaras: forefathers. 56.

केतकीं करवीरं च बकुलं कुन्दकं तथा । पाटलां चैव जातीं च श्राद्धे यत्नेन वर्जयेत् ॥५७॥
अनग्निरधनो वापि तथैव व्यसनान्वितः । आमश्राद्धं द्विजः कुर्याद्वृषलस्तु सदैव हि ॥५८॥
मृताहं च सपिण्डं च गयाश्राद्धं महालयम् । आपन्नोऽपि न कुर्वीत श्राद्धमामेन वै द्विजः ॥५९॥
आवाहने स्वधाकारे मन्त्राश्चोह्याविसर्जने । अन्यकर्मण्यनूह्याः स्युरामश्राद्धविधौ बुधैः ॥६०॥
आमान्नस्याप्यभावे तु श्राद्धं कुर्वीत बुद्धिमान् । धान्याच्चतुर्गुणेनैव हिरण्येन सुरोचिषा ॥६१॥
पुत्रजन्मनि कुर्वीत श्राद्धं हेम्नैव बुद्धिमान् । न पक्वेन न चामेन कल्याणान्यभिकामयन् ॥६२॥
समग्रं यस्तु शक्नोति कर्तुं नैवेह पार्वणम् । स तु सङ्कल्पविधिना श्राद्धकाले तदाचरेत् ॥६३॥
आवाहनं स्वधाशब्दमर्घ्याग्नौकरणे तथा । विकिरं पिण्डदानं च साङ्कल्पे षड्विवर्जयेत् ॥६४॥

One should consciously avoid the following flowers: Ketaki, Karaveer, Bakula, kundaka, Patala and Jati, in Shraddha. 57.

A twice-born, who is poor, affected by calamities and who does not maintain perpetual fire, should perform the Shraddha without cooked food (Amashraddha). A Shudra should always perform Amashraddha. 58.

Mrutaha (annual death anniversary), Sapinda and Gaya-shraddha should never be performed with uncooked food by a Brahmin. 59.

One who performs ‘Amashraddha’ should, while addressing Avahana, Svadhakara and Visarjana say the Mantra with ‘Uha’ and for other karmas, without ‘Uha’. 60.

Even if it is not possible to perform ‘Amashraddha’, a learned man should perform the Shraddha with gold that four times more in quantity than corn. 61.

A wise person should perform ancestral rites at the time of son’s birth with gold alone and not with either cooked food or uncooked food if he aspires for the latter’s welfare. 62.

One who is unable to perform elaborate Samagra and Parvana Shraddha should perform Shraddha only with a modest resolve (Samkalpa). 63.

While performing ‘Samkalpa-Shraddha’, he should abandon the words along with the Mantra: Avahana, Svadha, Arghya, Agna-

पिण्डमात्रं प्रदातव्यमभावे द्रव्यविप्रयोः । श्राद्धीयाहनि सम्प्राप्ते भवेन्निरशनोऽथवा ॥६५॥
उदकुम्भं प्रदद्याद्वा ब्राह्मणाय फलान्वितम् । तृणानि वा गवे दद्यान्न तु शून्यं दिनं नयेत् ॥६६॥
श्राद्धात्पूर्वं ब्रह्मयज्ञं न कुर्यात्तर्पणं तथा । पित्रोः श्राद्धानन्तरं तु द्वयं कुर्वीत बह्वृचः ॥६७॥
महालयादिकं श्राद्धमार्तवे सति योषितः । पञ्चमेऽह्नि प्रकर्तव्यममावास्यादिनेऽथवा ॥६८॥
पुष्पवत्स्वपि दारेषु वार्षिकं मासिकानि च । मृताह एव कार्याणि पाकेनैव यथाविधि ॥६९॥
व्रतोपवासदिवसे श्राद्धप्राप्तौ यथाविधि । श्राद्धं विधायोपवसेदाघ्राय पितृसेवितम् ॥७०॥
वैष्णवैस्तु विशेषेण श्राद्धमेकादशीभवम् । द्वादश्यामेव कर्तव्यं पितरो वैष्णवा यतः ॥७१॥

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ukarana (libation in fire equal to Homa), Vikir and Pindadana. 64.

In the absence of money or non-availability of a Brahmin, only 'Pinda' should be offered on the Shraddha day and a day's fast should be observed. 65.

A pitcher with fruits and water should be given to a Brahmin or grass should be given to a cow. The Shraddha day should not be spent without giving anything. 66.

A Brahma-yajna should not be performed and the tarpana should not be done before Shraddha. The learned Rig-Vedic Brahmin should do thatonly after the Shraddha is over. 67.

Mahalaya and such other Shraddha should not be performed, if wife's monthly course or menstruation is in existence. It should be performed after the fifth day bath or on an Amavasya day. 68.

Annual and monthly Shraddha can be performed even if one's wife's monthly course is going on. 69.

If Shraddha ritual comes on the Vrata or Upavasa (fasting day), it should be performed as per routine. The scent of the food offered to the manes should only be inhaled and Upavasa (fasting) should be observed for whole day. 70.

Vaishnavas should perform Shraddha on twelfth day and not on Ekadashi day since his Pitaras (forefathers) are deemed to be Vaishnavas. 71.

A son should annually perform a Sannyasi Shraddha as per rituals but the Mahalaya Shraddha should be performed only on

सन्न्यासिनोऽप्याब्दिकादि पुत्रः कुर्याद्यथाविधि । महालये तु यच्छ्राद्धं द्वादश्यां पार्वणं हि तत् ।।७२
आमश्राद्धं तु पूर्वाह्णे एकोद्दिष्टं तु मध्यतः । पार्वणं त्वपराह्णे स्यात्प्रातर्वृद्धिनिमित्तकम् ।।७३।।
मृताहं मृतमासं वा पित्रादेर्यो न वेत्ति सः । मार्गे माघेऽथवाऽमायां श्राद्धमाब्दिकमाचरेत् ।।७४।।
यज्ञोद्वाहप्रतिष्ठासु मेखलाबन्धमोक्षयोः । निषेकादौ च दीक्षायां वृद्धिश्राद्धं समाचरेत् ।।७५।।
वृद्धो तीर्थे च सन्नयस्ते ताते च पतिते सति । येभ्य एव पिता दद्यात्तेभ्यो दद्यात्स्वयं सुतः ।।७६।।
अर्घ्यमावाहनं चैव द्विजाङ्गुष्ठनिवेशनम् । तृप्तिप्रश्नं च विकिरं तीर्थश्राद्धे विवर्जयेत् ।।७७।।
श्राद्धेष्वेतेषु सर्वेषु प्राप्ता अतिथयो द्विजः । भोजनीयाः प्रयत्नेन यत्स्याच्छ्राद्धस्य पूर्णता ।।७८।।

Dvadashi (twelfth day) and not on any other day. It will be done on Parvana otherwise. 72.

Amashraddha should be performed in the first-half of the day i.e. before mid-day; Ekoddishta Shraddha should be performed at mid-day and Parvana shraddha in the afternoon; and if it is Vriddhi-shraddha, it should be performed in the morning. 73.

When the person does not know the exact month or Tithi of the death of father and Pitaras, annual Shraddha should be performed on the Magha or Margaseersa Amavasya day. 74.

The time for Vriddhi-shraddha, Yajna, marriage, Devapratishta (installing God), thread ceremony, return from education (Samavartana), Garbhadhana etc., are the days on which Vriddhi-shraddha is to be performed. 75.

If a father is very old, has gone on a pilgrimage, has taken renunciation (Sanyasa) or is a social outcast (Patite), his son should take his place and perform the Vriddhi Shraddha. 76.

In Tirtha-shraddha, he should avoid Arghya while doing Avahana (inviting). While dipping a Brahmin's thumb in food, (Dvija-Angustha Niveshana), he should ask the question 'are you satisfied?'. He should do the same during dispersal (Vikira) (leaving food on ground). 77.

O Brahmin! Atithis, uninvited guests, who come on Shraddha day are all worth to be served with meals and giving them meals, completes the Shraddha Ritual. 78.

ब्रह्मचारी स्वपित्रोस्तु कुर्यादेवौर्ध्वदैहिकम् । मासिकान्याब्दिकाद्यं च श्राद्धं सर्वं यथाविधि ।।७९।।
सन्न्यासी तु न कुर्वीत मातापित्रोरपि क्वचित् । मृताशौचं चाश्रुपातं श्राद्धपिण्डोदकक्रियाम् ।।८०।।
स्वाधिकारानुसारेण यथाशक्ति सदैवतान् । नार्चयेद्यः पितृन्काले स पतेन्नरके ध्रुवम् ।।८१।।
अरोगः प्रकृतिस्थश्च चिरायुः पुत्रपौत्रवान् । अर्थवानर्थभोगी च श्राद्धकर्ता भवेन्नरः ।।८२।।
न सन्ति पितरश्चेति कृत्वा मनसि यो नरः । श्राद्धं न कुरुते तस्य रक्तं क्रुद्धाः पिबन्ति ते ।।८३।।
यथा गोषु प्रनष्टो वै वत्सो विन्दति मातरम् । एवं श्राद्धान्नमुद्दिष्टं मन्त्रः प्रापयते पितॄन् ।।८४।।
देवो यदि पिता जातः शुभकर्मानुयोगतः । तस्यान्नममृतं भूत्वा नूनं तत्रोपतिष्ठते ।।८५।।
मर्त्यत्वे भोज्यरूपेण पशुत्वं च तृणं भवेत् । श्राद्धान्नं वायुरूपेण नागत्वेऽप्यनुगच्छति ।।८६।।

A Brahmchari should perform all the cremational rituals of his father, mother and also the monthly Shraddha and annual Shraddha according to the rituals. 79.

An ascetic (Sannyasi) should never observe the death-pollution and shead tears for his father and mother and should not do the rite of offering rice-ball and libations. 80.

One who does not adore ancestors and Gods at proper time (Shraddha-day) according to his eligibility and affordability would certainly fall in hell. 81.

The man, who performs Shraddha rituals becomes healthy, free from diseases, lives long, begets sons and grandsons, and becomes rich and enjoys wealth. 82.

When one who questions, ‘Where are my forefathers?’ in his mind and does not perform Shraddha-obsequy, his forefathers get angry and drink his blood. 83.

As a calf lost among cows finds his own mother-cow, the Mantra chanted during Shraddha carries the obsequial food specifically offered to manes, to respective ancestors. 84.

If a departed father becomes God by virtue of his righteous deeds, his food becomes Nectar and reaches him. In the event of his getting a mortal (human) birth, it assumes the form of his meals and in the event of him begetting an animal birth, it becomes grass for him. Food offered to him in Shraddha follows him in the form of wind should he be born a snake. 85 - 86.

तत्तदन्नत्यैवेत्थं श्राद्धान्नं सर्वयोनिषु । प्राप्यते प्राणिभिस्तस्माच्छ्राद्धं कार्यं प्रयत्नतः ॥८७॥

इत्येष ते विप्र ! मया समासाच्छ्राद्धस्य सर्वोऽपि विधिर्यथावत् ।
प्रकीर्तितोऽथर्षिगणैः स्मृतेषु धर्मेषु वक्ष्ये कलिवर्ज्यधर्मान् ॥८८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे श्राद्धविधिनिरूपणनामा विंशोऽध्यायः ॥ २०॥

॥ अथ एकविंशोऽध्यायः ॥ २१ ॥

श्रीनारायणमुनिरुवाच :-

धर्माः स्त्रीणां च पुंसां च धर्मशास्त्रेषु भूरिशः । विस्तराद्वर्णिताः सन्ति वर्णाश्रमवतां पृथक् ॥१॥
युगानुसारिणस्तत्र धर्मा ग्राह्या न चेतरे भीष्मोऽत्र भारते प्राह युधिष्ठिरमिदं वचः ॥२॥

Thus, the food offered in obsequial rite is received by creatures in all embodiments. Therefore, obsequial rite should be performed with all efforts. 87.

'O wise Brahmin! I have narrated all this ritual procedures of Shraddha in totality to you, as it exists. Hereafter, I shall describe the conduct to be avoided in Kali-yuga among the duties laid down by hosts of seers. 88.

Thus ends the twentieth chapter entitled, 'Narration of Shraddha ritual,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 20

CHAPTER - 21

Customs and practices forbidden in kaliyuga.

Shri Narayan Muni said:-

The duties of men and women belonging to different caste (Varnas) and in different stages of life (Ashramas) have been extensively and repeatedly described in the Dharmashastras. 1.

Among them only those canons are to be followed which are keeping with the times (yuga). In this regard, Bhishma has said the following to Yudhishthira in the Mahabharata: 2.

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 त्याज्यामहुः कलौ युगे ॥५॥
सौत्रामण्यामपि मखे घ्राणेनापि सुराग्रहः । देवातिथिवरार्थं च नैव कार्यः पशोर्वधः ॥६॥
मांसदानं पितृभ्यश्च श्राद्धे कार्यं न कर्हिचित् । अग्निहोत्रं च सन्न्यासो न कर्तव्यस्तथा कलौ ॥७॥
ऊढानां द्विजकन्यानामक्षतानां मृते पतौ । पुनर्विवाहकर्मोऽपि न कर्तव्यं कलौ युगे ॥८॥
न धार्यश्चाम्बुपानार्थं मृत्तिकायाः कमण्डलुः । सुतार्थं भ्रातृजायायां न नियोज्यश्च देवरः ॥९॥
ब्रृहद्धर्मं यथाशास्त्रं यो न पालयितुं क्षमः । दीर्घकालं ब्रह्मचर्यं न धार्यं तेन च क्वचित् ॥१०॥

In the Kritayuga, Tretayuga, Dvaparayuga and the Kaliyuga the duties of men, are different. They (the rules) have been made, keeping in mind the capacity of human beings in different yugas. 3.

I shall explain to you certain customs and practices which are to be discarded under any circumstances in the Kaliyuga; they have been forbidden in the Puranas and the Smritis. 4.

Sacrifices in which cows, humans and horses are offered as victims and the consumption of liquor and other intoxicants are said to be forbidden in the Kaliyuga. 5.

One should not smell liquor even from the Sautramani sacrifice nor should he slaughter an animal for the sake of a deity, a guest or a bride-groom. 6.

One should never offer meat to the manes (dead) on the occasion of shraddha; in the same way, one should not accept (the responsibility of) Agnihotra or take Sanyaas (renunciate's order) in the Kaliyuga. 7.

Re-marriage of a widowed Brahmin girl should never be done in the Kaliyuga even if they happen to be virgins. 8.

One should not use an earthen pot (kamandalu) for drinking water. Even for the sake of procreation, a younger brother (of the deceased person) should not sleep with his sister-in-law. 9.

One who does not possess the capacity to observe celibacy as per the tenets of the scriptures should not remain unmarried

देहपातो भवेद्येन प्रायश्चितं तु तादृशम् । वानप्रस्थाश्रमश्चापि वर्जनीयः कलौ युगे ॥११॥
आततायिद्विजवधो धर्मयुद्धेऽपि कर्हिचित् । न कर्तव्यस्तथा यज्ञो यत्र स्यात्पशुहिंसनम् ॥१२॥
स्वर्गार्थमपि वार्धक्ये स्त्रिया पुंसा च कर्हिचित् । न कार्योऽग्निप्रवेशश्च भृगुपातस्तथैव च ॥१३॥
महाप्रस्थानगमनं नैव कार्यं हिमालये । न गङ्गादिप्रवाहे च हेयं क्वापि निजं वपुः ॥१४॥
प्रच्छन्नं च महापापे क्वचिज्जातेऽपि निष्कृतिः । जपाद्यैस्तस्य कर्तव्या मृत्यूपायो न तु क्वचित् ॥१५
अपवादे दुःसहे च प्राप्ते सम्भावितेन तु । छन्नं स्थेयं मनुष्येण न तु नाश्यं निजं वपुः ॥१६॥
तथा स्थातुमशक्तेन गम्यं देशान्तरं द्रुतम् । न तु कार्यो ह्यात्मघातः पुरुषेणापि योषिता ॥१७॥
दिनत्रये व्यतीतेऽपि धान्यादिप्राप्तिमन्तरा । चौर्यं तु नैव कर्तव्यं पुरुषेण कलौ युगे ॥१८॥

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for long, in any case. 10.

In the Kaliyuga, one should avoid that kind of expiation (Prayaschitta) which may result in death. In the same way, for older members, living a solitary life in forest (Vanaprastha-ashrama) is to be discarded. 11.

Even in a justly fought war (dharma-yuddha), one should not kill a Brahmin even if he is a criminal (Atatayin). In addition, one should desist from performing a sacrifice in which animal-slaughter is involved. 12.

Even for the sake of attaining heaven, men and women in their old age should never set themselves on fire or throw themselves down a mountain ridge. 13.

One should never breathe one's last in the Himalayas nor abandon one's own body in the stream of the Ganga. 14.

In case one commits a grievous sin secretly, one should undergo a purification exercise by such means of muttering the God's name (Japa). Suicide would never be the way out in such matters. 15.

If one has to face unbearable calumny, a respectable person should stay under cover or in exile but never destroy himself. 16-17

In the Kaliyuga, no person should resort to theft even if he has to pass three days without getting food grains. 18.

पितृष्वसुश्च तनया मातुलस्य सुता तथा । असवर्णस्य कन्या च नैवोद्वाह्या कदाचन ॥१९॥
घृतपक्कं पय:पक्कं कन्दुपक्कं च शूद्रतः । नैव ग्राह्यं ब्राह्मणेन सदाचाररतादपि ॥२०॥
शिष्येण गुरुपत्न्यां च नैव वृत्यं गुराविव । सन्न्यासिभिर्न कर्तव्यं चातुर्वर्ण्ये च भिक्षणम् ॥२१॥
गुरवे दक्षिणा देया शक्त्या न तु तदीप्सिता । अद्भिर्गोपीतशिष्टाभिः कार्यं नाचमनं तथा ॥२२॥
आशौचस्य न सङ्कोचो वेदादिगुणयोगतः । कार्योऽस्थिचयनादूर्ध्वमङ्गस्पर्शश्च न क्वचित् ॥२३॥
इत्यादयः कलियुगे धर्मो वर्ज्यतयोदिताः । एषां तु विधिवाक्यानि युगान्तरपराणि हि ॥२४॥
तत्राग्निहोत्रं सन्न्यासो द्विजानां द्विजसत्तम ! । धार्मिकाणां विरक्तानां शक्तानां विहितावपि ॥२५॥

One should never marry his father’s sister’s daughter or their mother’s brother’s daughter; in the same way one should never marry the daughter of a man from a different Varna (caste). 19.

A Brahmin should never accept food cooked in ghee or milk or in a pan (Kandu - kataha) from a Shudra even if he is of saintly disposition. 20.

A disciple should never behave with the wife of the guru in the manner the Guru does. Sanyaasis (ascetics) should never go to people of the four castes to seek alms. 21.

One should give Dakshina (fee) to the guru as per one’s capacity and not as demanded by him; one should never perform Achamana (rite of sipping water) with the water that was left behind by cows after drinking. 22.

Mitigation of the impurity (days of defilement) resulting from the death (of a relative) should not be done (in the kaliyuga) if the affected person is a Vedic scholar (& worshiper of the scared fire, etc.). He should never be touched after the collection of bones (of cremated person). 23.

These and others are the practices and customs that are to be discarded in the Kaliyuga as directed (by Dharmashastra). If these are recommended (Vidhivakya) in religious texts, they are certainly applicable to other Yugas (not kaliyuga). 24.

O great Brahmin!, Agnihotra and Sanyas are recommended (in the kaliyuga) only for those Brahmins who are pious, perfect in renunciation and capable. 25.

यावद्वर्णविभागः स्याद्यावद्वेदश्च भूतले । भवेत्तावत्कलौ शास्त्रे द्वयमेतदुदीरितम् ॥२६॥
धर्मपालनसामर्थ्यं वैराग्यं यस्य चोत्तमम् । न स्यात्तस्य निषिद्धं वै सर्वथैतन्महर्षिभिः ॥२७॥
गृहस्थधर्मा इत्येते मया सर्वे समासतः । कथितास्ते द्विजश्रेष्ठ ! पालनीयाः प्रयत्नतः ॥२८॥
गृहस्थेष्वपि येऽत्र स्युर्ब्राह्मणा धर्मवंशजाः । स्थिता गुरुपदे तेषां धर्माः सामान्यतस्त्विमे ॥२९॥
विशेषधर्मो यस्तेषां तं च तुभ्यं वदाम्यहम् । कृष्णानिवेदितं यत्स्यात्प्राश्यं तन्नैव किञ्चन ॥३०॥
सम्बन्धिभिन्नयोषा याः सधवा अपि ताश्च तैः । न स्पृश्या नैव भाष्याश्च नोपदेश्याश्च कर्हिचित् ॥३१
विधवायास्तु संसर्गत्यागः सामान्यतोऽस्ति हि । विशेषधर्म एतावान् ज्ञेयस्तेषां द्विजोत्तम ! ॥३२॥
राज्ञो गृहस्थाश्रमिणोऽथ धर्मान्विशेषतस्ते कथयामि सर्वान् ।
यानाश्रितो भूपतिरत्र लोके परत्र चाप्नोति यशश्च सौख्यम् ॥३३॥

The scriptures have opined that as long as, the division of the castes and the (learning of) Vedas prevail on this earth, these two (namely Agnihotra and sanyas) will be there in Kaliyuga. 26.

But the great sages have absolutely forbidden these for one who does not possess the highest strength for observing piety and renunciation. 27.

These are all duties of the householders that I have explained in brief. ‘O great Brahmin, these are to be strictly observed . 28.

Special Niyam of Acharya among Grihasthas.

Now to the general duties of those Brahmins who are born in the family of Dharma and are functioning as gurus, even if they are householders. Their duties are also as explained above. 29.

I shall now explain to you their special obligations. They shall never consume anything that is not (first) offered to Krishna. 30.

They shall never talk to, touch or preach to those married women who are not their relatives. Avoiding contact with widows is the general rule. It is to be specially observed by those born in Dharma’s family, O great Brahmin! 31 -32.

I shall hereby explain to you all the specific duties binding on Kings who are householders. Following these rules, a king attains fame and happiness in this and the next world. 33.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे कलिवर्ज्यधर्मनिरूपणनामैकविंशोऽध्यायः ॥ २१॥

॥ अथ द्वाविंशोऽध्यायः ॥ २२ ॥

श्रीनारायणमुनिरुवाच :-

नृपासनस्थो राजन्यो नित्यं रञ्जयति प्रजाः । धर्मेण यः स एवोक्तो राजेत्यन्वर्थसंज्ञया ॥१॥
वेदब्राह्मणभक्तश्च सत्यवादी जितेन्द्रियः । बहुप्रदः प्रसन्नास्यो धर्मनिष्ठो भवेन्नृपः ॥२॥
नातितीक्ष्णो नातिमृदुर्भवेद्राजा विचक्षणः । वासन्तार्क इव श्रीमान्प्रजानां हितकारकः ॥३॥
मृदुर्हि राजा सततं लङ्घ्यो भवति मानवैः । तीक्ष्णाच्चोद्विजते लोकः समवृत्तिस्ततो भवेत् ॥४॥

Thus ends the twenty first chapter entitled, 'narration of actions to be avoided in Kaliyug' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 21

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CHAPTER - 22

Duties of a king, precautions to be taken by him and types of vices, malpractices to be avoided.

Shri Narayan Muni said:-

Description of Special Dharma of Kings -

The King occupying the throne always keeps his subjects happy as per the rule of law (dharma). One who acts in this way, is a King in the true sense of the word. 1.

A king should be a devotee of God and should revere Brahmins, be truthful, exercise restraint, be generous, have pleasing manners (with a smiling face) and be firm in the dharma. 2.

A King should never be too harsh or too lenient; he should be wise and pleasant like the sun in spring. He should promote the well-being of his subjects. 3.

A lenient King is always defied by his people; a very harsh King makes them feel disgusted. Therefore, a King should always maintain equanimity. 4.

परीक्षेत नरान्राजा स्वान्परांश्चापि लक्षणैः । प्रत्यक्षेणानुमानेन तथौपम्यागमैः सदा ॥५॥
मृगयाऽक्षा दिवास्वप्नः परीवादमदस्त्रियः । तौर्यत्रिकं सुपानं 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॥

A King should at all times judge his own men and those belonging to others (other Kings) by means of their traits and characteristics, by perceiving them, inferring (from their) actions and reactions, comparing them and in addition, by (agama) reading of their bodily marks (like palmistry). 5.

Eighteen addictions liable to be abandoned by the king.

He should avoid hunting, gambling, day-time sleeping, raillery and drinking. He should avoid engaging in too much sex, music, amusement, wickedness, back-biting, treachery and thoughtless ventures.

Harsh language, severe punishment, jealousy, envy and mismanagement of wealth- all these are eighteen vices a wise King should avoid. 6 - 7.

Among these the first ten vices are born of self- indulgence and the remaining eight are born out of fury. The king should know that both of these lead to hell and therefore, he should strive to keep himself away from them. 8.

As a pregnant woman discards what pleases her and accepts what is good for the foetus, so should a King discard what is pleasing to him and do what is good for the people. 9.

A King should not indulge in pleasantries with his servants; too much closeness tempts them to transgress their limits.

(In that case) they do not remain at their place of duty, lose temper and talk arrogantly. When sent on work, they find their

स्त्रीरक्षिभिः प्रसज्जन्ते चेष्टन्ते निस्त्रपं पुरः । समानवेषा नृपतेरभिरोहन्ति वाहनम् ॥१२॥
बहुनात्र किमुक्तेन सभायामपि भूपतिम् । तिरस्कुर्वन्ति सावज्ञं निर्बलान्पीडयन्ति च ॥१३॥
तस्मान्न हर्षलो राजा भवेदुचितमाचरेत् । नित्योद्यतो भवेद्धीरः शत्रूणां भयवर्धनः ॥१४॥
स्वाम्यमात्यसुहृत्कोशराष्ट्रदुर्गबलानि च । राज्याङ्गानि प्रकृतयस्तद्द्रोग्धारं सुशिक्षयेत् ॥१५॥
करार्थं परधान्यादिनाशो वृष्ट्यादिना यथा । न स्यात्तथाचरेद्राजा देयं काले च दापयेत् ॥१६॥
सत्यान्नैव च्यवेत्क्वापि शास्त्रानुगतनिश्चयः । पुरुषार्थानसम्बाधं सेवेत जितरुड् नृपः ॥१७॥
वर्णाश्रमाणां ये धर्मा रक्षितव्यां प्रयत्नतः । सर्वत्र विश्वसेन्नैव परहार्दमबुद्ध्य च ॥१८॥

own alternatives and transgress his order. 10 - 11.

They get too close to female servants and in front of the King, behave shamelessly with them; thereafter, they dress like the King and get into his carriage. 12.

What more to say, they disregard the King's might in the royal court and harass the weak. 13.

Therefore, the King should not be over-ecstatic and should behave in a proper manner. Moreover, he should be ever busy, courageous and should inspire fear in the enemies. 14.

Seven organs of State worthy to have knowledge about.

The King, the ministers, the allies, the treasury, the territory, forts and the army- these seven are the constituents of a kingdom (Prakruti); the King should severely punish anyone who tries to harm them. 15.

He should collect grains as taxes in such a way that they are not damaged by rain and that too with the owner's permission and at the appropriate time. 16.

Abiding by the scriptures resolutely, the King must never deviate from the path of truth. Overcoming wrath, he should resort to the Purusharthas whilst being unobstructed. 17.

He should safeguard the duties and obligations of different castes and stages strenuously; he should not repose trust in anybody and everybody without assessing the intentions of the other party. 18.

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 प्रदेष्टान्तःपुराधिपः । कारागाराधिकारी च कृत्याकृत्यार्थयोजकः ॥२२॥
कोशाध्यक्षः पुराध्यक्षः कार्यनिर्माणकृत्तथा । धर्माध्यक्षः सभाध्यक्षो दण्डपालश्च राष्ट्रपः ॥२३॥
दुर्पालोऽटवीपालस्तीर्थानि दश पञ्च च । रक्षेत्स्वपक्षे शत्रूणां चारेभ्यो बुद्धिमान्नृपः ॥२४॥
परपक्षे तथा मन्त्रियुवराजपुरोहितैः । सहितेष्वेषु तीर्थेषु चारान्गूढान्नियोजयेत् ॥२५॥
अमात्यराष्ट्रदुर्गाणि कोशो दण्डश्च पञ्चमः । इति स्वपक्षेऽन्यत्रापि ज्ञेयं प्रकृतिपञ्चकम् ॥२६॥

He should clearly understand distinctive battle-worthy territories for elephants and for cavalry and many others from the study of their features. He should know the appropriate times for the four kinds of itineraries and exceptional actions in emergency (Apaddharma). 19.

Six qualities:- In addition, he should understand (the plausibility of) peace-treaty, war, military, advance duplicity, support (from allies) and remaining steady (as per the circumstances). These are the six types of strategies on which he should take decisions accordingly. 20.

Fifteen Tirthas of State.

He should regularly listen to the Dharmashastras and the Puranas and deploy spies amongst his own high functionaries and in the enemy camps. 21.

A shrewd King should safeguard from the enemy's spies the following officials of his own kingdom namely, the army-chief, guards at the gates, military guides, the in-charge of the harem, prison-in-charge, judges, treasurer, mayors, pay-masters, magistrates, chairmen of assemblies, protectors of the country-side, garrison commanders, forest guards and other important functionaries of fifteen different categories. 22 - 24.

He should employ secret agents in the enemy-camp (to spy on) their ministers, the heir-apparent, the royal-priests and the important state functionaries. 25.

एतस्मिन्दशके वर्गे स्थानं वृद्धिं क्षयं तथा । निश्चित्यैवोद्यमं कुर्यात्प्रतिपक्षजयाय च ॥२७॥
उपासीत सदा वृद्धान्सतां वृत्ते स्थितो नृपः । अलोलुपश्चापचक्षुः स्मितपूर्वाभिभाषिता ॥२८॥
भवेद्भर्ता चाभृतानामन्वीक्षेत भृतानपि । स्वयं प्रहर्ता दाता च विशुद्धाचारवान्भवेत् ॥२९॥
सर्वाभिशङ्की क्रोधी च यश्च सर्वहरो नृपः । स क्षिप्रमनृजुर्लुब्धः स्वजनेनैव वध्यते ॥३०॥
अरौगिणः कुलीनांश्च भक्तान् शूरान्विवेकिनः । अप्रतार्योन्परैः शिष्टान्मानिनो मानदांस्तथा ॥३१॥
विद्याविदो लोकविदः परलोकविदोऽचलान् । स्वधर्मनिष्ठान्कुर्वीत सहायान्नृपतिः शुचीन् ॥३२॥
तैश्च तुल्यो भवेद्भोगैश्छत्राज्ञाभ्यां ततोऽधिकः । प्रत्यक्षं वा परोक्षं यस्तुल्यस्तेषु न खिद्यति ॥३३॥

Ministers, territories, forts, treasure and the army- these five should be understood as the basic constituents (Prakruti panchak) of one's kingdom as also of other kingdoms. 26.

After having ascertained the conditions of stability, growth or reduction in the strengths of these ten constituents - (one's own and of enemy side), a King should undertake military expedition to defeat the enemy. 27.

Following the footsteps of the good in the matters of conduct, a King should keep away from avarice, should see through the spies with his eyes and should speak politely with a smile. He should always be at the service of the veterans. 28.

He should provide sustenance to those who need it and should assess the sustenance of those who get it; his conduct should be honest and he should himself dole out rewards and punishments. 29.

A King who is sceptical about all, who is full of fury, who is bent on depriving (others) of all possessions and who is rude and greedy is put to death by his own people. 30.

A king should select his counsellors from only those who are healthy, belong to good families, are devotees of God, brave, untouchable by adversaries, discriminating, self-respecting and also respectful to others.

His counsellors should be learned, firm, acquainted with the activities of the world and caring for the next world. They should be devoted to their duty and be men of complete honesty. 31 - 32

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 तेनैव विन्दति ॥३७॥
धर्माणां विप्लवे जाते निर्मितो विष्णुना भुवि । पुरा राजा ततस्तेन कर्तव्यं धर्मपालनम् ॥३८॥
अधार्मिकान्दण्डयित्वा धृत्वा हत्वा च तस्करान् । धर्ममार्गे स्थापनीया भीषयित्वा प्रजा निजाः ॥३९

दण्ड्यानदण्ड्यांश्च स नीतिशास्त्रात्सम्यग्विदित्वाऽथ यथार्हमेव ।
दण्ड्येषु पुत्रे च रिपौ निदध्याद्दण्डं द्विजेन्द्रेतरथा तु नैव ॥४०॥

Except for the royal parasol (Chhatra) and the royal diktats, he should grant them equal perquisites and privileges (Bhoga).Directly or indirectly, they are his equals and he should not resent this fact. 33.

He should conduct surveys of old buildings (for repairs); and pay attention to the poor and those in suffering. He should regularly undertake expeditions (to keep all on their toes and to create fear in to foes) and pay respect to the talented. 34.

Prompt in action, merciful, solemn and free from guile, a king should protect his subjects as he would protect his own children. 35.

Only such a type of king deserves a kingship (or kingdom), in whose realm live people joyfully without concealing their wealth, free from fear and dedicated to piety (dharma). 36.

Protection of the subjects is said to be the highest duty (dharma) of the king; by virtue of that alone he becomes the beneficiary of a quarter of their religious merit. 37.

When in the old times dharma had fallen into calamity, Vishnu himself created a king on this earth (for the protection of dharma). Hence, it is therefore the king who should protect dharma. 38.

Chastising the impious, apprehending thieves and putting them to death (if needed), the king should stabilise his subjects on the path of dharma by instilling in them the fear of punishment. 39.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे राजधर्मेष्वष्टादशव्यसनादिनिरूपणनामा द्वाविंशोऽध्यायः ॥ २२॥

॥ अथ त्रयोविंशोऽध्यायः ॥ २३ ॥

श्रीनारायणमुनिरुवाच

नास्तिक्यमनृतं क्रोधं प्रमादं दीर्घसूत्रताम् । अदर्शनं ज्ञानवतामालस्यं पञ्चवृत्तिताम् ॥१॥
एकचिन्तनमर्थानामनर्थज्ञैश्च चिन्तनम् । निश्चितानामनारम्भं मन्त्रस्यापरिरक्षणम् ॥२॥
मङ्गलाद्यप्रयोगं च प्रत्युत्थानं च सर्वशः । एतांस्त्यजेत्प्रयत्नेन राजा दोषांश्चतुर्दश ॥३॥

After having thoroughly understood the science of ethics, a king should award punishment consistently even if the guilty were his son or his enemy. 'O great Brahmin, he should never punish the innocent, etc), or else he will not be considered a perfect king. 40.

Thus ends the twenty second chapter entitled, 'narration of various aspects of state craft and emergency measures,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 22

CHAPTER - 23

Description of fourteen types of Doshas in Raj-Dharma.

Shri Narayan Muni said:-

A king should assiduously eschew the following fourteen vices as mentioned below. These are - heretical thinking, falsity, anger, negligence, procrastination, avoiding the learned, sloth and slavery to five sense organs. He should also avoid depending solely upon himself to understand the issues, depending on the opinions of the ignorant, not implementing the decisions already taken, not keeping secrets of the consultations (of his aides), avoiding auspicious actions (like offering worship to God) and taking military action against all enemies at one time. 1 - 3.

बालेन स्थविरेणापि भीरुणा दीर्घरोगिणा । ज्ञातित्यक्तेन लुब्धेन तथा लुब्धजितेन च ॥४॥
विरक्तेन भयकृता विषयासक्तचेतसा । अनेकचित्तमन्त्रेण देवब्राह्मणगर्हिणा ॥५॥
दैवोपहतकेनापि दैवचिन्तापरेण च । दुर्भिक्षव्यसनार्तेन बलव्यसनिना तथा ॥६॥
सत्यधर्मविहिनाभ्यामदेशस्थेन दम्भिना । विंशत्या पुरुषैरेतैर्नृपः सन्धिं न चाचरेत् ॥७॥
कुर्यान्मन्त्रं न षट्कर्णं स्वपेद्यामद्वयं निशि । ब्राह्मे मुहूर्त उत्थाय मन्त्रमालोचयेत्स्वयम् ॥८॥
कुमाराश्चैव योद्धारः शिक्षणीयाः सुपण्डितैः । सहस्त्रैश्चापि मूर्खाणां क्रीणीयादेकपण्डितम् ॥९॥
सदा विनयसम्पन्नः कुलपुत्रो बहुश्रुतः । अनसूयुरसङ्कीर्णो राज्ञा कार्यः पुरोहितः ॥१०॥
तथैवाङ्गेषु निष्णातं ज्योतिषः प्रतिपादकम् । उत्पातेषु च सर्वेषु कुर्याद्दैवज्ञमुत्तमम् ॥११॥

Twenty Purushas not worthy for performing Sandhi (executing treaty).

A king should never have any sort of dealing with the following twenty kinds of people namely, a minor, an aged person, a coward, a long-time sick, a discard, a greedy person, one who is under the control of the greedy, an ascetic, a fearful one, a voluptuous one, a fickle-minded one, a person who is against the Lord and the Brahmins, an unlucky fellow, one who is a fatalist, one who suffers from famine-like calamities, one who has complaints about the army, one who is devoid of truth and piety, a foreigner and a hypocrite. 4 - 7.

A King should not make a third person privy to secret consultations; he should sleep only for two Prahars (six hours) at night and early next morning, he should rise and cogitate on the advice (offered by his aides). 8.

Recommended duties of King.

He should train Kshatriya youths (princes) as warriors by employing excellent war-experts; he should select such experts, excluding thousands of unskilled ones. 9.

A King should appoint as a priest a person whose personality is enriched by humility, who belongs to a good family, is well-informed, has a clear understanding and is free from envy. 10.

He should appoint an excellent astrologer who is well- versed

राज्ञो वैद्यश्च निपुणो भवेद्बुद्धिवयोधिकः । अष्टाङ्गायां चिकित्सायां कुशलश्चानुरागवान् ॥१२॥
दैवं च मानुषां बुध्वा 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 जेतुमुपक्रमेते । स्वभोज्यवस्त्रगन्धादीन्विश्वस्तै रक्षयेन्नरैः ॥१६॥
कोशं कोष्ठं वाहनं च द्वारमायं तथायुधम् । रक्षयेत्कृतकल्याणैर्निजभक्तैर्नरैर्नृपः ॥१७॥
आभ्यन्तरेभ्यो बाह्येभ्यो रक्षेत्स्वं च सुधीः सदा । पुत्रामात्यादितस्तांश्च रक्षेत्सर्वान्मिथस्तथा ॥१८॥

in all the branches of the scriptures to make forecasts regarding calamities of all kinds. 11.

He should have a physician who is experienced and wise , well-versed in ashtang-ayur-veda and affectionate to him. 12.

After having ascertained the adverse conditions (in the territory of the enemy) like five divine fears (fire, flood, disease, famine and epidemic) and five human fears (thieves, cheats, the enemy's agents, the enemy and his greed), the King should undertake a military expedition to defeat his enemy. 13.

To cause a rift in the enemy camp, a King should secretly offer valuable gifts (Ratna) to the prominent army officers and others as per their importance. 14.

Before desiring to vanquish the enemies, a king should first overcome his own senses and his ego. Thereafter, he should have the desire to vanquish those Kings who are careless and who have no control over their senses. 15.

A king should try to vanquish (his enemies) only after ascertaining the condition of a plentiful harvest or famine in the enemy's kingdom. He should safeguard his own food, clothing, perfumes and so forth, by appointing trusted servants for that purpose. 16.

A King should protect through dedicated, loyal and contented servants his treasury, granaries, vehicles, horses, elephants, gates of forts and palaces, incoming wealth and weaponry. 17.

सुभिक्षसाम्यदुर्भिक्षेष्वपि सम्पूरयेद्व्ययम् । आयैकद्वित्रिपादैश्च कोशं निःशेषयेन्न तु ॥१९॥
ज्ञातीन्वृद्धान् गुरून्राजा वणिजः शिल्पिनः । श्रितान् अभीक्ष्णमनुगृह्णीयाद्धनधान्येन दुर्गतान् ॥२०॥
हितकामान्प्रियान्प्रौढानज्ञवाक्यात्क्वचिन्नृपः । च्यावयेन्नाधिकाराच्च विना तद्दोषदर्षनम् ॥२१॥
धर्मकृत्येषु धर्मज्ञानर्थकृत्येषु पण्डितान् । स्त्रीषु क्लीबान्नियुञ्जीत नीचान्नीचेषु कर्मसु ॥२२॥
लुब्धान्मूर्खांश्च पुरुषान्कामेऽर्थे च न योजयेत् । अलुब्धान्बुद्धिसम्पन्नान्सर्वकार्येषु योजयेत् ॥२३॥

A wise King should protect himself, his progeny, ministers and many others from internal and external enemies; he should guide them to protect each other. 18.

He should replenish the treasury for expenses in times of bounty and famine. But the procedure of collecting taxes for these various conditions should be as follows:In times of famine, only one-fourth of the expected tax is to be collected. When there are just enough crops, a half of the expected tax is to be collected. When there is a bountiful harvest, –three-fourth of the expected tax is to be collected. He should never allow the treasury to go dry. 19.

When overtaken by calamities, the castes and clans, preceptors and teachers, merchants and artisans taking shelter with him, should be constantly kept satisfied with grants of money and food-grains. 20.

A King should never deprive his well-wishers, favourites and experienced (aided) of their authority without ascertaining their lapses; he should not give importance to ignorant people's remarks in such matters. 21.

In matters relating to dharma (law, morality and piety), he should appoint those who are well-versed in dharma. For deciding economic matters, he should entrust the task to the experts in this subject. To do work of (royal) women, he should appoint eunuchs and get menial jobs done by the lowly. 22.

He should not appoint greedy and dull-witted person in matters relating to the finance and other services; he should appoint talented and unselfish men for all the works. 23.

मूर्खो ह्यधिकृतोऽर्थेषु कार्याणामविशारदः । प्रजाः क्लिश्नात्ययोगेन कामक्रोधसमन्वितः ॥२४॥
सन्ध्यामुपास्य शृणुयान्निशि चारोदितम रहः । परराष्ट्रजनं चापि कुर्वीत स्ववशो बुधः ॥२५॥
अर्थेन लुब्धं मानेन स्तब्धं भीरुं भयेन च । याथातथ्येन विद्वांसं वशीकुर्याद्यथोचितम् ॥२६॥
यस्मिन्देशे य आचारो व्यवहारः कुलस्थितिः । तथैव परिपाल्योऽसौ परराष्ट्रे वशंगते ॥२७॥
बृहन्ति च तडागानि सर्वपेयोदकानि च स्वराष्ट्रे तत्रतत्राथ भागशो विनिवेशयेत् ॥२८॥
प्रतिग्रामं कृतप्रज्ञान्पञ्च पञ्च स्वनुष्ठितान् । संहत्य कर्म कुर्वाणान् शूरान्संस्थापयेत्तथा ॥२९॥
घोषांश्च ग्रामवत्कुर्याद्ग्रामान्नगरवत्तथा । क्रमेण द्रव्यं गृह्णीयाद्घोषादीनां नृपः स्वयम् ॥३०॥

If a foolish person, who is ignorant of the work is entrusted with the work, it causes hardship to people because of his incompetence, selfishness and hot temper. 24.

Foreign policy, military equipments, Public welfare.

After having offered evening prayers (Sandhya), he should listen to the secret reports of the spies; a shrewd king should ingratiate himself to the people of other countries. 25.

He should win over the greedy with cash, the proud by honour and the coward by instilling fear in them; he should win over the learned by acquainting them with the truth. 26.

When a foreign country falls into his hands, a king should follow the customs and traditions of that country meticulously. 27.

He should create large water-reservoirs and distribute water to different parts of his kingdom. 28.

He should appoint in each village five officials - administrator (Prasasta), tax- collector (Samaharta), law- officer (Samvidhata), record-keeper (Lekhak) and notary (Shaksi). They have to be well trained, efficient and should work in cohesion with each other. 29.

He should develop cowherd's settlements into villages and develop villages into towns (with all appropriate public services). A King should collect tax revenues in the established order. That is, the chief of a cowherd-settlement pays taxes to the village authorities; these should pay their collections to the town officials; they, in turn, should hand over their collections to the

स्त्रियः सुरक्षिताः कुर्यात्सान्त्वयेत्ताश्च तद्वचः । न श्रद्दध्याच्च न ब्रूयाद्रहस्यं तत्परः क्वचित् ॥३१॥
आत्मनश्च परेषां च परीक्ष्यात्र बलाबलम् । अष्टौ सन्धाय कर्माणि सेवेत नृपतिः परैः ॥३२॥
साध्यानल्पव्ययेनार्थानारभेत महोदयान् । कृष्यादिविघ्नं वैश्यादेर्न कुर्यात्कोशहानिकृत् ॥३३॥
कुर्यात्सर्वाणि दुर्गाणि धनधान्यायुधोदकैः । यन्त्रैश्च परिपूर्णानि तथा शिल्पिधनुर्धरैः ॥३४॥
नित्यं हृष्टश्च शूरश्च मतिमान्धृतिमाञ्छुचिः । कुलिनश्चानुरक्तश्च कार्यः सेनापतिस्तथा ॥३५॥
कृत्वा पुरुषकरेण स्वोक्तं कर्म समागतम् । मानयेद्दानमानाभ्यां दद्याच्चाधिकवेतनम् ॥३६॥
तथा विद्याविनीतांश्च शास्त्रशिल्पविशारदान् । यथार्हं वित्तवस्त्राद्यैर्मानयेच्चतुरो नृपः ॥३७॥

district (Desa) authority who should finally hand it over to the King. 30.

A King should safeguard his women subjects and give them reassurance. However, he should not give much importance to what they say and should never speak confidential state matters in their presence. 31.

Taking into consideration his own and his adversaries' points of strength and weaknessess, a king, in consultation with his aides, should look into eight different fields of activities. (These are - agriculture, trade and commerce, forts, bridges, elephant crew, mines, tax- collection, and rehabilitation of devastated parts.) 32.

He should undertake such work that is achievable by limited expenses but gives the best results. He should never cause any impediments to the agricultural activities of the Vaishyas because that may adversely affect his revenue. 33.

He should fully equip all forts and garrisons with money, food-grains, weapons, water and other equipments. In addition, he should also deploy there artisans, soldiers, archers etc. 34.

A person who is always cheerful, valiant, intelligent, steadfast, honest, loving and is born in a reputed family should be appointed as the commander of the army. 35.

A King should honour with wealth and titles and should offer enhanced salaries to those who perform their duty according to merit. 36.

परराष्ट्रे स्थापनीया बुद्धियुक्तिविचक्षणाः । तत्रत्यवृत्तज्ञानार्थं दद्यात्तद्वेतनं रहः ॥३८॥
दृष्टदुष्टक्रियं स्तेनं निगृह्य स्थापयेन्नृपः । यथेष्टाचरणायैनं न लोभाद्विसृजेत्क्वचित् ॥३९॥
आद्रौ दरिद्रं पश्चाच्च दैवात्प्राप्तधनं जनम् । मिथ्यापवादैर्नो दुष्येद्रक्षेन्मन्त्र्यादितश्च तम् ॥४०॥
दूरादभ्यागतेभ्यश्च वणिग्भ्यो लोभकारणात् । करं यथोक्तमादद्याद्रक्षेत्तान् शुल्कजीवितः ॥४१॥
नित्यं धर्मार्थविज्ञानां वृद्धानां शृणुयाद्वचः । पुरुषं कृतकर्माणं सत्सभायां स्तुवीत च ॥४२॥
द्रव्योपकरणं यच्च सर्वदा सर्वशिल्पिनाम् । चातुर्मास्यावरं सम्यक् प्रयच्छेन्नियतं नृपः ॥४३॥
रक्षोग्निव्याघ्ररुक्सर्पभयाद्राष्ट्रं च पालयेत् । पितेव चान्धान्मूकांश्च व्यङ्गान्पङ्गूंश्च पालयेत् ॥४४॥

An astute king should also honour with wealth and garments the learned and the well-versed in different scriptures, crafts and arts. 37.

He should appoint wise and shrewd people to know the affairs of foreign countries; he should pay them their salaries in secrecy. 38.

When a king notices a man indulging in evil and corrupt activities, he should arrest and put him in prison. He should never let him to act as he likes by the greed (of his proffered wealth). 39.

He should never find fault on the basis of false rumours with a man who was originally poor but has become wealthy by luck. In fact, he should protect him from his ministers and others. 40.

He should collect only regular taxes from the traders and merchants who come from far-off places with the hope of earning hefty profits. In fact, he should protect them from agents. 41.

He should always listen to elderly and experienced experts in matters of piety (dharma) and finances (Artha). Moreover, he should always praise every successful person in people's assembly. 42.

Whatever dues are to be paid to all kinds of artisans for their wages and materials should be paid in full before Chaturmas (i.e. months from Shravana to Kartika). 43.

He should protect the country from monsters, snakes, fire, tigers, and epidemics. In addition, he should take care of the blind,

त्याज्या अनर्थाः षड्राज्ञा विशेषेण सुबुद्धिना । निद्रालस्यं भयं क्रोधो मार्दवं दीर्घसूत्रता ॥४५॥
अध्येतव्यं नीतिशास्त्रमादौ राज्ञा प्रयत्नतः । पण्डितादब्राह्मणात्तस्य लक्षणं च वदामि ते ॥४६॥
इतिहासपुराणज्ञो न्यायविद्धर्मतत्त्ववित् । षडङ्गवेदविद्वक्ता प्रगल्भो बुद्धिमान्कविः ॥४७॥
परावरविभागज्ञो नीतिज्ञः स्मृतिमांस्तथा । प्रमाणैर्धर्मकामार्थमोक्षाणां कृतनिश्चयः ॥४८॥
भूगोलतत्त्ववित्सन्धिविग्रहादिविभागवित् । उत्तरोत्तरवक्ता च वदतोऽपि बृहस्पतेः ॥४९॥
ऐक्ये संयोगनानात्वे समवाये विशारदः । पञ्चावयववाक्यस्य निष्णातो गुणदोषयोः ॥५०॥

the mute, the physically handicapped and the crippled, like a father would. 44.

A wise king should avoid especially the following six vices. These are: sleep and indolence, fear, anger, softness and procrastination. 45.

Characteristics of teaching imparting knowledge.

A king should first learn from a learned Brahmin the science of politics and morality. I shall now explain to you the qualifications of him (the teacher). 46.

He should be well-versed in the Puranas and Itihasa (i.e. the Mahabharata). He should understand morality, law and religion; he should be a scholar of the Vedas and six ancillary scriptures of the Vedas and also a mature and talented speaker. 47.

He should know what is important and what is unimportant, should have a sharp memory and moreover should be capable of deciding the matters relating to the four Purusharthas - dharma (piety), Artha (economics), Kama (means of living a happy and a comfortable life) and Moksha (attainments of the highest spiritual bliss) on the strength of scriptural authority (Pramanas). 48.

He should be thoroughly acquainted with geography and should be an expert in the technique of six- fold diplomatic policy like treaties, wars and so forth. He should be competent to answer even in front of Brihaspati. 49.

He should be skilled in reconciling diverse statements in the scriptures into a unified interpretation and likewise he should have

साङ्ख्ये योगे च गान्धर्वशास्त्रे युद्धक्रियास्वपि । निष्णातो यो धनुर्वेदे स राज्ञोऽध्यापको भवेत् ॥५१
एवंविधात्तु विदुषो राजाऽधीयीत यत्नतः । धनुर्वेदं नीतिशास्त्रं शास्त्राण्यन्यान्यपि स्वयम् ॥५२॥
हस्त्यश्वरथसूत्राणि यन्त्रसूत्रं च सर्वशः । प्रयोगं सोपसंहारमस्त्राणां च यथाविधि ॥५३॥
अध्यापकं बहुविधैर्वसनैश्च रत्नैर्यानैः सदाभरणरौप्यकमुद्रिकाभिः ।
नानाविधोपकरणै रुचिरैश्च हैमैः सम्प्रीणयेद्द्विज ! नृपः शुभवेश्मना च ॥५४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे राजधर्मेषु चतुर्दशदोषादिनिरूपणनामा त्रयोविंशोऽध्यायः ॥ २३॥

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the expert knowledge of logical syllogisms to discern correct and faulty arguments. 50.

In addition, he should know the philosophy of Samkya and yoga and be acquainted with music, war strategies and archery. A person who possesses all these qualities is eligible to become a king's teacher. 51.

A king should sincerely learn from such a teacher; he should learn archery ethics and other scriptures from him. 52.

A king should systematically study the actual use of all kinds of weapons and equipments like missiles along with their discharge and withdrawal and the science regarding (the training and use of) elephants, horses, chariots and others. 53.

O Brahmin!, a king should keep his teacher happy by giving gifts of various kinds like garments, jewels, vehicles, ornaments, fees, golden vessels and a good residence. 54.

Thus ends the twenty third chapter entitled, 'narration of fourteen defects in state craft,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 23

॥ अथ चतुर्विंशोऽध्यायः ॥ २४ ॥

श्रीनारायणमुनिरुवाच :-

धर्मो यशस्करो राज्ञं धर्मः स्वर्गप्रदस्तथा । धर्मेणैव जयेच्छत्रूंस्ततो धर्मरतो भवेत् ॥१॥
चित्तं देश उपाध्याश्च सहायाः कालकर्मणी । षड्वर्गोऽयं राजनीत्या भवेत्तद्धर्ममाचरेत् ॥२॥
धर्मकामार्थमोक्षाणां विद्या विद्याच्च पार्थिवः । त्रयीं वार्तां दण्डनीतिं तुर्यामान्वीक्षिकीं तथा ॥३॥
उपायांश्चतुरः साम भेदं दानं च निग्रहम् । यथोचितं प्रयुञ्जीत पञ्चमं चाप्युपेक्षणम् ॥४॥
हीनमध्योत्तमान्सन्धीन्भीसत्कारधनग्रहैः । विद्यादर्थजयं धर्म्यं जयं चासुरमित्यपि ॥५॥

CHAPTER - 24

Duties of a king as per tenets of piety (Dharma).

Shri Narayan Muni said:-

Dharma gives reputation to kings; dharma ensures them heaven (in the next life); a king should vanquish an enemy by following the path of dharma only; therefore he should remain steadfast in upholding dharma. 1.

A king should follow the prescribed rules of dharma in regard to the following six constituents of polity - the mood of the people, (the condition of) the country, means of livelihood and source of income (of his subjects), his counsellors and aids, the time and the activity (of people). 2.

A king should understand the lores concerning the four Purusharthas. These are as follows: Dharma, Artha, Kama and Moksha. He should have knowledge of the three Vedas, trade and commerce, law and jurisprudence and logical investigation (Anvikshiki). 3.

The five expediencies are as follows: peace talks (Sama), causing split in the enemy camp (Bheda),offering concessions (Dana), punishment (Nigraha), and finally the fifth expedience is ignoring the enemy (upeksha). 4.

The three kinds of treaties are namely: best, average and inferior as stated below. The best is that which is affected by receiving wealth from the enemy. Furthermore, the average is that

रथा नागा हयाः पद्मा विष्टिर्नाविश्चरास्तथा । 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॥
शृङ्गाटकादीनि तथा विद्याद् व्यूहानि सर्वशः । सञ्चारयेत्स्वसैन्यानि तथैव च नृपोत्तमः ॥१०॥
नृनागवाजिनां पुष्टियोगान्विद्याच्च शास्त्रतः । रथनिर्माणादि शिल्पं विद्याच्चायुद्धलक्षणम् ॥११॥

which is affected with honour and felicitation from the enemy and finally the inferior is that which is made out of fear. Also, there are three kinds of victories. These are Artha-jaya, Dharmya-jaya and Aasura-jaya (The first is achieved by bribing the enemy soldiers and officers. The second is achieved by catching the enemy unawares while asleep or by using poisons and such. The third is achieved by fighting bravely i.e. as per the tenets of Dharma). 5.

The open units of the army are of eight types as follows. These are - warriors fighting from chariots, those on elephants, cavalry, infantry, bonded labourers, sailors and boats, spies and guides showing the roads. 6.

A King should know the following the covert means of attack by their characteristics. These are - the use of poison in clothes, food and black magic used by the enemy. 7.

A King should know the characteristics and distinctive traits of the planets and the constellations and of the roads and the lands. In addition to the above, he should also learn war-skills and the means of self-protection by using yantras (mystic figures) and mantras (mystic incantations). 8.

A good King should know the following war-formations. These are - the Garuda -eagle, Makara - crocodile, Kruancha, Chakra - circle, Suchimukha - a needle's end, Vajra, Sarvato-bhadra, Ardhachandra - the crescent, Shakata - bullock- cart, and Shringataka - horns like triangular shape. Thus, the shrewd king should direct the forces accordingly. 9 - 10.

उत्पातादिगुणान्सैन्यप्रोत्साहनपरीक्षणे । शत्रुं मित्रमुदासीनं विद्याद्दूतांश्च लक्षणैः ॥१२॥
खलोन्मूलनरीतिं च प्रयोगं चास्त्रशस्त्रयोः । देशग्रामकुलानां च धर्मान्विद्याच्च वैदिकान् ॥१३॥
तथा राज्ञां द्वादशानां विद्यान्मण्डलसंस्थितिम् । अपराधोचितं दण्डं जानीयाद्धर्मशास्त्रतः ॥१४॥
धनुर्वेदं नीतिशास्त्रं चाधीत्य नृपतिः सुधीः । एवमादि विदित्वाऽरीन् जित्वा धर्मं विवर्धयेत् ॥१५
साम्ना दानेन भेदेन स्वबुद्ध्या वशयेद्रिपून् । कालेनाप्यतिदीर्घेण सद्यो युद्धं तु नाचरेत् ॥१६॥
वशीभवेयुश्चेन्नैव त्रिभिः सामादिभिर्द्विषः । तदा युद्धं प्रकुर्वीत राजा धर्मेण निर्भयः ॥१७॥

He should be acquainted with the means that work towards the strength of the foot-soldiers, elephants, horses and chariots from their respective sciences. Even more, he should know the techniques of the making of chariots, etc and also the qualities of weapons. 11.

He should know about the calamities and the means to overcome them, ways to encourage the army and to inspect their traits and characteristics. In addition to the abovementioned points, he should also know who the enemy is, who his friend is, who is a neutral and who the emissaries are. 12.

He should know the methods of destroying the wicked and the use of weapons and projectiles. He should also be acquainted with the customs and traditions of different regions, villages and clans as ordained by the Vedic dharma. 13.

A King should understand the positioning of the twelve kinds of Kings (in his sphere of influence). In regard to them, he should understand from the dharmashastras the appropriate punishment for the offences. 14.

A wise king should learn archery (military science) and politics and in this way after vanquishing the foes, he should promote dharma. 15.

By his own talent, he should win over the enemies by employing (strategies like) peace-talks, offers of concessions and causing splits in the enemy ranks. It may take very long, but he should never go to war straight away. 16.

If the adversaries cannot be won over by the three strategies

यदि युद्धे मृताः स्युस्ते तद्राज्यं तर्हि धार्मिकः । वशीकृतेभ्यो नृपतिस्तत्पुत्रेभ्योऽर्पयेत्स्वयम् ॥१८
युक्त्या बुद्धिबलेनापि गृहीताः शत्रवो यदि । युद्धे तदा तानानीय स्थापयेद्बन्धनालये ॥१९॥
दद्यात्तेभ्योऽन्नवस्त्राणि यावज्जीवं नृपोत्तमः । शत्रवोऽप्यतिरिच्यन्ते गोभ्यो बन्दीकृता यतः ॥२०॥
निगृहीतान् घातयति क्रूरकर्मा नृपस्तु यः । स ब्रह्महत्यादिमहापातकैर्युज्यते किल ॥२१॥
यस्तु राजा बुद्धिहीनः सामादींस्त्रीन्विहाय च । नित्यं युद्धपरस्तस्य क्षीयन्ते सन्नरादयः ॥२२॥
कोशश्च 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 दण्डार्हान्दण्डयेज्जनान् ॥२५॥

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like peace talks and others, a king should go to war boldly as per the tenets of dharma. 17.

If they are killed in the war, a just king should offer their kingdoms to their sons, after winning them over (to his side). 18.

If the enemies are taken as prisoners in war either by strategy or force, then they should be kept in prison. 19.

A good king should provide them food and clothing till they are alive. This is because, they deserve to be cared more than the cattle in cow-pens. 20.

A cruel king who causes death of the imprisoned (enemies) becomes guilty of terrible sins like killing a Brahmin and such others. 21.

A senseless king who is always bent upon waging war, disregarding peace talks and three other means, gets deprived of his good aides and other assets. 22.

His treasure also perishes and he is reduced to poverty. In that eventuality, he takes to stealing others' wealth and meets his death. Therefore, he should not resort to thoughtless ventures. 23.

He should earmark one-third of his own share for his own expenses; the remaining two-thirds should be reserved for religious purposes. (He should always remember that life is ephemeral). 24.

Pleasing his subjects with his moral excellence, a king should

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 प्राज्ञस्तासामेवाभिगुप्तये ॥२८॥
मनो जेयं पुरा राज्ञा ततो जेयाश्च शत्रवः । जितेन्द्रियो हि नृपतिर्बाधितुं शक्नुयादरीन् ॥२९॥
वेदवेदाङ्गवित्सम्यङ् नीतिज्ञो विष्णुभक्तिमान् । दानशीलो यज्ञशीलस्तपस्वी च भवेन्नृपः ॥३०॥
कृतकार्यान्परिजनान्धनैर्वस्त्रैश्च पूजयेत् । गुप्तं प्रजाः पीडयतोऽमात्यादींश्च नियन्त्रयेत् ॥३१॥
प्रवर्तयेन्नृपो धर्मं यं तं लोकोऽनुवर्तयेत् । न कालस्य बलं राज्ञि राजा कालस्य कारणम् ॥३२॥

look after them as per the tenets of dharma. He should never punish the innocent. However, he should not hesitate to punish the guilty. 25.

If a king does not rule (as detailed above), the people will flout morality and that will be the end of the social order based on the Varnas; and the kingdom will suffer from famine. 26.

A king who only collects taxes without providing (good) governance is liable to suffer for the sins committed by his people in addition to forfeiting the merit of his good deeds. 27.

A just king (observing dharma) should collect from his subject taxes only to the extent of one-sixth of their income for their protection and well-being. 28.

A king should first subjugate (control) his own mind; then he should think of subjugating the enemies. As a result, only the king who has conquered his own sense-organs can conquer the enemies. 29.

A king should be well-acquainted with the Vedas and the ancillary scriptures (Vedangas); he should understand morals and should be a devotee of Vishnu; he should be generous, perform sacrifices and practise penance. 30.

He should honour his servants who have performed their duty well with cash awards and garments; he should rein in the ministers and others who covertly harass the people. 31.

People follow the dharma (piety and morality) which the king

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 पापमरक्षन्भयतः प्रजाः । राजा वर्षसहस्रं तत्फलं भुङ्क्ते यमालये ॥३५॥
यदह्ना कुरुते धर्मं प्रजा धर्मेण पालयन् । दशवर्षसहस्राणि तस्य भुङ्क्ते फलं दिवि ॥३६॥
यं हि धर्मं चरन्तीह प्रजा राज्ञा सुरक्षिताः । चतुर्थं तस्य भागं राजा स विन्दते ॥३७॥
प्रत्याहर्तुमशक्यं यद्धनं चोरैर्हृतं नृणाम् । तत्स्वकोशात्प्रदातव्यं नृपेणैवोपजीविनाम् ॥३८॥
यो राजकोषं नश्यन्तमाचक्षीत हितेच्छया । श्रोतव्यं तस्य च रहो रक्ष्यश्चामात्यतोऽपि सः ॥३९॥

himself promotes. In fact, the king determines the shape of time and the time has no power over the king. 32.

The four ages, namely; krita, treta, dvapara and kali take shape as the character of the king shapes them. Indeed, the king is the age. 33.

Here (in the science of polity), acquisition of wealth (yoga), protection of acquired wealth (ksema), good agricultural seasons (Suvrsti), diseases, fear and death among people are said to have their roots in the king's governance. 34.

The king suffers in hell for a thousand years as the consequence of a single day spent by him disregarding his duty of protecting the people. 35.

The king enjoys for ten thousand years in heaven as the consequence of a single day spent in protecting the people as per the tenets of dharma. 36.

One-fourth part of the religious merit acquired by the people who follow dharma by being well-taken care of by their king accrues to the king himself. 37.

The wealth of his servants which is stolen by thieves and which cannot be recovered should be compensated to them by the king from his own treasure. 38.

A person who sees the royal treasure being spoiled and out of goodwill brings this to the king's notice should be listened to in confidence. He should be protected even from the ministers. 39.

प्राज्ञान्मेधाविनो दान्तान्दक्षान् शूरान्बहुश्रुतान् । 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 कस्याञ्चिदापदि । 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 चावेक्ष्य शिल्पिनाम् । तेषां व्ययं च निर्वाहं दृष्ट्वा कुर्यात्करान्नृपः ॥४७
श्रुत्वान्यस्य वचः सद्यः कुर्यात् किञ्चिन्न भूपतिः । विचार्य निश्चयं कृत्वा ततः कुर्याद्यथोचितम् ॥४८

He (the King) should accord respect in all undertakings to those who are talented, learned, full of restraint, alert, brave, knowledgeable, truthful and belonging to reputable families. 40.

He should always provide for the livelihood of the poor, the less-supported, the old and widowed women. 41.

A king should provide clothing, utensils and food to the hermitages of ascetics. He should do this after honouring and worshiping them without guile. 42.

He should dedicate himself, all his works and his country to the holy men and should remain humble at all times. 43.

He should repose trust in them, in times of calamity; ‘even’ thieves repose trust in holy men. 44.

He should appoint one headman for each village. Hence, for ten such villages, there should be one such functionary each. In this way, for each hundred and thousand villages, he should appoint those many commanders. 45.

By doing this, he should defend the entire kingdom. In addition, he should act diligently in such a way that the people do not suffer. 46.

After having surveyed the income and expenditure of the merchants, traders and artisans and the nature of their trade, he should decide on the taxes to be levied on them. 47.

लभ्यते खलु पापीयान्नरः सुप्रियवागिह । अप्रियस्य हि पथ्यस्य वक्ता श्रोता च दुर्लभः ॥४९॥
यस्तु धर्मपरो नित्यं हित्वा भर्तुः प्रियाप्रिये । अप्रियाण्याह पथ्यानि तेन राजा सहायवान् ॥५०॥
स्वस्याहितं येन भवेच्च तादृक् प्रियं वदेद्यः पुरुषो वचश्च ।
ज्ञातेरपि स्वस्य न तस्य तत्तु नृपः सुबुद्धः शृणुयाद् द्विजेन्द्र ! ॥५१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे षड्वर्गादिनिरूपणनामा चतुर्विंशोऽध्यायः ॥ २४॥

A king should never act impulsively by hearing the words of others. He should think over the matter and after ascertaining the facts, he should do what is appropriate for the case. 48.

Sinful persons who feign a pleasant disposition are easily found in this world whereas the speaker and the listener of that which is unpleasant but beneficial are indeed very rare. 49.

A king is assisted by aides who do not shy away from speaking what is beneficial to their Lordship keeping in view of dharma even if it is unpleasant. 50.

O great Brahmin, a wise king should not listen to the words of a person who is his kith and kin when those sweet-sounding words are likely to harm his interests. 51.

Thus ends the twenty fourth chapter entitled, 'narration of six types of precautions in state craft,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 24

॥ अथ पञ्चविंशोऽध्यायः ॥ २५ ॥

श्रीनारायणमुनिरुवाच :-

रूपवर्णस्वरोपेतस्तितिक्षुरनसूयकः । कुलीनः स्मृतिमान् धीमान्नीतिज्ञश्चानृशंस्यवान् ॥१॥
मानितोऽमानितो वापि न च दूष्येत्कदाचन । शूरो विद्वान् हितैषी यः कार्यो मन्त्री स भूभुजा ॥२॥
कुलीनाः शीलसम्पन्ना इङ्गितज्ञा अनिष्ठुराः । देशकालविधानज्ञां शूरा धीरा हितैषिणः ॥३॥
ज्ञानविज्ञानसम्पन्नाः प्रकृतिज्ञाः परात्मनाम् । सत्यनिष्ठाश्च सन्तुष्टा ये ते कार्याः सुहृज्जनाः ॥४॥
सहायाः साधनोपाया विभागो देशकालयोः । विनिपातप्रतीकारः कार्यसिद्धिश्च पञ्चमी ॥५॥

CHAPTER - 25

Eligibilty criteria for ministers.

Shri Narayan Muni said:-

Characteristics of worthy Mantri (Minister).

A king should appoint a minister having a pleasant appearance, good complexion, a commanding voice, who is forbearing and un-envious, well-born, intelligent, has a sharp memory, who is well- versed in polity and ethics and is free from cruelty. Such a person, whether honoured or not, should not turn against him (the King), should be brave, learned and be interested in doing good for the king. 1 - 2.

Characteristics of a worthy gentleman.

Only such people should be selected as friends and aides. They should be well- born, have a good moral character, should not be harsh, should sense other’s intentions, should have the knowledge of traditions and customs of different times and places, should be brave, courageous and eager to do good. In addition, should have the knowledge of spiritual lore (Jnana) and of the worldly sciences (Vijnana). They should be capable of estimating others’ nature and temperaments. They should be truthful and contented. 3 - 4.

Five organs of Mantrana.

There are five constituents of policy deliberation in state-craft. These are: Allies, friends and aides, acquisition of resources,

पञ्चाङ्गानीति मन्त्रस्य विद्याद्वै राजकर्मसु । मन्त्रसंवरणं राज्ञा कर्तव्यं च प्रयत्नतः ॥६॥
अल्पप्रज्ञैर्दीर्घसूत्रैरलसैरबलैः सह । मन्त्रं न कुर्यान्नृपतिर्निद्रां तन्द्रां जयेत्तथा ॥७॥
विद्यामदं धनमदं हित्वा चाभिजनं मदम् । मन्त्रं सङ्गोपयेद्राजा यावत्स्याच्च फलोदयः ॥८॥
प्रासादे गिरिपृष्ठे वा निःशलाके वने रहः । मन्त्रं कुर्यान्महीपालः सम्यङ् नीतिरहोविदा ॥९॥
धन्वभूमिगिरिवृक्षजलमर्त्यमयानि षट् । राज्ञो दुर्गाणि तेष्वेकं नरदुर्गं सुदुस्तरम् ॥१०॥
नित्यमेव दया कार्या चातुर्वर्ण्ये हितैषिणा । सुरक्षिताः प्रजा राज्ञो वर्धयन्ति यशो महत् ॥११॥
मद्यशीला द्यूतकरा धूर्ताः पाषण्डिनो विटाः । कुशीलवाश्चारणाश्च नियन्तव्या नृपेण हि ॥१२॥
धनिनो मानयेद्राजा यतस्ते लोकधारकाः । वनस्पतीन्भक्ष्यफलांश्छेदयेन्नैव कर्हिचित् ॥१३॥

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consideration of distinctive features of time and place, resistance of impending calamity and achieving the desired goal. The King should therefore keep these secret by making special efforts.5-6

A king should never have deliberations with the dull, those who procrastinate and those who are idle and weak. He himself should vanquish his sloth and sleep. 7.

A king should keep the mantra secret by discarding the pride of knowledge, wealth and family. He should maintain secrecy till he achieves his goal. 8.

A king should carry on consultations in solitary place with those who understand the secret of state-craft. He can do it at places like the palace, mountain- top or deep forests that stretch beyond the rays of sunlight. 9.

Deserts, land, mountains, trees, water and mortal (soldiers) are six kinds of fortifications of a king. Of these, the mortal (soldier) is the strongest. 10.

For his own good (or for the good of his subjects), a king should always be compassionate to men of four Varnas and Ashramas; his well protected subjects enhances his reputation greatly. 11.

A king should exert control over alcoholics, gamblers, the cunning, the heretics, actors, bards and the libidinous. 12.

A king should always respect the wealthy because they provide

विप्राणां वृत्तिहीनानां कल्पयेज्जीविकां नृपः । आपद्भ्य उद्धरंस्तांश्च न क्वचिद्दुःखमाप्नुयात् ॥१४॥
कृपणानाथवृद्धानामश्रूणि परिमार्जयेत् । हर्षं सञ्जनयन्राजा न सीदत्यापदि क्वचित् ॥१५॥
आपत्काले तु नृपतिर्दीर्घसूत्री भवेन्नहि । लभतेऽर्थं क्षिप्रकारी दीर्घसूत्री विनश्यति ॥१६॥
गोविप्राणां हितं कुर्याद्युध्येच्छूरैश्च तत्कृते । तत्सस्यं नापहर्तव्यं सीरविघ्नं च नाचरेत् ॥१७॥
यच्च यस्योपकरणं येन जीवन्ति कारुकाः । सर्वस्वहरणेऽप्येतन्न राजा हर्तुमर्हति ॥१८॥
आयुधान्यायुधीयानां वाह्यानि बाह्यजीविनाम् । वेश्यानां न हरेद्भूषा वाद्यातोद्यादि तद्विदाम् ॥१९॥
जीविकोपकरणाहृतिर्नृणां शस्त्रघातत इहातिरिच्यते ।
धर्मविन्नरपतिस्तु तां ततो नाचरेत्क्वचन विप्रसत्तमः ॥२०॥

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support to the people and he should never destroy trees which yield nourishing fruits. 13.

A king should provide means of livelihood to those Brahmins who need it. Nevertheless, he should rescue them from calamities; by this he will never get unhappy. 14.

He should wipe the tears of the poor, the helpless and the old. Thus, a king who gives happiness (to his people) never perishes in a calamity. 15.

In time of calamities, a King should never procrastinate. One who acts promptly achieves success; one who procrastinates perishes. 16.

A king should strive for the well–being of Brahmins and cows. For their protection, he should wage war with enemies if the need arises. Furthermore, their crops should never be taken away from them nor their practice of agriculture be obstructed. 17.

A king should never confiscate the tools and instruments of artisans which are the means of their livelihood even if he is in a situation of losing everything. 18.

He should never confiscate the weapons of soldiers or the carts from the cart men. He should not seize the ornaments of prostitutes and the musical instruments of musicians. 19.

In polity, taking away the means of a person’s livelihood is considered to be worse than hurting them with weapons. ‘O great

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे राजधर्मेषु मन्त्र्यादिनिरूपणनामा पञ्चविंशोऽध्यायः ॥ २५॥

॥ अथ षड्विंशोऽध्यायः ॥ २६ ॥

श्रीनारायणमुनिरुवाच :-

श्रुताध्ययनसम्पन्ना धर्मज्ञाः सत्यवादिनः । ह्रीनिषेवास्तथा दान्ता दयार्जवसमन्विताः ॥१॥
शक्ताः कथयितुं सम्यङ्न्यायान्यायौ यथातथम् । राज्ञा सभासदः कार्या रिपौ मित्रे च ये समाः ॥२
सप्राड्विवाकः सामात्यः सब्राह्मणपुरोहितः । ससभ्यो नृपतिः पश्येद्व्यवहारान् यथाविधि ॥३॥
लोकवेदज्ञधर्मज्ञाः सप्त पञ्च त्रयोऽपि वा । यत्रोपविष्टा विप्राः स्युः सा यज्ञसदृशी सभा ॥४॥

Brahmin!, for this reason a wise king should never resort to such behaviour. 20.

Thus ends the twenty fifth chapter entitled, 'narration of aspects of state craft,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 25

CHAPTER - 26

Description of eighteen types of practical designations in the royal court.

Shri Narayan Muni said:-

A King should make courtiers (from among) those people who are well–informed, learned, knower of dharma and truth speaking. They should be honest, kind and straightforward and have a sense of shame (for wrong doing).

They should be impartial to a friend and a foe and capable of pointing out the just and the unjust as it is. 1 - 2.

With a judge, a minister, learned Brahmins, a priest and other members in his court, a king should assess all matters as per the procedures. Where in seven or five or three Brahmin experts in mundane matters, the Vedas and dharma sit for deliberations, is the judicial court that has sanctity like that of a sacrificial assembly.3.-4

चतुष्पाद्व्यवहारोऽयं विवादेषूपदर्शितः । भाषोत्तरक्रियासाध्यसिद्धिभिः क्रमवृत्तिभिः ॥५॥
व्यवहारपदान्यत्र ज्ञेयान्यष्टादशैव हि । ऋणादानं च निक्षेपस्तथैवास्वाभिविक्रयः ॥६॥
सम्भूय च समुत्थानं दत्तस्यानपकर्म च । संविद्व्यतिक्रमः सीमाविवादः स्तेयसाहसम् ॥७॥
क्रयविक्रयानुशयो विवादः स्वामिपालयोः । अशुश्रूषाभ्युपेत्याथ पारुष्ये दण्डवाचिके ॥८॥
स्त्रीसङ्ग्रहो वेतनस्यादानं द्यूतसमाह्वयः । दायभागश्च स्त्रीपुंसोर्धर्मश्चाष्टादशेति हि ॥९॥
तेषां विनिर्णयं कुर्यात्प्रमाणैर्दिव्यमानुषैः । प्रोक्तानि तत्र मुख्यानि मानुषाण्यर्थसिद्धये ॥१०॥
मानुषाणि तु त्रीण्याहुः साक्षिणो लेख्यभुक्तयः । प्रमाणानीति मुनयः सर्वश्रेयस्कराणि हि ॥११॥

Judicial procedure.

Judicial procedure in the matters of dispute has four stages, namely Bhasha (written statement of the plaintiff), Uttarakriya (written statement of the respondent), Sadhya (weighing evidence of the concerned parties) and Siddhi (verdict). 5.

Matters of dispute are of eighteen kinds. They are (1) debt related matters - for instance matters concerning deposits, (2) unauthorised sales, (3) partnership disputes, (4) irregular transactions, (5) heresy and blasphemy, (6) disputes regarding boundaries, (7) robbery, felony, plunder and many others, (8) dispute regarding buying and selling of merchandise, (9) disputes between employers and employees as those between owners of farms and keeper of livestock, (10) breach of contract, (11) verbal offence, (12) swearing, insulting and so on and physical harm, (13) misbehaviour with women, (14) non-payment of wages, (15) disputes regarding gambling, (16) participating in animal and bird fights for a prize, (17) inheritance dispute, (18) sex and marriage disputes. 6 - 9.

Manush and Divyapraman.

One should settle (all these kinds of disputes) by means of divine and human evidence. Of these, the human evidence is said to be the most important. 10.

The sages have said that witness, authentic documents and actual possession are the three kinds of evidence and these are good for all. 11.

तुलाग्न्यम्बुविषं कोशो तण्डुलास्ततप्तमाषकः । दिव्यानीति प्रमाणानि धर्माधर्माख्यमष्टमम् ॥१२॥
यत्र सभ्यो जनः सर्व इदं साध्विति मन्यते । स निःशल्यो विवादः स्यात्सशल्यस्त्वन्यथा किल १३
गौरवं लाघवं दृष्ट्वा विवादस्याधिकारिणः । देशं कालं ततः कुर्यात्प्रमाणैर्निर्णयं 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 । प्रमाणैर्निर्णयं दिव्यैः कुर्याद्राजा स चाधमः ॥१८
बुद्धेः परीक्षा सभ्यानां स्वस्य ज्ञेया च निर्णये । विनाऽर्दनं कार्यसिद्धिः प्राणिनां स्यान्मतिर्हि सा ॥१९

Divine evidence involves different kinds of ordeals. These are ordeals by balance, fire, water, poison, Kosha, Tandula, hot lentils and dharma- Adharma – eight in all. 12.

The dispute in which all the judges agree that a certain party is right is known to be a clear case. Otherwise, it is a case to be decided upon. 13.

A king should settle a case by taking into consideration the merits and demerits of the concerned parties and the facts of time and place. 14.

If one (judge) stresses on human evidence and other stresses on divine evidence, then to settle the case, the king should accept only human evidence and not the so-called divine evidence. 15.

If there is even partial human evidence, a king should accept it. He shouldn't accept divine evidence even if it available in full. 16.

A good king should settle a dispute on the basis of human evidence by accepting his own and his counsellor's judgment in accordance with the scriptures. 17.

He indeed is a wicked king, if he does not possess his own strength of intelligence or that of his counsellors and thus, decides a case on the basis of 'divine' evidence. 18.

He should understand that settling a dispute is a test of his sense of justice and that of his counsellors. Furthermore, to give a verdict without subjecting people to harassment is called wisdom. 19.

वक्ताऽध्यक्षो नृपः शास्ता सभ्याः कार्यपरीक्षकाः । गणको गणयेदर्थं लिखेन्न्यायं च लेखकः ॥२०
पूर्वामुखस्तूपविशेद्राजा सभ्या उदङ्मुखाः । गणकः पश्चिमास्यस्तु लेखको दक्षिणामुखः ॥२१॥
ये चारण्यचरास्तेषामरण्ये करणं भवेत् । सेनायां सैनिकानां तु सार्थेषु वणिजां तथा ॥२२॥
केवलं शास्त्रमाश्रित्य न कर्तव्यो हि निर्णयः । देशजातिकुलाचारान् प्राचीनान् पालयेन्नृपः ॥२३॥
विवादे प्रतिभूर्ग्राह्यः समर्थ उभयोरपि । दुष्टश्च पुरुषो राज्ञा ज्ञातव्यो लक्षणैरिह ॥२४॥
स्विन्नभालः सृक्विलिट् च सगद्गदस्खलद्वचाः । स्थिरो नैकत्र पाण्ड्वास्यो दशन्नोष्ठौ च वक्रदृक् ॥२५
वाचालश्चैव विकृतिं दधत्स्वाभाविकीं तु यः । दुष्टः स इति विज्ञेयो राज्ञा साक्ष्यादिकर्मसु ॥२६॥
तत्रापि कश्चित्पुरुषः स्वभावमृदुलोऽपि च । सभाक्षोभस्खलद्वाक्यः परीक्ष्यो भीस्रवद्वपुः ॥२७॥

Advocate, presiding judge, king and the jury- these people supervise the proceedings. The accountant should count the money (look after the financial matters) and the clerk should write down the proceedings and decision taken. 20.

The king should sit facing the East, the jury facing the North, the accountant facing the West and the clerk facing the South. 21.

The hearing of cases on the forest-dwellers should be in the forest, cases of the soldiers should be at the military stations and that of merchants in their respective guilds. 22.

The verdict should not be given only on the basis of the scriptures. While giving the verdict, the king should take into consideration the old established customs and practices of different regions, castes and clans. 23.

In every dispute, there should be a strong guarantor from both the parties. Further, the king should detect a bad or unreliable witness from the following traits. 24.

Characteristics of appropriate witnesses.

The king should consider a witness unfit to testify if he can observe the following in the witness: a sweating forehead, licking lips with the tongue, faltering speech, unsteadiness, a pale face, biting lips, slanting eyes or an overall garrulousness. 25 - 26.

If there is a mild-tempered man trembling with fear on account of nervousness and speaking falteringly, he should be kindly reassured. 27.

कुलीना दानशीलाश्च धार्मिकाः सत्यवादिनः । ऋजवः पुत्रवन्तश्च धनिनोऽथ तपस्विनः ॥२८॥
श्रौतस्मार्तक्रियानिष्ठास्त्र्यवराः साक्षिणो मताः । यथावर्णं यथाजाति सर्वे सर्वेषु वा स्मृताः ॥२९॥
नैते तु साक्षिणो ग्राह्या राज्ञा धर्मविदा क्वचित् । स्त्री बालश्चातिवृद्धोऽपि मत्तोन्मत्ताक्षदेविनः ॥३०॥
अभिशस्तश्च पतितो धूर्तश्च विकलेन्द्रियः । तस्करः साहसी शत्रुः पाषण्डी कूटकृतसुहृत् ॥३१॥
बन्धुत्यक्तो दृष्टदोषः सहायश्चारणस्तथा । साक्ष्यानर्हा इमे ज्ञेयाः कार्यध्वंसविधायिनः ॥३२॥
जानन्नप्यब्रुवन् प्रश्नोत्तरं कामात् क्रुधा भिया । क्षिपत्यात्मनि पाशान्स सहस्रं वारुणान्नरः ॥३३॥
साक्षी वाप्यब्रुवन्साक्ष्यं विरुद्धं वा वदन्नपि । पाशान् सहस्रं क्षिपति पारिणान्सोऽपि चात्मनि ॥३४
तस्य संवत्सरे पूर्णे पाश एकः प्रमुच्यते । तस्मात्सत्यं तु वक्तव्यं जानता सत्यमञ्जसा ॥३५॥

Those who are well-born, have a charitable temperament, pious, truthful, austere, straightforward and have progeny and wealth are known to be reliable witnesses. In addition, they should be doing rituals as per the tenets of the Vedas and the Smritis. A witness should belong to the same Varna (caste) as the applicants, in a legal suit. Moreover, any other witness, irrespective of this condition of caste, is also good. 28 - 29.

Characteristics of inappropriate witnesses.

A King should never accept a type of witness as mentioned below. These are: women, children, an extremely old man, an intoxicated or a mad person and a gambler.(Continued) 30.

A man suspected of a grave sin, one who has fallen for a grave sin, a cunning and untrustworthy person, one who suffers from a physical handicap (such as deafness), a robber, a desperado, one who is on the side of the enemy, a heretic, a forger and a friend. All these are additional types of unreliable witnesses. 31.

One who has been discarded by his kith and kin, one whose faults have already been detected, an accomplice and a panegyrist; all these mentioned above, are further unfit to be witnesses, they only spoil the case. 32.

One who does not answer the questions despite knowing answers to them out of selfishness, anger or fear throws round his own neck a thousand nooses of God Varuna. 33 - 34.

A witness who knowingly intentionally keeps quiet or gives

विद्धो धर्मो ह्यधर्मेण सभां यत्रोपपद्यते । तं निःशल्यं न ये कुर्युस्ते विद्धाः स्युः सभासदः ॥३६॥
अर्धं प्राप्नोत्यधर्मस्य मुख्यः किल सभापतिः । कर्तार एकं पादं च पादं चान्ये सभासदः ॥३७॥
वितथं तु वदेयुर्ये धर्मं सदसि पृच्छते । इष्टापूर्तं च ते घ्नन्ति सप्त सप्त परावरान् ॥३८॥
ये पातककृतां लोका महापातकिनां तथा । अग्निदानां च ये लोका ये च स्त्रीबालघातिनाम् ॥३९॥
तान् सर्वान्समवाप्नोति यः साक्ष्ये ह्यनृतं वदेत् । नश्यत्यशेषं सुकृतं सदस्यनृतभाषणात् ॥४०॥
प्राणिनां स्याद्वधो यत्र तत्र साक्ष्येऽनृतं वदन् । न दुष्यति पुमान्नूनं प्राप्नोत्येवान्यथा त्वघम् ॥४१॥
सभ्यामात्यादिभिः प्रोक्ते दण्डेऽपि नृपतिः स्वयम् । दद्याद्दमं विचार्यैव शिक्षार्थं सहसा न तु ॥४२

false or hostile evidence meets the same fate. Of these, only one noose is removed in a year. Consequently, one should honestly speak out the truth that one exactly knows of. 35.

A judicial assembly in which dharma (truth and justice) is harmed by Adharma (untruth and injustice) and in which the authorities do not remove this harm in accordance to the principles detailed above are considered to be perpetrators of Adharma (sin). In such cases, the principal member (of the assembly) suffers a half of this dharma, the alleged suffers for one quarter of this sin and the remaining quarter is borne by all the other members (of the assembly). 36 - 37.

Those who speak lies while answering questions in a court forfeit all their religious merit. They will have seven generations of their ancestors and heirs destroyed. 38.

As a result of speaking lies in a court, one loses all his religious merit, goes to the hell of sinners and deadly sinners and reaches abodes meant for incendiaries and murderers of women and children. 39 - 40.

A person is not guilty if he gives a false witness to save an innocent life. In fact, he would be guilty if he does not do so. 41.

Even after the judicial authorities pronounce the judgement, the king should act upon it only after carefully considering the decision. In addition, he should avoid making hasty decisions. 42.

A king whose mind is vitiated by greed and ignorance, who

लोभमोहितमतिश्च भूपतिर्योऽर्थशास्त्रपर एव केवलम् ।
स्यात्स तु द्विज निजाच्च्युतो वृषात्स्याद्विनष्टनिखिलार्थ आशु वै ॥४३॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे राजधर्मेष्वष्टादशव्यवहारनिर्णयनिरूपणनामा षड्विंशोऽध्यायः ॥ २६॥

॥ अथ सप्तविंशोऽध्यायः ॥ २७ ॥

धर्मशास्त्रानुसारेण क्रोधलोभविवर्जितः । रिपौ मित्रे च पुत्रे च शिक्षायां स्यात्समो नृपः ॥१॥
स्मृत्योर्विरोधे न्यायस्तु बलवान्व्यवहारतः । अर्थशास्त्रात्तु बलवद्धर्मशास्त्रमिति स्थितिः ॥२॥

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gives importance only to wealth (Artha) and politics and not to dharma, falls from his duty and forfeits the merits of all his good deeds soon. 43.

Thus ends the twenty sixth chapter entitled, 'narration of eighteen titles of litigation: civil and criminal,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 26

CHAPTER - 27

Duty of a king in regard to Danda i.e. penal power.

Shri Narayan Muni said:-

Rising above anger and greed, a king should be equal to a friend, a foe and even to his own son when doling out punishments as per the tenets of Dharmashastras. 1.

When there are mutually contradictory inferences from the Smritis to decide a matter, the principle of justice should be accorded importance. It is also a matter of fact that the Dharmashastra is superior to the Arthashastrawhen it comes to delivering justice. 2.

I shall explain to you why there are contradictions in the tenets

विरोधो दृश्यते यश्च कर्तुरैक्येऽपि कुत्रचित् । अन्योन्यं स्मृतिवाक्यानां तत्र हेतुं वदामि ते ॥३॥
हरीच्छयैव मुनिभिर्दृष्ट्वा नॄनधिकारिणः । सात्त्विकादींस्ततस्तेषां हिताय स्मृतयः कृताः ॥४॥
तासु ये यादृशास्तेषां रोचन्ते तादृशानि हि । वचांसि तत्रापि मतं बलिष्ठं धर्मशासनम् ॥५॥
ततो राज्ञा ससभ्येन विचार्य स्वस्थचेतसा । दण्डोऽपराधिने देयः शिक्षार्थं धर्मवृद्धये ॥६॥
रुद्रस्वरूपो 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 कर्वीरन्धर्मध्वंसो भवेत्किल ॥९॥
देवैर्ब्राह्मादिभिर्भक्त्या प्रार्थितः शङ्करः पुरा । ससर्ज कृपया दण्डं प्रजानां वीक्ष्य सङ्करम् ॥१०॥

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of the smritis even though their author is the same person. 3.

The sages created the Smritis as per the wish of Lord Hari, taking into consideration the fact that there are individuals of different natures, such as Sattvik (Rajasic and Tamasic). It is for the good of the three types of people that they created different Smritis. 4.

From among those Smriti tenets, the appropriate tenets should be applied to the people as per their respective natures. However, the rule of dharma is the strongest among them all. 5.

Therefore a king, along with his counsellors, should award punishments to offenders after weighing the matter in light of the furtherance of dharma. 6.

Danda or (penal power) is the manifestation of Rudra, and when employed wrongly,; works to the destruction of the king himself. 7.

If on the other hand, it (Danda) is properly employed as per the tenets of dharma, it undoubtedly expands the kingdom of a righteous king and destroys his enemies. 8.

If a king does not employ Danda (penal power), the people would Actas they like and that would further result in the destruction of dharma. 9.

Lord Shankara created the Danda when supplicated by Brahma and other Gods to avoid mixing of Varnas (castes). 10.

साक्षाद्रुद्रस्वरूपोऽसौ नियन्तुं जगदीश्वरः । आविर्भूतः स वै सर्वान्मर्यादायां व्यतिष्ठिपत् ॥११॥
ब्रह्मादिभिः पूजितोऽसौ क्षुपमन्वादिभिस्ततः । पूजितो ब्रह्मणः पुत्रैस्तत इन्द्रादिभिः सुरैः ॥१२॥
दिक्पालैः पूजितः सर्वैस्तन्मर्यादास्थितैस्ततः । सम्प्राप्तो भूतलं तत्र पूज्यते सर्वराजभिः ॥१३॥
नीलोत्पलदलश्यामश्चतुर्दंष्ट्रश्चतुर्भुजः । अष्टपान्नैकनयनः शंकुकर्णोर्ध्वरोमवान् ॥१४॥
जटी द्विजिह्वस्ताम्रास्यो मृगराजतनुच्छदः । एवंरूपः सदा पूज्यो दण्डः सर्वनियामकः ॥१५॥
खड्गाद्यायुधरूपेण सर्वेषां सर्वकर्मदृक् । दण्ड 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

Danda is indeed a manifestation of Rudra. It is the Lord of the world and it has held all creatures within their respective limits. 11.

It was worshiped by Lord Brahma and other Gods first, then by Ksupa, Manu and others, the sons of Lord Brahma and then by Indra and others. 12.

Thereafter, it was worshiped by all the Dikpalas (guardians of the quarters) who stay within the limits ordained by him. Finally, it came to earth where it is worshiped by all the kings. 13.

Shabda-Darshan of Dand-Murti emerged through Shankar.

It is dark like the petals of a blue lotus, it has four jaws and four arms and eight legs and numerous eyes; its ears are cone-shaped and hairs are erect. 14.

It has locks of matted hair, two tongues and a copper coloured face and its skin is like that of a lion. Danda which has this form is ever venerable because it controls everything. 15.

It supervises the actions of all. It moves about everywhere in the world, armed with weapons like swords and many others. 16.

Afraid of the Danda are the Gods, the demons, the humans, the serpents and even the Prajapatis. They all stay happy by remaining within their limits. 17.

If there was no Danda (penal power), then people would harass one another. Thus, it is certain that because of the fear of Danda, people do not kill each other. 18.

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 नो हन्याद्धार्मिको नृपतिर्द्विजान् । विष्णवादिदेवभक्त्यङ्गाननाथांस्त्यागिनस्तथा ॥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 । अनुद्यते चासहायमतिनीचं च भिक्षुकम् ॥२६॥

Protected by Danda, the people make their own prosperity. Therefore, the king also should venerate Danda for protecting dharma. 19.

A king should follow the path of the righteous kings of the past and employ Danda (the divinely vested penal power in him) as they used it and not as per his own likes and dislikes. 20.

Danda was created for educating (the people) and not for killing them. This is very certain. Hence, a king should educate his subjects and make them follow the path of goodness. 21.

A righteous king should not award death penalty to Brahmins, to the devotees of Vishnu and the other deities, to the unprotected and to the ascetics even if they deserve it. 22.

In case they are found guilty of a great offence like disloyalty to the king, they should be branded and expelled from the country. 23.

A religious king should not kill a Brahmin or a teacher on a battlefield even when he is overcome by on the fury to assassinate them. He should rather take him as a prisoner and put him in jail. 24.

Even in a war, a king should not kill anyone whose death brings discredit to him (for instance: a child, a woman or an old man). A king should never fight with anyone who is not his equal or is a very lowly person. 25.

Infamous killing for the king.

A king should not kill any of the following mentioned on the

तवाहंवादिनं क्लीबं निःशस्त्रं परसङ्गतम् । युद्धप्रेक्षकमुनिमत्तं 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॥
अदण्ड्य ब्राह्मणा राज्ञा यतो राजा तदुद्भवः । अन्यथा शाम्यति क्षात्रं तेजस्तेष्वप्सु वह्निवत् ॥३०॥
पितरौ च गुरुं क्वापि ताडयेन्न तपस्विनम् । सर्वथा स्त्री न हन्तव्या सर्वसत्त्वेषु केनचित् ॥३१॥
अवृत्त्या यो भेत्स्तेनो वेदवित्स्नातकस्तथा । स तु राज्ञैव भर्तव्यः स्त्रियो रङ्काश्च साधवः ॥३२॥
यदि ते न निवर्तेरन्वृत्तिं लब्ध्वा कुकर्मणः । तदा निर्वासनीयाः स्युस्तस्माद्देशात्सबान्धवाः ॥३३॥
न च हन्यान्नृपो जातु दूतं शत्रूक्तवादिनम् । कुलीनः शीलसम्पन्नो वाग्मी दक्षः प्रियंवदः ॥३४॥

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battlefield. These are - the exhausted, those overcome with fear, children, old people, the sick, the crying, those who are unwilling to fight, the helpless, the lowly, beggars, those ready to surrender, the eunuchs, the unarmed, those fighting in cooperation with others, a spectator, a mad one, panegyrists, couriers, one whose hair is dishevelled, one whose garment (dhoti) has become loose, one who is simply sitting because he has no charioteer, one without a horse, one with folded hands, one who has climbed a tree, one who has no armour or one who is drinking water or eating food. A king should never kill another king. He should not kill a horse, an ox, an elephant or a charioteer. 26 - 29.

The Brahmins are not punishable by a king, and if he does so, his power i.e. ksatra merges into power of Brahmin, as fire vanishes into water. 30.

Nobody should beat one's parents, preceptors, ascetics and a female of any species. Whatsoever the case may be, they should never be killed. 31.

A Vedic scholar and a student who resorts to robbery because he has no means of livelihood should be supported by the king. The same rule is applicable to women, paupers and holy men. 32.

If even after getting a means of livelihood they do not desist from bad acts, they should be expelled from the country along with their relatives. 33.

A king should never kill an emissary who conveys the message

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॥
नहि दुर्बलदग्धं वै पुनः किञ्चित्प्ररोहति । अमानुषकृतो दण्डो हन्ति तं च नराधिपम् ॥४०॥
यत्राबलस्ताड्यमानस्त्रातारं नाधिगच्छति । तत्र राज्ञः सदस्यानां मूलच्छेदो भवेद्ध्रुवम् ॥४१॥
यः कोऽपि दुर्बलं जीवं बलवान् पीडयेज्जनः । कुलं समूलं दहति सोऽन्यायस्तस्य निश्चितम् ।४२

of an enemy. Such an emissary usually has the following seven merits. He is well-born, has a high moral character, is a skilful orator, is alert and sweet- tongued, speaks as his king directs him to and has a good memory. By killing him, a king will go to hell forfeiting dharma (religious merit). 34 - 35.

A king who takes away the means of livelihood of Gods (temples), Brahmins, holy men, the afflicted and the less-supported goes to the hell of Kumbhipaka along with his ministers. 36.

A king who forcibly takes away means of livelihood of a Brahmin, given either by him or others, is reborn for sixty thousand years as a worm in the excreta. 37.

A king should always show compassion for those people who are poor, weak and support the less supported. Hence, he should never harass them. 38.

The eye of the weak is supposed to be like a poisonous fire. There is no doubt that it burns the entire clan of the king who harasses them. 39.

Nothing that is burnt by the weak-eyed ever grows again. This superhuman agency itself destroys the king. 40.

(The counsellors of the King in a kingdom) where a weak one is being persecuted and does not have anyone to protect him will meet with complete doom. 41.

A person who uses his strength to harass a weak person shall

कृपणानाथवृद्धानां यदश्रुपरिमार्जनम् । पोषणं पालनं यच्च स राज्ञो धर्म उच्यते ॥४३॥
कामाल्लोभाद्भयाद्द्वेषाद्धर्मं जह्यान्न कर्हिचित् । धर्मेणैव नृपाः सर्वे दिव्यांल्लोकानवाप्नुवन् ॥४४॥
युधिष्ठिराद्याः क्षितिपा महान्तो धर्मं स्वकीयं न जहुर्यतोऽत्र ।
ततस्तदीया विशदैव कीर्तिरद्यापि लोके वितताऽस्ति विप्र ! ॥४५॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे राजधर्मेषु दण्डनिरूपणनामा सप्तविंशोऽध्यायः ॥२७॥

॥ अथ अष्टाविंशोऽध्यायः ॥ २८ ॥

श्रीनारायणमुनिरुवाच :-

ब्राह्मणानां ब्रह्मविदां सेवां कुर्यात्प्रयत्नतः । राज्यवृद्धिक्षयौ तेषां प्रसादाच्चाप्रसादनात् ॥१॥

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have his family destroyed by that very injustice. 42.

Wiping the tears of the poor, the old and the helpless, feeding and protecting them are said to be duties of the King. 43.

A king should never relinquish dharma out of carnal desire, greed, fear or hatred. It is by the virtue of dharma that all (great) kings attained heavenly abodes. 44.

O Brahmin!, It is because great kings like Yudhisthira who did not relinquish their dharma that their reputation is still spread far and wide in this world. 45.

Thus ends the twenty seventh chapter entitled, 'narration of norms of punishments in state craft,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 27

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CHAPTER - 28

Greatness of Brahmins and a King's duties towards them.

Shri Narayan Muni said:-

A king should strenuously serve the Brahmin, who has realized Brahman. The prosperity or the destitution of his kingdom depends on pleasing or displeasing them. 1.

सन्तुष्टाः सेवया विप्राः किं किं न नृपवाञ्छितम् । साधयेयुः स्वतपसा देवान्कुर्युर्हि स्वकान् ॥२॥
ब्राह्मणानां प्रसादेन पार्थिवा बहवः पुरा । कृत्वा महान्ति पुण्यानि प्राप्ताः सिद्धिं सुदुर्लभाम् ॥३॥
अवमानाद्ब्राह्मणानां प्रनष्टा नहुषादयः । स्वर्गगा अपि राजानो देवा दैत्याः 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॥
लोकानिमान्धारयन्ति ब्राह्मणा धर्मसेतवः । प्रणेतारश्च शास्त्राणां धर्मज्ञा धर्मपालकाः ॥७॥
तानाश्रित्यैव जीवन्ति सदेवा मानवादयः । यज्ञप्रवर्तका विप्रा हव्यकव्याग्रभोजिनः ॥८॥
क्रीडोद्यानानि वेदानां फलज्ञाः सर्वकर्मणाम् । गतिज्ञाः सर्वभूतानां मानार्हा एव वाडवाः ॥९॥

What can the Brahmins not offer the king when they are pleased by his service to them? They can fulfil all his desires. By the power of their penance, they can even make the Gods their servants. 2.

As a result of the favour received from Brahmins, many kings of old attained rare siddhis (achievements) after they performed great acts of religious merit. 3.

On the other hand, as a result of humiliating Brahmins, thousands of kings like Nahusha, Gods and demons perished even after going to heaven. 4.

Therefore, a king should always propitiate Brahmins with humility if he seeks his well-being. Otherwise, he loses all this glory. 5.

A king should never discomfit Brahmins. They are worthy of worship; they should be saluted and protected as the kind would protect his own sons. 6.

Being the bridges of dharma, Brahmins support the world; they are the pioneers of the scriptures and are the protectors of dharma. 7.

It is by resorting to them that humans along with the Gods survive. Being the promoters of sacrifices, the Brahmins are the first to partake the sacrificial oblations and the offerings to manes (Pitrus). 8.

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॥
अविद्वान्ब्राह्मणो देवः पात्रं वै परमं महत् । विद्वान्भूयस्तरो देवः पूर्णसागरसन्निभः ॥१४॥
अविद्वांश्चैव विद्वांश्च ब्राह्मणो दैवतं महत् । प्रणीतो वाऽप्रणीतो वा यथाग्निर्दैवतं महत् ॥१५॥
स्मशानेष्वपि तेजस्वी पावको नैव दुष्यति । नितरां यज्ञशालायां शोभते च तथा द्विजः ॥१६॥

They are the pleasure parks of the Vedas, and knowers of the fruits of all actions. They know the destiny of all the creatures and like fire, they are worthy of veneration. 9.

'O Brahmin, when infuriated, the Brahmins can transform God into a non-God and a non-God into a God and even create other worlds. 10.

The fire of their fury has not been extinguished in the Dandaka (forest) even now; it is these great souls who rendered the waters of the sea salty in no time. 11.

Among them all, the children and the old deserve respect. By virtue of their birth, they are the teachers of the world and therefore, venerable to all. 12.

They accord respect to each other for the distinction of knowledge and penance. They are the highest means of knowledge; how can a wise person ever disrespect them? 13.

Even a Brahmin without education is God and a person of great worth. A learned Brahmin is a greater God. He is like the mighty ocean. 14.

Just as every fire, whether sacrificially consecrated or not, is sacred, every Brahmin, whether learned or not, is venerable like a God. 15.

Even while shining bright fire in a cemetery, fire never causes pollution. It shines equally brightly in a sacrificial Mamdap. A Brahmin is just exactly like that. 16.

यादृशस्तादृशो वापि पूज्यो विप्रः सदा मतः । किरातरूपोऽप्यदहद्यतः कण्ठं गरुत्मतः ॥१७॥
पूज्या विप्राः सदा सर्वैर्नृपेण तु विशेषतः । तद्व्यतिक्रमतो यस्माद्राज्यं नश्येत्क्षणेन वै ॥१८॥
ब्राह्मणांस्तर्पयेन्नित्यं पक्वान्नैर्बहुधा कृतैः । प्रचुराज्यसितैर्भोज्यैस्तत्प्रियैर्व्यञ्जनादिभिः ॥१९॥
यथा यथा प्रसीदेयुर्ब्राह्मणाः स्वेष्टभोजनैः । तथा तथा प्रकुर्वीत नृपतिर्धार्मिकः सदा ॥२०॥
हुतेर्हविर्भिर्विप्रास्ये प्रचुराज्यादिभिर्यथा । तृप्यतीशस्तथा नैव यज्ञेष्वग्निमुखे हुतैः ॥२१॥
तद्बुद्ध्यैव ततो विप्रा भोजनीयाः प्रयत्नतः । दधाच्च 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 पृथक्पृथक् । दानान्युक्तानि कुर्वीत नानापर्वसु चर्षिभिः ॥२५॥

A Brahmin of whatever characteristics is always considered worthy of veneration; it is for this reason that a Brahmin in the guise of a Kirata (forest- dweller) burnt the neck of Garuda. 17.

Brahmins should be worshiped by all, especially by a king. This is because disrespecting them would instantly destroy his kingdom. 18.

A king should satisfy Brahmins by offering them delicacies prepared using a lot of ghee, sugar and spices . 19.

A king should arrange things in such a way, that the Brahmins are satisfied with the feasts arranged for them. 20.

The Lord is not so much satisfied by oblations offered in the sacrificial fire as He is pleased by the food offered to the mouths of Brahmins with plenty of ghee. 21.

It is with this awareness that the Brahmins should be carefully fed. A king should offer them Dakshina and bid them good-bye after satisfying them. 22.

As per his means, a good king should always feed ten, hundred, thousands, ten thousand or one Lakh Brahmins. 23.

He should offer them gifts; mainly cows, gold and oil (Tila) on different occasions as per the prescriptions of the Vedas. 24.

On different constellations, days and Sankrantis/ Paravans, he (the King) should separately distribute different gifts as

वापीः कूपांस्तडागांश्च कारयेच्च प्रपा नृपः । गावो विप्रो साधवश्च नरा यत्र पिबन्त्यपः ॥२६॥
निदाघकाले पानीयं यस्य तिष्ठत्यवारितम् । स दूर्गं विषमं कृच्छ्रं न कदाचिदवाप्नुयात् ॥२७॥
प्रतिमासं प्रत्यृतु वा तत्तत्कालोचितै रसैः । भोज्यैर्यस्तर्पयेत्विप्रांस्तस्य पुण्यमनन्तकम् ॥२८॥
तथा हविर्भिर्यज्ञेषु पायसाज्यसितादिभिः । देवान्सन्तर्पयेद्राजा दद्यात्प्रचुरदक्षिणाः ॥२९॥
देवालयानि नृपतिः कारयेत्सुदृढानि च । वृत्तिभिः सह तत्राथ स्थापयेद्देवताः स्वयम् ॥३०॥
धर्मशालाश्च विविधाः कारयेत्सह वृत्तिभिः । सोपस्कराणि वेश्मानि ब्राह्मणेभ्योऽर्पयेन्नृपः ॥३१॥
फलपुष्पद्रुमाढ्यानि नानोद्यानानि कारयेत् । दद्याच्च फलितान्वृक्षान्द्विजेभ्यः सुव्रतो नृपः ॥३२॥
संरक्षन् पोषयन्राजा जनसङ्घं नयेत यः । तीर्थक्षेत्राणि पुण्यं स लभेतानन्तयज्ञजम् ॥३३॥

prescribed by the sages. 25.

A king should have wells, lakes and other water sources constructed where cows, Brahmins, holy men and others can drink water. 26.

One (A King) who ensures unrestricted water (for all) in summer never experiences any terrible and insurmountable calamity (to his kingdom). 27.

The religious merit of that king is infinite, who satisfies Brahmins with delicacies appropriate for different seasons, during every month and every season. 28.

In the same way a king should please the Gods with Payasa, ghee and sugar as oblations in sacrifices and offer bountiful Dakshinas. 29.

A king should get mighty temples constructed, should make provisions for their upkeep and maintenance and should install deities in them himself. 30.

He should create caravansaries of different varieties with facilities for their upkeep and maintenance. Furthermore, he should offer houses furnished with amenities to Brahmins. 31.

He should create numerous gardens rich in flowers, fruits and trees. In addition, he should donate trees full of fruits, to Brahmins. 32.

A king who protects and feeds his subjects and takes groups

जितेन्द्रियं ब्रह्मनिष्ठं यद्येकमपि पूजयेत् । भक्त्या निष्कपटो राजा तत्पुण्यं सर्वतोऽधिकम् ॥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 क्षुधितस्तिष्ठेदन्नमप्राप्य यत्पुरे । यः कोऽपि स हरेत्पुण्यं तस्य राज्ञो न संशयः ॥३९॥
तस्मान्नित्यं प्रयत्नेन शोधयित्वा पुरे स्वयम् । दापयेत्क्षुधितेभ्योऽन्नमप्रमत्तः सुधीर्नृपः ॥४०॥

of them on holy pilgrimages acquires religious merits that are otherwise obtained by performing many sacrifices. 33.

A guiltless king acquires religious merit surpassing everything else if he worships a Brahmin who has controlled his senses and has his mind firmly fixed only on Brahman – the transcendental principle. 34.

A king should provide food to all creatures seeking nourishment. It is sure that no charity is superior to giving food to the needy. 35.

Food is indeed the supporter of the life of any living being. All the creatures survive only on food. One who does not get it, dies. Therefore food should be made available by a king to all the needy. 36.

A king should cause food festivals to be organised in his country at all places. Moreover, in his capital, he should willingly offer food everyday to the needy. 37.

He indeed pleases the Gods well, when he honours with food and due ceremonies the Brahmins, guests, mendicants, travellers and the helpless. 38.

If anyone remains hungry even for a day in a king's town, the king will forfeit all his merit because of it. 39.

Therefore, a wise king should remain alert and he should painstakingly identify if there are any hungry people in his city and arrange for food to be given to them. 40.

अन्नदः प्राणदो लोके प्रोच्यते सर्वदश्च सः । अनन्तं फलमाप्नोति परत्रेह च सद्यशः ॥४१॥
हैममर्कप्रभं दिव्यं किङ्किणीजालमण्डितम् । अप्सरोमण्डितं नानादीर्घिकाद्युपशोभितम् ॥४२॥
वस्त्रभूषाभोज्यनगरसनद्युपमण्डितम् । यात्यारुह्य विमानं स कामगं स्वर्गमन्नदः ॥४३॥
सुखानि भूयांसि च तत्र दिव्ययानाप्सरोदिव्यरसोपभोगान् ।
प्राप्नोति गन्धर्वगणोपगीतकीर्तिः स ऐन्द्रान् द्विजवर्य ! भूपः ॥४४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे राजधर्मेषु ब्राह्मणप्रशंसादिनिरूपणनामाष्टाविंशोऽध्यायः ॥२८॥

A food giver is praised by all as life-giver. He acquires infinite merit in this world and the next in addition to gaining good reputation. 41.

A food-giver after (death), boards a plane to his desired heaven. The plane is golden, shines like the sun and is decorated with strings of tiny bells. The desired heaven has many Apsaras (fairies), ponds, heaps of garments, ornaments and delicacies of different types. 43.

'O King, there he enjoys bountiful pleasures which include (travelling in) celestial vehicles, enjoying the company of beautiful damsels, and having his praise sung by hordes of Gandharvas. These are all indeed worthy of the live enjoyed by Indra himself. 44.

Thus ends the twenty eighth chapter entitled, 'narration of eulogy of Brahmin class and charitability,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 28

॥ अथ एकोनविंशोऽध्यायः ॥ २९ ॥

श्रीनारायणमुनिरुवाच :-

न मांसं भक्षयेद्राजा हिंसाशीलो भवेन्न च । मांसाशिनोऽन्यानपि च हिंसायाः सन्निवर्तयेत् ॥१॥
अहिंसैव परो धर्मः सर्वेषां समुदाहृतः । मनसा वपुषा वाचा त्याज्या हिंसा च सङ्गतः ॥२॥
यथा चतुष्पादेकेन पदा हीनो न गच्छति । म्रियते गत्यभावाच्च कालेनाल्पलेन निश्चितम् ॥३॥
अहिंसापि तथैवेयं वृत्तिभिर्मनआदिभिः । 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 सर्वे जीवास्तु तत्सुताः । पालनीयास्ततः सर्वे हिंसकेभ्यो भयात्सदा ॥६॥
पुत्रमांसोपमं जानन् यः खादति विमोहितः । मांसं तु रसलुब्धात्मा स तु राक्षस उच्यते ॥७॥

CHAPTER - 29

Importance of non-violence and other duties of king.

Shri Narayan Muni said:-

A king should not eat meat; he should never be prone to violence. He should dissuade others who are meat-eaters, from violence. 1.

Non-violence is the supreme dharma for all. Therefore, one should abandon violence even in mind, be it physical or verbal violence. 2.

As a quadruped animal cannot move when it loses one leg and dies shortly as a result of the absence of movements, , non-violence dies if it is not protected carefully in the mind. 3 - 4.

Firstly, violence should be expelled from the mind. Then, it should be expelled from speech and action. A man who does not eat meat is spiritually emancipated. 5.

The king is the father of all subjects; all creatures are (like) his sons. Therefore, he should protect them from the fear of the violent. 6.

A tempted king who eats meat even while knowing that it is like his son's flesh and is attached to its taste is called a monster. 7.

Many pious men and kings protected others flesh by giving

जीवितं हि पर्त्यज्य बहवः साधवो नृपाः । स्वमांसैः परमांसानि परिपाल्य दिवं गताः ॥८॥
सप्तर्षयो वालखिल्यास्तथैवोचुर्मरीचिपाः । अमांसभक्षणं सर्वे प्रशंसन्ति महर्षयः ॥९॥
यज्ञेषु पश्वालम्भोऽपि न साक्षाद्वेदसम्मतः । किन्त्वसात्त्विकवृत्तिनां रागाद्धिंसानिवृत्तये ॥१०॥
एवं धर्मरतो राजा कृत्वा राज्यं यथाविधि । तृतीय आयुषो भागे दद्याज्ज्येष्ठाय सूनवे ॥११॥
स्वयं वनमुपाश्रित्य कृत्वा सङ्गं सतां हरौ । भक्तिं कुर्याद्यदि दृढं प्राप्नुयात् परमं 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॥

up their own flesh. They lost their lives in the process but attained heaven. 8.

All the great sages like the seven Rishis, Valakhilyas, and Marichipas said the same thing; they greatly praise non-consumption of meat. 9.

Even victimising a goat in a sacrifice is not recommended by the Vedas; it is to keep away non-Sattvik people from engaging in violence (other than a sacrificial one). 10.

A pious king, having ruled his kingdom in this way as per law, should hand over its charge to his eldest son during the third part of his life-span. 11.

He should, on his own, go to a forest and live in the company of saints. If he is firm in his devotion to Sri Hari, he will attain the highest place. 12.

If a religious king dies while ruling his kingdom or is killed while fighting, he attains heaven and enjoys various pleasures there. 13.

After that, as a result of his residual merit, he gets a human body in course of time and by remaining in the company of saints and by practising Bhakti (devotion) to Vishnu, he gets final emancipation. 14.

If on the other hand, mad with pride resulting from power, a king transgresses this limit and acts like a libertine, he becomes disreputable and infamous. 15.

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 पालयेन्नियतः प्रदा ॥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॥
तत्सङ्क्षिप्य पुनः काले बार्हस्पत्याभिधं द्विज ! । त्रिसहस्राध्याययुतं चकार च बृहस्पतिः ॥२१॥
काव्यः सङ्क्षिप्य तच्चक्रे सहस्राध्यायविश्रुतम् । तच्छास्त्रमभितो भूमौ मुनिभिः सम्प्रवर्तितम् ॥२२

After death, he is found guilty even for the sins of his subjects; as a punishment for these evil sinful acts, he suffers forever in the abode of Yama. 16.

After spending considerable time there (abode of Yama), he is born in the species of insects and beasts. It is for this reason that a king should be firm in dharma and protect his subjects by practising moderation. 17.

God Brahma created Niti-shastra (science of polity) in hoary times with one lakh chapters; it was to instruct kings in dharma and for the happiness of the people. 18.

In view of man's short life-span, Shiva abridged it (Niti-shastra) to ten thousand chapters and called it by the title 'Vaisalaksha'. 19.

Indra thereafter, further abridged it to five thousand chapters under the title 'Bahudantaka'. 20.

Furthermore, Brihaspati abridged it to three thousand chapters and it was titled 'Barhaspatya'. 21.

Shukracharya (Kavya) further abridged it to one thousand chapters; the sages have propagated this version of the Shastra all over the world. 22.

But again, in the view of the limited intelligence and the short life-span of people, Bharadvaj and other sages further abridged it. 23.

पुनश्चाल्पमतीन् दृष्ट्वा जनानल्पायुषस्तथा । भरद्वाजादिमुनिभिः सङ्क्षेपेण प्रवर्तितम् ॥२३॥
तत्सारमात्रं तु मया प्रोक्तमन्यत्र विस्तरः । धर्मेणैव प्रजा राज्ञा रक्ष्यास्तत्रेति निश्चितम् ॥२४॥
राजधर्मा इति मया प्रोक्तास्ते द्विजसत्तम ! । यानाश्रितो नरपतिरिन्द्रेण सह मोदते ॥२५॥
गृहस्थधर्मनेतान् यो विष्णोर्भक्त्या सहाचरेत् । स हि तद्धाम परमं लभते पुरुष किल ॥२६॥
तद्भक्तिरहितोऽप्यत्र धर्मनेतान् य आचरेत् । श्रद्धया परयोपेतः स्वर्गं सोऽपि लभेत वै ॥२७॥

स्वकीयपुण्यार्जितभूरिभोगान्दिव्यान्स भुक्त्वा पुनरत्र भूमौ ।
प्राप्योद्भवं पुण्यवतो निकेते करोति पूर्वाधिकमेव पुण्यम् ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे राजधर्मेषु अहिंसादिसनातनधर्मनिरूपणनामैकोनत्रिंशोऽध्यायः ॥२९॥

Exhortation to follow dharma.

Here, I have given only a gist of it. To elaborate its details, one has to study other texts. But the firm fact is that a king should protect his subjects as per the tenets of dharma. 24.

O great Brahmin! I have explained to you in this way the duties and obligations of a king. By adhering to these rules, a king enjoys happiness comparable to that of Indra. 25.

The duties and obligation (already explained) of a householder; if performed along with devotion to Vishnu ensures a place in Vishnuloka (the abode of Vishnu), for that person. 26.

Even one devoid of devotion (as mentioned above), attains heaven if he performs these duties with faith in them. 27.

After having enjoyed heavenly pleasures in plenty, which he acquires by his own merit, he gets another birth on this earth in a house of the meritorious and performs virtuous actions more than before. 28.

Thus ends the twenty ninth chapter entitled, 'narration of perennial righteous code of non violence etc. in state craft' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 29

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॥ अथ त्रिंशोऽध्यायः ॥ ३० ॥

श्रीनारायणमुनिरुवाच :-

स्त्रीणां धर्मान्प्रवक्ष्यामि सधवानामथ द्विज ! । विधवानां च नारीणामिहामुत्र सुखप्रदान् ॥१॥
सत्या गीताः पुरा सर्वे धर्माः सकलयोषिताम् । गङ्गाद्याः स्त्रीः प्रति शुभाः कैलासे शम्भुसन्निधौत्रि २
तानेव तुभ्यं कथये सविशेषानहं द्विज ! । हिताय योषितां भूमाविच्छन्तीनां सुखं महत् ॥३॥
कुलरूपगुणैर्योग्यान्वरान् दृष्ट्वा यथाविधि । तेभ्यः पित्रादिना दत्ताः सधवास्तास्तु योषितः ॥४॥
कालगत्या च या नार्यो भवेयुर्मृतभर्तृकाः । विधवास्तास्तु विज्ञेया याः प्रोक्ता न्यासिभिः समाः ।५
तत्राद्या द्विविधाः प्रोक्ताः कुलटाश्च पतिव्रताः । भर्तृभिन्नेषु याः रतास्ताः कुलटा मताः ॥६॥
दुष्टस्वभावा कुलटा भवेत्सद्वंशजापि च । अधर्मशीला नित्यं स्याद्दुर्मुखा कलहान्विता ॥७॥

CHAPTER - 30

Description of Chaste and Unchaste Women.

Shri Narayan Muni said:-

O Brahmin!, I shall now explain the duties of women – both married (living with husband) and widows; which, when performed, would give them happiness in this and the next world. 1.

In the hoary past, these duties were explained by sati (Shiva's wife) in an auspicious text (known as Satigita), on the mount Kailash, in the presence of Shiva, for the benefit of women like Ganga and others. 2.

Those are the very rules I am explaining to you, along with their special aspects. O Brahmin! It is for the well-being of the women, desirous of happiness, in this world. 3.

Sadhavas are the women offered in marriage by their fathers (guardians and others) to grooms of appropriate families, looks and qualities. They are given away in marriage as per the rituals of the marriage ceremony. 4.

Those women who in the course of time, lose their husbands (due to death) are called widows. They are just like Sanyasins. 5.

There are two kinds of Sadhavas, namely Pativrata and Kulata. Those women who engage in extramarital relationships are called kulata. 6.

स्वपतिं भत्सर्येन्नित्यं जारं च रमयेत्सदा । विषतुल्यं पतिं पश्येद्धर्मिष्ठमपि दुर्मतिः ॥८॥
कामदेवसमं चापि जारं पश्येच्च कामतः । शुभदृष्ट्या कटाक्षेण शश्वत्पापीयसी मुदा ॥९॥
सुवेशं पुरुषं दृष्ट्वायुवानं 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 । 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 तथाऽपराः ॥१५॥

Even though (she is) born in a good family, a Kulata is wicked by nature. She is impious, always displeased and quarrelsome. 7.

She always finds faults with her husband and sexually gratifies her paramour. Additionally, she is wicked by nature and treats her husband like poison even though he may be righteous. 8.

As she is vile by nature, overcome by lust, she always regards her paramour as the God, and out of love for him , she always looks at him with a pleasing eye. 9.

At the sight of a well-dressed youthful man who is skilled in love making, she is always overcome by carnal desires. 10.

Though reprimanded by the elders and refrained by sons and others, she finds her paramour, and cannot be stopped even by a King. 11.

Nothing is dear to her; except her selfish interest; as cows go in search of new pastures in the forest, similarly she desires for new men, ever. 12.

She has no interest in religious practices like observing vows, penance or domestic work. Also, she has no regard for the elders. Her fickle mind is full of love for her paramour. 13.

In the Puranas, Kulata (libertine) women are said to be of three kinds: Svairini, Kamini and Pumscali. 14.

Svairinis are those who are desirous of men of their own Varna (caste). Kaminis are those who are desirous of men both of their

सवर्णेष्वसवर्णेषु स्वसम्बन्धिषु 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 भवेद्ध्रुवम् ॥१८॥
देवदैत्यनरादिभ्यो यस्याः स्यादधिकः पतिः । सेवेत तं सदा प्रीत्या निश्छद्मेश्वरवद्धि सा ॥१९॥
व्रतं दानं तपः 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 भवती भर्तरि ॥२३

own Varna and other Varnas. 15.

Those women who have sexual relations with men of their caste, men of other castes and their own relatives are called Pumscalis. 16.

These three kinds of kulatas (libertine women) after death, would certainly suffer torture in hell, till the end of the kalpa (i.e end of the world). There is no hope of any good befalling them. 17.

A woman who is loyal and renders service only to her husband is called Pativrata. Her husband is dearer to her than her own life. 18.

To her, the husband ranks above, God, a demon or any other man. She serves him like she would serve a God, with love and without guile. 19.

Pativarta is one who undertakes a religious vow, partakes in charity, performs penance, worship, sacrifice and engages in such other acts only with the consent of her husband. 20.

As the mind of those (parents) who have a single son is constantly fixed on him, as the mind of the Vaishnavas is fixed on Vishnu, as that of the one-eyed is on their only eye, as the thirsty have their mind fixed on water.

As the mind of a hungry man is fixed on food, as the lustful thinks only of women, as the attention of thieves is always directed towards other's wealth, as libertines constantly think only of their paramours, as learned men are always interested in the scriptures,

पतिव्रतानां द्विजवर्य ! धर्मान् स्त्रीणां वदाम्यादित एव तुभ्यम् ।
यानाश्रिता यान्ति हि सप्रियास्ताः सत्यास्तु लोकं सुरदर्शनीयम् ॥२४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे स्त्रीधर्मेषु सधवास्त्रीभेदलक्षणनिरूपणनामा ऽध्यायः ॥३०॥

॥ अथ एकत्रिंशोऽध्यायः ॥ ३१ ॥

श्रीनारायणमुनिरुवाच :-

नार्याः पतिव्रतायास्तु पतिरेवेश्वरो मतः । अतस्तमेव सेवेत भक्त्येश्वरमिवादरात् ॥१॥
प्रतिबुध्योषसि स्नात्वा सुसम्मृष्टपरिच्छदा । धौतवासाः शुचिर्नित्यं भर्तृसेवापरा भवेत् ॥२॥

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as merchants always think of their business, the mind of a Pativrata (faithful wife) is fully focused on her husband's concerns. 21-23.

O great Brahmin! Now I shall explain to you the duties of Pativratas, in detail. By adhering to those, they would go along with their dear husbands to Satiloka (abode of sati) which is worthy of attainment even for the Gods. 24.

Thus ends the thirtieth chapter entitled, 'narration of code of conduct for married women in women's code of conduct,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 30

CHAPTER - 31

The duties of women especially of a chaste women.

Shri Narayan Muni said:-

It is said that husband is the only God for a chaste lady. So, she should serve him alone, with devotion and respect him like God Himself. 1.

She should wake up early in the morning, then cleansing the utensils etc, take bath and wear fresh and clean clothes, keep herself always clean and then engage herself in the service of her

स्नापयित्वा सुपूतेन वारिणा निर्मलेन च । तस्मै दत्त्वा धौतवस्त्र तत्पादौ क्षालयेन्मुदा ॥३॥
आसने चासयित्वा तं तस्य भाले च चन्दनम् । दोष्णोश्च हृदये कृत्वा दद्यान्माल्यं गलेऽपि च ॥४॥
नमः कान्ताय मन्त्रेण भोगद्रव्यैः सुधोपमैः । सम्पूज्य भक्तितः कान्तं स्तुत्वा च प्रणमेन्मुदा ॥५॥
प्रकाशेऽन्नं विशोध्याथ 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॥

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husband. 2.

She should give him fresh and clean water for bath. After having given him washed clothes, should then wash his feet with love. 3

After offering him a seat, she should apply sandal paste on his forehead, on both hands, arms and chest, and put a garland in his neck. 4.

With chants as 'I bow down to you O Lord' she should offer him nectar-like sweet milk and eatables, worship him with devotion, praise him and salute him happily. 5.

Having cleansed herself, she should clean the grains in bright light and cook food favourite to him, in a clean place and serve it. 6.

A faithful wife should eat after her husband has taken his food; wait upon if he is standing, sleep only after he has slept and should wake up before he gets up. 7.

She should never present herself before her husband without putting on ornaments. On the other hand, if he is sent out of town for some job, then she should not wear ornaments. 8.

Wishing long life for him, she should not utter his name. Besides that, she should also not utter even other person's name sharing the same name as her husband's. 9.

. Though, abused by him, she should neither retaliate nor protest nor oppose even though beaten, and still be graceful. In

आहूता गृहकार्याणि त्यक्त्वाऽऽगच्छेच्च सत्वरम् । एषाऽस्म्याज्ञाप्यतां स्वामिन्निति ब्रूयाच्छनैर्वचः११
हरिपूजोपकरणं पत्याऽनुक्तापि साधयेत् । उपयुक्तं यदा यत्स्यात्तत्तदानीमुपाहरेत् ॥१२॥
सेवेत भर्तुरुच्छिष्टमिष्टमन्नं फलादि च । महाप्रसाद इत्युक्त्वा प्रतीच्छेत्पतिनाऽर्पितम् ॥१३॥
देवपित्रतिथिभ्यश्च 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॥

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addition, she should not stand at the door step for a long time and never speak loudly. 10.

If he calls she should leave her household work for a while and immediately attend him. When he orders, she should modestly say, 'O Lord here I am, do order me'. 11.

Even if not asked for by her husband, she should keep everything ready for the worship of Lord Shri Hari and should bring the material as required from time to time. 12.

She should eat the food and fruits of her husband's liking and whatever leftover or abandoned by him. If her husband offers something (eatable) to her she should accept it with words 'what a great grace'. 13.

She, the chaste wife should not eat before offering food to God, manes, guests, cows, beggars and servants. 14.

She should give food to Brahmins, weak, orphans, poor, blinds, and those who are hungry. 15.

She should not be extravagant. She should be of a pleasing nature, always be active and should keep all the household articles in their proper place. However, she should not take any vow as observance of fast and so forth without taking permission of her husband. 16.

A well-behaved chaste lady should avoid attending any social functions. Besides, she should neither go alone for a pilgrimage nor even for a marriage ceremony. 17.

रहस्येष्वपि कार्येषु पतिं नोत्थापयेत्क्वचित् । सुखसुप्तं सुखासीनं रममाणं यदृच्छया ॥१८॥
स्त्रीधर्मिणी त्रिरात्रं तु मुखं नैव प्रदर्शयेत् । स्ववाक्यं श्रावयेन्नैव 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॥
केशसंस्कारकबरीकरकर्णादिभूषणम् । भर्तुरायुष्यमिच्छन्ती दूरयेन्न पतिव्रता ॥२२॥
न रजक्या न हैतुक्या तथा श्रमणया न च । न च दुर्भगया नार्या सखीत्वं क्वचनाचरेत् ॥२३॥
न च विश्वास्य घातिन्या न प्रेक्षणिकया तथा । न तृतीयप्रकृत्या च नार्या सख्यं समाचरेत् ॥२४॥
न च पुंवेषधारिण्या नातिवार्ताप्रसक्तया । बहुगेहभ्रमण्या स्त्रिया सख्यं न चाचरेत् ॥२५॥

If the husband is sleeping calmly or passing his time leisurely at his own will, the wife should never disturb him, even there is some important or secret work. 18.

If she is going through menstrual course she should not show her face for three nights. Also, she should not make her husband to hear her speech or voice until she is purified herself by taking a bath. 19.

Having taken a bath (after three days) she should then look at her husband's face only and never of any other person; or she should concentrate upon her husband in mind and worship the sun. 20.

A loyal chaste lady who desires a long life for her husband, should always decorate herself. She should never keep away from the auspicious materials like kum-kum, turmeric, Sindur, collyrium in eye; and put on Choli (bra), (eat) betel leaf (as it makes the lips red), put on auspicious ornaments; keeping her hair neat in a braid and put on bangles and earrings. 21- 22.

She should never make friendship with the ladies like launderer's wife, one approaching her with some (bad) motive, a renounced lady, or an unfortunate one. 23.

She should never trust or make friendship with a treacherous lady or a lady who is fond of seeing shows or eunuchs. 24.

She should not make friendship with a lady who wears men's

न द्यूतादिव्यसनया मादकाशनया न च । न च पैशून्यपरया सख्यं कुर्यान्न वेश्मया ॥२६॥
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 प्रागल्भ्यं नाचरेत्क्वचित् । यत्रयत्र रुचिर्भर्तुस्तत्र प्रेमवती भवेत् ॥३०॥
उच्चासनं न सेवेत न व्रजेत्परवेश्म च । न त्रपाकरवाक्यानि नापशब्दान् क्वचिद्वदेत् ॥३१॥
गुरूणां सन्निधौ वापि नोच्चैर्ब्रूयान्न वा हसेत् । नान्येन पुंसा भाषेत न स्पृशेत्पुरुषान्तरम् ॥३२॥
प्रव्राजकेन वणिजा भिषजा स्थविरेण च । यावत्प्रयोजनं कुर्याद्भाषणं व्यावहारिकम् ॥३३॥

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dress, a talkative one or a lady who wanders from house to house unnecessarily. 25.

She should not keep friendship with a lady interested in gambling, or an addict one, or a cruel one or one who is wanton. 26.

She should not make friendship with a lady who is short tempered, one who sales win, a thief, wicked minded, fickle minded or a gluttonous one. 27.

She should never speak with lady who hates her husband. In addition, she should never remain alone or take bath without clothes on. 28.

She should never sit upon a wooden mortar or a pestle, broom, stone, some mechanical device, or on the threshold of a door. 29.

She should never become bold except the sexual sport. She should follow the interests of her husband only. 30.

She should not sit on a higher or raised seat. She should not go to stranger’s house. She should never use any vulgar speech or indecent words. 31.

She should not laugh or speak loudly in front of the elderly persons; should not speak with a stranger or another man or touch a man other than her husband. 32.

She should speak with a mendicant, merchant, doctor or an old man- only that much which is necessary.33.

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 । एकरूपा भवेत्पत्युः सम्पत्सु च विपत्सु च ॥३७॥
सर्पिर्लवणतैलादिक्षयेऽपि च पतिव्रता । पतिं नास्तीति न ब्रूयादायासेषु न योजयेत् ॥३८॥
बाह्यादायान्तमालोक्य शीघ्रोत्थानजलासनैः । ताम्बूलव्यजनाभ्यां च पादसंवाहनेन च ॥३९॥
मधुरैश्चाटुवसनैः खेदसंनोदनैः शुभैः । प्रीणयेत्स्वपतिं भक्त्या प्राञ्जलिर्विनयानता ॥४०॥
भर्ता देवो गुरुर्भर्ता धर्मतीर्थव्रतानि च । स एव सर्वथा तस्मान्नापमान्यः क्वचित्स्त्रिया ॥४१॥
देवो मनुष्यो गन्धर्वो युवा चापि स्वलंकृतः । द्रव्यवानभिरूपो वा ज्ञेयोऽन्यो विट्समः पुमान् ।४२

She should not stare at a man, even at any animal intentionally. Also, she should never quarrel or argue with anybody. 34.

It is stated in the scriptures that her own husband is the only one who is good for her. So she should always respect him and always obey him and never cross his order. 35.

Even if the husband is impotent, deposed, a patient (deceased), old, has a bad character or ugly looking, she should, by all means serve him. 36.

If he is pleased she should get pleased. If he is nervous she should become nervous. Therefore, she should mix her identity with him in good and bad times. 37.

If ghee, salt, oil and such grocery is not in the house or finished, she should not say that it is not in the house and unnecessarily make him worry or work for it. 38.

As soon as she sees him coming home from outside, she should immediately get up, give him water and offer him a seat, betel leaf, fan him, massage his feet, should welcome him with sweet and soft words and remove his fatigue; by standing modestly besides him with folded hand. 39- 40.

Husband is the very God, the preceptor; he is the very religion, pilgrimage and vows (for his wife). So, a wife should never insult him. 41.

भर्ता सदानुयातव्यो देहवच्छायया यतः । भर्तुः सहचरी भूया इत्युद्वाहेऽब्रुवन् द्विजाः ॥४३॥
पत्युराज्ञां गृहीत्वैव नित्यानैमित्तिकांस्तथा । व्रतोपवासनियमान् कुर्यादेव पतिव्रता ॥४४॥
साध्वी त्वेतेषु धर्मेषु यद्येकस्यापि कर्हिचित् । च्युतिर्भवेत्तर्हि कुर्यात्तत्प्रायश्चित्तमाशु च ॥४५॥
उषःप्रबोधमुख्येषु स्वव्रतेषु ह्यबुद्धितः । भग्नेष्वेकैकमेवाथ पृथक्पृथगुपोषणम् ॥४६॥
ब्रह्मपञ्चमवक्रोत्थमपशब्दं वदेद्यदि । वाग्दोषात्तर्हि सा नारी पादकृच्छ्रं व्रतं चरेत् ॥४७॥
इति सङ्क्षेपतो धर्मः सुवासिन्या मयोदितः । पतिव्रताधर्मवती नारी जगति दुर्लभा ॥४८॥
व्रतोपवासनियमान् पतिमुल्लङ्घ्य याऽऽचरेत् । आयुष्यं हरते भर्तुः सा मृता निरयं व्रजेत् ॥४९॥
दानोपवासपुण्यानि सुकृतान्यपि सर्वथा । निष्फलानि भवन्त्येव च्युतायाः पतिधर्मतः ॥५०॥

A man other than her husband may he be a God, human being, semi divine being, well decorated, wealthy or handsome one; he is poisonous for the lady. 42.

She should follow her husband just like his shadow. It is said by the Brahmins at the marriage that ‘be a companion to husband’. 43.

She should first take the permission of her husband before observing any daily or special vows, fasts or religious observances. 44.

If a chaste lady some-how fails in any of these above duties, she should immediately observe expiation; 45.

If she fails to observe any of these vows (unintentionally), among which early waking, is prime important; she should observe a fast separately for each of them. 46.

If that lady due to her defective nature, speaks out some bad words that have come forth from the fifth mouth of Brahmadeva, she should observe the vow named Pada (one forth) Kruchra. 47.

Thus I have stated the duties of a chaste woman in brief. It is very rare, to find a chaste lady who follows all these duties. 48.

A lady who observes the vows, fast and follows religious duties without the permission of her husband-she shortens the his life and goes to hell. 49.

A lady, who fails in attending her duties towards her husband, looses the fruits earned by religious vows and fasts and her merit too. 50.

कर्मणा मनसा वाचा पतिं नातिचरेत्तु या । तस्याः पुण्यफलं प्रोक्तं नान्यस्या इति निश्चितम् ॥५१॥
अवाग्दुष्टाः शौचयुक्ता धृतिमत्यः शुभव्रताः । अयोनिदुष्टा नार्यो हि धारयन्त्यखिलं जगत् ॥५२॥
योनिदुष्टस्त्रिया नास्ति प्रायश्चित्तं हतैव सा । वाग्दुष्टे विहितं सद्भिः प्रायश्चित्तं पुरातनैः ॥५३॥
कल्पान्तरसहस्रेषु न स्त्री सा लभते गतिम् । तिर्यग्योनिसहस्रेषु पच्यते योनिविप्लवात् ॥५४॥
यदि सा नाम मानुष्यं स्त्री लभेतासती तदा । चण्डालयोनौ दुर्मेधा जायते कुक्कुराशना ॥५५॥
उक्ता प्रत्युत्तरं दद्यान्नारी क्रोधेन या पतिम् । सा शुनी जायते ग्रामे शृगाली निर्जने वने ॥५६॥
या भर्तारं परित्यज्य रहश्चरति दुर्मतिः । उलूकी सा भवेत् क्रूरा वृक्षकोटरशायिनी ॥५७॥
ताडिता ताडितुं येत्छेत्सा व्याघ्री वृषदंशिका । कटाक्षयति याऽन्यं च केकराक्षी तु सा भवेत् ॥५८
या भर्तारं परित्यज्य मिष्टमश्नाति केवलम् । सा ग्रामे शूकरी स्याच्च वागुली वा स्वविड्भुजा ।५९

A lady who is always loyal to her husband in action, speech and by mind will get auspicious fruit and not the other one (who is opposite to this). 51.

Soft- spoken, clean natured, contended, of auspicious behaviour and physically unspoiled, ladies hold the whole world. 52.

Physically molested lady has no atonement. She is just ruined. Ancient teachers have laid down atonement rites for speaking with another man indecently. 53.

A Physically corrupt lady never gets to heaven even for infinite time. She gets roasted and always gets birth into animal species or those of lower birth. 54.

And even if such a woman gets birth as a human being she gets it in the lowest caste, eats dog meat and is wicked by nature. 55.

At times she is asked to do some work by her husband and if she answers back, him angrily, she becomes a jackal in a lonely forest or gets birth as a bitch in a village. 56.

If a blunt leaves her husband and goes with some other person privately, she then becomes a cruel she-owl living in the hole of a tree in the next birth. 57.

If beaten by her husband, the lady who wishes to beat him back she becomes a cat; and a lady who stares at a stranger (with special intention) becomes squint eyed in the next birth. 58.

या त्वंकृत्य पतिं ब्रूयान्मूका सा तु भवेत्किल । या सपत्नीं सदेर्ष्येच्च दुर्भगा सा पुनः पुनः ॥६०॥
दृष्टिं विलुप्य भर्तिर्या कञ्चिदीक्षेत कौतुकात् । काणा च दुर्मुखी वापि कुरूपा सा भवेद्भुवि ॥६१॥
शीलभङ्गेन दुर्वृत्ताः पातयन्ति कुलत्रयम् । पितुर्मातुस्तथा पत्युरिहामुत्र च दुःखिताः ॥६२॥
शीलभङ्गेन नारीणां भर्ता धर्मपरोऽपि हि । पतेद्दुःखार्जितात्स्वर्गाच्छीलं रक्ष्यं ततः स्त्रिया ॥६३॥
रक्षणीयं महायत्नादिदं सुकृतभाजनम् । वपुः परस्य तु स्पर्शात्सुखाभासात्मकात्स्त्रिया ॥६४॥
इह कीर्तिश्च विपुला स्वर्गे वासस्तथाऽक्षयः । पातिव्रत्यात् स्त्रिया लभ्यं सखीत्वं च श्रिया सह ६५
पतिश्चासौ यदि भवेद्विमुखो वासुदेवतः । महापातकदुष्टो वा तर्हि त्याज्यः स्त्रिया किल ॥६६॥
भगवन्तं भजेदेष यर्हि शुद्ध्येच्च पातकात् । प्रायश्चित्तैस्तदा त्वेनं भजेत्पुनरिवेश्वरम् ॥६७॥

A lady who eats sweets alone, and does not share it with her husband, she becomes a pig or one, eating her own filth. 59.

A woman who talks to her husband disrespectfully become dumb or she is jealous of her co-wives becomes a widow in her following births. 60.

A lady who glances strangers and cheats her husband will become squint eyed, or of deposed face or ugly, on this earth. 61.

If women, who by their bad character make to fall three families of their father, mother and husband; such type of women are always in distress in this and the other world. 62.

If chastity of women is polluted, husbands, though meritorious, descend from the hard-earned heaven to the earth. Thus, the woman should always protect her purity. 63.

This body- the abode of many meritorious deeds gained through noble deeds must be protected by a woman from the illusory pleasure of touch of a stranger, by special efforts. 64.

A woman earns fame in this world and here after stays in heaven forever and enjoys friendship with the Goddess Laxmi- due to her chastity. 65.

If the husband turns away his face from Vasudeva or is adverse to Vasudeva, or commits an extravagant sin, then only a lady should leave him. 66.

She should serve God until he purifies himself from the sin by atonement. Thereafter she should again serve him like a God. 67.

यावत्स्वलोमसङ्ख्याऽस्ति तावत्कोट्ययुतानि च । भर्त्रा स्वर्गसुखं भुङ्क्ते रममाणा पतिव्रता ॥६८॥
धन्या सा जननी लोके धन्योऽसौ जनकः पुनः । धन्यः स च पतिः श्रीमान् यस्य गेहे पतिव्रता ६९
पुण्यं यस्य भवेत्पुंसः शतजन्मसमर्जितम् । गृहे तस्य भवेन्नारी धर्मनिष्ठा पतिव्रता ॥७०॥
पितृवंश्या मातृवंश्यां पतिवंश्यास्त्रयस्त्रयः । पतिव्रतायाः पुण्येन स्वर्गसौख्यानि भुञ्जते ॥७१॥
अकार्यकारिणं वापि पतितं वापि निर्गुणम् । स्त्री पतिं तारयत्येव तथात्मानं पतिव्रता ॥७२॥
बिभ्यत्पतिव्रतास्पर्शं कुरुते भानुमानपि । सोमो गन्धवहश्चापि स्वपावित्र्याय नान्यथा ॥७३॥
पृथिव्यां यानि तीर्थानि तानि सन्ति सतीपदे । तेजश्च सर्वदेवानां तनौ तस्यास्तपस्विनाम् ॥७४॥
साध्वीपादरजोभिर्भूः पूता सद्यो हि जायते । नमस्कृत्य च तां पापी पापेभ्यो मुच्यते किल ॥७५॥
त्रैलोक्यं भस्मसात्कर्तुं क्षणेनैव पतिव्रता । स्वतेजसा समर्था स्यान्महापुण्यवती सदा ॥७६॥

That chaste lady enjoys pleasure in the heaven with her husband for years and years- the number of the hairs on her body multiplied by million (that much periods of time). 68.

Blessed is the mother in this world, and also the father; fortunate and happy is the husband who has a faithful lady. 69.

A man who has earned merit in hundred births is the only lucky person to have a religious and loyal wife. 70.

Three ancestors' of father, mother and husband's side enjoy heavenly pleasures due to the merit of a loyal wife. 71.

These ladies can also achieve salvation for themselves as well as their husbands who could be ignoble, stupid or sinful. 72.

Even the sun, moon and wind touch a chaste a woman to purify themselves with fear in their mind and not otherwise. 73.

All the places of pilgrimage on this earth are embodied in a chaste woman. The lustre of all the Gods and sages are incorporated in her body. 74.

The earth immediately becomes purified by the touch of the dust of the feet of a chaste woman. And to the above, a sinner gets rid of his sins by bowing down to her. 75.

By the power of her own lustre, that greatly meritorious lady is capable of burning all the three worlds into ashes within no time. 76.

पतिव्रता त्वरुन्धत्या सावित्र्या चानसूयया । शाण्डिल्याऽहल्यया सत्या द्रौपद्या शतरूपया ॥७७॥
मेनया च सुनीत्या च संज्ञया स्वहया तथा । तुल्या लोपामुद्रयाऽस्ति विरला कापि भूतले ॥७८॥
गृहे गृहे सन्ति हि तत्र तत्र द्विजेन्द्र ! योषास्तु शुनीसमानाः ।
धन्यैव सा कापि सती सुरीभिः साश्चर्यवन्द्याङ्घ्रियुगापि मर्त्या ॥७९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे स्त्रीधर्मेषु पतिव्रताधर्मनिरूपणनामैकत्रिंशोऽध्यायः ॥३१॥

॥ अथ द्वात्रिंशोऽध्यायः ॥ ३२ ॥

श्रीनारायणमुनिरुवाच :-

नार्यः पतिव्रता प्रोक्ता यास्तास्तु त्रिविधा मताः । उत्तमा मध्यमाश्चैव कनिष्ठा इति भेदतः ॥१॥

There are very few chaste ladies on this earth like Arundhati, Savitri, Anasuya, Shandilya, Ahalya, Sati, Draupadi, Shatarupa, Mena, Suniti, Sanjnya, Svaha and Lopamudra. 77 - 78.

O learned Brahmin, immoral ladies behaving like bitch, can be found in most households. Blessed is that rare chaste lady even born in human race, whose feet are adored by the goddesses. 79.

Thus ends the thirty-first chapter entitled, 'narration of code of conduct for wife dedicated to husband in the code of conduct for women,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 31

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CHAPTER - 32

The types of chaste ladies, their duties and the fruits they get thereby.

Shri Narayan Muni said:-

As mentioned before, there are three categories of the chaste ladies. These are - good, better and best (lower, middle and higher). 1.

The lower type of a chaste lady performs all the duties before

कनिष्ठा तत्र पूर्वोक्तान्धर्मान्सर्वानुपाश्रिता । कामसौख्यं समीहेत सेवमाना पतिं ततः ॥२॥
शृङ्गाररसमिश्राभिर्हावभावोक्तियुक्तिभिः । कामयेत यथात्मानं पतिः कुर्यात्तथा च सा ॥३॥
परपुंसो रूपगुणान् दृष्ट्वा तत्र व्रजन्मनः । नियन्तुं शक्नुयान्नैव नियच्छेच्च वचो वपुः ॥४॥
मध्यमा त्वखिलान्धर्मान्प्रागुक्तान्पालयेत्सदा । पतिसेवापरा प्रीत्या देहपुष्टिमनिच्छती ॥५॥
स्वपत्युरधिकं चान्यं धनरूपवयोगुणैः । दृष्ट्वापि पुरुषं कायवाङ्मनोभिश्चलेन्न सा ॥६॥
देशकालक्रियासङ्गवैषम्ये दैवयोगतः । क्वचिज्जाते तु मनसा चलेद्वा पुरुषान्तरे ॥७॥
अन्यथा तु मनोऽप्यस्याः स्वप्नेऽपि पुरुषान्तरम् । क्वापि सङ्कल्पयेन्नैव प्राप्तायाः परमां धृतिम् ॥८॥
स्वतः कामसुखं नेच्छेत्क्वचित्सा स्वपतेरपि । पतिना दीयमानं तु तदिच्छेद्धृष्टचेतसा ॥९॥

said and then enjoys the pleasure of married life and thus wishes to serve her husband.

She acts in such a way by her erotic gestures, speech and tricks that her husband is attracted to and desires for her (more and more).

Impressed by the looks and merits of a man other than her husband she is not able to control her mind from going to him, but still she is able to hold back herself from him, physically and by speech. 2- 4.

A middle type of a chaste lady always abides by all of the before said duties. She does not care for her physical comfort but always indulges herself in the service of her husband. 5.

She may come in contact of a person other than person, who is better than her husband in respect of wealth, charm, age and behaviour, but still her faith in her husband is not shaken physically, mentally or by speech in any case. 6.

By chance because of any adverse circumstances caused by time or action, her mind may go to another person. 7.

Otherwise a lady, whose mind is very stable, can never think of a man other than her husband, even in dream. 8.

Sometimes she may not wish for sexual enjoyment even from her husband. But if so expressed by her husband she enjoys it wholeheartedly. 9.

इत्युक्ता मध्यमा नारी प्रोच्यतेऽथोत्तमा शुभा । प्रागुक्तान्सा तु सेवेत धर्मान्सर्वानशेषतः ॥१०॥
स्वपत्युरधिकं चान्यं धनरूपवयोगुणैः । 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॥
पत्याऽऽगिरहेण दत्तं चेदरुच्या तत्सुखं भवेत् । भूरिजम्बीराम्लदन्तो यथा चणकचर्वणम् ॥१५॥
स्वदेहमन्यदेहांश्च दैहिकं च सुखं ह्यसौ । विद्याद्वैराग्यतोऽसत्यं सत्यं च भगवत्सुखम् ॥१६॥
पतिश्चेत्कामसौख्यार्थमुद्वहेद्योषिदन्तरम् । हृष्टा स्यात्तर्हि तद्दास्यमपि पत्योदिताऽऽचरेत् ॥१७॥

Thus, I have told about a middle type of a loyal lady. I shall now tell you about the best, the auspicious one. She entirely follows all the duties mentioned before.

In case she comes into the contact of man who is better in wealth, appearance, age and other qualities than her husband, she is never moved physically, mentally or by speech.

She will never think of man other than her husband even in mind or even if she meets any adverse situation due to bad luck, place or time. 10-12.

She will never think of any other man even in her mind though her husband might have any disease like high-fever (or contagious disease), etc. or high fever or may have taken any intoxicant. 13.

Sexual pleasure, offered by her husband with love, though she is attached and service-full to him, sometimes may not even wish for it. 14.

If her husband compels for such pleasure she takes it passively, just like a person whose teeth have become acidic due to over eating of an attune fruit chews chick peas. 15.

Being dispassionate she knows her own other one’s body and bodily enjoyment is unreal and the real happiness lies in (worship of) God (only). 16.

If her husband marries other woman for sexual pleasure, she is happy. In addition, if he orders to serve her even then she will do it. 17.

एवं विधोत्तमा 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 । अथैतासां मृते पत्यौ या गतिः सा निगद्यते ॥२०॥
तत्रोत्तमा तु प्रागेव स्वपत्युर्मरणात्स्वयम् । विद्यादस्मिन्दिने चास्मिन्मुहूर्तेऽसौ 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 । नात्मधातस्य दोषोऽपि तस्या भवति निश्चितम् ॥२५॥
मध्यमा मरणाह्न्येव साधवी प्राग्जन्म चात्मनः । पत्युश्चैकं हि जानाति पत्या तादात्म्यमेति सा ।२६

Such a pious, chaste lady is very rare on this earth. Even Gods' are not able to look at her with bad intention. 18.

If, the chaste lady that I have described as of a low level sticks to her duties (being in service to her husband) for seven births, then only she attains the position of the middle type. 19.

Then (again) after seven births she does attain the position of the best. Now I shall describe to you about the position they attain after the death of their husband. 20.

The best among these ladies, know the day and time of husband's death, before his actual death. She also knows about the previous seven or even more than those births of her husband and her own previous births. 21.

Then, being Pativrata (chaste) in true sense with added strength she becomes one with her husband in every sense on the very day of his death definitely looses separate identity, the sensation of her own body. 23.

Leaving the body her soul already attains the world of Gods before she enters the funeral pyre. Thereafter, the fire burns only the body. So, at that time experiences no pain of burning and she is not blamed for self suicide also. 24 - 25.

The middle type of a chaste lady knows only about previous birth of herself and her husband on the very day of his death (As

दाहव्यथा चितायां सा प्राप्तशौर्या स्वधैर्यतः । अविक्लवैव 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 सभर्तुका ॥३२॥
पतिव्रतासु प्रोक्तासु ह्येतासु त्रिविधास्वपि । यासामग्निप्रवेशस्य निषेधोऽस्ति वदामि ताः ॥३३॥
भगवद्भक्तियुक्ता च ज्ञानयुक्त विरागयुक् । शक्ता च ब्रह्मचर्यादिविधवाधर्मपालने ॥३४॥

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she identifies herself with him). Fearless as she is, gains courage, unshaken faces the pain of burning alive on the pyre very bravely like a hero in the battlefield. 26 - 27.

The low type of chaste lady does not know about her own and the previous birth of her own and of her husband. But she enters the pyre only due to fear of social shame.

She enters the pyre of her husband out of fear that she may commit some sin due to the overwhelming emotion for sexual pleasure and there by defame the families of her fathers and in-laws. 28 - 29.

She enters the funeral pyre to save herself from observing the strict, difficult (torturous) duties of a widow or because of the absence of a good natured son and others. 30.

That dutiful lady burns herself on the funeral pyre with distress. All these ladies attain the world of Shri Rudra (Shiva). 31.

The best among the chaste ladies enjoy the best type of pleasures there accompanied by their husband, the middle one, of middle type pleasures and lower one of lower type. 32.

Though all these three types of chaste ladies are allowed to enter the funeral pyre of husband, some of them are not permitted to do so. I shall now tell you about this category. 33.

Those ladies who are devoted to God, learned, dispassionate (disinterested in worldly affairs), capable of observing all the rules

मुमुक्षुर्वीरसूश्चैव बालापत्या च गर्भिणी । अग्निप्रवेशो नैताभिः कार्यः सेव्यो हरिः सदा ॥३५॥
पतिव्रताया धर्मोऽपि द्विविधः परिकीर्तये । केवलो नवधाभक्त्या वासुदेवस्य चान्वितः ॥३६॥
तत्राद्यस्य फलं प्रोक्तं सतीलोकाप्तिलक्षणम् । द्वितीयस्य फलं ज्ञेयं गोलोकप्राप्तिरुत्तमम् ॥३७॥
लक्ष्मीतिल्यं सुखं तत्र प्राप्नोत्यनुपमं सती । तद्भर्तापि भवेत्तत्र पार्षदप्रवरः प्रभोः ॥३८॥
पतिव्रतासु या धर्मवंश्यविप्रस्त्रियो द्विज ! स्त्रीगुर्व्यः स्युश्च तासां तु धर्माः सामान्यतस्त्विमे ॥३९॥
विशेषधर्मस्तासां च कृष्णायानर्पितं तु यत् । तत्किञ्चिदपि नैवाऽऽश्यं प्रसवाद्यापदं विना ॥४०॥
स्वसम्बन्धीतरनरस्पर्शभाषेक्षणादि च । न कार्यमिति तासां च विशेषो धर्म ईयताम् ॥४१॥

of a widow and celibate;

Aspiring for the freedom from the bondage; mother of hero, lady with a child or a pregnant woman are not allowed to enter the funeral pyre. They should ever serve Lord Hari. 34 - 35.

The duties of a chaste lady are of two types (supposed to be or recommended); the very first is devotion towards husband only and another is that devotion accompanied by the nine fold devotion to the Lord Vasudeva.

Among these two; the first one gives the fruit of attainment of Satiloka (world of chaste ladies) and of the other one is the attainment of the highest, Goloka (the abode of the Lord). 36 -37

That chaste lady enjoys the incomparable pleasures, happiness, just like the Goddess Laxmi. Her husband is also present there as a special attendant of the Lord. 38.

O Brahmin! These are the general rules for a chaste lady and also for those who belong to the Brahmin family of dharma and are in the position of Guru.

But for them a special rule is, not to eat any food which is not offered to Lord Krishna, except in emergencies like delivery and so forth. 39 - 40.

One more special rule for them is, she should not touch, speak or look at a man other than a relative of her husband. 41.

O Brahmin! Here I have explained the code of conduct for ladies having their husband alive and the fruits they will earn by

इति ते कथिता मया वृषाः सधवानामिह योषितां द्विज ! ।
सहिताः स्वफलैरथ ब्रुवे विधवानामपि तानशेषतः ॥४२॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे स्त्रीधर्मेषु पतिव्रताभेदतद्धर्मफलनिरूपणनामा द्वात्रिंशोऽध्यायः ॥ ३२॥

॥ अथ त्रयोत्रिंशोऽध्यायः ॥ ३३ ॥

श्रीनारायणमुनिरुवाच :-

विधवाकबरीबन्धो भर्तृबन्धाय जायते । शिरसो वपनं तस्मात्कार्यं विधवया द्विज ! ॥१॥
रक्षेत्केशान्यदि तदा जटातुल्यानसंस्कृतान् । रक्षेत्तन्मुण्डनं कार्यं तीर्थे वा शुभपर्वणि ॥२॥
एकाहारं सदा कुर्याद्दिनान्ते सा त्वनापदि । संङ्गं न धर्महीनानां सा कुर्याद्योषितामपि ॥३॥

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following that. Furthermore, I shall now explain in full, the code of conduct laid down for widows. 42.

Thus ends the thirty-second chapter entitled, 'narration of types of Pativratas and the merit accrued to them by observance of code of conduct for them,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 32

CHAPTER - 33

The code of conduct for widows.

The Sage Narayan said:-

The knotted hair of a widow becomes bondage for her husband. So it is better that a widow should shave her head. 1.

Even if she keeps the hair she should keep them undecorated. She should shave it at the place of a pilgrimage, on an auspicious day. 2.

She should always eat once a day and that, only at night in exception of an emergency. She should avoid the company of those ladies, who are not religious minded. She should not sleep on a bed, except when she is unwell. She should not take a bath without

पर्यङ्के न स्वपेन्नारी रोगाद्यापदमन्तरा । नग्ना स्नानं न कुर्याच्च त्यजेत्क्रोधं तु दूरतः ॥४॥
तैलाभ्यङ्गं न कुर्वीत विधवाऽनापदि क्वचित् । गन्धद्रव्यस्य सम्भोगो नैव कार्यस्तया तथा ॥५॥
नाधिरोहेदनड्वाहं प्राणैः कण्ठगतैरपि । मादकं भक्षयेन्नैव न ताम्बूलं च कर्हिचित् ॥६॥
न चातिभोजनं कुर्याच्छरीरे धातुवर्धकम् । नात्यश्नीयात्पयः 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 च सूक्ष्माणि वस्त्राणि चित्राणि च न धारयेत् । कञ्चुकं परिदध्यान्नो वासो वा विकृतं क्वचित् १२

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clothes on. She should keep herself away from anger.

In addition, she should not take a bath with a gel or oil massage and never use any perfumes. 3 - 5.

Even though any fatal situation may demand, she should never ride a bull. She should never enjoy any intoxicating eatable or a betel leaf. 6.

She should never take nourishing food or eat excessive meals. She should not drink much of ghee or eat meals, only during the exception of some special circumstances. 7.

She should not overeat sweets and also any intoxicating food. Besides, she should not wear costly or magenta coloured clothes;

She should not put on - flower garlands, sandal paste, ornaments made of conch, Sindur, collyrium, and ornaments made of costly metals or any cloth woven from costly metal fibres. 8-9

The auspicious decorative material like sandal paste and the rest; may be the material left over of God's, should be used to put only on the neck by a finger, and not on the forehead or other parts of body. 10.

She should not put on a garland of flowers and such other items even it may be God's gift. However, she should only smell it with respect and leave it. 11.

She should not wear colourful or fine clothes or any trendy

न रञ्जयेत्पाणिपादं दन्तांश्च नखरानपि । न धारयेत्कुंकुमं च न कुर्याद्भालपत्रिकाम् ॥१३॥
न वै सुवासिनीवेषं न पुंवेषं च कर्हिचित् । सन्न्यासिन्या न वेषं च न नर्तक्याश्च धारयेत् ॥१४॥
नोत्पाटयेद्भालकेशान्न च व्यर्थं परिभ्रमेत् । नोपवेष्टुं चान्यगृहं गच्छेदेकाकिनी क्वचित् ॥१५॥
वृद्धस्यापि न पित्रादेरुत्सङ्गे क्वाप्युपाविशेत् । श्वाशुर्यवत्पैत्रपक्षे नोपहासवचो वदेत् ॥१६॥
न ग्राम्यधर्मवार्तां च मातुरग्रे वदेच्च सा । न चान्ययोषितोऽप्यग्रे वार्ताः शृङ्गारिकाश्चरेत् ॥१७॥
न होलोत्क्रीडनं कुर्यान्नापशब्दान्वदेत्क्वचित् । मिथ्यापवादं न वदेद्दद्याद्गालिं च नैव सा ॥१८॥
न च श्वशुरपक्षीयैर्निर्लज्जा वादमाचरेत् । न पापदुष्टाया नार्या मैत्रीं कुर्यात्कदाचन ॥१९॥
तथा परिव्राजक्या दूत्या स्त्रीपुंसयोरपि । शूद्रादवरजात्या च मैत्रीं नैवाचरेत् सा ॥२०॥
न यवन्या न कामुक्या पाषण्डिन्या च योषिता । अवतारेष्वविश्वस्ता या हरेश्च तया सह ॥२१॥

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dress or a typical blouse. Furthermore, she should not colour or decorate her hands, feet, teeth and nails and should not put on a kum-kum Tilak, or decorate her forehead. Besides the above, she should not wear a dress of a married woman whose husband is alive, or of a female renunciate or dancer. 12-14.

She should not remove the hair on her forehead neither should she move here and there unnecessarily and should not go alone to visit other peoples' houses. 15.

She should not sit on the laps of her father and other elderly persons, though they may be old, she should not speak in ridiculing manner, with her in-laws and also any one of father's side.

Additionally, she should not speak any indecent topics with her mother, should not discuss any exotic topics even with other ladies; Should not play the games of Holi festival and speak any bad words, should not argue unnecessarily and speak bad insulting words or abuse anybody by using a foul language. 16 -18.

She should never argue arrogantly with her in-laws and never make friendship with a sinful, cruel lady ;

And also, she should not make friendship with an ascetic lady or a messenger between a man and woman and also with a lady born of Shudra or of lower caste. 19-20.

She should never make friendship with a Yavan lady; lusty,

निर्लज्जयौषधिविदा मन्त्रयन्त्रज्ञया तथा । मैत्रीं न गर्भपातिन्या कुर्यात्सा धूर्तया न च ॥२२॥
अभिशस्तस्य पुंसश्चेद्गृगे नारी पतिव्रता । भवेत्तर्ह्यपि तद्गेहं न गच्छेत्तां समीक्षितम् ॥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 भवेत्स्वीयधर्मात्संशयो 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॥
व्याघ्राह्यग्नयम्बुभीत्यादावापदि स्पर्शभाषणे । पुंसो जाते तु नैव स्याद्दोषोऽथ स्तनपस्य च ॥३०॥

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heretic woman, one who does not believe in incarnations of the Lord Hari,

A shameless one, knower of dubious medicines and magical charm, or mystical chants and diagrams; or a knower of aborting foetus, or a shrewd lady. 21 - 22.

The wife may be a chaste lady, but if her husband is censured by society (accused), then the widow should never go to that house, even casually. 23.

A widow should never go to visit a house of the women from lowest caste though she may be religious. 24.

A widow should not waste her money, which is necessary for her survival, even in charity.

If she wastes it she will have to depend on others for survival and thereby; No doubt, she will slip down from her duties. 25-26.

A widow should not go to enjoy or see a marriage ceremony, a group of travellers, public festivals like dance, music, etc. and also a well-dressed man.

Though alone, she should never look at her own face in the mirror; should not stare at men enjoying freely in light mood.

Moreover, she should not stare, speak or touch a man passionately. She should not even hear the topics of men except in the religious talks. 27-29.

धौतशुष्कं च धौतार्द्रं नवीनं चांशुकं विना । पुंसो धार्यं स्पृशेन्नैव तदङ्गस्थं च नांशुकम् ॥३१॥
न पुंसश्चिन्तनं कुर्याद्धृदये कामभावतः । न लिखेन्न स्पृशेच्चित्रं पुत्तलं ग्राम्यधर्मि च ॥३२॥
बुद्धिपूर्वं न वीक्षेत पशुपक्ष्यादिमैथुनम् । सिध्यत्यपि 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 पुंसो दूरं व्रजेत्सदा । देवालयाल्पाध्वमहे रक्ष्यं पुंस्पर्शतो वपुः ॥३६॥
यत्रोर्ध्वभूमिकायां तु सुप्तः स्यात्पुरुषो गृहे । निशि तत्र स्वपेन्नैका तदूर्ध्वं तदधोऽपि वा ॥३७॥

It is not considered a sin if she touches or speaks with a man in such case of an emergency like fear from a tiger, serpent, fire, water; also it is no fault in touching a male infant (a son) while breast feeding, etc. 30.

She should not touch the clothes of a man he has put on, other than those clothes be new, washed and dried or washed and wet. 31.

She should not think about a man passionately by heart, should not draw a sketch of a man or even touch any indecent statue. 32.

She should not look at the sexual union of birds or animals intentionally and should never keep friendship with a man though he may be helpful in getting her work done. 33.

She should not satisfy her natural calls at the place which is used by men. In addition, should never look into the eyes of a man. 34.

A widow who follows religious rules should not give any meaningful signs by hands or sights though, not directly or by speech. She should never look at the private part of a man. 35.

She should always keep herself at some distance from any man. She should protect her body from the touch of a man in a temple during religious celebrations, and while going in a narrow lane. 36.

In a house, where a male member is sleeping on top or on the down-floor, a widow should not sleep there lonely at night. 37.

She should not keep her chest, belly or thighs uncovered; as

पुंसभादृश्यहृत्तुन्दसक्थिर्नोपविशेत्क्वचित् । 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 निषेधितम् । तदत्रासन्नसम्बन्धिपुम्भ्योऽन्यत्रावगम्यताम् ॥४१॥
पिता भ्राता पितृव्यश्च तत्पुत्रास्तत्सुतादयः । मातामहो मातुलश्च तत्पुत्रास्तत्सुतादयः ॥४२॥
मातृष्वसुः पतिः पुत्रास्तथा पितृष्वसुः पतिः । तत्पुत्रा गुरुतत्पुत्रावन्नदाता च तत्सुतः ॥४३॥
सभ्रातृकश्च श्वशुरस्तथा ज्येष्ठाश्च देवराः । तेषां पुत्राश्च दौहित्रादुहितृपतयस्तथा ॥४४॥
पुत्रपौत्रादयः स्वस्या एते सम्बन्धिनो मताः । तत्स्पर्शभाषणेक्षासु न दोषो यदि धार्मिकाः ॥४५॥

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any male member can easily look at it. She should avoid any provoking smart movements of her legs or hands and itch up her body by indecent movements of her hands and legs. 38. She should not deal secretly with any male or female member, without informing the members of her father's side or in-laws side and should not give or take anything from them (stranger, male or female person). 38-39.

A young widow should not travel alone with a young man, may he be her relative she should not even sit with him alone. 40.

This taboo on conversation, touch and staring is to be interpreted regarding a strange male person and not the close relative 41.

The near relatives are considered to be - father, brother, paternal uncle, his sons, and their sons; maternal grandfather, maternal uncle, his sons and their sons;

husband of mother's sister and his sons, husband of father's sister and his sons, teacher and his sons, the bestower of food and his son;

cousins, father in law and his brothers, elderly brothers in law and their sons, grandsons from daughter, husband of a daughter, her own sons, and grandsons and others.

If, they are religious minded then only their touch, look or conversation is not sinful. 42 - 45.

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 तान्पापिनः 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॥

Surely a widow should never sit alone even with her father in a house, where the doors are closed, or it is a lonely place. 46.

If these near relatives are sinful, or having no faith in the Lord (atheist) then she should never speak with them or touch them. 47.

This pious lady should leave those sinful relatives and take resort to some other unselfish person who is just like her father, brother or son and looks after her and helps her to survive. 48.

That very person is worthy to be considered as father who performs his duties and supports her like father and not that person who drops out from his duties. 49.

A person who sustains (that widow) and also performs the duty is only called a brother, and not who backs out from his duties. 50.

A person who supports the widow like a son and performs his own duties is worthy to be called a son but not the one who does not carry out his duties. 51.

The persons, who are pious and perform their duties properly, though may not have direct blood relations; may be of different caste are definitely considered equal to a father and other relatives. 52.

If a religious widow touches, speaks or looks at such pious minded people, or even if she touches their clothes, it is surely not a sin. 53.

If a religious widow does not have any relative like a father,

पितृभ्रात्रादयो यस्या न स्युः सम्बन्धिनो जनाः । सा धर्मरक्षामिच्छुश्चेदाश्रयेद्धर्मरक्षकम् ॥५४॥
स्वतन्त्रा न भवेत्क्वापि नारी धर्मपरायणा । ज्ञातेरभावे राजानमाश्रयेद्धर्मरक्षकम् ॥५५॥
जातिभ्रंशकरं कर्म किञ्चिदप्याचरेन्न सा । जातिशुद्धिर्यता हेतुर्बुद्धिशुद्धेरुदीर्यते ॥५६॥
अथ यस्या जीविका तु क्रयविक्रयकर्मणा । कृषिसेवादिना वा स्यात्तस्या निर्णय उच्यते ॥५७॥
भाषणं स्पर्शनं पुंसो व्यवहारेऽत्र चेद्भवेत् । तावत्कालं तु तत्कुर्याद्यतः सा जीविका मता ॥५८॥
कुलोचितं न चेत्कुर्याद्व्यवहारं स्वजीवने । पराश्रयात्तदा भ्रष्टा सा निष्कामव्रताद्भवेत् ॥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

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brother and so forth, she should then take shelter of some pious person. 54.

No chaste lady should live independently. If she has no relatives or even a person of her caste then, she should take shelter of a pious king. 55.

She should behave in a proper way and not be a cause of blemish to her caste. If the intension or behaviour is pure then the caste will be pure too. 56.

Now the topic of a widow, who is dependent upon business – buying and selling or the matter concerned with agriculture, is discussed. 57.

If it is inevitable to speak or touch any male in this regard, she should limit it to that activity(time) only, because it is necessary for her survival.

If she does not follow the rules of her family regarding such transactions then she will have to take shelter of some stranger and shall violate the vow of piety. 58-59.

A widow should worship Lord Shri Vishnu with all available material and should also worship Him in mind, considering Him as her supporter (Husband).

She should chant the name of her Lord Hari as per her capacity.

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 त्रयस्त्रिंशोऽध्यायः ॥३३॥

She should remember Him alone, day and night and when at work.

In case of her monthly course, during defilement (sutak) or illnesses; she should worship Lord only in mind and make some other lady worship actually. 60-62.

She should only do the essential household work and should devote most of her time of the day, in the service of Lord, and should not waste her time. 63.

O Brahmin! That pious lady even in emergency should never eat the food from an ascetic, celibate or one who does not follow rules of any of the four stages of life; because it deprives a person of a pious thinking. 64.

Thus ends the thirty-third chapter entitled, 'narration of prohibition of binding the braid of hair for widows,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 33

॥ अथ चतुर्त्रिंशोऽध्यायः ॥ ३४ ॥

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॥

CHAPTER - 34

Vows to be observed by widows in Vaishakha, Kartika and Magha months.

Shri Narayan Muni said:-

A Widow should observe the Ekadashi, Janmashtami (birthday of Lord Krishna) and other obligatory vows and should worship Lord Vasudeva on those days respectfully. 1.

That pious woman should repeatedly observe the vows (of keeping fast) for three nights, five nights or fortnight. 2.

She may observe the vow of fasting for a month. Such as Chandrayana or Kruchhra or Parak or Tapta-kruchhra and so forth.

She should sustain herself on barley, fruits, and vegetables or milk, until her vital breath naturally leaves her (up to natural death). 3-4.

She should observe special rules during the month of Vaishakha, Kartik and Magha. She should observe special bath, give donations, go to pilgrimage, chant the name of God Vishnu repeatedly. 5.

If a widow can financial afford, she should gift water pots in the month of Vaishaka, lamps with ghee in Kartik, grains and sesames in the moth of Magha; and in the month of Vaishaka,

she should maintain water containers to distribute water to travellers, Offer water (in constant flow) to Lord Shiva;

प्रपा कार्या च वैशाखे देवे देया गलन्तिका । उपानद्व्यजनं छत्रं सूक्ष्मवासांसि चन्दनम् ॥७॥
सकर्पूरं च ताम्बूलं पुष्पदाम तथैव च । जलपात्राण्यनेकानि तथा पुष्पगृहाणि 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 । पत्रभुक्कांस्यपात्रं तु घृतपूर्णं द्विजाय च ॥१२॥
भूमिशय्याव्रते देया शय्या श्लक्ष्णा सतूलिका । फलत्यागे फलं देयं रस त्यागे च तद्रसः ॥१३॥
धान्यत्यागे च तद्धान्यमथवा शालयः स्मृताः । धेनूर्दद्यात्प्रयत्नेन सालङ्काराः सकाञ्चनाः ॥१४॥

she should give all following things to a Brahmins - footwear, fan, umbrella, fine clothes, sandal paste;

Betel leaf with camphor, a flower garland, vessels for drinking water, a house decorated with flowers, various juices or drinks, fruits like banana, grapes, etc. with the prayer ‘may my husband be pleased by this’. 6-9.

In the month of Kartika she should eat barley only or one type of grain; she should not eat Baigana, Surana, Moog and Udada.

Moreover in Kartika, she should not eat oil, honey and should not take her food in a bronze vessel; and also she avoid stale food and vegetable added with salt,

if she observes the vow of keeping silence, she should gift a jingling bell; If she keeps a vow of eating food on leaf she should gift a bronze vessel filled with ghee to a Brahmin.

If she observes the vow of sleeping on a bare ground, then she should gift a soft cotton bed. If she has left eating fruits she should give fruits. Likewise, if she has left fruit juice she should gift that juice to a Brahmin. 10-13.

If she has left eating only one type of a grain, she should gift same grain or rice. In Kartika month, a widow should donate a cow decorated with various ornaments and gold.

Moreover, donating a lamp is so important that, if you put donation of lamp on one side, it is equal to donating all other gift.

एकतः सर्वदानानि दीपदानं तथैकतः । कार्तिके मासि तत्तस्मात्कर्तव्यं सर्वथा मतम् ॥१५॥
किञ्चिदभ्युदिते सूर्ये माघस्नानं समाचरेत् । यथाशक्त्या च नियमान्माघस्नात्री 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॥
कम्बलांश्चित्रवर्णांश्च निर्वातानि गृहाणि च । मृदुलाः पादरक्षाश्च सुगन्ध्युद्वर्तनानि च ॥२१॥
दानानि ददती सा च दानेनानेन मे सदा । भर्तृस्वरूपो भगवान्प्रीयतामिति चोच्चरेत् ॥२२॥
एवंविधैश्च विधवा विविधैर्नियमैर्व्रतैः । वैशाखान्कार्तिकान्माघान् यथाशक्त्यतिवाहयेत् ॥२३॥

So a lamp should specially be donated by all means (in Kartika month). 14-15.

She should take bath just before the time of sunrise in the month of Magha and such a lady who has taken this vow should observe (above mentioned) rules as per her capacity. 16.

She should offer food to the learned Brahmins and ascetics observing austerities, like Pheni, Laddoos, Vadas (salty and sweet), and Gharghuras;

All these cooked in ghee added with pepper, flavoured with camphor and full of sugar, pleasing to the eyes, and tasty. 17-18.

She should gift - dry fuel for protection from cold, a garment studded with cotton, a bed and cushion;

red and magenta coloured clothes and coverlets made of cotton. Moreover, betel leaves with nutmegs, cloves and cardamoms should be gifted. 19-20.

In addition to the above; she should gift colourful blankets, houses undisturbed by wind, soft boots or slippers and fragrant ointments, by uttering the words – 'May Lord in form of my husband be pleased with these gifts'. 21-22.

Thus a widow should spend the months of Vaishakha, Kartik and Magha of her life by observing various vows and rules as per her capacity. 23.

व्रतोपवासहीना तु नारी भ्रष्टा भवेद्ध्रुवम् । कामाकुला स्याच्च यथा ह्यूर्जे मासि शुनी कपी ॥२४॥
शृणियात्सच्छास्त्रकथां वक्तुर्धर्मपरायणात् । उपविश्य स्त्रीसमेया पालयन्ती निजं व्रतम् ॥२५॥
कर्मणा मनसा वाचा यत्नाद्धर्मं समाचरेत् । अस्वर्ग्यं लोकविद्विष्टं धर्ममप्याच्चरेन्न तु ॥२६॥
एतान्धर्मांस्तु या नारी चिन्तयन्ती मृतं पतिम् । पालयेत्सा सतीलोकं प्राप्नुयाद्वै सभर्तृका ॥२७॥
कृष्णमेव पतिमात्मनस्तु या चिन्तयन्त्यविरतं भजेच्च तम् ।
संस्थिता च निजधर्मवर्त्मनि तत्पदं द्विज ! लभेत सा परम् ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे स्त्रीधर्मेषु विधवानां व्रतविशेषविधिनिरूपणनामा चतुस्त्रिंशोऽध्यायः ॥३४॥

A woman (widow) surely falls down from the pious way of life, who does not observe such vows and fasting, and gets excited for sexual enjoyment, just as a bitch or a female monkey gets excited in the month of Kartik. 24.

Being engaged in observing her own duties and vows she should hear the stories from sacred scriptures from a pious learned speaker, sitting in the company of other ladies. 25.

Thus, she should exert herself to follow the righteous path with speech, mind and action as well. Though recommended by religious code, she should not follow the conduct, condemned by society and which does not lead to the attainment of heaven. 26.

Thus, a woman by remembering her deceased husband in her mind and observing these rules surely attains the Sati Loka - the world gained by chaste ladies, accompanied by her husband. 27.

O Brahmin! Thus, the lady who always observes her duties and imagines her husband to be Lord Shri Krishna Himself and adores Him, surely attains that highest abode. 28.

Thus ends the thirty-fourth chapter entitled, 'narration of the procedure of special vows for widows,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 34

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॥ अथ पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

श्रीनारायणमुनिरुवाच :-

विधवायाः क्वचिद्धर्मच्युतौ वच्म्यथ निष्कृतिम् । यां कृत्वा साऽऽप्नुयात्पूर्णं स्वधर्मफलमुत्तमम् १
कबरीबन्धने नारी पर्यङ्कशयने तथा । धर्महीनस्त्रियाः सङ्गे कुर्यादेकमुपोषणम् ॥२॥
द्विर्भोजने तथा क्रोधे नग्नस्नानेऽतिभोजने । तैलाभ्यङ्गे कृते च स्त्री कुर्यादेकमुपोषणम् ॥३॥
गन्धद्रव्योपभोगे च वृषभारोहणे तथा । अतिसर्पिःपयःपाने कुर्यादेकमुपोषणम् ॥४॥
उत्तेजकेऽति मिष्टान्ने 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 पाणिपद्दन्तरञ्जने । सिन्दूरकुङ्कुमधृतौ कुर्यादेकमुपोषणम् ॥७॥

CHAPTER - 35

Description of Prayaschit (repentance) in case of breach of Vidhawa-Dharma (Dharma of widows).

Shri Narayan Muni said:-

Now, I shall tell you about the expiation rites that are to be observed by a widow in case she fails to perform her duties. By performing which she will certainly obtain the complete and best fruit of her duties. 1.

If a widow ties a knot of her locks; sleeps on a bed; and accompanies unreligious ladies;

Eats twice a day; or eats excessive food; bathe whilst naked; gets angry; takes bath with oil massage;

Uses perfumes; rides a bull; drinks excessive milk or ghee; Eats something exiting like Elaichi (cardamom); excess sweets; a betel leaf mixed with intoxicant;

Wears beautiful, fine, colourful, saffron garment or top (dress) she should keep fast for a day (for each of her wrong doing). 2-6.

If a widow wears ... some trendy clothes; Sindur, Kum-kum, or saffron (on her forehead); decorates her feet, hands or teeth (by henna etc);

Wears flower garland; applies sandal-paste on her forehead

पुष्पस्रजश्चन्दनस्य शङ्खानामञ्जनस्य च । धारणे भालपत्र्याश्च कुर्यादेकमुपोषणम् ॥८॥
विष्णुप्रसादिगन्धादेर्ललाटादौ धृतावपि । तादृक्पुष्पस्रजश्चाङ्गे कुर्यादेकमुपोषणम् ॥९॥
धातुयुक्ताम्बरधृतौ धात्वलङ्कारधारणे । सुवासिनीवेषधृतौ कुर्यादेकमुपोषणम् ॥१०॥
सन्न्यासिनीवेषधृतौ नर्तकीवेषधारणे । पुंवेषस्य धृतौ च स्त्री कुर्यादेकमुपोषणम् ॥११॥
भालकेशोत्पाटने च विना कार्यं परिभ्रमे । परगेहोपवेशे च कुर्यादेकमुपोषणम् ॥१२॥
पैत्रपक्षोपहासोक्तौ पित्रुत्सङ्गोपवेशने । अम्बाग्रे ग्राम्यधर्मोक्तौ कुर्यादेकमुपोषणम् ॥१३॥
श्रवणे कीर्तने च स्त्री शृङ्गारवचसां कृते । गालिदाने च विधवा कुर्यादेकमुपोषणम् ॥१४॥
अपशब्दोच्चारणे च होलिकोत्क्रीडने तथा । मिथ्यापवादे च कृते कुर्यादेकमुपोषणम् ॥१५॥
निर्लज्जवादे श्वशुर्यैः कृतेऽथो पापदुष्टया । स्त्रिया मैत्र्यां कृत्यां सा कुर्यादेकमुपोषणम् ॥१६॥
परिव्राजिकया दूत्या नीचजात्या च योषिता । मैत्र्यां कृतायां कामुक्या कुर्यादेकमुपोषणम् ॥१७॥

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and body; uses bangles of conch; applies collyrium (to eyes); decorate her forehead with designs; The flower garland, sandal-paste etc. leftover of the Lord's image;

A cloth woven by metal (golden) thread, ornaments of metals (like silver, gold and others), a dress of a lady whose husband is alive;

A dress of an ascetic woman; of a dancer; or of a man, then she should fast for a day (for each of her wrong doing). 7-11.

If a widow removes the hairs of her forehead; wanders here and there without any purpose and visits other peoples' houses unnecessarily; she should observe a fast (for each of her wrong doing). 12.

If a widow speaks in way ridiculing others, in the presence of her relatives of paternal side; or sits on the laps of her father; discusses indecent topics in the presence of her mother; Speaks or hears some erotic topics, abuses;

Speaks foul words; plays during holy festival; makes false allegations; Shamelessly argues with her in-laws; keeps friendship with a sinful woman; Keeps friendship with an ascetic woman; or a woman messenger; or a lusty woman or a low caste one; then she should observe a fast for a day (for each of her wrong doing). 13-17.

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॥
पुंरूपगुणवार्तानां श्रवणे कीर्तने तथा । पुंसोऽङ्गस्पर्शने च स्त्री कुर्यादेकमुपोषणम् ॥२३॥
धौतादिभिन्नपुंवस्त्रस्पर्शे पुंसां च भाषणे । पौंस्ने च दुष्टसङ्कल्पे कुर्यादेकमुपोषणम् ॥२४॥
पुंसश्चित्रे च लिखिते स्पृष्टे मैथुनिपुत्तले । स्वकार्यसिद्ध्यै पुंमैत्र्यां कुर्यादेकमुपोषणम् ॥२५॥
पशुपक्ष्यादियभने पुंगुह्ये च समीक्षिते । करदृग्भ्रमपुंबोधे कुर्यादेकमुपोषणम् ॥२६॥

If a widow makes friendship with (Nirlajja) a heretic woman; Yavani (foreigner woman); knower of black magic or charm; atheistic lady; A shameless woman; knower of some medicines; kills a foetus by aborting it; a cunning one;

For visiting a house of a pious woman whose husband is accused; for visiting a house of a pious woman of a lower caste, she should observe a fast for a day (for each of her wrong doing). 18-20.

If she goes to see the celebration of dance, music, marriage ceremony, where groups of well-dressed men are present; If a widow goes alone where men are amusing freely and stare lustfully at them;

Hears or speaks about the qualities or the built of a man; touches a man; Touches his garments that are used by him but not washed; speaks with men, keeps some bad thoughts regarding a man in her mind;

Draws a picture of a man; touches the statue in a sexy position; and keeps friendship with a man for getting her purpose fulfilled, in these cases she should observe a fast for a day (for each of her wrong doing). 21-25.

If she watches sexual act even of animals or birds; or happens to see a male's private organ; suggests something to a man by gesture of hands or eyes;

पुंदृष्ट्या सह दृग्बन्धे पुंसश्चोत्सर्जनस्थले । तत्क्रियाकरणे नारी कुर्यादेकमुपोषणम् ॥२७॥
धनुर्मानाभ्यन्तरेण गतौ पुंसोऽन्तिके तथा । अनापदि कृतायां सा कुर्यादेकमुपोषणम् ॥२८॥
ऊर्ध्वं वाधः पुमान् यत्र सुप्तः स्यान्निशि तद्गृहे । एकाकिनी स्वपेद्या सा कुर्यादेकमुपोषणम् ॥२९॥
पुंसभादृश्यहृत्तुन्दसक्थ्यिर्योपविशेत्तथा । स्वाङ्गचापल्यकर्त्री च कुर्यादेकमुपोषणम् ॥३०॥
पैत्रश्वाशुर्यसंगुप्तव्यवहारविधापने । आदर्शे च मुखेक्षायां कुर्यादेकमुपोषणम् ॥३१॥
सह याने कृते यूना बन्धुनाऽपि च वर्त्मनि । रहःस्थानोपवेशे च कुर्यादेकमुपोषणम् ॥३२॥
मानसस्याथ बाह्यस्य पूजनस्याकृतौ हरेः । अकृतौ नित्यजाप्यस्य कुर्यादेकमुपोषणम् ॥३३॥
आवश्यकं गेहकार्यं विना भक्तिं च सत्पतेः । व्यर्थे कालातिक्रमे च कुर्यादेकमुपोषणम् ॥३४॥
गेहद्वारान्तरे कश्चित्प्रविश्याशु पुमान्बहिः । निर्गच्छेत्तत्र चैका चेत्कुर्यादेकमुपोषणम् ॥३५॥

Looks directly into the eyes of a man, or furthermore visits the place of toilet for men; looks at the action of excrement; then she should thereby, observe a fast for a day (for each of her wrong doing). 26-27.

If in absence of any sort of emergency, she goes very near to a man within distance less than a length of bow;

Sleeps alone in a house at night where a man is sleeping on an upper or lower floor; Keeps her chest, breasts, belly or thighs uncovered as any male member can easily look at it; or moves her hands and feet (in an erotic manner);

Or deals with someone secretly without the notice of any one from her father's or in-laws side, or looks into the mirror to look at her face;

Or travels alone in a vehicle with a youth may he be her brother; or sits with him in privacy; in such cases she should observe a fast for a day (each of her wrong doing). 28-32.

If a widow fails to worship Lord Shri Hari mentally and actually; or fails to chant Lord's name as a daily routine, Does not perform her daily household work; does not do devotional service to the Lord of good and wastes her time;

Or if she passes out of the house at the same moment when male person enters the house; then in all these situations, she

यत्रैका स्यात्स्वयं तत्र तिष्ठेदेत्य पुमांस्तु यः । आक्रोश्य दूरयेत्तं चेत् कुर्यादेकमुपोषणम् ॥३६॥
निष्कासयेन्न चेत्तं तु स्वयं तत्र स्थिता भवेत् । तर्हि सा तु प्रकुर्वीत चतुर्दिनमुपोषणम् ॥३७॥
स्वप्ने पुरुषसङ्गे च कुर्यादेकमुपोषणम् । तत्र स्वबन्धुसङ्गे तु पादकृच्छ्रं व्रतं चरेत् ॥३८॥
स्वधनस्य व्ययं कृत्वा जीविकार्थं ततश्चरेत् । याऽन्यस्वां च भैक्ष्यं वा सा चान्द्रयणमाचरेत् ॥३९॥
जीविकार्थे क्रयादौ च पुंस्पर्शे स्नानतः शुचिः । भाषणे तु जपेद्विष्णोर्नाम्नां पञ्चशतं च सा ॥४०॥
करीषतृणमृतकाष्ठगोमयाद्याहृतौ च सा । आवश्यके तु पुंस्पर्शे जाते स्नानाद्विशुध्यति ॥४१॥
स्वसम्बन्धिनराणां च कामात्क्वापि समीक्षणे । जाते वा भाषणादौ च निष्कृतिर्द्विगुणोदिता ॥४२॥
एकपत्नीव्रतस्त्यागी मृतस्त्रिः शरणागतः । अनिच्छुरथ विश्ववासी पुमांसः षडिमे तु ये ॥४३॥

should observe a fast for a day. 33-35.

If some male comes and stands there when she is alone in the house she should immediately shout out and drive him away from there. Thereafter, the widow should fast for a day. If she does not drive him away and stands there with him, then she should observe the fast for four days. 36-37.

If, even in a dream she enjoys the company of a male, she should observe a fast for a day. Moreover, if that accompanying person is any of her relative, she should observe a quarter (Pada) of Krucchra vow. If, after finishing her wealth (for religious purposes) and for her sustenance serves someone or begs, she should on that account, observe the Chandrayana vow. 38-39.

A widow is purified only by taking a bath; if she happens to touch male while necessary transactions like selling and buying some material for her livelihood. If she speaks with any male, then, she should chant the name of Lord Vishnu for five hundred times. 40.

While (collecting from the forest for her livelihood), carrying cow dung, hay, mud, or wood, if a touch of a male is inevitable, then she gets purified by having a bath only. 41.

If she stares at some male relative lustfully, or talks to him in such a manner, then the expiation is double to the one that was mentioned before. 42.

If a widow by any chance enjoys the company even once, of

तत्रैकस्य सकृज्जाते सङ्गे वर्षं विनान्तरे । पिबेन्निर्लवणान्सक्रूस्ततः शुध्येत्तु गतः ॥४४॥
धारणापारणाख्येऽस्मिन्व्रते भोजनवासरे । एकमन्नं तु वाश्नीयादशक्ता सैन्धवान्वितम् ॥४५॥
अन्नद्वयं सलवणं तत्राशक्ता तु भक्षयेत् । उपवासदिने त्वम्बु सा पिबेत्तक्रमेव वा ॥४६॥
क्रियमाणे व्रते यर्हि रोगाद्यापदिहापतेत् । तर्हि तस्या व्यपगमे व्रतशेषं समापयेत् ॥४७॥
वर्षव्रते त्वशक्ता स्त्री पादोनं व्रतमाचरेत् । अत्यशक्ता तदर्धं वा तदर्धं वा ततः शुचिः ॥४८॥
प्रायश्चित्तमिदं प्रोक्तं स्वपापे विदिते जनैः । रहस्ये त्वत्र वक्ष्यामि निष्कृतिं शास्त्रसम्मताम् ॥४९॥

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any of the following six types of men - 1) a man faithful to his wife, 2) a renunciate, 3) a widower, 4) one who has taken refuge, 5) an indifferent and 6) a faithful man, for purification she should observe the expiation vow of alternate day fast and alternate day drinking the soup of barley (or any other grain) without salt, for a year. 43-44.

She should eat only one type of a grain while observing the above said Dharana-parana vow i.e. fasting and eating every alternate day. A widow who is weak is allowed to eat that particular grain mixed with salt. 45.

A lady who is not capable of observing this difficult vow, can therefore; eat two types of grains mixed with salt. However, on the day of fast, she should drink water and buttermilk only. 46.

If any emergency like illness occurs during the observance of these vows, she should complete the vows after she is comes out of difficult situation. 47.

If a widow is weak and incapable of observing this vow for a year, she should observe the fast for three quarters of the year. In case she is weaker she should observe the vow for half of the year. However, if even more weak then she should observe the vow for the quarter of the year. 48.

The expiation recommended for the sin, mentioned above (verse - 43-44) that is open i.e. know to others (public). However, I shall now tell you about the expiation that is recommended in the scriptures for the sin committed in privacy. 49.

विष्णोमूर्तिं पुरोधाय निर्निमेषविलोचना । दृढासनाजपेन्मन्त्रं 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॥
एकाहिके रन्धितेऽन्ने शाकमूलफले दले । हृते च दधिदुग्धादावेकं दिनमभोजनम् ॥५५॥
दिनद्वयं तूपवसेन्मिष्टान्ने च धृते हृते । एवमन्यत्र विज्ञेयं प्रायश्चित्तं यथोचितम् ॥५६॥
लिक्षायूकामत्कुणादिसूक्ष्मजन्तुवधे तु सा । अज्ञानतः कृते नारी कुर्यादेकमुपोषणम् ॥५७॥

She should keep the idol of Lord Vishnu before her, sit steadily, observe silence and concentrate on Him without blinking her eyes and chant the mantra that consists of the four syllables (Narayana).

In addition to that, she should chant the mantra in mind for five thousand times a day, for six months; and thereafter that woman with controlled senses should take food once a day only. 50-51.

If that woman is corrupt on account of enjoying company of any other person than six men mentioned above, (Verse - 43-44) expiation vow should be observed in half by her. 52.

If a widow drinks liquor, or eats meat, or steals gold, being unaware of its effects, then she should observe the Chandrayana vow. 53.

Very rigorous expiations are recommended in the scriptures. However, it is very difficult to follow those in this kali age. Thus, I have mentioned, only these many as given here. 54.

If a widow steals cooked food, vegetables, roots, fruits, milk or curds, etc. sufficient for a day; she should thus, fast for a day, for each of the theft. 55.

If she steals sweets and ghee, she should therefore fast for two days. Thus, the expiations should be understood in proportion to such other cases also. 56.

unknowingly or by ignorance, some tiny insects such as louse,

मूषकादिवधे जाते क्वाप्यज्ञानात्तु साऽऽचरेत् । उपवासद्वयं नारी कीर्तयन्त्यभिधा हरेः ॥५८॥
उत्तरोत्तरजीवानां ज्ञात्वेत्थं महदल्पताम् । प्रायश्चित्तं तथा कुर्याद्देशकालादि वीक्ष्य च ॥५९॥
आत्मघाते कृते नारी भुक्त्वैव यमयातनाः । जायते तामसीष्वेव प्रेतसर्पादियोनिषु ॥६०॥
एकादशीनां च हरेर्जन्माहानामनापदि । उपवासानाचरणे कुर्याच्चान्द्रायणव्रतम् ॥६१॥
यतिनो वर्णिनश्चान्ने भुक्तेऽनाश्रमिणस्तथा । अज्ञानादपि कुर्वीत व्रतं चान्द्रायणं शुभम् ॥६२॥
जातिभ्रंशकरे कर्मण्यज्ञानाच्च कृते सति । चान्द्रायणं प्रकुर्वीत स्मरन्ती हरिमेव सा ॥६३॥
अज्ञानतः सकृज्जाते व्रतभङ्गे मयोदितम् । प्रायश्चित्तमिदं ज्ञेयं सर्वत्रापि न चान्यथा ॥६४॥

nits or bugs is killed then she should fast for one day.

Additionally, if some creatures like rat and others are killed unknowingly, she should chant the name of Shri Hari and observe fast for two days.

Thus, giving consideration to the magnitude of that particular creature, and also time and place, the expiation should thereby be observed. 57-59.

If a widow commits suicide, she will have to undergo rigorous tortures and gets birth in a vicious species like that of a serpent or a spirit (Preta). 60.

without any emergency, if a widow does not observe a fast on Ekadashi or the birthday of Shri Hari and such other pious occasions, then she will have to observe the Chandrayana vow.

Moreover, if she eats food (prepared for) of an ascetic, a bachelor or a stray person (devoid of any Ashrama) even unknowingly, she will have to observe the auspicious Chandrayana vow. 61-62.

If by ignorance, she may commit something that may bring blemish to her caste, then she should observe the Chandrayana vow by chanting Shri Hari's name in mind. 63.

I have thus, mentioned these expiation rites for the breach of the vow that might have occurred only once and that also unknowingly. It cannot be applied to any other cases (like the mistakes committed knowingly and repeatedly). 64.

प्रायश्चित्तोपवासेषु भगवन्नामकीर्तनम् । दिवा रात्रौ च कर्तव्यं तेन पूर्णं फलं भवेत् ॥६५॥
प्रायश्चित्तोपवासेषु त्वेकादश्याद्युपोषणम् । गणयेन्नैव नारी च प्रायश्चित्तं प्रकुर्वती ॥६६॥
शुद्ध्यर्थ उपवासश्चेदेकादश्याद्युपोषणे । प्राप्तः स्यात्तर्हि तं कुर्यात्तृतीये वासरे पृथक् ॥६७॥
प्रायश्चित्तोपवासे च क्रियमाणे पुनर्यदि । आपतेदुपवासोऽन्यः कुर्यात्तन्त्रैण तं सदा ॥६८॥
प्रायश्चित्तोपवासाहे नीरतक्रेतरत्तु सा । न किञ्चिदद्याद्विधवा फलमूलाद्यपि क्वचित् ॥६९॥
व्रतभङ्गे तु या नारी प्रायश्चित्तं करिष्यति । गोलोके प्राप्स्यति सुखं सा रमायाः समं महत् ॥७०॥
न करिष्यति या त्वेतत्कुर्वन्तीं वा निषेत्स्यति । ते उभे निरयं क्षेप्ता हर्याज्ञानुसृतो यमः ॥७१॥
यमयातनया दोषे क्षीणे त्वनुचरा हरेः । ते नयिष्यन्ति गोलोकं विमानेनार्करोचिषा ॥७२॥

While observing the fast as expiation, the widow should chant the name of Lord Shri Hari, all the day, and night. Thereby, she will get the complete result of the expiation. 65.

When that widow is observing the fast for the expiation, she should not count the Ekadashi and such other obligatory fasts coming in between into it. 66.

If the fast of Ekadashi and other such obligatory fast overlap the purificatory fasts, then she should observe it on the third day of that obligatory fast, separately. 67.

If a fast for expiation is going on and again such other expiatory fast occurs, then it should be included in previous one and should not be observed separately. 68.

During the days of expiatory fast that widow should take water or butter milk and should not eat fruits, roots, etc. 69.

A widow who will sincerely observe the expiation rite for the breach of her vow will certainly earn the greatest happiness, just as Rama - the wife of Vishnu, in Golok. 70.

A widow who will not follow the rules of expiation or one who will speak antagonistically to one who is observing such vows, both of them will surely be taken to the worst type of hell, by the Yama the god of death, who works as per the orders of Shri Hari. 71.

When the blemish is thus removed by such rigorous tortures,

विष्णुभक्तिः कृतास्त्येव ताभ्यां प्रागिति ते उभे । दासीत्वं प्राप्स्यतो लक्ष्म्यास्तत्र धाम्न्यमरीप्सितम् ७३
पालयन्ती निजान्धर्मान्विष्णुभक्तिविवर्जिता । प्रायश्चित्तं चरेद्या स्त्री सा सतीलोकमाप्नुयात् ॥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 कृष्णसमर्चनं च ॥७६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे स्त्रीधर्मेषु विधवाधर्मभङ्गप्रायश्चित्तनिरूपणनामा पञ्चत्रिंशोऽध्यायः ॥३५॥

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the attendants of Shri. Hari will take both of them to Golok (the abode of the Lord) by a celestial aeroplane lustrous like the rays of the Sun. 72.

As both of them have (already been in Golok and) devoted to Lord Vishnu, they will certainly become the attendants of Goddess Laxmi, the position desired by Goddesses (in the heaven). 73.

Being devoid of devotion to Lord Vishnu, if a widow observes her own duties and necessary expiation vows properly, attains the of Sati Loka i.e. world pious ladies. 74.

A widow who does not observe the expiation rite, undergoes rigorous tortures; thereafter, she gets purified and finally attains the world of pious ladies, (Sati Loka), certainly. 75.

O Brahmin! Thus, I have told you the code of conduct for widows and the expiations in case they fail to observe those. I shall now tell you the way of worshipping Lord Shri Krishna, common for all women. 76.

Thus ends the thirty-fifth chapter entitled, 'narration of atonement for widows violating the code of conduct,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 35

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॥ अथ षड्त्रिंशोऽध्यायः ॥ ३६ ॥

श्रीनारायणमुनिरुवाच :-

नित्यं श्रीवासुदेवस्य योषाभिः पूजनं मुदा । कर्तव्यं तस्य च विधिं कथयामि समासतः ॥१॥
प्रातः शुच्यम्बुना स्नात्वा धौतं धवलमंशुकम् । वसित्वाऽऽचमनं कृत्वा पूजाद्रव्याणि साधयेत् ॥२
उज्जवलं 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॥

CHAPTER - 36

Description of ritual of performing Pooja of Bhagawan Shree Krishna by wives and widows.

Sage Narayana said:-

Women should worship Lord Vasudeva daily with great joy. Now, I shall tell you the procedure in brief. 1.

She should take bath in the morning with clean water, wear cleansed white clothes, take Achaman - sip of pure water and collect the material for worship; she should keep ready - cleaned and polished bright pot for water, filtered clean water, a vessel for Achaman, a vessel for bathing (image of) the Lord,

sandal paste, flowers, rice, incense, lamp, some eatables to offer, some dessert, gift, and a lamp for waving round (Arati). 2-4.

All ladies are not eligible to worship Shaligram (a special type of stone - symbol of Lord Vishnu). So, they should only worship the image of Lord Shri Krishna. One should not worship Lord Hari (Kamalapati) with the water touched by the nails, water that is left over of Achaman or water crossed over. 5-6.

Ghee or Sesame oil should be used for the lamp and in case of absence of any of these items necessary for the worship; she should then chant the mantras only.

A lady should not talk to anyone, unnecessarily look here and

पूजायां क्रियमाणायां स्त्री न भाषेत यान्यया । इतस्ततो न पश्येच्च क्रोधं कुर्वीत न क्वचित् ॥८॥
उपविश्य शुचिस्थाने पुनराचम्य सा हरिम् । उत्थापयेत्तालिकाभिर्घण्टानादेन वा शनैः ॥९॥
उत्तिष्ठोत्तिष्ठ गोविन्द ! उत्तिष्ठ गरुडध्वज ! । उत्तिष्ठ कमलाकान्त ! त्रैलोक्ये मङ्गलं कुरु ॥१०॥
उत्थाप्य प्रतिमामेवं हरेर्वस्त्रेण मार्जयेत् । सिंहासने तां मृदुले स्थापयेद्वा करण्डके ॥११॥
शैली दारुमयी लौही लेप्या लेख्या च सैकती । मनोमयी मणिमयी प्रतिमाऽष्टविधा स्मृता ॥१२॥
प्राङ्मुखोदङ्मुखा वापि प्रतिमासम्मुखाऽथवा । स्वस्तिकासनमासीना ध्यायेत्स्वहृदये हरिम् ॥१३॥
कोटिकोट्यर्करुचिरे दिव्यसिंहासने स्थितम् । द्विभुजं च घनश्यामं कोटिकन्दर्पसुन्दरम् ॥१४॥
अनेकदिव्याभरणं पीतकौशेयवाससम् । मुरलीं वदयन्तं च स्थितं राधारमायुतम् ॥१५॥
उपाश्रितं च धर्मेण वामे शुभ्ररुचाऽऽदरात् । उपास्यमानं भक्त्या च गाढस्नेहेन दक्षिणे ॥१६॥

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there, or get angry at the time of worship. 7-8.

She should sit in a cleaned and sanctified place, sip water, then by low claps or by jingling the bell she should wake Lord Shri Hari up, very softly. 9.

‘O Govind! O Garudadhvaja! O Kamalakant! Get up! Fill up all the three worlds with happiness.’ Thus, she should awaken Shri Hari, and take the image in hand and clean the image with a cloth, and put it on a soft throne or in a casket. 10-11.

The image is said to be of eight type, which are as follows - made of stone, wood, any metal (Gold), sandal paste, etc, sand; drawn pictures, an imagined in mind, a gem. 12.

A worshipper sitting in Swastik-asan posture, in front of the idol herself facing east or north, meditate upon Lord Hari in mind like this.13.

A worshipper should meditate upon Lord Vasudeva, in her lotus heart, seated on a throne lustrous like crores of Suns, having two hands, dark as the rain cloud, handsome like crores of cupids;

Decorated with many beautiful ornaments, wearing lustrous yellow silk garment, playing a flute, accompanied by Radha and Rama; Humbly waited upon by radiant looking Dharma on the left side, served by Bhakti with great love, on the right;

Worshipped by the groups of Gods with many divine gifts,

अनेकदिव्योपहारैः पूजितं देवतागणैः । सेव्यमानं पार्षदैश्च छत्रव्यजनचामरैः ॥१७॥
एवंविधं वासुदेवं ध्यात्वा स्वहृदयाम्बुजे । स्वेष्टैरनेकोपचारैर्मानसैस्तं समर्चयेत् ॥१८॥
आवाह्य प्रतिमायां तं यथालब्धोपचारकैः । श्रीकृष्णाय नम इति षडर्णमनुनाऽर्चयेत् ॥१९॥
आवाहनासने पाद्यमर्घ्यमाचमनीयकम् । स्नानं वासश्चन्दनं च पुष्पं धूपं च दीपकम् ॥२०॥
नैवेद्यं मुखवासं च दक्षिणां च क्रमेण सा । नीराजनं मन्त्रपुष्पं समर्प्य प्रार्थयेद्धरिम् ॥२१॥

श्रीकृष्ण ! नारायण ! देवदेव ! श्रीराधिकाकान्त ! सदर्चनीय ! ।
भक्तप्रियाऽऽनन्दितभक्तिधर्म ! प्रभो ! हरे ! नाथ ! मयि प्रसीद ॥२२॥
त्वय्येव लोके पतिशब्द ईशे ह्यन्वर्थ एवास्ति समन्ततो मे ।
भीतेरिहामुत्र च रक्षके वै ततः पतिस्त्वं हि मया कृतोऽसि ॥२३॥

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served by attendants with royal umbrella, fans and Chowris, Thus meditating the Lord with many imaginary modes as she wishes, she should worship Lord Vasudeva in her lotus heart. 14-18.

A worshipper should invoke the deity with all the available modes, with utterances of six syllabled chant 'Shri krishnaya Namah' and begin the worship. 19.

After invoking she should offer - a seat, water for washing feet and for Arghya, again for Achaman, for bath; clothes, sandal paste, flowers, incenses, lamp;

and then eatables and Mukhavasa (mouth freshener), gift and wave the lamp, offer flower accompanied by recitation of chants, in a proper sequence, and then offer prayer. 20-21.

'O Lord Shri Krishna! Narayana! God of the Gods! Loved by Radhika! Worthy to be worshipped by saints! Loved by the devotees! Delight of the Bhakti devi and Dharma deva! 'O Lord Shri Hari! The Master! Please bless me. 22.

In this world, I feel that the word 'Pati' the Master in its true sense is worthy of you as you are my Lord, in every sense. You always protect the frightened one, here in this and the next world. So I have chosen you to be my Lord. But a lady who adores you with worship and penance and (at the same time) marries another man; truly she is infatuated by your magic power, as she is not freed from fear here and here-after too. 23-24.

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 हृदिस्थम् ॥२५॥
इति सम्प्रार्थ्य नत्वा तं धारयेद्धृदये पुनः । करण्डके च प्रतिमां स्वापयेद्योषिदन्वहम् ॥२६॥
पूजाविधिरिति प्रोक्तः सङ्क्षेपेण मया हरेः । यस्मिन् कृते तु नारीणां प्रेमवृद्धिर्भवेत्प्रभौ ॥२७॥
कृष्णपूजनविधेश्च समाप्तौ कृष्णमन्त्रमचला गुरुलब्धम् ।
स्त्री जपेदनघ ! पञ्चशतं सा कृष्णपादकमलाहितचित्ता ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे स्त्रीधर्मेषु श्रीकृष्णपूजाविधिनिरूपणनामा षट्त्रिंशोऽध्यायः ॥३६॥

'O lord! So, I long for you and only you, by following religious duties, observing vows and austerities, I wish for your love only and not of anything else. So be pleased with me, the dearest one to my soul, kindly fulfil a wish of my heart.' 25.

That is the way she should regularly pray and bow down and hold the idol to her heart and place it in a casket. 26.

I have briefly described to you the mode of worshiping Lord Shri Hari and by following these, the ladies will surely love the Lord more. 27.

O you pious one! After finishing the proper ritual of worshipping Lord Shri Krishna, that stable minded lady should concentrate upon the lotus feet of the Lord and chant the Krishna mantra received from the preceptor, five hundred times. 28.

Thus ends the thirty-sixth chapter entitled, 'narration of the ritual of worship of Shri Krishna, in the code of conduct for women,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 36

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॥ अथ सप्तत्रिंशोऽध्यायः ॥ ३७ ॥

श्रीनारायणमुनिरुवाच :-

सधवा विधवा वापि नारी या स्याद्रजस्वला । त्रिरात्रं न स्पृशेत्सा तु स्त्रियं वा पुरुषं क्वचित् ॥१॥
इन्द्रेण ब्रह्महत्यायाः स्त्रीभ्यो भागस्तुरीयकः । दत्तोऽस्ति स रजोरूपो मासि मासि प्रदृश्यते ॥२॥
प्रथमेऽहनि चण्डाली द्वितीये ब्रह्मघातिनी । तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शूद्रवत् ॥३॥
दैवे 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 दृश्यते ॥७॥

CHAPTER - 37

The general code of conducts for the women.

Shri Narayan Muni said:-

A woman, who is in her menses, may she be a widow or one whose husband is alive, should not touch anybody, be it a woman or a man, for three nights. 1.

It is said that, the forth part of (contamination) the sin caused by killing a Brahmin was given to ladies by Indra that appears in the form of raja (menstrual discharge) every month.

On the first day of menses, she is said to be a Chandali, on the second day the killer of a Brahmin, on the third a washerwoman and on the fourth day she is like a Shudra.

On the fifth day she is purified and eligible for the rites concerned with deities or ancestors. In case of an emergency she is considered as pure by observing fast even on the third day. 2-4

A woman should never conceal her menses. If she conceals, then she can never be free from the great sin of killing a Brahmin. 5.

If a woman in menses touches another woman who may be in her menses too, or otherwise, or any other woman intentionally touches her, it is a sin. 6.

It is stated in the religious code, that the vow of Kruchhra is

अतोऽहं निष्कृतिं वच्मि सर्वासां सुकरामिह । या स्त्री ज्ञात्वा स्पृशेत्सा तु कुर्यादेकमुपोषणम् ॥८॥
अज्ञानतः क्वचित्स्पर्शो यदि स्यात्तर्हि सत्वरम् । स्नात्वा सचैलं कुर्वीत नारी नामस्मृतिं हरेः ॥९॥
स्पर्शे त्वापदि बुद्ध्यापि जाते स्नानेन शुद्ध्यति । स्पर्शे पुंसोऽप्युदक्याया एवमेव हि निर्गुणः ॥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 । चातुर्वर्ण्यस्थिताभिर्वै धर्मसिद्धिमभीप्सुभिः ॥१३॥
ब्रह्मचर्यव्रतं नारी पालयेद्वापि यः पुमान् । तयोस्तच्छलवाल्यैर्या भनक्ति स्त्री व्रतं भुवि ॥१४॥
क्रोधाकुणेक्षणा याम्या दूतास्तामग्निवर्णकैः । लोहदण्डैर्दाहयन्ति क्रोशन्तीमुच्चकैर्भृशम् ॥१५॥

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the only expiation for this particular sin. However, it is not possible for all the women to observe such a difficult vow in this kali age.

Hence, I shall tell you an atonement rite which is easy for all women to observe. A woman who touches one who is in menses intentionally should fast for a day. 7-8.

If a woman unknowingly touches a lady in menses, then she should immediately take a bath with her clothes on and chant the name of Shri Hari. 9.

In difficult times if a woman knowingly touches such a lady, she is purified by taking a bath. Same is the rule with males too.10.

It is said by the great saints that menses should not be concealed by a lady. The right path of religion is thus guarded by pious ladies. 11.

The sin of murdering a Brahmin is removed by disclosing the period of menses by that lady. Moreover, the doubt by relatives of pregnancy by/from a strange man is also removed. 12.

So a lady, belonging to any of the four castes, and believes in a pious way of life and desires to earn religious merit should abide by this ancient rule. 13.

In this world, a woman, who instigates to break the vow of celibacy of a man or a woman by sweet cheating words, goes to hell and there the servants of Yama with angry red eyes, prick and beat her with red hot iron rod whilst she is crying out very loudly and

कुम्भीपाके तप्ततैले रन्धयन्ति ततश्च ताम् । रक्तविट्पूयकुण्डे 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 नरकान्व्रजेत् ॥१८॥
कुम्भीपाके पच्यतेऽसौ मुहुः सर्पैश्च दश्यते । उच्चैः करोत्यार्तनादान्स 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 स्ववाञ्छितफलं किल ॥२२॥
नित्यं या नियमेनैतां योषिदत्र पठिष्यति । लप्स्यते साऽत्र महतीं कीर्तिं चान्ते हरेः पदम् ॥२३॥

इति द्वितीयाश्रमिणां वृषास्ते पुंसां तथैषामपि योषितां च ।
उदीरितास्ते द्विज ! तैश्च ताभिः श्रव्याश्च पाठ्याः सततं च पाल्याः ॥२४॥

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thereafter, burn her and cook her in hot boiling oil, in the hell named Kumbhipaka and finally throw her into the pool of filth. 14-16.

At that moment, she undergoes tremendous tortures for years together (as many as the hair on her body) and then she is born as a she-devil in desert land in the forest. 17.

A lusty person, who breaks the vow of celibacy of a man or a woman, goes to hell after death. There he is cooked, baked again and again in the hell called as Kumbhipaka.

There serpents bite him repeatedly and he is beaten up by the servants of Yama. At that time he cries very loudly, very pathetically. 18-19.

Those who protect, help to keep up the vow of celibacy may they be the male or a female shall attain the same abode that is attained by the celibates. 20.

O you eminent among Brahmins! I have told you about the duties of women which are prescribed for the good of all women folk, known as Sati- Gita. A woman who reads or hears this Satigita, both of them will surely get their desired fruit. 21-22.

A lady who will regularly read this code, will surely become famous here, and after death she will attain the abode of Shri Hari. 23.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे स्त्रीसाधारणधर्मनिरूपणनामा सप्तत्रिंशोऽध्यायः ॥३७॥

॥ अथ अष्टत्रिंशोऽध्यायः ॥ ३८ ॥

श्रीनारायणमुनिरुवाच :-

कुष्करत्वात्कलौ विप्र ! वर्जितस्य द्विजैरथ । वानप्रस्थाश्रमस्यापि धर्मान्बोधाय वच्मि ते ॥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॥

O Brahmin! Thus, I have explained to you, the code of conduct for men and women being in the second stage of life i.e. of a householder. Ladies and gents, both of them, should read, hear and follow this code. 24.

Thus ends the thirty-seventh chapter entitled, 'narration of general rules of conduct for women,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 37

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CHAPTER - 38

The code of conduct for a forest dweller.

Sage Narayana said:-

O Brahmin! Now I shall tell you about the code of conduct to be followed in **Vanaprasth-ashrama**:- but, being difficult to follow in this Kali age, it is excluded from the code by code-makers which is called Kali-Varja. 1.

Having gone through the second stage of householder's life, bidding goodbye to it, a Brahmin should enter the next - third stage of life i.e. of hermit's life. 2.

After having a grandchild, he should give up the cultivated, tasty food, entrust the maintenance of his wife to his son and leave for the forest. 3.

ग्राम्यधर्मानभीप्सुश्च 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 पश्चालम्भनमन्तरा ॥९॥
मुन्यन्नैः स्वयमानीतैः पुरोडाशांश्च निर्वपेत् । कुर्यादग्न्यर्थमुटजं स्वयं तु निवसेद्बहिः ॥१०॥
शिलायां शर्करादौ वा शयीत सुसमाहितः । जितक्रोधश्च तत्त्वज्ञेन द्विर्भुञ्जीत कर्हिचित् ॥११॥

If his wife agrees and is capable to undergo the hardship of penance (expected in Vanaprasth-ashrama) then only that wise man should take her with him. Otherwise, he will have to regret for the same. 4.

An avowed celibate and one who is not interested in the mundane matters of life, who is courageous (in observing austerity), a householder or a widower may also take to the hermit's life i.e. Vanaprasth-ashrama. 5.

First, a householder should take permission of his teacher, then of a king who is religious and his relatives, and then change over to next stage of Vanaprastha - ashrama. 6.

In the morning of any auspicious day of the bright fortnight during Uttarayana, one should leave for the forest and there, that disciplined fellow should start penance with tranquil mind. 7.

In the hermit's life, penance, suitable to the health of that person (Brahmin) is important thing. So with full firmness in following rules, that strong minded person should observe penance. 8.

The Muni should continue the rituals like Agnihotra, Darsha - Poornima Ishti, etc. if he is maintaining sacred fire, except animal sacrifice. 9.

He should prepare the sacrificial cake from the grains brought by himself, and then give oblation. He should build a hut for the sacred fire but he himself should live out of that hut. 10.

वर्जयेन्मधु मांसं च ब्रह्मचारी भवेत्सदा । न द्रुह्येत्सर्वभूतेभ्यो न पत्न्या सह संविशेत् ॥१२॥
अन्नैः शाकैः फलैर्वापि पञ्चयज्ञान्समाचरेत् । अम्मूलफलभिक्षाभिरर्चयेद्भिक्षुकातिथीन् ॥१३॥
वसीत वल्कलं वासस्तृणपर्णाजिनानि वा । कमण्डलुं च दण्डं च धारयेत्संयतेन्द्रियः ॥१४॥
केशान् रोमाणि श्मश्रूणि छेदयेन्न नखानपि । अङ्गलग्नं मलं चैव क्षालयेन्न च मार्जयेत् ॥१५॥
अङ्गान्यमार्जयन्स्नायात्रिकालं स्थण्डिलेशयः । न दन्तान् शोधयेन्नित्यं नासनं चालयेन्मुहुः ॥१६॥
वनाश्रमी न कुर्वीत परस्त्रीसङ्गमष्टधा । यथोपयोगं भाषेत स्वकीयां यज्ञकर्मणि ॥१७॥
भुञ्जीत सकृदेवान्नं नीवारादि वनोद्भवम् । कपित्थबदराश्वत्थफलादीन्यपि वा मुनिः ॥१८॥

He should never eat twice, and have control over his anger. He should sleep on a stone or a hard sandy surface with peace (happily) and be absorbed in meditating on the Supreme spirit. 11.

He should not drink intoxicant, eat meat, and should always observe celibacy; should not sleep with his wife. 12.

He should carry on the five sacrifices with food, fruits or vegetables prescribed for a Muni; should honour the guests and those who ask for alms, with water, roots, fruits, etc. 13.

He should wear cloth made of bark or dry grass or leaves or a deer skin. That hermit of controlled senses should hold Kamandalu - a water pot made for ascetics and a staff. 14.

He should not cut the hairs on his body, also should not shave beard and cut nails; should not rub or wash the dirt on the limbs.

He should take bath thrice a day but not rub body; should sleep on floor; should not brush the teeth regularly; should not change his sitting pose repeatedly;

That resident of the forest should avoid the company of a strange woman in all eight ways, and should speak with his wife, only that is required for sacrificial matters. 15-17.

The sage should eat grains like barley, wood apple, jojoba fruit, fig- fruit etc. and such other items available in forest; and should eat once a day only. 18.

To subsist himself he should take food like barley, or roots and tubers of plant, and oil that could be availed from the fruits

शान्तो दान्तो मृदुर्धीरो मूलकन्दफलाशनः । मुन्यन्नवर्तनो वापि खादेत्स्नेहं फलोद्भवम् ॥१९॥
आहरेत्स्वयमेवान्नमात्मनो वृत्तिहेतवे । दन्तोलूखलिको वा । स्यादश्मकुट्टाशनोऽपि वा ॥२०॥
न कृष्टपच्यमश्नीयादकृष्टं चाप्यकालजम् । अग्निपक्वमथामं वा कालपक्वमुताहरेत् ॥२१॥
सद्यःप्रक्षालको वा स्यादथवा माससञ्चयी । षण्माससञ्चयी वाब्दपर्याप्तान्नादिसङ्ग्रही ॥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 चतुर्थाहभुजिस्ततः । पञ्चमेऽहनि षष्ठे वा फलमूलाशनो भवेत् ॥२६॥

etc.; He should control senses and mind, be peaceful, soft and firm. 19.

He himself should bring the food for his subsistence, chew it with his teeth or pound it with stone or mortar. 20.

He should not eat the grains cultivated in a tilled land nor even from an untilled land, the grains cut untimely; he should eat the food baked in fire or raw i.e. ripened by time. 21.

Such a Vanaprasthi can store grains needed for one year or for six months or for one month or even may gather that much to fulfil his need (and could be finished) at a time only. 22.

He should give away all the grains whatever he has stored in the month of Ashwin. Then again he should store the grains and other required material for an ascetic for himself (in the same month). 23.

He should augment his penance step by step. If he leaves everything (food etc) suddenly this jewel like precious body will be destroyed. 24.

He should always contemplate Lord Shri Hari (in his heart) and wither his body by penance (gradually); In the beginning he should eat the wild rice (Muni-anna) and then the fruits and the roots. Then, he should eat at night only, then on alternate day and then on the fourth day, afterwards on fifth or sixth day he should eat fruits and roots. 25-26.

चान्द्रायणव्रती वा स्यात्पक्षभुग्वाऽथ मासभुक्। क्षीरपः फेनपो वा स्यादम्बुपो धूमपस्तथा ।।२७
ज्योत्स्नापिबश्चोष्मपश्च 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 तिष्ठेदाकण्ठमप्सु च ।।३३।।
यथाशक्ति तपः कुर्याद्देहपातो यथा न वै । भवेत्स्वस्य तथा धीरो वनस्थो दम्भवर्जितः ।।३४।।

then, he should observe chandrayana vow or eat fortnightly or monthly; then drink only milk or foam of the milk or only water or smoke;

he should drink only the moonlight or the rays of the sun and then gradually eat only air. Thus he should engage himself only in penance, and should never fail to observe the same. 27-28.

He should never trust his senses and be always subdued in every way with great effort; He should not foolishly give up his austerity for fulfilling any of his mean desire.

If he hears gossip about women, etc he should fast for a day, and always be very careful to observe the vow of celibacy. 29-30.

One who, after going to the forest, keeps sexual relation with his wife at his will, falls from his vow. The only atonement is death for it. A son or progeny born from such relation is untouchable by a Brahmins – and is not qualified for learning Vedas. So, one who is living in the forest, as a hermit should win over his passion. 31-32.

In summer, a hermit should observe a Panchagni vow, i.e. to stand in the midst of the five fires (four from the four directions and one from the Son), In rainy season he should stand directly under the heavy showers of rain, and in winter season, in water up to his neck. A forest dwelling hermit should be honest to himself and have courage. He should undergo hardship of penance as much as his body cooperates, so that he has not to face death on that account.33-34.

चरेद्वने द्वादशाब्दानष्टौ वा चतुरो मुनिः । द्वावेकं वा यथाशक्ति न विपद्येत कृच्छ्रतः ॥३५॥
यः कण्टकाद्यै रुजति चन्दनाद्यैश्च योऽर्चति । अक्रूद्धोऽपरितुष्टश्च 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 तथालस्य 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 तापसेप्सितम् ॥४२॥

That wise sage should practice penance in the forest for one, two, four, eight or twelve years-as per his capacity and should not give up the austere way of life, due to hardship. 35.

He should not get angry with one who hurts him with thrones, etc and be pleased with one who adores him with sandal paste, etc. He should be equanimous (indifferent) to both of them. 36.

A forest dweller who is weak may close the sacred fire in himself and move place to place to support himself on holy alms received from other hermits

Or, that weak hermit should have it from the house of a pious Brahmin, from a nearby village and eat eight mouthfuls and if it is not enough may eat sixteen mouthfuls of the alms. 37-38.

He should all the time keep himself engaged in a self-study and chanting Gayatri mantra; should win over sloth and sleep; and keep meditating at night. 39.

He who follows these rules of conduct (for a hermit) laid down by the great sages, burns his sins like fire (burns the wood) and attains the higher worlds which are difficult to win. 40.

A hermit who has become feeble due to old age and diseases and thus is unable to perform his duties should only meditate upon the Lord Shri Hari by heart and observe fast and such vows, whatever possible. 41.

Thus, a forest dweller who has conquered his mind, practises

यो विष्णुभक्तिसहितं वानप्रस्थाश्रमे वसन् । तपः करोति स मुने ! धाम प्राप्नोति वैष्णवम् ॥४३॥
वृत्तिभेदेन कथिता वानप्रस्थाश्चतुर्विधाः । वैखानसा वालखिल्यौदुम्बराः फेनपा इति ॥४४॥
आद्यास्तत्राकृष्टपच्यैर्वर्तमानास्तपस्विनः । लब्धे नवेऽन्ने पूर्वान्नत्यागिनस्त्वपरे मताः ॥४५॥
प्रातरुत्थाय यां पूर्वं दिशं पश्यन्ति ये ततः । आहतैः फलमूलाद्यैर्जीवेयुस्ते तृतीयकाः ॥४६॥
स्वयं द्रुमेभ्यः पतितैः फलैः पुष्पैर्दलैरपि । जीवेयुर्ये ते कथिताश्चतुर्थाः फेनपा इति ॥४७॥
तपः प्रकुर्वतश्चास्य सर्वत्र स्याद्दृढे यदि । वैराग्यं तर्हि सन्न्यासो विहितस्तुर्य आश्रमः ॥४८॥
धर्मास्तृतीयाश्रमिणो मयैते समासतो विप्रवरोदितास्तं ।
अथो तुरीयाश्रमिणोऽपि धर्मान् स्मृतिप्रसिद्धान् कथयामि सर्वान् ॥४९॥

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penance in this manner, after his death attains to Mahar-loka (the upper world) desired by ascetics. 42.

O Sage! A hermit who thus practises penance in the forest in the third stage of life, with deep devotion to Lord Vishnu surely attains the abode of Vaishnavas. 43.

The forest dwellers are classified into four types according to their way of life - they are Vaikhanasa, Valakhilya, Audumbara and Fenapa. 44.

Among those hermits –the first ones Vaikhamasas are those who live on the grains obtained from untilled, unploughed land; the second (ones) are those who give away the grains previously stored, after getting the fresh or new grains,

the third ones (called Audumbaras) are those who subsist on fruits and roots collected from that direction only towards which they look first after awaking in the morning. 45-46.

The ascetics who survive on the fruits, leaves or flowers that have fallen naturally from the trees are called fenapas-the fourth type. 47.

Thus, by observing these rules of penance if the hermit becomes firm and dispassionate in all respects, then alone he becomes fit for the fourth stage of life that is Sanyasa (renunciation). 48.

O eminent among Brahmins! I have told you the code of

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे वानप्रस्थाश्रमधर्मनिरूपणनामाऽष्टत्रिंशोऽध्यायः ॥३८॥

॥ अथ एकोनचत्वारिंशोऽध्यायः ॥ ३९ ॥

श्रीनारायणमुनिरुवाच :-

चतुर्षु पुरुषार्थेषु यथा श्रेष्ठस्तुरीयकः । तथाऽऽश्रमेष्वपि ब्रह्मंस्तुरीयाश्रम ईरितः ॥१॥
ब्रह्मचर्याद्गृहाद्वापि वनाद्वाप्यव्रती व्रती । साग्निकोऽनग्निको वापि यो विरक्तः स सन्न्यसेत् ॥२॥
चतुर्विधोऽथ सन्न्यासी कथ्यते मुनिभिर्द्विज ! । कुटीचको बहूदश्च हंसः परमहंसकः ॥३॥

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conduct for the Brahmins in third stage of life, in brief. Now I shall tell you about the code stated in religious texts regarding the fourth stage of life. 49.

Thus ends the thirty-eighth chapter entitled, 'narration of the code of conduct for Vanaprastha Ashram,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 38

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CHAPTER - 39

Types of Sanyasins and code for them.

Shri Narayan Muni said:-

O Brahmin! among the four objectives of human life, the forth is considered to be the highest one; in the same way, the fourth stage of religious life i.e. renunciation – is said to be the highest of the four stages. 1.

One who has lost interest in worldly affairs can renounce. May he be a celibate, a householder or a hermit; may have taken a vow (of celibacy in Upananyana rite) or may not, may have sacred-fire in his house or may not. 2.

O Brahmin! By the sages, ascetics are said to be of the four types of Sannyasi. These are - Kutichaka, Bahudaka, Hansa and

तत्र पुत्रादिक्लृप्तायां कुट्यां वाऽपि गृहे वसन् । शिखोपवीतं त्रीन्दण्डान्काषायवसनो दधत् ॥४॥
स्वबन्धूनां गृहे कुर्याद्भोजनं स्वस्य वा गृहे । आत्मज्ञोऽशक्तदेहो यः स तु प्रोक्तः कुटीचकः ॥५॥
पूर्वोक्तवेष एवाथ स्वबन्धूनां गृहान्यतिः । हित्वाऽन्यत्र चरेद्भिक्षां यः स प्रोक्तो बहूदकः ॥६॥
पूर्वोक्तवेषाचारोऽपि दण्डमेकं दधाति यः । वैष्णं स त्विह प्रोक्तस्तृतीयो हंससंज्ञकः ॥७॥
तुर्यः परमहंसाख्यो ज्ञानवैराग्यमण्डितः । एकदण्डं च वासश्च दध्यात्कश्चिन्न वा यतिः ॥८॥
सन्न्यासहेतुर्वैराग्यं यदहर्विरजेत्तदा । प्रव्रजेदिति वेदोक्तेस्तद्भेदान्कथयामि ते ॥९॥
वैराग्यं च त्रिधा मन्दं तीव्रं तीव्रतरं त्विति । मन्दे न्यासो न तिव्रे तु द्वौ द्वौ स्यातां च तत्परे ॥१०॥
पुत्रदारधनादिनां नाशे तात्कालिकी मतिः । धिक्संसारमितीदृक्स्यात् सा वैराग्यस्य मन्दता ॥११॥

Param-hansa. 3.

Kutichaka Sannyasi:- An ascetic being weak, living in a secluded part of his own house or in a hut built by his son or others, having a lock of hair (shikha) on his head and the sacred thread (yajnynopavit); who is clad in saffron and holds three-pronged staff (symbolizing restrains of speech, mind and body), getting food from his own house or from his relatives; and who is absorbed in the thought of the Self is called a Kutichaka.4-5.

Bahudaka Sannyasi:- An ascetic, having the same dress etc. as described above like that of Kutichaka but accepts alms from houses other than his relatives is called a Bahudaka type of ascetic. 6.

Hansa Sannyasi:- An ascetic who having the same dress etc. as stated above, and holds a bamboo staff is called the third type of ascetic i.e. Hansa. 7.

Paramhans Sannyasi:- The fourth one is called Paramhans. He is adorned by knowledge and dispassion. He holds a staff, covers himself with cloth or sometimes not even that but a kaupina - codpiece to cover his private parts. 8.

It is stated in the Vedas that, the day one gets fed up with worldly affairs, he should leave the house and wander free (in quest of Truth), as complete detachment is the root cause of Sannyasa. I shall now tell you about the different types of detachment. 9.

अस्मिञ्जन्मनि माभूवन् पुत्रदारादयो मम । इति या सुस्थिरा बुद्धिः सा वैराग्यस्य तीव्रता ॥१२॥
पुनरावृत्तिसहितो लोको मे मास्तु कश्चन । दृढबुद्धिरिति प्रोक्तं श्रेष्ठं तीव्रतरं तत् ॥१३॥
प्रोक्तो विविदिषान्यासो ह्यपक्वज्ञानिनः खलु । दृढज्ञानवतो न्यासो विद्वत्सन्न्यास उच्यते ॥१४॥
वैराग्यं स्याद्दृढं यर्हि तदा परिव्रजेद्द्विजः । परिव्राडविरक्तस्तु भ्रष्टो भवति निश्चितम् ॥१५॥
वैराग्यमन्तरा नैव भवेदिन्द्रियनिग्रहः । तं विना न भवेत्त्यागस्तिष्ठेन्न्यासः क्व तं विना ॥१६॥
अविरक्तस्य सन्न्यासमृणापाकरणश्रुतिः । स्मृतयश्च निषेधन्ति सन्न्यसेन्नाविचार्य तत् ॥१७॥

The detachment is of three kinds in degrees.

Mild, medium (strong) and intense. One who belongs to the first stage is not qualified for renunciation; whereas those who belong to the second and the third stage are qualified for renunciation; these two stages again have two types. 10.

The mild or soft detachment comes when there occur the death of son or a wife or the loss of wealth etc; when one reacts like ‘O! This world is useless, damn it’ etc. such reaction is a sign of temporary detachment. 11.

Now the second type i.e. medium (strong) detachment is of such firm thought ‘let me not have a wife and child in this birth’ 12.

Let me not have to take birth and come back again in any of these (seven) worlds’. Such a firm decision is the intense detachment and the highest one. 13.

Renunciation of second degree is of two types; One, that is adopted by one who is immature (not established)in knowledge; It is called Vividisha type of Sanyasa and the other is adopted by one who is mature having firmly established in knowledge that is said to be Vidvad Sannyasa. 14.

If and when a Brahmin has developed complete detachment, then alone he should adopt renunciation otherwise once taken to the life of renunciation and still having interest in worldly matters, such a person certainly slips off from his vow. 15.

Without non-attachment, control over the senses is not at all possible. Consequently, how renunciation will come without it. 16.

सन्न्यस्य सहसा पश्चात्सेवेत विषयान् यदि । वैराग्याभावतो मूढः स भवेत्पतितो द्विजः ॥१८॥
सन्न्यस्य यो रसे लुब्धः स्त्रियां वा स तु यातनाः । महारौरवनाम्नीर्हि यातीत्याह यमो वचः ॥१९॥
दृश्यन्ते बहवो भ्रष्टा न्यासिनोऽत्राविरागिणः । तस्मात्सञ्जातवैराग्यः प्रसन्नः सन्न्यसेद् द्विजः ॥२०॥
चिकीर्षुर्यस्तु सन्न्यासं गुरुस्वजनभूभुजः । स आपृच्छ्य सिते पक्षे गृह्णीयात्सुदिने च तम् ॥२१॥
दैवमार्षं च दिव्यं च पित्र्यं मातृकमानुषे । भौतिकं चात्मकं चेति श्राद्धान्यष्टौ स निर्वपेत् ॥२२॥
प्राजापत्यां निरुप्येष्टिमग्नीनाधाय चात्मनी । कृष्णात्मा गुर्वनुज्ञातो यथावत्प्रैषमुच्चरेत् ॥२३॥

Result of Sanyas taken without Vairagya.

Statements from Vedic and religious scriptures discussing about the debts (towards ancestors, Gods and Sages) and pay off those (by progeny, worship and self-study respectively), forbid renunciation for one interested in worldly affairs. So, one should not adopt renunciation thoughtlessly. 17.

If one adopts renunciation inconsiderately and then enjoys sensual pleasures as a result that infatuated Brahmin will be completely lost. 18.

'If one thoughtlessly renounces and yet is attracted and desires for sensual pleasures or women, definitely suffers the tortures in the hell named Maharaurava', thus says Yama the God of death. 19.

We come across many corrupt Sanyasins who have not lost interest in pleasures, so a Brahmin should renounce with peaceful mind only when complete detachment is developed. 20.

A person who wishes to renounce, should first take the permission of his preceptor, relatives and the king (ruling person) and then should take to the life of Sanyasin, on an auspicious day in bright fortnight. 21.

He should perform the rite of entering Sanyasa-ashrama which begins with performing eight types of Shraddhas (obseqial rites). These are as stated below; Daiva, Aarsha, Divya, Pitrya, Matruka, Manusha, Bhautika and Atmaka.

Thereafter, he should perform the sacrifice offering oblations to Prajapati, in the sacred fire and then withdraw that fire in his

आतुरस्य तु सन्न्यासे न विधिर्नैव च क्रिया । प्रैषमात्रं समुच्चार्य सन्न्यासं तत्र पूरयेत् ॥२४॥
यथाविध्यथ सन्न्यस्य ब्रह्मज्ञानाप्तये मुनिः । सेवेत सद्गुरुं धर्मानाश्रितः प्रयतः सदा ॥२५॥
अपरोक्षात्मानुभवो दृढवैराग्यवान् यतिः । तीर्थानि विचरेद्धर्मानाश्रितो हरिभक्तिमान् ॥२६॥
पूजितस्ताडितो वापि सुज्ञैरज्ञैश्च तेष्वपि । हर्षशोकविहीनश्च सुप्रसन्नः समश्चरेत् ॥२७॥
कौपीनयुगलं दण्डं वास आच्छादनं तथा । मृदः कमण्डलुं भिक्षापात्रं वा पादुके अपि ॥२८॥
जीर्णचीरकृतां कन्थां शीतातपनिवारणीम् । एतानि धारयेदन्यन्न सङ्गृह्णीत भिक्षुकः ॥२९॥
कन्थां वासश्च कौपनं धारयेद्धातुरञ्जितम् । अतिवादं च पैशुन्यं हिंस्रां वाचमपि त्यजेत् ॥३०॥

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inner self, then surrendering himself to Lord Krishna, utter 'Praisha- mantra' only, as directed by the preceptor. 22-23.

Expansion of Sanyas-Dharma.

For one, physically disabled (due to old-age and disease) no process or rite is necessary, in such a case he should utter only 'Praish- mantra' as directed by the preceptor and that is enough for becoming Sanyasin. 24.

After following the due procedure and becoming a renunciate, he should observe his duties strictly and be always self-controlled, be in company of a good pious self realised Guru and serve him for the attainment of spiritual knowledge. 25.

An ascetic firm in his renunciation and is devoted to Lord Hari and have direct Self realization should wander visiting holy places and observing duties of his stage (of Sanyasin). 26.

Even may be respected by wise or beaten by ignorant, he should be equal to them and be devoid of sorrow and delight and always be tranquil. 27.

A Sanyasin should have a couple of Kaupina, a staff , lower garment, a covering cloth, and an earthen pot (Kamandalu), a vessel for alms, and foot wears (Paduka), a quilt made of old cloths for protection from cold and heat (only this much is enough for him). He should not store anything else. 28-29.

His blanket, covering garment and inner garment should be of saffron in colour. He should abandon unnecessary arguments,

वासो दध्यान्न वा दध्यान्नियमो नात्र विद्यते । मुख्यं दण्डं ज्ञानरूपं 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 विप्रार्दत्तं गृह्णीत भिश्रुकः । न तेभ्यो द्रव्यमादाय लेख्येद्दोषदर्शनात् ॥३४॥
असंवृत्तानि गृह्णीयात्पत्रं पुष्पमपो मृदम् । मूलं फलं चाथ भूमौ स्वपेदक्रोधनः शुचिः ॥३५॥
शान्तामेव वदेद्वाचमपि बाणैर्हतो यतिः । दद्यान्नारायणेत्येवं प्रतिवाचं च निःस्पृहः ॥३६॥
वाङ्मनःकायचेष्टासु न प्रमत्तो भवेत्क्वचित् । स्नानं ध्यानं तपो दानं योगं कुर्याज्जितेन्द्रियः ॥३७॥

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calumny and harsh words. He may wear a garment or may not. The staff in form of knowledge is most important and the bamboo staff is secondary. 30-31.

In his being Tridandi i.e. having three pronged staff, bamboo is considered to be minor. Only the restraints of thought, speech and action, these three are known to be most important by wise. 32.

An ascetic should practice control of speech by keeping silence, activity by unconcern, thought by controlling breath and should observe these very strictly. 33.

A renunciate should accept a book of spiritual knowledge from learned ones. He should never accept money for writing the script of such book as it is wrong on the part of Sanyasin (to earn or keep money). 34.

He should not accept anything secretly like leaves, flowers, water, and soil, eatables such as roots or fruits, etc. Being free from anger and pious, he should sleep on the ground only. 35.

Though, hurt by arrow-like harsh words, an ascetic should speak very calmly (to one who does harm). Indifferent as he is, he should always respond with uttering the words 'Narayan', 'Narayan' in between.

He should be attentive that he is never losing his temper in respect of his thinking, speech and action. With controlled senses, he should engage himself, in bathing, observing austerities, practising yoga, giving gifts and meditating. 36-37.

स्नानं मनोमलत्यागो ध्यानं तत्त्वार्थनिश्चयः । इन्द्रियाणां च मनस ऐकाग्र्यं परमं तपः ॥३८॥
दानं त्वभयमेवोक्तं योगो ब्रह्मात्मनोर्युजिः । तद्दार्ढ्यं 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॥

Here, bath means washing away impurities of mind. Whereas meditation means thinking for ascertainment of Truth; the concentration of senses and mind is the excellent penance; to give protection is said to be (a real) gift; the union of the Self with the supreme Self is Yoga. An ascetic who practises these five, firmly along with devotion to Lord Shri Hari, will certainly be liberated. 38-39.

He should not hurt any living being and should always stick to the truth in speech about which he is certain. If he lies in case of any violence against cows, animals or a Brahmin, then it is not a sin. He should avoid stealing, enmity, arrogance, greed, crookedness, gossips in regard to ladies, sorrow, jealousy, fright, lust and public involvement. 40-41.

A renunciate should abandon anger from distance, that burns away knowledge, austerity, worship, generosity (merit of these pious deeds) and body (physical strength), and at times even his life itself. (So, such an enemy should be kept away). 42.

A Sanyasin should avoid sleeping on bed, wearing white clothes, drinking liquor and sleeping during day time. He should avoid the company of his friends, relatives, sons and wife (to whom he had left back).Violation of these rules lead a Sanyasin to fall from his vow. 43.

That discriminating ascetic should be careful whilst walking on the ground that he does not hurt any insect; should not run fast. He should drink water that is filtered by a cloth.

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 ॥४८॥
अन्वीक्षेतात्मनो बन्धं मोक्षं च ज्ञाननिष्ठया । बन्ध इन्द्रियविक्षेपो मोक्ष एषां च संयमः ॥४९॥
आज्ञामवाप्य स्वगुरोर्विचरेत्पृथिवीमिमाम् । सारभूतमुपासीत ज्ञानं यन्मोक्षसाधनम् ॥५०॥
पुरग्रामव्रजान्सार्थान् भिक्षार्थं प्रविशंश्चरेत् । पुण्यदेशसरिच्छैलवनाश्रमवतीं महीम् ॥५१॥

A Muni should always be calm, having his senses controlled, withdraw his mind from external matters, patient, full of faith, kind, steady and detached from the fruit of his deeds. 44-45.

He should never fail to worship Vishnu and to observe the rules of his vow regarding fast etc. In addition, he should always utter Omkar and think about its meaning.

He should listen, reflect on (the teachings of) Upanishads and then by constant meditation would attain the knowledge and realization (of the Truth). 46-47.

A learned sage of controlled mind should think about the separate identity of the soul and body by application of the Sankhya principles. He should control the impulses of his tongue and sex-organs, by following the eight rules of celibacy. 48.

By a very clear reasoning, he should think about the bondage and liberation of his self. And that the senses (mind) running towards their objects causes bondage and control over them leads to liberation. 49.

After taking the permission of one's own preceptor, he should wander freely on this earth. Engage himself in search of the Truth -the essence of all knowledge, as it is the means of emancipation. 50.

He should visit a city, town or village or a small colony which are holy for begging alms and roam over the pious land abounding in rivers, mountains, forests and hermitages. 51.

नापृष्टः केनचिद्ब्रूयान्न चान्यायेन वादिनम् । विद्वानपि हि मेधावी विचरेज्जडवद्यतिः ॥५२॥
एकस्मिन्नेव न ग्रामे न चैकस्मिन्सरित्तटे । शून्यागारे न चैकस्मिन्वसेद्बहुदिनानि च ॥५३॥
पञ्चाहानि पुरे ग्रामे दिनमेकंवसेद्यतिः । सङ्गादशेषा दोषाः स्युर्मुक्तस्यापीति तं त्यजेत् ॥५४॥
सतां सङ्गस्तु कर्तव्यो ब्रह्मविद्याप्तये द्विज ! । गुरुवद्व्रतवृद्धांश्च मानयन्प्रणमेद्यतीन् ॥५५॥
त्यक्तसङ्गो जितक्रोधो लघ्वाहारो जितेन्द्रियः । पिधाय बुद्ध्या द्वाराणि ध्यानमेव सदाभ्यसेत् ।५६
शून्येष्वेवावकाशेषु गुहासु च वने तथा । नदीनां पुलिने चापि नित्ययुक्तो वसेद्यतिः ॥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॥

An ascetic should not speak to anybody unless he is asked for. In addition to the above, he should not talk to unjust person. Though, the ascetic may be learned and intelligent, he should behave like a dull one. 52.

An ascetic should not live in the same village, the same river bank and in the same lonely house, for long. He should live at most five days in a city; only one day in a village. Though, that ascetic almost freed form bondage, may suffer from evils due to public relations; so he should avoid it. 53-54.

O Brahmin! A Sanyasin should always be in the company of pious people for obtaining spiritual knowledge. He should always respect and adore the learned ascetics matured, by observance the vows, just like his Guru. A detached one, who has conquered his anger and senses, eats limited food, should close all the openings (his senses) thoughtfully and constantly practice meditation. 55-56.

An ascetic should always live in a secluded place, in caves, in a forest or on the banks of rivers. He should concentrate on the Lord Shri Hari in early hours of night, midnight and late nights and especially in the both twilight, without lassitude. 57-58.

He should not speak with any lady nor should think about a lady he met before. He should not study any books discussing worldly affairs; apart from the Upanishads. 59.

यत्रैकोऽपि स्वसम्बन्धी न तत्र दिवसं वसेत्। न च तत्सुखदुःखाभ्यां विक्रियां प्राप्नुयात् क्वचित् ६१
तन्नाशादिशुचाक्वापि यदि रोदिति भिक्षुकः । योजनानां शतं गत्वा तदा पापात्प्रमुच्यते ॥६२॥
वृद्धोऽपि विश्वसेनैव वृद्धायामपि योषिति । युजयते जीर्णकन्थायां जीर्णमप्यम्बरं यतः ॥६३॥
बाह्यमाभ्यान्तरं चेति द्विविधं शौचमाचरेत्। मृज्जलाभ्यां तु बाह्यं स्यान्मनःशुद्धिस्तथान्तरम् ॥६४
न लौकिकार्थासक्तः स्यात्कुर्याद्वादं च नात्मवित्। धनग्रहं न कुर्वीत न चैवान्येन कारयेत् ॥६५॥
अजिह्वः पण्डकः पंगुरन्धो बधिर एव च। मुग्धश्च यो भवेद्योगी स मुक्तः स्यान्न चेतरः ॥६६॥
इष्टं वानिष्टमश्नति यथालब्धं तु यो यतिः । ब्रूते हितं मितं सत्यं सोऽजिह्वो मृदुलं वचः ॥६७॥

He should not get himself (sentimental bonds) involved in caring for trees or any moving ones (animals like deer). Moreover, He should keep away from poison, mercury or a vessel made of metal just as filth and excreta. 60.

He should not stay in a place even a day where any of his relatives live. Thus, he should not get affected by their happiness or sorrows. 61.

If an ascetic becomes sad and cries due to the (news of) death of any one his relations, then he should go hundred miles (Yojan) away from that place and thus get rid of that sin. 62.

The ascetic may be old, but he should not trust any aged lady. As it is 'An old cloth can be stitched to a cover (Knatha) made of old cloths'. 63.

An ascetic is supposed to observe the both, internal and external purity. An external one could be, by water and soil and the internal one by purity of mind. 64.

A self realized person should never get involved in the worldly affairs. He should never accept money and should not make any other to get money for himself. 65.

That ascetic who becomes (like) dumb, impotent, lame, blind, deaf or stupid (to the worldly matters), then he is a liberated one in true sense and no one else. 66.

Ajihva Sannyasi:- An ascetic who eats whatever he gets in alms either tasty or tasteless; speaks little, truth, soft and beneficial

जातमात्रां वा तरुणीं स्त्रियं वा शतवार्षिकीम् । निर्विकारः समं पश्येत्स यतिः पण्डको मतः ॥६८
तीर्थस्नानाय भिक्षार्थं विण्मूत्रोत्सर्जनाय वा । योजनान्नाधिका यस्य गतिः पंगुः स उच्यते ॥६९॥
तिष्ठतो व्रजतो वापि यस्य चक्षुर्न दूरगम् । चतुर्युगां भुवं त्यक्त्वा परिव्राट् सोऽनघ उच्यते ॥७०॥
शृण्वन्नपि स्तुतिं निन्दां हितं वाप्यहितं वचः । अरुन्तुन्दं 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॥
दारवमपि नारीं न स्पृशेत्पश्येन्न चित्रिताम् । नारी धनं रसश्चेति त्रयं पातयति ध्रुवम् ॥७४॥

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words is called a dumb i.e. Ajihva. 67.

Shandak Sannyasi:- An ascetic who looks at any woman may be a new born, young or hundred years old, indifferently and with undisturbed mind, such an ascetic is called an impotent i.e. Shandak. 68.

Pangu Sannyasi:- An ascetic who does not go more than (a kilometre) Yojana for bathing in a holy water spot, for begging holy alms, or for his natural calls, is called to be a 'lame' (Pangu). 69.

Blind Sannyasi:- An ascetic who does not see the ground more than four Yugas (16 hands) whilst he is standing or walking, is called 'blind'. 70.

Deaf Sannyasi:- An ascetic who hearing praise or censure, good or bad, hard or sharp words uttered by people, remains indifferent is called 'deaf'. 71.

Mugdha Sannyasi:- An ascetic, who has controlled his senses and remains unchanged even surrounded by temptations, who behaves like an ignorant is said to be a 'Stupid' (Mugdha) one. 72.

A self realized sage should never disclose his name, lineage, family, whereabouts, knowledge, strength, age, and character. 73.

A sage should not touch even a wooden idol or see a picture of a woman. Woman, wealth and relish, these three surely cause complete fall of an ascetic. 74.

A renunciate having no fixed residence should live on the outskirts of a village, in a temple, or at times under a tree or in a

अनिकेतो भवेत्त्यागी बहिर्ग्रामाद्वसेद्यतिः । देवालये क्वचिद्वृक्षमूले वा विजनस्थले ।।७५।।
प्राणान्तिकभयं वापि विण्मूत्रोत्सर्गमन्तरा । न रात्रौ न च मध्याह्ने सन्ध्ययोर्न क्वचिद्व्रजेत् ।।७६।।
यथाऽतिपीडा न भवेत्छरीरे यथा न मृत्युः सहसाऽऽपतेद्वा ।
तथा परिव्राड् द्विजवर्य ! धर्मं समाचरेच्छास्त्रदृशैव पश्यन् ।।७७।।

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे सन्न्यासधर्मेषु प्रव्रज्याधिकारादिनिरूपणनामैकोनचत्वारिंशोऽध्यायः ।।३९।।

।। अथ चत्वारिंशोऽध्यायः ।। ४० ।।

श्रीनारायणमुनिरुवाच :-

वानप्रस्थान्सदा भिक्षेत्परिव्राड् सुदृढव्रतान् । ज्ञानसिद्धिमवाप्नोति तदन्नेनाशु शुद्धधीः ।।१।।

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lonely place. 75.

Unless there is danger to his life or needs to go for a natural call, he should never go out at night, midday or in twilight hours. 76.

O you! best among the Brahmins! A renunciate should follow this code of conduct keeping in view the scriptures (Shastra). So that (due to hardship) the body is not over tortured nor death occurs untimely. 77.

Thus ends the thirty-ninth chapter entitled, 'narration of the topic of renunciation in the code for renunciates,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 39

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CHAPTER - 40

Codes for ascetics, while asking for alms.

Shri Narayan Muni said:-

An ascetic should always seek alms to a forest-dwelling hermit (Vanaprastha), who is firm in observing his duties. Because of purity of such food, ascetic's mind becomes pure and he attains perfection in self-knowledge. 1.

अभावे वनिनां ग्राम्यान् क्षोत्रियान्ब्राह्मणोत्तमान् । याचेदन्नं यतिस्तेषामभावेऽन्यानपि द्विजान् ॥२॥
भिक्षार्थं नगरग्रामानसङ्गोऽलक्षितो विशेत् । इतस्ततो न वीक्षेत गृहशोभाश्च सम्पदः ॥३॥
न ग्राम्यवार्ताः शृणुयात्प्रीत्या नेक्षेत योषितः । मातृस्वसृसमा विद्यात्तास्तु भिक्षां चरन् यतिः ॥४॥
मृद्दार्वलाबुजं वापि वैणवं तान्तवौपलम् । पार्णं तार्णं तथा क्षौमं भिक्षापात्रमुदीरितम् ॥५॥
सलिलैः शुद्धिरेतेषां गोवालैश्चावघर्षणम् । धातुपात्रं तु न क्वापि स्वधर्मस्थो यतिः स्पृशेत् ॥६॥
ब्राह्मणक्षत्रियविशां गृहात् याचेत भिक्षुकः । पूर्वाभावे परं याचेद्वर्जयेन्निन्द्यकर्मणः ॥७॥
आहारशुद्धिः सर्वेषां बुद्धिशुद्धेर्हि कारणम् । वेदवेदाङ्गवेत्तापि त्याज्यो दुष्कृतकृद्विदः ॥८॥
द्विजाभावे तु सम्प्राप्त उपवासद्वये गते । भैक्षं शूद्रादपि ग्राह्यमिति मेधातिथिर्जगौ ॥९॥

If the hermits are not available, an ascetic can ask for food from the foremost Brahmins or the local villager Brahmins and if this is also not possible, then he can ask from any other Brahmins. 2.

An ascetic should enter a city or a village disinterestedly and in such a way that he is not noticed. He should not unnecessarily look here and there at the wealth and decorated houses of the people. 3.

He should not listen to indecent stories, should not even look at ladies passionately and should think of them to be just like his mother or sister while going for alms. 4.

It is said that a begging-vessel should be made of earth, wood, gourd, and bamboo, threads of creepers, stone, leaves, grass or silk cloth. 5.

Such vessels could be cleansed with a cow's hairs and water. An ascetic observing his own duties should never touch vessels made of metal. 6.

An ascetic should ask for holy alms at the house of a Brahmin, Kshatriya or Vaishya; in absence of previous one, he should approach the next one. Furthermore, he should always avoid going to any house of a sinner. 7.

Purity of food is an important factor for the purity of mind for everybody. An ascetic should not go for alms to a Brahmin engaged in unholy activities even if he is learned in Vedas. 8.

कलौ तु ब्राह्मणानेव वृत्तिभेदाच्चतुर्विधान् । पूर्वाभावे परान् याचेद्बिडालाग्यांस्तु न क्वचित् ॥१०॥
जातकर्मादिभिर्यस्तु संस्कारैः संस्कृतः शुचिः । वेदाध्ययनसम्पन्नः षट्सु कर्मस्ववस्थितः ॥११॥
सत्यं शमो दमोऽद्रोह आनृशंस्यं कृपा घृणा । तपो भक्तिश्च यत्र स्यात्स ब्राह्मण इति स्मृतः ॥१२॥
वेदाध्यायी शस्त्रधारी दानी राज्यरुचिर्घृणी । अश्वयुद्धप्रियः शूरो धैर्यवान् क्षत्रियो द्विजः ॥१३॥
कृषिवाणिज्यगोरक्षाकुसीदाद्युपजीवनः । वेदाध्यायी च दानी च ब्राह्मणो वैश्य उच्यते ॥१४॥
सर्वभक्ष्यरतिर्नित्यं रसलाक्षादिविक्रयी । अनाचारो वेदहीनो ब्राह्मणः शूद्र उच्यते ॥१५॥

Medhatithi has stated that, if an ascetic does not get alms from a Brahmin due to unavailability of Brahmin (house) and had to remain hungry for two days, he can then have alms from a Shudra. 9.

In kali age, an ascetic should ask for alms only from Brahmins of four types. This division is based on their way of life and that also in a case; if former one is not available then only the later one should be preferred. He should never go to cunning Brahmin of vile tendency (Bidal). 10.

The Various types of Brahmin:-

The first type of Brahmin is one who is consecrated by all purificatory rites (Sanskaras), a pious one having studied in the Vedas, performing the six duties regularly,

truth speaking, having control over his mind and senses and non-jealous, kind, compassionate, a devout, one observing penance. Such a person is worthy to be called as a Brahmin according to the Smriti texts. 11-12.

The second type of Brahmin is called a Kshatriya- Brahmin. He is one who has studied Vedas, holds weapons, generous, interested in politics, kind, interested in horse riding and warfare, brave and courageous. 13.

A Brahmin, who maintains himself on agriculture, commercial transactions, animal husbandry or money lending, has studied Vedas and is munificent, is called a Vaishya type of Brahmin. 14.

A Brahmin who is always fond of eating any kind of food;

स्तेयप्रियः सदा लुब्धो दाम्भिको लोकरञ्जकः । हिंस्रकर्मरुचिर्धूर्तो बिडालः स तु कथ्यते ॥१६॥
वापीकूपसरःक्षेत्रपल्वलारामनाशकः । स्नानसन्ध्यादिहीनस्तु 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 नामनी यतीनामुचिता द्विज ! यावतोदरपूर्तिः स्यात्तावद्भैक्षं समाचरेत् ॥२२॥

sells liquor, oil, a kind of red die (Lakshya), salt, etc; misbehaving and has not studied Vedas, is called a Shudra type of Brahmin. 15.

A Brahmin who is always greedy, grabbing somebody's interests, hypocrite, engaged in entertaining ordinary people, inclined towards cruel acts, is called a cunning Brahmin (Bidal). 16.

A Brahmin who destroys a stepped well, other type of (small) well, lakes, agricultural farm, a pond and gardens; not doing bath, Sandhya and other rites is called a barbarian type of Brahmin (Mlencha). 17.

A Brahmin who eats banned food, a fool, lustful i.e. desiring for another's wife, impure, having no discrimination about what to do and what not, such a Brahmin is called a beast. 18.

One who is merciless, negligent, has crossed the limits laid down by scriptures; inclined to drinking liquor, eating meat; such a Brahmin is called a Chandal type of Brahmin. 19.

An ascetic should ask for food only at three, five or seven houses of pious Brahmins. Moreover, he should never go to the house of cunning or accused Brahmin. 20.

An ascetic should never ask for food from a physician, one dominated by woman, one living on hunting, using lance, a woman who is unchaste / a prostitute, an eunuch, one using a noose or fetters (to trap animals). 21.

The alms named 'Madhukari' is recommended for an ascetic. He should ask for alms, enough to fill his belly and not more. 22.

पञ्चकृत्वोऽपि वा सप्तकृत्वो लभ्येत नो यतः । भैक्षं तद्वर्जयेद्गेहं 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 मृताशोचं येषां तान्वर्जयेद् द्विजान् । श्राद्धमात्रं भवेद्यत्र तत्र भिक्षेन्न कर्हिचित् ॥२८॥
न पश्येद् द्वाररन्ध्रेण भिक्षालिप्सुः क्वचिद्यतिः । न कुर्याद्वै क्वचिद्घोषं न द्रावं ताडयेत्क्वचित् ॥२९
दण्डं च दक्षिणे कक्षे यतिः सन्धार्य बाहुना । धृत्वा वामकरे पात्रे पिदध्याद्दक्षपाणिना ॥३०॥

If he asks for five or seven times in the same house and does not get alms, then he should ever abandon that house just like a Chandala's house. 23.

He should not go to the same house again and again for alms out of greed; unless there are no other houses to beg; he should go there on alternate days. 24.

An ascetic should always go for begging holy alms, when the house is without smoke (the cooking is finished), when the work of pestle is stopped, when the fire is ceased and people are about to eat i.e. in the later part of midday, 25.

This is a general rule but in kali age, he can ask at any of the seven houses for holy alms in the later part of the midday. 26.

He should specially go to a place where food is cooked in profuse; people give respect to ascetics and offer without any hesitation. 27.

An ascetic should avoid the house of Brahmins who are undergoing the defilement because of birth or death. He should never go to a house where the Shraddha rite is going on. 28.

An ascetic desiring alms, should never peep into a house from the hole in the door, never shout loudly or never knock the door. 29.

He should hold staff in the right armpit with his hand and hold the vessel of alms in the left hand and then cover the vessel with his right hand. 30.

भिक्षाटनं प्रकुर्वाणो यद्यमेध्यं स्पृशेद्यतिः । सपात्रो विधिवत्स्नात्वा प्राणायामान्षडाचरेत् ॥३१॥
उदक्याशबचण्डालचौरनग्नकपालिभिः । स्पृष्टां भिक्षां त्यजेद्भिक्षुः सवासा जलमाविशेत् ॥३२॥
कुड्य काष्ठे रथे मञ्चे नौकायां गजवृक्षयोः । तृणौघजलसङ्घाते न दोषः स्पर्शसम्भवः ॥३३॥
भिक्षां गृहीत्वोपावृत्तः सभैक्षं पात्रमप्सु तत् । निष्प्लाव्य शुचिदेशे च निधायाथ स्वयं शुचिः ॥३४
प्रक्षाल्य पाणिपादं च मौनी भोक्तुमुपाविशेत् । धातुः प्रकुप्यते येन तदन्नं वर्जयेद्यतिः ॥३५॥
विष्णोर्नैवेद्यमश्नीयादन्यदेवस्य वर्जयेत् । अपोशानादिविधिना भुञ्जीतामृतवन्मुनिः ॥३६॥
प्राणाहुतीः स्पृशेन्नैव दन्तोष्ठेन कदाचन । प्राश्नीयादवशिष्टं तु स्वयमौषधवद्यतिः ॥३७॥
पात्रं सव्यकरे धृत्वा प्राश्नीयाद्दक्षपाणिना । अर्धाहारं प्रकुर्वत देहो वर्तेत यावता ॥३८॥

If an ascetic comes in contact of any impure thing while going for alms, he should take a bath with proper rites along with the vessel and perform Pranayama (control the breath) for six times. 31.

If the alms (the food) is polluted, touched by a lady who is in her menstrual course or by a dead body, a Chandala, a thief, or a naked on, a Kapalika, he should abandon those alms and take bath with the clothes on. 32.

The sin does not occur by touching the following entities - wall, wood, chariot, bed, boat, an elephant, and tree, a heap of grass, lake and flowing water. 33.

Having returned from begging alms that ascetic should put that vessel with the food inside (for a moment) in water, then on a clean place. Thereafter, he should wash his hands and feet and clean himself, sit and eat silently. He should avoid the food that will agitate or disturb primary fluid (semen) in the body. 34-35.

He should eat food got in Bhiksha, (from Vaishnavite house) which is offered to Lord Vishnu only and no other God. The sage should perform the Aposhana rite (sipping of water before eating) then eat the food minding it as nectar (without likes or dislikes).

While putting Pranahuti in the mouth he should eat that little food without touching it by lips and teeth; and the remaining part he should eat as a medicine, just for his survival. 36-37.

He should hold the vessel in the left hand and eat by his right

कामदर्पादयो दोषा न बाधन्ते मिताशिनम् । एककालं सदाश्नीयान्न संगृह्णीत भिक्षितम् ॥३९॥
अभ्यासं ब्रह्मविद्यायाः सर्वकालं समाचरेत् । एतदर्थं हि सन्न्यासो विहितोऽत्र द्विजन्मनाम् ॥४०॥
न चाददीत पाथेयं यतिः किञ्चिदनापदि । पक्वमापत्सु गृह्णीयाद्यावद्भुञ्जीत तद्दिने ॥४१॥
एकस्यान्नं त्र्यहं चाद्यान्निरन्तरमनापदि । यदि तर्हि यतिः कुर्यात्प्राणायामान् शतं द्विज ! ॥४२॥
अनापदि पुनर्भुङ्क्ते यतिर्यस्तु प्रमादतः । तप्तकृच्छ्रं व्रतं तस्य प्रोक्तं तद्दोषशान्तये ॥४३॥
अशक्तः प्राणरक्षार्थं पुनर्मूलफलादिकम् । न दुष्येद्भक्षयन्न्यासी भेषजं दन्तधावनम् ॥४४॥
देशकालादिवैषम्याद्वृत्तिं माधुकरं यदि । कर्तुं न शक्नुयात्तर्हि भुञ्जीत गृहिवेश्मनि ॥४५॥
एककृत्यान्नशाकादि सम्प्रोक्ष्याद्भिस्तु तद्यतिः । भुञ्जीतौषधवन्मौनी वृद्धार्तौ वा पृथक्पृथक् ॥४६॥

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hand. He should eat that much of food enough to survive i.e. to fill half the stomach. Evils like lust and arrogance do not pollute a person who eats limited. He should always eat once a day and the alms should not be stored. 38-39.

He should all the time study, think and meditate on the supreme Brahmana. Sanyasa is prescribed for this purpose alone for those born of Brahmins, in this world. 40.

An ascetic should not make any provision of food for the journey unless there is an emergency. In that case, he should accept only that much cooked food that he can finish on the same day. 41.

O Brahmin! If an ascetic eats the food of the same house continuously for three days without any emergency, he should perform Pranayam for hundred times.

It is said that, if he eats such food again, against the rule, without any compelling reason, he should perform the vow called Taptakruchhra to undo that sin. 42-43.

If a weak ascetic eats fruits and roots, etc for his sustenance twice and takes medicines, brushes teeth, it doesn’t bring blemish to him. 44.

If it is not possible for him to beg alms due the adversity of the time and place, then he is allowed to eat at the residence of a householder. 45.

An ascetic should mix the food and vegetables, sprinkle it

मृत्तोयभिक्षादिपदार्थयाचने भाषेत चेद्ब्राह्मणयोषया यतिः ।
असन्निधानेऽपि नरस्य तर्ह्यसौ दुष्येन्न विप्रेन्द्र ! रहो न चेत्तदा ॥४७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे सन्न्यासधर्मेषु भैक्षविधिनिरूपणनामा चत्वारिंशोऽध्यायः ॥४०॥

॥ अथ एकचत्वारिंशोऽध्यायः ॥ ४१ ॥

श्रीनारायणमुनिरुवाच :-

वार्षिकांश्चतुरो मासान्ग्रामे वा नगरे वसेत् । मासद्वयं चापदि तु स्थित्वैकत्र ततो व्रजेत् ॥१॥
वर्षासु यावतो ग्रामान् लङ्घयेत्तावतो यतिः । कृच्छ्रोपवासान्कुर्वीत ततः शुद्धो भवेत्किल ॥२॥

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with sacred water, and then eat as if he is taking medicine and should not utter a word while he is eating. An old or sick ascetic need not mix the eatables. 46.

If an ascetic asks or speaks to a Brahmin lady for soil, water or alms when a host is not nearby, but it is not so in a solitary place. 47.

Thus ends the fortieth chapter entitled, 'narration of procedure of begging alms in the code for renunciates,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 40

CHAPTER - 41

Prohibition for a renunciate.

Shri Narayan Muni said:-

For four months of yearly Chaturmas (beginning form Ashadh) ascetics should live together in a village or a city. In calamity at least for two months they are supposed to live together and thereafter can move elsewhere. 1.

An ascetic should perform as many Kruchhra fasts, as many number of towns he goes through, in the rainy season; then only he will get purified. 2.

अनाचारे वसेन्नैव ग्रामे वा नगरेऽपि वा । स्वाचारेऽपि स्वसम्बन्धी यत्र स्यात्तत्र नो 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॥
उक्तालाब्वादिपात्राणामेकस्यापि न सङ्ग्रहः । भिक्षोर्भैक्षभुजश्चापि पात्रलोपः स उच्यते ॥८॥
गृहीततस्तु दण्डादेर्द्वितीयस्य परिग्रहः । कालान्तरोपभोगार्थं सञ्चयः स प्रकीर्तितः ॥९॥
शुश्रूषालाभपूजार्थं यशोर्थं वा परिग्रहः । शिष्याणां तु न कारुण्यात्स ज्ञेयः शिष्यसङ्ग्रहः ॥१०॥

He should not stay in a village or a city where ill-behaved people live and also a place where any of his relative live even if it is inhabited by good people. 3.

A village that is tormented by thieves, defiled by killing of a Brahmin etc; where there is famine, or national calamity (anarchy) or even in rainy season an ascetic should leave that place immediately. 4.

An ascetic should cut his hair only on full moon day with interval of two months. In rainy season he should not cut hair nor should cross rivers. 5.

Asana (living), Patra lopa (vessel), Sanchay (storing things), Shishya Sangraha (gathering disciples) and Diva Svapa (sleeping during day time), Vruthalapa (gossip or idle talk), these six things cause bondage to an ascetic (as these are against the prescribed code for him). 6.

Asana:- If an ascetic lives more than a day in a village and five days in a city, except during rainy season, it is called Asana. 7.

Patra lop:- On the part of an ascetic who lives on alms, violation of the rule about the alms collecting vessel made of pumpkin, etc. as said before, is Patra lop. 8.

Sanchaya:- If an ascetic having a set of staff, clothing, etc. stores more for the future use, it is said as Sanchay. 9.

Shishya sangraha:- To gather disciples for enjoying services,

विद्यादीनां प्रकाशत्वादविद्या रात्रिरुच्यते । विद्याभ्यासे प्रमादो यः स दिवास्वाप उच्यते ॥११॥
आध्यात्मिकीं कथां मुक्त्वा भैक्षादेस्तु प्रशंसनम् । नृपयुद्धादिवार्ताश्च वृथालापः स उच्यते ॥१२॥
वराटकेऽपि यतिना संगृहीते दिने दिने । गोसहस्रवधं पापं श्रुतिरेषा सनातनी ॥१३॥
हृदि सस्नेहभावेन चेत्पश्येत्स्त्रियमेकदा । कल्पकोटिद्वयं याति कुम्भीपाकं न संशयः ॥१४॥
न स्नानमाचरेद्भिक्षुः पुत्रादिनिधने श्रुते । पितृमातृक्षयं श्रुत्वा स्नात्वा शुद्ध्यति साम्बरः ॥१५॥
पारिव्राज्यं गृहीत्वा तु स्वधर्मे यो न वर्तते । श्वपदेनाङ्कयित्वा तं राजा शीघ्रं प्रवासयेत् ॥१६॥
छेदने भेदने पाके वीर्योत्सर्गे प्रवर्तते । यस्तं दृष्ट्वा यतिं कार्यं सचैलं स्नानमेव हि ॥१७॥

adoration from them and to proliferate himself, but not out of compassion. 10.

Diva svapa:- Knowledge i.e. enlightenment is a day itself and in relation to it, ignorance is called night; so negligence in learning is said to be Diva swapa i.e. sleep during the day. 11.

Vruthalapa:- Talking about worldly matters like politics, warfare between kings, complimenting the food got in alms, etc. and not talking about spiritual subjects, is called Vruthalapa. 12.

The ancient scriptures declare that if an ascetic keeps with himself even a penny, he incurs sin of killing one thousand cows, every day. 13.

If he gives a lustful look at a lady even once, he surely goes to the crores of damned hell named kumbhipaka for two Kalpas (innumerable years). 14.

If an ascetic hears about the death of his son, then he is not required to take a bath. However, if he hears about the death of his father or mother he should get purified by taking a bath with clothes on. 15.

If a person fails to perform his duties after taking to renunciate's life, the king should stamp him with (hot iron) a dog's paw-shaped stamp and expel him from the kingdom. 16.

If an ascetic sees another hermit busy in cutting grains or tree, cooking, loosing semen, immediately he should take a bath with clothes on. 17.

तिलधान्यहिरण्यक्ष्मागोदासीगृहसङ्ग्रही । यतिः सद्भिर्बहिष्कार्यः स्नातव्यं तस्य दर्शनात् ॥१८॥
सन्न्यासधर्ममारूढो यः प्रत्यावर्तते पुनः । स निन्द्यः सर्वभूतानां पितृघ्नश्चैव जायते ॥१९॥
चण्डालाः प्रत्यवसिताः परिव्राजकतापसाः । तेषां जातान्यपत्यानि चण्डालैर्वासयेन्नृपः ॥२०॥
अन्नदानपरो भिक्षुश्चतुरो हन्ति धर्महा । स्वस्यान्नदं गृहीतारमन्नं स्वं च तुरीयकम् ॥२१॥
निशान्नं शुक्लवस्त्रं च ताम्बूलं मद्यमामिषम् । वाहनं तूलिका मञ्चो धनं नारी रसा इति ॥२२॥
एतानि यस्य सन्न्यासी 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 । उत्पाटयेद्यतिर्यस्तु सोऽवीचिं नरकं व्रजेत् ॥२५॥

If an ascetic stores sesame, grains, and gold; and maintains cow, female servant, house and land, he should be expelled from the class of ascetics and if one (as ascetic) happens to look at such a man by any chance, should take a bath. 18.

One who has accepted an ascetic order of life, returns and adopts the householder's way of life is vilified by all beings, he also incurs sin of killing his father.

Such ascetics or hermits should be considered to be of lowest caste, the Chandalas. The king should habituate them and their issues in the Chandala colony. 19-20.

If an ascetic gives his food to others which he has got (in alms), then he is considered to be the killer of the religion by four ways. He consigns that sin to his bestower - giver, to whom he gives, the food itself and to himself. 21.

An ascetic violates the code of conduct, if he eats the food at night, betel nuts and leaf; consumes liquor and meat; uses vehicle, white cloth, a cotton bed (Gaddi) and cotton quilt for sleeping; lives with women and enjoys the sensual pleasures; his family and the donor's family, surely goes to the deadly hell called Rowrava, forever. 22-23.

If an ascetic asks for alms in two villages by mistake, or wears an upper garment, then he should observe the Chandrayan vow. 24.

An ascetic who damages harvest, tree, creeper, roots, fruits,

हनने सूक्ष्मजन्तूनां प्राणायामान्दशाचरेत् । स्वप्ने स्त्रीसङ्गमे स्नात्वा त्रिसहस्रं मनुं जपेत् ॥२६॥
स्कन्देदिन्द्रियदौर्बल्यात्स्त्रियं दृष्ट्वा यतिर्यदि । त्रिरात्रमुपवासं च प्राणायामशतं चरेत् ॥२७॥
स्वप्ने तु क्षरणे स्नात्वा प्राणायामान्दशाचरेत् । उपवासस्तु सर्वत्र वीर्यपाते यतेर्मतः ॥२८॥
भिक्षाक्रियादेरन्यत्र स्त्रिया सह वदेद्यदि । अकामात्तर्ह्युपवसेत्स्नात्वा नाम हरेर्जपन् ॥२९॥
एवमेव प्रकर्तव्यं स्त्रीकथाश्रवणादिषु । सप्तस्वकामतो नूनं यतिना धर्मचारिणा ॥३०॥
कामाद्यदि सकृत्कुर्यात्सप्तस्वन्यतमं यतिः । तप्तकृच्छ्रं व्रतं कुर्यात्तदा नाम जपन् हरेः ॥३१॥
अष्टमे मैथुने साक्षाज्जाते त्वस्य तु निष्कृतिम् । लिङ्गस्योत्कर्तनं कुर्यात्स्वयमेव यतिर्वने ॥३२॥

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flowers and leaves, goes to hell called 'Avichi'. 25.

If he kills small creatures or germs, then he should practise ten Pranayanas. If he sees the sexual union even in a dream, then he should take bath and chant (Om Namo Narayanay) mantra for three thousand times. 26.

If an ascetic, looking at the woman loses his control over sex organ and emits semen, he should fast for three days (nights) and do hundred Pranayanas. 27.

If he emits semen in his dream, then he should take a bath and do ten Pranayanas. Observance of fast is a general rule in case of such seminal discharge for an ascetic. 28.

If he speaks with a lady even innocently, except asking for alms; he should then take a bath, observe a fast and chant the name of Shri Hari. 29.

If a dutiful and religious ascetic even innocently happens to hear anything about a women, which is against the seven rules of celibacy; he should therefore observe all the above mentioned expiations, separately for each event. 30.

If an ascetic out of lust, breaks any of the seven rules knowingly, even once, he should undergo punishment named 'Taptakrucchra' along with chanting the name of Shri Hari. 31.

If an ascetic violates the eighth rules of sexual intercourse physically (actually), then he should go in the forest and himself chop off his penis. This is the only punishment for it. 32.

स्वकर्म ख्यापयँल्लोके तीर्थानि विचरेत्सदा। फलमूलाशनो दान्तः सतां शुद्ध्येत् प्रसादनात् ॥३३॥
यस्तु प्रव्रजितो भूत्वा पुनः सेवेत मैथुनम्। षष्ठिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥३४॥
कण्डूयनेन चेद्वीर्यं पातयेत्काममोहितः। जपेत्त्रिलक्षं प्रणवं कृत्वा सान्तपनद्वयम् ॥३५॥
असद्वादे च कर्तव्यो यतिना धर्मभीरुणा। अहोरात्रोपवासश्च प्राणायामशतं तथा ॥३६॥
एकान्नं मधु मांसं च तथैव श्राद्धभोजनम्। अभोज्यानि यतीनां वै प्रत्यक्षलवणं तथा ॥३७॥
अज्ञानात्सेवने जाते एषामेकतमस्य च। प्राजापत्यं चरेत्कृच्छ्रं विष्णुनामानि सञ्जपन् ॥३८॥
व्यतिक्रमाश्च ये केचिद्वाङ्मनःकायसम्भवाः। सद्भ्यस्तांस्तु निवेद्यैव यद्ब्रूयुस्ते तदाचरेत् ॥३९॥
एवं स्मृत्युक्तधर्मेभ्यो न चलेद्यो यतिः क्वचित्। स प्राप्नुयाद्ब्रह्मलोकं यतीनामभिवाञ्छितम्।४०

He himself should confess his mistake and move on visiting holy places, and should eat roots and fruits only having controlled his senses. He will be purified by the blessings of saintly persons, (it is expiation for the misdeed). 33.

If a person renounces and then enjoys sex, he becomes a germ in excreta for sixty thousand years. 34.

If he becomes passionate and emits out the semen artificially, he should thus, undergo the 'Santapana' vow twice, and utter the Pranava chant for three Lakhs of times. 35.

An ascetic who follows his duty sincerely but speaks lies, then he should undergo a fast for day and night and practise Pranayama for hundred times. 36

Having alms everyday from the same house; taking liquor, meat, food prepared for Shraddha and eating salt directly; all these are banned for a enunciate.

If unknowingly he breaks any of the above stated rules, he should expiate it by observing 'Prajapatya - krucchr' vow along with chanting the names of Vishnu. 37-38.

If by mistake, he fails to observe the above said bans by speech, mind or physique, he should then confess them before worthy saintly persons and observe atonement according to their advice. 39.

If an ascetic who follows all the duties prescribed by the Smritis

भक्त्या भगवतः साकं समाचरति यो यतिः । सन्न्यासधर्मानेतान्वै प्राप्नोति स पदं हरेः ॥४१॥
केचिच्च ज्ञानसन्न्यासो वेदसन्न्यास एव च । कर्मसन्न्यास इत्येवं न्यासे त्रैविध्यमूचिरे ॥४२॥
सर्वसङ्गविनिर्मुक्तो निर्द्वन्द्वश्चैव निर्भयः । प्रोच्यते ज्ञानसन्न्यासी स्वात्मन्येव व्यवस्थितः ॥४३॥
वेदमेवाभ्यसेन्नित्यं निर्द्वन्द्वो निष्परिग्रहः । प्रोच्यते वेदसन्न्यासी मुमुक्षुर्विजितेन्द्रियः ॥४४॥
यस्त्वग्नीनात्मसात् कृत्वा ब्रह्मार्पणपरो द्विजः । स ज्ञेयः कर्मसन्न्यासी महायज्ञपरायणः ॥४५॥
त्रयाणामपि चैतेषामाद्यस्त्वभ्यधिको मतः । न तस्य विद्यते कार्यं न लिङ्गं वा विपश्चितः ॥४६॥
यदि वैराग्यदार्ढ्येन स्याद्भक्तिज्ञानयोर्हरेः । प्रपक्वता यतेस्तर्हि लिङ्गं दण्डादिकं त्यजेत् ॥४७॥
सुखदुःखादिकं देहप्रारब्धानुगतं विदन् । सलिङ्गमाश्रमं त्यक्त्वा चरेदविधिगोचरः ॥४८॥

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without fail, he attains Bhrahmaloka, is desired by ascetics. 40.

An ascetic who follows all the duties prescribed for a renunciate along with devotion towards Lord Hari, surely attains the abode of Lord Hari. 41.

Some Munis say that renunciation is of three types - Jnana-Sannyasa, Karma- Sanyasa and Veda-Sanyasa. 42.

One who is free from all worldly bondages, is above dualities, fearless and established in his inner self, he is called a 'Jnyana-sannyasin'. 43.

Vedasanyasi is one having control over his senses, who is constantly engaged in study of the Vedas, who is above dualities, who has no possessions and who aspires for liberation. 44.

He is said to be a Karmasanyasin who (after performing his duties towards the sacred fire) consigning it to his inner self, who offers everything to the supreme self and who is absorbed in performing the great sacrifice (Japa yajna - chanting Pranava i.e Aumkar), all the time. 45.

The first one is considered to be the greatest of all these three. As learned he is, he does not require any duties to be performed and nor any outward mark (like Danda). 46.

If due to intense detachment an ascetic develops knowledge and devotion in Hari, then he should abandon marks like Danda. 47.

One who knowing that because of past karma (Prarabdha) this

गूढधर्माश्रितो विद्वानज्ञातचरितं चरेत् । सन्दिग्धः सर्वभूतानां वर्णाश्रमविवर्जितः ॥४९॥
उन्मत्तबालजडवन्मूकवच्च महीं चरेत् । मोक्षधर्मेषु निरतो लब्धाहारो जितेन्द्रियः ॥५०॥
ब्रह्मानन्दे सदा मग्नं निराशं निष्परिग्रहम् । अभ्येति सर्वतः सौख्यं जलानीव महोदधिम् ॥५१॥
त्यागी य ईदृशो विप्र ! निर्विकल्पसमाधिमान् । स महामुक्त इत्युक्तः प्राप्तः सिद्धदशां शुभाम् ।५२
सविकल्पसमाधिस्था ज्ञानिमुक्तास्तु ये द्विजः । आस्थिताः साधनदशामित्युक्ता न्यासिनस्तु ते ।५३
ये वैराग्यबलेनाथ परित्यक्तगृहाश्रमाः । त्रैवर्णिकास्ते सम्प्रोक्ता वैष्णवाः साधुवृत्तयः ॥५४॥
लोभं कामं रसास्वादं स्नेहं मानं विजित्य तैः । त्यागिभिः सर्वभावेन सेवनीयो हरिः सदा ॥५५॥

body and everything related to it have come and happiness and sorrow are the result of that Karma. He (being no more subject to any rule or duty of his Ashrama) may give up signs and practice of that Ashrama and wander freely on this earth. 48.

Such an ascetic the knower of the truth, devoid of (rules of) cast and stage may pursue his spiritual practices living in solitary place, unknown to the society being mystery to all beings. 49.

Such a sage may behave like an intoxicated or child or dull and dumb person on this earth. Satisfied by whatever he gets (in alms), having control over his senses, engaged in spiritual practices leading to liberation; Ever absorbed in the supreme joy, desire less and having no possessions; happiness pours on such a sage from every quarter just like the water from all directions runs to the ocean. 50-51.

O Brahmin! such a renunciate who is established in Nirvikalpa Samadhi, and has attained supreme auspicious stage, is said to be the great liberated soul. 52.

O Brahmin! Those renunciates who established in Savikalpa Samadhi (established in self knowledge), and advancing towards the experience of the supreme self, are said to be Jnanimuktah. 53.

Those belong to the three castes, who have abandoned household and duties of their stage, due to intense detachment, and live a good pious life are called Vaishnavs in real sense. 54.

Those renunciates should win over greed, desire for sensual

चतुर्ष्वेतेथु वर्णेषु चतुर्ष्वप्याश्रमेषु च । गृह्णीयुर्विष्णुदीक्षां ये सामान्यां महतीं च वा ॥५६॥
तेषां सामान्यतो धर्मास्त्वेत एवाखिला अपि । विशेषधर्मा ये ते ज्ञेया दीक्षाविधेस्त्वया ॥५७॥
वर्णाश्रमाणामिति तेऽखिलानां धर्मा मयोक्ता द्विजवर्य ! सर्वे ।
पठिष्यति श्रोष्यति वा य एतान् धर्मे मतिं प्राप्स्यति स स्थिरां वै ॥५८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे सन्न्यासधर्मेषु त्यागीहेयकर्मतत्प्रायश्चित्तनिरूपणनामैकचत्वारिंशोऽध्यायः ॥४१॥

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pleasures, lust, attachment and ego all the time serve Lord Hari whole heartedly. 55.

The general rules told for renunciates in common are applicable to all renunciates of the four casts and four stages, who are initiated in Vaishnav tradition (Vishnu Diksha) - either common or advanced one. The special rules of Vaishnav initiation are to be known separately. 56-57.

O you best of the Brahmins! I have now told you all the rules regarding all the castes and Ashramas. Whoever will read it or hear it will surely have a steady mind towards religious practices. 58.

Thus ends the forty-first chapter entitled, 'narration of actions to be discarded by a renunciate and atonement for violation in the code of renunciate,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 41

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॥ अथ द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

ब्राह्मण उवाच :-

चातुर्वर्ण्येतरे ये स्युर्ये चान्ये दस्युवृत्तयः । किरातप्रमुखास्तेषां धर्मान् ब्रूहि जगद्गुरो ! ॥१॥

श्रीनारायणमुनिरुवाच :-

चातुर्वर्ण्येतरे 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 प्रप्रास्तथा । दानं देयं यथाशक्ति ब्राह्मणेभ्यश्च भक्तितः ॥६॥

CHAPTER - 42

The duties of mixed castes.

The Brahmin (Shivarama) said:-

O preceptor of the world, please guide us regarding the duties of those other than the four castes, and those who live on robbery and such other acts like Kirats. 1

Narayan Muni said:-

Those born of intermixture of cast like Suta (one born of Kshatriya by a Brahmina woman) and Vaidehas (one born of a Vaishya by a Brahmin woman) and others; And those who aborigines or the tribes men like Kirat, kank and Shak, etc who live on robbery etc, O Brahmin. Such people should serve their parents, teachers, the Ashramits like Brahmcharis etc and landowners for their own good. 2-3.

Men of mixed castes may take to the means of livelihood that have come from their family tradition. However, they should give up theft and violence, even though it may be their traditional occupation. 4.

Non-violence, truth, freedom from anger and hatred, purity are said to be common rules of conduct for all. 5.

They all should perform Shradha for their ancestors, dig wells and establish water distributing centres for travellers. They should

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 तांश्च 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 ध्रूवम् ॥१३॥
इति सङ्करचातीनां दस्यूनां च हितावहाः । धर्माः प्रोक्ता यथाशास्त्रं मया श्रेयस्करा द्विज ! ॥१४॥

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give gifts to Brahmins with devotion, as per their means. 6.

Those who are wealthy among them should give sacrificial fees for the sacrifices. They should nourish their wife, children, family, and other members of the household, with food and clothes. 7.

Nobody should ever kill a female among the living beings and take away a woman by force. He should strike only when one stands to fight against. 8.

He should fight to protect cows, gentlemen, Brahmins and should never kill an ascetic, a child, and a timid one. 9.

He should serve ascetics and devout persons in all possible ways and treat the guests by offering food (uncooked), fruits and pure water. 10.

He should always respect deities, the dead ones and the Brahmins, very sincerely. Those who trouble them should be punished accordingly. 11.

Even bandits (Dasyus) should never steal grains from another's field as it is the means of their livelihood and no-one should take away the means of livelihood of anybody. 12.

They should never cross their limit even mentally in case of good people and if they do so, all their merit will certainly be destroyed. 13.

O Brahmin! Thus, I have told you the duties of bandits and

सुव्रत उवाच :-

इति प्रोक्तान् भगवता श्रुत्वा धर्मान् स वाडवः । प्रसन्नो धरणीपाल ! पुनः पप्रच्छ तं प्रभुम् ॥१५॥

ब्राह्मण उवाच :-

धर्माः प्रोक्तास्त्वया स्वामिन् ! पृथक्पृथगनुक्रमात् । वर्णानामाश्रमाणां च तद्बाह्यानां 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 कृच्छ्रादिनां च सर्वशः । लक्षणान्यपि मे स्वामिन्कृपया वक्तुमर्हसि ॥१९॥

सुव्रत उवाच :-

इति तेन स पृष्ट उवाच हरिर्ननु धर्मरहस्यमशेषमपि ।
अवगन्तुमुदारधिया नृप ! तं मुदितश्च यथागममेव वचः ॥२०॥

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those born of mixed castes; as stated in the scriptures for their own welfare and betterment of all. 14.

Suvrat said:-

O king (Pratapsingh)! Having thus listened to the description of the duties of the Dasyus and the mixed castes the Brahmin (Shivarama) was pleased and again asked Lord Shri Hari - 15.

The Brahmin said:-

O Lord! You have told me about the duties of men of all castes, being in all stages of life i.e. ashrams; and also of those who are of other than four castes with all the aspects, separately, in sequence. 16.

O Master! Now I want to know about the expiation rites prescribed by the scriptures, if sin is committed by a man of any caste. 17.

O preceptor of the world! Now you tell me about the atonement rite recommended for major or minor sins, to be observed by everyone in all possible ways. 18.

O Master! Please tell us all the details and aspects, about the other expiation vows like kruchhra and others. 19.

Suvrat said:-

O King! When He was thus asked by him, Shri Hari was very

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे सङ्करजातिधर्मनिरूपणनामा द्विचत्वारिंशोऽध्यायः ॥४२॥

॥ अथ त्रिचत्वारिंशोऽध्यायः ॥ ४३ ॥

श्रीनारायणमुनिरुवाच :-

प्रायश्चित्तविधिं विप्र ! कथये ते समासतः । विस्तारोऽन्यत्र तस्यास्ति सारमात्रमिहोच्यते ॥१॥
गुरूणां च लघूनां च क्षयकृत्पापकर्मणाम् । साधनं यत्तदेवात्र प्रायश्चित्तमितीर्यते ॥२॥
षड्विधानि च पापानि प्रोक्तान्येव महर्षिभिः । पतकं च महापापमुपपापं प्रकीर्णकम् ॥३॥
अतिपापं पञ्चमं च षष्ठमत्यधिपातकम् । स्युर्द्वेधैतानि प्रत्येकं कामाकामकृतत्वतः ॥४॥

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much pleased and started telling him all the secrets of religious duties as described in the scriptures with a happy mood and by being generous towards him. 20.

Thus ends the forty-second chapter entitled, 'narration of the duties of mixed casts in the code of Dharma,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 42

CHAPTER - 43

qualifications of the assembly members in deciding atonement rites.

Sage Narayan said:-

O Brahmin! As the details of the atonement rites are mentioned elsewhere, I shall hereby tell you in brief of its core only. 1.

The rite or means by which one can wipe out the effect of a major or minor sin, is called an atonement rite. 2.

Great sages have divided sins into six categories. Sins, major sins, minor sins, mixed sins, great sins as the fifth, and the sixth ones that are grave sins. They are also divided into two categories done intentionally (knowingly) and innocently (unknowingly)3-4

महापापैस्तु तुल्यानि कथ्यन्ते पातकाख्यया । ब्रह्महत्या सुरापानं स्वर्णस्तेयं तृतीयकम् ॥५॥
गुरुस्त्रीगमनं चैतत्पापकृत्सङ्ग एव च । महापापाभिधानीति पञ्च प्रोक्तानि सत्तम ! ॥६॥
पातकाद्यद्भवेन्न्यूनं तदुक्तमुपपातकम् । महापापाद्यदधिकमतिपापं 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 सहायकृत । अनुग्राहक इत्येते कर्मणां फलभागिनः ॥११॥
उनैकादशवर्षस्य पञ्चवर्षात्परस्य च । प्रायश्चित्तं चरेत्भ्राता पिता वाऽन्यः सुहृज्जनः ॥१२॥

O you great one!, Sins which are equal to major sins are called 'Patak'. They are - killing a Brahmin, drinking liquor, stealing gold, illegal (sex) relation with teacher's wife and staying in a company of sinful people. All these are known as major sins. 5 - 6

The one which is somewhat less than Patak is known as 'Upapak'. Whereas, the one that is more than Mahapapa, is called Atipapa. And more than that, is called Atyadhipatak. The one that is less than is called Upapatak is called Prakirna (the miscellaneous ones). 7 - 8.

Learned people have stated that the expiation rite recommended for that particular sin which is committed unknowingly. If the sin is committed knowingly or intentionally then that rite is to be observed double than the previous one. 9.

If he knows that this is a sin and commits it repeatedly, then there is no expiation for that ! No one can save such a man from going to hell or taking birth in the lowest species. 10.

The actual doer who causes others to do it, who agrees or seconds it or helps, or saves the doer, all those involved in the act will be the recipients of the outcome for that sin.(they will be subject to punishment) 11.

If a sinner is more than five years and less then eleven years old, then his father, brother or some relative should perform the expiation rite. 12.

बालस्य नैव षष्ठाब्दात्पूर्वं पातकमस्ति हि । न राजदण्डस्तस्यास्ति प्रायश्चित्तं न विद्यते ॥१३॥
एकादशाब्दतो बालः षोडशाब्दावधि स्वयम् । प्रायश्चित्तार्धं 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 वेदशास्त्रार्थसम्पन्नैर्धर्मनिष्ठैर्जितेन्द्रियैः ॥१७॥
वेदशास्त्रविदो विप्रा यद्ब्रूयुः पञ्च सप्त वा । त्रयो वापि स धर्मः स्यादेको वाऽध्यात्मवित्तमः ॥१८
पर्षद्या ब्राह्मणानां तु सा राज्ञां द्विगुणा मता । वैश्यानां त्रिगुणा प्रोक्ता पर्षद्वच्च व्रतं स्मृतम् ॥१९॥

If the child is less than six years he is not considered a sinner. There is neither any punishment nor an expiation rite for such a child. 13.

When a sinner is a boy from eleven to sixteen years; or an ill man or an old man or a women, they should perform half of the expiation.14.

Nobody should commit any sin intentionally under any circumstances. If it has happened unintentionally or unknowingly, and that also only once, then the person should observe the expiation rite. 15.

Such a person should take a bath and go to the assembly and gift gold and a cow (to Brahmins) and then himself should confess his sin there, with folded hands. 16.

It is said that an Assembly "Parishad" consists of at least 10 learned Brahmins who are experts in Vedas and other scriptures, who have control over their senses and who are firm in their religious duties. 17.

Brahmins, expert in Vedas and scriptures, may be seven, five, or three in numbers, their decision should be taken as verdict. Word of even One person who is spiritual advanced could be taken as a judgement. 18.

As it is mentioned above, the number of members of assembly of Kshatriyas should be double than the number of Brahmin's assembly and for Vaishyas the number should be thrice of the

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 पलिता वृथा ॥२३॥
यत्र सत्यं तत्र धर्मो ह्यधर्मस्त्वितरत्र च । धर्मो जयति नाधर्मः सत्यं जयति नानृतम् ॥२४॥
निष्कृतौ व्यवहारे च व्रतस्यादेशने तथा । धर्मं वा यदि वाऽधर्मं पर्षद्यत्प्राह तद्भ्यत्प्राह तद्भवेत्त्र २५
ज्योतिषं व्यवहारं च प्रायश्चितं चिकित्सितम् । अजानन्योऽन्यथा ब्रूयात्स महापातकी भवेत् ॥२६

Brahmin's. The expiation vow advised to be observed, should be in the same proportion. 19.

The body consisting of Lakhs of fools or greedy or partial; those talking irreligious things,

Assemblage of aged or young men , good looking and wealthy persons; cannot be said as an Assembly. An assembly may even consist of three or a single person who is spiritually advanced and learned in Vedas. 20 - 21.

A person who is well read, truth speaking, has control over his senses, calm and who follows his religious duties firmly is qualified to become a member of the (religious) assembly. 22.

Brahmins who understand the real sense of Dharma, though young in age, are considered to be the matured-elders and nor the fools who are grown old having grey hair. 23.

Where there is Truth there is Dharma (righteous law); where there is untruth there prevails Adharma. Therefore, only dharma wins and not Adharma. Likewise, only truth wins and not falsehood. 24.

The verdict of the assembly given in case of expiation rites, and ordinary issues of disputes; shall be final. Whatever it would say, as dharma is dharma and Adharma is Adharma. 25.

One who has no knowledge ,nor expertise in astronomy, judicial procedure, atonement rites, or medicine and still gives fictitious decisions on those subjects, is a great sinner. 26.

पर्षदुक्तक्रियाचारात्पातकी तु भवेच्छुचिः । तत्रोक्तो यद्यधर्मः स्यात् पर्षत्तेन तु लिप्यते ॥२७॥
तस्मात्सत्यं समाश्रित्य धार्मिकैः पापभीरुभिः । धर्म एव हि वक्तव्यः पर्षद्भिप्रैर्न चेतरः ॥२८॥
स्त्रीणां च बालवृद्धानां क्षीणानां कुशरीरिणाम् । उपवासाद्यशक्तानां कर्तव्योऽनुग्रहश्च तैः ॥२९॥
ज्ञात्वा देशं च कालं च वयः सामर्थ्यमेव च । कर्तव्योऽनुग्रहः सद्भिर्ब्राह्मणैर्धर्मवेदिभिः ॥३०॥
लोभान्मोहाद्भयान्मैत्राद्यदि कुर्युरनुग्रहम् । नरकान् यान्ति ते मूढा रौरवान्नात्र संशयः ॥३१॥
धार्मिकैरेव मन्वाद्यैर्धर्मविद्भिः पुरातनैः । धर्मः प्रोक्तोऽस्ति नत्वन्यैस्ततो वाच्यो विचार्य सः ॥३२

Such a sinner gets purified by following the procedure ordained by the assembly members. However, if that decision is wrong (unrighteous), the sin befalls on the members of the assembly. 27.

So the pious, sin fearing Brahmin members of the assembly should give the right decision based on truth only and not otherwise. 28.

They should always be kind and considerate towards women, children, old, weak, deformed and those who are unable to observe fast. 29.

Those pious Brahmins who are the knowers of Dharma, should take into consideration the place, time, age and capacity of the sinner, and be kind towards the person while advising atonement. 30.

If the members out of insensibility, temptation, fear or friendship, etc. do favour to a sinner, certainly go to the deadly hell called ‘ Raurava’. 31.

Those pious sagas of ancient times who were experts in Dharma, like Manu and others have declared ‘Dharma’ (righteous law) and not according to others, so called learned .So, it should be seriously thought over and then interpreted. 32.

Taking into account the traditions of that particular region, and family and the place (town or village); a verdict should be given according to the religious scriptures and never inconsiderately or hastily. 33.

देशाचारं कुलाचारं ग्रामाचारं विबुध्य च । शास्त्राचारः प्रवक्तव्यः सहसा न तु कर्हिचित् ॥३३॥
पर्षदुक्तप्रकारेण पातकी व्रतमाचरेत् । तेनैव हि भवेत्छुद्धस्त्वन्यथा नरकं व्रजेत् ॥३४॥
रहस्यपापकर्मा तु शास्त्रं दृष्ट्वा स्वयं बुधः । यथोक्तनिष्कृतिं कुर्यादन्यस्त्वापृच्छ्य सद्बुधम् ॥३५॥
तत्राऽऽदितस्ते महतामघानां तेषां समानां च यथार्षशास्त्रम् ।
वदाम्यहं निष्कृतिमत्र शक्त्या नृभिर्विधेयां द्विजवर्य ! सुज्ञैः ॥३६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे प्रायश्चित्तविधौ पर्षन्निरूपणनामा त्रिचत्वारिंशोऽध्यायः ॥४३॥

The sinner should observe the rite of expiation as directed by the assembly. Then alone he will be purified, otherwise (if he does something according to his own will) he will go to hell. 34.

A wise one who has committed sin secretly should himself find out the proper atonement rite prescribed by the Shastras, and observe it. An ordinary man having no knowledge of Shastras, should take an advice of a learned, pious one and do accordingly. 35.

O you foremost among the Brahmins! Now, I shall tell you about the atonement rites for the great sins or similar to the great sins (among the six types of sins), as declared in the scriptures, by the sages. Wise people should follow it accordingly to their capacity. 36.

Thus ends the forty-third chapter entitled, 'narration of atonement code: atonement tribunal,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 43

॥ अथ चतुर्चत्वारिंशोऽध्यायः ॥ ४४ ॥

श्रीनारायणमुनिरुवाच :-

ब्राह्मणो ब्राह्मणं हन्याद्यद्यकामात्तदा स्वयम् । द्वादशाब्दान्प्रकुर्वीत व्रतं पापापनुत्तये ॥१॥
धृत्वा कपालं शिरसः स्वहतस्य द्विजन्मनः । अन्यस्य वा तदप्राप्तौ चिह्नार्थं स्वकरे पुनः ॥२॥
द्वितीयेऽन्यत्कपालं च दण्डाग्रारोपितं करे । शरावं मृन्मयं खण्डं भिक्षार्थं लेहितं दधत् ॥३॥
वसेद्वने कुटीं कृत्वा ग्रामाद्वा बहिरेकलः । वृक्षमूलेऽथवा वालवासाः सर्वहिते रतः ॥४॥
वन्यैः फलादिभिर्जीवेद्ग्रामाद्वा भैक्षमाहरेत् । अकल्पितान्सप्त गृहान् याचेत् स्वं कर्म वेदयन् ॥५
भुञ्जीत स्थानमागत्य सकृदेव जितेन्द्रियः । पालयेद्ब्रह्मचर्यं च स्वधर्मस्थो जटाधरः ॥६॥
नित्यं शीतोदके स्नायाद्गच्छेत्तीर्थानि शुद्धये । सर्वत्रावेदयेत्कर्म पूर्णे काले विशुद्ध्यति ॥७॥

CHAPTER - 44

Description of Prayschit in five types of sins such as Mahapaap like Brahma-hatya.

Sage Narayan said:-

Prayschit of Brahma-Hatya:- If a Brahmin kills another Brahmin unknowingly, he himself should observe the vow for twelve years for nullifying the effect of the sin. 1.

He should hold the skull of the Brahmin whom he has killed, or in the; absence of that, the skull of any other (Brahmin), in his hand as a mark and another skull of some other Brahmin mounted at the top of a stick in his hand. Furthermore, in his other hand he should hold a broken piece of a shallow red earthen pot for begging.

Thus, he should live alone, outside the town or in a hut built in the forest or under a tree, wearing a blanket only, he should spend his time in doing good to all. 2 - 4.

He should live on the fruits brought from the forest or should begin a village from seven houses randomly and whilst begging, he should confess his (cruel) deed before them. 5.

He should then return to his place and eat only once. Moreover, he should keep hair matted, have control over senses, stick to his duties, and observe celibacy. 6.

He should always take bath with cold water, for purification

चोरव्याघ्रादितो रक्षन् विप्रं गा वा म्रियेत चेत् । जीवेद्वा सोऽप्यपूर्णस्वद्वादशाब्दोऽपि शुद्ध्यति ।८
कस्यापि वाजिमेधान्ते नृपभूदेवसङ्गमे । एनो निवेद्यावभृथे स्नात्वाप्याशु विशुद्ध्यति ॥९॥
तीव्ररोगं द्विजं गां वा प्रारब्धद्वादशाब्दिकः । नीरोगमौषधैः कुर्याद्धुक्ताब्दैः 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॥

of his spirit and visit holy places and, always confess his sin where ever goes and finally at the end of the period of expiation, he will get purified. 7.

If he happens to die or remains alive while protecting a cow or a Brahmin from a tiger, thief or so forth; and though may not have completed the period of twelve years, he is purified from the sin at the same moment. 8.

If he confesses his sin in the assembly of kings and Brahmins at the time of Ashvamedha sacrifice and takes bath after the sacrifice (known as Avabhrut Snana), he is immediately purified. 9.

If a person or a Brahmin who has started this purificatory rites and cures a seriously ill Brahmin or a cow; he is automatically purified (even) whatever the period he has observed that vow (It is not necessary that he should complete the period of twelve years). 10.

If a person dies while undergoing and observing expiation rite, he is automatically purified for here and in the other world on that very day. 11.

One, who sponsors the sinner, should undergo a quarter less than that of full punishment (12 yrs) i.e. three quarters (9 years). He who provokes should undergo half of it (6 years); he who supports the sinner should undergo a quarter plus half of the quarter (4 and half years); the one who instigates the sinner should undergo a quarter of the whole punishment (3 years) and finally, he who commits the sin orally should undergo half of the quarter (one and half year). 12 - 13.

मनसा चेद्ब्रह्महत्यां यः कुर्यात्सोऽप्युपावसेत् । दिनानि द्वादश ततः पञ्चगव्येन शुद्ध्यति ॥१४॥
तिरस्कृतो यदा विप्रो गृहक्षेत्रादिकारणात् । क्रोधादात्मानमाहत्य निर्गुणोऽपि म्रियेत तत् ॥१५॥
कृच्छ्रं वर्षत्रयं कुर्यात्प्रतिलोमां सरस्वतीम् । गच्छेद्वात्मविशुद्ध्यर्थं निमित्ती स्यात्ततः शुचिः ॥१६॥
द्वादशाब्दमिदं तुभ्यं यत्प्रायश्चित्तमीरितम् । विप्रे तन्निर्गुणे ज्ञेयं सगुणे द्विगुणं चरेत् ॥१७॥
अशक्तो द्विगुणं कर्तुं कृत्वाऽऽयं द्वादशाब्दिकम् । अन्यार्थं गोसहस्रं तु पात्रेभ्यः प्रतिपादयेत् ॥१८
ब्राह्मणं क्षत्रियो हन्याद्वैश्यो वा यद्यकामतः । आद्यस्तु द्विगुणं विप्रात् त्रिगुणं त्वपरश्चरेत् ॥१९॥
प्रायश्चित्तं गृहस्थेभ्यो द्विगुणं ब्रह्मचारिणाम् । त्रिगुणं तु वनस्थानां यतीनां तच्चतुर्गुणम् ॥२०॥

One, who even thinks of murdering a Brahmin, should undergo a fast for twelve days. After that he will be purified by taking Panchagvya. 14.

If a person scolds a Brahmin due to the matters regarding a house, land or others and if that Brahmin, may not be a learned one, commits suicide due to anguish, and dies; then the person who has caused the suicide should undergo the vow of krucchra for three years or he may go on pilgrimage from the place where river Saraswati enters the sea, towards the source of the river, for purifying himself. After that, he is purified from his sin. 15 - 16.

The vow of twelve years I have told you, is for killing an ordinary Brahmin. If the Brahmin who is killed is a learned one, then this punishment should be doubled. 17.

After finishing the first part of atonement, if a person is unable to undergo the second part of the punishment, he should gift thousand cows to a worthy person to compensate the same. 18.

If a Kshatriya or a Vaishya kills a Brahmin unknowingly; then the first one should undergo the punishment twice that of a Brahmin (24 yrs), and the next one should undergo thrice that of the Brahmin (36 years). 19.

Whatever expiation is recommended for a householder committing a sin, the twice of it is advised for a celibate (Brahmachari), whereas it is thrice for a forest dwelling hermit (Vanaprastha) and it is four times for an ascetic. 20.

गुरूणामध्यधिक्षेपो नास्तिक्याद्वेदनिन्दनम् । असच्छास्त्रविनोदाद्यैरधीतनिगमत्यजिः ॥२१॥
राज्ञो मूर्धाभिषिक्तस्य दीक्षितस्य च यो वधः । गर्भिण्याः सवनस्थाश्चात्रेय्या घातनं तथा ॥२२॥
गर्भघातश्चौषधाद्यैः शरणागतघातनम् । पातकानीति विद्धि त्वं ब्रह्महत्यासमानि हि ॥२३॥
महापापेषु यत्प्रोक्तं तदर्धं तु समे भवेत् । सुरापानस्य कथये प्रायश्चित्तमतः 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 पूर्ववद्व्रतमाचरेत् । सुराचिह्नं ध्वजं हस्ते पानपात्रं च धारयेत् ॥२७॥

Prayaschit of Patak-paap like Brahma-Hatya.

Now, know that, all the following sins are equal to killing a Brahmin. (1) Insulting an elderly person or a teacher, (2) censuring the Vedas being under the influence of heretic thoughts, (3) Neglecting the study of Vedas that one has learnt and mocking and making fun of it under the influence of wrong or false theories;

(4) killing a crowned king or person who has taken initiation for observing a vow or sacrifice, (5) killing a pregnant a woman or a woman in her menstrual course, (6) killing a woman born in Atri family , 6) killing or terminating a foetus by medicines and (7) killing a person who has surrendered. 21 - 23.

The atonement for the above said sins is supposed to be half of the punishment advised for previously stated major sins. Now I shall tell you about the expiation for drinking liquor. 24.

The expiation rites for drinking liquor.

If a Brahmin, Kshatriya or Vaishya drinks liquor unknowingly even once, then he should approach the assembly of Brahmins, with wet clothes on and boil the liquor till it shines like fire in an iron vessel and drink it from the same vessel. If he dies while doing so he is purified. 25 - 26.

Or, he should observe the vow of twelve years as mentioned before. He should hold a banner marked with liquor (vessel) and a liquor glass in his hand and do everything else as told before.

He should visit various places of pilgrimage; when he

अन्यत्तु पूर्ववत्सर्वं कुर्यात्तीर्थान्यनेकशः । पूर्णे काले ततः शुद्ध्येत्पुनः संस्कारकर्मणा ॥२८॥
भ्रमादुदकबुध्धा चेत्सुरापानं कृतं तदा । छर्दित्वा तां व्रतं कुर्यात्त्रैवार्षिकमघापहम् ॥२९॥
यद्यज्ञानात्पिबेद्विप्रो द्विजातिर्वा सुरां पुनः । संस्कारकरणाच्छुद्धिरिति प्राह पराशरः ॥३०॥
प्रत्यहं भक्षयेद्रात्रौ पिण्याकं वा कणान्सकृत् । पञ्चगव्यं पिबेत्प्रातस्ततः शुद्धिमवाप्नुयात् ॥३१॥
औषधे केनचिद्दत्ता पीत्वा ज्ञाता सुरा यदि । सोऽपि चान्द्रायणं कुर्याद्दानं दद्याच्च शक्तितः ॥३२॥
सुरापात्रस्थितं तोयं द्विजः कश्चित्पिबेद्यदि । द्वादशाहं क्षीरशृतां पिबेद्ब्राह्मीं सुवर्चलाम् ॥३३॥
साक्षात्सुरायाश्चेद्गन्धमिच्छया जिघ्रति द्विजः । चरेत्सान्तपनं कृच्छ्रं प्राजापत्यमनिच्छया ॥३४॥
निषिद्धलशुनादीनां बुद्धिपूर्वं तु भक्षणम् । सत्सु कौटिल्यमुत्कर्षे स्वस्य चानृतभाषणम् ॥३५॥
सुहृद्वधः कूटसाक्ष्यं पुष्पिणीमुखचुम्बनम् । सुरापानसमानीति पातकान्युदितानि ते ॥३६॥

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completes the fixed period, he is purified after performing the purificatory rites. 27 - 28.

If a person mistakes liquor for water and drinks it, he should vomit it and observe the sin-removing vow for three years. 29.

If a Brahmin or a Kshatriya or a Vaishya drinks liquor again unknowingly, he can clear up his sin by performing rites after three years period of expiation; thus says the great sage Parashara. 30.

If a person (entitled to 3 years punishment) eats broken rice or oil cake once a day and that at night and drinks the five products of cow in the morning then he gets purified from the sin. 31.

If One (unknowingly) drinks a medicine mixed with liquor by someone else, and learns it afterwards, should also observe Chandrayana vow and give gifts according to his capacity. 32.

If some Brahmin drinks water from the glass that had liquor, for twelve days he should then drink a milk, boiled with fresh Suvarchala Brahmi. 33.

If a Brahmin willingly smells liquor on his own, he should undergo the Santapana-krucchra vow and if he smells it unknowingly should observe Prajapatya- Krucchra vow. 34.

The following sins are considered to be equal to drinking liquor. These are - to eat prohibited items like garlic etc. knowingly, crooked behaviour with gentlemen, to speak lie in

महापातकतुल्ये तु व्रतमर्धमुदीरितम् । वृद्धादीनां च नारीणां ज्ञातव्यः पूर्ववद्विधिः ॥३७॥
ब्राह्मणस्वामिकं स्वर्णं माषैः षोडशभिर्मितम् । त्रैवर्णिको यदि हरेत्तत्प्रायश्चित्तमुच्यते ॥३८॥
आर्द्रवासा मुक्तकेशः स्तेनो मुसलमायसम् । आदाय गत्वा सदसि राज्ञे कर्म निवेदयेत् ॥३९॥
अनेन मुसलेनैव मां जहीति वदेत्ततः । ततो राजापि धर्मज्ञो हन्यत्तेन स्वयं सकृत् ॥४०॥
मृतः शुद्धिमवाप्नोति जीवेद्वा स शुचिर्भवेत् । 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॥

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self interest, to kill a friend (other than Brahmin), bear false witness and kiss a lady who is in her menstrual period. 35 - 36.

The above enumerated sins are like major sins (Mahapataka). In these cases the expiation - punishment is half of the major sins. In case of aged and ladies, it should be known as stated before. 37.

expiation for stealing gold of a Brahmin and similar sins like illegal sex relations, etc.

Now, I shall tell you about the expiation rites prescribed for men of three casts, in case of stealing or taking away by force, gold weighing sixteen Mashas (about 30 gms), owned by a Brahmin. 38.

The thief with his hair loose and wet with clothes on, holding an iron rod (in his hand), should go to king's court and confess his theft to the assembly. 39.

He should say 'you do beat me with this iron rod.' The King, the protector of the law, himself should strike by that rod, once. 40.

If he dies or remains alive and the king sets him free, he gets purified. Otherwise, he should observe the aforesaid vow of twelve years. 41.

If he has taken away the gold directly and forcefully, he should hold a wooden sword in his hand, and if he has stolen in absence of a owner, he should hold a flag marked with a picture of a spade, and move about during the expiation period of twelve years. 42.

The punishment should be in proportion to the theft. If the

यद्यापदा हरेत्स्वर्णं षडब्दं तद्व्रतं चरेत् । तीर्थानि वा भ्रमेद्विद्वांस्ततः स्तेयाद्विमुच्यते ॥४४॥
मनसा योऽप्यपहरेत्सुवर्णं ब्राह्मणस्य सः । द्वादशाहानि वाताशी भवेन्नियमवान्व्रती ॥४५॥
ब्राह्मणस्त्रीमनुष्याश्वगोभूरत्नापलुञ्चनम् । कस्यापि निःक्षेपहृतिः स्वर्णस्तेयसमे उभे ॥४६॥
गुरुस्त्रीगमनं 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 विशुद्ध्येद्धि ततः कुत्सितकर्मकृत् ॥५०॥

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theft is of less or more than one unit (16 Mashas) the punishment should be less or more in proportion to it. Thus, the rule should be applied with discrimination. 43.

If a man steals gold being in difficult situation, then he should observe the vow for six years or he should visit pilgrim places; thereafter he will become free from the stain of theft. 44.

A person, even thinks about stealing gold possessed by a Brahmin, he should then observe all the rules of vow (non-violence etc) and eat only wind for twelve days. 45.

Taking away by force male or female servant, horse, cow, land or gems owned by a Brahmin or taking away deposit (money etc.) of someone - these two types of sins are equal to stealing gold. 46.

In addition to the above, illegal sex relation with guru's wife is said to be the fourth major sin. Here, guru is supposed to be the father and his wife is taken to be as step-mother.

If anyone from four castes, goes to her even once, it is considered to be a major sin. Such a sinner should undergo expiation as follows. 47 - 48.

One who has done such a disdainful act should chop off all the hair on his body, shed off clothes and apply ghee to his body, confess his deed and sleep on the hot iron bed and embrace a red hot iron image. When he meets with death during it, then alone gets purified from his sin. 49 - 50.

अथवा वृषणौ छित्त्वा सलिङ्गौ स्वेन पाणिना। धृत्वा व्रजेन्नैर्ऋताशां पृष्ठतोऽनवलोकयन् ॥५१॥
कुड्यदिभिर्नान्तरितं वर्त्म यावदजिह्मगः । तिष्ठेत्ततश्च तत्रैव मरणान्तं ततः शुचिः ॥५२॥
द्वादशाब्दं व्रतं कुर्यादथवा पूर्ववत्करे। लिङ्गचिह्नं ध्वजं कृत्वा पूर्णे काले विशुद्ध्यति ॥५३॥
अत्राशक्तस्य पुंसस्तु प्रायश्चित्तं पराशरः । मुनीन्द्रः स्वल्पमप्याह देशकालानुसारतः ॥५४॥
संवत्सरं चरेत्कृच्छ्रं प्राजापत्यमथापि वा । चान्द्रायणं चरेद्वापि त्रीन्मासान्नियतेन्द्रियः ॥५५॥
मातृष्वसा पितृष्वसा पितृव्यस्त्री च मातुली। आचार्यस्त्री मित्रपत्नी सगोत्रा व्रतचारिणी ॥५६॥
श्वश्रूः प्रव्रजिता राज्ञी शिष्यस्त्र्याचार्यपुत्र्यपि। स्वसुः सखी पुष्पिणी च निक्षिप्ता शरणागता ॥५७॥

Or, he himself should cut off his genital and hold it in his own hands start walking towards the south-west direction without looking back. He should keep on going straight till his way is not obstructed by some fencing or a wall. He should live there until his death. After that he is thus purified. 51 - 52.

Or, he should observe the twelve years vow ordained for the sin of killing a Brahmin or as stated before, he should bare a banner marked with genital organ in his hand, for that much period. Completing that period he is purified. 53.

The great Sage Parashara has instructed that if that sinner is weak, then the punishment to be followed should be less. Moreover, time and place should be taken into consideration. 54.

The sinner, having controlled his senses, should observe the vow of Kruchhra or Prajapatya for one year. However, He can even observe Chandrayana vow for three months. 55.

In case, a person commits sin of keeping sex-relations with any of the following females, it is to be considered equal to enjoying sex with the wife of a teacher i.e. it is to be known as major sin - A sister of mother or father i.e. maternal or paternal aunt, wife of paternal or maternal uncle, wife of a teacher or a friend, woman of the same lineage (Gotra), a lady observing a vow;

Mother-in-law, an ascetic lady, queen, student's wife, daughter of a teacher, sister's friend, a woman in menstrual course, one living in the house to be taken care of, lady who has sought protection; A Brahmin woman, a virgin, a wet nurse and a lady

ब्राह्मणस्त्री कुमारी च धात्री चान्नप्रदायिनी । आसामन्यतमां गच्छन् गुरुतल्पग उच्यते ॥५८॥
लिङ्गस्योत्कर्तनं कार्यं व्रतं तु नववार्षिकम् । पुंसाऽनेनाज्ञानतश्चेद्व्रतं षड्वार्षिकं तदा ॥५९॥
जननीं 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 । पापकर्तुर्दितं कुर्यादपि तत्सङ्गभाग्यव्रतम् ॥६३॥
पापिसंसर्गिसंसर्गी पादोनं तद्व्रतं चरेत् । एतत्क्रमेण बोद्धव्यं तारतम्यं च सङ्गिषु ॥६४॥
व्रतं जपादिसाध्यं वै नैमित्तिकमिहोच्यते । द्वादशाब्दादिकं तत्तु विद्यावद्भिर्द्विजातिभिः ॥६५॥

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who serves food. 56 - 58.

The sinner in such a case, should cut off his genital and observe nine years of vow. If he had done it unknowingly he should observe the vow for six years only. 59.

If a person keeps sex relation with his mother, sister, daughter and daughter in law ; it is even more than a major sin and to burn oneself in fire is the only expiation for it. 60.

One who keeps company of one who has committed any of the above said major sins and shares food, seat and bed etc, for one year, should be considered to be a major sinner as well. 61.

The expiation for a person being in the company of a sinner, is the same as advised for the sinner himself, thus he should observe it for twelve years as to get purified. 62.

It should always, in all cases be known that coming in contact with a sinner, also creates a blemish.

Thus, whatever expiation rite is prescribed for the doer of the sin, it is to be understood that the same should be observed by one who is closely associated with the sinner.

One who comes in to contact with the associate of a sinner, should observe the three quarters of the recommended punishment for the sinner. The proportion should be understood by taking into account the proportion of the association. 63 - 64.

कर्तुं शक्यं ततः स्त्रीभिरविद्यैः पुरुषैरपि । विष्णुनाम चतुर्थ्यन्तं नमोन्तं मन्त्र उच्यताम् ॥६६॥
शूद्रोऽधिकारहीनोऽपि कालेनानेन शुद्ध्यति । दानोपवासगोविप्रशुश्रूषाभिरपि ध्रुवम् ॥६७॥
सङ्क्षेप उक्तोऽयमुदारबुद्धे ! मया महापातकनिष्कृतादेः ।
मिताक्षरादेर्भवताऽवगम्यः सविस्तरोऽन्योऽस्यविधिस्तु सर्वः ॥६८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे प्रायश्चित्तविधौ महापातकातिपातकप्रायश्चित्तनिरूपणनामा चतुश्चत्वारिंशोऽध्यायः ॥४४॥

It is direct or indirect, the period of it, etc.

Here the occasional vows, for the period of twelve years etc. are to be observed accompanied by chanting Gayatri or other mantras (God's name). Then alone those vows give result. Those could be observed by learned twice bourns only.

Ladies or uneducated men should observed it by uttering the chant ending with Namo in which the name of Vishnu occurs in the forth case (Om Vasudevay Namah). 65 - 66.

A low caste person who is not qualified for Vedic chants (like Gayatri), certainly gets purified, at the end of expiation period, donating gifts, observing fasts, serving cows and Brahmins(by chanting Lord's name along with). 67.

O you noble minded one! I have hereby explained the expiation rites for major sins in brief. You should learn it in detail with the procedure from 'Mitakshara' (the commentary on Yajnyavalkya smriti). 68.

Thus ends the forty-fourth chapter entitled, 'narration of atonement for major sins and grave sins in the code of atonement,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 44

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॥ अथ पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

श्रीनारायणमुनिरुवाच :-

मासं चान्द्रायणेनैव पयःपानेन वा द्विज ! । उपपातकशुद्धिः स्यादिति सामान्यनिर्णयः ॥१॥
उपपापानि गौहत्या व्रात्यता स्तेनकर्म च । अपण्यविक्रयः 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 नित्यं गोसेवातत्परो भवेत् ॥६॥
स्नायात्त्रिषवणं धीरोऽनुव्रजेद्वनगां च गाम् । निरुपानद्यत्र यत्र सा गच्छेत्तामवारयन् ॥७॥

CHAPTER - 45

The atonements of the minor sins.

Shri Narayan Muni said:-

O Brahmin! The general rule in regard to the secondary type of sins is that, those can be washed away by observing Chandrayan vow or a vow of subsisting on milk in small measure only, for a month. 1.

The secondary type of sins are enumerated as below: 1) killing a cow, 2) Absence of purification rites, 3) Stealing, 4) selling a prohibited commodity (like milk, curds, water, flowers etc), 5) being unmarried while younger brother is married, 6) marrying before the elder brother's marriage, 7) Learning from paid teacher, 8) Teaching on payment, 9) Keeping sex relation with another's wife, 10) Killing a woman and others, 11) Atheism, 12) Violating a religious vow, 13) Selling a pond and such other things, 14) Sex relations with a low cast, 15) not clearing the debt, etc. I shall now tell you the expiation for these sins. 2 - 4

Expiation for the sin of killing the cow.

If a Brahmin unknowingly beats a weak, old cow with a stick or a stone and she dies, then that person having controlled his senses should observe celibacy, fast for a month by taking only the five products of cow, and serve the cows promptly. 5 - 6.

तिष्ठेत्स्थितायां तस्यां च चलितायां चलेदथ । निषण्णायां निषीदेत्स सहेतोष्णहिमानिलान् ॥८॥
सायं गोष्ठे तत्समीपे शयीतानास्तृते व्रती । एवं प्रतिदिनं कुर्यान्मासं स नियतेन्द्रियः ॥९॥
चौरव्याघ्रादिभीतां गामातुरां च गदैरपि । पतितां पङ्कलग्नां वा प्राणैरपि विमोक्षयेत् ॥१०॥
आत्मनो यदि वान्येषां गृहे क्षेत्रे खलेऽथवा । भक्षयन्तीं न कथयेत्पिबन्तमपि वत्सकम् ॥११॥
मासान्ते पात्रविप्राय धेनुं दद्याद्यथाविधि । हेमशृङ्गीं रूप्यखुरां सवत्सां कांस्यदोहनाम् ॥१२॥
ताम्रपृष्ठां सुशीलां च सवस्त्रां रत्नलोचनाम् । मूल्यक्रीतां तथा गृष्टिं सुरूपां च पयस्विनीम् ॥१३॥
ततश्च दक्षिणां दद्याद्वित्तशाठ्यविवर्जितः । तर्पयित्वा ततो विप्रान् शुचिः स्यात्तदनुज्ञया ॥१४॥

He should serve the cow by standing on his toes, being energetic. He should take a bath thrice a day; barefoot he should follow the cow, going to the forest for grazing, without preventing her from going anywhere; where ever the cow goes he should follow her;

if the cow stands he should also stand; if she moves he should move; if she sits he should sit; and should undergo the heat, cold and wind with the cow. The person who observes the vow should sleep in a cow-pen with the cow and without a bed. That restrained person should observe the above stated daily routine for one month. 7 - 9.

A cow, which is afraid of thief or tiger, ill due to some disease, fallen and clung in mud should be rescued even at the cost of his own life. 10.

If a cow is eating something from one's own or others house, farm or at the place of thrashing grain, or a calf is sucking the cow, one should not inform his master. 11.

After serving cow for a month, he should gift it, to a deserving Brahmin by performing due rites. That cow should be good natured, milky one, clothed one good-looking, and having bright eyes; (young fertile) having only one calf; decorated with golden horns, silver hooves, copper cover on back; accompanied by a calf and a bronze vessel for milking; It should have been purchased by the master.

Thereafter, he should generously gift money (Dakshina)

श्रोत्रियस्य गुणवतीं यदि गां हन्ति हेतिना । तदा वर्षत्रयं कुर्याद्व्रतमेतत्तु भैक्षभुक् ॥१५॥
आर्द्रं हताया गोश्चर्म प्रावृत्य ख्यापयन्स्वकम् । दुष्कर्म च ततः शुद्ध्येत्काले पूर्णे स गोवधात् ।१६
अस्थिभङ्गं गवां कृत्वा लांगूलच्छेदनं च वा । पाटनं दन्तशृङ्गाणां मासार्धं तु व्रतं चरेत् ॥१७॥
विद्युत्पाताग्निदाहाभ्यां कुड्यपातादिभिस्तथा । गोभिर्विपत्तिं प्राप्ताभिर्न दोषो विद्यते नृणाम् ॥१८॥
प्रायश्चित्तमिदं ज्ञेयं पूर्णमेव द्विजस्य तु । पादोनं क्षत्रियस्यार्धं तदर्धं चान्ययोः क्रमात् ॥१९॥
संस्काररहितो विप्रो व्रात्य इत्युच्यते स चेत् । गौणे कालेऽपि नो कुर्यात् संस्कारं तर्हि शुद्ध्ये ।२०
वर्तेत यावकेन द्वौ मासौ मासं पयोव्रती । आमिक्षाशी भवेत्पक्षमष्टरात्रं घृताशनः ॥२१॥

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without cheating, and offer tasty food to the Brahmins and worship them. That person is thus purified after their permission. 12 - 14

If a person kills a good cow of a Brahmin by a weapon; he should then cover his body by that cow's wet skin, declare his own sin to all and beg for his survival, for three years. After completing the period (of three years) he will be purified from the sin of killing a cow. 15 - 16.

If one breaks the bone, cuts tail, uproots teeth or horns of a cow, he should observe the vow for half of the month. 17.

If cows are injured or die by fall of lightening or get burnt by fire, or hurt by falling of wall or other things, then that sin does not fall on anyone. 18.

This expiation recommended for killing a cow should be observed by a Brahmin - in full, while by Kshatriya three quarters of it, and in that sequence half by Vaisya of a quarter by Shudra. 19.

Expiation for a Vratya.

A Brahmin, deprived of purificatory rites at right time or even at optional time is known as Vratya. So he should observe expiatory rite to remove the blemish (of being Vrataya). 20.

He should only drink Barley water for two months, then only milk for one month, boiled milk mixed with curd (Amiksha) for a fortnight and only ghee for eight days.

Furthermore, He should live on food that has got unasked for, six days; on water only for three days; and fast for one whole

अयाचितेन षड्रात्रं वर्तेताद्भिर्दिनत्रयम् । 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॥
क्षत्रविट्शूद्रगेहेभ्यो हरेत्तु यदि वा द्विजः । विप्रादर्धं तदर्धं च तदर्ध च व्रतं चरेत् ॥२५॥
रत्नधातुधान्यपशुतृणकाष्ठादि यो हरेत् । प्रायश्चित्तं तत्र कल्प्यं तत्तन्मूल्यानुसारतः ॥२६॥
सकृद्भोजनपर्याप्तधान्येन सममूल्यकम् । द्रव्यं हृत्वा तूपवसेत्पञ्चगव्याशनः शुचिः ॥२७॥
एकाहोरात्रमथ चेत्पूर्वस्माद् द्विगुणं हृतम् । तदा दिनद्वयं कुर्यादुपवासं ततः शुचिः ॥२८॥
एतत्क्रमेण बोद्धव्यं यथा स्तेयं तथा व्रतम् । आदौ तत्स्वामिने दद्याद्धृतं पश्चाद्व्रतं चरेत् ॥२९॥

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day. After undergoing this process, he will then get purified by performing proper rites (like Upanayana). 21 - 22.

Expiation for theft.

Theft is also a sin. In that case if a Brahmin steals something other than gold, grains or money from another Brahmin's house, then immediately he should observe the Krucchra vow for one year and during that period he should observe celibacy with other rules. Thereafter, he will consequently be purified. 23 - 24.

If a Brahmin steals from the house of a Kshatriya, he is recommended to observe half of the expiation (six month) advised for theft from Brahmin's house. Moreover, half of that (three months) is for the theft from Vaishya's house and half of that (quarter - one and half month)for the theft from the house of Shudra. 25.

If one has stolen a gem, precious metal, grains, an animal, grass or wood, etc then the punishment should be in proportion to the price of that particular commodity. 26.

If one steals grains for a one time meal he should pay the cost (money) of stolen grains and observe fast for a day, by eating only five products of the cow. Thus, he is purified. 27.

If one has stolen grains for both, day and night meals, he should give double the price and fast for two days. 28.

The expiation should thereby be understood in this sequence.

नैरन्तर्येण कुर्वीत यथाशक्ति पुनः पुनः । कृच्छ्रव्रतानि यावत्स्यात्प्रायश्चित्तदिनावधिः ॥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 सौम्यकृच्छ्रं तदाचरेत् ॥३३॥
लाक्षालवणतैलानि पयोदधिघृतानि च । विक्रीत्वा चर्मवासश्च द्विजश्चान्द्रायणं चरेत् ॥३४॥
अथो मनःशिलाशुक्तिगुग्गुल्वञ्जनगैरिकान् । हिङ्गूर्णाधेनुशृङ्गाश्मशस्त्रास्थिनखरान् गृहम् ॥३५॥
मणिमुक्ताप्रवालांश्च वेणुवैणवमृन्मयान् । विक्रीत्वा च भुवं विप्रस्तप्तकृच्छ्रं व्रतं चरेत् ॥३६॥

It should be in proportion with the stolen thing. In all cases of theft firstly, he should return the stolen thing or its price, and then he should undergo the vow. 29.

He should observe the Krucchra vow continuously and repeatedly upto the recommended time of expiation period ends, according to his capacity. 30.

If someone steals land, gold, cows or a horse and then repents for his misbehaviour should return whatever he has stolen, and if he is able to convince, to please the owner by whatever he could do and owner is satisfied, then and there only he is purified. 31.

If the King is convinced on a confession of the sinner and makes him free without paying any fine, he should observe penance and get himself purified, if he needs to pay fine he is considered to purified then and there. 32.

Expiation for sin of 'Apanya-vikraya' - selling banned goods.

If a Brahmin sells goods which are banned to be sold by a Brahmin, like cooked food, jaggery, sesame and fruits or flowers, then he should undergo a minor Krucchra vow for expiation of his sin. 33.

If a Brahmin sells sealing-wax, salt, oil, milk, curds, ghee, leather, garments, he should then undergo the Chandrayana vow. 34.

If a Brahmin sells shell, red arsenic, fragrant gum, collyrium, red chalk, asafoetida (hing), woollen blanket, cow-horn, stone,

सोदरे तिष्ठति ज्येष्ठेऽनुजस्य स्त्र्यग्निसङ्ग्रहः । परिवेदनमित्युक्तं परिवेत्ता च सोऽनुजः ॥३७॥
कनीयसि तथाभूते ज्येष्ठस्य 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॥
गच्छेत् त्रैवार्षिकं कुर्याद्व्रतं तु ब्रह्मचर्ययुक् । विप्रश्च क्षत्रियां गत्वा व्रतं द्वैवार्षिकं चरेत् ॥४२॥
तपश्चर्या व्रते मुख्या ज्ञेया सर्वत्र सत्तम ! । तपोनिश्चयसंयुक्तं प्रायश्चित्तं यतो मतम् ॥४३॥

weapon; teeth, bone and nails (of elephant or a tiger and others), a house, Gem, pearls, corals, bamboo, material of bamboo, land or material made of clay (pot etc) he should observe a 'Tapta-kruchhra' vow. 35 - 36.

Expiation for Parrivetta and Parivitti.

If a younger brother marries and maintain sacred fire, before his elder brother, it is known as 'parivedana' and the younger brother is called 'Parivetta'. 37.

If the elder brother marries and maintain sacred fire after the marriage of the younger one, it is called 'Parivittya' and the elder brother is called as 'Parivitti'. 38.

Both of them should ask for alms at a Brahmin's house for one year and simultaneously perform Prajapatya and Krucchra vow to get purified. 39.

Expiation for selling and buying knowledge.

In case of learning and teaching on payment basis, the teacher and the student, both of them are known to be sinners therefore they both should drink (milk mixed with) fresh suvacrhla Brahmi, for one and half month and thereafter they are purified. 40.

Expiation for keeping illegal sex relations.

The sin of keeping sex relation with another Brahmin's wife and its expiation both is the same, that with the wife of a preceptor. If a Brahmin intentionally goes to a Brahmin lady of loose character, then, he should observe the vow for three years by

सकृद्गमेऽपि चेद्गर्भो जायते तर्हि तु व्रतम् । कर्तव्यं द्विगुणं सर्वैः सर्वत्राघप्रशान्तये ॥४४॥
वैश्यां गत्वा ब्राह्मणस्तु व्रतमब्दं समाचरेत् । सगोत्रादिषु सर्वेषां पापं तु गुरुतल्पवत् ॥४५॥
शूद्रीं गच्छन्सकृद्विप्रो व्रतं षाण्मासिकं चरेत् । तस्यां गर्भोद्भवे कुर्याद्व्रतं त्रैवार्षिकं तु सः ॥४६॥
क्षत्रियः क्षत्रियां वैश्यां शूद्रीं गच्छन् क्रमाद्व्रतम् । द्विवार्षिकं वार्षिकं च षाण्मासिकमथाचरेत् ४७
वैश्यो वैश्यां तथा शूद्रीं गत्वा पूर्ववदाचरेत् । षाण्मासिकं तथा शूद्रः शूद्रीं गत्वा व्रतं चरेत् ॥४८॥
प्रातिलोम्यव्यवाये तु यावज्जीवं तपो मतम् । ब्राह्मणीगमने त्वेते प्रविशेयुर्हुताशनम् ॥४९॥
विप्रो मोहाद्यदा गच्छेदन्यजां व्यभिचारिणीम् । सकृदेव तदा त्वेष कुर्याच्चान्द्रायणद्वयम् ॥५०॥

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remaining celibate and if he goes to a Kshatriya lady he should observe the vow for two years. 41 - 42.

O you best among the good! know that, penance is most important in each vow. So the atonement rite should always be accompanied by the strictly observed penance. 43.

If a woman conceives by even one sex relation then the expiation rite for removing the sin is recommended twice of the normal one for everybody and everywhere at all times. 44.

If a Brahmin goes to Vaishya lady, he should observe the vow for one year and if he goes to any lady of the same lineage (Gotra) then the sin is equal to that of going to a teacher's wife. 45.

If a Brahmin goes to a low caste - shudra lady only once, he should observe that vow for six months and if that lady conceives, he should observe the vow for the three years. 46.

If a Kshatriya goes to a Kshatriya lady, he should observe the vow for two years, and if to a Vaishya lady then for one year, and if to a shudra lady, then for six months respectively. 47.

If a Vaishya goes to a Vaishya lady, he should observe vow for one year and if to a Shudra lady, he should observe the vow for six months. If a Shudra goes to another Shudra's wife, he should observe vow for six months as mentioned above. 48.

If it occurs in the opposite sequence. i.e. a Shudra goes to a Brahmin lady and so on, then the vow is recommended life-long. If a person of lower cast goes to a Brahmin lady he should therefore

स्त्रीणां सवर्णानुलोमव्यवायेऽपि व्रतं मतम् । त्रैवार्षिकादिकं सर्वं पुरुषस्येव गम्यताम् ॥५१॥
अशक्तानां तु नारीणां व्रतं चान्द्रायणं मतम् । कृच्छ्राणि च यथाशक्ति व्यवायस्य विशोधनम् ॥५२
अशक्तानां तथा पुंसां पारदार्यविशोधनम् । चान्द्रायणव्रतेनेति पराशरऋषिर्जगौ ॥५३॥
चण्डालयवनम्लेच्छैर्भुक्ता नार्यपि या सकृत् । तदन्नभुग्वा प्रविशेत्सा प्रदीप्ते हुताशने ॥५४॥
अथाकामाद्धन्ति विप्रां यदीषद्व्यभिचारिणीम् । तदा तु ब्रह्मणः कुर्यात्कृच्छ्रमब्दं समाहितः ॥५५
हत्वा च क्षत्रियां वैश्यां शुद्रां च व्यभिचारिणीम् । षाण्मासिकं तदर्धं च तदर्धं च व्रतं चरेत् ॥५६॥
गुणवत्यश्च ता यर्हि हतास्तर्हि क्रमाद्व्रतम् । द्वादशाब्दं षडब्दं च त्र्यब्दमब्दार्धचरेत् ॥५७॥

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enter fire. 49.If a Brahmin goes to a low caste lady of loose character by folly, then he should observe a couple of Chandrayana vow once. 50.

If sex relation occurs in the same caste or in a higher order that lady should also observe the vow and other rules, for three years as told before for a man. 51.

If a woman is weak she should observe Chandrayana vow and Krucchras as per her capacity and thus she can be purified from sins. 52.

Sage Parashara says, that a weak man also gets rid of the sin of going to another's wife by a Chandrayana vow. 53.

If a Chandala, a Yavan or a Mleccha enjoys a woman even once or even if she eats their food, she should enter in a burning fire. 54.

Expiation for killing beings.

If a Brahmin approaches a slightly loose Brahmin lady and innocently kills her, he should perform krucchra vow for one year with a controlled mind. 55.

If a Brahmin kills a lady of loose character, unintentionally; he should observe the vow for six month if a lady is Kshatriya, three months if she is Vaishya and one and a half month if she is Shudra. 56.

If a woman killed, was of a good character and if she is Brahmin, the duration of krucchra vow is for twelve years, if

तथा निर्गुणक्षत्रादिवधे जाते त्वकामतः । ब्रह्महत्याव्रतं कुर्यात् त्र्यब्दमब्दं तदर्धकम् ॥५८॥
क्षत्रादिके गुणवति त्वष्ट षट् त्रीणि च द्विज ! । वर्षाण्येतद्व्रतं कुर्यात्ततः शुद्ध्यति पातकात् ॥५९॥
गजे वृषाः पञ्च नीलाः शुके वत्सो द्विहायनः । खराजमेषेषु वृषो देयः क्रौञ्चे त्रिहायनः ॥६०॥
हंसश्येनकपिक्रव्याज्जलस्थलशिखण्डिनः । भासं हत्वा च दद्याद्गामक्रव्यादस्तु वत्सिकाम् ॥६१॥
सर्पे हते लोहदण्डो दातव्यो ब्राह्मणाय च । पण्डके मृगपक्ष्यादौ हते तु त्रपुसीसकम् ॥६२॥
कोले घृतघटो देय उष्ट्रे गुञ्जा हयेंऽशुकम् । तित्तिरौ तु तिलद्रोणो गजादीनामशुक्नुवन् ॥६३॥
दानं दातुं चरेत्कृच्छ्रमेकैकस्य विशुद्धये । तत्राद्ये पञ्चगव्याशी दिने चोपवसेत्परे ॥६४॥

Kshatriya six years, and if vaishya three years and if she is a shudra lady then six months only. 57.

If a Brahmin kills a worthless Kshatriya, Vaishya or a Shudra unknowingly, then he should undergo the expiation vow advised for crime of killing a Brahmin, is three years, half of it (one and half yr), and half of that (three forth of the yr) respectively. 58.

O Brahmin! If one kills a worthy Kshatriya, vaishya or shudra; he should undergo the expiation rite for eight, six and three years respectively to get rid of his sin. 59.

If one kills an elephant, he should gift five dark blue bulls; for a parrot a calf of two years; for a hooved animal like an ass, goat, ram he should gift a bull for each; and a heron bird (Crouncha) a calf of three years. 60.

For killing a swan, falcon, monkey, any flesh eating animal, any reptile or animal moving on a ground and in water, peacock or a cock or a vulture; that man should gift a cow for each being. Whereas, for a vegetarian animal: (e.g. deer) he should gift a she-calf. 61.

If one kills a serpent he should gift an iron rod to a Brahmin. Moreover, if he kills an eunuch animal or a bird he should gift three small units of led. 62.

If one kills a pig he should give a pot filled with ghee, for a camel- the smallest unit of gold; for a horse - cloth; for the francolin partridge (tittiri bird) - a bowl (Dron) full of sesame; If the killer is unable to give such gifts, prescribed for killing of

मार्जारगोधानकुलमण्डूकांश्च पतत्रिणः । हत्वा त्र्यहं पिबेत्क्षीरं पादकृच्छ्रं तु वाचरेत् ॥६५॥
फलपुष्पान्नरसजानस्थिजन्तुनिपातने । प्रायश्चित्तं प्रकर्तव्यं प्राणायामो घृताशनम् ॥६६॥
फलदानं तु वृक्षाणां छेदने जप्यमृक्शतम् । गुल्मगुच्छलतानां च पुष्पितानां च वीरुधाम् ॥६७॥
चैत्यश्मशानसीमासु पुण्यस्थाने सुरालये । जातद्रुमाणां द्विगुणं तपश्च ख्यातशाखिनः ॥६८॥
रेतसः पातनं कृत्वा कृत्वा चानृतभाषणम् । सहस्रं तु जपेद्देव्याश्चापल्यं पाणिवाक्पदाम् ॥६९॥
सकृन्नास्तिक्यभावेन कृते वेदस्य निन्दने । प्रायश्चित्तं प्रकुर्वीत प्राजापत्यं स्वशुद्धये ॥७०॥
ब्रह्मचारी स्त्रियं गच्छेदवकीर्णी स चेत्सकृत् । तदा काणखरेणाग्नौ लौकिके निर्ऋतिं यजेत् ॥७१

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elephant etc, he should observe Kruchra, eat the five products of cow on the first day and fast on the second day, for purification. 63 - 64.

In case of killing a cat, an alligator, a mongoose, a frog or bird, one should drink only milk for three days or observe one forth of kruccha vow. Besides the above, for killing insects which are boneless, born of juice or sap of fruits or flowers or food items, he should eat a little ghee only (in place of food) for a day and exercise Pranayanam as an expiation rite. 65.66.

If a person cuts fruit-giving trees or blossomed creepers or shrubs, etc he should utter the one hundred stanzas (Ruchas) from the Rig-Veda. In addition, if he cuts the trees in full blossom and famous trees like fig, etc, in a sacrificial premises or crematory or the outskirts of a village or city or some sacred place or a temple; he should utter the chants twice. 67 - 68.

If a person sheds semen (anywhere), lies, or does unmannerly actions of hands, feet or speech; for that he should therefore utter the Gayatri chant thousand times. 69.

If one condemns Vedas and Vedic literature due to atheist views, he should undergo the Prajapatya vow once, as expiation for his purification. 70.

If a celibate student (Brahmacharin) and a lifelong celibate, break their vow of celibacy and goes to a woman (loosing semen is said to be ‘Avakirna’ and the man is cold ‘Avakirni’) even once then he should go to the forest and choose a cross road; there, he

रात्रौ चतुष्पथेऽरण्ये व्रतं कुर्यात्ततः परम् । ऊर्ध्ववालं तदजिनं परिधाय वने वसेत् ॥७२॥
ग्रामे सप्तगृहान्भिक्षेत् धृतलोहितपात्रकः । स तद्भुञ्जीतैकवारं स्नायात्त्रिषवणं यमी ॥७३॥
सा स्त्री चेद्ब्राह्मणी तर्हि त्रीणि वर्षाणि तच्चरेत् । क्षत्रिया यदि वैश्या वा द्वे चैकं वर्षमाचरेत् ।७४
शूद्रीं गत्वा तु पतितोऽग्निप्रवेशेन शुद्ध्यति । पातितं चेत्स्वयं रेतो यागमात्रं तदाचरेत् ॥७५॥
स्वप्ने रेतःस्कन्दने तु स्नात्वाभ्यर्च्य दिवाकरम् । गायत्र्यष्टशतं जप्त्वा ह्युपवासेन शुद्ध्यति ॥७६॥
अयं यागो ब्रह्मचर्ये ज्ञेयश्चान्द्रायणादिषु । व्रतेषु नारीगमने गृहिणामपि शुद्धये ॥७७॥
वानप्रस्थैश्च यतिभिर्ब्रह्मचर्यस्य विप्लवे । व्रतमेतत्प्रकर्तव्यं पाराकत्रयसंयुतम् ॥७८॥

should give oblation in the household fire to the Goddess of Death (Nirruti) by hooves of a squint. After that, he should wear the skin of that ass whose hair are cut (that killed ass) and live in the forest. 71 - 72.

He should hold a red-coloured vessel, go to a village and beg for food in seven houses only and eat that food only once, be of controlled senses and take a bath thrice a day. If that woman happens to be a Brahmin then, he should observe the vow for three years; if Kshatriya- two years; if Vaishya- one year; and if shudra- he has to enter into the fire and then only he gets purified. If he himself sheds his semen, then he is purified only by sacrifice (giving oblations to Godess Nirruti). 73 - 75.

If he sheds the semen in his dream, he should take a bath, worship the Sun and utter the Gayatri chant for eight hundred times. Thereafter, observe a fast after which he is purified. This sacrifice is for a celibate. If a householder is observing Chandrayana vow and during that period he approaches a lady for a sex relation, then this sacrifice is recommended for him, too for getting purified. 76 - 77.

If forest-dwellers and ascetics break the vow of celibacy they also should observe the vow recommended for ‘Avakirni’ (Verse 71) followed by three ‘Parak’ vows. 78.

All the celibates and others who are unable to undergo this vow should remember Shri Hari in the heart for their whole life and live a pious life, observing austerities. 79.

एतत्कर्तुमशक्तास्तु ब्रह्मचार्यादयोऽखिलाः । यावज्जीवं तपः कुर्युः स्मरन्तो हृदये हरिम् ॥७९॥
उदपानारामपुण्यसुतदारात्मविक्रये । संवत्सरं व्रतं कुर्याद्भिक्षाशीतीर्थसेवकः ॥८०॥
पशुवेश्याभिगमने प्राजापत्यं विधीयते । तेनैव मुच्यते पापाद्धीनयोनिनिषेवणात् ॥८१॥
लौकिकं वैदिकं चर्णं यत्तयोरनपाक्रिया । स्वशक्त्याऽथ विनाऽऽपत्तिमग्नित्यागः प्रमादतः ॥८२॥
निषिद्धवृद्धिजीवित्वं लवणोत्पादनं तथा । निन्दितार्थोपजीवित्वमयाज्यानां च याजनम् ॥८३॥
पितृमातृसुतत्यागः कन्यासन्दूषणं तथा । अन्यशास्त्रादिषु प्रीत्या स्वाध्यायस्य विसर्जनम् ॥८४॥
कौटिल्यं व्रतलोपश्च स्वार्थपाकपरिक्रिया । मद्यपस्त्रीसेवनं च स्त्र्योषधिभ्यां च जीवनम् ॥८५॥
हिंस्रयन्त्रविधानं चाष्टादश व्यसनानि च । शूद्रप्रेष्यं हीनसख्यमसच्छास्त्रविनोदनम् ॥८६॥
आकरेष्वधिकारित्वं नित्यकर्मविवर्जिनम् । अनाश्रमस्थितिः पुंसि मैथुन्यं दुष्प्रतिग्रहः ॥८७॥

If a person sells a pond, well or garden maintained for himself or his merit (Punya); his wife and children; his own self , he should be alms for food and visit pilgrims places for one year. 80.

If a person goes to an animal or a prostitute for sex, then, he should undergo Prajapatya vow. After that he gets relieved from that and such other sins of sex with a low level one. 81.

Now, all the minor sins are enumerated together here and a common expiation is recommended for them in general. The minor sins are as follows.

Not repaying the Vedic and social debts; to neglect and give up household sacred fire without any emergency or inability; to take undue interest on money and live on it; producing salt; to earn money from illegal occupations; to conduct a sacrifice for those who are not qualified for that; to disown parents or children; misbehaviour with a daughter; to give up learning of Veda, due to love for other subjects (Shastras); crookedness; dropping off, from one's own vow; to cook only for one's own satisfaction (without offering to gods, manes and others); to enjoy sex with a liquor addicted wife; using a woman for a livelihood; to sell (mal)medicines; to produce deadly weapons; eighteen types of addictions; serving a Shudra for livelihood; friendship with a mean person; to indulge in unworthy scriptures; to work as an officer on mines, to give up routine rites; not to belong (not to do any

एतेषामुपपापानां प्रत्येकं शान्तये द्विजः । व्रतं त्रैमासिकं कुर्याद्यमैश्च नियमार्युतः ॥८८॥
ब्रह्मचर्यं दया क्षान्तिर्दानं सत्यमकल्कता । अहिंसाऽस्तेयमाधुर्यं दमश्चेति यमा 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 पञ्चमप्रकरणे धर्मोपदेशे प्रायश्चित्तविधौ उपपातकप्रायश्चित्तनिरूपणनामा पञ्चचत्वारिंशोऽध्यायः ॥४५॥

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duty prescribed for) any of four Ashramas; sex relation with a man; and to accept gift from unworthy people. All these are minor types of sins and to nullify them a Brahmin should observe the vow for three months for each sin, by controlling himself with rules and regulations (Yama and Niyamas). 82 - 88.

Celibacy, kindness, forgiveness, generosity, truthfulness, non-crookedness, non-violence, not stealing, sweetness and forbearance. These qualities are known as Yama (restraints). Taking a bath (everyday), keeping silence, fast, worship, self study, and control over sex, serving elderly persons, cleanliness, being void of anger and negligence. These qualities are known as Niyamas (rules). 89 - 90.

That self controlled person, should eat only barley for one month and the next two months- he should eat vegetables or food prescribed for oblations, and that also once a day, limited and begged in alms. 91.

A weak person should observe Chandrayana vow for a month, uttering the 'Krishna chant' which removes all sins. 92.

O you highest of the Brahmins! One, who does not observe the expiation rite for his sins in this world, is surely punished in the other world. A person cannot get rid of his sins without undergoing the prescribed expiations. 93.

॥ अथ षड्चत्वारिंशोऽध्यायः ॥ ४६ ॥

श्रीनारायणमुनिरुवाच :-

एतन्न्यूनानि पापानि प्रकीर्णाख्यानि सन्ति च । प्रायश्चित्तं विनाऽमुत्र पीडयन्ति हि तान्यपि ॥१॥
द्विजो यो भक्षयेन्मांसं यज्ञशेषमिति क्वचित् । स तु चान्द्रायणेनैव शुद्धिमाप्नोति नान्यथा ॥२॥
उदक्या ब्राह्मणी स्पृष्टा प्लवेन पतितेन वा । चान्द्रायणेन शुद्ध्येत्सा 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 सन्पञ्चयज्ञान्यो न कुर्वीत द्विजाधामः । द्विजो योऽस्यान्नमश्नीयात्स कुर्यादैन्दवं व्रतम् ॥६

Thus ends the forty-fifth chapter entitled, 'narration of atonement for minor sins,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 45

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CHAPTER - 46

Expiation of miscellaneous sins.

Sage Narayan said:-

These miscellaneous named as Prakina papas (i.e. sins) are considered to be minor sins. However if they are not properly expiated, then they do trouble us in the next world. 1.

A Brahmin, who eats remains of the meat even at the rare occasion of sacrifice, would be expiated by the chandrayan vow only for purification and not by any other vow. 2.

If a woman in her menstrual course is touched by a chandal or a corrupt person, she should undergo the chandrayan vow and should feed Brahmins to get purified. 3.

A Brahmin who eats or drinks somebody's leftover food, water or ghee, should observe the chandrayan vow to get purified. 4.

If a Brahmin happens to drink water mixed with the water running down from the washer-man's washing stone, he should observe chandrayan vow. 5.

गणिकागणयोरन्नं 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 प्रजापत्यं स्वशुद्धये ॥१०॥
चण्डालकूपिकाद्यम्बु पीत्वाऽज्ञानाद् द्विजातयः । गोमूत्रयावकाहाराः शुद्ध्येयुर्दिवसैस्त्रिभिः ॥११॥
अकामतो जातिदुष्टपलाण्डुलशुनादिके । अभक्ष्ये भक्षिते कुर्यात्तप्तकृच्छ्रं व्रतं द्विजः ॥१२॥
त्वङ्कारं तु गुरोः कृत्वा हुङ्कारं च गरीयसः । प्रसाद्यैतावनश्नन् स्यात्स्नात्वा शुद्ध्येद् द्विजोत्तमः ।१३

A Brahmin, who eats food from such a damned Brahmin who does not perform five (daily) sacrifices though being a sacred fire keeper: then that Brahmin should perform chandrayan vow. 6.

A person who eats food given by a courtesan or an actor, or a person distributing food to masses indiscriminately or a great sinner; should undergo Chandrayan vow. 7.

If a Brahmin drinks milk mixed with salt or eats barley (saktus) with curds at night or eat food given by one who has done minor sins should perform Chandrayan vow. 8.If a Brahmin eats food prepared for purificatory or funeral rites; or accepts food from very low caste person, or from one who is undergoing defilement (on account of death or birth), he should undergo rigorous, Tapta Krucchra vow. 9.

If a Brahmin eats food given by a prostitute or eats while he is resting or lying on a bed, he should observe Prajapatya vow for his purification. 10.

If men of three castes drink water from the well of a Chandal, unknowingly, they should fast for three days only on barley and cow's urine. Thus, they will be purified. 11.

If a Brahmin unknowingly eats some prohibited items like onion, garlic, etc. he should undergo a rigorous Tapta Krucchra vow. 12.

If a Brahmin speaks arrogantly with his teacher or elders, he should ask for forgiveness and please them take a bath and observe fast for a day to get purified. 13.

ताडयित्वा तृणेनापि रज्ज्वा वाबध्य कञ्चन । विवादेनापि निर्जित्य तं प्रसाद्य विशुद्ध्यति ॥१४॥
यज्ञोपवीतेन विना ये कुर्युर्भोजनं द्विजाः । त्रिद्व्येकाहानि ते कुर्युरुपवासाननुक्रमात् ॥१५॥
अंगुल्या 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 स्वस्वपापानुसारतः ॥१८॥
विप्रादेकैकपादोनं क्षत्रियादेर्विशोधनम् । गृहस्थाच्च तथा ज्ञेयं वर्ण्यादेर्द्विगुणादि तत् ॥१९॥
साधवस्त्यागिनो ये स्युर्वैष्णवास्तैस्तु वाडव ! । प्रायश्चित्तं महाघादेः कर्तव्यं ब्रह्मचारिवत् ॥२०॥
सूक्ष्मपापेषु सर्वत्र प्रायश्चित्तमुपोषणम् । दिनमेकं प्रकुर्वीत ब्रह्मचर्यादिभिर्युतः ॥२१॥

If a Brahmin fastens somebody by the rope, beats him even by hay, or defeats him in argument, he should apologise and please the person, thereafter he is purified. 14.

Men of three castes, who take meals without the sacred thread on, should keep fast in the following order; Brahmins – for three days, Kshatriyas - two days and Vaishyas - one day. 15.

If a Brahmin cleans his teeth directly by his finger, eats salt directly and eats soil, he should observe a quarter of Krucchra vow. 16.

O Brahmin! there are various kinds of sins like drinking prohibited drinks (like milk of camel, ass, etc); touching untouchables (heretic, mlencha), and having naked bath, and etc. 17.

Taking into consideration the nature of sin whether it is major or minor, the learned Brahmins should be consulted, and one should do the expiation rite appropriate to his sin. 18.

Kshatriya should observe expiation rite, one fourth less than a Brahmin, vaishyas should observe one fourth less than a Kshatriya and a shudra only one fourth. A celibate should observe double expiation advised to a common householder. 19.

O Brahmin! The sages, who have renounced everything and are initiated in Vaishnava tradition, should observe expiation for major sins, same as the celibate. 20.

A person should observe fast for a day, followed by celibacy in case of minor sins. 21.

देशं कालं वयः शक्तिं पापं चावेक्ष्य यत्नतः । प्रायश्चित्तं प्रकल्प्यं स्याद्यत्र चोक्ता न निष्कृतिः ॥२२
विष्णुनामोक्तिसहितं प्रायश्चित्तं प्रकल्पयेत् । भवेत्तेनैव फलदं वैगुण्यरहितं च तत् ॥२३॥
आत्यन्तिकी विशुद्धिस्तु तन्नामरहितेन न । प्रायश्चित्तेन तत्कुर्यान्नामोच्चारणसंयुतम् ॥२४॥
नारायण ! हरे ! कृष्ण ! राम ! गोविन्द ! माधव ! । इत्यादि प्रवदेदादौ मध्ये चान्ते क्रियाकृतौ ।२५
अथात्यधिकपापानि कथयामि समासतः । पुंसां स्त्रीणां वैष्णवानां द्रोहो निन्दा च भर्त्सनम् ॥२६॥
हरेर्हरस्य वा गर्हा प्रतिमाखण्डनं तयोः । शालग्रामज्योतिर्लिङ्गावज्ञा वेदस्य खण्जनम् ॥२७॥
बुद्धिपूर्वं देवविप्रगोतीर्थक्षेत्रनिन्दनम् । अनाथप्राणिनां द्रोहः सतीद्रोहादिकानि च ॥२८॥
एतत्पातककर्तॄणां दर्शने बुद्धिपूर्वकम् । स्पर्शनादौ च विज्ञेयं पादकृच्छ्रं व्रतं नृणाम् ॥२९॥
एतेषां पातकानां तु प्रायश्चित्तेन कर्मणा । सद्भिर्महर्षिभिर्नोक्ता निष्कृतिः क्वापि सत्तमः ॥३०॥

In case of sins for which atonement is not specifically mentioned, carefully taking into account the place, time, age and ability, expiation should be advised. 22.

The expiation rite should be always accompanied by uttering the name of Lord Vishnu, and then alone it gives results and thus it becomes faultless. 24.

The sins cannot be eradicated completely without chanting Lord's name. Hence, the expiation rite should always be accompanied by that. 24.

One should chant Lord's names like, Narayan, Hari, Krishna, Rama, Govind, Madhava and so on, in the beginning, middle and at the end, while performing the rite. 25.

I shall now tell you the worst type of sins in brief. (1) To offend, to be jealous or to censure the Vaishnava men and women, (2) To abuse Lord Hari or Shiva and breaking their idols, (3) To disregard Shaligram or Jyotirlinga, (4) Refute the Vedas, (5) Intentionally abuse -Gods, Brahmins, cow or pilgrims places, (6) Treachery towards orphans and pious woman, etc. 26 - 28.

If one willingly looks at or touches such sinners, the quarter of Krucchra vow should be observed. 29.

O you best! The great sages have not mentioned any expiation rite for these sins, anywhere. The sinners should pacify the

आगः कुर्यादसौ येषां तेषामेव प्रसादनात् । शुद्धिरस्य तु विज्ञेया नान्योपायेन केनचित् ॥३१॥
प्रायश्चित्तमिदं प्रोक्तं स्वपापे विदिते परैः । रहस्ये तु प्रकुर्वीत जपं दानं 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 पश्यन्स्थिरेक्षणः ॥३५॥
गौरवं लाघवं दृष्ट्वा स्वपापस्य सुधीः पुमान् । प्रायश्चित्तं प्रकुर्वीत यथाकालं समाहितः ॥३६॥
इति सङ्क्षेपतः प्रोक्ता पातकानां तु निष्कृतिः । विशेषो मुनिभिश्चास्या बहुधाऽन्यत्र दर्शितः ॥३७॥
यस्य पापस्य कुर्वीत निष्कृतिं ह्यत्र मानवः । तत्फलं नैव भुञ्जीत परलोके यमालये ॥३८॥

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offended ones, and only by their grace they will be purified and not by any other means. 30 - 31.

This expiation is said for the sins which are known to others. For the sins unknown to others, one should utter God's name and donate according to his own ability, by himself. 32.

If it is major sin, one should recite, Purusha-sukta from morning to mid hour, every day for one year and for minor sins should do half of it (six months). 33.

Men of three castes should observe all the Yama and Niyamas, take bath and eat limited food, and chant 'Jitante Pundarikaksha' stotra which is known as 'Mahapurush vidya'; or the Gayatri mantra every day. 34.

Every day he should sit before the idol of Lord Vishnu and look at it steadily, and concentrate upon it, and chant the name of the Lord 'Shrikrishnaya namah' etc. devotedly, for five thousand times. 35.

A wise man should evaluate the seriousness of his own sin, with balanced mind and execute the expiation at proper time. 36.

Thus, I have told the expiation for sins, in brief. Details of various sins and their expiations are shown by Sages in other religious texts. 37.

if one observes expiation rite here only for a particular sin, committed in this world, as a result he doesn't need to face

पापं कृत्वा गृहस्थश्च यदि कुर्यान्न निष्कृतिम् । धर्मिष्ठः कारयेद्राजा तेनैव स पतिर्यतः ॥३९॥
ब्रह्मचारिवनियतिहरिभक्तेषु भूपतेः । नाज्ञा प्रवर्ततेऽतस्तैः कार्यं यमभयात्स्वयम् ॥४०॥
यत्र त्वग्निप्रवेशो वा कर्मान्यन्मृत्युदायकम् । प्रायश्चित्तं मया प्रोक्तं तत्तु प्राचां मतेन वै ॥४१॥
तस्मात्तादृक्स्थले ज्ञेयं यावज्जीवं तपो द्विज ! । आत्मघातस्य दोषत्वादिदमेव कलौ हितम् ॥४२॥
आवश्यके सङ्कटे तु प्राप्ते लोकत्रपादिके । वसेद्देशान्तरं गत्वा न तु जह्यात्कलेवरम् ॥४३॥

ग्राम्यं सुखं वैषयिकं तु हित्वा क्षेत्रस्थितोऽयाचितधान्यवृत्तिः ।
दिवा च रात्रौ हरिमेव शक्त्या भजेत्स नष्टाखिलपातकः स्यात् ॥४४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे प्रायश्चित्तविधौ प्रकीर्णपातकात्यधिकपातकप्रायश्चित्तनिरूपणनामा षट्चत्वारिंशोऽध्यायः ॥४६॥

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punishment in the other world i.e. abode of Yama.

If a householder commits a sin and does not observe expiation, then a religious King, being a ruler, should compel him to do it. 38 - 39.

the order of a king does not affect a celibate, forest-dwelling hermit, or a renunciate or a devotee of Hari. So, they should observe expiation for their sin on their own, out of fear of Yama.

The expiations like death sentence or entering fire, which I have told you, are as prescribed by the ancient sages (suitable to old times). 40 - 41.

O Brahmin! In such cases as death sentence, it should be understood in the sense of lifelong penance, instead. In the kali age, it is good for one, because the death sentence brings the sin of self killing.

If for one who has committed the grave sin, has to face a calamity like harsh condemnation by the public, he should migrate and live (incognito), but should not give up his life. 42 - 43.

There, he is supposed to live in a holy place, and keep himself away from ordinary sensual pleasures, sustain on grains got in alms, and worship Lord Hari day and night. Thus, he will be freed of all his sins. 44.

॥ अथ सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

श्रीनारायणमुनिरुवाच :-

अथ चान्द्रायणादीनां व्रतानां लक्षणान्यहम् । पापशोधनहेतूनां प्रोक्तानि मुनिभिर्ब्रुवे ॥१॥
तिथिवृद्ध्या शुक्लपक्षे ग्रासानामलकोपमान् । एकैकवृद्ध्या भुञ्जीत 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॥

Thus ends the forty-sixth chapter entitled, 'narration of atonement for miscellaneous and excessively grave sins in the code of atonements,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 46

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CHAPTER - 47

Salient features of Chandrayana and other vows.

Shri Narayan Muni said:-

At this instant, I shall tell you the nature of the Chandrayana vow and other vows, as directed by the ancient sages, for washing away the pre-committed sins. 1.

A person should start from one morsel of food unit, of the size of a myrobalan (Amla fruit), from the first day of the bright fortnight. Thereafter, increase it by one more mouthful on each day; and in the same order, decrease it, in the dark fortnight. 2.

A vow-abider (Vratin), should choose either of these below, as his food, as per his ability for the vow. These are: oblation of rice, barley or any pulse, wheat, vegetables, milk, curds, ghee, roots, fruits, or water. Every successive term recommended is better for a Vrati. 3 - 4.

Yava Chandrayana vow:- A person, who performs this vow, should not eat on a moon-day. If there is an increase of one day (in the fortnight), he should eat one mouthful more. However, if

यवमध्याभिधं प्रोक्तं व्रतं चान्द्रायणं त्विदम् । 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 दृढव्रतः । हविष्यान्नस्य वै मासमृषिचान्द्रायणं स्मृतम् ॥१३॥

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one day is less, then he should eat only fourteen morsels. This should therefore, be decided according to the days of the fortnight. This Chandrayana vow is the mitigator of all sins, increases merit and is called Yava-madhya (Yava-barley, lowest in unit at both ends and highest in the middle). 5 - 6.

Pipilika Chandrayana vow:- A person should eat fourteen mouthfuls, in the beginning of dark fortnight; then decrease the diet, by one mouthful or morsel, until the end of the fortnight. Moreover, in the beginning of the fortnight, he should start from one mouthful and increase it by one, up to the end of the fortnight. This type of Chandrayana-vrata is called Pipilika-madhya. Hence, one should choose, either of these, as per his choice. 7 - 9.

Indu Chandrayana vow:- A person can eat two hundred and forty lumps of food, in a month and can adjust the diet by his choice. This is also known as Indu-vrata (Chandrayana-vrata). 10.

Yati Chandrayana vow:- A controlled person can eat eight mouthfuls of the oblational item (unbaked grain), at midday. This is known as Yati-chandrayana Vrata (vow of the ascetics). 11.

Shishu Chandrayana vow:- A balanced Brahmin can eat four mouthfuls in morning and four at sunset. This is known as Shishu-chandrayana-vrata. 12.

Rushi Chandrayana vow:- A controlled and firm minded person can eat three mouthfuls of oblation food, everyday for a month. This is known a Rushi-chandrayana vow (Chandrayana of seers). 13.

गोक्षीरं सप्तरात्रं च पिबेत्स्तनचतुष्टयात् । स्तनत्रयात्सप्तरात्रं सप्तरात्रं स्तनद्वयात् ॥१४॥
षड्रात्रं च तथैकस्मात्त्रिरात्रं वायुभुग्भवेत् । एतत्सोमायनं नाम व्रतं कल्मषनाशनम् ॥१५॥
एकभक्तैश्च नक्तैश्च तथैवायाचितैरपि । उपवासैश्चतुर्भिश्च कृच्छ्रः षोडशभिर्दिनाः ॥१६॥
क्षीरं घृतं चाम्बु तप्तं मिश्रमेकदिनं पिबेत् । उपावसेदेकदिनं तप्तकृच्छ्रोऽयमुच्यते ॥१७॥
तप्तक्षीरघृताम्बूनामेकैकं प्रत्यहं पिबेत् । एकरात्रं चोपवसेत्तप्तकृच्छ्रो महान्मतः ॥१८॥
तप्तकृच्छ्रं चरन्विप्रो जलक्षीरघृतानिलान् । प्रतित्र्यहं पिबेदुष्णान्सकृत्स्नायी समाहितः ॥१९॥
जलं पिबेत्तु त्रिपलं द्विपलं तु पयः पिबेत् । पलमेकं पिबेत्सर्पिस्त्रिरात्रं चोष्णमारुतम् ॥२०॥

Somayana vow:- A Brahmin, who has taken a vow, should drink milk, from all the four udders of a cow, for seven days (lit-nights); from three udders; for the next seven days; from two udders, for the next six days; and he should fast for three days. That is, he should only eat wind. Thus, the vow named Somayana, removes all the blemishes. 14 - 15.

Krucchra vow:- The procedure of Krucchra vow is as follows. For four days, that person should eat at midday. For the next four days, at night and for the next four days, he should live upon the food which he gets without asking for it; and for the remaining next four days, he should fast. 16.

Tapta-krucchra vow:- A person should, eat or drink the mixture of boiled milk, ghee and water for one day and the following day, he should fast. This is known as Tapta-krucchra vow. 17.

Maha-tapta-krucchra vow:- Hot boiled milk, ghee and water, each of these items should be taken separately for three days and on the very next day, that person should fast. This is called Maha-tapta-krucchra-vrata. 18.

A person, who observes Tapta-krucchra vow, should be stable minded, bathe once a day and drink hot water for three days, hot milk for three days, and hot ghee for the next three days; and hot wind for three days i.e. observe a fast for the remaining three days. 19.

He should drink three spoons of water for three days, two

पीयते शीतमम्ब्वादि व्रतेऽस्मिन्यदि तर्हि तत् । शीतकृच्छ्र इति प्रोक्तं यमेनाघहरं व्रतम् ॥२१॥
पिबेदेकदिनं मिश्रं पञ्चगव्यं कुशोदकम् । उपावसेदेकदिनं व्रतं सान्तपनं हि तत् ॥२२॥
पृथक्सान्तपनद्रव्यैः षट्दिनानि क्षिपेत्पुमान् । उपावसेदेकदिनं महासान्तपनं त्विदम् ॥२३॥
प्रत्येकं प्रत्यहं गव्यं शकृन्मूत्रं पयो दधि । घृतं कुशोदकं पीत्वा सप्तमेऽह्नि ह्युपावसेत् ॥२४॥
दिनैः सप्तभिरित्युक्तं व्रतं सान्तपनाभिधम् । एतदेव 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 प्रत्येकं पीतैः पर्णकृच्छ्र उदीरितः ॥२८॥

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spoons of milk for next three days; one spoon of ghee for next three days and then next three days on hot vapour. 20.

Sheet-krucchra vow:- If in this vow, cold water, milk or ghee is taken instead of hot; then it is called Sheet-krucchra, by the Yama sage. 20.

Santapana vow:- A person should eat the five products from a cow. These are: milk, curds, ghee, cow urine and cow dung, mixed with water of kusha grass; for one day and fast on the next day. This vow is known as Santapana vow. 22.

A person should take all these six items of Santapana vow separately, on each day and fast for one day. In that case, this vow is known as Maha-santapana Vrata. 23.A person should take each of the items (cow dung, cow urine, milk, curds, ghee and water mixed with Kusha grass) separately, one each day and on the following day he should fast. 24.

Maha-santapana vow:- This Santapana vow consists of seven days, in total. If it is observed thrice, then, it is called Maha-santapana-vrata. 25.

A person should drink cow urine for three days; cow dung for next three days; curds and ghee successively for the following three days. This vow, the remover of sins is known as Maha-santapana. Whereas; drinking five cow products for three days is called Yati-santapana vow. 26 - 27.

एतान्येव समस्तानि त्रिरात्रोपोषितः शुचिः । क्राथयित्वा पिबेदद्भिः पर्णकूर्चस्तदा 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 । उपवासेन चैकाहं पादकृच्छ्रः प्रकीर्तितः ॥३३॥
त्र्यहं प्रातस्त्र्यहं सायं त्र्यहं कुर्यादयाचितम् । त्र्यहं परं च नाश्नीयात्प्राजापत्योऽयमुच्यते ॥३४॥

Parnna-krucchra vow:- If a person drinks water, mixed and boiled with the leaves of each; palash tree, Umra leaves, lotus, bay leaf (Bilva-patra) and Kusha grass separately, on each consequent day; then it is called Parnna-krucchra-vrata. 28.

Parnna-kurca vow:- A Brahmin should fast for three days, after that, he gets purified and thereafter, drinks the boiled crushed mixture, of all these leaves. This vow is then called Parnna-kurca-vrata. 29.

If a person eats fruits for a month, it is called Phala-krucchra, if Shree-phal (coconut) is eaten, it is called Shree-krucchra and on the other hand, if a lotus fruit is eaten, it is called Padma-krucchra vow. 30.

If the person eats Amalka fruit (Amala), then it is additionally classed as the other type of Shri-krucchra vow. Furthermore, if it is by leaves; then it is called Patra-krucchra and if by flowers, it is Pushpa-krucchra vow. 31.

If a person eats roots then, it is Mool-krucchra vow. Likewise, by drinking water for twelve days, it is called Jala-krucchra. By drinking milk only, it is known as Kshira-Krucchra-vrata. Thus, smart people should understand it accordingly. 32.

Pada-Krucchra vow:- If a person eats only at midday for one day, only at night for the next day or unbegged food, for the following day and completes a fast on the last day, then, this is known as Pada-Krucchra vow. 33.

Prajapatya vow:- If a person eats in the afternoon, for three days; in the evenings only for the next three days, unasked food

अयमेवातिकृच्छ्रः स्यात्पाणिपूरान्नभोजनः । उपवासाहवर्जं वै दिनैर्द्वादशभिर्द्विज ! ॥३५॥
प्राजापत्यं चतुर्धैव विभज्य प्राह च व्रतम् । आपस्तम्बो मुनिः पादकृच्छ्रं वर्णानुरूपतः ॥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 प्रातस्तथैकैकं दिनद्वयमयाचितम् । दिनद्वयं च नाश्नीयात्कृच्छ्रार्धं तत्प्रकीर्तितम् ॥४०॥
नयेत्पीत्वा पयोमात्रं दिवसानेकविंशतिम् । कृच्छ्रातिकृच्छ्रः कथितो द्वादशाहं जलं च वा ॥४१॥

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for next three days and a complete fast for the next three days, then, such a vow is called Prajapatya vow. 34.

Ati-krucchra vow:- O Brahmin! If a person eats food by a measured handful in the morning, except during the three days of the fast; then this particular vow is known as Ati-krucchra vow. 35.

The sage Apastamba now discusses the divisions of Prajapatya vow and Pada-krucchra vow, in accordance to the caste of that person. 36.

First quarter of Krucchra vow, is fasting for three days. 1) Fast for three days, 2) eating unasked food for three days, 3) eating in the evening and 4) eating in the afternoon, for three days. Shudra should observe the vow by eating in afternoon; Vaishya in the evening; Kshatriya for unasked food and Brahmins should fast completely. In addition to the above, a person who eats in the evening, should eat only twelve mouthfuls; the one who eats in the afternoon, should eat fifteen mouthfuls only; and in case of unasked food, twenty four mouthfuls and then, observe a fast for three days. 37 - 39.

Krucchradhra vow:- If a person eats in the morning for one day, in the evening for the next day, unasked food, for the following two days and fasts for the remaining two days then, this vow is known as Krucchradhra-vrata. 40.

Krucchrati-krucchra vow:- If a person drinks milk only, for twenty one days or drinks water only, for twelve days; then that vow is known a Krucchrati-krucchra. 41.

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 स्वशक्तितः ॥४८॥

Parakakrucchra vow:- O you best among the Brahmins! The Sages have recommended complete fasts for twelve days, in order to clean all the sins. This is known as the Paraka vow. 42.

Saumya-krucchra vow:- If a person eats oil cake (residue of oil seeds), on the first day; wheat (barley) on the second day; buttermilk on the third day and observes complete fast on the fourth day; then, this is known as Saumya-krucchra. 43.

If a person drinks; oil cake of sesame, buttermilk, water and water mixed with Kusha grass on each successive days and fasts on the fifth day, it is also known as the Saumya-krucchra vow. 44.

If a person drinks: liquid oil cake, soup, buttermilk, water and barley for five days and thereafter fasts for one day, then it is also known as Saumya-krucchra-vow. 45.

Tula-purusha-krucchra-vow:- From the above said material, that is; liquid oil cake and so forth, if taken one by one, continuously for three days and thus, if it is carried out for fifteen days, this type of vow is known as Tula-purusha-krucchra-vow. 46.

If a person drinks: soup, liquid oil cake, buttermilk, water and wheat soup each for three days, thus, that adds up to fifteen days and for another six days observes complete fasts, this, then comes to twenty one days, this is called twenty one day's Tula-purusha-krucchra-vow. Beside the latter point, the personal capacity of the performers should be considered in all these types of vows. 47 -48

Brahma-krucchra vow:- Now, I shall tell you about the vow,

ब्रह्मकूर्चं प्रवक्ष्यामि व्रतानामुत्तमं व्रतम् । कृतेन येन मुच्यन्ते मनुष्याः सर्वकिल्बिषैः ॥४९॥
उपवासं पूर्वदिने कृत्वा प्रयतमानसः । 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 घृतस्येष्टास्तदर्थं तु कशाम्भसः । 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॥

Brahma-krucchra (the remover of all blemishes of human being), that is the best of all the vows. 49.

With a prepared mind, he should fast on a previous day and the next day, he should drink Panchgavya and water mixed with Kusha grass. 50.

Cow-urine, cow dung, milk, curds, ghee and water mixed kusha grass; these five products of a cow are sacred and a purifier of the body. Cow urine from a red coloured cow; cow dung from a white cow; milk from a golden coloured cow; curds from a dark blue and ghee from a black cow, should be taken. If all the above said colours are not available, then, the five products can be taken from a kapila kind of a cow. 51 - 53.

A unit of each of the five items is described below. These are: cow-urine in eight Mashas; cow dung sixteen; milk twelve; curds ten; ghee eight and just like the cow-urine, the Kusha grass water should be half of the urine: that is four units. In addition to the above, all these items are to be purified with special chants for each. This means; 'Gayatri' chant for cow-urine, 'Gandhadwara' for cow dung; 'Apyayasva' for milk; 'Dadhikravana' for curds, 'Tejosi-shukram' for ghee and 'Devasyatwa' for Kusha grass water. 54 - 56

He should first purify the five cow products, by Vedic chants and give oblation into the fire. Thereafter, he should take the five

एतैरुद्धृत्य होतव्यं पञ्चगव्यं यथाविधि । इरावती इदं विष्णुर्मानस्तोके च शंवतीः ॥५८॥
एताभिश्चैव होतव्यं हुतशेषं पिबेद्द्विजः । प्रणवेन समालोड्य प्रणवेनाभिमन्त्र्य च ॥५९॥
प्रणवेन समुद्धृत्य पिबेत्तत्प्रणवेन 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॥
गोनिर्हारविनिर्मुक्त्यवसक्तुभिरेव 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॥

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cow products by Kusha grass; and then, give oblation as directed. Likewise, the grass should be parrot green in colour, sharp-tipped and in seven units. Oblation should be accompanied by the Vedic chant 'Iravati-idam-vishnur man-stokecha shamvati.' The Brahmins can drink the leftover of the Panchgavya. Therefore, he should take it by chanting Pranava, spell it by pranava, take it with pranava and drink it with pranava. 57 - 60.

He should drink the Panchgavya from: golden, silver or leaf-made cup. This Brahma-krucchra vow burns all physical sins. 61.

Agneya-krucchra vow:- If he practises it for three days, then, this vow is called 'Yati-santapana' and if a person lives only on sesame for twelve days, then, it is called Agneya-krucchra. 62.

Yamya-krucchra vow:- The cow is fed wheat or barley, which then, comes out in its cow dung. This grain is later on separated from the cow dung, then baked and then eaten. So, if a person lives on such grains, for a month, it is called Yamya-krucchra. 63.

Yavaka-vrata vow:- If a person eats only such left over's of barley grains, from the cow dung, without baking them; it is called Yavaka-vrata. 64.

Kaubera-vrata vow:- If, a person eats a handful of sesame oil cake for a month, then it is known as Kaubera-vrata. 65.

Go-vow:- A person should take bath, with cow urine and eat cow dung. He should always stay with the cows and live in the

गोष्वपीतासु न पिबेदुदकं द्विजसत्तम ! । अभुक्तासु न चाश्नीयादुत्थितासूत्थितो भवेत् ॥६७॥
तथा तासूप्रविष्टासु सर्वासूपविशेन्नरः । मासेनेदृग्व्रतं पुसो 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 कृच्छ्रं कुर्वीत सर्वथा ॥७५॥

गुरु वा लघु वापि पातकं पुरुषो योऽत्र विधाय तस्य चेत् ।
विदधीत न निष्कृतिं तदा परलोके नरकेषु पच्यते वै ॥७६॥

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cow pen, if the cow does not drink water then he should not drink, likewise, if the cow does not eat, he should not eat as well and if the cow stands up he should stand up. O you best of Brahmins! If all of them sit, he should then sit. As a result, if a person follows such a mode of behaviour for a month, it is known as Go-vrata. 66 - 68

Uddalaka vow:- If, a person lives on mixture of curds and milk for two months; only on milk, for a fortnight; on ghee, for three days and for three days observes a complete fast, then, this vow is known as Uddalaka-vrata. If Krucchra vow is accompanied by Virasana, it gives better fruits. If a person stands whole day and sits at night, it is called Virasana. This particular Virasana removes major sins. 69 - 71.

O Suvrat! I have now discussed the various types of Krucchra vow and expiatory of all sins. O best of Brahmins! One should undergo at least one of these, in a year, for any item eaten unknowingly, and if he performs for a known one, it is good and for his own betterment. 72 - 73.

A Krucchra vow clears all sins (known or unknown). The sins, cleared by Krucchra vow, do not lead that person to hell. 74.

A person who desires wealth, prosperity, heaven or who wants to please The Lord, should, by all means, observe Krucchra vow. 75.

स ततो यमराजशासनाद्बहुकालेन निकृष्टयोनिषु ।
भुजिशिष्टनिजाघमन्वितं लभते जन्म मुहुश्च दुःखदम् ॥७७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे प्रायश्चित्तविधौ चान्द्रायणादिव्रतलक्षणनिरूपणनामा सप्तचत्वारिंशोऽध्यायः ॥४७॥

॥ अथ अष्ठचत्वारिंशोऽध्यायः ॥ ४८ ॥

ब्राह्मण उवाच :-

भुक्तपापावशेषेण कीदृशेन स कीदृशम् । लभते जन्म तन्मह्यं कृपयाख्यातुमर्हसि ॥१॥

श्रीनारायणमुनिरुवाच :-

ब्रह्मन्कर्मविपाकोऽयं धर्मशास्त्रे सविस्तरम् । मुनिभिर्वर्णितोस्तीति तत एव स बुध्यताम् ॥२॥

If a person commits minor or major sin and does not repent for it, here in this world; then, he suffers in hell, in the other world after death. 76.

As a result, that person gets punishment for his sins for a long time, due to the orders of Yama, and is born in a lower type of (animals) species, again and again. 77.

Thus ends the forty-seventh chapter entitled, 'narration of the characteristics of Chandrayana and other vows in atonement rite,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 47

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CHAPTER - 48

Description of results (punishment) for various sins due to non performance of expiation-rites.

Suvrat said:-

The Brahmin said: 'Thou deserve to narrate to me, as to what birth, a person, who has whatever arrear of expiated sins, gets.' 1.

The Sage Narayan said:-

O Brahmin! This result of actions is discussed in detail by

महापापादिपापानां भेदाः सन्ति सहस्रशः । तत्तत्पापानुरूपं च तत्तत्कर्ताऽऽप्नुयात् फलम् ॥३॥
तत्र सामान्यतस्तेषां समासेन फलं द्विजः । तुभ्यं वदामि तेनान्ये विशेषा अवगम्यताम् ॥४॥
आदौ तु पापकर्माणो देहान्ते यमकिङ्करैः । कर्मानुरूपं पात्यन्ते निरयेष्वतिनिर्दयैः ॥५॥
ततो नरकभोगान्ते कर्मशेषानुसारतः । श्वशूकराहिकाकादियोनौ ते यान्ति सम्भवम् ॥६॥
श्वशूकरखरोष्ट्राणां गोजाविमृगपक्षिणाम् । चण्डालपुल्कसानां च ब्रह्महा योनिमृच्छति ॥७॥
कृमिकीटपतङ्गानां विड्भुजामथ पक्षिणाम् । हिंस्राणां चापि सत्त्वानां सुरापो योनिमाप्नुयात् ॥८॥
लूताहिसरटानां च तिरश्चामम्बुचारिणाम् । हिंस्राणां च पिशाचानां योनिमाप्नोति हेमहृत् ॥९॥
तृणगुल्मलतानां च क्रव्यादां दंष्ट्रिणामपि । मुहुर्योनिमवाप्नोति पुरुषो गुरुतल्पगः ॥१०॥
तिर्यक्त्वं प्राप्य मानुष्यं लभन्ते ते यदा तदा । ब्रह्महा श्रयरोगी स्यात् सुरापः श्यावदन्तकः ॥११॥

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many sages in Dharma-shastra, the science that regulates the society, that you may know it from there only. 2.

Major and minor sins are of thousand and thousand types. The doer gets the punishment of his sins, in accordance to the type of his sin. 3.

O Brahmin! I now, shall tell you about the punishments for them, in brief. Thereby you can find out the special cases of them. 4.

After death, the cruel servants of Yama, the God of death, throw him, into the hell, named Niraya, in accordance to his deeds. 5.

Thereafter, experiencing the punishment in hell according to his remnants of sins, they are born, as lower type of animals, like dog, pig, serpent or crow. 6.

A person, who kills a Brahmin, is born as a dog, pig, mule, camel, cow, goat, sheep, or birds or Chandala or a person with hairy body. 7.

A person, who drinks liquor, is born as worm, insect, butterfly, filth-eating bird, or as cruel animals. 8.

A person, who steals gold, gets the next birth as a spider, serpent, lizard, chameleon, reptiles, aquatic creatures or a furious ghost. 9.

A person, who sleeps with teacher's wife, is born as grass, shrub, creeper, flesh-eating animal or as a wild bear again and

हेमहारी तु कुनखी दुश्चर्मा गुरुतल्पगः । यो येन संवसत्येषां स तल्लिङ्गोऽभिजायते ॥१२॥
ईर्ष्यालुर्मशकश्च स्याद्द्वीपी स्याद्वेदविक्रयी । वराहत्वं च लभते तथैवायाज्ययाजकः ॥१३॥
गोघ्नो भवेच्च जन्मान्धः सर्वाशी वृषदंशकः । मृष्टैकभोजी च कपिर्मत्सरी भ्रमरस्तथा ॥१४॥
अपण्यविक्रयी गृध्रः पशुगाम्यल्पजिह्वकः । एवमन्ये पापिनोऽपि दुर्योनिं यान्ति कर्मभिः ॥१५॥
ततो मनुष्येष्वपि ते दरिद्रा नित्यदुःखिनः । परतन्त्राश्च जायन्ते रोगिणोऽन्धाश्च केचन ॥१६॥
इत्यादिलक्षणैर्ज्ञेयो विपाकः कर्मणां द्विज ! । पुमानकृतनिर्वेशो यमिहाप्नोति निश्चितम् ॥१७॥
प्रायश्चित्तमतोऽघस्य गुरुणो लघुनोऽपि वा । शीघ्रमत्रैव कर्तव्यं सुधिया शास्त्रसम्मतम् ॥१८॥
अन्यथा तु महद्दुःखं प्राप्यमस्त्येव तत्फलम् । इति सर्वत्र शास्त्रेषु निश्चित्यैवास्ति वर्णितम् ॥१९॥

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again, in his next births. 10.

After undergoing the birth of birds, whenever they are born as human beings again, Brahmin-killer becomes tuberculosis patient and liquor consumer, black teethed and gold thief, a person with bad nails. He, who sleeps with teacher's wife, gets skin-disease. The person who helps the sinner, for committing a particular sin, is born like the main sinner. 11 - 12.

Thus, one who is jealous, becomes a mosquito; he who sells sacred Vedas, becomes a tiger; he who gives oblation of banned items, becomes a boar; he who kills a cow, becomes blind by birth; he who eats everything selfishly, becomes a cat; he who eats sweets, without sharing with anybody, becomes a monkey; he who is envious, becomes a black bee; he who sells banned items, becomes a vulture; and he who copulates with an animals, becomes short-tongued or a frog. Thus, all the sinners get the births, as wretched beings, as per their sins. 13 - 15.

Though they may get the birth as human being, they are born as unhappy and live a very painful and poor life, always dependent on someone else; and some others are born as diseased or blind persons. 16.

O Brahmin! These are the main features of a person, who does not perform any expiation-rite for his sins, for which he will definitely get the punishments in this world itself. 17.

So, wise people should immediately undergo expiation-rite,

एवं धर्मा द्विज ! प्रोक्ता वर्णाश्रमवतां नृणाम् । वर्णाश्रमेतरेषां च सङ्क्षेपेण सनिष्कृताः ॥२०॥
एतान् धर्मान् मदुक्तान् ये कीर्तयिष्यन्ति भक्तितः । श्रोष्यन्ति वा तेऽपि जना भविष्यन्ति निरेनसः ।२१
धर्मतत्त्वमिति प्रोक्तं मया नृणां हिताय वै । प्रायशोऽत्रार्षवाक्यानि तदर्थश्चास्ति वर्णितः ॥२२॥

सुव्रत उवाच :-

इति श्रुत्वा वचस्तस्य साक्षाद्भगवतो द्विजः । स भूप ! परमप्रीतो नत्वा तुष्टाव तं प्रभुम् ॥२३॥

ब्राह्मण उवाच :-

धर्मकर्ता धर्मवक्ता धर्मात्मा धर्मसंस्थितिः । धर्मरक्षावतारो मे प्रीयतां धर्मनन्दनः ॥२४॥
धर्मभक्तीष्टसुखदो धर्मयुग्भक्तिबोधकः । धर्मनिष्ठजनप्रेष्ठः प्रीयतां धर्मनन्दनः ॥२५॥

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here, in this world only, for his sin; be it a major or minor one. 18.

If a person does not undergo the expiation-rites, it definitely would result into a great distress. This is the emphasized, in the scriptures; and mentioned everywhere in that literature. 19.

O Brahmin! Hereby, I have thus, discussed the duties of the people of all castes and Ashramas (different stages of life). In addition to the above points, whosoever, would think or speak about those and follow or hear those sincerely, would also get rid of their sins. 20 - 21.

Thus, I have exposed the directive principles of religion, for the betterment of people. Moreover, I have discussed, mostly, the statements and interpretations of the great sages. 22.

Suvrat said:-

O King! Thus, after hearing the speech, directly from God, that Brahmin was very much pleased and satisfied; and having bowed down, he praised God as: 23.

Brahmin Shivram praises Lord Shri Hari, the son of Dharma

Brahmin said:-

Let the son of Dharma, who is always the follower of Dharma, the righteous code: Who talks about Dharma; has pious soul; keeps himself on righteous path, is the protector-incarnate of righteous code, the son of Dharma, who gave the happiness to Dharma and Bhakti (parents), be pleased with me. 24.

धर्मस्थापन उद्योक्तो धर्मशास्त्रप्रवर्तकः । धर्मयुक्ज्ञानवक्ता प्रीयतां धर्मनन्दनः ॥२६॥
धर्महीनोन्मूलनकृद्धर्मरूपप्रकाशकः । धर्मकार्यरतो नित्यं प्रीयतां धर्मनन्दनः ॥२७॥
धर्मधर्माश्रयो धर्मरुचिर्धर्मी धर्मधुरन्धरः । धर्मनिष्ठजनैः सेव्यं प्रीयतां धर्मनन्दनः ॥२८॥
धर्मविज्ञो धर्मवपुर्धर्मरूपाखिलक्रियः । धर्मकीर्तिर्धर्ममतिः प्रीयतां धर्मनन्दनः ॥२९॥
धर्मसर्गैकसम्पोष्टा धर्मवंश्याहितस्वधूः । धर्मेष्टदेवो धर्माख्यः प्रीयतां धर्मनन्दनः ॥३०॥
धर्मरक्षणविख्यातो धर्मपत्नीस्तनन्धयः । धर्मोद्धवपथाचार्यः प्रीयतां धर्मनन्दनः ॥३१॥

सुव्रत उवाच :-

इति स्तुत्वा हरिं राजन् शिवरामः स वाडवः । प्रणनामाथ विप्रांस्तान् धर्मान्सर्वानबूबुधत् ॥३२॥

Let the son of Dharma, the bestower of happiness to those, who follow the path of religion sincerely, creating awareness regarding devotion accompanied with Dharma, the best among the followers of Dharma, be pleased with me. 25.

Let the son of Dharma, the propagator of establishment of Dharma; furthermore, the originator of Dharma; the expounder of knowledge accompanied by Dharma, be pleased with me. 26.

Let the son of Dharma, the uprooter of those, who are against Dharma, enlightener of the true nature of Dharma and one who is ever absorbed in propagation of Dharma, be pleased with me. 27.

Let the son of Dharma, the resort of Dharma of Dharma, indulgent in Dharma, the follower of Dharma; the bearer of the helm of Dharma and worthy to be served by religious people be pleased with me. 28.

Let the son of Dharma, the knower of Dharma; the Dharma incarnate, whose all actions are full of Dharma, who is famous due to pious behaviour; and whose intellect is always engaged in Dharma, be pleased with me. 29.

Let the son of Dharma, the inspirer of righteous code, one who has borne the helm of the descendents of Dharma, who considers Dharma as the cherished God; whose name is Dharma, be pleased with me. 30.

Let the son of Dharma, reputed as the protector of Dharma, the child of the wife of Dharma; the preceptor of the Uddhava-

धर्मशास्त्रमिदं नित्यं ये पठेयुर्जना भुवि । विद्युस्ते स्वस्वधर्मान्वै साङ्कर्यं चापि नाप्नुयुः ॥३३॥
धर्मनिष्ठाश्च ते नूनमिह लोके परत्र च । कीर्तिं सुखं च विपुलं प्राप्नुयुर्नात्र संशयः ॥३४॥
कृपा श्रीवासुदेवस्य तेष्वेव भवति ध्रुवम् । ततस्ते संसृतेर्नूनं मुच्यन्ते पुरुषा नृप ! ॥३५॥
तस्मादिदं सदा श्रव्यं पठनीयं च भक्तितः । पुम्भिः स्त्रीभिर्हरेर्भक्तैः स्वस्वधर्मबुभुत्सुभिः ॥३६॥

श्रेयस्करान्मानवदेहभाजां जगाद सामान्यविशेषधर्मान् ।
स्वसंश्रितब्राह्मणमीश्वरो यो नारायणं तं मुनिमानतोऽस्मि ॥३७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे धर्मोपदेशे प्रायश्चित्तविधौनिरूपणनामाष्टचत्वारिंशोऽध्यायः ॥४८॥

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cult of Dharma, be pleased with me. 31.

Suvrat said:-

O King! Thus, that Brahmin named Shivarama praised God Hari and bowed down to Him. Subsequently, he started guiding extensively, all the Brahmins, about Dharma. 32.

Those persons, who would read these religious code, on this earth and understand their own respective duties, would never incur unapproved canonical admixture. 33.

No doubts, those religious devout people certainly earn abundant happiness and fame in this and the other world. 34.

O King! Lord Shri Vasudeva's grace, certainly dawns upon such people; then, they get rid of this mundane recurrence. 35.

So, this code is always to be heard and read, devotedly, by all men, women devotees of Shri Hari, who want to know about their duties, as prescribed in the religion. 36.

I bow down to the great God: Sage Narayan, who explained the special and general duties of human beings, promoting their own betterment. 37.

Thus ends the forty-eighth chapter entitled, 'narration of results of various unexpiated sins,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 48

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॥ अथ एकोनपञ्चाशत्तमोऽध्यायः ॥ ४९ ॥

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 वृत्तालयमुपागमत् ॥३॥
तत्र रामनवम्यां च स तु कृत्वा महोत्सवम् । पुनर्दुर्गपुरं प्रायाच्चैत्र्यामेव सहानुगैः ॥४॥
द्वितीयायां सुवासीनं कृष्णायामथ तं नृपः । उत्तमः प्राञ्जलिर्नत्वा प्रोवाच विनयान्वितः ॥५॥
सर्वे मनोरथाः स्वामिन्नस्माकं कृपया त्वया । प्रपूरिताः सेवकानां प्रभुणा दीनबन्धुना ॥६॥
इच्छा त्वेकास्ति हृदये मम स्वस्त्रोश्च सत्पते ! । पौराणां चापि सर्वेषां तां पूरयितुमर्हसि ॥७॥
कृष्णमन्दिरमत्रापि कारणीयं त्वयेति नः । प्रार्थितं भवति स्वामिन्नवश्यं कार्यमेव तत् ॥८॥

CHAPTER - 49

Celebration of Utsav of Ahmedabad and Vadtal and prayer of Uttam-raja to construct temple of Gadhpur.

Suvrat said:-

One year passed away, since Shri Hari expounded religious duties, ideal stories and removing followers' doubts, everyday. 1.

He celebrated Vasanta-festival, in Durga-pattana; and he went to Shrinagar, with His assistants. 2.

There, He celebrated a flower-swing festival, on a large scale, with full preparation; and then, went to Vrittalaya. 3.

In addition to the above, He also celebrated Ram-navami festival; and returned back to Durgapur, on the full moon-day, of the Chaitra month, with His followers. 4.

Then, the king named Uttam, very humbly approached Him, when He was sitting at ease, on the second day of dark fortnight. 5.

O Lord! You have very kindly fulfilled all our wishes, as you always help the poor. You are, indeed, a friend of the poor. 6.

O you kind master! However, there is one more desire in my sister's mind and all other people also. You deserve to fulfil it. 7.

O Lord! Our very humble request to you is that, a temple of

सुव्रत उवाच :-

इति सम्प्रार्थितो राज्ञा प्रसन्नो हरिराह तम् । यादृशीच्छास्ति वो राजन्करिष्यामि तथा त्वहम् ॥९॥
इत्युक्त्वा तं स च मुनिं विरक्तानन्दमुचिवान् । 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॥

Lord Krishna should be built, by you, here over. So please, let our wish be fulfilled. 8.

Suvrat said:-

By this particular request from the king, Shri Hari was very much pleased; and addressed him: O King! I will surely fulfill your desire. 9.

After this conversation, Shri Hari turned to Sage Viraktanand and said, O Sage! You have to build, a very nice temple, for Shri Krishna, here over. 10

Here, this king named Uttam, obedient to your orders, will fetch all the required material. 11.

Moreover, I shall mostly stay here. In case, you want to ask me, about something, you may do so. 12.

After Shri Hari put forward His plan, that Sage agreed to it. The King, his sisters and the public, were very much delighted by this acceptance. 13.

Then, that Sage invited skilled engineers and started the work of constructing the temple. The king also gave him ample funds. 14.

O King! Shri Hari, many times used to stay there and praise the sincere attendants, of the engineers and labourers, thereby pleasing his devotees. 15.

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 प्रोचुस्तेभ्योऽदाद्दक्षिणां हरिः ॥२०॥
ततः समेतो निजपार्षदाग्र्यैः स्वभ्रातृपुत्रैर्मुनिवर्णिभिश्च ।
ययौ हरी राधसिते दशम्यां प्रापज्जयायामथ जीर्णदुर्गम् ॥२१॥
आयान्तमाश्रुत्य च तं प्रहृष्टा हेमष्टा हेमन्तसिंहादय आशु पौराः ।
निर्यान्ति प्रत्युद्गमनाय पुर्या यावद्धरिस्तावदवाप तां सः ॥२२॥

Prayer of Anupsinh for invocation of idol images in Junagadh.

When the building of a beautiful temple, was started by the Lord, Anupasimha arrived there, from Jirnadurga (Junagadha), to take Him, along with himself. 16.

Approaching the Lord, he bowed down and spoke with folded hands: O Lord! A temple is now ready at Junagadha! 17.

Please come there over, along with your group of sages and attendants; and please perform installation ceremony of the idol of Lord Krishna, with proper rites and at proper time. 18.

After hearing this, Shree Hari was very much pleased. He called expert Brahmins and asked them about the auspicious time, for installing Lord Shree Krishna's idol, there over. 19.

The expert astrologers said: Thursday that occurs on Radhakrishna-dvitiya, is an auspicious time. Pleased thereby, Shree Hari gave them, deserving gifts. 20.

Then, Shree Hari accompanied with his attendants, His brother and brother's sons and also with a group of sages, went to Jirndurga (Junagadha), on the tenth day of the bright fortnight of Vaishakha month. 21.

As soon as, Hemantsinh and other citizens came to know about Shri Hari's arrival near the city, they were pleased and hastened to receive Him: at that same moment Shri Hari arrived there. 22.

प्रणम्य तं तेन च मानितास्ते निवेशनं तस्य सहानुगस्य ।
यथोचितं वेश्मसु कारयित्वा चक्रुर्मुदातिथ्यमतिप्रसन्नाः ॥२३॥
ततो हरिर्मन्दिरमेत्य तच्च समन्ततो वीक्ष्य बभूव हृष्टः ।
मुहुः स सर्वान्प्रशशंस 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 स्वमेव राजन् ॥२६॥
वेदाष्टवस्वेकमिताब्दराधकृष्णद्वितीयादिवसादिमार्धे ।
स मन्दिरे स्थाप्यति स्म साक्षाच्छ्रीद्वारिकेशं नृप ! ॥२७॥
श्रीद्वारिकाधीश्वरदक्षभागे ततश्च राधारमणस्य मूर्तिम् ।
स स्थापयामास सुमन्दिरेऽसौ यद्दर्शनात्तीर्थफलं त्विह स्यात् ॥२८॥

They bowed down to Him and Shri Hari reciprocated it, by honouring them. Thereafter, they managed their lodging in proper houses. They all were extremely pleased and engaged themselves in the hospitality of receiving them, with pleasure. 23.

Afterwards, Shri Hari came to that temple, looked everywhere, and was extremely happy. He repeatedly appreciated the skills of the engineers, the King and His own sage in charge. 24.

After coming back to Hemantsinh's residence, Shri Hari at His own place, managed for all required material for installing the idol of the Lord, with the help of King's servants. 25.

O King! He thereafter, managed to install the idol of Lord Krishna, with proper rites as directed by the leading Brahmins, of that city, who were experts in both Agama and Nigama, as though the Lord Krishna's idol was installed by Himself! 26.

Then, He installed the idol of Shri-Dvarikesha, as if the real one, in the middle temple, in the first half part, of the second day of Vaishakha month of the Samvat year one thousand eight hundred and eighty four (1884). 27.

Then, on the right side of the Shree-Dvarkadhishswara temple, He installed the idol of Radharamana, in a nice temple, for the

कृष्णस्य वामेऽथ च मन्दिरेऽसौ सिद्धेश्वरं शङ्करमम्बिकां च ।
विनायकं चापि सुदर्शनीयं यथाविधि स्थापयति स्म दैविः ॥२९॥
वृत्तालयेऽसौ च यथैव लक्ष्मीनारायणस्थापन उत्सवं प्राक् ।
चक्रे तथेहापि महान्तमेव कृष्णप्रतिष्ठोत्सवमाचचार ॥३०॥
यथाविधीत्थं त्रिषु मन्दिरेषु देवप्रतिष्ठां स विधाय राजन् ! ।
गोभूहिरण्यानि तिलान् द्विजेभ्यो नूत्नानि वासांसि बहूनि चादात् ॥३१॥
विप्रान्समग्रान् पुरवासिनोऽथ ग्रामान्तरेभ्योऽपि समागतान्सः ।
सन्तर्पयामास तदिष्टभोज्यैर्यथोचितं रौप्यकदक्षिणाभिः ॥३२॥
सौराष्ट्रदेशाधिपतिश्च तस्य बह्वादरो वीक्ष्य महाप्रतापम् ।
साश्चर्यमागत्य तदीयपार्श्वं प्रणम्य तस्थौ नृप ! दासवच्च ॥३३॥
तं मानयामास हरिस्ततोऽस्मै तन्मन्दिरक्ष्मातलधर्मपत्रम् ।
कृत्वा ददौ स्वे विषये च तस्य धान्यानयादेरपशुल्कतां सः ॥३४॥

convenience of the devotees, who may get the fruit of visiting both the sacred places. 28.

Then, on the left side of Shri Krishna's temple, He installed the idols of the God Shankara, in the form of Siddeswara with Ambika, and also a very nice idol of the God Vinayaka. 29.

He celebrated, the installation ceremony of Shri Krishna's idol, with grand celebrations: just as He celebrated it before in Vrittalaya, at the time of celebrating the installation of Shri Laxminarayana's idol. 30.

O King! Thus, after installing the Gods' idols, in the three temples, with due procedure, He gifted cows, land, gold, sesame seeds and many new clothes to Brahmins. 31.

He then, honoured the Brahmins, who came there from other villages and those who lived there, with favourite food: and gave them proper fees, accordingly. 32.

O King! Then the King of Saurashatra region, who was very much impressed and overcome by deep reverence and amazed by His personality, came there and bowed down. He stood near Him, very humbly, like a servant. 33.

Shri Hari received the king with warm honour. Then, the King

मदर्हकार्यं भवतां भवेद्यत्तत्सर्वथा मे कथनीयमेव ।
इत्यर्थयित्वा स महीपतिस्तं तदाज्ञया स्वं निलयं जगाम ॥३५॥
सोऽथार्चितो भक्तजनैः सुगन्धपुष्पांशुकस्वर्णविभूषणाद्यैः ।
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 श्रीद्वारिकेशादिप्रतिष्ठानिरूपणनामैकोनपञ्चाशत्तमोऽध्यायः ॥४९॥

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gifted Him the agreement of the temple's land and exempted from tax, the material, used whilst building the temple, within his jurisdiction. 34.

That king prayed him as: You may entrust me for the work which I am qualified for, as you consider me to be worthy. He then, went back to his place, after taking permission. 35.

Thereafter, he was worshipped, by the devotees, with fragrant flowers, abundant clothes. Then He arranged for the funds, for everyday worship and festival, on the tenth lunar day, at night. 36.

There, He celebrated the Ekadashi festival. This finally concluded the fast and on the following morning, He was praised by the public of that city. Then He returned back to His place, with His followers. 37.

O King! Then, He requested the people, who were following Him, with tears, in their eyes, to go back. Then, He went to Durga pattana, entertaining, on the way, His followers. 38.

Thus ends the forty-ninth chapter entitled, 'narration of installation of Dvarikesha in Jirnadurga (Junagadh), etc.' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 49

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॥ अथ पञ्चाशत्तमोऽध्यायः ॥ ५० ॥

सुव्रत उवाच :-

मन्दिरं कारयंस्तत्र धर्मवार्ताभिरन्वहम् । प्रीणयन्निजभक्तांश्च समुवास हरिर्नृप ! ॥१॥
तमेकदा वर्णिराजो मुकुन्दानन्द आदरात् । बद्धाञ्जलिर्नमस्कृत्य प्रपच्छ विनयान्वितः ॥२॥

मुकुन्दानन्द उवाच :-

त्वदाश्रितानामस्माकं नैष्ठिकब्रह्मचारिणाम् । श्रोतुमिच्छाम्यहं त्वत्तो धर्मान् पालयानशेषतः ॥३॥

सुव्रत उवाच :-

इति नैष्ठिकवर्येण पृष्टस्तेन नराधिप ! । प्रसन्नो भगवानूचे भक्तिधर्मप्रपोषकः ॥४॥

श्रीनारायणमुनिरुवाच :-

समीचीनं त्वया पृष्टं वर्णिराज ! वदाम्यहम् । नैष्ठिकानां यथाशास्त्रं धर्मांस्ते ब्रह्मचारिणाम् ॥५॥
ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः । ब्रह्मचर्याश्रमस्यैते कथिता अधिकारिणः ॥६॥

CHAPTER - 50

Code of conduct for life-long celibates (particularly for the Naisthik Brahamchary).

Suvrat said:-

O King! Lord Shri Hari lived there, after building the temple (of Dvarikeshwara) and then pleased His devotees, by discussing religious topics. 1.

Once Mukandanand the foremost of Brahmins bowed down to Him with respect, and with folded hands, asked Him. 2.

Mukundanand said:-

I want to hear the complete code of conduct from Thee, as laid down for lifelong celibates like us, who have taken your shelter. 3.

Suvrat said:-

O King! When thus, asked by the great lifelong celibate, the promoter of the devotional cult was pleased and said the following. 4.

Sage Narayan said:-

O you best of Brahmins- you have asked a good question. I shall tell you the rules regarding lifelong celibates in detail, as per the scriptures. 5.

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 वैराग्यमान्द्यतः ॥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

Brahmin, Kshatriya and Vaishya- these three castes are known as dvi-jatis: twice-born. They alone are qualified for celibate's life. 6.

After conducting the rites like foetal conception (Garbhadhana) and others, additionally, having undergone the rite of wearing sacred thread (second birth), in due course such a twice-born (Dvija) is qualified to observe the life of a celibate-studentship. 7.

The vow, named Savitri, conducted for three nights, is recommended for a less intelligent person as student. Prajapatya vow, that lasts for a year is recommended for a weak person. A person who is intelligent, and yet is still inclined towards household affairs, is recommended to observe the vow named Brahma, for twelve years; because his dislike for household affairs feeble. 8 - 9.

Celibacy continuing lifelong is called Naishtika vow. Alternatively, for one who does not want it, the option is householder stage: Grihastasrama. A person who consciously accepts detachment towards worldly affairs is very rare. 10.

The last one, who is inclined to the indifference, should immediately take resort towards an efficient teacher for his betterment. He should acquire the knowledge and study the greatness of Lord Vishnu. 11.

He should study Vedas with all its parts and meaning from the teacher according to one's own capacity and then, give him gifts or fees in form of gold, money and so on, according to his own

तीव्रवैराग्ययुक्तत्वाद्दीक्षामुद्धववर्त्मनि । सम्प्राप्तो नैष्ठिकीं स स्यात्तद्धर्मान्कीर्तयाम्यहम् ॥१३॥
नैष्ठिकेन व्रतेनैव यावज्जीवं स्वसद्गुरोः । सेवने कृतसङ्कल्पः स भवेद्भक्तिमान् हरौ ॥१४॥
नित्यं यज्ञोपवीतं च स विप्रो धारयेच्छिखाम् । तुलसीमालिकायुग्मं स्वकण्ठपरिवर्ति च ॥१५॥
मौञ्जीं च मेखलां दण्डं पालाशं बाल्वमेव वा । स धारयेद्दर्भपाणिश्चासनार्थं मृगाजिनम् ॥१६॥
सोपपात्रं चाम्बुभृतं नित्यं धातुकमण्डलुम् । साम्बुगालनवस्त्रं तं धारयेदुज्ज्वलं शुचिः ॥१७॥
धारयेत् पञ्चकेशांश्च जटायां जन्तुसम्भवात् । तत्राग्निहोत्रजं भस्म मिश्रणीयं नहीतरत् ॥१८॥
अतिजन्तूदये पित्रोर्मृत्यौ वाऽऽपदि मुण्डनम् । कक्षोपस्थशिखावर्जं कारयेत्तीर्थ एव सः ॥१९॥
द्वे कौपीने सिते धोत्रे क्षौमं वैकां च कम्बलीम् । धारयेद्भुक्तिसमये परिधानार्थमेव सः ॥२०॥
कन्थां च प्रच्छदपटीं कम्बलं द्वे च पञ्चिके । शिरःपटकमेतानि काषायाण्येव धारयेत् ॥२१॥

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monetary condition. 12.

One who has become the follower of Uddhava, the path due to acute inclination for ascetism, is known as a lifelong celibate. I shall now tell you about his rules. 13.

A person, who has confined himself to a lifelong celibacy and is serving his preceptor, should thus, devote himself towards Shri Hari. 14.

Such a Brahmin should always wear, a sacred thread, keep a lock of hair, on the crown of the head and a couple twin of Tulsi beads thread around his neck. 15.

He should wear a waist-band made of Munja grass, a stick in his hand made of Palasha or Bilva, should have Darbha grass in his hand and a deer skin, as a carpet to sit on. He should have a special shaped clean metal pot full of water in his hands and a clear cloth sieve to filter the water. 16 - 17.

He must keep hairs on his body at five places. If germs or insects like lice can occur there then, he should apply the sacred ashes of Agnihotra and nothing else. 18.

In case of excessive insects, death of either of the parents or in some difficult condition, he can chop of the hair except the head lock, armpit and the organ of generation and that also at the place of pilgrimage. 20.

He should have two white pieces of cloth and two lower

पूजोपकरणैः साकं शालग्रामं च धारयेत् । चित्रार्चां चावश्यकानि धातुपात्राणि पक्तये ॥२२॥
सच्छास्त्रपुस्तकं चासौ धर्मज्ञानादिपुष्टये । स्वोपयोगि भवेद्यावत्तावत्तदपि धारयेत् ॥२३॥
पीठार्थं कम्बलीखण्डो जपमाला सगोमुखी । धार्या गोपीचन्दनं च पादुके इति 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 पुंसाऽपि कामयेत हृदा न ताः ॥२७
स्पृशेत्स्त्र्यङ्गं तु न क्वापि न च स्त्रीधार्यमंशुकम् । धौतशुष्कं च धौतार्द्रं तच्चेत्तर्हि न दोषभाक् ॥२८

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garments and an upper garment made of jute or wool, for putting on at lunch-time. He should have a patched garment, a blanket or some long covering cloth. In addition to the latter point, he should have two small pieces of clothes and a cloth to cover his head. All these clothes should be only of a reddish ochre colour. 20 - 21.

He can keep Shaligram and the vessels required for the worship. He can also keep metal vessels, required for cooking food, for worshipping the idol of god, the books, discussing the principles of scriptures, necessary for his study, a piece of blanket as a seat, a cloth bag for a rosary (to count the beads), rosary, Gopi-chandan and a pair of footwear. These are the only items he can store. 22 - 24.

If he stores more items, apart from the items enumerated above, he should fast, for those many days that he keeps the items with him, to get himself purified. 25.

Special instructions to avoid contact with women, in every way.

He should not stare at ladies passionately; whether they are just standing, playing or doing anything else. The stories or information about them occurring in erotic literature should not be heard or discussed. 26.

He, the celibate should not joke or speak secretly with a lady nor should he ask another person to speak with them. He should not aspire for them, at heart. 27.

He should not touch any part of her body; nor the clothes she

विहाय देवतामूर्तिं न स्त्रियाः प्रतिमामपि । काष्ठधातुवस्त्रमृज्जां चित्रस्थामपि न स्पृशेत् ॥२९॥
न स्त्रीजातेश्च गुह्याङ्गं पश्येद्बुद्ध्वा 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 प्रेषयेन्नैव वस्तु कि ञ्चिदपि स्त्रियै । प्रेषितं च तया किञ्चिद्गृह्णीयान्न रहस्तथा ॥३३॥
स्त्रियमुद्दिश्य पुरतः पुरुषस्य हरेरपि । कथां वार्तां न कुर्वीत शृणुयान्न च तां ततः ॥३४॥
स्वपेतां दम्पती रात्रौ यतः कुड्यन्तरे गृहे । तत्र गेहे स्वपेन्नेव 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 नैवाचरेत क्वचित् ॥३७॥

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has put on. If it is washed and dried or washed and still wet, there is no blemish. 28.

He should not touch an idol of a lady that is made of wood, metal, cotton, soil or even a picture. The only exception is that of a Goddess. 29.

A lifelong celibate should not look at the private part of a lady, intentionally, even from a distance. He should not look even at a small naked girl. 30.

He should not speak with a lady or draw her picture. Likewise, he should not touch or look at even pictures of intercourse. 31.

He should not live in a house where erotic pictures, such as of an intercourse and others are openly displayed. Moreover, he should never sit in front of a lady, whilst facing her. 32.

He should not send anything, to a lady secretly. The same way, he should not accept anything from her secretly. 33.

He should not speak or hear the topic and/ or gossips, regarding a lady in front of a man or even Shri Hari. 34.

He should not sleep in a room, where a couple is sleeping in the next room or is separated by one wall only. If they are just living there, then there is no sin. 35.

He should not live in a house where a lady lives, even though many men may be living there. They should not excrete urine or stool, at the place where ladies are moving around. 36.

धनुर्मानान्तरे नैव स्त्रिया गच्छेदनापदि । मार्गाल्पोत्सवमौढ्यादौ रक्ष्यं तत्स्पर्शतो वपुः ॥३८॥
स्त्रिया सह रहःस्थाने वर्णी तिष्ठेन्न कर्हिचित् । न चाध्वनि तया साकं स्थविरोऽपि क्वचिद्व्रजेत् ॥३९
नारोहेद्वाहनं वर्णी क्वाप्यारोहेद्यदापदि । तदापि न स्त्रिया साकं शकटादावुपाविशेत् ॥४०॥
परिवेष्ट्री पाककर्त्री स्याद्यत्र स्त्री न पूरुषः । तत्र भोक्तुं नैव गच्छेन्न स्पृशेच्च भ्रुकुंसकम् ॥४१॥
गुणांश्चाप्यगुणान्स्त्रीणां क्वचिद्वर्णी न वर्णयेत् । लेपनाद्यर्थमपि ताः स्वमठे न प्रवेशयेत् ॥४२॥
एतेषु नियमेषु स्याद्यस्य भङ्गः प्रमादतः । तत्रैक उपवासोऽस्य प्रायश्चित्तमुदीरितम् ॥४३॥
स्त्रीसम्बन्धिनिषेधोऽयं साक्षात्स्पर्शं रहःस्थितिम् । विना स्वासन्नसम्बन्धस्त्रीभ्योऽन्यत्रावगम्यताम् ॥४४
रहःस्थाने तु मात्रापि सह तिष्ठेन्न कर्हिचित् । ब्रृहद्व्रतधरो वर्णी साक्षात्तामपि न स्पृशेत् ॥४५॥

A celibate should never do such act, in the same place, where the ladies do it. 37.

He should keep himself away from a lady, at the distance of one Dhanu (a unit of measuring distance=about six ft.), except in emergency. In case of a narrow space, he should always protect his body from a female touch. 38.

A celibate should never live with a lady, in a lonely place secretly. A celibate, even though an old one, should never walk with a lady on the road. 39.

A celibate should never go by a carriage along with woman; even in a case of an emergency, he should not sit with a lady in a cart and so on. 40.

He should not take food at a place, where a lady cooks and serves the food and not a male. He should not touch a male actor who is dressed in female attire. 41.

A celibate should never discuss virtues or vices of a lady. He should never employ any lady for household monastery work, like cleaning the house and any other such work. 42.

If the celibate unknowingly breaks any of these rules, has to observe a fast, for one day, as laid down in the scriptures. 43.

Touching a lady directly or talking to her secretly is prohibited. This should be understood in a case of other ladies, than his near relatives or to those who are directly related. 44.

He should not live secretly, even with his mother. A celibate,

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॥
सबन्धनाश्रमे स्वस्य योषा यद्यापतेत्क्वचित् । स्पृष्टं वा स्वं तदा त्वस्य न दोषो भाषणे तया ॥५०॥
जलाग्निशृङ्गिदंष्ट्र्यादेर्भये शस्त्राद्विषात्तथा । गृहद्रुमादिपाते वा रोगे स्वस्य स्त्रिया अपि ॥५१॥
प्राणान्तिकापदीदृश्यां साक्षात्स्पर्शे च भाषणे । स्त्रिया जातेऽपि नास्त्येव दोषस्तस्यान्यथाऽस्ति हि ।५२
सर्वथैव निषिद्धोऽस्ति स्त्रीप्रसङ्गोऽत्र वर्णिनः । स्त्रैणप्रसङ्गोऽपि तथा हेयः प्रोक्तोऽस्ति बन्धकृत् ॥५३
न वीर्यपातनं कुर्याद्बुद्धिपूर्वं कदाचन । स्रावे जाते स्वतः कुर्याद्दिनमेकपोषणम् ॥५४॥

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who has taken a hard religious vow, should not touch his mother directly. 45.

If it is very much necessary to talk to the near related lady for some work, he should talk with her, without touching her and not otherwise (should not talk). 46.

At times, in emergency or in some adverse conditions; touching or talking with the lady is allowed. I shall tell you about it in short. 47.

If he has to ask for food, water, vessels, fuel or about his residence, he should speak to a man, it being addressed to a woman. This is the way to speak with a lady, when it is very much necessary. Now I shall tell you about the times, he can directly speak with a lady. 48 - 49.

When some lady tries to enter his hut forcibly and then he speaks with her. In such a case he is allowed to speak to her. 50.

In case of emergency like water, fire, fearful and long toothed animal, or some direct danger from weapon or poison, falling of a tree or a house or some dangerous disease, in such horrible emergencies; talking or touching a lady is allowed. Otherwise, it is strictly prohibited. 51 - 52.

Attachment with a lady is strictly prohibited by all means. Attachment towards a lady is always considered to be creating a bond. 53.

प्रमादात्पातिते वीर्ये कार्यं चान्द्रायणव्रतम् । साक्षात्सङ्गे स्त्रिया जाते पतितोऽसौ बृहद्व्रतात् ॥५५।
नैष्ठिकत्वं न तस्य स्यात्प्रायश्चित्तशतैरपि । अतस्तन्मण्डलाद्भ्रष्टः 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 पञ्चमप्रकरणे नैष्ठिकधर्मेषु ब्रह्मचारिपरिग्रहस्त्रीप्रसङ्गवर्जननिरूपणनामा पञ्चाशतमोऽध्यायः ॥५०॥

He should never shed semen intentionally. If it has poured out automatically he should fast for one day. 54.

If he pours out the semen unknowingly, he should observe Chandrayana vrata, and if he directly sheds it to a lady, he has failed to observe the great vow. 55.

Such a person can never become a lifelong celibate, even if he undergoes hundreds of atonement rites. Thus, he has slipped from the path of Uddhava cult and that very circle. 56.

He should undergo expiation rite and then accept the life of a householder. There, he should serve the saints and concentrate upon Lord Shri Lakshminarayan. 57.

If he does not find any woman to marry, due to shortage of money or family, he should adopt fourth stage of life: Sannyas-Ashrama and observe penance to get rid from the bondage. 58.

O you best one! There (in that Ashrama) also, he should devote himself at the service of Lord Krishna. His sin will then, be washed away and he will reach the place of god after death. 59.

Thus ends the fiftieth chapter entitled, 'narration of the items permitted to be stored by Brahmachari; abstinence from woman contact,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 50

॥ अथ एकपञ्चाशत्तमोऽध्यायः ॥ ५१ ॥

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॥
त्यागीव ब्रह्मचार्येष धनं रक्षेन्न रक्षयेत् । वर्जयेत्सकलान्भोगान् द्यूतादिव्यसनानि च ॥३॥
स्वसम्बन्धिजनानां च दृष्ट्वाऽसावापदं क्वचित् । धनार्थमुद्यमं नैव कुर्यात्तस्या निवृत्तये ॥४॥
मोहं मदं मत्सरं च मानं तन्द्रीं च वर्जयेत् । दम्भं दर्पं च कार्पण्यं कलिं निन्दां च यत्नतः ॥५॥
अवाच्यां न वदेद्वाचमभक्ष्यं नैव भक्षयेत् । अस्पृश्यं न स्पृशेद्वर्णी नापेयं च पिबेत्क्वचित् ॥६॥

CHAPTER - 51

Do's and (especially) don'ts for the Varnins- the celibates of the Sampraday.

Shri Narayan Muni said:-

O the great Varnin Brahmchari ! A celibate should never be angry. If at all, he gets angry accidently or unknowingly or suddenly, he should at once ask for apologies to him, with whom he gets angry. 1.

The celibate must not be tempted to be greedy; he should not collect things; and furthermore, should never wish to own the things which are not needed. Hence, he should only have the things, which are inevitably essential. This is because, greed leads to anger; hence, he must keep away from greed. 2.

He must not keep any kind of wealth, nor make someone keep wealth, like a charitable person. He must always keep himself away from all the addictions or bad habits such as; bribery, gambling and many others. 3.

A celibate should never wish to have money or wealth of his relatives to solve his own problems, even if he is in difficulty. 4.

A celibate must keep himself away from; temptations, lust, hatred, insult or honour, intoxication of drugs, liquor and others. In addition, he should keep himself away from morbidity, pretension, gossips and scandals. 5.

न मर्मभिद्वचो ब्रूयाद्दुरुक्तिं वितथं कटु । नानृतं च वदेत्क्वापि सत्यं च परदु:खकृत् ॥७॥
रसलुब्धो भवेन्नैव नैकं भिक्षेत चान्वहम् । धातुपुष्टिकरं चान्नं प्रायो वर्णी न भक्षयेत् ॥८॥
खर्या उष्ट्र्यास्तुरङ्ग्याश्च हस्तिन्या अपि यत्पय: । आपद्यपि क्वचिन्नैव स्वीकुर्यान्नौषधेऽपि तत् ॥९
चण्डिकाभैरवादीनां मद्यमांसाशिनां क्वचित् । नाश्नीयाद्ब्रह्मचार्येष आपद्यपि निवेदितम् ॥१०॥
नाद्याच्च मादकं किञ्चिन्न स्पृशेत्पललं तथा । नाद्यात्पलाण्डुं लशुनं नान्नं दत्तमश्रद्धया ॥११॥
मद्यमांसाद्यभक्ष्येण मिश्रमौषधमप्यसौ । नाद्याच्च तन्न गृह्णीयादज्ञातगुणवैद्यत: ॥१२॥
अनिवेदितमन्नं वा फलापत्रादि विष्णवे । ब्रह्मचारी न भुञ्जीत क्वापि किञ्चिन नैष्ठिक: ॥१३॥

Furthermore, he should not eat prohibited food stuffs, should never utter obscene words, hateful, insulting, abusive language. He should not touch untouchables and should not drink intoxicating drinks. 6.

He must not speak words that prick the weak points of the listener; he must not speak lies and should not even speak truth if it hurts the mind and heart of the listener. 7.

A celibate must not be tempted to; tasty, spicy, and delicious food and should not beg at a particular house daily. Besides the above, he must not eat any invigorated food. 8.

He should not even, in any illness, inevitable circumstances; drink the milk, of a mare, a female camel, a female elephant, a female donkey, even though it is to be taken as a medicine. 9.

A celibate should never eat non-vegetarian food even if it is offered to Chandi (Goddess) or Bhairav. So, he should neither drink wine or liquor, even if it is offered to gods. 10.

He should neither eat onion, garlic, tobacco nor even touch meat or non-vegetarian things. Furthermore, he should not eat medicines made of such things. 11.

He should not eat food that is not offered to god as a Naivedya. Likewise, he should not take meals, before offering it to god. 12.

A celibate must never eat beyond his hunger or voluptuously, the food which is not necessary. Moreover, he should not eat twice unless he is ill. He should not eat without offering his daily rituals. 13.

नात्याहारं च कुर्वीत पुनर्भुक्तिमनापदि । पौर्वाह्णिकं कर्म नित्यमसमाप्य च कर्हिचित् ॥१४॥
न याचेदाग्रहेणासौ भिक्षां कमपि कर्हिचित् । न द्वारधन्धनं कुर्यान्नाक्रोशं चान्नयाचने ॥१५॥
नाभिशस्तं न पतितं पापकर्मरतं न च । द्विजमाशौचिनं क्वापि न याचेदन्नमाह्णिकम् ॥१६॥
अगालितेन तोयेन नाम्बुकार्यं समाचरेत् । न स्पृशेन्मद्यपात्रादि यदन्यच्चाप्यमङ्गलम् ॥१७॥
खरमुष्ट्रमनड्वाहं महिषं 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 कस्तूरीकुङ्कमादि न धारयेत् । न दन्तान् रञ्जयेत्क्वापि कुर्यात्तान्नोज्ज्वलानपि ॥२१॥
छत्रं न धारयेद्वर्णी न नृत्यप्रेक्षको भवेत् । नातिरक्तानि वासांसि काषायाण्यपि धारयेत् ॥२२॥

A celibate must never accept food given as insistence. He must not wait for a long time at a house, to get his begging. He must also not knock the door or shout loudly to beg for food. 14 - 15.

He should not ask for food at the doors of sinful people, people at whose houses death have occurred (people who are following death mourning). 16.

He should not drink unfiltered water, nor should he use unfiltered water for rituals. He should not touch the utensils of intoxicating things or such other prohibited things. 17.

A celibate must never touch a donkey, camel, buffalo and a goat. In addition to the latter point, he should not ride these animals. 18.

He should not sleep during the day, unless in illness; and should not sleep till sunrise; he should not sleep at dusk time as well. 19.

He must not apply incense and fragrant, perfumed oils before and after taking bath. 20.

He should not use musk, vermilion powder; should not colour his teeth and mouth (with betel leaf, calcium & catechu) and should not use flashy colours. 21.

A celibate should never use an umbrella, should not watch dance, plays, concerts; he should not wear flashy coloured red clothes. 22.

न चाङ्गमर्दनं कुर्यात्स्नानकाले तथा पदे । घर्षयित्वा न धावेच्च मुखं नेक्षेत दर्पणे ॥२३॥
नात्युज्ज्वलानि वासांसि धृत्वा कुर्वीत कर्हिचित् । नाञ्जयेच्च स्वके नेत्रे न तामबूलादि भक्षयेत् ।२४
न गायेद्ग्राम्यगीतानि ग्राम्यवार्ता न कीर्तयेत् । न दौत्यं न च पैशुन्यं वर्णी कुर्यान्न चारताम् ॥२५॥
देवताप्रतिमानां च तीर्थानां धर्मिणां गवाम् । वेदानां च सतीनां च गर्हां कुर्यान्न सद्गुरोः ॥२६॥
न हिंसेत्प्राणिमात्रं च मनसा वपुषा गिरा । न दन्तधावनायापि छिन्द्यादार्द्रद्रुमाङ्कम् ॥२७॥
तुलसीपत्रपुष्पादि विष्णुपूजनहेतवे । होमार्थं समीधो दर्भान् गृह्णन्नेष न दुष्यति ॥२८॥
न सूर्यास्तमयादूर्ध्वं चलेदध्वन्यनापदि । जन्तूनालोक्य शनकैर्दिवसेऽपि चलेत्पथि ॥२९॥
न जन्तुबहुले स्नानं कार्यं क्वापि जलाशये । तत्रैव गालयित्वाम्बु पात्रे स्नायात्ततो बहिः ॥३०॥

He should not massage his body, while taking a bath; neither should he wash his feet by rubbing hard. He should not watch himself in a mirror. 23.

He should not use and wear bright, dazzling clothes; should not apply lamp black soot to his eyes; and should not eat betel leaf. 24.

He should not sing slang, lustful songs; nor should he gossip and involve in any scandals. He should never commit to work as a messenger and behave boastfully. 25.

He should not abuse images and idols of gods and Goddess, holy pilgrimages, cows, Vedas, chaste and faithful wife of his teacher. 26.

He should not tease, trouble and expostulate or harass animals even in mind and by acts. He should not pluck tender branches of trees for brushing his teeth. 27.

However, to pluck Tulsi leaves (holy basil) and a flower for worshipping god is allowed. So also he is, free from sin, if he plucks darbhas (holy pointed grass) and fuel sticks. 28.

He should not walk after the sunset, unless he is in some calamity. He should not stamp his feet while walking. He should avoid hurting insects, while walking during the day. 29.

A celibate should not take a bath, in water that is full of insects and germs. If at all there are no excuses, he should filter that water and use it for bathing. 30.

शुद्धर्थोदकपात्रेण विनाऽपाक्कच्छमात्मनः । अनिष्कास्य च कुर्वीत न 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 । नोद्विजेद्धैर्यवान्वर्णी दुर्जनानां दुरुक्तिभिः ॥३४॥
तेन तूलपटी चापि न प्रावार्या ह्यनापदि । आपद्यपि क्वचिन्नैव सा तु चेत्प्रावृता स्त्रिया ॥३५॥
अनापदि न खट्वायां वर्णी नग्नश्च न स्वपेत् । न केशोत्पाटनं कुर्यान्न मण्यादिप्रतिग्रहम् ॥३६॥
मृत्तिकातृणकाष्ठादि यत्स्यात्सस्वामिकं यदि । तदा तदपि चौर्येण गृह्णीयान्न कदाचन ॥३७॥
न सन्ध्याहोमयोः कालमतिक्राम्येद्विनापदम् । विष्णुपूजां गुरोः सेवामर्कोपास्ति तथैव च ॥३८॥
क्षेत्रवाटीद्रुमावापं स्ववृत्त्यर्थं न चाचरेत् । नैवान्नसङ्ग्रहं कुर्यान्न रसादेरपि क्वचित् ॥३९॥

He should not urinate without undressing his dhoti and without taking a pot of water. 31.

He should not perform any act leading to his death; he should not act in any way, which is against his caste. Additionally, he should not rub his hands, eyes deliberately and frequently. 32.

He should never argue, have a debate, or lead in a discussion with the King, teacher, the people from the Kings' family or with women, in order to win. 33.

He should be strict in his religious acts; he should not win others by debating with them and should not be unfaithful. Moreover, he should not even abuse a bad tempered man. 34.

He should not use a blanket, even in difficulty and should not use any cloth used by women. 35.

He should not sleep on a cot; neither should he sleep in a nude state. He should not pluck his hair and should not accept beads. 36.

A celibate should not, take away; without the consent of his master, even clay, grass or wood. Otherwise, it would be considered as a sinful act of theft. It may be dangerous if taken in a big quantity. 37.

He should never avoid his daily rituals of Sandhya and sacrifice even in calamity. Therefore; he must not avoid the worship of the sun or his teacher too. 38.

नापवादं गुरोः क्वापि ब्रूयान्नातिक्रमेत्सतः । परिदध्यान्न विकृतं वासश्चोपानहौ न च ॥४०॥
अमार्गेण न गच्छेच्च गृहिगेहं कदाचन । बालकं लालयेन्नैव वर्णी कस्यचिदप्यसौ ॥४१॥
तैलेन केशसंस्कारं ब्रह्मचारी न चाचरेत् । मनुष्यं वापि पश्वादिं तृणेनापि 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 तद्दोषापनोदार्थं कुर्यात्पृथगुपोषणम् ॥४५॥
न निष्कृतिं दुष्कृतकर्मणो यः करोति मूढः स तु वर्णिवर्य ! ।
दुष्कीर्तिमाप्नोति हि भूमिलोके ज्ञेयश्च्युतश्चोद्धवसम्प्रदायात् ॥४६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे नैष्ठिकधर्मेषु ब्रह्मचारीणां निषिद्धक्रियानिरूपणनामैकपञ्चाशत्तमोऽध्यायः ॥ ५१॥

He should not wish to own a farm, a grove or grow his own trees and he should never make a store of food, milk and milk powder, butter, ghee and curd. 39.

He should never abuse, blame or criticize his teacher, either in public or in private. He should not abuse, blame saintly people and he must not wear costumes or shoes that are not allowed in a gentlemen's assembly. 40.

He should not apply oil and comb his hair. In addition, he should not follow a disallowed track and enter a stranger's house. He should not beat a man or an animal even with a blade of grass. He should never play or entertain any child. 41 - 42.

He should not at all, blame or criticise the earnings of a Brahmin, a priestly man and should not even talk about God, where people do not follow religious deeds. 43.

A celibate must never perform cremation rituals; even of his own parents, teachers and brothers and others. 44.

One, who does not abide to this rule and performs acts prohibited to him, should take the expiation for a day. 45.

One, who performs the deeds or acts that are not allowed to him, by the religion; is a fool, sinful man and gains defame in this world and above. 46.

॥ अथ द्विपञ्चाशत्तमोऽध्यायः ॥ ५२ ॥

श्रीनारायणमुनिरुवाच :-

कर्म दैवं च पित्र्यं च यथाकालं यथाविधि । ब्रह्मचारी विष्णुभक्तः कुर्यान्नित्यमतन्द्रितः ॥१॥
नरनारायणः साक्षादाचार्यो ब्रह्मचारिणाम् । तपः परोपकारार्थं कुर्वन्नमरदुष्करम् ॥२॥
दैवं पित्र्यं करोत्येव भगवानपि नित्यदा । तर्हि हेयं कथं तत् स्यादधुनातनवर्णिभिः ॥३॥
सन्ध्यात्रयमुपासीत काले काले यथाविधि । उपस्थानं रवेः कुर्याज्जपेद्वेदप्रसूं च सः ॥४॥
सायं प्रातः प्रदीप्तेऽग्नौ होममन्वहमाचरेत् । जलाञ्जलीनशक्तस्तु तस्मिन्काले जले क्षिपेत् ॥५॥

Thus ends the fifty-first chapter entitled, 'narration of actions prohibited in strict code for Brahmacharis,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 51

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CHAPTER - 52

Daily rituals and other rules to be observed by a life-long celibate and atonement for lapses.

Shri Narayan muni said:-

A Brahmachari should, without fail perform his daily rituals towards God and manes. 1.

Shri Nar-narayan is Himself, the teacher of the Brahmacharins, having performed extremely hard penances for the welfare of others. 2.

When the God himself suffers and performs penance, why should a Brahmachari, not perform penance for God and manes? 3.

A Brahmachari should, perform the worship of the Sun God for three times a day. Thereafter, he should perform Sandhya, recite and repeat the Gayatri mantra regularly. 4.

A celibate should offer the oblation, in sacred fire, every morning and evening. Moreover, he should offer a handful of water. If he is ill or unable to do so, he should then, offer water into water. 5.

अनापदि द्विजान्नित्यं याचित्वाऽन्नमुपाहरेत् । अपक्वं पाचयित्वा तन्निवेद्याद्याच्च विष्णवे ॥६॥
स्नानं त्रिषवणं कुर्याद्विष्णुपूजानं तथाऽन्वहम् । 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॥
सूनिसूतकिपाषण्डियवनान्त्यजपापिनाम् । स्पर्शे शमशानाक्रमणे सचैलं स्नानमाचरेत् ॥१०॥
अमेध्यस्पर्शने वान्तावसद्भैक्षभुजावपि । स्नानं कुर्यान्मलोत्सर्गे दुःस्वप्ने च बृहद्व्रतः ॥११॥
स्नात्वोपवासं कुर्वीत स्त्र्यङ्गस्पर्शे तु सर्वथा । स्त्र्यङ्गस्थवस्त्रस्पर्शे च क्वचिज्जातेऽप्यबोधतः ॥१२॥
एकादशीषु सर्वासु विष्णोर्जन्मोत्सवेषु च । उपवासान्स कुर्वीत सम्प्रदायानुसारतः ॥१३॥

He should give uncooked food to Brahmins, as alms; and should cook food to offer as Naivedya to God Vishnu. 6.

A Brahmachari (celibate) should take bath, three times a day; and worship God Vishnu. He should perform five sacrifices by offering oblations into fire, every day. 7.

He should always wear the sacred thread, and must always bind his lock of hair, on his head. In addition, he should perform the death anniversary rite of his fore-fathers (manes), according to the rituals. 8.

He should wear a waist-band, sacred hide, sacred stick and a pot. Besides, he should change those, when they are out of use. 9.

If he happens to touch a butcher, a cobbler, a pagan, a Yavana (a non- Hindu), or any other sinful man; or he goes to cremation ground, he should bathe with his clothes on. 10.

If by any chance; he touches unholy or impure animals (donkey, pig and others), touches meat, or if he gets unholy food, in his begging or if he vomits, he should take a bath as an atonement. So also, he should also take a bath, after visiting toilet or seeing an ominous dream or a nightmare. 11.

A Brahmachari should take bath as expiation, if he touches a woman or woman’s clothes, even unknowingly. 12.

He should observe all Ekadashi (eleventh digit of the moon) days; and observe fast also on Janmashtami according to the tradition. 13.

प्रासादिकं हरेरन्नं मितं च नियतं शुचिः । भुञ्जीत प्रत्यहं वर्णी वैश्वदेवावशेषितम् ॥१४॥
भवेद्व्रतेषु 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 वाञ्छन् प्रशंसेत्तांश्च संसदि । पूजयेन्मानयेत्प्रीत्या विष्णुभक्तानमत्सरः ॥२०॥
जीवेद्धर्मार्थमेवासौ फलं धर्मस्य तु प्रभोः । श्रीविष्णोः प्रीणनं विद्यान्न तु क्षुद्रसुखं स च ॥२१॥
अभयं सर्वभूतेभ्यो महादानादितोऽधिकम् । भगवद्वार्तया दद्यात्सर्वकालं च नैष्ठिकः ॥२२॥

A Brahmachari, being in a holy state, should first offer food to Lord Vishnu, perform daily Vaisvadeva and thereafter take the remnant of the offered food. 14.

He should only eat the good holy food, observe the Kruchhra and Chandrayana vows, just to sustain his body, made of flesh, skin and blood. 15.

He should be the student of knowledge, science; he must be an ascetic, not at all interested in worldly pleasures; and he must win over, all the passions and emotions. He must devote himself continuously, solemnly and in solitude to Shri Hari. 16.

He must remain, like a servant, with his Guru; and must not keep himself far away from him, during their journey and whilst in sleep. 17.

He must be silent, quiet, and peaceful and passionless. He must be courageous and must look upon clay, gold, stone with neutral feeling. So also, he must have an equal attitude towards friend and foe. 18.

He should be virtually afraid of snakes, women and his own brothers. Likewise, he should virtually fear a corpse, sweets, like hell. 19.

He must always wish good for the Brahmins, praise them in open and in public meetings. He must honour and adore the devotees of Lord Vishnu. 20.

A Brahmachari must live, only for religion; and must not expect

स्नाने होमे जपे चैव भोजने सन्ध्ययोर्द्वयोः । मौनी भवेत्तथोत्सर्गे स च शौचक्रियावधि ॥२३॥
विधिष्वेतेषु यद्येकमतिक्रामेत्प्रमादतः । तर्हि तद्दोषशुद्ध्यर्थं कुर्यादेकमुपोषणम् ॥२४॥
ज्ञानं सत्यं तितिक्षा ह्रीरमात्सर्यं धृतिस्तपः । शमो दमोऽनसूया च दानं यज्ञो गुणा अमी ॥२५॥
कामः क्रोधः शोकमोहौ तृष्णेर्ष्या चाऽकृपा स्पृहा । लोभोऽसूया जुगुप्सा च मानो दोषा इमे मताः ।२६
दोषैः स च द्वादशभिर्विहीनो युक्तो गुणैर्द्वादशभिश्च नित्यम् ।
श्रीकृष्णभक्तौ निरतश्च कुर्वन् सेवां गुरोरत्र विशिष्यते वै ॥२७॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे नैष्ठिकधर्मेषु ब्रह्मचारिणां विहितक्रियानिरूपणनामा द्विपञ्चाशत्तमोऽध्यायः ॥ ५२॥

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any gain or benefit for his good deeds. Moreover, he must not think of enjoying petty pleasures. 21.

He must show fearlessness to all creatures and must offer his service and himself to all the living beings. He must listen only to God and His praise all the time. 22.

He must be silent and speechless; whilst having a bath, taking meals, offering sacrifices in fire, performing Sandhya twice and during evacuation of faeces. 23.

If at all he fails to abide by these rules, he should observe a day's fast, for the purification of these misconducts. 24.

Knowledge, truth, giving alms, non-hatred, suppression of wants, sacrifice, penance and modesty are all the types of virtues. 25.

Furthermore; lust, anger, sadness, greed, hatred, contradiction and desires are all deemed to be faults. 26.

There are twelve virtues and twelve vices. The devotee of Lord Krishna should have all the virtues; and he must also serve his teacher. Who does all that, as mentioned above, becomes specially virtuous celibate. 27.

Thus ends the fifty-second chapter entitled, 'narration of code of conduct prescribed for life-long celibates,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 52

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॥ अथ त्रिपञ्चाशत्तमोऽध्यायः ॥ ५३ ॥

श्रीनारायणमुनिरुवाच :-

वेदाभ्यासः प्रकर्तव्यः प्रत्यहं ब्रह्मचारिणा । नारायणात्मको वेदो यतः प्रोक्तः सनातनः ॥१॥
माहात्म्यातिशयज्ञानं हरेर्वेदार्थबोधनम् । विना नैव भवेत्तस्माच्चिन्त्योऽर्थस्तस्य 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॥

CHAPTER - 53

Importance of studies of Vedas for Varnins; Origin of the universe, of speech and Vedas.

Shri Narayan Muni said:-

A Brahmachari should study the Vedas every day. The Veda is said to be very ancient and embodiment of Narayan Himself. 1.

The understanding of, the meaning of the Veda, is to grasp the extreme magnanimity of Lord Hari, which is not possible without that. Therefore its meaning is to be pondered over with deep respect. 2.

Veda is recognised by ancient seers, the knowers of the meaning of the philosophy, to be the highest standard proof, of all proofs of knowledge. 3.

The Veda, is originated from Narayan Himself; and it is the origin of Pranava i.e. Om. I shall now tell you, in short, as to how, it is so. 4.

In the (cosmic) beginning, there was only one excellent Purusha, Who was transcendental to Prakriti, as well as Purusha. Narayan was the only One: Vasudeva, there over, in the Akshardhama: the eternal Domain. 5.

Then, He wished for creation; and that self dependent Lord generated eggs, with His own glance. Thereafter, He awoke sleeping Prakriti and Purusha, sleeping in Brahma's domain. 6.

वीर्यं पुरुषरूपेण मायायां वीक्षया प्रभुः । निदधे साऽग्रहीत्तच्च स्त्री गर्भमिव पूरुषात् ॥७॥
ततः प्रधानपुरुषा आविर्भूता अनेकशः । प्रधाने वीर्यमाधत्त तत्पुंरूपेण च प्रभुः ॥८॥
चिद्रूपं भगवद्वीर्यं मायास्थै रजआदिभिः । मिश्रं गुणैरचिद्रूपैर्महानासीद्गुणात्मकः ॥९॥
तं मायाऽसूत सोऽस्राक्षीदण्डकोशं हिरण्मयम् । अहङ्काराकाशमुख्यैः षड्भिरावरणैर्वृतम् ॥१०॥
महापुरुषसृष्टेऽसावनेकाण्डसमाश्रये । विराट्संज्ञो जलेऽवात्सीत्कारणार्णवसंज्ञके ॥११॥
आविर्बभूव कालेन तस्मिन्वैराजपूरुषः । सोऽव्यक्तकरणः शिश्ये तदण्डे गर्भवारिणि ॥१२॥
ब्रह्मादीनीश्वरान्सर्वाञ्जीवांस्तत्स्थानकानि च । स्रष्टुं स नाशकद्भोगान्भोगोपकरणानि च ॥१३॥
कालशक्त्या प्रभोस्तस्य मुखबाहुपदादयः । आसन्नवयवा व्यक्ता बहिश्चान्तर्हृदादयः ॥१४॥
तेष्विन्द्रियैः सहावात्सुर्गोलकेष्वधिदेवताः । वरुणाद्याश्च चन्द्राद्या बाह्यैराभ्यन्तरैस्तथा ॥१५॥

The Lord, in the form of Purusha, laid the semen into Maya, i.e. cosmic illusion, through His glance. She received it, as if a woman receives embryo from a man. 7.

Then, many Purushas were born (from Maya). Then, The Lord laid the semen into Prakriti, in the form of Purusha. 8.

Then, that semen of The Lord, of sentient form, mingled with non-sentient attributes (Satva, Rajas and Tamas); thus, emerged the Mahat, composed of Gunas. 9.

Then, Maya delivered the golden sheath of egg, which is veiled by six covers: Ego, Ether etc. 10.

That One, named Virat, resided in the water named: the ocean of the cause, which was the recluse of innumerable eggs, generated by the Mega-Person. 11.

Therein, lay the Vairaja-Person, who stayed there, in the egg, in the womb-fluid, having unmanifested organs, for a long time. 12.

He was not able to generate pleasures and pleasure-enjoying organs and abodes, for the Gods: Brahma etc. and also individual souls. 13.

Thereafter, the external organs like hands, feet, mouth and so forth, and also the internal organs: heart etc. became manifested, due to the temporal-power (Kalashakti), of The Lord. 14.

Then, from the outer layer, sprang out Varuna and such other

विराट्सूत्राव्याकृताख्यं तदा तस्य वपुस्त्रयम् । अपि सुव्यक्तमभवत्स्थूलादीवात्मनामिह ॥१६॥
यथा पाकदशायां स्यान्नालिकेरीफलं त्रिधा । व्यक्तं ज्ञेयं तथैवास्य वपुरेकमपि त्रिधा ॥१७॥
तद्योगात्कथितश्चासौ विष्णुब्रह्मशिवाभिधः । गोलोकेन्द्रियदेवांस्तान्व्यापत्तादात्म्यतोऽथ 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॥

Gods' and the Moon. 15.

The body of that huge great person (Virat purusa), then extended into three bodies and each body manifested separately like gross etc. (subtle and sublime) selves, there over. 16.

As a coconut exists in three forms, in ripe stage, his one body manifested in three fold form. Likewise, all the three are cumulatively called Brahma, Vishnu and Mahesha. He thus, pervaded those (three components) by assimilation of gross physical organs, subtle cognitive sense organs and the presiding gods. 17- 18.

Having existed in such state, therein stayed Narayan, who is said as having thousand heads and is known as the Sahasrasheersa (having one thousand heads). This Purusottama: excellent person is named as 'Thousand-headed-person. 19- 20.

At first, that Purusha entered a thousand petals lotus, in Vairaja head and created a sound, the embodiment of Aksharbrahma, after revealing Himself. 21.

That sound suddenly, went through Sushumna-nadi and pervaded the Vairaja-Purusha's navel bulb and rose upwards, accompanied by mega breath. 22.

The navel lotus was its petal downwards, like the plantain-bud: and from the upper region, it pervaded the region of the heart of that Vairaja-purusha. 23.

तेजःप्रवाहरूपाऽथ 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 शिरसस्तथा ॥२७॥
वैखर्यादिस्थानकेषु तद्वक्त्रगलहृत्स्वथ । वर्णाः क्रमेणाविरासंस्त्रैसोक्यधारकाः ॥२८॥
अकारः प्रथमः प्रोक्तस्तत्रोकारो द्वितीयकः । अन्त्यो मकारः कथितास्त्रयोऽमीत्रिगुणात्मकाः ॥२९॥
स्थानेष्वेषु व्यतिष्ठंस्ते विष्णुब्रह्ममहेश्वराः । अधीश्वराः क्रमेणैषां वर्णानां च गुणौकसाम् ॥३०॥
स्वस्वस्थानस्थिता एव वर्णास्ते त्विच्छया हरेः । ऐक्यं प्रापुर्हृदाकाशे ततोऽभूत्प्रणवध्वनिः ॥३१॥

And from navel centre, produced sound, names as ‘Para’: which is sublime speech, revealed by the Lord in seed form, for the sake of generation of the Veda. 24.

After that, Paravani, which was of the stream of lustre and of half phonetic measure (Ardha-matra), entered the void of heart and then reached the state, known as Pashyanti: observer. 25.

In the throat region, it culminated into the state, what is known as Madhyama; which then, reaching oral region, indeed becomes, what is known as Vaikhari: speech. 26.

It goes upwards, after going downwards, like water in an aquatic fountain. The sound goes up to the mouth after diving into the navel; and thereafter reaches the places of head. Moreover, then all the three-fold Varnas- phonemes (vowels, consonants and nasals), bearing all the three worlds manifested , serially in the regions; states Vaikhari etc. as well as the regions of mouth, throat and heart. 27- 28.

The first one to come (uttered) was ‘A ‘, the second was ‘U’ and the third was ‘M’. Thus, all the three are said to be having the three attributes (Satva, Rajas and Tamas). 29.

They lie in their places as; Vishnu, Brahma and Maheshvara. They are the masters of the three attributes (Satva, Rajas and Tamas). 30.

Staying in their respective places; all these letters merged into one form, in the void of heart, due to the will of Shri Hari and thereafter arose the Pranava sound: OM. 31.

महाप्राणमयो घोषः स मनोमयतां हृदि । प्राप्येन्द्रियमयत्वं च कण्ठे व्याञ्जीच्च तन्मुखे ॥३२॥
अन्तःस्थोष्मस्वरस्पर्शप्रमुखाः सकलास्ततः । वर्णा आसंस्ततो वेदाः सर्गारम्भे हि जज्ञिरे ॥३३॥
स्थानभेदाद्यथा नाद एकोऽप्यासीच्चतुर्विधः । नारायणोऽपि भगवांस्तथैवाभूच्चतुर्विधः ॥३४॥
नाभिपद्मे परादेवो वासुदेवाख्य ईरितः । सङ्कर्षणाख्यश्च तथा पश्यन्तीदेवता हृदि ॥३५॥
अनिरुद्धाभिधः कण्ठे मध्यमायाश्च देवता । मुखे प्रद्युम्ननामाऽसौ वैखर्या देवता मतः ॥३६॥
विष्ण्वादयस्त्रयो देवाः स्वस्थानस्था उपासत । प्रद्युम्नादीन् क्रमेणैव तत्तद्वाण्यधिदेवताः ॥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॥

The sound containing Mahaprana: mega breath, reached the state of mind, in the heart and then, the state of sense organ, in the throat, manifested in the mouth (as speech). 32.

All the phonemes: semi-vowels, nasals, vowels, aspirates, consonants etc. arose there from and also the Vedas, at the beginning of cosmic creation. 33

Just as, even though phoneme is one alone became fourfold, due to different locations, likewise Lord Narayan became four-fold. The God in the navel lotus is Para: the sublime sound, known as Vasudeva. God known as Sankarshana is like-wise Pashyanti, the deity residing in heart; that known as Aniruddha is the deity, presiding over Madhyama, in the throat. That God named Pradyumna, is the presiding diety of Vaikhari-speech, uttered through mouth. 34- 36.

Vishnu and three other Gods worshipped Pradyumna and others: respective presiding deities of speech in due order, while remaining in their own places. 37.

Sankarshana and others are the concrete forms of the Lord. Vasudeva himself remains in attribute less state, in the Navel-lotus. Thus the Veda, which enlighten all the import emerge out of Lord Narayan Himself, the direct incarnation of the venerable Person, par excellence: Purushottama, at the beginning of cosmic creation. 38-39.

अच्छेद्योऽखण्डचैतन्यः स्वात्मा ज्ञेयः पृथक्तनोः । तस्यैक्यं ब्रह्मणा बुद्धा 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 क्रियां देवं शास्त्रं मन्त्रं च पूरुषान् । नासतः क्वापि सेवेत सेवेतैतान्सतः सदा ॥४६॥

देशादीनसत इहाऽऽश्रयन्ति ये ते संयान्ति प्रसभमसत्त्वमेव सन्तः ।
तस्मात्ते निजहितमिच्छताऽतिदूरं हातव्या मुनिवर ! सन्त एव सेव्याः ॥४७॥

Amongst all the literature; main is the Veda; because it is produced from the mouth of Narayan Himself. Hence, Brahmachari should, study Vedas. 40.

He must think, that one's own self is unbreakable, having the impartible spirit and different from body. Having realised his identity, with Brahman, he should pray to Shri Hari, contemplating to be identified with Him. 41.

All the pleasures are never satisfied by enjoying them. But they all spring up like fire that enflames more, as the offerings put in it. 42.

Whatever exists on earth: paddy, Barli grains, gold, cattle and women; all that has one stem, realising this, wise one is not baffled. 43.

In course of time; ageing man's hair, teeth and other limbs are weakened, but the wish to live and enjoy grows like a young maiden. 44.

Owing to perishability of body, he must give up all the wishes, wills and lust, for all objects, belonging to the body and thus, be religious and pray and worship Shri Hari. 45.

A man must give up service to such land, time, action, God, Shastra, Mantra and men, who are unrighteous. But he should always serve those, who are righteous. 46.

Those who resort to unrighteous countries etc. in this world,

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे नैष्ठिकधर्मेषु ब्रह्मचारिणां वेदाध्ययनप्रसङ्गेन वेदोत्पत्तिनिरूपणनामा त्रिपञ्चाशत्तमोऽध्यायः ॥५३॥

॥ अथ चतुर्पञ्चाशत्तमोऽध्यायः ॥ ५४ ॥

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 । ग्रामाद्गच्छेन्नैर्ऋतीं वा दक्षिणां दिशमेकलः ॥३॥

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they inevitably go to untruth only. Therefore, O Doyen of sages! Those are to be avoided from a distance, by a person desiring his benefit. Only saints are to be served. 47.

Thus ends the fifty-third chapter entitled, 'narration of origination of Vedas on the occasion of Vedic study by lifelong Brahmachari,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 53

CHAPTER - 54

Daily rituals to be performed by Brahmacharin.

Shri Narayan Muni said:-

Now, I shall describe the essential duties and rituals of a Brahmachari in brief. He must follow and practise all these essentially without fail. 1.

A celibate should get up early at dawn, during the Brahma-muhurta and should remember and pray to Lord Nar-narayan, in his heart. After meditating upon Him, he should salute his devotees also, after remembering their names. 2.

He then, should take a pot filled with water and go out to discharge the bowels. In addition, he should go alone to the south or to the south west direction, out of the village. 3.

After covering the ground with grass and covering the head

अन्तर्धाय तृणैर्भूमिं शिरः प्रावृत्य वाससा । कुर्यान्मूत्रपुरीषे तु शुचौ देशे च निर्जने ॥४॥
दिवासन्ध्यासु कर्णस्थब्रह्मसूत्र उदङ्मुखः । कुर्यान्मूत्रपुरीषे तु रात्रौ चेद्दक्षिणामुखः ॥५॥
छायायामन्धारे वा 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॥

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with cloth, he should discharge urine and stools, in a pure and lonely place. 4.

Thereafter, he should take his sacred thread and put it round his ear, should uplift his clothes, hide himself among the bushes in a lonely place and evacuate faeces in the morning and evening also, facing south. (These are the rules of discharging urine and faeces in the morning. Nevertheless, there remains a fear of darkness and dangers to life; he may do it during the day or in the evening to avoid the danger of losing his life). 5.

Either in shade or in darkness or during night or day or in the emergency of danger to his life, the twice-born may discharge facing any comfortable direction. 6.

He should not go out of the town at night, but should go near his dwelling place (that is near his Ashrama). 7.

While discharging urine and faeces; he must not stand, he should not do it in water, he must not either face the sun or the moon, he must also not go to ploughed fields for this and he must also not do it on the streets, pool, path or riverside banks; moreover, he must not discharge faeces amongst: cows, corn grains or ruined temples and in front of a woman. 8- 9.

He should, use a place, that is a hundred hand measures away, from a pool, for urination and two hundred hand measures away for stools, and four hundred hand measures away from a sacred ford. 10.

सजन्तुर्मृत्तिका नैव ग्राह्या शौचविधौ क्वचित् । अशुचिस्थानगा चैव शौचशिष्टा च नाकुजा ॥१२॥
एका लिङ्गे गुदे तिस्रो दश वामकरे मृदः । दोष्णोर्द्वयोः सप्त देयास्तिस्रस्तिस्रश्च पादयोः ॥१३॥
एका लिङ्गे तु मृद्देया तिस्रो वामकरे तथा । उभयोः करयोर्द्वे च मूत्रशौचं प्रकीर्तितम् ॥१४॥
कुर्याद्द्वादश गण्डूषान् पुरीषोत्सर्जने द्विजः । मूत्रोत्सर्गे तु षट् कुर्याच्चतुरो वापि धर्मवित् ॥१५॥
पीतशेषं शौचशेषं नाचामेदुदकं द्विज ! । पात्रान्तरस्याभावे तत्किञ्चित्त्यक्त्वा तदाचरेत् ॥१६॥
एतच्छौचं गृहस्थस्य प्रोक्तमस्ति द्विजन्मनः । वर्ण्येतद् द्विगुणं कुर्यान्निशि त्वर्धं तथाध्वनि ॥१७॥

After completing discharge of faeces, he should go to the waterside; clean and wash his rectum with clay and water and additionally wash his hands and feet. 11.

For the cleanliness of body, one should use clay and water to clean his knees, then, go to a water source and collect clay and water to cleanse his hands and legs. He should never use clay, which is full of germs and insects, from unholy or unsacred place or remaining clay of another person, for use in discharging one's own faeces. 12.

He should take one handful of clay for his genital organ; three for rectum and ten for left hand, seven for both arms and three-three for both feet. 13.

After urination he should wash his genital organ, with one handful of clay; three handfuls in left hand, and again two-two in both hands. This is called urination purification. 14.

A Brahmin should gargle up his mouth with water, for twelve times after discharge of excreta and six or four times after urinating. 15.

A Brahmin should not drink the remaining water in the pot, after drinking from it and also after purification of the discharge. In the case of non-availability of other pot, he should throw away little water and then reuse it. 16.

This is the method of purification, for a householder of twice-born class. A bachelor should follow its double; and he should follow half of it while on the way or at night. 17.

आर्तः कुर्याद्यथाशक्ति शक्तः कुर्याद्यथोदितम् । शौचमेतत्प्रयत्नेन देशकालानुसारतः ॥१८॥
कृते मूत्रपुरीषेऽपि यदि नैवोदकं भवेत् । तदा यर्ह्युदकाप्तिः स्यात्तदा स्नायात्सचैलकः ॥१९॥
अरण्येऽनुदके रात्रौ चौरव्याघ्राकुले पथि । कृत्वा मूत्रपुरूषं च द्रव्यहस्तो न दुष्यति ॥२०॥
अन्तर्बहिर्मज्जनेन शौचपात्रं च शोधयेत् । तुम्बी त्रिः क्षालनाच्छुद्ध्येद्धातुपात्रं मृदम्बुभिः ॥२१॥
इत्थं शौचविधिं कृत्वा कुर्वीत मुखशोधनम् । न तस्य काष्ठेन मतं दन्तानामतिघर्षणम् ॥२२॥
आर्द्रद्रुमच्छेददोषात्तन्निषेधोऽस्य यत्ततः । यथालब्धेन काष्ठेन जिह्वाशुद्धिं समाचरेत् ॥२३॥
न तिष्ठन्न चलन्मार्गे न च प्रत्यङ्मुखस्तथा । भाषमाणो न चान्येन स कुर्याद्दन्तधावनम् ॥२४॥
व्रतोपवासदिवसे श्राद्धसङ्क्रान्तिपर्वसु । अपां द्वादशगण्डूषैस्तत्कार्यं न तु दारुणा ॥२५॥

If he suffers from illness or disease, he should follow it according to his strength, time and place. 18.

If at all, he is unable to get water for the urination and excretion then, whenever water is available, he should take a bath, along with cloths. 19.

If he is in a forest, waterless place, at night or in a path haunted by thieves or tigers, he is not blameable, being soiled handed after discharge of urine and stools. 20.

He should clean, rub and wash the pot from inside and outside with water, after using it for this purpose. Pot made of dry-pumpkin shell, becomes clean by thrice, water-washing and a metallic pot by washing with clay and water. 21.

After doing the purification, he should wash his mouth. Too much brushing of teeth, with wooden stick is not approved. 22.

Since, cutting of a damp or wet branch or twig of a tree is prohibited; therefore he should carry out purification of the tongue, with whatever wooden stick is available. 23.

A celibate should not wash his mouth and teeth, while walking on the way or talking to others. Moreover, he should not face the west. 24.

During the observation of vow, or on fasting day or, death anniversary day or solstice junctures, he should not do the brushing with wood but do it with twelve gargles. 25.

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 । भगीरथतपःसिद्धिं महापातकनाशनीम् ॥२८॥
उदङ्मुखः प्राङ्मुखो वा स्नात्वा स्नानाङ्गतर्पणम् । कृत्वाऽऽगच्छेत्साम्बुपात्र आर्द्रवासा निजाश्रमम् ।२९
यद्यानुकूल्यं तत्र स्यात्तर्हि सन्ध्यां जलाशये । आर्द्रवासाः स कुर्वीत कृत्वा तिलकमम्बुना ॥३०॥
आर्द्रवासा जले कुर्याद्ब्राह्मणस्तर्पणादि 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

A Brahmachari should then, take a bath either in a river, well or a pool. He should take hot water, during his illness and in calamity, he should take it mentally. 26.

That bath is known as mental bath, which is taken by remembering god, at one's own heart, and with water produced mentally. 27.

While taking bath, he should remember the holy Ganga, containing water flowing from the feet of Vishnu, and fruit of the penance by Bhagiratha and absolver of gross sins. 28.

A Brahmachari should, after taking a bath, facing north or facing east, offer his oblations to ancestors. After that, he should then go to his dwelling place (Ashrama), with wet clothes on and carrying a pot filled with water. 29.

He (a celibate), should perform the Sandhya ritual in a water reservoir, with wet clothes and having put forehead mark with water. 30.

A Brahmin, should perform propitiation etc. while standing in water, with wet clothes, he should mutter the Gayatri Hymn, outside the water; since she has the face, in the form of fire. 31.

While taking a bath, the Brahmachari should not wipe his limbs with hands, holding cloth; he should not flutter his hair and also he should not wave clothes. 32.

It is said that there are thirty and a half crores of hair on a

देवाः पिबन्ति शिरसो मुखतः पितरस्तथा । वक्षसोऽपि च गन्धर्वो अधस्तात्सर्वजन्तवः ॥३४॥
निजाश्रममुपेत्याथ प्रक्षाल्य चरणौ करौ । वसीत धौते वसने स्पर्शदुष्टे न चेत्तदा ॥३५॥
सकृद्धौतं स्त्रिया धौतं शूद्रधौतं तथैव च । अधौतं तद्विजानीयाच्छुष्कं दक्षिणपल्लवैः ॥३६॥
न द्विजस्पर्शदोषोऽस्ति धौतकौशेयवाससः । शाणस्यौर्णस्य तारण्स्य त्वक्पत्रादेश्च वाससः ॥३७॥
एकवासा भवेन्नैव सन्ध्याहोमजपादिषु । क्रियासु ब्राह्मणः क्वापि कर्मण्यपि च पैतृके ॥३८॥
उत्तरीयं न चेत्तर्हि परिधानार्धकेन तम् । कुर्याद्वा वस्त्रखण्डेन ब्रह्मसूत्रान्तरेण वा ॥३९॥
नग्नः स्यान्मलद्वासा नग्नः कौपीनकेवलः । अकच्छोऽनुत्तरीयश्च मुक्तकच्छश्च नग्नकः ॥४०॥
गृह आर्द्रपटो नग्न एककच्छस्तथाविधः । कटिकच्छविहीनश्च द्विकच्छो नग्न उच्यते ॥४१॥

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human body. So, he should not, in that way, wash all the holy tirthas, while bathing. 33.

Gods drinks holy water with head; forefathers drink with mouth, Gandharvas with chest and all other germs with their lower part. 34.

He then, should go to his dwelling place (Ashrama) and wear the clothes after washing hands and feet and wear a pair of washed cloths; so that those would not be polluted by touch. 35.

Clothes, which are washed once, washed by women, washed by Shudras and which are dried with tentacles to the south, should be considered as unwashed. 36.

O Brahmin! There is no touch pollution for washed silk clothes, woollen clothes, jute clothes or Valkalas (bark clothes) are worn. 37.

A man should not remain with one costume during Sandhya, Homa and Japa, so is the same case whilst performing obsequy. 38.

If at all, there is no upper garment, he should use the other part that means; half part of his lower garment or additional sacred thread. 39.

He would be as good as naked, by wearing soiled clothes; and also deemed to be naked, wearing only loin cloth. He is deemed to be naked, by not tying Kaccha or not wearing upper cloth or leaving the Kaccha lose. 40.

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 सत्वरम् । 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 । मुदा विशुद्धया कुर्याद्गायत्रीं वैष्णवीं पठन् ॥४८॥

At home, a person is deemed to be naked, if he wears wet clothes or clothes having one kaccha or having two kacchas, without west-band. 41.

If Kaccha is tied beyond the garment, it is said to be demonic and should be meticulously avoided during religious right, by the learned. 42.

A Brahmin, during religious or oblation rituals and routine Sandhya-vandan etc; should not use water, brought by the Shudras. 43.

A Brahmin, should himself collect flowers, Kusha blades (sacrificial grass), Darbha (pointed sacred grass) and the Samidha (holy fuel). He should not worship the Lord of Rama, with items fetched by Shudra or purchased in market. 44.

After collecting worship materials, as per availability and having arranged them properly, he should take seat on a sheet of blanket, placed on pure and sacred spot. 45.

The adept should then, sit facing the east, the north, composing Svastika posture, should sip holy water, regulate breath and apply Pundra on his forehead. 46.

After taking bath, he should prepare Pundra with clay (white), after giving libation into fire and taking the ashes. Then having worshipped gods with sandalwood paste and with water, offered into water. He should then, apply five Urdhva-pundra marks with pure clay named Gopichandan, while reciting Vaishnav Gayatri Hymn. 47-48.

ललाटकण्ठहृद्बाहौ तान्यंगुल्या समाचरेत् । अलाभे तु मृदः कुर्यादग्निहोत्रस्य भस्मना ॥४९॥
प्रातःसन्ध्यामुपासीनो 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 बाह्यपूजनमाचरेत् ॥५२॥
शालग्रामशिलायां तु कार्यं नावाहनं हरेः । तथा स्थिरप्रतिकृतावन्यत्र तु तदाचरेत् ॥५३॥
पूजापद्धत्युक्तरीत्या मूलमन्त्रेण चार्चनम् । कुर्यात्पुरुषसूक्तेन यथालब्धोपचारकैः ॥५४॥
पञ्चास्याऽऽवृत्तयः सन्ति सूक्तस्यात्रेति सद्गुरोः । ज्ञात्वार्चनविधिं सर्वं तेनैव स समाचरेत् ॥५५॥

A Brahmachari should apply it on his forehead, neck, upper-arms and chest, with (right hand) finger. In case of, non-availability of clay, he should use the holy ash (Bhasma), from the domestic perennial sacred fire. 49.

While performing morning Sandhya rite, he should repeatedly, recite the Gayatri Mantra accordingly; for one thousand and eight times, or hundred and eight times or ten times in difficulty. 50.

Thereafter, he should perform the daily Homa; then before beginning the daily worship, firstly, he should purify the five gross elements (Pancha-mahabhoota), constituting his body; and then he should perform spiritual consecration of god, after the alphabetic assignment (Matruka-nyasa). 51.

So, after this, he should meditate: remember Shri Vishnu in his lotus heart. Therefore, by remembering Him in the heart, he should then commence the outward worship of Lord Vishnu. 52.

First, he should not invoke God Hari, in Shaligram pebble. However he may do it, (invocation) of Hari then, perform His worship in a stable image elsewhere. 53.

He, should perform the worship as per the prescribed rituals, by reciting the prime chant (Moola-mantra); and the Purusha-sukta and accordingly offer things (such as flowers and so forth), as per availability. 54.

There are five repetitions of this Hymn, here over. Having learnt them from an eligible preceptor, along with ritual method, he should carry out all the procedure with that method only (Deha-

पुष्पधूपाद्यलाभे तद्द्यान्मन्त्रेण मानसम् । प्रीत्या परमया नित्यं तन्मनाः प्रयतोऽर्चयेत् ॥५६॥
सङ्कल्प्य 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॥

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nyasa, Deva-nyasa, offering Upacharas, Abhiseka and praise Lord by praying to Him). 55.

In case of non-availability of flowers, Dhoopa (incense lamp), he should offer those mentally by reciting the chant. He should constantly and meticulously adore God with intense love and being mentally absorbed in Him. 56.

Having made mental resolve and the ritual of chant assignment on body and on the idol, he should perform worship of the pitcher and also adoration of conch and bell, with respective chant. 57.

He should sprinkle water on the worship-material. Then, he should perform serial rituals: meditation, invocation, offering of seat, feet washing water, reverential water, and sipping water. Then he should serve ablution with fivefold nectar-blend (milk, curds, ghee, sugar and honey). Then having completed mini adoration and ablution, he should offer clothes, secred thread, sandal paste, various flowers basil-leaf, turmeric vermilion: fortune item; incense-fumigation; and also lustration by lamp and the food oblation: fruits etc. and water for hand wash. 58 - 60.

Then, the Lord should be offered water to wash his mouth, betel leaf with all other spices (Tambula) and the holy money as Dakshina. Thereafter, an oil-lamp (Aarti) should be circum-ambulated, to Lord Hari, clockwise; and he should offer handful of flowers. 61.

Subsequently, the worshipper should take circum-ambulation, clockwise, around the idol of Shri Hari, praise and offer Him

तुलसीकाष्ठजा श्रेष्ठा पद्मबीजोद्भवाऽथवा । धात्रीकाष्ठोद्भवा वापि जपमाला शुभावहा ॥६३॥
ऋजुरेकाग्रदृष्टिश्च स्वस्तिकासनमास्थितः । वस्त्राच्छादितमालश्च जपेन्मौनव्रतः स्थिरः ॥६४॥
वेदं पुराणं शक्त्याऽथ भारतं वा हरेः स्तवम् । जपित्वाऽऽनम्य तं कुर्याद्गुरूणामभिवन्दनम् ॥६५॥
याचित्वाऽथ द्विजाच्छुद्धानपक्वान्नं कृताप्लवः । पाकं कुर्याच्च मध्याह्नसन्ध्यां च पितृतर्पणम् ॥६६
अर्पयित्वा भगवते महानैवेद्यमादरात् । आवाहितां हरेर्मूर्तिं हृदये धारयेत्पुनः ॥६७॥
नागालितं घृतं क्षीरं नैवेद्यं चाम्बु विष्णवे । केशादिदुष्टमन्नं च दग्धं दुर्गन्धि चाशुचि ॥६८॥
वैश्वदेवं ततः कुर्यादथ चेत्कोऽपि याचकः । याचेत्स्वं तर्हि विभजेत्तस्मा अन्नं मुदान्वितः ॥६९॥

Namaskara, by asking God to excuse him from making any mistakes. The Brahmachari should start reciting the Krishna Mantra and Vaishnavi Gayatri as per his capacity. 62.

A rosary garland for chant muttering (Japa-mala), with beads, made of dry sticks of holy basil (Tulasi), is the best. Alternatively, the seeds of lotus or Dhatri also fetch good omen. 63.

He should sit, in a Svastika-asana, with concentrated eyes, rosary covered with a cloth and silently chant the name. 64.

Then, he (the celibate), should read and recite the Vedas, Purana or Bharata and Hari's anthology, according to his strength. He should further; recite, repeat the name of his teachers (Guru) and bow down to them, with deep respect. 65.

He should then, ask for uncooked food as alms from a pure Brahmin, cook it himself, after taking bath, perform the mid-day ritual of Sandhya (Madhyana sandhya) and offer oblations to his forefathers. 66.

A celibate should then, offer the mega oblation (Maha-naivadya) to God, respectfully. He should again bear, in his heart the image of Hari, after invocation. 67.

Unfiltered ghee, milk and water should not be offered to Vishnu; likewise food mixed with hair and burnt whilst cooking, as well as having foul smell and impure, should not be offered. 68.

A celibate should then, perform the pantheon-sacrifice (Vaisvadeva) and offer food to anyone, who comes to him as a guest. He should, with a smiling face, honour and respect the guest

हुतदत्तावशिष्टान्नपात्रं वर्णी स मण्डले । चतुरस्त्रे भुवि कृते निधाय प्रोक्षयेत्ततः ॥७०॥
अपोशानविधिं कृत्वा स प्राणाहुतिपूर्वकम् । अद्यात्प्रागाननः कृष्णप्रसादान्नं च मौनवान् ॥७१॥
विप्रः कश्चित्पवित्रः स्वं भिक्षायै चेन्निमन्त्रयेत् । न याचितुं तर्हि गच्छेद्गच्छेद्भोक्तुं तदालये ॥७२॥
स्वविष्णोस्तत्र नैवेद्यं कृत्वा भुञ्जीत पूर्ववत् । न 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 । ज्ञात्व्यो विस्तरस्त्वस्य निखिलो धर्मशास्त्रतः ॥७७।

very happily, sharing food with him. 69.

Thereafter, the celibate should put the remaining food in a plate, by placing it on square shaped ground, by sprinkling water on it. 70.

He should then, ritually sip water (Aposhana) and offer oblations to inner vital breaths (Pranahuti), by facing towards the eastern direction. Then he should eat food, as Lord Krishna's grace, without uttering a word i.e. observing silence. 71.

If, any holy Brahmin invites him to offer food as alms, and not ask for it, then, he should go to his house for eating food. 72.

Then, he should eat food after giving oblation to his own Vishnu Diety, as before. He, should partake food in a Shraddha ceremony, if thereby, no violation of his own vow occurs. 73.

Completing meals, he should drink a spoonful of water, gargle his mouth, purify the pots and go to a solitary place to study the Vedas and righteous scriptures etc. (Shastras), throughout the remaining day. In the evening, he should again take a bath, perform the evening Sandhya and Homa ritual, recite and repeat the Krishna's Mantra and read the story of Hari. 74-75.

A celibate should, therefore spend the first part of the night, by meditating upon Hari, at heart; and then, go to sleep on the ground, among the group of celibates. 76.

These are all the daily rituals of a Brahmachari, that I have

सन्ध्यापूजावैश्वदेवहोमादीनां च यो विधिः । तत्तत्पद्धतितो ज्ञेयः स तु नैष्ठिकवर्णिना ॥७८॥
एतान्धर्मान्निषेवेत यो वर्णी नैष्ठिको भुवि । प्राप्नुयात्स्वेप्सितामेव मुक्तिमेकान्तिकीं हि सः ॥७९॥
य एताञ्छृणुयाद्धर्मान् यश्च प्रीत्यानुकीर्तयेत् । प्राप्नुयातां देवलोकं तौ विमुच्याघसङ्घतः ॥८०॥

भूमौ ये नैष्ठिकाः स्युर्निजहितनिरता वर्णिनस्त्यक्तगेहा,
वैराग्यं तीव्रमाप्ता हरिमुरुतपसाऽऽराधितुं चोत्कचित्तां ।
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॥

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described you, in brief. All those, should be known from the religious law books (Dharma-shastra). 77.

A Naishtika celibate (who is strict and regular), should know the rituals of Sandhya, worship, Vaisvadeva, Homa and so on, from practical manuals. 78.

One, who acts, according to all these rules and rituals; will obtain cherished object, in this world and ultimate salvation in the celestial world. 79.

One who listens to these religious codes and one who repeats those, with deep love and devotion, both of them would attain divine abode (Devaloka), from heap of sins. 80.

O king of celibates! Those celibates, who are keen in performing their own rituals; and who have abandoned their homes, and acquired acute detachment; strictly meditates on Lord Vishnu, by severe penance and keeps ardent vigour in mind, by them alone these vows are to be observed continuously, in this world for their own benefits. By that, Lord Krishna would bestow on them, all that is prayed by them. 81.

Mukundanand Brahamchary praises Shri Hari.

Suvrat said:-

Having thus listened to the codes, explained by Lord Hari,

मुकुन्दानन्द उवाच :-

कल्याणहेतुगुणरत्नविभूषिताङ्घ्रे ! कारुण्यपूर्णनयनाम्बुजदीनबन्धो ! ।
नानाविधाघनिचयप्रशमाभिधान ! नित्यं नमोऽस्तु हरये गुरुराज ! तुभ्यम् ॥८३॥
अज्ञानसन्तमसनाशकभास्करस्त्वं स्वाङ्घ्रिश्रिताखिलजनेप्सितकल्पवृक्षः ।
सद्धर्मवर्त्मपरिपालनशीलशालिन्नित्यं नमोऽस्तु हरये गुरुराज ! तुभ्यम् ॥८४॥
त्वं ब्रह्मरन्ध्र इह योगकलाप्रवीणैर्ध्येय: 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॥

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the preceptor of the world, for his own benefit, he (Mukundanand) got superb satisfaction, praised the Lord of saints, with pleasure, O king of people! 82.

Mukundanand said:-

O God! Thy two holy feet, are adorned with precious jewels, which offer welfare. O the lord with loving and compassionate eyes, O the brother of the poor, O the owner of all kinds of wealth, O bearer of the epithet: destroyer of all sins; I always pray and bow down to Thee, as the great teacher. 83.

Thou art sun, the destroyer of the darkness of ignorance. Thou art the satisfier, donor of all that, I had asked for. Furthermore, Thou art a divine, wish fulfilling tree (Kalpa-vrikasa). Thou art One, Who gives salvation to those, who act accordingly by following the religion. I always pray and bow down to Thee, as the great teacher. 84.

Thou art, the Brahmic aperture; hence object of meditation by the experts in Yogic art. Thou art, the Lord assuming thousand-petalled lotus. Thou art, singular cause of the origination of divine wish-fulfilling tree, in the form of Veda. I always pray and bow down to Thee, as the great teacher. 85.

O Lord! Thou art the one, who disciplines, those people who are addicted to the sinful acts such as; eating meat, drinking wine

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 प्रसिद्धान्नारीरसद्रविणलोलुपमन्दबुद्धीन् ।
सङ्कोचयत्यनुदिनं भुवि धूर्तपुंसो नित्यं नमोऽस्तु हरये गुरुराज ! तुभ्यम् ॥८९॥
एकस्त्वमेव भुवि मुक्तिपथाब्जभास्वानास्से मुमुक्षुभिरतो मुनिभिः श्रितोऽसि ।
भक्तिर्ममाप्रतिहताऽस्तु तवाङ्घ्रिपद्मे नित्यं नमोऽस्तु हरये गुरुराज ! तुभ्यम् ॥९०॥

and illegal sex related acts, for their benefit. Thou protect the perennial religion and non-violence-sacrifice. I always pray and bow down to Thee, as the great teacher. 86.

O Lord! I bow down to you, as Thou art the one who punishes, all those demons engaged in lust, greed, affliction, pride and such other vices; and in whom haughtiness generated by the conquest over all people, while residing in the womb. Then, Thou becomes manifest with valour. I always pray and bow down to Thee, as the great teacher. 87.

In Thee, Who hath, by Thyself, abided by the righteous code strictly and totally, the designation of worthy teacher becomes very much meaningful, in this world. Thou tend thy own disciples, on the path of righteous code. I always pray and bow down to Thee, as the great teacher. 88.

Thy reputation alone, celebrated by the name preceptor, regulates day by day, the shrewd persons, whose talent has become dull due to indulgence in woman and greed for money. I always pray and bow down to Thee, as the great teacher. 89.

Thou art, alone the sun, guiding all the way, towards attaining ultimate salvation. Therefore Thou art, resorted by the sages, seeking salvation. Let my devotion, stay near Thy Lotus feet, without being interrupted. I always pray and bow down to Thee, as the great teacher. 90.

सुव्रत उवाच :-

इत्थं स संस्तूय हरिं महात्मा ननाम वर्णीन्द्र उदारबुद्धिः ।
तद्धर्मसंस्थोऽनुदिनं सिषेवे तमेव भक्त्या परया नरेन्द्र ! ॥९१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे नैष्ठिकधर्मेषु ब्रह्मचारिणामाह्निकविधिनिरूपणनामा चतुःपञ्चाशत्तमोऽध्यायः ॥ ५४ ॥

॥ अथ पञ्चपञ्चाशत्तमोऽध्यायः ॥ ५५ ॥

सुव्रत उवाच

आरम्भिते मन्दिरेऽथकृष्णार्चास्थापनोचिते । जाते राजोत्तमो नत्वा हरिं प्रोवाच भूपते ! ॥१॥
भगवन्मन्दिरं ह्येतच्छ्रीकृष्णस्थापनोचितम् । जातं ततः प्रतिष्ठां त्वं कुरु कृष्णस्य सुक्षणे ॥२॥

Suvrat said:-

O King! By praising the Lord Hari, in this way, the chief celibate, the great soul of liberal attitude, saluted Hari and then acted according to the religion and served the Lord daily with deep love, gratitude and devotion. 91.

Thus ends the fifty-fourth chapter entitled, 'narration of daily routine duties of lifelong Brahmacharin,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 54

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CHAPTER - 55

Celebration of installation of Gopinathaji Maharaj idol at Durgapu.

Suvrat said:-

O King! When the temple-building, suitable for installation of Krishna's image had commenced, the best king bowed down with respect, to Hari and said, 'O Lord! This temple has become appropriate, for installation of the idol of Shri Krishna, therefore Thou should do the consecration of Krishna, on an auspicious moment. 1-2.

श्रुत्वेति नृपतेर्वाक्यं हृष्टो ज्योतिर्विदं हरिः । पप्रच्छ रामचन्द्राख्यं कृष्णस्थापनसुक्षणम् ॥३॥
स प्राहाश्विनमासेऽस्मिन् शुक्लद्वादशिकादिने । सुमुहूर्तो भवत्येव कृष्णं स्थापय तत्र तु ॥४॥
हरिः 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 राजन्नारक्तकौशेयकृतोत्तरीयः ।
आवाह्य पीठेषु पुपूज देवान् विधिज्ञविप्रोदितवेदमन्त्रैः ॥१०॥

Shri Hari then, being well satisfied after listening to the King's words, asked the astrologer, named Ramchandra, about an auspicious moment, for the installation of Krishna's idol. 3.

He then, replied, 'the auspicious day and moment is on twelfth date of bright fortnight (Shukla-paksha) of Aswin. Hence, do install Krishna's idol on that day.' 4.

Hearing those words, Shri Hari told the king, that the fifth day from today is a very good day, to install the idol. Subsequently, you can now begin preparing and collecting all the essential material for it. 5.

As instructed by Shri Hari, the King, being quite happy, brought all the essential material, from various places after consulting the Brahmins. 6.

Shri Hari also erected a specious Mandap, near the temple. The Mandap was decorated with plantain stems and in addition, altar was also made as well. 7.

On the Vijayadashmi (tenth bright date of Aswin), He made Himself available for His Darshana to his devotees, and thereafter made them stay there, for witnessing that event. 8.

He began the installation ritual with deep respect, on eleventh bright date, having invited the Vedics and Brahmins, who were well-versed in Vedas. 9.

स सङ्गवे द्वादशिकादिनेऽथो तन्मन्दिरे राधिकया समेतम् ।
कृष्णं प्रतिष्ठापयति स्म गोपीनाथाभिधं प्रौढतनुं यथावत् ॥११॥
वादित्रनादः सुमहांस्तदासीद्वेदध्वनिर्वैदिकभूसुराणाम् ।
बभूव कृष्णं समहोपहारैः सम्पूज्य दृष्ट्या स्थिरयाऽऽलुलोके ॥१२॥
मुहूर्तमित्थं प्रसमीक्षमाणे हरौ स कृष्णोऽतितरां बभासे ।
दृष्ट्वा तमापुर्भृशविस्मयं वै भक्ता अभक्ता निखिलाश्च लोकाः ॥१३॥
हुत्वा स पूर्णाहुतिमादितेयान्विसर्जयित्वा वृतभूमिदेवान् ।
कल्पेन मुख्येन हि दक्षिणाभिः सन्तोषयामास तथेतरांश्च ॥१४॥
ददौ च दानानि बहूनि तत्र द्विजोत्तमेभ्यः स उदारबुद्धिः ।
गाः स्वर्णमुद्राश्च हयांस्तिलांश्च प्रादाच्च वासांसि मनोहराणि ॥१५॥

O King! At that moment, He (Bhagawan), had put on a very good, yellow coloured costume (Dhoti) and a reddish silken upper garment, invoked Gods,' on those altars, while the knowledgeable Brahmins chanted the Vedic-hymns: Mantras. 10.

He, on the Sangava-dina (Aswin suddha twelfth of samvat 1885), installed the beautiful idols of Krishna along with Radha, in that temple and thereafter named Gopinatha, according to the formalities and rituals. 11.

On that auspicious occasion, many tunes of various musical instruments were played, along with the pious holy singing and chanting of the Vedic Mantras. He then, worshipped Lord Gopinatha and concentrated his eyes on the image. 12.

Thus, while he looked constantly concentrating his eyes on the idol for a Muhoorta of - 48 minutes, He was glowing, par excellence. While glancing at Him, devotees, non-devotees, as well as all other people were indeed extremely wonderstruck. 13.

Finally, He performed the total oblation (Poornahuti) ritual. Then, having ritually disposed off gods, he gratified the Gods on the earth i.e. invited officiating Brahmins, with alms: honorarium, as per mega ritual convention and also others. 14.

Thereafter; He, distributed monetary alms, as well as cows to best Brahmins and others. He, the great generous, gave gold coins,

देशान्तरेभ्यश्च पुरान्तरेभ्यः समागतान् विप्रगणाननेकान् ।
पौरांश्च विप्रान् स मुनींश्च सर्वान्सन्तर्पयामास विचित्रभोज्यैः ॥१६॥
कृष्णप्रतिष्ठोत्सवमेष 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 क्वचिन्नाश्नन् क्वचिदन्नं क्वचिद्फलम् । क्वचित्पत्रं च बुभुजे वायुमेव क्वचित्स च ॥२१॥
स्वस्वधर्मे वर्तयितुं साधून् पद्मांश्च वर्णिनः । स गोपालानन्दमुनिं समाहूयाब्रवीद्वचः ॥२२॥

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horses, sesames and various other costumes. 15.

He gratified with multifarious eatables, all those several groups of Brahmins, as well as citizens, learned people and sages, who had arrived from various other countries as well as other towns. 16.

Having concluded the festival of Krishna-consecration, in this way, while being very much adored by the devotees, he, the Lord Hari, the son of Dharma (Deva), bade farewell to his devotees, gathered there over from other towns. 17.

The best King, along with his brethrens, obtained this fruit of their ever cherished mental desire, due to His grace. Then, he began worshipping with devotion forever. 18.

Jaya, Lalita - his sisters, who were also at the feet of Shri Hari; serving him, were deeply satisfied, along with all the rest of the devotee citizens. 19.

O King! Since that day, Shri Hari abided by stark, non-attachment to worldly pleasures and began to behave uncovetously, like Jadabharata. 20.

At times, Shri Hari took food or did not even take any food and there were times when he took fruits or likewise, did not take anything except air. 21.

स्वस्वधर्मे वर्तनीयास्त्वयैते सकला अपि । आचार्यानुमतेनैवेत्युक्त्वा तं सोऽब्रवीच्च तान् ॥२३॥
अस्याज्ञायां वर्तितव्यं भवद्भिर्मामकैर्मुने: । वर्तिष्यतेऽन्यथा योऽसौ न मदीय इति ध्रुवम् ॥२४॥
एवमुक्ता भगवता तं नमस्कृत्य तेऽखिला: । एवमेवाऽऽचरिष्यामो नान्यथेत्यब्रुवन् वच: ॥२५॥
तदा प्रसन्नो भगवांस्तानुवाचनिजाश्रितान् । श्रेयो भविष्यत्येवं चेद्युष्माकमिति भूपते ! ॥२६॥

सन्त्यक्तदैह्यसकलव्यवहारकार्यो देहं निजं च बहुधाऽननुसन्दधान: ।
ज्ञानं च भक्तिमखिलं सविरागयोगं धर्मं च बोधयति स स्म यथावदेव ॥२७॥

धर्मस्त्याज्यो न कैश्चित्स्वनिगमविहितो वासुदेवे च भक्ति
दिव्याकारे विधेया सितघनमहसि ब्रह्मणा स्वस्य चैक्यम् ।
निश्चित्यैवान्यवस्तुन्यणुमपि च रतिं सम्परित्यज्य सन्तस्
तन्माहात्म्याय सेव्या इति वदति निजान् धार्मिको नीलकण्ठ: ॥२८॥

With a desire for Antardhan Shree Hari handed over all responsibilities of Satsang to Shree Gopalanand Swami.

Thereafter, Shri Hari called for Gopalanand muni and addressed as under: In order to guide the sages, and pedestrian celibates, to trade on their respective codes of conducts, all these are to be tread by you in their respective self duties, after being approved by the diktats of preceptors. Having said so, he addressed them as under: all of you, my disciples, have to behave under the command of this Muni (Gopalanand). It is certain that, whosoever behaves otherwise is not my disciple. 22 - 24.

Thus, addressed by the Lord all those disciple celibates, saluted Him and uttered the words, ‘we shall behave in this way alone and not otherwise.’ 25.

O king! The Lord, pleased thereby, addressed the disciples, who had taken shelter under Him, ‘by this your spiritual welfare will materialised’. 26.

Thereafter, Hari had given up all the practical bodily activity; and he was unmindful of his own body, in various ways. He use to enlighten upon knowledge, devotion, complete Dharma along with the Yoga, combined with detachment, in appropriate spirit: 27.

Dharma, laid down by own Vedic tradition is not to be given

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे दुर्गपत्तने श्रीगोपीनाथप्रतिष्ठानिरूपणनामा पञ्चपञ्चाशत्तमोऽध्यायः ॥ ५५॥

॥ अथ षड्पञ्चाशत्तमोऽध्यायः ॥ ५६ ॥

सुव्रत उवाच :-

कृष्णेतरपदार्थेषु रुचिहीनस्य सर्वथा । धर्मादिप्रच्छकेऽथाऽऽसीत् पुंसि प्रीतिर्हरेर्नृप ! ॥१॥
शतानन्दो मुनिस्तस्य सेवायां निरतः सदा । पादसंवाहनं कुर्वन्नेकदाऽऽसीत्तदन्तके ॥२॥
तमुवाच स्वयं स्वामी मुने ! किञ्चन ते यदि । प्रष्टव्यं स्यात्तदैतर्हि पृच्छ वक्ष्ये तदुत्तरम् ॥३॥

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up by any people, whosoever. Devotion is to be assigned in Vasudeva, in his divine formal shape; and one's own identity with Brahmin, in the form of solid iconic image is to be firmly conceived. Then, having abundant attachment in any other object, even an iota, the saints are to be served, for their magnanimity. Thus, Nilakantha, the son of Dharmadeva spoke to His own disciples. 28.

Thus ends the fifty-fifth chapter entitled, 'narration of installation of Gopinath in Durgapur,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 55

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CHAPTER - 56

Introduction to Yoga; suitable place and diet for Yogic practices.

Suvrat Muni said:-

O king! Shri Hari then, lost his interest in all mundane things, other than Shri Krishna and looked towards religious things. He loved Shri Krishna and the religious things only. 1.

Shatanand Muni, who was always at His feet continued to serve Him, he rubbed and pressed His feet as usual. 2.

Being very pleased with him, Shri Hari said to him; O sage!

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 दुर्लभा । समाधिसिद्धिः प्राप्ताऽस्ति विना साधनसम्पदम् ॥६॥
तथापि लक्षणादीनि योगशास्त्रानुसारतः । विवित्साम्यङ्गियोगस्य तदङ्गानां च सर्वशः ॥७॥

सुव्रत उवाच :-

इति पृष्टः स मुनिना तेन योगिहितैषिणा । प्रसन्नो भगवान् राजंस्तमुवाच महामतिम् ॥८॥

श्रीनारायणमुनिरुवाच :-

समीचीनास्ति ते बुद्धियोगं पृच्छसि यन्मुने ! । नास्ति योगसमं किञ्चित्साधनं स्वेप्सितार्थदम् ॥९॥

You can ask me whatever you wish to ask, I will certainly answer your questions. 3.

O King! In this way the intelligent Shatanand Muni, being highly pleased, joined his palms with respect to offer Namaskara and asked as under: 4.

Shatanand Muni said:-

O Swami! Thou art omniscient, and knoweth everything regarding Yoga. Thou deserveth to be served by the Yogis. 5.

Due to thy favour and without going through any practicing efforts, I have attained the state of Yoga-Samadhi, which is desirable by all and is very rarely obtained. 6.

But even then, I wish to know all the features of it, including Yama and everything else comprehensively, as per science of Yoga. 7.

Suvrat said:-

O king! Lord Shri Hari was very much pleased with Shatanand Muni, who was curious and eager to know the Yoga. As asked by him, in the interest of practitioners of Yoga, The Lord explained the Yoga, as below. 8.

Shri Narayan muni said:-

O Sage! It is good of you, that you asked me more about the Yoga-shastra, the science of Yoga. There is no other thing, in this world, except Yoga, that can fulfil human wish. 9.

योगं विना तु मनसो निग्रहो दुष्करः सताम् । भक्तिर्ज्ञानं च योगेन सिद्धिमाप्नोति निश्चितम् ॥१०॥
आदौ हिरण्यगर्भेण योगशास्त्रं प्रवर्तितम् । पतञ्जलिस्वरूपेण तत्फणीन्द्रेण विस्तृतम् ॥११॥
तत्सारमहमादाय साङ्गं योगं वदामि ते । कृष्णे समाधिं मनसो विद्धि त्वं योगलक्षणम् ॥१२॥
यथेद्धवह्निना 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 निवसेद्योगसाधकः ॥१७॥

Without Yoga, there is nothing that can help the practitioners, to be determined and resolute, in mind. It is certain that, a man can attain Siddhi, spiritual accomplishment, knowledge and devotion, by virtue of Yoga. 10.

At first, in the hoary past, the science of Yoga was originated, by Hiranyagarbha. Then, it was expounded in Sutras in detail, by Patanjali (Cobra King: Phanindra). 11.

I shall now narrate to you, the summary of the whole Yoga, along with its eight components. You should know that the characteristics of Yoga, is mental equipoise: Samadhi, in Lord Krishna. 12.

Just as all the faults of any metal are burnt away and purified by fire, in the similar manner; all the faults of mind are purified by Samadhi yoga. 13.

So, to destroy all the worldly wishes and faults in mind, Samadhi Yoga, should be studied, with urgency, by the enthusiastic devotee of Shri Krishna. 14.

A man, willing to attain Samadhi Yoga; must take shelter with a preceptor, who is the storehouse of all techniques of Yoga, with full devotion in him. 15.

He should, please him by constant service, favour favourable to his attitude. Then, he should follow the path guided by him. 16.

A man, who wishes to practice Yoga, should live in a region

अन्नादिभिः स्वशुश्रूषा कर्तुर्यत्रानुकूलता । भवेत्स्थाने शीतवातदंशबाधा न यत्र च ॥१८॥
जलाशयानुकूल्यं च यत्र स्वस्योचितं भवेत् । आश्रमे तत्र निश्चिन्तो भक्तो योगं समभ्यसेत् ॥१९॥
नदीकूपोपकण्ठे च सभये पितृकानने । सशब्देऽग्निजलाभयाशे 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 मितभुग्योगकृद्भवेत् ॥२३॥
यवतण्डुलगोधूमान् गोदुग्धाज्ये च शुण्ठिकाम् । भक्षयेदभ्यसन् योगं सिद्धे त्वस्मिन्न तद्यमः ॥२४
परित्यजेत्सर्वथैव संसर्गं मद्यमांसयोः । भङ्गतमालाहिफेनमादकादीनि पूति च ॥२५॥

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that is without sand and gravel; and which is free from all the troubles and obstacles. 17.

Wherever there is favourability for fulfilling the needs of the practitioner with food etc. and in which place, there would not be trouble of cold, wind and mosquitoes; and where there is favourable accessibility of water-reservoir and where there would be personal suitability, in such a hermitage, the devotee should practice Yoga, without worry. 18 - 19.

In addition to the latter point, the place with a river or a well, very nearby should be avoided. Places such as: cremation ground, a place haunted by fear of wild beasts, a place with much noise and sound, a place near the fire, near dilapidated cow-pen, traffic square, a place of bad odour, a place of ruined leaves, branches, and a crowded place, should not be selected for practice of Yoga. 20 -21

A man, willing to study Yoga, must be free from over-eating, craze for tasty food, over exertion, chatting, over-anger. He should stay away from people. 22.

A man practicing Yoga, should fill two-fourth portion of his stomach, with food, one-fourth portion with water and leave one-fourth portion empty and thus remain on measured diet. 23.

He should take barley and wheat grains, mixed in cow's milk and ghee along with ginger and eat the blend, while practicing Yoga. After attaining perfection, this regulation is not applicable. 24.

साधको 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 तु यत्नेन सर्वथा स परित्यजेत् ॥२८॥
स्त्रैणपापमतिधूर्तसङ्गमं सर्वथा परिहरेच्च स ध्रुवम् ।
अन्यथा तु परिपक्वयोगवान्भ्रंशमेति किमु तर्हि साधकः ॥२९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे योगसाधनोचितदेशाहारनिरूपणनामा षट्पञ्चाशत्तमोऽध्यायः ॥५६॥

He must totally avoid eating meat, drink wine, liquor and chew or smoke tobacco, opium and such intoxicants and stale food. 25.

Yoga practitioner, should not take curds, butter milk, sour foods as also black grams, Kulitha, vegetable leaves and also bitter and salt etc. and other, oily food, hot pungent and spicy food. He should neither take too hot, cooked food and too cold, in addition, he must avoid asafoetida or any unknown food stuff. 26 - 27.

He must always be enthusiastic, and must avoid lethargy; and must totally keep away from any contact with any women. 28.

He should totally, certainly avoid contact with a person, over attached to women, sinner and very cunning person. Otherwise, even a matured Yogi, may also be corrupt. Then, what would happen to an immature person? 29.

Thus ends the fifty-sixth chapter entitled, 'narration of suitable place and diet for Yogic practice,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 56

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॥ अथ सप्तपञ्चाशत्तमोऽध्यायः ॥ ५७ ॥

श्रीनारायणमुनिरुवाच :-

समाधियोगस्याङ्गानि प्रोक्तान्यष्टौ मनीषिभिः । तानि तेऽनुक्रमेणाहं कथयामि दृढव्रत ! ॥१॥
आद्यं यमास्ततः प्रोक्ता नियमाश्चासनान्यथ । प्राणायामश्चतुर्थं तु प्रत्याहारश्च पञ्चमम् ॥२॥
धारणा च ततो ध्यानं समाधिश्चाष्टमं मतम् । अङ्गी समाधिरेतैर्हि सिद्ध्यत्यङ्गैः किलाष्टभिः ॥३॥
तत्राद्यानि तु पञ्चापि बहिरङ्गाणि तस्य हि । अन्तरङ्गाणि च त्रीणि धारणादीनि विद्धि भोः ! ॥४॥
अथैतेषां लक्षणानि सङ्क्षेपेण पृथक्पृथक् । योगशास्त्रोदितान्येव कथयामि फलैः सह ॥५॥
हिंसादिभ्योऽघकर्मभ्यः साधकं योग एव ये । स्वाश्रितं यमयन्त्यत्र ते तु प्रोक्ता यमा बुधैः ॥६॥
अहिंसा सत्यमस्तेयं ब्रह्मचर्यं च सुव्रत ! । अपरिग्रह इत्येवं यमाः पञ्च प्रकीर्तिताः ॥७॥

CHAPTER - 57

The description of first four limbs of yoga viz. Yam, Niyam, Aasan and Pranayam. and practices complementary to the same.

Shri Narayan Muni said:-

O you of firm resolve, the great sages have explained eight features of Samadhi -yoga, which I shall narrate to you in sequence. 1.

The eight features to attain Samadhi as mentioned in the science of yoga, are- firstly Yamas and then are described Niyamas; then Asanas; the fourth and fifth are Pranayama an Pratyahara;

Then Dharana (the sixth one) followed by Dhyana (seventh) and eighth one is the Samadhi. The principle one i.e. (Angi), is Samadhi and it is accomplished by the help of other seven subordinate (complementing) features. 2 - 3.

O Sage, the first five among them are outer features and the preceding three, Dharana etc are the inner ones. 4.

I shall now narrate briefly, the characteristics of these along with their effects, separately, as described in the science of Yoga. 5.

(1) Yama:- By wise person are said ‘Yamas’ to be, restraints which make the aspirant firm in Yoga by making him to hold back the evil tendencies like violence and such other sins. 6.

शरीरवाङ्गमनोभिर्यदक्लेशजननं 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 सम्यग्वस्तुविचारतः । ब्रह्मचर्यं तदेवाहुर्ब्रह्मप्राप्तिकरं तु यत् ॥११॥
स्वयं विचार्य त्यक्तानां पदार्थानां न सङ्ग्रहः । सोऽपरिग्रह इत्याहुर्मुनयस्तत्त्वदर्शिनः ॥१२॥
अहिंसायाः फलं तत्र निर्वैरत्वं हि सर्वथा । अस्त्रावित्थं च सत्यस्य फलं वै पुण्यकर्मणाम् ॥१३॥
अस्तेयस्य फलं नानादिव्यरत्नोपलम्भनम् । वीर्यलाभो योगसिद्धिर्ब्रह्मचर्यस्य च द्रुतम् ॥१४॥

O Suvrat, the five Yamas are said to be - Ahimsa (non-violence), Satya (truth), Brahmacharya (celibacy), Asteya (non stealing), Aparigraha (non acceptance). 7.

Ahimsha:- Not to hurt any being, physically, by speech or by thought (mind), this is described as Ahimsha (non violence) by the noble sages. 8.

Satya:- Giving consideration to what is righteous and unrighteous, to speak whatever is appropriate, and which is in the good of all, such speech is said to be Satya (truth). 9.

Asteya:- Not to take any belonging of others , that is not given directly, by force or in absentia, is called Asteya (non stealing). 10.

Brahmacharya:- Understanding the reality about the sensual pleasures, to avoid any contact with women in eight ways, is called Brahmacharya (celibacy) which is helpful for attainment of Brahman. 11.

Aparigraha:- Reflecting about the evils of the sensual objects, having abandoned those, not to accept those or have them, is a Aparigraha; thus say the sages who have realized the Truth. 12.

The result of strict observance of non-violence is non-enmity to all beings . Observance of truth makes the merit of the person permanent. 13.

The strict observance of Asteya i.e non stealing results in the gain of various divine jewels and the resultant of celibacy is the

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 भवेद्बाह्यं भावशुद्ध्या 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 चेश्वरार्चनम् ॥२२॥

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attainment of yogic accomplishments and vigour, in short time. 14.

Five Niyamas:- Finally, the resultant of Aparigraha is the ending of all the distractions of mind. These are the five Yamas and now I shall narrate the five Niyamas. 15.

(2) Niyama:- Niyamas are the rules which make the Yogi to turn back from motivated to unmotivated acts, leading to emancipation. 16.

According to the masters of yoga the five Niyamas are – purity (shoucha), penance (tapa), contentment (santosha), self-study (swadhaya) and worship of God (Ishwararchana). 17.

Shoucha:- Purity is two-fold - internal and external. External purity can be done by water and clay and the internal one can be had by purification of emotions. 18.

Tapa:- The withering up of the body by observance of vows like - kruchhra, chandrayan, etc. and the practice of concentration (control and channelizing energies) of the senses ,is called Tapa (penance). 19.

Santosha:- O of good will, being contented with whatever available food etc by God’s will, and having no desire for anything more, is said to be Santosha (contentment), by wise. 20.

Swadhyaya:- To study persistently and devotedly Upanishads or such other scriptures dedicated to Lord, according to one’s ability, is called Swadhyaya (self-study). 21.

सत्त्वशुद्धिः सौमनस्यमिन्द्रियाणां च निग्रहः । आत्मदर्शनयोग्यत्वं फलं शौचस्य तेष्वथ ॥२३॥
तपसस्त्विन्द्रियधियां शुद्धिश्चाघक्षयः फलम् । सर्वोत्तमसुखप्राप्तिः सन्तोषस्य फलं तथा ॥२४॥
प्रसन्नतेष्टदेवस्य स्वाध्यास्य फलं मतम् । फलमीश्वरपूजायाः समाधेः सिद्धिराशु च ॥२५॥
आस्यते योगिना यत्र येन वा योगसिद्धये । तदासनमिति प्रोक्तं योगस्याङ्गं तृतीयकम् ॥२६॥
आसनानि तु योगज्ञाः प्राहुर्बहुविधानि हि । चतुरशीतिसंख्यानि 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॥

Ishwar-archanam:- To contemplate on the Lord in mind ; sing praise of Lord by speech; and to worship the Lord by offering flowers, sandal paste, etc. physically; these together are known as Ishwar-archanam (workship of Lord). 22.

Fruit of Five purity:- Purification of the spirit, placidity of mind ,restrain of the senses, and ability to visualize the Self, is the fruit of purity (shoucha). 23.

The resultant of penance is the purification of senses and intellect, and eradication of sins; and fruit of contentment is the attainment of highest happiness. 24.

Attaining the grace of one's one favour favourite deity is the fruit of self-study (Swadhyaya) ;and attainment of Samadhi in a short period is the result of the worship of Lord. 25.

(3) Aasan:- The third feature (limb) of yoga is said to be Asana, (firstly) it is the seat on which a yogi sits and (secondly) it is a posture he sits in for concentration, for attaining the final goal of Yoga. 26.

There are various postures described by the knowers of yoga, but the main amongst them are eighty four in number, useful for the yogis. 27.

However out of them, thirty postures are considered important by the yogis. Out of those thirty, I shall now narrate fourteen main ones. 28.

These fourteen postures are namely: Swastika, Gomukha,

शाबं सिद्धं तथा सैहं भद्रं चेति चतुर्दश । लक्षणानि क्रमेणैषां कथयाम्यथ तत्त्वतः ॥३०॥
जानूर्वोरन्तरे पादतले द्वे अपि योगकृत् । कृत्वासीत ऋजुर्यत्तत्स्वस्तिकं परिकीर्तितम् ॥३१॥
दक्षपार्श्वे सव्यगुल्फं सव्ये दक्षिणमर्पयेत् । गोमुखाकृति तत्प्रोक्तमासनं गोमुखाभिधम् ॥३२॥
न्यसेदूरौ पादमेकमूरुमन्यपदे तथा । वीरासनमिति प्रोक्तं सुकरं साधकैरिदम् ॥३३॥
व्युत्क्रमेण गुदं रुध्वा गुल्फाभ्यां स्यात्समाहितः । एतद्योगासनं प्रोक्तं योगविद्यमिसम्मतम् ॥३४॥
वामोरौ दक्षिणं पादं दक्षोरौ न्यस्य चेतरम् । अपाक्कराभ्यामंगुष्ठौ दध्यात्पद्मासनं त्विदम् ॥३५॥
बध्वा पद्मासनं हस्तौ जानूर्वोरन्तरेण च । भुवि संस्थाप्य व्योमस्थो भवेत्तत्कुक्कुटासनम् ॥३६॥

Veera, Yoga, Padma, Kukkuta, Kurma, Dhanurasana, Mayura and Paschimatana and Shavasana. Siddha, Sinha, Bhadra;. I shall now narrate the characteristics of each posture respectively in correct manner. 29 - 30.

Swastikasana:- Having firmly inserted both insteps (toes) between the thighs and the calves, a yogi should sit straight, this is said to be 'Swastikasana'. 31.

Gomukhasana:- Placing the right ankle by the side of left hip and similarly the left (ankle) by the side of right hip, which resembles the face of cow; this postures is named as 'Gomukhasana' 32.

Virasana:- Sitting erect placing one foot under the opposite thigh and on the other foot the opposite thigh, is said to be 'Virasana' which is easy to practice for the yoga aspirants. (Satsangi-jivan) OR

Sitting erect placing the feet under the thighs is said to be 'Virasana' which is easy to practice for the yoga aspirants. (refer-Ayyangar book) 33.

Yogasana:- When the anus is pressed with the ankle-bone crosswise, it is known as the 'Yogasana' which is approved by yoga experts. 34.

Padmasana:- When the right foot is rested on left thigh and the left foot on the right thigh; and the toes are grasped by hands that are crossed from the back, it is known as 'Padmasana'. 35.

कुक्कुटासनबन्धस्थो दोर्भ्यां संहृत्य कन्धराम् । भवेत्कूर्मवदुत्तान एतदुत्तानकूर्मकम् ॥३७॥
सव्योरुमूले दक्षांघ्रि कृत्वा जान्वोर्बहिर्धरेत् । वेष्टितेन करेणान्यं दक्षेण धनुरासनम् ॥३८॥
एतज्जाठररोगघ्नं कुण्डलीबोधकारकम् । अङ्गानां स्थैर्यकृत्तोक्तमासनं मुनिसम्मतम् ॥३९॥
दोर्भ्यां भूमिमवष्टभ्य नाभिपार्श्वे कफोणिगे । कृत्वा भवेत्स्वस्थवपुर्मायूरं तद्धि दण्डवत् ॥४०॥
रोगानौदरिकान्हन्ति प्रदीपयति जाठरम् । भुक्तं विषं कदशनं जरयत्येतदासनम् ॥४१॥
प्रसार्य दण्डवत्पादौ गृहीत्वाग्रद्वयं तयोः । न्यसेज्जानूपरि शिर इति पश्चिमतानकम् ॥४२॥
पवनं पश्चिमगतिं जठराग्निप्रदीपनम् । कृशत्वमुदरस्यापि कुर्यादेतत्किलासनम् ॥४३॥

Kukkutasana:- Adopting the padmasana, fixing the palms on the ground by inserting the arms between the thighs and the knees (calfs) and lifting the body up from the ground, is known as 'Kukkutasana'. 36.

Uttana koormasana:- Adopting the kukkutasana lock and winding the arms round the neck, lying supine like a tortoise it is 'Uttana koormasana'. 37.

Dhanurasana:- When the right foot is placed under the right thigh and the knee is held with a rounded right hand, it is known as 'Dhanurasana'.

As approved by sages, this asana is useful to cure stomach diseases, and helps to awaken kundalini. Moreover, it is also helpful in making the limbs stable. 38 - 39.

Mayurasana:- When both palms are placed on the ground in way pointing behind, supporting the sides of the navel by the both elbows and raising oneself, to keep the whole body parallel to the floor with the legs stretched out straight and together, this is known as the 'Mayurasana'.

This asana is useful to cure stomach diseases, stimulates gastric fire and digests poison and unwholesome food. 40 - 41.

Paschim-tanasana:- When legs are stretched forward on the floor and toes are held with hands and the forehead is rested on the knees, this is known as 'Paschim-tanasana'. This posture makes the 'Pavana' (vital air) to go along the back(Pachima gati), kindles the gastric fire and reduces belly. 42 - 43.

शबासनं च शबवदुत्तानं शयनं भुवि । सर्वासनश्रान्तिहरं चित्तविश्रान्तिसाधनम् ॥४४॥
निपीड्य सीवनीं वामपार्ष्णिना वामगुल्फके । विन्यसेद्दक्षिणं गुल्फमेतत्सिद्धासनं स्मृतम् ॥४५॥
आसनाग्र्यं च रोगघ्नमेतद्वज्रासनं विदुः । केचिन्मुक्तासनं प्राहुरेके गुप्तासनं जगुः ॥४६॥
अधो वृषणयोर्गुल्फौसीवनीपार्श्वयोः क्षिपेत् । सव्ये दक्षं दक्षिणेऽन्यं प्रसृतांगुलिकौ करौ ॥४७॥
जान्वोर्धृत्वा व्यात्तवक्रो नासिकाग्रं विलोकयेत् । 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 । शरीररोगनाशश्च प्राणायामाधिकारिता ॥५२॥

Shavanasana:- Lying supine on the ground like a corpse is known as 'Shavanasana' and it wards off fatigue caused by Asanas performed prior and brings mental repose. 44.

Siddhasana:- When the testicles are pressed with left ankle and the right ankle is rested under it, is called 'Siddhasana'.

This posture is the prime one among the other postures, and cures all diseases. However, it is known as vajrasana also, some call it as muktasana or Guptasana. 45 - 46.

Simhasana:- Placing both ankles under the scrotum (shivani) on either side of the perineum, the left ankle on the right side and right one on the left side, while placing palms on knees and the opening mouth wide, one should gaze at tip of the nose, is known as 'Simhasana' which is favoured by yogis at all times. 47 - 48.

Uttam-Bhadrasana:- Place tie both heels under the scrotum on respective side of the premium, and firmly holding with hands the feet touching each other, is known as the 'Bhadrasana', and is the superb one. 49.

All these postures have been mentioned by the experts of Yoga-shastra. While meditating, among these, any postures comfortable and helps to keeps steady should be practised. 50.

When the body starts sweating due to exertion by practicing postures, that should be absorbed in the body by massage, which makes body strong and light. 51.

उदितान्यासनान्यस्य सिद्धानि स्युर्यदा तदा । गुरूपदिष्टमार्गेण नाडीशोधनमभ्यसेत् ॥५३॥
विना नाडीशोधनं तु प्राणायामो न सिध्यति । मलाकुलासु नाडीषु नान्तश्चरति मारुतः ॥५४॥
धौतिर्बस्तिस्तथा नेतिस्त्राटकं नौलिका तथा । कपालभातिश्चेत्याद्याः क्रियाः सन्त्यत्र कीर्तिताः ॥५५
शनैर्ग्रसेत्सितं वस्त्रं चतुरङ्गुलविस्तृतम् । प्रत्याहरेत्पुनरिति धौतिः कासादिरोगहा ॥५६॥
नाभिमात्रे जले स्थित्वा पायुनाकृष्य वारि च । त्यजेद्वस्तिं क्षालयित्वा स बस्तिः सर्वरोगहृत् ॥५७
शिश्नेनाकृष्य सलिलं पुनस्तेनैव रेचयेत् । गुदेन वा रेचयेत्तद्बस्तिरेष द्वितीयकः ॥५८॥
पीत्वा मुखेन पानीयं रेचयेत्तद्गुदेन च । शङ्खप्रक्षालनाख्यैषा बस्तिरुक्ता मनीशिभिः ॥५९॥
पीत्वा जलं मुखेनादौ पुनस्तेनैव तद्वमेत् । प्रोक्ता गजकरण्येषा क्रिया वै नाडिशोधनी ॥६०॥

The effect of all these postures is said to be that they help to bear the pair of opposites (like heat and cold), destroys diseases and makes one qualified for Pranayama. 52.

When the above said postures are perfected, he should ten under the guidance of his Guru, study the 'Naadishodhana'. 53.

Pranayama cannot be attained without naadishodhana. This is because air does not pass through the naadis that are blocked with mala (dirt). 54.

As a result, Naadishodhana - Dhauti, Basti, Neti, Traataka, Naulika, Kapaalabhaati and other practices are necessary. 55.

Dhauti:- A white cloth (a length of four fingers) should be swallowed and taken away with breath. This is known as 'Dhauti' (which keeps away and cures the diseases like cough). 56.

Basti:- Sitting on heels (when raised in squatting pose) in water, and drawing water in rectum through anus, swilling the same and releasing it again out (mixed with filth), is called 'Basti', which removes all diseases. 57.

Second type of Basti:- Drawing water through penis and releasing it through penis or anus, is also known as second type of Basti. 58.

Drinking water through the mouth and releasing it through the anus is like cleaning a conch, which is said as 'Shankh-prakshalana' by the experts of yoga. 59.

Drinking water through mouth and again vomiting out is known

नासानाले स्निग्धसूत्रं प्रवेश्याकर्षयेन्मुखात् । एषा नेतिर्नेत्रमूर्धरोगघ्नी दिव्यदृष्टिदा ॥६१॥
त्राटकं च सूक्ष्मलक्ष्यं यावत्स्यादश्रुपातनम् । तावत्स्थिरदृशेक्षेत नेत्ररुक्तन्द्रिहन्त्रिदम् ॥६२॥
अमन्दावर्तवेगेन तुन्दं सव्यापसव्यत: । नतांसो भ्रामयेदेषा नौलिर्दोषैकशोषणी ॥६३॥
रेचकं पूरकं कुर्याद्भस्त्रावच्च ससम्भ्रमम् । कपालभाति: सा प्रोक्ता दोषघ्नी योगिसम्मता ॥६४॥
शुद्ध्यन्ति नाड्य एताभि: क्रियाभिर्योगचारिण: । शुद्धासु तस्य नाडीषु प्राप्नोति कृशतां तनु: ॥६५
देहे भवति कान्तिश्च जठराग्निप्रदीपनम् । नादाभिव्यक्तिरारोग्यं यथेष्टं वायुधारणम् ॥६६॥
इत्थं नाडी: शोधयित्वा प्राणायामं समभ्यसेत् । चले वाते चलं चित्तं निश्चले निश्चलं यत: ॥६७॥

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as ‘Gajakarani’ in the practice of Nadishodhani. 60.

Neti:- Inserting a cotton thread through the nose and taking it out from the mouth is known as ‘Neti’. It is useful to cure diseases of head, eyes, and gives a clear vision. 61.

Traataka:- To concentrate the eyesight on any minute object with eyes wide open, without winking till tears flow out, is known as ‘Traataka’. It destroys diseases of eyes and lethargy also. 62.

Nauli:- With shoulders bent forward, one should rotate the abdomen right and left, with speed of fast rotating whirlpool, is called ‘Nauli’ which removes diseases of ‘Tridoshsas’ (Cough, Vaata, Pitta). 63.

Kapalbhati:- Exhaling and inhaling with speed like bellows of black-smith, is said to be ‘Kapalbhati’, approved by yogis, which is known as destroyer of disorders of cough, etc. 64.

By the practice of these cleansing processes, the Nadis of the yogi are cleansed and by the same his body becomes slim. 65.

His body shines bright and the gastric fire (Jataragni) is enkindled; he experiences inner sound (Nadabhivyakti - Pranavadhvani) and is able to retain breath with ease and enjoys good health. 66.

Different types of - Pranayam.

After purifying the nadis in this way, the yogi should practise pranayama; for, when the breath is unsteady the mind is unsteady and when the breath is steady mind also is steady. 67.

आसनं दृढमाश्रित्य कुर्वीत प्राणासंयमम् । 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॥
अगर्भात्केवलात्सिद्धिः 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 पूरकः स निगद्यते ॥७३॥
समुत्क्षिप्य बहिर्वायुं शून्यं कुर्याद्धृदम्बरम् । स रेचक इति प्रोक्तो योगशास्त्रविशारदैः ॥७४॥
उच्छ्वासमथ निःश्वासं रुन्ध्याद्योगी स्थिरस्थितिः । स कुम्भक इति प्रोक्तः पूर्णकुम्भ इव स्थितिः ॥७५

Sitting firm in the meditative pose, with tranquil mind, a yogi should practise Pranayama slowly, as per his guru’s instructions. 68.

(4) Pranayama:- O Sage! The word ‘Prana’ means vital air moving in the body and ‘ayama’ i.e. ‘nigraha’ is restrain of the same; this is known as ‘Pranayama’. 69.

Pranayama is of two types. These are: ‘Sagarbha’ and ‘Agarbha’. Sagarbha means practising pranayama with Japa i.e. repeating Lord’s name and meditating on Him; and agarbha means pranyama without Japa and meditation. 70.

Sagarbha is considered superior as compared to Agarbha i.e. without meditation and japa (keval) pranayam, by yogis; as the goal of Pranayama is attained earlier by Sagarbha. 71.

There are four components of each of these two types of Pranayama, those are: Puraka, Rechaka, Kumbhaka and Shoonyaka. Now, listen to the characteristics of each one of them. 72.

Puraka-Pranayama:- As water is sucked in mouth through the stem of lotus, the air is inhaled through the nostrils is called ‘Puraka’ 73.

When the air in the chest-cavity (Hridi) is exhaled completely, through the nose, it is said as ‘Rechaka’ by the experts of the yoga science. 74.

When the air inhaled or exhaled is controlled and kept unmoved (inside or outside) like a pot full of water, it is known as ‘Kumbhaka’ i.e. breath-hold. 75.

कुम्भको द्विदिधो ब्रह्मन्नेष सङ्कथ्यते बुधैः । एक आभ्यन्तरस्तत्र द्वितीयो बाह्य उच्यते ॥७६॥
अपाने प्राणसंरोधो ज्ञेय आभ्यन्तरो मुने ! । प्राणेऽपानस्य संरोधो द्वितीयः कुम्भकः स्मृतः ॥७७॥
पूरकः प्रणवैस्तत्र कार्यः षोडशभिः शनैः । द्वात्रिशता रेचकस्तु चतुःषष्ट्या च कुम्भकः ॥७८॥
अथवा विष्णुगायत्रीं योगी स्वमनसा पठन् । यथाशक्त्येव कुर्वीत प्राणायाममतन्द्रितः ॥७९॥
पिङ्गला दक्षिणे वामे नाडीडासंस्थितौ 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॥

Kumbaka is of two kinds as mentioned by the knowledgeable ones. One is known as 'Aabhyantara' and the other as 'Baahya' (inner and outer respectively). 76.

O Sage, when 'Prana' (inhaled air) is controlled in the place of 'Apana' (i.e. Muladhara) is Abhyantara i.e. inner breath-hold, and when 'Apana' (air exhaled from navel plexus) is controlled in 'Prana' (in Anahat plexus) is the second type of Kumbhak (i.e. Bahya) 77.

Puraka i.e. inhalation is to be practiced slowly up to the time of uttering Pranavas for sixteen times, Rechaka i.e. exhalation, for thirty two times and finally Kumbhaka (hold) for sixty four times. 78.

Or, a yogi giving up lethargy, should practise Pranayam with repetitions of 'Visnu-Gayatri' silently (in mind) according to his capacity. 79.

When the air flows through right nostril it is said as 'Pingala' nadi pertaining to Sun and when through the left it is 'Ida' nadi pertaining to moon, When the air flows between these two, it is said 'Sushumna' nadi pertaining to fire. 80.

First, a Yogi should inhale air through Ida (left nostril) and control it (inside), and then exhale by Pingla (right nostril) very slowly. Or, he should inhale air through 'Pingla'(right nostril) control it (kumbhak) and then exhale through 'Ida' (left nostril). 81 - 82.

Gradually practising the Pranayama the yogi becomes healthy, strong, and free from diseases, he will doubtlessly achieve the

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॥
बहिःस्थितस्याग्रहणमत्यागोऽन्तःस्थितस्य च । वायोः स शून्यको ज्ञेयः शून्यवेधाद्यभूमिका ॥८६॥
प्राणायामफलं प्रोक्तं 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 यमनियमासनप्राणायामलक्षणनिरूपणनामा सप्तपञ्चाशत्तमोऽध्यायः ॥ ५७॥

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goal, otherwise (practised hastily or unsystematically) he will have to suffer. 83.

Every day, a yogi should go on increasing the number of Kumbhakas up to eighty together, four times a day i.e. morning, mid-day, evening, mid-night (twenty times each). 84.

It is (considered as) the inferior type of Kumbhak, wherein the yogi sweats out, when body trembles it is moderate one, when the body is elevated frequently, it is superior one. 85.

Shoonyaka-Pranayama:- When one remains in a position of being without inhaling or exhaling the air, it should be known as the 'Shoonyaka'. This is the initial stage leading to 'Shunaya-vedha'. 86.

O Suvrat, this is the result of Pranayama as said by the sages, it makes the mind eligible for 'Dhaarana. 87.

Now, I shall tell you the special features and the Supemacy of this Pranayama named as 'Shoonyaka'.

No other limb of yoga stands equal to it, named 'Sunyaka', by practising which yogi experiences 'Nada-Brahma' i.e. the resounding Brahman which leads to the experience of supreme bliss of Brahman. 88 - 89.

॥ अथ अष्टपञ्चाशत्तमोऽध्यायः ॥ ५८ ॥

श्रीनारायणमुनिरुवाच :-

प्राणायामः शून्यकाख्यो मतः श्रेष्ठतया बुद्धैः । स निर्वासनचित्तस्य 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 शृणोति सः ॥४॥
ततो मृदङ्गवन्नादं शङ्खदुन्दुभिवत्ततः । भेर्याद्यनेकवादित्रतुल्यनादं शृणोत्यथ ॥५॥

Thus ends the fifty-seventh chapter entitled, 'narration of Yoga-components: Yama, Niyama, Asana and Pranayama (Bahirang yoga),' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 57

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CHAPTER - 58

Special features and effects of Shoonyaka pranayam.

Shri Narayan Muni said:-

The Pranayam named as 'Shoonyaka' is considered as the best among the other types, by wise. However, it is not easy to attain. It emanates from the heart of a man who has conquered all his desires. 1.

When this Shoonyaka Pranayama emanates from the heart, all the ten vayus including Prana are calmed down in their own positions as heart, etc. 2.

At this time the yogi goes into the state of wakeful-sleep (Jagrat-sushupti) where his body becomes still, and he hears the inner sound only. 3.

At first, he hears the minute sound of a Tantri (a stringed instrument) which gets subtler and subtler, and then in wakeful (Prabuddha) state he hears the sound of a flute (venu). 4.

Thereafter, he hears the sounds similar to the sounds of a

मेघगर्जनतुल्यांश्च नादान्नैकविधानिति । श्रुत्वाऽतीव प्रबुद्धः सन्प्रकाशं हृदि पश्यति ॥६॥
ततः स्थूलविराडाख्यदेहेषु प्रणवं स च । श्वासोच्छ्वासस्वरूपेण स्थितं स्वहृदि पश्यति ॥७॥
अभ्यसन्ति योगिनोऽत्र प्राप्तये यस्य नित्यदा । प्रतिश्वासं महामन्त्रमष्टाक्षरमतन्द्रिताः ॥८॥
आदौ तु तेजसां राशिमाकाशवदनन्तकम् । नादब्रह्मेति यं प्राहुस्तं पश्यति महोज्ज्वलम् ॥९॥
यस्माच्चाग्नेर्विस्फुलिङ्गा इव निर्यान्ति सर्वतः । तेजसो मण्डलान्यर्कबिम्बतुल्यान्यनन्तशः ॥१०॥
तस्मात्तु तेजसां राशेरुद्यन्तं प्रणवं ततः । स वीक्षते नादरूपं योगी तेजोमयं सितम् ॥११॥
प्रणवध्वनयस्तत्र तेजोभ्रमिसमप्रभाः । उत्पद्यन्तोऽपियन्तश्च दृश्यन्ते तेन भूरिशः ॥१२॥

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drum (Mridanga), then of a conch, after that, loud sounds of a drum (Dundhubi) and then the sounds of big drums (Bheri) and many other instruments together. 5.

At that moment, he hears various sounds like the sound of stormy clouds and after being awakened he finally sees the light in his heart. 6.

Subsequently, the yogi, in his heart, experiences sound of Pranava, vibrating in the form of inhaling and exhaling, as pervading the gross (subtle and causal) forms of Selves (Jivas) and also of the universal Self, in the form Virat (the presiding deity of the universe). 7.

To attain the experience as above, yogis repeat eight syllabled (Om Namo Narayanay) combined with breath, without laziness, constantly. Then he visualizes profuse lustre, very shining and bright, that pervades the infinite space, which is called the 'resounding Brahman' (Nadabrahma).

From that (Nadabrahma), superb extreme novel, uncounted bright bodies like orb of suns; are emerging, looking like sparks coming out of blazing fire. 8 - 10.

Then, from that huge white lustre the yogi perceives the resounding Pranava (Aum) i.e. light and sound together in the form of Pranava. 11.

The yogi perceives innumerable sounds of Pranava having lustre rising and vanishing out are seen, like whirling wheels of

यथा समुद्रे कल्लोला विद्युतो वा बलाहके । उत्पद्यन्ते च लीयन्ते तेजःपुञ्जे तथा रवाः ॥१३॥
नादात्मकस्य तस्याथ प्रणवस्य महाध्वनौ । प्राक्श्रुता इतरे नादास्तिरोधीयन्त एव ते ॥१४॥
प्रणवस्यास्य माहात्म्यं वेदेषु बहुधोदितम् । तस्य सारं समाकृष्य सङ्क्षेपेण वदाम्यहम् ॥१५॥
यत्किञ्चिद्वाङ्मयं लोके प्रणवो ह्येष तस्य तु । ज्ञेयः कारणमस्तीति बीजरूपः सनातनः ॥१६॥
तस्याकार उकारश्च मकारश्चार्धमात्रिका । मात्राश्चतस्र इत्याहुः सर्वाधारतया मताः ॥१७॥
विराड्विष्णुः स्थितिश्चेति त्रयं चाकारमाश्रितम् । सूत्रं हिरण्यगर्भश्च सृष्टिश्चोकारमाश्रिताः ॥१८॥
अव्याकृतेश्वरलया मकारमिति संश्रिताः । चिदाकाशाक्षरब्रह्मतुर्यमित्यर्धमात्रिकाम् ॥१९॥
मातृकाश्च द्विपञ्चाशद्वेदा व्याहृतिभिः सह । वेदाङ्गान्यथ यत्किञ्चित्तन्मूलं वाङ्मयं हि तत् ॥२०॥

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light (fire brand). 12.

As in the sea innumerable gigantic waves or through the clouds, thunder bolts rise and dye, he hears innumerable Pranava sounds rising and dying out of the huge lustre. 13.

In that great sound of the resounding Pranava, all other sounds heard before, disappear. 14.

The greatness of this Pranava sound is explained frequently in the Vedas. I shall hereby briefly narrate it to you. 15.

Know, that the Pranava, the primeval seed is the original cause of all the literature that is available in this world. 16.

It is considered that the Akar, Ukar, Mkar and the half, together are the four which form the syllabic base, sustaining the whole universe. 17.

The syllable 'A' comprises three aspects -Virat pervading the universal form, and its presiding deity Vishnu and the state of preservation of the universe. The syllable 'U' comprises three aspects- Sutratma the body of Hiranyagarbha (Brahma) the presiding deity, the first state of creation. 18.

Syllable is 'M' is the basis of the Avyakruta form of the universe, its presiding deity Ishwar (Shiva) who is the cause of destruction. The half matra comprises 'Chidakash', Aksharabrhma and the Turya i.e.forth is Shri Vasudeva. 19.

Fifty two letters (matruka), bhooradi (Bhuhu) seven vyahrutis

ततोऽवकाशोऽप्यखिलः प्रणवस्यास्य तेजसा । व्याप्त इत्यवलोक्यासौ प्राप्नोत्यानन्दमुत्तमम् ॥२१॥
तस्यैवालम्बनाच्छून्यमहाशून्यादिभूमिकाः । विध्वा नादात्मकं योगी याति नारायणं प्रभुम् ॥२२॥
कार्यकारणरूपोऽसौ नादः सर्वो यदङ्गतः । प्रादुर्भवति तं देवं साक्षात्स्वहृदि वीक्षते ॥२३॥
ततः स कृतकृत्योऽत्र भवत्येव न संशयः । तत्प्रसादादवाप्नोति तद्धाम परमं बृहत् ॥२४॥
शून्यकप्राणसंरोधाद्येयं स्थितिरुदीरिता । सहजः स समाधिर्हि कथ्यते तत्त्वदर्शिभिः ॥२५॥
तद्वान्योगी वपुःस्थोऽपि वर्तते साक्षिवत्सदा । प्राप्य चात्यन्तिकलयस्थितिमुन्निद्र एव सः ॥२६॥
न सर्वलोकसाध्योऽयं शून्यकः प्राणसंयमः । न चैकजन्मजन्येन सुकृतेनापि लभ्यते ॥२७॥
अनेकजन्मजन्यानां सञ्चयैः पुण्यकर्मणाम् । अशेषवासनाहीनं यस्य चित्तं तु जायते ॥२८॥

together with Vedas and also the limbs of Vedas, and whatever literature originated from it; and also the whole space, having the vision of the lustre of the Pranava pervading all these in and through the yogi experiences extreme happiness. 20 - 21.

Then upholding the practice of this experience the yogi crosses over the stages of Shunya, Mahashunya and so forth, reaches Lord Narayan in the form of sound. 22.

The yogi perceives in his heart the actual form of the Lord (Narayana the supreme being) from whose body emerges this sound manifested in the form of cause and effect phenomena. 23.

Then the yogi feels that the purpose of life is fulfilled for certain and at the end he attains that all pervading supreme abode by the grace of Him. 24.

Attaining to the stage of Shunyak pranayama and progressing through the above said stages (upto the direct perception of Lord) described here which is said to be 'Sahaj Samadhi', by the truth realized ones. 25.

Being in that state of super consciousness (Sahaj Samadhi the yogi staying in the physical body remains like a witness, all the time and attains to the state of complete dissolution of the worldly experience and the state of ever wake-fullness. 26.

This Pranayama named Shoonya is not attainable easily by all men by the merit acquired in one birth; But by one whose mind has become completely freed from all desires as a result of heaps

तस्य सत्सङ्गसच्छास्त्रे विनापि शून्यकस्थितिः । वासुदेवस्यैव साक्षादिच्छया जायते मुने ! ॥२९॥
सहात्मनो ब्रह्मणैक्यं बाल्येऽप्यनुभवत्यसौ । 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 कश्चिदप्यत्र सन्मते ! ॥३४॥
सनिर्वासनचित्तस्य हृदये प्राणसंयमः । जायते सहसैवापि पूरकाद्याः क्रिया विना ॥३५॥
इति ते प्राणसंरोधो मया सङ्कीर्तितो मुने ! । यः सामान्यविशेषाभ्यां प्रोक्तो योगविशारदैः ॥३६॥

यः प्राणसंयमनमभ्यसतीह सिद्धयोगोपदर्शितपथेन पुमांस्तु धीरः ।
तस्यातिचञ्चलमपि प्रशमं समेति मोक्षोन्मुखैकरिपुराशु मनोऽपि नूनम् ॥३७॥

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of meritorious deeds performed in many more births. This Shunyak sthiti is attainable without the study of pious scriptures and holy company, by the grace of Lord Vasudeva himself. 27 - 29.

Such a yogi, even in the childhood experiences oneness of Self with the (Akshar) Brahman like the sons of Rushabhadeva, the nine yogeshvaras, in the past. They are - Kavi, Hari, Antariksha, Prabuddh, Pippalayan, Avirhotra, Durmil, Chamas, Karbhajan; 30-31

Having direct perception of Brahman, in child hood, these nine sons of Rushabhadev who became the eminent among the knowers of yoga, and 'Siddhas' (accomplished yogis). 32.

Whosoever are like them (Navanarayans), are existing now on this earth also attain that state, by chance, by the will of Narayan. 33.

O intelligent one, there is no other way than to shed off desires (deep rooted) in mind to attain the success in Shunyaka (state). 34.

That Shunyaka Pranayam emerges by chance without practising Pooraka, Rechaka, etc. whose mind is completely free from all kinds of desires. 35.

O Sage, this Pranayam that I have explained . is discussed with its common and special features by masters of yoga science. 36.

O Sage, the individual in this world, who is being courageous and with patience follows the path guided by the Siddha yogis, practises Pranayama, his very fickle mind which is the enemy of

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे शून्यकप्राणायामलक्षणनिरूपणनामाऽष्टपञ्चाशत्तमोऽध्यायः ॥ ५८॥

॥ अथ एकोनषष्टितमोऽध्यायः ॥ ५९ ॥

श्रीनारायणमुनिरुवाच :-

पुंसा सिसाधयिषता प्राणायाममिहाञ्जसा । ज्ञेयानि नासानिःश्वासे पञ्च तत्त्वानि सर्वथा ॥१॥
इडायां पिङ्गालायां 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॥

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those aspire liberation, surely calms down. 37.

Thus ends the fifty-eighth chapter entitled, 'narration of the characteristics of Shunyaka-pranayama in Yoga topic,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 58

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CHAPTER - 59

Prithvi and other elements in inhaling and exhaling process and the description of Ida and other nadis with that reference.

Shri Narayan Muni said:-

One who wishes to practise Pranayama should first try to understand the five elements such as- Prithvi, Apa and others in the outgoing and incoming air through nostrils, with all its details.

The yogi also ought to know the functions of Ida, Pingla and Sushumna flowing through, correctly. 1 - 2.

In addition to the above, a yogi should also know about the solar and lunar dates, etc. according to the scriptures and should manage to practice yogic techniques on right time, etc. 3.

All this is discussed in the science of Swar (i.e Nadi). I am

तत्र पीतं चतुष्कोणं ज्ञेयं तत्तु पार्थिवम् । श्वासस्तदा मध्यगतिर्भवेच्च द्वादशांगुलः ॥५॥
तदा स्थिरः स्वभावः स्यादर्थे च सुरभौ रुचिः । पीतवर्णपदार्थानां सङ्कल्पश्च भवेत्धृदि ॥६॥
एवंविधे धरातत्त्वे वर्तमाने तु योगिना । स्थिरकार्याणि कार्याणि स्वोचितान्येव नेतरत् ॥७॥
वारितत्त्वं भवेच्छ्वेतमर्धचन्द्रसमाकृति । अधोगतिस्तदा श्वासः षोडशांगुलमायतः ॥८॥
तदा स्वभावे चाञ्चल्यं रसेहाचिन्तनं हृदि । भवेच्छ्वेतपदार्थानां शान्तिकर्मात्र चाचरेत् ॥९॥
तेजस्तत्त्वं भवेच्छोणं त्रिकोणं मरुतो गतिः । चतुरङ्गुलमूर्ध्वा च स्वभावे तीक्ष्णता तदा ॥१०॥
रूपे रुचिश्च शोणार्थचिन्तनं हृदये भवेत् । तदा तीक्ष्णं कर्म यत्तद्योगी स्वस्योचितं चरेत् ॥११॥
वायुतत्त्वं हरिद्वर्णं वर्तुलं च गतिस्तदा । श्वासस्याष्टाङ्गुलं तिर्यक्स्यात्स्वभावोऽतिचञ्चलः ॥१२॥

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explaining in brief the extracts of the same ,to help the aspirants of yoga. 4.

Co-operative science of five elements like Earth in Pranayam.

Among the five principals the earth i.e. Prithvi is symbolized as square in shape and yellow in colour. When Prithvi prevails in breath, it is running with medium pace up to the length of twelve fingers (Angulas). Then, the yogi becomes steady by nature and love for fragrant things is developed in him and he tends to think about yellow coloured things. When Prithvi element is predominant in breath, a yogi should perform the long lasting works suitable to himself and not others. 5-7.

the water element is white in colour and crescent-moon like in shape. The breath flows downwards and at the length of sixteen fingers. When water element is predominant in breath, unsteadiness prevails, fondness for juicy and also white coloured things is developed. A yogi should perform acts which could be done in peace. 8 - 9.

the element of fire is red in colour and triangular in shape. When Teja element is predominant in breath, it flows upwards to the length of four fingers. Harsh nature is developed.

Liking for beautiful objects and also red coloured things is developed. Therefore, a yogi should perform rigorous type of work suitable to himself. 10 - 11.

प्रीतिः स्पर्शसुखेऽथ स्याद्धरिदर्थस्य मानसे । सङ्कल्पस्तत्र 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 वाहयेत्तान्द्रीं नाडीं सौरीं तथा निशि । कर्तव्ये त्वम्बुपानादौ तावत्तां विपरीतयेत् ॥१९॥

The Air element is round in shape and blue in colour. When it prevails the breath flows slantwise up to eight fingers, and the nature becomes unsteady. Yogi is interested in pleasure of touch and thinks blue in colour; he should thereby perform quick resulting duties. 12 -13.

The space element is grey/dark blue (Shyam) in colour and point like in shape and length of the breath is one finger on all sides. When space element is predominant in breath, the yogi enters into neutral (shoonya) and thoughtless (sankalpahina) state and loves the pleasures of sound. He should at this time concentrate on Self. 14 - 15.

Thus, according to the difference in predominance of elements in the breath, the yogi should engage himself in suitable activity. Pranayama practised while the first (i.e earth) element and also the fifth (i.e space) element predominate, is the superior one. Pranayama practised while the second (i.e water)element and also the third (i.e fire)element predominate, it is moderate one. Pranayama practised while the forth (i.e air) element predominates, it is inferior one. 16.

When in the Ida (nadi) i.e. left nostril water element predominates in breath, a yogi should drink water. Whereas, the fire element predominates in breath flowing through Pingala (nadi) i.e. right nostril , a yogi should take meals and / or pass faeces. 17.

When the air is flowing through Sushumna (middle Nadi), the yogi should meditate on Hari or practice Pranayama, and he

ज्ञेयश्चान्द्रः सितः पक्षः कृष्णः सौरोऽथ योगिना । सौम्यशुक्रेन्दुगुरवो वाराश्चेन्दोः परे रवेः ॥२०॥
शुक्रप्रतिपदोऽमान्तं त्रीणि त्रीणि दिनानि च । ज्ञातव्यानि क्रमेणैव चन्द्रस्य च रवेः पुनः ॥२१॥
चान्द्र्यां नाड्यां विधोः पक्षतिथिवारसमागमे । सौर्यां तथेव सूर्यस्य सर्वं कार्यं हि सिद्ध्यति ॥२२।
एतेषां मिश्रतायां तु कृतारम्भस्य कर्मणः । मनोभिलषितं तूर्णं फलं नैव हि जायते ॥२३॥
इति ज्ञात्त्वादिरूपाणि तुभ्यं सङ्क्षेपतो मया । प्रोक्तानि तानि जानीयाद्योगकृत्स्वार्थसिद्धये ॥२४॥

better should not do any activity which needs either movement or steadiness. 18.

A Yogi should activate the Ida (left) Nadi that signifies moon, during the day; and at night the Pingala (right) Nadi which signifies the sun. Therefore, he should change the flow of breath(left or right) while drinking water, etc as advised above. 19.

A yogi should assume the bright fortnight (Sita Paksha) pertaining to the moon (ida) and the dark fortnight (Krishna Paksha) pertaining to the sun (pingla). So, he should take Wednesday, Thursday, Friday and Monday as the days of the Moon and the other three days as those of the Sun. 20.

Beginning from the first day (date- pratipada) of the bright fortnight up to the last day of no moon day (Amavasya); the first three days are to be known as pertaining to the moon and further three days (4th to 6th) pertaining to the sun. Thus, this cycle goes alternatively (during the month). 21.

When the Chandra nadi (Ida) and the forthnight, dates (Tithi) and the days (vara) of the moon correspond, all the works (to be done in the dominance of the moon) result in success. On the other hand, when the Surya nadi (Pingala) and the days etc of the sun correspond, all the works (to be done in the dominance of the sun) result in success. 22.

When these lunar and solar Nadis, the Tithis, Paksha and vara are mixed with each other the desired result of the works is not obtained speedily. 23.

I have hereby narrated to you in short, the principle (five)

एतत्तत्त्वादिविज्ञानं पूर्वोक्तनियमस्थितेः । भवेद्योगकृतः सर्वं नतु तद्बाह्यवर्तिनः ॥२५॥
कुपथ्यभोजी बह्वाशी प्रमादी व्यसनी सरुट् । बहुभाषी दिवास्वापी कामी चैतन्न बुध्यते ॥२६॥
प्राणायामप्रसङ्गेन तत्त्वाद्येतन्निरूपितम् । यज्ज्ञानिनाऽर्थस्य सिद्धिरसिद्धिश्च हृदीक्ष्यते ॥२७॥
अङ्गानि चत्वारि मया सुबुद्धे ! योगस्य तुभ्यं स्फुटलक्षणानि ।
निरूपितानीत्थमथापराणि फलैः सहानुक्रमतो वदामि ॥२८॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे तत्त्वादिज्ञाननिरूपणनामैकोनषष्टितमोऽध्यायः ॥ ५९॥

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elements and their characteristics etc that are to be known by a yogi. Hence, a yogi should practice accordingly to accomplish his desired goal. 24.

This science of the principle element is fruitful to a yogi, who follows these rules (Niyamas) as told before, will be able to achieve success and not one who transgress these rules. 25.

One who eats prohibited food or over-eats, is negligent, addict, easily irritated, talkative, or who sleeps during the day, who is lustful will never understand this science of elements and how it works. 26.

While explaining the method of Pranayama I have narrated the principle elements corresponding to it, one who understands and follows those, will realize his success or failure in his own heart. 27.

O wise one, I have explained the first four limbs of yoga with their special features, clearly; hereafter, I will elaborate the following ones, in sequence, with their results. 28.

Thus ends the fifty-ninth chapter entitled, 'narration of the knowledge of cosmic tenets: earth etc. in topic of Yoga' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 59

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॥ अथ षष्टितमोऽध्यायः ॥ ६० ॥

श्रीनारायणमुनिरुवाच :-

स्वस्येभ्यो विषयेभ्यो यत्समाकर्षणमात्मनि । इन्द्रियाणां तु सर्वेषां स प्रत्याहार उच्यते ॥१॥
इन्द्रियाणां पारतन्त्र्याद्विमुक्तिर्योगिनस्त्विति । प्रत्याहारस्य कथितं फलं योगविशारदैः ॥२॥
आधारादिषु चक्रेषु प्राणस्य मनसा सह । हृदि वा भगवन्मूर्तौ धारणं धारणोच्यते ॥३॥
ध्यानसिद्धिर्धारणायाः फलं सद्भिर्निगद्यते । तच्च ध्यानं प्रवक्ष्यामि योगस्याङ्गं हि सप्तमम् ॥४॥
षडङ्गाभ्यासतः क्षीणकर्मदोषे स्वमानसे । योगिना साधनीयं तद्भगवत्प्रेमवृद्धिकृत् ॥५॥
अस्ति नाभिह्रदे पद्ममष्टपत्रमधोमुखम् । कदलीकोशसङ्काशं द्वादशाङ्गुलनालकम् ॥६॥

CHAPTER - 60

A description of three limbs of Yoga - pratyahar, dhyaan and samadhi.Shri Narayan Muni said:-

(5) Pratyahar:- Pratyahar is said to be withdrawing of all senses from their own objects of enjoyment and turning them towards the Self. 1.The outcome of pratyaahar is narrated by the experts of yoga science as, by the practice of pratyahar the yogi gets freed from the subjugation of senses. 2.

(6) Dharana:- Dharana (concentration) is to fix the mind and vital breath on the God's image, in the Adhar-chakra or in heart, etc. 3.

The noble ones have said that the dhyana (meditation) which is the seventh limb of yoga, is the result of perfected dharana (concentration). Now I shall explain it to you. 4.

(7) Dhyan:- By the practice of (first) six aspects of yoga, whose mind is freed from the contamination caused by the (impressions of past) karma i.e. deeds, the yogi should adopt such practices by means of which love for the Lord grows in his mind. 5.

In the cavity of naval, there is a lotus facing downwards, having eight petals like the (inner) core of plantain tree, having stem of twelve fingers length.

By repeated sounds of Pranava that lotus blooms facing upwards; in that lotus, in the orb of lustre, the yogi should

प्रणवध्वनिभिस्तस्मिन्फुल्ले चोर्ध्वमुखीकृते । तेजोबिम्बे वासुदेवचिन्तनं ध्यानमुच्यते ॥७॥
भास्वत्कोटिसमप्रभं सुवदनं सत्पद्मपत्रेक्षणं कण्ठे कौस्तुभराजितं च मुरलीं सन्नादयन्तं रसात् ।
सर्वालंकृतिभूषणं सुमुकुटं कर्णोल्लसत्कुण्डलं ध्यायेद्दीर्घभुजं च पीतवसनं श्रीवासुदेवं हृदि ॥८॥
भातं मौक्तिकपुष्पहारततिभिर्भक्तार्पिताभिर्गले हैमं बिभ्रतमुज्ज्वलं च रुचिरं सद्ब्रह्मसूत्रं प्रभुम् ।
तं ध्यायंश्चरणाम्बुजादिषु मनश्चाङ्गेषु सन्धारयेत्प्रत्येकं तु पृथक्पृथग्दृढमतिर्योगी चिरं सुस्थिरः ॥९
अवतारा भगवतो वासुदेवस्य येऽभवन् । तेष्वन्यतममव्यग्रो ध्यायेद्वा योगसाधकः ॥१०॥
प्रतिमां वा यथादृष्टां ध्यायेद्भगवतोऽन्वहम् । यत्किञ्चिद्धरिसम्बन्धि वस्तु तद्ध्येयमुच्यते ॥११॥
ध्यानमभ्यसतो नित्यमित्थं वै योगिनोऽचिरात् । प्रेमाविवर्धते विष्णौ भक्तानामतिवाञ्छितः ॥१२॥
ध्यानस्थानानि देहेऽस्मिन्सन्त्यनेकानि योगिनः । तत्रापि नाभिकन्देऽस्मिन्विशेषोऽस्तीति तं शृणु ॥१३

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contemplate on Lord Vasudeva; this is said to be 'Dhyana' (meditation) 6 - 7.

The yogi, should meditate in his heart, on Lord Vasudeva, having – smiling face, eyes like beautiful lotus-petals, long arms ; adorned with Kaustubha gem in the neck, all beautiful ornaments like shining diadem and lustrous earrings; playing flute, producing the luring sound, and wearing bright yellow silken garment;

(Lord Vasudeva adorned with) – Many beautiful wreaths of flowers and strings of pearls, offered by his devotees, golden bright sacred thread. The yogi, concentrating his mind on His (Lord's) limbs, beginning from His lotus feet to upwards, fixing his mind on each limb one by one; thus meditating he (yogi) should sit with steady mind and firm posture for long. 8 - 9.

Or, a yogi may meditate on any of the incarnation of Lord Vishnu of past (like - Rama, Krishna, 10.

Alternatively, he may concentrate everyday on the image of the Lord, as he has seen. Anything associated to Lord Hari (for instance - His costume, diadem, flute and so forth) is said to be 'Dhyeya' i.e the object of meditation. 11.

Thus, always meditating this way continuously, the love for Lord Vishnu, is developed in his heart, which is ardently desired by the devotees. 12.

तेजोमण्डलके तस्मिन्ध्याता योगी यदेक्षते । भगवन्तं वासुदेवं सर्वदेवाधिदैवतम् ॥१४॥
तदैव नाड्यः सकलाः संकुचन्त्यसुभिः 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॥
तत्र चाद्यो लयः प्रोक्तो विक्षेपस्तदनन्तरः । कषायाख्यस्तृतीयश्च रसास्वादश्चतुर्थकः ॥१८॥
चित्तावस्थाविशेषा हि दोषा जेया इमे बुधैः । योगभ्रष्टोऽन्यथा योगी संसृतिं यात्यसंशयम् ॥१९॥
लयात्प्रबोधयेच्चित्तं विक्षेपाच्च निवर्तयेत् । कषायां क्षालयेद्बुद्ध्या विरक्त्या वर्जयेद्रसान् ॥२०॥

Though, there are a few centres for meditation in the body of a yogi, the root of navel (Nabhi-kanda) bares the special importance in this context; Listen, now I shall narrate the same. 13.

While meditating on Vasudeva, the Lord of Lords, as the yogi visualizes Him in the navel region in the orb of light; at that time all Nadis along with Pranas (vital breath) are contracted there, and his mind also gets fixed in the object of meditation(Lord Vasudeva), immediately. 14 - 15.

Hence the knowers of yoga always meditate with composed mind, on the Lord in the Navel lotus, which gives the quickest result. 16.

Four types of obstacles in Dhyan and description of the remedies to overcome them.

While meditating on the Lord a yogi has to face four kinds of obstacles trouble him. However, being aware of those obstacles he should conquer them cautiously. 17.

Among those obstacles, the first is Laya, second Viksepa, third Kashaya and the fourth Rasasvada.

These obstacles are the specific states of mind which should be conquered by wise yogis; otherwise they may suffer down-fall and get lost in the circuit of worldly life. 18 - 19.

When the mind enters in sloth (Laya) the yogi should awaken and should withdraw it from distractions (vikshepa) (and engage it in meditation repeatedly). Deep impressions of passions

न सिद्ध्यत्यन्यथा ध्यानं ध्यानाभावे कुतः स्थितिः । तां विना च कृतो मुक्तिर्ध्याता दोषाञ्जयेत्ततः ।२१
समाधिमष्टमं चाङ्गं योगस्याथ वदामि सः । ध्यानाभ्यासविवृद्धेन प्रेम्णा स्यान्मनसो हरौ ॥२२॥
एकैकाव्यवस्योक्तं पृथग्यच्चिन्तनं हरौः । तत्तथा न प्रकुर्वीत सर्वां मूर्तिं विचिन्तयेत् ॥२३॥
नैरन्तर्येण यन्मूर्तेः सर्वस्याश्चिन्तनं हरेः । स समाधिरिति प्रोक्तो योगाङ्गं योगवित्तमैः ॥२४॥
ध्येयाकारमनोवृत्तिप्रवाहः सुचिरं तु यः । स संप्रज्ञातनामाङ्गी समाधिः कथ्यते बुधैः ॥२५॥
ध्यानेऽङ्गे चाङ्गिनि तथा समाधौ सूक्ष्मया दृशा । विशेषस्त्ववगन्तव्यः पक्वापक्वत्वभेदतः ॥२६॥
यथा वेदमधीयानोऽधीतवेदश्च पूरुषः । वेदाध्यापक इत्येते क्रमाच्छ्रेष्ठाः प्रकीर्तिताः ॥२७॥
तथाऽत्र ध्यानवाञ्छ्रेष्ठस्तस्मादङ्गसमाधिमान् । तस्माच्छ्रेष्ठश्च कथितः संप्रज्ञातसमाधिमान् ॥२८॥

(Kashaya) should be wiped off by constant discrimination. Inclination towards sensual pleasures (rasasvada) should be won over by practice of dispassion. 20.

Otherwise, a yogi does not get established in meditation, and absence of meditation how he could reach the state of Samadhi and without practice of Samadhi, how salvation will be there. Hence, one who practices meditation should vanquish these adversaries. 21.

(8) Samadhi:- I shall now narrate to you about Samadhi, the eighth phase of yoga. When love in Hari is deepened by the practice of meditation that state of mind is 'Samadhi' 22.Now, the yogi should stop meditating on each limb of the Lord separately, and begin to meditate on His image as a whole. 23.

Constant contemplation on the full form of Hari is said to be 'Samadhi', the (eighth) phase of yoga, by experts of yoga. 24.

Constant course of mental attitude for long , being in shape of the object of meditation (full form of Hari), is the 'Angi' i.e. prime phase of yoga named as 'Sampradynata' Samadhi, by the sages. 25.

On the basis of maturity, there is a minute difference in the phase Dhyana i.e. anga and the Samadhi i.e. Angi, it is to be known as 'Apakva' (immature) and 'Pakva' (mature) respectively. 26.

As in the case of a student learning to recite Vedas and one who has completed the same; and the one who teaches the Vedas

अष्टस्वङ्गेषु चैतेषु बहिरङ्गान्तरङ्गता । प्रोक्ता तत्राप्यन्तरङ्गश्रेष्ठत्वं विद्धि सन्मते ! ॥२९॥
पूर्वपुण्यौघसंस्कारैरादावेव लभेत यः । अन्तरङ्गं स नो कुर्याद्बहिरङ्गाप्तये श्रमम् ॥३०॥
भक्त एकान्तिको विष्णोः स्नेहस्यातिशयेन यः । तस्मिन्समाधिं प्राप्नोति सिद्धयस्तस्य विघ्नदाः ।३१
अणिमा महिमा प्राप्तिः प्राकाम्यं वशितेशिता । लघिमा कामपूर्तिश्चेत्यष्टौ मुख्या हि सिद्धयः ॥३२॥
शतशोऽन्या अपि तथा सिद्धयः सन्ति मोहिकाः । तासु सक्तो भवेन्नैव योगी माहात्म्यविद्धरेः ।३३
सिद्धिजालसमासक्तं योगिनं काललुब्धकः । प्रमत्तं पक्षिणमिव निहन्त्येव न संशयः ॥३४॥

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are considered to be superior, in succeeding order; In the same way here, the 'Dhyanavan' - one who meditates on the image of Lord as he has seen and heard; the 'Anga-samadhiman' - who meditates on each limb of Lord Vasudeva separately; and the 'Sampranyat-samadhiman'- who gets completely absorbed (with his vital breath and mind) in Lord Himself ; are considered to be superior, in succeeding order. 27 - 28.

O noble minded one, it is said that, in all these eight phases (yama, niyama etc.) of yoga the former five are 'Bahiranga' the external and the latter three are 'Antaranga' the internal; and Know that among them, the internal ones are the Superior. 29.

One who has attained the internal (Antaranga) phase because of the result of his accumulated meritorious deeds, need not exert himself for the external ones. 30.

When the single minded devotee of Lord Vishnu on account of his excessive love for Him, gets absorbed (Samadhi) in Him; for him, yogic powers (siddhis) come up as obstacles in that practice. 31.

Animaa, mahimaa, praapti, praakaamya, vashitaa, ishitaa, laghimaa and kaamaapoorti are the eight main siddhis. 32.

There are hundreds of sub verities of these Siddhis, but a yogi knowing the greatness of Hari, should avoid the temptation of being entangled in them. If he gets entangled in them, he deflects from the path of yoga. 33.

A yogi who gets entangled in the net of these various powers (Siddhis- and misuses them), no doubt, Kala (the god of death)

तस्मान्मनः समाकृष्य सर्वतः परमात्मनि । वासुदेवे समादध्याज्ज्ञानिमुक्तो यत्तो भवेत् ॥३५॥
अन्यत्र भगवन्मूर्तेः कस्मिंश्चिदपि वस्तुनि । मनो यस्यात्र सक्तं स्यात्तस्य विघ्नो महान्भवेत् ॥३६॥
सक्तस्तुच्छपदार्थेऽत्र यः सोऽसौकिकवस्तुषु । 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 प्रोक्तामन्यस्य कीर्तये । चित्तस्य भूमिकास्तस्य प्रसङ्गाच्छृणु पञ्च च ॥४१॥

slays him like a hunter kills bird caught in his net. 34.

A yogi withdrawing his mind from all attractions, in every possible way, and concentrating all his faculties in the Supreme Self Vasudeva and thus settled in Him attains liberation, the state of Dyani- mukta. 35.

A Yogi whose mind is attached to anything, whatever it may be, other than the image of the Lord, will suffer severe calamities. 36.

One who is attached to worthless things in this world, how could he be able to avoid attachment to the heavenly pleasures, those coming in the way leading to the abode the Lord Shri Hari? 37.

So, one who is totally away from all the luring, bewitching temptations, and who is firmly established in knowledge, such a yogi will not have to face any obstacle at any station, on this path. 38.

Induced by gods offering 'Siddhis' in the form of heavenly pleasures and super natural powers, a yogi does not at all get attracted or attached to them, like the sage Uddalaka. 39.

This 'Angisamaadhi' the chief phase (angi) of yoga(Samadhi) is said to be of two kinds by the knowers of Yoga; one is named as 'Sampradnyaata' and the other as 'Asampradnyaata'. 40.

The special features of the former (Samprdnyata) are already told, now with reference to the explanation of the other one (Asampradnyaata), listen to the description of the states (Bhumikasa) of 'Chitta' (causal form of mind). 41.

Bhumika (Base/background) of five types of Chitta.

क्षिप्तं मूढं च विक्षिप्तमेकाग्रं रुद्धमेव च । चित्तं पञ्चविधं तेन तत्संज्ञा भूमिका अपि ॥४२॥
आद्यद्वये तु शङ्कैव समाधेस्तत्र नास्ति हि । सन्देहोऽस्ति च 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 । निरिन्धनाग्निवद्ब्रह्मञ्छाम्यत्येव शनैः शनैः ॥४६॥
ततो योगी प्रशान्तात्मा ब्रह्मरूपतया स्थितः । अनिर्वाच्यं महानन्दं हृदयेऽनुभवत्यसौ ॥४७॥
यत्किञ्चित्स्वशरीरस्थं स्थूलं सूक्ष्मं च भौतिकम् । यथावत्किल तत्सर्वं समाधौ वीक्षते मुनिः ।४८
ब्रह्माण्डस्थं च यत्किञ्चित्तत्सर्वं स्वहृदम्बरे । स्वातन्त्र्येणेक्षते चासौ तत्तन्नाड्यध्वना व्रजन् ॥४९॥

The five states of Chitta:- The Kshipta, Moodha, Vikshipta, Ekaagra and Ruddha are the five states of Chitta (mind). These are the different modes of mind as well as the ascending stages. 42.

The first two (Kshipta, Moodha) are quite unfavourable to Samdhi. The third - Vikshipta could be at times useful for meditation. 43.

The state (Ekarga) in which the mind is concentrated, is said to be as good as 'Sampradnyaata Samaadhi'. Restraint (Rodha) of all modes or activities of mind is called as 'Asampradnyaata Samaadhi' 44.

In this state, the mind is completely absorbed in Hari, the ocean of bliss, thus merged in it, a yogi is not aware of anything else, inside out. 45.

O sage, when he comes to the wakeful state the other modes of mind could be there for a while, but they subside slowly like fire without fuel. 46.

Then the yogi, being one with the Brahman, experiences complete tranquillity and the supreme bliss beyond words, in his heart. In that state of Samadhi, the sage perceives everything, whatever gross and subtle elements in his body, in their own positions and functioning. In the space of his own heart, on his own, going through the Nadis (vital paths in his body), related to that (particular) subject, he perceives whatever is there in the universe. 47- 49.

नाडीचक्राद्यात्मदेहस्थितं यत्सम्यग्योगी वीक्षते भौतिकं च ।
तत्ते सर्वं तत्त्वतो वच्मि विद्वन् ! प्राप्तैरन्तं योगशास्त्रस्य बुद्धम् ॥ ५०॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे प्रत्याहारधारणाध्यानसमाधिलक्षणनिरूपणनामा षष्टितमोऽध्यायः ॥६०॥

॥ अथ एकषष्टितमोऽध्यायः ॥ ६१ ॥

श्रीनारायणमुनिरुवाच :-

कोशा वपुषि षट् सन्ति वह्निस्थानतया मताः । वह्निनाऽन्नरसः पक्वो जाठरेण भवत्यसृक् ॥१
स्वकोशस्थेन तत्पक्वं वह्निना जायते पलम् । तत्स्वकोशाग्निना पक्वं मेदस्त्वं प्रतिपद्यते ॥२

O knowledgeable one, whatever a yogi sees, as Nadi-chakra and other physical (bhautika) entities, in his body, all that I shall narrate to you, which is known to yogis having insight in the science of yoga. 50.

Thus ends the sixtieth chapter entitled, 'narration of Yoga components: Pratyahar, Dharana, Dhyana and Samadhi (Antaranga Yoga),' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 60

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CHAPTER - 61

Anatomy of human body - Description of various Koshas, cells, bones and nerves (nadis).

Shri Narayan Muni said:-

O Sage, there are six koshas (sheaths) in the body according to the seat of fire (Agni - hit, here is digestive faculty). Amongst them the food in form of juice (chime) digested by the gastric fire in the stomach (jataragni) turns it, into blood. 1.

The fire in the sheath of blood again digests and turns it into flesh and then in the same way flesh is turned to fat. The Fat again turns into bones and bones to marrow and marrow again turns into semen. 2 - 3.

मेदः स्वकोशाग्निपक्कमस्थितां तच्च वह्निना । पक्कं मज्जा भवेत्सोऽपि शुक्रतां याति वह्निना ॥३
परिणामो न शुक्रस्य कोश आद्यस्तदात्मनः । रम्भास्तम्भत्वच इव षट्कोशा देहरूपिणः ॥४
अस्थ्नां शतत्रयं चास्ति नरदेहेषु षष्टियुक् । दन्तास्तत्र चतुःषष्टिः सस्थाला विंशतिर्नखाः ॥५
शलाकाः पाणिपादस्य सङ्ख्याता विंशतिः खलु । अस्थ्नां षष्टिस्त्वङ्गुलीनामेकैकस्यास्त्रिकं त्रिकम् ॥६
गुल्फेषु सन्ति चत्वारि पार्ष्ण्योर्द्वे अस्थिनी मते । बाह्वोररत्निमानानि चत्वार्येवं च जङ्घयो ॥७
जानूरुफलकस्कन्धकपोलस्य द्वयं द्वयम् । ताल्वक्षश्रोणिफलके द्वे द्वे चैकं तु मेहने ॥८
हनावेकं पञ्चदश ग्रीवायां जत्रुणोर्द्वयम् । हनुमूले द्वे च पृष्ठे चत्वारिंशच्च पञ्च च ॥९
अक्षिगण्डललाटे च द्वे द्वे चैकं नसि स्थितम् । अर्बुदैः स्थालकैः सार्धं पार्श्वास्थीनि द्विसप्ततिः ॥१०

There is no product further to semen (veerya) and it is nearest one i.e. the first seat of the Self (Atman). These six koshas are in the body as the bark of banana trunk. 4.

Number of bones in Body:- There are three hundred and sixty bones in human body. Amongst them, there are thirty two teeth and bones at the root of teeth and thus together are sixty four, and nails are twenty. 5.

The stick-like bones of hand and feet are counted as twenty; three bones in each finger and thus there are sixty bones in twenty fingers. 6.

There are four bones in the ankle and two in the heels, in the arms there are four, of measure of forearm, and leg-bones are four. 7.

There are two bones each - in the knees, in thighs, in shoulders, in cheeks, in waist and palate (space between eye and ear), in pelvis; and one bone in penis. 8.

There are one bone in chin, fifteen in the neck, two in supra sturnal notch (collar bone), two below chin, forty five in rib (cage).9.

There are two bones between the eyes and the cheeks, two each in forehead, one in nose, the tubercles along with the head of the ribs and supporting bones to ribs together are seventy two. 10.

There are four bones in the cranium(head), two in temporal

चतुष्टयं कपालानां शीर्ष्णश्च द्वे तु सङ्ख्ययोः । हृदि सप्तदशास्थीनि पुंस इत्यस्थिसङ्ग्रहः ॥११
ओजो नाभिर्गुदं शुक्रं रक्तं शङ्खौ शिरो गलः । प्राणस्यायतनान्यत्र हृदयादीनि सन्ति च ॥१२
वातपित्तश्लेष्मवहाश्चत्वारिंशच्छिरा इह । शाखाभेदेन चैताः स्युः शतानि सप्तसङ्ख्यया ॥१३
चतुर्विंशतिसङ्ख्याका 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॥
चतुःपञ्चाशदत्रोक्ताः कोट्यः सप्ताधिका तथा । षष्टिर्लक्षाणि पञ्चाशत्सहस्राण्येव ते मताः ॥१९॥

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region (between eyebrows and ears) , and seventeen in pericardial region. This way bones in human body are described here. 11.

Vitality (Oja), Navel (naabhi), Anus (guda), Semen (Shukra), Blood (Rakta), Temporal region (Shankha), head(shira), pharynx (Gala), heart (Hriday)etc. are the seats of the 'Prana' (vital air). 12.

In human body there are forty main vessels carrying Vital-air (Vaata), Bile (Pitta), Phlegm (Shlesma) and which are again divided in seven hundred extremities. 13.

There are twenty four main nerves (Dhamanis) carrying the vital-air, originate from navel; again divided into two hundred extremities. 14.

There are 29,00,956 (twenty nine lacks nine hundred fifty six) vessels (shira) together with the nerves (Dhmains) and their extremities. 15.

There are nine hundred ligaments and muscles joining the major and the subsidiary parts of the body and tissues (Peshi) are five hundred in number. 16.

There are three lacks of hairs in beard and moustaches (smashru) and head; and one hundred and seven vital parts (Marma);and two hundred main joints of bones. 17.

There are 54,67,50,000 minute openings at the roots of hair, covering entire body(layers of skin) which are divided in opening of sweat and gases, as approved by Yogis. 18 - 19.

न स्थूलदृष्ट्या केनापि ज्ञातुं शक्यं कथञ्चन । समाधिस्थैरिदं सर्वं दृश्यते सूक्ष्मदर्शिभिः ॥२०॥
सम्यक्परिणताहारसारस्याञ्जलयो नव । सन्ति देहे दशैवापां विशः सप्तासृजोऽष्ट च ॥२१॥
मूत्रपित्तश्लेष्मणां च चत्वारः पञ्च षट् क्रमात् । मज्जमेदोवसानां चाप्येको द्वौ च त्रयः क्रमात् ॥२२
मस्तिष्कस्याञ्जलिष्चार्धस्तावाञ्श्लेष्मरसस्य च । रेतसोऽर्ध इति प्रोक्ता सम्धातुवपुःस्थितिः ॥२३॥
देहस्य मध्ये हृदयं स्थानं तु मनसः स्मृतम् । कफस्य हृदयं स्थानं पित्तं नाभ्यां प्रतिष्ठितम् ॥२४॥
पक्वाशयस्त्वधो नाभेरूर्ध्वमामाशयः स्मृतः । मध्ये च जाठरो वह्निस्तयोस्तिष्ठन्ति चासवः ॥२५॥
अण्डाकृतिस्तत्र कन्दश्चतुरङ्गुलसम्मितः । हेतुर्देहस्थितेश्चास्ति नाभिचक्रं तदन्तरं ॥२६॥
जीवो भ्रमति तच्चक्रे पुण्यपापप्रचोदितः । प्राणारूढो यथोर्णायुः स्वकृते तन्तुपञ्जरे ॥२७॥

No one can see all these subtle bodies by physical eye, but yogis expert in Samadhi could perceive them in Samadhi with the help of subtle eye. 20.

The vital elements in human body are of measured in hand-full (anjali - quarter Kg) as follows- nine Anjalis of essence of well digested food (Sara), ten of water, seven of faeces and eight of blood,

four of urine, five of bile (pitta), six of phlegm (shleshma), one of marrow (majja), two of fat (meda) and three of vasa (oily substance of flesh).

In addition, Sneha (lubricant) in head, essence of phlegm (sheshma-sara)and semen (virya) each, half in measure. The measure of elements described above is found when the major ingredients (Dhatus) are well balanced, in the body. 21 - 23.

In human body, the seat of mind is said to be in heart and also of cough (kapha), and navel is the seat of bile (pitta). The stomach (amashaya)is situated above the navel and colon (pakvashaya) is below the navel; in the middle there situated the gastric-fire (jataragni) which is the seat of vital-airs (asavah-pranaha). 24 - 25

There is an oval shaped bulb (Kanda)measuring four fingers(angulas), in the midst of it the navel plexus(Manipur-chakra) is situated, on which the body itself sustains. 26.

The Self (Jiva) moves in that Navel-plexus like a spider moves

कन्दपार्श्वेऽस्ति परितः शक्तिः कुण्डलिनी मुने ! । ब्रह्मरन्ध्रमुखं रुध्वा सुप्ताऽष्टवलयोरगी ॥२८॥
द्वासप्ततिः सहस्राणि नाड्यः कन्दसमुद्भवाः । प्रसृताः सर्वतस्तासां सन्ति मुख्याश्चतुर्दश ॥२९॥
सुषुम्णा पिङ्गलेडा च वारुणा च सरस्वती । यशस्विनी हस्तिजिह्वा पूषा विश्वोदरा कुहूः ॥३०॥
अलम्बुषा च गान्धारी शङ्खिनी च पयस्विनी । नाड्यस्तिस्रः सन्ति मुख्या एतास्वप्यादिमा मुने ! ॥३१
कन्दमध्योद्भवा तत्र सुषुम्णोर्ध्वगतिप्रदा । मूर्ध्नि च ब्रह्मरन्ध्रे सा स्थिताऽतः सर्वतोऽधिका ॥३२॥
पिङ्गला चोर्ध्वगा याम्ये नासान्ते 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॥

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on the net created by himself, propelled by merits and sins, mounting on (arudha) the vital air. 27.

O Sage, rear to this bulb, there sleeps the vital power ‘Kundalini’ coiled like a snake, in eight circles; obstructing the entrance of the path towards the abode of Brahman. 28.

Seventy two thousand channels (nadis) originate from the Navel-plexus, of which fourteen are the principal ones.

These channels are namely: Sushumna, Pingaala, Ida, Varuna, Sarasvati, Yashasvini, Hastijihva, Poosha, Vishvodaraa, Kuhu,

Alambusha, Gandhaari, Shankhini and Payasvini; and among these fourteen, the first three are considered to be the chief of them, O Sage. 29 - 31.

There, running from the navel (nabhi kanda), Sushumna has an upward motion and goes to the Brhma-randhra in the head. It is the most superior to other channels. 32.

Pingala originates from the right of naabhi-kanda, has an upward direction and goes up to the right nostril and Idaa originates from the left side and ends in left nostril. 33.

Varuni naadi originates from the lower part of nabhi-kanda spreads upward and downward in all directions and Sarasvati naadi originates from the naabhi-kanda and goes upwards and settles in the tongue.(in the same way following nadies originating from nabhi kanda — up to 49)

याम्ये पूषा च नेत्रान्तं पिङ्गलायास्तु पृष्ठतः । विश्वोदराभिधा नाडी तुण्डमध्ये व्यवस्थिता ॥३६॥
पूर्वभागे सुषुम्णाया मेढ्रान्तं च कुहूः स्थिता । अलम्बुषा तथा नाडी तुण्डामध्यादधोमुखी ॥३७॥
गान्धारी सव्यनेत्रान्तमिडायाः पृष्ठतः स्थिता । आसव्यकर्णाच्च मुने ! सङ्खिन्यस्त्यूर्ध्वगामिनी ॥३८
पयस्विनी तथैवौर्ध्वं याम्ये कर्णावधि स्थिता । एतास्वन्याः समुत्पन्ना नाड्य ज्ञेयाः सहस्रशः ॥३९
इत्यादि स्वशरीरस्थं यत्किञ्चिदिह भौतिकम् । वीक्षते योगदृष्ट्या तद्योगवानेव नापरः ॥४०॥
वासुदेवचरणाब्जकृपायाः पात्रतामुपगतैस्तदुपास्त्या ।
योगिभिर्न किमपि ह्यनवाप्यं सर्वथेह च परत्र महर्षे ! ॥४१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे भौतिकदेहविकारनिरूपणनामैकषष्टितमोऽध्यायः ॥ ६१॥

Yashasvini from the right side goes downwards to the right toe and from the left Hastijihva goes towards the left toe. 34 - 35

Poosha passes from the rear side of pingalaa up to the right eye. Naadi named Vishovadaraa passes up to the central part of the mouth. 36.

Kuhu originates from eastward i.e. front part of sushumna and passes up to the penis. Moreover, Alambusha naadi turns again downwards from the middle part of mouth. 37.

Gaandhaari naadi originates from rear side of Idaa and passes up to the left eye, whereas Shankhini naadi passes upward ends in left ear. 38.

Payasvini naadi moves upwards up to the right ear. Originating from these fourteen naadis, thousands of other naadis (extremities) are spread in the body. 39.

Thus all that whatever exists in one's own body composed of five elements, could be viewed by an expert Yogi alone with the help of yogic eye and none else. 40.

O great Sage, owing to the worship of the lotus feet of Lord Vasudev those Yogis who become worthy of His blessings, for them, there is nothing that is unattainable in this and the other world. 41.

॥ अथ द्विषष्टितमोऽध्यायः ॥ ६२ ॥

श्रीनारायणमुनिरुवाच :-

कथयाम्यथ सङ्क्षेपाद्ब्राह्माण्डरचनामपि । अधोदलात्क्रमेणैव सर्वामूर्धदलावधि ॥१॥
अधोदलोपरि महद्वर्तते विततं जलम् । तस्योपरि महाकूर्मः शेषस्तस्यास्ति चोपरि ॥२॥
सहस्रशीर्ष्ण एकस्मिन्फणे तस्याखिलोऽपि च । भूगोलोऽस्ति पुटेष्वस्य सप्तलोका भवन्ति हि ॥३
पाताललोकः प्रथमे भूपुटेऽस्ति मनोहरः । वसन्ति वासुकिमुखा नागा यत्र फळोज्जवलाः ॥४॥
दैत्याश्च दानवाः सन्ति तस्योपरि रसातले । महातले तदुपरि नागाश्च तक्षकादयः ॥५॥

Thus ends the sixty-first chapter entitled, 'narration of constitution of elemental body, in topic of Yoga,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 61

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CHAPTER - 62

Description of the cosmic composition: Brahmanda-rachana.

Shri Narayan Muni said:-

I shall now narrate, in brief, the entire structural composition of the Brahmic Egg (Brahmanda), i.e. Spherical cosmos: beginning from the lower petal (part), up to the limit of upper petal. 1.

Above the lower petal is water, comprising primordial Matter pervading every-where. Above that there is the great tortoise. Again there is Shesha-cobra above that. 2.

That Shesha (Cobra), has a thousand hoods; and in one (central) hood, there stands the entire globe of earth. There, in the inner layers of that globe, are the seven worlds (Sapta-lokas). 3.

There, in the first layer of the earth, is the famous netherworld (Paatala), which is beautiful. Therein, the Cobras laid by Vasuki, live with their shining hoods. 4.

Thereafter, in the world named Rasa-tala, the sons of Diti and other reside. Again, thereafter in Maha-tala world, Takshaka and other Cobras dwell. 5.

तलातलेऽस्ति तस्योर्ध्वं सगणो 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 । हयग्रीवश्च भद्राश्वे हरिवर्षे नृकेसरी ॥११॥
कामदेवः केतुमाले मत्स्यमूर्तिश्च रम्यके । उपास्यो भगवानस्ति कूर्मरूपो हिरण्मये ॥१२॥
वराहः कुरुखण्डेऽस्ति रामः किंपुरुषे तथा । नरनारायण ऋषिरुपास्योऽस्मिंश्च भारते ॥१३॥
क्षारोदवेष्टितादस्माद्द्वीपादुत्तर उत्तरः । द्विगुणो द्विगुणो ज्ञेयो द्वीपोऽब्धिश्चापि तादृशः ॥१४॥

Then in Tala-tala, Danava, named Maya, lives along with his clan. Then, above the Tala-tala; there is Sutala, where, together with his Lord, resides Bali. 6.

Above that (Sutala), there is Vitala. There in lives Hatakeswara: Shiva. There above is Atala; and Bala-demon lives along with his followers. 7.

Then above it, there is the eighth globe, named the Earthen Globe; the mountain Meru is at the centre. Above that Mount Meru, there are three cities of: Brahma, Vishnu and Mahesha. 8.

O innocent sage! There are eight cities, with Amaraavati being the main, on respective directions, of directional Lords: Indra etc. above the top of golden mountain (Meru). 9.

There around is Jambu Island, which is surrounded by the salt sea, comprising nine continents: Bharata etc. 10.

Samkarshana is adorable in the continent: Ilaa-vritta; Haya-greeva in Bhadrasva; Nrusimha in Hari-varsha; Kama-deva in Ketu-mala and Matsyamurti in Ramyaka. Lord Vishnu, in tortoise form is adhorable in Hiran-maya; the Boar: Varaha is to be adored in Kuru continent and Ram in kimpurusha. Similarly, the seer Nar-Narayana is adorable in this Bharat continent. 11 - 13.

Successively compare to this Island, encircled by salt water, further and further, each located island and the respective ocean

जम्बूद्वीपात्परः प्लक्षद्वीपोस्तीक्षुरसाब्धिना । वृतस्तत्र हरिर्लोकैः सूर्यमूर्तिरुपास्यते ॥१५॥
ततश्च शालमलिद्वीपः सुरोदेनाब्धिना वृतः । वर्तते चन्द्ररूपश्च तत्रोपास्यो हरिर्जनैः ॥१६॥
ततः परः कुशद्वीपो घृतोदाब्ध्यभिवेष्टितः । अस्ति तत्राग्निरूपश्च हरिर्लौकैरुपास्यते ॥१७॥
क्षीरोदाब्धिवृतश्चास्ति क्रौञ्चद्वीपस्ततः परः । अम्बुरूपस्तत्र लोकैर्वासुदेव उपास्यते ॥१८॥
दधिमण्डोदाब्धिवृतः शाकद्वीपस्ततः परः । वर्तते तत्र च जनैर्वायुर्हरिरुपास्यते ॥१९॥
स्वादूदकाब्ध्यभिवृतः पुष्कराख्यस्ततः परः । द्वीपोऽस्ति तत्र च ब्राह्मा पुष्करस्थ उपास्यते ॥२०॥
ततोऽस्ति काञ्चनी भूमिर्लोकालोकस्ततो नगः । तस्योपरि चतुर्दिक्षु चत्वारः सन्ति दिग्गजाः ॥२१

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is to be understood to have double dimension, at each step. Jambu-dveepa of a lakh yojana area is surrounded by the sea. It is of double dimension. 14.

Plaksha-island is beyond Jambu-island and is surrounded by the ocean of sugarcane juice. There, Hari, in the form of solar image, is worshiped by people. 15.

Then, there is Shaalmali-island, surrounded by liquor-ocean. There, Lord Hari is to be worshipped by people, in the incarnation of Chandra (the moon). 16.

Then, beyond that is the kusha-dveepa surrounded by the sea, containing water mixed with ghee. There, Hari is worshipped in the form of Fire. 17.

Beyond that is the Krauncha-island, surrounded by the sea of milky water. There, Lord Vasudeva is worshipped in the form of water. 18.

Then, there is the Shaka-island, surrounded by sea full of water, mixed with whey of curds. There, Shri Hari is worshipped, by the people, in the form of Wind. 19.

Beyond that, there is an island named Pushkar, which is surrounded by sweet water sea. Here, people worship Brahma, who resides in the lotus. 20.

Then, there is the golden land and a mountain, named Lokaloka. There are four Directional elephants: Diggajas, on four directions. 21.

तत्रैव साक्षाद्भगवान्महापुरुष ईश्वरः । आस्ते च लोकरक्षार्थं विष्वक्सेनादिभिर्वृतः ॥२२॥
भूर्लोकादीदृशादूर्ध्वं भुवर्लोकोऽस्ति सन्मते ! । भूतप्रेतपिशाचानां तद्विहारनिकेतनम् ॥२३॥
भूमध्यगे च हेमाद्रौ दिक्पालानां पुरोऽभितः । सूर्यो दिव्यरथारूढो भ्रमति ह्यण्डमध्यगः ॥२४॥
उपर्युपरि सन्त्येनं मण्डलानि क्रमेण च । चन्द्रर्क्षशुक्रसौम्याङ्गारकदेवपुरोधसाम् ॥२५॥
तद्दुर्ध्वं मण्डलं पङ्गोस्ततः सप्तर्षिमण्डलम् । ततः परं ध्रुवपदं वर्तते धाम वैष्णवम् ॥२६॥
तत्समीपप्रदेशेऽस्ति स्वर्गलोकोऽस्ति शोभनः । तत्रास्तीन्द्रस्त्रिलोकीशः सर्वदेवगणैः सह ॥२७॥
शिशुमाराश्रितं ह्येतत्सूर्याद्यस्ति ध्रुवावधी । ग्रहचक्रं तदुपरि महर्लोकोऽस्ति शोभनः ॥२८॥
जनलोकास्तदुपरि तपोलोकस्ततः परम् । एते लोकास्त्रयः सन्ति ऋषिमण्डलसंश्रिताः ॥२९॥

On that mountain, dwells Lord Maha-purusha-Ishwara, for the protection of people, being surrounded by Vishvak-sena and others. 22.

O good intelligent one! Above that Earthen Globe, there is the Firmament (Bhuvarloka). That is the abode for roaming of ghosts and spirits. 23.

On the golden mountain (Meru), which is geo-centric and in front and around the directional guardians the sun rotates after mounting the divine chariot, being within the Egg like orbit. 24.

Then, on the upper and upper regions, there are spheres located in orderly locations pertaining to: Moon, stars, planets: Venus, Mercury, Mars and Jupiter, in respective order. 25.

Above the orb of Jupiter, there is the orb of Saturn and then, the Seven stars. Thereafter, is the place of the pole star, which is the abode of Vishnu. 26.

Near to that, there is the extremely beautiful region: heaven. The Lord of tri-worlds: Indra lives there, along with all groups of gods. 27.

That planetary orbit exists from the sun upto the pole-star, rested on Shimshumara: stellar orbit. There above, is the beautiful region, named Mahar-loka. 28.

Above that, there is the region: Jana-loka and there above is the region, Tapo-loka. All these three worlds are rested on the group of seven stellar sages: Ursa-major (Saptarshi). 29.

तत उर्ध्वं सत्यलोको धाम विश्वसृजोऽस्ति तत् । चतुर्दशैते लोकाश्च परितस्तमसावृताः ॥३०॥
अस्ति तस्मात्तु तमसः परं गर्भोदकं मुने ! । ततः परं चाष्ट सन्ति पृथ्व्याद्यावरणानि च ॥३१॥
ततोऽस्ति मूलप्रकृतिः परंज्योतिस्ततः परम् । तदेव भगवद्धाम यद्ब्रह्मपुरमुच्यते ॥३२॥
एवंस्थितेऽत्र 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 वृद्ध्यर्थं शिक्षेद्योगं गुरोर्बुधः ॥३५॥
भक्तियोगनिपुणस्य सद्गुरोः शिक्षयाऽभ्यसत एव योगिनः ।
योगमेतमिह सिद्धिरीप्सिता स्याद्द्रुतं ह्यनघ ! नेतरस्य तु ॥३६॥

Above that, there is the globe: Satyaloka; that is the domain of cosmic creator (Brahma). These fourteen globes are engulfed by darkness all around. 30.

Beyond that darkness, there exists embryonic fluid, O sage! Then, there above, are eight layers: earth etc. (Water, heat, wind and ether…). 31.

Thereafter is primordial matter (Moola-prakrati). There above is the supreme lustre. That alone is the domain of the Lord, which is called abode of Brahman (Brahma-pura). 32.

Since this is the construction of Brahmic egg (Brahmanda), the Yogic expert reaches there, through the path of respective veins and perceives there above, respective Globes. Yet, he reaches the domain of the Lord, which is trans-primordial matter, through the channel of Sushumna alone. Having perceived that, he returns into his mortal body again and wakes up. 33 - 34.

This kind of freedom, in the state of equipoise (Samadhi), attained through the favour of, and devotion in, Narayan. For that, wise adept should learn and practice yoga under the guidance of a Guru, for the progress therein. 35.

O pure Sage! In this world, the Yogic mastery would quickly materialise in case of a practitioner of Yoga, under the training from righteous preceptor, who is expert in devotion, Yoga; and not in the case of anyone else. 36.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे ब्रह्माण्डरचनानिरूपणनामा द्विषष्टितमोऽध्यायः ॥ ६२॥

॥ अथ त्रिषष्टितमोऽध्यायः ॥ ६३ ॥

श्रीनारायणमुनिरुवाच :-

समाधिनिष्ठो योगीन्द्रः स्वतन्त्र स निजेच्छया । देहं धत्ते त्यजति वा कालभीतिविवर्जितः ॥१॥
देहत्यागे योगिनोऽत्र चिरं वा देहधारणे । पञ्चानां महतां ज्ञानं भूतानामस्त्यपेक्षितम् ॥२॥
पिण्डब्रह्माण्डहेतूनां तेषां ज्ञानं विना तु सः । विद्याद्भौत्कपिण्डस्य त्यागात्यागकलां कथम् ॥३॥
तस्मात्कारणरूपाणि महाभूतानि पञ्च च । ज्ञेयानि तेषां कार्याणि ह्यण्डपिण्डस्थितान्यपि ॥४॥

Thus ends the sixty-second chapter entitled, 'narration of the infrastructure of the Brahmic Egg: the cosmos, in topic of Yoga,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 62

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CHAPTER - 63

Five great elements- Pancha-mahabhutas; their causal, subtle and gross evolutes in an individual and universe, with reference to Yogic exercises.

Shri Narayan Muni said:-

A master Yogi, who has attained Samadhi-equipoise, is self dependant; and he retains his body at his own will or abundance it, being free, from the fear of death. 1.

For a Yogin, wishing for, either abandonment of his body or retention of the body, for long time in this world, the grasp of five gross Elements, is essential. 2.

Without knowing the purposes of human body and the Brahmic-egg (Pinda- brahmanda), how can he know the art of abandoning and/or non-abandoning the mortal body? 3.

So, the five gross elements, which are the root causes and their effects, present in the cosmic egg, as well as human body,

शतानन्द उवाच :-

पिण्डब्रह्माण्डहेतूनां भीतानां 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 कार्यरूपाण्डगोलकाः । संस्थिताः सन्ति हि यथा भुवि भौमा घटादयः ॥८॥
आधारभूतान्यण्डानां महाभूताभिधानि च । सन्ति तानि तरङ्गाणां यथाम्बुनिधयस्तथा ॥९॥
पुंप्रकृत्याश्रितान्येव पञ्चज्ञेयानि तानि तु । तयोर्योगे यतोऽण्डानि तद्द्वारा सम्भवन्ति वै ॥१०॥

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must to be known. 4.

Shatanand said:-

O omnipresent Lord! I wish to specifically know about the gross elements, which are the cause of individual body, as well as cosmic egg. Thou deserveth to explain that. 5.

In case these gross Elements: earth etc. are of equal status, how the difference among the effects and the causes would be understood ? 6.

Shri Narayan Muni said:-

Due to the paucity or amplitude of the effects and the causes, in the context of the role, either as the object of substratum or the substratum itself, the difference is to be understood. 7.

Since, the gross elements are the causes and the human body and the cosmos, those are present in the form of effect, as in the case of earthen pots etc. on the earth, the entities named as gross elements are in the form of substratum of the eggs etc. It is like the sea and the waves on water. 8 - 9.

The five gross elements are dependent on the sentient person and the primordial matter, alone. By the union of those two, the eggs are born through them, indeed. 10.

Just as on the surface of earth, the generation of eggs is seen, due to the union of pairs of birds, which are born out of eggs, due to the potency of the Supreme self, O talented one! Likewise,

अण्डजद्वन्द्वसंयोगान्मायया परमात्मनः । यथाण्डसम्भवो ह्यत्र दृश्यते भुवि सन्मते ! ॥११॥
पुंप्रकृत्योस्तथा योगाद्भूतद्वाराण्डसम्भवः । परस्यैवेच्छया ताभ्यां भवत्येव हि नान्यथा ॥१२॥
ब्रह्माण्डमध्ये भूतानि यानि पञ्चात्र तानि तु । जातान्यंशैर्हि महतां भूतानामीश्वरेच्छया ॥१३॥
यथाण्डजाण्डमध्येऽत्र पक्षिदेहसमुद्भवः । कालेन तद्वद्भवति ब्रह्माण्डे भूतसम्भवः ॥१४॥
कारणाख्यान्यतः प्राहुर्महाभूतानि तानि तु । ब्रह्माण्डमध्यभूतानि कार्याख्यानि च तद्विदः ॥१५॥
पिण्डाख्यः स्थूलदेहो यः शुक्रशोणितसम्भवः । स्त्रीपुंसयोगतः सोऽपि पञ्चभूतांशजोऽस्ति हि ॥१६
काठिन्यरूप आधारस्तत्र पृथ्वीति गद्यते । देहे द्रवस्तथैवाप ऊष्मा तेजश्च कथ्यते ॥१७॥
चेष्टा वायुस्तथाकाशमवकाशोऽस्ति सुव्रत ! । एवं पञ्चापि भूतानि सन्ति सर्ववपुष्वपि ॥१८॥
तत्राप्यग्निर्जलं वायुरिति त्रीणि विशेषतः । देहे मुख्यतया सन्ति ज्ञातव्यमिति योगिना ॥१९॥

due to the union of sentient Person and the primordial matter, the generation of eggs takes place, through the gross elements. This happens due to the will of the Supreme self, through those two and not otherwise. 11 - 12.

Whatever five elements are in the Cosmos, those are originated, only because of the will of God, from the portions of those gross elements. Just as the generation of birds, body takes place through the egg, of an egg-born bird; likewise, in this cosmos, the generation of creatures takes place, in course of time. 13 - 14

So the sages, who have the knowledge of that (cosmology), have said that, those gross elements, which are called cause, have become the elements, present amidst the Brahmic-egg (cosmos), are named as effect. 15.

The gross human body, called Pinda, which originates through the union of semen and zygote of a man and a woman, it is also known as born from the portions of five gross elements.16.

There, the solid base, is known as the earth and liquid part in body, is known as water element, and body heat is called Tejas element; and activity is wind-element; and empty space in body, is the ether element, O Suvrat! Thus, all the five gross elements are present in whole body. Therein also, the three elements: fire, water and wind are especially present in the body; this is to be mainly understood by the Yogin. 17-19

तत्रापि वायुर्मुख्योऽस्ति भवतोऽन्ये तदाश्रिते । वायुस्तदाश्रितोऽस्त्येवमेषामन्योन्यसंश्रयः ॥२०॥
अग्निः षट्स्वपि कोशेषु धातूनां पक्वतामिह । कुर्वाणो जाठरश्चासौ देहं धारयति ध्रुवम् ॥२१॥
जलं च वीर्यरूपेण कारणं वपुषोऽस्ति हि । वीर्येण वर्तते देहः श्रये वीर्यस्य नश्यति ॥२२॥
प्राणपञ्चकरूपेण चेष्टयंश्चाखिलं वपुः । इन्द्रियाद्यात्मनां प्राप्य वायुर्धारयते 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 व्याप्य सत्तमः ॥२६॥
नाभेरधो ह्यपानश्च जाठराग्निसमिन्धनः । अपानप्राणयोर्मध्ये जाठरोऽग्निश्च वर्तते ॥२७॥

Among the above three, wind element (Vayu), is the main; and other two are dependent on it. And the wind element is also dependent on those two. Thus, there is interdependence of three elements. 20.

Among all the six sheaths (Koshas), Agni element is the one that ripens the body constituents (Dhatu), in the role of stomachic fire (Jataragni) and bears the body firmly. 21.

Water in the body, in the form of virility is the cause of human body. Human body- sustains by the strength of virility; and with exhaustion of virility, the body perishes. 22.

Wind element sustains body, having attained the essence of sense organs and activating entire body through the pentad of vital breaths (Prana, Apana, Vyana, Udana and Samana). 23. All the vital breaths are present in the bodies of embodied souls, by concentrating in centre of the naval. Those move oblique, upwards and downwards, there from alone. 24.

The wind mainly flows in Sushumna, all the time. From there, it enters into all the veins, ancillary to it. 25.

O the best one! The vital breath: Prana is stationed above the navel, while protecting the body. It stays in the head, as well as, in the (stomachic) fire, after pervading that body-region. 26.

Apana breath stays beneath the navel and kindles the stomachic fire. The stomachic fire dwells in-between the vital breaths: Apana and Prana. 27.

व्यानः सन्धिषु सर्वेषु वर्तते चेष्टयन्वपुः । बलकर्मप्रयत्नात्मा ह्युदानश्चास्ति कण्ठगः ॥२८॥
यत्किञ्चिदशितं पीतं तत्तन्मार्गं समानयन् । उद्दीपयंश्च कोशाग्निमास्ते नाभौ समानकः ॥२९॥
इत्यग्निजलवायूनां देहे मुख्यत्वमुच्यते । तत्रापि वायोः प्राधान्यं प्रोच्यते योगवेदिभिः ॥३०॥
त्यागे वा धारणे तस्मात्स्वशरीरस्य योगिना । कर्तव्ये सति तु ध्येयो वायुर्ब्राह्यस्तथान्तरः ॥३१॥
कृते प्राणनिरोधे च जाठरोऽग्निस्तदाश्रितः । स्वयं निरुद्ध्यते तेन निष्ठेद्योगिवपुश्चिरम् ॥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॥

The vital breath: Vyaana, remains in all the body joints, while activating the body. The vital breath: Udaana is located in the throat, playing the role of attempting forcible action, through buoyancy. 28.

The vital breath: Samanaka is located in the navel, while kindling the heat in the sheaths, by assembling anything that is eaten or drunk and making it duly, respectively channelized. 29.

In this way, the eminence of Agni, Jala and Vaayu, in the body, is thus mentioned. There also, wind element is considered, by Yogic scholars, more important among them. 30.

So, in the function of either abandoning or retaining his own body, by a Yogin, the wind element: external as well as internal, is to be contemplated upon. 31.

Having practiced breath-control, the stomachic fire, which is dependent on it, gets itself regulated. Thereby, his body would sustain for long time. 32.

When, for a Yogin, there would be apathy for retention of the body; and there would arise the desire for discarding it, then, he may abandon it, after meditating upon wind element. 33.

Having ascertained the nature of wind element, contained in human body, as well as outer cosmos, the Yoga-expert should initially prepare a very firm seat. 34.

To attain whatever celestial world, would be his own desideratum, he should meditate, at heart, upon the wind element

वायुरूपः स कालात्मा योगी सर्वत्र निर्भयः । स्वस्येप्सितं पदं याति वन्द्यमानः सुरादिभि ॥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॥

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to escort, to that destination; and visualising oneself to be located therein, he should discard his own mortal body. 35.

The yogin, who has assumed the form of wind-element (Vayu-rupa: gaseous state), and the role of perennial time and becomes everywhere fearless. He attains the state (loka) as per his own wish, while being praised by the gods etc. 36.

Then, he obtains Lordly (Bhagawati) body, due to the grace of Vasudeva; and continues to live there over, while relishing the Supreme bliss. 37.

This yogin, thus, attains the sublime celestial abode, of the Supreme Person; and directly serves His lotus like feet, as does Goddess Rama. He gets the cherished happiness, by serving the diety, which is being contemplated upon by the eminent seers. 38.

Thus ends the sixty-third chapter entitled, 'narration of internal and external forms of five elements, in topic of Yoga,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 63

॥ अथ चतुर्षष्टितमोऽध्यायः ॥ ६४ ॥

शतानन्द उवाच :-

वायुस्वरूपं भगवन्पिण्डब्रह्माण्डसंस्थितम् । 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॥

CHAPTER - 64

Different forms of air element -Vayu in Pinda and Brahmanda, with reference to exercises to be followed in Pranopasana.

Shatanand said:-

O Lord! I wish to know precisely the nature of wind (Vayu), that is present in the human body (Pinda) and cosmos (Brahmanada), and Thou art the one, who deserves to explain it. 1.

Shri Narayan Muni said:-

O intelligent one! This omnipresent wind goes everywhere; yet, stays as support of all. It is present in human body (Pinda); and it is also externally present, in the cosmos (Brahmanda). The wind is to be known as of seven kinds. It is separately present in human body and cosmos (Pinda and Brahmanda). Therein, listen to the wind, existing seven fold in human body. 2 - 3.

Prana, Apana, Vyana, Udana, Samana; Utkramana the sixth; and the wind named Aadhara (support), is the seventh. 4.

There, in the cosmos (Brahmanda), there are seven winds: Aavaha, Pravaha, Udhvaha, Samvaha, Vivaha, Parivaha and Paravaha, in due orders. O the innocent one! This wind, present in the cosmos is reputed to be seven fold. I shall now explain to you, the characteristics, of both of them. 5 - 6.

तत्रान्तराणां पञ्चानां प्राणादीनां नभस्वताम् । प्रोक्तानि लक्षणान्यत्र षष्ठस्य कथयामि ते ॥७॥
षष्ठ उत्क्रमणो वायुर्मूलाधारे व्यवस्थितः । मृत्युमाश्रित्य सोऽस्त्येव प्राणोत्क्रमणकारकः ॥८॥
आधाराख्यस्तु देहस्य बहिरन्तश्च तिष्ठति । आश्रयः स हि सर्वेषां तत्त्वानामिति कथ्यते ॥९॥
ब्रह्माण्डे प्रथमो वायुर्वृष्टिकाले विहायसि । धूमोष्मजातान्यभ्राणि प्रेरयत्यावहाभिधः ॥१०॥
धूमज्योतिर्जलस्नेहान्सम्प्राप्यानुक्रमेण सः । महाद्युतिस्तडिद्रूपो भवतीत्यवधारय ॥११॥
द्वितीयः प्रवाहो वायुर्ज्योतिश्चक्रभ्रमाश्रयः । सोमादीनामुदयकृन्मुने ! संवाति सर्वतः ॥१२॥
तृतीय उद्वहो 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॥

Among them, the characteristics of the five internal winds: Prana etc. have been previously narrated. I shall now tale you the characteristics of the sixth one. 7.

The sixth wind: Utkramana is settled in the basic support. Having resorted to death, it becomes the cause of departure of vital breath. 8.

The seventh Vayu is known as the Aadhara, which stays in and out of the body. This Vayu, is the bearer of all (five) elements in the body, well. So it is called Aadhara. 9.

In the realm of cosmos (Brahmanda), the first wind, named as Aavaha, comes in the rainy season; and induces the clouds generated out of the steam-heat in the sky. 10.

Do understand that, this Aa-vaha Vayu, after reaching the vapour, lustre, water and humidity, in respective order, assumes the role of the great flash, in the form of lightening. 11.

O Sage! The second one is Pra-vaha Vayu, which is the support of the rotating asterisk orbit; it blows all over and is the cause of rise of moon etc. 12.

Third is, the Ud-vaha Vayu, which uplifts the water, from the sea, through the clouds and carries it up to the sky, in a very short time. 13.

The fourth Vaayu: Sam-vaha gathers all the clouds together; it again bursts them, whereby loud noise is produced. 14.

विवहः पञ्चमो वायुर्महावेगोत्कटध्वनिः । दारुणोत्पातरूपश्च स्वर्धुनीं खे दधाति सः ॥१६॥
तेन प्रतिहतो भानुः सहस्रकिरणोऽपि सन् । एकरश्मिरिवाभाति मृदुतेजा विहायसि ॥१७॥
षष्ठः परिवहो वायुः सोमाप्यायनकृन्मतः । ब्रह्माण्डनाशकश्चासौ यममृत्यू यमाश्रितौ ॥१८॥
संसारासक्तबुद्धीनां मृत्युरूपो ह्यसावपि । ध्यानाभ्यासरतानां तु योगिनाममृतप्रदः ॥१९॥
परावहः सप्तमस्तु योगिनामतिवल्लभः । ब्रह्माण्डस्य बहिश्चान्तः संवाति सुखदायकः ॥२०॥
योगिनः स्वेप्सितं स्थानं पुनरावृत्तिवर्जितम् । एष लम्भयते ब्रह्मंस्ततः सर्वाधिको मतः ॥२१॥
एतेषामेव सप्तानां पुराणेषु नभस्वताम् । प्रोक्तः स्थानविशेषश्च क्रमेण तमपि ब्रुवे ॥२२॥
भूर्लोकः प्रथमस्योक्तं द्वितीयस्य भुवस्तथा । सोमलोकस्तृतीयस्य वायोः स्थानमुदीरितम् ॥२३॥

The same Sam-vaha Vaayu is set to makes the aeroplanes fly, in the sky. That one threshes the mountain peaks, due to its speed. 15.

The fifth Vaayu is Vi-vaha, which has tremendous speed and a blasting noise; assumes the form of terrible havocs, it holds the Milky Way in the sky. 16.

Struck by it, the sun, even though possessing one thousand rays, appear like having one ray only and mild lustre, in the sky. 17.

The sixth Vaayu is known as Pari-vaha, to which the God of death and Death resort, effects be the mitigating the moon. It is also the annihilator of the cosmos (Brahmanda). 18.

This Pari-vaha also assumes the role of Death, for those human beings, whose mind is entangled in worldly life. It gives Nectar (immortality), to those Yogins, who are engaged in the practice of meditation. 19.

The seventh Vayu is Para-vaha, which is very dear to Yogins. It blows, pleasantly, inside and outside the cosmos. 20.

O Brahmin! This Vayu offers self desired place, which is free from return (to birth), to the Yogins. So it is regarded as the best of all the states. 21.

Of these seven sky-roaming winds, the specific location is described in the Puranas, which I shall respectively narrate to you. 22.

Place of the first one (Vayu), is said to be earthen globe; and

तुर्यस्य लोको नाक्षत्रः पञ्मस्य ग्रहाभिधः । सप्तर्षिलोकः षष्ठस्य ध्रुवलोकोऽन्तिमस्य च ॥२४॥
एवं बाह्याश्च शारीरा वायवः सप्त सप्त ते । मया सङ्कीर्तितास्ते च ध्येया एकतया मताः ॥२५॥
नाभिघ्राणाग्रहृदयं पादांगुष्ठ इति ध्रुवम् । स्थानान्युक्तानि मुनिभिः प्राणोपासनहेतवे ॥२६॥
तत्र त्वेकतमे धिष्ण्ये प्राणं योगी विचिन्तयेत् । नीलवर्णं सप्रणवं मान्तबीजवपुर्धरम् ॥२७॥
आवहाख्येन तस्यैक्यं भावयेद्बाह्यवायुना । एवं सर्वत्र मरुतां ज्ञातव्यैक्येन भावना ॥२८॥
पार्ष्णिघाटापृष्ठगुदे स्थानेऽपानं सितेतरम् । सतारनान्तबीजं च ध्यायेत्प्रवहसङ्गतम् ॥२९॥
व्यानं त्वगिन्द्रियस्थाने शक्रचापसमप्रभम् । सताररान्तबीजं वा उद्वहैक्येन भावयेत् ॥३०॥

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that of the second one, is the firmament (Bhuvar-loka). And that of the third one is the lunar globe (Soma-loka). The location of the forth one (Sam-vaha), is the sphere of constellations (Naksatras); and that of the fifth (Vi-vaha) one, is the planet orbit; that of the sixth one (Pra-vaha), is the sphere of seven stars of the seers; and that of the last (seventh) one is the sphere of the pole star (Dhruva-loka). 23 - 24.

Thus, the inward (anatomical), outward (cosmic) winds (Vayus), have been described by me, to you. Those are considered to be meditated upon (by the Yogis), cumulatively. 25.

The locations: navel, the point of nose, heart and big toe of the foot, are mentioned affirmatively by the Sages, for the purpose of breathing exercise (Pranopasana). 26.

Out of these (four), a Yogi should contemplate upon the Prana-breath, of blue colour, accompanied by Omkar and bearing the body of inner seed of M. 27.

He should then, contemplate its unification with the outer wind; named Aavaha. In this way the conception of unification, with (seven) winds all over, is to be understood. 28.

Thereafter, he should meditate upon, Apana breath of the colour other than white, accompanied by Omkar and the end seed syllable N, in the locus of ankle, neck, back and anus, to be unified with Pra-vaha: outer wind. 29.

A Yogi should meditate upon Vyaana breath, resembling the

अरुणं मूर्धहृत्कण्ठताल्वग्रांघ्रितलेऽनिलम् । ससंवहमुदानं च ध्यायेत्तारबीजकम् ॥३१॥
गौरवर्णं समानं च नाभौ वा हृदि सन्धिषु । सतारलान्तबीजं च ध्यायेद्विवहसङ्गतम् ॥३२॥
ध्यायेदुत्क्रमणं षष्ठमिडायां श्वेतरोचिषम् । सतारसान्तबीजं च युक्तं परिवहेन च ॥३३॥
पिङ्गलायामथाधारमतिश्वेतं च सप्तमम् । सतारकाद्यबीजं च ध्यायेत्सहपरावहम् ॥३४॥
ध्यानेषु सप्तस्वेतेषु षट्स्वावृत्तिः पुनर्मता । योगिनः सप्तमे तु स्यान्न पुनर्जन्मसङ्कटम् ॥३५॥
उपासकान्नयन्त्येते स्वस्वलोकान्महौजसः । षड्वायवः सप्तमस्तु भगवद्धाम चेप्सितम् ॥३६॥

Indra's bow (rainbow), in lustre accompanied by Omkar and the seed syllable ending with R, in the location of sense organ: skin, to be unified with Ud-vaha, cosmic-wind. 30.

The Yogi should meditate upon Udaana-breath of saffron colour, along with Samvaha cosmic wind, on the head, heart, throat, and point of palate and on the foot sole, uttering Pranava - rakaara root letter. 31.

He should, meditate upon Samana Breath, of fair complexion, combined with Vi-vaha cosmic wind, at the navel, heart or joints, whilst uttering the Pranava (Omkar) and seed syllable ending in L. 32.

Then, he should meditate upon ejaculation (Ut-kramana) the sixth breath, of white lustre, combined with Pari-vaha cosmic wind, through Idaa vein, along with muttering of OM and the seed ending with S. 33.

Then, he should meditate upon the seventh breath, named Aadhara, of super white colour along with Para-vaha cosmic wind, in Pingala vein, while uttering the first seed syllable of Omkar (A). 34.

Thus, among these seven kinds of meditation, in the six kinds, rebirth is considered to occur. However, in the seventh kind, there would not be the calamity of rebirth for the Yogins. 35.

These six cosmic winds, of immense strength lead the mystic practitioners, to the respective cherished globes. The seventh cosmic wind (Para-vaha-vaayu), leads to the cherished Supreme Abode of the Lord. 36.

एवं वायुस्थितिं ज्ञात्वा स्वस्येच्छा यादृशी भवेत् । उपास्य तादृशं वायुं देहं जह्यात्तदात्मकः ॥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॥

Thus, having grasped the location of the cosmic wind, the Yogi should abandon mortal body, after practicing over that kind of breath (unified with respective cosmic wind), as would be his wish. 37.

O Brahmin! Abandoning or non abandoning his mortal body, is self dependant on the Yogins, having conquered selves and practicing devotion in Lord Hari. 38.

Thus far, the duty of those, who have reached the Supreme stability in spiritual equipoise and who have mastered self dependence, in respect of abandonment of their own body, has been told to you, by me. Now I shall tell you, what is to be done by persons other than those (Yogins). 39.

Thus ends the Sixty-fourth chapter entitled, 'narration of the nature of external and internal air in the topic of Yoga,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 64

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॥ अथ पञ्चषष्टितमोऽध्यायः ॥ ६५ ॥

श्रीनारायणमुनिरुवाच :-

चिह्नैर्जाग्रति च स्वप्ने जायमानैस्तु योगिना । एतैः स्वासन्नमृत्युत्वं निश्चेतव्यमिहादितः ॥१॥
देववर्त्म ध्रुवं शुक्रं तथा गुरुमरुन्धतीम् । आसन्नमृत्युः पुरुषश्छायां स्वस्य च नेक्षते ॥२॥
सूर्यमग्निं शशाङ्कं च पश्येन्निस्तेजसं स च । द्वैरूप्यमपि चन्द्रादेर्वीक्षेत ज्योतिषोऽम्बरे ॥३॥
वान्तिमूत्रपुरीषाणि स्वर्णरूप्यनिभानि च । वृक्षानपि स्वर्णवर्णानासन्नमृतिरीक्षते ॥४॥
कर्दमे वालुकादौ वा पदकार्धानि 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॥

CHAPTER - 65

Signals of death for a yogi.

Shri Narayan Muni said:-

I shall now narrate to you about the indicating signs either in wakeful state or in dream, by which a yogi should notice and make it for certain, of his forth-coming death. 1.

A yogi, whose death is near, is not able to see the path of celestials, Dhruva (polestar), Venus, Jupiter, star of Arundhati. He also fails to see his own shadow. 2.

To him the sun, fire and moon appear to be faded in brightness. Sometimes he sees a double image of the moon and other planets, in the sky. 3.

A yogi who is nearing death, sees his vomited content, urine and faeces golden in colour, and also trees. 4.

He does not see his full footprints in mud or sand fully but sees only half of it. In addition he sees his own pores in his shadow and his image in mirror without head. 5.

When he notices his fat body reducing fast or thin body becoming fat, it should be also considered that death is approaching near to him. 6.

One whose body smells like a ram's body or a burning corpse,

यस्य च स्नातमात्रस्य हृदयं चरणावपि । शुष्कतां प्राप्नुयातां च स म्रियेताचिरेण वै ॥८॥
यस्याशितं च पीतं च न किञ्चिदपि जीर्यते । करोति न गुणं किञ्चिच्चौषधं सोऽपि तादृशः ॥९॥
स्यात्तालूदरहृद्दाहो नासाश्रवणवक्रता । सर्वाङ्गसन्धिशूलानि भवेयुर्लक्ष्म तन्मृतेः ॥१०॥
भुक्त्वा तृप्तस्यापि भवेद्यस्य सद्यः क्षुदुद्भवः । दीपादिगन्धज्ञानं च न स्यात्सोऽप्यन्तिकान्तकः ॥११
योऽन्यनेत्रे न पश्येत्स्वं पिधाय श्रवसी तथा । प्राणघोषं न शृणुयान्मृत्युस्तस्याविदूरतः ॥१२॥
इन्द्रियैर्गृह्यमाणानां विषयाणां पृथक्पृथक् । सदसत्त्वेन विज्ञानं न स्यात्तन्मृत्युलक्षणम् ॥१३॥
नेत्रभ्रमिर्नाभिकार्ष्ण्यं दन्तानां चापि कृष्णता । प्रकृतेश्च विपर्यास आसन्नमृतिलक्षणम् ॥१४॥
पूज्यानामपमानश्च दानीयाद्ग्रहणेषणा । इत्यादीन्यवगम्यानि मृत्युचिह्नानि जाग्रति ॥१५॥

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he should thus, assume that death is nearing him. 7.

After having a bath if a yogi notices that his heart (chest) and feet instantly become dry, he should know that the advent of death is very near. 8.

When a yogi notices that both things eaten and drunk, do not get digested, and no medicine works, then he should firmly know that death is nearing him. 9.

An acute burning sensation in palate, stomach, heart; and pain in all joints; and nose and ears getting disfigured, are the signs of approaching death for him. 10.

A yogi when, feels hungry immediately even after having full meals, and when he doesn't sense light of lamp or any smell, he is near to death. 11.

When one is unable to see his own image in the pupils of other person (in front) and does not hear any humming sound (vital vibrations) in the ears when finger inserted in, he should be sure that death is very near him. 12.

When a yogi is unable to distinguish the objects before him by his sensory organs, and loses a faculty of distinguishing between the real (existent) and unreal, he is sure to face death. 13.

When the eyes move hither and thither, or when there are acute pains in the navel area and teeth are blackened; and his natural disposition changes (he behaves in abnormal or opposite way)

तथा स्वप्ने य आरुह्य ऋक्षवानरवाहनम् । खरं वोष्ट्रं व्रजेद्याम्यां दिशं तस्यान्तिके मृतिः ॥१६॥
गर्ते वा पतितः स्वप्ने तत्र रुद्ध्येत केनचित् । यः स आसन्नमृत्युर्वै प्रेतं यश्च परिष्वजेत् ॥१७॥
निमज्जेद्योऽप्यसु वा स्वप्ने प्रविशेद्वा हुताशनम् । विषमद्यात्कर्दमे वा लग्नः स्यात्सोऽन्तिकान्तकः ॥१८
तैलाभ्यक्तः ककुब्वासा जपाकुसुममाल्यधृत् । दक्षिणां यो दिशं गच्छेत्स्वप्ने तस्यान्तिके मृतिः ॥१९
इत्यादीनि च चिह्नानि सन्ति स्वाप्नानि सन्मते ! । तैरपि स्वान्तिके मृत्युं प्राप्तं विद्यात्स योगकृत् ॥२०
चिह्नमासन्नमृत्योस्तु स्वस्य यस्मिन्दिने भवेत् । तत आरभ्य मतिमान्सावधानो द्रुतं भवेत् ॥२१॥
वपुर्जगच्च सकलमसदेवेति निश्चयात् । विरक्तस्तत्र नवधा भक्तौ स्यान्निरतो हरेः ॥२२॥

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suddenly, these are sign of an approaching death. 14.

When a yogi being in sensible, wakeful state, insults the adorable one or when he wishes to grab money from the donation pot; these should be known as sign of approaching his death. 15.

Signs of death in dream state.

When a yogi, in his dream sees that he is riding towards the south, in a cart pulled by a bear or monkey or a camel or an ass, he should know that the death approaching. 16.

If in his dream, he sees that he is fallen in a pit or getting confined there by someone, or he has hugged a dead body, he should be prepared to accept death. 17.

When one, in his dream sees that; he has sunk in water or mud, or entered in fire, or has taken poison, he is near to death. 18.

When a yogi perceives in his dream, his body smeared with oil, naked, wearing garlands of Japakusuma (Jaswand) and going southward, these he should mind to be the signals of nearing death. 19

O noble minded one, A Yogi should understand that all these signs seen in dream, do indicate nearing death. 20.

When he notices these signs, he should be alert from the same day and prepare himself to accept death. 21.

He should then assertively think that his body and everything in the world around is untrue. He should devote himself to nine

भक्तः स निर्भयो योगी कालेन वपुषो मृतौ । स्वतन्त्रयोगिवद्धाम 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 धर्मशास्त्रे पञ्चमप्रकरणे योगोपदेशे कालज्ञाननिरूपणनामा पञ्चषष्टितमोऽध्यायः ॥ ६५ ॥

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fold devotion and meditate upon Shri Hari, being detached from all the worldly matters. 22.

A yogi, who accepts this truth and becomes fearless and readily accepts death, gets freed from (all bondages), and thus attains the highest abode of Shri Hari, thereafter. 23.

O Sage, this is the greatness of yoga. Hence, those aspiring final beatitude, should therefore, practice yoga, devotedly. 24.

In the past, hundreds of great sages and kings have attained their desired fruit by practising yoga. Knowing thus, wise ones should practice this yoga and accomplish their goal. 25.

Thus ends the sixty-fifth chapter entitled, 'narration of prior knowledge of impending death, in the topic of Yoga,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 65

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॥ अथ षड्षष्टितमोऽध्यायः ॥ ६६॥

श्रीनारायणमुनिरुवाच :-

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 । अशुभैस्तैर्भवेद्बुद्धिरभुभा नात्र संशयः ॥३॥
असतो देशकालादीन् न सेवेत ततः सुधीः । विहाय ताञ्छुभानेव हितार्थी शीघ्रमाश्रयेत् ॥४॥
योगशास्त्ररहस्यं हि साङ्गोपाङ्गमशेषतः । तुभ्यं बुभुत्सवे प्रोक्तमिति योगज्ञसम्मतम् ॥५॥
एतत्तु परमं गुह्यं योग्यत्वात्तव धीमतः । मया निगदितं सम्यग्यथा पृष्टं त्वया तथा ॥६॥

CHAPTER - 66

Lord's praise by Shatanand Muni.

Shri Narayan Muni said:-

O Sage, the yoga I have explained to you could be successful, if it is practised in suitable conditions like pious place, etc. otherwise, it leads to destruction if it is practised in an inauspicious surroundings etc. 1.

The (eight) essential things for the success of yoga are - a proper place, time, activity, meditation, knowledge of the science, traditional initiation (diksha), chanting of God's name (Manu i.e. mantra) and company of holly men. When practised all these conditions together being auspicious, it will develop right understanding (and strong) will in men, and if these being inauspicious, men will certainly develop inauspicious will no doubt, about it. 2 - 3.

Considering this, a wise one wishing his own good, should abandon unfavourable place, time, etc. and resort to auspicious ones. 4.

I have narrated the secret of Yoga-shastra to you, who enquired about it, with its major and subsidiary features entirely, which are approved by the knowers of Yoga. 5.

As per your query, all the science and the salient features of yoga have been completely narrated to you, you being intellig.ent and worthy to know. 6

निर्मथ्य सर्वशास्त्रार्थंस्तत्सारोऽयं समुद्धृतः । मया सङ्कथितस्तुभ्यं सर्वलोकहितावहः ॥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॥

Thus, churning all the aspects of science of Yoga and taking the essence of all, I have narrated it to you, for the good of all. 7.

Both of them, who narrate and listen to this science of yoga, that I have told, will be freed from multitude of their sins. 8.

Suvrat said:-

O King, thus, listening to the yoga shastra, narrated by (Shri Hari) the Guru of all, Shatanand Muni was very much pleased and satisfied. 9.

Other sages who had taken shelter in Him and were listening to the discourse at that time, also experienced highest bliss. They began to utter words of praise and saluted him. 10.

Shatanand became very happy and felt blessed. He bowed down at His feet with great respect and began to praise Lord Shri Hari, incarnated in the form of man.

Shri Vasudeav Stotra by Shatanand Muni.

Shatanand muni said:-

'O Shri Vasudev I seek refuge in you, the son of Bhaktidevi and Dharmadev' - I seek refuge in you . . .11.

The dweller of pure, lustrous imperishable abode, having crystal like blue lustre and two arms and at times four arms (to save your devotees), whose name Narayan saves from the hellish sufferings. 12.

शिक्षार्थमत्र निजभक्तिमतां नराणामेकान्तधर्ममखिलं परिशीलयन्तम् ।
अष्टाङ्गयोगकलनाश्च महाव्रतानि त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१३॥
श्वासेन साकमनुलोमविलोमवृत्त्या स्वान्तर्बहिश्च भगवत्युरुधात्मनश्च ।
पुरे गतागतजलाम्बुधिनोपमेयं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१४॥
बाह्यान्तरिन्द्रियगणश्वसनाधिदैववृत्त्युद्भवस्थितिलयानपि जायमानान् ।
स्थित्वा ततः स्वमहसा पृथगीक्षमाणं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१५॥
मायामयाकृतितमोशुभवासनानां कर्तुं निषेधमुरुधा भगवत्स्वरूपे ।
निर्बीजसाङ्ख्यमतयोगगयुक्तिभाजं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१६॥
दिव्याकृतित्वसुमहस्त्वसुवासनानां सम्यग्विधिं प्रथयितुं च पतौ रमायाः ।
सालम्बसाङ्ख्यपथयोगसुयुक्तिभाजं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१७॥

Who has come down to this world, to teach the one pointed devotion, eight fold yoga with all its aspects and other related subjects and the great vows (like truth, non-violence, celibacy etc) by your own example; to those men who adore you. 13.

You who, while exhaling and inhaling experience oneness in Your Self as the Supreme Self like the full, limitless sea in which the tides flow backward and forward. 14.

While the group of inner (mind. intellect, etc) and outer organs are working; and the inhaling and exhaling process of the vital breath in going on and their supernatural agencies (Adhidaiv) are functioning, during their rise, sustenance and fall (You stand aloof from them) look Yourself distinct from them (like a witness), by your spiritual power. 15.

You who, took support of the principals of Nirbija Sankhya and Nirbija yoga to prove absence of (any possibility of) illusory forms, Tamas (ignorance and other Tamasik qualities) and inauspicious qualities (of Prakruti) in the Supreme Being. (N. Sankya philosophy declares that - the two principles Prakruti and Purusha are quite different in character and they are separate from each other and the knowledge - realization of separateness of these two principals leads to kaivalya; and the teaching of Nirbija yoga is - Purush is imperceptible, invisible, etc.) You took support of

कामार्ततस्करनटव्यसनिद्विषन्तः स्वस्वार्थसिद्धिमिव चेतसि नित्यमेव ।
नारायणं परमयैव मुदा स्मरन्तं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥१८॥
साध्वीचकोरशलभास्तिमिकालकण्ठकोका निजेष्टविषयेषु यथैव लग्नाः ।
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 सहैक्यं सेव्यो हरिः सितमहःस्थितदिव्यमूर्तिः ।
शब्दाद्यरागिभिरिति स्वमतं वदन्तं त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥२१॥

Salamba Sankhya and Salamba yoga theory, to promote worship with proper rituals and devotion of Ramapati i.e. Vishnu or Narayan possessed of divine form, magnanimity, boundless glories and auspicious qualities. Thus, you have removed the inconsistency between Nirbija Sankhya and yoga and Salamba Sankhya and yoga, by combining these together with skilful reasoning. 16 - 17.

Like those who are given to lust, thieves, actors, addicts and who hate others all the time think of their own desired object and cling to the same; You unceasingly remember, meditate on Lord Narayan (being Sva i.e. Your Self) delightfully in your heart. 18.

Just as the devoted wife (Sadhvi), Chakor -bird, moth (Shalabh), a fish (timi), peacock (Kala-kanth) are deeply attached to their own object of love (to husband, the moon, flame, water, rain-cloud, respectively), your mind is intently and delightedly attached to the form of the Lord (Narayan). 19.

As one who is, in want of love or who is afflicted by hunger, fear, or disease, seek for shelter in the reliever, without pride or self respect; You seek (friendship) association with the noble, virtuous sages, leaving aside you greatness. 20.

You, who preach that, those who have no attachment to sensual pleasures like sound (touch, etc), who strictly follow their religious duties and who ponder over the unity of the imperishable Brahman (Bruhat) and their own Self, should worship the divine form of Shri Hari in the glow of lustre (Mahah). 21.

सद्ग्रन्थनित्यपठनश्रवणादिसक्तं ब्राह्मीं च सत्सदसि शासतमत्र विद्याम् ।
संसारजालपतिताखिलजीवबन्धो ! त्वां भक्तिधर्मतनयं शरणं प्रपद्ये ॥२२॥

सुव्रत उवाच :-

इति स्तुत्वा च नत्वा तं प्राञ्जलिः स तदग्रतः । तस्थौ मुनिस्तं भगवान्प्रीतः प्रोवाच भूपते ! ॥२३॥
महर्षे ! यन्मनोभीष्टं भवेत्तव मदद्य तत् । वृणु प्रीतोऽस्म्यहं तुभ्यं तद्दास्यामि न संशयः ॥२४॥

शतानन्द उवाच :-

प्रसन्नो यदि मे स्वामिंस्तर्हि त्वं कृपयाऽद्य हि । मनोरथं चिरत्नं मे सम्पूरयितुमर्हसि ॥२५॥
त्वच्चरित्रग्रन्थमहं चिकीर्षामि जगद्गुरो ! । तदाज्ञां देहि मे पूर्वं भवताऽस्ति प्रतिश्रुतम् ॥२६॥
सफलस्तेन भविता विद्याभ्यासश्रमो मम । इत्यभीष्टं हि मे देहि भक्ताभीष्टप्रदोऽसि हि ॥२७॥

You are the one who is fond of reading, hearing the noble scriptures, and teaching spiritual lore i.e. Brahmi vidya (like Upanishads) in the assembly of sages; O you! the loving friend of all those Jivas (individuals) who are caught in the web of transmigration (Samsar). Thus you teach the spiritual discipline to Sadhus (by your own example). 22.

Suvrat said:-

O king, saying thus in praise and prayer, bowing down with deep respect and devotion, Shatanand Muni joined his palms and stood before Him. Pleased with him the Lord said 23.

The Lord giving boon to Shatanand Muni for writing the biography of Himself.

O great sage, I am pleased with you, ask me whatever you wish; be sure, I shall give it to you. 24.

Shatanand said:-

O Lord, if you are pleased with me and if you wish to favour me with something, then today, You may please fulfil my wish that I have nourished long. 25.

I wish to write a story of your life and deeds, by which, the purpose of pains taken by me for studies and learning in (Shastras) will be fruitful, so O Lord, as You are the bestower of the desired boon to your devotees. Please allow me to do so, as You have promised me, before. 26 - 27.

इत्यर्थितः स मुनिना प्रेमभक्तेन धीमता । प्रसन्नः प्राह तं योगिन् ! कुरु ग्रन्थं स्ववाञ्छितम् ॥२८॥
यथाश्रुतं यथादृष्टं चरित्रं मम वर्णय । ज्ञानं त्रैकालिकं बुद्धौ भवत्येव तवानघ ! ॥२९॥
मनःस्थानप्यभिप्रायान्सर्वेषां वेत्स्यसि ध्रुवम् । न ते त्वविदितं किञ्चिद्भविताऽतिप्रियोऽसि मे ॥३०॥
अन्तर्हिते मयि भुवो मच्छ्रितानां नृणां मुने ! । त्वत्कृतो ग्रन्थ एवात्र भविष्यत्याश्रयो महान् ॥३१॥
शिक्षापत्रीं मल्लिखितां ग्रथानाऽऽदौ त्वमञ्जसा । पद्यैरानुष्टुभैरेव महाग्रन्थं ततः कुरु ॥३२॥
विजने हि स्थिरा बुद्धिः स्यादतः कृष्णमन्दिरे । वासोचिताऽस्ति कुट्येका तत्रैव निवसेर्मुने ! ॥३३

सुव्रत उवाच :-

एवमुक्तः स हरिणा मुनि प्रीततरोऽभवत् । तं प्रणम्य निजावासमुपेयाय नराधिप ! ॥३४॥
आज्ञा हरेरेव शुभं मुहूर्तं विदन्स कृष्णालयरम्यकुट्यम् ।
कृत्वा स्ववासं च तदैव शिक्षापत्रीं मुनिर्ग्रन्थितुमुद्यतोऽभूत् ॥ ३५ ॥

O King, hearing this prayer made by the wise, dear devotee, Shatanand Muni, Shri Hari was very much pleased and said, O Yogi, you do write a book as you wish.

O sinless one, you may write an account my life as you have seen and heard. Your mind will be endowed with knowledge of three times (past, present and future). 28 - 29.

Certainly, you will be able to know the thoughts and views in mind of others and there will be nothing unknown to you (regarding Me). You are my dearest one. 30.

After my exit from this world, this book of my biography written by you will be the only valuable support to live on, for those who have taken refuge in me. 31.

First you compose ‘Shikshpatri’ written by Me, in simple language, in verse form metered in Anushtubha and then start with this large treatise (on my life and teaching). 32.

However, in complete solitude the mind could be steady and undisturbed to work with concentration, so from now, you may stay in a hut, in the premises of Lord Krishna’s (Gopinath) temple. 33.

Suvrat said:-

O Sage, thus, Shatanand Muni was very pleased and satisfied (with Shri Hari’s love for himself) and left for his own place. 34.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे शतानन्दवरप्रदाननामा षट्षष्टितमोऽध्यायः ॥ ६६॥

॥ अथ सप्तषष्टितमोऽध्यायः ॥ ६७ ॥

सुव्रत उवाच :-

त्रयोदशी धनाद्याऽऽसीत्तदानीं नृपसत्तम ! । शिक्षापत्रीं समारेभे स तस्यां ग्रन्थितुं मुनिः ॥१॥
पूर्णा यमद्वितीयायां सा कृता तेन सद्धिया । श्लोकाः शतद्वयं तस्या आसंश्च द्वादशोत्तरम् ॥२॥
ततः स भगवत्प्रीत्यै तस्याष्टीकां च शोभनाम् । आरेभे तां सहोमासे पञ्चम्यां च समापयत् ॥३॥

Shatanand thought to himself, that Shri Hari's command is the only auspicious time (muhurt) so he went to stay in the cottage near the Gopinath's shrine and started working on 'Shikshpatri'. 35.

Thus ends the sixty-sixth chapter entitled, 'narration of grant of boon, on Shatanand Muni,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 66

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CHAPTER - 67

Shatanand Muni, composes Shikshapatri and Satsangijivan, at Lord Shri Hari's command; His approval.

Suvrat said:-

O the doyen of King! It was on the thirteenth date of the dark fortnight (of the month of Ashvin), known as Dhanatrayodashi, (the Samvat 1885), the sage Shatanand, began to compose 'Shikshapatri '. 1.

He completed it, with right intelligence, on second date of bright fortnight of Kartika (Yamadvitiya). There are 212 verses (Slokas). 2.

Then, He began writing elegant commentary on it, for the satisfaction of the Lord; and completed it (Shikshapatri), on the fifth date of bright fortnight of Margasheersha. 3.

तस्यामेव तिथौ राजन्नपराह्णे समार्पयत् । हरये मुनिभिः साकमुपविष्टाय संसदि ॥४॥
सटीकां पत्रिकां स्वीयां दृष्ट्वा तां सन्तुतोष सः । प्रशंसां बहुधा चक्रे शतानन्दस्य संसदि ॥५॥
यावान्मदीयोऽभिप्राय 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 जहृषुर्नृप ! ॥८॥
ततः प्राह हरिः सर्वान्स्वभक्तान् शृणुताखिलाः । ये स्युर्मदीयास्तैरेषा पाठ्य श्रव्याऽथवाऽन्वहम् ।९
प्रागेव भोजनान्नित्यं शुचिभिः स्वस्तिकासनम् । समास्थितैरियं पाठ्य ततो भोज्यमनापदि ॥१०॥
दिवाऽऽनुकूल्याभावे तु निशि नित्यविधिं निजम् । कृत्वैकत्र निषद्यैव पठनीयेयमादरात् ॥११॥

O King! On the same day (Tithi), afternoon, he offered it to Shri Hari, who was seated in the assembly, along with sages. 4.

Shri Hari perused the commentary along with, His own Shikshapatri and was very much pleased. Further, He praised Shatanand (Muni), very much in the meeting: He addressed the sages and devotees, as per my opinion, whatever important was intended by Me, all that has been entirely brought in this work, without any remainder, by this sage.' 5 - 6.

Thus, being very pleased, the Lord took off the garland, that was around his neck and gifted it to Shatanand; and as a blessing he put both His hands on Shatanand's head, with great pleasure. 7.

Then, Shri Hari made Nityanand Muni to read aloud, the Shikshapatri, in the assembly. O king! On hearing it, the devotees and Sages were very much pleased. 8.

After that, Shri Hari addressed all His own devotees as,listen all of you! Whoever would be dedicated to me, by them, this Shikshapatri should be read or heard every day.' 9.

The rules of reading this are: before taking meals, this Shikshapatri should be ever-read by them, after being pure and after sitting in Svastik-aasana; then, food should be taken, in normal times, except in contingency. 10.

In the event of absence of suitable leisure, during day, having performed own routine duties, this text is to be read, at night,

यथैतदर्थस्फुरणं हृदि स्वस्य भवेत्तथा । शनैः स्फुटाक्षरं पाठ्या नित्यमेव मदाश्रितैः ॥१२॥
इति श्रुत्वा हरेर्वाक्यं सर्वे भक्तजनास्तदा । एवमेव करिष्यामो वयमित्यूचुरानताः ॥१३॥
ततो हरिः शतानन्दं प्राह स्वाभीष्टमुत्तमम् । कुरु ग्रन्थं 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॥
हरिप्रसादसम्प्राप्तसार्वज्ञ्यः सोऽथ योगिराट् । चम्पाषष्ठ्यां समारेभे इदं सत्सङ्गिजीवनम् ॥१७॥
एकैकं च प्रकरणं कृत्वा सम्पूर्णमीश्वरम् । तमेव श्रावयामास निजावासस्थितं मुनिः ॥१८॥

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respectfully after sitting together. This Shikshapatri should always be read, by those, who have taken shelter in Me, slowly, with clear literal pronunciation, in such a way that, the flash of its meaning would occur in their own hearts. 11 - 12.

Having heard these diktats of Shri Hari, all the devotee folks, after bowing down, said as, ‘we all shall act upon this alone.’ 13.

Shri Hari then, conveyed to Shatanand Muni, the appropriate import intended by Him and addressed as, ‘O great intelligent one, write a treatise: you are quite capable in such composition.’ 14.

It appears to us that, owing to the favour of Krishna alone, such talent is gained by you. Otherwise, who else would be capable of expressing our intention, in clear words? 15.

Thus, addressed by the Lord, Shatanand Muni saluted Him and returned to his own hermitage, after receiving His blessings, which was difficult to be obtained, even by Gods. Miracles witnessed by the listeners as well as the devotee-visitors, to various temples, consecrated by Shri Hari: 16.

Thus, after attaining omniscience, owing to the blessing of Shri Hari, Shatanand Muni, the king of Yogins, began writing biography of Swaminarayan: Satsangi-jivanam, on the sixth date of the bright fortnight: Champashasthi, of Margashirsha month.. 17.

Sage, Shatanand Muni, after completing the volumes (Prakarana), one by one, read it out to Lord Shri Hari, who was residing in his Hermitage. 18.

स शुश्रावादरात्साकं नित्यं स्वान्तिकवासिभिः । शुकानन्दादिमुनिभिस्तेन तुष्टोऽभवद्भृशम् ॥१९॥
स चापि दशमं स्कन्धं पञ्चमं च पुनर्नृप ! । नैरन्तर्येण शुश्राव त्यक्तान्यव्यावहारिकः ॥२०॥
अपराह्णे निजावासवितर्दावुपविश्य सः । अनन्यगतिकेभ्योऽदात्स्वभक्तेभ्यः स्वदर्शनम् ॥२१॥
द्वित्रेषु वा पञ्चषेषु क्वचित्त्रिचतुरेषु वा । दिनेष्वतीतेष्वभवंश्चित्रा वार्तास्तदग्रतः ॥२२॥
पौरा देशान्तरीयाश्च दृष्टाश्चर्या जना नृप ! । हरेरग्रे सभायां ताश्चक्रुस्तास्ते वदाम्यहम् ॥२३॥
नरनारायणश्चैव लक्ष्मीनारायणस्तथा । गोपीनाथादयस्तेन स्थापिताः कृष्णमूर्तयः ॥२४॥
तत्र या या कृष्णमूर्तिः स्थापिता यत्र यत्र च । यदा यदा तेन तत्तद्दिवसात्तत्र तत्र तु ॥२५॥
आश्चर्यमभवत्तच्च ददृशुः सकला अपि । भक्ता अभक्ता अपि च पुमांसो योषितस्तथा ॥२६॥

He (Shri Hari) listened considerately to that reading, every day, along with the sages Shukanand etc. who were residing along with Him. Thereby, he used to be very much satisfied. 19.

O King! He also continuously listened to tenth and fifth volumes (Skandhas), again without break, of Shrimad Bhagvata, after keeping aside his routine activities. 20.

People witnessing miracles and actual presence of the Lord in the idols, installed by Shri Hari, in various temples.

Shri Hari, in the afternoon, after sitting on the altar of his own residence, gave pious and precious Darshana to all the devotees, who were exclusively dedicated to Him. 21.

Description of innumerable miracles and incidents caused due to blessings of Bhagawan Shree Hari.

When two, three or five or sometimes three or four days were passed, some marvellous incidences occurred in front of them. 22.

O King! I now report those wonders, which the people: dwelling in that town, as also those who came from other countries, witnessed in front of Shri Hari, in that assembly hall and who were astonished. 23.

Whatever idols of Lord Krishna: Nar-Narayan, Laxmi-Narayan, Gopinatha etc. had been consecrated by Shri Hari Himself and whatever other image of Krishna, wherever and whenever was installed, at all those places, from that day onwards,

क्वचित्क्वचिन्मूर्तयस्ताः प्रत्यक्षं कृष्णवत्क्रियाः । मनोहराश्च विविधाः कुर्वन्ति स्म महीपते ! ॥२७॥
क्वचित्स्वाः प्रेक्षमाणांस्तु जनान् दृष्ट्वाऽहसन् हि ताः । जगृहुः पुष्पहारादीनुपहारान्क्वचित्स्वयम् ॥२८
क्वचिन्निवेदितान्नं च साक्षाद्बुभुजिरे च ताः । क्वचिन्निवेदितं दुग्धं पिबन्ति स्म जलं क्वचित् ॥२९॥
क्वचिन्नित्यनिजप्रेक्षानियमिभ्यः स्वदर्शनम् । ददुः सङ्कटरुद्धेभ्यः साक्षाद्ग्रामान्तरेऽपि ताः ॥३०॥
पुत्रान् ददुश्च केभ्यश्चित्कुर्वद्भ्यः स्वोपयाचितम् । तथा जहुश्च केषाञ्चिद्बलवद्वैरिसङ्कटम् ॥३१॥
क्वचित्स्वाः सेवमानेभ्यो निर्धनेभ्ये धनं च ताः । स्वप्ने प्रभूतं सम्प्रेर्य धनवन्तमदापयन् ॥३२॥
क्वचित्ता वीक्षकाः सद्यः समाधिं लेभिरे जनाः । क्वचित्ताः प्रेक्षमाणाश्च भूरितेजो व्यचक्षत ॥३३॥
इत्यादीनि बहून्यासंस्तत्र तत्राद्भूतानि हि । तानि दृष्ट्वा जना भूमौ बहवस्ताः समाश्रयन् ॥३४॥

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miracle happened and all the people: devotees as well as non-devotees, men as well as women, witnessed all of them. 24 - 26.

Oh King! Sometimes and some other times, those idols exhibited various actions, pleasant to mind, like Krishna. Sometimes, those idols laughed at the people, observing their own actions. Sometimes, they themselves received the garlands etc. and also the offerings. Occasionally, they (idols) use to eat, meals that was offered to them. At times they drank the milk, or sometimes water, offered to them. 27 - 29.

They, sometimes offered their own Darshan, to those devotees, who had a vow of having daily Darshan and who were retained in some other town due to some obstacle. 30.

Some Deities have granted sons to some devotees, who observe vow, aiming at such desire. Similarly, they release some devotees from some strong enemy attack. 31.

Occasionally, those (Gods) have delivered money to poor, moneyless people, offering service to them, by prompting a wealthy person, in dream, to give them money. 32.

Sometimes the people, who were having vision (Darshan) of God, suddenly attained Samadhi-equipoise: and sometimes they saw dazzling brightness while looking at them. 33.

Such, several other miracles, happened at those various places. Having witnessed them, several people, resorted to that respective place. Some people, who had gathered there over, after. 34.

एवमाद्यद्भूतं दृष्ट्वा केचित्तत्रागता जनाः । सभास्थितं हरिं प्रोचुस्तत्सर्वं हि तदा तदा ॥३५॥
तच्छ्रुत्वा लेभिरे चित्रं सभासंस्था हि मानवाः । हरेरेव प्रतापं तं विविदुः सर्वमेव ते ॥३६॥
तच्च नारायणमुनिर्निशम्य वृत्तमादरात् । कथयामास तद्वक्तॄन् सदःस्थांश्च निजानपि ॥३७॥
साक्षात्कृष्णे भगवति नरनारायणादिषु । तन्मूर्तिषु च नास्त्येव भेद इत्यवधार्यताम् ॥३८॥
श्रुत्वेति भगवद्वाक्यं प्रापुः सर्वे मुदं पराम् । मूर्तिद्वारापि भूपेत्थं प्रतापं हरिरातनोत् ॥३९॥
वर्तमानस्य तस्येत्थं जनमङ्गलदाकृतेः । अगात्संवत्सरः सार्ध आत्मारामस्य सत्पतेः ॥४०॥
प्रतापस्तस्येत्थं सलिलनिधिपर्यन्तमभितो भुवि ग्रामे ग्रामे प्रतिपुरमपि व्याप्तिमगमत् ।
पुमांसो योषाश्च प्रतिनिलयमस्यैव हि यशो जगुः प्रीत्या नित्यं विशदमुरुधा मानवपते ! ॥४१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे हरिस्थापितनरनारायणादिमूर्तिप्रतापनिरूपणनामा सप्तषष्टितमोऽध्यायः ॥ ६७॥

Witnessing such and similar marvel, reported all that to Shri Hari, seated in the assembly at respective occasions. After hearing that miracle, people, seated in the assembly got surprised; and began to understand, that it was all due to the majesty of Lord Hari. 35 - 36.

Narayan muni, heard all that account, considerately and explained to those reporters and also to his own devotees, who were seated in that assembly, as, 'It should be understood that, there is no difference between Lord Krishna himself and those idols of Nar- Narayan etc.' 37 - 38.

When all the devotees heard this explanation from Shri Hari, they all were very much pleased and satisfied. O King! In this way, Lord Hari, spread his Majesty also, through the idols. 39.

Thus, one and half year passed, while Shri Hari, the auspicious Lord, relishing in own Self, had spent His presence, delivering beneficial favour to people. 40.

Thus, the victorious Majesty, of Lord Shri Hari, spread in all global directions, from pervading, town to town and village to village, extending up to the limit of seashore. All the men and women in each house, sang the glory of Shri Hari, affectionately, permanently, widely and openly, O ruler of people! 41.

॥ अथ अष्टषष्टितमोऽध्यायः ॥ ६८ ॥

सुव्रत उवाच :-

नवम्यामथ शुक्लायां ज्येष्ठस्य स निशात्यये । विचारमकरोद्धूय आत्मनात्मनि भूपते ! ॥१॥
मया धृतोऽवतारोऽयं यदर्थं तदशेषतः । कार्यं कृतं भूतलेऽत्र न किञ्चिदवशेषितम् ॥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॥

Thus ends the sixty-seventh chapter entitled: 'narration of the magnanimity of the idols installed by Lord Hari,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 67

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CHAPTER - 68

Shri Hari's life mission completed, He resolves to return to His abode (Akshardham)

Suvrat said:-

O King! Then, on the ninth date of the bright fortnight of Jyestha month, at the termination of night, the Lord entertained a thought, by Himself, within Himself, as: 1.

The mission for which, this incarnation is assumed by Me, has been fruitfully performed. There is nothing that remains to be done, on the surface of the earth. 2.

The mighty irreligious demons and the kings, acting against Dharma and saints have been all defeated by Me, with My own bravery. 3.

Those, were born in anti-religious heritage; engaged in lust, greed, jealousy, anger etc. have been uprooted from the hearts of men, by pure science and self-valour. 4.

Truth, non-stealing, celibacy, compassion and such other good virtues, born in righteous heritage, have been properly established

स्वधर्मज्ञानवैराग्ययुक्ता भक्तिश्च सर्वतः । प्रवर्तिता प्रतिगृहं नृणां निःश्रेयसाय च ॥६॥
धर्मो मूर्तिश्चोद्धवश्च दुर्वासःशापतो मया । मोचिताश्चर्षयः प्रायो मुच्यमानास्तथेतरे ॥७॥
ब्रह्मविद्याश्च सकला नानायोगकलास्तथा । प्रवर्तिताः प्रतिजनमहिंसाश्च मखा भुवि ॥८॥
देवब्राह्मणतीर्थानां निगमानां सतां तथा । प्रवर्तिता मान्यता च सच्छास्त्राणां च सर्वथा ॥९॥
असच्छास्त्रस्य कौलादेर्नास्तिकानां मतस्य च । विधाय खण्डनं धर्मः स्थापितोऽत्र सनातनः ॥१०
विधाप्य मन्दिराण्यत्र स्वाश्रितानां सुखाय च । स्थापिता मूर्तयः स्वस्य नरनारायणादयः ॥११॥
भक्तिमार्गप्रवृत्त्यर्थं धर्मवंश्यद्विजेषु च । आचार्यता स्थापिताऽथ दीक्षारीतिः प्रवर्तिता ॥१२॥
सदाचारप्रवृत्त्यर्थं स्वाश्रितेषु प्रवर्तता । सर्वसच्छात्रसारो हि शिक्षापत्री मया भुवि ॥१३॥

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by Me, in the hearts of people, on the surface of the earth. 5.

The devotion combined with own respective Dharma, knowledge and the feeling of detachment has been inculcated, all over, by Me, in each house, for the spiritual welfare of all human beings. 6.

Dharmadeva, Murtidevi and Uddhava have been emancipated by Me, from the curse of Durvasa; and also other Sages have been liberated. 7.

All the Brahma-vidyas, Yogic arts and also non-violent sacrifices, have been propagated, on the earth, in respective people. 8.

The recognition to: Gods, Brahmins, sacred fords, Vedas, genuine Shastras and saints has been propagated comprehensively. 9.

Having done, the eradication of impious scripture like Kaula etc. and un-orthodox view point, the perennial religion has been established.10

For the happiness of all My dependants, the shrines and idols of Mine and Nar-Narayan etc. have been established. 11.

Furthermore, for spreading the path of devotion, preceptorship has been established, for the twice-born members of religious heritage, has been established. And the mode of initiation is promoted. 12.

For encouraging pious conducts, ‘Shikshapatri, the condensed zest of all genuine pure sciences, among My dependant people

वर्णिनां नैष्ठिकानां च गृहिणां योषितां मया । साधूनामितरेषां च धर्माः सम्यङ्निरूपिताः ॥१४॥
व्रतोत्सवानां सर्वेषां विधिश्चोक्तो मयाऽखिलः । विधिरष्टाङ्गयोगस्य सकलोऽपि निरूपितः ॥१५॥
कलौ जनिष्यमाणानां शतानन्देन देहिनाम् । उद्धृत्यै कारितो ग्रन्थः समाप्तप्राय एव सः ॥१६॥
एवं यत्स्वेन कर्तव्यं तत्सर्वं हि कृतां मया । अतः परं स्वधामैव गन्तव्यमधुना 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 कृतसङ्कल्पो नारायणमुनिर्नृप ! । अजूहवद्वर्णिराजा तत्रस्थान् स्वाश्रितान् द्रुतम् ॥२०॥

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has been established by Me, on the earth. 13.

The code of religion to all adepts, adherents of vows, householder men and women, saints and others have been meticulously preached by Me. 14.

The ritual mode of observance of all vows, occasional religious festivals has been comprehensively explained by Me. So also, the technique of eight fold yoga (Ashtanga yoga), has been completely explained by Me. 15.

The book (Satsangi-jivanam) has been made to be composed, under the authorship of Shatanand, for the upliftment of embodied souls, which will be born in Kali-yuga; and that is virtually completed. 16.

Thus, whatever was to be done by Myself, has all been performed by Me. Hereafter, I have to go back, now, to My celestial abode, from this earth. 17.

Event of Shri Hari's ascend.

But, all those, whoever have taken shelter at My feet, and have deep respect, love and devotion for Me, may abandon their bodies, at the same moment, today, when I have disappeared (from the world); they may not at all bear, separation from Me, even for a moment. 18.

Therefore, I shall proceed to My Supreme domain, after doing their consolation; so that, they may be able to bear the pain of separation. 19.

रामप्रतापेच्छारामौ तत्र सत्वरमीयतुः । तथाऽयोध्याप्रसादश्च रघुवीरः समातरौ ॥२१॥
मुक्तानन्दस्तत्र शीघ्रं गोपालानंद आययौ । नित्यानन्दः शुकानन्दो ब्रह्मानन्दश्च सत्वरम् ॥२२॥
आनन्दानन्दभजनानन्दावाजग्मतुस्तथा । निर्गुणानन्दमुख्याश्च साधवोऽन्ये च सत्वरम् ॥२३॥
दीनानाथादयो विप्राः सोमसूरोत्तमादयः । गृहिणः क्षत्रियास्तत्र शीघ्रमेव समाययुः ॥२४॥
रत्नजिन्मयजिन्मुख्यास्तत्राजग्मुः पदातयः । जया रमा च ललिताप्रमुखा योषितस्तथा ॥२५॥
तत्रागत्य च ते भक्तास्तं प्रणम्य तदन्तिके । यथोचितं निषेदुस्तान्प्रत्युवाच हरिस्तदा ॥२६॥
सर्वे शृणुत भो भक्ताः ! सत्यमेव वचो मम । युयं जानीथ मां नूनमीश्वरं मानुषाकृतिम् ॥२७॥
यदर्थमवतारोऽयं मनुष्येषु मया धृतः । कार्यं कृतं तत्सकलं नावशिष्टं हि किञ्चन ॥२८॥

O King! Thus, having made such resolve, Narayan Muni, the doyen of ascetics, urgently sent for the dependants, staying there over. 20.

By the command of Shri Hari, both His brothers, Rampratap and Ichharamji came immediately. So also, their sons, Ayodhya-prasad and Raghuveera arrived, along with their mothers. 21.

Muktanand and Gopalanand also arrived there. Nityanand, Shukanand and Brahmanand, also came there immediately. 22.

Both Anandanand and Bhajananand and other important saints, led by Nirgunanand, quickly, came there too. 23.

Brahmins, such as Dinanaath, Somasur, Uttam and many other Kshatriya householders, came there fast. 24.

Ratnajee, Mayajee and other important devotees came as pedestrians. Jaya, Rama, Lalita and other leading women also came. After arriving there, having respectfully bowed down, sat near Him, as per etiquette. On that occasion, Hari addressed them as under: 25 - 26.

Shri Hari said:-

'O devotees! You all indeed, listen to My speech. You all know Me well, as an incarnation of God, in human form. For whatever mission, this incarnation among human beings, has been assumed by Me, all that has been completed by Me; and there is nothing that remains to be done. Therefore, now I shall return to My own

यास्याम्यतः स्वधामेति युष्माभिः क्षुद्रजीववत् । नानुशोच्योऽहमित्येव माननीयं वचो मम ॥२९॥
वज्रपातोपममिति तद्वाक्यं तु निशम्य ते । निपेतुः सहसा भूमौ रुदन्तो व्याकुलान्तराः ॥३०॥
केचित्तु मूर्छामगमन् लीननाड्यसवोऽपरे । आसंश्च केचिन्नयनगद्रुधिरबिन्दवः ॥३१॥
विलेपुस्ते भृशं सर्वे बभूवुश्च विचेतसः । प्रोचुश्चास्मानपि हरे ! सह स्वेन नयेति ते ॥३२॥
ततो हरिः स्वहृदये चिन्तयामास भूपते ! । एते नूनं मरिष्यन्ति मद्वियोगासहा जनाः ॥३३॥
मा त्वेते रक्षणीयाः सन्त्येवेतरदेहिनाम् । क्षेमाय मत्स्थापिताध्वप्रवृत्त्यै भुवि साम्प्रतम् ॥३४॥
योगैश्वर्येणात एषां कुर्यां हृद्दार्ढ्यमञ्जसा । विचार्येत्थं धैर्यशक्तिं हृत्सु तेषामवीविशत् ॥३५॥
अथोत्थायोपविष्टेषु तेषु धैर्यावलम्बिषु । आश्वासयन्स तानूचे भक्तप्रियकृदीश्वरः ॥३६॥

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celestial abode. Like wretched souls, I do not deserve to be lamented over. This is my command, which is to be obeyed. 27 - 29

Unconsciousness of the devotees on listening to word like Vajraghat of Shree Hari.

O King! Having listened to these spoken words of Shri Hari, which hit them all, like thunderbolt, they suddenly fell on the ground, weeping, with their, extremely grieving hearts. 30.

Some of them fell unconscious, as if their pulses had stopped. Some were so sad, that tears of blood began to flow down from their eyes. 31.

They all said that, they could not bear His separation and urged with respect, 'O Hari, take us with Thee!' 32.

O king! Then, Shri Hari thought to Himself, at heart, 'all these people will truly die due to my unbearable separation.' 33.

These people are to be protected at present, by Me, for the welfare of other human beings and for the propagation of the righteous path, established, on the earth by Me. 34.

I would create hardening of their hearts, directly on the strength of Yogic mastery having thought thus, Shri Hari, infused courageous power in their hearts. Thereafter, when they got up and sat with their hearts resorting to courage, the Lord, who is donor of favour to the devotees, while assuring them addressed them, as under: 35-36.

चिन्ता कार्या न युष्मभिरहं तिष्ठामि भूतले । वृत्तालये त्वहं वर्ते साक्षान्मन्मूर्तियुग्मतः ॥३७॥
नरनारायणाख्योऽहे वर्ते श्रीनगरे तथा । गोपीनाथाख्या चात्र वर्त इत्येव वित्त माम् ॥३८॥
मयि चैतेषु रूपेषु भेदो नास्त्येव किञ्चन । अहमेवास्मि वै साक्षादेतद्रूपो हि भूतले ॥३९॥
एतत्संसेविनां साक्षाद्भविष्यति मदीक्षणम् । प्रत्यक्षवत्साम्प्रतं च वर्तन्ते ता हि मूर्तयः ॥४०॥
एतासां सेवनं विद्धि साक्षान्मत्सेवनं खलु । अत एताः सेवनीया भवद्भिर्भक्तिभावतः ॥४१॥
तथाऽयोध्याप्रसादोऽयं रघुवीरश्च वो गुरू । 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॥

'All of you should not worry. I am present here on this earth. I directly exist, in Vadtal, in the form of two idols of mine. Similarly, I reside in Srinagar, in the name of Nar-Narayan. I reside here, bearing the name Gopinath. Know me to be in this form. 37 - 38.

I am also in Shrinagar (Amdavad/Karanavati), in the form of Nar-Narayan and (at Durgapur Gadhad), I am here, in the form of Gopinatha. There is no difference in these two idols at all. I am the same, here on this earth, in direct form. For those, who serve these idols for them, my direct vision would occur. These images exist, presently as direct replicas. 39 - 40.

Indeed, I regard the worship of these idols as direct worship of Me. These idols deserve to be worshipped, by all of you, with devotional sentiment. 41.

So also, Ayodhyaprasad and Raghuveer are your Gurus; they too, have been designated by Me. Hence, they are to be respected by you, with due propriety. 42.

You should all behave and practise as per the regulations said in the 'Shiksha-patri', every day; should and act as per your rights and duties. Do not be overcome by grief, at all. 43.

Do not try to end your life, nor observe fast. One who disobeys My order, in this way does belong to Me, neither in this world, nor in the other world.' 44.

सुव्रत उवाच :-

इति वाक्यं हरेः सर्वे श्रुत्वा सास्रदृशो हि 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 ॥४९॥
इति तेषां वचः श्रुत्वा तथास्त्वित्याह तान् हरिः । कुर्वेऽहमाह्निकं यूयं स्वस्थानं गच्छतेति च ॥५०।
ततस्ते तं नमस्कृत्य भग्नाङ्घ्रय इवानघ ! । सास्रनेत्रा ययुः स्थानं चिन्तयन्तस्तमेव हि ॥५१॥
उत्पाता बहवो राजंस्तदाऽऽसञ्जगतीतले । स्वरो वायुर्महानासीन्निपेतुर्बहवो द्रुमाः ॥५२॥

Suvrat said:-

'After hearing these words from Shri Hari, they all respectfully bowed down; and held with tearful eyes, His command, as final word.' 45.

They all respectfully bowed down and said with their folded palms, 'O Lord Shri Hari! Let our minds stay always at your lotus feet. Please forgive whatever misdeeds and faults that may have been done by us, out of ignorance. We beg your pardon; please forgive us. 46 - 47.

Whenever we meditate upon Thee, please grant Thy own vision. May there not be any obstacle in your devotion, either on our part or of someone else, at any time. O Lord! All of us should soon be taken in your own company, by Thee. We pray Thee, today after taking shelter at your feet. 48 - 49.

Upon hearing their speech, Shri Hari said 'Amen' and also said that, He will now perform His daily routine and that they should all go to their respective places. 50.

O innocent King! Then, they all again bowed down to Him, with respect, and slowly dispersed with broken legs and tearful eyes, to their places, thinking upon Him only. 51.

O King! At that time many calamitous happenings occurred on the surface of the earth. Very strong fierce wind began to blow and many trees were collapsed, being uprooted. 52.

ज्वालाभिः खं लिहन्नग्निर्ग्रामान्कतिचिदादहत् । आसीच्च वज्रनिर्घोष उल्कापातश्च भूतले ॥५३॥
क्वचिच्चाभूदश्मवृष्टी रक्तवृष्टिश्च कुत्रचित् । त्रासश्च हृदये नृणां तदासीत्सहसैव हि ॥५४॥
मनांसि कलुषाण्यासन्साधूनामपि तत्क्षणम् । निदाघभास्करोऽप्यासीन्निस्तेजाः सुरवर्तमनि ॥५५॥
भक्तानां च हरेः पुंसां वामाङ्गस्फुरणं तथा । दक्षाङ्गस्फुरणं स्त्रीणामासीच्चाप्रियसूचकम् ॥५६॥
दृष्ट्वा तान् सहसोत्पातान् जायमानांस्तु तद्विदः । हरेरन्तर्धिमेवैते सूचयन्तीत्यमंसत ॥५७॥
हरिः स्नात्वाह्निकं कृत्वा तस्यां दशहरातिथौ । ददौ दानानि विप्रेभ्यो गवादीनि यथाविधि ॥५८॥
स्नात्वा धौताम्बरधरः कृतोर्ध्वतिलकः पुनः । भुवि गोमयलिप्तायामातस्तार कुशांस्तिलान् ॥५९॥
तत्र सिद्धासनं कृत्वा निषण्णः स्थिरवीक्षणः । आत्मानमात्मना दध्यौ दुर्निरीक्ष्यः स तेजसा ॥६०॥

Fire, licking the sky with flames, burnt down number of villages. There was roaring thunder noise and impact of meteors stroke, on the earth. 53.

Somewhere, there occurred shower of stones and somewhere there was bloody shower (from the sky). Freight arose suddenly in the hearts of people, at that time. 54.

Minds of the saints also became impure, at that very moment. Even the powerful sun in the summer, lost its brightness and became pale, in the celestial path. 55.

Devotees of Shri Hari experienced ominous signs. Males, felt their left side of the body throbbing, while women, felt their right side of the body throbbing. 56.

Having noticed those, sudden ominous outburst, occurring, the experts in the science of omens thought that, these omens indicate the departure of Hari. 57.

Preparation of Swadham-Gaman by Shree Hari on the day of Jeth Sud-10.

Shri Hari, then, on the day of Dashahara (tenth date of bright fortnight of Jyeshtha), took bath, performed all His daily routine and distributed alms such as cows, to Brahmins, as per the rituals. 58.

He again took bath, wore a washed dhoti and put on vertical Tilak mark, on his forehead again. He then, spread Kusha grass and sesame, on the ground, which was smeared with cow dung. 59.

नित्यानन्दश्च गोपालानन्दस्तस्याग्रतः स्थितौ । आस्तां च भजनानन्दशुकानन्दाववस्थितौ ॥६१॥
तदान्तरिक्षे सहसा विमानानां तु कोटयः । पार्षदानामदृश्यन्त तस्य च त्रिदिवौकसाम् ॥६२॥
दिव्यगन्धैर्दिव्यपुष्पैर्दिव्यैः सर्वोपचारकैः । दिव्यैर्भक्तैः पूज्यमानः स्वधाम सह तैर्ययौ ॥६३॥
अत्युत्साहेन देवानां तं समर्चयतां पथि । उत्सवोऽभून्महांस्तेषां वादित्राणां च निःस्वनः ॥६४॥
तेषां पूजयतां राजंश्चन्दनद्रवबिन्दवः । पुष्पाणि च तदा भूमौ न्यपतंश्च क्वचित्क्वचित् ॥६५॥
तेजःपुञ्जो महानादौ ददृशेऽतिसितो घनः । ततस्तिरोदधे सद्यः स नालक्ष्यत कैश्चन ॥६६॥
सौदामन्यास्तिरोधानं यथा दीपार्चिषोऽथवा । मर्त्यैर्न लक्ष्यते तद्वद्गतिस्तस्यापि कैश्चन ॥६७॥

He then, sat in Siddhaasana and concentrated His stabilised eyesight. He plied His own self, by Himself and became trans-perceptible due to brilliance. 60.

Both, Nityanand and Gopalanand stood in front Him; Bhajananand and Shukanad stood on their sides. 61.

Arrival of Parshad of Akshardham.

At that time, up in the sky, innumerable aeroplanes of gods, and their attendants, the dwellers of three Heavens suddenly appeared. 62.

He was being worshipped by those divine devotees, with celestial perfumes, heavenly flowers, as also by several Divine courses of service. Shri Hari proceeded to His own domain, along with them. 63.

Up in the sky, while the gods, offered their worship, to Shri Hari, with great enthusiasm. On the way, great festival was celebrated, with resonance of various musical instruments. 64.

While, the worship was being offered by them, some drops of sandalwood paste as well as flowers, fell on the ground, from place to place. 65.

Very bright, dense and dazzling light was seen at first. Thereafter that light suddenly disappear and Shri Hari was not perceived by anybody, thereafter. 66.

Just as the disappearance of dazzling bright lightning or of a flame of lamp is not noticed by mortal beings; likewise, His

नित्यानन्दादयस्ते च तद्दृष्ट्वाश्चर्यमागताः । तद्दत्तधैर्या विदधुरुच्चैस्तन्नामकीर्तनम् ॥६८॥
तन्निशम्याखिला भक्तास्तत्राजग्मुश्च सत्वरम् । ज्ञात्वा तिरोहितं तं तु विलेपुः करुणं भृशम् ॥६९॥
ततस्तदिच्छया प्रापुर्धैर्यं ते सकला अपि । विशोका इव तन्नामकीर्तनं चक्रुरुच्चकैः ॥७०॥
नानाविधानि चित्राणि चरित्राण्यथ तस्य ते । स्मरन्तः कीर्तयन्तश्च दुःखेनाहानि निन्यिरे ॥७१॥
अखण्डसच्चिदानन्दमूर्तेर्भगवतो नृप ! । जननं च तिरोधानं लीलैवेत्यवधारय ॥७२॥
असुरास्त्वत्र मुह्यन्ति न तु भक्ताः कदाचन । वैभवं योगमायाया जानन्तो राधिकापतेः ॥७३॥
यथा नटस्य माययां मुह्यत्सु प्रेक्षकेष्वपि । तद्विदस्तु न वै तद्वल्लीलायां तज्जना हरेः ॥७४॥
शतानन्दोऽथ मुनिराट् राजंस्तद्विरहाकुलः । तद्ध्याननिष्ठया धैर्यं प्राप्य तत्राब्दमावसत् ॥७५॥

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disappearance was not noticed by any persons at all. 67.

Nityanand and all others were surprised to see that miracle. Given courage by Him, they all began to sing the name and praise of Shri Hari, very loudly. 68.

Hearing the praise and songs of Nityanand and others, having understood that Sri Hari has disappeared, they lamented with extreme grief. 69.

All the devotees then, gathered courage that Shri Hari had, urged them to retain. Apparently, after giving up their sorrow, they started singing His name, loudly. 70.

They all remembered various incidents of Shri Hari's life-span and passed their days sadly, whilst singing and sharing them, with each other. 71.

O King! Do understand that, the ever proved image of Satchidanand Bhagavan's incarnation on this earth, His life events and His vanishing, are all miracles, played by Him. 72.

Only demons are puzzled by this miracle; but the devotees are not surprised, because they understand well, the richness of Yogic illusionary prowess of the Lord of Radhika. 73.

Just as, while the spectators are carried away by the dramatic acting of the actor, the knowers of reality, are not cheated by that. Similarly, the devoted people are not baffled, by the sport of Hari. 74.

सत्सङ्गिजीवनग्रन्थं कृत्वा सम्पूर्णमञ्जसा । तं संशोध्य तदीयार्थं सर्वं हृद्यवधार्य च ॥७६॥
तत्प्रकाशकमन्वर्थं हरेर्नामसहस्रकम् । सर्वमंगलसंज्ञेन स्तोत्रेणारचयत्स्वयम् ॥७७॥
ततस्तदर्थमादाय सङ्क्षेपाज्जनमङ्गलम् । स्तोत्रं चकार भक्तानां नित्यपाठाय योगिराट् ॥७८॥
सभाकृतास्तत्रतत्र हरेर्वार्तासुधास्ततः । मुक्तानन्दादिभिः सद्भिः संश्रुताः सर्वशश्च याः ॥७९॥
तासां तैर्लिखिताः स्मृत्वा तास्तु सत्सङ्गिनां मुदे । शतद्वयेन प्रमिता द्विषष्ट्या संयुतेन वै ॥८०॥
तासां ग्रन्थकृते राज्ञा पद्यै रम्यैस्तु या कृता । पूर्वं श्रीहरिणा तां स स्मृत्वैकं ग्रन्थमातनोत् ॥८१॥
धर्मज्ञानविरागाणां सम्यग्रूपप्रकाशकम् । हरिवाक्यसुधासिन्धुं कृष्णभक्तेश्च तत्त्वतः ॥८२॥

List of various scriptures wrote by Shatanand Muni.

O King! Then Shatanand, the doyen of sages, was initially overcome by the grief of separation from Sri Hari. Yet, having got courage through the faithful contemplation on Him, he lived there, for one year. 75.

Having completed, the treatise Satsangi-jivanam, and having meticulously revised it, he digested its entire import at heart. Then, he himself composed, the thousand names of Shri Hari (Hari-nama sahasrakam), as ancillary elucidation, along with an anthology, entitled as Sarva-mangala-stotra. 76 - 77.

Then, the doyen of sages (Yogi-raja), Shatanand-Muni, composed an anthology named Jana-mangala, after taking the essence of Sarva-mangala-stotra, for the daily reading (Nitya patha) facility of devotees. 78.

Thereafter, popular assemblies were organized, by the saints: Muktanand and others, at various places. Therein, the nectar of memoirs of Shri Hari, were heard all over, by righteous people. Having remembered those assemblies of virtuous devotees, were written down, with two hundred and sixty two verses, for the satisfaction of righteous devotees. 79 - 80.

Having remembered the command, made by Shri Hari, for writing a book containing Shri Hari's preaching, Shatanand Muni composed a book named Hari-vakya-sudha-sindhu (the sea of nectar of Hari's speeches), throwing proper light on Dharma, knowledge, detachment and devotion to Krishna, in proper spirit. 81 - 82.

शिक्षापत्र्यास्ततष्टीकां द्वितीयामपि सोऽकरोत् । सुखबोधाय सर्वेषां ततः सिद्धान्तमौध्वम् ॥८३॥
उभे स्तोत्रे चकाराथ मुनिः श्रीभक्तिधर्मयोः नाम्नामष्टोत्तरशतं पृथग्यत्र प्रकीर्तितम् ॥८४॥
महामुनिस्ततश्चक्रे जयन्त्या विधिमुत्तमम् । श्रीहरेर्यत्र पूजादि प्रोक्तं भक्तेप्सितार्थदम् ॥८५॥
ततश्च कृतकृत्योऽसौ हरिमेव स्मरन् हृदि । सिद्धदेहोऽचरद्भूमौ मुमुक्षुन् बोधयन् श्रितान् ॥८६॥

तिरोधानलीलामिमां यश्च लोके पठेद्वा हरेर्यश्च भक्त्या निशाम्येत् ।
कृतान्तस्य पाशाद्विमुक्तौ भवेतां धराधीश ! तावप्यमुष्य प्रतापात् ॥८७॥
उन्मूलितस्वकवृषध्रुगधर्मसर्गः सम्पोषिताखिलवृषान्वय आत्मतन्त्रः ।
आत्मीयभक्तजनकल्पमहीरुहाभो वृत्तालये स भगवान् जयतीह साक्षात् ॥८८॥

Shatanand Muni thereafter, composed another commentary: Anvaya-deepika, which expounds the meaning of Shiksha-patri, in a very easy and simple manner, for the devotees. He also wrote another book, named Uddhava-Siddhant for Uddhav- Sampraday. 83.

Then, Shatanand muni composed other two Hymns, containing praise of Bhakti-devi and Dharma-deva, named Ashtottara-shata, in 108 verses separately. 84.

Thereafter, that great sage (Mahamuni), celebrated Shri Hari Jayanti (birth-anniversary) festival and on that occasion, explained all the rites and rituals of Shri Hari's worship, which was donor of all desires to the devotees. 85.

Shatanand Muni was then, fully satisfied and contented with the thought of Shri Hari, continuously in his mind and heart. Furthermore, he moved everywhere, with his sanctified body, imparting knowledge to the seekers of emancipation, who surrendered to him. 86.

O king! Anyone in this world who listens or reads the sport of Shri Hari's vanishing from this world; and one who conveys it to others, both of them become free from the noose of Yama, due to His influence. 87.

That Lord (Shri Hari), who is self dependant, remains victorious, in person, in the shrine at Vrittalaya (Vadatal), resembling the divine wish fulfilling tree (Kalpataru), for the welfare and good of his own devoted people, after destroying

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे
भगवत्तिरोधानलीलानिरूपणनामाऽष्टषष्टितमोऽध्यायः ॥ ६८॥

॥ अथ एकोनसप्ततिमोऽध्यायः ॥ ६९ ॥

श्रुत्वा श्रीहरिचरित्रं परमानन्दनिर्वृतः । प्रतापसिंहो नृपतिः पुनः पप्रच्छ सुव्रतम् ॥१॥

राजोवाच :-

नारायणचरित्राणि मुहुः श्रुतवतोऽपि मे । मनो न तृप्तिमाप्नोति शुश्रूषैव हि वर्धते ॥२॥
विधिर्हरिजयन्त्या यो यत्कार्यं तत्र तच्छ्रितैः । पुम्भिः स्त्रीभिश्च तत्सर्वं वक्तुमर्हसि मे मुने ! ॥३॥

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irreligious (hypocritical) propagation and after having promoted all righteous tradition. 88.

Thus ends the sixty-eighth chapter entitled: 'narration of disappearance of Lord Hari: His sportive gesture,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 68

CHAPTER - 69

Life story of Shri Hari in the conversation between Shivgupta Vaisha and Brahmin-Ramsharma.

Suvrat Muni said:-

Hearing the divine life story of Shri Hari, King Pratapasimh was fully satisfied and felt the joy of contentment and asked Suvrat again. 1.

The King said:-

O Sage! I have heard the biography of Shri Narnarayan Muni, again and again. My mind does not get satisfaction; and my urge to listen is growing. 2.

O Sage! I also want to know about all the rituals, during the celebration of Shri Hari-jayanti festival, and also the duties, which are to be followed by men and women, devoted to Him. You deserve to narrate all that.' 3.

सुव्रत उवाच :-

धन्योऽसि नृपते ! यस्त्वं हरेरेव कथां मुहुः । श्रोतुमिच्छसि भक्त्यैव नूतनामिव सादरम् ॥४॥
विधिं हरिजयन्त्यास्ते कथयाम्यखिलं नृप ! । भवेद्व्रतफलं सम्यग्यस्य संश्रवणादपि ॥५॥
आसीत्सुहर्षनगरे शिवगुप्ताभिधो महान् । वैश्यवर्यः सुधीर्दान्तः स्वधर्मनिरतः शुचिः ॥६॥
सर्वसम्पत्समृद्धोऽपि स आसीदप्रजो नृप ! । तत आसीदुदासीनः सचिन्तो भार्यया सह ॥७॥
येन येन यदुक्तं तत्स पुत्रार्थं व्रतादिकम् । यथाविधि चकाराथ देवोपयाचितान्यपि ॥८॥
तथाप्यलब्धतनयः प्रष्टुं कञ्चन सद्विदम् । तीर्थयात्रामिषेणासौ भ्रमति स्म धरातले ॥९॥
अप्राप्नुवन् दाम्भिकानां विश्वासं वचनेषु सः । ददर्श स्वातिसुहृदं ब्राह्मणं गोमतीतटे ॥१०॥
कृष्णभक्तं वेदशास्त्र निपुणं धर्मपालकम् । रामशर्माभिधं तं च नत्वा साश्रुरुपाविशत् ॥११॥

Suvrat said:-

'O King! You are blessed, since you want to listen again, to Shri Hari's life story. You consequently want to hear it, with deep devotion and respect, as if it is new. 4.

O King! I shall narrate all the ritual procedure of Shri Hari's birthday anniversary festival. Even by listening to it, the fruit of vow is gained. 5.

O King! In the Suharsha city, there lived a great, pious, religious, generous, quiet- tempered merchant, named Shivagupta. 6.

O king, even though he was prosperous with all wealth, he was issueless. Hence, he remained sad and worried, along with his wife. 7.

'Whatever was told by whosoever person, for getting son, all that, vow etc. was performed by him, as per proper procedure; and also the motivated vows to deities. But even then, since he could not get a son, he proceeded in search of some expert (astrologer), in the guise of pilgrimage; and wandered about, on the surface of earth. 8 - 9.

After finding the hypocritical tales, worth disbelief, he happened to see, a very good hearted Brahmin, on the banks of Gomati-river. 10.

He was, Ramasharma by name, and devotee of Krishna, master

सोऽपि तं तादृशं दृष्ट्वा चिन्ताकृशतनुं विशम् । तदुदन्तमपृच्छत्तं यथावत् प्राह सोऽपि तम् ॥१२॥
तच्छ्रुत्वोवाच विप्रस्तं चिन्तां त्यक्त्वा स्थिरो भव । यद्वदामि तदेवाशु कुरु ते भविता सुतः ॥१३॥
व्रतं हरेर्जयन्त्यास्त्वं प्रीत्या कुरु यथाविधि । यदीप्सितं चतुर्वर्गे तत्तेनैवाशु सिद्ध्यति ॥१४॥

वैश्य उवाच :-

कोऽसौ हरिर्व्रतं तस्य विधिना केन वा मया । कर्तव्यं ब्रूहि तत्सर्वं विश्वास्योऽसि त्वमेव मे ॥१५॥

ब्राह्मण उवाच :-

अवतीर्णोऽभवत्साक्षात्कृष्ण एव धरातले । हरिरित्युदितो नाम्ना कृष्णो नारायणश्च सः ॥१६॥
हरिकृष्णो घनश्यामो नीलकंठश्च स स्मृतः । स्वामी च सहजानन्दः स्वामिनारायणस्तथा ॥१७॥
गुणकर्मानुरूपाणि बिभ्रन्नामान्यनेकशः । भूरिप्रतापश्चासीत्तत्कथयामि समासतः ॥१८॥

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in Vedas and Shastras, and strict observer of religion. He (Shivagupta) went to him and sat beside him, after paying respect, in tearful eyes.11.

That Brahmin, Ramasharma, also having noticed that merchant in that plight, bearing his body emaciated by worry, asked him about his condition. And he also narrated to him his real plight. 12.

At this point, the Brahmin comforted him as 'give up your worries and be calm. Obey whatever I instruct you, immediately. You will get a son. 13.

Observe the Vow of Shri Hari's birth anniversary affectionately and according to rituals. Whatever is desired by you, out of four goals of life, would successfully materialise, immediately for you.' 14.

Vaishya said:-

'O Brahmin! Who is Hari; and what is Hari's Vow? How can I observe it? Please tell me all about it, as you are alone believable, for me.' 15.

The Brahmin said:-

'Lord Krishna himself came down on this earth. He became famous as Hari, Krishna and Narayan. 16.

He is popularly known as Hari Krishna, Ghanashyam and Neelakantha, and also Swami Sahajanand and Swaminarayan. 17.

कोसलेषु भवतीह विश्रुतश्छुप्पया इति हि खेट उत्तमः ।
तत्र विप्रवर आस नामतो देव इत्यमलधीः सदा शुचिः ।।१९।।
धर्म एव सततस्थितेरसौ धर्म इत्यपि च विश्रुतोऽभवत् ।
भक्तिरित्यभिहिताऽस्य सुन्दरी कृष्णभक्तिनिरतत्वतः ।।२०।।
दम्पती सततमेकभावतः कृष्णमेव हृदि सन्तमीश्वरम् ।
दध्यतुर्विषयरागवर्जितौ धर्मशुद्धहृदयौ जितेन्द्रियौ ।।२१।।
कलिबलैधितभूरितरासुरैर्नृपतिदेशिकरूपधरैर्मुहुः ।
भुवि भृशं परितः समुपद्रुतावपि न तत्यजतुर्धृतिमात्मनः ।।२२।।
सकलभीतिभयङ्करविग्रहो निजसमाश्रितसौम्यनिरीक्षणः ।
तदवनं विदधे कुलदेवता निखिलकष्टततेर्हनुमानपि ।।२३।।
स्वधर्मभक्तिस्थितिदार्ढ्यमाप्तौ तौ विष्णुयागेन यथोदितेन ।
वृन्दावने कृष्णमनन्यभावौ प्रसादयामासतुरेव साक्षात् ।।२४।।

He bears many names, according to his virtues and deed. I shall briefly tell you, all his divine virtues and his deeds that he did on this earth. 18.

Here, in our country, there is a nice village named Chhuppaaya, in North Kosala. There lived a best Brahmin, named Deva; always pure, pious in heart, attitude and actions. As he was religious and followed all his duties regarding religion; therefore he became famous as Dharma (Deva). His beautiful wife named as Bhakti; was always engaged in devotional duties of Lord Krishna. 19 - 20

This couple Deva and Bhakti were beyond all the wishes. But, they always served Lord Shri Krishna alone, with full devotion and dedication at heart and having control of sense organs. 21.

Even though numerous demons haunted by the Kali, and bearing the guise of royal officers, troubled the land and region continuously, this couple never deflected from their courage to attend daily religious duties. 22.

Lord Hanumana, their family deity, who had gentle glance on his surrendered devotees and bore the body, creating fear to all ferocious calamities, conferred protection to them, in spite of all the serial tortures. 23.

तयोः प्रसन्नो भगवानपीह कौलाद्यधर्मं भृशमासुरोत्थम् ।
जिहीर्षुराशु क्षितिदुःखहेतुं प्रादुर्बभूषुश्च बभूव ताभ्याम् ॥२५॥
धर्मप्रियोऽथाखिलदेवदेवो नारायणोऽसौ कृपया सुतत्वम् ।
प्रापत्तयोरेव हि कोसलेषु दिव्यां मनुष्याकृतिमेव बिभ्रत् ॥२६॥
ऋतौ वसन्ते मधुमासि शुक्लपक्षे नवम्यां विधुवासरे सः ।
सुरेज्यभे प्रादुरभून्निशायां द्वितीययामस्य तृतीयनाड्यम् ॥२७॥
बभूव भूयो भुवि मङ्गलं तदा सतां च हर्षो हृदि धर्मसेविनाम् ।
भयं च भूयैव हि धर्मविद्विषां गुरुक्षितीशेशवपुर्द्रुहां नृणाम् ॥२८॥
जातक्रियाद्या उपनायनान्तास्तत्संस्कृतीः साधु चकार धर्मः ।
हर्यादिनामा स च सर्वथैव तं प्रीणयामास च मातरं स्वाम् ॥२९॥
वैराग्यवेगोज्झितगेहसौख्यः स तीर्थयात्रां विदधद्धरायाम् ।
निजप्रतापातिशयेन धर्ममतिष्ठिपत्तद्रिपुमुत्खनंश्च ॥३०॥

With firm devotion, love and faith, they performed a Vishnu-yaga, as per norms, at Vrindavan; and pleased Lord Shri Krishna by their exclusive devotion. 24.

Lord Shri Krishna, being pleased on both of them, decided to destroy the non-religious cults of Kaula etc., prompted by the demons, that were against religion and were causing tortures to the earth, proposed to be born as a son, of both of them. 25.

That Narayan, the God of all gods, affectionate to Dharma, obtained sonship of those two alone, out of compassion and assumed divine human form in Kaushala country. 26.

In spring (Vasanta) season, on the ninth bright day, in the month of Chaitra, Monday, on Pusya-constelation (Naksatra), at the third Nadi (Ghatika), of second Yama, an auspicious omen occurred on the earth (a son was born to this couple). At that time, it created joy in the hearts of saints and the adherents Dharma. Simultaneously, fear was felt by anti-religious peoples and demons and the treacherous agents of mighty king. 27 - 28.

Dharmadeva performed all his sacramental rituals: begging with natal rite (Jata-kriya), and ending with thread ceremony, in proper manner. The son named as Hari etc. pleased his own mother in all respects. 29.

स्वधर्मविज्ञानविरागयुक्तामेकान्तिकीं श्रीरमणस्य भक्तिम् ।
प्रावर्तयत्स्वाश्रितपुंसु भूमौ धर्मद्विषश्चुक्षुभुराशु तेन ॥३१॥
अधर्मसंस्थासुरदेशिकानां यूथानि भूयांसि च तत्र तत्र ।
धर्मद्रुहो भूपतयश्च शुष्कज्ञानाभिमाना अथ दम्भभक्ताः ॥३२॥
सद्धर्मसंस्थापनमञ्जसाऽस्य दृष्ट्वा तथैश्वर्यमलौकिकं ते ।
समत्सरास्तत्पदवीमशक्ता लब्धुं व्यधुर्द्रोहभरं तु चास्य ॥३३॥
ते दुर्जनास्त्वस्य कदर्थनोत्थपापेन भूम्नातिविमोहमापुः ।
सहस्रशः शस्त्रभृतश्च तत्र कृत्वा प्रहारं मिथ आपुरन्तम् ॥३४॥
जुगुप्सितं कर्म विधाय केचिन्नासाश्रुतिच्छेदखरावरोहान् ।
सम्प्राप्य भूपादिकृतान् विनेशुः केचिच्च नौकाजलमज्जनेन ॥३५॥

But soon (after his thread ceremony), the son, being very much disinterested in worldly pleasures and happiness, left the house of comfort; and set out on a pilgrimage. On the strength of his extreme influence, he established religion on the surface of earth, by uprooting its adversaries. 30.

He established own religion, and singular devotion (Ekantiki Bhakti), to Lord of Shree (Laxmi), combined with scientific knowledge and detachment, among the people who took shelter in him, on the earth. Thereby, the haters of Dharma got suddenly perturbed. 31.

The troops of the preachers of the demons having foundation of anti religion, spread at various places and also rulers of earth, who were violators of righteous code (Dharma), who were proud of their dry knowledge and were the devotees of hypocrisy, became jealous of him on observing the establishment of true Dharma in proper way; and also His uncommon majesty, carried extensive hatred-campaign about Him; since they were not able to reach His exalted position. 32 - 33.

Those wicked persons, got extreme infatuation on account of the sin, produced through their humiliation of Him. They reached their annihilation, after striking blows on each other while carrying weapons, in thousands. Some others had to face to such heinous treatment as amputation of nose, ears etc or drowning to

हरिद्रुहो भूपतयस्तु केचिद्रोगैः सपत्नैः कतिचिच्च नेशुः ।
हतश्रियोऽन्ये बलिभिर्नृपाद्यैर्भृशं लभन्ते स्म च दुर्दशां वै ॥३६॥
एवंप्रतापो विचरन्स भूमावधर्मसर्गं भृशमुच्चखान ।
प्रवर्तयामास च धर्मसर्गं सुरामिषाशासुरभक्तलुप्तम् ॥३७॥
सद्यःसमाधिं भुवि मानवानां विधापयन्नात्मन इच्छयैव ।
विस्मापयामास स योगभाजस्तत्प्राप्तये भूरितरप्रयत्नान् ॥३८॥
अज्ञाततद्भूरितरप्रतापा अप्यत्र ये तं शरणं प्रपन्नाः ।
तानप्यवित्वा यमदूतदोर्भ्यो मुक्तिं ददावेष दयालुवर्यः ॥३९॥
मुमुक्षवः सुज्ञजनास्तु तस्य दृष्ट्वा प्रतापातिशयं स्वमुक्त्यै ।
तदीयमेवाश्रयमाशु चक्रुः साक्षाद्विनिश्चित्य तमेव कृष्णम् ॥४०॥
केचित्तदीयाङ्घ्रिकरस्थचिह्नैस्तमैश्वरैर्निश्चितवन्त ईशम् ।
अनन्यसाध्येन समाधिनापि केचिच्च तं साहजिकेन सुज्ञाः ॥४१॥

death, in sinking boat, inflicted by king etc, on committing despicable offences. Some of the kings, who were antagonist to Hari, perished due to fatal disease and some others at the hands of enemies. Some others were robbed off their wealth, by mighty king etc. and some others got very bad plight, indeed. 34 - 36.

He (Hari), of such great valour, while travelling on the earth, uprooted extensively the products of irreligiousness. He also propagated religious practices, by eradication of temptation for demonic food: liquor and meat, by administering instant Samadhi: spiritual equipoise to human beings on earth. By virtue of His own willpower, Hari astonished the practitioners of Yoga, who had put in enormous attempt, striving for it. 37 - 38.

Shri Hari protected those also, who sought shelter in Him, without knowing His very great magnanimity, from the clutches of Yama's messengers. This doyen of compassionate gods, gave salvation to them. On the other hand, others also, who wished to get salvation, were well educated and good people, noticed his efficiency and virtues; and thereafter, came to Him, thinking that, He was Lord Krishna Himself. 39 - 40.

Some others, watched auspicious and divine signs on Shri Hari's hands and feet, and realised him to be the incarnation of

सतामसाधारणधर्मनिष्ठामालोक्य केचिच्च तदाश्रितानाम् ।
शास्त्रोदितामप्यनवेक्षमाणा विदुस्तमीशं ननु लोकसत्सु ॥४२॥
ये दम्भभक्ताः स्वमतं सदोषं त्यक्त्वा न कृष्णाश्रयमाचरंस्तान् ।
ऐश्वर्यमाश्चर्यमलौकिकं स्वं प्रादर्शयद्योगकला वितन्वन् ॥४३॥
सहस्रशस्ते च विना प्रयत्नं सद्यः समाधिं हृदयेऽलभन्त ।
स्वस्वेष्टदेवं च विलोक्य तत्र तमेव तं चापुरतिप्रहर्षम् ॥४४॥
ते व्युत्थिता आत्मन इष्टदेवं तमेव निश्चित्य सचित्रमाशु ।
विधाय तस्याश्रयमात्ममुक्त्यै तद्वाचि तस्थुः स्वमतं विहाय ॥४५॥
ये शुष्कवेदान्तविदो नरास्तान् जित्वाशु वादेन स सप्रमाणम् ।
उपासनं ब्रह्मण एव साक्षाद्दिव्याकृतेर्ग्राहयति स्म भक्त्या ॥४६॥
तदाश्रयं ये विदधुश्च विप्रास्ते स्नानसन्ध्यामुखषट्क्रियाभिः ।
सहैव राधारमणस्य भक्तिं चक्रुः शमाद्यात्मगुणोपपन्नाः ॥४७॥

God. Some others, after watching uncommon faith on religion of the devotees, sheltered in Hari, ignoring the signs described in scriptures. They understood Him to be really, the Lord of the worldly saints. 41 - 42.

Lord Hari demonstrated his own Lordship, which was astonishing and uncommon, by extending His Yogic potency, to those people who were hypocrites, who had not abandoned their opinions and faults; and did not take shelter of Krishna. 43.

All those people, in thousands, attained instant Samaadhi, at heart, without attempt. Having visualized their own respective favourite god, therein, they got enormous joy. 44.

After getting up they affirmed that, He (Hari), was Himself their favourite God. Then, converting Him in pictorial (iconic) form, they took His resort for self-emancipation and stood by His dictates, after abandoning their own individual dogmas. 45.

Those persons who were learned in dry knowledge of Vedanta; were defeated, with proof in debate. Then, he infused the adoration of Brahman, directly assuming the divine human form, with devotion. 46.

Those learned Brahmins, who had sought shelter in Him, began

तदाश्रिता वर्णिजनाश्च सन्तो बृहद्व्रतं दुश्चरमष्टधैव ।
सम्पालयन्तोऽखिलसाधुधर्मा विलक्षणा लौकिकसद्भ्य आसन् ॥४८॥
अन्ये च वर्णाश्रमिणः स्वधर्मं नित्यं यथाशास्त्रमिहाचरन्तः ।
भेजुर्हरिं भक्तिभरेण हित्वा तस्य प्रतापादखिलान्स्वदोषान् ॥४९॥
प्रापुः श्रितास्तं सधवस्त्रियोऽत्र पतिव्रताधर्म उरुप्रतिष्ठाम् ।
स्वधर्मनिष्ठा विधवस्त्रियश्च सद्ब्रह्मचर्ये स्थितिमापुरग्र्याम् ॥५०॥
सम्भारभारैर्विपुलैः स शुद्धैश्चित्रावहान्भूमिभुजामपीह ।
महोत्सवान् कृष्णजनुर्दिनादौ चक्रेऽन्नकूटप्रमुखान्मुहुश्च ॥५१॥
यज्ञान्स वैश्योत्तम ! वैष्णवांश्च व्यधापयद्भूपतिचित्रकर्तॄन् ।
मासान्बहून्भोजयति स्म विप्रान्सहस्रशः साधुजनान्मुहुश्च ॥५२॥

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to worship Radharamana Shri Krishna, with full devotion, along with their six daily ritual duties: bath, Sandhya etc. 47.

Those ascetics and saints, who had taken His shelter, continue to abide by their great and austere vow, in eight fold ways and observe the entire saintly code, were very different from the worldly saints. 48.

Other People, belonging to various social orders: Varnas (Brahmin etc.) and stages of life: Ashramas (celibacy etc.), while observing their own righteous code (Sva-dharma) and moulding their behaviour, in this world, always as per scriptures, adored Hari, with full devotion, after abandoning all their own faults, due to His influence. 49.

Those married women, who had surrendered to Him, gave prestige to the righteous code of married women, faith to husband (Pativrata dharma). Widow women followed the rules of widowhood, serving Him with strict celibacy; and attained dignified status. 50.

He frequently celebrated various festivals: Krishna's birthday (Janmastami) and others, by collecting enormous materials, which were pure and astonishing even to kings. He thus made 'Annakootas' and gave meals to thousands of people. 51.

O excellent merchant (Shivgupta)! He also arranged various

महान्नसत्राणि च तत्र तत्र सोऽचीकरद्यात्रिकलोकतुष्ट्यै ।
यत्रागता भूरिसुखं यथेष्टं पान्था लभन्ते स्म जनाः सचित्रम् ॥५३॥
कूपांश्च वापीः स सरोवराणि सद्धर्मशाला अपि तत्र तत्र ।
व्यधापयज्जीवहिताय भूमौ सोपस्करा ब्रह्मपुरीरदाच्च ॥५४॥
उपानयद्विप्रकुमारकांश्च यथोपयुक्तं द्रविणं स दत्त्वा ।
सहस्रशः कारयति स्म कन्यादानानि विप्रैश्च यथाविधानम् ॥५५॥
कर्तुं न शक्तान्स्वऋणापहारं निजाश्रितान्कांश्चन धर्मनिष्ठान् ।
स उत्तमर्णेभ्य उरुप्रतापो दत्त्वा धनं मोचयति स्म सद्यः ॥५६॥
उपासनाग्निं कतिचित्स विप्रांस्त्रेतामपि ग्राहयति स्म विद्वान् ।
देयं धनं च प्रतिवर्षमेभ्यो न्यबन्धयद्येन हि कर्मसिद्धिः ॥५७॥

Vaishnava-sacrifices, by spending much money, which surprised the king. He continued serving meals for many months, to both Brahmins and sages in thousands, repeatedly. 52.

He arranged at various places, mega sessions of food service, for the satisfaction of pilgrim-folks. There over the traveller people, who arrived, got full satisfaction, by getting favourite food of various varieties. 53.

He constructed many wells, lakes and Dharmashalas – caravanserais - in various places (villages and towns), for the comfort of pilgrims. He also donated special villages for Brahmins, along with amenities. 54.

He also arranged, thread ceremony of many Brahmin children, by giving essential monetary help. In addition, he arranged marriages of Brahmin maidens, at the hands of Brahmins, with due marital rituals. 55.

He paid off, all the loans of many people, who were at His feet and were serving His lotus like feet. He gave monetary help to them and made them free from their money lenders immediately. 56.

Those Brahmins, who were in need of money for maintaining sacred fires, such as: Upasana-agni, Tretagni and Avasathya-agni etc. were helped by him. In addition, he gave them stipulated annual

गोभूहिरण्यादि च पर्वकाले दानं महद्विप्रवरेभ्य एषः ।
सदक्षिणं दापयति स्म भूयो यथाविधानं भुवि धर्मपोष्टा ॥५८॥
प्रादर्शयच्च स्वकभूरिभक्तान्स ब्रह्मगोलोकमुख्यानि भूमा ।
दिव्यानि धामानि निजानि भूयस्तत्तन्महैश्वर्ययुतानि चान्तः ॥५९॥
सहैव तत्तत्परिचारकाद्यैर्निजावतारानपि पूर्ववृत्तान् ।
प्रादर्शयत्तत्तदुपासकेभ्यः सोऽचिन्त्यशक्तिः कतिचिज्जनेभ्यः ॥६०॥
स जीवमायाबृहदीश्वराणां रूपाणि सच्छास्त्रविदां मतानि ।
निरूपयामास सभासु सम्यक् प्रादर्शयत्तानि च कांश्च शक्त्या ॥६१॥
भ्रष्टाः स्वराज्यात्कतिचिच्च भूपा हृतश्रियः शत्रुजनैर्बलिष्ठैः ।
तदाश्रयेणैव पुनः स्वऋद्धिं प्राप्याधिकत्वं खलु पूर्वतोऽगुः ॥६२॥

maintenance-alms, whereby, regular performance of religious rites, was ensured. 57.

He protected and encouraged religion on this earth; gave alms in the form of cows, land, gold etc. and money to worthy Brahmins, on many occasions: solar eclipse, lunar eclipse, Amavasya and other Parva-kala. 58.

He showed his devotees, by giving them the experience of Samadhi, at heart, the divine Brahma-loka, Golok-dhama and many other divine domes, of his own, endowed with those respective majesties. 59.

He, the extreme powerful divine Bhagavan Shri Hari, simultaneously showed His previous incarnations, along with respective attendants, to His chosen few pious devotees. 60.

He also explained the nature and scope of individual soul (Jeeva), cosmic illusion (Maya), primordial matter (Prakriti-Mahat) and the controller Lord (Ishvara). He also explained various views of experts, in philosophical science, in various assemblies. He also displayed some of those cosmic tenets, through His own majestic power. 61.

Those Kings, who had lost their kingdoms, due to the strong enemies and who had lost their wealth, came at His feet and surrendered to Him, regained their prosperity, better than

स्वेच्छानुरूपां पुरुषार्थसिद्धिं सकामभक्ताः किल तस्य चापुः ।
निष्कामभक्ता अपि भुक्तिमुक्ति तदिच्छयैवापुरनेकशोऽत्र ॥६३॥
भक्तिप्रवृत्तेर्भुवि भूरिकालं महान्ति कृष्णस्य स मन्दिराणि ।
व्यधापयद्यानि विलोक्य भूपा आश्चर्यमापुर्हृदयङ्गमानि ॥६४॥
निःसीमकारुण्यभरेण नृणां निःश्रेयसाय स्वकधर्मवंशे ।
अतिष्ठिपद्धर्मधुरां स्वकीयां धास्यंस्तिरो मानुषनाट्यमेषः ॥६५॥
एवंविधान्यद्भुतानि कर्माणीह समाचरन् । सर्वथाश्रयणीयोऽभूद्धरिः साक्षाज्जगद्गुरुः ॥६६॥
अधुनापि स भक्तेभ्यः स्वकीयेभ्यः क्वचित् क्वचित् । साक्षात्स्वदर्शनं दत्ते यथापूर्वं निजेच्छया ६७
देहावसानकाले तु स्वभक्तेभ्यः स सर्वशः । दत्वा स्वदर्शनं दत्ते भुक्तिमेव यमादवन् ॥६८॥

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previous one. 62.

The devotees, having material desires, got the fulfilment of their personal goals, according to their own wish. Many other devotees, who had no material desire, also experience the joy of material pleasure, in many ways and spiritual salvation (Mukti), in the world above, only because of His favour. 63.

Shri Hari, spread the path of devotion (Bhakti-marga), on this earth, for long time. Furthermore; he constructed many big shrines of Shri Krishna. Even the great Kings were surprised to see those shrines, pleasing the hearts. 64.

For the sake of spiritual welfare of people, out of limitless abundance of compassion, He established the responsibility of His own, the lineage of His own righteous cult. Then, He proposed to make and exit from the drama of human embodiment. 65.

Thereafter, Shri Hari, who was direct preceptor of the world, became recourse of surrender, in all respects, performing such miraculous feats, in this world. Even now, He gives his own direct holy vision (Darshana), to His own devotees, at His own wish, as before. 66.67 (during His life time).

At the time of their departure from physical body, He gave His own, overall holy Darshana; and also emancipation, while rescuing them from Yama, the God of death. 68.

तस्य जन्मदिने कार्यः सोपवासो महोत्सवः । वाञ्छितं तेन सिद्ध्यतीत्यनुभूयते ॥६९॥
व्रतेनानेन निष्कामस्त्यागवानपि पूरुषः । ज्ञानवैराग्यसंसिद्धिं भक्तिपुष्टिमुपैति च ॥७०॥
धर्मार्थी लभते धर्मं कामान् सर्वांश्च कामुकः । धनं धनार्थी लभते मोक्षार्थी मोक्षमीप्सितम् ॥७१॥
भार्यार्थी लभते भार्यां पुत्रार्थी पुत्रमुत्तमम् । तस्मादेतद्व्रतं कार्यं नवम्यां चैत्रिके सिते ॥७२॥
अष्टमीवेधरहिता शुक्लैषा नवमी मधोः । सूर्योदयस्थ व्रतिभिर्ग्राह्या चोपोषणे तिथिः ॥७३॥
शुद्धाधिका यदा चैषा विद्धा वाऽपि क्षयं गता । भवेत्तदा तु पूर्वैव ग्रहीतव्या व्रते तिथिः ॥७४॥
यदा पूर्वदिने ह्येव रजन्यामश्विनीक्षणे । नवमीचन्द्रपुष्याणां योगः स्यान्न परत्र सः ॥७५॥

Ritual and celebration of Shri Hari Jayanti (Birth-anniversary) festival.

On His birthday, great festival should be celebrated after observing fast; and it is common experience that, thereby all desired object is fulfilled. 69.

By observing this vow (Vrata), even a man who does not wish to have anything, gets knowledge, detachment and spiritual achievement and also nourishment of devotion. A person, who wishes religiosity (Dharma), attains it (Dharma). A pleasure seeker, gets pleasure; one, who wishes wealth, gets wealth; and who wishes liberation, gets liberation. One, who wishes good wife, gets good wife; and one who wishes to have son, gets best son. So, this vow of His birth anniversary should be celebrated on the ninth bright lunar date of Chaitra month. 70 - 72.

One, who wishes to observe and celebrate it, should select exact ninth lunar date (Navami tithi). It must not be overlapped by eighth lunar date (bright Ashtami), of Chaitra (Madhu) month. The ninth lunar date, at the sunrise, should be accepted by vow-keepers for keeping fast. 73.

If this lunar date is pure but eclipsed and has vanished, then, the earlier lunar date should be accepted for vow. 74.

When on the previous day alone, at night, at the advent of Ashvini constellation (Naksatra), there occurs conjunction of ninth date, moon rise and also Pushya constellation. And if it is not on next day, then, the ninth lunar date, even though overlapped by

तदा तु विद्धाप्यष्टम्या सैव ग्राह्या व्रतोत्सवे । नवमी तादृशो योगो यतो यतोऽभूद्धरिजन्मनि ॥७६॥
चातुर्वर्ण्यस्याधिकारो भवत्यत्र सयोषितः । तस्मात्पुम्भिश्च नारीभिः कार्यमेतद्व्रतं हरेः ॥७७॥
सर्वथैव विधातव्य उपवासोऽत्र तच्छ्रितैः । तत्पूजा महती कार्या रात्रौ जागरणं च तैः ॥७८॥
मिताहारो नरोऽष्टम्यां नवम्यामरुणोदये । उत्थाय चिन्तयन् कृष्णं देहशुद्धिं समाचरेत् ॥७९॥
अपां द्वादश गण्डूषाः कर्तव्या मुखशुद्धये । न दन्तधावनं कार्यं काष्ठेन व्रतवासरे ॥८०॥
कृत्वा स्नानादि कर्माथ हरिं नत्वा तदग्रतः । मन्त्रेणानेन नियमं गृह्णीयाद्व्रतकृन्नरः ॥८१॥
अहोरात्रं निराहारो भवाम्यद्य जगत्पते ! । श्वो भोक्षये व्रतमेतन्मे पालनीयं त्वया हरे ! ॥८२॥
एवं गृहीत्वा नियमं नित्यकर्म समापयेत् । न व्यावहारिकं कर्म व्रती कुर्वीत तद्दिने ॥८३॥

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eighth lunar date, is to be selected for celebration for vow. It is so, because such conjunction had taken place at the time of Hari's birth. 75 - 76.

The right to celebrate this birth anniversary festival belongs to a member, of any one of four social orders, accompanied by wife. Therefore, this vow of Hari's birth anniversary is to be celebrated by both: men and women. 77.

On this birth festival of Shri Hari, full fasting should be followed by his devotees, on the ninth lunar day. Bhagavan Shri Hari Krishna should be worshipped, throughout the night, without sleep. 78.

A person, who observes this Vrata, should take little food on eighth lunar date. On ninth lunar date, at dawn, he should get up and think of Lord Shri Krishna and perform his bodily purification. 79.

He should not use wooden tooth stick, on vow day. He should gargle with pure water for twelve times, for cleaning his mouth. 80.

After taking bath, he should carry out all his daily rituals; and bow down with respect, in front of Lord Shri Hari. Then, the person holding the vow should accept a regulation, by uttering the following chant: 'O Hari, the Lord of the world, I shall remain without taking food, day and night. I shall take food tomorrow (as Prasada). This vow of mine may be guarded, by Thee, O Hari!' 81.82.

Having accepted that regulation, he should finish his routine ritual. On that day, the vow-abider should not do any duty for his livelihood. He should do that work only, which is related to Shri

तदेव कर्म कर्तव्यं कृष्णसम्बन्धि यद्भवेत् । ब्रह्मचर्यं पालनीयं त्याज्यः क्रोधस्तु सर्वथा ॥८४॥
स्त्रीणा निरीक्षणात्स्पर्शात्ताभिः सङ्कथनादपि । भ्रश्यति ब्रह्मचर्यं वै स्वभार्यायास्तु सङ्गतः ॥८५॥
दिवा निद्रा च ताम्बूलमेकोऽप्यन्नकणोऽशितः । उपवासं निहन्त्येव जलपानं मुहुस्तथा ॥८६॥
स्त्रीभिः शोको न कार्योऽत्र रोदनं सूत्रकर्तनम् । भूरिवस्त्रक्षालनं च सीवनं कलहस्तथा ॥८७॥
निजशक्त्यनुसारेण व्रती संसाधयेद्दिवा । पूजोपहारान्सकलान् निशि सम्पूजयेद्धरिम् ॥८८॥
तत्र कार्यः शुचौ देशे मण्डपश्च सुशोभनः । रम्भास्तम्भैः सुवस्त्रैश्च पुष्पाशोकाम्रपल्लवैः ॥८९॥
रङ्गवल्लीशोभितेऽथ तन्मध्ये पीठ उत्तमे । पञ्चवर्णैर्विरचिते तण्डुलैर्मण्डले शुभे ॥९०॥
सर्वत्रोभद्रसंज्ञे वा तण्डुलाष्टदले व्रती । अव्रणं ताम्रकलशं स्थापयेदम्बुना भृतम् ॥९१॥

Krishna. He should observe celibacy; and keep himself totally away from anger. 81.82.

His vow of celibacy would be violated by, even a glance at women, touch by them or dialog with them, other than his wife; and even the contact with his own wife. 85.

Sleeping during the day, eating betel, eating even a speck of food or taking water frequently, will all, mar the vow. 86.

Women, observing this Vrata, should not lament (on sad news), or should not weep (on sad occasions); should not spin cotton thread, should not quarrel and should not wash bulk clothes or stitched clothes. 87.

A person observing this vow should collect the material for worship such as: the flowers, garlands and so on, during the day, according to his capabilities; and at night he should worship Lord Shri Krishna. 88.

On this day, he should install, at a sacred place, a Mandap and decorate it, by placing Plantain trunks, flowers and mango leaves and foliage. 89.

Thereafter, at its centre, he should construct an excellent altar, beautified by multicoloured Rangoli-design. Then, upon a splendid Mandala diagram, named Sarvato-bhadra, prepared with rice grains and is beautified with five colours. The vow-keeper should place a spotless copper pitcher, filled with water, on eight-petal lotus,

पञ्चरत्नाद्युपेतेऽस्मिंस्ताम्रपात्रे सदासने । स्थापयेत्प्रतिमां हैमीं यथाशक्ति कृतां हरेः ॥९२॥
भक्तिधर्मयुतस्यास्य हरिकृष्णस्य यत्र तु । प्रतिमा स्यात्स्थिरा वापि मन्दिरे चञ्चला तु सा ॥९३॥
तस्या एवार्चनं तत्र व्रती कुर्याद्यथाविधि । अन्यत्र हैमी कर्तव्या तन्मूर्तिः पूजनाय तु ॥९४॥
स्थाप्याऽस्य दक्षिणे भक्तिर्वामे धर्मस्तथाविधः । प्रत्यक् सङ्कर्षणश्चास्य स्थाप्यश्छत्रं दधत्करे ॥९५
प्रद्युम्नश्चानिरुद्धोऽग्रे धर्मभक्त्योः सचामरौ । स्थाप्यौ हरेरग्रतश्च स्थितो रौप्यस्तथोद्धवः ॥९६॥
धर्माद्युपेतस्य हरेर्महापूजां ततो व्रती । विधाय जागरं कुर्यात्तत्कथाश्रवणादिभिः ॥९७॥
अशक्त उपवासे तु पूजनान्ते हरेर्निशि । किञ्चित्कुर्यात् फलाहारं पिबेद्वा कुडवं पयः ॥९८॥
प्रातः कृत्वा पुनः पूजां कुर्यात्तस्य विसर्जनम् । विप्राय प्रतिमां दत्त्वा सतो विप्रांश्च भोजयेत् ॥९९॥

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fashioned over rice grains; and dip five jewels, in that copper pot. Thereafter, he should spread a rich cloth, on the pot' and install a gold-image of Lord Shri Krishna, on the plate, according to his affordability. 90 - 92.

Wherever there is an image of Hari Krishna, accompanied by the idols of Bhakti and Dharma, either stationery or mobile, in a temple, the vow-keeper should worship that alone, as per prescribed rite. Elsewhere, a gold image should be prepared for worship. 93 - 94.

An idol of Bhakti (mother), should be installed on His right side and Dharmadeva on left side. At the rear side, an image of Samkarashana, having an umbrella in His hand, should be installed. In addition, Pradyumna and Aniruddha, wielding chauries, also should be installed in front of the images of Dharma and Bhakti, respectively. In front Hari, idol of Uddhava, made of silver, should be installed. 95 - 96.

He, who observes the vow, should perform the mega-worship of Hari, accompanied by Dharma and Others. Then, he should keep awake: singing and narrating the stories of Shri Krishna as well. 97.

If he is unable for fasting, after the worship of Hari, at night, should take some fruits or drink a little bit of milk. 98.

Then, in the morning, he should again do the worship and dispose of the material. He should then donate the idol, to a Brahmin; and then, offer meals to Brahmins. 99.

ततश्च स्वजनैः साकं व्रती कुर्वीत पारणाम् । एवं कृते व्रते सर्वे सफलाः स्युर्मनोरथाः ॥१००॥
पूजनादावशक्तस्तु हरिमन्यसमर्चितम् । भक्त्यैव प्रणमेद्दृष्ट्वा तद्भक्तांश्च सतः पुमान् ॥१०१॥
तावता पूजनस्यासौ प्राप्नुयात्फलमञ्जसा । एतद्व्रतं सर्वथाऽतः कर्तव्यं सकलैर्नरैः ॥१०२॥
प्रतिवर्षं विधातव्यं यावज्जीवमिदं व्रतम् । स्त्रीभिश्च पुरुषैः सर्वैर्बालवृद्धातुरान्विना ॥१०३॥
यदा स्वस्यानुकूल्यं स्यात्तदोद्यापनमस्य च । यथाशक्ति विधातव्यं तेन पूर्णं व्रतं भवेत् ॥१०४॥

सुव्रत उवाच :-

एवमुक्तः स विप्रेण वैश्योऽभूद्धृष्टमानसः । व्रतं चिकीर्षुः पप्रच्छ विधिमुद्यापनस्य तम् ॥१०५॥

वैश्य उवाच :-

उद्यापनविधिं ब्रूहि व्रतस्यास्य द्विजोत्तम ! सम्पूर्णफलदं येन तद्भवेद्व्रतचारिणाम् ॥१०६॥

Then, the person, who observes the vow, should take meals and celebrate the fulfilment of the vow, along with all his relatives. If he observes the vow in this manner, all the wishes, which he has in his mind, would be fulfilled. 100.

If he is weak and himself, unable to perform the worship of Hari, then, he should pay obeisance to Hari, worshiped by someone else, with respect. A person, after having seen his righteous devotees, would directly get the fruit of His worship. This vow should be observed by all the persons, in all respects. 101. - 102.

This vow should be observed by all women, men, excepting children as well as old and sick persons, every year, lifelong. 103.

When the circumstances are favourable and economic ability increases, then, he should celebrate the fulfilment ceremony (Udyapana), of the vow. Thus, the vow ritual will be completed. 104.

Suvrat said:-

Thus addressed by that Brahmin, the merchant became happy in mind. Then, being desirous of observing that vow, asked him about the ritual of fulfilment. 105.

Vaishya said:-

'O great Brahmin! Please tell me about the winding up: fulfilment ceremony (Udyapana vidhi), by which it would be totally fruitful to observers of the vow.' 106.

ब्राह्मण उवाच :-

उद्यापनं विना नैव व्रतं स्यात्फलदं ततः । कर्तव्यं तद्यथाशक्ति वित्तशाठ्यं न कारयेत् ॥१०७॥
प्रतिमासं नवम्यां तु व्रतं कृत्वा यथाविधि । कार्यमुद्यापनं तस्य देशकालानुसारतः ॥१०८॥
अथवोद्यापनं कृत्वा तत आरभ्य च व्रती । प्रतिमासं व्रतं कुर्याद्वर्षमेकं समाहितः ॥१०९॥
गुरुशुक्रास्तरहिते मलमासविवर्जिते । मधौ शुक्लनवम्यां तदित्थमुद्यापनं चरेत् ॥११०॥
विवाहादौ यथा नृणां भवत्युत्साह आदरात् । तथैवात्रापि कर्तव्य उत्साहश्च यथाधनम् ॥१११॥
देशान्तरे भवेयुर्ये निजसम्बन्धिनो जनाः । मित्राणि हरिभक्ताश्च पत्रैस्तांश्च समाह्वयेत् ॥११२॥
मधोः शुक्लप्रतिपद आरभ्यायं महोत्सवः । यथाधनं यथाशक्ति कर्तव्यो व्रतचारिभिः ॥११३॥

The Brahmin said:-

'Without a winding up ceremony, any observance of a religious act is fruitless. Hence, it should be performed as per ability, as a duty and there should be no deceit. 107.

Having kept the vow on the ninth bright lunar date, every month, as per convention, its conclusion should be done as per suitable place and time. 108.

Alternatively, the observer should first celebrate the concluding ritual and then observe it, very month, for the whole year, peacefully. 109.

The concluding ritual or the winding up ceremony should be performed on the ninth date of bright fortnight of Chaitra, (excepting Adhika-masa i.e. intercalary month). There should be no setting of Jupiter and Venus in the sky. 110.

Just as, there is great enthusiasm in a marriage ceremony, in a very similar way, enthusiasm should be shown, yet as per monetary availability. 111.

All the relatives and friends and devotees of Hari, who are in other places, should be cordially invited, by sending invitation letters to them. 112.

The ceremony should commence on the first bright date of Chaitra. The observers of the vow should celebrate it, as per their economic ability and capacity. 113.

पालनीयं ब्रह्मचर्यं कथा श्रव्यान्वहं हरेः । तदीयगुणपद्यानि गातव्यानि च भक्तितः ॥११४॥
हरेर्भक्ता ब्राह्मणाश्च साधवो ब्रह्मचारिणः । नित्यं चन्दनपुष्पाद्यैः पूज्या भोज्याश्च शक्तितः ॥११५॥
विधिज्ञं ब्राह्मणं पृष्ट्वा प्रागष्टम्यां सुसाधयेत् । उपहारान् यथावित्तं हरिकृष्णार्चनोचितान् ॥११६॥
कृत्वाह्निकं नवम्यां च सर्वतोभद्रमण्डलम् । शोभनं कारयेद्विप्रैर्मण्डपे निर्मिते शुभे ॥११७॥
चतुर्भिः कदलीस्तम्भैराम्राशोकादिपल्लवैः । पुष्पैः फलैश्च सद्वस्त्रैः शोभयेत्तं च दर्पणैः ॥११८॥
ताम्रान्वा मृन्मयानष्टौ कलशानष्टदिक्षु च । स्थापयेन्मध्यदेशे तु ताम्रजं चाव्रणं घटम् ॥११९॥
पूगीफलं ताम्रमुद्रा तण्डुला लड्डुकस्तथा । पृथक्पृथग्निधेयाश्च कलशेषु ततोऽष्टसु ॥१२०॥
स्थालवद्वेणुपात्राणि तेष्वष्ट स्थापयेत्ततः । नालिकेरं पृथक्तेषु द्वे द्वे वस्त्रे सिते पुमान् ॥१२१॥

Celibacy should be observed; and Shri Hari's biography (life story) should be heard every day. Songs of His virtues should be sung with devotions. 114.

Devotees of Shri Hari, Brahmins, saints and celibates should be ever adored with sandalwood paste, flowers and so on. They should be given meals, according to economic ability. 115.

A knowledgeable Brahmin, who knows the ritual (of Shri Hari's birth anniversary), should be previously consulted. Then, on bright eighth date, the essential materials, suitable for Hari's worship, as per monetary affordability, should be kept ready. 116.

He should make a splendid Sarvatobhadra mandala, at the hands of Brahmins, in an elegant Mandap. 117.

He should adorn it with four auspicious plantain trunks, leaves and twigs of mango tree, Ashoka etc; and fruits, flowers, rich garments and mirror. 118.

He should place eight pots: either earthen or of copper, in eight different directions; and in the central place, a copper pot without any leakage. 120.

In all those eight pots, betel nuts, copper-coin, rice-grain and Ladoo should be separately placed. 120.

After that, person should place eight pots, made of bamboo, along with plates. Then, he should place a coconut, separately in those pots, along with two-two white cloth pieces. 121.

मध्यमं ताम्रकलशं जलेनापूर्य तत्र च । फलं सरत्नं निक्षिप्य ताम्रपात्रं पिधापयेत् ॥१२२॥
मृदुवस्त्रासने तत्र सौवर्णीं प्रतिमां हरेः । यथाशक्ति कृतां धर्माद्युपेतां स्थापयेत्ततः ॥१२३॥
यथाविधि महापूजां कुर्यान्निशि महोत्सवम् । महाभिषेकं च महानैवेद्यं तत्र कारयेत् ॥१२४॥
पूजाविधिं समाप्याथ हरेस्तच्छ्रवणादिभिः । विधाय जागरं प्रातः पुनः पूजां समाचरेत् ॥१२५॥
होममष्टोत्तरशतं मन्त्रेणाष्टाक्षरेण च । तिलाज्यपायसद्रव्यैस्ततोऽर्चेद्दर्णिनो द्विजान् ॥१२६॥
धेनुं पयस्विनीं दद्यात्पात्रविप्राय सादरात् । हेमशृङ्गी रूप्यखुरां ताम्रपृष्ठीं सुलक्षणाम् ॥१२७॥
धेनो पात्रस्य चालाभे स्वस्याशक्तौ च वा पुमान् । दद्यात्तन्निष्क्रयद्रव्यं कुर्याद्वापि जपादिकम् ॥१२८
तिलपात्रं चाज्यपात्रं दद्यात्स्वर्णं च शक्तितः । अन्नवस्त्राद्यष्टविधं पदं देयं द्विजाय च ॥१२९॥
शय्यादानं ततः कुर्यात्तदशक्तः सुखासनम् । दद्यात्ततश्च वस्त्राणि दम्पत्योरुचितानि सः ॥१३०॥

Having filled the central copper pot with water and having dropped a fruit, along with jewels; and it should be covered. 122.

He should place a golden image of Shri Hari, along with Dharma etc. on a sheet of soft cloth, as per his capacity. 123.

The vow keeper should then, perform mega-worship of the image, as per the rituals; and mega festival at night. Thereafter, he should perform mega-ablution with water; and offer mega oblation (Maha-naivedya). 124.

Having concluded the worship ritual of Hari; and having kept wakeful night by listening to His anthologies, he should again perform morning worship. 125.

Thereafter, he should perform Homa-sacrifice, uttering eight syllabled Mantra, by offering oblations of sesames, ghee, porridge in the fire, for 108 times. He should then, honour the Brahmins. 126.

He should offer gifts to a worthy Brahmin, in the form of milch cow. She should be of brown back and good omens and adorned with golden horns, silver hooves. 127.

In the contingency of non availability of such cow, or a worthy recipient, or one's own incapability, the person should donate ransom amount; and perform chant-muttering. Moreover, he should also offer a sesame pot, a pot of ghee, gold as per affordability. Eight fold gift: food, cloth etc. is to be given to a twice-born Brahmin. 128 - 129.

कौशेयानि तानि दद्यात्कार्पासान्यथवाऽधनः । मिश्राणि वा ततः कुर्यात्साङ्गदेवविसर्जनम् ॥१३१॥
वर्णिभ्यो वान्यविप्रेभ्यो दद्यादष्टौ घटांश्च तान् । प्रतिमासहितं कुम्भं मध्यमं गुरवेऽर्पयेत् ॥१३२॥
भूयसीं दक्षिणां दत्त्वा साधून्विप्रांश्च भूरिशः । भोजयेदल्पवित्तस्तु विंशतिं द्वादशापि वा ॥१३३॥
नवम्या निश आरभ्य पालनान्दोलनोत्सवः । कृष्णद्वितीयापर्यन्तं वीक्ष्यश्च व्रतचारिभिः ॥१३४॥
एवं कृते विधाने तु व्रतं सम्पूर्णतामियात् । मनोरथाश्च सफलास्तेन स्युर्व्रतचारिणाम् ॥१३५॥
कुरु व्रतं त्वमप्येतन्मित्रत्वाद्वच्मि ते हितम् । इह पुत्रफलं प्राप्य तेन मुक्तिं च यास्यसि ॥१३६

सुव्रत उवाच :-

इत्युक्तः स सुधीर्वैश्यो निश्चित्य हरिमीश्वरम् । विश्वस्तो विप्रवचने तं प्रपन्नोऽभवद्दृढम् ॥१३७

Then, he should offer a gift of bed, or if unable, a comfortable seat; and then clothes, useful to a couple. 130.

He should offer silk clothes or cotton clothes, or mixed clothes, if he is moneyless. Thereafter, he should bid farewell to God, along with His companions. 131.

He should then, donate those eight pots (which had been placed in worship) to the religious students or Brahmins. He should donate the central pot, along with the golden image, to the preceptor (Guru). 132.

He should then, offer profuse alms, to sages and Brahmins, in big number and offer them meals. If he has meagre money then, he should feed either twenty or twelve Brahmins. 133.

By the observers of vow, the festival of swing oscillation (Dolotsava), should be witnessed, beginning from the bright ninth date at night, till the second dark day (Vadya Dvitiya). 134.

Having performed this ritual, the vow would reach completion. Thereby, the wishes of the minds of the vow-observers would be fruitful. 135.

You should observe this vow. I am telling this, as beneficial to you, out of friendship. You will get a son, in this world and salvation thereafter. 136.

Suvrat said:-

O King! Advised in this way, by the Brahmin; the good natured

गृहमेत्य सभार्योऽथ व्रतं चक्रे यथाविधि । कालेनाल्पेन सत्पुत्रं प्रसादात्प्राप स प्रभोः ॥१३८
ततोऽन्ये बहवो भक्ताः स्वस्वकार्यस्य सिद्धये । व्रतमेतद्विधायापुर्वाञ्छितं सकलं फलम् ॥१३९
इति प्रोक्तो मया भूप ! जयन्तीविधिरुत्तमः । हरिकृष्णस्य भक्तानां वाञ्छितोऽभीष्टसिद्धिदः ॥१४०
भक्त्या पुमान् यः शृणुयाज्जयन्त्या विधिं हरेर्यः परिकीर्तयेद्वा ।
तौ प्राप्नुयातां हि फलं व्रतस्य हरेः प्रसादात्स्वमभीप्सितं च ॥१४१॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे श्रीहरिजयन्तीव्रतविधिनिरूपणनामैकोनसप्ततितमोऽध्यायः ॥ ६९॥

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merchant, believing in those Brahmin's words, determined that, Hari is the Lord. Then he became firmly surrendered to Him. 137.

He came home, along with his wife; and observed the vow as per convention. In due course of time, he begot a good son, as grace of God. 138.

Thereafter, many other devotees also observed that vow, for fulfilment of their own individual wishes; and got their full cherished fruit. 139.

O King! In this way, the excellent procedure of celebrating birth anniversary of Hari Krishna, has been narrated by me. It is donor of cherished goals of the devotees. 140.

The person, who listens to the performance of birth anniversary of Shree Hari or one who narrates it; both of them, would obtain the fruit of vow performance, by virtue of Hari's grace; and also whatever is cherished by Him. 141.

Thus ends the Sixty-ninth chapter entitled, 'narration of the ritual and vows to be observed on Shri Hari Jayanti' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 69

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॥ अथ सप्ततिमोऽध्यायः ॥ ७० ॥

सुव्रत उवाच :-

नारायणस्य चरितमिति ते मङ्गलप्रदम् । भवत्प्रश्नानुसारेण क्रमेण कथितं नृप ! ॥१॥
तत्रादितस्ते कथितो हिमाद्रौ बदरीवने । समागमो महर्षीणां नरनारायणेन च ॥२॥
धर्मस्यापि स्त्रिया तत्रागमनं च ततः परमे । शापाद्दुर्वाससो नृत्वमेतेषां कथितं नृप ! ॥३॥
उद्धवस्य च धर्मस्य मूर्तेश्च जननं भुवि । ऋषीणां चापि कथितं धर्मोद्वाहस्ततः परम् ॥४॥
असुरोपद्रुतस्याथ धर्मस्य सह योषितः । रामानन्दस्वामिगुरोः समाश्रय उदीरितः ॥५॥
पुनर्दौत्यांशभूपाद्यैः क्लेशितस्य वृषस्य च । हनूमदाज्ञया प्रोक्तो गेहाद्वृन्दावनागमः ॥६॥

CHAPTER - 70

A short summery of the contents of the entire text.

Suvrat said:-

O King, as per your request I have narrated to you, full account of Lord Narayana's life, event by event, which is auspicious and the donor of the good to all. 1.

In that, firstly I have narrated to you the story when great sages (like Marichi and others) had assembled to meet Nar-Narayan in Badarikashram, in the Himalayas. 2.

O King, then Dharma along with his wife came there as well, and that due to Durvasa's curse they (the sages) had to descend as humans in this world. 3.

According to that curse Uddhav, Dharmadev, Murtidevi and other Sages were born as humans on this earth and that Dharmadev was married to Bhaktidevi (Murtidevi). 4.

Thereafter, troubled by demons (Asuras), Dharma and his wife Bhakti left their hometown (set out on pilgrimage) and came in Ramanand Swami's refuge, who was the incarnation of Uddhav. 5.

Again due to the trouble given by Kings and others who were partly demons (daityas)in their acts, Dharmadev guided by Hanuman came to Vrindavan - that I have already mentioned. 6.

Then, pleased by the great worship of Shri Krishna in Vishnuyaga, Lord Himself appeared before Dharma and the sages,

विष्णुयागाराधितस्य श्रीकृष्णस्येक्षणादि च । धर्मस्य शापश्चारण्ये द्रौणेः प्रोक्तस्ततः परम् ॥७॥
शापश्च विन्ध्यवासिन्या आसुराणामुदीरितः । प्रादुर्भावोत्सवः प्रोक्तस्ततो धर्मगृहे हरेः ॥८॥
तन्नामकर्म चौलं च कालीदत्तोपमर्दनम् । पौगण्डलीलाऽयोध्यायां हरेश्च व्रतबन्धनम् ॥९॥
हरिगीता ततो 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॥

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and blessed them. Then walking through the forest Dharmadeva had to face a curse from Ashwatthama (the son of Dron). 7.

After that I have narrated about the curse given by Godess Vindhyavasini to Kalidatta and other demons then about the birth festival of Shri Hari at Dhamadeva's house. 8.

I then narrated Shri Hari's naming ceremony and Chaula (cutting hair first time). Thereafter followed demon Kalidatta's defeat. . the childhood plays of Shri Hari and His thread ceremony in Ayodhya. 9.

Further; I narrated how Hari Geeta was recited to Shri Hari's mother and how Bhakti and Dharma attained divine abode... Shri Hari left home and became a wandering ascetic... while roaming in forest, Bhairava was defeated by Hari.10.

I had also narrated regarding Shri Hari's stay and observance of austerity in Pulahashrama,... Shri Hari experiencing actual presence of Sun God who blessed Him,... Shri Hari's yogic practices,... His victory over Pibaika and other great shakta's. 11.

defeat of the multitude of demons in Utkal (Orissa),... Shri Hari while wandering as a pilgrim God Shankar and Parvati actually appeared there and blessed Him. 12.

Thereafter at Lojapura Shri Hari met with disciples of Ramanand Swami, and then went to see Ramanand Swami who was the incarnation of Uddhav and became his disciple. 13.

प्रादुष्कारः समाधीनां कृष्णरूपप्रदर्शनम् । नारायणस्य गीतोक्ता लोभादीनां च दुष्टता ॥१५॥
अहिंस्रधर्मस्य 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॥
भक्त्युत्कर्षश्चोत्तमादेर्हरिसेवाव्यवस्थितेः । सविस्तरं ततः प्रोक्तो ह्यन्नकूटमहोत्सवः ॥२०॥
ततः सभास्वनुदिनं भक्तसङ्घानुरञ्जनम् । प्रकाशनं च सत्सङ्गदीपस्य हरिणा कृतम् ॥२१॥

At the persistent advice of Ramanand, Shri Hari accepted the seat of Guru and manifested His divine prowess.

(Here ends the 1st Vol.)

Shri Hari then defeated Meghajit (others in debate) and showed his majesty and brilliance. 14.

Manifested Himself in the form of Shri Krishna to those who were meditating,... then in discourses explained Narayan-geeta and evils of greed and passion and other blemishes. 15.

Shri Hari established non-violence in this land,... then conversation between Khatwangaand King Abhay were mentioned to you as well. 16.

Shri Hari's arrival to Durgapur at the request of King Abhay and how the (British) governor was blessed with a boon by Shri Hari. 17.

Then, the declaration and promotion of Uddhav cult and preaching it place to place, visiting various cities and towns. 18.

Shri Hari performing various sacrifices,... refutation of thoughts of the Kaulas other cults,... and Shri Hari's conquest on all quarters,... His stay at Durgapur. 19

(Here ends the 2nd Vol.)

Then narrated to you how King Uttam (with Jaya, Lalita and others)became His devotees and engaged themselves in giving wholehearted service to Him,... then about the grand Annakoot festival in detail. 20.

धर्मरक्षा ततः स्पर्शविवेकस्तेन कीर्तितः । धर्मसिद्धिश्च निष्कामशुद्धिश्चोक्तं सदाह्निकम् ॥२२॥
कृष्णस्वरूपाद्वैतं च कृष्णमन्त्रजपे विधिः । एकादशीविधानां च प्रबोधन्युत्सवो महान् ॥२३॥
वृत्तालयपुरेऽथोक्तः पुष्पदोलोत्सवो महान् । पुराणश्रवणस्याथ विधिः सर्वो निरूपितः ॥२४॥
श्रीमद्भागवतस्योक्तं माहात्म्यं तु विशेषतः । जन्माष्टम्युत्सवः प्रोक्तस्ततः सारङ्गपत्तने ॥२५॥
नागटङ्कपुरे यानं ततः प्रोक्तं हरेर्नृप ! । पञ्चाले गमनं तत्र प्रोक्तः श्रुत्यर्थनिर्णयः ॥२६॥
ततः श्रीनगरे प्रोक्ता नरनारायणस्य च । प्रतिष्ठा विधिवत्प्रोक्ता भुजङ्गनगरे च सा ॥२७॥
वृत्तालये प्रतिष्ठोक्ता लक्ष्मीनारायणस्य च । आगमो द्वारिकेशस्य तत्र चोक्तस्ततः परम् ॥२८॥

In the discourses in the assembly of devotees, Shri Hari showered love and enlightenment and published Satsangadeep for their guidance. 21.

Thereafter, Shri Hari guided on the rules of righteous code for ascetics, while speaking on the topics like dharma-raksha, sparsha-viveka, dharma-siddhi, nishkam-shuddhi. 22.

Then Shri Hari spoke about the absolute unity of Shri Krishna and Himself,... ritual and method of repeating Shri Krishna's name, observance of Ekadashi vow, and the Prabodhini Ekadashi festival. 23.

Shri Hari then celebrating the great festival of Pushp-dolotsav at Vrittalay...

(Here ends the 3rd Vol.)

The ritual and method of hearing Purana, in detail and the importance of Bhagavata purana,... celebration of Janma-ashtami festival, in Sarangpur. 24.25.

Further, I told you about Bhagavan's departure to Nagatankapur, Panchalagram and how He explained the correct meaning of Shrutis i.e. scriptures. 26.

Then, Shri Hari constructed a temple at Shrinagar (Ahmedabad) and installed the idols of Nar-Narayan; and also at Bhujanganagar, according to the scriptural procedure. 27.

Then the Lord installed the idols of Laxmi-Narayan in Vrittalay and the actual arrival of Lord Dwarakadish (Krishna) there. 28.

ततस्त्रियुगशब्दार्थनिर्णयश्च निरूपितः । स्वीकारः पुत्रयोश्चोक्तो गुरुत्वे स्थापनं तयोः ॥२९॥
वटपत्तन उक्तं च सहर्षेर्गमनं हरेः । सिंहजिद्भूपसन्मानः शिक्षापत्र्याश्च लेखनम् ॥३०॥
दोलोत्सवः श्रीनगरे भाल्लदेशागमो हरेः । राधाकृष्णस्य धौरेयनगरे स्थापनं ततः ॥३१॥
दीक्षाविधेश्चोपदेशस्तस्य भूमौ प्रवर्तनम् । व्रतोत्सवानां च विधिः साधुधर्मानुशासनम् ॥३२॥
ज्ञानोपदेशश्च ततः सांख्यशास्त्रार्थनिश्चयः । ततो धर्मोपदेशश्च कथितस्ते नराधिप ! ॥३३॥
वर्णानामाश्रमाणां त तद्बाह्यानां च सर्वशः । स्त्रीणां च कथिता धर्मा हरिणा तत्र विस्तरात् ॥३४॥
महतां च लघूनां च सर्वेषामेनसां तथा । प्रायश्चित्तविधानं च कृच्छ्राणां लक्षणानि च ॥३५॥

He then, explained the meaning and purport of Triyuga;... He then adopted His nephews Ayodhyaprasadh and Raghuveer as His sons and appointed (them as His successors) as Acharya. 29.

Shri Hari then went to Vatapattana (Vadodra) with the group of sages where the king Sinhajit (Sayajirao Maharaj) honoured Him with respect... writing of the Shikshapatri ... all these events were narrated by me. 30.

Shri Hari then went to Shrinagar (Ahmedabad) where He celebrated the swing festival of flowers,... then arrival of Shri Hari to Bhall-desh and installation of idols of Radha-Krishna in the temple of Dholera. 31.

Thereafter, He instructed about the ritual of Deeksha (initiation),... promotion of His teachings,... instructions about rituals of various vows, festival and righteous code (Dharma-mrut) for the Sadhus (of his sect). 32.

Here ends the 4th Vol.

O King, Shri Hari then explained Sankhya-shastra and knowledge regarding Dharma. 33.

Shri Hari then explained the division of four castes (varnas) and stages of life (Ashrms)and duties of each of them; and also the duties of women and of those not belonging to four castes, elaborately. 34.

Moreover, Shri Hari explained the atonement rituals for all small and great sins and various types of Kruchhra vows. 35.

जीर्णदुर्गे प्रतिष्ठोक्ता द्वारिकाधीश्वरस्य च । ततो धर्माश्च कथिता नैष्ठिकब्रह्मचारिणाम् ॥३६॥
गोपीनाथस्य च ततः प्रतिष्ठा दुर्गपत्तने । साङ्ख्योगस्योपदेशो योगशास्त्रार्थसङ्ग्रहः ॥३७॥
वरदानं ततः प्रोक्तं शतानन्दमहर्षये सत्सङ्गीजीवनस्याथ तेनैव च विधापनम् ॥३८॥
स्वीयाविर्भावहेतोश्च विचारो भक्तबोधनम् । हरेरन्तर्धिलीलोक्ता जयन्त्याश्च विधिस्ततः ॥३९॥
एवं मया ते नृपते ! हरेश्चरितमद्भुतम् । उक्तं क्रमेण सकलं यथा पृष्टं त्वया तथा ॥४०॥
सत्सङ्गिजीवनमिदं शास्त्रं परमपावनम् । शतानन्दो मुनिः कृत्वा मामपाठ्यदञ्जसा ॥४१॥
मया ते कथितं सर्वं प्रीत्या शुश्रूषवे नृप ! । वेदशास्त्रपुराणानां साररूपमिदं परम् ॥४२॥

सन्तं तमीशं भुवि संश्रिता ये सत्सङ्गिनस्ते कथिता हि तेषाम् ।
भवत्यदो जीवनमेव यस्मात्तत्सर्वथा सेव्यमिदं सदा तैः ॥४३॥

Shri Hari then installed an idol of Dwarakadhish at Jirnadurg (Junagadh) and explained the duties of avowed celibates (naishthika Brahmacharis). 36.

Shri Hari established the idol of Gopinath (Krishna) at Durgapattan,.... expounded the science of yoga with its all aspects and salient features. 37.

I then told you, how Shri Hari conferred his blessings on Shatanand Muni and instructed him to write Satsangijivanam. 38.

Thereafter, Shri Hari reflecting on the purpose of his descent as fulfilled and thought of returning to His celestial abode. His preachings to His devotees..., the event of His disappearance from this earth,... the ritual and celebration of His birth-anniversary. 39.

O King, thus, on your request, I have narrated to you all the wondrous life story of Shri Hari, as it happen in the course of time. 40.

O King, this book Satsangijivanam written by Shatanand Muni. it is a Shastra - a scripture in itself, it is supremely pious. It is the essence of Vedas, Shastras and Puranas. Shatanand Muni taught and explained it to me so that I could understand it easily. I have happily told it to you as you have expressed your wish to hear the same. 41 - 42.

Greatness of the Book and rewards of reading it.

The name of the Book 'Satsangijivanam' is quite meaningful,

एतस्य पाठनादेव वेदादेः पाठजं फलम् । द्विजन्मा प्राप्नुयान्नूनं सर्वयज्ञफलं तथा ॥४४॥
चातुर्वर्ण्यो नरः स्त्री वा श्रुत्वैतत् परमादरात् । इह लोके परे वापि प्राप्नुयात्सुखमीप्सितम् ॥४५॥
ब्राह्मणः प्राप्नुयाद्बुद्धिमाधिपत्यं च बाहुजः । सम्पदं श्रवणादस्य वैश्यः शूद्रस्तथा सुखम् ॥४६॥
येन येन च कामेन पठेद्वा शृणुयादिदम् । तं तमाप्नोति पुरुषो निष्कामो भक्तिमुत्तमाम् ॥४७॥
पुरश्चरणमेतस्य ये करिष्यन्ति च द्विजाः । सर्वे मनोरथास्तेषां सिद्धिमाप्स्यन्ति निश्चितम् ॥४८॥
धर्मं ज्ञानं च वैराग्यं भक्तिं वा ये बुभुत्सवः । नराः स्युस्तैरयं ग्रन्थः सेवनीयः प्रयत्नतः ॥४९॥
येषां निःश्रेयसेच्छा स्यात्तैरयं तु विशेषतः । श्रोतव्यः पठनीयश्च ग्रन्थोऽभीष्टफलप्रदः ॥५०॥

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the Supreme Being Lord Shri Hari is said as Sat, sangis are those who have taken shelter in Him, it is a life source itself (Jeevanam) to them on this earth. They should always read, listen and ponder over it, respectfully. 43.

He, who reads it, obtains the fruit which one obtained by reading of the Vedas; a twice born, any one of the three castes, obtains the merit of performing all the sacrifices (yajnas). 44.

A man or a woman, belonging to any of the four castes who hears it with deep respect, will get desired happiness in this and the other world. 45.

By hearing this, a Brahmin will get wisdom, a Kshatriya (Bahuja) will enjoy sovereignty, a Vaishya will get wealth and a Shudra will get happiness. 46.

Anyone who reads or hears this Shastra with any special wish in his or her mind, will get the wish fulfilled; while one who reads it without any motive, will get highest devotion. 47.

Those Brahmins, who will perform Purcharana i.e. reiteration of the Book as a vow (for 108 times etc in a set period), will certainly get all their wishes fulfilled. 48.

Those men, who are desirous to know about religion, knowledge and dispassion, should read and study this text, diligently. 49.

Those who wish to attain final beatitude should read or hear this book, which is donor of their desired object. 50.

एतज्ज्ञानवतां पुंसां ज्ञेयं किञ्चिन्न शिष्यते । तस्मात्सर्वप्रयत्नेन सेव्योऽयं स्वहितार्थिभिः ॥५१॥
नारायणाय मुनये कृष्णाय हरये नमः । शतानन्दाय गुरवे तद्भक्ताय नमोनमः ॥५२॥
इति राजा सुव्रतेन मुनिवर्येण कीर्तितम् । नारायणस्य चरितं स श्रुत्वा मुदितोऽब्रवीत् ॥५३॥
धन्योऽहं मुनिशार्दुल ! सफलं मे नृजन्म च । समागमेन भवतो जातमेव न संशयः ॥५४॥
नारायणचरित्राणि श्रुत्वानन्दो महान् हृदि । महामुनेऽद्य जातो मे वक्तुं शक्नोमि तं न हि ॥५५॥
त्वं तु धन्योऽसि येनेह साक्षात्संसेवितो हरिः । वशीकृतः स भक्त्या च कृपापात्रं तथाऽस्य च ॥५६
सतां परोपकारित्वमस्ति स्वाभाविकं मुने ! । अस्मादृशां हि बोधाय चरसि त्वं धरातले ॥५७॥
अहं च तव शिष्योऽस्मि त्वामेव शरणं गतः । कुरु मेऽनुग्रहं येन साक्षादीक्षेय तं प्रभुम् ॥५८॥

For those who understand the meaning and teaching in this book, nothing remains to be known (in this world). Hence, those who wish their own good should resort to this Book, wholeheartedly. 51.

Obeisance again and again to Narayan Muni, Krishna, Shri Hari and His devout disciple Shatanand Muni, my Guru. 52.

Thus, listening to the story of the life and deeds of Narayan Muni narrated by the most respected sage Suvrat, King Pratapsinh was very pleased and satisfied. He said; 53.

O excellent among the sages, no doubt, my birth on this earth as a man has been completely fruitful by your holy association. By listening the wonderful deeds of Narayan Muni, Shri Hari, I am so much happy at heart today, that I cannot express it in words, O great sage. 54 - 55.

O great Sage (Shatanand), you are really blessed as you have directly served Shri Hari, you have won Him by your love and devotion, and have become worthy of his grace. 56.

O Sage, you wander on this earth to deliver knowledge, to enlighten people like us. Really, it is the inborn nature of saintly persons like you to do good to others. 57.

Please accept me as your disciple, I surrender to you alone. Please bless me, so that I could see that wonderful Lord, actually. 58.

इति प्रतापसिंहेन सोऽर्थितो मुनिराह तम् । यथाश्रुतं हरिं राजन् ! ध्याय दास्यति दर्शनम् ॥५९॥
ग्रन्थमेतं तु ये प्रीत्या शृणुयुस्तेभ्य ईश्वरः । दद्यात्स्वदर्शनं चेति शतानन्द उवाच माम् ॥६०॥
ततः स भूपतिर्नत्वा सुव्रतं सुस्थिरासनः । यथाश्रुतिं हरिं दध्यौ हृदये दृढनिश्चयः ॥६१॥
अपरोक्षानुभूतेर्हि गुरोस्तस्य प्रसादतः । तच्छास्त्रश्रुतिपुण्याच्च स ददर्श हरिं हृदि ॥६२॥
तेजःपुञ्जान्तरे साक्षात्कोटिकन्दर्पसुन्दरम् । समर्च्यमानं भक्तैस्तं दृष्ट्वा लेभे मुदं पराम् ॥६३॥
व्युत्थितोऽथ मुनिं नत्वा प्रसन्नः प्राह भूपतिः । कृतार्थोऽहं हि जातोऽस्मि प्रसादात्तव निश्चितम् ॥६४
नृपं प्राह मुनी राजन्नित्थं ध्यायाः सदा हरिम् । स्वधर्मस्थो भजेस्तं च लप्स्यसे तत्पदं परम् ॥६५॥
अत्रैव पावने क्षेत्रे निवसंस्तं भजेः सदा । इत्युक्त्वा प्रणतो राज्ञा ययौ क्षेत्रान्तरं मुनिः ॥६६॥

Thus prayed by king Pratapsinh, the Sage said to him, '(if) you meditate on the Lord and try to visualize Him in your mind as I have described Him so far, He will appear before you'. 59.

Shatanand Muni has said (promised) to me that, those who listen to this great Book diligently, Shri Hari will certainly bless them by giving His Darshana. 60.

At this point, the King bowed down before Suvrat, sat in steady posture and concentrated on Shri Hari, as he had heard, with firm resolved. 61.

When by the grace of his guru (Suvrat) and by his own merit of listening to the scripture he -King Pratapsingh had a direct perception of the Lord Hari, in his heart,

in the midst of the glow of profuse lustre, handsome like crores of cupids, attended and worshiped by his devotees; he was overjoyed by happiness. 62 - 63.

After some time, when the king came to his senses, saluting to the Muni (Suvrat) happily said 'O Sage, surely, it is because of your grace that my wish is fulfilled and my life is fruitful'. 64.

Then the Muni (Suvrat) said to the king, 'so, this is the way you meditate everyday and constantly think of Shri Hari; worship Him while doing your duties; so that you will attain the supreme abode of Shri Hari'. 65.

'Staying in this very sacred place(Jagannathpuri) you worship

राजापि तत्र निवसन् भजन्प्रेम्णा हरिं सदा । कालेनाल्पेन गोलोकं तद्धाम परमं ययौ ॥६७॥
श्रवणं मङ्गलं यस्य कीर्तनं यस्य मङ्गलम् । स्मरणं मङ्गलं यस्य स हरिर्मङ्गलं क्रियात् ॥६८॥
अधर्मसर्गोत्खननस्य कर्ता धर्मान्वयस्याधिकपुष्टिकर्ता ।
स प्रीयतां मेऽखिलपापहर्ता हरिः स्वभक्तैः सह दुःखहर्ता ॥६९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे पञ्चमप्रकरणे ग्रन्थानुक्रमणिकानिरूपणनामा सप्ततितमोऽध्यायः ॥ ७०॥

॥ समाप्तं पञ्चमप्रकरणम् ॥

॥ समाप्तं श्रीमत् सत्सङ्गिजीवनशास्त्रम् ॥

Shri Hari all the time', saying thus to the King, the sage left for another holy place. 66.

The king lived there and worshipped Shri Hari with deep love and devotion; and within short time, he attained His supreme, celestial abode, Goloka. 67.

Listening to Whose stories, singing Whose name and praise and remembering whom is propitious, brings good fortune and all that is auspicious; may that Hari shower welfare and happiness to all. 68.

One who uprooted the irreligious cults and enhanced and augmented the righteous following, the destroyer of all sins and sorrows, that Shri Hari with His devotees, be pleased with me. 69.

Thus ends the Seventyth chapter entitled, 'A short summery of the contents of the entire text.' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 70

THUS ENDS THE 5TH VOL.
&
SRIMAD SATSANGI JIVANAM