

# **THE GREAT KING (SAMRAT) AGRASEN MAHARAJ**

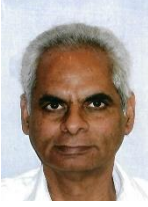
## **(Founder of Agrawal Community)**

**A Brief Introduction**



**COMPILATION**

**Dr. Yatendra Sharma**



**Dr. Yatendra Sharma**, the compiler of this booklet, 'The Great King (Samrat) Agrasen Maharaj (Founder of Agrawal Community) - A Brief Introduction', was born in a Gargvanshee Brahmin family. His ancestors had been guiding the descendants of Samrat Agrasen to attain success both in spiritual as well as materialistic matters for several centuries. Following his family traditions, he developed an interest in reading, listening, and narrating religious scriptures since his childhood. He learnt Sanskrit in his childhood from his grandfather Shri Bhagwan Das Ji and Shri Saligram Sharma Agnihotri Ji, the great scholar of Sanskrit and retired Principal of Naravar Sanskrit Mahavidyalay. He completed his Doctorate in Chemical Technology from the Technical University of Graz, Austria, and serving the mining and mineral industry of Western Australia for more than three decades.

In 2016, with the help of some like-minded friends, he founded a religious organisation 'Shri Ram Katha Sansthan Perth'. 'Shri Ram Katha Sansthan Perth' is continually publishing booklets on the life stories of the great Sanatan Dharm Saints, Mothers, Kings, etc, to create awareness about the Sanatan Dharm culture to the followers of Sanatan Dharm. This booklet on the Great King (Samrat) Agrasen is a part of this effort.

# **THE GREAT KING (SAMRAT) AGRASEN MAHARAJ**

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**A Brief Introduction**

**COMPILATION**

**Dr. Yatendra Sharma**

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## SOURCE

The booklet, 'The Great King (Samrat) Agrasen Maharaj (Founder of Agrawal Community) – A Brief Description', is based on the sayings and writings of scholars such as my grandfather Late Shri Bhagwan Das Sharma Ji, Revered Maharishi Ramgopal Bedil Ji, founder of Agravishwa Trust Amgaon, and regional folk tales. These incidences may or may not be depicted by historians.

The aim is to compile popular and prevalent regional stories about the great virtues of Samrat Agrasen, to understand his teachings and achievements, and try to imbibe them in our daily lives to lead a truthful and righteous religious path.

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## PREFACE

Our elders always say that moral, ethical, and spiritual values are the real treasure of any family. This may best be described by these couplets.

**When wealth is lost, nothing is lost.**

**When health is lost, something is lost.**

**When character is lost, all is lost.**

How to develop these moral, ethical, and spiritual values in our children, has been a burning question being often asked by the parents of the current generation. Unfortunately, since we all are so busy in our lives to cope with this modern world, often we have no time for our young generation. I remember, in my childhood, my grandfather used to narrate stories to me of great Sanatan Saints, Kings, and Mothers, etc every night with moral behind each story to develop cultural values.

We all are trying hard to find 'Peace' in our lives. We often believe that wealth provides happiness, so we are running after earning wealth, working tirelessly day and night. Some feel that women are a great source of providing pleasure. Of course, some also believe that attaining prestige in a society provides peace, so they work tirelessly to attain so-called peace by trying to become famous in a given society. These are referred to as 'Kanak, Kamini, and Kirti' in our Scripture. But don't you think as we work hard to get these, we lose our peace of mind desiring more and more of these? Rather than giving peace, these very items become a source of unhappiness to us. Unfortunately, from the beginning of Srashti, for one or another reason, most of us are unhappy twenty-four seven. There are only rare great Souls who may claim to be happy in all aspects of their lives. Should not we try to attempt to know how these rare great Souls manage to be happy and follow their lifestyle, to be happy in our lives?

Therefore, our generation should try to spend time with their children and provide moral, ethical, and spiritual values by narrating the stories of the great Souls so that they could at least try to follow their path, and in this process attain happiness and peace of mind.

Merciful Almighty is truly kind to us and continues to send great Souls to Earth from time to time to teach us the path to achieve happiness and peace. These great Souls have incarnated in this world as Prophets to set an example in their lives for us to follow them. Interestingly, these great Souls incarnated as human beings, went through the same difficult processes of the lives as we go on, so we cannot say that these were the people with great mystical powers, and we are simple human beings. One of such great Soul incarnated on Earth approximately 5,200 years ago was the Great King (Samrat) Agrasen Ji Maharaj. Though historians have described very well the geneology of the Great King Agrasen, but in my opinion, have not highlighted his teachings to lead us to morality, spirituality and peace to the extent which is needed. I have made an attempt here to describe these virtues of the Great King Agrasen. I have heard these stories through the mouth of my grandfather, great saints and folk tales. Historians may or may not have depicted these life stories of the Grt King Agrasen. My aim is not to negate the historians but to highlight the great achievements of the Great King Agrasen on these moral and spiritual fronts.

If you read and go through the life story of the great Soul Samrat Agrasen Maharaj, you may find that every deed of his life was devoted to the welfare of this world. He was not only the founder of 'Agrawal Samaj' as many know him, but he was also a great defender of the Sanatan Dharm, a model of truth, morality, and kindness. If we follow his example in our day to day life, I am confident that we will gain happiness and peace.

Always remember his words:

**Chinnoapi rohati taruh, ksheenoapyupachheyate puanchandra |  
Iti vimrashantah santah santpyante n vipuluta loka ||**

'The tree becomes green even after being cut. Moon is very small on Krishna Paksha Prathama but keeps on growing to attain full size by Purnima. Similarly, never be afraid of the troubles. These will go away.'

I wish all of you happy reading and listening to the life story of the Great Soul, Samrat Agrasen Ji Maharaj. Our Scripture says that this life story of Samrat Agrasen, even if read or listened at least once in a year at his Jayanti, will provide great happiness and peace to the mind, and will take away all the troubles. Our Scripture also says that Samrat Agrasen is immortal by the boon of his Spiritual Master, Maharishi Garg Acharya, so when he is remembered and invoked with devotion, he presents himself in the subtle form to bless the devotees. May the Great Soul Samrat Agrasen bless you and your families!!!

**Om Shantih, Shantih, Shantih**

Dr. Yatendra Sharma



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## CHAPTER 1 – Genealogy

The Great King (Samrat) Agrasen Maharaj is recognised as the 34th descendant of the Great Emperor Kush Maharaj, son of Lord Rama. This relates him directly to the Bharat and Suryavansh descent.

After Lord Rama left His abode on earth, His Kingdom Ayodhya was divided into two parts – Kingdom of the Northern Kaushal and Kingdom of the Eastern Kaushal. The Great Emperor Lav was enthroned to the Kingdom of the Eastern Kaushal and declared his capital Lavnagri which is known as Lahore today. The Great Emperor Kusha was enthroned to the Kingdom of the Eastern Kaushal and declared his capital Kushawati, which is known today as Kushinagar (near Gorakhpur, UP, India).

The Suryavansh descent of Lord Rama and the Great Emperor Kush had great religious, righteous, and powerful Emperors such as Atithi, Nishadha, Nala, Nabha, Pundreek, Dhruvansen, Sudarshan, etc.

**Kirtimantō hi māndhātā, dilipōtha bhagīratha |  
Raghu Kakutstha Sagarō maruttō nrpa rāghava ||**

Samrat Vallabhshen Maharaj, who was the father of Samrat Agrasen Maharaj, was also born in the same descent.

According to the great Hindi literator Shri Bhartendu Harishchandra (1850-85), who also belonged to the Agrawal community, the Genealogy of Samrat Agrasen Maharaj is as following.

The Great Emperor Sudarshan Maharaj of the Great Bharat and Suryavansh descent had a great warrior son, Emperor Agnivarna. Emperor Agnivarna continued to rule Kushawati after the death of the Great Emperor Sudarshan ji Maharaj. Samrat Agnivarna Maharaj had five sons. One of the sons was Prince Shighra, who was enthroned to the Kingdom after his death.

In the same descent, Samrat Mohandas Maharaj and Samrat Neminath Maharaj were also born. Samrat Mohandas was a great devotee of Lord Vishnu in his Rangnath form (The Deity of Lord Vishnu in resting form, recumbent on the great form of the Serpent God Adishesh). He built several temples of Lord Rangnath on the Kaveri riverside.

Samrat Neminath founded the Kingdom of Nepal several thousand years ago. Samrat Neminath had a son named Samrat Vrand. Samrat Vrand laid the foundation to build Vrindavan. He erected the idol of Goddess Vrinda and built the temple of the Goddess Vrinda in Vrindavan.

In the Suryavansh dynasty of the Great Emperor Kush, the 30th descent was Samrat Vishwsaha. The son of Samrat Vishwsaha named Samrat Prasenjit constructed an undefeated state, Pratapnagar. He had a brave son named Samrat Vrishatsen. As the history narrates the Great Emperor Vrahatsen was a great warrior and expanded his Kingdom from the current Haryana to Rajasthan areas. Samrat Vrahatsen had a son named Samrat Vallabhsen. Samrat Vallabhsen Maharaj was the father of the most revered the Great Emperor Agrasen Maharaj, who founded the Agrawal/ Vaishya Samaj.

The genealogy of Samrat Agrasen is provided below as depicted in the Scripture. Lord Rama had two sons – Emperor Lav and Emperor Kush. Samrat Agrasen was the descendent of the Great Emperor Kush.

## **Genealogy of the Emperor Kush**

1. Atithi
2. Nishadh
3. Nala
4. Nabha
5. Pundarika
6. Kshemandhava
7. Dewaneek
8. Ahinagu
9. Ruru
10. Paripatra
11. Bala
12. Uktha
13. Vajranabh
14. Shankh
15. Vyusitasva I
16. Vyusitasya II
17. Hiranyabha
18. Pusya
19. Dhruvasandhi
20. Sudarshan
21. Agnivarna
22. Shighra
23. Maru
24. Prasusurita
25. Susandhi
26. Amarsa
27. Mahashwat
28. Vishok
29. Vishrutavant
30. Vishwsaha
31. Presnjit
32. Vrahtsen
33. Vallabhsen
34. Agrasen

## CHAPTER 2 - Parents

Samrat Agrasen Maharaj was born at the beginning of 'Kaliyug', nearly 5,200 years ago to Samrat Vallabhshen Maharaj and Queen Bhagwati Devi. The Kingdom of Samrat Vallabhshen in those days was regarded as 'Ram Rajya'. He was immensely popular in his Kingdom and was greatly loved by his Subjects. There was no family/ person in his Kingdom which may be considered miserable or poor.

He was deeply religious, peace-loving, kind, charitable, animal lover, and affectionate to his Subjects.

Samrat Vallabhshen had a younger brother named Prince Kundsens. His army chief was a great warrior Keshi, who was a disciple of Lord Balram. His Kingdom was very powerful and safe. No one could dare to have evil eyes on the Kingdom of Samrat Vallabhshen because of his greatness and great warrior Keshi as his army chief.

Unfortunately, Samrat Vallabhshen and Queen Bhagwati did not have any progeny for long. The Ministers of his Court requested him to marry again as this was the custom among kings of that era to have many queens. Samrat Vallabhshen declined saying that he is the descendent of Suryavansi Lord Rama, who had given us an example of having only one wife. Samrat Vallabhshen and Queen Bhagwati then approached their Spiritual Master, Maharishi Garg Acharya Ji, to guide them appropriately so they may be blessed with child/ children. Maharishi Garg, also called as Gargacharya, was known as the Spiritual Master of Lord Krishna. The scripture narrates that Maharishi Garg (Priest of Lord Shiva) incarnated on earth on behest of Lord Shiva who told Him that Lord Vishnu would soon incarnate as Lord Krishna, and He is needed to be in Brajbhumi to guide Him in his initial formative days and also arrange eventually His education through the Great Guru Sandipani Ji Maharaj. The father of Samrat Vallabhshen, Samrat Vrahatsen, met Maharishi Garg once in Hastinapur when he was invited to participate in a religious ceremony organised by the

Great Bhishma Pitamah of Hastinapur. Samrat Varahatsen was so impressed by the divine personality of Maharishi Garg that he fell at His feet and requested Him with folded hands to accept him as his disciple and guide him and his Kingdom to a righteous and religious path. On his humble request, Maharishi Garg accepted him as his disciple and became his Spiritual Master. On the advice of Maharishi Garg, after ruling the Kingdom of Pratapnagar for many decades when Samrat Vrahatsen accepted Sanyas, Maharishi Garg enthroned Prince Vallabhshen to the Kingdom of Pratapnagar. Thus, Maharishi Garg continued to be the Spiritual Master of now enthroned Samrat Vallabhshen. Under the guidance of Maharishi Garg, Samrat Vallabhshen united many small Kingdoms and became Emperor of all those Kingdoms including Ballabhgarh.

When Samrat Vallabhshen and Queen Bhagwati approached Maharishi Garg for progeny, He instructed them to worship Lord Shiva together. After several years of penance, Lord Shiva was pleased with Samrat Vallabhshen and Queen Bhagwati Devi and appeared before them. Lord Shiva, being omniscient, understood the desire of Samrat Vallabhshen and Queen Bhagwati Devi, and granted a boon to have two sons. Eventually, the Samrat was blessed with two sons – Prince Agrasen and Prince Sursen.

Maharishi Jaimini narrated to the Great Emperor Janamejaya Ji Maharaj, the son of the Great Emperor Parikshit, as below.

**Janmēdam agrasēnasya cēkṣvākō (Vanśavardhanam).  
Bhagavattyām vallabhēna prāptō vanśakara: Suta |  
Manuṣyāgryasya yasyāsīt kāntīścandrasamō yathā ||**

“Queen Bhagawati Devi begot a son from the great human soul Vallabhasen. The son was radiant like moon.”

Due to the closeness of Samrat Vrahatsen with the Great Bhishma Pitamah of Hastinapur, his son Samrat Vallabhshen became a good

friend of the Pandavas of Hastinapur. The Great Bhishma Pitamah loved King Vallabhshen like his own grandsons. This close friendship with Pandavas also brought Samrat Vallabhshen close to another Maharishi of that era, Maharishi Ved Vyas. Once the demon king Sahashtrarjun destroyed the hermitage of Maharishi Parashar, father of the Maharishi Ved Vyas. Then, on the request of the Great Bhishma Pitamah, Samrat Vallabhshen led the army to defeat Sahshtrarjun and establish the hermitage of Maharishi Parasar. The Scripture narrates that it was a fierce fight between these two which led Sahashtrarjun to flee from the battlefield, and then allowed Samrat Vallabhshen to re-establish the hermit of Maharishi Parasar.

During the reign of Samrat Vallabhshen, the fierce Great War Mahabharata started between two cousins – Pandavas and Kauravas. Both sides sent invitations to all the kings all over the world to participate in this Great War, on their respective sides. Samrat Vallabhshen was the close friend of Pandava Emperor Yudhisthir, so Pandavas sent an emissary to invite him to participate in this Great War Mahabharat on their side, which Samrat Vallabhshen accepted.

Samrat Vallabhshen came to Kurukshetra with his army and his son Prince Agrasen to fight on the side of Pandavas. During his absence to Kurukshetra, he temporarily enthroned his brother Prince Kundsens to take care of his kingdom.

Samrat Vallabhshen fought fiercely in this war, and on the 10th day of the Great War was martyred by the Great Bhishma Pitamah. The young Prince Agrasen was distraught on the death of his father, Samrat Vallabhshen. Then, Lord Krishna, Himself consoled him and gave him Geeta Gyaan. After the end of the Great War Mahabharata, Pandava Yudhishthira was enthroned to the Kingdom of Hastinapur. Emperor Yudhishthira honoured the young Prince Agrasen and farewelled him off to his Kingdom with lots of gifts and wealth

## CHAPTER 3 – Birth and Education

According to the historians, Samrat Agrasen was born in 4250 BC on the first day of Ashwin Shukla Paksha to Samrat Vallabhsen and Queen Bhagwati Devi. This day was the first day of the Navratree, hence Samrat Agrasen Jayanti (Birthday) is celebrated every year on the first day of Navratri.

When eleven days passed after birth, the name-giving ceremony was performed. The Chief Brahmin (Purohit) named the child 'Agrasen'. The word in the name 'Agra' was decisively chosen by the Purohit so that the child in his life would cross all the limits of Shastras (Science and Philosophy) and the education of weapons. The word 'Agra' denotes the quality as surpassing.

**Atītyaikādaśāhaṁ tu nāmakarma tadābhavat |  
Agrasēna iti prīta: Purōdhā nāma cākarōt ||  
Śrutētha śāstrē śāstrē ca parēṣāṁ jīvanē tathā |  
Cakrē dhātōrarthayōgād agranāmnātmāsambhavam ||**

In ancient India, in the interest of true education, it was the practice to send prince/ princess away from home to a Gurukula where everyone, prince/ princess, and ordinary people stayed as equals in the Guru's Ashram. Keeping the custom, Prince Agrasen, at the age of six, was sent to the hermitage of Guru Maharishi Tandavya. This Ashram was situated near the holy city of Ujjain. During the formative years, Prince Agrasen excelled in physical prowess and intellectual acumen. He was very humble and obedient, tread the path of truthfulness and religiousness under the Guru's guidance, and completed his education at the age of fourteen.

Prince Agrasen learnt about humility and obedience during his education with Guru Tandavya. The Scripture describes that education teaches humility; humility grants deservedness; and deservedness bestows wealth. The wealth should be used to facilitate

acts of religiousness (Dharma), which then grants fulfilment. Prince Agrasen was taught means to establish peace and security in his Kingdom and the world to aspire for the welfare of all.

Guru Maharishi Tandavya gave him the education on many aspects of the life of a Kshatriya King. According to Maharishi Jaimini, Prince Agrasen was given the following types of education by Maharishi Tandavya.

**Advaita Vedanta:** This education allowed Prince Agrasen to understand the aim of life and gave him the ability to attain liberation from the cycle of births and deaths (Moksha).

**Brahma Vidyā:** Prince Agrasen learnt the whole 'Veda Vidya', together with the Rahasyas, as per Scripture. Prince Agrasen himself stated to the Great Sage Jaimini Ji that he learnt all the six treatises mentioned in the Muṇḍaka Upanishad, that is - Śikshā (Phonetics), Kalpa (Ritual), Vyākaraṇa (Grammar), Nirukta (Etymology) Chandas (Metrics) and Jyotiṣa (Astrology). By 'Rahasyas', he meant the esoteric treatises, the Upanishads, and the secret explanations of the Vedas.

**God-Realization:** Prince Agrasen described this as 'Aparā-Vidyā' and spiritual knowledge as 'Parā-Vidyā'.

**Astra (Weapons) Vidya:** Prince Agrasen became proficient in all types of weaponry education during his stay at Gurukul.

Prince Agrasen said, "I understood through my Great Guru Maharishi Tandavya Ji that the Vedic Sanatan Dharma is the oldest culture and true religion. I understood the importance of Gurukul education and the parampara (Guru Lineage) of the Guru and Disciple relationship. As a student in the Gurukul, I paid full attention to the teachings of my Revered Guru."



"I followed fully all the principles of Guru-Disciple relationship as narrated in the Vedas."

"I learnt to have the awareness like a crow (who is always aware of everything around it, where and what appears to eat, to steal, etc), to have the concentration like a crane (who stands motionless at the bank of a lake and when a fish is passing by, she quickly catches it), to have shallow sleep like a dog (who immediately wakes up if anyone comes close) to always eat limited quantities of food (fill half of the stomach with food, a quarter with water and leave one-quarter empty) and to renounce the attachment to house and family."

**Kaka Cheshta, Bako Dhyanam, Swana Nindra Tathaiva Cha |  
Alpahari, Graha Tyagi, Vidyarthi Pancha Lakshanam ||**

"I learnt that to be successful in life, one should abide by all the instructions of Guru. Above all, I learnt that this is the devotion, obedience, and service (seva bhav) to the Gurudev that brings the highest knowledge through his blessings."

"I learnt all types of knowledge in weaponry systems."

According to Maharishi Jaimini, Samrat Agrasen Ji Maharaj told that Guru Maharishi Tandavya gave him the knowledge of the following celestial weapons based on the 'Rig Veda', on how to defend self from their attack, and how to use them.

**Hiranyastra:** Astra of Indra's Vajra.

**So asya vajro harito ya aayaso harirnikaamo  
hariraagabhastyoh |  
Dyumnee sushipro harimanyusaayaka indre ni roopaaharitaa  
mimikshire ||**

Hiranyastra is the metallic thunderbolt golden Astra. Effulgent with strong teeth, it has the power to destroy enemies with its golden rage.

**Marutastra:** Weapon of the Maruts.

**Vaasheemanta rshthimanto maneeshinah sudhanvaana  
ishumanto nishangihah |  
Svashvaa stha surathaah prshnimaatarah svaayudhaa maruto  
yaathanaa shubham ||**

This is armed with daggers of wisdom, spears, quivers, arrows, and auspicious bows.

**Vidyastra:** Weapon of Intellect.

**Indra kratum na aa bhara pitaa putrebhyo yathaa |**

This gives wisdom as a father gives wisdom to his sons.

**Agni Astra:** The weapon of Fire.

**Jaatavedase sunavaama somam araateeyato ni dahaati |  
Vedaa sah nah parshat ati durgaani vishvaa saaveva sindhum  
durhitaatyagnih ||**

This consumes the wisdom of enemies and takes away all troubles and difficulties. This has the power to destroy enemies and take through all difficult situations - material, spiritual, physical, and astral.

**Brahma-astra:** The Weapon of Self-Wisdom.

**Aham manur abhavam sooryash chaaham kaksheevaam rshir  
asmi viprah |**

This is as powerful as Surya, the Sun God.

**Vira Jayastra:** Weapon of Heroes for Victory over Enemies -  
Demonic, Human, and Animate.

**Vishvajite dhanajite svarjite satraajite nrjita urvaraajite |  
ashvajite gojite abjite bharendraaya somam yajataaya  
haryatam ||**

This weapon is the conqueror of the Universe, the conqueror of the Self, the winner of wealth and conqueror in battlefields, etc.

**Kali Jayastra:** Mantra for Success in Gambling.

**Uta prahaamatideevyaa jayaati krtam yacchvagnee  
vichinotikaale |  
Yo devakaamo na dhanaa runaddhi samit tam raayaasrjati  
svadhaavaan ||**

By celestial intelligence, this creates victory in gambling.

**Indrastra:** Weapon of Indra.

**Satyamit tan na tvaavaananyo asteendra devo na martyo  
jyaayaan |  
Vaastosh pate dhruvaa sthooanaamsatram somyaanaam  
drapso bhettaa puraam shashvateenaamindro muneenaam  
sakhaa ||**

This is astra of Lord Indra. There is no equal to this Astra.

**Asurastra:** Weapon to Destroy Demons.

**Tapatam raksh ubjatam nyarpayatam vrshanaa tamovrdhah |  
Paraa srneetamachito nyoshatam hatam nudethaam ni  
shisheetamatinah (swaha) ||**

This destroys the demonic enemies.

**Pramohana-astra:** Weapon to Induce Sleep.

**Sahasrashr<sup>n</sup>^go vrshabho yah samudraadudaacharat |  
Tena sahasyenaa vayam ni janaan svaapayaamasi ||**

This induces sleep to the enemies on the battlefield.

**Ghoradevi-astra:** Wrathful Weapon of the Goddess.

**Uta syaa nah sarasvatee ghoraa hiranyavartanih  
vritraghnee vashthi sushthutim |**

This is the celestial Ghora (Frightening) astra. This is the destroyer of the obstruction.

**Pashupata-astra:** Weapon of Pashupati or Rudra.

**Tryambakam yajaamahe sugandhim pushtivardhanam |  
Urvaarukamivabandhanaan mrityormuksheeya maamritaata ||**

By worshipping the Lord of the three worlds (Tryambakeshwar), this Astra brings prosperity.

**Shakti-astra:** Weapon of Power or Indra's Shakti.

**Tvam shataanyava shambarasya puro jaganthaaprateni  
dasyoh |  
Ashiksho yatra shachyaa shaceevo divodaasaaya sunvate  
sutakre bharadvajaaya grnate vasoni ||**

This destroys the impregnable cities of the devils.

**Chakrastra:** The Chakra Weapon.

**Avartayat sooryo na chakram bhinad valamindro angirasvaan |**

This is a chakra weapon radiated from the God Sun and can kill all enemies.

**Ashwini-shakti-astra:** Weapon with Mystical Powers (or Siddhis).

**Praacheemu devaashvinaa dhiyam me.amrdhraam saataye  
krtam vasooyum |  
Vishvaa avishtham vaaja aa purandheestaa nah shaktam  
shacheepatee shacheebhih ||**

This gives a high spirit on the battlefield.

**Kavacha mantra:** Mantra of Armoury (Kavacha).

**Brhaspatirnah pari paatu  
pashchaadutottarasmaadadharaadaghaayoh |**

This 'Brihaspati Astra' protects from fear and harm.

After completing his education at the age of 14, he returned to his Kingdom Pratapnagar and was declared as 'Crown Prince' by Samrat Vallabhsen.

In his role as heir to the throne of Pratapnagar Kingdom, he supported the daily royal duties of Samrat Vallabhsen, his father. He focused on the national pride, unity, and allegiance and bringing people together across all sections of society, representing stability and continuity, highlighting achievement, and emphasising the importance of service by encouragement and example.

In addition to the other important royal duties of the Kingdom, he was appointed as in charge of the army by the King. His great knowledge of weaponry during his education at Gurukul of Maharishi Tandavya was highly beneficial in strengthening his army and introducing new weaponry systems.

When the Crown Prince Agrasen attained the age of 16, the Great Mahabharata War was declared between two cousins – the Pandavas and Kauravas, for the throne of Hastinapur. As stated above, Maharaja Yudhisthira, the Pandava Emperor, invited Samrat Vallabhshen to fight on his side as he was his close friend. King Vallabhshen accepted the invitation and got ready to go to the Kurukshetra battlefield with his Crown Prince Agrasen and his army led by the great warrior and chief of the army (Senapati) Kesi.

Samrat Vallabhshen though agreed to take Crown Prince Agrasen with him to the battlefield but did not want him to participate in the War.

### **Satyadharmābhirakṣārthaṁ putra gaccha mamājñayā |**

Maharaja Vallabhshen said, “Dear son Agrasen, it is against the religion and rules of the Court for you to fight as you are only 16 year old and too young to fight.”

However, Queen Bhagawati embraced her son and permitted to participate in this Great War Mahabharata which was being fought between two cousins - the Pandavas and Kauravas, for the protection of religion and truth. Mother, Queen Bhagwati (Vidarbhanandini), spoke as following on seeing the desire of the Crown Prince Agrasen to actively participate in this Great War.

### **Satyārthē dharmakāmārthē tvayāsmyagra saputrikā |**

She guided him to follow righteousness and conscience, and blessed him saying, “Return to the Kingdom after being victorious”.

The Crown Prince Agrasen then went to Kurukshetra, the battlefield of the Great War Mahabharata, with his father and the army. As the history narrates, he fought very bravely on each day of the Great War alongside with Abhimanyu, the son of Great Pandava Arjun.

On the tenth day of the Great Mahabharata War, when his father, Samrat Vallabhasen, was fighting with the Great Kaurava Senapati (Bhishma Pitamah), he was fatally wounded by the arrows of the Great Bhishma Pitamah.

## **CHAPTER 4 – Tenth Day of the Great War Mahabharata**

On the tenth day of the Mahabharata War, the Pandavas placed Shikhandi as the head of a division of the army to fight with Great Bhishma Pitamah, protected by Arjuna, Bhima and Vallabhshen. Behind them were the five sons of Draupadi, Abhimanyu, and Agrasen. The other great warriors (Maharathis) that were supporting them were Satyaki, Chekitana, Dhristadyumna, Virata, Drupada, the five Kaikeya brothers, Dhristaketu, and Uttamaujas.

The Kauravas, placing Great Bhishma Pitamah in their forefront, prepared for the battle. Behind Great Bhishma Pitamah were Dhritarashtra's sons and supporting them were Dronacharya, Ashvatthama, Bhagadatta, Kripa, Kritavarman, Sudakshina, Jayatsena, Shakuni and Brihadvala. These were followed by millions of soldiers eager for battle.

The two armies rushed at each other, and the clash of weapons and armor was uproarious. Shikhandi assaulted the Grandsire and released three arrows that pierced Great Bhishma's chest. Grandfather Bhishma did not return any weapon but destroyed Shikhandi's supporting troops like a forest fire consuming trees. Great Bhishma Pitamah refused to fight with Shikhandi. Even though Shikhandi deluged Great Bhishma with arrows, the Grandsire would not fight with the son of Drupada. He addressed Shikhandi, "Whether you chose to strike me first or not, I will never fight with you. You are a woman by birth, and I will never challenge the one who was born as a woman and later changed the sex."

"I know that you can decimate the Kshatriya race," Shikhandi replied, "and that you have even defeated the mighty Parashurama. Despite this fact, I will fight with you and slay you. Whether you choose to strike me or not, you will not escape with your life. O Great Bhishma, prepare yourself for the next world."



Ignoring Shikhandi, Great Bhishma began to rout the Somakas and the Shrinjayas. Fighting with all his energy, he killed ten thousand elephants and ten thousand horsemen as well. On this day, the Grandsire killed two hundred thousand foot soldiers. Even though this slaughter was going on, the Pandavas however, did not waver in the battle. They came forward with upraised weapons desiring to kill Great Bhishma.

Beholding Great Bhishma's prowess, Arjuna requested Vallabhshen, "Fight with Great Bhishma. Do not feel the slightest fear for your life. I am behind you". Following Arjuna's request, Vallabhshen, followed by Dhristadyumna, Abhimanyu, and Agrasen, rushed at the Grandsire releasing their powerful weapons.

On this day, Great Bhishma was causing a slaughter of the Somakas and the Shrinjayas. Vallabhshen and Arjuna, both were taking away the lives of hundreds and thousands of chariot fighters, horsemen and infantry. So great was the bloodbath on both sides that it was hard to tell which side would become victorious. Great Bhishma was scorching Vallabhshen and the Pandava army.

Upon seeing Yudhishtira near him, the Great Bhishma advised him, "O Yudhishtira, listen to my words and carry out my request. I have spent so many days killing large divisions of soldiers. O Bharata, I no longer desire to protect this body. If you wish to fulfil my desire, then kill me as I stand on my chariot. Place Shikhandi and Partha in the forefront of your army and cause my ascendance to the heavenly planets."

Understanding Great Bhishma's intention, Yudhishtira ordered then Shrinjaya army which was headed by Dhristadyumna to attack Great Bhishma. Arjuna and Vallabhshen also began to release their deadly arrows at the Grandsire. Within a short time, the Grandsire killed fourteen thousand chariot fighters. Coming up to protect the Grandsire was Duryodhana. He ordered all the great warriors with

their combatants to kill Arjuna and Vallabhshen. Seeing them coming, Arjuna called upon his Celestial weapons and caused a great carnage. His Celestial weapons released hundreds of thousands of arrows severing the heads, arms, and legs of the oncoming enemy. Angered by the prowess of his grandson, Great Bhishma, invoking a Celestial weapon, rushed at Arjuna in the sight of all bowmen. However, seeing Shikhandi in the forefront, the Grandsire withdrew the blazing weapon.

The Great Bhishma then fixed his attention on slaying the Somakas, the Shrinjayas, and Vallabhshen. He single-handedly killed ten thousand elephants and seven great rathas amongst the Panchalas and the Matsyas. He then sent to Yamaraja's abode ten thousand horsemen and five thousand foot soldiers. Having thinned the ranks of the Pandava army, Great Bhishma then killed Sahtanika, the brother of Virata. Whoever followed Partha, was sent by Great Bhishma to the other world. The Great Bhishma was achieving the most glorious feats on this tenth day of the Kurukshetra war. No one could stand before the Grandsire as he released his weapons. The King of the Panchalas, Drupada, Dhristadyumna, Nakula, Sahadeva, Virata, Abhimanyu, Agrasen, Satyaki, the sons of Draupadi, Ghatotkacha, Bhima and Kuntibhoja were sinking in the ocean of the Grandsire. Coming to save them was then Vallabhshen. He encouraged them and, in their presence, he killed hundreds of Great Bhishma's supporting soldiers. Then all together the great adhirathas and the maharathis of the Pandava army attacked Great Bhishma hoping to kill him. Keeping Shikhandi in front of them, they pierced Great Bhishma with hundreds of arrows. Shikhandi continued piercing Great Bhishma, but the Grandsire ignored him and penetrated through the enemy ranks. Vallabhshen attacked Ganga's son. The Great Bhishma was furious and took up a dart, and with all his might hurled it at Vallabhshen. Vallabhshen was seriously wounded by the attack of Great Bhishma Pitamah.

Meanwhile, the other great warriors also attacked Great Bhishma with greater boldness. Vallabhshen regained consciousness and started fighting along with Arjun. They struck Great Bhishma in every part of his body, but Ganga's son did not waver the slightest. He returned those arrows and began once again to afflict the enemy ranks. Shikhandi and Arjuna maneuvered their chariots close to the Grandsire. Arjuna once again cut his bow from his hand and also cut his banner from the chariot. Shantanu's son then picked up another bow, but that was also cut to pieces. Repeatedly Arjuna kept on cutting all Great Bhishma's bows, and in the end, the Great Bhishma no longer desired to fight with Arjuna. Arjuna began to pierce the Grandsire with hundreds of arrows as he stood on his chariot. Seeing Dushasana near him, the Great Bhishma said, "Just see, how the great bowman Arjuna is piercing me with thousands of arrows. I cannot be subjugated by the heavenly gods and asuras combined, what to speak of ordinary warriors of this world, but these arrows that are piercing my body are not Shikhandi's but Arjuna's. Only he can cause me the pain I am presently feeling. These arrows are released with the power of the thunderbolt. They are like virulent poison and they are entering deep into my body. Besides the wielder of the Gandiva bow, no one can cause me this much pain."

Saying this, the Great Bhishma picked up a dart and hurled it at Arjuna. Partha, however, cut that weapon to pieces. Then Shantanu's son picked up a sword and shield to fight with Arjuna, but the son of Kunti shattered the sword and shield of the Grandsire. This feat was wonderful on the field of battle.

Then King Yudhisthira requested Vallabhshen again, "Rush at Ganga's son. Do not be afraid." With these words, Vallabhshen and the Pandava army assaulted Great Bhishma with their upraised weapons. Releasing hundreds of arrows, Arjuna also pierced Great Bhishma in every part of his body. Indeed, there was not even two finger's breadth of space that was not pierced with the arrows. However, Grandsire

continued to fight. In the meantime, the arrows of Grandshire fatally wounded Vallabhsen.

Seeing that, the Great Bhishma stopped fighting for a few moments and paid his last respect to the great warrior with tears in his eyes.

Mangled in this way, however, the aged Grandsire of the Kuru dynasty also fell from his chariot to the ground. Great sounds of lamentation were heard from the Kaurava divisions. When the Grandsire fell from his chariot, the hearts of the Kauravas fell with him. It was as if one of the heavenly Gods had fallen. He fell from his chariot with his head facing the eastern direction. Knowing the Sun was in an inauspicious course, he did not allow his soul to leave his body. Because his mortal frame was pierced with many arrows, he did not touch the ground. At that time, the Great Bhishma looked divine. The clouds poured a cool shower and the earth trembled. Seeing her son fallen from his chariot, Ganga sent Rishis in swan-like form. Circumambulating him, they requested him not to leave his body until the Sun had entered its northern course. He then spoke to them, "I will never pass from this world while the Sun is in its southern route. I will proceed from this world when the Sun changes to its northern passage." The celestial swans then again entered the heavens and informed Ganga of her son's decision.

When the Great Grandsire of the Kuru dynasty, the foremost warrior, had fallen from his chariot, both armies ceased fighting. The Pandavas and the Shrinjayas uttered loud roars like bulls. The Kurus were full of grief. Duryodhana and Kripa sighed and wept tears of anguish. Duhshasana went to the army division where Drona was fighting and informed him of the Bhishma's fall. Hearing the dreadful news, Drona fell from his chariot momentarily senseless. Upon regaining consciousness, he forbade his troops to fight with the Pandavas. Laying aside their armour, both the Pandavas and the Kurus came to the Great Bhishma's side. They offered their obeisance to the Grandsire and stood with joined palms. He then spoke to them,

"Welcome all you great heroes. I am joyous to see your sight before leaving this world." Great Bhishma's head had not been pierced with arrows and was hanging down. He requested the warriors present to fetch him a pillow. Quickly they brought him pillows of the finest silk. However, the Great Bhishma said, "O Kings, this is not a hero's pillow." He then requested Arjuna, "O Dhananjaya, I need a pillow. Please give me a pillow as you think fit." Stringing his bow tearfully, Arjuna filled the ground under the Great Bhishma's head with many arrows. Laying his head upon that pillow fit for a warrior, the Great Bhishma said, "You have given me a pillow and a bed that is worthy of a Kshatriya. This is the way one should sleep on the battlefield. I will sleep on this bed until the Sun takes its northern course."

On hearing the death of his beloved father Vallabhshen, the Crown Prince Agrasen was deeply hurt. Then Lord Krishna consoled him and narrated his great courageous fight with the Grandsire. Lord Krishna told Agrasen that Maharaj Vallabhshen should be remembered as a great martyr and he should not be lamented. He died for the cause of religion and truth, and will be remembered till the earth exists.

That Great War Mahabharata was finished ultimately in eight more days. Prince Agrasen continued to fight on the side of Pandavas for the next eight days after the death of his father.

After the Great War Mahabharata was over and the Emperor Pandava Yudhishtira was enthroned to the Kingdom of Hastinapur, he specially called Prince Agrasen to his court (Darbar) and honoured Prince Agrasen saying:

**Kumārasyāgrasēnasya yud'dhēpaśyaṁ mahābdalam  
Piturvadhēna santaptōpyahanśca śataśōpyarīn |**

"I have seen the war skills of Agrasen on the battlefield of the Great War Mahabharata. I have observed his strength, fighting skills, and morals. Even when the wrath was ruling his mind due to the death of

his father, then also he spared the life of those warriors praying for mercy and did not attack hundreds of unarmed soldiers. Agrasen is a true Dharmaveer (a true follower of justified war face) in real sense.”

**Kṛpāviṣṭēna manasā yud’dhakṣētragatōpyasau |  
Agrasēnastvayaṁ dhan’yō yēnātmavijaya: Kṛta ||**

With Lord Shri Krishna’s good wishes and blessings, and love of the Pandavas, the teenager Crown Prince prepared himself to return to his Kingdom. Then Lord Krishna requested Maharishi Garg to look after him and provide him all spiritual and materialistic guidance for his great success in his future.

Maharishi Garg spoke, “Agrasen is very dear to me. His grandfather became my disciple. I guided both his grandfather and father to great glory. Sure, I will guide him now to attain the best in his life, both spiritually and materialistically. Now he should return to his Kingdom. Unfortunately, he may have to face the worst on his return to the Kingdom. He is a Kshatriya and disciple of Maharishi Tandavya. I bless him that he would not be disappointed, and sure come out from this misery. I will wait for him to come to my Ashram for further guidance.”

## **CHAPTER 5 – Return, Imprisonment and the Escape**

As stated above, when Samrat Vallabhshen with his Crown Prince Agrasen and army led by the chief of army Kesi went to participate in the Great War Mahabharat in favour of Pandavas, Samrat Vallabhshen trusting his younger brother prince Kundsens, asked him to take care of the Kingdom in his absence. When Kundsens heard that Samrat and army chief Kesi both had attained martyrdom on the tenth day of the Great War Mahabharata, he declared himself as the king of Pratapnagar. King Kundsens and his sons were very wicked, irreligious, cruel, and selfish. King Kundsens became a tyrant and dictator of the Kingdom. He did not care about his Ministers and Subjects' emotions and feelings and started treating them as objects to realise his selfish means. He started killing all the people who opposed him and who were faithful to Samrat Vallabhshen.

He imprisoned the Queen Bhagwati Devi, and when the Crown Prince Agrasen returned to the Kingdom after being victorious in the Great Mahabharata War, he ordered his newly appointed army chief to imprison him.

The Scripture says that the great warrior Prince Agrasen was very capable of defending himself from this imprisonment and kill the soldiers imprisoning him. He knew the use of great powerful Celestial weaponry systems, but he did not fight because he thought that his misadventure might harm his mother.

Both mother and son were having a difficult time in prison. Then unfortunately mother Bhagwati Devi, who was already in shock after the death of her husband, fell seriously sick in the prison. The Rajvaidya (Royal Physician) begged the king Kundsens to kindly transfer her to his Vaidyshala (Ayurvedic hospital) where he could look after her well for her recovery. Somehow king Kundsens allowed this and also allowed Prince Agrasen to accompany her to Vaidyshala to

serve his mother. He heavily guarded Vaidyshala by his trusted 10 strong soldiers so that neither the mother nor the son might escape.

A trusted army officer, faithful to the late great king Vallabasen, Shri Sumit then came to their rescue.

Maharishi Jaimini described the condition of the room of Vaidyshala to the great Emperor Janamejaya Ji where both the mother Bhagwati Devi and Prince Agrasen were kept by the wicked uncle, King Kundsén. They were held in a windowless room that held little promise for penetration. When the winter season approached, however, he allowed the door of the room to remain open so that heat generated by the wood fire in the adjacent hall may enter this tiny room to keep both mother, Bhagwati Devi and her son Prince Agrasen warm and alive.

Sumit ji prepared an escape plan. First, he organised a chariot with strong and fast running horses. For several weeks prior to the day of escape, every afternoon this chariot driven by a coachman visited the Vaidyshala. It carried a Minister and his wife who were faithful to the late Great Emperor Vallabhén, but apparently also gained the trust of king Kundsén. They used to alight and enter the Vaidyashala as if to enquire if the prisoners were well guarded and no chance of their escape existed, and would then return and depart about fifteen minutes or so later. As the weeks passed, the soldiers guarding grew accustomed to the presence of the handsome carriage and ceased to notice it.

Under the guidance and plan of Sumit Ji, several faithful Subjects of the late Emperor Vallabhén occupied houses close to the Vaidyshala to maintain a clear view of the escape route. It was agreed that if all would go well, one of them would play harmonium near the house's open window on the day of escape. If trouble were afoot, however, the music would cease.



On one afternoon the escape unfolded with precision. First, Sumit Ji and his friends hired all the chariots nearby the Vaidyshala on the pretext of attending a wedding party to deprive the soldiers guarding or authorities of a means of any speedy pursuit. Then, the chariot with the Minister and his wife arrived as usual. Both the Minister and his wife went to the room where the mother Queen Bhagwati Devi and Prince Agrasen were kept as prisoners. They brought with them new clothes similar to them hidden in a bag and asked mother Queen Bhagwati Devi and Prince Agrasen to quickly dress like them.

As this was occurring another faithful person, dressed like a peasant, sat down on the curb and began to eat berries from his bag to observe the disarming of the soldiers and communicate progress to those in the houses near the Vaidyshala. It was planned that if he threw his berry stones to the right, the army men had been disarmed, if to the left, the attempt was still in progress.

Concurrently, a young man faithful to the Emperor Vallabhshen, dressed as high official approached the soldiers and asked whether he knew of a particular named resident living somewhere in the nearby area. The soldiers could not deny his request as he appeared to be a high official of the Administration, so a couple of them accompanied him to find out the residence of the desired person asked by the high official. After reaching a bit far, at a safe distance, these two army men were killed by this disguised officer.

Then another faithful disguised as an intoxicated peasant entered the stable of the horses of the Vaidyshala and gave horses an intoxicating herb with fodder. This was to make horses sleep and inactive during the escape. He also started shouting that the horses are looking sick. Hearing his loud voice, a couple of the soldiers rushed to the stable to see what is going on. Hidden at a place, this faithful killed both of these soldiers.

At the same time, the Minister disguised as husband commenced fighting with the remaining six army men. This Minister was supported by the Prince Agrasen Ji, and from the gate of the Vaidyshala by Sumit Ji himself. They managed to kill all the six army men.

Mother Queen Bhagwati Devi and Prince Agrasen then left the room hurriedly and came to the Vaidyshala gate where Chariot was waiting for them. In a house near the street, a harmonium began to play then indicating all is going well as per plan.

Now both the mother Queen Bhagwati Devi and Prince Agrasen quickly drove into the carriage with Sumit Ji with a club in their hands, in case they might need to fight with other soldiers or faithful of the king Kundsens. The chariot then ran with fast speed.

Eventually, the chariot reached the Ashram of Maharishi Garg near Ishtwati River. Thus, mother Queen Bhagwati Devi and Crown Prince Agrasen escaped from the imprisonment of the cruel uncle king Kundsens. Maharishi Garg welcomed both of them and assured that the Crown Prince Agrasen will get back his Kingdom soon and will be enthroned as the King of Pratapnagar. Prince Agrasen worshipped the holy feet of the Spiritual Master Maharishi Garg.

**Om akhandmadalakaram vyaptam yen characharam I**

**Tatpadam darshitam brahm tasmaiy shree guruve namah ||**

## **CHAPTER 6 – Prayer to Goddess Lakshmi and New Kingdom**

The Queen Bhagwati Devi was treated by the monk physicians of the Ashram. She got well soon. Then Maharishi Garg instructed Prince Agrasen to meditate and invoke Mother Goddess Lakshmi.

**Tav vanse mahee sarvapoorita cha bhavishyati |  
Tav vanse jaatiparne kul neta bhavishy ||  
Adayaaramy kule tav naamnaam prasidhyati |  
Agravansimaam hi prajaaroo prasiddhdhaaroo bhuvantraye ||  
Bhuja prasadam tav vaset naanyasme pratidaapayet |  
Yen sa safalaa siddhibhuyati tav yuge yuge ||  
Mam poojaa kule yasya sogravanso bhavishyati |  
(Agravansh Vaishynukeertanam)**

Maharishi Garg gave him the teaching of the 'Sri Sukta', a devotional hymn dedicated to the Mother Goddess Lakshmi, the 'Goddess of wealth, abundance, prosperity, and fertility'. Maharishi Garg said that for the adoration of the Goddess Lakshmi, there is no hymn equal to the 'Sri Sukta'.

The Prince chanted and meditated on the Mother Goddess Lakshmi for several years at a place instructed by Maharishi Garg.

**Śrīm Hiraṇya varnām hariṇīm suvarṇa-rajata-srajām  
Chandrām hiraṇmayīm lakṣmīm jātavedo ma avaha | (1)**

**Hrīm Tām ma āvaha jātavedo lakṣhmīm anapa gāminīm  
Yasyām hiraṇyam vindeyam gām āśvam puruśhān aham || (2)**

O God Agni, with your prayers, I invoke the Goddess Lakshmi, who shines like gold, yellow in hue, wearing gold and silver garlands, blooming like the moon, the embodiment of wealth. O Agni! Invoke for

me that unfailing Goddess Lakshmi, blessed by whom, I shall win wealth, cattle, horses, and men.

**Klīm Aśhwa-pūrvām ratha-madhyām hasti náda prabódhinīm  
Śhriyam devīm upahvaye śhrír ma devír jushatām | (3)**

**Aim Kām sósmitām hiranya prákárám árdhrám jvalantīm triptám  
tarpayantīm | Padme sthitām padma-varnām támihópahvaye  
śhriyam || (4)**

I invoke Goddess Shri (Lakshmi) who has a line of horses in her front, a series of chariots in the middle, who is being awakened by the trumpeting of elephants and who is divinely resplendent. May that divine Goddess Lakshmi grace me! I hereby invoke the Goddess Shri (Lakshmi) who is the embodiment of absolute bliss, who is of a pleasant smile on her face and whose lustre is that of burnished gold. I invoke the Goddess Lakshmi who is blazing with splendour and is the embodiment of the fulfilment of all wishes, who satisfies the desire of her votaries, who is seated on the lotus and is beautiful like the lotus.

**Chandrám prabhásám yaśhasá jvalantīm śhriyam lóke deva  
justám udárám | Tám padminim-ím saranam aham prapadye'  
alakshmír me naśyatám tvám vrne | (5)**

**Ōm Āditya varne tapasó dhijátó vanaspatis tava vrikshó' tha  
bilvah | Tasya phalani tapsá nudantu mayántaráyás cha báhya  
alakshmih || (6)**

I resort to the Goddess Lakshmi for shelter in this world, who is beautiful like the moon, who shines bright, who is blazing with renown, who is adored (even) by the Gods, who is highly magnanimous, and grand like the lotus. May my misfortunes perish! I surrender myself to You, O resplendent like the Sun! By your power and glory, plants like the bael tree have grown up. May the fruits thereof destroy all

inauspiciousness rising from the inner organs and ignorance as well from the outer senses!

**Hrīm Upaitu mām deva-sakah kīrtis cha maninā saha |  
Prādūr bhūtó' smi rashtre' smin kīrtim riddhim dadātu me || (7)**

**Śrīim Kshut pipásá-amalám jyesthám alakshmīm náshayámy  
aham | Abhūtim asamriddhim cha sarvān nirnuda me griha t|| (8)**

O, Goddess Lakshmi! I seek your blessings. May Lord Shiva and Lord Kuber (Lord of Wealth and Fame) come to me and bestow on me fame and prosperity! I shall attempt to destroy inauspiciousness and evils. O, Goddess Lakshmi! Drive out from my abode all misfortunes and poverty.

**Ka e í la Hrīm Gandha dvārām durā dharṣhām nitya-pushtám  
karishinīm | Íshvarīgṃ sarva bhūtánám tám ihó pahvaye  
śhriyam || (9)**

**Ha Sa Ka Hala Hrīm Manasah kāmam ákūtīm vácāh satyam  
ashímahi | Paśhúnágm rūpam annasya mayi śríh shrayatám  
yaśhah || (10)**

I hereby invoke the Goddess Lakshmi (Shri), whose (main) avenue of perception is the odoriferous sense (i.e., one who abides mainly in cows), who is incapable of defeat or threat from anyone, who is ever healthy (with such virtuous qualities as truth), whose grace is seen abundantly in the refuse of cows (the cows being sacred) and who is supreme over all created beings. O, Goddess Lakshmi! May we obtain and enjoy the fulfilment of our desires and our volitions, the veracity of our speech, the wealth of cattle, the abundance of varieties of food to eat! May prosperity and fame reside in me!

**Sa Ka La Hrīm Kardamená praja-bhūtá mayi sambhava  
kardama | Śrīyam vásaya me kule mātaram padma-málinīm || (11)**

**Souh: Āpah srijantu snigdhāni chiklīta vasa me grihe | Nicha devīm mātaram śhriyam vāsaya me kule || (12)**

O, Goddess Lakshmi! You have progeny in Kardama. (Hence) O Kardama, May you reside in me. Decorate Mother Goddess Lakshmi (Shri) with garlands of lotuses to have Her abode in my (ancestral) line. May the (holy) waters create friendship (they being of adhesive nature)! O Chiklita (progeny of Shri)! Reside at my home and arrange to make Divine Mother Goddess Lakshmi (Shri) stay in my lineage!

**Aim Ardām pushkarinīm pushtim pingalām padma mālīnīm | Chandrām hiran-mayīm lakshmīm jātavedó ma ávaha || (13)**

**Klīm Ārdhām yah karinīm yashtim suvarṇām hema-mālīnīm | Sūryām hiran-mayīm lakshmīm jātavedó ma ávaha || (14)**

O Agni, invoke for me the Goddess Lakshmi who shines like gold, is brilliant like the sun, who is powerfully fragrant, who wields the rod of suzerainty, who is the form of supreme rulership, who is radiant with ornaments and is the Goddess of wealth. Invoke for me O Agni, the Goddess Lakshmi who shines like gold, blooms like the moon, who is fresh with anointment (of fragrant scent), who is adorned with the lotuses (lifted by celestial elephants in the act of worship), who is the presiding deity of nourishment, who is yellow in colour, and who wears garlands of lotuses.

**Hrīm Tām ma ávaha jātevedó lakshmīm anapa gāminīm yasyām | Hiranyam prabhūtam gāvó dāsyo áśván vindeyam purushan aham || (15)**

O Agni, invoke for me the Goddess Lakshmi, who is ever unfailing, being blessed by whom I shall win wealth in plenty, cattle, servants, horses, and men.

**Śrīm Ōm mahá-devyai cha vidmahe, vishnu-patnaiya cha dhímahi | Tanno Lakshmiḥ prachódayát || (16)**

We commune ourselves with the Great Goddess and meditate on the consort of Vishnu. May the Goddess Lakshmi direct us (to the Great Goal).

**Om Shántih, Shántih, Shántih.**

Pleased with the prayer and devotion of the Prince Agrasen, Mother Goddess Lakshmi appeared before the Prince and gave him a boon that She will always be present in his descent. She told the prince that at the place of his meditation there was a hidden treasure of gold. She said, “This is the treasure of the great Emperor Maru, 23rd descent of great Emperor Kush and your ancestor, who performed great Ashwmedh Yagya. During his reign, there was a great earthquake, and his treasure was buried here. You may dig it now and use it to establish a new Kingdom according to the instructions of your Spiritual Master Maharishi Garg.”

With the guidance of the Guru Maharishi Garg and the help of disciples of Maharishi, the Prince Agrasen established a new city Agranagar and established his new Kingdom.

This was a city of dreams, Maharishi Jaimini narrates to the great Emperor Janamejaya. The buildings were made of sandstone with dark wooden linings. The charming city was enclosed by a fortification wall with precious stones of various kinds, and contained many beautiful houses, crossroads, bazaars, lovely streets, and lanes, and was decorated in every way. The city had multitudes of elephants, horses and mules, chariots, and the troops of soldiers. Groves and orchards, gardens and parks, lakes, and wells looked charming. There roared mighty wrestlers endowed with huge mountain-like forms. They grappled with one another in many ways, in different courts, and challenged one another to a duel.

After being enthroned on this new beautiful Kingdom of Agranagar by Maharishi Garg Acharya ji, the expansion of the Kingdom of Samrat Agrasen did not stop here. He conquered many small states/ kingdoms and granted democratic rights to their citizens. These small kingdoms included Hisar, Hansi, Tosam, Sirsa, Narnol, Rohtak, Panipat, Jind, Kathal, Meerut, Saharanpur, Jagadhari, Nabha, Amritsar, Alwar, Udaipur, etc. He also invaded his parental Kingdom Pratapnagar and defeated king Kundsens.

Samrat Agrasen established a democratic system of the Kingdom. He formed a government in which the people had an important role in the appointment of Ministers and choosing their governing legislation. He allowed freedom of speech to each of his citizens, gave equality to them, and looked after the welfare of his citizens by himself.

The political system of his Kingdom granted democratic rights to the citizens and there were no slaves in his Kingdom. The women were also included in political participation.

He continued to invite new migrants to his Kingdom from nearby states/ kingdoms. Maharishi Garg gave a new title 'Vaishya' to the new migrants arriving in this new Kingdom. The word 'Vaishya' is derived from the Sanskrit language, which means 'Migrant'.

He commenced a custom to provide one brick and one gold coin to each migrant family by himself and from each household of his Kingdom. It is estimated that there were one hundred thousand households in his Kingdom. So when any new migrant family arrived, in his Kingdom, the family was greeted by the King himself, and given one brick and one gold coin by each family of his Kingdom, thus having a hundred thousand bricks to build their own home, and one hundred thousand gold coins to commence their livelihood



## CHAPTER 7 – Marriage

The Spiritual Master Maharishi Garg advised Samrat Agrasen to marry Princess Madhavi, daughter of the King Nagraj Mahidhar of Manipur.

Once Maharishi Garg on his usual visit to Eastern India, came to the Kingdom of Samrat Nagraj Mahidhar of Manipur. The King Nagraj Mahidhar welcomed Maharishi from his heart and worshipped him. The young Princess Madhavi bowed to His lotus feet. The King Nagraj Mahidhar, with his folded hands, requested Maharishi, “O Maharishi, you are omniscient and travel all the world to various kingdoms. Sure, you know which one is the right groom for my beautiful daughter. Please advise me.”

Maharishi then spoke to the King Nagraj Mahidhar, “Oh great King, though there may be numerous princes/ grooms seeking hand of your beautiful daughter all over the world, but none can match Samrat of Agroha, King Agrasen. He is blessed by the Goddess of Wealth, Mother Lakshmi Herself who appeared before him and has now established great Kingdom Agroha in Northern India by Her blessings. He also pleased Lord Shiva by his prayers and got boon of being victorious.”

On hearing these sweet words from the Maharishi Garg, the beautiful Princess Madhavi fell in love with Samrat Agrasen Maharaj.

Maharishi Garg advised King Nagraj Mahidhar to organise a ‘Swayamvar’ for his daughter and invite all the kings all over the world to participate including Samrat Agrasen from Agroha. Let Princess Madhavi choose her husband and garland Samrat Agrasen in front of all the kings.

On the advice of the Maharishi Garg, Samrat Nagraj Mahidhar organised 'Swayamvar' for her daughter and invited all the kings from all over the world including Samrat Agrasen. Samrat Agrasen, as instructed by his Spiritual Master Maharishi Garg, participated in the 'Swayamvar' of the most beautiful Princess Madhavi. Many kings from all around the world attended the same including Indra, the King of the Devas. In the Swayamvar, Princess Madhavi chose King Agrasen by garlanding him. This marriage merged two different family cultures because King Agrasen was a Suryavanshi and Princess Madhavi was a Naagavanshi.

Indra, the King of the Devas, was smitten by the beauty of the Princess Madhavi and had planned to marry her. Hence, he became very jealous and angry with King Agrasen for ruining his plans. To take revenge Indra, also known as the 'Lord of Rain', made sure that the Agroha Kingdom did not receive any rainfall. Thus famine struck the Kingdom of Agroha. Samrat Agrasen then waged war against Indra and forced him to flee the battlefield. Maharishi Garg described that since Samrat Agrasen was representing Dharma, and Lord Shiv and mother Goddess Lakshmi were on his side, his army was able to vanquish the forces of mighty Indra and forced them to flee the battlefield. Faced with this embarrassing situation, Indra approached Devarishi Narada (the Celestial Sage) for mediation between him and Samrat Agrasen. Devarishi Narada then negotiated peace between them.

Samrat Agrasen became concerned with maintaining a long-lasting peace to end the enmity. So the King Agrasen went to the city of Kashi with his Queen Madhavi and started penance to propitiate Lord Shiva. Pleased with the severe penance of Samrat Agrasen, Lord Shiva appeared before him and gave a boon of long-lasting peace.

It is worth noting the kindness of Samrat Agrasen and Queen Madhavi. During the famine, they opened the doors of their store of

food to the public. Once Queen Madhavi came to know that the chief royal cook had saved some store of food for the royal family. She called the chief royal cook and asked him to release all the food. She told the chief royal cook that the King and the Queen of the Kingdom are like parents to the Subjects of the Kingdom. The parents feed their children even at the cost of their own hunger. So, you should not save any food for the royal family. The historians have noted that the King and the Queen also did fasting for several days during the famine.

It is described in the history that when the Great Emperor Dharmaraj Yudhisthira of Hastinapur came to know about famine in Agroha, he instructed his brother Bhimsen to take 1,000 carts full of grains to the Kingdom of Agroha as a goodwill gesture. The great Bhimsen was welcomed in the Agroha Kingdom with open arms by Samrat Agrasen, as he used to call him uncle.

With the blessings of Lord Shiva, Samrat Agrasen toured all of Bharat (India). During his travels, at one place in the forest, he found few tigers and wolf cubs playing together. King Agrasen and Queen Madhavi considered this an auspicious indication for peace and returned to their Kingdom Agroha.

In due course, Agroha became one of the most prosperous and powerful Kingdom. The influence of Samrat Agrasen was felt in all neighbouring kingdoms as well. The trade, agriculture, and industry flourished and the fame of King Agrasen spread far and wide.

## **CHAPTER 8 – Family Life and Eighteen Yagnas**

Samrat Agrasen lived with his righteous and religious Queen Madhavi in the capital city of the Agroha Kingdom, Agranagar. It is described that Queen Madhavi was actively participating in the royal duties of the Kingdom with Samrat on all occasions.

On the advice of the Spiritual Master Maharishi Garg, Maharaja Agrasen started worshipping Lord Shiva again to get a boon from Him to provide an unended prosperity to his Kingdom. Seeing his great devotion, the pleased Lord Shiva appeared and suggested King Agrasen to worship Goddess Mahalakshmi to bring an unended prosperity to his Kingdom. Maharaja Agrasen followed the advice and meditated and worshipped Goddess Mahalakshmi again.

It is described in the Scripture that the Goddess Mahalakshmi, pleased by his devotion, appeared to bless him and granted a boon that there will not be any scarcity of food, wealth and prosperity in his Kingdom and among his Subjects.

Samrat Agrasen performed many Yagnas for the prosperity of his Kingdom and his subjects. It is described that Samrat Agrasen conducted 18 Yagnas. The performance of Yagna was a symbol of prosperity in those days.

During 18<sup>th</sup> Yagna, when Samrat Agrasen saw a horse struggling to go to the sacrificial altar, his heart was filled with pity and he felt very bad for the sacrificial system of horses in the Yagna.

Thinking that there is no rationale of such prosperity in which the innocent and mute animals need to be sacrificed, he got stuck with the idea of non-violence (Ahimsa). Samrat Agrasen shared his thought with his Ministers. His Ministers, however raised a vital point that since

Yagna was the symbol of prosperity, the neighbouring kings could take his decision of non-violence as a sign of his weakness and may attack his Kingdom. But Samrat Agrasen convinced them and firmly stuck to his point of non-violence (Ahimsa). He proclaimed that his Kingdom would no more witness any kind of cruelty against the animals and no animal sacrifices would be carried out in his Kingdom.

Samrat Agrasen said that if by killing animals, the animals could go to heaven, then by killing our parents, they should also go to heaven. Why we do not do that?

**'Pashushchennihataru swargam jyotishtome gamishyati I**

**Swapita yajmaanen tatra katham na hinsyate II**

**(Charvaak Darshan)**

According to Bharatendu Harishchandra, the 17 Yagnas by Samrat Agrasen, each performed by a Maharishi, gave seventeen clans (Gotras) and eighteenth Yagna, which was performed with non-sacrifice of the animal gave half Gotra (as this was considered half completed). The following is the list of 18 Gotras and the Maharishis conducting each Yagna.

1. Garg – Maharishi Garg Acharya
2. Goyal – Maharishi Gobhil
3. Bansal – Maharishi Vatsa
4. Kansal – Maharishi Kaushik
5. Singhal – Maharishi Shandilya
6. Mangal – Maharishi Mangal
7. Jindal – Maharishi Jaimini
8. Tingal – Maharishi Tandavya
9. Eran – Maharishi Orvya
10. Dharan – Maharishi Dhomya
11. Tayal – Maharishi Mudgal
12. Bindal – Maharishi Vashishtha

13. Mittal – Maharishi Maitreya
14. Kutchal – Maharishi Kashyap
15. Bhandal – Maharishi Katyayan
16. Nangal – Maharishi Nagendra
17. Madhukul – Maharishi Shakalya
18. Goyan – Maharishi Gautam

Samrat Agrasen ruled Agroha for 108 years. After that, with the blessings of Spiritual Master Maharishi Garg Acharya, he took Sanyas. It is described in the Scripture that he was given a boon of immortality by the Spiritual Master Maharishi Garg. He is still considered to be alive and lives in Kailash Parvat with the Lord Shiva and his Spiritual Master Maharishi Garg.

Whenever he is invoked during his worship, he appears in subtle form and bless his devotees.

**Evam raja samprneeto mithyaa vyashinkatatmanaa ।**

**Chakaar shantim paramaam nradharmam janmejayaat । ।**

Whenever there is qualm in the life, if you pray and hear sacred life stories of Samrat Agrasen, you will get peace.

Maharishi Jaimini said, “The life stories of Samrat Agrasen provides peace and relieve from all the spiritual and materialistic problems.”

**Etadascharymaakhyaanam maya proktam sukhavaham ।**

**Maanavam dharmmaasthaay katha punya prabodhitaa । ।**

## CHAPTER 9 – Teachings/ Achievements

Maharishi Ramgopal Bedil Ji, the founder of Agravishwa Trust Amgaon, has described the teachings and achievements of Samrat Agrasen as following.

### **Basis of Universal Peace and Blissful life**

Samrat Agrasen taught us the aim of human life. He emphasised that the birth in human life is obtained after millions of births and deaths in different Yonis. Once one gets the human life, the aim is the perfection to acquire Satchitanand (the great heavenly pleasure) and become part and parcel of God. In each phase of his life, Samrat Agrasen has presented a rightful way of behaviour, physical and mental to acquire temporal and celestial bliss.

Maharishi Jaimini said.

**Ētadāścaryamākhyānam mayā prōktaṁ sukhāvaham |  
Mānavarṁ dharmamāsthāya kathā puṇyā prabōdhitā ||**

Whenever there is a dejection or confusion, the narration of the life stories of Samrat Agrasen will provide courage and interest in life to become dutiful towards the society and community, as it did to the Emperor Janamejaya. His mysterious life stories provide happiness which are the most pious and divine stories of humanity.

### **Founder of Equality**

The concept of “Equality” was taught to us by Samrat Agrasen. According to Maharishi Ramgopal Bedil Ji, he gave the message of equality and humanity to the whole world.

**Ānr̥ṣyansyaṁ parō dharma: Yācyatē yat pradīyatē |**

Samrat Agrasen taught us to be kind and charitable to everyone, especially those who are poor. Samrat Agrasen emphasised that a charitable person is very much liked by God.

**Kṛṣāya kṛtavidyāya vṛttikṣīṇāya suvrata |**  
**Kriyā niyamitā: Kāryā: Putrairdāraiśca sīdatē ||**  
**Ayācamānā: Sarvajñā: Sarvōpāyai: Prayatnata |**  
**Tē rakṣaṇīyā vivdānsa: Sarvakāmasukhāvahai ||**

Samrat Agrasen emphasised that the well-to-do people of the society should look after the welfare of those people of the society who are intelligent but because of bad luck or lack of opportunities cannot earn sufficient money for the family. They may not ask for your help because of their self-respect, but it is your duty to help such people of society.

To set this example, Samrat Agrasen asked his sons to help such needy persons without any distinction of race, caste, and status, etc.

**Aparēṣāṁ parēṣāṁ ca parēbhyaścāpi yē pare |**  
**Kastēṣāṁ jīvitēnārthastvāṁ vinā bandhurāśraya ||**

“Samrat Agrasen said that such needy people should be helped in such a way that they do not feel humiliated. They should be treated as if the elite people are only doing this as their duty towards society.”

**Sarvōt'thānāya saśrad'dham bhrātr̥bhāvēna cāvaha |**  
**Yōgaṁ kṣēmañca manvāna: Gr̥h̥ṇīyustēbhimānata ||**  
**Dēyāni vṛttikṣīṇāya paurairēkaikaśa: Kramāt |**  
**Gatvā niṣkēṣṭikāṁ dadyu: Janah̥ kuryānnayācanām ||**

Samrat Agrasen said, “O, child! In this city of Agroha of mine, any person who is devoid of opportunity for livelihood, should be helped without any consideration of race, status, etc. All citizens should be provided with one gold coin and one brick to commence their



livelihood and build their house on arrival as a migrant to this Kingdom.”

**Ēṣa tē vitataṁ vatsa sarvabhūtakūṭumbakam |**  
**Viśiṣṭa: Sarvayajñānāṁ nityamatra pravartatām ||**

Samrat Agrasen said, “O, child! In this way developing equality and a feeling like a family in the society will develop humanity which is more valuable than hundreds of Yagnas. You are all my sons and should keep this campaign (karma yagna) in expanding motion, and should continue throughout your lives.

By this teaching of Samrat Agrasen, we gradually develop the concept of “**Vasudhaiva Kutumbakam**”, the whole universe is our family.

### **Coordinator of Different Cultures**

It might be observed from the history that the culture of Vaishnavs (Aryan) and Shaivas (Naga) was always conflicting. In the past, the Sanatan Dharma had always been tarnished due to the communal violence and fierce opposition among these two sects.

Nagaraja King Mahidhar, the father-in-law of Samrat Agrasen had similar animosity with Vaishnavas. It is said in the Scripture that his beliefs conflicted with the principles of Vaishnavism.

**Yathā puṣkarapatrēṣu patitāstōyabindava |**  
**Tathā na ślēṣamicchanti jñātaya: Svēṣu sauhrdam ||**

Nagaraja King Mahidhar, the father-in-law of Samrat Agrasen was a Shaivite and was against the principles of Vaishnavism. Similarly, followers of Vaishnavism were against the principles followed by Nagaraj King Mahidhar (Shaivism). He said, ‘Even the carriers of both the Gods hate each other. The Nagas of Shaivyas and Eagle of Vishnu are the strong enemies, so how can we become friends?’ He

used to say, ‘As the water, falls on the lotus, the flower is rotten and does not last long. Similarly, Vaishnavites are the water to us, the lotus. How can we keep and maintain friendship for a longer period?’

**Hr̥ṣyanti vyasanēṣvētē jñātinām jñātaya: Sadā |**  
**Nāgakan'yām prārthayānastvaṁ nāpyāmakṛtātmabhiḥ ||**

Nagaraja King Mahidhar said, “I know Vaishnavas. They enjoy themselves when we are in trouble and have fallen to danger. The mind of Vaishnavas is impure. These are not righteous people.”

The animosity of the King Nagaraja towards Aryans was so deep that in his mind he never wanted to marry his daughter Princess Madhavi to any Vaishnavite, rather had decided to marry her daughter to Devraj Indra. However, he changed his mind on the advice of Maharishi Garg Acharya and decided to organise a Swayamvar for his daughter. The daughter of the King Nagaraja Madhavi accepted Samrat Agrasen, a Vaishnav youth, as her husband.

The inner and outer beauty of Samrat Agrasen had a fascinating effect on the heart of the King Nagaraja as well as the young Princess.

Maharishi Jaimini describes.

**Yuvā matimatām śrēṣṭhō jñānavijñānakōvida |**  
**Sarvānēva nijagrāha cakāra niruttaram ||**

Maharishi Jaimini said that Samrat Agrasen, a young Aryan was intellectually far superior to all other kings present in the Swaymvaram.

After the marriage of Samrat Agrasen to Princess Madhavi, two different cultures united. This wedding eradicated animosity between the two cultures, Vaishnavas and Shaivas.

**Vargāvubhau nāganarādhīpānām vdārēpidhānē  
 hyubhayapradēśāt |  
 Samīyaturvdāvapi bhinnavēṣau bhannaikasētū  
 payasāmivōghau |  
 Vaivāhikē kautuka sanvidhānē vargāvubhau  
 nāganarādhīpānāy | Ēkīkṛtau sānumatōhurāgādastāntarāvēka  
 kulōpamēyam ||**

The King Nagaraja Mahidhar presented the seven Talas (portion of the land) as dowry to Samrat Agrasen. These were Tal, Atal, Vital, Satal, Taltal, Rasatal and Patal.

Giving these presents to Samrat Agrasen, he declared in the presence of all Nag warriors that:

**Agrasya nāmnā bhāṣēran imam lōkam talōttamam |**

“These districts of Nagraj State will be owned by Samrat Agrasen from today.

**Susanskṛtēbhya: Sarvēbhya: Ramaṇīyō bhaviṣyati |  
 Idamagratalam nāmnā triṣu lōkēṣu viśrutam ||**

“The union of two races (Shaivyas and Vaishnavas) will be our main aim and to commemorate that we will call our capital as ‘Agratala’ representing three Loks, Devlok, Naglok, and Manavlok.”

**Sarvaratnākaravatī sarvakāmaphaladrumā |  
 Sarvāśramādhivāsā sāgratalākhyā guṇairiyutā ||**

“This city will be precious as jewels. The Kalpavriksha (plants) planted here will fulfil desires of all those who take shelter beneath them. People from all faiths (Ashrams) may reside here in this land freely. This city will be an example of peace and contentment.”

### **A proponent of Women Dignity**

In the Swayamvaram, Princess Madhavi, daughter of King Nagaraja Mahidhar chose Samrat Agrasen as her husband. Then as it was the custom of those days, King Nagaraja Mahidhar brought forth his other daughters and requested Samrat Agrasen to accept them too as his wives.

On this request of King Nagaraja, Samrat Agrasen humbly replied.

**Katham nu vā manasvin'yā: Mādhavyā: Pāṇipāṅkajam |**  
**Gṛhītvā nāgaduhitu: Lōkēdharmam carāmyaham ||**

“O respected Samrat Nagraj, my Guru has taught me to control my mind and passion. I am taught to behave according to the concept of Lokacharya (religious manners of the laymen). I have married your daughter Princess Madhavi and now I cannot marry anyone else hereafter.”

**Aniyōjyē niyōgē mām na nibhuṅkṣva mahāmatē |**  
**Bhagin'yō dharmatō yā mē tatsparśam tvarṁ katham vadē ||**

“O learned soul Samrat Nagendra, you are asking me to perform unlawful deed which is not acceptable. The sisters of my wife are to be treated as sisters by me according to the Sanatan Dharm. Please do not ask me to accept your other daughters as my wives.”

He politely further requested to Nagendra Mahidhar.

**Adharmāt pāhi nāgēśa mām dharmam pratipādaya |**

“O, pious and sinless Nagendra, you should please help me not to do any unlawful deed. I wish to behave according to the religious norms.”

Even after listening such pious thoughts of Samrat Agrasen, Nagendra once again made another attempt to convince Samrat Agrasen to marry his other daughters.

**Nṛpasya bahavyō vihitā mahiṣyō lōkasam'matā |**  
**Śrūyantē bahavaḥ Pūṣaḥ Ēkasyāḥ Patayōpi ca ||**

The King Nagaraj said, “O, Rajan, you know very well that the kings of Vaishnavas (Aryan race) have many wives. It is the traditional custom of Vaishnava kings to have many wives. I have also heard that in the Aryan race even the beautiful women too have many husbands (He gave the example of Draupadi having five husbands in Pandavas). Is it not true?”

“O Samrat Agrasen, I permit you to have multiple wives. You should not worry at all. You may get married to my other daughters one by one. Do not worry about any sin in doing so. This is a virtuous and justified act.”

Samrat Agrasen, with folded hands propounded his determination further for the dignity of women.

**Adharmōyaṁ matō mētya virud'dhō lōkagar'hita |**  
**Tatōhaṁ na karōmyēvaṁ vyavasāyaṁ kriyāṁ prati ||**

Samrat Agrasen said, “O Nagaraj, in my opinion, what you are asking me to do is injustice. It is a non-religious act. It is not wise and I can not do it.”

**Ātmanō yaḥ Śrutō dharmāḥ Sa dharmō rakṣati prajā |**  
**Śarīraṁ lōkayātrāṁ ca dhanam svargamṛṣiṇ pīṭṇ ||**

“O Nagaraj, Shruti describes the wife as the best half of her husband. The religious acts of the wife protect religion, Subjects, public life, wealth, heaven and the ancestors.”

**Kṛtadārōṣmi nāgēndra bhāryēyaṁ dāyitā mama |  
Puruṣāṇām ca nārīṇām sudu:Khā sasapatnatā ||**

“O Nagendra, I have already married Princess Madhavi. It may be an unbearable thought to have co-wives to any woman and that will be an injustice to her.”

Thus, Samrat Agrasen propounded his determination for the dignity of women in categorical terms.

**Na cān'yāsām patiraham satyamētat vacō mama |**

Samrat Agrasen said, “I cannot marry anyone else since I have Princess Madhavi as my wife. This is my firm decision.”

Maharishi Jaimini said to Maharaja Janmejaya that the marriage of Princess Madhavi and Samrat Agrasen was a union of two races - Naga and Arya which also established the moral that a woman is not just a means of enjoying lust, but together as a means of achieving and enjoying a life of companionship and it should be accepted as a secret vow. It was a unique act that had not been heard before.

During that period, the practice of polygamy was prevalent in royal societies. Samrat Agrasen established an example against polygamy. He contributed to uphold the dignity of women.

### **Persuader of Non-Violence**

According to the Agravishwa Trust Saint Maharishi Ramgopal Bedil Ji, the foundation of pious life is based on non-violence. A king cannot look after the welfare of his Subjects without promoting non-violence, and Samrat Agrasen established this example.

Samrat Agrasen was a very compassionate King with love for all including animals. There is a famous story showing his love for animals.

As narrated earlier, on the advice of Maharishi Garg Acharya, Samrat Agrasen went to Naglok (East India) to participate in the Swayamvaram of the Princess Madhavi, daughter of the King Nagaraj Mahidhar. After getting married to the Princess Madhavi, Samrat Agrasen visited the Ashram of Maharishi Uddaloka in Manipur. In the temple of Hatkeshwaram there, Samrat Agrasen worshipped Lord Shiva. After worshipping Lord Shiva, as he was feeling very tired, he slept in the garden under the shadow of a tree. When he woke up, he saw Nagkanyas entering the lake to enjoy their bath. At the same time, there came a cattle herd of cows with calves to drink water from the lake. A cruel tiger also arrived on the lake roaring. The roaring of the tiger made the cows and calves tremble with fear.

**Sa dr̥ṣṭvā cintayitvāgra: Sadya: Satyaparākrama |  
Śrēṣṭhō dhanuṣmatām vīrō dayābhāvasamīrita ||**

Seeing this, Samrat Agrasen immediately felt the necessity to protect the cattle herd of the cows and Nagkanyas. Being a great valiant warrior but kind hearted, Samrat Agrasen decided to protect the cows and Nagkanyas in such a way as not to hurt the tiger too.

**Rarakṣa vidhinā gāśca bāṇairvyāghramatādayat |  
Śarasannicayasthōyaṁ taṁ gāva: Paryavārayan ||**

He shoots the arrows not to kill the tiger but to cordon the tiger off. With this act, he freed the cows and saved the Nagkanyas. The tiger was caught and driven to the forest.

This is one of the great examples of Samrat Agrasen for his love of animals and their protection. By not killing the tiger, Samrat Agrasen also showed his kindness towards a wild animal.

During his reign, in all Aryavarta, animal sacrifices were prevalent in Yagnas to obtain spiritual powers from heaven. As narrated earlier, Samrat Agrasen banned this practice of animal sacrifice in Yagna in his Kingdom, another example of propagating non-violence.

His decision to ban animal sacrifice in Yagna was not acceptable to even Rishis of that era.

**Yajñārthaṁ paśava: Sr̥ṣṭā: Svayamēva svayambhuvā |  
Yajñaśca bhūtyai sarvasya tasmādyajñē vadhōvadhā ||**

Rishis responded to his ban on animal sacrifice and said, “O, Rajan, though what you say is true, but even Brahma has said that to get a desired effect of the Yagna, the animals need to be sacrificed. Since this is permitted by the Scripture, their sacrifices should not be considered as a violent act.”

Samrat Agrasen, full of compassionate heart replied giving the reference from Shruti.

**Vr̥kṣānśchitvā paśūn hatvā kṛtvā rudhirakardamam |  
Yadyēvaṁ gamyatē svargē narakē kēna gamyatē ||**

Samrat Agrasen replied, “Cutting the trees, killing the animals and other souls too who had never done anything wrong towards you is the passage to the hell.”

“O, Respected Rishis, hence, in my opinion, killing animals is a violent act and against religion. No matter how great knowledgeable a person may be, if he performs such Anarya act, is bound to go to hell.”

Samrat Agrasen further said, “O, Maharshi, these souls, which should be protected are sacrificed in the Yagna to fulfil the selfish desires of human beings. This cannot in any case be justified. The killing of animals is a sin. How can we get a place in heaven with such a sinful



act? One will have to pay for this type of cruel deeds after death and may go to hell.”

Samrat Agrasen said, “O, Maharshi, I am strictly against the killing of such animals to fulfil our selfish desires. The sacrificial animals have not done anything against us. As Kshatriyas, it is our duty to protect the weaker and helpless, not to kill them.”

**Svaśarīramapī parāsthē ya: Khalu dadyādayācita: Kṛpayā |  
Svasukhasya kṛtē ca katham prāṇīvadhakrauryamanuman'yē ||**

Samrat Agrasen further said, “O, Great Rishis, every soul is the form of God. If it can bring any benevolence, I am ready to sacrifice my own body. How can I allow the killing of innocent souls which may even be of animals?”

Then the Rishis replied, “O, Samrat Agrasen, there is nothing sinful for the Kshatriyas (warrior race) to kill animals in Yagna if it brings benevolence to their Kingdoms. If you do not complete the Yagna with all the rituals including sacrificing animals, the Yagna will be deemed incomplete and it may bring disastrous results to you and the next generation.

Samrat Agrasen replied, “O Maharishis, in my opinion, non-violence is the truth of religion. I will never allow the killing of the innocent animals in Yagna to sacrifice. This is a sinful act.”

**Satyapratīśravā: Sōham vaiśyadharmam nu pālayē |  
Prajānāmānṛṣansyārtham vaiśyam rājyam vratōttamam ||**

Samrat Agrasen continued, “I vow with the truthfulness and declare here that henceforward I shall always follow the Sanathan Dharm and Vaishnava customs of the Arya race. I shall rule my Subjects as per Sanatan Dharma described in the Scriptures. I shall protect and nurture my Subjects including animals and bring prosperity to my

Kingdom. I shall be compassionate and sympathetic towards all creatures and also advise my subject to act likewise.”

Samrat Agrasen thus adopted the principles of non-violence for the benevolence of his Subjects.

**Ahinsā sarvabhūtānāṃ nityamaśmāsu rōcatē |  
Pratyakṣata: Sādhayāmō na parōkṣamupāsmahē ||**

Samrat Agrasen said, “Oh my Subjects, you should never follow any violent deeds or actions in your lives. Through mind and your words, you should not hurt anyone. Do not just speak about non-violence but bring it in your daily practice and cultivate it in your personality. Only then you can enjoy the peace and have wholehearted sensitivity towards all creatures created by Nature in this universe.”

### **An exponent of Monotheism – One God**

Samrat Agrasen taught us monotheism, that there is only one God, but may be various forms.

Samrat Agrasen described the law of God to his father-in-law, King Nagaraja Mahidhar.

“O, Nagendra, the knowledge (Gyan) and devotion (Bhakti) are not different in real sense. Remember that the Gyan (knowledge) without bhakti (devotion) does not bring any fruits. For example, your deity Lord Shiva is a symbol and source of Gyan (knowledge), but he is always devoted to the Bhakti of Lord Vishnu.”

“O Nagendra, thus Lord Shiva keeps away Maya (illusion). Lord Shiva is attached to Nature (Prakruti) which is the manifestation of the Lord Vishnu. Hence there is no difference between Lord Shiva and Lord Vishnu. Lord Shiva and Lord Vishnu are one only.

**Yathaikaēva sūryōyaṁ jyōtirnānārcyatē janaiḥ |  
Jalādi ca viśēṣēṇa dr̥ṣyatē tattathaiva tau ||**

“O, Nagendra, there is only one Sun, but in the disturbed water because of reflection, you may see numerous Suns. In the same way, Parampita (Supreme Father) is seen in many different forms, but He is one and one only.”

He further gave an example of the word “Urdhavareta”. It has several meanings, one is sage/ ascetic, other is looking upward. Both as a sage or looking upward in daylight, see the Sun. The one who is sitting on the shore of the sea sees the Sun in every wave. In the same manner, whose mind is not calm sees God in many forms. When in penance, the mind is calm and peaceful and it is like without waves of thoughts and then one sees only one image of Sun (God).

Thus, Samrat Agrasen with his this philosophy brought both the Shaivites and Vaishnavites into a close friendship.

### **Duties of Husband and Wife, King and Subject**

**Yathā patyāśrayō dharma: Strīṇāṁ lōkē sanātana |  
Sadaiva sā gatirnān'yā tathāśmākaṁ prajāśraya ||**

Samrat Agrasen gave the lesson of the duties of husband and wife, and King and the Subjects to his sons. He advised them that the wives' natural duty is to serve their husbands and also emphasizes that the husbands have to protect their wives and be a good provider for the necessities of the family so that she can enjoy performing her duties. In the same manner, he speaks about the Kings and the Subjects. That both complement each other. The Kings should take care of all the needs of their Subjects and the Subjects should obey and pay their services towards the State. The Kings should always serve their Subjects with kindness.

## **CHAPTER 10 – Beneficial Effects of Remembering Samrat Agrasen**

Samrat Agrasen, a great benevolent King was the founder of a new Vaishya community - 'Agarwal Samaj', as stated above. His remembrance, chanting his name, reading, and listening to his life stories have great beneficial effects in attaining both spiritual and material success.

### **Maharishi Jaimini – First Narrator**

Maharishi Jaimini, a principal disciple of Maharishi Bhagwan Ved Vyas Ji had described the life stories of Samrat Agrasen in his Granth "Jaygranth". The life stories of Samrat Agrasen was first narrated by Maharishi Jaimini to the Great Emperor Janmejaya when he lost his peace of mind on the death of his father, the Great Emperor Parikshit who died of snakebite by the Snake King Takshak. The life stories of Samrat Agrasen gave him peace of mind and fulfilled his life with pleasure.

### **Significance of the Life Story of Samrat Agrasen**

As said above, Maharishi Jaimini Ji first narrated life stories of Samrat Agrasen to the Great Emperor Janamejaya of Hastinapur, the son of the Great Emperor Parikshit, when he requested Maharishi Jaimini to teach him how to rule his Kingdom in a righteous and religious way. After listening and understanding the life stories of Samrat Agrasen, the mind of the Great Emperor Janamejaya became meditative and pacified. Thereafter, he ruled his Kingdom with great balance and ultimately enjoyed salvation.

Maharishi Jaimini said that by reading and listening to the life stories of Samrat Agrasen, one attains the grace of Mother Mahalakshmi.

**Mahālakṣmīvara iva granthō mām'yēti hāsaka |  
Taṁ kaścīt puṇyayōgēna prāpnōti puruṣōttama ||**

Maharishi Jaimini said that because of the grace of Shri Mahalakshmi by listening to the life stories of Samrat Agrasen, the Great Emperor Janamejaya became a successful and Great King. These life stories are the jewel of all the benevolent stories. Only those who are fortunate enough due to their good deeds in this or past life may get the pleasure of reading and/ or hearing these stories and thus attain peace and in the end salvation.

**Agrākhyānaṁ bhavēdyatra tatra śrī: Savasu: Sthirā |  
Kṛtvābhiṣēkamētasya tata: Pāpai: Pramucyātē ||**

The Maharishi said that whenever and wherever the life stories of Samrat Agrasen in holy book form is preserved, read and listened regularly, Goddess Mahalakshmi is pleased with that family. The family which worships the Goddess with the 'Abhishek' while reading and listening to the life stories of Samrat Agrasen will be released from all the troubles/ obstacles of this life.

**Granthadarśana yōgōyaṁ sarvalakṣmīphalaprada |  
Du Khāni cāsyā naśyanti saukhyaṁ sarvatra vindati ||**

Maharishi further said that the one who is fortunate due to good deeds in this or past birth will be able to read and listen to these life stories of Samrat Agrasen. The Goddess Mahalakshmi will bestow him/ her all success in performing duties according to the Dharma (religion).

**Darśanēnālamasyātra hyabhiṣēkēṇa kiṁ puna |  
Vilayaṁ yānti pāpāni himavad bhāskarōdayē ||**

The Maharishi said that all the sins committed by anyone are burnt just by a mere vision of the book with the life stories of Samrat Agrasen in a similar way as the ice melts away when the rays of the Sun are

reflected on it. If one performs 'Jal Abhishek' (bathing of Goddess Mahalakshmi with holy water), it provides an added effect.

**Praśasyāṅgōpāṅgayukta: Kalpavr̥kṣasvarūpiṇē |  
Mahāsidhdiyuta śrīmadgr̥opākhyāna tē nama ||**

One should read and listen to the life stories and achievements of Samrat Agrasen. It should include all the major events of his life. It is like Kalpavriksha (a tree fulfilling all desires) providing the eight Siddhis (mystic facilities). We bow to these life stories of Samrat Agrasen again and again with dedication and respect.

**The Grace of Samrat Agrasen on Emperor Janamejaya**

The life stories of Samrat Agrasen were narrated first to the Emperor Janamejaya, son of the Great Emperor Parikshit by Maharishi Jaimini so that Emperor Janamejaya may learn lessons and take teachings from the Rule of Samrat Agrasen to enable him to Rule his Kingdom in a righteous and religious way. After listening and understanding these life stories of Samrat Agrasen, his mind became meditative and pacified. Thereafter, he ruled his Kingdom with great balance and ultimately enjoyed salvation.

Maharaja Janamejaya said.

**Janamējaya uvāca |  
Ēṣā dhan'yō hi dhan'yānām dhan'yakṛd dhan'yapuṅgava |  
Narēṣu tu sanāgēṣu nāsti dhan'yatarōgrata ||**

The learned Emperor Janamejaya after listening to these stories from Maharishi Jaimini Ji said, "O, Great Sage, Samrat Agrasen was a blessed Soul. After listening to the life stories and learning the ways of ruling his Kingdom which were pure, sacred and beneficial to his Subjects, I conclude that Samrat Agrasen was the best King among the human race."

**Hṛdi mē jāyatē saukhyaṁ paramaṁ ca tavānanāt |  
Śṛṇvānasyāgrasēnasya pibataśca kathāmṛtam ||**

“O, Maharshi Jaimini Ji, after listening to the life stories of Samrat Agrasen, the most benevolent King, I become extremely happy. My heart is full of bliss now.”

**Ēka ēva kṣīranidhiriha santāpahōcyatē |  
Kīm punaścarandrakiraṇairmalayānilasanyutai ||  
Suśīlatvaṁ sa gamitaḥ Sumanōbhiraṅkṛta |  
Caritaṁ hyagrasēnasya śrutvāhaṁ tē munē kṛtī ||**

King Janamejaya said, “O, Maharshi, I have heard that the sea of milk (Kshirsagar) provides solace from wrath. If that sea also gets associated with the fragrance of Malayachal Mountain, moistened by the ambrosia, takes a dip in the cooling cosmic rays of the Moon, and gets the fragrance from flowers, how wonderful the Kshirsagar would be? O, Maharishi Jaimini Ji, these pious life stories are filled with all the qualities of Kshirsagar combined as above. These stories of Samrat Agrasen are mystic, guiding and interesting. Hearing these life stories from a great Saint like You, has further provided a greater pleasure to me. It has pacified my mind.”

**Śravaṇādēva lapsyantē pratiṣṭhājñānasampada |  
Agrasēnasya mātmyānnādharmastān bhajiṣyati ||**

O, Mahatma, listening to these auspicious life stories of Samrat Agrasen, the listener's family and the race will surely get respect in the society. If anyone who decides to follow the principles laid by Samrat Agrasen, will never become prey to any type of temptation. These mysterious life stories provide happiness and are the most pious and divine stories of humanity. These life stories provide blissful satisfaction as they convey us about the right path of life – religion (Dharma), finance (Artha), action (Karma), and salvation (Moksha). One

who desires for wealth, success, land, and victory in the war, should listen to these stories carefully with devotion.”



## CHAPTER 11 – Agroha Dham and Temples

### Agroha Dham

The Agroha Dham is traditionally believed to be the capital of the legendary Samrat Agrasen. The city of Agroha was situated on the ancient trade route between Taxila and Mathura and therefore it remained an important center of commerce and political activities. Agroha Dham is currently situated in Haryana, a state in northern India.

A hoard of coins including 4 Indo-Greek, one punch marked and another 51 coins of Agrodaka were found from the site recently during an archeological excavation. The discovery of the coins of Agreya Janapada (Republic) during the excavations and its ancient name Agrodaka in literature are sufficient to prove it being the capital city of the Kingdom of Samrat Agrasen. This site was excavated by C.J.Rodgers in 1888-89 and re-excavated by H.L.Srivastava in 1938-39 organised by Archaeological Survey of India to a depth of about 3.65 meter. This site was further excavated by Shri P.K.Sharan and Shri J.S.Khatri of the Department of Archaeology & Museums, Government of Haryana, in 1978-84. Archaeological excavations on this site revealed a fortified township and continuous habitation from the 4th century BC to 14th century AD. Apart from the residential and community houses which were made of baked bricks, the remains of a Buddhist stupa and a Hindu temple existing side by side also indicated co-existence and respect of communal harmony.

The Agarwal community commenced construction of 'Agroha Dham Complex' in 1976 and it was completed in 1984. The temple is dedicated to Hindu Goddess Mahalakshmi and Samrat Agrasen Maharaj. Agroha Dham Complex architecture is very beautiful. It looks like a palace. At the entrance of the premises, elephant statues have been installed on both sides of the gate.

'Agroha Dham Complex' is divided into three main parts. In the center of the premises is the temple of Goddess Mahalaxmi Ji. In the western part of the premises is the temple of Goddess Saraswati Ji and in the eastern part of the premises is the temple of Maharaja Agrasen Ji.

The decision to build Agroha Dham was made in the conference of All India Agarwal representatives in 1976. The Trust was established for this purpose under Shri Krishna Modi and Shri Rameshwar Das Gupta. This land was donated to the Trust by Shri Laxmi Narayan Gupta and the construction work was started in the care of Shri Tilak Raj Agarwal. The construction of the main temple was completed in 1984, while in 1985, construction of other facilities started under Shri Subhash Goyal. The work of maintenance of this complex was done by the 'Agroha Vikas Trust'. This Trust was established in 1976.

There is a large tank behind the Shakti Sarovar temple complex. It was filled with water from 41 rivers of India in 1988. The scene of sea churning is depicted at the end of the compound north-west. An Ayurvedic Medical Center is located near the Shakti Sarovar, where Ayurvedic/ Natural treatment is done through Yoga and herbs. An amusement park with a boating site has also been built near the complex.

All the Hindu festivals are celebrated in Agroha Dham. The spiritual atmosphere of the temple provides peace to the heart and mind of the devotees. 'Agroha Maha Aquarius Festival' is held every year on Sharad Purnima.



**Agroha Dham Main Temple Entrance**

### **Samrat Agrasen Temple**

Agroha Dham has a temple dedicated to Samrat Agrasen, founder of the 'Agarwal Samaj'.



**Maharaj Samrat Agrasen Temple**

### **Goddess Mahalakshmi Temple**

A beautiful statue of Mother Goddess Lakshmi with her four arms is situated in the temple complex of Agroha Dham.



**Goddess Mahalakshmi Temple**



## Goddess Saraswati Temple



Vivo V15  
AI Triple Camera

Goddess Saraswati Temple

## **Shila Mata Temple**

There is a Shila Mata temple in Agroha. Locals and the Agarwal families from all over the world visit it for the 'Mundan' (ceremonial shaving of the head) ceremony of their children and to seek blessings from the Deity. The origin of the Goddess Shila Mata is inextricably linked to a jewel - a gold signet ring.

Seth Harbhajan Shah of Agroha married Kumari Shila Devi, the only daughter of Shri Mehta Shah who was a Minister of the State of Sialkot. Kumari Shila Devi was a renowned beauty and became the talk of the town. King Rasalu of Sialkot heard about her beauty. This cruel king yearned to 'have' her. With devious motives, he packed off his Minister Mehta Shah (Shrimati Shila Devi's husband) to another State on the pretext of some official work and, in his absence, went to meet Shrimati Shila Devi at her home and attempted to "spoil her chastity", to put it mildly.

Shrimati Shila Devi fought him bravely and thwarted all his attempts to force himself upon her. The king, having failed in his purpose and of repugnant character, then ordered the maid to plant his gold signet ring in Shrimati Shila Devi's bed. The maid, of course, did her bidding.

On Shri Mehta Shah's return, there was mayhem as he discovered the jewel belonging to the king at the bedside of his wife Shrimati Shila Devi. The king then tried to convince Shri Mehta Shah that Shrimati Shila Devi had been immoral and unfaithful to him, and so Shri Mehta Shah promptly banished her to her father's house in Agroha.

It is said that the maid could not have peace after that. Samrat Agrasen came to her dream and instructed her to tell the truth or face consequences. The maid thus confessed to having planted the king's signet ring in Shrimati Shila Devi's bed and upheld Shrimati Shila

Devi's innocence and unsullied morality. Shri Mehta Shah then rushed to Agroha to ask his wife's forgiveness and request her return but collapsed and died on the way. When Shrimati Shila Devi came to know about the demise of her husband, she too ended her life on her husband's funeral pyre, thus becoming "Sati". A memorial temple with a shrine of Shrimati Shila Mata was built at the site of her death, and this is known as 'Shila Mata Sati Mandir'.



**Sati Shila Mata Temple**



## CHAPTER 12 – Samrat Agrasen Arti

Jai Shri Agra Hare, Swami Jai Shri Agra Hare.....  
Koti Koti Natmastak, Sadar Naman Kare, Jai Shri.....

Ashwin Shukl Ekam, Nrap Vallabh Jai, Agra Vansh Sansthapak,  
Nagvansh Vyahe.....  
Jai Shri.....

Kesariya Dhawaj Fahare, Kshatra Chanwar Dhare, Jhaanjh  
Napheere Naubat Baajat Tab Dware.....  
Jai Shri.....

Agroha Rajdhani, Indra Sharan Aaye, Gotra Attharah Anupam,  
Chaarun Gun Gaye.....  
Jai Shri.....

Satya Ahimsa Paalak, Nyaay Neeti Samataa, Ent Rupaye Ki Reeti,  
Pragat Kare Mamata.....  
Jai Shri.....

Brahma, Vishnu, Shankar, Var Sinhni Deena, Kuldevi Maha Maya,  
Vaishy Karam Keenahaa.....  
Jai Shri.....

Agrasen Ji Ki Arati Jo Koi Nar Gaaye, Kahat Trilok Vinay Se Sukh  
Sampatti Paye.....  
Jai Shri.....