

Shree SatyaNarayan Vrat Kathaa



**Aum Shree Ganashaay Namaha
Aum Shree Satyanaaraayan Namaha
Index**

	PAGE NO.
FOREWORD	2
ITEMS USED FOR SRI SATYANAARAAYAN'S VRAT KATHAA	4
PUJAA COMMENCEMENT, VRAT COMMITMENT & DEEP PUJANAM	6
GANAPATI PUJANAM	8
KALASH PUJANAM	15
SRI SATYANAARAAYAN PUJAA	20
SRI SATYANAARAAYAN THAAL	28
SRI SATYANAARAAYAN AARTI	29
SRI SATYANAARAAYAN VRAT STORY	30
CHAPTER 1 - BHAGWAAN VISHNU AND NAARAD MUNI'S DISCOURSE	30

CHAPTER 2 - SADAANAND AND NISHAAD'S DISCUSSION	33
CHAPTER 3 - SAADHU AND KING CHANDRACHUD'S STORY	41
CHAPTER 4 - TRADER SAADHU'S STORY	48
CHAPTER 5 - STORY OF KING TUNGADHWAJ	54
POST-LOGUE	57

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 Lakshmi.

Shri Satya Naaraayan kathaa begins by Naarad Muni perturbed by the sufferings of people on earth due to their bad / evil actions. Bhagvaan Krishnaa in the Gita 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 percieveable 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 jalled 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 NAMAHA

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 (NAIVEDYAM) 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 JANAI (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 LAKSHMINAARAYAN
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 nikhilam nanu vishva deva shaantihi
Sushaantir api saa punrev shaantihi shaantihi shaantihi

SHREE SATYANAARAYAN PUJAA PROCEDURE

PRAYER :-

AUM SHREE MAN MAHAA GANAPATAYE NAMAHA

I bow to Mahaa Ganapati

SHREE GURUBHYO NAMAHA

I bow to Guru

SHREE LAKSHMI NAARAAYANAABHYAN NAMAHA

I bow to Lakshmi Naaraayan

SHREE UMAA MAHESHWARAABHYAAN NAMAHA

I bow to Umaa Maheshwar

SHREE SHACHI PURANDARAABHYAAN NAMAHA

I bow to Shachi Purandar

SARVE BHYO DEVEBHYO NAMAHA

I bow to all the deities

SHREE KUL DEVTAA BHYO NAMAHA

I bow to deity of the clan

SHREE ISHTA DEVTAA BHYO NAMAHA

I bow to my favourite deity

SHREE GRAAM DEVTAA BHYO NAMAHA

I bow to deity of the village

SHREE SARVE BHYO BHRAAMANE BHYO NAMAHA

I bow to all the brahmins

Matru pitru charan kamale bhyo namaha

Nir vighnam astu

AACHAMYA PRAANAAYAMYAHA

SARVESHVAABDHA KAARYESHU TRAYAKHI BHUWANESHWARAAHAA
DEVAADISHANTU NAHA SIDHIR BRAHAMA SHAAN JANAARDANAHHAA

--- 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:

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

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 DEVTAA INDRA DHYASHT LOKPAAL DEVTAA 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 naamaani yaha pathe srunu yaa da api
Vidyaa aarambhe vivaah cha praveshe nirgame tathaa
Sangraame sankate cha eva vighna sta asya na jaayate

Vakra tunda mahaa 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 steshaam jaya steshaam kut steshaam 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 shvaabdha kaaryeshu traya Shree Bhuvaneshwaraaha
Deva aadi shantu naha siddhi Brahameshaan 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 kartaa raste nashyanttu 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 vimale ratna simha aasan stham
Dour bhihi paashaa ankush eshthaa bhaya dhruti vishadam chandra mauli tri netram
Dhyaa yet shaanti artham isham Ganapati mamalam Sri sametam prasanam
Aum Gam Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha
dhyaanam samar payaami

Aavaahanam (Welcome)

He Herambha tvam hyehi Ambikaa aatmaj
Siddi Buddhi pate tray aksha bhaksha laabh patihi prabho
Aum Gam Ganpataye namaha - Sri Siddhi Buddhi 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 Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha –
aasanam samarpayaami

Paad Prakshaalam – Paadhyaam (Wash feet)

Offer feet wash with warm water chanting:

Ushanodakam nirmalam cha sarva saugandhya samyutam
Paad prakshaala naarthaaya dattam te prati gruha taam
Aum Gam Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha –
paadhyaam 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 Ganpataye namaha - Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha –
hastayam ardhyaam 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 parmashwara
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

Ghrit snaanam (Ghee bath)

Offer bath using ghee chanting following mantra:

Navanit sam utpanna sarva santosh kaarkam
Ghrit 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 gruhya taam
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 kaarika
Malaap haarika 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 parmashwaram
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 gruhya taam

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 parmashwaram
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – yagna upvitam samarpayaami

Gandha (scent – perfume)

Offer sandalwood paste chanting following mantra:

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

Kunkum (red paste)

Offer kumkum on forehead chanting following mantra:

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

Rice coated with kumkum

Offer rice coated with kumkum chanting following mantra:

Akshaataha paramaa divyaaha sarva kaam fal pradaaha
Akshate stava archito devaaha priyataam parameshwaraha

Akshataa scha sur sreshtha kumkumaak tahaa sushobhitaa
Mayaa niveditaa bhaktayaa gruhaan parmashwara
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – akshataam samarpayaami

Flower

Offer flower in hand chanting following mantra:

Maalya aadini sugandhini maalya aadini vei prabho
Mayaanitaani pushpaani gruhaan parmashwar
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 arpayaami 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 puja 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 yuktam gruhyataam parmashwar
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 varti 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 gruhyaa 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 mahaa divyam naag valli daler yuttam
Ellaadi churna samyukta taambulam prati gruhyaa taam

Sri Siddhi Buddhi sahit Mahaa Ganapataye – taambulam samarpayaami

Falam (fruits):

Then chant the following mantra and offer fruits :

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

Sri Siddhi Buddhi sahit Mahaa Ganapataye – falam samarpayaami

Dakshinaa (reparation)

Then chant the following mantra and offer money :

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

Sri Siddhi Buddhi sahit Mahaa Ganapataye – dakshinaam samarpayaami

Araartikam

Karpurakam mahaaraaj rambho udbhootam cha dipakam
Mangal artham mahipaal sangruhaan ganeshwar

Sri Siddhi Buddhi sahit Mahaa Ganapataye – araartikam samarpayaami

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

Sri Siddhi Buddhi sahit Mahaa Ganapataye – pradakshinaam samarpayaami

Namaskar (prostration)

Then offer prostration to Ganapati:

Vighneshvaraaya vardaa sur priyaay lambo daraay sakalaay jagat hitaay
Nagaa navaay sruti yagna vibhushitaay gauri sutaay gana naay namo namaste
Sri Siddhi Buddhi sahit Mahaa Ganapataye – namaskaar 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 vana 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 aushadhinaam cha taj jalam puryaamyaham

AUM VAM VARUNAAYA NAMAHA AAVAAHANAM SAMARPAYAAMI (welcome)

Then offer prayers and worship to Varun dev:

Sarva samudraahaa sarit stirthaani jaladaa nadaahaa
Aayaantu dev pujaa 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

Angescha sahitaahaa sarve kala shantu sam aasritaa
Asmin 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

AUM VAM VARUNAAYA NAMAHA

KAARPAAS SUTRAM SAMARPAYAAMI

Put herbal medicines (cinnamon, clove, cardemom etc.) into kalash:

Devebhyaaha poorvato jaataa devebhya stri yugam pooraa

Tvishatam tanum cha yaa babhru jivanam jivanaaya cha

AUM VAM VARUNAAYA NAMAHA AUSHADHI SAMARPAYAAMI

Put Durvaa (Grass leaves)

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

Durve haya amrut sampane

shat mule shataankure

Shata paatak samhantrim tvam

shat aayushya vardhani

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

anya grodha pallavaahaa

Pancha bhanga ity proktaahaa

sarva karma sushobhanaahaa

AUM VAM VARUNAAYA NAMAHA

PANCHA PALLVA SAMARPAYAAMI

Vividham pushpam sanjaatam

devaanaam priti vardhanam

Kshipra yat kaarya sambhootama

kalashe nikshi paamyaham

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

Kshiptam yat kaarya sambhut kalashe prakshi paamyaham

AUM VAM VARUNAAYA NAMAHA

DHAANYAM SAMARPAYAAMI

Put betel nut

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

Pungi famam idam divyam

pavitram paap naashanam

Putra pautraadi faladam

kalashe prakshi paamyaham

AUM VAM VARUNAAYA NAMAHA

PUNGIFALAM SAMARPAYAAMI

Put dakshinaa (money etc.)

Then chant following mantra and place money into kalash:

Hiranya garbha garbhastham

hem bijam vibhaa vasoha

Ananta punya faladaa mattaha

shaanti prayachha me

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
Etaani panch ratnaani kalashe prakshi paamyaham

AUM VAM VARUNAAYA NAMAHA PANCHA RATNA SAMARPAYAAMI

Place coconut – srifal on top of kalash

Pidhaanam sarva vastunaaam sarva kaarya artha saadhanam
Sampoorna kalasho 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 MUKHVAASAM SAMARPAYAAMI (after food
mouth refreshners)
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 spritually 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:

[1] BHO BHRAAMANAHAHA MAHAYAM SAHA KUTUMBINE MAHAA JANAANN
MASKUR VAANAAY AASHIR VACHANAM PAKSHA MAANAAY
ASYA KARMANAHA PUNYAA AM BHAVANTO BRUVANTU

The Purohit (priest) chants the following 3 times:

PUNYAAHAM

[2] Then again the yajamaan says :

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

The Purohit (priest) chants the following 3 times:

KALYAANAM

[3] Then again the yajamaan says :

BHO BHRAAMANAHAHA MAHAYAM SAHA KUTUMBINE MAHAA JANAANN
MASKUR VAANAAY AASHIR VACHANAM PAKSHA MAANAAY
ASYA KARMANAHA RUDDHI BHAVANTO BRUVANTU

The Purohit (priest) chants the following 3 times:

KARMA RUDHYATAAM

[4] Then again the yajamaan says :

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

The Purohit (priest) chants the following 3 times:

SWASTI

[5] Then again the yajamaan says :

BHO BHRAAMANAHAHA MAHAYAM SAHA KUTUMBINE MAHAA JANAANN
MASKUR VAANAAY AASHIR VACHANAM PAKSHA MAANAAY
ASYA KARMANAHA 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 KARMANAA PRAJAA PATIHI PRIYATAAM

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

BHAGAM TE VARUNO RAAJAA
BHAGAM MIDHRASHCHA VAAYUSHCHA

BHAGAM SURYO BRUHASPATIHI
BHAGAM SAPTA VARSHO DADHAU

YE TE KESHESHU DAUR BHAAGYAM
LALAATE KARNAYO RAKSHANO

SIMANTAM YACHA MURDHANI
RAAPO VIGHNASTU TE SADAA

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 sankasham kaashya peyam mahaa 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 angulikaa shayaamam rupenaam pritam budham
Somyam somya guno petam tam budham pranamaamya ham Om Budhaaya namaha

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

Him kund mrunaa laabham daityaanaa 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 mahaa virye chandra aaditya vimarda namaha
Sinhikaa garbha sambhutam tam raahu prana maamya ham Om Raahave namaha

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

Om Aim Hrim Klim nava grha devtaa bhyo namaha

SRI SATYANAARAYAN 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 UTTAPANNAM, 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 PRAANAHAHA (life force enter!)

AUM HRIM HANSAHA SOHAM
AASYAAM SARVE INDRIYAANI 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 kaantam 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 bhushitam
Govindam gokulaanandam brahmaa dheir pipujitam

ITI DHYAANAM

[2] Aavaahana (welcome – invitation)

Then chant the welcome mantra :

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

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

ITI AAVAAHANAM SAMARPAYAAMI

[3] Aasanam (seat)

Then offer seat with following chant :

Aasana (offer seat)

Ramyam sushobhanam divyam sarva saukhyakaram shubham
Aasanam cha mayaa dattam gruhaan parmashvar
Sri satya naaraayanam aasanam dadaami

Naanaa ratna samaa yuktam kaarta svar vibhusitam
Aasanam dev devesh priti artham prati gruhya 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 :

Naaraayan namaste astu nara kaarna vaartak
Paadhya gruhaan devesha mam saukhyam vivardhaya

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

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

ITI PAADHYAM SAMARAPAYAAMI

[5] Ardhyam (hand wash)

Then offer arghya with the chant :

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

Su-nirmalam jahanu padaabdhi nirgatam gandh aadi yukta mahaa adbhutam cha
Niveditam vishwa gurocham toya gruhaan cha ardhayam bhagwaan namaste

Ardhayam gruhaan devesh gandha pushpa akshatehe saha
Karunaakar me dev gruhaan ardhayam namo astu te
Sri Satya Naaraayan hastayo ardhayam samarpayaami

ITI ARDHYAM SAMAPAYAAMI

[6] Achmanam (water in little copper spoon)

Then offer aachamanam:

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

Bho kirtishvar vishva baaho brahmaa aadi bhihi pujit paad padma
Gruhaan devesh mayaa niveditam aachamayataam vishva vinod Vishnu

Sarva tirtha samaa yuktam sugandhi nirmalam jalam
Aachamayataam mayaa dattam gruhaan parmashwara
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 sarvagna 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 gruhyataam

Payas astu sam udbhutam madhur aamlam sashi prabham
Dadhya nitam mayaa dev snaan artham prati gruhya taam
Sri Satya Naaraayan dadhi snaanam samarpayaami

Dadhi snaante shuddhodak snaanam samarpayami. Achamanam samarpayaami

Ghrut snaanam (Ghee bath)

Then bathe with ghee followed by clear water and achamanam 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. Achamanam samarpayaami

Madhu snaanam (Honey bath)

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

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

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. Achamanam samarpayaami

Sharkaraa snaan (candy bath)

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

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

Ikshu saar sam udbhutaa sharkaraa pushti kaarika
Malaap haarika divyaa snaan artham prati gruhyataam
Sri Satya Naaraayan shrkaraa snaanam samarpayaami

Sharkaraa snaante shuddhodak snaanam samarpayami. Achamanam samarpayaami

Jala snaanam (Clean water)

Then bathe with clear water (abhishek) to clean.

Gangaa jal samam shitam nadi tirtha sam udbhavam
Snaan artham cha mayaa dattam gruhyataam parmashwaram
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

Sarva bhushaadike saumya lok lajja nivaaranam
Mayop paadite tubhyam vaasasi prati gruhya taam
Sri Satya Naaraayan vastram samarpayaami

ITI VASTRAM

[9] Janoi (Upvitam – holy thread)

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 parmashwaram
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 kaaminyaaaha kaam sambhavam
Kunkumena archito dev priyataam parmashwara

Sri Satya Naaraayan kunkumam samarpayaami

Rice coated with kumkum

Akshataa scha sur sreshtha kumkumaak tahaa sushobhitaa
Mayaa niveditaa bhaktayaa gruhaan parmashwara
Sri Satya Naaraayan akshataan samarpayaami

Flowers

Then offer flowers :

Maalya aadini sugandhini maalya aadini vei prabho
Mayaanitaani pushpaani gruhaan parmashwar

Mallika aadi sugandhini maalya aadi nivei prabho
Mayaa hyataani pujaa artham pushpaani prati gruhya taam

Sri Satya Naaraayan pushpaani samarpayaami

ITI PUSHPAANI SAMARPAYAAMI

Tulsi leaves

Tulsi hem rupam cha ratna rupaam cha manjarim
Bhav moksha pradaam tubhyam arpayaami 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 parameshvaram

Sri Satya Naaraayan durvaa samarpayaami

Saubhaagya dravya (Abil, Gulaal, Sindoor)

Abilam aayusho vrudhir gulaal priti vardhanam
Sindooren samaa yuktam gruhyataam parmashwar
Sri Satya Naaraayan saubhaagya dravya samarpayaami

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

Then offer sweet scented smoke (dhoopam) :

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

ITI DHUPAM SAMARPAYAAMI

[11] Deepam (lit candle)

Then offer lamp (divo) :

Saajyam cha varti sanyuktam vahninaa yojitam mayaa
Deepam gruhaan devesha treilokya timir aapaha
Sri Satya Naaraayan deepam darsh yaami

ITI DEEPAM SAMARPAYAAMI

[12] Naivedyam (food)

Then offer naivedyam (food- Shiro) :

Ghrut pakk havish anna paayasam cha sa sharkaram
Naanaa vidham cha naiveidyam vipno me prati gruhya taam

Sharkaraa khandam khaadhyaani dadhi kshir dhrutaani cha
Aahaar bhakshyam bhojyam cha naivedyam prati gruhya taam

ITI NAIVEDYAM SAMARPAYAAMI

[13] Achamanam

Then offer achamanam (water in copper spoon) :

Sarva paap haram divyam gaangeyam nirmalam jalam
Achamanam mayaa dattam gruhayataam purushottam

ITI AACHAMANAM SAMARPAYAAMI

Taambulam

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

LAVANG KARPOOR YUKTAM TAAMBULAM SUR PUJITAM
PRITYAA GRUHAAN DEVESHAM MASAUKHYAM VIVARDHAYA
Lavang karpoor yutam taambulam sur pujitam
Pritayaa gruhaan devesh mam saukhyam vivardhaya

Pungi falam mahaa divyam naag valli daler yuttam
Elaadi churna samyukta taambulam prati gruhya taam

ITI TAAMBULAM SAMARPAYAAMI

Fruit

Then chant the following mantra and offer fruits :

Idam falam mayaa dev sthaapitta pur stava
Tenme saflaa vaaptir bhava janmani janmani
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 prabhun
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

Nistaa rayasva sarveshu tathaa nishtha faleshu cha
Naamaan yetaani sam kirtayam ipsitam fala maapnuyaat

Satya Naraayan devam vandeham kaamadam prabhum
Lilayaa vit tam vishvam yen tasme namo namaha

ITI PRAARTHANA SAMARPAYAAMI

SHAANTAAKAARAM BHUJANG SHAYANAM PADMA NAABHAM SURESHWARAM
VISHVAADHAARAM GAGAN SADRASHAM MEGHVARANAM SHUBHAANGAM
LAKSHMIKAANTAM KAMALA NAYANAM YOGI BHIRDYAAN GAMYAM
VANDE VISHNU BHAV BHAYA HARAN SARVA LOKEK NAATHAM

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 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 tooffer 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 utaarū 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

Raajaae tyaag karyo aapanaa prasaad no
Taadayu chhe enu abhimaan re Om namo Satya Naaraayan

Panche 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 vahaalaa
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 jedit 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 karyuJai Dev Jai Dev

Kaashtha ketaa dur bala te par krupaa kari, prabhu te par krupaa kari
Chandra ketu ek rajaa (2) teni vipat hariJai Dev Jai Dev

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

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

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

Chadhe prasaad savaayo kadali fal mevaa, prabhu kadali fal mevaa
Dhoop deep tulsii dal (2) raaji rahe devaaJai Dev Jai Dev

Satya dev ni aarati je koi gaashe, prabhu je koi gaashe
Sukh sampati paami (2) Satya lok jaasheJai 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 mahaa mune

[3] Sut uvaach:

naarad Neiva sam prushto bhagwan kamlaa patihi
surarshaye yathei vaaha tacha srunudhwa samaa hitaahaa

[4] ekadaa naarado yogi par anugraha aankankshyaa
paryatan vividhyaan lokaan martya lokam upaagataha

[5] tato drashtawaa janaan sarvaa naanaa kalesh saman vitaan
naanaa yoni sam utpannaa klisya 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 mahaa bhaag tat sarva katha yaami te

[11] Naarada uvaach:

martya loka 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 mohaata tach srunusva vadaami te

[14] vratam asti mahat punyaam swarga martya durlabham
tava snehaanmayaa vatsa prakaashaha kriyate adhunaa

[15] Satya Naaraayan syeiva vratam samyag vidhaantaha

krutvaa sadhyaha sukham bhuktvaa 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] Naivedyam bhaktito dadhaat sapaadam bhakti samyuktam
rambhaa falam ghrutam kshiram godhumasya cha churnakam

[21] Panch bhihi kalasher yuktam dhvjaa patta samanvitam
jal purneiha sa ratnei scha pungti fala samanvitam

[22] Bhushit pushpa maalaabhihi sapta dhaanyo pari sthitam
aachhaa dayet patta vastrer naana varna vichitrite

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

[24] naanaa mangal chaare astu kartavyam nij sajjaneiha
sandhyaayaam niyamam krutvaa danta dhaavan purvakam

[25] praatar ut-thaaya meghaavaan 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 sthaapyen mati maan shubhaam
pratishthaam cha prakurvit svasti vanchan purvakaam

[28] chandanen sugandhen pushpeiha kaal udbhaveiha faleiha
dhup dipeischa naiveidhya staambule safaleiha shubheiha

[29] Brahmaneir badhavei scheiva sahito dharma tatparaha
naivedyam bhaktito dadhyat sapaadam bhakshyam uttapam

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

[31] sapaadam sarva bhakshayam cha hyeki krutya nivedyet
vipraay dakshinaam dadhyaat kathaam srutvaa janeiha saha
tatascha 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 manushyaanam vanchhaa 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 (vrata) 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 prostrately 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 vrata / 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 vrata / 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 vrata ? Who did this vrata before ? And when did they do this vrata? Please tell me all the details."

Bhagwaan said :

" O Naaradmuni, 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 puja 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 Bhagwaan 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 puja 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 puja 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 prathmo adhyaaya

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

CHAPTER TWO

[1] sri sut uvaach:

**athanyat sam pravakshyaami krutam yen puraa dvijaahaa
krupayaa brahman dvaaraa prakruti krutvaan svayam
itihaasmimam vakshaye samvaad hari viprayoho**

**[2] kaashi puri tu vikhyaataa tatra aasid brahmanovarha
dino gruha aasrami nityam bhishuhu putra kalatravaan**

**[3] sadaanand iti khyaato vishnu vishnuvrat paraayanaha
ekaad pathi bhikshaartham gachch tasta asya sri patihi**

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

**[5] kava yaasiti dvij sreshtha vrutuhi kaa tava kathya taam
brahman uvaach:
bhikshaa vrutti raham saumya! Kala traap ya hetave
yaa chitum dhaninaam dvaari vrajaami dhan kaamyayaa**

[6] sri bhagwan uvaach:

bhikshaa vruttihi sadaa guruhyaam visheshen 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 niranjanha
idaani vipra rupen tava pratyaksha maagataha

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

[11] satya Naaraayan o vishnur vanchchit artha fal pradha
tasya tava pujanam vipra kurushva vrat uttamam

[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 bhuv

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

[17] namaha satya Naaraayanaay asya kartre
nama sshudha sattvaay vishvasya bhartre
karaalaay kaalaatma kaay asya hartre
namaste jagan mangalaayaatt murte

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

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

[20] kva kinchano aham bhagvan kva puja te ramaa pate
vidhinaa ken krupayaa tad agnaa paya maam vibho?

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

[22] anaayaasen labdhen sradhaa matren mam yaja
graahojo ajaamilo api bhaktayei von mukta sankataahaa

- [23] vidhaan srunu viprendra !mansaa kaamyam falam
samyak sambhrut 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 vaakyer manorameihe
dhup dipeir bhakshya bhojya vibhavi sati vistarehe
- [26] mishtaan paan taambuleha pujayed bhakti tatparaha
brahmaniha svajanei scha veshti taha sradha yaanvitaha
- [27] stryaa saardham mam kathaam srunyaat param aadaram
itihaasam tathaa ragno vani jascha manoram
- [28] kathaam ante pramed bhaktyaa prasaad vibhajatataha
labdhayaa prasaad bhunjit maanyann vichaaryet
- [29] dravya aadi bhirna me priti bhaktyaa kevalyaa yathaa
vidhin anen viprendra ! puj yishyanti ye naraahaa
- [30] putra poutra samaa yuktaa bhuktavaa bhogaan yatha ipsitaan
ante saannidhayam 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 bhikshaarthe nagaram gataha
vinaa dehiti vachanam labdhavaan vipulam dhanam
- [34] kautukaa vishta manasaa janaan nij mandiram
vrutaantam sarva machakhyo brahmanyee saanva modata
- [35] saadaram dravya sambhaar maanayad bhartur aagnyaa
aahuy bandhu mitraani tathaa sannidhaya vartinaha
- [36] satya Naaraayan am devam yajat svarganeir vrutaha
bhaktyaa tutosh bhagvaan satya Naaraayan ha svayam
- [37] kaamam ditsuhu paadu raasit kathaam ante bhakta vatsalaha
varam bruhiti tam praaha vipram prem vasham vadaha
- [38] vavre vipro bhilshit mihaa mutra sukh pradham
bhaktim paraam bhagvati tathaa tat sangi sanginaam
- [39] Sadaanand uvaach:
ratham kunjaram manjulam mandiran cha
hayam chaaru chaami karaalam krutim cha
dhanam daas daasi ganam gam mahim cha
lulaayim sudugdhaam hare ! dehi daasyam
- [40] tathaa asti vati harihi praah tat 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 dhanya dhanye iti vaadinaha

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

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

[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 vismito abhud bhikshu kasya kuto dhanam

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

[47] eishvarayam te kuto jatam dur gati scha kuto gataa
aagnaapya mahaa 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
vidhaanam soupchaaram 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 vaagdhiro 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 pujaa sam aacharet

- [56] sayam kaale shilam sthaapya 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] paayasaa poop samyaav dadhi kshir mathaa haret
unchaa vachehe falehe pushpeir dhupei manorameiha
- [59] pujayet paraya bhaktayaa vibhave sati vistarehe
na trushyed dravya sambhaaraad bhaktayaa kevalayaa yathahaa
- [60] bhagvaan paritaha pur no na maanam vrunu yaat kaachit
duryodhan krutaam tyaktvaa raajaa pujaam janaardanaha
- [61] vidur syaasrame vaasmaa tirthayam jagruhe vibhuhu
sudaamnas tandul nanaanja gadhvaa martasya durlabhaahaa
- [62] sampado adaad harihi prito bhakti maatra pekshate
gopyo grudho veni khyaadhoho hanumaan 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 pujanam 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 praapya yaasyate ante antikam harehe
krut kruto nishaado abhut punyamya dvij pungavam
- [68] sa gatvaa sva ganaan praaha mahaatmayam hari sevane
te hrushta manasaha sarve samayam chakru raahataaha
- [69] satya Naaraayanaha pujoyaha kaashtha labhyen yaayataa
iti nischitya manasaa kaashtha vikriya lebhire
- [70] chatur ganam dhan drashtavaa svam svam bhavan maagataahaa
mudaa sribhyaha samaacha khur vrutantam sarva maaditaha
- [71] taa srutvaa hrushta manasaa pujaa sambaar maadraat
patinaam aagnayaa chakrur yathaa sruti vidhaanataha
- [72] tato militvaa sva ganeiha pujam chakrur yatho chitam
kathaavsane te bhaktayaa prane murgat paatakaahaa
- [73] sva jati bhyaha paremyascha prasaadam vyajam bhastadaa
prajaa prabhaavato bhilaahaa putr daaraadi bhir yutaahaa
bhuktvaa bhogaanya thesttam te vaishnavam dhaam lebhire

**iti sri skand puraane reva khande satya Naaraayan kathaayaam Sadaanand nishaad
samvaade dvitiyo adhyaayaha**

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, Lakshmi (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 fulfils all desires. O brahmin, collect all the required ingredients for the puja. You perform his puja. 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 puja.

So Bhagwaan said with a smile :

" O brahmin, do my puja 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 puja which I will tell you. With the desire in your mind to fulfill, collect all the ingredients required and conduct my puja. Take 1 \square sher (measure of weight used in India == use 1 \square pounds or kilograms instead) of wheat flour, milk, ghee, candy, etc. and prepare shiro. Do my puja 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 brahmins, 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 puja 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 puja."

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 puja, invited all the nearby residing fellow neighbours, performed puja 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 fulfils 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 puja 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 kathyaraa said :

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

Whereupon the brahmin said :

" O Kathyaraa, 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 puja, 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 Lakshmidivi) and perform puja 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 puja faithfully. If circumstances provide, then perform puja 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 Vibhishan.

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 puja. 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 kathyaraa bowed to Sadaanand brahmin and relayed to his friends about Sri Satyanaaraayan's puja. The other kathyaraas (woodsellers) were also very pleased to hear.

All the kathyaraas made a commitment :

"Whatever we obtain today from the sale of the wood , we will perform Bhagwaan's puja 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 puja together with family members. After puja, all bowed and became sinless.

Prasaadam was distributed to friends and family members. All kathyaraas 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] Sut uvaach:

atra antare varna yami gaathaam saadhu upchaaritam
saadhur yathaa krutaarthe abhun nrup updeshto vanik

[2] manipur pati raajaa chandracudo mahaa yashaahaa
saha prajaa bhiraan archa satya Naaraayanam prabhum

[3] atha ratnapur sthaayi saadhur 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 dhaaraha sa satvaram

[7] taranibhya ssamuttiryam malla lila vilaasinaha
karna dhaaraa anuraagaa viraa yuyudhar malla lilayaa

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

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

[10] sabhya uchuhu:

pramuditaa ragnaa lokan aniukampinaa
pujayate badubhihi saardha satya Naaraayano vibhuhu

[11] tvamap yatra kshanam tishtha prasaadam bhukshvaha sa aadaram
kathaam srutvaa riti riyam Satya Naaraayan archane

[12] saadhuhu prapachch karane falam kim ko vidhi stathaa
sabhya 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 bhayaha syaad bhayaaturha

[15] manasaa kaamaye adhyam labhet tam sa kaamataha
vidhaan tu tataha srutvaa cheilam badadhwa gale sakrut

[16] danda vata prani patyaaha 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] sabyaahaa: sarve anumodantaam kaamnaa siddhi rastu me
sabyaahaa: pratyutarancha krurevam asti vati saadaram
- [19] hari pranayam sabyaan scha prasaadam bhuktavaans tataha
jagaamam svaalayam Saadhur manasaa chintayan harim
- [20] sva gruhe tyaagate tasmin naaryo mangal paanayaha
mangalaani vichitraani yatho chitam kuravat
- [21] viveshaantaha pure Saadhustadaa param kautuki
rutu snaataa sati lilaavati paryachar patim
- [22] garbham dhurutavati saadhavi samaye sashuve sutam
kanyaam kamal lolaakshim baandhvaa mod kaarinam
- [23] Saadhuhu paraam mudam lebhe 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 kaanchanpure vanik shankhapateha sutaha
- [26] kulino rup sampannaha shiloudaarya gunaanvitaha
varayaamaas tam Saadhur duhituhu sadrasham varam
- [27] shubhe lagne bahu vidher mangaleir agni sannidhou
ved vaaditro sahitou dadou kanyaam yathaa vidhi
- [28] mani muktaa pravaalaani vasanam bhushnaani cha
mahaa modamanaahaa Saadhuhu youtakam pradadou bahu
- [29] premanaa nivaasayaamaas svaante jaamaataram tataha
tam mene putravat Saadhuhu sa cha tam pitru vat sudhihi
- [30] bhuya syatite kaale api satya Naaraayan archanam
akrutvaa dhan buddhi na garven mohitaha
jaamaataa sahitha Saadhur 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 manasaa vaachaan nakarot satya sevanam
ten karma vipaaken taapmaapaachiraad dhanik
- [34] ekasmin divase raagno gruhe raatrou tamo vrute
gnaatvaa nidraa gataan sarvaan hrutam chorer mahad dhanam
- [35] muktaa maalaa bahu vidhaa nitaa vei chanra suprabhaahaa
mani ratna aadi vei kaamam alankaadi bhushanam

- [36] sad vastu jaatam raagna scha gruhitvaa svaalayam yayuhu
prabhaate bodhito raajaa sutmaag dhavandibhihi
- [37] praataha krutya samaa pyaaya sansadi praavischa saha
tat statra samaayaataha kim karo dhan paalakaha
- [38] uvaach sa sadaa vakyam bho shrunshva dharaa pate
chor stava hatam ratna aadikam sarvam mahad dhanam
- [39] iti vignaapito raajaa kinkaraadhipa mukyavaan
shighram vaahi pra gruhyaath 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 kimkaraaha
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] muktaamaalaa raaj kiya bhaanti cha asya gale sthitaahaa
chouro ayamiti nish chitya tou babandhu scha tata kshanaat
- [45] sadhanam saha jaamaatraa nrupaantikam upaanayan
prati kule harou tasmin raagna api na vichaaritam
- [46] dahn aagaare danam nitvaa badhni teitou sudur madou
kaaraagaare loha mayeiha srunkhala argal paadayoho
- [47] iti raajaa aagnayaa tetu tthaa chakrur nibandhanam
jaamaatraa sahitha Saadhur vil laap bhrush muhuhu
- [48] haa putra ! tataha ! tateti kenaa aham bandhanan taha
ka sthita cha sati bhaaryaa pashya dhaatur vipar yayam
- [49] nir dayen vidhaatraa vaa hetu shunyen chchad manaa
ni magno dukh jaladhrou ko vaa traasayati sankataat
- [50] mayaa bahu taram dhaatur vipriyam vaa puraa krutam
karmano asya vipaako ayam na jaane kasya vaa falam
- [51] samaahaa scha shur jaamaatrour dvaadasheyur vishaadinoho
prati kul harou tasya dhanam yacha gruhe sthitam
- [52] hyutam vahla vani paal chaarer bhaaryaa api dukhitaa
atha saadhvim saha 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] praathya antam jagan naatham drashtavaa saa praathyad dharim
satya Naaraayan! Hare! Pitaa bhartaa cha me gruham

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

[57] maatraa nirbharat sateyantam kaalam kutra sthithaa shubhe
tat astu maataram praaha satya Naaraayana archanam

[58] kalou pratyaksha faladam sarvadaa kriyate nareiha
kartum ichchaamyaa aham maatm anugnaatum tvam arhasi

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

[60] anaayaasen sam praaptam dravyam bahu gunan vitam
ten sambhurut sabhaaraa pujaam chakre kalaavati

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

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

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

[64] aparaadham vinaa baddho nochechcham na bhava tava
iti uktavaa antar dadhe vishnur vinidro nrupati stadaa

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

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

[67] tesham matam samaagnaaya taavaanetum samaadishata
aaniya Saadhu prapachch satya maalaambya sannidhou

[68] raajaa uvaach:
kutrar tyou vaa kulam kim vaa vasatihi kasya vaa pure
katahm atra gatou vaapi praaptou ken dashaam imaam

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

[70] mani mukt aadi vikretu magato tava pattanam
raajdutehe samaanitou badhvaa chouraa vibhaaviti

[71] aavaam na chouro raajendra ! tatvat satvam vichaaraaya
prati kule vidhou kaam vaa dashaam naapnoti vei pumaan

[72] vin apraadham sri krishno mani chouryaa api vaadavaan
niveditam asheshen punya sloks shiro mane

[73] yukte yat kuru raajendra tyuktavaa tushanim babhuva sa
srutvaa tu nishchitam krutvaa tayor bandhan mochnam

[74] kaaryitvaa tu kshurikam kaaryaamaas naapiteiha
snaapyamaas surbhi teile rudharta nei stathaa

[75] bhoj yitvaa tu bhojyen raaj alankaar vaahaneiha
mahaa raha vastraa bharanehe pujoyamaas bhupatihi

[76] abravit pujitou Saadhur jaamaatraa sahito nrupam
Saadhu uvaach: kaaraagaare bahu vidham dukh mapta mataha param

[77] aagnaapaya mahaaraaj ! deshama yaantum krupaanidhe
srutvaa tad vachanam raaja praah koshaadhikaarinim

[78] tarni bhyo dhanam nitam taahaa pari purya
raajaa kimkara iti yukta stathaa chakre ati maanyan

[79] premanaa tou yaapyaa maas svadeshama dharni patihi
jaamaatraa sahitam Saadhum geet vaaditra mangaleha

Sutpuraani 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 puja 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 puja. Please be seated, listen to the kathaa and partake the prasaadam."

Thereupon the trader Saadhu asked of the benefit of Sri Satyanaaraayan's puja 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 Shankapati 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 bhaatchaaran 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 puja being performed. She prayed to Bhagwaan :
" O Satyanaaraayan lord, when my father and husband quickly return home, I will also perform your puja."

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 puja was being performed. Man can directly achieve results in Kaliyug from the daily puja of Sri Satyanaaraayan. I also desire to perform Sri Hari's puja. 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 puja ingredients and faithfully performed Sri Satyanaaraayan's puja 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 yishuhu 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 taapasaha ! dhanam kva asti trun patra aadi puritaahaa
gachchanti naukaaha kava sthaanam virodhe naatra kim falam

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

[7] dhanam antar dadhe sadhya struna patraadi puritaahaa
bhaarsyaapagamaad drashtavaa tarani rurdhva gaastadaa
dhanam noukaasu na astiti Saadhu sch chintaa paro abhavat

[8] kimidam kasya vaa hetor dhanam kutra gatam 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

[11] tirohitam tataha sarvam dhanam naasta yatra samshaya
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 vignaapitaha saadhunaha bubodha mahaa dhanaha
punaha saha taapasaha praaha krupayaa purva karma tat

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

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

[18] tamanaadatya durbuddho krutaha 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] pranamya bhuvu 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 tvaam namaamyaham

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

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

[24] kshamasva mama दौरातमयम तमोऽन्धो अहम् हरे ! विभो
आज्ञापया मशाः राज ! येन ते चरणम स्मरे

[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 bhuvu manavaha
tushto aham tasya daasyaami kaayam yenaakhilam bhavet

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

[30] aa gaty nagaraa bhaayshe praahinod dutam aasramam
gruham aagaty duto asou praaha lilaavatim prati

[31] jaamaatraa sahit saadhuhu krut krutyaha samaagataha
tadaa Naaraayan archaayaam sthita saadhi sa kanyakaa

[32] dut vakyaam tad amrut samam srutvaati hrusta dhi
tam samaapya mudaa saadhi krut kautuk mangalaa

sakhi ganeiha parivrutaa naukaante satvar aagataa

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

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

[35] magna jaamaataram drashtvaa vil laap mahaa dhanaha
haa hato asmiti kanedam krut met dvidambanam

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

[37] jaamaat staat ta tesa kuva gati asi mahaa mate
sangati me kurushveti 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 murchchitaa

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

[41] katham etam dashaam nitaa dhigastu karunaam tava
vil laap sa karunam tadaa saa shok vih valaa

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

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

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

[45] kava yaasmaami kava tishthaami kim karomi krutaha sukham
sharanam kim karom adhya ko me dukham vimochayat

[46] ardhaang prush asya stri ved vaad iti srutaha
patyud ardham gatam kasmaad ardhaangim jivitaa katham

[47] kalaavati bahu vidham vala laapati dukhitaa
tathaa lilaavati taavat Saadhun pratyaadish tataha

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

[49] Naaraayan asya krupayaa tat kshnaa ttarani svayam
uttarasthou cha yadaa naukaa dhaneir bahu vidhei stadaa

[50] jaamaataram sam aalinga adhya mumude bhrusham
mrutaha punari haayaat iti loukaa visi smire

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

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

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

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

[55] bhakshya bhojyei scha mishthaaneihaleir naanaa vidheihashubheihamani muktaa svarna pushpeihapadma 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 jaatya mamaatya baandhvaan
prasaadam sagano bhuktavaa dhan putra aadi bhir yutaha

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

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

iti sri skanda puraane revaa khande satya naaraayan kathaayaam Saadhu vanik
kathaayaam chaturtho adhyaayha

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 puja. Sri Satyanaaraayan had freed him and his son-in-law after his wife and daughter had performed Sri Satyanaaraayan's puja. 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 listening to his son-in law the trader Saadhu went to the Tapasvi behind the trees and said clasping both his hands :

"You must be some divine being , Gandharva or the creator Lord. Your valour is not known to the divine nor the demons. O greatly fortunate, what is the reason for my sufferings ?"

Then re-endowing his grace and examining his past, the Tapasvi began to say :

"When King Chandrachud was performing Sri Satyanaaraayan's puja you vowed and prayed for a child. Do you recollect of the fulfilment of this desire ? The universally omnipotent Sri Satyanaaraayan is capable of fulfilling your desires. O wicked minded, how will you obtain your welfare by ignoring Sri Hari ?"

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 recognise 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 puja."

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 fulfil 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 Kalaavati and Lilaavati were performing Sri Satyanaaraayan'a puja at the time . Upon hearing the nectar like words of the messenger, Lilaavati completed the puja, 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 puja. The puja 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] aagatya vat mulam sa visraam karo tadaa
tatra gopaa bhakti yuktaahaa 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 raajaan maagatam

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

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

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

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

[10] nunam satya prasaad asya praaptaav gnaanato bhavet
vichaaryet tham yatra satya pujaa tatra vrajaamyaham

[11] iti nish chitya manasaa yayou gopal sannidhou
tatra gopganeiha saardham bhaktayaa paramayaa yut

[12] pujanam satya devasya chakaar vidhinaa nrupaha
prasaadam bubhujee bhaktayaa ten tushto abhavada harihi

[13] saya dev prasaaden dhan putranvito abhavat
iha loke sukham bhuktavaa pretya satya puram yayou

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

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

[16] mito bhayaat pramuchyeta satyam na samshayaha
ipsitam cha falam bhuktavaa mrutaha satypuram vrajet

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

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

[19] ya idam srunuyaa nityam pathedva munisattamaahaa
tasya nashyanti paapaani satyadev prasaadataha

**[20] vratam yastu krut purva sayanaaraayan sya cha
teshaam tvapara janmaani kathayaami munishvaraahaa**

**[21] shataanando mahaa praagnaha sudaamaa brahmano hya bhutaa
tasmin janmani sri krushna dhyaatvaa moksha mavaapaha**

**[22] kaashtha bhaar ho bhillo gruha raajo babhuva ha
tasmi ja janmani samsevya raamam moksha jagaam vei**

**[23] ulkamukho mahaaraajo nrup dashratho abhakta
sri rangnaath sampujya sri veikuntha tadaa gamata**

**[24] dhaarmik satya sandhasva saadhu mordhvajo abhavat
deh ardha kakrakesh chchitvaa datvaa moksha mavaapaha**

**[25] tungdhvajo mahaaraajha svaambhur bhavatkil
sarvaan bhagvataa na krutvaa sri veikunth tadaa gamat**

iti sri skand puraane revaa khande sri satya naaraayan kathaayaam panchmo adhyaay

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 Tungadhvaj who looked after his nationals extremely well. He denied prasaadam of Sri Satyanaaraayan Bhagwaan 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 prasaadam before partaking themselves. The king rejected the prasaadam 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 prasaadam. Afflicted by the various sufferings, the king tried to assess the reasons. "*I must be suffering due to forsaking Satyanaaraayan's prasaadam.*" 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 Bhagwaan 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-pujaa. Shataanand 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 Tungadhvaj 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 tested by Bhagwaan as a Sanyaasi – to remind him of his folly.

King Tungdhvaj 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

Copyright Sai Kirtan Group 2005

[Terms and Conditions](#)