

Shree Swāminārāyan Vijaytetram

Satsangi Jivanam

Prakran 1

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Shikshāpatryāh pratidinam pāthosyā madupāshritaih.
Kartvyaonakshargnaistu shraavnam kārymādarāt.)

S A T S A N G I J I V A N A M
(Scripture on righteousness relating life
and deeds of Nārayan) ,,

Chapter - I

[Introductory prayer for attainment of success (1-16)]

1. I bow down to that Lord Krishna, who is, himself, the son of Dharma, who being manifested on this earth, removes the darkness of lack of knowledge within, just as the Sun removes the darkness.

2. The Supreme Being is void of any inauspicious attributes. He does not change, and is characterised by Sat, Cit, and Anand and resides in Akshardhama in the form of a human.

3. Himself being never ending He is the support of countless worlds. He assumes the form of a divine-human for the sake of supreme good of the people.

4. By His orders only, the creator (Brahma), Vishnu and Shivcause creation, maintenance and destruction respectively, of the world at proper times.

5. The four Vyuha's i.e. Vasudev, Sankarsan, Aniruddha, Pradyumna and others come into existence from Him only, and He has manifested Himself in the form of twenty four deities called Kesava and others.

6. He is the sustainer of incarnations like Varaha and others and He is Narayan by name with thousand heads (as described in the Purusukta).

7. He is adorned with divine qualities like eternity, and good fortune (Kalyan). He is served by the six good fortunes and eight Siddhis like Anima etc., Anima, Mahima, Garima, Laghima, vsita, Eshita, Prakamya and Prapti.

8. By His order shines the sun and blows the wind. By His order, the earth does not sink into waters and the (God of) death moves about with fear.

9. He is the God of Gods and the supreme amongst the powerful. He is the destroyer of death and He is the cause of all causes.

10. He, whose feet are tender like lotus, is worshipped by Ananta, Brahma, Rudra and others with twenty four basic principles of the creation and thousands of powers.

11. He is praised by the Vedas and by Sheshaji with his thousand mouths, and by others. He is the Supreme Being Who is superior to the superior and is beyond the scope of speech, mind and senses.

12. He only is indeed the glorious Lord Himself famous by name Swaminarayan. May that Hari protect me from all obstacles.

13. Indeed that Narayan Muni is victorious, who is the ocean of everlasting bliss and compassion, bestower of happiness to righteous people, whose face is

like full moon, charming due to smile, and beauty of whose pair of eyes resembles the fully bloomed lotus petals; who gives extreme happiness to the souls who have taken His shelter, and who is the picture of plentiful kindness.

14. May He the Lord Hari, who appears like a human being to the uninformed, yet, who instantly and by force brings under control the mind of his devotees under His shelter, (the mind) which is extremely difficult to conquer even to the hosts of Gods headed by Brahma and Shiva, on their own strength, even after constantly engaging themselves in various hard austerities ! May He guide my intellect.

15. Salutations to Him, to the Lord, who assumes the form agreeable for meditation at heart; who is the preceptor in staging the human drama inflated by his unconceivable supremacy; who has veiled His own eternal nature by His soft words, extreme patience and self control and who is wearing a pair of (simple) white apparel ; salutations to Him whose glory has reached unto the oceans.

16. May the glorious Lord Shree, the descent of the Lord Ghanesh, Who is capable of destroying hosts of calamities and Who is the endower of desired objects, may always He be for my wealth.

[Greatness of the Treatise - (17-22)]

17. In this delightful text composed by Shatanand Muni, Akantika Dharma the Bhagavat Dharma the general idea of the Vedas put together, is well and clearly explained. By understanding it, one will be released from the bondage of birth and death, instantly.

18. After the Lord Hari, Himself, the Guru, the guide of mankind, the kinsman of the spiritual seekers, disappeared from this earth for human beings, this discourse : '**Satsangi Jivanam**' has been the boat to cross over the ocean of worldly life.

19. This discourse is full of nectar : the well ascertained description of the delightful, playful acts of the heavenly person, who Himself, has adopted human form on this earth by His own will, as a son of Dharmadeva. This work is the highest life force for Satsangis. May they drink this wholeheartedly.

20. May this sacred, praiseworthy, pure, genuine Dharmasastra, full of righteousness, knowledge, non-attachment and devotion, ever become object of enjoyment for virtuous. This work takes one away from the stream of sins of human beings and washes away the impurities of the Kali (Yuga). It wholly removes the darkness of lack of knowledge; it is obtained only by those having good deeds at their credit, and not by others.

21. This work of wisdom be victorious, which gives clear ascertainment in all religious matters; which wards off confusion caused by diverse views in various scriptures, which gives all desired fruits, which is the best of all and soothing to the ears as well as minds of all, just by listening;

22. (This work of wisdom be victorious) Extracting thorns of various doubts, driving away the fear of (six) foes, passion and anger being well-known of them ; eradicating wicked thoughts just by listening ; and which is like an ornament of the wise seers.

[Story of Suvrata : Disciple of Satanand Muni - (23-63)]

23. On this earth, there is a sacred place named Kurukshetra, in the Land of Bharata, which is occupied by noble minded people who wish to improve their piety.

24. There lived a Brahhashi seer, named Suvrata, who worshipped Hari with full devotion. He was adorned with righteousness, knowledge, detachment, peace, and such other good qualities.

25. Influenced by his devotion, the Lord Himself used to accept the objects offered by him at worship, every day.

26. By the grace of the Lord he was endowed with the knowledge of Past, Present and Future happenings, and knowledge of the absolute reality which can be known only by persons of pure mind having devotion to the Lord.

27. When Lord Hari disappeared, sage Suvrata by order of his Guru, left for pilgrimage. While travelling from place to place, he showed the path of righteousness to the uninformed people.

28. He went to Kashi and Vrandavan and engaged himself in practicing austerities customary to sacred places. Then he arrived at Jagannath Puri, the city on the shores of the ocean.

29. There Lord Krishna appears in person in front of the devotees. On this earth, there is no place comparable to that city, shining due to the highest glory of Lord Hari.

30. Where every day, from early morning for five times, Lord Vasudev, the idol intended to be worshipped, is respected with great festivity and fervour.

31. Having seen the holy place, he was extremely happy. He halted in the surrounding area of the very sacred Chakratirtha.

32. For five times every day, he used to visit Jagannatha temple and have Darshana of the deity. All the time he engaged himself in doing religious duties, and endeavored for nine-fold devotional activities.

33. Self-restrained and free from pride as he was, he instructed people who approached him about their own religious duties and about devotion to the Lord Krishna.

34. Once there arrived the King- sage of Gujrat Pratapasimha by name, who had abandoned his kingdom and who was a renounced.

35. Being religious by nature and devoted to Lord Krishna, he was anxious to have Darshana to see the Lord in person ; and desirous of enjoying the fellowship of saints, he stayed there in that holy place.

36. Once he saw him (sage Suvrata) resting on the seat of Kaush, narrating with reverence, the glory of Krishna, to the people, desirous of release from the cycle of birth and death.

37. In him, the king saw a devout, calm, pure, gentle, enduring perfect yogi, engaged in practicing austerities and leading a celibate life.

38. The king saw him having discrimination and detachment and one who has conquered the enemy within; absorbed in Self, an eminent Vaishva, and skilled in imparting spiritual knowledge.

39. Assuming him, having saintly qualities, and fully contented, the king approached him and humbly salute him, and said :

40. O the best of the holy men, indicating saintly qualities, I have come to take your refuge. Please tell me the way by which I will be relieved from the cycle of birth and death.

41. Thus asked, the learned sage adored by spiritual seekers, was very pleased, He lovingly and respectfully welcomed the king and said :

42. O king, you have asked the right question. It is for your own good. Indeed with the help of this human body, one should act in such a way, that he gets released from the bondage of worldly life.

43. O king, you practice nine-fold devotion towards Krishna, who is in the form of Jagannatha in this city of Puri. By that only you will achieve the desired merit.

44. Thus guided, he accepted and followed the advice with high regard and without deceit spent his time in the company of the sage, day after day.

45. Thus engaged in worship of Lord Krishna, king's mind was purified. He could see the sage to be a servant of Krishna Himself.

46. Saluting the sage again and again with folded hands, the king said, 'Oh wise sage, I find you to be a man whose service is accepted by Lord Krishna being ever present.

47. Krishna speaks to you, eats food offered by you. Due to these extraordinary signs, I am sure about my observations'.

48. O Brahman, you are the master. Please do favour me ; so that I will be able to visualise the Lord in person.

49. Thus requested by the king, loving Suvrata said to him, 'it is very difficult for human beings to have direct observation of the Lord Krishna'.

50. For its sake, great discriminating emperors, abandon their kingdom, their families, and practice hard penance.

51. It is said by the virtuous, that the finest fruit of righteousness, renunciation qualities and knowledge is the propitiation of Lord Vishnu Himself.

52. If and when He is born on this earth by His own will, for protection of righteousness and virtuous and for destruction of their enemies, then only He is visible.

53. Even though He Himself is present and visible to all amidst them, He is recognised only by few and not by all.

54. These days He is born on this earth in the north Kousala region, to Dharmadeva and his wife Bhakti, in the family of Sarava Brahmins.

55. I saw Him, when I was in His company ; He blessed me and because of that, the Lord is always in front of me.

56. Recently, that figure of the Lord in the flesh , spreading happiness among the people has disappeared, attracting minds of those who loved Him.

57. By the order of my Guru (Shatananda Muni), I wander on this earth, set for Pilgrimage, relating life and glories of the Lord, like son of Rushbha deva and behaving like a dull-witted (Jada Bharat).

58. Hearing these words of the sage, the wise king was very much pleased and saluting him again, with folded hands, said to him:

59. O sage, it is my good fortune! Today the purpose of my life is fulfilled, that I could enjoy your company, which is impossible even to the Gods.

60. Indeed, devotees of God, compassionated and fully contented, desireless by themselves, wander on this earth to grace the souls desirous of release from the cycle of birth and death.

61. So, your Goodself, kindly tell me the full story of life and deeds of Hari, as you have seen Him and heard about Him.

62. Please tell me, how the Lord incarnated on this earth and how He acted ; I wish to listen to this with steady mind.

63. Thus requested by the faithful king, for his own fortune, the sage was pleased. He started to narrate the tale of Hari, as it was heard by him.

**Thus ends the First Chapter in Vol I entitled 'Meeting of
Suvrata and Pratapsimha' in Satsangijivanam.**

* * * *

Chapter - 2

[Praise to Lord Hari - (1-4)]

Suvrata said -

1. Those who always contemplate on His beautiful white glow in their hearts, Hari reveals His attractive divine form to them. I salute that Hari.

2. He, destroys Maya the cosmic illusion, consisting of three Gunas (Satva, Rajas and Tamas), of those embodied souls who have surrendered to Him, and also their hard Karmic bonds, just with his compassionate glance, and leads them to Brahmapura, (ultimate abode) which is very hard to attain.

3. I eulogise the Lord, who is like a beautiful moon to the eyes of the devotees like Chakor bird, longing for race of moon; who resides in and out, of the heart, who has offered protective hand to Goddess Lakshmi, and who bears dark complexion resembling black cloud wearing white garment.

4. Though being the Lord of the whole universe He shiner with the divine form taken by His own will; and His feet are worshipped by king of Gods and men, To that Hari, who is the Lord of Lords and beyond variable and unchallengeable ; I offer my salutations. May He now make my speech pious.

[Life of `Shatananda Muni, and worship of Badarinath by him (5-35)]

5. I (suvrata) salute the son of Visnudatta (a Maithil Brahmin), my own Guru, who abandoned all sensory objects with strong force of detachment and who acquired entire yogic powers by the grace of Lord Visnu and who gained firm self-stand by the strength of cognitive worship of Krishna's feet.

6. May that Shatananda muni, who attained omniscience by the grace of the Lord Hari, and who composed this novel biography of Him, and narrated to us, in the role of the son of Vyasa (Sukadeva), be pleased with us.

7. O royal fortune-teller, you have appropriately put this question, being eager of liberation, you are asking me to narrate the story of Vishnu which liberates one from the cycle of birth and death.

8. Those people alone will have ability for listening to the life-story of Lord Hari, who to their credit, have merit accumulated in thousands of lives.

9. That ascetic Shatananda who had obtained omniscience by the virtue of His grace and who mastered Yoga with his sharp intellect, composed the biography of Shri Hari.

10. O King! I shall completely narrate that supremely sacred biography called '**Shatsangjivanam**', which I have learnt exactly from him.

11. The king asked, `who was that Shatanand Muni, where was he born, whose son was he?, How he appeased Lord Vishnu and in which place, did he compose this biography?.

12. O doyen of Sages, kindly tell me all that. I am desirous of knowing it. In fact, nothing is unknown to you, O great sage, omniscient as you are.

13. My mind is attentive without diversion. I have abandoned the lust for low sensory pleasures ; therefore please narrate me that discourse in full. I am eager to listen.

14. When the king requested him thus, the devout Brahmin Suvrata with pleasure, narrated all that as imbibed by himself.

15. Suvrata said, O king, on this earth, there is a holy city : Mithila. There lived a great Brahmin Vishudatta, who was steadfastly religious.

16. His son named shtananda was a confirmed celibate, reputed for host of virtues and was a devout disciple of his Guru.

17. He was expert in scriptures, Shastras and Puranas and well versed in import of Pancharatra. He was detached from sensory pleasures and had sound certainty in his own faith.

18. He was expert in recognizing divine and human qualities and could discriminate good and bad on account of this Shastra - based vision. Hence he was calm, generous and soft spoken.

19. He imbibed non-violence and was compassionate. He enjoyed the company of saintly people. He used to offer devotional service to Lord Vishnu according to Shastras, but his heart was yearning to have direct observation of the Lord.

20. He developed conviction through Shastric vision that the firm devotee aspiring for liberation, perceives Lord Hari directly.

21. He used to read Shrimad Bhagavata, always, and also contemplated on its meaning, sitting in isolation.

22-23. Once, pondering over the fifth canto of Shrimad Bhagavata, he came to realise that duet of Nara-Narayan is adorable in this land of Bharata. He is practicing penance in Badarikasrama (in Visala) continuing up to the end of Kalpa times, Himself being propitiated by sage Narada and Uddhava.

24. Afterwards with a zeal to have His Darshan, so as to fulfill the purpose of human life, Shatananda Muni proceeded to Badarikasrama, along with fellow-pilgrims.

25-26. There over, great river Ganga flows down from the feet of Vishnu, releasing devotees from the birth - death cycle. There are holy fords like Narada pool, Hot water pool, absorbing sins, having the union of Ganga-Urvashi, Panchashila, and also many other holy fords.

27-28. Shatanand muni arrived there, on the third day of bright half of the Month of Vaikunkha (Akshayya tritiya) and had Darshan of the image of Narayan Rushi. The great ascetic stayed there peacefully, performing rituals related to sacred ford according to religious code.

29. O King, thereafter when the fellow-pilgrims completed pilgrimage and returned, the sensible Shatanand muni started propitiating Narayan Rushi.

30. Everyday, after discharging routine ritual, he used to read the 10th canto of Shrimad Bhagavata in full, as per due procedure.

31. In this way, there passed six months, while he was engaged in (taap)propitiation, surviving on fruits and withstanding fatigue, aiming at his destined goal.

32. On the day of Prabodhini Ekadashi: the 11th day of the bright fortnight of Kartika Month (when Lord Vishnu wakes up from His yogic sleep), he performed the recitation of Shrimad Bhagavata and routine worship during day time. Then at night he kept awake, himself fasting.

33. There upon the Lord, the abode of compassion was pleased with him. He manifested Himself before him in His marvelous divine form, perceivable by those who have undistracted mind and those chosen by Himself.

34. Suddenly he was astonished after witnessing his own desirable deity, two armed, with dark complexion, extremely calm, in celibate attire with brilliance of countless suns shining simultaneously.

35. Having recognised Him to be the Lord of Badari, Shatananda instantly got up and prostrated before Him on the ground, with tears of love in his eyes, with his body filled with intense emotion and folding both palms, he started singing laudations to Him.

**** Thus ends the Second Chapter in Vol.1 entitled
'worship of Badarinath performed by Shatananda' in Satsangjivanam ****

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Chapter - 3

[Praise to Lord Badari Narayan by Shatananda (1-9)]

1. Shatananda said: You are Shri Vasudeva, the sage-God; you are treasure-trove of compassion, forever engaged in intense austerities, for the welfare of people seeking liberation. I praise you, such a great sage Narayan, the lord of the sacred place of Badari.

2. Your feet are worshipped by the group of sages like Narada and others. You are expounding the essence of the Vedas sitting under the large Badari tree (Vishal), thickly covered with leaves and having no nests. I praise you such a great sage Narayan, the lord of the sacred place of Badari.

3. You have at once conquered Kama-cupid, who was accompanied by the damsels of heaven, the fragrant winds of spring season, and the host of singers who tempted the king of Gods. I praise you such a great sage Narayan, the lord of the sacred place of Badari.

4. The anger which conquered the austere people could not ever touch your heart and the other inner enemies like greed, infatuation dare not enter. I praise you such a great sage Narayan, the lord of the sacred place of Badari.

5. You are the prime-conceiver of the creation. You have engaged yourself in your own religious duties regarding Gods and ancestors, performing regularly at proper times to instruct the confirmed celibates. I praise you O great sage, Narayan, the lord of the sacred place of Badari.

6. You are the great celibate from whom emerges the host of all the holy scriptures with purpose of bestowing highest happiness in this world. Such work is impossible even for the bands of divinities. I praise you O great sage Narayan, the lord of the sacred place Badari.

7. All those here who take to renunciation due to the force of disinterest (vairagya) afraid of the worldly affairs, are happy in your shelter. I praise you, the great sage Narayan, the lord of the sacred place Badari.

8. Even a pennyless person does not want at all the pleasures of this world after having tasted even once, the honey like devotion of your lotus feet which is an ocean of bliss. I praise you, the great sage Narayan, the lord of the sacred place Badari.

9. My cherished dream has come true after a long time and become fruitful today by your kind gesture. Be gracious to me as I am a devotee of your lotus feet which are drenched by the flow of compassion.

[Shatananda meets Hari and stays with Him - (10-33)]

10. Suvrata said : Narayan the wish-yielding tree for the surrendered ones said to the praising devotee ‘O celibate, I am pleased with you ; ask for the desired boon from me for the fulfillment of all your wishes.’

11. Having thus told by the Lord, that celibate saluting Him again with joy, and with eagerness to serve Him said :

12. If you are pleased, O Lord, then bestow a boon upon me. Keep me with you always and let me be in your service.

13. I wish to sing here your glories following with you, by which my words will be fruitful and I will have purity of inner self.

14. I do not want anything such as powers, wealth etc., from you O Lord ; I am certainly fed up with the false pleasures of world.

15. When he said thus, the Lord replied to the highly brilliant one ‘O Brahmin, you have done the right thing in the urge for liberation.’

16. But I am born here in this world presently to Bhakti and Dharma in the region of north Kausala, and known by name Hari.

17. Right now I stay in Durgapur in western Panchal. In that form I shall certainly keep you along with me there.

18. You have passionate desire in your heart to sing my glories. You will be therefore, the composer of the book on my life and deeds in that form.

19. In that form, I shall fulfill your wish. Therefore you should go and find Him (me in that form), Having said thus the Lord disappeared.

20. Then he was over joyous, having been fulfilled of his wishes by the Lord’s kind gesture he started for Panchalas after performing rites in the morning.

21. The Brahmin, filled with joy having Narayan's Darshan, reached the famous city of Shrinagara (Ahmedabad of today) in Gurjaradesha (Gujarát) after two months.

22. There he heard that Hari Sahajanand the best of the ascetic has come to the city of Darbhavati (Dabhan) from Panchala and is performing sacrifices.

23. He heard Brahmins speaking - 'we shall pay visit to that incarnation of Narayan; have delicious food and earn money.'

24. After two days he reached that city going along with the groups of Brahmins who were going to see the celebration of great sacrifice.

25. He saw the Lord in that city, full of people coming from different places, eager to see Him with gifts in their hands.

26. He was seated on a high throne; having dark complexion, like shiny moon, delighting the hearts and eyes of devotees. He was wearing garments of a celibate.

27. He was being worshiped by the stream of devotees with flowers, ornaments of gold and jewels, various kinds of clothes and fragrant sandalwood.

28. Holding a staff in his hand he accepted thousands of garlands of flowers that were being offered by the groups of people coming from different places.

29. With smiling face and affection, he was distributing among Brahmins, the coins of gold and silver, ornaments and garments.

30. At the sight of Him he prostrated on the ground and saluted Him with folded hands, he said: 'Glory unto you, O Narayan, Hari'.

31. Devotee - loving Hari, was pleased and honored him with welcoming words, making His own boon fruitful.

32. The lord, affording protection to all those surrendered unto Him and the ocean of mercy as He is, gave initiation to the Brahmin and made it so that he can stay in his company.

33. Gaining the fruit of his dreams he happily stayed with the Lord serving him regularly with eagerness to narrate His glory.

[Bestowal of divine knowledge to Shatananda (34-41)]

34. Pure in mind he achieved Samadhi through the grace of Hari in a short period, without practicing the eight-fold path of Yoga.

35. In meditation, he saw in his heart, the lord of sacred Badari as seen earlier and the Lord disappeared the next moment like a thunderbolt in the sky.

36. Again he saw Krishn residing in Akshar Dhama which was in the form of light, possessing all the glories and magnificence, with His followers and entourage.

37. With the grace of Hari he got a vision of the whole of heavenly Goloka, Vaikuntha, Shvetadvip etc., with their magnificence.

38. Shatananda also got divine knowledge where he got to know how Hari was incarnated, his parents Dharma and Bhakti and sages with their earlier forms and the present one.

39. Hari made him known to his devotees both men and women, on the earth in their previous and present forms.

40. The Lord gave him knowledge of their lives and deeds and of all the glory of his own and the knowledge of past, present and future.

41. Then the brilliant Shatananda also became familiar. He knew all as it was and how he himself was once Rushi Maitreya.

**[Shatananda composes Satsangi Jivanam at
Durgapur (42-51)]**

42. Then that ascetic was happy and asked Hari to make fruitful his own knowledge and arts by narrating His glories.

43. Shatananda said : O Lord, give me permission to make my knowledge fruitful by composing your glories in various texts, as I am very eager to do it.

44. Thus sincerely asked, Hari said to him : ‘O, Brahmin, this dream of yours will be fruitful.

45. Come along with me to the sacred place of Durgapattana. There I shall construct a temple of Radha-Krishn.

46. Staying there in the holy place, compose the discourse regarding me, with steady mind and according to your own experiences.’

47. Delighted, having been permitted thus, he did accordingly. Coming to Durgapur he stayed with the Lord for a very long time.

48. There in the temple of Gopinatha he composed this religious text called Satsangi jivanam' in which are narrated the life and deeds of Hari.

49. Having scrutinised the text he instructed that to several learned Brahmin devotees like me, and then Hari disappeared.

50. O, King, the life and acts of my Guru, Shatanand had been narrated. Now I shall explain the sacred discourse called ‘**Satsangijivanam**’ composed by him.

51. Listen to this with respect, a wonderful text full of religious instructions, along with the life and deeds of Hari, satisfying the minds of connoisseurs in this world and removing blemishes of Kali such as the influence of the inner enemies.

**Thus ends the Third Chapter in Vol. I entitled
‘Fulfilment of Shatananda’s desire to write satsangi jivanam’ in
Satsangijivanam.**

* * *

Chapter - 4

[Prelude to the story of Hari, by way of salutation to Him : (1-18)]

1. Suvrate said - The ascetic Narayan, giver of delight to the learned, the virtuous one, was born to Dharma and Bhakti, in the north Kausal, to protect religion and to eliminate irreligion. He who was gleaming with sandalwood paste, and flower garlands; I bow to that great preceptor Narayan Hari.

2. Though he grew amidst prosperity and wealth ever since his childhood, he was disinterested in house-holds. Having observed the great vow of celibacy and obtaining sacred thread from His father; that Yogesvara, an ardent lover of spiritual bliss, renounced home and relatives, moved to forest to perform acute penance.

3. Whose nature inclined always toward the state of supreme Brahman in whose heart dwelt nobility, devotion with other host of virtues, where upon the bodily pleasures like melodious music and others at times unaffordable even to the kings, failed to capture his calm mind when great renouncers fear these.

4. He was like a brilliant sun destroying the pitch darkness of Atheism, propounded by some groups of heretics, engaged in meaningless arguments.

5. Those irreligious men relying on heretics were all released by Him from the captivity of the army of vices like greed, pride, haughtiness, jealousy, envy, anger and others. He took them to the everlasting abode of His own : Akshara Brahma - the Akshara Dhama, at the end of their life. Thus, the great valorous Hari is victorious.

6. Once, learning that a large number of ascetics are sitting encircling His own cottage, to have a vision of His lotus face, He came out rapidly from His cottage. May my mind be fixed on Him.

7. Sometimes having heard that the sages had gathered to see Him, He used to step out of His cottage and used to walk briskly, without caring for the upper garment. He used to please those gathered around him, and His own relatives, casting a glance with His tender lotus like eyes. Let my mind be fixed on that Hari wearing single garment.

8. Sometimes He used to memorise the Supreme Lord with rosary of beads made of Tulasi wood in His hand, when He used to occupy a mega seat in an assembly of sages. He used to shine brightly in the assembly of the ascetics, as the moon shines brightly in the constellation of stars. May my mind be fixed on Him who is the only object of observation to the eyes of the sages.

9. Sometimes the sages used to worship him by offering white garments, putting Tilaka-mark and unbroken sacred rice on his forehead, wearing wooden sandals and placing both the lotus like hands on his waist. May my mind be riveted on such an almighty.

10. On the occasion of birth-festivals of the deities (like Krishna, Rama), innumerable devotees gather together coming from various places. The Lord

almighty delightfully looking handsome by various garments, fragrant substances and flower-garlands. May He make me joyful.

11. Sometimes in serving the guests the ascetic Hari used to fasten the upper garment around His waist and served food to His dear sages to their satisfaction. May that revered sage bestow accomplishments on me.

12. When He used to place His feet on the ground, looking charming owing to various auspicious marks of banner, barley, lotus, goad and upward lines; by way of His foot-prints, the earth used to expel the heaven itself ! He is indeed the son of Dharma, who used to offer comfort to His friends, may He, grant fair-mindedness to me.

13. Once, in the assembly of devotees, He fixed two separate zones to His two foster sons for promoting and preserving righteous tradition. He was the descendant of Dharma inspired by a single thought of protecting righteousness. I recall his name, so that my intellect may be perfected.

14. There are many individuals in the world who are dull-witted and committers of sins, let them shake off that wickedness and be engaged themselves in caring works with His righteous support. May that Hari be pleased with me.

15. He gave instruction of one's own tradition to those who were close to Him, based on the Vedas and religious codes (Smruti), considering their social class and capacity. Also He taught them His preachings enriched with songs of glory of the Lord Shri Krishn. May He, who is the Lord Himself, be pleased with me.

16. Sometimes He performed rituals like sacrifices leading to heaven (Isht). Sometimes He performed duties of social usefulness. (purta). He propitiated many Brahmins by offering them delicacies of their choice.

17. Once staying with the gathering of sages in the night he raised some philosophical queries and came up with explicit explanations and that Hari who gave detailed replies, may bestow auspiciousness on me.

18. Even though one may not have practiced different types of Yogic feats, simply by His slight momentary glance, one may be able to acquire entire Samadhi accomplishments. May that Lord do all benevolence to me.

[Description of the Mount Himlay : (19 - 29)]

19. To the northern side of this earth there is a stupendous mountain, called 'Himalay'. Along the stretch there are caves which are vast and appear like mansions of great height. Its external appearance is like huge heaps of silver.

20. Somewhere it appears asblack as the stored collyrium. Somewhere it shines brilliantly, owing to the golden peaks of Kailasha mountain. Some places give the impression that it has silver peaks. Thus the mountain appears to be multicolored.

21. From its various sides, rivers are originated by the coming together of many brooks and flow down, whose water is pellucid which appears marvellous owing to the felons (Sarasa) and swans and which are echoing with the sound of ever-moving waves.

22. That mountain appears to be fascinating by the groves of trees like Dhava, Ketaki, Guggulu (bledium) red Patala trees, Jasmine, Kadamba, Coconut, Banyan, Bilva, Kapittha-Wood-apple, pomegranate, beautiful Tala Tamala, and Sala (Teak-wood) trees.

23. It also appears charming owing to the trees like sarala, (type of Devadaru) Varana (Tiktask). Also fruits bearing Rasala (a type of mango) trees, Asoka, Bakul, Campak, and plantain with many flower-yielding trees around it.

24. That mountain observes the world through its eyes of bloomed flowers. It used to invite the people by its waving branches as it were. Through the sweet warbling of the cuckoos and offering seats of Darbha, roots and fruits to the honorable guests, it plays a good host.

25. The Ruru deer, buffalos, monkeys, wild-boars, bears, rhinoceros, cocks, peacocks, Chataka and other varieties of birds had taken refuge in that mountain.

26. The trumpeting of the elephants, the rustling of the brooks and rivers, the singing of the divine-beings accompanied with lutes, (like the Gandharvas) the deep significance of the chanting of the Vedic hymns and also the chirping of the birds have made the mountain peculiar in its own way.

27. In the days of yore, the creator himself had fashioned it as the sovereign of all the mountains. It is the origin of all the valuable precious stones. Female jackals and other similar animals were also living there. Here, the word shiva is employed to give two meanings one is jackal and the other is the shiva.

28-29. It is that mountain where the three-course Ganga (flowing in the heaven, the earth and the netherworld) flow down and became stable on the earth. That Ganga river originated in Brahma-loka and flows in seven courses.

Those seven rivers are Vasvaukasara, Nalini, Pavani, Saraswati, Jambu, Sita, and the seventh Ganga called Sindhu.

[Description of Badarikasarama Hermitage (30-63)]

30. The hermitage of Narayan was situated on that mountain. That great Lord was incarnated as a sage on the earth, by the grace of Supreme deity (Purushottama) Himself. That everlasting abode has assumed Badari like form in order to provide services to his own dearest preceptor Lord. Under the appearance of that form, he had concealed his real nature. It seemed he also lived in a hermitage in the vicinity of the hermitage of Narayan.

31. There over, one can see the clusters of Juicy Badari (jujube) fruits on the thickest of Badari trees. This scenery created a delusion that the fruits were (like)

the water pots (Kamandlus), in the minds of the sages, gathered there to have the sacred vision - Darshan of the Lord.

32. In that divine forest, the groups of the sages, have taken refuge at the trunks of the trees grown around that hermitage. They used to recall the sacred truths heard from the mouth of the Lord in their hearts, by constant contemplation.

33. Hares, mice, birds and deers, these animals seen with compassion and love by the liberated souls, were sitting quietly as though meditating on Hari, as the children of the sages well instructed !

34. The mind-afflicting enemies of the people like cupid and others (anger, greed, infatuation, delusion, jealousy) are afraid of Hari as elephants fear lions. They do not dare to think of entering the hearts of liberated souls who reside in the abode of Shri Hari.

35. When the sages practicing yoga come to this Ashrama, anguish (sorrow) removes itself from their minds. They feel satisfied with the nectar of the sacred words of Hari. They get highest bliss and they continue to move about in the same delight.

36. The wild animals in the hermitage were free from their natural violent tendencies. They behave like Brahmin sages, practicing penance in the forest, bereft having shed all types of animosity.

37. In that hermitage, curiously enough, serpents move in the company of mongooses, the elephants in that of lions, mice in that of cats, foxes in the company of wolves and the deers in the company of hyenas. (Forgetting their natural enmity). Even crows keep company of the owls.

38. In that hermitage, there flows the river Ganga from the feet of Vishnu, (Vishnupadi) whose water is clear ; who wipes off heaps of sins, just by her sight: whose splendor is as white as that of the moon, in which flow mighty waves.

39. In that hermitage patched garments, bark-garments and also some clothes of Brahmins, washed in the water of the Ganga, are put on the branches of trees for drying. Even the wind hesitatingly touches them, for fear that it may make clothes impure.

40. There lived the omniscient sages, with subdued-senses, lustrous like sun and fire, and constantly contemplating on the Supreme Brahman and observing penance, putting on the deer-skin.

41. The entry to this hermitage was inaccessible to those who were less-meritorious, as it was the abode of realised souls and the place itself being granter of one's wishes and also removing fatigue of those who had the sight of it. There placed pots and vessels of water and dishes in the loops of ropehung from the top.

42. The darkness of night never bothers them as it is dispelled removed due to the splendour of the Lord Himself and also by the gleaming rays from the scattered heaps of celestial flowers offered to the Lord by the devotees.

43. There were heaps of sacred ashes accumulated by the sages who had mastered the Vedas with its six ancillary texts, with tangled hair on their head, performing sacrifices, with their bodies thin due to the rigorous austerities and self-control.

44. In that hermitage, some sages practicing penance lived only on air. Some used to drink only water and some, vapour only. Some used to live on foam, some on the rays of the moon and some on only smoke.

45. Some used to put on clothes made of rags, some used leather clothes ; some, used clothes made of leaves and some used to put on bark-garments. While some others wore clothes made of grass threads ; some sages used to eat things, pounded by stones, or things reduced to pieces by their own teeth.

46. Some used to eat Peepal fruits and used to talk softly sing the sacred hymns, standing in water; some used to discard things contributing to the sensuous pleasures and used to observe " Abhravakasha vow : taking cloud as the only shelter (standing exposed to sun, rain, wind etc., in the open, all the time).

47. With a view to instill deep devotion for Narayan the elder brother of Nara, they had given up all the physical enjoyments. All of them practicing rigorous vows, hence their bodies had become thin. All the time they used to remember the indwelling Lord Hari.

48. Every day the sages in the hermitage used to go to the abode of their origin Sweta Dvipa, which is the abode of Hari and also of the revered Vasudeva, which is very luminous, full of truth and nectar, to have Darshna of Narayan along with Nara. Those sages used to speed faster than the arrows released from bow while going, they used to sing sincerely the glory of Narayan along with that of Nara. They used to pass through like, a flock of kraunca birds.

49. Everyday the sages used to come from the Sweta Dvipa to the hermitage in order to have sacred Darshna of Narayan. The white lustrous sages used to come flying crying out loudly 'Shri Vasudeva' looking like a flock of flamingoes. On the way they used to bow down before the other groups of sages devoted to Narayan.

50. In the morning the animals dwelling in the forest, birds, serpents, and humans, used to come hurriedly and stand on both sides of the way, in rows, to see Lord Hari, going towards Ganga to take bath. They, disregarded all other things, thinking eagerly and looking upwards that 'our Hari will come now'.

51. There were plain soft green pastures in that hermitage whereupon a beautiful Badari tree had taken its roots, with its tender glossy leaves and cluster of fruits, and the place being free of gnats and mosquitoes.

52. Around that Badari tree there were other big celestial trees which were weighed down with fruits and flowers. In the vicinity of that tree; there never existed hunger, heat, cold, thirst and the like. The tree was worshipped by sacrificial rituals and sacred offerings.

53. Though entangled in thorns that beautiful Badari tree, but with its extensive branches and of spotless shade and trickling with sweet juice, was appearing divine. Though seen casually it used to destroy the sins of the seer.

54. The birds, chirping melodiously, had taken shelter in it, and the deities always took shelter under it. The tree was worthy of taking shelter owing to its thick shade. The sages had given the appropriate title 'visala' to it.

55. Uddhava, the foremost amongst Bhagavatas who had mastered the theoretical as well as practical knowledge, stayed there, under the instruction of Shri krishn.

56. In that hermitage, there was a big pool called Vaihayasa. Many royal sages used to stay in that area. The deity Hayagriva, used to chant the eternal Vedic hymns there.

57. Indra, who having killed vedic talented Vrtra, a Brahmin, came here to practice austerities for ten thousand years to get rid of the sin committed of killing him.

58. There the son of the sun, Savarni, who had learnt Vedic wisdom from Narada, stays here, worshipping Hari, and studying the true religion, along with practicing penance.

59. In the same hermitage Lord Nara-Narayan Himself constantly practices rigorous penance, for the well-being of His devotees on the earth.

60. As the Almighty, the lord of the universe, assuming the form of ultimate bliss resides in this hermitage, where Kali can never enter.

61. Narada, whose mind is always filled with supreme bliss, as he practices meditation constantly. That Narada is engaged in the service of the Lord eternally here in Badari.

62. The happiness obtained even in the abode of the Supreme Brahman is not parallel to an iota of bliss, experienced by connoisseurs in this hermitage.

63. In that hermitage many groups of sages, who longed for liberation and those who had already attained liberation, the sharp and the devout used to live. The Darshan of the hermitage, wipes off sins of the people. It is the real ornament of the entire earth.

**Thus ends the Fourth Chapter in Vol. I
entitled 'Description of Badarikashrama' in Satsangjivanam.**

* * *

Chapter - 5

1-2. O king ! Once there at the sacred place Badarikashrama the respected sages arrived to see the Supreme Lord Naranarayan, being remembered by the Lord Himself. Here they travelled from various sacred places with a wish to be rewarded by Darshana of the Supreme Teacher.

[Names of the sages arrived at Badarikashrama (3-18)]

3-17. Those were the sages - Marichi, Vasishth, Atri, Ekata, Dvita, Trita, Kasyapa, Bharadvaja, Shkalya, Bhrgu, Angira, Harita, Gautama, Kanva, Yajnyavalkya, Parashara, Shinshapayan, Aurva, Vishvamitra, Asuri, Samvarta, Babhru, Maitreya, Bruhadasva, Lomana, Utathya, Indrapramiti, Vaishampayana, Devala, Pulastya, Pulaha, Garga, Shaktri, Vodhu, Brihaspati, Vamadeva, Pancashikha, Pracheta, Kardama, Kratu, Jaigishavya, Sumantu, Valmiki, Chyavana, Aruni, Katyayana, Jaratkaru, Astika, Vibhandaka, Rushyasringa, Sharadvan, Shamika, Jaimini, Yati, Ashtavakra, Panini, Madvya, Shakatayana, Krishatreya, Sthulashira, Shunaka, Gargya, Tittari, Kalavruksiya, Uttanka, Nachiketa, Mathara, Mounjayana, Parnada, Brihadagni, Parvata, Jatukarnya, Ruchika, Harismasru, Ansuman, Vaitandi, Ksharapani, Kanha, Tana, Galva, Agnivesya,

Kaudilya, Shandilya, Bhaluki, Swetaketu, Vipula, Manki, Gaurasira, Bhadayati, Jayanta, Mandukeya, Sharkara, Kanada, Kavasha, Paila, Pippalayana, Bhaguri, Kakshivan, Idhmavaha, Vatsa, Gauramukha, Jabali, Upamanyu, Shukra, Vedashira, Medhatithi, Ashtishen, Atharva, Indrapramada, Kushika, Narada, Shamkha, Likhita, Sutapa, Shuka, Prana, Dalbhya, Vitahavya, Savarnya, Uddalaka, Savetasa, Vaitahavya, Savarni, Bhargava, Gobhila, Jajali, Yaska, Kasyapa, Vatsya, Naidhruva, Saubhari, Shounaka, Agastya, Mudgala, Saindhavayana, Sarasvata, Bhurishen, Devarata, Akrutavran 17

18. All those sages along with their disciples, and others like sage pippaláda, O king, reached the Narayanashramam, which is in the vicinity of Kailasha Mountain.

[Eulogy to River Gañgá 19-26]

19. There they saw the river Ganga, with her translucent water. The rays of the rising sun at dawn lightened the waves and created various shapes. Those long, unsteady, highwaves filled the directions with echoing sounds. She is the bestower of salvation to the sons of king Sagara, who were lying reduced to ashes in the nether world.

20. The Ganga is ever pious as she washes the feet of the Supreme Lord Narayan. She nullifies a multitude of sins when one beholds or remembers her. She eradicates the sins of the people who chant her name, even from a distance. Then, is it necessary to say that she washes away all impurities by touching her water !

21. Due to the association with Ganga the regions like Kikata which were poor are instantly turned into sacred lands suitable to live by virtuous. Those highly prosperous and progressive lands where Ganga does not flow are condemned as rivers without water.

22. By drinking water of Ganga people become immediately prosperous more so than , doing penance, sacrifices or by observing vows. Even a drop of water from this river can purify the body, which can only be accomplished if one practices vows like Candrayana (taking food according to the waxing and waning of the moon).

23. Even without exerting themselves by various austerities, and performing sacrifices, sinful men; are carried to heaven in an excellent heavenly car, just by touch of Ganga water. Can there be anyone superior to her!

24. The Ganga is the only ornament of the matted hair-crown of Lord Siva ; she is worshipped by gods, divine personalities, and king of gods Indra. She fulfills all the wishes; hence she should be worshipped by the liberated souls, by the persons who wish to be liberated, and those who wish to have all accomplishments.

25. By chance, if a bone of a dead person picked by a flesh-eating bird, is dropped in the Ganga water, that person instantly attains heaven. What can then be said of a person who drinks the water of Ganga.

26. The supreme person Sri Narayana Himself an abode of righteousness, takes bath in her water, accompanied by groups of great sages, who Indeed would be experts in describing her majesty.

27. Those sages having taken bath as per customary rites and then having completed their morning duties, proceeded to that Badari to have Darshan of the Lord.

28. At that time, those sages saw the Lord sage Nara sitting under the large, sky-touching Badari tree, in ascetic robe.

29. They saw Him with His hair matted and bunched in a circlet of a golden shade. He was bearing white vertical mark on his forehead and He was wearing white garment and Tulasi garland.

30-31. He was surrounded by prominent masters of yoga namely-Kavi, Hari, Antariksa, Prabuddha, Pippalayana, Avirhotra, Drumila, Camasa, Karabhajana, and also the Tanu and other, Brahmins from Kalapgrama (a place near by).

32. Brahmins, having seen the Lord, two armed dark cloud like complexioned, thin, wearing ascetic garments having pleasant lotus-like face, became happy.

33. When the teacher of the world, Lord Visnu Himself (Lord Nara), saw the sages dear to Himself, He immediately came before and saluted them and closely embraced them, happily. They respectfully honoured His welcoming with love.m.

[Welcome address by Nara 36-46]

34-36. I am much delighted to have your presence today. Everything is possible to get but not the company of saintly people.

37. More over, you are the most distinguished, because you know and have firm faith in the Lord taking form of a sage, observing penance.

38. We honour them as most revered sages who always see at heart Lord Hari who loves this Badari Vana (Jujub-forest).

39. As you are all liberated; with your mere glance, people become sinless. I think, meeting with such sages is a rarity for living being.

40. He, by virtue of his merit will come into your contact, whose hour of liberation has neared. Your association will spring up love for the Lord Narayan in him.

41. Due to that love (for the Lord) abandoning attachment to worldly things like physical body, house etc. with peaceful mind, one attains the supreme state, which is rarely accessible even to Brahma and others.

42. Who is comparable to them, who are devout to Narayan. They walk on this earth in the appearance of pilgrims, for the good of the people.

43. The saints like you are merciful and helpful to others, and you all are fully devoted to the Lord.

44. You, Oh beloved ones of the Lord, have arrived at a very auspicious hour, Lord Narayan will grant you Darshan

45. Today the Lord will appear to the sages and divinities that come everyday to have His Darshan.

46. On this very moment, the Lord will arrive here after completing His morning rites be fitting to a devout ascetic.

Suvrata said

47. In this way, the Lord Nara, honored the sages with very sweet words. They, knowing His powers, were very pleased and said to Him.

48. Oh the renowned Nara, we all know you are the Lord of the world; not only that; you are the supreme Lord of innumerable Universes.

49. We know you as the Narayan Himself, performing penance and offering devotional service to the Lord, always.

50. You are respectable to all. You are worshipped by all. You are honored by all as the Lord Himself. One Divinity appearing in two forms : Nara and Narayan.

51. This Land of Bharata is blessed, as the foot-prints of Lord Narayana which consists of signs of fish, Yava (Bardy), Ankusa, (goad) Asani (thunder), Ghata (pitcher) Lotus, and vertical of the sages to see Lord Narayana' lines. Blessed is this tree-grove which is seen by the Lord, everyday and blessed are we to see this hermitage of the devotee-loving Lord.

Thus ends the fifth chapter.....entitled `Narration of the arrival.

Adhyaya 6

[The sages celebrating and worshipping at the arrival of Lord Narayan 1-19]

Suvrata said -

1. When the sages said thus, Nara had a smile on His face. In the mean while the Lord came out of His hut after completing the rites related to the deities and ancestors.

2. The Lord Almighty was saluted by ever humble masters of Yoga, freed-souls, gods and demi-gods dwelling in the middle space ; And He Himself was followed by Uddhava whose eyes were fixed on His Lotus feet.

3. Owing to His acute penance, he was shining with splendor, equal to numerous suns rising together. He was looking beautiful with profuse bright hysterias aura around himself.

4-6. The Lord was looking beautiful with his two long arms, dark in complexion, with his eyes large as newly bloomed Lotus petals, His face like full moon with gentle smile on, with shining white teeth, and having tender feet.

His hair golden brown, soft and curly tied beautifully on his head; his chest broad his belly well shaped like a pippal leaf (of holy fig tree often eaten by elephants), with tender folds and deep naval.

Having white vertical mark on his forehead ; adorned with garland of Tulasi and sacred thread, and having his veins clearly seen, carrying earthen jar, holding two staffs made of palasa wood as the indication of his celibacy ;

7. He was wearing a clean white garment and another one as upper garment on his shoulders. He was looking ever youthful and pleasing the groups of sages with his glances showering nectar.

8. The handsome Lord, having seen those dear sages, was overwhelmed with joy and his face and eyes looked like full bloomed lotus, sparkling with delight.

9. Having seen the Lord, all the sages were stunned out of pleasure. They saluted and prostrated before Him with tears of love in their eyes.

10. The moment they saw Him , they were happy and their sorrows caused by long separation was eradicated; like, white lotuses (Kumudini) blooming at the sight of the full moon.

11. All the sages gathered there along with Nara, had a glance atHim the Lord, with great respect.. They drink him by their eyes, lick him with their mouths and embraced him with their arms.

12. After paying respects to them in various ways, and embracing with love, they sat under the Badaritree, on a stage made up of Kusa grass.

13. The devotee loving great sage Achuta (Narayana) was seated among the learned Vedic scholars, with pleasure, facing North. While the ascetic Lord was casting His quick glances all around, the Brahmins who saluted Him with love.

14. Then all those great sages worshipped their favourite deity-Narayana along with Nara, according to the rites, with various pure offerings, with familiarity and composure.

15-17. They offered fragrant sandal paste mixed with musk, Kumkuma and saffron and various fragrant flowers like Jasmin, champaka and ketaki, and many Tulasi leaves.

And also they offered beautiful garlands made of different colourful flowers, ear-ornaments of beautiful flowers, auspicious crest, fumigating incense, lighted lamps and presented fruits of various kinds.

Beautiful lamps were waved before Him with chanting of hymns, offering handful of flowers (Aratiend mantra purspajali). Thus the sages knowing scriptural procedure worshipped the Lord, with all rituals, along with loud-chants of vedic hymns.

18. Thus worshipped by the sages, the Lord, pleased at the arrival of His dear sages was looking beautiful, adorned with long gleaming garland of various, flowers from neck to toe, and with flower-crests.

19. When the sages were looking at His glow, they began to enjoy Him in their hearts and at the same time they were able to see Him again in Aksra Dham also by His grace. Overflowing with joy they began to praise Him again.

Now in satsangijivan, Narayan-Charitra Dharmashastra, the sixth Adhyaya of chapter 1st viz. The great festival of the worship of Narayana is completed.

Chapter - 7

[The sages praise Lord Hari (1-18)]

The sages said -

1. O Aja ! the unborn one be victorious. You have become the teacher of the world, with Your firm speech coming with compassion and destroying wide spread darkness of ignorance and attachment, You are the remover of all sorts of settled illusions through many births.

2. Lead, O Lord, those who served Your lotus-feet with an undeterred mind and who have discarded their sins through penances, You will allow them access to your highest abode called Amrta which is everlasting, shining like innumerable suns.

3. Oh Lord ! You are the lover of noble actions; you spread all the Shastras, Vedas, Puranas and righteous Agamas variously, on this earth, to preserve the path of righteousness which was lost before, the last age.

4. People do not know You are, the Master of this world. You remove the illusion of worldly life of all beings on this earth. All the men and sages are lost in your illusory power though they are advised by righteous men.

5. There is no happiness without your shelter for beings either in heaven, or on earth, or in the middle space. Even at the end of one hundred years, if they approach you, they will be happy.

6. Not getting Your direct grace, the Mahad and other principles which came into being earlier, could not succeed in their actions to uplift Vairat, so what to speak about those who are engaged in sensual pleasures and turned away from You to get happiness ?

7. O Hari ! Fortunate as we are to be knowing you, in our hearts the supreme deity, beyond the perishable and imperishable and who assumed the form of a sage, O ! what a great fortune for us !.

8. Even the teachers of Vedas, Shastras and Puranas who serve You with splendor and jollity, if their mind is not concentrated on You firmly, their endeavour would render shallow.

9. Like all waters flow towards the ocean, actually You are the ultimate resort of the whole mass of scriptures like sankhya, Yoga, Vedas, Agamas like Pancaratra, and Dharmashastra (Religious code) describing the Lord Himself respectively.

10. Even after learning these scriptures, those who do not worship Your lotus feet; the ultimate destination (of those Shastras), they fall down owing to the false ideas created out of their own intellect composed of three qualities (sattva, Rajas, Tamas).

11. Not knowing Your divinity, they regard You as an ascetic only. And those ignorant people roam about through vicious births repeatedly and suffer.

12. Leaving You, who is their own self and trying to seek other object of worship, deceiving themselves and fallen even from that, not getting the desired fruits, they go to hell.

13. Those gods including Brahma who receive offerings (from humans etc), also offer You oblations with fear, hence we have taken shelter of Your feet O! the supreme Lord.

14. We are really blessed today O Master! to have visualised Your Lotus-feet, this was aspired by us for a very long time.

15. Without being devoted to You, beings burnt by the fire of lust and greed. Hence we have come to You with devotion.

16. You are the Lord of Goloka, You are the Lord Shre Vasudeva born to Dharma and Bhakti keep as it is, certainly for the highest good of the people. To those sages, engaged in severe penance along with devotion, knowledge, detachment and virtue, You lead them to state of perfection and then You inspire them to perform their religious duties respectfully and disinterestedly.

17. Even Shesh, the Lord of serpents with his thousand mouths is not able to describe your innumerable qualities fully, how can others like Demi-gods including Brahma be able to praise You.

We praise you according to our ability to make our speech rewarding.

Suvrata said -

18. Having praised Hari, whose remembrance destroys all the sins, those Brahmins sitting before Him, saw the beauty of His Lotus-face.

**Thus ends the seventh Chapter in Vol. I entitled
'Praise to Narayan by the sages' in Satsangjivanam.**

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Chapter - 8

[Lord Hari's liking for the sages (1-8)]

Suvrata said :

1. The Lord, happily spoke words towards His devotees, whom He loved dearly as much as the sages who sat comfortably with folded hands.

The Lord said :

2. Welcome to you, O great sages! You have come here, hence I am extremely pleased. It was indeed my intention to see you.

3. Places like Goloka, Yogic accomplishments and gods together with Brahma and those who bring me offerings, are not as dear to me, as much as you are.

4. You are my favourites as you constantly think about me, and you compassionately teach those ignorant souls, the means of liberation.

5. Great charities, penances, sacrifices, and observing vows could not be equated with that of assuring protection to beings.

6. Therefore O obliging sirs, I am thinking of you always in my mind, as you are devoted to me and are of pure minds.

7. I know that your roaming through the worlds is for the highest good of the beings.

8. Oh good sirs! please tell me where you have just come from?, from heaven, or nether world, or the earth?

[Sages talk about the commencement of Kali's influence (9-16)]

Thus the sages said -

9. O Master ! having travelled throughout the land of Bharata doing pilgrimage, visiting all the sacred places, we have come here to see you.

The Lord said :

10. O Brahmins ! do the subjects obey the rules of goodness set for them by me? Getting human birth in this land of Bharata is very rare.

The Sages said :

11. O Lord ! Presently irreligion is growing with all its vices in all the subjects, with the help of Kali.

12. He (Kali) has started working amongst those, O Lord, who are kings, teachers, the protectors of religion ; therefore, all of them have broken the rules formulated by You.

13. Men have become attached to great and lesser sins, have become over-greedy for sense-objects and (consequently) far from good conduct.

14. Therefore the way to Yamapuri, the abode of the god of death is filled with people, and the road has become too narrow with the amount of people using it. Nobody is seemingly protecting others at all, on this earth.

15. You are the only object of devotion for the people of Bharata, for whom you practice severe penance; please save them from sinfulness -

[Arrival of Dharma and Murti in the assembly (16-28)]

Suvrata said :

16. Having listened to the speech of those sages, the Lord became moved, and was inclined to protect His own subjects against impiety, by revealing Himself.

17. O King ! there came Dharma (Prajapati) with his wife Murti, knowing that the group of sages has arrived.

18. Fair complexioned, a little slim due to penance, with matted hair on the head, face beautiful like full moon, lotus-eyes full of compassion, attractive with sacred-thread, he wore pure, white dress, and taking Darbha-grass in hand, he saluted to Lord Narayan.

19. Lord Narayan, the wide shelter of forgiveness, the friend of the diseased, the master pleasing with graceful form to look at with eyes and minds, looked beautiful with his lotus-face, delightfully happy, looking to the gathering of devotees with compassionate eyes.

20. Looking to Him amongst the circle of sages, that great Dharma came with his heart full of extreme joy.

21. The Lord, seeing His father Dharma coming there, quickly rose from His seat, and approaching and embracing him, bowed down before his feet.

22. He also had his eyes full of joyful tears, and O king, congratulated Him with good blessings in joy, seeing Nara in that condition.

23. Nara and Narayan saluted their mother, Murti and she also blessed them.

24. O king ! Then all the sages rose, came to them respectfully, and so to say bewildered with extreme joy, and saluted the two.

25. They both honored the sages with due respect. Then Nara offered his seat of Darbha-grass to both of them.

26. All of them sat with the Lord with due propriety, and the Lord Náráyan caringly asked Dharma, about his safe coming.

27. Having heard about the irreligious disturbance caused by out-laws on the earth as told by sages, the Lord began to speak.

28. O king! while they were listening to the words coming from the lotus-face of Narayan, all their mental faculties were concentrated as in deep meditation.

**Thus ends the Eighth Chapter in Vol. 1 entitled
'Information on Irreligious Disturbances' in Satsangjivanam.**

* * *

Chapter - 9

[Durvasa curses the assembly of divinities at Badarikashrama (1-12)]

1-2. In this way, while sages and Dharma were listening to the speech of the Lord, keeping their eyes and mental faculty steady on His lotus-like face, with full concentration, and while Narayan also had concentrated His mind on His speech, sage Durvasa, arrived there over, as directed at heart by Him.

3. He came from Kailasa and performed his daily rites on the banks of Ganga and then that sage, the master of wealth of penance, reached Badari, the seat of Lord Narayan.

4. There over, he saw Nara and Narayan, amidst the circle of sages, and also Dharma with his wife Murti and Uddhava in his divine form.

5. On account of their minds absorbed in dialogue, no one noticed him, and no respect was paid to him, whatsoever, even though he deserved respect.

6. He stood staring at the members of the assembly for an hour or so; Durvasa, the son of Atri took it as an insult.

7. Instantly, he got angry with all of them, and his eyes turned red with wrath and with his body trembling, addressed them, fearlessly raising his arm to curse them.

8. 'what a distortion of time! by which, those who are following righteous path, are now on the wrong path, and have become reckless, having over-ruled the religion.

9. Let the Brahmins insult me on account of pride of their learning. But, since Dharma also insults me, it has become Adharma.

10. Now I shall trample their haughty pride. So that they will not dare to do so again' having said so, he cursed them aloud.

11. 'O Vrush (Dharma)! all of you would get the birth of human beings. You would suffer great torture at the hands of demons.

12. You have insulted me; hence you would get similar insult from them and also, beating, expulsion from villages and towns.'

[Dharma appeases Durvasa - (13-24)]

Suvrata Said :

13. Thus having cursed all those members of the divine assembly, he became quiet almost setting the entire universe on fire all of a sudden.

14. Then, O king ! Narayan, Dharma, the sages and Uddhava, having heard that high-pitch shouting, saw Durvasa, blazing like fire.

15. Displaying trembling body while burning with flames of fire of intense wrath, biting his lower lip, with teeth gnawing, and having his eyes with intolerable sight.

16. All of them suddenly rose up and saluted him. And they tried to pacify him, after offering him a high-seat.

17. O king ! inspite of being appeased in softening way, like fire profusely blazed; as fire being fed with ghee and oblations by sages; it was not extinguished at all.

18. Then Dharmadeva, seeing that Durvasa was unnecessarily cursing all the sages, prostrated on the ground with humility, and saluted him with folded hands; that Dharmadeva being large-hearted, ever-compromising, and dear to Brahmins.

19. Dharma said : 'O great seer, when people commit fault, the disciplinary fine on the part of saints like you is justified, it is entirely for (people's) own benefit.

20. However, we have not committed this fault intentionally nor due to deceit. Being absorbed in narration of Hari, we did not come to know about your arrival.

21. For your sake we would at once lay down our entire belongings and our lives too. Sir, when such a great sage has arrived, how shall we fail to worship unless there is some just reason.

22. Truly being absorbed in some topic, we failed to honour you. Hence, pardon our fault and absolve all of us from the impact of your curse.

23. The heart of Brahmins, who are born to confer grace on others, is said to be like butter, having momentary (anger).

24. **Suvrata said :** In this way, the sage was beseeched by Dharma innocently, who was an expert in ethics. And when intensity of his anger was slightly pacified, he addressed him with folded hands.

[Durvasa's grace to Dharma and the Divinities -(25-36)]

25. Yet Durvasa said : 'Neither I am known to bear momentary anger, nor do I redeem any one from my curse, any where in three worlds. This is my reputation.

26. 'Even then, O perfect one ! my personality appears to be little softened today, on account of god's wish, in your case.

27. O embodiment of righteousness, O Dharma ! However my curse will never be diffused still I shall do a favour to you. listen to it.

28. In your human birth Murti will become your righteous wife. And this Narayan sage, will become your son.

29. And He will protect you both and all the sages, of the torture arising from irreligious demons and He will nourish you on the earth.

30. 'When the Lord becomes your son, and when you both will have fixed your attention on Him on account of extreme affection, I shall release you from my curse then.

31. 'O Dharma ! thereafter, you both will regain your divine status, which is cherished by you. This is what will certainly happen. My verdict will not be in vain.

32. 'O sages ! you, along with Uddhava get Brahminhood amongst human race on the earth, and Hari will make friendship with you.

33. Thereafter, released from my curse, You would return to your divine status.' Having said thus, and having bowed to them, he went back to Kailasa.

34. The sages stayed over awaiting new incarnations. In fact, they were capable of cursing back Durvasa but they did not do so ; as they were noble minded.

35. In fact the wish of god is the cause of the curse to Dharma and also to the sages, and is to be understood as to promote true spirit of religion.

36. Therefore, they did not blame Durvasa for cursing them out of anger, for no reason; as they also did not make the curse ineffective.

[Lord's assurance to Dharma and the sages (37-45)]

37. Then Dharma spoke to Hari, 'O Narayan, you have to give protection to me and also to sages from the irreligious acts of demons.'

38. On that Lord replied, 'Father, do not be worried. Keep it in mind that this curse emerged out of my desire alone.'

39. 'Presently, great amount of unrighteousness has been out of control on earth, having gained strength from Kali. Human beings are harassed by it.'

40. 'Hence, being your son again by the name of Hari, I shall destroy all that and protect saintly persons.'

41. 'I shall promote devotion, enriched with Dharma, knowledge and non-attachment, while moving along with you on earth as I have done before.'

42. 'Hence, without anxiety, you may get birth on earth, amongst human beings. Where ever you have wish, there you may be born to Brahmins.'

43. When he told them thus, they returned to their hermitages, after saluting Him - Nara-Narayan, remembering Him at heart.

44. Then Dharma took birth along with his wife in the region of Kousala, Uddhava also thought over as to whom he should choose as his parents.

45. The great sages went down to earth with a desire to get birth amongst human race, in various regions, O king, and in due course they all took birth in Brahmin families.

**Thus ends the Ninth Chapter, in Vol.1
entitled 'Narration of curse and
grace done to Dharma and others' in Satsangjivanam.**

* * *

Chapter - 10

[Evils caused by the demons, influence of Kali - (1-38)]

1. **Suvrata said** : O king, In the meantime, there on the earth, took birth - thousands of lusty Asuras, demons, Rakshasas and Yakshas.

2. In the past, when there was a war between gods and demons, the gods, with the help of Vishnu, have killed the demons, who maintained the enmity with Acyuta (Vishnu).

3. Those non-religious people decided to destroy the eternal religion, because they knew that it was very dear to the Lord.

4. They took birth on earth in between Kali and Dwapara age, some as human beings, some of them as birds and some as animals also.

5. They knew that Vedas, gods, sages, Brahmins and righteous are the followers of the Lord ; so they frantically troubled them.

6. To kill them, knowing that they are burden to the earth, the Lord Badari Narayan took birth on the earth, in the family of Yadus, by name Krishna.

7. He himself killed many of those Asuras in strange ways; and annihilated some of them at the hands of Baladeva and Arjuna.

8-9. The demons who were annihilated by Himself or by others, whose minds were fixed on him and those who were seen by Him at the time of their death, obtained the desired salvation because the compassionate Lord took even their hatred as devotion.

10-11. Among those enemies, who were not dead this way, and who were lusty about the sensual enjoyment and who were killed in the war, with ill-wishes were again born in this Kali age, knowing that the Lord has taken birth to Dharma due to the curse of Durvasa.

12-13. O king, all those demons were born in hundreds and thousands as humans. As they wanted to torture the sages and Dharma with his wife, and again to continue the enmity with Krishn.

14. Some of the demons and Danavas were born in royal families. Yakshas and Rakshasas, knowing the secrets of Brahmins took birth in Brahmin families.

15. To hide their own demonic nature, they took initiation in the sects like, Vaishnava, Shiva and Shkta; and became the teachers of men.

16. All of them, due to the enmity with Krishn, trampled time and again the religious traditions and devotional activities which were very dear to Him.

17. To destroy the sacrifice performed by the son of king Vena (Pruthu), Indra - the holder of the Vajra, accepting the form of an ascetic, left it, likewise the demons in disguise of teachers first accepted and then left the traditional ritualistic deeds.

18. In the same way, three types of female demonesses came out of the mouth of the demon Bala, and began to tell in various ways, the merits of eating flesh-eatables that are offered to god.

19. The fraudulent demons, lured people in three ways in the form of heretic dresses, attractive women etc. and made them fail from their pious duties and devotion to the Lord Hari.

20. They were addicted to eating flesh, uniting with other's wife, enjoying wealth, liquors and tasty foods. Due to the influence of Kali (age), they used to charm the people with the use of Mantras and mystical diagrams.

21. They behaved in such a way that people began to believe and respect them as righteous persons and provided them with maid- servants, wealth and food etc.,

22. They preached the principles of philosophy, devotion and one's own religious duties, by distorting scriptural-declarations in their favour to fulfill their selfish-motives.

23. They told that all the Vedas prescribe animal sacrifices, and in the name of sacrifices, they slaughtered many birds and animals.

24. According to their own different likings, they twisted the meanings of Vedic hymns and other Smruti texts by distorting the original meaning there in.

25. They emphasised the drinking of liquors as the principal means to realise the Supreme Brahman, rather than renunciation.

26. They, think that liquor, flesh and sexual enjoyment is the main instrument (way) to see (get dharshan of) and to please the deities Vishnu, Shiva and Kali.

27. They thought that offerings of flesh to the deities and manes, in rituals, would appease them. They often offered meat even to the virtuous gods.

28. For the fulfillment of their selfish motives, they committed great sins like having union with other women (not their wife) even in temples of their favourite deities.

29. Usually they stayed in sacred places, temples or in the cities; some of them wearing ascetic dresses and some of them having weapons.

30. Wherever they had the strength of their followers they openly committed crimes, elsewhere they secretly carried their terrible acts.

31. They wrote new books to promote their own thoughts, and also changed the original meanings of the Vedic hymns accordingly.

32. Accepting them as preachers, the rulers being Asuras originally, with their commands broke the religious order.

33. The subjects of those kings were not afraid of committing irreligious acts, as is often said 'As the king so are his subjects.'

34. The Vedic tradition of sacrificial rituals - was completely uprooted. Hence, Brahma and other gods became weak.

35. Those crookes empowered by Kali began to behave in such an dishonorable manner that the earth trembled frequently.

36. The Earth was not able to bear the burden of those evil ones. Hence the piety, holy fords, gods and virtuous people were afflicted.

37. There occurred frequent famines, strokes of lightning on this earth, and huge trees were uprooted owing to storms.

38. O King! in this way when irreligious practices prevailed among people along with inauspicious signs, Dharma with his wife, the sages and Uddhava, took birth as humans.

Thus ends the Tenth Chapter in Vol.1 entitled, 'Description of the evils caused by the demons' in Satsangijivanam.

* * *

Chapter - 11

[Birth and early life of Dharma, father of Hari - (1-30)]

1. **Suvrata said** : There is a town named Ittara, in Kosal province, on the north bank of river Sarayu, which is the abode of the people of four castes.

2-3. There lived a Brahmin who was well known in the province by the name Lakshmana Sharma. He belonged to the lineage of Savarni, with three high-ranking ancestors Bhargava, Vaitahvya and Savetas, and was the follower of the Kauthumi branch of Samaveda.

4-5. Vamshidhara was his son, and Vedamana was Vamshidhara's son. Vedamana's son was known as Kaniyan (kanhram) who settled in Mehadava town. He was a learned scholar, and was honoured by the royal descendant of Suraneta family.

6. His son, Balasharma was well versed in the Vedas and Shastras. He was righteous, pure minded, truth-speaking and had restrained his senses.

7-8. He was a partial incarnation of Brahma, a brilliant offspring of a pious family, performer of sacrifices and highly intellectual. He was endowed with virtues like knowledge, peace, mercy, modesty and was bearing a good moral

conduct. His wife Bhagyavati was also adorned with virtues, and with her co-operation, the Brahmin Balasharma could follow the path of righteousness.

9-10. O king, then the God Dharma decided in his mind, to have the couple as his own parents as they were pious hearted. Dharma entered the womb of Bhagyavati and dwelt there as a mortal being.

11. When the tenth month commenced Vrush, the powerful, self-willed one (Dharma) took birth as a human being pleasing the good men.

12. Knowing that the sustainer of the world has appeared on the earth, the gods were eager to see Him, to bring flowers from the divine garden of the heaven to shower on Him. They stood politely with folded hands and showered flowers on Him, with words of victory to Him. Hearing those words, the demons were frightened, anticipating the arrival of their terminator .

13-15. Bhagyavati gave birth to Dharma in the human form, in Vikram Úaka (i.e. era) 1796. (Indu=moon=1; Aga=mountains=7; Anka=numbers=9; Rasa=tastes=6). The name of the year was Pramoda. At that time the sun was tending to the winter solstice. The season was Autumn, the month Kartika, and it was the 11th day of the bright fortnight on a Wednesday. on Uttará Bhádrapada constellation, and Vajra Yoga. The Karan was Kalyani (showing good signs). The sun was in Kumbha Zodiac. The Mars, the Jupiter, the Venus and the Mercury were in a central square.

16-17. When Dharma manifested himself, on the earth, gods showered flowers from the sky. They played musical instruments like large kettle drums and others. They played them with great delight, with a pitched sound which reverberated in the three worlds.

18. The divine singers sang sweet melodies and the celestial damsels gathered to dance in the heavens.

19. It was indeed a great festival for the celestial divinities who were showering flowers on the house where Dharma himself was born.

20. Auspicious signs were visible in the cities, towns and villages on the earth. The flames of sacred fires blazed without smoke.

21. The minds of all good men felt at peace, the ponds were clean and full of blossomed lotuses.

22. The breeze blew pleasantly; the sky became azure (a shade of blue). The super humans-Siddhas expressed Victorious sounds and the sages bestowed their blessings.

23. The Brahmin was a bit confused due to the great joy at his son's birth. As he was well versed in the Vedas, he honoured the Brahmins and performed the rituals customary to the birth of a child and he gave presents to the Brahmins according to his ability.

24. The child was tender and delicate. Even then he endured the scratches of mosquito-bites. Seeing the tolerance of the boy, wise men and women anticipated him to have been a Yogi in his past birth.

25. The parents were overwhelmed with joy knowing that their son was none other than god himself, as he was luminous and handsome like new rain-clouds. His arms reached his knees (like divine persons). His face was beautiful, smiling and the child behaved superbly as a human being.

26. The father named his son on the twelfth day according to the rituals. As the child was very beautiful and lustrous, he was named as Devasharma.

27. He won the heart of his father who named him as Devasharma. Relatives and all the people of his caste often wished to have a look at him.

28. He was fortunate. He grew day by day swiftly, blackish in colour having a snowlike glow. His teeth sprouted. When he uttered his first words the listeners were very pleased to hear his sweet chatter.

29. He went through all purificatory rites in due course of time, like eating solid food for the first time. Then he had his thread ceremony (maunjibandhan : tying a girdle of Munja grass and putting sacred thread going from the left shoulder to the right side towards the waist and taking an oath of celibacy). Afterwards he studied all the Vedas along with ancillary texts, staying in a hermitage for a period of twelve years. After completing his studies and satisfying his teacher, he returned home. He offered his preceptor whatever he wished.

30. O King, he then wished to marry a girl from a religious family adorned with virtues, as his wife.

[Birth of murti, mother of Hari - (31-39)]

31. There was a river named Manorama in that province. On its bank, there was a holy place called Makhouda, reputed for removing sins.

32.33. To its north there was a town named Chuppaya wherein lived people belonging to all four castes. The place was beautiful with a pond of pellucid water and was surrounded by various gigantic trees.

34. There lived a Brahmin scholar named Krishnasharma with his senses restrained, whose wife was Bhavani, a saintly and virtuous woman.

35. The devout couple of pure heart always had a great devotion to Para Vasudeva (Vishnu).

36. A daughter was born to them who was 'Murti', wife of Dharma in her previous birth. She was adorned with many virtues and was rich with high morals.

37. She was born in Vikram Samvat the year 1798 (i.e. Indu=moon=1; Ashva=horses=7; Anka=number=9; Gaja= elephants=8), on Wednesday which was the bright full moon day of the month of Kartik.

38. Having luminous divine body, she appeared, at the rise of full moon in the saffron hued eastern horizon.

39. When `Murti' was born on this earth, due to a curse of a sage, men and gods were enthusiastic about singing and listening to the glories of Lord `Shri krishn. There was a great festive mood in every house as everyone was in joyous mood, celebrating the birth. At this time the demons felt that their end was nearing.

**Thus ends the Eleventh Chapter in Vol. 1 entitled
'Birth festivals of Dharma and Bhakti' in Satsangijivanam.**

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Chapter - 12

[Birth of Dharma's wife Bala - (1-10)]

Suvrata said :

1.O King ! Performing all purificatory rites according to rituals, Krishnasharma named his daughter as Bala, with great joy.

2.3. Since her birth, the house of the Brahmin always prospered with wealth, grains and was full of happiness. Bala was growing like a crescent moon in the bright-fortnight, giving joy to her parents with her child play.

4. She resembled Devahuti (Mother of Kapila Muni) in her looks and virtues. Since her childhood this truth-speaking girl was devoted to Shri krishna by nature.

5. O king, she was always engaged in devotional services to Krishna; and seeing her, all the people used to call her `Bhakti'.

6. Krishnsharma gave his daughter to a suitable distinguished, virtuous Brahmin Devasharma, in his own house, following the customary rituals.

7. Balasharma, along with relatives and friends reached the place where the wedding rites were to take place. Krishnasharma greeted them with great honour.

8. People who were present at the wedding ceremony, seeing the couple to be a perfect match, praised them with love, as Parvati and Shiva.

9.10. Krishnasharma, requested his gentle and virtuous son-in-law to stay in his house. The best Brahmin stayed there with his father's permission and also consented by his wife.

[Father's instruction to Dharma and his wife - (11-53)]

11. Balasharma also stayed there for a few days, and on his way back, he gave useful advice to his daughter-in-law.

Balasharma said :

12. 'O auspicious one, please listen to my words which will bring you good-fortune, be gentle, sin-fearing and devoted.

13. A woman who is, faithful and loving towards her husband enjoys heavenly pleasures, for aeons. The years which can be counted thus the number of the hair, multiplied by crores into ten thousand. (Practically beyond counting !)

14. The mother, the father and the husband are all fortunate, who have such a husband-devoted woman dwelling in their house.

15. The man, through his merits earned in hundreds of births, can have such a devoted, religious wife in his house.

16. The triad of ancestors belonging to maternal, paternal and the in- laws would enjoy heavenly happiness through meritorious deeds of a devoted women.

17. Even the Sun, the moon and the wind dare not touch her even if they touch then it is to purify themselves.

18. All the holy places on the earth, are at the feet of a virtuous wife. The divine glow of all gods and sages is substantiated in her.

19. By the dust of the feet of a pious women the earth becomes sacred, and by saluting her, the sinner is indeed removed of his sins..

20-21. The virtuous wife is treated equal to the well known women of highest piety like Arundhati, Savitri, Anasuya, Shandili, Ahalya, Sati, Draupadi, Shtarupa, Mena, suniti, Samjna, Svaha and Lopamudra. You be like them.

Suvrata said -

____22. After instructing her about the duties of virtuous wife in details, and as he saw her great love for her husband, he called her premavati.

23. Then the reverend one spoke to his son, who was bright like the sun to his family, well versed from the childhood (only), and who was adorned with all the virtues.

Balasharma said -

24.- O Son, though you are well educated and expert in Vedic lore, out of my fatherly love and elderly experience, I advise you for your own good.

25. Follow these religious duties without fail, such as : taking bath, praying in morning and evenings, chanting god's name, doing self-study, giving oblations to manes and gods, and be hospitable to guests.

26. One, whose wife is virtuous should always observe the duties of a householder. Though your wife is so young but to me, she seems to be a pious woman.

27. So, wishing a good household life, you should always do what is dear to her. You should not dishonour your wife who is virtuous and religious.

28. You should not touch any woman who is not closely related, and particularly any unholy widow.

29. As soon as the soul leaves the body, this body becomes impure; likewise a woman without husband becomes ominous though she is clean.

30. A widow is most inauspicious. By sight of a widow, one cannot meet success in his task.

31. If unknowingly one touches a widow, he should take bath. But if one touches her deliberately, he must fast for a day.

32. Hence, those who wish to be successful, should not touch a widow, and should not take blessings from her, because her blessings are similar to poison.

33. You should not sit in solitude with any other woman other than your wife, even with the mother, daughter or sister, at any time.

34. You should abstain from wines, flesh, enjoying the wife of others, stealing, hurting yourself and others. And also keep yourself away from breach of religious code.

35. It is not proper to go to another's wife for a person of any caste, for this eliminates one's religious-obligatory merits gained, and diminishes one's life-span.

36. There is nothing more harmful to one's life than enjoying another's wife, in his world.

37. If one sees another's wife with an unchaste mind on this earth, he is born afflicted by diseases.

38. Those fools, who see another's wife with lust invariably are born-blind out of their wickedness.

39. Those who are engaged in illicit sexual affairs with their wickedness, are born as eunuchs (unable to have children), and crooked people.

40. To befriend with womanizers should be avoided, for it creates tendency in men to go to other's wife and keeping the company of lustful men should be avoided..

41. It is desirable to have the company of the devotees of Náráyaṇa. One should have the discriminations between religious and irreligious ways and to follow the religious always.

42. The Religion is the only means to attain the other world and there is no other.. So one should be religious in every possible way.

43. You both should observe the Ekadasi vow with fervour in both bright and dark fortnights of the month.

44. This vow is considered to be the best of vows; by observing this, men and women get bliss as well as salvation.

45. All other vows pertaining to Vishnu, and the great festivals of His birth anniversary, should be celebrated every year according to one's ability.

46. One should observe the vow pertaining to Ganapati in the month of Bhadrapada on the fourth brighter day and also the Mahashivaratri in the month of Magha, on the fourteenth day of the dark fortnight, to please Lord Krishna.

47. Hanuman, the prominent, devotee of Shri Ram is our family deity. And He should be worshipped on the 14th day of dark fortnight of Asvin.

48-49. Worship Hanuman the celibate, with oil ablution, and red lead, Karavir flowers, and offer eatables like laddus and Vadas of black gram (udad) and sweets made of ground nuts and jaggery according to one's ability.

50. The worship of Hanuman according to one's ability with devotion, on recollection of his name, the son of wind, doubtlessly takes away all the agonies.'

Suvrata said :

51. Thus the couple having instructed by BalaSharma said : 'we will do as you have advised,' and saluted him.

52. The Brahmin was pleased at the gestures of the couple saluting and showing utmost earnestness in religion, showered blessings on them both.

53. Returning home with relatives, having obtained a noble son and getting desires fulfilled, in the course of time, by his virtues, he attained the abode of Vishnu.

Thus ends the Twelfth Chapter in Vol.I entitled

'Balasharma's advice to Dharma and Bhakti' in Satsangjivanam.

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Chapter - 13

[Dharma's strict following of religious code (1-13)]

1. **Suvrata said :** After his father left for home, he the best of the brahmins stayed with his in-laws, and pleased them. He followed householder's code of conduct regularly, according to his father's advice.

2. Premavati respected her husband as god and served him humbly. She acted according to his will, without ostentation.

3. Both of them observed vow of Ekadashi on the eleventh day of every fortnight regularly by respectfully, keeping total fast.

4. O King, they observed all the rituals told in Vedic and Smriti texts (religious code), day after day. Hence their minds were purified more and more.

5. Even in great difficulties, Devasharma did not give up his religious practices. He always kept the company of righteous persons only.

6. Afterwards he became well known by name 'Dharma'. Seeing his utmost devotion to Dharma (righteousness) people used to call him thus.

7. (As he was Dharma Prajapati himself) His twelve divine wives like Shraddha and others, being always with him, invisible to others, served him with their children.

8-9. Dharma regularly followed the religious code such as: during the day, he bathed three times, after which he did Sandhya-vandana three times, prayer, Homa-sacrifice in morning and evening, chanting gods name and study (or reciting) of scriptures, giving oblations to ancestors, worship of Vishnu and giving oblations to Vishvadevas and hospitality to the guests.

10. He studied deeply the Vedas, Puranas, philosophical texts and historical classics to strengthen his own religiosity, knowledge, detachment and devotion.

11. Both the husband and wife, observing their own religious duties, worshipped Shri Vishnu with love and observed all the vows pertaining to Him.

12. Thus they were firmly devoted to Vishnu and the righteous way. The same faith and devotion which the sages had, who were born on earth along with them, due to Durvasa's curse.

13. After some days they begot a son. He was named as Ramapratap. He was religious minded and virtuous like Sakarshan (Balarama).

Dhama tortured by demons meets Ramananda (14-30)]

14. At the same time, those who were the demons in their past lives, took birth in their thousands, on earth, They began to torture the religious persons, devotees of god and common people, in various ways.

15. Intoxicated as they were, they troubled the sages, ascetics and Dharmadeva in particular, knowing them to be their marked enemies.

16. They targeted Dharmadeva and his wife as their sole enemy, and did such mischief's as both of them might suffer more and more.

17. They took his virtues as vices, spoke ill of him, insulted him and charged him with false allegations, again and again.

18. Being tormented by those crooked men Dharma was unhappy to stay at his own place. He went to Ayodhya and settled there with his wife and son.

19. O King, there over he observed his daily routine like (three times) bath in river Sarayu, etc., and other occasional rituals also. There again he was harassed by them, off and on.

20. O King, though Premavati was devoted to her husband, well-behaved and was faultless in character; those crooked fellows often troubled her..

21. As in old days, Dharmaraj with his brothers and wife Draupadi suffered hardships due to hostility (with Kauravas), Dharma and Bhakti (Premavati) suffered by the hands of their enemies.

22. Thereafter, to escape the affliction, he made up his mind to go to Kashi-Varanasi, the city of Shiva. There he stayed for some months.

23. There also, some local enemy demons and also other outsiders, troubled him extremely, because of his righteousness.

24. Thus distressed and constantly harassed, courageous Dharma with his wife and son, secretly came to the holy city i.e Prayaga.

25. There also he followed his own religious routine and other vows customary to that place; becoming thin.

26. There he met the Vaishava preceptor, the great sage Ramananda Muni, who had come there for pilgrimage.

27. Wearing ascetic robe, the distinguished preceptor, skilled in imparting knowledge to his disciples was sitting surrounded by them. He was compassionately addressing a group of spiritual seekers.

28. He was adorned with auspicious vertical saffron mark on his forehead along with saffron crescent mark, wearing twin necklace of Tulasi beads.

29. Knowing him to be an expert in scriptural knowledge, actual experience of the supreme Brahman, having signs of a real sage, and also having yogic powers, Dharma attended upon him, respectfully.

30. While Dharma served him, by his own wisdom, he found him to be self-absorbed, deeply devoted to Janardanac Vishnu), competent in both practical and Vedic matters, and thus equal to Uddava himself.

**Thus ends the Thirteenth Chapter in Vol.I narrating
'Dharma's harassment by the demons and his meeting
with Ramananda Muni' in Satsangijivanam.**

* * *

Chapter - 14

[Life of Ramananda as an ascetic (1-21)]

1. The king said, O Suvrata, I request you to tell me as you know properly, who was Ramananda Muni?, whose disciple was he?, and where did he live?.

2. **Suvrata said** : O king, listen, I will tell you the life and deeds of his preceptor (Sadguru), who was incarnation of Uddhava himself, born on this earth to promote and protect the path of righteousness.

3. In the beautiful city of Ayodhya, there lived a Brahmin born of Kashyapa family (Gotra) of Ashvalayana branch of Rugveda tradition.

4. Ajaya by name, who had worshipped god in his previous birth, he was virtuous by nature, well educated, modest, truth speaking, and had conquered his senses.

5. To Ajaya's wife Sumati, Uddhava, bound by Durvasa's curse, was born; to enhance love for Shri Krishna, like moon to Kumudini (Lotus blooming in moonlight only).

6. He was manifested (on this earth) on the eighth day of dark fortnight of the month of Shravan of the year in Vikram samvat (A.D. 1795).

7. He was born with a body well built and reddish bright in colour, face beautiful with a charming smile, eyes attractive and redish at the ends, broad forehead, hair black and curly, lower lip red like Bimba fruit, arms long and strong, chest broad, naval deep, and pair of feet tender like a sprout.

8. At that time, Ajaya, having bathed, invited senior brahmins and performed rites, customary to a child birth. With great festivity, he celebrated the birth of his son.

9. Overwhelmed with joy, he named his son as Rama: 'giving happiness', commenced with auspicious chantings; on the twelfth day.

10. In a short time, cared by his parents, he grew up like rising new moon giving delight to their eyes.

11. At the age of eight, his holy thread ceremony was performed according to the ritualistic order. He, the virtuous soul, observed the vow of celibacy unflinchingly.

12. Unwilling to be settled as a householder, and wishing to live a life of avowed celibate, mostly he used to keep company with virtuous ascetics only.

13. O king, with great love, he listened to Shrimad Bhagavata, read by his father, everyday, all though he was just a teenager.

14. Afterwards, firm devotion for Lord Vishnu was developed in his mind ; and he worshipped the image, daily.

15. With a passionate desire to see Lord Vishnu in person, he became disinterested in households, he left home under the pretext of going for Vedic studies.

16. Set on pilgrimage, wandering from place to place, putting away all other desires and meditating on Shri Hari, in heart, he reached mountain Raivataka.

17. There he saw a sage by name Atmananda, disciple of Yogi Gopalananda staying at the Gopanatha temple.

18. Yogi Atmananda was well versed ineightfold Yoga, and respected by Yogis, firmly set in meditation-resulting in oneness with the Brahman.

19. By the grace of his preceptor, he was endowed with a free will to live as long as he desired, or to leave his body at any moment.

20. There he was sitting surrounded by number of disciples, who also had acquired Yogic powers by his grace. With great respect, he saluted RamaSharma.

21. Respected by him and by the Yogis, renowned for his brilliance, he (Rámasharmá) stayed there for a month, strictly following his own duties.

[Rámánanda's urge to have perception of Lord Vishnu (22-41)]

22.23. O King ! Once Ramasharma, with folded hands saluted and urged him whom he thought to be having direct perception of Lord Vishnu, while meditating. O Master ! I wish to have direct perception of Hari. Please be gracious to tell me by what means, will I be able to accomplish the same.

24. Thus requested, the sage said, "You may practice (eight-fold) Yoga, at the best; by that only, you will be able to attain your desired objective', Thus instructed, he was very much delighted.

25. Beholding him to be a perfect Yogi, Ramasharma, for his own ascertainment, respectfully and modestly approached him as his disciple.

26. The sage, pleased as he was, named him as Ramananda, and taught him Yoga with all its characteristic features.

27. In a short time, he, the best of the students, became a perfect Yogi; and like his preceptor, acquired unity with Brahman.

28. While meditating he used to see a glimpse of Brahman, the supreme spirit spread all over; on all the ten directions; but never could he have any glimpse of Narayan Himself.

29. Unsatisfied and agitated as he was, he said to his preceptor O sir, by your favour, I have acquired perfect state of contemplation.

30. While meditating, I see formless glow of Brahman ; but there is no vision of Brahman in the form of Shri Krishna, which is my cherished desire.

31. Honestly, because of that, I feel myself unsatisfied and dejected, that I am not seeing Lord ViShnu, the consort of Kamala.

32. Then the preceptor said,: 'O Brahmin, truly, Lord ViShnu is formless, the glow is only His form, and all that can be seen in this world is illusory.

33. Form is perishable; Formless (Brahman) is imperishable.' O king! the moment Uddhava heard these words of his preceptor, he fainted.

34. After a few moments, when he got his breath back, he wept very much. Immediately, he left his preceptor who had stated that Hari is formless ; and fled away from there.

35. Even though he was forbidden by his preceptor, that virtuous one did not stop there. He went away in search of a preceptor, propounding the doctrine of personal god.

36. With anticipation that he may find such a person at the seat of Ramanujacharya, he went to Shrirangam, known as the best-loved place of Hari.

37. There, the Brahmin made his residence in the vicinity of Shrirangam temple and remembering Hari, visited the temple everyday.

38. Everyday bathing in Kaveri water, doing his daily rites, he used to go to the temple to see Lord Ranganatha, regularly.

39. He was desirous of listening to the scriptures preaching `personal god as the Supreme Being: Hari only and not of other beliefs.

40. In search of a preceptor who could guide him to have sight of the divine form of god, he spent most of his time in company of Vaishnavas.

41. Once, in the group of Vaishnavas, he had a chance to listen to a work named 'Prapannamrutam', in which full account of Ramanujacharya's life was given.

**[Ramanand initiated by Ramanujacharya
in dream (42-62)]**

42. He intended to worship Ramanujacharya, the head of the Shrivaisnavas, as his preceptor whose idol was installed near Ranganatha temple, where he himself lived.

43. He, the best of brahmins, passionately listened to the works written by Ramanujacharya, like Sheshshya and others, which he much appreciated.

44. With great devotion, he chanted 108 words of praise to Ramanuja, everyday and he meditated on what he had heard of him.

45. Following such a routine, O King, three months passed away, and on the fifth day of the bright half of the month Chaitra, he had a dream.

46-47. In the dream, he saw the divine figure of Ramanujacharya himself, shining with splendor, like a shining sun, with a smiling face, and beautiful eyes, with twelve vertical upward marks on his forehead and body. From all these indications, he immediately recognised him as (Ramanujacharya) Shrimannatha' (as he is praised in Prapannamruta).

48. Then the best of ascetics said to him, standing with folded hands, 'O Brahmin, know that I am Ramanuja myself. Ask any boon from me'.

49. Thus said, he was highly pleased; he respectfully uttered, : O master of ascetics, my long cherished desire is fulfilled, as I am beholding you.

50. I wish to have direct perception of Lord Narayan Himself. O Master, you may please suggest the way by which I will be able to achieve this soon.,

51. Pleased by his request, he (Ramanujacharya) initiated him into Vaishnava order and gave two sacred words to him (to chant). Then he said:

52. O, the best of the devotees, with love, do worship Lord Narayan and study my works regularly, unwearied and without laziness.

53. Be `doing your own duties, worshipping Lord Vishnu; and keep company of fellow Vaishnavas, together with control of the senses; never miss to observe these four rules.

54. Practising this way, O sinless one, in a short time, you will have direct perception of Lord Narayan.

55. By my order, initiate in Vaishava tradition, those who will come to your refuge. No doubt you will achieve your goal and they will also achieve the same.

56. If there is any distraction in worship of the Lord, at any sacred place, do not stay there'. Uttering these words revered Lakshmanarya (Ramanuja) disappeared.

57. When he awoke, he found his body with the impressions of Chakra and Shakha on his shoulders and upward marks on his forehead; he presumed the dream to be true.

58. Doing his own duty accordingly, worshipping with devotion, in his own heart, soon he visualised Lakshmi and Narayan in the supreme glow.

59. Thereafter he whose desires were fulfilled, travelled through the land, visiting holy places; gave initiation in Vaishava order, to those who took his refuge.

60. Disciples initiated by him, strictly followed their own duties, having no ostentation, with firm devotion to god.

61 Thus they were able to visualise god, in a short time. Due to this he became well-known to people everywhere.

62. By the blessings of the great ascetic, who was highly pleased with him, and by the grace of Hari; and due to his own genuine, intelligence, and by his deep devotion, he was known far and wide on the land.

Thus ends the Fourteenth Chapter, in the Vol.I entitled 'An account of descent and life of Ramananda Swami' in Satsangijivanam.

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Chapter - 15

[During pilgrimage Rámánanda Muni receives initiation from the Lord; beginning of his new sect. (1 to 26)]

Suvrata said :

1. Looking at his magnanimity, other Vaishnavas could not bear it as they were envious, vain, and lustful.

2. In the manner as insult would accrue among the people, they resorted to cause false charges on him.

3. Having seen his excessive splendour undiminished, they proceeded to put forth Sastric arguments, where they were also defeated.

4. Then being excessively enraged, they took to beating and abusing him; but he withstood it considering like the poor man of Avanti (to take a low note).

5. Some naked men, some with matted hair, holding iron rods in their hands, wiped out vertical mark on his forehead, and cut his Tulasi garland.

6. They broke down even Vasudeva's throne in wrath, and some rude fellows carried away the idol of his daily worship.

7. Thus considering the disturbance created by wicked people for no reason, as his own share of fate due to his past deeds, he continued to roam on the earth not disclosing his identity.

8. Outwardly leaving the path of Ramanujacharya as sought with troubles, he went to Vrundavan, constantly thinking about Lord Narayan.

9. Everyday he used to bathe in the Yamuna river, accomplish his daily routine, and have Darshana of Shrikrishna in all the temples.

10. O king! He used to listen to the holy Bhagavata Puran as explained by various devout Brahmins in the afternoon.

11. Thus residing there without disclosure of his identity, that good-hearted sage developed devotion to Krishn and kept meditating on Him daily.

12. The Lord was pleased with him and revealed Himself to him during a trance, in the form of the consort of Radha, the heroine of Rasa dance playing in Vrundavan.

13. Repeating the name of Shri krishna in his mind with concentration, he suddenly saw once the eternal divine flame flashing before him.

14. He saw there, two armed Krishna along with Radha, playing flute, enchanting, and looking beautiful with blue luster.

15. Like a great actor, adorned with a number of ornaments, wearing a diadem and Vaijayanti garland around His neck.

16. Having seen Him, he experienced highest bliss, and then he was blessed with two Mantras by the Lord and felt accomplished with the attainment of the Supreme Lord.

17. Whenever he contemplated on Him, he saw Him, and also had Darshana during his worship, in the flash of Arati.

18. He used to offer articles of worship in actual presence of the Lord every day with love and in doing so, he got satisfaction.

19. That great Brahmin, getting rid of his mental worries, enjoyed the pleasure of direct vision of Krishna. By His will, he knew himself to be devout Uddhava.

20. He came to know the disturbance from wicked people as brought on by curse of sage Durvasa, and with renewed devotion he served Lord Shri Krishna, his favourite deity.

21. Then remembering that Krishna had established Himself on the earth for the benefit of all living beings, and of himself , he continued to live as before.

22. O King, Taking clue of the Lord's advice and considering the spirit of scriptural lore, he promulgated his own new sect, fearlessly.

23. He stated his conclusions about individual soul, the Lord, and His power (Maya) as mostly told in works of Ramanujacharya.

24. This is the significance of the path of Uddhava that: one should be firm in devotion to the Lord of Radha along with observance of religious code according to ones social class (Varn) and the stage of his life (Asrama).

25. He resided for one month happily in that place where it was revealed to him that he was Uddhava in previous birth. And he advised those who surrendered to him and who were desirous of liberation.

26. The pilgrim, the best of Brahmins, lead those who were desirous of liberation, towards the path of the devotion to Shri Krishna following the righteous way. Moving from place to place he reached the best of holy places Prayag, and O king, know that one named Dharma began to serve him, there.

**Thus ends the Fifteenth Chapter in Vol. 1 entitled
'Ascertainment of the beginning of uddhava sect' in Satsangijivanam.**

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Chapter - 16

[Dharma initiated and instructed in Vaishavism by Ramanand, returns home (1-58)]

1. **Suvrata said** : One night, while gently rubbing his (Ramanand Swami's) feet, he saw in his dream, lord Krishna in a halo of brilliance.

2.3. Looking at that great wonder as the grace of the sage, he resolved in his mind that he is the only preceptor (Guru – spiritual teacher) for him. O king, surrendering wholeheartedly to him, he got initiated along with his wife into Bhagavata cult.

4, The sage initiated that aspirant of salvation whilst chanting the eight syllables Krishna chant twice, and gave two garlands of Tulasi wood to him.

5. In the first chant which is said to qualify one as the devotee of Vishnu, has the syllables Shri krishna tvam' initially and 'Gatirmama' at the end.

6. The other chant, which is said to bestow desired fruits has the syllables 'Brahmaham' initially, followed by 'Krishna' and "Dasosmi" (at the end).

7. The first one here is common (for all) and known as the chant of devotion, while, the other one is distinguished as the 'Great chant'.

8. Then he spoke of good practices of religion to be followed by the seekers of liberation, which makes one glorious here and in the other world.

9. Now listen as I tell you the rules to be observed by the men and women belonging to our path.

10. Those who are initiated into Krishna-cult should totally abstain from cruelty acted on living beings in the name of oblations paid to manes and gods.

11. Even in difficulty eleven types of wine or three types of intoxicating drinks should not be taken, nor any medicine mixed with it.

12. O great, Brahmin, meat should never be eaten even as remains of sacrificial offerings. One should never steal anything, even for the sake of religious purpose.

13. A man should not make union with other's wife nor should he offer his wife to others in any situation. Likewise, a woman should never unite with an adulterer even in great distress.

14. Those who are in other than the Asrama (stage) of a householder should not commit any of the eight kinds of union with a woman. This is the restriction to be followed for ever.

15. A man should never touch a widow intentionally nor should she do the same with a man. A married woman should not touch an ascetic.

16. Killing one self in holy-fords is not to be carried out and, the story of Krishna portrayed in the interest of other paths, should not to be heard.

17. One should not act in such a way which deprives him of his own caste, due to accepting food (from the prohibited ones) even distributed as Krishna's Prasada which is regarded very high.

18. One should not lodge a false charge on others even for the sake of one's own gain. One should not enjoy company of sinister people or people of bad habits.

19-21. One should keep away from the company of these six types of persons namely -

1. Who is austere but furious,
2. A devotee of Krishna but lustful,
3. Having religiosity without devotion,
4. An ascetic having greed,
5. The master who does not make his disciple follow the path of religion,
6. Being himself a learned one, who tarnishes Vishnu's supremacy as the lord, with arguments.

Any relation with these, will destruct the right way of thinking. Therefore those who are desirous of salvation should avoid contact with such persons for their own welfare.

22. One should not condemn gods, sacred places, Vedas, cows, Brahmins, saints and religious ones.

23. Any doctrine opposing the dignity of Krishna's personal form should not be learnt or heard at all costs.

24. One should not present anybody with arms, poison, or snares that catch birds, fishes and others, as these articles are harmful.

25. A Brahmin being in Asrama (stage of life), should never hold a weapon or any such thing anywhere that will be harmful to another beings.

26. After morning bath, on a daily basis one should have a vertical mark of sandalwood paste offered to Shri Krishna or Gopicandana on the forehead.

27. A round spot should be made within that mark by the same substance used for the mark of Pundra or with saffron that remains after worship of Radhakrishna.

28. On a daily basis a married woman should make a mark on her bosom with fragrant sandal paste that remains after worship of Krishna.

29. Everyday she should have a moon like round mark of saffron remains , of Radhakrishna worship in the middle of her forehead.

30. A widow should make a small moon like mark on her throat with the mixture of saffron and sandal paste that remains after worship of Radhakrishna.

31. Having performed daily rites like Sandhya vandana etc., according to one's own practice, all should worship Radhakrishna in the prescribed manner.

32. After daily worship of Radhakrishna, one should recite five chapters from Shrimad Bhagavata (Puran) pertaining to (divine) sport of Rasa (namely Rasalila).

33. If unable to recite the whole (of five chapters), one should recite the one that is the last chapter of it; by reciting the same one gets the fruit (of reciting all the chapters).

34. One should daily repeat His chant, day or night, regularly and with devotion according to capacity.

35. All those initiated in to this path should remember and repeat the three syllabled chant 'Shri Krishna' always.

36. Two beautiful garland of Tulasi wood, having small beads, should be worn around the neck all the time like sacred thread (yajnopavita).

37. In the unavailability of Tulasi the Brahmins could wear two strings of sandal wood ; Sudras should always wear the necklace made of sandal wood.

38. Men and women should always wear, the garland (mala) rosaries around their neck after keeping it at the feet of Shri Krishna.

39. Shri Krishna should always be worshipped by the men and women following these code of belief with nine components (types) of devotion.

Suvrata said -

40. Thus after instructing all these practices of non-violence and so on to him and his wife, he told them about the practice of Puraucaran-(repetition of the name of a deity accompanied with burnt offerings).

41. Preaching to them about the ways of devotion of Shri Krishna knowledge, and also one's own religion said thus:

42. You are indeed blessed , O best of the Brahmins, because you strive for liberation. You are full of virtues that are rare among human beings.

43. You are distinguished as the best of my disciples, O man of good intentions, because gaining a higher rank depends on virtues in our path.

44. When you reach home, along with your wife, you should repeat the great chant and may teach other dependents the two chants according to their eligibility.

45. Teach the first chant, O the pure one, properly and according to prescriptions, to the men belonging to three Varnas (castes) and the good ones among the Shudras.

46. You should deliver the second chant as per the instructions to the best of eligibles who are already repeating the first chant.

47. In adversities one should perform Puraucaran according to scriptures because, Krishna is the lord who grants the desired fruits to the person.

48. To know the nature of individual soul, maya and of the supreme god, you should respectfully read the works of Ramanujacharya.

49. This is because I am of the opinion that others are not having that much dexterity in conclusion over the subjects related to supreme - knowledge, as Ramanujacharya.

50. After that he narrated the whole secret of the sectarian tradition truly as it is, in depth, to his loving disciples.

51. After permitting Dharma to return home, Uddhava himself went back to Dwarka..

52. O king, extremely happy with the meeting of the Guru, he returned to his place along with his wife and son and continued to stay there with devotion to Shri Krishna.

53. He maintained that he is the servant of Krishna in the form of undifferentiated-self which is extended as consciousness beyond the three bodies such as gross body and others.

54. He realized that the world is brief and got convinced that Krishna is the controller (master) of the soul, the gods, time and maya, as well as of Purusa.

55. He, by the order of his guru, studied the works of Ramanujacharya such as Gitabhashya and others, and also taught them earnestly to others.

56. By his qualities such as faith in religion and his devotion to Shri Krishna, the people of divine nature recognised him as the incarnation of religion-Dharma.

57. Then they came under his shelter for their own emancipation bereaving own gurus of evil nature who lacked the characteristics of a preceptor (i.e. an Acharya)

58. Though having taken shelter in Dharma leaving their previous preceptors, they were not free from these preceptor's influence. As their inclination towards religious hypocrisy (trickery) of previous mentors was still in them.

**Thus ends the Sixteenth Chapter, in Vol.1 entitled
'Dharma takes refuge in Ramanand Swami' in Satsangijivanam.**

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Chapter - 17

[Torments suffered by Dharma (1-37)]

1. Those who were initiated by Dharma, did shine like autumn moon O king, as they had abandoned the evil practices.

2. Gradually Dharma turned prosperous like a king due to the rewards in the form of garments, food, money, and vehicles etc., made generously by them.

3. He himself performed sacraments of his son up to thread ceremony and gave away great gifts in that, which made people wonder.

4. The devil natured people, intoxicated with the prosperity gained through their evil ways, troubled him and his followers, with the help of the king who was also of devilish nature.

5. They snatched from him his livelihood, money, hundreds of cows; vehicles etc., and tried to dishonoured him in various ways.

6. He had incomparable agony of poverty afflicted on him by his enemies. Also covetous kinsmen (relatives) did harm him in that condition.

7. Guests, visitors and beggars used to visit his house, O king, in large number, in need of food and etc. and leave getting them.

8. He served them somehow in his capacity in the manner of a house holder, though he had become poor in wealth and food, as his sources of livelihood were taken away from him.

9. Once, his noble and ever-humble wife asked him, who endured with courage all adversities caused by their enemies.

10. Alas ! what a fate, O my lord, even you have been subjected to this sort of miseries, one who never does any harm even to the treacherous.

11. A great trouble is caused by the enemies with no reason, where the livelihood is snatched away by them along with all the possessions.

12. There is no food left for the food-mongers as we our-selves face hunger, what to tell the guests?

13. We get food once in two or three days, sometimes it may be rice, or fruits perhaps sometimes only vegetables.

14. As a man you do bear it with courage; but I am troubled within due to my womanly weak-mindedness.

15. O Lord, I am scared of poverty which is a hindrance to follow the course of a virtuous wife. In this situation if she is desirous of food and other things, she would become an out-law and will get destroyed.

16. O ! All-knowing, you have made deep study of many or scriptures. So that a remedy could be thought of for this misery.

17. It is amazing to see your unflappable composure even at this juncture of great adversity or as in the past.

18. Thus having been told softly by his wife, that all-knowing Lord Dharma pleasingly told her, who also was going through great distress.

19. O auspicious lady, hear, what I say according to scriptures, wise people cross with courage the ocean of miseries.

20. The physical body of humans is under the influence of their past-deeds, according to which, pleasure and pain follows.

21. Accumulated afflictions of the past now are being obtained by us, but rivals are said to be only instrumental here.

22. O auspicious one, it is certain that unless the fruits of the past deeds are endured, no other real means are available of effacing it.

23. Extreme miseries coming as a fruit of past miss-deed are experienced by gods, kings as well as powerful men.

24. O auspicious lady, once the Lord of three-worlds, Indra with his consort Shridevi had agony rendered by Vstrra and others.

25. Meritoriously famous king of Nishadhas (Nala) received trouble created by his enemies, along with his consort Damayanti.

26. The sage Vasishta, who is well-known among the realised and also considered to be par with - Brahmadeva, had to face series of miseries along with his wife Arundhatè from their enemies.

27. Thus many of the powerful persons have been faced with miseries , which were the outcome of their deeds of the past ; and we too are bearing them likewise.

28. O king, thus having heard words of her husband, Bhakti became sorrowful as she had lost courage, not seeing an end to her agony, and wept.

29. Dharma said again consoling her with sweet words, 'don't be sorrowful O good lady, nobody remains in misery for ever'.

30. Though the fruits of past actions are inevitable, the noble ones do not leave their efforts even if they fail again and again in their attempts.

31. In the same manner I am going to do something for you, to end the misery ; do not be anxious.

32. Thus having assured his wife, Dharma thought about terminating the threat from their enemy and the ways and means to achieve this.

33. While thinking of quick measures he remembered Hanuman in his heart as he had been taught by his father.

34. O King, 'Hanuman is our family deity who destroys all obstacles. He is to be beseeched now' ; Dharma resolved in his mind this way.

[Dharma worships Hanumán (35-64)]

35. He went to Ayodhya, a holy place reputed for granting quick-yields to chanting of prayers and lived there worshipping Shri Hanuman.

36. Evil-minded people were ignorant of his daily visit to Hanuman temple and his worship with chantings of hymns thus :

37. Obeisance to you O ! brilliant son of Anjani and vayu and great emissary of Rama, and the minister of Sugriva.

38. Obeisance to you ! O great hero! a valiant one, of threatening stature to the enemies, and frightening one to Ravan.

39. Obeisance to you, O! Hara's incarnate, the one possessing weapons of stone and tree, one who obliterated the army of demons to submission, and the glorious one.

40. Obeisance to you ! who set the city of Lanka on fire, and killing the son of Ravan, effacing the agony of Sita.

41. Obeisance to you ! the ever great ascetic, and of purest heart, very endearing to Sita and Rama and the one who is long-living.

42. Obeisance to you ! the monkey-supreme, a great curer of ailments always, and a terrifying one to bad spirits and other evils.

43. Obeisance to you ! O eminent messenger of Shri Rama, O manifesting one in micro and macro forms.

44. Obeisance to you! who can take away all the fears, and the fearless one, of lustrous form of dawning sun, and the one who strike with his fists.

45. Obeisance to you ! who ruined the royal garden of Lanka, and threatened the demons, and one who is passionate about the epithet Rama, and who saved the life of Lakshman.

46. Obeisance to you ! a highly respected one, and ever-victorious, and the leading one. You can wipe off sorrows of devouts, you are true to virtues, and you are a great victor.

47. Obeisance to you ! O ! the ascetic-supreme, who dwells in the forest, wish-granting one to the devotees, and doing favours to Pandavs.....

48. Obeisance to you ! who terminates evils of virtuous, and an immaculate one, and of great splendour, one with a heart yearning for the saga of Rama to be heard, perennially.

49. Obeisance to you ! one who is served by the virtuous, and one who is well-doer to the Brahmins, and one who is adored by celestial divinities. One who observes the vow of celibacy and takes away all the sins.

50. Obeisance to you ! one who remove pains of poverty, Maruti (born of wind), and one who unleashes knots of attachment, bestower of happiness, the ultimate protector, and one who professes ascetism.

51. Obeisance to you ! O bestower of boons, who is engaged always in contemplation of Rama to be sorrowless.

52. Obeisance to you ! O one, who is adorned by garland of Arka-flowers, bestow me with your protection, grace me with your presence, O versatile one!

53. At the end of muttering names, each verse with folded-hands, he used to utter mystical words like 'svaha and phut' according to custom, by kneeling before him, everyday.

54. At the end of muttering of the names he used to stand on one leg before him, with folded hands, and recite the, hymn (following) daily.

55. O great statesman! the master of Vedas, Agamas and other sciences, the premier minister of the emperor Rama, one with his body smeared with red-lead and a great celibate, humble representative of Shri Ram, O Hanuman! takeaway my predicament.

56. O The helping one! who had effaced the agony of Rama, owing to the abduction of Sita, the one who obliterated the multitude of demons, and who set the capital city of the king of demons, Ravana, on fire.

57. O one, who fetched life-saving creeper when Laksman was down having pierced throat from the launch of inevitable arrows of Ravan and one who brought mount of Droia to the joy of Ram's army.

58. O ! one who wiped off Bharat's agony in the arrival of Shri Ram who himself was indulged in the ocean of sorrow from the separation, whose heart is a bee for the honey of lotus-feet of Shri Ram, O great servant of Shri Ram. Take away my misery.

59. O ! one who has subdued his senses, and born of Kesari, the king of giant-monkeys, and to his wife Anjani by virtue of their penance, one who has both the physical strength and speed of an eagle, (Garuda).

60. O ! The valiant one, who has resisted the assault of various malevolent incantations, and one who has awesome-ruddy look and an unconquerable one, one who cures ailments, bestows noble king and prosperity, and one who engaged in uttering of hymns.

61. O ! when whose name is heard, the herd of evils, and ghosts and other negative forces run away with fear.

62. O ! Thee, one who is able to satisfy the ambitions of the devout, grant me, your grace, one with fulfilled desires your grace, as I am, wretched by the terror of wicked foes.

63. Thus avowed Dharma used to gratify Maruti (Hanuman) with verses that are reputed to take away sufferings, every day.

64. He lived on fruit or roots or leaves, sometime on vegetables. At times he lived upon water alone without food, with his wife.

[Hanuman advises Dharma to go to Vrindavan (65-76)]

65. Being pleased with him, Hanuman appearing in his dream, spoke to him, at the end of the second month.

66. O Dharma, I am pleased with you, I will get rid of your sufferings soon. Go to Vrindavana and meet your old friends there.

67. You will have desired pleasures with your friends of similar nature such as Marichi, and others who were also tormented by the demons.

68. Having said thus, Hanuman disappeared. Then he woke up excited and thought of the happenings in his dream as being meaningful.

69. Completing his Vrata he placed his son in his maternal uncle's house and moved towards Vrindavan in the morning along with his wife.

70. They left their house secretly with fear of demons chasing them. Anxiously they started to move with out the aid of provisions needed on the way.

71. Those two soft spoken, feeble, though parents of the world, wearing roughly, stitched worn-out garments reached Naimishaynya.

72. That courageous couple reaching the holy-ford on tenth day performed the rites ably, customary to the place.

73. Meditating on the roamer of Vrindavan, Shri krishna in their hearts living on observance of unsolicited alms, they headed for the place of Vraja.

74. They did not join the groups of people, who were on their way to see the festival of swings, decorated with flowers on which the deity of child-Krishna is placed and swung, doubting the presence of demons there.

75. Moving slowly Dharma along with his wife, reached the sacred Vrindavan on the day of the swing festival a month after their journey commenced..

76. Having worshipped and seen that ever adorable Shri krishna to many, hailing from different places, and His wonderful beauty sitting on the flower swing, Dharma circumambulated Him as prescribed in the rites.

**Thus ends the Seventeenth Chapter in Vol.1 entitled
'Arrival of Bhakti and Dharma in Vrindavan' in satsangjivanam.**

* * *

Chapter - 18

[Dharma and the sages observe vows to appease krishna (1-20)]

Suvrata said -

1. O king, people in their thousands from distant places had arrived there with their wives to see the festival of the flower-swing.

2. Those roaming, demon-tormented sages, who took birth among men, due to the curse of Durvasa, also had arrived there.

3. They, knew each other, with the remembrance of their previous state, their present descent, as wished by Shri krishna, and had gathered at one place due to their destiny.

4. On the way Dharma, identified them in their human form by certain signs, while going around (Govardhana) when they too were circumambulating.

5. Having met each other, they exchanged the events gone by from the beginning and the torments of demon groups, experienced by them.

6. Dharma, Learning about the difficulties faced by the sages, and the Brahmins got to know the miseries of Dharma, all of them felt distressed. Then the sages spoke to Dharma thus :

7. 'We got in to this terrific calamity due to the curse of Durvasa. When shall we see the end of it as per his words.'

8. Dharma said that his words will not go otherwise, 'O brahmins, therefore we have to bear this misfortune, for as long as we do not have direct vision of Krishna.

9. We have to find a solution here by virtue of worship of Krishna, by which He will be pleased and come to our vision directly.

10. I will undergo the sacred-course-Purascharan of repeating the eight-syllabled chant of Krishna as prescribed, while you may perform the rites connected with it.'

11. The sages were delighted over these words of Dharma and decided to do according to the scriptures.

12. They began to perform the sacrifice in the name of Vishnu (Vishnu yaga) on Thursday of Hasta asterisk which happened to be the second day of dark fortnight in the month of Phalguna.

13. In the beginning, Dharma as the sacrificer him self, performed the sacred course of Krishna-chant as per practice and ability.

14. Some recited Bhagavata (Purana) with devotion, according to the rites of the sacred-course of seven days..

15. Some recited Bhagavdgita which is a portion of Mahabharata. Some recited the text on Vasudeva Mahatmya .

16. Some used to chant the thousand names of Vishnu and some muttered the hymns of Vishnugayatri. (A hymn set in Gayatri meter in the name of Vishnu).

17. Some Brahmins recited (the hymn of) Narayanvarma facing north, while some simply repeated name of Krishna.

18. Bhakti read daily the five chapters (pancsadhyayi) portion of Rasalila from Bhagavata (Purana), with dedication.

19. They all together sang Gitagovinda accompanied with the instruments like Vina and Mrudanga, at night when people were asleep.

20. When performing the worship of Krishna in this manner with resolution, O king, came the eleventh day of bright fortnight of Vaishkha month, called Mohini Ekadasi.

**[Lord Krishna appears before Dharma and
others (21-35)]**

21. Thus when they became feeble through austerities, the Lord Krishna was pleased and revealed Himself directly before them with compassion.

22. That moon of Vrindavan (Krishna) seemed as though Himself was in a continuous Rasa sport in Goloka.

23. Having performed the great worship of Shri Krishna keeping awake overnight, they suddenly saw a white splendour in the auspicious wee hours.

24. All of them saw Krishna in that magnificent splendour, par with the lustre of innumerable suns and moons, and who is in the form of Truth, pure consciousness and bliss.

25. Krishna seemed handsome like a young cloud with magnificent lustrous splendour, beautiful like cupid-galore, wearing garment of ashade of golden amber.

26. Caressing the flute with His beautiful lips and holding it with His two lotus-like hands, playing vivid tunes, costumed like a beautiful actor.

27. Wearing a long vertical jewel-studded tiara and shining pendants of the shape of a fish on the earlobes, adorned with a thick garland of round pearls and also a splendid garland of aromatic flowers;

28. Looking great with saffron on the forehead and dazzling with a crest of flowers, adorned with lavish ornaments of gold and diamonds and having beautiful face like autumn's full moon.

29. Having identical eyes as beautiful as newly blossomed lotus in the autumn and dense black hair soft and curly, pleasing to the eyes with resplendent form.

30. Whose lotus-feet are being worshipped with affection by the consorts namely Lxhami, Radha, Laksmami, Satyabhama, Satya, Bhadra, Jambavati and others and winning their hearts simply by His glances.

31. He was looked at affectionately by Nanda, Balaráma, Yaùôda, Devaki the daughter of Devaka, and also by the cows namely Nanda, Subhadra, Surabhi etc.

32. He was surrounded by groups of cow-girls having substances of love in their hands and He was looking affectionately towards devotees with a gentle smile on His lotus like face.

33. They having seen Him, were astonishingly delighted, and they knelt before Him with folded-hands.

34. As their senses remained drawn towards the figure of the god, they stood like wooden statues.

35. They remained, by the will of Krishna, in that state only for a few moments and by the same (will of god) came back to their senses. Then standing before Dharma with the sages, praised Him.

Thus ends the Eighteenth Chapter in Vol.1 entitled ‘Joy of vision of Shri Krishna due to his worship through Vishuyaga’, in Satsangjivanam.

* * *

Chapter - 19

[Dharma and others praise Shri Krishna (1-28)]

1. O Lord! Your glance has nullifying effect on multitude of sins of men, kindly swiftly sweep away all our perils.

2. O Lord! You are the puissant one, You have the supremacy, You are the original cause of creation and You break the shackles of illusion (maya) and are beyond perishable and imperishable, the creator and the supreme-being.

3. Your abode is reputed being the highest one, limitless, imperishable and ever immutable. You reside there with all the wealth, splendour, super powers and such other divine qualities.

4. O the tantamount (indistiguishable) cause of all! Assuming the forms beginning with Vasudeva, adored by all the discerning devouts with due procedure hailed in the Agamas.

5. O Lord! You are the almighty, You create, protect and destroy the world ; (for that) You assume the forms of Brahma-Vishnu and Hara. All the Shrutis and Smrutis (Vedas and Shastras) acclaim your eminence.

6. Whenever there is a decline in religious practice and predominant rise in anti-religious activities, on this earth, You appear in different forms, to protect the virtuous and the divinities.

7. In the form of a fish You retrieved the stolen Vedas by the demons. Assuming the form of a tortoise You bore the burden of mount Mandara on your back.

8. Assuming the form of a boar You brought up the earth on your tusk, from the sea and saved it from the clutches of the demons ; and again in the form of Narasimha : Man-lion, You annihilated the king of demons, who had conquered death.

9. Deceived was Bali by Your enticing dwarfness and by becoming the son of Jamadagni, you extinguished all the (tyranous rulers) tyrants on the earth.

10. O Raghava! the bridge-builder of the sea, You killed the mighty king of demons, Ravan who was also a tyrant.

11. Previously born to Vasudeva and Devaki as their son in the town of Madhus (Mathura) You came to Vraja to take away the torments faced by the cows, cow-herd boys and Girls and then You roamed on the banks of river Yamuna with great delight.

12. Terminating many a demons sent by Kansa, You became the most beloved (of) to cow-herd women and again going back to Your birth-place, You killed your villainous maternal-uncle, the son of Ugrasena.

13. Going to Dwaraka, marrying Rukmiini and others there, revealing Your self in multiple forms, went on to kill the tormenting demons on the earth, who were a real threat to Dharma and finally resurrected the ancient noble religion.

14. O the unconquerable one! wondering with Your beloved Nara (Arjuna) with mirth in Hastinapura and other places, O Lord! You become very intimate to the sons of Pandu and their wife.

15. O Lord! You descend as Buddha and delude the wicked demons. You come as Kalki and destroy the wicked and the mean, at the end of Kaliyuga.

16. All the grievances of the people who are true to You, here, are decimated, time and again by You O Lord! You are the Godhead, ever- independent one; shower upon us your mercy.

Suvrata said -

17. Having praised the Supreme Being thus, Devasharma at the instance became ecstatic with tears of joy along with other sages.

18. Seeing the Lord Almighty in person and his divine form delighted Bhakti (Wife of Dharmadeva) saluted the Lord with folded hands.

19. Reminiscing the Lord's defeat to a devotee, in Vrindavana, with trembling speech she began to praise the Lord. As she was overwhelmed, her sight became full of joyous tears.

Bhakti said -

20. `O Bliss incarnate! and spreading Bliss, and compassionate, You are wish-yielding Mandara tree to saluting devotees at Your lotus-feet, I kneel before You, who bestowes bliss forever to Nanda and herds of devotee.

21. O Mukunda (liberating people), O ocean of Bliss, (as a child) in abode of Nanda, speaking in sweet soft tone, words like 'O mom, please give me fresh butter! I bow to thee. Sitting on the lap of Yashoda, O the greatest one !

22. When angry Yashoda tied you to a mortar for stealing butter, You were looking at her with fear, feeling shy, with tears in Your eyes and Your face downward; O Lord I worship You.

23. Many times, encouraged by Gopis with clapping hands, You sang and danced in front of them and when they asked You to bring (things like) measure, seat, and shoes etc., You took those things in hands (but unable to carry then) You dropped all those before them.

24. I salute You ; You who pleased all the beings in Gokula by Your flute-playing; playing with children of Gopas, teasing and making monkey dance (by smearing curds and butter on Your face); and prompt in taking cows and calves to pastures.

25. Salutes to Lord Krishna, taking flocks of cows for grazing, lifting mountain Govardhana and thus saving folk of Gokula, beloved one of the Gopis, and sweet heart of Radha.

26. Who, only by His sight, liberated sentient and non sentients and also those who had come to kill Him; by uttering whose name, streams of sins are destroyed; I salute thee, carrying string for tying cows on His shoulder.

27. In Vrindavan, looking (more) beautiful due to autumn - full moon, nights after nights you played (danced) with Gopis, assuming forms similar to your self to match with each of them.

28. Conquering Brahma, Siva, Indra, Chandra and also Bruhaspati (Guru of Gods), and learned Brahmin sages, cupid, full of excessive pride entered in your Rasa-pastime (with crooked intention to conquer You ; But You defeated him (cupid), even acting amorous gestures full of sentimental love (dispassionately) with Gopis (who were devoid of lower passions) and were absorbed in divine bliss of the Self, (by your inconceivable power); O Master, I have come to Your refuge !

[Lord assures protection (29-45)]

Suvrata said -

29. Thus praising to the Lord and saluting Him, Bhakti remained silent. Then the Lord said to them all, 'O pious souls devoted to me, I am pleased with your service, for all your penance, prayer and praise uttered by you. From me ask whatever you wish to have'.

30. Dharmadeva said, 'O Lord, born as humans on this earth, we are tormented by devilish men. We are unable to tolerate them. Hence we have come to your refuge.

31. O Keshava, protect us, only You are powerful enough to save us. We are afraid of them and poverty imposed upon us by them.'

32. To Vrusha (Dharma), thus requesting and praying with folded hands, Lord Shri Krishna said, 'Don't be afraid of multitude of those devils.

33. They are all demons, harassing you. They are my enemies, nursing hostility towards me since the beginning of time; and they desire to be defeated by me.

34. Knowing that you are devoted to me, they intentionally torture you, and gods also, by offering them flesh.

35. Actually, they have become a burden to mother earth. No body else than myself can destroy those wicked, deceitful criminals.

36. Hence O Vrush (Dharma), I myself will be born as a son to you and your wife. No doubt, I will suppress them completely.

37. Along with you, I myself and the sages, are cursed by Durvasa in Badarivana, so, I will also assume human form.

38. Along with you, your wife, and the sages and also gods who enjoy nectar as their food ; I am the protector of all, O pious one, I am known here as Hari.

39. As here in Vrundavana or in Akashara Dhama I have my pastimes with my devotees, likewise, I will move and have pastime with you on this Earth.

40. Henceforth, you will not suffer from poverty, any more. O sinless one, plenty of food grains and riches will come to you, as before.

41. I will relieve you all from Durvasa's curse, soon. I will reestablish the cult of Intent (absolute) devotion which has become mean.

42-43. `Like you, those who will engage themselves in reading Shrimad Bhagavata and other texts, in chanting my name according to ritualistic procedure; will have all their wishes fulfilled positively. They will attain the highest, eternal abode of mine.

44. 'Those objects of pleasures and enjoyment are obtained in Shvetadveepa Vaikuntha and Goloka of mine, they (those devotees) will get, them forever.'

45. Saying thus to Dharma and other sages, Lord Shri Krishna, being compassionate towards them, disappeared. Dharma, along with the sages immediately concluded their avowed penance according to regular procedure.

Thus ends the Nineteenth Chapter of Vol. 1 entitled 'Narration of praise of Shri Krishna by Dharma and giving boon to him by the Lord' in Satsangijivanam.

* * *

[Ashvatthama curses Dharma (1-30)]

Suvrata said

1. - O King, having completed the sacrifice of chanting hymns of Vishnu, they offered their concluding feast in the exceeding joy of seeing Shri Krishna in person.

2. Then sitting together they made it a mutual understanding amongst themselves, that these happenings should never be disclosed to any one at all.

3. There is no need to worry that when Krishna is manifested, how it is possible to keep the secret by any one as he is the master of all. It means he will reveal himself.

4-5. Having decided this way amongst themselves they greeted each other, then departed and went home. By the will of god Dharma and the great sages only had memories of their past lives at certain times and not always.

6. Dharma, with his wife, was satisfied, having fulfilled his desires completely, and now headed for their home town, via the forest of Naimisa.

7. While travelling through that thick forest they missed their way at the sight of those devils.

8. They lost track of the main road while wandering in the wilderness. There was no sight of any village as dusk approached.

9. Finding no way further, O king, though hungry and thirsty both of them halted there, with courage and worrying where to go in the dark.

10. They saw an ascetic, arriving there, dark as a cloud, having red wide eyes, lock of matted hair and a man of an imposing stature too.

11. He had wide forehead and was wearing garments meant for an ascetic. Thinking him as the spiritually powerful person, Dharma saluted and stood before him. The ascetic spoke to him :

12. 'Who are you? such a brave man, why are you wandering with your wife at night in this inaccessible forest ? Tell me all this quickly.' Having thus asked by him, Dharma replied:

13. 'I am a Brahmin, born in the country of Kosalas, my name is Devasharma. Having got into extreme poverty and miserable condition out of fear of enemies, I left my house and went to the sacred place of Vrindavan.

14. Worshipping Krishna with Yajna of repetition of chant of Vishnu in a prescribed manner, I was conferred with a boon from Him. Returning back home, by chance I missed the way. Now I am delighted at your sight.

15. That ascetic became furious hearing the name of Krishna, asked Dharma to tell him about the boon he received from Krishna and then he (Dharma) replied:

16. 'I narrated the pleasing Krishna and about my affliction rendered by the rivals, then He told me that all your rivals are demons on the earth.

17. They helped Duryodhana, the incarnation of Kali, previously. Some of them were killed by Bhima and Arjuna in the war, some by Me and others by Balarama.

18. The demons and other devils watching Me (though through their animosity towards Me) who came into My contact thus, propelled to salvation deserving for a devotee.

19. Those who died without My grace are born here now, tied in the thirst of sensual pleasures with strong desires. They are indeed born again as My enemies on this earth, as devils.

20. With a sense of strong vengeance towards Me, they may know you as very religious and a partial incarnate of Me, pinch you and my people.

21. I shall be your son and then surely finish those enemies of gods. He disappeared after bestowing this boon, and now I am on my way home.'

Suvrata said -

22. O king! hearing the words elevating Krishna and lowering him, from Dharma, the ascetic become infuriated.

23. As if he would burn Dharma by his sight, gnawing his lower lip in anguish, he told Dharma that surely Krishna will be born to him as his son.

24. 'Only I know his virtues and vices and no one else. He has acted offensively upon our dear king Duryodhana.

25. That charioteer of Partha has given me a lot of pain. Know me for certain that I am Ashvatthama' the friend of Duryodhana.

26. Therefore, O Brahmin, I discharge this curse in favour of my dear demon folk and in the name of retaliation for the old rivalry -

27. That son of yours will never be able to hold a weapon and without which enemies will never be destroyed.

28. However great and valiant a man may be, without weapon never can he kill his enemy.

29. If he holds a weapon on any occasion ignoring my words, he will get defeated at the hands of his enemies.'

30. O King! Having cursed thus, that son of Dronacharya (Ashvatthama) disappeared. Then that Brahmin-couple in the worry of his curse, became downhearted.

[Dharma tells story of Rama; Hanuman blesses them (31-70)]

31. Courage, acquired only through the grace of Krishna, was the boat to float for that helpless couple, merging in the ocean of never ending miseries.

32. Dharma then said to his beloved one, distressed by the feminist nature, 'O nice lady, misfortune has obstructed our efforts when they were about to become fruitful.

33. To get rid of all the woes, a vow in the name of Gajapati has to be observed as advocated in Purana, which fulfills one's aspirations as well.

34. My father had asked me to undergo this vow at the time of our leaving for the town when our marriage ceremony was over.

35. Ganayak is said to be the incarnation of Shri krishna and therefore a vow dedicated to him removes all obstacles.

36. We do observe it annually on the fourth day of the bright half of the month of Bhadrapada. Pleased with it he will protect us from obstacles.

37. They thus decided thinking to undergo the vow. Then Dharma spoke these consoling words to Bhakti -

38. O Nice lady, do not think that we are the only to get such misery on earth ; because the whole world is full of miseries.

39. Shri Rama, though himself being god, had to bear pains of living in the forest with his wife and brother.'

40. Dharma thus narrated the deeds of Rama to her, with the greatness of Hanuman, until three parts of the night had passed.

41. She contemplated in her mind the acts of help rendered to Rama by Hanuman on those occasions, while listening to the story.

42. Hey, Hanuman the dear one to Rama who is our family deity; being such an able one, how will he ignore us in this great misery ?

43. When she was uttering the words 'O Hanuman, protect, protect', Hanuman, manifested himself before her in the form of a Brahmin.

44. He was present there in the night to listen to the story of Rama, being narrated by Dharma to his wife and had remained invisible to the people there.

45. Appearing before them he said : 'O Bhakti, O Dharma, do not be distressed. I am your favourite family deity Hanuman ; I shall protect you.

46. Your son shall not carry weapon due to the curse of Ashvatthama; however he will be able to conquer the universe through his intelligence.

47. He will never have any fear from the enemies though he remains unarmed. He will also rid you of the pains of poverty.'

48. Hanuman, after uttering these words, got the wonderstruck couple up to the main road and disappeared. Then they thought of proceeding further on their way.

49. Then after, O king, the couple got rid of all their worries ; they obtained food and cloths, hence without afflictions, they become peaceful.

50. They walked fearlessly on the main road which they knew before, remembering Shri krishna who is kind to His devotees, in their heart.

51. On the way that loving lady, pleasing her husband with sweet words, asked him about the story of Hanuman becoming immortal.

52. 'Having heard and seen the magnanimity of Shri Hanuman, bliss has dawned in my heart.

53. O Lord! How Hanuman became immortal ? Having left the heavens, what does he do forever on earth' ?

54. Thus Dharma, having been asked by his loving wife, told her about the grace of Rama and sita, upon which Hanuman became immortal.

55. Killing Ravan in the battle, Rama returning to Ayodhya with His army, ascended the throne.

56. 'O good lady, the army consisted of monkeys, demons and bears , having divine-forms, stayed there for one year, as they could not bear to be separated from Him (Rama).

57. Serving Hm with insignia of royal umbrella and fan etc. their love and adoration for Him grew day by day, which made them totally ignorant of earthly life.

58. Sending them off to their homes, the Lord honoured them and bestowed garments, ornaments, valuables and so on, as they stood before Him.

59. The Lord having honoured Sugriva and other monkeys, bid farewell to them with difficulty, as His eyes welled up with tears.

60. Then Hanuman, who was to leave, with tears of love trickling (down the cheeks), in a great difficulty to leave, told Him humbly with folded hands.

61. 'I should have the thickest love for You for ever, O Lord, with natural devotion unto You. O brave one, my mind should not move towards anything else.

62. O Rama, I would like to live on earth listening to your life-storyas so long as it is being narrated here.

63. I beg even, O Rama, that whenever I am in the region of Kimpurusas, the Gandharvas also should narrate (sing) your story for me all the time.

64. It is for certain that I have no desire for the heavenly abode, neither for prosperity, as I have the only aspiration in my heart of drinking the nectar of Your life story'.

65. When Hanuman uttered these words, Rama got up from the throne, embraced Hanuman with love and said -

66. 'O Monkey-supreme, everything will come true as it is without a doubt. By virtue of my boon all your aspirations will be fruitful' .

67. Thus, O woman of nice conduct, Hanuman, for whom the story of Rama is his breath, stays immortal here due to the boon received from Rama.

68. Following this boon He visits all the places on earth where the story of Rama is being narrated and listens to it.

69. He really came to listen, when in the night I was telling you the story and went away after manifesting himself before us.

70. Obstacles were destroyed after our resolving for the sacred vow of Ganesh, and Hanuman became visible to us; hence be sure that our purpose is served.

[Dharma returns to his native place (71-79)]

71. Bhakti, hearing these words, was happy. They reached their town travelling to the best of their ability.

72. O King! Having reached his home-town in one and half a months, all of his kith and kin, seeing them were extremely happy.

73. With the influence of Krishna all foes as if turned to friends now, began to fear him as well, when they saw him.

74. Gradually his house grew and prospered better now with wealth, grains, vehicles, cattle and other valuables than before.

75. As the grace of Lord Hari dawned on the best of Brahmins, he came to be known as 'Hariprasada' himself on this earth once again.

76. Now god, the ocean of compassion, wanted to have a human form to suffice the (Nara-Narayana) intent, for the welfare of beings.

77. He became manifested in the heart of Dharma by turning himself into one (originally being two) by his own will.

78. He knew that god himself has been manifested within him since he excelled into a super-human brilliance and sudden prosperity.

79. On one fine Thursday of star pusya, the sixteenth day of the period of his wife Bhakti, he concepted himself in the womb, of the auspicious woman, thereupon she shone brilliantly just like Devahuti.

Thus ends the twentieth Chapter in Vol. 1 entitled 'Narration of Ashvatthama's curse to Dharma and his returning home' Satsangijivanam.

* * *

Chapter - 21

[Goddess Vindhyavasini's curse to the demons (1-24)]

Suvrata said

1. O King! Meanwhile all the demons, who had taken birth in four castes, gathered in hundreds to worship the goddess Vindhyavasini (dwelling in Vindhya mountain).

2. They the dishonest fellows, who celebrated the festival at the temple of the goddess on the bright ninth day of the month Asvin.

3. They offered flesh with pots of wines to the goddess, having killed thousands of sheep, goats, buffaloes and human beings.

4. Eating flesh, consuming wine, made all intoxicated

. ,indecently dressed women, were engaged in offensive acts at the temple of the goddess.

5-6. The goddess having witnessed the sinful and immoral acts of them, became angry with the preceptor Kalidatta in particular and appeared in his dream at the night, in a terrifying form with reddish eyes holding trident and sword and said:

7-8. 'O dishonest demons in Brahmin form, you all are overblown with pride, crossing all the moral limits. You consume flesh and wine in my name. You all are merciless and killers of animals and humans. You behave illicitly with other's wives. You have carried all these in my temple. Hence I will curse you!

9. 'All of your race will be destroyed, very soon, and also your wealth will come to an end.

10-11. As you worship me with wine and other things;from now onwards, if any men who belongs to Brahman, Krutriya and other categories, resort to the same sort of worships in this world, (their race) would also perish like yours, bereft of wealth and food, will be be going to hell after their death.

12. Your traditional enemy Shri Krishna is incarnated as Hari as the progeny of Dharma and Bhakti in the Kaushal province. Having the weapon of intellect, he will destruct you from the roots.

13. Wandering all over the earth, searching each one of you hiding here and there, he would finish all of you.

14. The kings who try to help you will also meet the destruction in the same way as you, undoubtedly.

15. The king Tamramukha (red - faced one) from north-west will come and enjoy this earth by becoming victorious over them.'

16. Cursing thus the angry goddess disappeared. And the preceptor Kalidatta awakened with great fear.

17. He told the curse given by Ambika, to all the demons. Then they became worried, sad and frightened and trembled with fear.

18. Knowing that the curse has occurred as the fruit of their own deeds and unavoidable even with the help of vows etc., The demons began to beg pardon, showing utmost surrender with all sorts of obeisance.

19. Though they were determined about finding ways and means to counter the curse with their abilities, they discussed about the end approaching them.

20. Hari could be finished in his childhood, was their only thought of hope, accordingly. They began to gather means and ways to achieve it, in the form of destructive female forces, weapons, fighters, arms or charms and powerful hymns.

21. The grown enemy with the strength of peers is always a difficult plan, so we would kill him as a child alone.

22. With this decision, those demons returned to their own places, awaiting his birth, with an intention to be ready with destructive means.

23. Awaiting their enemy's birth on the earth, and knowing that he has taken a vow to destroy them, all the demons began to lose their courage. They were anxiously scared of the destruction, and felt days were as though aeons.

24. The fearless Hariprasada observed the vow of Ganesh in the month of Bhadrapada, and worshipped Maruti, (son of Marut) accordingly in the Asvina month.

**Thus ends the Twenty first Chapter in Vol. 1 entitled
'Vindyavasini's curse', in the Satsangijvanam.**

* * *

Chapter - 22

[Gods and men celebrate Hari's birth; Gods praise Hari (1-37)]

Suvrata said:

1. When Premavati became pregnant, on this earth, she was adored as mother of gods, amongst young women.

2. She suddenly became as lustrous as the moon, as she was bearing in her womb, Narayan i.e. Vishnu, who is the shelter of the world, and the god of gods.

3. People coming from different places gathered curiously to see her sitting in her courtyard.

4. Then the pregnant, modest woman, who destroys the darkness with her lustre of body, becomes upset because many people come to see her, and never comes out of the house.

5. The Brahmin Hariprasada became much astonished and joyful, when he saw her equalling the 'Savitri' possessing the Vedas in her womb.

6-7. All other women after seeing her, with smiling face, slim (slender, beautiful) and rare to see else where, respected her and said to one another, "Oh, we have seen so many pregnant women on this earth. But we have not seen or (heard) any one like her".

8. On the tenth month, the god-respected lady went to stay in the maternity home, on the auspicious time suggested by Brahmins.

9. O king, Devasharma gathered the entire essential for the delivery. Along with that young and educated midwives also stayed there.

10. Then came, the wonderful and auspicious time (period), due to which all the people became astonished at once.

11. The three worlds were over-spread with joy, when the time of the birth of Vishnu was approaching, because He is the real ocean of the happiness.

12-13. Knowing that the auspicious moment of incarnation of Hari, who is the treasure of joy, is approaching, all omniscient gods like Indra, Vishnu, Brahma, Siva and kings of eight directions etc., riding on their own aeroplanes, accompanied by their wives, stood in the sky upon awaiting the actual appearance of the Lord of the soul i.e. Hari, with the eyes gazed at the home of Dharma.

14. Suddenly, from the body of Bhakti, some kind of radiant lustre came out and it destroyed all the darkness of inner side and outer side.. It spread all over the house. It was whitest, spotless, deep and showering joy. As it spread the universe, it was causing much astonishment to all the gods and human beings.

15. The most powerful lustre was more brighter than that of the cores of fire, moon, sun had unitedly. It increased and spread over all the eight universes.

16. All of them could see only that brightness of the supreme spirit everywhere and nothing else, like sides - upper, lower, space, or the heaven, earth and the directions.

17. Brahma, Shiva and other deities arrived there along with their wives and children. They knew the omniscient of Shri Krishna. Even then, they were astonished by the great lustre appeared after the birth of Him.

18. All those (Brahma etc) gods and goddesses have powers to create, to maintain and to destruct the universe. Even then, their eyes became blind due to the dazzling lustre of Him. Then they knew that He had come, and began to praise Him.

Gods said -

19. Salute to the lustre of lustre! salute to the omnipotent! Salute to the entity beyond the touch of darkness! Salute to the supreme spirit who is beyond knowledge and ignorance - both and who has held the human form! Salute, to Him who enters into the bodies of all beings and controls and rules them! lots and lots, again and again salute to you, Oh the supreme spirit whose virtues are infinite !

20. If the luster of your single hair is manifested, it will be greater than the luster of innumerable Jivas (even though they are the nearest and dearest to you, they are not able to perceive you) Indeed, none is able to see his origin, here. What to speak of gods who are born of you and dominated by Trigunas, to comprehend you!

21. We are being drowned in this ocean of brightness under the universe, hence are not able to see anything that is, neither our own, nor others. We can not touch even our own body, then what else in the universe because our vision is become overfull with this solid lustre.

22. We are not able to see your endless, great lustre because of the closing of our eyes (which are not able to tolerate that lustre). But we see your greater overspreading lustre in our hearts. O Hari, you are the only solution to the confused deities.

23. We are not able to praise you because we are confused in mind due to your great powerful brightness. Hence, really we have surrendered to you. Therefore, oh great merciful one, please withdraw your all lustre and show your own manifested body.

Suvrata said -

24. Shri Krishna, caring for the welfare of devotees, gave special vision to them, and became visible to them even in that luster., who praised (prayed) him, because He himself is the bestower of blessings to religious people

25. Brahmadeva, Shiva and all other gods along their wives, and also all the sages could see comfortably, the omnipotent god, after he had himself restrained all his lustre, in his own body.

26. He always stays with pleasure in the divine, infinite, the abode (home) beyond destruction viz. Goloka. But at that time, there they saw him bearing two hands and playing on the flute.

27. Devasharma and Bhakti, who always remembers Him, saw him after the (disappearance) pacification of his lustre, and became astonished getting Him as their son.

28. "As, when dwelling in Vrundavan, we have worshipped, along with family, and seen the same, this child must be Krishna himself definitely". Thus parents became doubtless in mind, thinking like this.

29-30. O king! Deciding that this one is the real supreme spirit came into existence to protect the sages and religion from the multitude of demons, the gods, immensely saluted him with devotion. Then they came politely, holding the two hands together, to the lord of world and pleased him.

31. Gods said - O Master! We salute you with devotion, knowing, that you are the Real Krishna manifested in the home of Dharma. You are very much loved by devotees; you are the origin (of everything). You are beyond the illusive power of eternity. You are the form of auspiciousness. You are the lord of the world. And you are the cause of the destruction of the multitude of Demons.

32. O Lord! You are well-known as the supreme Lord of the universe; because, at the beginning of the creation, you, in illusive power, with the vision which creates infinite universes, though being alone. And afterwards, the multitudes of universes, along with the gods, are created from it.

33. O Master! You are the shelter or base of the universe. To protect the surrendered beings, you play the role of Nara (i.e. human form, water form). You are the creator of water. Hence they are called - progeny of Nara.

34. O God! We are now pleased, to see you personally in the human form; because we know from Vedas, that the first disciples of the Nara - creation is well-known as Narayan. ((see the 2nd Pad)..... ?)

35. Being named as Sankarsana, You hold the universe one by one, on the head taking the form of Shesh Naga, as if it is as (light weight) a an atom. Staying in Patala Loka surrounded by many enlightened sages, and prominent royal snakes, O Lord you leach them the real knowledge.

36. You are eternally seen as the manifested form of lustre, sitting on lotus, in the globe of the sun. You are the witness of these deeds of them who do them. You are the controller of the gods who lead the path of devotion. You are helping the progress on the path of supreme, to them who are salvated.

37. O Lord, we salute to your lotus like feet which are always meditated in the twelvefold hearts by the Yogis, with devotion, for the liberation from the birth rebirth cycle. Your feet, with the lustre of (even) the nails, destroy their inner darkness (of ignorance).

Suvrata said -

38. Gods, sages etc. Praising Him like this, standing a bit far, observed his sacred form (with pleasing eyes and faces) showing their happiness in smiling faces and eyes.

39. Saluting with both hands closing together, the good nature (intellect) Brahmin and his wife, satisfied the god wandering in the Vrundavan (as Shri Krishna), making the truth as a vow. (Satyapratigya and epithet of Vishnu).

Devasharma said -

40. Victory to you, O God, who plays on flute, who never fails, giving salvation to the devotees, the ocean of mercy, bestowing blessings and fulfilling all of the wishes of all surrendered ones (devotees), whose eyes are merciful (kind) an abode of all virtues, the lord of the universe ! I salute, O Vishnu, to your two lotus-like feet.

41. These lotus-like feet should be meditated in heart for the freedom of birth rebirth cycle by all the people. These feet are the destroyers of all the effort of taking ones own birth, and they are extremely holy, and hence are always praised by multitude of the gods Brahma etc.

42. The persons who have control on their breath and organs and also the persons who are always united () with supreme, and the persons who are studying deeply the Vedic classic literature - all they are prophets, in their spotless holy hearts, the beauty or history of hundred suns, on the nails of your feet, O God, I surrender to them.

43. It is very difficult to know the real, original manifestation in the human etc., form, by the supreme gods also, even though they are having (possessing) the power of intellect immensity. O, Master! You are the only good preceptor of the world; because you make them capable to know it directly, or indirectly teaching them.

44. The human being are not able to destroy (or break) the eternal burdens of their deeds. You are the only, better powerful one to whom the people should be surrendered. It is not possible to anybody to repay your obligations. That's why we are coming to surrender and to take shelter to your lotus like feet.

45. Gods, their preceptors, human beings, their kings, and all other superior personalities are not able to give the blessings - a single part if compared to your full of chores. Hence, O God, I came to your feet knowing that they are capable in bestowing what we wish, and destroying all the sorrows without any remnant.

46. O Hari, it is not possible to destroy the fear of death of any one, any where, until they along with Indra the king of gods, do not take the shelter of your lotus-like feet. Knowing this, who abandons all other hoping against hopes based on sorrows, and always makes service to your lotus-like feet is only the only blessed one.

47. You are the cause of the creation of cores of universes. You are the only cause of the cause (of origin). You are the shelter of all and the master of all. You are my Krishna, my bestowed of blessings.

48. O Lords, holding various incarnations, you protect the bridges of religion, in every age. You save the sages, destructs the killer of religions (morality) i.e. demons and you give the knowledge of your own original form (elegance).

49. Now, you have taken birth in my home here, to protect your devotees, and to destroy the creation and expansion of non-religion in the minds of preceptors, and kings due to Kali age.

Suvrata said -

50. Thus praised by the great Brahmin, playing variously the drama of being in human form, Krishna spoke to him lovingly, because he loves his devotees and takes incarnations to bestow good to all.

The Lord said -

51. O great Brahmin, you were real god of religion in your prior birth, and your wife is the manifestation of religion who always follows you.

52. Because of the curse given by the sage Durvasha, you both are possessing the form of human being, and are tortured, many times by (from) the merciless kings who have obtained immoral, non-religious (or anti-religious) ways due to kali age.

53. Wandering about holy paths and being religious, both of you got initiated into Vaishnavism by my disciple Uddhava.

54. Staying in Vrundavan, performing a sacrifice in the name of Vishnu , both of you involved in my worship devotedly without distraction.

55. Being perfect in every deed, seeking for me alone, both of you prayed only for self-protection and getting relief from conditions of poverty and enemies.

56. Being curbed and restrained in eating, being in firm celibacy, conquering the sleep, both of you persistently were in worship of me.

57. Having seen your withered personality as the result of your observing severe austerities as well as your inner determinedness, I was pleased hence in no time manifested myself before you.

58. Hence O Brahmin, being pleased I showered you the blessing you wished for and said 'I would protect you being your son'.

59. Then I disappeared and you came back to your place. From that very day, your fear from enemies and poverty was taken away.

60. For your recollection, I showed you my divine form, and have become your son. O Brahmin, now be happy'.

[Beauty of Hari's divine form as a child; His Horoscope (61-76)]

Suvrata said:

61. Saying thus, the Lord of the universe suddenly became divine-human-child, bright like full-moon, having beautiful appearance. Then he went to sleep with his mother Bhakti.

62. The great Brahmin and his wife Bhakti, by Lord's will forgot what happened in the past. Then they were very much rejoiced in heart seeing the newly born son.

63. All the gods, the Brahmin Devasharma and others saw him and became very much pleased, as Krishna had taken the form of the common mortal-human baby, like a fine actor who knows the best technique to change the dress and becoming another person.

64. His right foot marked with nine auspicious signs like Swastika and others and left-foot with seven good signs like fish and others. Its row of fingers shone like reddish fresh sprouts, tender and beautiful, thus the feet appearing as a pleasant lotus bloom.

65. Plundering the brightness of the sun-rays were the pleasing rays streaming from His luminous projected nails of crimson type. The little elevated circular ankle, with the beautiful shank up to the befitting knees, conjoined with marvelous looking plump thighs..

66. The wide golden-type luminous loins whereupon tender strands of little hair sprouted delicately sublimely. The deep orbit (circular) glowing navel placed in fig-leaf shaped belly with three lines of folds (wrinkles).

67. The smiling red lips were of lustre of white and cherry-type. The high broad chest marked with a special curl of hair. The two arms are running knee-deep, plump and strong. The hands palms were luminous as rising sun in summit.

68. The two beautiful hands with long delicate fingers were of the splendor of red lotus bloom, the glow of oblong temple descending on the conch-shaped

neck making it prettier, the nose slightly bent at the tip resembling a sesame flower.

69. A small sesame-seed shaped dot was seen in between ear and the nose, making the smiling face glow as a beautiful luminous circle of a full-moon. The beautiful anticipating eyes rapidly moving which resembled to a newly bloomed lotus in autumn, having reddish hue inside.

70. The large prominent forehead and the cheek with their shine, the curved eyebrow, and the lively smiling face adorned with beautiful symmetrical ears and the tender, delicate and curly charming dark hairs on the head.

71. Thus all of them beheld that supinely sleeping form resembling to a supreme-being having all the auspicious signs on him. Having paid obeisance to him, with love and respect, now the trinity of gods left for their dwellings, on his wish.

72. Thus the supreme-being, the omnipotent-soul took birth in the house of the great Brahmin, to the joy of the people.

73-76. It was in 1837[(Bhumi (Earth) - 1 Vasu (class of divinities) = 8 Agni (Fire) = 3 Naga (mountains) = 7)] of Vikrama samvat (era), year named Virodhikot it was spring season, the month Chaitra, on the ninth day in bright fortnight and of Pusya constellation and Sukarma yoga, Koulava Karana. The lagna was Scorpio together with Guru (Jupiter) and Sani (Saturn). Venus was powerful. Moon in his own sign, Rahu was in sixth house (the place of enmity) Buddha (Mercury) in the fifth, (in the place of intellectual faculty) Kuja (Mars) in the second house (wealth), sun in the fifth house (place of progeny) The time of birth was just before dawn.

[Entire creation rejoices Hari's birth (77-98)]

77. The noble people became delighted with joy and began to celebrate great festival abandoning all their duties.

78. Indra (who has performed hundred sacrifices) the king of heaven and other gods, were rejoiced and excitedly showered flowers on earth. The divine singers sang booming songs and the groups of godly damsels danced beautifully.

79. The sacrificial fire's flame suddenly rose higher, though engulfed in ashes till then; the sages achieved mental stability now leaving the inner enemies.

80. The demons in the form of human beings who were sinners, following the path of the left-hand rituals of shakti, and who deny the supreme-being as the creator of the universe, became frightened in mind, seeing the sign of forthcoming destruction.

81. The prisoners in the prisons of kings, became free at the instance of the great birth, as their chains and shackles were broken involuntarily. The natural enemies (like lion and deer) abandoned their irresistible enmity.

82. In the house of Hariprasad (Dharma) the echoing sound of kettledrums were heard whole day and night, even the reverberating drum sounds from heaven joined, at the time of the birth of the supreme-being.

83. Groups of young women sang auspicious and benedictory songs to that wonder boy. They smeared saffron and other marks to each other indicating the auspiciousness of the day.

84. Pleasant breeze waft while the sky remaining blue with stars, the followers of heavenly gods made the sounds of victory and the sages showered blessings.

85. Everything is auspicious about him, the supreme-being, his speech, his smile, looks, his steps and his face exuding auspiciousness thus becoming auspiciousness personified, showering instant auspiciousness onto this world for its welfare, constantly.

86. As the sages described Him as the manifestation of auspiciousness and provider of joys, the Brahmin Hariprasada became pleased, and performed the Vedic rituals customary to the birth of a child.

87. To begin with, he took bath in gold - purified water and wore a silk cloth. Then, in his house he performed the rituals of offering oblations to his ancestors by the priests' expert in the Vedas.

88. He began Vedic rituals with chanting of favorable hymns through priests, firstly performing the ritual of cleansing the tongue and instigation of tongue for the child, then gave away gifts on account of the ceremony.

89. In the house of the great Brahmin, his relatives gathered together being extremely joyful, and blessed the child.

90. Joyful songs and auspicious sounds of musical instruments echoed in every house of that town, and everyone was pleased in their heart.

91. The overjoyed Brahmin at his son's birth gave away many gifts to other Brahmins reasonably.

92. Elephants, horses and several cows of great characteristics were gifted to the Brahmins as well as household articles, Hariprasad.

93. Learning about the range of gifts given by him, even the wealthy kings were astonished and thought that he must be the god of wealth, Kuber himself.

94. The lord Shripati desirous of manifesting in a human form, with his illusive aspect, was not to be learnt by anyone and nobody came to know that he was the supreme-being.

95. As Shri Krishna himself becomes the son of Dharma and Bhakti, on his own will, the parents became desirous to look after their son's childhood.

96. 'With the knowledge of my deification, I may be denied of the natural fondling of a child (from the natural love of parents for the child),' thus the lord thought himself.

97. The couple was very much pleased to get the wish fulfilled and hence there was bond of love and affection between them and their son who was none other than the supreme lord in the form of a child.

98. O King, this blissful and wonderful story of Shri Krishna has been narrated to you. The story of lord's desire of accepting human-form variously, who is the companion of Radha. Whoever with great devotion listens to it or reads it, undoubtedly, would be blessed with the fruits of life.

Thus ends the Twenty second Chapter in Vol. I Narrating 'The festival of the birth of Narayan' in Satsangijivanam.

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Chapter - 23

[Hanuman protects Hari, Kidnapped by demons sent by Kalidatta (1-39)]

1. Due to the sudden indications like throbbing of heart, quivering of left parts of the body, the demons in multitude came to know that their enemy has taken birth. Hence they created many occultist Charms. They resorted to many dreadful acts.

2-3. The infuriated Kalidatta produced a herd of terrible demonesses having weapons, led by Kotara, made them rapidly approach the Chhapaiya town, and at the house of Hariprasada, in the midnight. They entered aiming maternity room in particular, where the birth of the child occurred six days before, when people were asleep.

4-5. He saw there many Brahmin women including some grey-haired old ladies sleeping deeply. The wife of the great Brahmin, Bhakti was sitting on the bed staring at the face of the child. She was wakeful after performing the ritual of worship of the great goddess of the sixth day, with other gods Gajanana, group of six Kruttikas constellation, six-faced Kartikeya and Vishnu also.

6. To snatch the lustrous child shining like flames, from the lap of his mother, one of the dreadful Kotara, approaching her from sides, uttered some words.

7. She was naked, raised hand with a spear, wearing a garland of skulls and holding a bloody skull on the other hand. She was black as charcoal with scattered hair, and with reddish big roundorbic eyes and projected ferocious teeth. The demoness said to the mother:

8. 'O the ignorant one! I'm the queen of child-snatchers, now I eat away your son, recall your beloved god the real protector who is eager to save him from my molar.'

9. Having said thus, the demoness suddenly opened her mouth caught hold off the child's throat with her ferocious sharp tongue, from the lap of the mother, who was firm and fearless.

10. There gathered those awkward ferocious looking child-snatching devils in hundreds screaming loudly 'kill him, tear him, break him,' gradually disappeared.

11. As the child - killers went holding the child on his throat Bhakti began to cry loudly. Hearing the cry, the Brahmin came there remembering Vishnu.

12. That lady (Bhakti), due to her deep love for the child, fainted crying for him. thinking that his son was lost, the Brahmin also fainted, people in the house began to cry.

13. Having seen them fainted, Hanuman, who was adored by them, before, in various ways, quickly presented himself there, regained the couple's consciousness.

14. 'O goddess Bhakti, why are you sleeping? Wake up!!!. O Brahmin Hariprasada, wake up!' Hearing the calls made by Hanuman, they got up with tears in eyes.

15. Being awakened they became confused, when they saw the divine monkey-god, looking very pleasant due to the smearing of oil and red-lead and wearing the garland of Akda flowers.

16. Hanuman asking, 'Why both of you are crying? Being despondent', Bhakti replied,. 'O! Born of monkey, you are the cause of happiness; your words are real nectar, O pitiful-personified!

17. 'I am crying at my kidnapped son, by child-killing devils whom we obtained through austerities', Maruti said to thus replied Bhakti, who now seemed to be gaining courage, seeing him.

18-19. 'I am the servant-devotee of Shri Rama and my name is Hanuman. I know you both have firm faith in me. Hence, knowing that you are in difficulty, I came here to take away your misery. The child-killer deities or even the terrible murderous demons cannot kill your baby. In fact, your baby is the fear incarnate even to the god of deaths'.

20. Consoling her thus Maruti took the form of a human on his own will, and went swiftly to escape the god, who attracts the minds of devotees, Narayan, from the hands of child-killing demoness.

21. Having taken the child they flew up and went out of the town with a craving to eat up the child, but all of a sudden they left the child as his blazing look, began to burn their whole enormous bodies.

22. The quickly thrown child by the devils, hardly ten days old, falling on the earth, slept there well soothened and enveloped by the cool-rays of the moon.

23. Then she, raised sharp spear to kill, wildly staring at him, stayed in mid-space, gnawing her lips with irregular sharp teeth.

24. As she stayed above in space, she was puzzled to see the fire of apocalyptic proportion rising in him, engulfing her, she became terrified, began to tremble, not even able to see the child.

25. She began to sweat and the piercing stake dripped down from her trembling hand, she ran away with her herd, screaming loudly that she would never come again there.

26. In the mean while, Maruti came there flying in the sky, from the house of Dharma, with his mouth widely opened, showing his long terrible molars, making fierce sound like a thunder. He came there as speedily as an arrow shot from the bow.

27. Being angry at those, who afflicted his beloved Sincere ; child, he tied the escaping herd with his long tail as though a bundle of grass and stroked them with his legs.

28. Leaving that herd nearly dead, which had still some breath, saved by the little positive deeds of the past, Hanuman becoming pleasant looking, took in his arm the child, with love.

29. Looking at the gentle smiling baby, he brought it slowly, carefully back to Bhakti. Having obtained the child from the jaws of death, she said to the great monkey;

30. 'O God, you have escaped this child from death, so you have given me my life. I know you have given the life to the brother of Rama (i.e. Laksman) (by bringing sanjivani plant), so it was not impossible for you.'

31-32. Having heard the mother of god, Bhakti, the all-knowing Hanuman told her 'O auspicious one, you should know the real truth, that this your baby is divine, and not a human being. He is the protector, from the afflicting worldly life. Hence, you ought to save this divine wonderful baby and give your utmost affection to him alone'.

33. Saying thus to her, he saw the face of the baby. At that time the pleasing beautiful baby made a laugh. Knowing that Hari himself wishes to play the role of an ordinary child; Maruti disappeared.

34. Seeing the competency of Hanuman, both of them were astonished. As common person think, they thought that their son had a rebirth indeed.

35. They told people, excitedly, about their son being saved by Hanuman from the herd of devils.

36-37. From then on, they both became devoted to Hanuman, and began to tell his greatness to all the relatives. They took a vow to worship and visit him on every Saturday, with adoration.

38. O King! To keep off evil misery, Dharma performing required rituals of pacification as mentioned in the Vedas, appeased the Brahmin people with worthy offerings and involved in chanting "Narayaniya Kavacham".

39. O King! Thus has been narrated, the child Narayan's competence, thrashing the ocean of sins of the teller and the listener. The holy-story (sacred-history), of the supreme-soul, told by me to dedicated one like you, ought to be adored.

Thus ends the Twenty third chapter in Vol.I, entitled 'Hanuman protecting Hari' in Satsangijivanam.

* * *

Chapter - 24

[Hari's naming ceremony at the hands of sage Markandeya (1-27)]

1. On the eleventh day in the month of Vaishkha, of star Uttara, on Friday, in the fourth hour of the day, Bhakti raised her son to be cradled.

2. Remembering the auspicious family-goddess Lakshmi and Vishnu, she cradled the child by putting his head first.

3. In the beginning of the second month, one Thursday, she made the son drink pure, filtered, cow-milk, pouring through a conch.(Sankh)

4. In the third month he performed a ritual of taking the child into the open air for the first time and making him view the sun, with other purification rites. He was not to perform the ritual of offering oblations to manes Vruddhi-Shraddha on that day as he was a follower of Sama Veda.

5. Covering the three-month child with pure cloth, Dharma performed the ritual of showing the moon in the evening and also offered worship along with singing of hymns. (Sama)

6. Once the transcendent great lustrous sage Markandeya in ascetic attire visited his house with disciples.

7. O king, the Brahmin and his wife, knowing all the formalities, welcomed him with proper respect.

8. Pleasing him with offerings to eat and drink, making him rest comfortably, the noble Dharma sitting near him said thus:

9. ' Where do you come from? It seems people have been blessed by your great splendor, and now also making my hermitage holy.

10. You appear to me as a treasure of learning, and you would be able to tell me something, what are all the study you have carried in the Vedas and other sciences'?

11. Thus asked the all knowing great ascetic intellect, being delighted at seeing the son of Dharma, replied thus:

12. 'O Dharma! I was on pilgrimage and wished to visit this house of yours. I belong to Bhrgu clan, known by name Markandeya.

13. Vedas, Shastras and Puranas have been read astrology in particular, also ancillaries of Vedas with other subjects and I teach them as well.'

14. Saluting him, Dharma being very pleased, becoming desirous of naming his child in his hands, said:

15. 'Owing to our fortune, your visit has taken place here. Hence be kind to me, stay here for a while.

16. O great one! With your uplifting astrological knowledge, predict this my son's future-fortune, see yourself through your eyes of scriptural learning.

17. O great one! Do arrange an appropriate auspicious time of naming ceremony and name him, for my sake, on the basis of real astronomical acknowledgment.'

18. Thus requested by him, the sage, son of Mrukanda deciding on the time of naming through an almanac, told him thus:

19. 'The naming ceremony if not taken place owing to probable inauspiciousness relevant to the eleventh day or other consecutive days, the ceremony could be performed after hundred nights from the birth of the child.

20. Tomorrow being the seventh day, the auspicious planet Guru (Jupiter) will be placed in the (fourth) sign of cancer and other positive planets also being placed at the auspicious centers; naming ceremony should be performed on that.

21. The positive and the negative aspects of your son's future, I will tell you after the naming ceremony by going through his time of birth.'

22-23. Hearing this, the Brahmin became very happy. He gathered all the essential things and began his religious rites in the third hour. First, he performed the ritualistic offerings made to the past ancestors, on this prosperous occasion. Then secondly he lit the fire named Parthiva, and then performed sacrifice according to Vedic rituals beginning with utterance of hymns of Vyahruti Homa.

24. Knowing from his inner vision, all the purposes (or wishes) of Shri Krishna to fulfil in the future, the sage named him and told the meaning or significance of it to the Brahmin. He said:

25. 'As he takes away all the miseries of you and your people and as he is born at the moment when moon happened to be in the sign cancer, (hence) he could be rightly named `Hari'.

26-27 He could also be named **Krishna** due to his dark complexion and his ability of attraction; since your son taking birth in the month of Madhu it is also appropriate. O Brahmin! Though I named him with two individual names, it will be joined together in the future (**Hari Krishna**).

[Markandeya's predictions about Hari's future (28-48)]

28. He is equal to Hara, the lord of Parvati, in virtues like generosity, knowledge, austerities and religiosity. Through his Yogic achievements he will be known as **Nilakantha**.

29. O great Brahmin! Your son will get many names henceforth through his qualities and past deeds.

30. He will be equal to the king Pruthu being an keen listener of stories of Vishnu; and to the king, Ambarish, in capturing the mind of Vishnu with devotion, and in forgiveness also.

31-32. He will be compared equally to Hanuman in his devotional services of the Lord Vishnu. He will be like Vidura in the knowledge of law of do's and 'don'ts. He will have extreme absence of worldly desires like sage shuka and intelligence of the king Janaka. He will be determined always to remembering Krishna like the devotee Prahlada.

33. He will be similar to the sage Kapila in discerning between the great illusive mystic power (Maya) and the Supreme reality. He will be like Dattatreya in abandonment of vices and acceptance of virtues.

34. He will be similar to Yudhishtira, who is afraid of immoral deeds; and will be on equivalence to Rantideva king in compassion and fairness.

35. He will be a devotee of Shri Vishnu, as Narada Muni. He will be victorious like Arjuna, over other rivals and also in calming his senses.

36-37. He is like Akrura in perceiving real greatness of the dust of the feet of Krishna; He will be equal, in emphasizing the greatness of god and his devotees, to Uddhava. In simplicity and honesty he will be compared with Rushbhadeva and Bharata, who were famous in spirituality and neglecting of the worldly desires.

38. With his inquisitive quests and queries and finding appropriate answers, he will be on similarity with the preceptor of celestials 'Ghishpati - Bruhaspati and He is as dauntless as Bali.

39. The auspicious sign lotus in his palm, the signs of goad and other vertical lines in his foot, signify that he will be a leader of lacs of people in the future.

40. This son of yours will always protect you from all misfortunes as Shri Vishnu protects the gods.

41. Thus, your son a complete genius, and his listless magnificent qualities, wholly could not be counted.'

Survrata said:

42-43. O King! : The sage Markandeya became silent. Then the Brahmin Dharma, with great pleasure, offered him new clothes, ornaments and ample wealth. Staying there for a day, Markandeya being happy having seen Krishna, proceeded to Prayaga, the holiest place, next day.

44. O King, hearing the most wished virtues of the son, and obtaining the importance from stream of noble men, Dharma and his wife became overwhelmed with ecstasy and forgetful of worldly affairs.

Thus ends Twenty fourth chapters in vol. I Narrating 'Hari's naming ceremony' in Satsangijivanam.

Chapter - 25

[Hari's childhood, having consecrated according to rituals - (1-27)]

1. In the child's fifth month as it was Shravana, on the eleventh day of bright fortnight (Putrada Ekadashi), in the seventh auspicious hour from the sunrise, Dharma performed the purificatory rite of letting the child for the first time on the ground.

2. On that day, Dharma worshipped the boar-incarnate Vishnu and the earth, with great delight, accompanied by auspicious instrumental music and utterances of Vedic hymns.

3. In the seventh month, one Thursday, in an auspicious hour, Dharma paying honors to family-deities performed the rite of piercing of the ears (for ear-rings) of his son.

4. The expert tailor carried the piercing act skillfully with a silver needle and two-fold string as Vedic hymns heard in the background.

5. In the month of Ashvin on the second day of bright fortnight in the auspicious hour of Tula (Libra) sign in the zodiac, Dharma performed the ritual of feeding the child with solid food for the first time, (boiled rice in particular) (other than mother's milk) after giving the child sacred bath.

6. Commencing the procedure by setting the sacred fire and performing the sacrifice of Charu (offerings), he worshipped Brahma and other godly divinities.

7. The baby was adorning the lap of the mother with a smiling face, the father, calmly, with a golden spoon in hand, gave him pure food mixed with curds, ghee and honey.

8. To evaluate the child's future inclination of its profession, different objects were spotted all over the place within its (child's) reach and sight. Dharma keeping clothes, utensils, weapons and books before the child, became very pleased, as soon as the child took possession of the books.

9. The child well raised by the parents grew by the day like the moon in bright fortnight. He used to steal the attention of the onlookers by his decent signs and child acting.

10. When the parents were involved in bringing up Hari, the Supreme Reality as their son, their days and nights passed away swiftly as a flash.

11. The onlookers men and women, who were bonded souls though, seeing him, their hearts used to become free of worldly afflictions.

12. Falling in his love were the old and knowledgeable respectively, playing with him, they even became forgetful of their age.

13. The auspicious-incarnate God got their minds into himself, to bestow them with liberation!

14. All those caring women patting the child became impartial without the thought of 'mine and yours'.

15. The elders took him to their own son, others to their own brother, and used to cuddle him entire day unmindful of their own families.

16. The fondlers used to have little encounters among them as to whose hands the child should go; the love for the child made them to pass on the child from one person to another and again.

17. The mother Bhakti hardly had her own son to cuddle, as other women negating to let him at times.

18. When the child's mumbling sweet chatter began, women around used to sweet-talk him often to say 'Amba' (mother) and 'Tata' (father).

19. He used to make those women laugh with his little chatters and in expressions. Prior to the completion of a year, he learnt to speak and move.

20. Giving happiness to the people around him with his child-plays, wishful human-embodiment Hari completed a year.

21. Dharma did his eldest son Ramapratapa's wedding in traditionalism with family-norms, excitedly as well, on similarity with a royal wedding.

22. A Brahmin Baladeva gave away his well dressed and ornamented only daughter to Ramapratapa in a customary way.

23. She being virtuous, obtained a suitable religious husband, followed him with love and virtues, stayed an ideal wife, attentively serving him.

24. In the beginning of the second year's ninth day, Hariprasada celebrated his son's birthday-festival.

25. He worshipped the seven immortal divinities as Hanuman, Bali, Vyasa, Krupa, Ashvatthama, Vibhishna, Markandeya and Parashurama according to principles, to begin the procedure.

26. Brahmins and other devotees of Vishnu in thousands were served with pure delicacies of their wish, also they were gifted generously.

27. All men and women had great love for the child - form Lord, and it was much more from his parents naturally.

[Hari's tonsure ceremony (28-39)]

28. Father Dharma performed the ritual of tonsure for the child in his third year, who happened to be the most humble and intelligent, even among elders.

29. Inviting Vedic scholars to perform the ritual of tonsure (for the first time) for the child, according to norms, that Brahmin did it in the month of Jyeshtha, on Thursday, the fifth day in dark fortnight, on star Dhanishta.

30. Having taken auspicious bath, he worshipped the seven mother-goddesses, and observed the commencement of religious rite, gave oblations to the ancestors performed and purificatory rites thereafter.

31. Following the words of ritualistic family-priests, establishing the sacred fire 'Sabhya' Dharma observed the rite of 'Patra Asadanam'.

32. He offered to the right part of the sacred fire, twenty one blades of the Kusha grass, and to the left he sacrificed in it the dry cow dung of a red cow.

33. O King! Having performed a sacrifice with the utterances of spiritual words (Vyahrutis); with a small iron razor he observed the ritual of tonsure of the son by leaving a tuft of hair on the crown of his head.

34. Following the family norms, he engaged a barber to carry the tonsuring rite, leaving a lock of hair on the crown of the child's head; the procedure also included giving away of gifts of cow and others, to the people.

35-36. Then, with great pleasure he satisfied hundreds of Brahmins with food, including mango-juice mixed with ghee and sugar. Then he offered lunch to his relatives, natives of the town, and other people who came for it.

37-38. As mother Bhakti was deeply engaged in her duties of that day she could not cuddle her child though he was the most lovable for her than her own soul. She letting her child to other young children to take care, served the other women guests deservedly.

39. Those children playing after the lunch, taking that most loved child with them to a near by town-garden in the evening hour. Seeing a mango-grove there, eating the ripe mangoes fallen from the tree they were overjoyed.

**Thus ends the twenty fifth chapter in Vol.I
'Tonsuring ritual of Hari' in Satsangjivanam.**

Chapter - 26

[Demon Kalidatta trying to kill Hari, loses his life (1-67)]

1. The sage Suvrata continued the narration, O sinless king when the children were playing in the garden and eating juicy mango fruits, the sun moved toward the western mountain and slowly the darkness spread over the garden.

2. At that time the preacher of demons Kalidatta came hurriedly there. All his attempts to kill the son of Bhakti were fruitless before and that made him desperately upset.

3. That cunning and jealous demon knowing the loop holes of the enemy, having the evil power of jugglery, started playing with the children. While playing, he had a hidden wish in his mind to kill the son of Bhakti whenever he would get a chance.

4. Playing with them, suddenly he frightened the children with his awkward red eyes and wicked facial expressions, and then moved rapidly towards the son of Dharma to catch and kill him.

5. As he threw his arms up to catch the child, a light of fire of apocalyptic proportion arising there made him unable to see anything.

6. Having learnt that the child was undefeatable, the crooked charmer demon, tried to create a vicious web of magic spell to kill the child, a distinctive quality of demons.

7. That demon Kalidatta had gained the illusory power after many attempts and so many trials. He tried that power to kill the child. His people-frightening black-magic began to grow every minute.

8. His vicious magic created a tree-uprooting hurricane, owing to which thick clouds gathered in the sky, thunder-bolts began to flash every now and then.

9. The thundering clouds pouring down heavily as though creating a heart breaking final flood, to end the world.

10. Due to heavy rain and powerful storm, huge trees uprooted, habitat of birds and animals were destroyed.

11. Pitch darkness enveloped due to covering of thick black clouds in the sky that made vision absolutely impossible.

12. Due to crying less nature of Hari, other lads keeping him on the ground, made mirth with him, playing and laughing.

13. Then with sudden downpour, lads were drenched and became confused and worried. They taking shelter under a tree began to shiver.

14. In anticipation of calm weather resuming, at any moment, they stood there.

15. As the rain and storm becoming heavier and unbearable by the moment, now ceaseless, they grew anxious and nervous with fear.

16. Having forgotten in the anxiety the tree in the wild, where they laid the child (son of Hariprasada), all of them began to search here and there for him.

17. Loudly calling his names 'Hari krishna, Krishma, Nilakantha' so on and so forth, their voice began to tremble in the shock.

18. Because of heavy rain and stormy wind, neither they could hear him nor could he hear them.

19. When the children could not trace Hari, they became depressed, nervous and worried.

20. 'What have we done? We unfortunates. What an evil minds of ours that we brought the son of Dharma here to play.'

21. How shall we explain to the people after going to village? What will be our answer to their queries? How can we dare to show our faces to Dharma and Bhakti?

22. Those downhearted lads trembling in fear with endless grief now most of them began to faint. 23. Hari, knowing from within about the web of vicious illusion thrown by demons to cause his end, was perturbed the least, stood unmoved.

24. A huge mango tree uprooted by the storm, like a mega-lithe rolling down from the top of snow-mountain, fell on him suddenly.

25. The tree that fell on him with its curvy branches now turned into an umbrella, giving respite from rain and storm, for the child.

26. Having seen the child still alive under the huge tree, he threw his arms once again to catch him.

27. No sooner the child's glance fell on him, he began to run helter-skelter, puzzled in the forest, as though haunted by an evil.

28. The frightened children saw him falling, rising, again falling, staggering and wandering aimlessly in the forest.

29. Wounded and thrashed by the falling and the fallen trees. The demon drained, looked like a Kimshuka tree blossomed with red flowers, and ultimately ran to death.

30. Thus, wise Krishna, though weaponless, killed him by his own wish.

31. When the demon Kalidatta was dead, consequently, his illusion vanished and the heavy rain and storm stopped slowly, the unconscious children regained their senses.

32. As the dusk approached in the town, Bhakti, Dharma and other Brahmins went in search of their children who have not yet returned.

33. Seeing the terrific atmosphere of storm and heavy rain, and not finding their children, they were overwhelmed by fear and concern.

34. As a wicked sign, left parts of men, and right parts women started trembling, hence they thought, their children might have been struck with misfortune.

35. Because of the rain, storm and darkness, they started worrying about the children and fainted now and then.

36-37-38. As the first hour of night gone, wind calming , rain almost stopping, by Hari's will, the lads regained their consciousness. Those anxious parents holding kerosene lamp, big torches, entered that garden. Some were possessing swords, bows and some with sticks in their hands, all the town people went there calling their children loudly.

39. (His) shoulders supported by close relatives, Dharma with his drooping robes that covered his slender frame, his vital breath as though coming out to depart, to look for the son who is the enemy of demons, trudged slowly on his way.

40. Bhakti with her face faded as a sun-lotus gloom at the observance of moon, uttering her child's name 'Krishna repeatedly, with her shoulders held by girls, moved on her way as if she has lost her life, for Krishna being her life.

41. Sorrow-stricken Ramapratapa, the elder son of Dharmadeva, with much agony owing to his attachment towards his brother also trudged slowly on his way with relatives trembling, bewailing helplessly.

42. Shraddha and other women-divinities who followed Dharma, moving rapidly in their celestial forms, into the garden, found for themselves the child under a mango tree.

43-44. When they saw him, the milk from their golden pot-shaped breasts started flowing. O king, then they lifted the child shivering in cold, put him on the lap and let him drink the milk from their breasts. Observing the passionate and unique love of them for himself, Hari appeared himself in twelve forms.

45. The child cherished the sweet milk from their breasts. Every lady was sure that Hari was on her lap and not on other's.

46. Then having been fulfilled of desires, all of them realized Krishna the wish-yielding tree for those who love him.

47. Then there came the villagers with tears in their eyes, seeking their children who regained senses and thus were crying extremely.

48. Seeing their children alive, they felt free from sorrow and started asking about the safety of the son of Dharmadeva.

49. The children replied 'we kept the child of Dharmadeva under this tree and started playing, but now he is not here'.

50. Having heard the shocking reply, they became downhearted, shouting loudly, began searching him here and there.

51. Shraddha and others who were in possession of Krishna kept him under the tree; they vanished, and became invisible to the people.

52. Hari's maternal aunt Sundari came there to trace him and saw the child under the tree.

53. 'O, I got the child, I got the child' thus she cried and lifting him up, handed over to Bhaktidevi. When she found her child, overpowered with joy she gave her necklace to Sundari as a gift.

54. She embraced Hari to her heart. Her breasts started flowing milk. When she gave her milk to him she felt as if her child had taken a new birth.

55. Then Dharmadeva, Ramapratapa, the brother of Hari, relatives and villagers seeing Hari uninjured and safe, all of them felt happy.

56. When they saw the demon preacher's body lying there, they were surprised and full of doubts; they asked the children `Who is this fellow? Whose dead body is lying here?' Then the children narrated them:

57. `He is the one who frightened us with his ugly eyes, throwing his arms, ferociously desirous of killing Hari.

58. Innocently, with a mere glance of Nilakantha, he died an awful death running here and there.'

59. Having heard the words of lads, they very surprised, happily announcing that the demon had died of his sinful deeds.

60. O king! Then they being astonished at the same time inspiring, returned to the village, in moon light, when the moon rose in the sky.

61. Hearing the words from the children, Dharma and Bhakti were lost in thought over it, began to recall Krishna in their minds, even that ability occurring in them with his wish.

62. `This dead man indeed, is Kalidatta the preacher of demons, by whom we have often been haunted in the past.

63. And this child is not an ordinary one. The great sage Narayan has dramatized himself as a human being in the illusionary body of this child. We remember that in Vrundavana he blessed us that he will take birth in our house and to ensure the blessing, he has become our son.

64. Being pleased then he took a vow that he would destroy our evil enemy i.e. demons and would protect both of us.

65. So we are sure that he himself has killed the demon; because nobody other than him is able to kill the enormous demon.

66. Because of the strength of this demon, other demons also became powerful. Indeed his death will result in their destruction.

67. This Kalidatta was the root of demons on this earth; and when the root is destroyed, there is no need to destroy the branches.

[Dharma's thoughts about Hari, as the protector of his devotees (68-78)]

68. Alas! Being weaponless but wise, he terminated the leader of demons in his infancy alone, what to speak of the future then?

69. He will protect us on this earth undoubtedly, we are now fearless and so must be our relatives and friends.

70. How to describe Krishna's love for his devotees, who is an ocean of compassion himself,' thus pondering, they embraced him, becoming delightful.

71. Then Hari took away their remembrance and then both of them came back to original sense of Hari as their son.

72. They thought that because of the blessings of Krishna and their family God's, the child was saved through the great tragedy.

73. As the night passed, Dharma, the best among the religious, performed a sacrifice to ward off obstacles, with other Brahmins.

74. Observing the procedure with recitations of Narayanvarmana, he offered food to Brahmins gave them gold and cows.

75. The Brahmin worshipped and offered oblations to his family-deity Maruti, with the help of Vedic ritualistic Brahmin preceptors.

76. He made his son to pay tributes to Brahmins; they also showered auspicious blessings on him.

77. Being handsome by nature, the child seemed to be cuter after all the rites performed on him, as the mine-sapphire getting attractive when polished.

78. O King! This story of benevolent Hari has been narrated to you. Whoever sings his glory or hears it, attains advancements of life here and hereafter. They will not be deprived of temporal comforts and bliss of salvation.

Thus ends the Twenty sixth chapters in Vol. I narrating 'The end of illusion of demon Kalidatta and his death' in Satsangjivanam.

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Chapter - 27

[Dharma settles in Ayodhya (1-28)]

Suvrata said :

1. The Brahmin sage Hariprasada anticipating the torments of demons again and again in his home town did not like to stay there any longer.

2. Inclined to make a dwelling in a holy place, the rich in wealth and grains. Hariprasada, leaving the town currently, wanted to go Ayodhya.

3. O king, then he put all the household belongings in a cart and went to Ayodhya with his dear wife and children.

4. Dharma climbed up in one cart with his elder son while Bhakti sat in another with her daughter-in-law (Suvasini), and keeping Hari on her lap.

5. Listening to soothing child chatter, observing his son's beautiful lotus like face often, the blissful Dharma, never came to know the distance travelled or the people on the way, as did his wife.

6. The magnanimous Dharma reached the beautiful banks of river Sarayu in the fourteenth hour of the day, with his friends.

7. The heaps of sins of men are washed away by taking bath in her; or a mere glance towards her would do. Whose water is the holiest, since Rama sported in her water. By mere chanting of her name, sins are washed away.

8. Huge vessels of the dimension of village and towns sailing across her, in lines, making her looking majestic with a maze of waves expanding across, different sounds wafting through her waters, gave her inexplicable beauty.

9. Sarayu was being worshipped by crowds of people with sandal paste, flowers, fragrant substances, and rows of lighted lamps. She would become a beholder's delight with her multitude of playful fishes gliding through as well as a beloved subject of description of the poets.

10. Originated from the lake of Manasa, she flows with echoing sounds of the dwelling swans and reflecting the trees of her banks with pellucid water; and adored by the seekers of inner purity.

11. Getting into boat with his relatives, Dharma crossed the great river and retrieved all the household articles from the boat on the other bank.

12. Having reached the town of Ayodhya, Hariprasada felt glad there, when the reddish sun began to move towards west.

13. Thousands of lamps were lit on the balcony and terraces of the houses and on the banks of Sarayu. The river, having reflection of those lamps, looked as beautiful as the flow of lights.

14. Observing the Brahmins there performing the evening ritual, he took bath. Being skilled in rituals he also observed evening ritual facing the west.

15. He observed the evening ritual in the place called the 'gate of heaven'. Then he went to have the Darshana of Lakshman tirtha, happily.

16. Swarga-dwara and Lakshman-tirtha were beautified by the plants of Tulasi and flower trees and others. Then he entered the beautiful city Ayodhya, which is considered by the learned as the bestower of salvation.

17. The city Ayodhya, built by Manu himself is situated near the banks of Sarayu, twelve yojanas in length and three yojanas in width.

18. This was the capital of the kings of Ikshwaku race. Lord Vasudeva himself had taken birth in the form of Rama, in this place.

19. The city was surrounded by beautiful gardens having trees and creepers bending down by the weight of flowers and fruits.

20. The roads, the royal paths, the squares and markets in the city were kept always clean and washed. The gate-ways leading to the city were worshipped with auspicious things like curds, grains and saffron, everyday.

21. The city looked magnificent with its spacious buildings; some of them seven storied, and with its range of summits seemed as though Kailasa Mountain.

These various structures of white marbles ran in a row inclusive of dwelling places for seers, priests and other anchorites.

22. People belonging to all the four castes living in different houses, were observing their own religious duties, by the influence of Hari who was the incarnation of religion himself.

23. A good flock of well adorned elephants of four types, wind-speed horses of great characteristics, and bulls almost similar to giant elephants, made the city their habitat.

24. O sinless king, in the evening Hariprasad used to listen to the melodious poetry from every temple of Rama with the music of the flute, drums, shell, horn and the other musical instruments like Tal, Turya and Dundubhi etc.

25. The roads were shining by the rows of lighted lamps, and to its both sides stalls of different commodities incorporated. Hariprasada with his relatives went through the town beholding the citizens who were lustrous like holy religions.

26. Thus moving along, he reached an extension of the town near Ramaghat, called Barahatta, where people belonging to all the four castes resided.

27. Coming across an aromatic air and inhaling the fragrance wafted from the sacrificial burnt offerings, he found for himself his old house and began to dwell there.

28. Taking bath in the river Sarayu thrice a day, observing timely rituals, performing religious duties, he devoted himself to Krishna, always.

[Devout Hari becomes a scholar (29-38)]

29. Having observed the adoration of Krishna by his father, lad Hari used to follow the same in his child plays.

30. As a child, Hari was well-disposed and virtuous. With his inclination towards adoring Srikrishna, he was disinterested in other rustic sports.

31. He used to follow his mother when she was going to Sarayu river to take bath, early in the morning, everyday, even in winter. Like a Brahmin strictly following the rituals, he used to take bath in Sarayu in all seasons.

32. Coming home, he used to worship Krishna with his child stuff, and become forgetful of his food intake even, so absorbed in the worship.

33. When he was called by his father, mother or by his friends of same age, he could not hear them for a long time, as he was immersed in the meditation of Lord Krishna.

34. He was interested in listening the stories or great deeds of Lord Vishnu. In his childhood, many a times he had heard the Ramayan, the life story of Lord Rama.

35. Often he had the company of the adorers of Lord Rama. Naturally he developed a devotion to Rama who is very dear to his worshipers.

36. Now Hari became five years old. Leaving aside the interest of rustic behaviors he accepted the pure and holy way of thoughts and acts which he wanted to establish on the earth. After taking bath in Sarayu, daily, and completing the morning rituals, he used to visit the temples of all gods in Ayodhya to pay obeisance.

37. Worshipping Rama, Sita, Lakshmana along with Maruti, the son of wind, who carries fragrance; he used to hear Shrimad Bhagavata, and Ramayan. He never became attached to worldly affairs or things, even to his mother, father or friends.

38. Hearing from his Krishna-devout father, the noble religion, and knowing more about religious followings of each sect, again from his well versed father in Sruti and Smrti, and learning women's religious duties through his mother, the all knowing Hari, in a human form, became a scholar in his child-hood.

**Thus ends the Twenty seventh Chapter in Vol. I entitled
'Arrival of Dharma in Ayodhyá' in Satsangjivanam.**

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Chapter - 28

[Hari's daily routine as a devout (1-15)]

Suvrata said -

1. In the same his fifth year, on the second day of bright fortnight in the month of Chaitra on a Friday, in an auspicious hour, influenced by the Leo sign and of star Ashwini, Dharmadev observed the commencement of education for his son Hari.

2. He commenced the procedure with the worship of Ganesh in accordance with rituals, followed by worship of Lakshmi Narayan, Sarasvati, the Samaveda, and the preceptor Gobhila.

3. He offered ghee etc. in the sacrificial fire and gave food to the Brahmins. Then he gave cows, gold and money to them as much as he could.

4. Krishna being very brilliant, learnt the alphabets and numbers in short time and started reading the books.

5. Seeing Hari's sharp intelligence, educated Dharmadev, taught him humbly all the six additional texts of the Vedas.

6. Without much difficulty he studied all of them before his ritual of wearing sacred thread, which made his father happy. There he saw that huge river who happens to be the dearest consort of the ocean.

7. His early childhood was passed with engaging himself in plays adoring Vishnu. Therefore Hari, the son of Dharma entered into the later stage of childhood.

8. O king, when he was six years old, on the second day of the first half of Vaishakha month, on Sunday, early in the morning, Bhaktidevi was blessed with another son.

9. Possessing qualities like Pradyumna, he always followed Hari. He became popular by name Iccharama, adored by all.

10. Very early in the morning 'Hari always used to go to Sarayu for taking bath. Then he used to adore Raghunatha by reciting his name and hymns.

11. He worshipped Rama by sandal-paste, whole grains of rice, flowers, incense-stick and lamp. While worshipping he used to offer some food or fruits to Lord Rama and ate only whatever offered.

12. Being pure himself holding the rosary made of the Tulasi wood in his right hand, used to chant the name of Rama repeatedly, everyday.

13. Putting a vertical mark on the forehead with sandal-paste after taking bath, he used to circumambulate Ramakuta. People wondered at the child's composure.

14. He used to go everyday to Laksmanatirtha, the birth place of Rama and Vidyakunada to see Rama's idol.

15. Having Darshana of Lord Rama and prostrating before him and knowing Ramayan through listening, he used to praise the greatness of Rama.

[Hari worships Rama and Maruti (16-30)]

16. By the mere touch of lotus feet of Rama, Ahalya the wife of Goutama got enlightened instantly, who was lying in the forest in the form of stone helplessly. I adore that benefactor of living beings, who is compassionate and loving unconditionally.

17. I worship Lord Rama, who not considering the caste and belief of Guha, the king of Nishdas, the cruel one, who happened to be born in the wicked natured cruel tribe, wandering like a beast in the dark woods, and of low intellect, embraced him with great compassion.

18. Jayanta, the son of celestial king Indra, though being mischievous to Sita in appearance of a crow and deserved to be killed by an arrow of Rama, who wandered in three worlds to protect himself but did not succeed and he was left with only one choice of saving himself by going to Rama, thus he went surrendering unto Rama in a nervous, sorrowful state, he was forgiven. I worship that Rama.

19. Compassionate Rama visited the place of Sabari a low-caste tribal woman by birth, who was longing to see Him, and by eating the jujube fruits offered by her, became pleased. I salute Him the companion of Sita.

20. Rama performed all the final rites humbly as a son would do to his father, for Jatayu though a flesh eating vulture, born in the family of birds, who was devoid of all asceticism.

21. Having seen Sugriva, the leader of monkeys, becoming home-less, threatened by his brother, and coming surrendered unto Him, Rama, having killed Vali, brought back the lost throne for Sugriva, as a token of intimate friendship between them.

22. Though Vibhishana being the brother of His rival, Rama, seeing him coming even from distance, greeted and embraced him, happily. I salute that Rama.

23. It is believed that remembrance of creatures like bear and monkeys bring forth inauspiciousness for men, even those were rendered piety like hymns of Vedas in His refuge. Other innumerable living beings are saved from the earthly bondage which otherwise is an ocean miseries.

24. With folded hands, he used to praise lord Rama always, coming home he used to continue the study of ancillary texts of the Vedas.

25. O King! While naming him Markandeya predicted the noble qualities in him, thus everyone around him including Dharma, were experiencing those qualities.

26. He became famous everywhere through his ritualistic steadfastness as a boy, excelling even his forefathers' reputation.

27. As he was saved from the demonesses in his infancy by the son of Marut, (wind) Maruti, he was advised to worship Maruti, by his parents, which he used to follow devotedly, respecting their words.

28. The beloved son of Dharma used to teach the religious worship of Shri Vishnu like Prahlada when the children and the natives came in his contact.

29. All the friends of Hari, by his influence, leaving child-plays instantly, became engaged in adoration of Shri Krishna, like Sanaka and other sages. Seeing this, their parents also became surprisingly happy.

30. With an intense detachment and being completely spiritual, and disinterested in the pleasures of worldly things, he was desirous of leaving the house, but stayed there like a water droplet on the petal of a lotus, awaiting his sacred thread ceremony to be a celibate.

**Thus ends the Twenty Eighth chapter in Vol. I narrating
'Hari's devotional activities in his later childhood' in Satsangijivanam.**

* * * *

Chapter - 29

[Dharma preaches Vashvisam; code of conduct advised by him (1-24)]

Suvrata said :

1. Living in the city of Ayodhya, Dharmadeva became devoted to Vaishnava religion i.e. the worship of Shri Krishna and adored by all the people for his noble and virtuous qualities.

2. The citizens observed signs of a good preacher in Dharma and became his followers. Being pleased they worshipped him often with grains, money, clothes and ornaments etc.

3. He taught the hymn of Krishna to those who have surrendered to him and also the words of ethics to be followed, that he had heard from his preceptor accordingly.

4. Those who followed the preaching of Dharma got well acquainted with knowledge, detachment and virtue. They were firmly devoted to the consort of Radha (Krishna).

5. Some people with the habit of drinking wines, after coming into his contact, now withdrew from taking wines, flesh. Even in the name of oblations to manes and in sacrifices, they stayed away from consuming flesh.

6. Those married men who followed him, began to perform sacrifices in the name of Vishnu (Vishnuyaga). Following non-violence, they used to offer barley, rice grains, milk and other substances as oblations.

7. Those priests under his shelter, who used to perform sacrifices, stopped using animals in their rituals and the Brahmins who used to consume wines in the sacrifices like 'Sautramani', desisted from it.

8. Having seen women in thousands, desirous of following and coming to him, he began to consider over the beneficial ways for the lineage of disciples.

9. Great people should differentiate between good and bad and act accordingly; as they are liable to be followed by many.

10. "Those people who want to preach women, may have obsession towards them as they are under the influence of the preceptors, hence they would become dishonored.

11. Men should avoid all attachments towards women in general; they should be feared as `snakes by the preachers in particular.

12. A preacher wishing the welfare of women should preach the hymn of Krishna to his wife with all necessary instructions, then she may preach other women the same but the preacher himself should not see and speak to a woman.

13. Any sort of relation or attachment should be avoided by the preacher except his wife. No other women, anywhere should be seen, or spoken to, or touched. This is the best of conducts.

14. Thinking thus, O King, Dharma preached his wife the devotion of Krishna. He made her to convey these religious instructions among housewives and widows, considering their ability.

15. Those women who were true to their husbands or even impure ones, under Bhakti's shelter, turned into virtuous wives and became known for their nobilities, by Hari's influence.

16. O King! Dharma lived in Ayodhya with his relatives observing the six duties like studying and teaching, performing sacrifices for oneself and for others, giving charities as well as accepting; and six rites such as three times Sandhyá and offering oblations to sacrificial fire three times a day; along with worship of Krishna.

17. Offering Krishna with pure and rich food substances, he used to adore Him with lighted lamps.

18. He used to observe and celebrate great festivals of birth occasions of Shri Krishna, Shri Rama and other deities and he used to keep himself awake whole night during Krishna's birth festivity.

19. Like royal personage celebrating the festivity of Srikrishna every year with passion, he used to offer various sweets to Krishna and distributed the same to people as Prasada.

20. Every year in the month of Bhadrapada (Aug-Sept) on the fourth day of bright fortnight, he used to celebrate the great festival of Ganesh according to rituals, during mid-noon.

21. Every year on the fourteenth day of Ashwin month, during dark fortnight, he observed ritualistically the great festivity of Maruti, the deity of his family.

22. He used to recite for himself the narrations of Krishna's incarnation, every after-noon.

23-24. The wise Dharma used to study for himself and preach others the sacred texts and ponder over it whenever possible. Therefore to be engaged in one's own religious practices and conquering the inner enemies without fear of rivals by Krishna's influence. Dharma lived there with his wife and children, influencing the people who approached him, in nobler ways.

Thus ends the Twenty ninth chapters in Vol. I entitled 'code of conduct for men, women and preceptors advised by Dharma' in Satsangjivanam'.

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Chapter - 30

[Hari's thread ceremony; instructions to an avowed celibate (1-40)]

1. That Brahmin was keen and intent on conducting his son's sacred- thread ceremony, for which he began to gather required materials even from distant states.

2. Then he called on the astrologer and honored him with saffron, flowers, cloths and money. He offered him fruits and jewels and enquired about the auspicious time of his son's thread ceremony.

3. The astrologer advised that he may perform the ceremony in the 8th year from his birth, in the month of Phalguna on tenth day of the first half of the month, Monday, when there is Pushya star and Mesha Lagna.

4. When he heard the astrologer's opinion, he accepted it fully, and then wrote auspicious invitations to his relatives, friends and companions.

5. Following the invitation they came there with gifts brought in by carts, horses and other means of transportation. With an eagerness to see Krishna they arrived there with their kin and retinue.

6. Welcoming and honoring the guests deservedly, he gifted away new clothing and ornaments to his relatives, on the happy occasion of his son's thread ceremony.

7. He sent forth noble messengers with honorable gifts to distant places, to invite Vedic scholar Brahmins, virtuous people and those well versed in Puranas and Shastras, and even poets.

8. Great Brahmins as lustrous as the sun due to their learning, the native Brahmins and Brahmins who were experts in the Vedas and Agamas headed by the family priests began to perform the ritual in accordance with Gobhila School.

9. Day and night the musical instruments were played in the house of Dharmadeva, along with the groups of ladies singing melodious songs.

10 - 11. O King, Dharma gave three cows to compensate the three Kchra vow to be observed to enable himself to perform the ritual of his son's thread ceremony. The three Krchhra vows were reputed to pacify the blemishes done by lustfully eating, speaking and behaving, by his son. Hence to get rid of these defaults, father gave away three more cows as gifts.

12. The proceeding day of the ceremony, Dharma performed supplementary rituals, like Matru puja, Nandimukha, Svastyayan and Graha-shanti. Then he offered delicious pure food to Brahmins and pleased them.

13. Then he, on the day of Dashami (tenth day of the month) early in the morning, washed and cleaned the front portion of his house and placed a platform there. Then he placed the fire named 'Samudbhava' in it and worshipped it.

14. Knowing all the required rituals to be performed, as per his branch of the Vedas, and family tradition, Dharma performed all the rituals, according to instructions of Brahmins who were well-versed in those rituals.

15. First taking bath, then, food, Hari, again took bath after the tonsuring rite. Then he was well ornamented by his mother. Father made Hari ready for further rites, who sat humbly to his right.

16. An auspicious girdle was tied around his waist, and dressed up with a small strip of cloth. Then he was given the 'sacred thread' having three thin strings made by the new pure cotton.

17. Then the priest reciting the hymns 'Agne Vratapate..... and others, put offerings into the sacrificial fire and touching his body-parts like navel' told him 'From today you have become a celibate here'.

18-19. The instructions given by the preceptor in the form of hymns were explained to Hari by his father, in detail accordingly. 'O My son, you do enkindle the sacred fire by offering sacred wood sticks in mornings and evenings, but without fail in the evening. 'You do Aposhan' always before and after the meal. (Aposhaia- taking water in the right palm, three times and drinking it). Do not sleep during day time and try to be at the service of your guru always.

20. Thus explained by his father, Hari, with a smile replied loudly 'I will obey all these instructions' At that time Dharma and his wife and relatives were very pleased.

21. The ritualistic priest tied a thin girdle of Munja grass, encircling thrice around his waist. Hari prasada (Dharma) put three knots on the girdle to represent three generations of his ancestors. (Pravara).

22. Father sitting to the north of sacred fire, facing east, on the base of Kusha grass, its tips (of blades) pointed toward north, taught Gayatri hymn to his son, who was sitting on the same base facing west.

23. Then loud beatings of large drums were heard. Various musical instruments were played from all over the places. The words of blessing 'Jaya Jaya' (i.e. Victory...victory) of Brahmins were mixed with the songs, sung by the groups of women and the whole atmosphere had become ever auspicious.

24. The preceptor gave a Mulberry (Palasha) staff of the length up to his head, with recitation of hymns, then gave him an upper garment of deer skin, and taught him the ritual of offering prayers to the sun in the morning, noon and evening, to be followed daily.

25. There was a difference of opinion among the learned Brahmins gathered there, as to what should be the prayers offered first, for the mid-day or the evening, by Hari on that day. Dharma told persistently that mid-day prayer should be offered at that instance.

26. The ritual-orders given by the preceptor to Hari, were explained again to him by Dharma who was very eager to obey them.

27. He taught him accordingly 'O My Son, avoid all sinful acts, be obedient to your teacher, avoid anger and lies, and relation of eight sorts, with women.

28. 'Do not listen to the songs, dances of bad taste and other music. Do not smear any perfumery substances like sandal-paste or oil onto your body, and avoid the use of collegium. Do not wash your feet rubbing on each other.

29. 'O, my son, in the presence of your preceptor or any elder person, do not sit on a high-seat. Do not pay much attention on cleaning your teeth and hair with

combing etc. Without any reason do not cut your hair and do not make marks on the floor.

30. 'Never touch wine or meat. Do not use the bullock-cart. Do not behave wishfully. Do not see in the mirror. Do not criticize others. Do not use footwear and umbrella.

31. 'Do not resort to do violence; even by words. Moreover to get rid of the sorrows or pains, do not commit suicide. O, my son, don't be in bad company. Do not eat food in bell- metal plate or on plain floor.

32. 'Avoid gambling, tambul - intoxicating drugs, garlic and onion, and others. Never blame or condemn a cow, Brahmin, religious places, gods, saints, noble women and sacred books.

33. 'O, my son, always wear the strip of cloth around your waist, the sacred girdle and have rod and the sacred thread, the water pot, the deer skin and the utensil to have alms.(Bhiksha)

34. 'Do take bath, offer prayers to the sun, do the chanting, perform sacrifice (Homa), do self-study, offer oblations to ancestors and gods, worship Vishnu to your ability, be devoted to the lord in nine ways like listening, praising and so on, always.

35. Thus taught by the father, Hari said 'alright'. Paying tributes to the shining sun with raised hands, he then circumambulated the sacred fire.

36. O King ! First Bhakti gave alms to her son, who himself had begged (her) then other lady friends of Bhakti, beginning with house-wives, gave alms to him with love.

37. Hari giving all those offerings (Bhikshu) to the preceptor then took from him what was offered. The all ritualistic Dharma concluded the ceremony in accordance with rituals.

38. Being consecrated through all the rituals, Hari, in celibate attire, seemed like a gleaming sun. He was celibacy-personified among those noble Brahmins.

39. At the end of the ceremony the Brahmin Hariprasada (Dharmadev) earnestly gave golden coins, cows, clothing, ornaments, and vehicles to the Brahmins generously. Then the relatives and friends gave him clothes, wealth, and he in return gave those clothes and other things.

40. He offered well prepared, various, pure delicious foods of their choice to the natives of the town, and Brahmins who had come to his house. He gratified them with great gifts and sends them. Being very happy, he commenced to teach the Vedas to his son with meanings as well.

**Thus ends the thirtieth chapter in Vol. I entitled
'Hari's thread ceremony' in Satsangjivanam.**

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Chapter - 31

[Hari Learns entire Vedic lore (1-30)]

Suvrata said :

1. O great king, after his thread ceremony Hari observing his duties as instructed by the preceptor, served his parents with love.
2. Then he, desirous of leaving the house to serve the purpose of his incarnation, he thought to strengthen the situation of the religion.
3. 'Religion and nobility has to be established by stopping those raising hostile forces towards the learned, here, for which I am born' thus he thought.
4. If I were to leave the house now, my parents who are devoid of enemy's fear and also blissful in my presence, will certainly become sorrowful.
5. As my parents cannot bear the pain of my separation, I leave this house as and when I free them from the curse of the Brahmin.
6. He, having this hidden intent, the adorer of the Vedas, dwelt there in the name of learning the Vedas, worshipping Rama, and Krishna.
7. For the learned men, their fathers are the real teachers rather than others. He followed the same trait and began his study with the third Veda i.e. Samaveda under his father.
8. Incredibly with his sharp intellect, within short span, he completed the learning of the Vedas, obtaining his father and other scholars as teachers.
9. Then he studied the epics, dramas, systems of philosophy, Puranas, the great commentaries or expositions. He studied everything which his father Dharma knew and taught him.
10. Dharma seeing himself getting older, opted to the philosophy of Sankhya, and with a great intent to renounce everything, he merged in the meditation of Krishna.
11. Blending his experience and traits of scriptural precepts, he taught his son one's own religion, knowledge, detachment, Yoga, and devotion.
12. He told his son the nobility of his preceptor, Shri Ramananda Swami, and then the situation of Sourashtra and the ways and means of his own sect entirely and truly.
13. With his learning and virtues, he attained excellence equivalent to his father within short time, becoming most adorable among men.
14. Everyday he used to hear dedicatedly the recitation of Srimad Bhagavata Purana rendered by his father, in the house.
15. He heard from his father entire text of Mahabharata and all the seven cantos of Skanda Purana as well.

16. O King ! he being undetted and an adorer of virtues, (religion) used to hear his father reading to him, all the sacred scriptures of religion, and the texts of religious codes (Smrutis).

17. That sharp intellect, with his real understanding of those subjects taught, used to write down the essence of each subject individually, for further self-study.

18. He wrote the fifth and the tenth Skandha from Srimat Bhagavata, and the greatness of Shri Vasudeva (Vasudeva Mahatmyam) from Skanda - Purana, separately.

19. Then he wrote down these three the Gita, the Vidura Niti and Vishusahasranama from the Mahabharata.

20. Then with love, he wrote Yajnyavalkya smriti separately which is the only one and the best gist of all the religious scriptures.

21. Having written these four texts he showed it to his father upon which the pleasing father came to know that his son's intellect was that of a super-human.

22. Father told Hari to continue to study these texts whenever possible after the worship of Krishna everyday, or these may be narrated to the audience by him.

23. Addressing to his father's words, he observed it as a ritual everyday, making narration of the stories everpleasing to the ears of listeners.

24. Writing the essence of those four texts himself onto a small leaf-let, he used to have that book of leaf-let with him always preserving it.

25. With everyday listening to Srimad Bhagavata and other sacred texts he determiningly thought that Lord Krishna to be the uniquereliever.

26. His father in accordance with the tradition, gave the wishing son the initiation of `Vaishnivism' which is common to all traditional followers.

27. Preaching that humble son, with eight syllabled hymn of Krishna and then the three syllabled one, he also taught the nobilities of the religion.

28. Then he happily worshipped Lord Krishna as taught by his father and followed all the religious principles which were preeminently present in himself.

29. O King !, In this world observing the vow of complete celibacy is a tough task for the common folk. Though himself being the god, he followed the vow to set an example for the people.

30. Thus worshipping Lord Krishna and practising and observing scriptural ways, Harisharma, grew up to eleven years old.

[Hari destroys demons, cleverly (31-35)]

31. Then again demons in hundreds gathered in groups, were eager to kill their weapon-less enemy Krishna.

32. Those red-eyed, strong, intoxicated demons possessing lethal swords, had disguised into Vaishnva suits.

33. Attracted by the charm of Nilakantha (Hari), there arose hatred among those demons and they killed each other with their weapons.

34. As in Mahabharata, where Arjuna killed those avowed warriors (Samshaptaka) by his 'Tvashtra', here Hari, made these demons to kill each other ; thus caused entire destruction of them.

35. Having defeated those demons who had come there, the Lord wished to defeat other demons hiding in different places.

**[Bhakti's last days; she asks Hari for
spiritual advice (36-46)]**

36. Observing vow in the month of Kartika, during one midnight, on the bright eighth day, strengthless Bhakti, weakened due to observance of vows, had a fever.

37. Ramapratapa and other relatives bringing a doctor home, got her treated, in the manner they thought better.

38. The efforts by them to reduce the illness, never brought it down. On the ninth night, Krishna made her realise the situation.

39. Knowing these to be her last days Krishna engaging himself in her service, sitting near, wishfully told her the real knowledge.

40. O Mother !, pay attention to to my soothing words which are in agreement with sacred scriptures. This world of miseries is nothing but an illusion of Vishnu.

41. With unflinching devotion to Krishna with knowledge, doing one's own religious duties and detachment, there follows the dispel of the illusion.

42. This is the only way to cross the illusory ocean, which is the bed of all miseries, according to my perception.

43. Thus Sankhya, Yoga, Agamas like Pancharatra and other approved texts along with the great sages, have believed the same approved facts.

44. Suvrata said : thus paying attention to son's words humbly, she got recollections of the past as before, by his wish.

45. Learning her celibate son to be Narayan, she surrendered unto him, pleasingly, with complete detachment in other things.

46. Getting up from the bed, folding both her hands to pay respect, sitting before him, with a complete detached mind from the worldly affairs, she asked him the means of liberation.

**Thus ends the Thirty first chapter in Vol. I entitled `Erudite Hari
initiated in Vaishava order ; defeats demons cleverly' in Satsangjivanam.**

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Chapter - 32

[Hari Gita's :1: means to attain devotion (1-22)]

Suvrata said :

1. O King ! The all virtuous and affectionate mother asked her son Hari, an incarnate of Narayan.

Premavatè Said :

2. 'Salutations to you O God Hari ! who take away miseries, O sageNarayan! who is the reliever for the seekers of liberation.'

3. O Hari ! please guide me the way by which, there will be the final end of the ignorance known as illusion and the root of the cycle of birth and death.

4. O Noble one ! I have come completely surrendered unto you, leaving those natural temporary pleasures, hence tell this seeker of salvation the beneficial means.

5. I know that you are the sage Narayan himself ; having incarnated here on the earth for the benefit of the living beings.

6. As the darkness is dispelled instantly at the sight of the sun, take away my ignorance, you who hide the divine nature in the self - created illusion, I pray you O Lord !

Suvrata said-

7. Thus having been enquired by his loving mother, Hari of pure and perfect knowledge, himself pleased at her, began to tell the guidelines of spirituality to the seeker of liberation.

Shi Hari said -

8. Listen to me, O Mother ! I tell things that are good for you, in conformity with sacredguidelines. As you are the seeker of liberation and a detached one, I explain what has been concluded by the learned Vedic scholars.

9. Lord Shri Krisna is himself Lord Vishnu, the Supreme-Being and so he must be worshipped wholeheartedly by those who wish to be liberated.

10. By His illusion, the people being confused, are entangled in the cycle of birth and death. Hence only those, who take his shelter can cross that.

11. First knowing His greatness through the intimate company of the virtuous people, He should be worshipped with devotion consisting knowledge, doing one's religious duties, and detachment toward wordly things.

12. O great one!, the devotion together with three proper complementaries like knowledge, doing one's own religious duties, and detachment, will not be destroyed by any obstacle anywhere.

13. Due to adverse situations of time and place this devotion, if given up without any of its complementaries, will be disrupted certainly.

14. There is no other way to come out of the cause and effects of the great illusion, than perfect devotion, for men.

15. When the illusion is destroyed, the worshipper of Lord Krishna becomes pure and attains the highest stage which is called 'Brahma' (salvation) by the sacred books of religion.

16. In that abode which is free from death, illusion and fear, he attains the desired bliss that is eternal and imperishable.

Suvrata said -

1. 17. Mother, having heard her son's words based on precepts from Pancaratragama, Purana and the Vedas, she again said to him.

Premavati said -

18. O Knower of all the principles and meanings of scriptures ! from you, this conclusion has come, which suggests that devotion to Krishna together with its components will remove the web of illusion.

19. O You of great intellect ! I wish to know all the precepts of philosophy, moreover myself being a women, please tell me as I can understand it.

20. Please tell me the greatness of Hari, and the devotion to be followed with its components like one's own religious duties and others, and the signs of noble people as well.

21. O ! All knowing Krishna as you are explain me individually the characteristics of religion and others.

Suvrata said -

22. Thus having asked by desirous mother, the ancient sage Hari, honouring her told about noble religion and others.

[Signs of noble saints (23-46)]

Srri Hari said -

23. O mother, you have rightly asked the question, beneficial to all and which leads to the final bliss of the self, and to be known by the wise, even.

24. O sati, first I will explain you the characteristics of noble men, who should be adored and served by the persons wishing salvation because, the company of such people is the cause or source of the devotion with its components.

25-26. They are compassionate, forgiving, well wishers of living beings, forbearing, un-envious, composed, without rivalry, jealousy or hatred, without pride and hostility, respecting deservedly, truth and sweet-speaking.

27-28. Conquering the inner enemies like lust, anger and greed, and without pride, ego, and self-interest, they are engaged devotedly in ones own religious

duties, without hypocrisy, pure, subdued, upright, modestly speaking, with controlled senses, unintoxicated, unwavering and courageous.

29. Their minds are free from emotional fluctuations, they do not accept things from others, masters in imparting knowledge, dedicated to the Self, doing good to all.

30. Fearless, without expectations, unaddicted to bad habits like gambling etc. believing in god, generous, observing austerities and sinless.

31. Avoiding awkward conversations, digging in studies of sacred scriptures, disinterested in sensual objects, keeping trust in god and discriminating.

32. They never touch meat or wine, they adhere firmly to their vows, void of brutality and theft, not disclosing secrets of others.

33. With controlled sleep and intake of food, contented, of settled intellect, non-violent, desireless, they are indifferent to pleasure and pain.

34. Sin-fearing, avoiding self-praise and censuring others, with restriction and demands, observing celibacy accordingly.

35. Stable in physical posture, with controlled breath, taking shelter at the feet of Shri Krishna, immersed in devotion to Him and doing all their activities in His name.

36. Days together they spend listening and singing the stories of Lord Krishna and his incarnations and meditating on Lord Krishna.

37. Even a moment they do not stay away from devotional activities; O sinless one, know that persons enriched with such marks, to be the saints.

38. The knowledge of Krishna's nobility, comes through the company of such saintly people and then follows the great devotion of Shri Krishna with its supporting components, for the seekers of liberation.

39. From them you could hear the life and deeds of incarnations of Krishna and His miraculous deeds.

40-41. From them only you could know about the infinite magnificence of the Lord's abodes like Vaikuntha, Goloka and Akshardham, and also the nobility of the Shvetadvipa, placed in Kshirasagara, pervaded by radiance of the Brahman.

42-43. From them you know the glory and importance of holy places like Vrundavana, Dwarka and Visala (Badarikashram) with Pulahashrama being prominent of them, on this earth; and also they will enlighten you about the fame of the holy rivers like Ganga, Yamuna and others, in this sacred land of Bharata.

44-45. Those who listen to the words of the devoted sages, can realize the extra-ordinary greatness of entities related to Shri Krishna. By the sages are rightly narrated and sung the glories of Shri Krishna and by listening to them, devotion to Krishna along with its components like observance of one's religious duties, is attained.

46. They destroy completely the stream of sins of countless past births instantly, if and when they are seen, touched, saluted, served, or given food or worshipped. They are praised by Krishna as the nearest to his heart, and at whose feet all the auspicious aspects are present, and what is impossible to attain for the seekers of liberation, who are in the company of saintly people.

Thus ends the Thirty second chapter in Vol. I narrating 'The signs of the noble saints in Hari Gita' in Satsangjivanam.

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Chapter - 33

[Hari's narration of religious duties of men belong to various castes and stages of life.(1-81)]

1. Hari said - "Oh mother I tell you the characteristics of the religion and of other integral components devotion. They are three, and I explain them to you in detail.

2. Dharma is Religion That which holds the three worlds including Gods ; and that which ought to be allocated by gods and living beings.

3. The man dedicated to the religion is honoured by gods and praised by Brahma and others even if he is born in a lower caste.

4. When Brahma and other gods become staggered from virtues, even they are dishonoured by the lowest people. Hence one should follow one's religious duties, always.

5. This religion is verified by sacred books like Shruti, Smruti, and righteous behaviour. Different codes are mentioned to be followed by different men, belonging to various stages of life and castes.

6. The four castes are said to be, Brahmana, Kshatriya (the soldiers), Vaishya (the merchants) and, Shudra (the people who serve or servants), and four stages of life are as follows, (a stage of Brahmacharya (celibacy), Gruhastha (house-holder) Vanaprastha (religious life of an ascetic) and Sanyasa (a stage of complete renunciation).

7. O auspicious mother, the religious duties are of two types. I tell you those, firstly general duties that are common to all and secondly particular duties to be followed by some.

8. The common code is that, one should observe non-violence, truth, non-stealing and conquer passions, greed and anger, one should refrain from wine, meat, and other's wife.

9. One should not indulge in any sinful act which will cause the inter-mixing of the castes. One should serve noble people, and worship Lord Vishnu. These are the common religious duties of everyone.

10. Now the natural virtues of Brahmin are mentioned. These are control on the senses (Sama) self-restraint (Dama) penance (Tapa) knowledge (Gyana), compassion (Daya) faith (Sraddha) (in God) and forgiveness (Kshama).

11. Bravery, courage, strength, and generosity are the natural attributes of a Kshatriya (warrior) and giving protection to cows, Brahmins and noble men. Trade and commerce are the habitual professions of a Vaishya.

12. Serving Brahmins and others is the duty of a shudra and people born of intercaste relations, should lead a life without slyness and violence, following their family faiths.

13. Brahmin should earn his livelihood through ritualistic services, Kshatriya by giving protection by holding weapons, Vaishya by commerce and Shudra by service, respectively.

14. In difficulty, Brahmin and Kshatriya can earn their livelihood by adopting the profession of a Vaishya, and Vaishya instead can take to a Shudra's work for his nourishment. Otherwise in usualness, everyone should follow his own profession.

15. Men belonging to three castes such as Brahmin, Kshatriya and Vaishya when sanctified through the ritual of thread wearing, entering their first stage of life (Brahmacarya) they should resort to a preceptor for their learning.

16. A Brahmacari should have only essential clothes of cotton, to wear on the loins, and deer skin, a woolen mat and always should keep the scepter (dand) and water-pitcher (kamandal) with him.

17. He should have a rosary-bead, sacred-thread and keep his hair matted, and have Kusa grass. He should renounce the usages of cosmetics, perfume and other ornaments, including taking oil-bath.

18. Noble company is the way for salvation and the company of women leads to worldly attachment. Knowing this fact, he should accept the former and leave the latter.

19. He should stay away from eight sorts of relations with women, that too from touching her. He should salute even his preceptor's wife from distance.

20. A strict celibate as he is should never see to animals making union, deliberately.

21. Except the picture of the Goddess, any other picture of a woman should not be touched by the celibate. He should serve his teacher with devotion.

22. He should observe the ritual of Sandhya three times everyday. Chanting should be done to the best of ability as well as observing silence in the mornings and evenings.

23. He should perform Homa (offering oblations in fire) in the morning and evening, and wander to fetch alms (Bhiksha). Being serious, he should engage himself in the study of the Vedas, dwelling in preceptor's hermitage.

24. Following the norms of time and place, he should learn the Veda with its ancillaries and meanings. Having studied to the best of his ability, he can seek for convocation (graduation).

25. He can take to a house-holder's life if he is inclined to it, after paying gratitude with essential remuneration to his preceptor or if he is disinterested in worldly affairs he can take to the third stage of life of a Vanaprastha, or he can resort to Sanyasa (complete renunciation), else he can continue as a life long celibate.

26. One who is desirous of becoming a house-holder should marry a blameless girl from his race and caste, younger to him, and earn his livelihood in proper ways.

27. Taking bath, observing rituals of Sandhya thrice a day, performing sacrifice in fire, giving libations to ancestors and gods, worshipping lord Vishnu, doing self-study to one's ability, offering oblations to all deities - all these procedures are to be followed everyday, by a house-holder.

28. In difficulty he may observe the noon's ritual with morning ritual. Sometimes he may observe morning ritual in the noon, and of the evening, in the night.

29. A Brahmin, though well versed in four Vedas, if he does not chant Gayatri hymn, observe rites of Sandhya, and worship Vishnu, then he would be regarded as Shudra, undoubtedly.

30. After taking bath, he should not touch the unwashed cotton clothes and without taking bath, being impure, he should not touch the washed clothes.

31. At the time of marriage or at the time of partition of father's property, one may take Agnihotra (Sacred fire) vow as these are proper occasions to do it. Anybody desirous of taking Agnihotra, needs to possess enough revenue such as wealth grains and cows.

32. A house-holder should take care of his kith and kin at right time and should not harm them. He should always satisfy the guests with food, water, clothes and other things.

33. He should be in noble company and worship Hari with devotion in nine ways. He never should be in wicked company and not to have too much attachment in the house-hold, like the ignorant ones.

34. Among all the living beings, those with intent devotion to Hari, should be regarded highly and they deserve honour and protection.

35. Here, lifeless stones are better than conscious living beings as those give shelter, grass is even better as it is the food for living beings. Herbs and creepers are better than grass as they are used in preparations of food and medicine.

36. This way mango trees are versatile as Devadrumas, (celestial trees) as these give fruit and shelter. Hence immovables are better; now I tell you about movables.

37. The grass-hoppers and others are superior to the ants and others. The large black bee or honey-bee and others are superior to the grass hopper and so on. Sparrow and others are superior to the honey - bee and so forth.

38-40. Hares, or rabbits etc. are superior to the sparrows etc. and goat etc; (are superior) to hare etc. Cows are superior to goats etc. Human beings are superior to the cattles and four castes to the human beings. The Brahmin is superior in the four castes. The Brahmin immersed in his self-religious duty is superior to other Brahmins. The learned Brahmins are superior to the Brahmins immersed in their self-religious duties, and among all of them the devoted worshipers of Lord Hari; are superior. Nobody is superior to the worshiper of Lord Hari, because Lord Hari always resides in the worshiper's heart. Knowing this superiority of the worshipers of Lord Hari, they should be respected by all.

41. One who cannot distinguish between noble and ignoble, would be committing a great mistake; hence with wisdom, he should differentiate between good and bad.

42. A Vaishnava house-holder, having offered sandal-paste, flower garlands, ornaments, clothes and food, with devotion to Hari first, should accept these things as prasada for himself.

43. He should worship with the above stated things, the gods and ancestors with mind fixed in Vasudeva. He should observe rituals regarding ancestors at right times in accordance with code of belief.

44. Oh Sati, the food grains not grown by the farmer (i.e. self grown) and the food suitable for sages pure and well cooked one should be used for the ritual performed for dead relatives. If it is not possible to grow the grains by oneself the pure rice etc, grown by the farmer should be used.

45. Even in difficulty or in the rituals of past ancestors, meat should never be used as ancestors were Vaishnavas whose highest virtue is non-violence.

46. The god or goddess who is satisfied by offerings of meat and wine, and in front of whom, cruelty is acted upon living beings, should not be worshipped or honoured.

47. According to the time and place, one should do pilgrimage and observe vows, in conformity with scriptures and one's own status.

48. The virtuous act which is done in holy place, on holy time and for holy person, though a little, becomes everlasting.

49. If he is rich, he should build a beautiful and well founded temple for Lord Shri Vishnu, and should donate generously for the maintenance of the temple and for continuation of devotional services.

50. The rich person should do the sacrifices for Lord Vishnu free from violence and with plenty of charity. He should build wells, ponds and lakes etc. useful for worship of Vishnu.

51. He should satisfy sages, Brahmins with food rich in ghee and sugar. He should never insult them and never be deceitful (to them).

52. One should not have excess of greed, lust, anger, jealousy, and ego. He should be compassionate to living beings.

53. Even a house-holder knowingly should not touch non-relative widows unless it is absolutely necessary.

54. Except in emergency situations, he should never sit with his own mother, sister or daughter in privacy.

55. One should not kill one-self or others in holy-places for liberation. One should always be virtuous.

56. Women should serve their husbands knowing them to be their gods. With unwavering mind they should be firmly following the duties of a virtuous wife.

57. Widows should serve Lord Vishnu i.e. husband of Rama as their master. They should make their body weak by taking to vows.

58. Apart from one's relatives, a widow should not look at or touch other men, as men, of detachment do with women.

59. A widow, except in emergency situation should never stay in privacy even with her father or son.

60. In the third stage of life, a house-holder should retire to forest with his wife, if she is willing (Samutka) otherwise he may go alone.

61. In the forest, being an ascetic, he should practise penance in the summer sitting in the middle of four fires with the sun burning right over his head. In winter he should practise penance standing in water. In rainy season, he should immerse in meditation or in chantings of Vishnu, in the open.

62. He should observe Agnihotra (Sacrifice in fire) with offerings of grains, fruits and others available in forest, and he should build a hut to protect sacrificial fire from wind and rain, himself staying outside.

63. He should live on grains and fruits that are collected by him in the forest and not on the things grown by others. Living there in the forest to his capacity, then he may take to Sanyasa, the fourth stage of life of complete renunciation.

64. A monk (sanyasi) should have one patched - garment and two strips of cloth to cover the loins. He should have a bamboo staff and a handy wooden pot.

65. He should always chant eight syllabled hymn of lord Narayan and be devoted to Hari alone, with knowledge and understanding.

66. He should not dwell in one place unless there is some difficulty or rains. He should always fetch alms (Bhiksha) once in a day from the house of a holy Brahmin.

67. Observing vows like Ekadashi and others in the name of Hari accordingly, he should preserve his celibacy through conquering the self and senses.

68-69. The third and fourth stage of life (Vanaprastha and sanyasa) is forbidden in Kali age. Hence a house - holder though detached, belonging to Brahmin or any other caste, should be taking to Vasudeva-initiation, and become a Vaishnava. Observing strict celibacy and remaining in his stage of life, he should worship Hari.

70. If he is fully detached, he may leave his house and move in the company of ascetics. Being noble, he should worship Krishna as Bharata in the past, who was completely unaffected to the happenings around him.

71. Knowingly he should not see or touch a wooden feminine statue even, and for his real progression, he should abandon gold and wealth.

72. The company of women and of people, with feminine attitude, is the only cause of bondage even for the liberated. Apart from devotion to Hari, everything should be abandoned.

73. Knowledge, devotion, penance, Yoga (meditation), renunciation, pondering over sacred scriptures - all these virtues would go in vain with a woman's company.

74. The seekers of liberation should fear women as snakes (black-cobra). Even after accomplishing the state of Samadhi, women should be left away from distance.

75. Lust, greed, anger, pride, ignorant-friendship, and becoming slave to tastes, as these are six doors to hell, hence should be abandoned.

76. Eight sorts of celibacy should be maintained by a renunciate, who has conquered his senses. Hari should be worshipped always with nine steps of devotion with affection.

77. Without devotional service to Vishnu even salvation of four kinds should not be desired or oneness with the supreme reality, then what to speak of lesser heaven?

78. He should strive to uproot all the desires except the worship of Lord Vishnu. He should not think about those inner enemies and allow them to enter himself.

79. Abandoning the evil place, time, acts and scriptures, he should resort to noble ways and take shelter in it.

80. Whoever disobeys in his religious duties, being in any stage of life or caste, should follow repentance in accordance with holy scriptures.

81. O Mother thus it has been narrated by me about the four stages of life and castes, individually; Here after I will explain you qualities of knowledge.

Thus ends the Thirty-third chapter named 'the duties of men belonging to various castes and stages of life' in Satsangijivanam.

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Chapter - 34

[The nature of individual self and the supreme self (1-15)]

1-2. Sri Hari says- 'O, mother, the characteristic of knowledge is - to know the thing as it is by (the reliable) evidence. That knowledge is two fold - knowledge of the self and that of the nature of Brahman (Parmatma).

3. The Self is known as Jiva who resides and pervades the body. He enables the external and internal organs and their deities to function accordingly.

4. The self is independent and distinct though it seems identical with the body in the states of awakening and others as well as gross and others.

5. As an iron ball is heated and pervaded by fire becomes red-hot and is said to be fire-ball, but actually the fire and iron are different, likewise the self is different from the body.

6. He is ever unchangable in an ageing body, when and though the body perishes, the self never perishes.

7. It is minute, incomprehensible and imperishable and it is of the form of pure consciousness and existence. Thus knowing about the self is the knowledge of self and is called atmagyana.

8. Now I tell you the nature of highest self i.e. Brahman. Sri Krishna is the all knower of the universe, and described as the supreme Brahman.

9. He is full of extraordinary qualities (Aprakruta Gunah) and free from worldly attributes (Nirgunah). He is Narayana, Vasudeva, who is the God of Gods.

10. The highest - self, though attached with individual self (Karta) which has the qualities like will, happiness, knowledge, and also dwelling place, and elementary substances; remains unbound, free from all these.

11. The highest - self is self-willed, self-illuminating, the original cause of all causes worthy of worship by even the ones who have realized oneself. He is shining like millions and millions of suns:

12. numerous universes with their eight-fold spheres, including Pradhan, are seemingly situated in the form of atoms in the imperishable abode(Akshardham) of the supreme Brahman.

13. Hari, having divine form is the imperishable - Self, acknowledged in the Vedas, and who is beyond the individual selves and yet residing in them, the indestructible one.

14. The Lord is the only one and unique Brahman whose faculties are-the time(Kaal), the cosmic Illusion(Maya), the living beings and the principles as Mahattava etc.

15. He, who takes incarnations for the good of people, is known as Supreme being (Purushottama) with countless divine qualities.

[Description of the creation (16-50)]

16. This eternal being Purusha observes the original Prakruti (Mul Prakruti) which is his own power, wishing to create the innumerable universes. Then the Prakruti bears the foetus on indication of the glance of Purush (Akshar Purusha).

17. Then she i.e Prakruti gives birth to (creates) the millions and millions of original principles with Purushas the jivas. In this way by the Lord's glance the creation of the principles takes place which is the cause of the world.

18. In this way numerous universes are created by the wish of the Lord Hari. Now I tell you the creation of one of the world accordingly.

19. There are many causes behind this creation. It is impossible to explain in detail even one of them. Hence, O mother, I will describe you the creation in brief.

20. By Pradhana Purusha's glance, Prakruti which is the Pradhan Prakruti, discards her three fold attributes and gives birth to the principle `Mahattava' which is the sprout - form of this universe.

21. Oh the virtuous one, by the wish of Lord Vasudeva, from that 'Mahattava' covered by Pradhan Purusha and Pradhan Prakruti gives rise to three fold 'Ego'(ahamkaar).

22. The 'Ego' is three fold as Satwika, Rajasa and Tamasa. Thus, ego is wrapped by 'Mahattava' and 'Mahattava' is again wrapped by 'Pradhana'.

23. By the wish of Lord Vasudeva and from Tamasa ego, sound (shabd) is produced, from which 'space'(akaash) is created wherein sound wraps itself around it.

24. From space (Kha), the sense of touch (Sparsha) is originated, from which Air (Vayu) comes into existence which is too wrapped around by its cause.

25. From Air (Vayu) covered by space, sight (Roop) becomes in existence, from that fire (Tejas) will be inborn in form (Roop) which is thereby covered by Vayu.

26. Tejas (fire) gives rise to taste (Rasa) which again is the cause of water (Jal) and becomes inherent in it.

27. From water (Jal) comes smell (Gandh) which creates the earth (Pruthvi) and becomes its inherent quality. Thus the earth covered by water gets the term 'Visesa'.

28. Space (Akaash), Air (Vayu), Fire (Tejas), Water (Jal) and Earth (Pruthvi) are termed as 5 Mahabhutas (primary elements) and sound (shabd), touch (sparsh), sight (roop), taste (Rasa) and smell (gandh) are their underlying qualities (Tanmatra) respectively.

29. O, Mother from Rajasa ego born are five organs of senses and five organs of actions (Jnana and Karmendriyas) and vital breath (pran) and intellect (buddhi).

30. Five organs of senses are ears (shrotra), skin (tvak), eyes (chakshu), tongue (rasana) and the nose (ghraan), and five organs of actions are speech (vaak), two-arms (paani), two legs (paad), organ of generation (upasth) and anus (paayu).

31. From Satvika ego, are - created the inner and outer organs with their residing deities and the mind as well.

32. The deities of inner and outer organs are; direction (disha) is the deity of ear, Wind (vayudev) of skin. Sun (suryadev) of eyes. Pracheta (Varundev) of tongue, Ashwini twosome twins is the deity of nose, fire (agnidev) is of speech. Indradev is the deity of hands. Upendra (Vishnu) is the deity of legs. Mitradev is the deity of anus and Prajapati is the deity of the organ of generation. Moon (chandradev) is the deity of mind, Brahma is the deity of intelligence, Vasudeva is the deity of heart, and Rudra is the deity of ego.

33. By lord's will, all these principles in the form of deities along with the 24 tattvas come together to produce universal body, with their partial inheritance.

34. He is called the Virat Purusha who is the supreme being residing in the individual self. The soul of Vairaj Purusha that resides within the Virat body is called Isvarsangnik. He is said 'Narayana' who rests on the Gharbhod water called 'Nar' which is produced from his body.

35. From his lotus-navel is born Brahma, the original Rajas principle. Through Brahma - Lord Shri Krishna (Narayan), creates all the beings.

36. He creates Prajapatis, Manus, Gods, Sages, ancestors individually (pitrugan), the Gandharva, Charana, Siddhas, yakshas, Vidyadhars and the demons.

37-39. Kimpurushas, Apsaras (celestial nymphs) Kinnaras, Serpents, Matruganas e.g. Brahm, Super - natural spirits (Pishacas), demons, goblins, and dead spirits, haughty imps and super natural elements that influence negatively the infants and others, and cattles and beasts, birds, trees, mountains, reptiles,

conscious and unconscious entities and living beings those that live, on earth or in water or in space.

40. Among beings some are pure-beings (sattvika) and some are mixed-beings dominated by Sattva and Tama qualities, and some with only Rájasa or Tamasa quality or with both qualities, and some are beyond qualities, hence they are Nirgunah (free from the attributes of maya).

41. Following the quality and attributes possessed, they, the living beings commit good deeds or bad deeds or combining these two. people who are free from all the qualities, involve in devotion to Shri Krishna.

42. O Mother ! thus Shri Krishna, creates beings through Brahma, preserves the universe through Vishnu and also destructs through Shiva.

43. Entering in all living beings as the Akshar Purusha and being identical with them, Shri Krishna rewards them the fruit in accordance with their acts.

44-46. Lord Hari is the only supreme controller like a chief emperor who controls everything and in every way - the imperishable Purusha (Akshar), Prakriti (primordial nature) and Pradhana - Purusha, with principles Mahattavas and others, the time and the moving planets from in and out, and the micro and macrocosms and universal bodies, its living beings and the rulers, including gods Brahma and others.

47. Those who are appointed by Him to rule this world thus must be attentive towards Him, abide by his dictates in fear.

48. O Mother ! thus all the entities are obedient to Him, Shri Krishna is the only ever-independent or self-willed, hence he is worthy of worship to each and every entity of the universe.

49. Thus the knowledge of the nature of the Highest- self is described. One can gain this knowledge from a good teacher (ekantik saint),. For him, there remains nothing to be known.

50. Thus, one who knows well, his ownself and its Lord, in the company of true saints, and keeping himself devoted to Shri Vasudeva, breaks free from the earthly bondage, is known to be liberated and becomes a mukt.

Thus ends the Thirty fourth chapter named description of the nature of knowledge in Satsangijivanam.

Chapter - 35

[Hari's narration of nature and signs of dispassion.]

Hari said -

1. O ! Respectable one, I tell you the nature of detachment. It is the dispassion about worldly things excepting God.

2. It is the disinterestedness in one's body and its pleasure, women, kith and kin, wealth, and house, cattle, and other utensils and land.

3. It is the dislike for sensual pleasures like hearing (sound) and others, invaluable ornaments and garments and royal enjoyments.

4. It is the complete disinterestedness towards even likes of Heaven (Swarglok), praiseworthy world, and all enjoyments of fortunes in life besides those of Bhagwan as well.

Premavati said -

5. 'Krishna, how does this sort of detachment is born in beings ? O all knowing one, hence you are able to explain these precepts to me, '.

6. **Hari replied** detachment is born in all beings by realisation of destructive nature of earthly enjoyments, from Pradhan Purush onwards, including all living beings, their respective abodes and pleasures.

7. O Mother ! there are four kinds of dissolution or destruction (pralaya). Nitya (daily) Naimitik (end of Vairaj Purusha's life and destruction of 3 loks) the third one Prakruta (the submerging of Pradhan-Purusha and mahattavas back into Mul-Prakruti) and Atyantika (absolute – when Mul-Prakruti and Mul-Purusha and time all submerge back into Bhagwan's dham, Akshardham and finally all into Bhagwan).

8. This entire universe, which is the creation of Maya (prakruti) including its immovable things and also the enjoyments of Brahma and others are all perishable.

9. Destruction occurs to everything here in the passage of powerful time, thus learning about perishable nature of worldly things, non-attachment may arise in men.

10. Due to grievous nature of worldly things, detachment arise in living beings. Men due to their sinful acts get fruit in the form of sorrow.

11. In this world, the company of non saintly people who are engaged in fully satisfying physical thirsts, alone, would give rise to miseries, towards immoral deeds, that are the most severe ones, in the end, for living beings.

[The ways and means of wicked men (12-21)]

12. Men's dedication towards religion and virtuosity tend to decline, including knowledge and all other virtues, in wicked company.

13. Self-pride (ahambuddhi) in one's body and love for bodily things are always on the rise, in bad company; thus passion is born intensely at these things in men.

14. In the grip of thoughts of 'me and mine' (mamatva), about their body, women, offsprings, and wealth, they become possessed, due to which they commit various sinful acts.

15. They cheat other people by robbing their possessions, and hurt even who are faithful to them. They are hypocrites, put blame on others, and deceitful, and speak untruth.

16. Always lodging false charges on others, and being untrustworthy, violent, and thieving, they take care of their families in immoral ways.

17. By blaming others or by ignoble ways or by doing trickery here and there, they earn their livelihood through which, they bring up their families.

18. With this interestedness in things, they leave their own religion, caste, stage of life, as prescribed in Vedas, and head towards false institutions of righteousness.

19. They are malicious towards cows, Brahmins, saints and Vedas, holy places, and gods, and they are haughty, senseless and live against the worship of Vishnu.

20. They eat meat, drink wine, and even have union with other's wives and widows, with lust.

21. They often drink what should not be drunk, eat what should not be eaten; speak what should not be spoken; They are shameless and intoxicated.

**[Description of different hells and
their punishments (22-54)]**

22. O virtuous one! thus, those who indulge in ignoble acts in this world; at the end of their life, these men get miseries exceedingly.

23. Then awkward, terrifying messengers of Yama with ropes and chains in their hands come ruthlessly to carry these men.

24. At the very sight of these messengers, men become detached from their body, they becoming horrified and bewildered begin to tremble, with immense pain.

25. They, the servants of Yama, mercilessly, take off the minute (Suksma) body, from their visible body and carry them to the city of Yama in a long dried up path.

26. Ruthless messengers of Yama beat these wicked men on their backs profusely with hunter and iron rods on the way, hence these men cry loudly without help.

27. Being parched under hot sun and in forest - fire, and pinched by endless patch of thorns, these men become unable to move, on their way, but continue to be pounded by the servants of Yama.

28. Being fallen down due to the torture, these men are made to stand again by the tormenting servants of Yama, move them quickly without a break.

29. Thus these wicked men are carried in a very distressful way by them, to the place of Yama like King's soldiers taking thieves to the court.

30. There Yama and Chitragupta (the accountant of Yama) know all their vicious acts done by mind, speech or even by body.

31. Yama seeing furiously at these men who have wasted their human forms and life in senseless ways, which otherwise meant for attaining salvation, subject them to grave tortures by his servants.

32. There are hundreds and thousands of cells in Yama's abode (hell) wherein severe tortures are acted upon sin - doers.

33. O Mother! sinful men obtain greatest of pains therein the hell, hence I tell few of those names.

34. Tamisra (darkness) Andhatamisra (blind darkness) Raurava (terrible) Maháurava, Kumbhipáka (where the man is cooked), Kaalsutra, Asipatavanam (The forest of the swords.)

35. Andhakupa (The well of darkness) Shukarasya (the mouth of the hog) Sandamsha (Full with stings) Krimi Bhojana (where the worms are the food or where he is the food of the worms) Taptasürmi (Hot like the sun). Vaitarni, Shalmali, Vajra kantaka (full of thorns) as sharp as the Vajra - the weapon of God Indra).

36. Pranarodha (which stops the breathing). Puyoda, Sarameyadana (where he is the food of dogs). Lalabhaksha (where the saliva or spittle is the food). Vaishasana, Ayahpana (where various wounds are done). Avichika (grief) and Ksharkrumi.

37. Likewise there are other thousands of it including places of acid and sling, where men of sin are being cooked all the way.

38. As the misdeeds so are the hells. Yama throws these men with rage, at his servants who are eager to torment.

39. Sinful men's limbs are being repeatedly slain with a weapon by the people of Yama, and they are forced to chew and eat it with their diamond like teeth.

40. These men are burnt in high fire, and thrown into boiling oil, and even these men are made to be eaten by serpents, scorpions, vultures and dogs.

41. They take out these men's intestines while they are still alive and due to these men's sinful deeds, there is no death for them there either and they continue to suffer thus.

42. The fearful followers of Yama, having hammers in their hands, pound them in similar way in which these men have beaten the creatures, here, on the earth.

43. Some of them are made torn by the elephants and some of them are thrown from the mountain. Some of them are being shut up in poisonous smoke or chambers of acid or mud.

44. The followers of Yama make them embrace the hot statue of iron for committing adultery and pierce the iron-rod into their eyes for lustfully looking at others.

45. They pour the molten lead into their ears and the molten iron into their mouth. They make them to drink lot of semen, faeces, urine, and pus etc.

46. The cruel followers of Yama, sew their skins which are torn by them first, with the long needle. They also put them into the squeezing machine.

47. Thus variously and immensely they get tortured, and then are categorized into four kinds of life forms such as Jarayuja - humans and other living beings, Andaja-born out of eggs (e.g. all forms of birds and reptiles etc), Udbija-growing from seeds (e.g. all forms of plant life) Svedaja-coming out of sweat (e.g. bacteria).

48. These categorized beings are subject to the sorrows of dwelling in womb, taking birth, and of ailments, aging and death repeatedly.

49. O Mother! these people get to experience three fold grieves such as Adhyatmika (mental), Adhyabhotik (physical) and Adhyadevik (externally induced), according their deeds, which has to be gotten through, with pain.

50. Repeatedly wandering in great misery are these living beings for hundreds and thousands of ages in their 8.4 million life forms.

51. Thus getting into this transmigration, sometimes by Shri Krishna's mercy, these living beings get human form which is but a tool to attain liberation.

52. O Mother! Having gotten that human form, whoever seek true saints company and worship Krishna, they invariably get their desired fruits and liberation.

53. Those who incline toward non saintly company with wicked mind, and devoid of devotion to Krishna, move to pains of hell only, as before.

54. Again getting in to the hands of Yama's servants, these are subject to humiliation, and also getting into 8.4 million cycles of births.

[Importance of non-attachment (55-59)]

55. Thus, those men who see the miseries of transmigration repeatedly, in them, detachment originates and grows, by virtue of noble company.

56. O virtuous one ! thus the non-attached, fearing wicked company, take shelter in Shri Krishna, who is devoid of sorrow, decay and fear and who is ever blissful.

57. Those without detachment, do not have happiness free from sorrows. Without detachment, devotion develops not immediately for men.

58. O Mother ! Love for Krishna grows in detached ones, who are disinterested in the illusory objects of the world, by its virtue, they get the highest state.

59. O Mother! Thus the nature of detachment is told with proper testimony, now I tell you further about the signs of one minded devotion (ekantik bhakti) and wishes of salvation-aspirants (mumukshus), to get away from clutches of transmigration.

Thus ends Thirty-fifth chapter in Vol. 1 entitled 'the nature and characteristic of non-attachment' in Satsangijivanam.

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Chapter - 36

[Hari elaborates nine features of devotion to his mother (1-61)]

1. The word 'Bhakti' is derived from the root 'Bhaj' to serve, to adore; and the suffix 'Ktin' attached to it, is in the sense of 'pure love'. Thus to serve the Lord with pure extreme love, to live in god, is the meaning of the word 'Bhakti' i.e. devotion, told by the wise.

2. As a loyal, virtuous wife serves her husband devotedly likewise a spiritual aspirant (mumukshu) should serve and worship the Lord Hari (with nine ways, as follows).

3-4. Listening to and singing the glories of the Lord Vishnu, remembering him, seeking shelter of his sacred feet, worshipping, humbly saluting, servitude (to consider oneself to be a servant), to have friendly affection for him, surrendering oneself unto him completely, these are the nine characteristics of Devotion. A person practising even one of these fully, attains bliss and salvation, as well.

5. O the virtuous one, (the first, Shravana is) listening to the stories of Sri Khrnsna's life and deeds, narrated by his devotees is must always.

6-7. A spiritual seeker should listen to the holy life stories of Shri Krishna and his incarnations like Varaha and others, respectfully. So also the stories of devotees of Shri Krishna, like Prahlada, Dhruva, Priyavrata, and Ambarisha etc.

8. We should sing and chant life stories and divine names of Sri Krishna, the beloved of Radha, and of the devout saints; and also partake in such conversations and discourses, always, with reverence.

9. Reading for oneself, and for others, and daily reciting of the books related to Krishna and his devotees, should be done by one desirous of his own welfare.

10. Singing of poetry composed in different languages and writing style passages in Sanskrit about the lord of the Vraja (Shri Krishna) or Prakrit (local language) should be done, lovingly and delightfully.

11. If one is skilled in playing musical instrument like flute, (Veena) he should sing accompanied by it or clapping or even without it, with great love, the eulogies of the Lord in occasions.

12. O mother one should sing Lord's praise, prayer, and chantings of his names, composed in Verses, in attractive, enchanting style (this is Kirtanam bhakti).

13. In his Lotus-heart, one should meditate upon the full form of the Lord, concentrating on each limb, from feet upto His smiling face.

14-15. Meaningful remembrance of the divine names, virtues and His deeds, and words, should be done, and also of the abodes of that Lord of the world, like Goloka and Vaikuntha ; and his devout attendants and associates, there (this is Smaranam bhakti).

16. If and when the lord is actually present one should serve his lotus feet (chamravind), gently, or of the idol or one should do it mentally.

17. By serving whose feet, were the gods Brahma, Vishnu and Isha (Shiva) of creation, sustenance and destruction, are empowered and by the touch of whose feet the river Ganges, flowing in three worlds, purifies the whole creation ;

Taking refuge of whose feet, the fear of illusion and death disappears completely, and whose feet are served by goddesses like Radha, Lakshmi and other bhakts such as Uddhav etc ; who will not serve those sacred feet of the Lord?

18. By serving whose feet, the Gopis - cowherd women were highly honoured and reputed even more than lotus-seated Brahma, and whose (Gopi's) praise was sung by great poet Vyasa and others; those feet of that moon of Vrindavan, playing a role of a human, should be served by those who wish to be freed from the chain of birth and death; for them, there is no other way (this is Pad-sevanam bhakti).

19. O Mother, worship of Krishna is said to be two fold by the great saints, the foremost bhakts like Narad etc. Inner-or mental (abhyantar or mansi) and outward (bahya), according to the ritual and to one's own abilities.

20. Based on one's own knowledge gained from the scriptures, contemplating in heart, on Krishna's mental image and offering ceremonial worship to Him with various rich substances, is said to be the first type of worship, by the wise.

21. Secondly, outward or visible worship is performed with substances (like flowers etc) collected according to the season etc. and with Vedic or other chantings according to one's own class.

22. First performing the mental worship (mansi), one should do the external or actual worship. When an idol is movable (chal pratima), one should call upon the Lord Krishna, and then worship should proceed.

23. Without a touch or smell even, of meat or wine, with pure and selected material, unoffered to other deities, worship of Krishna should be performed.

24. Bathing the idol, clothes and ornaments should be offered and put on, accordingly.

25. Saffron-mixed sandal paste should be applied tenderly and lovingly, and the worshipper should put on the Tilak-mark on Lord's forehead. Then a round chandlo of kumkum should be applied in the centre of it.

26-28. Offering garlands of fragrant flowers, ear-ornaments and auspicious crown, and also purifying incense and having lighted the lamps, presenting eatables according to the season and to one's ability, waving of lamps with chantings, and singing with sounds of instruments ;

Circumambulating (pradikshana), praising, singing prayers and paying obeisance-every day performing all these rituals thus is worship or 'Archana Bhakti', as told by the religious texts.

29-30. Worship of Krishna this way, five times a day, in the morning, evening, mid-day, afternoon and at dusk, is said to be the best (uttam poojan).

Worshipping three times a day - in the morning, mid-day and in the evening, is the middle way (madhyam poojan), and at one time a day (in the morning or mid-day) is considered to be of the lower category (kanishta poojan), which is mostly performed by the weak.

31-32. On the birth days of Lord Krishna and others, and on Ekadashi, elaborate worship and celebrations should be arranged, along with vocal and instrumental music, keeping fast and remaining awake till late night should be observed on these occasions ; and on the next day (Parana) a feast should be arranged for Brahmins and saints and others.

33. A rich, wealthy devotee should plan and put up strong and (well built) beautiful temples, and with grand celebrations install idol of Lord Krishna therein.

34-35. For the maintenance of the temple, and for the daily and occasional worship to be continued without any interruption, rich devotees should generously donate land, townships, farms, money etc., and also wells and tanks, pools, and gardens in the name of Krishna. He should also arrange sacrifices pertaining to Vishnu without killing of animals (ahimsa yagna).

36. Observance of vows like chanting Krishna Mantra, according to the special ritual - `Purasharana' along with the recitation of the texts on life of Lord Krishna, by learned Vaisnava Brahmins, should be arranged.

37. After adoration of Krishna, the residues like sandal-paste flowers etc. should be offered to other deities and manes, eatable offered to Krishna should be distributed to brahmins and sages.

38. O pious lady ! (now I tell you about 'Vandana'-
(Namaskar) paying obeisance, Men should prostrate fully-with their eight limbs (feet, hands, knees, chest, head, eyes, and by mind and speech touching the floor. Women should salute with five limbs (hands, eyes, head, mind and speech).

39. Like devout Akrura, a devotee should put the holy dust of Krishna's feet on his head and should be immersed in it.

40-41. 'Dasya' i.e. servitude is leaving aside or abandoning one's own personal dignity, egotism, serving lord Krsna, according to the occasion, like - collecting flowers, Tulsi, bringing water, rubbing sandal-wood, preparing pure and good food, by himself.

42. He should fan Krishna by Tala-leaf etc. according to the season; and should clean, sprinkle water in the premises of the temple and also sweep the floor, as it necessitates.

43. He should serve the devotees giving them food, water, fruits etc. as these are available, and should (humbly) salute them, without pride.

44. O honourable mother, one should nurse friendly and with intimacy for Krishna, like Arjuna and Draupadi. He should have attachment and love for Lord Krishna more than his own body, his wife, children and others.

45. O the virtuous, one should never find fault in Lord's deeds, performing the human role. One should have firm faith in Him.

46. O Mother, now listen to the ninth feature of devotion - 'Atma-Nivedana' - absolute, surrender. One should live all in all for Krishna only.

47-48. Never a devotee should act influenced by his own bodily or mental impulses, or by his parents or wife and children, or relative's wishes. He should behave depending on Krishna, in every respect, and all his activities aiming at Krishna only (as Krishna being his master).

Those elements in one's own nature, causing disturbance to devotional activities, should be abandoned, including the near relatives also.

49-50. By his eyes, he should see Krishna and Krishna only, by ears, listen to His stories, have touch of His feet only, use tongue to utter His glories and to taste food offered to and blessed by Him, nose should smell sandal, flowers remainder of his worship ; respectfully.

51-52. He should use his hands to serve Him ; head to bow before, feet for going to the temple near Him and to circumambulate (do pradikshana).

By mind, he should entertain ideas and thoughts about Krishna only; and keep reflecting on Krishna by conscience.

53. One should always be conscious and feel proud that 'I am a servant of god' and whatever he may be doing (for his livelihood) like farming, commerce or business, should do it in the name of Krishna only.

54. Whatever agreeable or likeable to one self ; should be offered to Krishna first like sandal-paste, flowers or clothes etc. and then should be accepted for personal use as His blessings.

55. O sinless, nothing, even a leaf or water, unoffered to Krishna, should be taken by a devotee.

56. Penance, sacrifices, observing vows, giving-gifts, serving Vaishnav devotees all these should be done for pleasing Krishna only. (not with any other intention).

57. The devotees worshipping Krishna with these nine featured devotion-beginning with-'Shravana'-listening to everything about Krishna are known in two ways;- sakaam devotee and niskaam devotee.

58-59. Some of them, desirous of having wealth or sensual happiness, virtue, or salvation do adore Krishna in every way, and by His grace they attain their desired goal. After death, they attain the abode of Krishna-Goloka etc. and enjoy their desired pleasures endlessly (sakaam bhakti).

60-61. Secondly, those completely detached, disinterested devotees never desire for even four kinds of salvation: Saalokya (to live in God's abode with Him), Saamipyaa (to live together with God), Saarupya (to attain similar beauty as God) and Saarshti (to possess the same power as God) or eight sorts of yogic accomplishments, at all.

Except lord's loving service, they can not tolerate a thought of having wealth or any accomplishments even offered by the Lord Himself, as those might cause distraction and disturbance in their devotional life.

[Signs of an intent devotee (62-85)]

62. O Mother, this way serving the lord devotedly, an unmotivated lover of the lord is known to be the best, the perfect devotee. Actually he is the heart of the lord himself.

63-65. Thus serving the lord day by day, his devotion increases, intensifies and it is not obliterated by any obstacle. Like the flow of Ganges, breaking the barriers of stony mountains heedlessly, runs towards the ocean.

Likewise love of such a passionate (ekantik) devotee, neglecting and overcoming obstructions and limitations of time and place, attains to Krishna only.

66. Natural tendencies of his inner and outer sense-organs are turned and tuned to Krishna only; which are prone to sensual objects, in case of others.

67. To nothing in this world he is attracted or attached except Krishna in person, as he is full of and overflowing with love for Him.

68-69. There are two types of things in this world, pleasant and unpleasant. Objects pleasant bring happiness those unpleasant ones cause unhappiness. Whatever is pleasant to others causes displeasure to a devotee.

Those unpleasant things (like dust etc.) can be agreeable to a true lover of Krishna, if those are linked or associated with Krishna ; but all those otherwise enjoyable objects will certainly cause displeasure, to him.

70-74. To that intent lover of Krishna, things unassociated with Him, like sandal-paste is as though poison-paste, garlands of fragrant flowers, like a snake

on the body, ornaments like blemish, soft and beautiful flower-bed like burning fire-pit, and the moonlike a hot scorching sun ;

New lovely mansion like fearful forest, cool and sweet-smelling breeze like flames of burning forest fire; a fine soft garment is burdensome ; relatives are like jackals, his own physical beauty is like leprosy ; tasty meals like poison, melodious notes of music like sharp arrows ; and a charming woman with likeness to heavenly nymph (apsara), like a female demon!

75. From these indications, one can guess intimacy of the renowned devotee, to Krishna. Only Krishna is vibrating within and out to him.

76. That devotee, thoroughly possessed by Krishna some times looking at the Lord delightfully, suddenly his face gleams with laughter, some times seeing Him going away, he cries with the thought of separation.

77-78. At times, in bliss he dances or speaks with Him, at other times he prostrates before Him or stands still or prays to Him humbly, saying 'O Hari, forgive me of my foolishness, have mercy on me' or overflowing with love he sings loudly in high pitch, confidently.

79. Loudly he recites the divine names of that protector of the virtuous, like-'O Hari, O Narayan, O Master, Krishna, Govinda, Madhava', and others.

80. That devotee of the lord, thus indicated variously, purifies and refines the entire earth, with the dust of his feet.

81. O Mother, certainly, controlling of mind and breath, in the case of ardent passionate (ekantik) devotee who has fixed his mind in the spiritual form of Hari, is accomplished effortlessly (without yogic practises).

82. At the end of the destined period of life, leaving the mortal body, a devotee, man or woman, breaking the attributes of Maya, the cosmic illusion, including three Gunas, attains the desireless state.

83. Obtaining the supreme divine form (Brahmrup i.e Akshar Mukh), by the grace of Krishna, mounting on the celestial air-car he attains the abode of his favourite deity.

84. That best of the devotees stays in Goloka or Akshardhama or Vaikuntha, serving the Lord eternally, respected by all.

85. O Mother, there he enjoys the imperishable, celestial happiness unendingly, forever.

[An epilogue of Harigita (86-95)]

86. Thus I have fully explained you the principles of spiritual knowledge (adhyatma- knowledge of Bhagwan and soul). To my mind, this much is adequate for the ultimate redemption of the souls.

87. Thus I have explicitly communicated you the gist and the secret of the Vedas, the Pancharatra, Sankhya, Yoga, along with the religious texts.

88. Hence, for your supreme good, bear it firmly in mind; so that freed from all pain, you will attain the highest happiness.

89. Whoever will listen to, or read this supreme secret, will attain the desired bliss and devotion in Krishna.

Suvrata said :

90. Hearing this saga of devotion from her son that virtuous lady was pleased and fully satisfied. She Premavati or Bhakti said to her son:

91. O Hari, you have told all about nine-featured devotion to Krishna, coupled with self-duties, knowledge and detachment. It is for the welfare of the people.

92. From your speech, I clearly understand and recognise you, that you are truly Krishna Himself by name Hari, now present here, undoubtedly.

93. Now, fixing my mind on you only, liberated from all my sufferings, caused by illusion (Maya) and death (Kaal), I will go to that original abode of yours, the highest one (Akshardham).

Suvrata said :

94. Uttering these words, with peaceful mind she entered the Samadhi, meditating on Hari, Lord Narayana, and became unconscious.

95. This text of (Hari) Gita, the sermon, coming from the lotus-mouth of Hari himself, is the essence of Vedas. Whoever, worshipping Krishna, reads or hears it everyday, devotedly, fully or one chapter from it, having fulfilled his several desires, will attain devotion in Krishna, becoming desireless, soon.

Thus ends the Thirty-sixth chapter in Vol. I entitled 'Nature and indications of devotion' narrated in Harigita' in Satsangi Jivanam.

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Harigita

1. Those who are afflicted by three kinds of miseries (Adhibhoutik (physical), Adhyatmik (mental), Adhidaivik (externally induced)) and those who wish to dig into the reservoir of nectar of Krishna-devotion, this Harigita is the pleasant way.

2. This Gita is a four stepped elevator, consisting Dharma (religion) Gyana (knowledge) Vairagya (detachment) and Bhakti (devotion) as the steps that leads one to the culminating abode of Salvation.

3. This Gita should be enjoyed, coming out of honeyed lotus face of Hari, taking away the tiredness of worldly action.

4. This devotional path is ever free from calamities occurred due to blemishes and ceaseless exertion of going through the cycle of births and deaths.

The rites or sacrifices are observed in view of obtaining various fruits, thus leading the performer to opposite of salvation, where as with devotion, all his desired actions are kept at bay. This is the Dharma, free from all desires, as asserted in Harigita.

5. One, who having abandoned infectious desire in obtaining various fruits through many births and at the same time, one abiding by do's and don'ts of Hari's dictates, and following the approved duties of one's social order, and pleasing Hari thus, he is to be a Dharmanishha-religious devout.

6. The seeker of liberation by virtue of his dedication in the path of self religious duties becomes pure minded, and of noble intellect, thus gaining the knowledge of his true self, realizes Narayana, who is distinct from perishable and imperishable, who is the Lord of the Jivas, who is the ultimate and the foremost cause.

7. The man who abides in knowledge realizes himself as the body of self luminous Brahm distinct from his three kinds of bodies.

8. Then he knows Shri Krishna is the Lord of Lords, the original cause of all causes, the indwelling self of all, who is adorable to all.

9-10. The self is found stuck in the spin of illusion (maya chakra) beaten by time and action, becomes deceived, thus covering the luminous self like the smoke, fire engulfing. The self eventually realizes itself as self-luminous, of pure and clear consciousness and not liable to be bound by the chain of sufferings any more.

11. Having experienced the bliss of the supreme-self there, wisdom arises in man, the knowledge of judgment thus:

12. Who am I that having crystal clear glow of pure consciousness. And what this dull thing composed of three attributes (Gunas) and holder of obsession, misery and ailment.

13. Who am I of the nature of eternal bliss and devoid of death, and what is this entity subject to entering womb, birth, ageing, death and sufferings ?

14. Where this everyday activity for the maintenance of the physical body, and for those such self-centered ones, and where the worshipful service of that blissful highest lord.

15. The spiritual aspirant (mumukshu) thus discerning repeatedly between merits and defects of worldly things, becomes dispassionate about everything else other than his own self.

16. Thus by virtue of judgment of self and Non-self and with the wealth of firm renunciation, absolute devotion emerges in him, unto Krishna, who is the abode of bliss.

17. By the intent devotion he attains to that ever blissful self. And there is no abode of sublimity beyond that, to reach, for him.

18. The unfailing love that is shown for sensual objects by non-discriminate men, if diverted to Krishna and into his remembrance, is said to be the highest devotion.

19. The selfless remembrance of Krishna with devoted love brings Him in person, like a lustful man's recollection of his beloved, though in her absence, would give a feel of her presence beside him.

20. This sort of intent devotion of Krishna is the highest goal to be accomplished by men and nothing else. This is the gist acclaimed in Harigita.

21. This Harigita originating forth from the lotus face of Hari Krishna himself, enhancing the beauty of the path of self realization, alongwith Dharma (adherence to self-duties), Gyana (knowledge), Vairagya (non-attachment) and Bhakti (devotion), enchanting to heart, eradicating the fear of worldly life, showering the nectar of spiritual wisdom, bestowing the exclusive wealth of servitude to the pair of lotus-feet of Hari Krishna, to be resorted to (by spiritual aspirants - mumukshus).

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Chapter - 37

[Bhakti offering last prayers to Hari, revealing himself as Krishna (1-26)]

1. The king said: while meditating upon the Lord, which destination did Mother Bhakti attain? Then what did Hari do? O great sage, kindly tell me all this.

Suvrata said -

2. While she was still continuing in the state of meditation, O King, dawn advanced and Krishna took bath, and entered the fire-place in order to perform daily rites.

3. While meditating she saw Hari as a celibate revealing himself as he was perceived earlier in her lotus-heart.

4-5. Having pleasant face with moon-like luster, eyes resembling lotus petals, having two arms, and of dark complexion, and attractive figure,

Wearing loin-cloth(Koupin) and white upper garment, and having fine, tender, curly black hair on his head tied with turban.

6-7. (She saw him) wearing white sacred thread (Yagnopavit) and string of beads in hand for chanting (Maala), and wearing two small auspicious Tulsi garlands around his neck (Tulsi-Kanthhi).

There were beautiful vertical marks of saffron with moon like spot inside, on his forehead, throat, heart and shoulders (Urdhvapundra Tilak and Chandlo).

8. Then she saw her body, mind, breath and the like attributes separated from her Self, their illuminator.

9. Then she saw her Self merged in the imperishable `Akshara' and therein the residing Supreme Self and then again there she saw Hari himself.

10. When Hari perceived that she has realized Hari being Shri Krishna himself, he manifested the same form to her. She saw that form wonder-struck.

11. In astonishment, she saw Him assuming the elegance of millions and millions of cupids and having dark complexion of fresh cloud and emitting the brightness of millions and millions of moons through each of his limbs.

12-15. He was wearing garment of shining, of pure-golden shade occupied with jewel belt; wearing the crown (Mugat) of peacock feathers and ear-pendants of crocodile shape (Makrakaar), and Kaustumbha Jem (Kaustumbhamani) illuminating his neck, and also the ornament of pearl necklace and charming garland made of Tulsi clusters. He was wearing on both arms, upper armlets and chains and golden bracelets (on wrists) and anklets. She witnessed Him to be a youth (15 yrs) resembling an actor-dancer with charming eyes, elegantly besmeared with sandal paste and wearing floral garlands and crescent as ornaments.

16-17. She saw him having two arms and playing flute with melodious notes. Beholding Him with wondering eyes, again and again she bowed before Him. Then again she saw Him in his original state as her own son, wearing celibate attire. Then she saluted him and praised him.

18. Bhakti said : O Lord, to protect righteous people, gods, cows and religion, from the multitude of arrogant demons, on account of compassion, you are born to me. You are the lover of intent devotion. You are like the sun removing heap of radical ignorance, and have taken several incarnations; to that supreme lord Hari, who has assumed the form of a celibate, I salute you.

19. O the friend of the all-tolerating, you are forgiving as the earth, pure as water, undestructible like fire, well-wisher for all like air and untouched like the sky (i.e. five elements), strong as the sun, preserver like the moon, kind as Hara (Shiva), and worthy of devotion like nector-carrying cloud, O the one loving saintly people and their virtues O settled in the self, O Hari, may my intellect be engaged on you.

20. O the sustainer of undistracted devotion, O courageous one, posing the hands like giving boons and protection, and whose name uttered only once, burns away the multitude of sins; O the protector of the cows, the Brahmins, the earth, the gods, and the virtuous! May my intellect be engaged on you.

21. O expert in destroying the multitude of troublemakers, you have lead innumerable devoted souls to the abode of Goloka. You are a canopy fulfilling desires of the devotees. Let my intellect be engaged on you.

22. You are the promoter of sacrifices without violence (ahimsa yagnas). You are one who offer oblations to gods and manes; and preach devotion with its integral components like knowledge, detachment, and doing one's religious duties; observing great vow of celibacy and others; being calm, pure and restrained; Let my intellect be engaged on you.

23. O Madhava, the shelter of the genuine scriptures, truth-embodied and truth-willed, worshipped by Brahmins and saints, inclined towards faith, meditation, pure intellect and the art of Yoga. Let my intellect be engaged on you.

24. Hari, who has caused the uprooting of the demonic king and his preceptor, hypocritically boasting of Vedic path, outraging the red-faced invaders; one who bears fatherly love for all living beings May my intellect be engaged on you.

25. O Hari, bearing gentle form, marked by all auspicious signs, and endowed with attributes like essence of entire competency, modesty, generous, learning's, austerities, cautiousness; insisting on goodness and charity, May my intellect be engaged on you.

26. Excelling the moon with face and eyes like lotus petals, elegant beautiful garments and ornaments; and one taking away the misery of all beings by their slight glance at his gentle smile. May my intellect be engaged on you.

[Bhakti attains divine state (27-35)]

Suvrata said -

27. Thus praising Krishna, her mind got absorbed in him and her root-nescience disappearing, she stopped speaking further and stayed still. Her mortal body collapsed unaware of it.

28. At that moment she obtained celestial form, invisible to the people, as in the past.

29. Being liberated from Durvasa's curse she continued to serve her husband with love, and lived with Shraddha and the 12 other wives, with that celestial body.

30-31. It was in Vikrama era 1848, in the month of Kartika in the bright fortnight on the tenth day that being a saturday, when the sun was rising in Tula zodiac, mother Bhakti left her physical body and attained immortality.

32-33. Her sons and all the kinsmen surrounding her, seeing her unconscious and pulse-less, knowing her dead, wept heavily. Dharma consoled and reminded them of the fate of worldly things.

34. Then he arranged to carry out final rites of the deceased, befitting to his financial capacity, at the hands of his eldest son, Ramapratapji.

35. Since the day she passed away, practical Krishna respected and loved his elder brother's wife Suhasini bai as his mother.

Thus ends the Thirty Seventh Chapter in Vol.I narrating 'Attainment of divine state by Premavati (Bhakti)', in Satsangi Jivanam.

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Chapter - 38

[Last days of Dharma His revelations about Hari (1-28)]

1. Then Dharma, firm in his religious duties, resorted to the philosophical thoughts of Sankhya and Yoga, and worshipped Krishna day and night. He was served by his sons.

2. He had given up all the interest in worldly matters; dispassionate about sensual pleasures, overcoming taste, taking little food, he was engaged in austerities.

3. Due to severe penance, and constant meditation and Yoga, his body had become slim, but it was shining with splendor. Deep love was developed in his heart, for the Lord in the form of his son.

4. As he was purified by austerities and Yogic practices, by some bodily indications and (meaningful) dreams, and through his own knowledge of the scriptures, he came to know that his death was nearing.

5. Since then he began to read the tenth canto of Srimad Bhagavat, with devotion, regularly and kept meditating on Krishna in his heart.

6-7. After Premavati's death, he performed rituals of offering oblation every 10th day of sukla paksha of the month according to the scriptures; and after three fortnights also. Then again, before and at the end of six months. On that day he offered food to thousands of Brahmins, according to their wish.

8. In the seven-month's ritual he satisfied the best of Brahmins with pure, rich food; and only after they left, himself took meals with his family members and relatives.

9. On that day there arose high fever in his body. Then he was aware that his death is closer.

10. Leaving all worldly attachments, he contemplated on Krishna alone. On the eleventh day, that being 'Nirjala Ekadasi' he observed complete fast without taking even a drop of water.

11. At night, when all others were asleep, Hari was pressing his father's feet keeping awake; as if he had taken a vow of wakefulness, along with his father.

12. O sinless king, due to the pains of fever, Dharma had no sleep; suddenly he went in deep meditation by the wish of his son, Hari.

13. Dharma saw before him in the glow of lustrous flame of the supreme spirit, that roamer of Vrundavana, Lord Krishna, holding flute in his hand, as he had seen Him previously.

14. Visualizing Him, he was thrilled and immersed in the ocean of joy. With tears in his eyes, confused, he prostrated before Him and stood with folded hands.

15. As he was beholding Him-the Lord, next moment, he saw there his own son Hari, in the same form of Krishna, but in celibate attire.

16. O King! At that moment he recollected that Krishna himself has incarnated in his house by name Hari.

17. (In that state of dream) He embraced Him (Krishna) with love; but suddenly disappeared. When he awoke, in front of him, he saw Hari; his son, prompt to serve him.

18. He embraced him close, having horrification on his body and tears in his eyes. Dharma saluted Him (his son), the lord himself, disguised in human form, as if in drama.

19. Dharma said : O Hari, now I know, you are the only master of the whole world. You are the sole object of my love. You are the preceptor of the world; the bestower of boons, Lord Shri Krishna, fulfilling the desires of your devotees. You are always to be devoted for the final beatitude by human beings. You are beyond the cosmic illusion. O the highest one, the all pervading Lord, I salute you!

20. You are that supreme spirit, Lord Krishna the Brahman, void of phenomenal qualities. To fulfill your promise, you are born to me, playing the role of my son; though really being (unborn and) self-willed.

21. O Hari ! I know, this my body will perish in five or six days. I do not worry about it because I am surrendered to you, firmly.

22. I regret heart, and do not know how I will be able to tolerate your separation. Hence I beg you that I may not be separated from you in the next-birth.

23-25. The Lord said: O revered father, fortunately you have known my original form, as it is. Now, nothing remains to be gained or known by.

Abandoning this physical body, you will have a divine one, and you will stay beside me, with your people, no doubt.

Hence, leaving aside all anxiety, be disinterested, and dedicatedly do concentrate on me, in your pure heart.

Suvrata said -

26. Thus said by the Lord, Dharma was very happy. All his desires vanished and again saluting Him he said:

27. Nobody in this world is able to repay your favors, except salutations! O the destroyer of mighty passion. I prostrate before your lotus feet.

28. Saying thus, he happily saluted Krishna, the giver of self-knowledge, Hari being modest by nature, honoured him. Dharma now leaving for final journey-wishing to impart the true-pure knowledge like a jewel, fulfilling all desires, called Hari's elder and younger brothers, near him.

Thus ends the Thirty eighth chapter in Vol.I entitled 'Hari giving boon to Dharma' in Satsangi Jivanam.

* * * *

Chapter - 39

[Dharma's instructions to his sons to worship Hari (1-16)]

Suvrata said :

1. Those two brothers who were most intelligent came and saluting, sat near him. Then Dharma said to them;

2. O sons! Listen to my speech. I am telling a secret for your benefit. If you have conviction in my speech, bear it in your heart, divinely.

3-4. Who-so-ever, we do worship, of that consort of Radhika, is the same, your uterine brother Hari. Hence today onwards, devotion may dutifully, and cautiously and perfectly be offered to him and you should always abide by his word.

5-6. Whatever adoration we are doing of Krishna's Idol, everyday, that image is to be worshipped as per rituals, apprehending it to be of him alone. Whatever Mantras of Krishna have been taught by me to you, know those pertaining to Him alone and chant them as grantors of desired fruit.

7-8. If you keep on worshipping him with respect according to my instructions your welfare in this world and life hereafter, will undoubtedly be accomplished.

9-10. This Hari will uproot, the irreligious demons arrogance by Kali's influence in human form, even though unequipped by weapons, just by his will power. He will also enhance the righteous tradition faded by wicked people; and he will propagate especially the devotion unto Krishna. Then, establishing your role as preceptor, in family, after gaining great success he will return to his supreme abode.

11-12. All people, will then become followers of this Krishna alone, and those having worshipped His image, granting eternal bliss, will attain their desire fruits. Those worshippers abiding by the code laid down by him, and his devotees in general, will certainly attain their cherished goal.

13. When Dharma told them thus, both of them were much delighted and instantly saluting Hari, said: 'O Hari, ever protect us; since we belong to you'.

14. Hari was pleased with them and said: 'Both of you worship, Krishna, with reverence. I shall be happy if you keep on acting as per instructions of our father.

15. Thereafter, they kept on adoring him as Sri Krishna, with reverence. However, due to his own wish, they had occasionally, his identification as Hari (and occasionally as Shri Krishna).

16. Dharma delivered this lesson of Hari's adoration, to his sons on Ekadasi, at the last hour of night. Then the sun arose and morning dawned.

[Dharma's last wish to listen Srimad Bhagavata (17-35)]

17. Hari asked his father, while his brothers were listening, O father, whatever wish you have in your heart, kindly speak out. I am here to fulfill it.

18-20. On that, Dharma, told him: O Hari! I am fully satisfied at heart. However, I do not have completeness of love unto you, in my heart. I would like to intensify it unto the time of leaving this mortal body; I am weak; now it is not possible for me to perform ritual of worship indeed. Therefore I wish to listen to Srimad Bhagavata Purana, O Hari !, along with meaning, by a week-long vow. Do arrange it for me, urgently.

21-24. Hari was pleased to listen to this wish of his father; and having praised him, he ordered to construct mandap etc. immediately. He then sent his elder brother Rama Pratap, to call a Vaishnav Brahmin of prescribed qualities and an expert in Purana discourse and, of wide knowledge. Dharma performed routine rituals as per emergency code and then performed the ritual for listening of Purana. Though, Krishna Himself was present in the form of Hari, he installed a golden image for a week, in order to accord with manners.

25-28. Initially, he worshipped Ganapati, for completion of the week long vow, without obstacle, and then, having worshipped family deity Maruti i.e. Hanuman, he then worshipped Krishna. He chose five expert Brahmins to recite Gayatri Mantra and Krishna-Mantra, and he offered them cloths, ornaments and seat. Being chosen thus, they performed the recitation for seven days as per prescribed code. Then, Dharma seated the chief Brahmin on high altar and worshipped him in the name of sage Vyasa. Then he also worshipped Brahmin audience.

29-30. Dharma was firm in righteousness and hence the acuteness of fever was moderate in his case. He used to listen to Bhagavata Purana during day time and practice meditation during night. Thus daily listening to the story (of Krishna) from Bhagavata, six days passed; and on Friday morning on the fourth day of the dark half of the Jyestha month he concluded the ritual.

31-32. On conclusion, he gave thousand gold coins to that recite (vakta) Brahmin, as Dakshina, and honoured him; he also gave him, ornaments, clothes, golden lion and an auspicious cow. Then he arranged him reach to his house, in a horse ride, with singing troop accompanied by Rampratap.

33. Then he gave nice-Dakshina to elected group of Brahmins. Then, being familiar with the gathering, on auspicious place and time, he arranged Homa ritual incorporating Mantra-recital. In the morning, he gratefully invited Brahmins with sweet food items and bid them farewell, giving them gifts. There after, when Ramapratap and others had taken food, he developed severe fever. Immediately, all his kinsmen came and sat by his side.

Thus ends the Thirty ninth Chapter in Vol. I entitled 'Advice given by Dharma to his sons and the week-long exposition of Bhagavata Purana' in Satsangjivanam.

* * * *

Chapter - 40

[Dharma departs, his sons observe funeral rites 1-48]

1. O King! When the wise sons noted the loosened body of their father, they were sure at heart that his death was approaching.
2. Then Sri Hari called the Brahmins who were well-versed in funeral rites and performed all the rituals.
3. As a purifying ritual performed for the body, they observed the declaration of six year-atonement with donations as substitutes of gold, accordingly.
4. Taking the permission of the assembly of learned men there, they performed shaving of hair ritual for him, leaving the areas of head, arm-pits and genitals, and also performed ten fold baths.
5. Drawing an eight petal lotus diagram, invoking Shri Krishna in that, with his eight queens, beginning with Rukmini and others, they worshipped Him with hymns of the Vedas.
6. On account of purification rites, they gave away gifts of cows and other ten gifts, that included cows, land, sesame and others, to the Brahmins.
7. One thousand pots of clarified butter with uncooked food articles including money, were donated. Along with it, a 'Vaitarani' cow, Utkranti cow, Runna cow, Paap cow and Moksha cow were gifted, in view of death.
8. Following the principal codes they donated cows as atonement for debts, sins, and for attaining salvation.
9. Having seen him lying like a staff and breathing his last, quickly, they, the sons, bathed him with holy water, with tears in their eyes.
10. They made him sleep on the ground smeared with cow dung and scattered with Kusa grass and sesame, with his head placed in northern direction.
11. All the relatives, gathered there, began to sing names of Krishna, loudly, that which is reputed to take away sorrows.
12. The god being in front, Dharma had his eyes fixed on Him, with an unwavering mind, left his earthly body instantly.
13. With the grace of Hari, he became liberated from the curse of Durvasa, immediately obtaining divine form, with ease.
14. Then, in his divine form, he stayed with Bhakti and others, serving, Shri Krishna eternally, being with Him.
15. Seeing his vital breath leaving him, the sons behaved in a modest way, becoming courageous, as there should be no weeping at that.
16. Having shaved their heads, they took bath in cold water and the eldest son performed the funeral rites of his father.
17. As his father died a natural death, without having any ailments of upper body and also of other parts, owing to which no expiation was required to be observed.

18. Ramapratapa, himself, to be a rightful claimant to perform father's obsequies, observed a Krucchra candrayan vrat, in which he gave away gold to the deserving.

19. Having besmeared the deceased with clarified butter and bathed and covering him with a single new white cloth, he laid the corpse, as before.

20. And he covered him (the corpse) again with one more cloth of same quality. Then he worshipped him with sandal, wreaths of flowers.

21. Having placed golden coins on seven holes beginning with his face, he performed, 'Utkramana Shreddha' one of obsequies, at the place of death.

22. In the name of corpse, he offered a bit of food, to it, circumbulating anticlockwise, and then at the entrance, in the name of its final journey he again offered one more bit of food, which meant for the deceased alone, (Ekoddista).

23. Having tied the cloth-covered corpse on to a bamboo-hearse, his sons, nearest relatives and people belonging to him, carried it in eastern direction.

24. The eldest son of Ramapratapa, named Nandarama, having carried customary fire, from the place of death, moved ahead.

25. Ramapratapa offered third morsel of food, in the name of dead-spirits moving in the sky, and other spirits, on the cross-way.

26. Old and the young men followed him, moving ahead of women, who followed up to the cross way only, then went to the river.

27. In the crematorium, having placed the corpse on the pyre, the eldest son offered, accordingly, a morsel of food to the deceased in the name of Sadhaka.

28. On a purified ground, the pyre was prepared with woods of Tulsi, peepal, sandal, and leaving the corpse there, funeral fire was lit.

29. When half burnt, the bathed, ghee-smearred, single-clothed, downward faced corpse, he, again offered sesame, clarified butter into the funeral fire.

30. Then his sons and relatives wept exceedingly, stood there till the completion of burning, being mournful.

31. They never turned back to see the funeral site having let the young in front, went to the great river Sarayü, recollecting about the departed soul.

32. Having washed their clothes and wearing those only, they all, including the old, having untied their hair (Shikha), on the head, took bath in the river.

33. Having dipped only once in the river, all of them came back to the bank, wearing their sacred threads on the right shoulders. Having taken water put in palm (Achamanas) three times and tied their hairs, took in their right hands, Kuàa grass, pointing south.

34. Facing south, they offered handful oblations of water with sesame for dead ancestors belonging to three generations, uttering their gotra names. (Gotra-clan's name).

35. His sons, nearest relatives, other men belonging to him, thus offered handful of water oblations (to him).

36. Having taken bath again, and worn other clothes, they sat by river bank, being sad and sorrowful.

37. People those who were there around, like old men, and the courageous, and men well-versed in Puranas, tried variously to console them through exemplifying the past.

38. Having let the young in front, slowly they walked home, not looking back, all of them moved in a row, sadly.

39. Having bathed, the women, sorrow stricken, reached the house ahead, of them, gathered there, began to wail.

40. Having chewed some curry leaves (limbdo) at the entrance, then having touched the fire and bull they entered the house.

41. The relatives having consoled the weeping sons, left for their homes, as did even their women.

42. Then they purified the house and did not eat salt and salted food for ten days and slept on the floor.

43. They left all enjoyment including laughter and others and listened to Bhagavad Gita, everyday.

44. The nearest 7 generations relatives observed period of untouchability (sutak) for ten days while relatives of 8th-14th generations for three days.

45. Those who did not belong to his family (clan), and his disciples, observed sutak for one and a half day (Pakshini - one night enclosed by two days).

46. They only observed rituals of the day mentally without oblations of Kusa grass and water. They offered oblations to the sun, directly in the days of impurity.

47. They did worship Shri Krishna in heart looking at his idol everyday, but did not observe giving oblations to Vaishvadevas.

48. confirmed celibate, Hari observed all the rituals pertaining to the day, accordingly cooking himself separately, he observed strict untouchability (sutak) with his men everyday.

Thus ends Fortieth chapter in Vol. 1 entitled 'Dharma's final departure and rites observed following it' in Satsangijivanam'.

* * * *

Chapter - 41

[Sons of Dharma observe further funeral rites - (1-25)]

Suvrata said -

1. O King! On the second day, the eldest son, having collected the bones and ashes from the funeral site, threw it in the river Sarayu.

2. Then filling two un-burnt clay pots with water and milk, respectively, he deposited those there, for satiating the spirit, in the night.

3. He offered ten morsels (Penda) of food to the spirit and observed Nava-Shraddha, (funeral rites) for nine days.

4. On the tenth day, along with all the blood-relatives, he went out of city and had his hair beard shaved, after the offering of food to the departed one.

5-6. Then he offered food (lunch) to all the relatives and brothers. On the eleventh day he performed all the rituals after the purification of the body. He worshipped Shri Krishna at the beginning then made the funeral ritual in the Vaishava tradition. Afterwards he pleased Vishnu with the musical hymns of Samaveda by the priests of Vishnu cult.

7. Then he performed eleven funeral rites in which, Vishnu, Shiv, Yam, Chandra, Agni, Kavya, Mrutyu, Rudra, Purush and Pret are the eleven Vishnugadh shraddhs and other-five offered to Brahma, Vishnu, Rudra, Yam and Pret for the devtas shraddhs, thus sixteen in total.

8. Having observed the ritual of letting loose a bull, then followed it with ritual of offering oblation to the deceased alone. Having worshipped Hari, he gave a clay pot of water with food that being tied with a string.

9. Having donated a bed-stead and other allied articles of utility of thirteen sorts, he gave to the Brahmins, other eight sorts of articles along with money.

10. He donated cow, chariot, horse and buffaloes, etc. and performed the sixteen rites objected to departed person, as written in the Tantra books.

11-13. He observed the funeral rite applicable to before completion of first month, then the first month, and one in the third fortnight and in the second month. Then followed the third month's and fourth, then the fifth and one rite was observed prior to sixth month and the sixth. Thus he observed the seventh, eighth and ninth.

14. He continued to observe rites for the tenth month and eleventh, then the twelfth, finally one more before the end (completion) of the year.

15. He offered lunch to the relatives and Brahmins on the twelfth day and observed the rite of offering oblations to the deceased equating him with past ancestors.

16. Following the ritual of offering oblations, he donated a cow, in the name of the deceased and one more, in the view of attaining salvation, along with Samaveda recital.

17. On that day he satisfied thousands of Brahmins with four kinds of food articles, including relatives and others.

18. On the thirteenth day, he richly worshipped Lord Vishnu along with minor deities Sravana and others. He gave various donations and thus observed the rite of provision for the journey (to heaven).

19. Having taken bath and dressed with pure clothes, he having worshipped Ganesha and then observed a procedure of accepting auspices.

20. Then, the disciples of Dharma, natives of the town and hundreds of others gave him wealth of different kinds, and new clothes.

21. There he satisfied, on that day, thousands of Brahmins as well as all others, uninvited men, who had come there desiring food.

22. Though the funeral rites were observed following principal codes, with donations of expensive gifts all along, there was hardly any deficiency, by virtue of Hari's gracious presence.

23. Ramapratapa with his son Iccharama and wife, used to mutter daily the hymns of Krishna that obtained from his father.

24. They became forgetful that brother Hari being Lord Krishna himself, perhaps by his will. He now thought of making exit from the house.

25. Thus the ritualistic path that was declined by the atheists, now being resurrected by the lord on this earth, in the form of following father's funeral rites accordingly.

Thus ends the forty first chapter in Vol. I entitled 'Dharma's funeral rites' in Satsangijivanam.

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Chapter - 42

[Hari leaving home praises lord Ganesh (1-11)]

Suvrata said -

1. O King! At the completion of father's funeral rites accordingly, Nilakantha desired to move about for pilgrimage.

2. He, having thought that the affectionate closeness of relatives, friends, and people of the town for him, to be the highest obstacle in his leaving for pilgrimage.

3. To overcome this barrier, he having worshipped, Ganesh, who takes away all the difficulties, with Durva grass and others, praised him with folded hands.

4. O Vighnesha, having the description of destroying the heap of hurdles, O ! The one born of Sankara, your feet are worshipped by king of celestials, Indra, thou are born as the fruit (result) of Durga's great vow, O all auspicious-incarnate, O ! Siddhivinayaka, thou take away my hurdle.

5. Thy body is of the luster of a ruby diamond, besmeared with saffron and by Siddhi and Buddhi placed on thy both sides; thy beautiful trunk encircled towards the right chest; kindly take away my hurdle.

6. Thy four hands hold a noose (paash), a goad (ankush), a lotus (kamad) and an axe (kohado). Thou are adorned with a garland of red-flowers, O the one born of Uma ! Thou are of the lustre of moon with your forehead adorned with a led-mark, take away my hurdles.

7. Thou are adored by the Brahma and others, fearing obstacles in their missions, and by the best of celestials with sweet-balls and other articles. Thou are worshipped as the foremost among the celestials.

8. Thy fat mouse moving rapidly, stumble, hence become quiet, making chu, chu, sound, that rendered the band of gods laughing, (glee) Thy ears as large as winnowing basket, and the belly, big and plump.

9. The king of snake has taken the place of thy sacred-thread, and upon thy grace the Lord of stars - the moon has become grateful by men, wishing merits, in the beginning of every white fortnight. Thou are abode of mercy, giving assurance of safety to the devotees.

10. Thy crown is dazzling with pure gems decorated, Thou are adorned with two beautiful safflower-dyed clothes. Thou are endowed with various powers, Thy name remembered, showers auspiciousness (favorableness) every where.

11. Thou have taken away the fear of celestial gods afflicted by rival demons, and removed the inner darkness of the king Varenya by teaching him various knowledge, thou have made the three worlds blissful, O brother of Kumara, O Siddhivinayaka, take away my hurdles.

[Hari takes articles of worship with Him - (12-20)]

12. Suvrata said: Thus having praised and saluted Ganesh, Hari left his house on Friday, the tenth day in bright fortnight of Ashaadh month, 1849, in early morning hour.

13. Having never asked, his brothers, relatives or the town people, he alone went out of the house in the guise of taking bath.

14. At the outset, he moved in northern direction with an eagerness to observe penance, then having reached the bank of Sarayu, stayed there for a while.

15. He had covered himself with a strip of cloth for loins (koupin), deer skin as the upper garment (mirgcharma), holding a Palasham stake (Palasha no dand); he wore a white sacred-thread (yagnopavit).

16. Wearing two strings of Tulasi wood around his neck (kanthhi), he had marked a moon like dot in between the vertical lines, on the forehead (kumkum chandlo in the middle of Urdhvapundra tilak).

17. He had his hair matted, and encircled a girdle of Munja grass around the waist (Munj mekhala), and held a rosary for uttering names (Maala), and wooden pot (Kamandalu), another utensil for alms (Bhikshaapaatra), and a piece of cloth to filter the water (Jal Gaaranu).

18. In a small box he put the divine stone Salagrama (form of Vishnu) and the idol of child Krishna, covered with a small piece of cloth and wore it in his neck (Baal Mukund no batavo). He was not wearing any footwear.

19. He held on his shoulder a small booklet containing the essence of four texts (Pancharatna no Gutako), which was fully protected with bee-wax and good cloth, as it was very dear to him.

20. Thus the religious one, desiring to cross the great river Sarayu, waited for the float, standing away from the sight of people to avoid them.

[Hari escapes the torment of a demon - (21-27)]

21. In the meanwhile there came a demon, crooked and ugly. He was an enemy of Hari, in prior birth and was killed by the Lord, in the battle, with the weapons wielded at to each other.

22. He wished to do something dear to his dead relatives. Hence, at once with anger, he dropped Him in the river, when He was helpless.

23. The brave Hari, though thrown in the fearful big river, tried to swim protecting the booklet, from the much terrible crocodiles.

24. From sunrise to almost three hours, he swam in the river, eventually got to the bank, having crossed more than three yojanas (39 – 48 km).

25. Having imagined that the demon knowing Him to be dead, He behaved in the same manner by becoming unmoved amidst the waves.

26. Having learnt Him dead through His stillness, the demon caught in His illusive web, became overjoyed and told thus.

27. The demon told his fellows staying here and there about the deed he committed. Some of them thought Hari was dead, and others did not.

[Hari leaves for Himalayan mountain where Hanumán meets Him-(28-33)]

28. Because of the Yogic powers, Krishna was not defeated from the water. Afterwards he proceeded to North to see the mountains, purple coloured in Himalayan range.

29. The ever-living Hanuman, Dharma's family-deity, having performed his daily rituals, came there to see Hari.

30. Being a firm devotee of Shri Rama, he used to have His Darshana, knowing Him to be his most favored god.

31. Hanuman not seeing Rama in the temple, searched for Him in the vicinity but to no avail, then he came to the bank of Sarayu, meditated there for a while.

32. He learnt through his meditation that He has gone to roam about Bharat , India (Bharatavarsha), to resurrect religion and devotion and to terminate its rival demons.

33. Having known the situation, Hanuman quickly flew from the Sarayu bank, reached child Krishna, saluted Him and stood before.

[Hari praises Hanuman, in turn Hanuman praises Hari - (34-45)]

34. Thus pleased Hari, having saluted Hanuman, told 'O' Monkey-supreme, you are our family god, what made you come here in person unexpectedly?

35. With a desire to observe penance, I had left for dense forest. Your desired Darshana occurred here is for my good.

36. By uttering your name only, men will venture out of their homes and towns, meet success in their efforts. When you have appeared in person what to speak then?

37. Hanuman said - O Lord ! I know that you are my real favourable god, Ramachandra, the consort of Sita, who bestowed boon upon me, before.

38. From the very day of your arrival from Chhapaiya town, I am having your Darshana everyday.

39. After observing my rituals, when I went to Dharma's house to see you, you were not seen there.

40. Then having known through meditation about your desire, I have come here wishing your Darshana, be merciful, O Lord!

41. You speak to me as a devotee, having adopted human form that shows your highness. But I remain a servant always.

42. I will come with you, with your order if given; I will serve you daily in the forest, during your penance.

43. The God said - O Maruti! I know you are the devotee-supreme, firm and unparalleled, when I remember you, come to me.

44. With intense detachment and indifference about everything I have come here in the forest, at present, nobody's company interests me.

45. Go to your original place now. When you wish to see me (myself), through meditation accomplish it, and come there wherever I am, O monkey-supreme !

[Hanuman exits and Hari enters a great forest - (46-69)]

46. Suvrata said: Thus told by Hari, Hanuman, an intent devotee-supreme, immediately knowing His inner wish, having saluted him, disappeared.

47. Hanuman, at times, used to come to see Him from distant places, having saluted, he would disappear, and sometimes he used to sit before him.

48. As and when, Hari was in meditation in dense forest, Hanuman used to come there, giving protection from devils and beasts, (by keeping guard) wandering around him.

49. The great ascetic reached the black Himalaya mount (Shyam-giri Himalayas), within a month from the exit of Hanuman, having crossed many a forests.

50. After some days, He entered great a forest where innumerable vicious snakes and beasts dwelt, at the foot of the mount.

51. The forest was crowded with lions, tigers, hippos, buffaloes, huge elephants, forest-bulls, deer and musk-deer.

52. There were groves of various trees embellished with fruits and flowers; also there ran rivers, brooks and lakes, giving shelter to many a species of birds.

53. He was very tender, subsisting on forest herbs and fruits, though a boy as he was, brave, not fearing cruel beasts, wandering without footwear.

54. He was the prophet of the Self, long-sighted, of sharp intellect, without hatred. He wandered about the forest, strictly observing self-religious duties.

55. He used to see His forest stay as a comfort more than home, by virtue of His detachment and disinterestedness in rustic pleasures.

56. Hari had become detached minded towards company of men influenced by the learning he made from Shrimad Bhagavatam's fifth skand of Jad Bharata's example. He was very eager to observe penance in the hermitage of Pulaha.

57. Once moving in certain direction, Hari forgot His way, hence went without food and water for three days.

58. On the fourth day his body became weak due to insistent moving without food, hence collapsed on the ground like a flag broken by the wind.

59. Having stayed the same way for a while, he stood up slowly, opened his eyes, seeing around, found a river at some distance.

60. Moving slowly, he reached the river, flowing at the foot-hill, and observed the daily ritual accordingly in the crisis.

61. Then he drank water from the river and felt relieved a bit. He took rest under a Banyan tree on the bank.

62. The sun as if unable to see his beloved Hari's difficulty in the forest, became immersed in the sea.

63. The lord showed the world as to how men of intense detachment show dedication and behave in crisis, by observing evening ritual accordingly.

64. It was pitch darkness all over on the eighth day of dark fortnight, due to thick shroud of clouds; even stars were invisible in the sky, O the sinless one!

65. There were foxes, owls, tigers and other beasts wandering here and there, making different sounds, and insects like crickets made sharp sounds.

66. There were awesome thunders with echoing sounds, along with repeated lightening explosions all around.

67. There were repeated scenes of rows of devils moving around, and the night was dreadful even to the brave.

68. Firmly sitting there, Hari concentrated on his own form (original form) in mind as the dear of Radha i.e. Krishna, and becoming fearless; he ignored all the feeling of the bodily existence, peacefully, drowned deep in meditation.

69. At that time, Hanuman, the son of the wind arrived there at once, in subtle form, desiring to see Hari. He saw him drowned deep in meditation, saluted him and stayed there alone, knowing that the place is dangerous.

Thus ends the Forty second chapter in Vol. I, entitled 'Hari's wandering about Himalayan mountain in his migration' in Satsangijivanam.

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Chapter - 43

[Bhairava and his herd arrive and show their exploits (1-10)]

Suvrata said -

1. When mid-night approached, then there came suddenly Bhairava, the king of evil as if in the form of Yama, the god of death.

2. He was surrounded by demons (pishach), female rascals (daakini), and a group of Bhairavis and Yoginis and he held a trident, looking rude with reddish eyes.

3. He seemed like a palm tree with a glow of thousand lights. He was terrifying with his opened mouth and elevated molars, and as dark as ink.

4. He was satisfied with flesh of humans, animals, birds and others, and making sounds like a donkey. He used to chew with his molars, live animals.

5. His entire body was smeared with blood, and black-spirits followed him. There were dead remains of animals killed like deer, pigs and buffaloes on his shoulder.

6. He dwelt under a Banyan tree, eating forest animals. He used to go away from that place for strolling and hunting preys, again coming back to the same.

7. Owing to his and his followers' terrible sounds, often, the forest dwelling animals, including tigers and others being threatened, would scatter here and there.

8. Having heard this sort of sound, Maruti, made a sound kila-kila, that echoed all over, reaching mount-summits and the sky that terrified all those evils there.

9. Owing to this sound, Hari woke up, and saw that evil, but remained undisturbed and fearless.

10. Having seen Him, the terrifying Bhairava with his herd became excited, and told 'eat Him up quickly, the man in our place'.

[They try to kill Hari but Maruti chase them away (11-25)]

11. And he continued 'O dead spirit ! Kill him with spear, and eat up His flesh, O Dakini ! Quickly drink His warm blood'.

12. Telling thus, he came near, to kill Him and his herd also desirous of killing, made dreadful sounds, repeatedly.

13. The great-monkey Hanuman assuming a enormous form, seemed like a stunning mount, entangled with his tail, hundreds of evils and kicked them with his foot.

14. O King ! They became as if dead and injured, similar to the dwellers of the hell, due to their inauspicious deeds, but they did not actually die.

15. Having banged Bhairava with his fists, Hanuman the monkey-supreme, made a booming sound many times, showing his threatening face.

16. Vomiting blood from the mouth, the beaten Bhairava fell down on earth, like a high mountain, making flour of his hundreds of followers.

17. Bhairava slowly ran away, fearing to be beaten again, his herd also melted away, ran helter-skelter, being terrified.

18. They, having hidden, here and there, stayed entire night, anticipating, the monkey-supreme's presence or his exit, every moment.

19. The Lord Hari, being in meditation, hiding his powers with his maya did not utter a word, and woke up at dawn.

20. When He was observing His daily rituals after bath, Maruti, rendered him with ripened and tasty fruits, knowing that He was fasting for four days.

21. Hari, having completed the rituals, ate those fruits and drank water. Expressing His gratitude, praised Hanuman for the help, and wished to move ahead.

22. Having embraced the child-form Hanuman, Hari said thus, 'we are to be protected in crisis as you are our family-god'.

23. Maruti replied him- O Lord, please be kind and do not bind me in your illusory power. O Rama, I am your servant, you are the son of Dharma, please keep me in your remembrance.

24. Saying thus the son of Pavana, (Maruti) disappeared being pleased. Hari went facing North, looking at the animals, for their welfare.

25. Hari, the fearless one, used to stop where and when the night approached. He used to eat fruits that were available on the way, sometimes even went fasting.

[Hari reaches the Himalaya, from there to Pulaha hermitage (26-37)]

26. Some days passed by, He having left, the black Himalaya (Shyamgiri), now saw the white Himalayan Mountain (Shwetagiri Himalaya), touching the sky.

27. The mountain seemed silver-lustered, without trees as well as birds and animals, significant with mines of metallic ores, with expansive caverns.

28. He saw the mountain resorted by the ascetics and by groups of gods, and it was a wonderful mount, somewhere looking golden.

29-30. O King ! Hari was wandering in the valleys of the mountain, and once he forgot the path, and reached a river, originated from the mountain. It had different depths, sometimes knee-deep, sometimes deep down. Hari swam across the river, and saw two mountains before him.

31-32. There were two high mountains - one on the western side and the other on the eastern side of the river. Between them,

he saw a huge cave, from which the river originated. There he did not find any way to proceed further and the sun also was ready to set. At that time He saw a person of divine luster on the eastern mountain.

33. He was the Himalaya Mountain incarnated as human being. He thought that Hari is a great ascetic who has missed his way unfortunately. So he appeared before him to show the right path.

34. 'You enter this cave, go slowly walking in the river stream - and will then get the way' said the mountain and disappeared.

35. Listening to him (obeying him), Hari walked through the very dark path as he was told and at the end of the first hour of the night (around 9pm), he got the way of exit.

36. He saw there, a lake very big and full of deep water. He passed his night on its bank, though he was very hungry.

37. On the third morning, He got to the highway, having crossed many a difficult places and forests.

38. After some days with super-human deeds thus, the celibate-supreme seeing the strange beauty of Himalaya, reached the beautiful hermitage of renowned sage Pulaha, the son of Brahma.

Thus ends the Forty - third chapter in Vol. I entitled 'the defeat of Bhairava's herd and Hari's arrival at Pulaha hermitage Satsangjivanam.

* * * *

Chapter - 44

[Hari reaches Pulaha hermitage, observes penance there (1-17)]

Suvrata said -

1. Krishna saw that hermitage, a mere glance at which makes one pure. The place is renowned to produce quick yields for penance observed here, and a place to be sheltered by seekers of liberation.

2. Where Lord Krishna Himself, always, upon His own will, showering affection unto His devotees, becomes visible to them, for certain.

3. Where Bharata, the son of Rushabhadeva, did his penance here, long before, and the praiseworthy river Gandaki flows around in all four directions like a chakra.

4. Having bathed there, Hari, observing His daily rituals, worshipped Lord Vishnu, in the holy place Muktinath (the god of Liberation).

5. He stayed where Bharata did his penance once, and followed the same trait, worshipping Vishnu and observing severe penance.

6. Often remembering Bharata's interrupted worship of Vishnu owing to unyielding compassion (moha) shown by him unto an young antelope, Hari remained there always undisturbed from the living things around.

7. Though, having renounced all external connections, thinking repeatedly about the story of attachment of Puranjana (in Shrimad Bhagawat), He, left out any association from intellect and other faculties within, carefully.

8. Hari considered himself being as completely detached, above all attributes (nirguun), pure, enlightened, eternal, unperishing form of truth and pure consciousness being unborn and absolute.

9. Standing on one leg, and both hands held upwards, chanting Gayatri mantra known to be the mother of all the Vedic hymns, He observed the most severe of penances.

10. Observing the penance, He meditated in His heart upon the god, set amidst the radiance of the sun, of golden hue, bearing conch and divine disc.

11. Everyday he used to take bath thrice in river Gandaki, and worship Lord Vishnu, and observe penance, surviving only on fruits and leaves.

12. Many ascetics, having seen the Brahmin boy observing severe penance in his childhood, were astonished.

13. They thought of Him 'Whether is He Prahlada, the son of Kayadhu, or is He Dhruva, or Kumar the son of Shiva, or else Datta or Rubhu, if not, is He god-sage Nara Narayan ? And they seeing Him Observing hard penance that seem to be impossible for ordinary men; and beholding His calm nature of a full moon, got fascinated.

14. Having seen Him observing penance, and knowing His real form (Vishnu), they became over distressed at their beloved god's hard work.

15. Always accompanied him were Dharma and Bhakti, both fond of penance. They used to be there beside Him, as He observed austerities.

16. Seeing Him standing on one leg and his hands held upwards and becoming weak, Dharma and Bhakti stood there supporting Him from left and right, fearing His fall-down.

17. The ascetics became startled, seeing His true ascetic like penance for the sun, spanning, more than four months.

[The sun god appears and Hari eulogises him (18-31)]

18. The sun appeared himself before Him on Prabodhini Ekadasi, with his divine form, having two arms.

19. Having seen the sun come in person, Hari, having saluted him with eight limb prostration (sashtang pranam), and with folded hands said thus:

20. 'Be Victorious! Be victorious, O the soul of the world! O Bhaskara! Thou make the day, thou are (Nigama)personified, and adored by Brahmins and who is there competent to comfort this world from its immersion in the dark?

21. You are the cause of creation, protection, and destruction of this world, and an incarnate of Brahma, Vishnu and Shiva, who enshines the entire universe,

and giving desired fruits to the worshippers, compassionate, and taking away all ailments of men, who pay obeisance unto you.

22. The fire, the moon, and others have become lustrous, enlightened by you. You a bestower of boons, upon attaining your esteemed sphere, men never get entangled in trans-migratory ocean, thus they become liberated.

23. Even the luster of your single ray could not be tolerated by the drinkers of nectar (gods) and none from the universe. What to tell then? O bearer of rays! Of the splendor of whole range of rays, I salute you, O Lord!

24. O lotus-friend! Having obtained your Darshana, a long cherished desire of mine, effecting elimination of heaps of miseries, my heart has become immeasurably overjoyed as the sea becoming effervescent at the sight of the moon.

25. Suvrata said: Then Lord Suryanarayan praising Hari, told thus, O Hari ! I am pleased with you, ask for the desired boon.

26. Then Hari asked His cherished boon telling 'O Lord ! If you are pleased, bestow me my desired boon.

27. As you dispel the darkness, take away all my inner darkness which is the cause of misery related to worldly whirligig.

28. For a celibate, lust, anger, greed, and sensual organs are the greatest inner enemies, from which, protection to be granted to me by you.

29. Let there be in me always all these virtues, such as inclination for penance, firmness, dispassion, ability to conquer the senses, life-long celibacy and others.

30. As and when you are recollected in my heart then and there, grant me with this Darshana of yours, O Lord!

31. All this is my only desire, and I do not wish for illusory pleasure from you, as you are the liberator.

[Sungod praises Hari (32-36)]

32. Suvrata said - Having given positive consent to Hari, Surya, saluting Him told thus 'you are Krishna Himself that I know from within O Hari!

33. Even then, you beg me thus, being human-incarnate. All these virtues that you have asked for are there within you, forever.

34. Even in your devotees these virtues are present, by your influence, then what to tell about yourself, being the Lord, who is the treasure of favourable virtues, O Krishna !

35. Having said thus, the sun being pleased at Hari, paying obeisance to Him, disappeared, Hari Sharma also being completely contented, concluded His penance.

36. Appreciating the greatness of that place, like its quick delivery of fruits for penance observed and other qualities, Hari, being honoured profusely by great ascetics, stayed with them on Dwadashi (the twelfth day).

'Thus ends the forty fourth chapter in Vol. I entitled' the grace of Lord Suryanarayana in 'Satsangijivanam'.

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Chapter - 45

[Hari leaves home His men search for Him - (1-15)]

1. The King asked - 'O Suvrata! At the departure of Hari from the house, what did his affectionate relatives do then?

2. O Brahmin! expert like me, after listening to the beautiful and captivating stories of Shri Krishna, is not satisfied, as an ordinary mortal is not satisfied drinking the nectar.

3. Suvrata said - as the god-ascetic left his house, his friends came to see him.

4. Not finding him there, they searched for him near the river, in the town, and in the places where he used to sit.

5. But there also they failed to see him. Then they went to other places to search for their best friend, but could not meet him. Then they went to his home with tears in their eyes.

6. They met there, his elder brother who was sitting unhappily. They asked him. 'Where has your brother Nilakantha gone?'

7. Then Ramapratapa - the brother - and all the relatives Iccharama and others searched him in every house and also in the forest.

8. They were not able to see him anywhere, and were full of tears in their eyes. Then Hari's elder brother was much worried.

9. And then he began to call him loudly O Krishna, O brother, O Hari Krishna, O my younger one, O Nilakantha, O great Brahmin celibate.

10-12. He came home as if drowned in the ocean of deep sorrow. And with utmost love and affection cried loudly saying 'O my brother, O my brother! Alas! Where has my handsome brother gone abandoning me? His regular lunch - time has also gone by. Where should I go to see his face - very beautiful like the moon? Where should I go to listen his nectarine speech?'

13-14. Thus, the Brahmin grieved due to love and affection for him and recollecting his behavior, deeds, he spent his days in grief. Iccharama, his other relatives and Suhasini also grieved about Him daily and passed their days in great difficulty.

15. All the women including house - wives wept for him day and night, and spent the days in pain. 'Now listen to the story of Hari.'

[Hari departs Muktinatha enters a dense forest- (16-27)]

16. At the dawn, having paid obeisance to Muktanatha and the ascetics of the place, the great celibate went in southern direction.

17. O King, the child-ascetic crossed many forests, mountains, rivers and lakes, without disclosing his real form.

18-19. When he was wandering in the deep valleys of Himalaya, he met the herds of frightful and cruel lions, tigers, boars, buffaloes, and bisons. The forest was much crowded by many big and tall trees.

20. Moving about the cave, impenetrable to average men, he used to stop wherever he was during dusks, thus he reached Buttolapur eventually.

21. There was the noble king of that mountain named Mahadatta, who having welcomed, and made him stay at his palace, served with respect.

22. The king's sister named Maya, also rendered services unto him, with affection and devotion for her own welfare.

23. The Lord much pleased due to their services, and bestowed them with the liberation from trans-migration and disclosed his own original form to them. As he was fond of penance, he left for forest from there.

24. One year went by, since Hari left Muktinatha, and stayed at various places, finally reaching this forest.

25. Moving in the dense woods, observing self religious duties, finally got to a huge beautiful Banyan (Nyagrodha) tree.

26. To its East there was a great lake and a river to its North. The place looked beautiful with surrounding of high grown reeds.

27. Seeing the moving herds of elephants making various sounds, he also, saw a great ascetic there.

[Hari meets an ascetic Gopalamuni; learns yoga from him - 28-60]

28. He was seated on a mat of deer skin, having matted hair, wearing the sacred thread; and a strip of cloth for loins, and he was without any possessions.

29. Having worshipped Salagrama (divine stone), he began to recite Bhagavat Gita. He was named Gopala, to whom Hari saluted humbly.

30. The great ascetic also seeing him, immediately having stood up and embraced with friendly love and affection, instantly felt bliss.

31. Seeing each other, they became intense friends, the great celibate made stay there being honoured by the great ascetic.

32. The child-ascetic Hari regarded him as his preceptor, and learnt from him all the features of Yoga and Yogic texts.

33-34. The great Yogi Gopala taught him, with respect, all the preliminary steps leading upto samadhi such as the rules and regulations (Yama-s include nonviolence[ahimsa], celibacy[brahmcharya], truthfulness[satya], overcoming the desire to steal[asthaya] and desire to possess other's objects[aprigraha]; Niyama-s

include purity[sauha], penance[tap], joyfulness[santosh], study of Vedas[swadhyay] and 'Vishnu pooja'[ishwarpooja]), the various postures (Asana) and the art of controlling breath (Pranayama), restraining the sense organs (Pratyahara), steady focusing of the mind on Hari (Dharana), meditation (Dhyana), culmination of meditation (Samadhi).

35. As if to astonish the preceptor, the Lord learnt everything perfectly in no time what was told only once.

36. At the beginning he learnt all the Yogic practices like Neti, Basti of two types, Kunjalkriya, Naulika, Shankha-Prakshalana and others (all these actions are to cleanse and purify the body internally).

37. O King, after that, gradually, he learnt the eight-fold Yoga (yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and Samadhi), as told by the preceptor, in short period.

38. He learnt the Yogic philosophy only by listening. Yogi Gopala with wonder regarded him as Krishna.

39. Though he was dispassionate himself, seeing that highly brilliant Hari, the ascetic developed devoted love for Him and regarded Him as his preceptor.

40. Having mutual respect with a preceptor-perspective in mind, they served each other. They stayed there for a year surviving on herbs, roots and fruits.

41. Enduring cold, rain and scorching sun accordingly they both used to take bath thrice a day, and observed hard penance.

42. Once, there came cow-herds grazing their cows and buffaloes and built a stable, near that hermitage.

43. But wild tigers ate their five or six cows' everyday, which made the cow-herds a lot worried.

44. They prayed to that great ascetic thus 'kindly protect our cattle, O! ascetic-supreme, and live your name's reputation'.

45-46. Ascetic Gopala, being unable to protect cattle, became worried. Then Hari addressed him to leave his worry. Hari continued 'blow your conch; by its virtue, wild beasts will never come here, they leave this place by the influence of your Yogic power.'

47. Thus told by Hari, the ascetic honouring the words of Dharma's son, and with His grace, blew the conch, making a lengthy sound.

48. As the echoing sound filled the place, unto which, wild beasts would never venture. They all ran away from that place.

49. Due to the mercy of the sage Hari the place became safe and the cowherds, astonished, stayed there with their animals, happily.

50. The ascetic, wondered within, knowing His power, then thought Him to be supreme-being in the guise of human form.

51. The great celibate, staying there, with pure mind, studied the second chapter of Bhagavad Gita, and thought about it, daily.

52. Being intelligent, he learnt about the nature of the pure self with its typical characteristics, and had His own conclusions about the same, through self-experience.

53. Restraining the internal and external senses, as well as all the movements of Pran (breath), he concentrated on the supreme-self, repeatedly.

54. Thus practising for over a period of time, his meditational quality attained maturation.

55. Hence, an unfragmented flame of light of the Self, was visible to him constantly that glew in his heart eternally, enshining the entire body.

56. Thus the pure, individual-self being united with the imperishable Self, eternally, he became as if absorbed in Brahman.

57. Hari taught this Yogic knowledge to his friend on his request. Then Gopala muni also became united with the supreme self.

58. He knew that Hari himself is the real Vishnu, in the form of the great Brahmin and the great sage. He knew this by the will of Hari, and hence became a devotee of Him.

59. The perfect yogi, the ascetic Gopala, being seated firmly, having Hari in his heart, became forgetful of himself as well as his bodily existence.

60. O the perfect one! Gopala muni, having left his carnal body, attaining the divine one, moved to Gouluk of Hari instantly, by His grace.

[Gopala leaves his body; Hari proceeds to the East - (61-64)]

61. The great Brahmin Hari, being united with the supreme self, observed all the rituals after the sudden death of the friend. Then he proceeded in the eastern direction.

62. Hari, the manifestation of undivided union with the supreme-self, having His looks set firm on the nose tip, moved swiftly like an arrow shot from the bow, on the way.

63. Without the sensation of bodily existence, Hari, thinking about Shri Krishna, moving alone, reached AadiVaraha Tirtha, where he stayed for three days.

64. Wherever the young celibate went, there the public celebrated His darsana as a festivity, thinking Him the preceptor coming from heaven.

Thus ends the Fortyfifth chapter in vol.I entitled 'Hari practice yoga' in Satsangjivanam.

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Chapter - 46

[Hari visits Bengal; his victory over proud Siddhas (1-46)]

1. Suvrata said - Thereafter that youth came there to the city of Sirpura in Bengal where religious - minded, noble king Siddhavallabha lived.

2. The king requested him wholeheartedly to stay there; so the great sage Sri Hari stayed there for four months in the palace, where he was served by the king.

3. One ascetic, named Gopaladasa, who was virtuous by nature, used to serve him there everyday, with devoted adoration.

4. There were many sages having 'Siddha' title(who have achieved some spiritual power) who had achieved some black magic powers; moreover there were thousands of worshipers of mean (tamas) deities.

5-6. There were some bachelors having the title as Veetaraga (who have conquered the passions fully) or some having the title Paramahansa (who have achieved the salvation), some were sanyasi (monks), some were the worshipers of Bhairava and some of them were the worshipers of goddess Kali. Some of them were the adorers of Yogini i.e. female deity and some were experts in black magic.

7. There were some, who used to wear only strip of cloth for loins and Siddhas who followed complete non-acceptance, moving with their hundred leaders engaged in penance, O King.

8. The king had sheltered them in a good open space and in the same place he made this Nilakantha stay after serving him.

9. Every day the king made them happy with food and eatables enriched with lot of ghee and sugar, and with their desired things.

10. He gave each of them separate wooden seats. They also stayed there happily exhibiting their perfection in penance.

11. Then Hari with a wish to disclose untrue or hollow accomplishments of them, to the king, a seeker of liberation, thus decided:

12. There were more rains in the rainy season this time, than usual, due to which arrogant Siddhas suffered, who lived there.

13. In the sky there were thick clouds gathered making thundering noise and terrific lightning that made the sky very fearsome.

14. They left their penance, being depressed and fatigued by the terrific clouds, roaring storm, thunderbolt and heavy rain through day and night.

15. Slowly, one by one, they ran away at night. Shivering due to cold wind, sometime five or sometime seven of them in groups, fled from there.

16. The servants of the king observed their behaviour everyday, and saw, within a few days all of the Siddhas disappearing.

17. The noble king, having seen the only celibate-supreme Hari remaining there, came to know that he was the true Siddha, and not others.

18. King and the citizens honoured him variously who withstood heavy rains and storms, undisturbed.

19. The king understood that the sages who ran away and the other sages living in his palace-houses were simply ordinary ascetics.

20. Then the Siddhas who followed 'Shakti and others, having seen Hari's rise, became over-jealous, self burning sensations in their bodies, began to design his end (killing).

21. None of the sorcerers with the help of their enchanted black grams with mantras thrown at him, or with their called upon favourite deities or with their incantations, were able to kill him.

22. All their attempts to kill that celibate went in vain, like wielding weapons in the air, as he was divine in human form.

23. When the evil minded sorcerers could not kill Hari, they threw the black grams enchanted with black magic on the adorer of Hari, named Gopaladas.

24. By that black magic, Gopaldas fainted and was about to die. His tongue hung out, and foam from his mouth oozed and he became still and fell down on the ground.

25. From here and there thousands of people came to see him. The king and the people thought that the condition of Gopaladasa was incurable.

26. The king called on Siddhas and other experts in powerful Mantras to find remedy for the ailment, with their accomplishments.

27. They said that the ailment was incurable and insisted that let great Nilakantha to do the cure.

28. This was told by them, with envy. By then he, Nilakantha, having been asked by the king, came beside the deceased, found that indeed to be a cruel act of black magic.

29. Slowly he whispered eight syllable Mantra of Shri Krishna into his ears, no sooner this happened, the fainted Gopaldas instantly got up without any trouble, O King!

30. Then all the people were surprised and some of them thought that Hari was the Lord Krishna himself and some of them thought that he was the devoted worshipper of Lord Krishna.

31. The ascetic who threw the black grams enchanted with black magic on Gopaladasa, became troubled in the same way immediately, by his own black magic.

32. The ascetics tried to cure him with all their knowledge and power, but they could not and hence they lost their pride.

33. They having saluted and requested the celibate-supreme Hari, repeatedly, brought him near Hari, gracious enough to consider one's prayer.

34. He, the god himself, the ocean of compassion and generous minded, having gone there, by his mere glance, instantly got him up.

35. Then the astonished sages worshipped him again, and king praised him. Thereafter Hari returned to his residence and stayed there.

36. The noble minded king, surprised very much, understood him as the God himself and with love became his follower with his wife and son.

37. In that city, the people who, were troubled by the sorcerers for the greed of wealth etc. were freed from that, by the power of Hari, immediately.

38. Hari never accepted the generous wealth offered by the citizens, nor any clothing or vehicle, as he was desireless in all aspects.

39. He did not accept thousands of gold coins and clothes that were given by the king, as he knew that those were the illusory things.

40. In the mean while, there came a householder Brahmin from Telangaprovince, who had learnt the Vedas and religious texts and Puranas, but was poor.

41. The king being religious gave him plenty of gifts like elephants, servants and food including salt etc.

42. Then that fair-coloured Brahmin on accepting great gifts, turned black instantly and was gossiped by the people.

43. Thus, to redress himself for the false accusation, he surrendered unto Hari alone, having heard his fame.

44. Hari saw his agony and uttered the Mantra of Lord Krishna in his ear. And by this way he, the treasure of compassion, liberated the Brahmin from his sins.

45. Instantly he got back his past form, then praising the virtues of Hari, he went back to his country, being happy.

46. Hari, though possessed with high skills of excellence to the powers of all the ascetics, sages and Yogis, and people praising his qualities like accomplishments of high order, and intelligence, Hari was not proud even for a moment.

Thus ends the Forty - sixth chapter in Vol.I entitled 'The defeat of over bearing guru of Siddhas' in Satsangi jivanam.

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Chapter - 47

[Hari's encounter with Shakta, and His victory over them - (1-57)]

1. Suvrata said: As four months went by, the ascetics moved to another place. Narayana (Hari), worshiped by the king, also went with them.

2. While going to another place, they came to a village near Goddess Kamakshi temple and started cooking separately in the garden outside that village.

3. Having heard the arrival of the ascetics, one great Brahmin, worshipper of the Goddess Kali came there.

4. Earlier he was dedicated to his religious duties, respecting Vedic rituals, and being virtuous and scholarly, true to his wife.

5. Once due to contact with a black magician, he read thoroughly the text of Koulavarna Tantra of black magic -Abama, that professes immediate result.

6. Then due to unholy association, he developed an interest in black magic following and became dedicated to those rituals, and fond of unholy company.

7. Having abandoned his original religious duties etc., he became the leader of black magicians. Boasting of himself to be a master of Siddhas, he came there burning with anger.

8. He had red eyes rolling about, being drunk. He was a flesh-eater and used to drink Kulvari water, water washed from the secret part of eight different women of a particular sect (Kulashtak).

9. He held an iron trident in his hand, marked with a moon-like dot of saffron-Between his eye-brows he wore a saffron mark, mixed with substance of women's monthly course.

10. He was laughing often taking names of Kulla a form of Mahakali, wearing skull garland. He used to wash his body with water with which unmarried girls had dipped their knees.

11. His mouth was odourous due to chewing of raw fish after consuming wine. He was wearing strip of red head-band, and was recognised as top-drunkard.

12. He was surrounded by the rustic men and women and by his followers. He came there immediately and gazing at all the ascetics who were astonished by his appearance, spoke to them thus:

13-16. 'O cunning men, how can you bear the title 'Siddha' which is very difficult to have? Because there is only one 'Siddha' on this earth at present and that is me!! I have made thousands of men like you as my followers.

The men who have not accepted my fellowship are carried out to the house of death. Therefore take out the string around your neck which you have possessed like a sacred thread and be my followers immediately, for your welfare; otherwise the Virapurusas i.e. my followers having fearful faces, and waiting only for my order, will eat all of you, alive.

17. After that those Siddhas who had heard about his qualities previously, having seen him with their own eyes, now started shivering by fear.

18. The ascetics started talking with each other: 'We will die today or we will become mad now. Hence we should become his followers.'

19. O king! When all of them became ready to take off of the string around their neck, Hari saw them doing like this and asked, 'O Siddhas! What are you doing?'

20. Do not be worried. What can this worthless man do? Let him make me first his follower and afterwards you may be his followers.

21. Though they were promised thus by Hari, the frightened siddhas said to Him: 'He is not like other Siddhas. He will kill you within a moment.'

22. The Drunkard seeing the celibate as a obstacle in his mission, called Hari to come near, with terrifying looks.

23. Nilakantha having stopped cooking immediately went near him and sat down in front of him in Virasana.

24. At the back of the celibate sat the group of Siddhas concentrating their eyes on the face of that Brahmin. Then the Brahmin showed his power.

25. He threw the black grams enchanted by Mantra on a fig tree having thick leaves. All of a sudden that tree became dry. Seeing this, Siddhas became terrified much.

26. Having seen that celibate calm, being firm even then, that Brahmin threw a destructive fist of black grams on Him.

27. Having seen him (Hari) in the same state as before, this time also, the Brahmin told Him to recall His favourite god, as he was to kill him with a destructive Kalabhairava fist.

28. The celibate-supreme said thus telling the wicked, awkward eyed Brahmin, 'what is that you are worrying, try whatever is possible?'

29. Then he ordered his Bhairava fighters to kill him, but they could not even see him, in turn they attacked the Brahmin who ordered them.

30. After that the Brahmin fell down on the ground and blood began to flow down from his mouth. For a moment he was fainted but he rose up and became angry.

31. He, washing his mouth with water said to the celibate again 'Be steady; today the fighters of 'Batuka - Bhairava' will kill you'.

32. Then Hari replied 'what is to be worried? Order them' Then he ordered them, but they also could not see Hari and reversed towards the killer.

33. He fell down again in the same manner, but getting up once, told 'Be careful-with fighters of Mahakali 'I kill you'.

Saying thus he ordered them but they also could not see him and attacked the Brahmin and he fell down as before.

35. After a moment he rose up and being angry said to Hari, "Be steady, now I will kill you by the fighters of Hanuman".

36. The Brahmin ordered the men of Maruti (to kill Hari) but when they saw their adorable Hari, they paid homage to him, turned back and put the Brahmin on the ground.

37. He vomited blood from his mouth and became unconscious. He could not stand up again, as he was about to die.

38. Seeing that broad-eyed, fallen, dying, unmoved, man, his relatives began to wail that he is dead.

39. Those weeping relatives requested Nilakantka, repeatedly, and said 'O Master, be merciful, make him alive, as you are the god.'

40. This sort of shameful act will not be carried by him again,' saying thus, they offered plenty of wealth at his feet.

41. Raw and pure food articles were given to all the Siddhas, then merciful Lord glanced at him compassionately.

42. Then suddenly he rose up and paid homage to him with respect. 'I will never do such things again,' said he and went to his house with his relatives.

43. O king, the Siddhas, knowing him Lord of the world, capable of giving life, saluted him with wonder and accepted his fellowship.

44. Cooking food there all of them had meal and stayed there for that night reciting the songs of the Lord of Radhika i.e. Krishna.

45. But the Brahmin drunkard, whose ego was hurt, whose body was burning with the fire of anger, could not be pacified, like a snake hit by leg.

46. He worshiped Kala-bhairava in mid-night with plenty of meat and gave him wine and blood to drink and sent him to kill Hari.

47. That naked, ugly-faced, red-eyed, Kala-bhairava, with his hair scattered, and of the complexion of a black-mountain, holding a spear, went to Hari.

48. He could not stay near Hari, so he stood at a distance. Hari seeing him did not fear, laughed instead.

49-50. Till dawn, the cruel one waited there. When the celibate-one Hari, on his way to bath, saw, him, that bearer of spear, Bhairava began to shiver with fear, and ran away instantly to kill the Brahmin, the inspirer.

51. The celibate - noble, treasure of mercy, said to that running fellow 'Do not kill that Brahmin as he has given us food'.

52. Having gone to Brahmin, Bhairava told him what he heard. Now Brahmin becoming perplexed came to know Hari to be the real god.

53. Having criticized his own treachery committed towards that well-wisher, he accepted his discipleship, O great king!

54. Thereafter he became dedicated to the original religion as he was previously, and feared sin. He renounced all the Agama texts like the Kaula and others, except Vedas.

55. He was taught Shrimad Bhagavata and Gita by the Lord, Reading and listening that, and knowing Him to be Shri Krishna the consort of Radha, he worshipped Him devotedly.

56. Having ordered the Siddhas to move about, Hari, alone went to the mountain named Navalakha.

57. O King, the divine lord taking human form for the welfare of beings, and eradicating the overgrown irreligious traits, at a young age, with vigour, wandered about this earth, spreading the highest devotion of Krishna consisting self religious

duties, non-attachment and knowledge. That Nilakantha may bestow happiness unto us.

Thus ends the Forty seventh chapter in Vol. I named 'the defeat of drunkard 'Shakta' in Satsangi jivanam'.

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Chapter - 48

[Hari Visits Navalakha Shiddhas and meets sage

Kapila, then proceeds to Jagannatha Puri - (1-15)]

1. Suvrata said - Having reached and climbed the mountain, the Lord saw that wonderful places of nine hundred thousand (lakh) Siddhas-entirely.
2. In those nine lakh places (Navalaksasthali), there were flames of fires without fuels, and some springs of hot and cold waters.
3. With wonder, he saw there Siddhas living, and all the liberated men, who are impossible to be seen even by the Yogis.
4. Seeing them he saluted and they also saluted him, the preacher of Yogis. He stayed there for three days granting them happiness.
5. Meditating Vasudeva in heart, they recognised him as being the same, wonderful and very bright in the imperishable abode.
6. O King then they decided that he is the lord Krishna himself, accepting the form of a human. All of them got the fruit of their penance (seeing him) and worshiped him.
7. Hari being devotedly saluted by them climbed down the mountain, by elephant-way and came to 'Vadava-Kunda'.
8. Nilakantha stayed there for three days observing with wonder, the earth sparkling with huge eruptions of elements like fire, air and water.
9. Then he went to the south east direction to the union of river Ganga and the ocean. Taking bath there, he stayed for three days.
10. Then sailing in a boat he crossed the creek and came to Kapilashrama which was beautiful as surrounded by the ocean.
11. O King, in that hermitage there lived sage Kapila, the principal preceptor of Sankhya philosophy, observing penance for the welfare of three worlds.
12. Seeing him there, who was practising devotion consisting of one's religious duties, knowledge, detachment, the son of Bhakti, Hari, was very well pleased.
13. Seeing that Hari, the Lord with concealed powers (supremacy), serving him like the god; Kapila, while meditating realized Him to be Krishna; thus became overwhelmed.

14. Everyday sage Kapila, showing great hospitality, served Krishna with love deservedly, the one who has accepted human form on his will, and one who is aiming on establishing the religion, (Dharma).

15. The celibate-king stayed there in that place, very endearing to the ascetics, for one month and then went to Jagannatha Puri.

[Hari stays in Jagannatha Puri and finds brigades of rivals in disguise - (16-35)]

16. The celibate-king staying there in the city of Purushottama i.e. Jagannatha Puri, used to take bath in the sea and used to have Darshana of Jagannatha everyday.

17. Taking bath in the holy lakes like Indradyumna and others, he performed the rituals applicable to those holy places, knowing them accordingly.

18. O King, staying there he saw many demons in the form of hypocritic worshippers wandering in groups in that city.

19. They were mutually envious due to their ego, hatred, power and jealousy, and there were arrogant men, who had turned away from religion, and indulging in physical thirsts, and evil.

20. Bearing traditional marks of Shiva, Vaisanava and Shakta outwardly, they even had taken names like 'Guru' 'Sadhu' etc. with their extreme hypocrisy.

21. Showing strange things with their magical power of Mantras which they had achieved, to the men and women living in that city, they captured them and then forced them to renounce their original religion.

22. They behaved like preceptors outwardly showing themselves as having no greed, no wish for anything; but slowly used to develop relation with the wives of their disciples with lust though they were like their daughters.

23. Drawing the people of great illusory fruits through their charms they used to take away wealth or at times by frightening them.

24-25. There he saw some men possessing sharp weapons and thick (rotund) iron rods and some having thick flattened iron. Also there were ascetics lustrous due to their penance, and some without weapons and some pleasantly dressed. Some were secretly cheating the people with chants, Charms and mystic diagrams.

26. There were Shaivas, Shaktas who followed wicked ways in accordance with Koulagama texts. Following the original ways as dictated by those scriptures they worshipped Shiva and Shakti.

27. Though there were Vaisnavas, following right hand ways (rituals) they had not abandoned five 'Makaras (Madya, Mansa, Matsya, Mudra, Maithuna), and both groups of men insisted their disciples to follow these respective ways.

28. Hari saw his adversaries in thousands moving in groups and thought they were of excessive burden on this earth, with their hidden wrong doings.

29. Having stayed for five nights, though he was desirous of moving for other pilgrimage, but continued to be there, to defeat them.

30. He stayed near the lake Indradyumna, most of the times, being dispassionate about everything, peaceful and not leaving one's religious duties and devotion.

31. O King ! that celibate-king moved in such a way that demons never came to know him as their true foe.

32. The citizens knew him as a great ascetic so they used to come and see him and serve him everyday.

33. Whatever work the people started to do after consulting him, they immediately used to succeed in that, though it seemed to be very difficult.

34. When people used to get success in their deeds they used to offer him plenty of wealth, cloths and vessels etc. They used to tell him 'This is for you'.

35. That dispassionate person never accepted those things even by sight; seeing thus, people wondered and thought him to be the Lord.

[Demon's intolerance of Hari's rise; they torment Him - (36-40)]

36. Those demons greedy of wealth, women, food and other things and the hypocritic devotees, could not tolerate his rising greatness, out of envy.

37. They indulged in humiliating him through insulting remarks often and those arrogant men engaged themselves in imposing false charges on him.

38. Sometimes those furious men took him, while meditating, to their places and used to threaten him, who was an observer of great vow.

39. Some merciless cruel men holding him and making a slave of him, and some forcibly made him to speak when he observed silence.

40. Thus being tormented by the fools, Hari, who was free from his bodily - ego and always absorbed in the Self, never became agitated within.

[Hari, advice's for them - (41-46)]

41. Not leaving his uprightness and forgiveness Hari, laughed and told them, with a wish to remove their evil nature, thus:

42. 'This earthly body is perishable and the inner Self is characterised by indestructibility and such other qualities. This has been claimed by Vedas and other scriptures and sages, long before.

43. Therefore respect and insult both are related to the body and so they are equal to me. I worship Lord Krishna always within my heart.

44. Anger is the great enemy of human beings which dwells in the body. It burns the body as well as destroys the good deeds.

45. All of you should be the worshipers and do renounce anger from your mind; because that anger is the great enemy of knowledge and devotion. So conquer it and worship your desired deity'.

[Demons disobey; quarrel between them and cause self destruction - (42-78)]

46. Listening to this advice by Hari, the men who were noble and virtuous previously, but by the cruel company had become demons, took to Hari's shelter for their beatitude. Some of them who were demons by birth even, took Hari's words as acceptable but others took these men to their enemies.

48. There arose a great quarrel between those corrupt minded demons fighting with each other with weapons, who had been the enemies of religion.

49. Those foolish demons overpowered by ego, envy, hatred and anger, quarreled with each other without reason.

50. Then the great celibate came to his own place and stayed there. He knew the forthcoming destruction of those sinful men, as they had no regard for his advice.

51. Gathering in groups here and there, slaughtering each other, with agitated minds, they exchanged emotional remarks.

52. There was a great conflict again arose by Hari's illusory power between them with exchange of revolting words that not to be heard, and inaudible long shrilling noises.

53-55. Blaming and condemning each other, they immediately started fighting taking weapons in their hands. Some of them took Shakti and some sharp axe, or lance or whip or a staff with a skull at the top, (Khatwanga) or iron rods or wooden sticks, or tridents, red with lead, or Bhushundi i.e. the knife or fire-arrows.

56. They slaughtered each other mercilessly being intolerant, with weapons or missiles or fists and wooden staffs and also with trees.

57-58. Those mighty men's fighting sound was very high, mixed with beatings of kettle drums and other instruments. That violent war of demons, who became intoxicated by meat eating, was a horrible sight even to the brave.

59-60. It was a great festivity for flesh eating devils, herons, crows, vultures and dogs, goblins, female devils, demons and Bhairavas, and all others who strive for blood and flesh.

61-62. Thousands of heads were rolled down the earth being slain by swords, as if coconuts. Some fighter's feet were chopped, both shoulders were slain of some, and all the limbs were cut and thrown on the ground of some, in the battle, thus.

63. Lower lips of men had fallen, owing to pounding (gnawing) of teeth, their heads were crushed, that made the sight terrifying for the people.

64. O king, about ten thousand demons killing each other by anger, became the guests of Yama - the God of death, on that day.

65. Their war that begun in search of victory, thus continued for ever, as they were mighty due to flesh eating, and intoxicated due to drinking wines.

66. They died in thousand or two thousands some day, or in five hundreds, some times even five thousand of those (demons) in a day with death.

67. Sometimes only in hundred or two, or fifty on some day, they died, hurting each other, which went on for two months.

68. Thus, by the will of Shri Krishna, all the men of opposition to the religion, met with danger, that made gods joyful.

69. Some of them had their nose or ears or hands chopped off, and some were frightened at the war, ran away from the scene.

70. They told about this occurrence from the beginning entirely, to the powerful demons staying in various places.

71. Then those arch enemies of Shri Krishna, who were desirous of killing him, began to engage themselves in implementation of armoury, with eagerness.

72. Then Hari thought that in the destruction of those demons, who were opponents of religion, the root cause of irreligious acts, had come to an end.

73. After that Hari guiding those men who took to his shelter, and who were virtuous by nature, induced them to leave their bad ways and established them on a favourable path.

74. He taught them devotion to Shri Krishna, non-violence and entire religious duties, and in reciprocation he was honoured with love and worshipped by them.

75. Having got rid of the inner darkness by His influence, they came to know Him to be Narayan himself, began to serve Him abiding in His words.

76. Thus that Lord, though without weaponry, terminated haters of religion, by His own might, and his splendor dispelled the darkness.

77. Thus protecting the religion and devotion, the son of Dharma, being victorious upon the rivals of righteousness stayed in that town for ten months.

78. Men whoever listen or sing Hari's life-story, will become free from disturbances of enemies as well as other miseries, ultimately attain the abode of Achyuta.

Thus ends the Forty - eighth chapter in Vol. I entitled 'the defeat of demons in Utakaladesa' in Satsangjivanam.

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Chapter - 49

Suvrata said -

1. From Jagannatha Puri the great celibate Hari alone went to the south though always being followed by Dharma and other celestials in divine forms.

2. Going upto Setubandha Rameshwar, he reached a place named AadiKurma, then moving in that great forest he got to a place called Manasapura.

3. There the king Satradharma, being noble and religious recognised Hari to be a great person, honoured and made him stay there.

4. He stayed in a secluded place, on a raised ground, which was open to air. He was very well served by the royal attendants, respectfully, everyday.

5. The native demons, knowing the destruction of their akin members, through those who ran away from Jagannathapuri, and being Hari the cause and his present stay here, prepared themselves to kill him.

6. Knowing him to be alone and staying there in the open in the night, the demons gathered together, threw hundreds of stones at him.

7. From dusk to dawn, those sinful wicked demons engaged in throwing huge stones at Hari, who remained perfect and virtuous.

8. It was a great wonder that heaps of stones in hundreds that were thrown at him, fell around his high ground, none of those stones even touched him.

9. Though having seen the might of the Lord, they never hesitated from their wickedness, since death was nearing them.

10. Their efforts went in vain thus, they became desirous of killing him with weapons; hence they began to collect their weapons, gathering in groups, all of them.

11. The king, having heard, was wondered at that, came near him in the morning, and also native people, and others, having seen that, became startled.

12-13. The astonished king exclaimed 'O, as in the past, the Lord Narasimha protected the devotee Prahlada, just like that he must have protected this Brahmin also. Or is it possible that this one is the great devotee Prahlada himself?' Then the king said to him 'From today I am yours only'.

14. O King! Then Hari, knowing that the king is desirous of salvation, sheltered him, along with his salvation seeking subjects, at the feet of Krishna, as the devotee.

15. Then the king came to know that all those extremely sinful demons are the enemies of Hari. Hence he killed them with the help of his powerful army.

16. Then Hari, knowing their destruction due to their own sinful deeds, went to Venkantadri, being served and honoured by the king.

17. Having Darsana of Lord Vishnu residing there, he then proceeded to Vishnu-Kanchi and Shiva-Kanchi, finally reaching SriRangKshetra.

18. Having taken bath in river Kaveri, he stayed there in a garden, full of trees rich with fruits and flowers.

19. Dwelling there for two months, and conversing with Vaishavas, he, with his influence, eliminated their cruel practices.

20. Krishna, having defeated hundreds of Brahmins, who were engaged in evil, established his influence there, firmly.

21. Having got rid of illusion by his influence, they learnt for sure that he was Vishnu himself, devoted themselves unto him.

22. Having reached Setubandha, a place reputed for destroying sins, he, took bath in the sea, had Darshana of Lord Rameshwara.

23. He stayed there for two months as it was the beloved place of ascetics - and then proceeded further alone by himself to the sacred place of Vishnu, having nickname Sundararaja.

24. Going from there, he got to a dense forest in Bhootpuri, wandering there amidst that wilderness, he went without food and water for five days.

25. On the fifth day, in the evening he found a lake, in which, he took his bath, and worshipped Saligrama.

26. Having dried up some (four) –wild-beans in fire, offering the same to Vishnu, the ascetic-preceptor, then took it.

27. He took rest there only for the first Prahara - about three hours of the night and then went ahead. Next day, by afternoon, he got to a well, in another forest.

28. O King! He took out the water from the well, with his ascetic utensil (pot) [kamandalu], then had a bath there, and sitting under a Banyan tree, observed his daily rituals.

29. In the mean while, goddess Uma and the great god Sankara, who are well-known for their noble auspicious deeds to the people, came there wandering eventually.

30. They are the parents of the world, pleasing the devotees with their quick-bestowal of boons and fond of austerities and always engaged in that and very endear to the ascetics.

31. Due to their omniscience, they came to know that Hari is none other than Krishna himself, and with his own desire, he has come down on earth to play the role of a human being.

32. As they both were eager to see that human - incarnate Hari, and to keep men away from recognising them, they took to the form of poor pilgrims.

33. That beautiful couple uttering the names of Shiva, looking weak, came there on a bull.

34. Wearing saffron coloured garments, they having seen that great ascetic, got down from the bull suddenly.

35. By then, he, having observed, the two Sandhya rituals of the day accordingly for one who is on journey, commenced his worship of Saligrama, with cleaning and other procedures.

36. Chanting Vedic hymns, he placed the Saligrama in sandal - vessel. Then he performed auspicious bath by pouring water on it, with a big pot.

37. The sandal-container, where the Saligrama was placed in, remained as before, though water was poured down from a kamandalu of five prasthas, (Prastha-A measure) that became empty.

38. 'Where had all these waters gone?' thus exclaiming, he took up the container, finding it compact without any hole, again put it on the ground.

39. 'Water has been drunk by thirsty Saligrama' thus thinking, Hari, himself became desirous of appeasing its thirst.

40. As all the water was consumed by the 'Saligrama that was fetched and poured from the pot, he again went to the well.

41. Even that water being consumed by the Saligrama, he smilingly went to fetch water and streamed it in the same way.

42. Since that water also was drunk, and then he thought Saligrama to be very thirsty, again went to the well to fetch water from it in a pot.

43. Seeing the devotion of Hari, though he was fully exhausted due to the exertion and complete fast, the divine couple became astonished.

44. God Saligrama, knowing the exhausted Brahmin, became satisfied with the thirst, being truly a loving Lord of his servers.

45. As Hari fetched the water, he found water in the bathing container, thought that Saligrama's thirst pacified, and began its worship with sandal paste and other articles.

46. Thus thinking in mind about the pacified thirst of Saligrama, now Hari began to wonder how its hunger be pacified.

47. He became much worried only about the offering for Vishnu thoughtless about himself, though he was without food for six days now.

48. O King! Knowing the difficulty that He was in, and being pleased at Him, that man from the couple told his partner thus:

49. O dear, give this young man some barley flour from the sack and also salt, immediately for offering Vishnu (Ramapati, another name of Vishnu).

50. O King!Undoing the knot of the bag, she gave some barley-flour to the Brahmin, and he also took it enough, only to offer Vishnu.

51. Mixing the barley flour with water and salt, he offered it to Lord Vishnu and concluded the ritual of worship, accordingly.

52. Though they seemed to be poor beggars, they were lustrous like super-humans. As they had signs of divine and human, He having saluted them modestly, asked.

53. 'Suddenly coming here, you both appearing calm and compassionate, in the guise of ascetics, and beautiful like Uma and Mahesvara.

54. To see people like you here in the forest is nearly, impossible, that too, ordinary mortals never stay here, hence tell me the true whereabouts of yourselves'.

55. Then they said to Him thus 'You have become exhausted with hunger and thirst hence weak O Brahmin! Please drink water and eat the offering of Vishnu".

56. 'Then let us speak, honouring their words thus, he ate barley flour and drank water and sat near them.

57. Then that ascetic said to Him `O Brahmin! You are observing the vow of celibacy, having conquered anger and being an ascetic and a great devotee of Shri Krishna.

58. As you are moving being silent, I do not tell lie before you, as an untrue word uttered before an ascetic takes away all the merits accumulated entirely.

59. Know me for 'Shankara with Parvati O celibate king! We came here on our own will, and are invisible even to the men, who are engaged in penance.

60. Having told thus, he revealed his original form immediately. Nilakantha seeing that divine form was awestruck.

61. The divine form seemed white as camphor and lustrous like the shining sun, and with smearing of auspicious aromatic ashes over the limbs gleaming, made the sight delightful. One king-snake knotted Him across like a sacred thread and others becoming a bracelet, a garland and a waist band.

62. He was looking beautiful with tiger and elephant skin and delightful with his face like a bloomed lotus, gently smiling, His large forehead looking attractive with cool rays of the moon, his long matted hair of the glow of golden brown wavering on the head.

63. He was sitting in Virasana, (a particular sitting posture practiced by ascetics) on a seat of Kusa grass, on the ground, with his looks of three eyes fixed, and his body stand-still, his left hand showing 'Abhaya' pose to true devotees, while he held a rosary of beads on the right.

64. He free in the self, was admirably devoted by the most virtuous in three worlds, Uma, sitting on his left side, whose lotus feet are worshipped by the groups of devotees and being praised by divine bull Nandi with his other orb of devotees.

65. Kartikeya, Narada, Sanandana, and other prominent humble learned Brahmins who are hungry and desirous minded to know BrahmaVidya, standing before Him with folded hands, have become blissful, as His compassionate looks fell on them.

66. Having seen Him who is Shiva himself, that Brahmin saluted with folded hands and eyes full of tears. Having his body-hair erect in the thrill of joy, he began to praise the Lord of the universe, humbly, with love.

67. 'You are Sadashiva, the eternal, having the supremacy, calm, chief of the orb of quarters of heaven, and whose lotus-feet are adored by Brahma and others, you are Sri Shankara, I salute thee.

68. You are the Lord of all, an abode for entire host of virtues, you are the god and the great god, and highly renowned, you are the treasure stock of knowledge, penance, Yoga and divine arts. You are Sri Shankara, I salute thee.

69. You snap the fear of time and illusion (Maya) and the god of death, and you are the cause of creation, sustenance and destruction of the universe, the preceptor of Prachetas (sons of Pracheta), and one who fulfills desires.

70. You are the protector of this world from great venom, one who conquered death, and quickly pleasing to ordinary mortal, one who has burnt the cupid (Kaamdev) into ashes.

71. You are the origin of the Vedas and Agamas with their hymns. You have abandoned all worldly enjoyments due to the force of asceticism. And hence you are adored by all who desire salvation, and who have already achieved salvation. O Sankara, I salute you.

72. You beautify Ganga, killed the demon Andhaka, you are the Lord of Kailasa, you bestow happiness to your devotees, with mere utterance of whose name takes away the stream of sins.

73. You are the Lord of the universe, who resides in Kashi, in the ears of dying men the Tarak mantra (the chant of Rama) and elevate even the great sinners from the cycle of birth and death, to liberation.

74. You take away miseries of gods and others, hence have another name Hara, the beloved consort of Parvati, and the rival of Tripura demon, bearing bull-mark flag, and auspiciousness-personified. O Shankara I salute you'.

Suvrata said -

75. The religious one, having praised and saluted Shiva with devotion, began to praise the mother of the world, Durga, who destroys the misfortune of the world.

76. Nilakantha continued - O, Mother, the auspicious one, bestowing host of favours, the supreme goddess (one who is) bearing the entire world, the great virtuous consort of Shiva and his power, the primitive being, I salute you, O Goddess Uma.

77. You are the destructor of the army of demons who harass all the gods and their king Indra. Thus you give the gods happiness forever. O Uma, I salute thee.

78. You suppressed the arrogance of demons like Nishumbha and Shumbha and climate series of woes of true refugees, with your yogic power. Vishnu is induced in what is to be done.

79. Favouring the gods, you produce massive amount of powers to destroy demons, and hold various weaponry in as many hands, in the great battle with them; O goddess Uma, I salute thee.

80. You, being angry, showing your terrifying form to those who offer wine, flesh and other things, behead them; bestow boons to milk maids to fulfill their desires, O Uma.

81. Though you are without beginning in the beginning of ages, taking the incarnations of Daksayani, being the daughter of Daksa, then becoming daughter to the mountain-king (Himalaya) you have protected the vow of Virtuous wife.

82. In the past, to please Girisha, you observed hard penance that is difficult for mortals and immortals, in which you never ate a leaf even, thus getting another name of Aparn, O Uma.

83. O! Amba, Mother of Ganesha, always engaged in the service of Maheswara, eliminating evils of the true devotees, and salute thee, Uma.

84. Suvrata said : Having praised thus the celibate became quiet. Now both Uma and Shiva addressed Him thus 'O, Brahmin, ask for your desired boon.

Sri Nilakantha said -

85. If you are really pleased with me, the parents of the world as you are, grant me firm detachment in worldly things'.

Uma and Mahesvara said -

86. 'O Brahmin, the boon that you sought is always been there in you. Henceforth it will become magnificent, O great sage.

87. You are the sage Narayan Himself, the Lord of Badari and you are here taking a human form, as we know.

88. Salutations to thee O Nara-Narayan incarnate, master of the world. O Krishna, the one with Arjuna who had the religion established (on this earth).

89. You are the supreme-reality itself, who is beyond perishable and imperishable, and the Lord. You are the original cause of creation, maintenance and destruction of innumerable worlds.

90. You are the king of Goloka, wandered in divinely Vrundavana, continuously dancing and sporting Raas-leela with (cow-herd damsels), and a beloved one to Radhika.

91. O treasure of compassion, you have manifested here to protect religion from the hands of harassing demons and their heretics, preachers in this Kali age.

92. In the consequence of Durva's curse, you, being Narayana yourself, took birth here as Hari, to Dharma and Bhakti, taking away all the miseries of your devotees.

93. Your exploits are noble enough to be heard or sung, by men, which is the way to liberation, in this Kali age.

94. Having your darsana, we have become blissful. As we were devoted to you, always we were eager to see you.

95. Suvrata said: Having praised Him with obeisance, Shiva and Parvati, having seen His, master-ascetic's gentle smile in the lotus like face, became blissful, eventually disappeared, immediately.

Thus ends the Forty ninth chapter in Vol. I entitled 'Appearance of Uma and Mahesvara in that great forest', in Satsangi jivanam.

* * * *

Chapter - 50

[Hari's journey in various holy places (1-17)]

1. Suvrata said - Nilakantha, at the disappearance of His beloved god Shankara, went to Bhootpuri, recollecting him.

2. There, He, having seen and worshipped Ramanujacharya's idol, went ahead towards a Durga named Kanya.

3. Then the celibate-king moved to the place of Padmanabha and from there to Janardana, and eventually reaching the place of Vishnu of another name AadiKeshav.

4-5. As previously in Manasa city, the demons were killed by the brave king Satradharma, there also the religious minded king killed the two thousand demons having weapons in their hands.

6. Then, the dedicated pilgrim Narayan, went to the high mountain named Malaya, beset with various kinds of trees.

7. He paid homage to Shakshi Gopala on that mountain and stayed there for five days in the forest of sandal trees, pervaded by snakes.

8. From there, he came to Pundalikapura on the bank of Chandrabhaga river. There he saluted Shri Vitthala who is the incarnation of Sri Vishnu.

9. Hari stayed there for two months, taking bath in the river and worshipping and reciting the hymns of Vitthala everyday.

10. There, two thousand virtuous, men took His refuge, having abandoned evil association, and became staunch followers of Him.

11. Then saluting Vitthala, and embracing him with adoration, praising the greatness of that holy place, he went to Dandakaranya.

12. Taking a round of that Dandakaranya, he came to the city named Nasik. Having seen the God Tryambakeshwara, he went to Tapti (Tapi) river.

13. After that, He, doing the pilgrimage of river Narmada, crossed Mahindi River and sailing Sabarmati River, came to the place of Shankara named Bhimanatha.

14. Then He came to Gopanatha and did the pilgrimage of five holy places. Afterwards He, Nilakantha came to the city named Makaralaya.

15. Thus wandering about holy fords, as well as preserving noble religion, He executed the irreligious herds of those places, with His real vigour.

16. Having conquered heretic gurus, in disputations, in conformity with classical scriptures, He, giving protection to the seekers of liberation from those men, eventually liberated them from trans-migrations.

17. Observing penance and following the belief of celibacy He Himself, showed ways and means of a renunciate, and a pilgrim.

[Hari shows the characteristics of an ascetic (18-35)]

18. He the renunciate, was tranquil, enduring, lonely, dispassionate and without gaining tendency, and only wore a strip of cloth for loins, and deer-skin for the upper garment and had his hair matted.

19. He kept his body uncovered with any other garment in all seasons, day and night, and lived under a tree out of township, and never in the town.

20. He was taking bath thrice a day as well as worshipping Shri Krishna, and at the end of the worship, read five chapters from sacred scriptures everyday.

21. The exercise of controlling breath and doing yogic postures, were carried thrice a day, and in the cold season, He never took to the warmth of fire, willingly.

22. He remained dedicated to the Self fearlessly, and had his looks steady, without shutting the eyes. His body was weak with only skin and bones, prominently manifesting veins.

23. He was insensitive to his body while moving on stones or thorns, without foot-wears, and never asked about the way.

24. Moving about dangerous dense forests or mountains, He remained fearless and uninjured by wild lions, tigers or snakes.

25. He ate only once, some cooked food, or fruits or herbs or leaves. Sometimes He went without any intake or only surviving on water at other times.

26. He remained only taking air once, for few days, or sometimes went without seeking anything from anyone, and at times remained observing acute vows.

27. He was detached from five attractive objects of pleasure and was firmly against entertaining women in particular not tolerating even their smell.

28. On all Ekadashi days (eleventh day of every fortnight) and on all Hari's birthdays, He did not even smell food, and being in complete self-discipline, conquering the senses.

29. Having seen this great ascetic, other renunciates and ascetics, themselves becoming desirous of following His traits, sought His association.

30. Those who were obsessed by bodily pains and those who were possessive of their bodies were never able to stay near Him and also men of self-pride.

31. Some men, having met Him, could not with stand His association for more than three or five nights or at the best ten nights, else they all ran away.

32. Thus observing in the forests penances that were impossible to ordinary men, Hari moved about for seven years and one month.

33. In 1856, of Vikrama Samvat, when the sun was in southern solstice, in the year sukla, in the month of Sravana , on the sixth day of bright fortnight (Wednesday, Shravan Vad 6 [Randhar Chhat]), Hari reached the city of Lojpur.

34. Staying out of that city, He, the celibate-king sat near a well for a while, pondering on His beloved god at heart, the moon of Vrundavana, the consort of Radhika.

**Thus ends the Fiftieth Chapter in vol. I named
'Hari's arrival at Lojpur' in Satsangi jivanam.**

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Chapter 51

[Hari meets disciples of Ramanand Swami (1-10)]

1. About fifty disciples of Ramanand Muni, the incarnation of Uddhava, were staying there at Lojpur headed by Muktanand Swami. They all were free from worldly attachments.

2. Once, one of those disciples named Sukhanand came there at Lojpur to the well to take a bath. He saw Him, the godlike celibate absorbed in meditation.

3. Saluting the devoted sadhu, he said, 'O excellent one, where have you come from? And where do you wish to go?'

4. Sri Nilakantha said: I have come from North Kaushal. Left for pilgrimage, I am going around holy places, and now I have come here. Please tell me which sampraday's sadhu you are, and whose disciple you are.,

5. After hearing all the questions, Sukhanand said: 'there is a famous powerful sage in this region, named Ramanand Muni. There are thousands of his disciples, sadhus as well as householders.

6. Among them Muktanand is the chief of the sadhus. With him, and myself, fifty other sadhus are staying here.

7. Today, I have come here to take a bath, and to my good fortune seeing you sitting here, I have approached you; O the most religious one, engaged in self-discipline and worthy of respects by Yogis.

8. Our senior sadhu is a famous yogi, also the most honoured person. He is desirous of meeting persons like you. And even being a sadhu, he is fully devoted to Shri Krishna.

9. By order of our guru, he is staying here along with us to serve persons like you. He is worthy of respects by all.

10. Please come to see him, O self disciplined one; and if you do not come to our place he himself will come here.

Meeting of Hari with Muktanand Swami (11 -23)

11. Suvrata said, O king, hearing these words from him, the great religious celibate said to him: 'I know, it is the real aim of a pilgrimage to meet such an famous yogi like him.

12. O sage, usually I do not enter in a city or town. Travelling through forests I spend my days under some fresh tree every time.

13. But I know, that to visit such a great yogi is the fruit of all pilgrimage and penance , so I will come with you to see him.,

14. Saying thus, he immediately arose from his seat and went with Sukhanandto Ramanand Swami's hermitage. When he arrived there, Muktanand and other sages arose from their seats to greet him.

15. They saluted each other and were seated accordingly. All of them were astonished to see him.

16. Suvrat said, O king, due to the merit of penance, his figure was shining brightly, giving delight to eyes as well as mind. Looking at him, good natured and calm, they began to guess about him variously.

17. 'O, we have seen many religious, saintlymen and yogis on this land, but we have never seen or heard of a yogi like thisin our times.

18. Because where this severe penance, and where this young age for playing! Surely, he is not a common man but some deity.

19. Whether he is Sun, Moon or god of fire, or Kumara (Kartikeya son of Shiva), in human form? Whether he is a liberated soul from the other world..... or austerity incarnate!

20. May he be any of them, by our good fortune, today, we have seen him, the pre-eminent ascetic. If we serve him, our Guru (Ramanand Muni) will be pleased.

21. Saying thus, they came forward to serve him. Muktanand welcomed him and offered services suited to a guest.

22. The eminent celibate by his own judgment considering them as self-subdued and well behaved, a rarity in Kali age, accepted them as worthy of his company.

23. Then to test the leading ascetic Muktanand, the young yogi asked him modestly, as if out of curiosity;

[Hari enjoys company of the ascetics; Muktanand's answers to Hari's philosophical queries (24-50)]

24. Thereafter shri hari wanting to test him and to know how much knowledge muktanand is possessed of, he began asking 'O great sage, you must be knowing the tenets of scriptures and you are respected by virtuous people as well. Please answer whatever I am asking about.

25. I want to know accurately and clearly the nature of the Self, the God almighty and his power Maya; the Brahma– pure consciousness and the supreme consciousness (Param Brahma).

26. Suvrata said: Question asked by the celibate was very subtle. Then Muktanand Muni began to answer it as he had learnt from his Guru's words.

27-28. Muktanand Muni as learnt and heard from guru Ramanand swami began answering and said: 'The one who spreads through three bodies including the gross one, which is visible from hair on head, down to the nails of the feet; and acts variously through the sense organs and mind inside; Known that he is the (individual) Self (soul) unborn, eternal, permanent, whole, illuminating (the entire field), he is un-splittable / not partable and possesses such other qualities (neither wetted nor dried etc),.

29. O celibate, the god almighty is omniscient, spreading through the three worlds and the residing deities like Virat and other two. He creates, sustains and destroys the world. He is the truth to be known from the scriptures.

30-31. Maya is without beginning. It is Consciousness and Ignorance together. Maya is the field of the soul's birth (and death cycle). It is the power of Hari, darkness, the ignorance in the form of cause and effect. It is known as constituted by three Gunas (sattva, rajas and tamas), it is unborn, and said to be ignorance. Such a maya is overcome by those who take refuge in Hari.

32. Truth, knowledge and eternity, whole, undivided and imperishable, is the abode (and the body also) of Vasudeva. It is said to be manifest and unmanifest. (Aksharadhama).

33. It is Brahma that is ascertained by all, as pure, eternal and immutable. It enlivens Maya etc. It is the support of all.

34. He is known variously as Narayana, Vasudeva, Vishnu, Krishna, and he himself is para-brahma, he is self-willed, self-luminous and undeceiving.

35. He is the omniscient, true-willed, giver of fruits of all actions, controller residing in heart. He possesses all powers. He is the lord Almighty (the Supreme person).

36. Immanent by his power, remains unrelated, controller of Time, Maya and others. He is the original cause of all causes.

37. He is called Paramatma, Param Brahma, and the Supreme Lord. He is the object of worship by all spiritual seekers.

38. Thus I have answered, as I have heard from my guru; and according to my intelligence as well. Our great Guru the Master knows the clarification in details.

39. Our Master actually visualises these forms (of the Lord) and by his own power can exhibit the same, to the sincere spiritual seekers.

40. Speaking thus, the leading sadhu and disciple of Uddhava (Ramanand) rested. The noble celibate was also pleased to hear his words.

41. Considering him to be upright, humble (undeceitful) and virtuous, the celibate said to him, 'O sage, certainly you have answered my queries clearly and correctly. I have no doubts in that.

42. O sage, I have asked this question to many learned men while travelling through the tirth's but no one of them has been able to explain properly as you did.

43. I am really very happy to meet you today. Behavior of all of you indicates that you are correctly following the precepts of Shastras.,

44. Muktananda also said to him that: I have also seen many more sadhus here, but have not found a single one like you!

45. In asking such hard questions, and moreover to understand the answers, this causes the greatness of your own intellect above all people.'

46. Nilakantha, knowing them to be well behaved virtuous sages, he lived with them for some days, and all the santos served nilkanth varni with faith. 47. In Prakrit or Sanskrit language scriptures, nobody could surpass him in discussions, in quest and answers about spiritual science (Brahmavidya). 48. Witnessing his super-human intellect, all of those discriminating sages thought it not to be a normal human intellect.

49. They all were surprised; they could not figure out his divine qualities, they served him as god in human form with love and faith

50. Listening to the auspicious delightful stories of the beloved of Radha (the mistress of raas) with great respect; together he engaged himself in penance with senses restrained.

Thus ends the Fifty-first Chapter in Vol. 1 entitled 'Meeting with Muktanand and the other sages' in Satsangijivanam.

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Chapter 52

[The Meeting of Muktanand Swami and Nilakantha Varni (1- 9)]

1. Suvrat said: O king, Muktanand swami and other sages were amazed to see the steadiness of the celibate's eyes, like meditating all the time. Muktanand asked him:

2. 'O great celibate, by looking at your eyes steady all the time, will you please tell us which deity you are meditating upon?.'

3. Sri Nilakantha said, 'O sinless one, Lord Shri Krishna, the beloved of Radha, the Almighty, is my favorite God, and is recognised by our scriptures also.

4. He is worshipped even by gods like Brahma, Shiva, Dharma and others. And he is the form of Varaha and other incarnations. He is Krishna, the supreme Godhead.

5. I meditate upon him all the time and I worship Him all the time, and I also sing, recite his name, which is said to be saving from the sins of Kali.

6. For those wandering through the cycle of birth and death and facing difficulties because of their own actions, there is no other refuge than Krishna in this Kali-age.

7. Except the lotus feet of the Lord, the leader of the cowherd boys (Gavendra) I have no love even to slightest extent for any one or anything at all (in this world),.'

8. Suvrata said: O king, from his words knowing him to be a noble devotee of Krishna, Muktanand who loved devotees of Krishna, was very much pleased and said to him:

9. 'All of us sadhu's, staying here, are devoted to Krishna only and worship him and by the grace of our great Guru Ramanand Swami, we can see Him in our hearts.

The greatness of Shri Ramanand Swami (10-15)

10. O Nilakantha, He is famous in this land by the name of Ramanand Swami. He is Uddhava himself! He is our Master, Sadguru; and deserves to be taken refuge by spiritual seekers.

11. Whom he blesses, does visualize; Shri Krishna playing flute in his hand, and engaged in everlasting raas , in Goloka.

12. O religious one, to persons like yourself, virtuous, devoted and advanced in practicing austerities, he can give experience of Lord Krishna's presence, as the Lord is won over by him.

13. We do not see him different from Shri Krishna, because Shri Krishna is at the moment in the form of Ramanand swami, and is working through him for the good of men.

14. Considering him Uddhava His own part and parcel, Lord Shri Krishna Himself has entitled him to be a Guru for those striving for liberation on this land (Bharata).

15. Hence, O virtuous one, in present days, there is no existence of authoritative guru other than Uddhava O celibate, listen to the two stanzas of trutiya skand of the fourth adhyaya from Bhagavata, in support to this.

The Givingness of guru-seat by Shri Krishna (16-20)

16. O religious one, Lord shri Krishna said that 'When I will disappear from this earth, Uddhava will be the worthiest and wisest person to have my knowledge and my teachings. He is the greatest among the realized souls.

17. Uddhava is no less to me even by a particle. He is not afflicted by gurns-modes of nature, like Rajas, and Tamas, passion and ignorance and their effects

pain, greed, dullness, folly like etc; Hence he may live on this earth to impart my knowledge to the people of this earth.'

18. O faultless Nilakantha! 'Thus Shri Krishna himself said this; so we have taken refuge in him and under his guidance we all worship Lord Krishna, staying here.'

19. Suvrata said: O king, hearing these words of Muktanand, the celibate remembered his father Dharmadev's speech about Guru Ramanand Swami and his qualities.

20. Since then he became very eager to see, to serve Ramanand Muni, and to have his grace, so that he will be able to imagine Krishna in person.

The firm decision of Shri Nilkanth Varni to stay in satsang (21 - 26)

21. Hence Nilkanth Varni saluted Muktananda Swami said with love: 'O knowledgeable one, I also wish to join your group (of followers of Ramanand Muni). Please guide me on what I should do for my good. 22. O Swami, Please kindly arrange a way in which I will be able to see Ramanand Swami at the earliest.' Saying thus he told Muktanand Swami about his own birth (in a Brahmin family, his education, pilgrimage etc.) briefly.

23. At that time, Muktanand Swami, the leader of the ascetics congratulated him for his birth in Brahmin family, and said to him, indeed you are the blessed one! Because you are on the way of fulfilling the purpose of human life.

24. These days our Master is staying in Bhujnagar.(Bhuj-Kutch)) He will certainly come back here, after two-three months.

25. If you wish to see Ramanand Swami, believe in my words and stay here with us just as all other sadhus till he comes back.'

26. O king, by hearing the words of Muktanand Swami, Shri Hari lived there accordingly, the sadhus gave him lots of love therefore while doing his duties as a sadhu, Shri Hari waited for the arrival of Ramanand Muni.

Teaching the way of living to the Mumukshu (27-32)

27. There, free from pride, he helped the other sages in all ways, bringing leaves, dry wooden pieces, make cow dung cakes, fetch water, clean grains for cooking, wash utensils after cooking etc.

28. He looked after any sadhus who became ill, willingly, by giving them proper food, medicines and water etc. and gently rubbing their feet and pressing their forehead etc.

29. Observing his saintly qualities, very difficult to attain even by (self-) Muktanand Swami and other Santo's respected and loved him just as they loved and respected their Guru Ramanand Swami

30. With mind eager to meet the Master, the descent of Uddhava, he practised penance all the day long and also serving the sages, he did not fail to observe his own religious duties and devotional services

31. The honoured lord stayed there at Lojpur performing his role in human form (did not reveal his identity) hiding his divine powers, behaved in way where Muktanand Swami and other Santo's friendly affection for him may increase.

32. Though at intervals he exhibited his divine powers, his difficult yogic skills and super-human qualities.

The darshan of Shri Hari in the form of God by santo's (33-36)

33. Meditating on Krishna in their lotus heart, sitting in a lonely place, some of the sages saw the celestial figure of Hari the celibate in glow of light (in place of Krishna).

34. Some of them in their hearts, saw him manifested in the form of Ramanand Muni and others perceived him shining in their hearts as Hari Krishna, same as they were seeing him outside!

35. Some of those sages saw him as Narayanmuni and again next moment as the same Nilkantha varni moving among them.

36. Witnessing his supernatural powers, they thought of him as the Lord himself. But due to his acting like a human, they forgot about it.

The rising of all knowingness and Ashtang Yoga (37 -45)

37. Some of them experienced that while meditating on Krishna, when their mind ran away by their previously attracted worldly objects. He forcibly brought it back to Krishna; even being at distance He awoke and alerted them and told them, O sadhu your mind has been running away from the Lord, therefore hold it and fix it towards this murti. He used to teach them this way.

38. Astonished by his miraculous deeds, they did not try to guess, who he really might be; hence they served him like God.

39. With wonder they saw him doing Neti, Dhouti, Basti and other Shuddhi Kriyas (prescribed in Hatha Yoga, for cleansing inner organs of the body) at times, which were almost impossible for them to do.

40. At other times he showed the santo's several types of (eightfold) Pranayama- breathing exercises namely Sunyaka with puruk, rechuk and kambhuk and other yogas, which astounded yogis even.

41. They thought him to be a 'Raja Yogi' (well versed in Patanjala Yoga) when they saw him holding breath (vital power) on different parts of the body, in meditation.

42. Whatever severe practices he did, caused astonishment to the sadhu's, as they were impossible for all earthly man to do.

43. Though he was a wonder-yogi, he was also adorned with qualities of a sage. He was attentive like a servant to all, and dear to the sages.

44. Not only this, he offered food to whoever came, and used to welcome and give them whatever they wanted, and thus satisfy them.

45. Staying there, he observed hard penance like- enduring rain in rainy season, bathing in (or standing in) cold water in winter, and practising five-fold fire penance Panchagni Vrata in hot season. Thus he surprised Muktanand swami and other sadhu's more and more.

**Thus ends the Fifty second Chapter in Vol.1 entitled
Ramanand Munis preceptorship' in Satsangijivanam.**

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Chapter – 53

[Hari's eagerness to meet Ramanand Swami (1-13)]

1. O king, staying him with the group of the sages, there passed the month of Chaitra; but still the Master did not come to Loj.

2. Then worried and depressed Hari, whose mind was carried away by desire to see the Master, disappointedly decided to go to Bhujnagar (Bhuj).

3. The celibate, very eager to see the Master, saluting Muktamuni the head of the group of the sages, thus said:

4. O great sage, why is it that our loving Master is did not yet arrive to Loj? The limit of two-three months set by you has already passed.

5. Whether my ill luck is an obstruction in his arrival!, otherwise as he is the Master of all, many more, and moves at his own will, why would he not have come here?

6. So, now, I myself will go to him now. Please allow me to go to Bhujnagar at his place.,

7. Hearing these words and seeing that he is set to go, the wise Muktananda satisfied him and said:

8. 'Our Master will certainly come in dark fortnight of the month of Vaishakha; at that time you will have an opportunity to see him.

9. O great ascetic, your body is shrunk by hard penance, hence you are not fit to travel up to there now. So please stay here happily, and don't hurry.

10. Bhujnagar is very far from here and on the way there is a large creek of the sea; and it is difficult to cross. So, please stay here happily in our group of sages.

11. Do not be disappointed at all. Now I will write a detailed letter about yourself and send it to the Master.

12. After words you go ahead in accordance with his reply O the wisest one, do not be in a hurry now.

13. Moreover, to go there without his permission, before him, your purpose may not be served rightfully. Hence please do not go now.'

[Muklanand's letter to Ramanand about Hari's arrival (14-43)]

14. Suvrata said: thus pacified by him, the best of the celibate stayed there only. Then sitting aside, sage Muktanand wrote a letter to his Master.

15. 'May it be well with our Master, the Sadguru, whose feet are ever resorted by numerous clusters of virtues, and by the highest super-human powers, and divine faculties, and one who has adopted human form by his own will; who is the joy of the (people of) Bhujnagar; I bow to him, the lord.

16. O Lord by your grace only, we, staying in Lojnagar, fully devoted ourselves to your lotus feet, are enjoying highest bliss, and herewith we express our reverence to your lordship. We are staying here, and following your commands. Now, kindly give attention to the purpose of writing this letter.

17. Here in our hermitage, one yogi of very high order has come from Kaushal province. He is penance-incarnate. Though his body has become shrunk, he looks very bright and gleaming.

18. He is famous by name Nilakantha; renounced completely like Nilakantha – Shiva himself; he is like friend of Nilakantha (peacock), a black cloud desired by all; he has conquered and taken away pride of the enemy of Nilakantha (Shiva) the cupid, just by glance!

19. Wearing garments of an ascetic, the exalted soul, constantly remains in the state of super-consciousness. His eyes are steady with eyelashes unmoved; organs firmly set. He has no belongings with him. He is noble at heart.

20. He has stepped down from childhood age and stepped onto 20 years of age. He has visited sacred places such as pulashram. His hair are soft, curly, short and beautiful; his speech is clear, soft and sweet. 21. He can not bear the slightest smell of women; his mind is void of pride and jealousy. He has no desire in his heart whatsoever except Lord Krishna. 22. He wears old bark of tree and deer skin as garment and always has threaded beads (for chanting) in his hand. His actions are agreeable and honest. Staying here in Lojpur, he teaches the santos of their duties just like a guru does. But still he stays as a disciple of our sages!

23. Sometimes he takes a little tasteless food, at other times he eats some fruit or leaves, or sometimes takes water only. =Sometimes even on air also (he lives alive and active).

24. Sometimes he eats whatever he gets as Bhiksha (from householders) and on other days lives on whatever he gets unasked for. Sometimes he eats only in the evening and sometimes he passes his days by observing fast for three days. . Thus he keeps himself engaged in rigorous austerities, which are difficult for men to do.

25. He really likes to stay under tree in all six seasons. And For him, staying in a mansion is like staying in jail!

26. In hot season in the afternoon under the burning sun, he stays near five-fold fire. In rainy season, he sleeps on stony surface in open, in winter he stays in cold water. Thus he is withering away his body in these ways!

27. Where is his age of childhood, appropriate to play, and where this unbelievable, very rare state of a perfect Yogi. We all get surprised to see his superhuman qualities and are unable even to guess who this divine soul is!

28. Before the fire-like glow of his intense penance, glitter of our hard austerities looks like tiny lamp in the presence of the sun shining in the middle of the sky, with its thousand and thousands of rays.

29. Knowing all the skills of yoga, one becomes his student. Not a single human is able to stand before him in all these skills.

30. We cannot imagine how much and when he may have learnt the Shastras in detail, from his great Guru.. No scholar in this city of Lojpur is able to challenge him.

31. Even to his small question, those learned men's intellect get mutilated by their defensive arguments and become weak, they become non-plus in replying. And also the assembly is stunned. .

32. And on the other side, any doubts asked by those well-read, learned scholars, he immediately answers it explaining in various ways just as you do with details of reasoning. At that moment we guess him to be God himself!

33. Sitting in meditation in steady posture, when the mind of the sages go off track to some worldly objects, he knows it (even being at distance) like the all-knowing Supreme Being residing within.

34. His heart is not pierced by the arrows of the harsh words of wicked people; as though shielded by highest tolerance, it has become as strong as thunderbolt!

35. The moment he perceives slightest suffering of others, his heart melts. Even a particle of that tenderness cannot be equaled by the soft lotus bud, butter or Shirisha flower!

36. Goodness, chastity par excellence, is seen in this great sage, by my own eyes, never heard of in the territory of sages, except your lordship, the one and only Guru of the people.

37. Observing all his super human qualities and deeds, I feel in my mind that to test our determination and faith, whether your Mastership have come here (in his disguise)!

38. His heart is very eager to see your goodself, therefore he was just prepared to go from here to see you; but I stopped him from doing so. Now shall I send him there or not? Please write back to me.

39. Thus I have written this letter to inform you about these happenings of Nilkantha Varni according to my own thought. Reading it, please answer at your earliest.

40. Now this much I have written, what more is needed to write to wise persons like yourself? Kindly be gracious to me forever.

41. Suvrata said: writing such letter, he said to the celibate, I have written a letter to the Master to inform him about your trueness; you also write to him.

42. Reading your letter, the Master will come immediately. Thus said by Muktananda, the wise celibate began to write a letter.

43. Sitting aside, keeping paper on board beside his chest, taking pen in his right hand, bending his neck, he started to write in beautiful characters.

Thus ends the Fifty third Chapter in Vol. 1 entitled 'narration of letter written by Muktanand' in Satsangjivanam.

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Chapter 54

[Nilakantha's letter to Ramanand Swami (1-43)]

Suvrata said :

1. I will tell you, O king, listen, how the celibate wrote a letter to Ramanand Swami relating his hearts and desires.

2. 'May well be with your Mastership staying in Bhuj Nagar, whose feet are adorned by the splendor of sovereign rulers who is endowed with numerous virtues like valuable jewels, the supreme Guru, promoter of the devotion to Krishna on the earth, may he be victorious who drives away fear from the hearts of his devotees. He, the Master, whose good name is reached far and wide.

3. You are Uddhava incarnate who come to this earth to show the path of liberation to human beings, and to save religion; born of Ajay Vipra and his wife Sumati, in the city of Ayodhya; To that master, to your lordship, I bow prostrating down on the floor for hundred times, and I present here with my humble request that I am a Brahmin, Nilakanthaby name, who has come to take your refuge with full devotion.

4. Leaving behind my relatives and my place in Kaushal region, and left for pilgrimage, I have come here to Lojpur and now I am staying with your disciples.

5. With eager desire to see lord Krishna in person, I am practicing four-months-vow, starting at the end of hot season every year, respectfully. According to the commands of religious texts, I keep fast three consecutive days taking food on the fourth day.

6. For that end only, O pure one, I observe complete fast during the month of Kartika every year. Also I follow austerities like krurcha, chandrayana; and in the month of Magha, parakrurcha, continuous fast for twelve days, for the lord, only.

7. I do not care in the least for physical hardship experienced in performing the rituals of vows, Ekadashi being the main for pleasing Krishna only so that he is pleased by me and shows himself to me.

8. Abandoning the five sense-objects sound being prominent of them, extremely difficult to overcome, I have reduced this body of mine to skin and bones burning my flesh and blood by severe penance.

9. In case you feel questioned why am I yet alive? Then my breathing goes on in this body only on the support of the nectarine-creeper of hope of Krishna's sight. There is no other support for the breath, which is on the way to go out from the body without food.

10. O destroyer of afflictions of those surrendered unto you! Looking at my body alive without food, people imagine that 'Satya-Yuga' is present in this Kali-Yuga, in which people mostly depend on food.

11. Knowing that all my bodily actions are carried on by the power (divine faculty) attained through practice of eight-fold Yoga, O all-pervasive Lord ! O Master, have grace on me, a devotee of Krishna and let me have your sight.

12. Krishna is my father, mother, and everything to me, Krishna is my Master, my relative, Guru and best friend; and those, whoever related to Krishna, are my kith and kin. Because I have love towards Krishna only, and those who are intently devoted to Krishna, I love them wholeheartedly just as devotees of Krishna.

13. Immediately I will abandon them like enemies, who have no love for Krishna, even though they may be giving me all luxurious pleasures, may they be my relatives or beloved friends!

14. May they be my affectionate father or elders, or my own brothers, who have supported me, if they are indifferent about Krishna, I will leave them; then what say about other relations?

15. If you may find fault in leaving relatives like this, I say, in early times, many devoted worshippers abandoned their relatives, who had no love for Krishna.

16. Vibhishna left his brother (Ravana) and Bharata his mother Kaikeyi and also devoted Vidura left his entire kaurava family; and wives of the Rushi (who were religious, performing sacrifices; but without devotion to Krishna) deserted their husband's, son's and brother's..

17. Gopi's left their husbands even, O Master, who were obstructing them to go to Krishna. The king of Anga left his son Vena, gained by hard penance, and himself went to the forest.

18. O lord, there are many others who have left their own nearest relatives, devoid of devotion to Krishna. No where in the world nor in the scriptures, their bad name is heard, but their good name prevails!

19. This is the path of righteousness followed by the virtuous from unknown times. I am following the same path of devotion to him, to Lord Krishna.

20. The sages devoted to you who are staying here, have renounced worldly attachments and are venerable to me. They know the glory of the lord, and have the highest devotion. They are all in all to me.

21. Those who are void of devotion to him, and do not deserve company of fellow devotees, I consider them to be like bullocks, dogs and eunuchs. Even looking at them will cause harm.

22. Those who are absorbed only in sensuous pleasures, subjected to sleep, fear and anger, and six infirmities of human nature (like hunger and thirst, dejection and illusion), old age and death) I think, there is no difference between them and animals.

23. Those men have no thought for what purpose, even Gods in heaven do praise the human life, I think, that life engaged in devotional service to him, is worthy of praise, O Lord !

24. A person void of devotion, may he be born of good family, having beautiful appearance, endowed with various fine qualities, wealth and fame, I think, he is like the fruit of Indravana which is beautiful in looks but bitter to taste.

25. As even a grain of salt brings taste to vegetable dishes; otherwise, they are discarded as tasteless; like that, even slightest virtue of devotion to Krishna, makes men acceptable with all their good qualities.

26. A man by his own power of penance may attain to the realm of Brahma; but without devotion to the lord, there also prevails fear from death to him; and the happiness he gets there is not everlasting. This is the truth witnessed by the Vedas also.

27. Deities like Brahma, Shiva, Sukracharya (Guru of Demons) possessing divine powers; and also those liberated souls enjoying union with Brahma (the Supreme Being) humbly and devotedly remember and serve Him; then what to say about those trying for liberation from birth-death cycle.

28. The Lord possesses such virtues that those enjoying union with Brahma (the Supreme Self) would love Him and feel delighted in devotion to Him. Radha, Rama and other goddesses of power serve him like he being a sovereign ruler.

29. Even insignificant mortals become free from the fear of death, by loving him. Without devotion to him, Gods, headed by Brahma, also have great fear from death.

30. His greatness and glory, I have heard from the wise and learnt from the venerable Shastras (scriptures) so I am engaged in devotional services to him; and practicing hard penance, keeping away laziness.

31. Not experiencing his actual presence, I am not feeling rested, with mind eager to see Shri Krishna. Bound by the string of words of assurance of Muktanand Swami and other sadhus, I am staying here, waiting for your arrival only.

32. O Lord! Absorbed in his thought concentratedly, melodious music, various compositions and worldly utterances are like sharp tip of an arrow, to my ears, excepting the songs of this name and glory.

33. Beautiful women coming in the range of my sight, look like demons to me. Garland of beautiful flowers put in my neck if not being the prashad of the Lord, become like burning cinder to me.

34. To me, absorbed happily in the thought about him, lotion made of sandalwood and saffron filaments etc is like black mud; and big mansion is like forest to me!

35. By suffering on his absence, wearing thick and soft beautiful clothes, I feel like black serpent put on my body with its mouth opened; O Lord, various kinds of good eatables are like poison to me.

36. Whichever object giving happiness to others in this world becomes the cause of my unhappiness. Without the sight of Shri Krishna, O lord, I have reached the state of madness.

37. Fulfillment of this desire of mine will only be when I get shelter at your feet, somehow, as it would happen. Because in this Kaliyuga, you are the only Guru, the preceptor in this world who would make me have the sight of Shri Krishna.

38. So, please favour me early; allow me to come and meet you, O of high eminence, before my body is not withered away and fallen, O well - wisher of souls who have come to your refuge !

39. Suvrata said: O king, with high reverence, writing letter like this, Nilakantha gave it to the sage Muktananda.

40. The wise sage then kept his own and Nilakantha's letter together, folded it, closed and sealed it, and wrote Guru Ramanand's name on it.

41. Then he sent it by hand with a Brahmin named Mayaram, a man going speedily, and more speedily for the saintly people.

42. The Brahmin (Mayaram) reached Bhujnagar on the seventh day. He went to the house of a devotee named Gangaram; there he saw the revered Master Ramanand.

43. There he (Mayaram) prostrated before Ramanand Swami and handed over the letter to him. He was sitting dressed in white robe, with pair of eyes elongated like new-bloomed lotus petal, giving joy to his devotees, having moon-like (smiling) face, eyebrows curved, with brilliant skin, body well supported, hands long up to the knees, and pair of feet soft like red lotus.

**Thus ends the Fifty- fourth Chapter in Vol. 1 entitled ‘narration
of letter written by Nilakantha’ in Satsangijivanam.**

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Chapter 55

**[Ramanand’s letter to Muktananda and Nilkanatha Varni, emphasizing vow
of celibacy (1-30)]**

1. Suvrat said, O King: The Master Ramanand Swami read both the letters and was very delighted to know about the celibate's arrival.

2. Having read Nilakantha’s feelings about himself and about his own severe penance, the Master was moved to tears of happiness and his voice was choked.

3. Ramanand Swami read out the letter with all details written in it, to the assembly of devotees headed by Sunderji Suthar, and praised his Nilakantha’s virtues.

4. In response to the letter by wise Muktananda he wrote a letter to comfort him (Nilakantha).

5. ‘Blessings to Muktanand Swami and the sages staying at Lojpur who give happiness to the people in distress. As it is said in Sanatsujatiya, may your vow of celibacy, leading to the realization of the supreme soul, be without obstruction.

6. Accept plentiful of blessings sent by me, Ramanand Muni, staying at Bhujangpur Bhujnagar and let Muktananda know our well being by the grace of god.

7. I have received the two letters sent by you with Brahmin Mayaram. I have read it fully and understood the purpose of whatever you have written.

8. I have noted the purpose about the celibate who has come there. His nature and behavior is above human limits. Hence he is not an ordinary man.

9. It appears to my mind that certainly some liberated divine soul has descended from Shvetadvipa or some sage of high order, from Badarivana has come to your place by his own will.

10. So, hereafter you all virtuous sages, serve him according to his inclinations, to your best, for the sake of protecting your own, Brahmcharya vrat (vow of celibacy) and for your training in yogic practices.

11. (From him) You learn at the beginning - Neti and Dhauti, these two types and Basti, Nauli and other Shuddhi Kriyas for purification of the body and also Kunjarika and others. After that learn the eight fold yogic practices one by one.

12. You learn Yamas and Niyamas, Asanas, Pranayama (control of breath) of different types; Pratyahara restraining the sense organs Ishvara Dharana (concentration of mind on the Lord), Dhyana (meditation), and Samadhi (deep meditation), as instructed by the celibate.

13. Without practice of eight fold yoga, vow of celibacy in its pure form, is not possible. So, you all keep practicing it and are skilled to protect your own vow.

14. Those who attain the vow of celibacy perfectly in the form of Brahmcharya vrat through yoga, and who have conquered their senses, and who worship Krishna as the Supreme Brahman, are said to be the best of the devotees.

15. If and when this Brahmcharya vrat of celibacy is attained, protection from its enemy named Kama, the cupid, should be avoided carefully. By all means the person should abandon company of women (in the following way).

16. One who wants to protect his vow of celibacy should not look at women with prurient intention, nor should he listen to the stories about women, nor should talk about their good or bad qualities.

17-19. He should not enter places where women entertain themselves. He should not look even at a small girl in naked state, attentively. He should not see or touch a picture or idol of women, nor should he draw their picture. He should never and nowhere talk lightly with women, or should not talk with them about anything at all. He should not walk on road with women nor call them through other person nor teach them about any kind of knowledge.

He should not touch clothes used and kept aside by women; nor should he think in mind any ideas about them. A declared sadhu of Krishna should never touch a woman's body intentionally, apart from when his life is at stake.

20. Wherever women perform their daily routine, he should not visit there. He should always keep distance from them while going on road and everywhere; nor should he sleep where householders stay with their women.

21. Thus following the way of righteousness a yogi will attain the state of Urdhvareta (one living in perpetual chastity), will be honored even by Brahma and others. He, behaving this way, one should carefully protect his own Brahmcharya vrat, from the enemy kama (attachment for sensuous pleasures).

22. If he does not follow this code (of Brahmcharya vrata), a yogi, even of very high order, by his mental weakness, may come in to contact with women and fall down from his Bruhadvrata Brahmcharya vrata, and will suffer in the world of born and death.

23. Anger, pride, intoxication, arrogance, jealousy, greed and desire for tasty food etc. all these also are obstructions to Yoga; hence yogis should abandon them from a distance.

24. In respect of sleep and intake of food, a yogi devoted to Krishna, should be controlled and never be addict to any bad habit. Never should he consume nor touch liquor or meat. He should not even think of any such adverse practices.

25. A yogi should not physically, mentally or by speech afflict pain to any body or to himself for the sake of his own good and should not involve in theft or any act of breach of code of conduct set for different classes (in the society).

26. O sinless one! Those persons devoted to Krishna, and following their ascetic code told as above, are dear to Krishna, the son of Nanda; and I am always pleased with them. ,

27. Hence, O righteous one, you also along with your fellow ascetics learn Yoga, following the instructions of Nilakantha, under his preceptor ship, and follow the commands given by him. .

28. Do serve him with proper food and water etc. as he has been shrunken by severe penance. He being younger than you don't treat him as a small boy, because his merit as an ascetic is very high.

29. I will go to a village named Pippal gaam immediately after the hot season (is over). Up to that time you all serve him, so that he does not leave your place, as he is a very disinterested person.

30. Suvrata said: Thus, writing a letter in answer to Muktananda's letter, the Master Ramanand Swami then began to write in response to Nilakantha's letter.

[Ramanand's letter to Nilakantha Hari (31-49)]

31. 'May well being to Nilakantha, the best of the ascetics in the cluster of liberated souls from the immortal abode (Shvetadvipa); Wellbeing to him who bears resemblance to the son of Dharma in the minds of the people on account of his severe penance. O Nilakantha, kindness to you. Let blessings from Ramanandabe conveyed to you, who is very much pleased by various penances practiced by you towards protection of Dharma recommended by Vedas.

32. I have received your letter, and have understood the purpose of whatever is written in it. Really your penance and the code of conduct you followed is very difficult to go through by humans in this Kaliyuga; (your) disinterestedness, knowledge, devotion, faith in religion, faith in following religious code and (your) calmness, all these I know, are acquired in past life. So I am not astonished at all.

33. As you always see Krishna in your meditation, you keep meditating in the same way, staying there only; and do wait for me. At the end of the month of Vaishakha, I will come to Pippalana to fulfill your desire. You come there accompanied with Muktanand Swami and other sages.

34. I know, you are very eager to meet me, and also the cause of the same. These days the road is very difficult to cross due to the fear of deceits who are roaming about. So, you do not come here now, if you have faith in and respect for me. Honoring my words, stay there and teach Yoga to the sages.

35. Just as you are eager to see me likewise I am also earnestly looking forward to meet you. I will come as early as possible; you keep following your ascetic code continuously. I pray to lord Krishna, the son of Yashoda, to bestow upon me the company of a religious and sincere devotee like you.

36. Those persons earnestly engaged in religious and devotional services on this earth, are dearest to me. I am not far from them as my mind is attached to

them. Sages like you are honorable to me. Water offered at their feet is instantly and more effectively purifying for men who touch it, than any other sacred water.

37. Those who offer food to or worship saints like you on this earth, they get the fruit of worshipping and giving food to the whole world sentient and non-sentient with the spirituality residing within.

38. As much as I love the righteous, I have no that much love for my nearest relatives, or for my own self! The saints are my heart itself, who enjoy devotion to Krishna, and who are religious.

39. So, you do not feel sad over not being able to see me; because our meeting will take place at the earliest at the village named Pippalana.

40. Without my consent do not come here; that is my order, If you come on your own, you will not get happiness as per your expectations.

41. With a desire to see me, disregarding my order you should not come here. By all means, engage yourself in teaching Yoga, with respect towards Muktanand Swami and my disciples.

42. Your own body has become very weak, and by fierce penance any more it will go weaker. Hence please do not practice such severities. This body is an instrument to attain Dharma in this earthly life.

43. This human body is very difficult to get again. If it is reduced to the extreme by severe penance, there will be no useful instrument for realization (of God) devotion and penance; and for following one's own religious path.

44. So, my dear, on my word, please by all means protect and properly feed your body; for my sake, because much of my work also is to be done by you, on this land.'

45. Suvrata said: O king, writing a letter like this Ramanand Muni sealed it and gave it to the Brahmin Mayaram.

46. Taking that answering letter, that good Brahmin speedily came back and reached there at Lojpur on the seventh day.

47. The Brahmin gave the letter to sage Muktananda. He read it together with the celibate Nilkanth Varni.

48. Reading the letter, Shri Hari obeyed the orders of the Master Ramanand Swami, and stayed there happily and those sages learnt skills of Yoga from him.

49. He taught them the eightfold Yoga completely, according to the precepts. By the grace of their yoga Guru, they also in a short time attained perfection in the same.

**Thus ends the Fifty fifth Chapter in Vol. 1 entitled
'A letter written by Ramanand' in Satsangijivanam.**

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Chapter - 56

[Hari on the way to Pippalana (1-24)]

1. The month of Vaishakha passed while the celibate was staying there at Lojpur, engaged in austerities and teaching yoga.

2. Half of the month of Jyestha also passed while he was thinking of the master to arrive in a day or other two.

3. Troubled by the expectation for Ramanand Swami's arrival, the celibate could not get even a little of ease, extremely disturbed and shrunken due to austerities and anxiety, in pain of expecting his arrival.

4. Also, Carried away in heart by longing to see him (Hari), the best of the noble men people (Swami Ramanand) left Bhujnagar, accompanied by many devotees.

5. He was sitting in the cart covered with gold and jewels. On the way, he took glances at the citizens gracefully, who were standing in rows (to see him).

6. Honored and followed by the citizens with tearful eyes, he arrived in Pippalana giving joy to the people on the way.

7. There he stayed in the house of one of his Brahmin devotees namely Narasimha Mehta, and there being worshipped by his followers.

8. From there he sent a messenger named Kumarjit to Lojpur to call Muktanand Swami and other devotees staying there.

9. Immediately reaching Lojpur on the same day, he delivered the message that: 'all of you have been called by the master' to Pippalana.

10. They all were extremely happy with these nectar like pleasing words. Then Nilakantha said to Muktanand Swami: we shall go to the sight of guru today itself.

11. After consulting with each other all those ascetics eager to see their master, started for heading towards Pippalana gaamin the same night with the rising of the moon.

12-13. Those noble sages headed by Muktanand, accompanied with devotees like Parvat, and ascetic Devananda, Jyestha and others, moved speedily on the way towards that village, driven by the eagerness in their hearts to have a sight of their beloved master.

14. On the way, Nilakantha on account of walking fast suddenly fell on the ground due to extreme weakness of body, gasping for breath.

15. Those sages who were leading, after moving ahead for some time looked behind for him and seeing, him fallen, went near him quickly.

16. They rubbed his feet slowly and seeing, him gaining consciousness, they spoke to the celibate:

17. 'Walking fast' today only we have to reach Pippalana hence you may take help of your pure yogic strength.

18. Moving fast Hence you will be able to cross the path with the help of that strength only. Having told thus he acted accordingly and moved speedily on the way.

19. Observing upon the lord in his heart, he moved fast like an arrow released from the bow, in front of all, forgetting his bodily pain.

20. The noble sages following, moving fast could not keep up with him. Soon all of them reached the river called Ojasvati.

21. The river was flowing south of Pippalana. It was flooded with muddy water due to heavy terrible rains with waves rising high and extremely difficult to cross.

22. The great celibate crossed it quickly straight away without being dragged by the flow of waves and reached the other bank.

23. All the devotees seeing the terrible river difficult to cross, stood on the bank looking for a boat.

24. All of them with great efforts, crossed the river on shaftefforts, and reached the other side and entered Pippalana with him.

The First meeting of Ramanand Swami and Nilakantha Varni (24-)

25. They saw their master in the house of the Brahmin Narasimha in the morning itself, of the twelfth day of the dark half of the month of Jyeshtha in samvanta 1856.

26. They saluted the master seated on the heavenly throne, having fair skin tone, of healthy built, wearing white cloth, having beautiful smiling face with lotus-like eyes and arms long down to the knees. He was being worshipped devotedly in the assembly of the devotees, with sandal paste and flower-garlands, who was the treasure throne of the highest joy delighting every one.

27. As soon as the master saw the great celibate coming, he stood up and the great devotee prostrated before him.

28. Raising him He (the master) embraced him with his arms and gave him a seat close to him and also made others seated accordingly.

29. The great celibate after seeing the master as was given to know by the noble ones, was extremely satisfied and became excited with tears of joy, and body horripilated.

30. For a couple of moments they were looking at each other with their eyes fixed and unmoved (without twinkling).

31. The master Ramanand Swami welcomed him accordingly, with due honor when he saw him after his initial excitement (having no body consciousness).

32. Muktananda narrated all the happenings with Nilakantha as were known by his experience. Hearing this the master praised the celibate.

33. With the voice choked in devotion the celibate also praised him and said : "The tree of my wishes has born its fruits today.

34. I feel accomplished in meeting you who is spreading on earth the devotion of lord Shri Krishna himself. My human life is now fruitful.,

35. Then the master happily welcomed him and others with good fruits and milk etc. accordingly.

36. The meeting of those two spiritually powerful persons like the royal sage and the celibate having lotus tearful eyes full of love and speech like an essence of nectar was amazing for the people.

Thus ends the Fifty-sixth chapter in Vol. I entitled 'the meeting with Ramanand Swami, in Satsangijivanam.

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Chapter - 57

[Hari stays with Ramanand Swami (1-12)]

1. Suvrat Muni said O King: Taking bath in the evening the master Shri Ramanand Swami performed worship of the husband of Radha (Shri Krishna), according to the rituals, highly with various rich substances.

2. Then on Ekadashi, while keeping awake at night in worship of the Lord, along with his devotees, the master asked him questions regarding his birthplace etc. from the beginning.

3-4. (He also enquired about his) family, parentage, gotra, pravaras, guru, branch of the Vedas, favorite deity, detachment to worldliness, abandoning family, his stay in forest, various austerities, practice of yoga in phases, visits to sacred places, meeting there with holy men (etc.).

5. Having asked thus by the master, he narrated one by one everything as had been experienced by him.

6. Hearing his story in details about his birth the master said in loving voice, 'O celibate, you belong to us as you are the son of Dharmadev my devotee.

7. That your father was very intelligent and knowledgeable one and he understood the meanings of all the shastra's. He received Bhagavati admission from me with devotion, when he was in Prayag with your mother Bhaktidevi.

8. He preached devotion of Krishna to his followers seeking liberation, in Kosala Kaushal region, with morals like non-violence etc. according to my request.

9. You are still better in qualities, O great austere, at your sight people think of you as a super-human.

10. Suvrata said : He was highly delighted when he heard that his father was graced by the master, and then Shri Hari decided to have him Ramanand Swami as his master.

11. 'His qualities are like that of Krishna only. Hence it seems that Krishna resides permanently in him and He (Krishna) is in his (Swami's) favour- 'These words regarding him are definitely true'. Thus Hari told to his fellow ascetics.

12. Then onwards he stayed there with steady mind and at ease only. The guru who was the other form of god, also honored him in many ways.

[Hari perceived as divinity in human form (13- 28)]

13. Those devotees of Swami had a wonderful vision at the sight of the austere Nilakantha and they were highly wonderstruck.

14. The Swami himself also, on seeing him with rare virtues of a Yogi, thought that his body was one of that of Shri Krishna only, which was capable of protecting religion.

15. Uddhava, though having knowledge of everything, did not recognise that he is truly Narayan (Lord) himself, as the human drama should go on, (according to Hari's will).

16. There spread the news among the people that some boy bachelor who is austere and a great Yogi has come to stay with the Swami.

17. Thousands of men and women and also ascetics and Yogis from many regions rushed to see him in Pippalana, respectfully.

18. They asked the master which celibate has come there on that day. The master pointed out him with his finger who was sitting nearby.

19. They were highly wonderstruck when they saw the celibate looking thin due to extreme austerities, and again asked the Swami:

20. From where has this celibate boy come from? Empowered with extreme austerities, knowing all qualities of Yoga and creating curiosity among people.

21. Who is this one wearing sacred thread, with matted hair, showing outstanding blood vessels on body, bear vertical mark on forehead (Urdhvapundra), having tulasi rosaries and deer skin.

22. Seated with unengaged mind with steady eyes as if in the meditation, unaware of his body consciousness and without any belonging.

23. Swami told those people that 'the boy had come from the Kosala Kaushal province and that his parents gained initiation from him (Ramanand Swami) and were religious and devoted to Lord (Krishna).

24. This intelligent boy who heard of the greatness of devotion, knowledge and detachment from his parents, wished to acquire them.

25. With eagerness to achieve them, he abandoned his people (family and friends etc.) and performed extremely difficult austerities by getting into an awful forest.

26. With his austerities and devotion he received the grace of Surya Narayanin six months and has happened to reach here, wandering sacred places, with the intention of Hari..

27. These acts of him are certainly like that of Dhruva, who in the childhood dedicated himself to Lord Vishnu who is very difficult to please for gods even.,

28. After listening to the words of the (Swami) those people amazed went back as they came, after saluting Hari the one who was like Dhruva, and the Swami.

[Hari takes initiation from Ramanand Swami (29-37)]

29. O King, the Swami then engaged the intelligent fellow who was extremely efficient in practical yoga, in collecting things necessary in worship of Krishna.

30. While observing his own religious duties and devotion he also remained with his guru at the time of the worship of Krishna everyday.

31. Whenever he (his guru) used to perform daily practices like Sandhya, meditation after taking bath, he used to wash utensils to be used for worship.

32. When the worship was being performed, he used to bring tulasi, flowers, sandal paste, insense, oil lamp and offerings of eatables, at proper times.

33. He used to serve with all those things at right time without being asked. Hari, who could read the minds, conquered the mind of his guru also.

34. Looking at his extreme dedication in the devotion of Shri Krishna. O King, the great ascetic (Ramanand Swami) also favoured the Celibate.

35. And Krishna regularly used to accept the things offered by Uddhava in worship, personally appearing before him. No body except him could see that.

36. Once he (the swami) prayed Krishna himself to make Nilakantha to view his appearance as he was eligible for it by all means, (thus-)

37. 'O Lord, (please) show your appearance as you show me, to Nilakantha who has extreme devotion to you, and possesses virtues of noble ones'.

The vision of Shri Krishna by Nilakantha Varni (38-43)

38. Suvrata said: Then Krishna assured the great ascetic with His consent (with words tatha'stu) and with a smile, gave his own direct vision (appearance) to the celibate.

39. Thus Hari, while in the service of guru, had a vision of Shri Krishna virtually accepting the offerings made by Swami.

40. He became excited to see the offerings (naivedya) being eaten (by the lord). He saw it everyday at the time of worship by the guru.

41. Once (Nilakantha) asked guru when he was alone - 'how can I also have Lord Krishna's vision while performing worship?

42. When the Lord, the eternal one, shall accept with love my offerings as he accepts the offerings made by you everyday'?

43. Sri Ramanand Muni said - 'Krishna will appear before the eyes readily when one is initiated into Krishna's fold, and is engaged in the great service of devoted saints and has taken to religiosity and devotion.'

Request of Nilakantha Varni to get initiation by Guru Ramanand (44-48)

44- 46. Suvrata said: Thus he served the Lord daily with faith and devotion. Four months passed this way of his service. In the year Eighteen Hundred and Fifty Seven of Vikrama era, on the day of Prabodhini Ekadashi, he (the Guru) decided to give him, to that worthy ascetic, the great initiation as he wished for it.

47. On the eve of the great initiation, the eager celibate observed fast for a day and night, in clean state, repeating three wordmantra ("Shri Krishna") as per the advice of guru.

48. O King, on the eleventh day in the morning of the bright half of the month of Kartika he (guru) initiated him happily according to the ritual ceremoniously.

**Thus ends the Fifty-seventh chapter in Vol. 1 entitled
Hari at the service of Ramanand Swami' in Satsangijivanam.**

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Chapter - 58

[Hari's taking of great initiation at the hands of Ramanand Muni (1-16)]

Suvrata said -

1. On Prabodhini Ekadashi, the eleventh day of the fortnight 'the ascetic supreme Ramanand Swami invited one of the best Brahmins, who followed true qualities, and who was peaceful and a master in rituals of giving initiation.

2. The great sage observed all the rituals through him; and he also performed all the rituals as intended by scriptures in the right manner.

3. To begin with, Hari was made to observe penance in the place of three Krurchhravows, for purification of the body.

4. He drew an auspicious circle (Sarvatobhadra mandalam) decorated by various colours, and then placed nine pots on it.

5. Among those pots, eight copper pots were put on each of the eight directions with due order, and at the center, the noble one put the golden pot.

6. He installed deities on those pots full of water, gems leaves, fruits, and covered those with clothes.

7-9. He placed Lord Krishna's idol along with Radha, on the middle golden pot, Goddess Durga on the eastern, on the southern the sun, lord Gajanana on the western and Shiva on the northern, Vishvaksena on the south eastern, the Garuda on southwest, Maruti on the northwest and Shridaman on northeast according to this order.

10-11. Then the Brahmin, with Vedic and Puranic chants and also with particular chants similar to those deities, worshipped at the hands of Hari, the principal deity Shri Krishna along with subsequent deities. The worship included sixteen offerings along with a mixture of five ingredients (Panchamruta) and pure eatables and a lighted lamp.

12. At that hour the sounds of the devotees singing glories of the Lord, accompanied by Mrudanga and cymbals, mixed with other instruments like Turya and others, creating a booming sound that filled in all the directions.

13. Having established the sacred fire on a purified altar, he observed the sacrifice with hundred and eight oblations of ghee offered to Shri Krishna by reciting the mantra “Shri Krushnay Namah”.

14-15. Then the great ascetic Shri Ramanand Swami gave Hari, a white strip of cloth for loins as well as an upper garment, who sat before him. Then he gave the celibate two new fine Tulasi wood garlands to wear in the neck. He also gave the Brahmin Hari, two small new garlands made of Tulasi wood as the grace of Lord, to wear in the neck.

16. Then he made Hari to mark vertical lines on the forehead with remains of sandal paste of Krishna worship, and a moon like mark in between those lines with remains of saffron of Radha-worship.

[The preceptor's narration of significance of the chants (17-28)]

17. The Master then facing north, having meditated Krishna, uttered an eight syllabled Mantra of Krishna, in His right ear.

18. Following the beliefs of tradition, the preceptor taught pure-minded Hari, the meaning of Mantra as it is.

19. There are two entities as the (individual) physical body (Pinda) and the universal one (Brahmanda) resided by the little-knowing jiva (Kshetrajna) and the all knowing one, both dominated by their respective ego.

20. These two jivas (Kshetrajna) are controlled by one distinct entity, named the imperishable Brahma (Akshara Brahma).

21. The highest one Purushottama, the supreme being is beyond Akshara Brahma, on whose support this Akshara Brahma operates (whole creation).

22. This Purushottama the supreme being, for the welfare of living beings, takes divine human form, bestows knowledge of the self and attracts its nescience, and in turn gets the name Krishna.

23. The jiva - individual self, should serve the Lord Purusottama, with love, for its own prosperity; and whoever, has this sort of bondage for the Lord, is the real servant (Dasa) as determined in the chant.

24. The word 'Asmi' that denotes 'I am' The Jiva being in a state of complete fulfillment by knowing and obtaining Purushottama alone. By virtue of this liberated state, there remains nothing to be known by the one who is living though.

25-26. As the devotees get the fulfillment of their desire to dwell in Vaikuntha or Goloka, or in the Svetadvipa or in Brahmapur, offering service to the Lord; similarly here also serving Hari in the form of divine human, gives the same fulfillment of desire - is the meaning of the Mantra.

27. It is told that the fruit of the chant is the limit on the outgoing tendencies of inner organs like mind, mental power etc., and having enlightenment in one's heart of Krishna's vision.

28. Having explained the meaning of the chant thus, the preceptor told Him again, 'As long as the remembrance of the body persists, do not leave the religious duties at all'.

[The preceptor's instruction of religious belief's to Hari (29-35)]

29. You have learnt about the religious duties according to our path, and all the followers including your father have always observed them.

30. Not leaving any of those duties as well as observing occasional ones, Krishna should be worshipped with regularity, from within and without, always.

31. Having read five chapters from tenth skandha of Shrimad Bhagavata (Panchadhyayi) in the beginning of the worship, the text on greatness of Vasudeva, should be read at the end, single mindedly.

32. Food should be taken, that being offered to Krishna Even water should be drunk the same way. No fruits or leaves, to be eaten, that has not been offered to Krishna.

33. Glories of Krishna's names should be sung always, and time should not be spent uselessly without devotion to the Lord.

34. O ascetic! Wherever the greatness of Krishna or His story is narrated, such texts should be heard everyday, always.

35. By virtue of listening to such discourses and compositions only, the devotion unto Him develops, hence one should hear it, read it loudly, by oneself always.

[The preceptor's naming of Hari and the bestowal of His desired boon (36-51)]

36. O King! Having instructed the religious belief's thus, Ramanand Muni, named his disciple accordingly, having thought over it.

37-38. The preceptor first named him 'Sahajananda', and himself gave him another name Narayan Muni. Due to His complete appearance in penance,

behaviour, and in form to Narayan Muni himself, the preceptor happily named Him thus.

39. Then Hari served his master Ramanand Swami respectfully having circumambulated and prostrated before him.

40. The Brahmin concluded the rite of initiation accordingly, and served humbly the saints, Brahmins, and Vaishnavs.

41. The celibate-supreme stood there with folded hands before the preceptor, and the preceptor being pleased at Him, said have your desired boon from me'.

42-43. Nilakantha said: 'As the Lord Krishna becomes manifest in person accepting the offering, laughing and conversing in your worship everyday, likewise I wish to have Him in my worship, acting in the same way, this is my desire ; if you are pleased, grant me that'.

Suvrata said -

44. The great sage was pleased unto him, accepted it and said - 'Let it be like that'. On that night, all of them were awake and spent the whole night singing glories of Krishna.

45. The master Ramanand Swami offered food on the next day to Brahmins, saints and ascetics according to their tastes, along with gifts of clothes and money.

46. From there on, in Hari's worship Lord Krishna, used to accept the offerings along with other articles in person, as He did in the master's.

47. Having seen Krishna in person accepting his offerings, he became fully satisfied. He told about his meaningful experience to the preceptor Ramanand Swami.

48-49. Sometimes he saw Krishna in person along with Radha, with two arms, playing on the flute, in the form of an actor. Sometimes with Balarama, sometimes with Rukmini somewhere with Arjuna, and 'somewhere' saw Him alone.

50. At times he saw him two armed or four armed, thus his love for Krishna grew deeply.

51. O King, thus in the human form, Hari played the role of an ascetic, and regarding the preceptor Ramanand as real Krishna himself, all the while offered services to him very politely.

**Thus ends the Fifty-eighth chapter in Vol.1 entitled
'Hari's taking of Vaishnava initiation' in Satsangijivanam.**

Chapter - 59

[Hari, the best disciple of Ramanand Muni (1-18)]

1-3. Suvrata said: Even though Hari had opted for discipleship (of Ramanand Swami) and he was dedicated to his attentive service, the master i.e. Guru (Ramanand Swami developed an attitude of companionship with him who was

gifted with all qualities. After consulting the intelligent Hari, he used to carry on daily affairs, and also used to share his inner thoughts.

He used to travel to the villages of devotees, being accompanied by him, at the feet of Raivataka Mountain, promoting devotion to Krishna.

4. O King! The master used to return to the township named Jayanta, after, staying away sometime, for a month, sometimes a fortnight, and sometimes for five days.

5. He stayed most of the times in Jayanta, being repeatedly urged by king Unnada, who was religious, and thus he pleased the people there.

6. There over, Narayan i.e. Hari, dedicated to the service of his Guru Ramanand, always improved all other disciples by his merits.

7. O doyen of kings! In him all those qualities were ever-present in all places and times and he was ever absorbed in the Self.

8-9. Those virtues were: truth, purity, kindness, forgiveness, renunciation, happiness, and straightforwardness, calm, self-control, penance, equability, forbearance, abstinence, learning, knowledge, detachment, majesty, bravery, luster, strength, and memory, independence, dexterity, charm, courage, softness,

10-11. And also modesty, character, patience, vigour, might and fortune, greatness, stability, positive approach, reputation, silence, humbleness;

Absence of pride and hypocrisy, moderate intake of food, alertness, friendship, universal charity Non- concern by desires;

12-13. Non-treachery, habit of giving respect, victory over increase of six inner foes, hospitality towards Brahmins, protection to refuge-seekers, desirelessness, non-acceptance, supreme unhakeables in the Lord of Radhika i.e. Krishna, and service to the teacher with great love and without deceit.

14. The disciples of Hari's preceptor saw these qualities of him, which were par excellence to them, and were surprised by those and regarded him to be their superior.

15. O King! Two years passed, while he was staying with Ramanand Guru and doing favourable acts for him.

16. Having noticed him thus, Ramanand Muni desired to leave the world after assigning responsibility on him.

17. While all of the disciples as well as Hari were listening, Guru spoke unto him even though he was disinterested in worldly affairs, placing him as a preceptor.

18. Shri Ramanand Swami said - 'O Narayan Muni! O prudent one! Kindly listen to my words with respect. After listening to it you deserve to act accordingly in all respects.

[Ramanand wishes to place Hari as the preceptor - Hari unwilling (19-59)]

19. All these men and women are devoted to Krishna and have taken shelter in me. They are to be settled by you in the religious custom.

20. Whatever magnificence of Vasudeva (Vasudeva Mahatmya) is learnt by you everyday, therein duties assigned for men and women belonging to all social classes and all stages of life have been stated.

21. Corresponding to their eligibility, the people have to be settled by you in those duties alone. The way of offering service to Lord Krishna enunciated by Shri Vitthala is to be authoritatively accepted.

22. In respect of all vows and festivals related to the Lord of Radhika, the outcome uttered by him which suits Vaishavas is to be promoted.

23-24. Earlier my following used to be in Ramanuja tradition. However, lot of nuisance was created by Vaishavas therein on account of jealousy. Consequently, I abandoned that outward feature and promoted new path after abiding by the genuine Shastras indeed.

25. Still, for accomplishment of spiritual knowledge, I have retained and settled those works written by Ramanuja, which are nourishing devotion and the service to Krishna.

26. Therefore, in order to ascertain the nature of individual Self, nescience, and the Supreme Being do promotethe observations on Brahma-sutra i.e. Sribhashya and other works written by Ramanuja.

27. This command of mine is to be obeyed by you as you have grasped the purpose of all Shastric works. Currently you deserve to be the one and only person to take my position.

28. Since the day I saw you first, this has been the will and wish in my mind. You deserve to fulfill that.

29. O Sage! I understand the strength of your detachment. But this mission has to be accomplished by you alone and not by anyone else.

30. You have to accept people's respect involving acceptance of garments and ornaments, and you have to mount on elephant, horse, chariot etc.

31. These devoted people have to be guarded from the defects of Kali by you. You alone are fit to protect them in this world, O austerity-affluent one!

32. You have not to be ever defeated by wealth or women or vices like anger etc. I know you to exceed all these and you are taken to be like Lord Krishna himself, owing to these merits.

33. You are indeed dedicated like Bhishma, the son of Ganga, and not liable to make unjust impurity of class and stage. Having understood this well, you are being installed on master's position by me.

Suvrata said:

34. Having heard these words of Guru Ramanand, O King! Narayana Muni, having thought for a while, answered being depressed.

35. 'It is the righteous custom of constant tradition that the command of Guru is to be obeyed by disciples; however O Master ! I do not risk to act accordingly.

36. O the head of all ascetics, I truly believe that I will become an object to be ridiculed by society and scriptures, if I were to obey this commandment. This is due to having taken shelter in the observance of the vows of celibacy.

37. Even on smelling the smell of which, I do flee away. I am of that nature, then how shall I stay near women.

38. Contact with women is a great trap putting the aspirants of liberation into bondage. Many liberated souls too have instantly gone off track by that.

39. A strict believer of vow of celibacy, not knowing even distinction between male and female, the sage Rushyasrunga was corrupted from his vow on account of contact with a woman.

40-41. As per Gita, due to contact (with women) lust is evoked, and out of lust anger is generated, from anger passion evolves; passion results in loss of memory, loss of talent results in senility and man perishes on loss of intelligence.

42. Therefore, O Master! Certainly I am scared of female contact. And when mind is unsteady, one should not develop companionship with them. By over-confidence the divine penance accumulated by great personalities for long duration is perished.

43. When a Yogi's mind befriends with lust, it gives way to other inner foes, like a lustful unchaste wife gives entrance to her lovers, who are the foes of her husband.

44. Which prudent person will opt for accepting such foes like lust, anger, pride, greed, temptation, fear etc., which are the source of karmic bondage?

45. In case that happens to be done for the sake of compassion on beings, there also disregard is proper, since the world is a product of Karma alone.

46. Even out of kindness, if one's mind is diverted from Krishna, he will become like Bharata, who was demoted from his path due to severe attachment.

47. I would rather jump in burning fire or consume poison rather than woman-contact at any time with any one.

48. Likewise, relation with wealth etc does not appeal to me. By that even a man of high morale tends to commit corrupt practice.

49. Even sage Vasistha cursed righteous king Nimi of foregone ages, calling him a 'son of harlot', since his mind got corrupted on account of greed for money.

50. Following the merits of these eight aspects like place, time, action, meditation, shastra, initiation, Mantra, as well as association, fruits are obtained accordingly by men.

51. If these eight aspects come together in auspicious way, the intellectual tendency of men would turn auspicious. On the contrary, if these aspects occur in

an inauspicious way, then the intellectual tendency will be inauspicious. There is no doubt about it.

52. A person, whose tendency is of a strangenature, he may commit actions similar to that, and consequently he will rear fruit similar to that action.

53. Therefore, a wise person should not resort to ignoble places and times, etc., Avoiding those, one interested in his good, should resort to auspicious objects alone, as early as possible.

54. Just as liquor or drowsy drugs, Bhang etc., when consumed intoxicate both a simpleton and a learned person and turn him mad indeed.

55. Likewise, a woman or wealth would attract even a learned person, when he comes in contact, and leads him off track, even though he is moderate by nature.

56. The factual state of affairs is of this character alone in all respects, and no one is capable of overcoming natural qualities.

57. I have no natural aptitude for women or wealth etc. It is my true and firm opinion.

58. At the same time, it is improper to violate or deny your word, o my master! Hence I am grief stricken; please tell what is good for me.

59. You are indeed capable of protecting the bounds of religion, so kindly instruct me, as to what I should do now and afterwards.

[Ramanand firm on his decision, Hari accepts his word (60-74)]

60. Suvrata said: After listening to the response by Narayan Muni, Ramanand Swami revealed his heart-felt thoughts establishing him in mastership.

61. Shri Ramanand Swami said - O good-natured one! Now listen to my speech. I understand your hearty feelings; indeed, of whatever done by me is well considered over, and not otherwise.

62. I am capable of protecting the code of righteous conduct of those who have taken shelter in me. I am living on this earth presently and this truth is also well said by you.

63. Yet, I wish to abandon this mortal body after transferring this responsibility unto you, who are a true disciple, O righteous one! Now I will be free from worry, having accomplished my mission.

64. Indeed, I do not find any one else like you, who will take on this responsibility. Therefore, o lad! You deserve to accomplish my command.

65. Whatever you have said, that the breach of vow would occur in dialogues with women, is certainly true, no doubt.

66. However, those persons are different whose vow may be failed by contact with women. But you are a person of supra-human ability, and not like them. You are indeed not a common mortal.

67. O sinless one, indeed you possess that power to act undisturbingly amidst thousands of women as well as heaps of gold.

68. Lord Sun, Suryanarayan is your direct boon-giver. He dwells in your heart protecting you from lust etc.

69. I have straightway grasped that you are capable in all respects; therefore, having overlooked other disciples, who have long apprenticeship, you are being solicited by me.

70. Other members belonging to high social order may become corrupt by simply listening about stories of women, what to talk of direct glance.

71. So contact with women and wealth is to be avoided by them, in all respects. You are the lord of those who take shelter in you. You have to protect their dharma etc.

72. Suvrata said: O! King, thus having listened to the dictates of his Guru Ramanand, the best of the celibates Hari respecting his words, Hari accepted that command, even though unwillingly.

73. When the celibate chief found that his advice was obeyed by Narayan, he then placed him on his own seat and adored him with sandal paste etc.,

74. Then he got a big festival celebrated, proceeded by music and rock band; master Ramanand, best of the celibates, was highly pleased and addressed his disciples, who had taken refuge in him.

Shri Ramanand said:

75. 'O my disciples, householders and renunciates! All of you listen. Sage Narayana is now installed in my place. This is a firm resolve.

76. He is endowed with virtues which are difficult to be achieved by human beings. He is surely capable to guard the religious interests of yours.

77. Hence, today onwards all of you have to stay under his command. It is my order to be strictly followed by you.,

78. There upon all of them assured him, saying 'O Master! We shall abide by your order. Then again the master said to Narayan, who was standing with folded hands.

79. 'O Narayana! I am pleased with you for your obedience of my order. Hence do ask whatever cherished wishes as boons from me.

80. There is nothing in this world whatsoever for me that cannot be given to you, certainly speak out whatever is your desired boon.

Suvrata said:

81. Thus insisted upon by him for a boon, the great sage Nilakantha, an incarnation of compassion on all living beings, spoke thus:

Nilakantha said:

82. 'If it is in your capacity to grant boons, then kindly bestow on me the following 'Let my intellect be engaged on the pair of tender lotus-feet of the son of Nanda i.e. Krishna.

83. 'And in this world whatever is said to be the great pain at the time of death, equal to countless scorpion bites, and whatever other pains may be of devotees of Vishnu, let that be my lot and let them be free from pain.

84. 'O Lord of the people! Let there not at all ever be any pain on this earth, for those sharing the devotion of Krishna, which is expected on account of deeds committed by themselves all that great pain for obtaining food and clothes and also be my lot and not their lot.

85. 'And wherever saints telling the stories of and singing of his glories of that darling of Vraja, O Lord, let my presence be there ever, and not in the company of worldly inclined.

86. 'Let my speech be dedicated to chanting of virtues of god, and my ears to listening to his stories, my hands to his service. Let all my activities, physical and mental, be dedicated to Krishna only. Let me not be ever put to evil company anywhere. O Lord! Kindly grant me these boons'.

Suvrata said:

87-88. In this way, though being the Lord himself, glorifying his human role on this earth, he, praying thus to his Guru, as though instructed the ways of servitude and devotion to Krishna, in his noble preceptors following.

O King, when he sought for those boons, the Guru responded as thus :

89-90. 'No doubt your cherished, desires will be fulfilled. Thus having granted boons to Narayan, wholly dedicated to charity unto others, the preceptor stood staring at Hari's lotus-face with his steady inner vision.

[Hari reveals himself (Krishna) to Ramanand who wishes to leave the world (89-95)]

91. At that instant, he, the Lord Krishna pleased with him (Ramananda) who was immensely beloved to him, granted him realisation of his own Self, and made him free from worry. The Master himself knew Hari to be his chosen deity.

92. Guru witnessed him in that form of Shri Krishna in which he had perceived Him in the never-ending abode situated in Goloka and in great forest Vrundavana, and he was instantly submerged in the ocean of Krishna bliss.

93. Having then glanced at Him for a long time, he witnessed that He has descended on earth to protect religion and the devotees. Having recognised him at heart, and that with the curse of duravasa muni he has come to save dharma bhakti, marichyadi muni and himself, he felt that his wish was fulfilled, O King! And he became free from worry.

94. Also having realised and understood the human dramatisation of the Lord and the affectionate friendship shown by Him, he being intent and the best

devotee, refrained from revealing his experience to others. He realised himself and his own realisation; because.

95. Thereafter, he having left the feeling of discipleship of Hari, and taking him as his real master at heart, the master (Ramanand) proceeded to the town Faneni, together with his disciples, O, King.

Thus ends Fifty-ninth chapter in Vol. 1 named 'Installation of Narayan Muni on Mastership' in Satsangijivanam.

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Chapter - 60

[Ramanand departs his funeral rites observed (1-35)]

Suvrata said:

1-3. There on the eleventh day of the fortnight of the month of Magashar in the year 1858, on ' Mokshada' (bestowing salvation) Ekadashi he celebrated a grand festival. On the twelfth day, he offered food to thousands of sages and Brahmins. He also gave gifts to the Brahmins.

At the dawn of the thirteenth day he offered gifts of cows, land, etc to the Brahmin sages. Then he reached to the river Bhadra and bathed there. Afterwards he went to a secret place, and sat there for meditation, in Padmasana posture. He meditated objecting Hari, and with his wish, Uddhava (Ramananda), suddenly, gave up his human body.

4. O King, now he became free from the curse given by Durvasa, and obtained a new divine form. Then he arrived at the sacred place Badari and began to worship Krishna as before.

5-6. In the year 1858 (1-moon, 8-elephants, 5-arrows of cupid, and 8-Nágas, serpents) of the Vikrama era in the month of Maagsharon the thirteenth day of the bright fortnight, the sage Ramanand disappeared from this world. At that time all his disciples were singing songs of Shri Krishna, and looking at him intently, knew that he is expired.

7. When they came near him and saw that the pulse and breath has stopped, with tears in their eyes they became mournful.

8-9. Hari, somehow bearing courage, he observed all funeral rites proper to time and place, as he was expert in religious matters. First he took bath and shaved his hair, taken bath again, smeared sandal paste on the Master's body. Then worshipped him with flowers, fragrant red powder (Abir and Gulal) and then saluted him.

10. Then he performed funeral rites, following the traditional codes of belief. Then he manufactured an excellent celestial car, and immediately made him sit there, in an auspicious position.

11. He covered that celestial car with valuable, soft, fine white silk cloth, and took it to the banks of river Bhadra along with other disciples who had taken bath.

12. There the Brahmin disciples recited 'Vishnu-Sukta'-(hymn dedicated to Vishnu) ; and others sang songs of Krishna, accompanied by drums like Mrudanga and Zarzari, with tearful eyes.

13. At the bank of the river, on a sacred place, they made a funeral pyre with dry sandal - wood, Tulasi, and fig-tree-sticks.

14. Then Krishna placed the preceptor's body there, previously bathed and adorned with garlands, then smeared the body with ghee, and flamed it with the 'Uttapana' fire.

15. He poured ghee also in the midst when the burning was going on. When the corpse was fully burnt, he extinguished the fire with water, and dropped the ashes in the river.

16. Then all the disciples headed by Hari, took bath in the river, offered water to the preceptor and again performed a ritual of taking bath.

17. Then they returned to the town Faneni and stayed there. Full of grief they observed fast on the day, their faces faded.

18-19. On the next day noble Hari wrote and arranged to send letters to some of the devotees, staying at different places. Having read and known the news of the preceptor's passing away forever, all of them, men and women became very sad and bathed with their clothes on according to the rituals.

20. Having left all the duties, the householders immediately gathered money according to their ability and arrived there at Faneni town along with their families.

21. Having heard these painful news all the ascetics, celibates, became sorrowful though they were realized ones.

22. From all quarters wherever they stayed, instantly taking bath all ran towards Faneni town , on those wet clothes only.

23. O King, sage Narayan, gave new clothes to wear and shelter, when he saw them coming swiftly, with tears in their eyes.

24. From the second day up to the thirteenth day, every noon, the religious Narayan listened to 'Shrimad Bhagavad Gita' with original verses and meanings.

25. The noble one did not take food with salt and spices for twelve days as he was observing the vow of defilement (sutak).

26. He himself observed all his regular rituals including Sandhya and offering sacrifice in fire in morning and evening in that period, as it was prescribed in Smriti texts; but he kept himself distant and untouched by others.

27. On the last day of defilement he observed ninth day ritual of the preceptor. On the eleventh day he did the same together with Vrushotsarga' (letting loose a bull.)

28. On the same day he gave thirteen assorted articles along with eight sorts of gifts and also donated ten gifts including cows, money and other things.

29. He observed the twelfth-day ritual accordingly and then offered food to the Brahmins.

30-31. On the thirteenth day, Hari observed the rituals and worshipped thirty young Brahmachari, and gave them clothes, deer-skins, diamonds, coral rosaries and also food.

32. At the end of the ritual of benedictory utterances (Svastik-Vachana) the householders gave Hari clothes and money according to their ability.

33. The great celibate, Hari, on that day, offered food to all householders, the ascetics, Brahmins, the natives of the town of Faneni, and all the guests present there.

34. On the thirteenth day, Shri Hari worshipped the Brahmin who recited Gita, and gifted him with clothes, ornaments, sandal paste etc.

35. O King! Thus Hari observed all the thirteen - day rituals, after the death of the preceptor Shri Ramanand Swami according to rules. And after that he invited all the devotees and disciples of the preceptor, to think and recollect his teachings and invited them for the next day (fourteenth day) for a mourning assembly.

Thus ends the Sixtieth and the last chapter in Vol. 1 entitled 'departure of Ramanand Muni and observance of his funeral rites, in Satsangijivanam.

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