# Shree SatyaNarayan Vrat Kathaa

## Index

<table>
<thead>
<tr>
<th>Item Used for Sri Satyanarayan's Vrat Kathaa</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreword</td>
<td>2</td>
</tr>
<tr>
<td>Items Used for Sri Satyanarayan's Vrat Kathaa</td>
<td>4</td>
</tr>
<tr>
<td>Puja Commencement, Vrat Commitment &amp; Deep Pujaanam</td>
<td>6</td>
</tr>
<tr>
<td>Ganapati Pujaanam</td>
<td>8</td>
</tr>
<tr>
<td>Kalash Pujaanam</td>
<td>15</td>
</tr>
<tr>
<td>Sri Satyanarayan Pujaa</td>
<td>20</td>
</tr>
<tr>
<td>Sri Satyanarayan Thaal</td>
<td>28</td>
</tr>
<tr>
<td>Sri Satyanarayan Aarti</td>
<td>29</td>
</tr>
<tr>
<td>Sri Satyanarayan Vrat Story</td>
<td>30</td>
</tr>
<tr>
<td>Chapter 1 - Bhagwaan Vishnu and Naarad Muni's Discourse</td>
<td>30</td>
</tr>
</tbody>
</table>
FOREWORD

It is appropriate to understand the significance (mahimaa) of Shri Satya Naaraayan to achieve the true benefit of this great penance. Bhagvaan Vishnu is the protector and sustainer of the universe. By his grace all the jivees (living forms which include from the smallest creatures to humans) have life. His grace flows through Mother Lakshmi – the energy source of Lord Vishnu. Mother Lakshmi is understood by most hindus as wealth – the other half of Bhagvaan Vishnu (ardhaangini). She is in fact the whole cosmos. Wealth is not just money, but all the various material and spiritual forms without which life would not be possible. Food, water, heat, air and earth as basic elements for life are essential. These are further expanded as the needs of life derive from such aids e.g. cattle for milk and for tilling land, which in modern times have transformed into machinery like farm tractors and tilling equipment. All these are the grace of Bhagvaan Vishnu representing Mother Lashmi.

Shri Satya Naaraayan katha begins by Naarad Muni perturbed by the sufferings of people on earth due to their bad / evil actions. Bhagvaan Krishaa in the Gitaa described the law of Karma to Arjun. Our good actions like helping others reward us with their fruits of various enjoyments on this earth. Equally the bad actions such as harming others will produce negatives fruits in the form of sufferings. Usually the sufferer is not aware of the bad actions, as the time scale of those bad actions is not perceivable at the time of suffering. Some actions bear fruit immediately e.g. a thief has committed a robbery, is caught by the police in doing so and is also jailed by the magistrates. Whilst some actions will produce fruits during a short time or this lifetime or another lifetime of the jeevy.

It is necessary to understand that such sufferings are also beneficial to the individual as they make one introspect, to reason out, why the sufferings have occurred. The goal is to lead the individual to the higher spiritual planes, to end in merging with the highest divinity (param aatmaa). All living beings are programmed to achieve this goal. The whole cosmos with all its contents – animate or inanimate are part of the param aatmaa and are set to merge in that aatmaa. Good actions quicken the process whilst bad actions slow the process with sufferings – but which teach the individual the true goal of life.

Sadaanand’s bad actions of past lives resulted in poverty. He spent his life in penance and worship of God. It was this that bore fruit - Bhagvaan gave his vision to him to end his suffering. But divine souls never ask God just to bless them only. Their actions always benefit others and society in general. In Sadaanand’s case, he passed his blessings by promoting others to follow Sri Satya Naaraayan Bhagvaan’s vrat so that they could also benefit.

The sufferings due to our bad actions can be quite prolonged. Bhagvaan Satya Naaraayan’s vrat / worship acts as a catalyst to overcome and end such prolonged suffering much quickly and augment peaceful divine life – showering the worshipper with his blessings. Mother Lakshmi confers her grace on the worshipper with the just wishes and aspirations of the worshipper being fulfilled. Such is the compassion of Bhagvaan Satya Naaraayan.

The vrat also requires the worshipper to follow a divine path of life. The individual must not harm others knowing that they are all part of the great divine being (param aatmaa) just like oneself. It also requires the worshipper to help others (do seva) in all walks of life for them to also achieve the divine status.

It is important for the worshipper to know that all the possessions and wealth are the blessings of Bhagvaan. They need to be accepted from Bhagvaan as his grace (prasaadam). The worshipper must renounce all his worldly possessions to Bhagvaan, being aware that they are given to aid him with his life and more importantly also others. Everything in life needs to be accepted as prasaadam of Bhagvaan. In chapter 5, King Tungdhvaj due to his ego and pride did not consider the prasaadam offered by the mere cowherds after they performed Bhagvaan’s
pujaa. This amply demonstrates Bhagvaan is pleased with the simplicity of the cowherds. Show of wealth and ego are not pleasing to Bhagwaan. Bhagvaan requires from us true faith and devotion, which bring us very close to him and Mother Lakshmi. Even without knowing all the details, those who perform the vrat with devotion – Bhagvaan is very pleased with them.

Bhagvaan Shri Satya Sai Baba’s mother performed this vrat in modern times to bless us with an avataar. We take one step to Bhagvaan, he will take ten steps towards us. Bhagvaan is very compassionate and knows all our inner feelings. Nothing is hidden from him. So go with clean heart to him and offer him yourself. Spend life in service to others. Be blessed with his grace.
AUM SHREE GANESHAAY NAMAH

ITEMS USED FOR SHREE SATYA NAARAYAN PRAYER :-

COPPER KALASH (LOTO/ COPPER VESSEL)
COPPER PLATE (TRABHAANU)
BAAJAT (RAISED WOODEN PLATFORM FOR SEATING STATUES OF DEITIES)
1.25 YDS OF WHITE COTTON CLOTH
1.25 YDS OF RED COTTON CLOTH
1.25 YDS OF SILK CLOTH FOR SEATING YANTRA
1 DHOTI
1¼ POUNDS OF RICE
1¼ POUNDS OF WHEAT

FOR ERECTING A CANOPY ON THE BAAJAT, PLACE ON THE CORNERS 4 STEMS OF BANANA TREES OR 4 BANANA LEAVES OR 4 STEMS OF SUGAR CANE OR 4 FLOWER GARLANDS. IF NONE OF THESE ARE AVAILABLE THEN 4 GARLANDS OF ANY TREE LEAVES WOULD SUFFICE.

Make prior arrangements as follows (these are repeated below also but are mentioned here to ensure all arrangements are in place to avoid disturbance in the worship / puja):

On the small stool (baajat) place red cloth across the whole surface. On the left half of the red cloth place white cloth, upon which, make an eight cornered shape using the 1¼ pounds of wheat. Place a betel leaf in the middle of the shape, on the leaf place either a statue of Ganpati with Riddhi and Siddhi or in the absence of it, a betel nut as symbolic presence of Ganpati.

On the right side on the red cloth make a mound using the 1¼ pounds of rice, upon which place copper kalash filled with water mixed with gangaa jal (water from Gangaa river, if possible) for Kalash puja.

Keep ready coconut with swastik imprinted using kumkum to place on the kalash.

Make and keep ready a divo using cow ghee.

Keep ready 9 betel nuts to do Nine planets – Nav Graha puja.

FOR FOOD OFFERING (NAIVESYAM) TO GANAPATI - MOLASSES AND GHEE.

STATUE OF LAKSHMIDEVI AND SATYANAARAAYAN
LOTO (COPPER VESSEL FOR HOLDING WATER) WITH BROAD MOUTH
PANCH PAATRA (CONTAINER MADE FROM 5 METALS)
TRABHANU (COPPER PLATE)
AACHAMANI (COPPER SPOON)
2 STRINGS OF JANOI (COTTON THREADS)
5 TYPES OF JEWELS OR SILVER OR COINS AS AVAILABLE
CLOTHES FOR THE DEITIES (COTTON STRING)
KUMKUM
ABIL (WHITE POWDER USED IN PUJAA)
GULAL (RED POWDER USED IN PUJAA)
SINDUR (RED LEAD POWDER AS USED IN PUJAA)
ALL TYPES OF HERBS (SARVA AUSHADHI)
KAPOOR (CAMPHOR)
DHOOP ( ARABIC GUM, SANDALWOOD CHIPS ETC. FOR SWEET SMELLING SMOKE)
AGARBATTI ( JOSS STICKS)
FLOWERS FOR PUJAA AND 1000 NAMES OF LORD VISHNU (SEE BELOW)
DURVAA ( GRASS )
WHOLE TURMERIC (HALDAR)
NAADAACHADI ( COLOURED STRING FOR WEARING IN PUJAA)
1008 LEAVES OF TULSI OR 1008 FLOWERS OR PETALS OR 1008 RICE GRAINS
3 FLOWER GARLANDS
2 COCONUTS
25 BETEL LEAVES
25 BETEL NUTS
LOOSE MONEY COINS

SEASONAL FRUITS AS AVAILABLE :-
BANANAS
GRAPES
POMEGRANATES ( DAADAM)
ORANGES
LEMONS
SUGAR CANE
I.E. ALL KINDS OF GREEN FRUIT

DRY FRUITS :-
DRY DATES ( KHAREK)
KERNEL OF COCONUT (COPRA)
ALMONDS
PISTACHIO
CARDAMOM (ELAAYACHI)
SULTANAS

RED CLOTH FOR COVERING PRAYER BOOK

FOR BATHING THE DEITIES :-
MILK
PLAIN YOGHURT (CURD/DAHI)
GHEE
HONEY
SUGAR CANDY
TOWELS / CLOTH TO DRY AFTER BATHING

FOR PRASAADAM :-
1.25 Lbs OF GHEE
2.5 Lbs Of MILK
1.25 Lbs Of SEMOLINA
1.25 Lbs OF SUGAR

MIX ALL THE INGREDIENTS AND PREPARE SHIRO FOR OFFERING AS NAIVEDYAM TO
SHREE SATYANAARAAYAN

WITH THE SHIRO, INCLUDE GREEN FRUIT I.E. BANANAS, POMEGRANATES, GUAVA, PAPAYA, ETC..
START BY NAMASKAARAM (BOWING) TO SHREE LAKSHMINAARAAYAN
First do 3 achamans

1. Shri Keshavaay Namaha Svaahaa
2. Shri Naraayanaay Namaha Svaahaa
3. Shri Madhavaay Namaha Svaahaa

Wash Hands chanting “Shri Govindaay Namaha”

Then do Praanaayam with the mantra “Aum Vishnave Namaha”

Then the priest puts tilak on the forehead of the yajamaan and chants shaanti paath:

Dhvaavaa antariksha pruthvi salilaani shaantihi shaantihi
Sadaa amrut van aushadh sraa shaantihi
Shaantis cha brahma nikhibham nanu vishva deva shaantihi
Sushaantir api saa punrev shaantihi shaantihi shaantihi

SHREE SATYANAARAAYAN PUJAA PROCEDURE

PRAYER :-

AUM SHREE MAN MAHAA GANAPATAYE NAMAH
I bow to Mahaa Ganapati
SHREE GURUBHYO NAMAH
I bow to Guru
SHREE LAKSHMI NAARAAYANAABHYAN NAMAH
I bow to Lakshmi Naaraayan
SHREE UMAA MAHESHWARAABHYAAN NAMAH
I bow to Umaa Maheshwar
SHREE SHACHI PURANDARAABHYAAN NAMAH
I bow to Shachi Purandar
SARVE BHYO DEVEBHYO NAMAH
I bow to all the deities
SHREE KUL DEVTAABHYO NAMAH
I bow to deity of the clan
SHREE ISHTA DEVTAABHYO NAMAH
I bow to my favourite deity
SHREE GRAAM DEVTAABHYO NAMAH
I bow to deity of the village
SHREE SARVE BHYO BHRAAMANE BHYO NAMAH
I bow to all the brahmins

Matru pitru charan kamale bhyo namaha
Nir vighnam astu

AACHAMYA PRAANAAYAMYAHA

SARVESHAABDHA KAARYYESHU TRAYAKHI BHUWANESHWARAAHAA
DEVAADISHANTU NAHA SIDHIR BRAHAMA SHAAN JANAARDANAAHAA
--- COMMITMENT ---

Take some water in the right hand, chant the following while holding it:
Then yajmaan takes chandan, rice and flower in right hand and chant the following commitment (sankalpa) mantra:

ATRADAHYA MAHAA MAANGALYA FALPRAD MAASOTTAM MAASE ..........(say month)
MAASE ..........(say which fortnight) PAKSHE ...........(say which date) TITHAU ...........(say which day ) VAASARE .......... (say which constellation) NAKSHATRE

MAM SAKAL DURITOPSHAMAN SARVA UPSHAANTI PURVAKAM SAKAL MANORATH SIDHAYARATHAM YATHAA
For the quelling of all my foes, for the peace of all , for fulfilment of all my just desires

SAMPAADIT SAAMAGRAYAA GANESHA GAURI VARUN BHRAMAA VISHNU RUDHRA LAKSHMI SURYA AADI
with all the items available, Ganesh, Gauri, Varun, Bhrama, Vishnu, Rudhra, Lakshmi, Surya,

NAVAGRAHA DEVTAAN INDRA DHYASHHT LOKPAAL DEVTAAN PUJAN PURVAK MAA ANGI KRUT
nine planets, Indra, deities looking after the worlds.

SHREE SATYANAARAAYAN PUJANAM TATHAA TAT KATHAA SRAVANAM AHAM KARISHYE
Shree Satya Naaraayan pujan, and listening to the story-katha I will do.
Then put the water on the ground. This mantra essentially commits oneself to a vow.

Then bow with hands clasped, hold some water in the right hand and chant the following :

PRUTHAVI TVAYAA DHRUTA LOKAA           DEVI TVAM VISHNUNAA DHRUTAA
O earth mother, you behold all the worlds, you are held by Lord Vishnu
TVAM CHA DHAARYA MAA             DEVI PAVITRAM KURU ME CHA AASANAM
you behold us O Devi, sanctify this seating.

Sprinkle the water from the right hand on all items and the people present to sanctify all.

DEEP PUJANAM

Then make a divo using cow ghee and light it, then chant mantra:

Bho deep dev swarup stawam karma saakshi hyavida na krut
Yaavat karma samaaptihi syaat taavat tvam sam sthiro bhava

Deep stha devtaa bhyo namaha
Gandha pushpaani samar payaami
GANAPATI PUJANAM

Arrange to place a kalash (copper vessel) on the left on the baajat, filled with water and do appropriate puja using chandan and kumkum. Take some water out of it in the panch paatra (5 metal vessel). Take some water from it in the right hand. Make a vow (sankalpa) to do Ganpati with Siddhi and Buddhis' puja in 16 ways (shodshopchaara). Put the water from the hand on the ground.

On the small stool (baajath) place white cloth. Make an eight cornered shape using wheat. Place a betel leaf in the middle of the shape, on the leaf place either a statue of Ganpati with Riddhi and Siddhi or in the absence of it, a betel nut as symbolic of presence of Ganpati. Meditate on Ganpati by uttering "Hey Herambh".

Hold some rice in the right hand, cover with left hand and chant the following:

Sumukh scha ek danta scha kapilo gaja karnaka
Lambo dara scha vikto vighna naasho vinaayaka
Dhumra ketu ganaa dhyaksho bhaal chandro gajaanan

Dvaatash etaani naamamaani yaha pathe srunu yaa da api
Vidyaa aarambhe vivaahie cha praveshe nirgame tatha
Sangraame sankate cha eva vighna sta asya na jaayate

Vakra tunda maha kaaya surya koti sama prabha
Nir vighna kurume dev sarva kaaryeshu sarvadaa

Vinaayak gurum bhaanum brahmaa vishnu maheshwaraan
Saraswati pranama yaadou sarva kaarya artha siddhaye

Abhipsit aartha sidha yartham pujita yaha suraa sureyha
Sarva vighna haras tasmei Ganaadhi pataye namaha

Sarva managal maangalye Shive sarva artha saadhike
Sharanye trayambike Gauri Naaraayani nama stute

Laabh stesham jaya stesham kut stesham paraa jayaha
Yeshaa bhindi var shyaamo hridi astho Janaardanaha

Tadeva lagna sudinam tadev taaraa bal chandra balam tadev
Vidyaa bal deiva balam tadev Lakshmi pate tandri yugam smaraami

Sarve shvaabdhka kaaryeshu traya Shree Bhuwaneshwaraaha
Deva aadi shantu naha siddhi Brahmteshaam Janaardanaaha

Then offer the rice at the feet of Shree Ganesh's statue.

Then with some rice in the right hand, chant the following mantra:

Apasarpantu ye bhutaa ye bhutaa bhumi sansithitaaha
Ye bhutaa vighna kartaar raste nashyantu Shiv aagnayaa

Then sprinkle the rice in all the directions to dispel all impediments and hurdles in worship.
Convey aasan (seat), paadhya (wash feet), ardhya (drinking water), bathe with panchaamrut (ghee, candy, honey, curd and milk mixture) while chanting the following mantras:

SUMUKHAAY NAMASTUBHYAM GANAADHI PATAYE NAMAHA (bow)

Dhyaanam (Meditation)

Sveta anga svet vastra sit kusum ganeiha pujitam svet gandheha
Kshir aabdhou ratna deepeha sur taru vimha ratna simha aasan stham
Dour bhihi paashaa ankush eshthaa bhaya dhruti vishadam chandra maalii tri netram
Dhyaa yet shaanti artham isham Ganapati mamalam Sri sametam prasanam
Aum Gam Ganapataye namaha - Sri Siddhi Buddhhi sahit Mahaa Ganapataye namaha
dhyaanam samar payaami

Aavaahanam (Welcome)

He Herambha tvam hyehi Ambikaa aatmaj
Siddi Buddhi pate tray aksha bhaksha laabhb patihi prabho
Aum Gam Ganapataye namaha - Sri Siddhi Buddhhi sahit Mahaa Ganapataye namaha –
aavaahanam karomi

Aasanam (Seat)

PUSHPA AASANAM MAYAA DATTAM       VIGHNAPUNJAM NIVAARAYA (offer seat of
flowers to destroy all inhibitions)

Ramyam sushobhanam divyam sarva saukhya karam shubham
Aasanam cha mayaa datta gruhaan Gana Naayakam
Aum Gam Ganapataye namaha - Sri Siddhi Buddhhi sahit Mahaa Ganapataye namaha –
aasanam samarpayaami

Paad Prakshaalam – Paadhyam (Wash feet)

Offer feet wash with warm water chanting:

Ushanodakam nirmalam cha sarva saugandhya samyutam
Paad prakshaala naarthaaya dattam te prati gruhya taam
Aum Gam Ganapataye namaha - Sri Siddhi Buddhhi sahit Mahaa Ganapataye namaha –
paadhyam samarpayaami

Ardhyam (hand wash)

Wash hands while chanting:

Ardhayam gruhaan devesh gandha pushpa akshatehe saha
Karunaa kar me dev gruhaan ardhayam namo astu te
Aum Gam Ganapataye namaha - Sri Siddhi Buddhhi sahit Mahaa Ganapataye namaha –
hastayo ardhym samarpayaami
**Aachamanam (little water to drink)**
Offer water in aachamani (small copper spoon) while chanting:

Sarva tirtha smaa yuktam sugandhi nirmalam jalam
Aachamayataam mayaa dattam gruhaan parmeshwara
Aum Gam Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – aachmanam samarpayaami

**Snaanam (Bath)**
Offer bath with following chant mantra:

Gangaa Saraswati Reva payoshani Narmadaa jaleha
Snaapito asi mayaa dev tathaashaanti kurushva me
Aum Gam Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – snaanam samarpayaami

**Dugdha snaanam (Milk bath)**
Offer bath using milk chanting following mantra:

Kaam dhenu sama udbhutam sarveshaam jivanam param
Paavanam yagna hetusraa payaha snaan artha sam arpitam
Aum Gam Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – paya snaanam samarpayaami

Then bathe with clean water chanting:
Dugdha snaante shuddhodak snaanam samar payaami
Aum Gam Ganpataye namaha

**Dadhi snaanam (Curd Bath)**
Offer bath using curd chanting following mantra:

Paayas astu sam udbhutam madhur aamlam sashi prabham
Dadhyaa nitam mayaa dev snaan artham prati gruhyaa taam
Aum Gam Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – dadhi snaanam samarpayaami

Then bathe with clean water chanting:
Dadhi snaante shuddhodak snaanam samar payaami
Aum Gam Ganpataye namaha

**Ghrut snaanam (Ghee bath)**
Offer bath using ghee chanting following mantra:

Navanit sam utpanna sarva santosh kaarkam
Ghrut tubhyam pradaa syaami snaan artham prati gruhyaa taam
Aum Gam Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha –
ghrut snaanam samarpayaami

Then bathe with clean water chanting:
Ghrut snaante shuddhodak snaanam samar payaami
Aum Gam Ganpataye namaha

**Madhu snaanam (Honey bath)**

Offer bath using honey chanting following mantra:

Taru pushpa sam udbhutam su swaadu madhuram madhu
Tejaha pushti karam divyam snaan arthamprati gruhyataam
Aum Gam Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha –
madhu snaanam samarpayaami

Then bathe with clean water chanting:

Madhu snaante shuddhodak snaanam samar payaami
Aum Gam Ganpataye namaha

**Sharkaraa snaan (candy bath)**

Offer bath using candied water chanting following mantra:

Ikshu saar sam udbhutaa sharkaraa pushti kaarikaa
Malaap haarikaa divyaa snaan artham prati gruhyataam
Aum Gam Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha –
sharkaraa snaanam samarpayaami

Then bathe with clean water chanting:
Sharkaraa snaante shuddhodak snaanam samar payaami
Aum Gam Ganpataye namaha

**Jala snaanam (Clean water)**

Offer bath using clear water chanting following mantra:

Gangaa jal samam shitam nadi tirtha sam udbhavam
Snaan artham cha mayaa dattam gruhyataam parmeshwaram
Aum Gam Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha –
shuddhodak snaanam samarpayaami

**Vastram (clothes)**

Offer clothes (white thread in its place) chanting following mantra:

Sarva bhushaadike saumya lok lajja nivaaranam
Mayop paadite tubhyam vaasasi prati gruhyatam
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – vastram samarpayaami

**Janoi (Upvitam – holy thread)**

Offer Upvitam chanting following mantra:

Navbhi stantu bhir yukta tri gunam devtaa mayam  
Upvitam mayaa dattam gruhaan parmeshwaram  
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – yagna upvitam samarpayaami

**Gandha (scent – perfume)**

Offer sandawood paste chanting following mantra:

Sri khandam chandanam divyam gandhaa ddhayam su manoharam  
Vilepanam sur shreshtha chandanam prati gruhy taam  
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – chandanam samarpayaami

**Kunkum (red paste)**

Offer kumkum on forehead chanting following mantra:

Kunkumam kaamanaa divyam kaaminyaaha kaam sambhavam  
Kunkumena archito dev priyataam parmeshwara  
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – kunkumam samarpayaami

**Rice coated with kumkum**

Offer rice coated with kumkum chanting following mantra:

Akshtaaha paramaa divyaahaa sarva kaam fal pradaaha  
Akshate stava archito devaaha priyataam parameshwaraha  
Akshataa scha sur sreshtha kumkumaak tahaah sushobhitaa  
Mayaanitaani pushpaani gruhaan parmeshwara  
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – akshataan samarpayaami

**Flower**

Offer flower in hand chanting following mantra:

Maalya aadini sugandhini maaltya aadini vei prabho  
Mayaanitaani pushpaani gruhaan parmeshwar  
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – pushpaani samarpayaami

**Tulsi leaf**

Offer tulsi leaf chanting following mantra:

Tulsi hem rupam cha ratna rupaam cha manjarim
Bhav moksha pradaam tubhyam arpayama hari priyaam
Sri Siddhi Buddhi sahit Mahaa Ganapataye – tulsi dalaani samarpayaami

**Durvaa (grass leaves)**

Then chant the following mantra and offer durvaa (grass leaves):

Durvaa kuraan suharitaan amrutaan mangal pradaat
Aani tam satva pujaar artha gruhaan gana naayaka

Sri Siddhi Buddhi sahit Mahaa Ganapataye – durvaa samarpayaami

**Saubhaagya dravya (Abil, Gulaal, Sindoor)**

Then sprinkle abil, gulaal, sindoor chanting:

Abilam aayusho vrudhir gulaal priti vardhanam
Sindooren samaa yuktaam gruhyataam parmeshwar
Sri Siddhi Buddhi sahit Mahaa Ganapataye – tulsi dalaani samarpayaami

**Dhoopam (scented smoke – joss stick)**

Then chant the following mantra and offer dhupam (scented smoke):

Vanaspati ras udbhooto gandhaa dhayo gandha uttamaha
Aadhreyaha sarva devaanaam dhoopoayam prati gruhyataam
Sri Siddhi Buddhi sahit Mahaa Ganapataye – dhoopam samarpayaami

**Deep (lit candle)**

Then chant the following mantra and offer lit divo (ghee candle):

Saajyam cha vartri sanyuktam vahninaa yojitam mayaa
Deepam gruhaan devesha treilokya timir aapaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye – deepam darsh yaami

**Naivedyam (food)**

Then chant the following mantra and offer food (naivedyam) consisting of shiro:

Sharkaraa khandam khaadhyaani dadhi kshira dhrutaani cha
Aahaara bhakshyam bhojyam cha naivedyam prati gruhyya taam
Sri Siddhi Buddhi sahit Mahaa Ganapataye – naivedyam samarpayaami

**Mukhvaasam (mouth freshners)**

Then chant the following mantra and offer mukhavaasam (various condiments wrapped in betel leaf):

Pungi falam mahaay divyam naag valli daler yuttam
Ellaadi churna samyukta taambulam prati gruhyya taam
Falam (fruits):

Then chant the following mantra and offer fruits:

Idam falam mayaa deva sthaapitam purat stava
Ten me safalaa vaaptir bhave janmani janmani

Dakshinaa (reparation)

Then chant the following mantra and offer money:

Hiranya garbha garbhashtham hem bijam vibhaa vasoha
Anata punya falada mattaha shaantihi prayachha me

Araartikam

Karpurakam mahaaraaj rambho udbhootam cha dipakam
Mangal artham mahipaal sangruhaan ganeshwar

Pradakshinaa (circumambulation)

Then chant the following mantra and offer circumambulate 4 times (pra-dakshinaa) around Ganpati:

Yaani kaani cha paapaani iha janma krutaani cha
Taani sarvaani vinashyanti pradikshinaa pade pade

Namaskar (prostration)

Then offer prostration to Ganpati:

Vighneshvaraaya vardaay sur priyaay lambo daraay sakalaay jagat hitaay
Nagaa navaay sruti yagna vibhushitaay gauri sutaay gana naay namo namaste
Sri Siddhi Buddhi sahit Mahaa Ganapataye – namaskar karomi

Then chant following mantra and offer flowers and bow, salutations with great affection to Ganpati:

Tvaam vighna shatru dala neti cha sundaraeti
Bhakti priyeti var deti sukha pradeti

Vidyaa pradetya dhaha reti cha ye stuvanti
Tebhyo Ganesh varado bhava nitya meva
KALASH PUJANAM

On the red cloth on the baajat, make a mound of 1 ¼ pounda of rice, upon which place copper kalash filled with water mixed with gangaa jal (water from Gangaa river, if possible) and invite Varun dev:

**Sparsha (touch kalash with right hand)**

Hem rup aadi sambhutam taamrajam sudaddham navam
Kalasham dhoaut kalmaansh chhidra vrana vivarjitam

Chant the following while touching the kalash with the right hand offering prayer:

**Fill Water**

Then while chanting the following mantra, fill the kalash with water preferably mixed with water from the Ganges if available:

Jivanam sarava jivaanaa paavanam pavanaatmakam
Bijam sarvo aushadhaanam cha taj jalam puryaamyaham

AUM VAM VARUNAAYA NAMAHA AAuAAHANAM SAMARPAYAAMI  (welcome)

Then offer prayers and worship to Varun dev:

Sarva samudraahaa sarit stirthaani jaladaa nadaahaa
Aayaantu dev pujaar artham durit kshay kaarkaahaa

Kalash asya mukhe vishnuhu kanthe rudraha sam aasrit
Mule tatra sthito brahmaa madhye matru ganaa smrutaa

Kukshou tu saagraahaa sarva sapta dvipaa vasundharaa
Rug vedo atha yajur vedha saamveda hya atharvana

Angesha sahitaahaa sarve kala shantu sam aasritaa
Asmiin kalashe varunam saagam saprivaar
Sa aayudhey sa shakti kamaa vaahyaami

**Paste chandanam**

Put chandanam paste on four sides of kalash.

AUM VAM VARUNAAYA NAMAHA CHANDANAM SAMARPAYAAMI  (sandalwood paste)

**Wind sutra (red yellow thread) around neck of kalash**

Then while chanting the following the mantra, tie red yellow thread (red naadu) round neck of kalasham

Sutram kaarpasa sambootam brahmanaa nirmitam pooraa
Yen baddham jagat sarva veshtanam kalashasya cha
**Put herbal medicines (cinnamon, clove, cardemom etc.) into kalash:**

Devebhyaha poorvato jaataa devebhya stri yugam pooraa  
Tvishatam tanum cha yaa babhru jivanam jivanaaya cha  
**AUM VAM VARUNAAYA NAMAHA**  
**KAARPAAS SUTRAM SAMARPAYAAMI**

**Put Durvaa (Grass leaves)**

Then chant the following mantra and sprinkle into the kalash durvaa (grass):

Durve haya amrut sampane  
Shata paatak samhantrim tvam  
**AUM VAM VARUNAAYA NAMAHA**  
**DURVAA SAMARPAYAAMI**

**Put five trees’ leaves and flowers**

Then chant the following mantra and introduce 5 types of leaves (pipdo, umbero, pipal, aambo, vad) on the neck of kalash and then put flowers into kalash:

Ashwathou udambar plaksha chyut  
Pancha bhangaai ti proktaahaa  
**AUM VAM VARUNAAYA NAMAHA**  
**PANCHA PALLVA SAMARPAYAAMI**

Vividham pushpam sanjaatam  
Kshipra yat kaarya sambhootama  
**AUM VAM VARUNAAYA NAMAHA**  
**PUSHPAM SAMARPAYAAMI**  
(flowers)

**Put dry food seeds**

Then chant the following mantra and offer into the kalash water various dry foods (pulses and other dry seed foods):

Dhaanya aushadhi manushyaanaam jivanam paramam smrutam  
Kshipatam yat kaarya sambhootama  
**AUM VAM VARUNAAYA NAMAHA**  
**DHAANYAM SAMARPAYAAMI**

**Put betel nut**

Then chant following and introduce betel nut in the kalash water:

Pungi falam idam divyam  
Putra pautraadi faladam  
**AUM VAM VARUNAAYA NAMAHA**  
**PUNGIFALAM SAMARPAYAAMI**

**Put dakshinaa (money etc.)**

Then chant following mantra and place money into kalash:

Hiranya garbha garbhaashtam  
Ananta punya faladaa mattaha  
**AUM VAM VARUNAAYA NAMAHA**  
**HIRANYA SAMARPAYAAMI**
AUM VAM VARUNAAYA NAMAHA  DAKSHINAA SAMARPAYAAMI (money offering as gratitude)

**Put five gems (or money instead)**

Then chant following and introduce five gems (or money in its absence) in the water in the kalash:

Kanakam kulisham nilam padma raagam cha mauktikam
Elaani pancha ratnaani kalaash praksh paamyaham

AUM VAM VARUNAAYA NAMAHA PANCHA RATNA SAMARPAYAAMI

**Place coconut – srifal on top of kalash**

Pidhaanam sarva vastunaam sarva kaarya artha saadhanam
Sampoorna kalaasho yen paatre tat kalashopari

AUM VAM VARUNAAYA NAMAHA SRIFALAM SAMARPAYAAMI

**Shower rice on kalash:**

Then chant the following mantra and shower rice from the hands on the kalash:

Namo namaste sphatik prabhavaaya su shwet haaraaya su mangalaaya
Supaash hastaaya upaasannaaya jalaadhi naathaaya namo namaste
Aum vam varunaaya namaha sarva bhaave akshtaan samarpayaami

Then chant the following mantras and offer the denoted to Varun deva (deity of the water):

AUM VAM VARUNAAYA NAMAHA DHUPAM SAMARPAYAAMI (scented smoke)
AUM VAM VARUNAAYA NAMAHA DEEPAM SAMARPAYAAMI (show lighted candle made from cow butter/ghee)
AUM VAM VARUNAAYA NAMAHA NAIVEDYAM SAMARPAYAAMI (food)
AUM VAM VARUNAAYA NAMAHA FALAM SAMARPAYAAMI (fruits)
AUM VAM VARUNAAYA NAMAHA MUKHVAAASAM SAMARPAYAAMI (after food mouth refreshers)
AUM VAM VARUNAAYA NAMAHA TAAMBULAM SAMARPAYAAMI (beetle leaf with condiments)

Then hold water in the right hand, chant the following mantra and put the water on the ground:

ANAYAA PUJYAA SAANGAHA SAPARIVAARE VARUN DEVAHA PRIYATAAM

During the pujaa, wife of the yajamaan may touch husband's body i.e. wife and husband are spiritually the same entity, therefore action of one of them counts for both.

**Then stand on the knees holding the kalasha in the hands and chant the following looking at the priest:**
The Purohit (priest) chants the following 3 times:

PUNYAAHAM

[2] Then again the yajamaan says:

BHO BHRAAMANAAHAA MAHAYAM SAHA KUTUMBINE MAHAA JANAANN
MASKUR VAANAAY AASHIR VACHANAM PAKSHA MAANAAY
ASYA KARMANAAHAA KALYAANAM BHAVANTO BRUVANTU

The Purohit (priest) chants the following 3 times:

KALYAANAM

[3] Then again the yajamaan says:

BHO BHRAAMANAAHAA MAHAYAM SAHA KUTUMBINE MAHAA JANAANN
MASKUR VAANAAY AASHIR VACHANAM PAKSHA MAANAAY
ASYA KARMANAAHAA RUDHII BHAVANTO BRUVANTU

The Purohit (priest) chants the following 3 times:

KARMA RUDHYATAAM

[4] Then again the yajamaan says:

BHO BHRAAMANAAHAA MAHAYAM SAHA KUTUMBINE MAHAA JANAANN
MASKUR VAANAAY AASHIR VACHANAM PAKSHA MAANAAY
ASYA KARMANAAHAA SWASTI BHAVANTO BRUVANTU

The Purohit (priest) chants the following 3 times:

SWASTI

[5] Then again the yajamaan says:

BHO BHRAAMANAAHAA MAHAYAM SAHA KUTUMBINE MAHAA JANAANN
MASKUR VAANAAY AASHIR VACHANAM PAKSHA MAANAAY
ASYA KARMANAAHAA SRI SWASTI TVATI BHAVANTO BRUVANTU

The Purohit (priest) chants the following 3 times:

ASTU SRIHI

Then to end the Punyaha Vachan (chanting of the merit) the Purohit chants the following sprinkling water from the kalash with a betel leaf on the yajmaan with his wife seated on left of him:

ANEN PUNYAAHA VAACHANA AKHYEN KARMANAAHAA PRAJAA PATIHI PRIYATAAM

Then the Purohit does abhishek (sprinkling of water) on the yajmaan couple (the pujaa doers)
Worship of the nine planets

Then take nine betel nuts – one for each planet and bathe and do puja with following mantras for each planet:

Om japaa kusum sankaasham kaashya peyam mahaag ghutim
Tamodari sarva paapaghna prantosmi divaa karam Om Suryaaya mamaha

Dadhi shankha tushaa rabham kshiro darnavam sambhavam
Namaami shashin somam shambor mukut bhushanam Om Somaaya namaha

Dharni garbham sambhutam vidyut kaanti sama prabham
Kumaar shakti hastam cha mangalam pran maamyaham Om Mangalaaya namaha

Priya angulika shayaamam rupenaam pritam budham
Somyam somya guno petam tam budham pranamaamyah ham Om Budhaaya namaha

Devaanaa cha rushinaa cha guru kaanchan sannibham
Buddhi bhutm trilokesham tam namaami bruhas patim Om Bruhas pataye namaha

Him kund mrunaa laabham daisyanaa param gurum
Sarva shaashtra pravktaar bhaargava prana maamya ham Om Bhaargave namaha

Nila anjan samaa bhaasam ravi putram yamaa grajam
Chhaayaa maaturnda sambhutam tam namaami shanay shacharam Om Shanish chraaya namaha

Ardha kaayam mahaag virye chandra aaditya vimarda namaha
Sinhiika garbha sambhutam tam raahu prana maamya ham Om Raahave namaha

Palaash pushpa sankaasham taar kaagraha mastakam
Rodhram rodhratamakam ghoram tam ketu prana maamya ham Om Ketave namaha

Om Aim Hrim Klim nava grha devtaa bhyo namaha
SRI SATYANAARAAYAN PUJAA

The yajamaan takes water in right hand and chants following commitment mantra:

ATRAADHYA MAHAA MAANGALYA FALPRAD MAASOTTAM MAASE .........(say month) MAASE ..........(say which fortnight) PAKSHE............(say which date) TITHAU ..........(say which day ) VAASARE .......... (say which constellation) NAKSHATRE

AASAN MURTINAAM, ANGA PRATYANGA SANDHI SAM UTAPANNAM, AATAPAAGNI SANYOG JANIT KOSH, PARI HAARA ARTHAM AGNAYU, TAARANMAHAM KARISHYE

Then smear Lakshmi Naaraayan statue with ghee and pour water over it. Then holding the statue in hand chant the following mantra to invoke life-force in the statue:

AUM HRIM KLIM YAM RAM LAM VAM SHAM SSHAM SAM HAM ADAM KSHAM SOHAM AASYAAM PRAANAA IHA PRAANAAHAA (life force enter!)

AUM HRIM HANSAHA SOHAM AASYAAM SARVE INDIYANI VAAD MANASTVAK CHAKSHU SROT JIHVAA GHRAAN PAANI PAAD PAAY UP PASTHAANI SUKHAM CHIRAM TISHTANTHU (may all the senses, speech, mind, eyes, ears, nose, ......, feet, ......, ...... reside ever comfortably.)

Then place the Lakshmi Naaraayan statue on a betel leaf which should be located on the front of the baajat on the front on the red cloth. Also place photograph of Sri Satya Naaraayan on the baajat and

Thereafter do either 5 fold pujaa (abridged version) with sweet smelling items etc.

or

Do 16 fold (shodshopchaar) Lakshmi Naaraayan pujaa as follows :

Hold flower in right hand, chant the following mantra and meditate on the form of Sri Satya Narayan:

[1] Dhyaan (meditation)

Shaantaakaaram bhujang shayanam padma naabham suresham Vishva aadhaaram gagan sadrasham megh varanam shubh angam Lakshi kaantar kamal nayanam yogi bhirdhyan gamyam Vande vishnum bhava bhaya haram sarva lok ek naatham

Satyam guna atitam guna traya samanvitam Lok natham trilokesham kaustubha bharanam hari Nil varanam peet vaasam sri vatsa pad bhusitam Govindam gokulaanandam brahmaa dheir pipujitam

ITI DHYAAANAM

Then chant the welcome mantra:

Aaa gachhaachh devesh tejo raashe jagat pate
Kriya maanm mayaa pujaar gruhaan sur sattam

Aavaahaye tvaaam garudo up sthitam ramaardha deham sur raaj vanditam
Kansaatak chakra gadaabja hastam bhajaami devam vasudev sutam
Sri satya naaraayanam aavaahanam karomi

ITI AAVAAHANAM SAMARPAYAAMI


Then offer seat with following chant:
Aasana (offer seat)
Ramyam sushobhanam divyam sarva saukhyakaram shubham
Aasanam cha mayaa dattam gruhaan parmeshvar
Sri satya naaraayanam aasanam dadaami

Naanaa ratna samaa yuktam kaarta svar vibhusitam
Aasanam dev devesh prit artham prati gruhytaa taam
Simha aasane ratna maye sadeiva hemaabh pitamber shobh mane
Krupaa nidhe nandaja vishwa murte bhava asmin mam yagna siddhaye

ITI AASANAM SAMARPAYAAMI

[4] Paadhyam - Paad Prakshaalam – Paadhyam (Wash feet)

Then offer drink with following chant:
Paadhyam gruhaan devesha mam saukhyam vivardhaya

Suvarna paatre yamunaa jalam cha gandha akshatei pushpa yuteisha ramya
Mayaa arpit paadhyam idam gruhaan bho jaanaki naath namo namaste

Ushanodakam nirmalam cha sarva saugandhya samyutam
Paad prakshaala naarthaaya dattam te prati gruhytaa taam
Sri Satya naaraayan paadyoho paadhyam samarpayaami

ITI PAADHYAM SAMARPAYAAMI


Then offer arghya with the chant:

Vyakta avyakta swarupaay hrushik pataye namaha
Mayaa nivedito bhaktayaa ardhoyam prati gruhyataam

Su-nirmalam jahanu padaabdhi nirgatam gandh aadi yukta mahaa abdhutam cha
Niveditam vishwa gurocham toya gruhaa cha ardhayam bhagwaan namaste
Ardhayam gruhaan devesh gandha pushpa akshatehe saha
Karunaakar me dev gruhaan ardhayam namo astu te
Sri Satya Naaraayan hastayo ardhym samarpayaami

ITI ARDHYAM SAMAPAYAAMI

[6] Aachmanam (water in little copper spoon)

Then offer aachamanam:

Mandaaki nyaastuya dhaari sarva paap haram shubham
Tadidam kalpitam dev samyag aachamayataam tvaya

Bho kirtishvar vishva baaho brhmaa aadi bhihi pujit paad padma
Gruhaan devesh mayaa niveditaam aachamayataam vishva vinod Vishnu

Sarva tirtha samaa yuktam sugandhi nirmalam jalam
Aachamayataam mayaa dattam gruhaan parmeshwara
Sri Satya naraayana aachmanam samarpayaami

ITI AACHAMANAM

[7] Snaanam (Bath)

Then offer bath with water with following chant:

Snaanam panchaa bhuteir dev gruhaan purushottam
Anaath naath sarvga girvaan pranati priya

Gangaa Saraswati Reva payoshani Narmadaa jaleha
Snaapito asi mayaa dev tathaa shaanti kurushva me
Sri Satya Naaraayan snaanam samarpayaami

Dugdha snaanam (Milk bath)

Bathe first with milk then with clear water and offer aachamanam after chanting this mantra:

Suswaad niti ruchayen gavayen payasaa vibho
Snaan upayaami mahaa bhaktayaa gruhaan purushottam

Kaam dhenu sama udbhutam sarveshaam jivanam param
Paavanam yagna hetusraa payaha snaan artha sam arpitam
Sri Satya Naaraayan dugdha snaanam samarpayaami

Dugdha snaante shuddhodak snaanam samarpayami. Aachamanam samarpayaami

Dadhi snaanam (Curd bath)

Then bathe with curd (clear yoghurt) followed by clear water and offer aachamanam after chanting this mantra:

Chandra mandal samkaasham sarva dev priyam dadhi
Snaan upnaartham mayaa dattam priti artham prati gruhya taam
Payas astu sam udbhutam madhur aamlam sashi prabham
Dadhyaa nitam mayaa dev snaan artham prati gruhya taam
Sri Satya Naaraayan dadhi snaanam samarpayaami

Dadhi snaante shuddhodak snaanam samarpayami. Aachamanam samarpayaami

**Ghrut snaanam (Ghee bath)**

Then bathe with ghee followed by clear water and aachamanam after chanting this mantra:

Ghrut kumbha samaa yukta ghrut yone ghrut priya
Ghrut bhuka ghrut ghaataasi ghrut snaanaaya gruhya taam

Navnit sam utpanna sarva santosh kaarkam
Ghrut tubhyam pradaa syaami snaan artham prati gruhya taam
Sri Satya Naaraayan ghrut snaanam samarpayaami

Ghrut snaante shuddhodak snaanam samarpayami. Aachamanam samarpayaami

**Madhu snaanam (Honey bath)**

Then bathe with honey followed by clear water and aachamanam after chanting this mantra:

Madhurupo vasant stavam tvamev sarvadaa vibho
Madhu soodan sam pritayei madhu snaanaay gruhya taam

Taru pushpa sam udbhutam su swaadu madhuram madhu
Tejaha pushti karam divyam snaan arthamprati gruhya taam
Sri Satya Naaraayan madhu snaanam samarpayaami

Madhu snaante shuddhodak snaanam samarpayami. Aachamanam samarpayaami

**Sharkaraa snaan (candy bath)**

Then bathe with candy mixed in water and followed by clear water and aachamanam after chanting this mantra:

Sharkaraa ghrut samyuktaa tvam ev sharkaraa priya
Anant sharkaraa prityaa snaanaaya prati gruhya taam

Ikshu saar sam udbhutaa sharkaraa pushti kaarkaa
Malaap haarikaa divyaa snaan artham prati gruhya taam
Sri Satya Naaraayan shrkaraa snaanam samarpayaami

Sharkaraa snaante shuddhodak snaanam samarpayami. Aachamanam samarpayaami

**Jala snaanam (Clean water)**

Then bathe with clean water and followed by aachamanam after chanting this mantra:
Then bathe with clear water (abhishek) to clean.

Gangaa jal samam shitam nadi tirtha sam udbhavam  
Snaan artham cha mayaa dattam gruhyaatam parmeshwaram  
Sri Satya Naaraayan shuddhodak snaanam samarpayaami

ITI SNAANAM

[8] Vastram (clothes)

Then offer clothes to wear (or white thread instead):

Ved sukta samaa yukte  yagna saam samanvite  
Sarva varna prade dev  vaasasi prati gruhya taam

Sri Satya Naaraayan vastram samarpayaami

ITI VAstrAM


Then offer Yagna upavitam (white cotton thread to wear):

Brahmaa Vishnu Maheshe scha  nimitam brahma sutram  
Yagna upvit daanane priyataam kamlaa pati

Navbhisa tantu mir yukta tri gunam devtaa mayam  
Upvitam mayaa dattam gruhaan parmeshwaram  
Sri Satya Naaraayan yagna upvitam samarpayaami

ITI YAGNA UPAVITAM

Chandanam (sandalwood paste)

Then offer chandanam on forehead (sandal wood paste):

Sri khandanam chandanam divyam  gandhaa ddhayam su mano haram  
Vilepanam sur sreshtha chandanam prati gruhya taam  
Sri Satya Naaraayan chandanam samarpayaami

ITI CHANDANAM

Kunkum (red paste)

Kunkumam kaamnaa divyam kaaminyaaha kaam sambhavam  
Kunkumena archito dev priyataam parmeshwara

Sri Satya Naaraayan kunkumam samarpayaami
**Rice coated with kumkum**

Akshataa scha sur sreshtha kumkumaak tahaan sushobhitaa  
Mayaa niveditaa bhaktayaan gruhaan parmeshwhara  
Sri Satya Naaraayan akshataan samarpayaami

**Flowers**

Then offer flowers:

Maalya aadini sugandhini maaltya aadini vei prabho  
Mayaanitaani pushpaani gruhaan parmeshwar  
Mallika aadi sugandhini maalatya aadi nivei prabho  
Mayaa hyataani pujaa artham pushpaani prati gruhytaaam  
Sri Satya Naaraayan pushpaani samarpayaami  
ITI PUSHPAANI SAMARPAYAAMI

**Tulsi leaves**

Tulsi hem rupam cha ratna rupaam cha manjarim  
Bhav moksha pradaam tubhyam arpaayami hari priyataam  
Sri Satya Naaraayan tulsi dalaani samarpayaami

**Durvaa (grass leaves)**

Then chant the following mantra and offer durvaa (grass leaves):

Durvaa kuraan suharitaan amrutaan mangal pradaat  
Aani tam satva pujaa artha gruhaan parmeshvaram  
Sri Satya Naaraayan durvaa samarpayaami

**Saubhaagya dravya (Abil, Gulaal, Sindoor)**

Abilam aayusho vrudhir gulaal priti vardhanam  
Sindooren samaa yuktaam gruhyataam parmeshwar  
Sri Satya Naaraayan saubhaagya dravya samarpayaami

**[10] Dhoopam (scent – perfume – joss stick)**

Then offer sweet scented smoke (dhoopam):

Vanaspati ras udbhooto gandhaa dhayo gandha uttamaam  
Aadhreyaha sarva devaanaam dhoopoayam prati gruhyataam  
Sri Satya Naaraayan dhoopam samarpayaami

ITI DHUPAM SAMARPAYAAMI

Then offer lamp (divo):

\[
\text{Saajyam cha varti sanyuktam vahninaa yojitam mayaa}
\text{Deepam gruhaan devesha treilokya timir aapaha}
\text{Sri Satya Naaraayan deepam darsh yaami}
\]

ITI DEEPAM SAMARPAYAAMI

[12] **Naivedyam (food)**

Then offer naivedyam (food- Shiro):

\[
\text{Ghrut pakk havish anna paayasam cha sa sharkaram}
\text{Naanaa vidham cha naiveidyam vipno me prati gruhya taam}
\text{Sharkaraa khandam khaadhyaani dadhi kshir dhrutaani cha}
\text{Aahaar bhakshyam bhojyam cha naivedyam prati gruhya taam}
\]

ITI NAIVEDYAM SAMARPAYAAMI

[13] **Aachamanam**

Then offer aachamanam (water in copper spoon):

\[
\text{Sarva paap haram divyam gaangeyam nirmalam jalam}
\text{Aachamanam mayaa dattam gruhayataam purushottam}
\]

ITI AACHAMANAM SAMARPAYAAMI

**Taambulam**

Then chant the following mantra and offer mukhavaasam (various condiments wrapped in betel leaf):

\[
\text{LAVANG KARPOOR YUKTAM TAAMBULAM SUR PUJITAM}
\text{PRITYAA GRUHAAN DEVESHAM MASAUHYAM VIVARDHAYA}
\]

Lavang karpoor yutam taambulam sur pujitam
Pritayaa gruhaan devesh mam saukhyam vivardhaya

\[
\text{Pungi falam mahaa divyam naag valli daler yuttam}
\text{Elaadi churna samyukta taambulam prati gruhya taam}
\]

ITI TAAMBULAM SAMARPAYAAMI

**Fruit**

Then chant the following mantra and offer fruits:

\[
\text{Idam falam mayaa dev sthaapitta pur stava}
\text{Tenme safaa vaaptir bhave janmani janmani}
\text{Sri Laxminaaraayan namaha – falam samarpayaami}
\]
Dakshinaa

Hiranya garbha garbha stham hem bijam vibhaa vasoha
Anant punya falada mataha shaantihi prayachha me

Sri Laxminaraayan namaha – dakshinaa samarpayaami

[14] Aarti

Then offer aarti (lamp with 5 wicks):

Chatur varti samaa yuktam dhuten cha supuritam
Niraajanen santushtho bhava tyeiva jagat patihi

ITI NIRAAJANAM SAMARPAYAAMI

[15] Circumambulations – (pradakshinaa)

Then circumambulate around Sri Satya Narayan and Lakshmiji (4 times clockwise):

Yaani kaani paapaani janamaantar krutaani cha
Taani taani vinashyanti pradakshinaa pade pade

ITI PRADAKSHINAA SAMARPAYAAMI

Flowers and bow

Then offer flowers and bow according to the chant:

Tataha pushpa anjalir namaskaaram scha krutavaa stuvit

[16] Namaskar (prostration)

Satya Naaraayanam devam vande aham kaamadam prabhum
Lilyaa vitatam vishvam yen tasmey namo namaha

Then offer prayer as follows:

Yan mayaa bhakti yukten patram pushpam falam jalam
Niveditam cha naivedyam tana gruhaan anukampayaa

Mantra hinam kriyaa hinam bhakti hinam Janaardana
Yat pujit mayaa deva pari puranan tada stume

Amogham pundrik aaksham Nrusimham deitya sudanam
Hrushi kesham Jagan Naatham vaagisham var daayakam

Goon trayam guna atitam Govindam garudo dhvajam
Janaardanam janaatitam Jaanaki vallabham Hari

Pranamaami sadaa bhaktayaa Naraayan mattaha param
Durgame vishame ghore shatrubhihi par pidite
Then offer 1000 flowers or petals of flowers at the feet of Sri Laksmi Naaraayan. Use the 1000 names list and at the end of each name endeth with “namaha” offer the flower /petal using the right hand palm upwards. Use second and third fingers with the thumb to push the flower /petal to offer to the deities’ feet.

The Thaal and Aarti are sung at the end of the kathaa

Sri Satya Naaraayan thaal (song for offering food to Sri Satya Naaraayan)

Kedanaa mandap maa murti chhe hem ni
Aarati utaaru dinaa naath re Om namo Satya Naaraayan

Pujan karvaathi prabhu sankat ne nivaarataa
Bhaya ne haro chho bhagwaan re Om namo Satya Naaraayan
Daaridra dukha harayaa vipra Sataanand naa
Bhaangi kathyaaraa ni bhid re Om namo Satya Naaraayan

Raajaa Ulkaamukh aapanaa pujaan thi
Paamayaa chhe putra parivaar re Om namo Satya Naaraayan

Saadhu vanik ghanaa sankat ne paamaya
Svapane thi sandhyaa enaa kaam re Om namo Satya Naaraayan

Raajaaee tyaaq karyo aapanaa prasaad no
Taadayu chhe enu abhimaan re Om namo Satya Naaraayan

Paanche adhyaaya no paath tano saar aa
Gaay chhe saghdo sansaar re Om namo Satya Naaraayan

Fal fadaadi dharayaa mevaa madhuraa
Shiro dharayo chhe sundir Shyaam re Om namo Satya Naaraayan

Tulsi naa dal dharayaa yamunaa naa nir vahaala
Aarogo antar aaraam re Om namo Satya Naaraayan

Purushottam daas ni arji svikaarjo
Darshan dejone ek vaar re Om namo Satya Naaraayan
Sri Satya Naaraayan Aarti (5 lit divas which are moved in circular motion in front of the deity)

Jaya dev jaya dev jaya Lakshmi ramanaa, prabhu Sri Lakshmi ramanaa
Satya Naaraayan swami jan paatak haranaa……..Jai Dev Jai Dev

Ratna jadit simhaasan adabhut chhabi raaje .. prabhu adbhut chhabi raaje
Naarad karat niraajan (2) ghantaa dhvani baaje……..Jai Dev Jai Dev

Vruddha thai dvija kaaran vipra nu kaarya karyu.. prabhu vipranu kaarya karyu
Vidhi thi vrat kari tene (2) mokshe gaman karyu ……..Jai Dev Jai Dev

Kaashtha ketaa dur bala te par krupaa kari, prabhu te par krupaa kari
Chandra ketu ek rajaa (2) teni vip hari ……..Jai Dev Jai Dev

Vanik Saadhu jamaai bandhan thi chhutayaa, prabhu bandhan thi chhutaya
Sukh sampati paami (2) bhava naa bandha tutayaa ……..Jai Dev Jai Dev

Govaal sang raajaae vana maa bhakti kari, prabhu van maa bhakti kari
Man vaanchhit fal didhaa (2) din dayaal hari ……..Jai Dev Jai Dev

Bhaav bhakti ne kaaran kshan kshan roop dharayaa, prabhu kshan kshan roop dharayaa
Jene sradhhaa kidhi (2) tenaa kaarya saryaa ……..Jai Dev Jai Dev

Chadhe prasaad savaayo kadali fal mevaa, prabhu kadali fal mevaa
Dhoop deep tulsi dal (2) raaji rahe devaa ……..Jai Dev Jai Dev

Satya dev ni aarati je koi gaashe, prabhu je koi gaashe
Sukh sampati paami (2) Satya lok jaashe ……..Jai Dev Jai Dev

Jaya dev jaya dev jaya Lakshmi ramanaa, prabhu Sri Lakshmi ramanaa
Satya Naaraayan swami jan paatak haranaa……..Jai Dev Jai Dev
SRI SATYANAARAAYAN VRAT STORY
AUM
CHAPTER 1

[1] Ekadaa naimish aranyae rushayaha shaunak aadayaha prapuchchyar munayaha sarve sutam pauraanikam khalu

[2] Shri Rishi uvaach:
vraten tapasaa kim vaa praapayate vanchchitam falam
tat sarvam srotu ichchaamaha katha sva mahaah mune

[3] Sut uvaach:
naarad Neiva sam prushto bhagwan kamlaa patihi
surarshaye yathei vaaha tacha srunudhwa samaa hitaahaa

[4] ekadaa naarado yogi par anugrha aankankshyaah
paryatan vividhyaan lokaan martya lokam upaagataha

[5] tato drashtawaa janaan sarvaa naanaa kalesh saman vitaan
naanaa yoni sam utpannaa klishya maanaan sarva karma bhihi

[6] ken upaayen cheitesham dukh naasho bhaved dhruvam
iti sanchitya manasaa vishnu lokam gat stadaa

[7] tatra Naaraayan am devam shukla varnam chatur bhujam
shankh chakra gadaa padma vanmaalaa vibhushitam

[8] drashtwaa tam dev deveshaam stotum sam upacha krame
Narad uvaach:
Namo vaad manas atit rupayaa anant shaktaye

[9] aadi madhya anta hinaaya nirgunaaya gun aatmane
sarveshaam aadi bhutaaya bhaktaanaam aarti nashine

[10] srutwaa stotraam tato vishnu naaradaam pratya bhaashata
Sri Bhagwaan uvaach:
Kim artha maagato asi tvam kim te manasi vartate
Kathayasva mahaah bhaag tat sarva katha yaami te

[11] Naarada uvaach:
martya loke janaahaa sarve naanaa kalesh samanvitaaha
naanaa yoni sam utpanaahaa pach yante paap karma bhihi

[12] tat katham shamaye nnaath laghu upaayen tat vada
tat sarvam srotum ichchaami krupaa asti yadi te mayi

[13] Sri Bhagwaan uvaach:
Saadhu prushtam tvayaa vatsa loka anugraha aakaankshayaa
Yat krutvaa muchyate mohaat tach srunusva vadaami te

[14] vratam asti mahat punyaam swarga martya durlabhah
tava snehaanmayaa vatsa prakaashahaa kriyate adhunaa

[15] Satya Naaraayan syeiva vratam samyag vidhaantaah
krutvaa sadhyaha sukham bhuktwaa paratra moksha maapnuyaat

[16] Naarad uvaach: kim falam kim vidhaanam cha krutam keneiva tad vratam
tat sarva vistaraad bruhi kadaa kaarya hi tad vratam

[17] Bhagwaan uvaach:
dukh shokaadi shamanam dhan dhaanya pravardhanam

[18] Saubhaagya santiti karam sarvatra vijaya pradam
yasmin kasmin dine martayo bhakti sraddhaa samanvitaha

[19] Satya naraayanam devam yajech cheiva nishaa mukhe
toran aadi prakar tavyam kadali stambha manditam

[20] Naivedym bhaktito dadhaat sapaadam bhakti samyuktam
rambhaa falam ghrutam kshiram godhumasya cha churnakam

[21] Panch bhiihi kalasher yuktam dhvjaa patta samanvitam
jal purneih sa ratnei scha pungi fala samanvitam

[22] Bhushit pushpa maalaabhihi sapta dhaanya pari sthitam
aachchaa dayet patta vastrer naana varna vichitrte

[23] chandanen sugandhen lepyed gruha mandapam
shankha bheri mrudanga scha vaad yed bahu bhir janeha

[24] naanaa mangal chaare astu kartavyam nij saijaneiha
sandhyaayaam niiyamam krutvaa danta dhaavan purvakam

[25] praatar ut-thaaya meghaaavan snaatshva vaashyakam aachret
tadanu prati gamekaam saudarana asya shubhaa krutim

[26] karyedaya sri pat sheiva snaap yecha yathaa vidhi
panchaa amrutei stato vastra yugmen pari veshti taam

[27] taamra patreshu vin asya sthapyen mati maan shubhaam
pratishthaam cha prakurvit svasti vanchan purvakaam

[28] chandanen sugandhen pushpeih sa kaal udbhaveiha faleiha
dhp dipieisma naiveidhya staambule safaleiha shubheiha

[29] Brahmaneir badhavei scheiva sahito dharma tatparaha
naivedym bhaktito dadyat sapaadam bhakshyam uttapam

[30] rambhaa falam dhrutam kshiram godhum asya cha churnakam
abhaave shaali churnaam cha shakruraaam vaa gudam tathaa

[31] sapaadam sarva bhakshayam cha hyeki krutya nivedyet
vipraay dakshinaam dadhyaat kathaam sruvtvaa janehi saha
tatasha bandhubhi saardham vipra aadi bhya pradaa payem
prasaadam bhakshayed bhaktayaa nrutya geet aadikam charet

[32] Janaha svam svam gruham gachchet Satya Naaraayanam smaran
evam krute manushyaanaam vanchchaa siddhir bhaved dhruvam
visheshataha kali yuge laghu upaayo asti bhutale
Once in the forest of Naimisha aranya near the famous city of Ayodhya, Shaunak and the other rishis engaged in penance gathered together and asked Sut Puraani a great question:

The Rishis said "O great muni, what penance (vrat) is there which delivers just desires? We are eager to hear it from you. So please tell us the details."

Sri Sut said:

"On one occasion, Naarad muni asked the same question to Sri Vishnu Bhagwaan in Vaikunth. I will narrate the same reply given by Sri Vishnu Bhagwaan, so please listen with concentration. Once Yogi Naarad muni during his travels came to Mrutyu Lok (another name for the earth where all the creatures are destined to die i.e. the world of death) with the intention to oblige. The great muni saw people from all walks of life suffering from their actions of wrong doing, in multiplicity of pains of the mind, body and environment. With the single thought in his mind, concerned with finding a solution to eradicate this suffering, he traversed to Vishnu Lok - the abode of Lord Vishnu. In Vaikunth (another name for the abode of Lord Vishnu), he had darshan (sight) of Lord Naaraayan (Lord Vishnu). The Lord was of dark complexion with four hands holding conch, disc, mace, padma and was beautified with a garland around his neck. Upon seeing the Lord of lords - Sri Vishnu Bhagwaan, Naaradji began to pray:

"O Lord who is beyond mind and speech, of countless forms and endless power, without beginning, middle or end, with no attributes yet creator of satva, raj and tama qualities, the foremost in all the living beings, the destroyer of the sufferings of those who seek refuge in you, I prostately bow to you."

Upon hearing the prayer of Sri Naarad, Sri Vishnu said:

"O very fortunate Naaradmuni, tell me the reason of your presence. What is troubling your mind? Please tell me. Whatever you wish to know, I will certainly tell you all."

Naarad said:

"O Lord, in Manushyalok (the earth) everyone is suffering. People of various origins are greatly pained by suffering arising from their sin actions. Pray tell me if there is an easy way to destroy their sufferings"

Bhagwaan said:

"O dear child, you have asked me a great question for the benefit of all people. I will relate to you that which rids illusion and attachment. The vrat / penance which is scarce in heaven and earth, that I will narrate to you due to my great affection for you. Anyone can do this great vrat / penance of Sri Satya Naaraayan according to procedure and fulfil their just desires and quickly obtain liberation."

Upon hearing Bhagwaan's speech, Naaradmuni asked:

"Great Lord, what are the achievements resulting from and the procedure for Sri Satya Naaraayan's vrat? Who did this vrat before? And when did they do this vrat? Please tell me all the details."
Bhagwan said:

"O Naarad Muni, this vrat destroys sufferings and increases wealth. It augments good fortune and family as well as bestows victory in all ways. Man of faith and devotion on evening of any day should do pujaa of Sri Satya Naaraayan with company of brahmans, friends and relatives. Make a canopy with only pillars decorated with festoons. Within should be placed five water filled kalash (copper vessels) and five gems. Decorate the canopy with flower garlands and place seven types of dry foods - rice, barley, wheat, mung, black mung (adad), kaang and till seeds. Cover the canopy with silk cloths. The floor should be decorated with a beautiful pattern with scented sandalwood paste. Play musical instruments such as conch and drums. Enjoy the evening with family and friends. With the intention of doing the vrat in the evening, wake up early in the morning, clean and wash the mouth, have a bath and complete the daily duties. Then make/prepare a statue of Sri Vishnu Bhagwan and Lakshmi devi. bathe it with panchaamrut (concoction of milk, honey, ghee, curd and candy), wrap with two clothes, place in a copper plate, do praan pratishtha (implant life force in the statue) and then do pujaa through a brahmin priest (or on one's own) with family and friends, with sandalwood paste, flowers, Tulsi leaves, sweet scented smoke, deepam (lit candle), vegetarian edible foods, betel leaf and betel nuts, various fruits. Offer with great devotion to the Lord naivedya (food) in one and quarter proportions (e.g. one and quarter pound measures). Take bananas, ghee, wheat (or rice) flour, candy (or molasses), all in one and quarter weights. Mix them together to make a dough and cook to make shiro. Offer the shiro to the Lord, distribute to friends and family and take the same oneself as prasaadam. Offer dakshinaa (money etc.) to brahmans. (This act is to compensate for any short comings in the pujaa and also rid oneself of the ego i.e. all that is available belongs to the Lord, any action on one's part which has countered this eternal truth is nullified by this pious act of renunciation). Then sing devotional songs to the Lord. Then all can go home contemplating on the Lord. Thus done, man's all just wishes are certainly fulfilled. Specifically in the Kaliyug (the present period), this is a very simple and straight forward means."

Iti Sri Skandha puraane Revaa khande Satya Naaraayan kathaayaa pratham adhyaaya

HERE ENDETH THE FIRST CHAPTER OF REVA KHAND IN SKAND PURAAN.

CHAPTER TWO

[1] sri sut uvaach:

athan yat sam pravakshyaami krutam yen puraa dvijaahaa
krupayaa brahman dvaaraa prakruti krutvaan svayam
ithaasmimam vakshaye samvaad hari viprayoho

[2] kaashi puri tu vikhyataat tatra aasid brahmanovarha
dino gruha aasrami nityam bhishuhu putra kalatavaaan

[3] sadaanand iti khyato vishnu vishnvurat paraayanaha
ekaad pathi bhikshaartham gachch tasta asya sri patihi

[4] vinit asya ati shaant asya sa babhu vakshi gocharaha
vruddha brahmanvshenha prapachch brahmanam harihi

[5] kava yaasiti divj sreshtha vrutthi kaa tava kathya taam
brahman uvaach:
bhikshaa vrutti raham saumya! Kala traap ya hetave
yaa chitum dhaninaam dvaari vraajaami dhan kaamyyaa

[6] sri bhagwan uvaach:
bhikshaa vrutthi sadaa gruhayaam vishshen kalau yuge
mam updeshto vipra ! satya Naaraayanam bhaja

[7] daridhrya shok trividh santaap haranam hareha charanam sharanam yaahi mokshadam mal mochanam

[8] evam sambodhito vipro harinaa karunaatmanaa punaha prapachch vipro aso satya Naaraayan ha sa kaha

[9] sri bhagwaan uvaach: bahu rupaha satya sandhaha sarva vyaapi niranjanaha idaani vipra rupen tava pratyaksha maagataaha

[10] dukho dadhi nimagnaanaam taaranam charanam hareha kushlaahaa sharanam yaanti netare vishayaatmana


[12] aahrutva puja sambhaaraan hitaay jagato dvija archayam sta manushyaay stav metat prakati kuru

[13] yat krutvaa sarva pape bhyo mukto bhavati maanavaha iti bruvantam vipro asau dadarsha purushotamam

[14] jalad shayaamalam chaaru chatur baahu gadaadi bhihi pitaambaram navaambhoj lochan smit shobhanam

[15] van maalaa madhu vraat chumbitaa andhri saroruham nishaamya pula kaang asou prem purna asru lochanaha stuvan gadgadayaa vaachaa dandavat patito bhuvi

[16] sadaanand uvaach: pranamaami jagan naatham jagat kaaranam acyutam anaath naathamshivadam taap tray vimochanam

[17] namaha satya Naaraayanaay asya kartre nama sshudha sattvaay vishvasya bharthe karaalaa kaalatma kaay asya harte namaste jagan mangalaayaatt murte

[18] dhanayo samyadhya krutartho asmi bhavo adhya safalo mam vaan mana agocharo yas tvam mam pratksha bhaagatha

[19] drashtaha kim varnaam yadya na jaane kasya vaa falam kriyaa hina asya manda asya deho ayam safal ichchataha

[20] kva kinchano aham bhagyan kva pujaa te ramaa pate vidhinaa ken krupayaa tad agnaa paya maam vayu?

[21] harista maaha madhur samsmitam vishva mohanaha pujaayaam mam vipra indra ! dhanam naape kshayate bahu

[22] anaayaasen labdhena sradhaa matren mam yaja graahoja ajaamilo api bhaktaye von mukta sankataaahaa
[23] vidhaan srunu viprendra !mansaa kaamyan falam samyak sambhurat sambhaar pujaam kuryaad yathaa vidhi

[24] godhum chur nam paad urdhvam setak aadi pramaanataha dugdhen taavataa yuktam ghruten sharkaraadibhihi

[25] gandha pushpa aadi naivedhyer ved vaakyyer manorameihe dhup dipeir bhakshya bhojya vibhavi sati vistarehe

[26] mishtaan paan taambuleha pujayed bhakti tatparaha brahmaneiha svajanei scha veshti taha sradha yaanvitahe

[27] stryaa saardham mam kathaam srunyaat param aaadaram itihaasam tathaa ragnoo vani jascha manoram

[28] kathaatante pramed bhaktya prsaad vibhajetataha labdhaya prsaad bhunjit maanyann vichaaryet

[29] dravya aadi bhirnaa me pritir bhaktyaa kevalyaa yathaa vidhin anen viprendra ! puj yishyanti ye naraahaa

[30] putra poutra samaa yuktaa bhuktavaa bhogaan yatha ipsitaan ante saan nidhayam asaadhya modante cha mayaa saha

[31] yam yam kaamayate kaamam praapnuyaatam mam archanaat iti uktavaa antar dadhe vishnu vipra api hrushta maanasaha

[32] pramyaa gaadhyathaa mishtam manasaa kautukaa kulaha adhya bhikshan laabhen pujyo Naaraayan o mayaa

[33] iti nish chitya manasaa bhikshaarthi nagaram gataha vinaa dehiti vachanam labdhavaan vipulam dhanam

[34] kautukaa vishta manasaa janaan nij mandiram vrutaantam sarva machakhyo brahmanye saanva modata

[35] saadaram dravya sambhaar maanayad bhatur aagnyaa aahuy bandhu mitraani tathaa sannidhaya vartinaha

[36] satya Naaraayan am devam yajat svarganeir vrutaha bhaktyaah tutosh bhagvaan satya Naaraayan ha savyam

[37] kaamam ditsuhu paadu raasit kathaa ante bhakta vatsalaha varam bruhi tam praaha vipram prem vasham vadaha

[38] vavre vipro bhilshit mihaa mutra sukh pradam bhaktim paraam bhagvati tathaa tat sangi sanginaam

[39] Sadaanand uvaach:
ratam kunjaram manjulam mandiran cha
hayam chaaru chaami karaalam krtim cha
dhanam daas daasi ganam gam mahim cha
lulaayim sudugdhaam hare ! dehi daasym

[40] tathaa asti vati harihi prahat scha anta didhe vibhuhu
vipro api krut krutyo abhut sarve lokaa visi smare

[41] pramya bhuvi kayen prasaadam praapya cha aadaraat svam svam dhaam samaa jagmur dhanye iti vaadinaha

[42] prach chaar tato loke satya Naaraayan archanam kaam siddhi pradam bhakti mukti mukti dam kalushaaparam

[43] iti sri itihaas sam ucchaye – satya Naaraayan kathaayaam Sadaanand vishnu samvaade dvitiyo adhyaayaha

[43] sut uvaach:
athetihaas shrunut yathaa bhilaahaa krutarthinaahaa vicharanti vane nityaam nishaadaahaa kaashta vaahinaha

[44] vanaat kaashthaani vikretum purim kaashim yayuhu kavachit ek trushaa kulo yaato vishnu daas asramam tadaa

[45] dadarsha vipul eishavaryam sevmaan dvijam harim jalam pitavaa vismrito abhud bhikshu kasya kuto dhanam

[46] yo drashto akinsonchano vipro drasyate adhya mahaah dhanaha iti prapachch bhudev pramya cha dvijam mudaa

[47] eishavarayam te kuto jatam dur gati scha kuto gataa aagnaapya mahaah bhaag ! srotum ichchaami tatt vataha

[48] Sadaanand uvaach:
satya Naaraayan syaang ! sevayaa kinna labhayate na kinchit sukh maapnoti vinaa tasya anukmpayaa

[49] Nishaad uvaach:
aho kim iti mahatmayam satya Naaraayan archane vidhaanamsoupchaaram cha updeshtum tvam arhasi

[50] saadhunaam samchitaanaam upkaarvataam sataam na gopyam vidhyate kinchid aartaanaam aarti naashnam

[51] iti prushto vidhir vakturam itihaasam atha bravit Sadaanand uvaach: raaj siddharmikaha kashchit kedaarmani purake

[52] chandrachud iti khyaathaprajaa paalan tatparaha shaanto madhur vaagdhiero Naaraayan paraayanaha

[53] mam aasramam samaayaataha satya Naaraayan archane vidhaanam srotu kaamo asou maamaah saadaram vachaha

[54] mayaa yat kathitam tasmei tanni bodh nishaadaj sankalpa manasaa kaamam nish kaamam vaa janaha kav chit

[55] puja sambhaar maahrusya krut nityo chitta kriyaha devaalaye sthandile vaa gruhe pujaam sam aacharet
[56] sayam kaale shilam sthaapyaa purna kumbhe kulaa gatam svaachaarya svaganam cha eva samaahuy su hya jannan

[57] godhum churnam paado urdhavam setak aadi pramaanataha dugdhen taavataa yuktam sharkara ghrut samyutam

[58] paayasaas poop samyaav dadhi kshir mathaa haret unchaav vachehe falehe pushpeir dhupei manoramaieha

[59] pujayet paraya bhaktayaa vibhave sati vistarehe na trushyed dravya sambhaarad bhaktayaa kevalayaa yathaaahaa

[60] bhagvaan parithaa pur no na maanam vrunu yaat kaachit duryodhan krutaam tyaktvaa raajaa pujaam janaardanaaha

[61] vidur syaasrume vaasmaa tirthayam jagruhe vibhuhu sudoonmnas tandul nanaanja gadhvaa martasya durlabhaahaa

[62] sampado adaad harihi prito bhakti maatra pekshate gopyo grudho veni khyaadhoho hanumaanaa sa vibhishanaha

[63] ye anye paapaatmano detyaa vrutra kaayaa dhavaa dayaha Naaraayanaantikam praaptaa modante adhyaapi te anjasaa

[64] iti srutvaa narpatihi pujaa sambhaar maadaraat sampadhya satya devasya pujaanam bhaktito avya dhati

[65] ten sa stri sut su hyudhyutaha koshardhi samyutam bubhuje akantakam raajyam satya Naaraayan am bhajan

[66] chakaar cha prajaahaa sarvaahaa satya dev vratonmukhaahaa nishaad ! tvam api prityaa satya Naaraayanam bhaja

[67] iha loke sukham praapyyate ante antikam harehe krut kruto nishaadho abhut punyamyaa dvij pungavam

[68] sa gatvaa sva ganaan praha mahaatmayam hari sevane te hrushta manasaahaa sarve samayam chakru raahataahaa

[69] satya Naaraayanaahaa pujyaha kaashtha labhyen yaayataa iti nischitya manasaahaa kaashtha vikriyaa lebhire

[70] chatur ganam dhan drashtavaa svam svam bhavan maagataahaa mudaa stribhyyaha samaacha khur vruntam sarva maaditaha

[71] taa srutvaa hrushta manasaahaa pujaa sambaar maadraat patinaam aagnayaa chakru yathaa sruti vidhaanatahaha

[72] tato militaryaa sva ganeiha pujam chakru yatho chitam kathaavsaane te bhaktayaah prane murgat paataahaa

[73] sva jati bhyyaha paremyascha prasaadam vyajam bhastadaa prajaa prabhaavato bhilaahaa putr daaraadi bhir yutaahaa bhuktvaabhogaanya theshtam te vaishnavam dhaam lebhire
Sri Sutaji said:

"O munis, I will tell you of those who performed this vrat in the past.

In the famed city of Kaashi (now Benaaras), there lived a poor married brahmin with family, begging for a living, regularly performing Sri Vishnu’s vrat, renowned by the name of Sadaanand. One day while on the way to begging, Lakshmipati (Lord of lakshmi i.e. wealth) gave him darshan (vision) in the form of an old brahmin and asked him:

"O brahmin, where are you going? What is your livelihood? Pray tell me."

The brahmin said:

"O Brahma dev, begging is my livelihood. I am going out to beg at the houses of the wealthy to feed my wife and son"

Bhagwaan said:

"Begging is very demeaning especially in this Kaliyug. Listen to my advise and devote yourself to Sri Satya Naaraayan. To destroy poverty and sadness, obtain liberty (moksha), rid oneself of sins - go and seek refuge of the lotus feet of Sri Satya Naaraayan."

Thus the compassionate Lord Sri Hari advised the brahmin. Thereupon the brahmin asked who was Satya Naaraayan Bhagwaan. Whereupon Bhagwaan said:

"O Vipra, the beholder of innumerable forms, truthful, omnipresent Bhagwaan in the form of brahmin is standing in front of you. Sri Hari's lotus feet rescue those drowning in the sea of suffering. Those followers of honesty and moral integrity go to seek refuge of Bhagwaan, followers of immorality and lust cannot. O vipra, Sri Satya Naaraayan fulfills all desires. O brahmin, collect all the required ingredients for the pujaa. You perform his pujaa. You perform this excellent vrat. You spread the message of this vrat to all so that all can benefit from it and rid themselves from sins and wrongful acts."

Thus said, Sri Satya Naaraayan gave darshan to the brahmin - beautifully dark complexion, with four hands holding conch, disc, mace and flower. Upon seeing Sri Hari, Sadaanand's body hair stood up and tears of love streamed from his eyes. With very emotional voice he prayed and prostrated body length to the Lord.

Sadaanand said:

"O Lord of the universe, Lord of this earth I bow to you. Creator of the lifeforms, sustainer of life, store of satwa quality, time lord dissolving all life forms at the appropriate time, Satya Naaraayan Bhagwaan I bow to you.

I am fortunate today, my desires are fulfilled. My life has succeeded today. You have graced me with direct vision of your form beyond mind and speech.

How can I describe the vision. I do not know the fruit of which merit I have achieved today. Actionless and ill fated, my life has accomplished success

O Bhagwaan, Lord of Kamlaa (Lakshmi)! I am a wretched being! Pray tell me with what procedure I need to do the pujaa.
So Bhagwaan said with a smile:

“O brahmin, do my pujaa with wealth you gather by chance. Gajendra, Ajamil brahmin - they all rid themselves of their troubles by devotion to me. O brahmin, listen to the procedure of my pujaa which I will tell you. With the desire in your mind to fulfill, collect all the ingredients required and conduct my pujaa. Take 1 sher (measure of weight used in India == use 1 pounds or kilograms instead ) of wheat flour, milk, ghee, candy, etc. and prepare shiro. Do my pujaa with great faith using sweet smells, flowers, sweet smoke, divo light, chanting of Ved mantras and if one possesses wealth, then prepare many kinds of sweet foods, betel leaf with betel nuts. Listen to my story faithfully with brahmans, relations and wife; and at the end of the story prostrate bodily on the ground to me, distribute the prasaadam to all to eat and also eat thyself.

O brahmin, I am pleased with pure devotion. I cannot be pleased with wealth. Those who perform my pujaa according to this procedure will experience fulfilment of their wished just desires and in the end acquire abode of heaven.”

Upon saying thus, Sri Hari in the form of the brahmin became invisible. Sadaanand brahmin pleased in his mind was quite surprised and made a commitment:

“Just as Bhagwaan has said, I will go to beg and with whatever I get, with that I will perform Sri Hari’s pujaa.”

With that commitment he went into the city to beg, and without even calling “Bhikshaan dehi” (please give), he obtained a lot of wealth. Surprised in his mind, he went home, told his wife what had ensued. With her husband’s permission, she gathered all the ingredients for performing pujaa, invited all the nearby residing fellow neighbours, performed pujaa with great faith-devotion and Hari was very pleased with him. At the end of the story-telling Sri Hari appeared and said:

“O sinless brahmin! I am very pleased with you. Ask me for anything you wish.”

The brahmin asked for a great boon of happiness in this world and the next, and also asked for devotion to the Lord and company of spiritually inspired people.

“Tathastu (so be it)” said the Lord and became invisible. The brahmin was very satisfied. All the attendees bodily bowed to the Lord, partook of the prasaadam saying “Great is Sadaanand brahmin” and dispersed to go home. From thenceforth the Satyanaaraayan vrat which fulfills all just desires, provides devotion to the Lord and delivers liberation, and destroys sins was established.

Sut puraani said: “O Shaunak and munis, now listen how the Bhil woodseller was pleased. Always roaming in the jungle carrying pile of wood, the Bhils once went to sell their wood in the Kaashi city (now Benaaras). One of the wood seller became thirsty and ended up at the home of Sadaanand brahmin. There he saw the brahmin performing pujaa of the Lord. He was surprised to see the brahmin so wealthy. Before, he had observed the brahmin was poor. He was thinking about how the brahmin had come to be rich and so clasping his hands he respectfully asked the brahmin:

“O lucky Bhudev (lord of the earth) ! Where did you obtain so many riches ? How did your poverty disappear ?

Sadaanand said:

“O kathayaaraa (woodseller), what cannot be achieved by the grace of Sri Satyanaaraayan? "
Thereupon the kathyaaraa said:

"Mahaaraaj, please tell me the greatness of Sri Satyanaaraayan and the procedure of the pujaa."

Whereupon the brahmin said:

"O Kathyaaraa, in the city of Mani Nagar lived the Lord's famous devotee King Chandrachud. He asked me for the procedure of Sri Satyanaaraayan Bhagwaan. I will re-iterate the same to you as I relayed to him, so please listen. The individual should make a commitment to perform the vrat; after completing the daily chores, collecting all the necessary ingredients for the pujaa, either in a canopy or in the abode of the Lord in the house, place on top of a copper kalash (vessel) filled with water a Shaaligram (statue of Lord Satyanaaraayan and Lakshmidevi) and perform pujaa with priest and family and friends.

Take 1 sher (pounds) of wheat flour, 1 sher (pounds) of ghee (butter), 1 sher of sugar and similarly milk and prepare shiro with the mixed ingredients cooked. Also offer to the Lord curd, milk, all kinds of green fruit, flowers, scented smoke, lit candles (divo).. Perform bhagwaan's pujaa faithfully. If circumstances provide, then perform pujaa with great grandeur. Nevertheless, the Lord is pleased with pure devotion, not just display of wealth.

Never display or commit even within mind egoistic pride. Lord Krishna rejected the grand royal dinner of Duryodhan and willingly accepted the basic hospitality of Vidurji. Bhagwaan likes devotion such as that of Jataayu, Hanumaanji and Vibhisann.

Others from the demonic descent like the great sinner Vrutraasur and Prahladji devotionally went seeking refuge of Sri Hari and achieved bliss.

After hearing this, King Chadrachud collected all the necessary ingredients and faithfully performed Sri Satyanaaraayan's pujaa. As a result, he ruled his kingdom without any breaks; he got his nation also to perform Sri Satyanaaraayan's vrat. So you also perform Sri Satyanaaraayan Bhagwaan's vrat."

After hearing this, the kathyaaraa bowed to Sadaanand brahmin and relayed to his friends about Sri Satyanaaraayan's pujaa. The other kathyaaraas (woodsellers) were also very pleased to hear.

All the kathyaaraas made a commitment:

"Whatever we obtain today from the sale of the wood, we will perform Bhagwaan's pujaa with it."

That day, they obtained fourfold return on the sale of their wood; they were very pleased and told their wives on reaching home. Their wives were also very pleased and obtained permission from their husbands to collect the necessary ingredients and performed Sri Satyanaaraayan's pujaa together with family members. After pujaa, all bowed and became sinless.

Prasaaad was distributed to friends and family members. All kathyaaraas enjoyed pleasures on this earth and in the end went to Vaikunthlok (abode of Lord Vishnu).

HERE ENDETH THE DISCUSSION OF SADAANAND AND NISHAAD IN THE SECOND CHAPTER IN REVA DIVISION OF SRI SKANDPURAN
CHAPTER THREE

[1] Sutra:
atra antare varna yami gaatham saadhu upcharitaam
saadhur yathaa krutaarthe abhun nrup upadeshato vanik

[2] manipur pati raajaa chandracudo mahaayashaahaa
saha praajaa bhiraan archa satya Naaraayanan prabhum

[3] atha ratnapur sthaayi saadhu lakshapatir vanik
dhaneraa purya taranihi sapta gachch nadi tate

[4] dadarsha mandapam tatra naanaa desh nivaasibhihi
mani muktaa virchiteir vitaanehe dam alankrutam

[5] ved vadaanscha susraav git vaaditra samyutaan
ramyam sthaanam samaalokya karna dhaaram sam aadishat

[6] visraam yaatra tarani ridam pashyaami kautukam
bhartraa dis tathaa chakre karna dhaarahaa sa satvaram

[7] taranibhya ssamuttiryam malla lilaa vilaasinaha
karna dhaararaa anuraagaa viraa yuyudhar malla lilayaa

[8] saadhu rutirayya saamaatyo lokaan prapachcha
yagna sthaanam samaalokya prashasya sa mudam yayoa

[9] tatra sabbhyaan namas krutya svayam prapachcha sa aadaram
kim atra kruyate samyag bhadabhi lok pujiteiha

[10] sabbhya uchuhu:
pramuditaan ragnaa lokan aniukampinaa
pujayate badubhihi saardha satya Naaraayano vibhuhu

kathaam srutvaa riti riyam Satya Naaraayanan archane

[12] saadhuuhu prapachch karane falam kim ko vidhi stattha
sabbhya uvaach: Naaraayan archane vaktum falam naalam chatur bhujha

[13] shrunu sankshepto hye tat kathayaam stava agrataha
nirdhano api dhanaa ddhayaha syaad putraha putravaan bhavet

[14] bhrashta raajyo labhed raajyam andho api syaat su lochnaha
muchyate bandhanaad baddho nir bhayaSyaaad bhayaaturnaha
[15] manasaa kaamaye adhyam labhet tam sa kaamataha
vidhaan tu tataha srutvaa cheilam badadhwaan gale sakhru

[16] danda vata prani patyaha kaamam sankalpam sanya vedyata
anapatyo asmi bhagvan ! vruTHE aishvaya vruthaa dhanam

[17] putra vaa yadi vaa kanyaam labheyam tvat prasaadataha
pataamaam kaanchanim krutvaa puj yishye krupaa nidhim
[18] sabyaaahaa: sarve anumodantaam kaamnaa siddhi rastu me sabyaaahaa: pratyutarancha krurevam asti vati saadaram

[19] hari pranayam sabyaan scha prasaadam bhuktavaans tataha jagaamam svaalayam Saadhur manasaas chintayan harim

[20] sva gruhe tyagate tasmin naaryo mangal paanayaha mangalaani vichitraani yatho chitam kuravat

[21] viveshaantaha pure Saadhustadaa param kautuki rutu snaataa sati lilaavati paryachar patim

[22] garbham dhrutavati saadhavi samaye sashuve sutam kanyaam kamal lolaakshim baandhvaas mod kaarinam

[23] Saadhuhu paraam mudam lebe vit taar dhanambahu vipraanaahuya deyva gnaan kaaryaa maas mangalam

[24] lekha yitvaa janma patrim naam chakre kalaavatim kalaanidhi kalevaasou vavrudhe saa kalaavatim

[25] proudhaam kaale tu taam drashtavaa vivaaha artham chitayat nagare kaanchpanpure vanik shankhapateha sutaha

[26] kulino rup sampannaha shiloudaarya gunaanvitaha varayaamaas tam Saadhur duhihuhu sadrasham varam

[27] shubhe lagne bahu vidher mangaleir agni sannidhou ved vaaditro sahitou dadou kanyaam yathaa vidhi

[28] mani muktaa pravaalaani vasanam bhushnaani cha mahaah modamanaahaa Saadhuhu youtakam pradadou bahu

[29] premanaa nivaasayaamaas svaante jaamaataram tataha tam mene putravat Saadhuhu sa cha tam pitru vat sudhihii

[30] bhuya syatite kaale api satya Naaraayan archanam akrutvaa dhan buddhi na garven mohitaha jaamaataa sahithaa Saadhuhu vaanijyaartham yayou punaha

[31] sut uvaach: atha Saadhuhu samaadaaya manin duram gato hi saha deshaad deshaantaram gachchan dadarsha sumanoharam

[32] nagaram narmadaa tire tatra vasanch kaar ha krayancha vikrayam kurvanratnaanam hi kadaapi saha

[33] karmanaa manasaas vaachaan nakarot satya sevanam ten karma vipaaken taapmaapaachiraad dhanik

[34] ekasmin divase raagno gruhe raatrou tamo vru te gnaatvaa nidraa gataan sarvaan hrutam chorer mahad dhanam

[35] muktaa maalaa bahu vidhaa nitaai vei chanra suprabhaahaa mani ratna aadi vei kaamam alankaadi bhushanam
[36] sad vastu jaatam raagna scha gruhitvaa svaalayam yayuha praabhaate bodhito raajaa sutmaag dhavandibhihi

[37] praataha krutya samaa pyaaya sansadi praavischa saha tat statra samaayaataha kim karo dhan paalakahaa

[38] uvaaach sa sadaa vakyam bho shrunshva dharaa pate chor stava hatam ratna aadikam sarvam mahad dhanam

[39] iti vignaapito raajaa kinkaraadhipa mukyavaan shighram vaahi pra gruhyaaath chouram sadhan maahar

[40] nocheddha nishye saganam iti ditam samaadishat iti vaakyam samaa karnya raagno dutaan yukta saha

[41] dhanam praapnuyuhu kutra na chouram raaj kinmarahaa tadaa cha vya lapan sarve chouraan veshan tatparaahaa

[42] hantaa smaan sa ganaan raajaa kim karmaha syaat kutaha sukham ityeva vilapanta ste vicheru nishi kim karaahaa

[43] aapane dadrashuhu Saadhu dhanavantam videshinim uchuhu paras param drashtvaa mahad asya kuto dhanam

[44] muktamaalaa raaj kiya bhaanti cha asya gale sthiataahaa chouro ayamiti nish chitya tou babandhu scha tata kshanaat

[45] sadhanam saja jaamaatrra nrupaantikam upaanayan prati kule harou tasmin raagna api na vichaaritam

[46] dahn aagaare danam nitvaa badhni teitou sudur madou kaaraagaare loha mayeihaa srunkhala argal paadayoho

[47] iti raajaa aagnayaa tetu tthaa chakrur nibandhanam jaamaatrra sahitha Saadhu vil laap bhrush muhuu

[48] haa putra ! tataha ! tateti kenaa aham bandhanan taha ka sthitaa cha sati bhaaryaa pashya dhaatuir vipar yayam

[49] nir dayen vidhaattraa vaa hetu shunyen chchod manaa ni magno dukh jaladhou ko vaa traasayati sankataat

[50] mayaa bahu taram dhaatuir vipriyam vaa puraa krutam karmano asya vipaako ayam na jaane kasya vaa falam

[51] samaahaa scha shur jaamaatror dvaadasheyur vishaadinoho prati kul harou tasya dhanam yacha gruhe sthitam

[52] hyutam vahla vani paal chaarer bhaaryaa api dukhitaa atha saadhyvim saja sutaha pratyhu kalyaanam ichchati

[53] vaaso alankaranaadini vikriya bubhuje kila yadaa naasid gruhe kinchi tadaa saa kashtam aavahat

[54] atha kasmin dine kanyaa bhijan achchaadanam vinaa
gatvaa vipra gruhe pashyat satya Naaraayan archanam

[55] praathyantam jagan naatham drashtavaa saa praathyayad dharim satya Naaraayan! Hare! Pitaa bhartaa cha me gruham

[56] aa gachched archa yishyaami bhavantim iti yaachaye tathaa astu brahma anuktaa tatassaa sva asramam yayou

[57] maatraa nirbarat sateyantam kaalam kutra sthitaa shubhe tat astu maataram praaha satya Naaraayana archanam

[58] kalou pratyaksha faladamaa kriyate nareiha kartum ichchaamyya aham maatm anugnaatum tvam arhasi

[59] desham aayaatu janakaha svaami cha mama kaamanaa maatraa sahetai nish chitya bhikshaa artham nagaram yayou

[60] anaayaseen sam praaptam dravyam bahu gunan vitam ten sambhrut sabhaaraa pujaam chakre kalaavati

[61] lilaavati cha tan maata bhaktyaa aakaarshita pra pujanam karmanaa ten tushtou aabhit satya Naaraayanha svayam

[62] narmadaa tir nagare raagnaha svapnam sam aadishata raatei shehe sva paryake nirraam kurvati raajani

[63] uvaach vipra rupen bodhyan priyaa gira utishtho tishtha raajendra! tou saadhu pari mochaya

[64] aparadham vinna baddho noechchham na bhave tava iti uktaaa antar dadhe vishnur vinidro nrupati stadaa

[65] vismit sahassot thaaya dadhyou brahma sanaatanam gur paadaambuje namraa krut nityo chit kriyaha

[66] spashtaavaghrutaadai maangalayam sinhaasanam upaavishata tadaa raajaa sva vrutaantam mantri bhayaha sanya vedayat

[67] tesham matam samaagnaaya taavaaautum samaadishata aaniya Saadhru prapachch satya maalaambya sannidhou

[68] raajaa uvaach: kutrar tyou vaa kulam kim vaa vasatihi kasya vaa pure kataahm atra gatou vaapi praaptoou ken dashaaam imaam

[69] Saadhru uvaach: ratnapur nivaasou cha vaanik jaatou janir mama vaanijyaartha mahaaraaj! vaanijyaam jivik aavayoho

[70] mani mukt aadi vikretu magato tava pattanam raajutehe samaanitou badhvas chouraa vibhaaviti

[71] aavaam na chouro raajendra! tatvat satvam vichaaraaya prati kule vidhou kaam vaa dashaam naapnoti vei pumaan
Sutparaani said: O Shaunak and munis! I will relay to you the story of a trader by the name of Saadhu who was greatly impressed by the preaching of King Chandrachud. Once King Chandrachud was performing Satyanaaraayan's pujaa with his family and friends. At that time, Saadhu the trader happened to pass by on the river with seven of his big boats filled with great wealth. There he happened to see canopies occupied by humans of all races, the covers of which were studded with jewels. He heard the sound of Vedic mantras, songs being sung and musical instruments played. Upon noticing this he asked his helmsman to stop there to enquire. The helmsman accordingly stopped the boats.

With his chief man, Saadhu alighted from the boat and respectfully asked the people gathered about the nature of the gathering and admiring the decorations he entered the main canopy. There he bowed to the king and all honourable people and asked which vrat was being performed.

The audience replied:

"We are performing with our families Sri Satyanaaraayan's pujaa. Please be seated, listen to the kathaa and partake the prasaadam."

Thereupon the trader Saadhu asked of the benefit of Sri Satyanaaraayan's pujaa and its procedure. The gathered people said even Brahma was not capable of relating the full effect of the vrat.

"Nevertheless we will tell you in short. The one who gets to perform this kathaa, if he is without wealth he acquires wealth, childless is bestowed with children, those deposed from the throne obtain kingdom, the blind obtain sight, those imprisoned gain freedom, the frightened lose their fear. Whatever just desires that one has become fulfilled."
The trader Saadhu then gathered the procedure of the vrat, prostrated bodily to the Lord and made a vow:

"O Bhagwaan, I am childless and therefore all my wealth and prestige is thus worthless. If by your grace I obtain a son or daughter, then I will get made a gold flag and perform your pujaa appropriately. All those present please give me your blessings so that my desire may be fulfilled."

The gathered people all said "Tathaastu - may your just desire be fulfilled."

He then bowed to the Lord, partook from the prasaadam and reminiscing on Sri Satyanaaraayan he departed for his home. Upon reaching home his wife welcomed him. In time his wife carried a child and duly gave birth to a daughter. Saadhu the trader was very delighted to see his daughter with beautiful eyes. He named the daughter Kalaavati. Kalaavati grew just as the moon of the bright half. Upon reaching a marriageable age, Saadhu began to think about finding an appropriate son-in-law. He found such a young man - from honourable family, handsome, of just character and benevolent disposition, the son of the trader Shankhpati of Kaanchanpur and decided to marry his daughter to him.

In the fortunate marriage ceremony, auspicious eight chants were uttered around the presence of fire amongst vedic incantations and the trader Saadhu gave the hand of his daughter. He affectionately accommodated his son-in-law in his household.

Time passed by but he did not perform Sri Satyanaaraayan Bhagwaan's pujaa. Being lost in the thoughts of wealth, he decided to take his son-in-law to go lands afar to trade and to acquire more wealth. During his journey, he found a beautiful city on the shore of Narmadaa river. There he began to trade in jewellery. In short time his past actions brought him sufferings. One night thieves committed a big robbery from the treasury of the king. The thieves ran off with garland of pearls, jewels, expensive jewellery, clothes and other expensive items. In the morning the bhaatcharaan sang praise to the king as normal to wake him up. The king after completing his morning chores came to the court. The guards to the treasury came and told him:

"O Mahaaraaj, last night thieves took away jewels, pearls and a lot of wealth."

Upon hearing this, the king ordered his servant to quickly catch the culprits and bring them with all their loot.

"If this is not done, then I will destroy you and your family."

Hearing this strict command of the king, he passed the job to the police. During the night the police went out looking for the thieves whereupon they saw the wealthy trader in his shop. They were very pleased and discussed amongst each other:

"How come this trader has got all this wealth?" Around his neck he has this garland of pearls which must belong to the king."

Deciding thus they at once handcuffed the trader and his son-in-law and presented them both to the king with all their wealth. Their fate being adverse, the king did not hear any of their pleadings and ordered to handcuff their hands and feet and throw them into the prison, their wealth was confiscated and deposited in the treasury. The police acted as per the king's command. Trader Saadhu began to cry:

"O Bhagwaan, for which reason am I being imprisoned? What will happen to my faithful wife. This is Vidhaataa's (Goddess of fate) converse justice! Without cause, what has Vidhaataa plotted for me? For which sin have I suffered this I do not know."
In such sorrow, the trader and his son-in-law spent twelve years in the jail. The fate being adverse, all his wealth at home was either destroyed by fire, or taken by the king or looted by thieves. Trader Saadhu's wife Lilaavati and daughter suffered greatly. They eked out a living by selling off whatever was available in the house.

One day her daughter Kalaavati suffering from hunger and thirst went to a brahmin's house. There she saw Sri Satyanaaraayan's pujaa being performed. She prayed to Bhagwaan:

"O Satyanaaraayan lord, when my father and husband quickly return home, I will also perform your pujaa."

The brahmin said "Tathaastu".

Hearing this Kalaavati partook the prasaadam and returned home.

Her mother Lilaavati angrily asked where she had been late in the night. Thereupon Kalaavati said:

"Dear mother, I stopped at a brahmin's house where Sri Satyanaaraayan's pujaa was being performed. Man can directly achieve results in Kaliyug from the daily pujaa of Sri Satyanaaraayan. I also desire to perform Sri Hari's pujaa. It is my wish that my father and my husband come home quickly."

Thus thinking with her mother, she went to beg in the city the next day. Without effort she gathered much money with which she gathered all the necessary pujaa ingredients and faithfully performed Sri Satyanaaraayan's pujaa with her mother Lilaavati. Due to the effect of this, the Lord was pleased and where the trader Saadhu and his son-in-law were captivated, for them the Lord appeared in the last quarter of the morning dream of the king and said:

"O King, free immediately the two traders in your jail, without reason you have kept them in there. Free them or else I will bring forth your destruction."

Saying thus the Lord became invisible. The King awoke. He at once stood up and was astonished. He meditated upon the Lord. He bowed to his Guru and related the facts of his dream. He obtained comments of his ministers and asked his guards to bring the two traders to him. Under oath he asked them:

"Truthfully tell me what part of the world you live in? What is your dynasty? What part are you residents of? Why have you come here?"

Trader Saadhu said:

"Mahaaraaj, resident of Ratnapur we are born in trader family and had come for trading here. Claiming we were thieves, your police brought us here handcuffed. We are not thieves. O holy king! Without reason even Sri Krishna was accused of thieving the gem! You may now do what is appropriate."

The king ordered both to be released from captivity, got their overgrown hair to be shaved and had them bathed in scented water. He then fed them both and honoured them with clothes and jewellery. The honoured trader Saadhu with his son-in-law then asked the king:

"Mahaaraaj, permit us to leave for our land of residence."

The king commanded his treasurer:

"Fill this trader Saadhu's boats with the wealth expropriated from him and more."
He then bade farewell to trader Saadhu and his son-in-law.

HERE ENDETH SAADHU AND THE KING’S STORY IN SRI SATYANAARAAYAN’S KATHAA
THE THIRD CHAPTER IN THE REVAA DIVISION OF SKAND PURAAN

CHAPTER FOUR

[1] sut uvaach:
jaamaatraahaa sahit Saadhur dhan lobhana mugdhavihi
svadesham chalit schaapi na krutam hari sevanam

[2] Satya Naaraayano devaha pratyaksha faladaha striyaa
kanyayaa pujit stasmei krupayaa muktidou abhavat

[3] tam bubodh yishhu saakshaat satya Naaraayanaha svayam
taapasam vesham aasthaay tam uvaach sasambhramaha

[4] taapasa uvaach:
dhanam kim noushu te saadho ! maamnaadatya yasi kim
pratyutar pradaat saadhu kshipnokaascha satvaram

[5] bho taapasaaha ! dhanam kva asti trun patri aadi puritaahaa
gachchanti naukaaha kava sthaanam virodhe naatra kim falam

[6] iti yuktasa taapasaha praha tathaa staviti vachas tataha
tat sami pad pakramya vruksha khande nyaliyat

[7] dhanam antar dadhe dhanam kva asti trun patra aadi puritaahaa
gachchanti naukaasu na astiti Saadhu sch chintaa paro abhavat

[8] kimidam kasya vaa hetor dhanam kutam mam
vajra paat hata iva bhrusham dukhit maanasaha

[9] kava yaasyaami kava tishthaami kim karomi dhanam kutaha
iti murchchaa gataha Saadhu villaap punaha punaha

[10] jamaatraa tam tataha praaha shokaha kim ktiyate vruthaa
tathaa staviti cha yad vaakyam taapase noditam tat

atastam sharanam yaahi vaanchchit artho bhavishayati

[12] Saadhu uvaach:
jaamaatraa bodhit scheiva taapasam tam jagaama ha
ko bhavaaniti prapachcha devo gandharva ishvaraha

[13] devdou athvaa ko api na jaane te paraakramam
aagnaapaya mahaa bhaag ! madvidamban kaaranam

[14] tapasa uvaach:
aatmanaha shatru raatmeiva tathaa mitrar api svayam
tyaj maoundhya maad saadho ! pravaad maa tathaa kuru
[15] iti vignapitaha saadhunaha bubodha maha dhanaha punaha saha taapasaha praaha krupeeyaa purva karma tat

[16] chandrachudo yadaa aanarcha satya Naaraayanam nrup anapatyen suchir putra kanyaa arthinaa tvya

[17] praarthitam tat su sampannam idaanim smaryate na kim satya Naaraayan devo vishva vyaapo falapradaha

[18] tamanaadatya durbuddho kruta shambhavita tava taapso ukta vachaha: srutvaa Saadhuhu sasmaar vei pura

[19] krut sankalpam atha cha yaavat payat yasou puraa saya Naaraayanam devam taapasam ta dadarsha saha

[20] pranamyaa bhuvi kaayen parikramya punaha punaha tushtaav taapasam saadhur harsha gad gadayaa gira

[21] Saadhu uvaach:
satya rupam satya sandham satya Naaraayanam harim yat satya tven jagataha satya tvaa namaamyaham

[22] tvan maayaa mohit aatmano na pashyant aatmanaha shubham dukhaam bodhou sadaa magnaa dukhe cha sukh maninaha

[23] muddho aham dhan garven mad andhi krut lochanaha na jaane tva aatmanaha kshemam katham pasheyaami muddhadhi

[24] kshamasva mama douraatmayam tamon andho aham hare ! vibho aagnaapaya mashaa raaj ! yen te charanam smare

[25] iti stutavaa laksha mudraa mitam vastu cha tat puraha nidhaay prati jagne sa Saadhur bhakti samanvitaha

[26] gatvaa aavaasam puj yishye satya Naaraayanam vibhum tushto Naaraayan schaaha vanchchaa pur naa bhavetam

[27] putra poutra samaa yukto bhuktavaa bhogaan anitta maan maam arshaya sadaa bhaktavaa mat saannidhaya gamishya asi

[28] stoshyate tvat krute neitat stotren bhuvi manavaha tushto aham tasya daasyami kaayam yenaakhilam bhavet

[29] iti uktava antardidhe vishnuhu Saadhu schaha sva asramam yayou aagatya labadhvaa sva dhanam gantum sam prasthito gruham

[30] aa gatya nagaraa bhaayshe praahinod dutam aasramam gruham aagatya duto asou praaha liilavatim prati

[31] jaamaatraa sahit saadhuhu krut krutyaha samaagataha tadaa Naaraayan archaayaam sthitaa saadhvi sa kanyakaa

[32] dut vakyaam tad amrut samam srutvaati hrusta dhi tam samaapya mudaa saadhvi krut kautuk mangalaa
sakhi ganeiha parivrutaa naukaante satvar aagataa

[33] kalaavati tvava agnaay prasaadam satvaram yayou paatum pati mukhaam bhojam chakoriv dinaatyaaye

[34] avagnaa naat prasaadasya naoukaa laksha pate ratha nimagnaa jala madhye saa jaamaatraa saha tat kshanaat

[35] magna jaamaataram drashtvaa vil lap mahaah dhanahaa haa hato asmiti kanedam krut met dvidambanam

[36] kaaraagaare bahu vidhi dukam tava samaagatam shalyaam vakhshayar piyitum ha ! ha ! kim vidhinaa krutam

[37] jaamaat staat ta tesi kuva gati asi mahaah mate sangati me kurushveta tvam vinaa jiviten kim

[38] putra hino asmi vidhinaa purei vaa aham vidambitaha tvayaa suten samyuktaa hataha kim jivanen me

[39] atha lilaavatim tatra gataa mangal sanyutaa jaamaatu maran srutvaa papaat bhuti murchchitaan

[40] sutaa maalingaya vyay pat ha ! hataasmiti vaadini ahi vidhi stava magno asi hya krutaarthaa sutaa tvayaa

[41] katham etam dashaam nitee dhigastu karunaam tava vil lap sa karunaam tadaa saa shok vih valaa

[42] tathaa kalaavati bhumou paapataa kul vigrahaa rambhev vaatati taa kanta ! kanteti vaadini

[43] kalaavati chaarukalaasu kaushalaa pravaal raktaandhrit laati koumalaa saroj netraambukanaan vimunchti muktaavali bhis stan yugma manchati

[44] haa ! Naath ! Priya ! dharmagna ! karunaakar ! kaushal ! tvayaa virhitaat patyaa niraashaa vidhinaa krutaa

[45] kava yaasmaami kava tishtaami kim karomi krutaha sukham sharanam kim karom adhya ko me dukham vimochatay

[46] arthaang prush asya stri ved vaad iti srutaha patyud artham gataam kasmaad arthaangim jivitaar katham

[47] kalaavati bahu vidham vala laapati dukhitaa tathaa lilaaavati taavat Saadhum pratyaadish tataha

[48] bhaktayaa prasaadam gruhayaati pati praapasyati maa shuchaha itya aakaash vachaha srutvaa vismitaa cha chakaar saa

[49] Naaraayan asya krupayaa tat kshnaa ttaran svayam uttarasthou cha yadaa naukaa dhaneir bahu vidhei stadaa
[50] jaamaataram sam aalinga adhya mumude bhrusham
mrutaha punari haayaat iti loukaa visi smire

[51] tatatha Saadhu scha saa hyado bhaktayaa paramayaa yataha
pujaa sambhaha ramaa hartum lokaan aagnaa paya tadaa

[52] aanyaamaas viporaa grayaan maatyaan mitra baandhavaan
purva sthaapit mudraa bhir naanaa alankaar toraneiha

[53] bahu varna vitaana scha muktaa jaalei scha raajitam
mandapam kaaryaamaas mani stambha virajjitam

[54] viprei scha sahitaha Saadhuhu satya dev pujayat
naanaa dravyao pahaarei scha dhupi dipeir manorameha

[55] bhakshya bhojyei scha mislheeniha faleir naanaa vidheilha shubheilha
mani muktaa svarna pushpeilha padma champak jaatibhihi

[56] pujayitvaa vidhaanen pataakaam kaanchani madaat
stuvan gambhiryaa vachaa pran naam mudaa yutaha

[57] Saadhu uvaach:
pranamaami sadaa bhaktayaa satya Naaraayanam param
mam aparaadhino mouddhayam kshamasva tvam krupaanidhe!

[58] sur asur naraa nanaa duraachaaraahaa krupaa lavaha
sarve tvad angato jaataa aparaadham kshamasva me

[59] iti stutavaa jagan naath danda vat patitou bhuvi
prem asru purnou vimlo hrushto hrushta tanu ruhaha

[60] brahmanaan bhoj yitvaatha sva jaatyaa mamaatyaa baandhvaan
prasaadam sagano bhuktavaa dhan putra aadi bhir yutaha

[61] vidhi nanen yo bhaktayaa satya Naaraayan archanam
krutvaa kaamaan vaapnoti vidhinaa chintayan sadaa

[62] iti haas mimam bhaktayaa shru yaadyapi yo narah
so api vishnu priyataraa kaam siddhi mavaapnuyaat

Sut Puraani said : "O Shaunak and all munis, trader Saadhu who had become vacant minded
upon regaining his lost wealth began to prepare to depart to his own land of residence, but he
did not perform Sri Satyanaaraayan's pujaa. Sri Satyanaaraayan had freed him and his son-in-
law after his wife and daughter had performed Sri Satyanaaraayan's pujaa. For the purpose of
giving him advice, Sri Satyanaaraayan came to them in the form of a Sanyaasi ( a renounced
sage ) and asked :

"O Saadhu trader, what is it that you have in your boats ? Where is it that you are going ?"

Upon hearing this, Saadhu said :
“O tapasvi (One who has performed penance), my boats are filled with only leaves and grass.”

Just as he said this, the Tapasvi said: “Tathaastu (so be it)”, walked away and sat nearby.

At once, the boats were filled with grass and leaves, and due to the lighter weight the boats came afloat. Upon witnessing the disappearance of his wealth, Saadhu trader became worried and cried out:

“Where is my wealth? What shall I do?”

And thus saying he became dazed. He became very despondent and cried, whereupon his son-in-law said to him:

“There is no purpose to feel shock and sorrow! The wealth has all disappeared according to the Tapasvi who said “Tathaastu”. There is no doubt in that, so let us take refuge in the Tapasvi such that our desires may be fulfilled.”

Upon hearing the Tapasvi, Saadhu recollected his vow, and as he observed, the Tapasvi changed his form to reveal Sri Satyanaaraayan paramaatma. Trader Saadhu bodily prostrated, circumambulated (walked around) the Lord and overcome with great emotions prayed:

“O form of eternal truth, true promise Satyanaaraayan Bhagwaan, it is due to the effect of your righteousness that the world observes true. To that Lord I do bow. Those beings charmed by your illusion cannot understand how to obtain their welfare. Always drowned in the sea of pain and sorrow, I am stupid, blinded by pride. I could not recognize you. Please forgive me for my fault. Please give me your permission so I can reminisce upon your lotus feet.”

Having thus prayed, the faithful trader Saadhu donated an expensive ornament to Sri Hari and vowed:

“Upon reaching home, I will immediately perform Sri Satyanaaraayan's pujaa.”

At that moment the pleased Sri Hari said:

“All your desires will be fulfilled. Those on this earth who will pray to me by your said prayer, I will certainly be pleased upon them and will fulfill their just desires.”

Trader Saadhu came to his boats and found they were again filled with wealth, so with great joy set forth for his home.

Upon reaching near his home he sent his servant forth with his arrival message. The servant told his wife Lilaavati that trader Saadhu had arrived with his son-in-law. Both Kalavati and Lilaavati were performing Sri Satyanaaraayan'a pujaa at the time. Upon hearing the nectar like words of the messenger, Lilaavati completed the pujaa, prayed to the Lord and went to the boats with her
friends. Eager to see her husband, Kalaavati forgot to partake of the Lord's prasaadam. Due to the ignoring of the Lord's prasaadam millionaire trader Saadhu's boat with his son-in-law disappeared in the water. Upon observing this, he began to wail:

"O intellectual son-in-law, I suffered in the prison with all sorts of pain! Where are you! Due to fate I was sad without a son from the beginning, and considered you as my son."

At the same time Lilaavati arrived with auspicious substances to greet them. Observing the calamity, she was dazed. Gaining all her faculties shortly, she hugged her daughter Kalaavati and began to cry:

"Contempt to your compassion. Why have you committed my daughter to this state?"

Thus confused, Lilaavati began to wail tragically and fell to the ground. Kalaavati began to cry:

"O my Lord! O my love! O righteous! O compassionate! O divine! Vidhi has made me despondent and husbandless. Where can I go! Where can I stay? What can I do? Whose refuge shall I seek? Who will rid me of my suffering? In the Vedas it is said man's half being is woman. For what reason my half in the form of my husband has vanished? How will I live without him?"

Thus very sorrowfully Kalaavati was crying. At that time, in the minds of the trader Saadhu and Lilaavati came the voice which said:

"O trader Saadhu! Don't be sad, your daughter Kalavati will certainly meet her husband if she partakes the prasaadam of Sri Satyanaaraayan Bhagwaan."

Hearing thus, Kalaavati was surprised and forthwith went home, partook of the prasaadam and promptly returned to the shore of the river whence due to the grace of Bhagwaan the drowned boat by itself floated out of the water. Seeing his son-in-law seated in it, Saadhu went and hugged him. All were infatuated by his apparent return from death. Then the very pleased Saadhu called all his friends and family and performed Sri Satyanaaraayan's pujaa. The pujaa was performed with numerous varieties of beautiful book gifts, sweet smokes, dipams, sweets, foods, green fruits, flowers of lotus and champaa and so forth. And as he had vowed initially, he presented at the lotus feet of Bhagwaan a golden flag with a joyful bow and said:

"O graceful! Forgive me for my faults and stupidity."

"O divine! Demons, evil practitioners, humans, serpents, compassionate people all have come forth from you. So forgive me for my ill-doings."

Then the trader fed his friends and family. Enjoying all the great luxuries on this earth he resided in Vaikunthlok in the end. Those who remember according to the procedure above Sri Satyanaaraayan Bhagwaan, they will achieve their just desires.

HERE ENDETH THE TRADER SAADHU'S STORY IN SRI SATYANAARAAYAN STORY THE FOURTH CHAPTER IN THE REVAA DIVISION OF SRI SKAND PURAAN.

CHAPTER FIVE

[1] athaa nyacha pravakshayaami srunu dhvam muni sattamaahaa 
aasi tunga dhvajo raajaa prajaa paalan tatparaha
[2] prasaadam satya devasya tyaktavaa dukhm vaap saha
ekadaa savanm gatavaa hatavaa bahu vidhaan mrugaan

[3] aagatyaa vat mulam sa visraam karo tadaa
tatra gopaa bhakti yuktaaahaa saty pujaam sa baandhavaahaa

[4] kuravanti sma su santushtaa vaadhya ghosh purha saram
raajaa drashtavaa api tat sarva darpen na jagaam tam

[5] na namaan cha dur deivaat gopeshu ksudra buddhitaha
gopaastu saralaahaa sviyam drashtavaa raajaa maagatam

[6] hrushtavaa satya prasaadam te pratham nrup sanidhou
sam sthaapya punraagamyaa sviyeir bubhuju raadraat

[7] raajaa tatra datta dashtihi prasaadam vamatyaa cha
jagaam sva gruha men duratam dukh maap saha

[8] tasya putra shatam nashtam dhan dhaanya aadikam cha yat
tat sarva naash maapannam prasaad asya avhelanaat

[9] evam dukhen santapto manasa sa vyachintat
ken karma vipaaken mam eishaa dukh sam hatihi

[10] nunam satya prasaad asya praataaav gnaanato bhavet
vichaaryet tham yatra satya pujaat tatra vrajaamyaaham

[11] iti nish chitya manasaay you gopal sannidhou
tatra gopaneihaa saardham bhaktayaa paramayaah you

[12] pujanam satya devasya chakaar vidhinaa nrupaha
prasadaadam bubhuje bhaktayaa ten tushhto abhavaad harihi

[13] saya dev prasaaden dhan putranvito abhavat
ihaa loke sukham bhuktava pretya satya puram you

[14] ya idam kurite bhaktayaa saya Naaraayan archanam
shrunoti cha kathaam punyaa sraddhayaa parayaanvitaha

[15] dhan dhaanyaadikam tasya bhavet satya prasaadadaha
daridhro labhate vittam baddho muchyate bandhanaat

[16] mito bhayaat pramuchyet satyam na samshayaha
ipsitam cha falam bhuktavaa mruthaa satypuraam vrajet

[17] iti vaha kathit vipraahaa sayanaaraayaa vratam
yatkrutvaa sarva dukhebhyo mukto bhavati maanavaha

[18] visheshataha kaliyuge satya pujaat fala pradaa
kechit kaalam badamtyen satya isham tathaapare
naanaarup dharo bhutvaa sarveshaam ipsit prada

[19] ya idam srunuyaa nityam pathedva munisattamaahaa
tasya nashyanti paapaani satya dev prsaadadaha
Sut Puraani said: "O Shaunak and munis, listen to another story that I will now relate to you. Previously there was a king by the name of Tungadhawaj who looked after his nationals extremely well. He denied prasadam of Sri Satyanaaraayan Bhagwan and suffered pain. He once went to hunt deer in the forest and sat under a tree to take rest. Some faithful cowherds were performing Sri Satyanaaraayan's pujaa. Although he saw them, his ego and pride prevented him from attending to witness the pujaa. He thought they were cowherds of little intellect and due to his ill fate he did not bow either. The innocent cowherds, pleased to see their king went to him and left him prasadam before partaking themselves. The king rejected the prasadam and without even looking at it he left for home. He duly brought suffering upon himself. His sons were destroyed. His kingdom and wealth all vanished due to the disrespect to prasadam. Afflicted by the various sufferings, the king tried to assess the reasons. ‘I must be suffering due to forsaking Satyanaaraayan's prasadam.’ Thinking thus, he went to the location where the cowherds were performing Sri Satyanaaraayan's pujaa and sat with them and performed Sri Satyanaaraayan's pujaa according to correct procedure. From its effect Bhagwan was pleased. The king regained his lost kingdom and enjoying all the comforts on this earth eventually passed to Vishnulok.

Those who perform with devotion Sri Satyanaaraayan's pujaa and listen to the story, they are rewarded with wealth and foods by his grace. The poor obtain wealth, the bounded are freed, those surrounded by fear are relieved from the cause of their fear, and this is fact without doubt. They obtain their desired just ambitions and in the end transcend to Satyapur i.e. Vaikunth. Sut Puraani said: "O Shaunak and munis! I have thus related Sri Satyanaaraayan's vrat, by performing this all people can rid of their sufferings. Even more so in this Kaliyug, Sri Satyanaaraayan's pujaa bears great fruit. Some call him Kaal (time). Some denote him as Satya (truth). Some recognise him as Satyanaaraayan while others proclaim him as Satyadev (Lord of truth). The Lord takes on various forms and fulfils desires.

O Shaunak and munis, those who listen to this story or read it, all their sins are destroyed by the kindness of Sri Satyanaaraayan. O great Mandaleshwars (title given to rishis of high spiritual state), I will relate to you the after lives of those who had performed Lord Satyanaaraayan's worship-pujaal. Shataandal brahmin of Kaashi, previously Vaaraanasi, by worshipping daily Sri Satyanaaraayan, in the next life became Sudaamaa and living close in the spirit of Sri Krishna obtained liberation.

The wood selling Kathyaaraa bhil by getting involved in Sri Satyanaaraayan's worship became
King Guh in the next life whereby he gained service to Lord Sri Raam and was liberated. By serving Mahaa Lord Satyanaaraayan, King Ulkaamukh became majestic King Dashrath who worshipped Sri Rangnaath and thereby resided in the heaven.

Lover of Dharma and the true spoken renounced trader Saadhu in the next life became King Mayurdhwaj. When the Lord himself came to test his honesty, he arranged for his body to be sawn in half to dedicate to the Lord and thereby qualified for liberation.

Emperor Tungadhwaj first worshipped Sri Satyanaaraayan whereby in the next life became Swaayambhuv Manu (Lord of time) to spread the message about Vishweshwar Mahaaprabhu, thereby making his nationals devoted to the Lord gaining them innumerable comforts and wealth in the process and he eventually resided in Vaikunthlok.

HERE ENDETH IN SRI SATYANAARAAYAN'S STORY THE FIFTH CHAPTER IN THE REVAA DIVISION OF SRI SKAND PURAAN.

Achyutam keshavam Sri Raam Naaraayanam  Sri Krishna Daamodaram Sri Vaasudevam Hari
Sri dharam Maadhavam Sri Gopika vallabham  Sri Jaanaki naayakam Sri Raamchandram bhaje

SRI SATYANAARAAYAN ARAPANAM ASTU
Post-logue

The Satya Naaraayan Kathaa (story) is fairly simple. This commentary is to help understand the inner deep meaning of the simple truths, which are seeded in this story.

The story began with Naaradmuni asking Bhagwaan simple solution to eradicate the sufferings of all creatures. Great souls – Mahaatmaas live to only serve others – all are various forms of the one eternal being – Param Aatmaa.

Sadaanand was blessed with Bhagwaan’s darshan (sight) because his sufferings which were due to his previous actions had come to an end after the intense devotion worship bhakti he had performed. Not only Bhagwaan told him the way to eradicate his poverty, but also to help others in the process. Why ? As all beings are but forms of the Lord, without serving others we cannot achieve any permanent success. Otherwise we are denying ourselves the success! Sadaanand’s penance forced Bhagwaan to give him darshan. Sadaanand helped the woodsellers to rid of their sins through performing the vrat.

All our possessions are but the gift of Bhagwaan. We come to secure these during our lives on this planet. We had none before birth and will also leave behind all after death. We only acquire these due to our past actions, which bear fruit in the form either pleasures and wealth due to past merits or sufferings and poverty due to sins committed previously. Possessing and enjoying of material comforts and wealth selfishly for one self is a sin and leads to poverty of materials and mind. The purpose of life is to serve others and giving to others of one’s possessions to fulfill needs of others. This invariably attracts further wealth.

Saadhu the trader promised Bhagwaan he would perform the vrat when his wish to have a child was accomplished. He neglected Bhagwaan in his pursuit of wealth, which brought him and his family great suffering. But Bhagwaan’s grace flowed through that very child, who performed the vrat which resulted to remind Saadhu of his selfish actions (possessing wealth for his self and not to serve others) through his release from jail and being testedby Bhagwaan as a Sanyaasi – to remind him of his folly.

King Tungdhwaj was unable to comprehend that all his kingdom and wealth were the grace of Bhagwaan. He could not understand that the cowherds were indeed far advanced in the understanding of the universal truth when they presented to him the prasadam to partake, but which the king thought was only the immature play act of the cowherds. The king was in fact denying the grace of Bhagwaan, which led him to lose his kingdom, wealth and possessions.

The essence of the vrat and the story is not to instill fear or respect to Bhagwaan out of fear. It is to awaken the understanding of what we are here for, what our existence is for – what is the purpose of life. It is certainly not acquiring or the
enjoyment of the material possessions for oneself and denying others. But infact the opposite – that all we receive is indeed the prasaadam (gift) of Bhagwaan and that it has to be used to serve others. Only then we will be eligible to succeed and ascend the path to eventually meet Bhagwaan.

May Bhagwaan help you to seek and understand the universal truth.

AUM

SRI SATYA NAARAAYAN VRAT KATHAA

ENGLISH TRANSLATION

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