

AUM

**SRI SATYA NAARAAYAN VRAT
KATHAA**

ENGLISH TRANSLATION

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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 Gitaa described the law of Karma to Arjun. Our good actions like helping others reward us with their fruits of various enjoyments on this earth. Equally the bad actions such as harming others will produce negative fruits in the form of sufferings. Usually the sufferer is not aware of the bad actions, as the resultant fruition time scale of those bad actions is not perceivable at the time of suffering. Some actions bear fruit immediately e.g. a thief has committed a robbery, is caught by the police in doing so and is also jailed by the magistrates. Whilst some actions will produce fruits during a longer time or this lifetime or another lifetime of the jeevy (individual being).

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 themselves 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 (worship) 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 with the fulfilment of just wishes and aspirations of the worshipper. 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 puja. This amply demonstrates Bhagvaan is pleased with the simplicity of the cowherds. Show of wealth and ego are not pleasing to Bhagvaan. 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 many 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 (or in measure of 1¼ proportion)
1¼ POUNDS OF WHEAT (or in measure of 1¼ proportion)

FOR ERECTING A CANOPY ON THE BAAJAT, PLACE ON THE 4 CORNERS STEMS OF BANANA TREES OR BANANA LEAVES OR STEMS OF SUGAR CANE OR FLOWER GARLANDS. IF NONE OF THESE ARE AVAILABLE THEN 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 (or in measure of 1¼ proportion) of wheat. Place a betel leaf in the middle of the shape, on the leaf place either a statue of Ganpati with his consorts Riddhi and Siddhi or in the absence of it, a betel nut as symbolic presence of Shri Ganpati.

On the right side on the red cloth make a mound using the 1¼ pounds (or in measure of 1¼ proportion) of rice, upon which place a copper kalash filled with water mixed with Gangaa jal (water from Gangaa river, if possible) for Kalash puja.
Imprint swastika ? on Srifal (coconut), ready to place on the kalash.

Make and keep ready a divo(lamp) using copper vessel and cow ghee.

Keep ready 9 betel nuts to do Nav Graha (Nine planets) puja

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

STATUE OF LAKSHMIDEVI AND SATYA-NAARAAYAN
LOTO (COPPER VESSEL FOR HOLDING WATER) WITH BROAD MOUTH
PANCH PAATRA (CONTAINER MADE FROM 5 METALS)
TRABHANU (COPPER PLATE)
AACHAMANI (COPPER SPOON)
2 STRINGS OF JANOI (COTTON THREADS)
5 TYPES OF JEWELS OR SILVER OR COINS AS AVAILABLE
CLOTHES FOR THE DEITIES (COTTON STRING)
KUMKUM (RED PASTE)

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)
NAADAA-CHHADI (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

(1.25 Lbs IS MENTIONED FOR EASE, BUT ESSENTIALLY USE 1/4 PROPORTIONS OF THE INGREDIENTS)

MIX ALL THE INGREDIENTS AND PREPARE SHIRO FOR OFFERING AS NAIVEDYAM TO SHREE SATYA-NAARAAYAN

WITH THE SHIRO, INCLUDE GREEN FRUIT I.E. BANANAS, POMEGRANATES, GUAVA, PAPAYA, ETC..

START BY NAMASKAARAM (BOWING) TO SHREE LAKSHMI-NAARAAYAN

Then do 3 aachamans (sip spoonful of water from right hand after each below mantras)

1. Shri Keshav-aay Namaha Svaahaa
2. Shri Naraayan-aay Namaha Svaahaa
3. Shri Madhav-aay 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:

Dhvaa-vaa antariksha pruthvi salilaani shaantihi shaantihi
Sadaa amrut van aushadh sraa shaantihi
Shaantis cha brahma nikhi-bham nanu vishva deva shaantihi
Sushaantir api saa punrev shaantihi shaantihi shaantihi

SHREE SATYANAARAAYAN PUJAA PROCEDURE

PRAYER :-

AUM SHREE MAN MAHAA GANAPATAYE NAMAHA

I bow to Mahaa Ganapati

SHREE GURU-BHYO NAMAHA

I bow to Guru

SHREE LAKSHMI NAARAAYANAA-BHYAM NAMAHA

I bow to Lakshmi Naaraayan

SHREE UMAA MAHESHWARAA-BHYAAM NAMAHA

I bow to Umaa Maheshwar

SHREE SHACHI PURANDARAA-BHYAAM NAMAHA

I bow to Shachi Purandar

SARVE BHYO DEVE-BHYO 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 braahmins

Matru pitru charan kamale bhyo namaha

Nir vighnam astu

AACHAMYA PRANAMYAHAM

SARVEISVA-ABDHA KAARYESHU TRAYAKHI BHUVAN-ESVARAA-HAA
DEVAA-DISHANTU NAHA SIDHIR BRAHAM SHAAN JANAARDANAA-HAA

--- COMMITMENT ---

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

ATRA-ADHYA MAHAA MAANGALYA FALPRAD MAASOTTAM MAASE(say lunar month name) MAASE(say which fortnight of the lunar month) PAKSHE.....(say which date) TITHAU(say which day) VAASARE (say which constellation) NAKSHATRE

MAM SAKAL DURIT-OPSHAMAN SARVA UP-SHAANTI PURVAKAM SAKAL MANORATH SIDHAYAR-ATHAM YATHAA

For the quelling of all my foes, for the peace of all, for fulfilment of all my just desires

SAMPA-ADIT SAAMAGRAYAA GANESHA GAURI VARUN BHRAMAA VISHNU RUDHRA LAKSHMI SURYA AADI

with all the items available, Ganesh, Gauri, Varun, Bhrama, Vishnu, Rudhra, Lakshmi, Surya,

NAVA-GRAHA 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 DHRUTAA LOKAA DEVI TVAM VISHNU-NAA 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 copper vessel and cow ghee and light it, then chant mantra:

Bho deep dev swarup stawam karma saakshi hya-avighna krut

Yaavat karma samaaptihi syaat taavat tvam sam sthiro bhava

Deep stha devtaa bhyo namaha

Gandha pushpaani samar payaami (offer chandan and flower to lamp)

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 Ganapati with Riddhi and Siddhis' puja in 16 ways (shodshopchaara). Put the water from the hand on the ground.

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

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

Sumukhs cha ek-dantas cha kapilo gaja karnaka
Lambo daras cha vikto vighna naasho vinaayaka
Dhumra ketur ganaa dhyaksho bhaal chandro gajaanan

Dvaatas etaani naamaani yaha pathe srunu yaa da api
Vidyaa aarambhe vivaaha cha praveshe nirgame tathaa
Sangraame sankate cha eiva 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 Mahesvaraan
Saraswati pranam-yaadou sarva kaarya artha siddhaye

Abhip-sit 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 hryadi astho Janaardana-ha

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

Sarve shvaabdha kaaryeshu traya Shree Bhuvanesvaraa-haa
Deva aadi shantu naha siddhi Brahamesh-aan Janaardanaa-haa

Then offer the rice at the feet of Shri 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 :

SUMUKH-AAY NAMASTU-BHYAM GANAADHI PATAYE NAMAHA (bow)

Dhyaanam (Meditation)

Sveta anga svet vastra sit kusum gan-eiha 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 prasan-nam
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 – Paadhyam (Wash feet)

Offer feet wash with warm water chanting:

Ushan-odakam nirmalam cha sarva saugandhya samyutam
Paad prakshaala naarthaaya dattam te prati gruhya taam
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – Paadhyam samarpayaami

Ardhyam (hand wash)

Wash hands while chanting:

Ardhayam gruhaan devesh gandha pushpa akshat-ehe saha
Karunaa kar me dev gruhaan ardhayam namo astu te
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – Hastayo ardhayam samarpayaami

Aachamanam (little water to drink)

Offer water in aachamani (small copper spoon) while chanting:

Sarva tirtha samaa yuktam sugandhi nirmalam jalam
Aachamayataam mayaa dattam gruhaan param-eisvara
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – Aachmanam samarpayaami

Snaanam (Bath)

Offer bath with following chant mantra:

Gangaa Saraswati Reva pay-oshani Narmadaa jaleha
Snaapito asi mayaa dev tathaa shaanti 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 snaana-artham sam arpitam
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – Paya snaanam samarpayaami

Then bathe with clean water chanting:

Dugdha snaana-aante shuddh-odak snaanam samar payaami
Aum Gam Ganpataye namaha

Dadhi snaanam (Curd Bath)

Offer bath using curd chanting following mantra:

Paayas astu sam ud-bhutam madhur aamlam sashi prabham
Dadhya nitam mayaa dev snaana-artham prati gruhya taam
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – Dadhi snaanam samarpayaami

Then bathe with clean water chanting:

Dadhi snaan-aante shuddh-odak snaanam samar payaami
Aum Gam Ganpataye namaha

Ghrut snaanam (Ghee bath)

Offer bath using ghee chanting following mantra:

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

Then bathe with clean water chanting:
Ghrut snaan-aante shuddh-odak snaanam samar payaami
Aum Gam Ganpataye namaha

Madhu snaanam (Honey bath)

Offer bath using honey chanting following mantra:

Taru pushpa sam ud-bhutam su swaadu madhuram madhu
Tejaha pushti karam divyam snaan artham prati gruhya taam
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – Madhu snaanam samarpayaami

Then bathe with clean water chanting:
Madhu snaan-aante shuddh-odak 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 snaana-artham prati gruhyataam
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – Sharkaraa snaanam samarpayaami

Then bathe with clean water chanting:
Sharkaraa snaan-aante shuddh-odak 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 ud-bhavam

Snaana-artham cha mayaa dattam gruhyataam parmesvaram
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – Shuddh-odak snaanam samarpayaami

Vastram (clothes)

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

Sarva bhusha-adike saumya lok lajja nivaaranam
Mayop paadite tubhyam vaasasi prati gruhya taam
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – vastram samarpayaami

Janoi (Upvitam – holy thread)

Offer Upvitam (coloured thread) chanting following mantra:

Navbhi stantu bhir yukta tri gunam devtaa mayam
Up-vitam mayaa dattam gruhaan parmesvaram
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – yagna up-vitam 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
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – chandanam samarpayaami

Kunkum (red paste)

Offer kumkum on forehead chanting following mantra:

Kunkumam kaamanaa divyam kaamin-yaahaa kaam sambhavam
Kunkumena-archito dev priyataam parmesvara
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – kunkumam samarpayaami

Rice coated with kumkum

Offer rice coated with kumkum chanting following mantra:

Akshtaaha paramaa divyaahaa sarva kaam fal pradaahaa
Akshate stava archito devaaha priyataam paramesvaraha

Akshataas cha sur sreshtha kumkumaak taahaa su-shobhitaa
Mayaa niveditaa bhaktayaa gruhaan parnesvara
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namaha – akshataan samarpayaami

Flower

Offer flower in hand chanting following mantra:

Maalya-adini sugandhini maalya aadini vei prabho
Mayaa-nitaani pushpaani gruhaan parnesvwar
Aum Gam Ganpataye namaha
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
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namah – tulsi dalaani samarpayaami

Durvaa (grass leaves)

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

Durvaa kuraan su-haritaan amrutaan mangal pradaat
Aani tam satva pujaa artha gruhaan Gana-naayaka

Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namah – durvaa samarpayaami

Saubhaagya dravya (Abil, Gulaal, Sindoor)

Then sprinkle abil, gulaal, sindoor chanting:

Abilam aayusho vrudhir gulaal priti vardhanam
Sindooren samaa yuktam gruhyataam parnesvar
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namah – saubhaagya dravya samarpayaami

Dhoopam (scented smoke – joss stick)

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

Vanaspati ras ud-bhooto gandhaa ddhaya gandha uttamaha
Aadhreyaha sarva devaanaam dhoopo-ayam prati gruhyataam
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namah – 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
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namah – 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 gruhya taam
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namah – naivedyam samarpayaami

Mukhvaasam (mouth freshners)

Chanting following mantra, offer mukhavaasam (various condiments wrapped in betel leaf)
:

Pungi falam mahaa divyam naag valli daler yuttam
Ellaadi churna samyukta taambulam prati gruhya taam
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namah – 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

Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namah – falam samarpayaami

Dakshinaa (reparation)

Then chant the following mantra and offer money :

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

Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namah – dakshinaam samarpayaami

Araartikam

Karpurakam mahaaraaj rambho ud-bhootam cha dipakam
Mangal artham mahipaal san-gruhaan Ganeshvar
Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namah – araartikam samarpayaami

Pradakshinaa (circumambulation)

Chanting following mantra circumambulate 4 times (pra-dakshinaa) around Ganpati:

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

Aum Gam Ganpataye namaha
Sri Siddhi Buddhi sahit Mahaa Ganapataye namah – pradakshinaam samarpayaami

Namaskar (prostration)

Then offer prostration to Ganapati:

Vighnesvar-aaya var-daay sur pri-yaay lambo daraay sakalaay jagat hitaay
Naagaa nanaay sruti yagna vibhushitaay Gauri sutaay gana naathaay 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 sundara-eti
Bhakti priyeti var deti sukha pradeti

Vidyaa pradetya dhaha reti cha ye stuvanti
Tebhyo Ganesh varado bhava nitya mev

KALASH PUJANAM

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

Sparsha (touch kalash with right hand)

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

Hem roop aadi sambhutam taamra-jam suda-ddham navam
Kalasham dhout kalmaansh chhidra varana vivarjitam

Fill Water

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

Jivanam sarava jivaanaa paavanam pavanaatma-kam
Bijam sarvo aushadhinaam cha tam jale puryaamya-ham

Aum Vam Varunaay namah – aavaahanam samarpayaami (welcome)

Then offer prayers and worship to Varun dev:

Sarva samudraa-haa sarit tirthaani jaladaa naadaahaa
Aayaantu dev pujaa artham durit kshay kaarakaa-haa

Kalash asya mukhe Vishnuhu kanthe Rudraha sam aasrit
Mule tatra sthito Brahmaa madhye Matru ganaa smrutaa

Kukshou tu saagaraa-haa sarva sapta dvipaa vasundharaa
Rug ved atha Yajur vedaha saam-ved-yo Atharvanaha

Anges cha sahitaahaa sarve kala shambu sam aasritaahaa
Asmin kalashe Varunam saagam saprivaar
Sa aayudhey sa shakti kamaa vaahyaami

Paste chandanam

Put chandanam paste on four sides of kalash.

Aum Vam Varunaay namah – chandanam samarpayaami (sandalwood paste)

Wind sutra (red yellow thread) around neck of kalash

Then while chanting the following mantra, tie red yellow thread round neck of kalasham:

Sutram kaarpaasa sambootam brahmanaa nirmitam pooraa
Yen baddham jagat sarva veshtanam kalashasya cha

Aum Vam Varunaay namah – kaarpas sutram samarpayaami

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

Deve-bhya-ha poor-vato jaataa deve-bhya stri yugam pooraa
Tvishatam tanum cha yaa babhru jivanam jivanaaya cha

Aum Vam Varunaay namah – 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 sam-hantrim tvam shat aayushya vardhani

Aum Vam Varunaay namah – durvaa samarpayaami

Put five trees' leaves and flowers

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

Ashwathou udambar plaksha chyut anya grodha pallavaa-haa
Pancha bhangaa iti proktaa-haa sarva karma su-shobhanaa-haa

Aum Vam Varunaay namah – panch pallava samarpayaami (five leaves)

Vividham pushpam sanjaatam devaanaam priti vardhanam
Kshipra yat kaarya sambhootama kalashe nikshi paamyaham

Aum Vam Varunaay namah – 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 of 7 different types if possible) :

Dhaanya aushadhi manush-yaanaam jivanam paramam smrutam
Kshiptam yat kaarya sambhut kalashe prakshi paamyaham

Aum Vam Varunaay namah – dhaan-yam samarpayaami

Put betel nut

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

Pungi falam idam divyam pavitram paap naashanam
Putra pautraadi faladam kalashe prakshi paamyaham

Aum Vam Varunaay namah – pungi-falam 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 Varunaay namah – 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 Varunaay namah – pancha ratna samarpayaami

Place coconut – srifal on top of kalash

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

Aum Vam Varunaay namah – sri-falam samarpayaami

Shower rice on kalash:

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

Namo namaste sphatik prabha-vaaya su shwet haaraaya su mangalaaya
Supaash hastaaya upaasan-naaya 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 (mouth
refreshners)

AUM VAM VARUNAAYA NAMAHA TAAMBULAM SAMARPAYAAMI (beetle leaf
with condiments)

Hold water in the right hand, chant 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 mantras looking at the
priest:**

[1] BHO BHRAAMANAA-HAA MAHAYAM SAHA KUTUMBINE MAHAA JANAAN-
NA
MASKUR VAANAAY AASHIR VACHANAM PREKSHA MAANAAY
ASYA KARMANAA PUNYA AHAM BHAVANTO BRUVANTU

The Purohit (priest) chants the following 3 times:

PUNYAAHAM

[2] Then again the yajamaan says :

BHO BHRAAMANAA-HAA MAHAYAM SAHA KUTUMBINE MAHAA JANAAN-NA
MASKUR VAANAAY AASHIR VACHANAM PREKSHA MAANAAY
ASYA KARMANAA KALYAANAM BHAVANTO BRUVANTU

The Purohit (priest) chants the following 3 times:

KALYAANAM

[3] Then again the yajamaan says :

BHO BHRAAMANAA-HAA MAHAYAM SAHA KUTUMBINE MAHAA JANAAN-NA
MASKUR VAANAAY AASHIR VACHANAM PREKSHA MAANAAY
ASYA KARMANAA RUDDHI BHAVANTO BRUVANTU

The Purohit (priest) chants the following 3 times:

KARMA RUDHYATAAM

[4] Then again the yajamaan says :

BHO BHRAAMANAA-HAA MAHAYAM SAHA KUTUMBINE MAHAA JANAAN-NA
MASKUR VAANAAY AASHIR VACHANAM PREKSHA MAANAAY
ASYA KARMANAA SWASTI BHAVANTO BRUVANTU

The Purohit (priest) chants the following 3 times:

SWASTI

[5] Then again the yajamaan says :

BHO BHRAAMANAA-HAA MAHAYAM SAHA KUTUMBINE MAHAA JANAAN-NA
MASKUR VAANAAY AASHIR VACHANAM PREKSHA MAANAAY
ASYA KARMANAA SRI SWASTI TVATI BHAVANTO BRUVANTU

The Purohit (priest) chants the following 3 times:

ASTU SRIHI

Then to end the Punyaha Vaachan (chanting of the merit) the Purohit chants 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 puja doers)

BHAGAM TE VARUNO RAAJAA BHAGAM SURYO BRUHASPATIHI
BHAGAM MIDDHRAS CHA VAAYUS CHA BHAGAM SAPTARSHO DADHOU

YE TE KESHESHU DOUR BHAAGYAM SIMANTAM YACHA CHA MURDHANI
LALAATE KARNAYO RAKSHANO 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 samkaasham kaashya peyam mahaa ghutim
Tamodari sarva papa-ghna prantosmi Divaa karam Om Suryaaya namaha

Dadhi shankha tushaa raabham kshiro daarnavam sambhavam
Namaami shashin Somam shambhor mukut bhushanam Om Somyaaya namaha

Dharani garbham sambhutam vidhyut kaanti sama prabham
Kumaar shakti hastam cha Mangalam prana maamyaham Om Mangalaaya namaha

Priya angulikaa shayaamam rupenaam pritam budham
Somyam somya guno petam tam Budham prana maamya ham Om Budhaaya namaha

Devaanaam cha rushinaam cha guru kaanchan sannibhama
Buddhi bhutam tri-lokesham tam namaami Bruhas-patim Om Bruhas pataye namaha

Him kund mrunaa laabham daityaanaam param gurum
Sarva shaastra pravktaar Bhaargava prana maamya ham Om Bhaargave namaha

Nila-anjan samaa bhaasam Ravi putram Yamaa grajam
Chhaayaa maatarnda sambhutam tam namaami Shanay svaram Om Shanis-varaay namaha

Ardha kaayam mahaa virye Chandra Aaditya vimarda namaha
Simhikaa garbha sambhutam tam Raahu prana maamya ham Om Raahave namaha

Palaash pushpa samkaasham taar kaagraha mastakam
Rodhram rodhraatamakam ghoram tam Ketu prana maamya ham Om Ketave namaha

Om Aim Hrim Klim Nava Graha devtaa bhyo namaha

SRI SATYANAARAAYAN PUJAA

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

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

AASAM MURTINAAM, ANGA PRATYANGA SANDHI SAM UTTAPAN-NAM, AATAPAAGNI SANYOG JANIT KOSH, PARI HAARA-ARTHAM AGNAYUT TAARANAM AHAM 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 PRAANAA-HAA (life force enter!)

AUM HRIM HANSA-HA SOHAM
AASYAAM SARVE INDRIYAANI VAAD MANAS TVAK CHAKSHU SROT JIHVAA GHRAAN PAANI PAAD PAAYUP PASTHAANI SUKHAM CHIRAM TISHTANTHU (may all the senses, speech, mind, eyes, ears, nose,, feet,, reside ever comfortably.)

On the red cloth covering the baajat, place a betel leaf to seat statue of Lakshmi Naaraayan. Also place photograph of Sri Satya Naaraayan on the baajat.

Thereafter do either 5 fold puja (abridged version) with sweet smelling items etc. or Do 16 fold (shodash-opchaar) Sri Lakshmi Naaraayan puja as described below:

Hold flower in right hand, chanting following mantra meditate on the form of Sri Satya Naraayan:

[1] Dhyaanam (meditation)

Shaanta-akaaram bhujang shayanam padma naabham suresham
Vishva aadhaaram gagan sadrasham megh varanam shubha-angam
Lakshi kaantam kamal nayanam yogi bhirdhyaan gamyam
Vande Vishnum bhava bhaya haram sarva lok ek naatham

Satyam guna atitam guna traya saman-vitam
Lok naatham tri-lokesham kaustubha bharanam hari
Nil varanam peet vaasam Sri vatsa pad bhushitam

Govindam gokulaa-nandam Brahmaa dheir pipujitam

Sri Lakshmi Naaraayan namaha dhyaanam samarpayaami

[2] Aavaahanam (welcome – invitation)

Then chant the welcome mantra :

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

Aavaahaye tvaam garudo pari sthitam ramaardha deham sur raaj vanditam
Kansaantakam chakra gadaabja hastam bhajaami devam vasudev sutam
Sri Lakshmi Naaraayanam namaha aavaahanam karomi

[3] Aasanam (seat)

Then offer seat with following chant :

Ramyam su-shobhanam divyam sarva saukhya-karam shubham
Aasanam cha mayaa dattam gruhaan pamesvar

Naanaa ratna samaa yuktam kaarta svar vibhusitam
Aasanam dev devesh priti artham prati gruhya taam
Simha aasane ratna maye sadeiva hemaabh pitamber shobh maane
Krupaa nidhe nandaja vishwa murte bhava-asmin mam yagna siddhaye
Sri Lakshmi Naaraayanam namaha aasanam dadaami

[4] 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 yut eis cha ramya
Mayaa arpit paadhyam idam gruhaan bho Jaanaki naath namo namaste

Ushan-odakam nirmalam cha sarva saugandhya samyutam
Paad prakshaala naarthaaya dattam te prati gruhya taam
Sri Lakshmi Naaraayan namaha paadhyoho paadhyam samarpayaami

[5] Ardhyam (hand wash)

Then offer ardhya with the chant :

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

Su-nirmalam jahanu padaabdhi nirgatam gandh aadi yukta mahaa ad-bhutam cha

Niveditam vishva guro cham toya gruhaan cha ardhayam bhagwaan namaste

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

[6] Aachmanam (water to sip 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 pamesvara
Sri Lakshmi Naraayana namaha aachmanam samarpayaami

[7] Snaanam (Bath)

Then offer bath with water chanting 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 Lakshmi Naaraayan namaha 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 sam-udbhutam sarveshaam jivanam param
Pavaanam yagna hetusraa payaha snaana-aritha sam arpitam
Sri Lakshmi Naaraayan namaha dugdha snaanam samarpayaami

Dugdha snaante shuddh-odak 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 ud-bhutam madhur aamlam shashi prabham
Dadhya nitam mayaa dev snaana-artham prati gruhya taam
Sri Lakshmi Naaraayan namaha dadhi snaanam samarpayaami

Dadhi snaante shuddh-odak 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 pradaas-yaami snaana-artham prati gruhya taam
Sri Lakshmi Naaraayan namaha ghrut snaanam samarpayaami

Ghrut snaante shuddh-odak snaanam samarpayami. Achamanam samarpayaami

Madhu snaanam (Honey bath)

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

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

Taru pushpa sam ud-bhutam su swaadu madhuram madhu
Tejaha pushti karam divyam snaana-artham prati gruhya taam
Sri Lakshmi Naaraayan namaha madhu snaanam samarpayaami

Madhu snaante shuddh-odak snaanam samarpayami. Achamanam samarpayaami

Sharkaraa snaan (candy bath)

Bathe with candy mixed in water, followed by clear water and achamanam chanting mantra:

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

Ikshu saar sam ud-bhuta sharkaraa pushti kaarika
Malaap haarika divyaa snaana-artham prati gruhyataam
Sri Lakshmi Naaraayan namaha sharkaraa snaanam samarpayaami

Sharkaraa snaante shuddh-odak snaanam samarpayami. Achamanam samarpayaami

Jala snaanam (Clean water)

Then bathe with clear water (abhishek) to clean.

Gangaa jal samam shitam nadi tirtha sam ud-bhavam
Snaana-artham cha mayaa dattam gruhyataam parmesvaram
Sri Lakshmi Naaraayan namaha shuddh-odak snaanam samarpayaami

[8] Vastram (clothes)

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

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

Sarva bhushaadike saumye lok lajja nivaaranam
Mayop paadite tubhyam vaasasi prati gruhya taam
Sri Lakshmi Naaraayan namaha vastram samarpayaami

[9] Janoi (Upvitam – holy thread)

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

Brahmaa Vishnu Mahesh-eis cha nirmitam brahma sutram
Yagna upvit daanen priyataam Kamlaa pati

Navbhis tantu bhir yukta tri gunam devtaa mayam
Upvitam mayaa dattam gruhaan parmesvaram
Sri Lakshmi Naaraayan namaha yagna upvitam samarpayaami

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 Lakshmi Naaraayan chandanam samarpayaami

Kunkum (red paste)

Kunkumam kaamna divyam kaaminaaha kaam sambhavam
Kunkumena archito dev priyataam parmesvara

Sri Lakshmi Naaraayan namaha kunkumam samarpayaami

Rice coated with kumkum

Akshataas cha sur-sreshtha kumkumaak taahaa su-shobhitaa
Mayaa niveditaa bhaktayaa gruhaan parmesvara
Sri Lakshmi Naaraayan namaha akshataan samarpayaami

Flowers

Then offer flowers :

Mallika aadi sugandhini maalatya aadini vei prabho
Mayaa hyataani pujaa artham pushpaani prati gruhya taam

Sri Lakshmi Naaraayan namaha pushpaani samarpayaami

Tulsi leaves

Tulsi hem rupaam cha ratna rupaam cha manjarim
Bhav moksha pradaam tubhyam arpayaami hari priyataam
Sri Lakshmi Naaraayan namaha 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 paramesvaram

Sri Lakshmi Naaraayan namaha durvaa samarpayaami

Saubhaagya dravya (Abil, Gulaal, Sindoor)

Abilam aayusho vrudhir gulaal priti vardhanam
Sindooren samaa yuktam gruhyataam parmesvar
Sri Lakshmi Naaraayan namaha saubhaagya dravya samarpayaami

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

Then offer sweet scented smoke (dhoopam) :

Vanaspati ras udbhooto gandhaa ddhayo gandha uttamaha
Aadhreyaha sarva devaanaam dhoopo-ayam prati gruhyataam
Sri Lakshmi Naaraayan namaha dhoopam samarpayaami

[11] Deepam (lit candle)

Then offer lamp (divo) :

Saajyam cha varti samyuktam vahninaa yojitam mayaa

Deepam gruhaan devesha treilokya timir aapaha
Sri Lakshmi Naaraayan namaha deepam darsh yaami

[12] Naivedyam (food)

Then offer naivedyam (food- Shiro) :

Ghrut pakkvam havishya-annam paayasam cha sa sharkaram
Kadali dugdha sam-yuktam naiveidyam prati gruhya taam

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

Sri Lakshmi Naaraayan namaha naivedyam samar-payaami

[13] Aachamanam

Then offer aachamanam (water in copper spoon) :

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

Sri Lakshmi Naaraayan namaha Aachamanam samar-payaami

Taambulam

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

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

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

Sri Lakshmi Naaraayan namaha taambulam samar-payaami

Fruit

Then chant the following mantra and offer fruits :

Idam falam mayaa dev sthaapita purat stava
Ten me safalaa vaaptir bhavaj janmani janmani
Sri Lakshmi Naaraayan namaha – falam samarpayaami

Dakshinaa

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

Sri Lakshmi Naaraayan namaha – dakshinaa samarpayaami

[14] Aarti

Then offer aarti (lamp with 5 wicks) :

Chatur varti samaa yuktam dhuten cha supuritam
Niraajanen santushto bhavat-yeiva jagat patihi

Sri Lakshmi Naaraayan namaha – aaraarti samarpayaami

[15] Circumambulations – (pradakshinaa)

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

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

Sri Lakshmi Naaraayan namaha – pra-dakshinaa samarpayaami

Flowers and bow

Then offer flowers and bow according to the chant :

Tataha pushpa anjalir namaskaarams cha krutavaa stuvit

[16] Namaskar (prostration)

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

Then offer prayer as follows :

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

Mantra hinam kriyaa hinam bhakti hinam Janaardana
Yat pujit mayaa deva pari purana tadastume

Amogha pundrik aaksham Nru-simham deitya sudanam
Hrushi kesha Jagan Naatham vaagisham var daayakam

Goon trayam guna atitam Govindam garuda dhvajam
Jan-aardanam jana-atitam Jaanaki vallabham Harim

Pranamaami sadaa bhaktayaa Naraayan mattaha param
Durgame vishame ghore shatrubhihi par pidite

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

Satya Naraayan devam vandeham kaamadam prabhum
Lilayaa vit tam vishvam ye na tasmé namo namaha

Sri Lakshmi Naaraayan namaha – namaskaar pra-arthanaa samarpayaami

SHAANTAANKAARAM BHUJANG SHAYANAM PADMA NAABHAM
SURESHWARAM

VISHVAADHAARAM GAGAN SADRASHAM MEGHVARANAM SHUBHAANGAM
LAKSHMIKANTAM KAMALA NAYANAM YOGI BHIRDYAN GAMYAM
VANDE VISHNU BHAV BHAYA HARAN SARVA LOKEK NAATHAM

Then offer 1000 flowers or petals of flowers at the feet of Sri Lakshmi Naaraayan. Use the 1000 names list and at the end of each name endeth with “namaha” offer the flower / petal using the right hand palm upwards. Use second and third fingers with the thumb to push the flower / petal to offer to the deities’ feet

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

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

Kedanaa mandap maa murti chhe hem ni
Aarati utaaruu 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

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

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

Tulsi naa dal dharayaa yamunaa naa nir 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 clockwise 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 tulsi 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
prapuchhyar munayaha sarve sutam pauraanikam khalu**

[2] Shri Rishi uvaach:

**vraten tapasaa kim vaa praapayate vanchhitam falam
tat sarvam srotu ichchhaamaha kathaya sva mahaa mune**

[3] Sut uvaach:

**naaraden eiva sam prushto bhagwaan kamlaa patihi
surarshaye yathei vaaha ta cha srunu dhvam samaa hitaahaa**

**[4] ekadaa naarado yogi para-anugraha aankaankshyaa
paryatan vividhyaam lokaan martya lokam upaagataha**

**[5] tato drashtawaa janaanam sarvaa naanaa kalesh saman vitaan
naanaa yoni sam utpannaam klishya maanaan sarva karma bhihi**

**[6] ken upaayen cheite-sham dukh naasho bhaved dhruvam
iti samchitya manasaa Vishnu lokam gata-stadaa**

**[7] tatra Naaraayanam devam shukla varnam chatur bhujam
shankh chakra gadaa padma van-maalaa vibhushitam**

[8] drashtwaa tam dev devesham stotum sam upacha krame

Narad uvaach:

Namo vaad manasa-atit rupaayaa anant shaktaye

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

[10] srutwaa stotraam tato Vishnu Naaradam pratya bhaashata

Sri Bhagwaan uvaach:

**Kim artham-aagato asi tvam kim te manasi vartate
Kathayasva mahaa bhaag tat sarva katha-yaami te**

[11] Naarada uvaach:

**martya loka janaahaa sarve naanaa kalesh samanvitaha
naanaa yoni sam utpanaahaa pach yante paap karma bhihi**

**[12] tat katham shamayen-naath laghu upaayen tat vada
tat sarvam srotum ichchhaami krupaa asti yadi te mayi**

[13] Sri Bhagwaan uvaach:

**Saadhu prushtam tvayaa vatsa loka-anugraha aakaankshayaa
Yat krutvaa muchyate mohaata tach srunushva vadaami te**

**[14] vratam asti mahat punyam svarga martya cha durlabham
tava snehaan-mayaa vatsa prakaashaha kriyate adhunaa**

**[15] Satya Naaraayan syeiva vratam samyag vidhaanataha
krutvaa sadhyaha sukham bhuktawaa para-tra moksham-aapnuyaat**

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

[17] Bhagwaan uvaach:

duksh shok-aadi shamanam dhan dhaanya pra-varadhanam

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

**[19] Satya Naaraayanam devam yajecha cheiva nishaa mukhe
toran aadi prakar tavyam kadali stambha manditam**

**[20] Naivedyam bhaktito dadhyaat sapaadam bhakti samyutam
rambhaa falam ghrutam kshiram godhum-asya cha churnakam**

**[21] Panch bhihi kalasher yuktam dhvajaa patta samanvitam
jal purneiha sa ratneis-cha pungu fala samanvitam**

**[22] Bhushit pushpa maalaabhihi sapta dhaanyo pari sthitam
aach-chhaa dayat patta vastrer naana varna vichin-nite**

**[23] Chandanen sugandhen lepyed gruha mandapam
shankha bheri mrudangas cha vaad yed bahu bhir janeiha**

**[24] naanaa mangal chaareir astu kartavyam nij saj-janeiha
sandhyaa-yaam niyamam krutvaa danta dhaavan purvakam**

**[25] praatar ut-thaaya meghaavaan snaatshva vaashyakam aachret
tadanu prati gamekaam saudarana asya shubh-aakrutim**

**[26] karyedaya Sri patas cheiva snaap yecha cha yathaa vidhi
panchaa amruteis tato vastra yugmen pari veshti taam**

**[27] taamra patreshu vin yasya sthaapyen mati maan shubhaam
pratishthaam cha prakurvut svasti vaanchan purvakaam**

**[28] chandanen sugandhen pushpeiha kaal udbhaveiha faleiha
dhup dipeis cha naiveidhyes taambule safaleiha shubheiha**

**[29]Brahmaneir badhaveis cheiva sahito dharma tatparaha
naivedhyam bhaktito dadhyaat sapaadam bhakshayam uttamat**

**[30] rambhaa falam ghrutam kshiram godhum asya cha churnakam
abhaave shaali churnaam cha shakaraam vaa gudam tathaa**

**[31] sapaadam sarva bhakshayam cha hye ki-krutya nivedyet
vipraayam dakshinaam dadhyaat kathaam srutvaa janeiha saha
tatas cha bandhubhi saardham vipra aadi bhya pradaa payem
prasaadam bhakshayed bhaktayaa nrutya geet aadikam charet**

**[32] Janaha svam svam gruham gach chhet Satya Naaraayanam smaran
evam krute manushyaanaam vaanch-chhaa siddhir bhaved dhruvam
vishesh-ataha kali yuge laghu upaayo asti bhutale**

Once in the forest of Naimisha aranya near the famous city of Ayodhya, Shaunak and the other Rishis engaged in penance gathered together and asked Sut Puraani a great question :

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

Sri Sut said :

"On one occasion, Naarad muni asked the same question to Sri Vishnu Bhagwaan in Vaikunth. I will narrate the same reply given by Sri Vishnu Bhagwaan, so please listen with concentration. Once Yogi Naarad muni during his travels came to Mrutyu-Lok- 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-, he had darshan (sight) of Lord Naaraayan (Lord Vishnu). The Lord was of dark complexion with four hands holding conch, disc, mace, padma (Lotus flower) 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."

Naaradmuni said :

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

Bhagwaan said :

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

Upon hearing Bhagwaan's speech, Naaradmuni asked :

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

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 braahmans, friends and relatives. Make a canopy with 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 braahmin 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, betel nuts and 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(grace of Lord). Offer dakshinaa- (money etc.) to braahmins. 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:

atha-anyat sam pravakshyaami krutam yen puraa dvijaahaa
krupayaa braahman dvaaraa prakruti krutvaan svayam
itihaasmim-am vakshye samvaad Hari viprayoho

[2] Kaashi puri tu vikhyaataa tatra aasid braahmano-varaha
deeno gruha-sth-aasrami nityam bhikshuhu putra kalatravaan

[3] Sadaanand iti khyaato Vishnu Vishnuvrat paraayan-aha
ek-daa pathi bhiksha-artham gach-chh tasta asya Sri patihi

[4] vinit asya-ati shaant asya sa babhu vaakshi govaraha
vrুদ্ধa brahaman-veshena prapach-chh braahman-am Harihi

[5] kava yaasiti dvij sreshth vrutti-hi kaa tava kathya taam
Braahman uvaach:

bhikshaa vruttir-aham saumya! Kala traap ya hetave
yaachit-um dhaninaam dvaari vrajaami dhan kaamyayaa

[6] Sri Bhagwan uvaach:

bhikshaa vruttihi sadaa guruhyaam visheshen kalau yuge
mam updeshato vipra ! Satya Naaraayanam bhaja

[7] daridhrya shok trividh santaap haranam Hare-ha
charanam sharanam yaahi mokshad-am mal mochanam

[8] evam sambodhito vipro Harinaa karuna-atmanaa
punaha prayach-chh vipro aso Satya Naaraayan-ha sa kaha

[9] Sri Bhagwaan uvaach:

bahu rupaha Satya sandhaha sarva vyaapi niranjan-ha
idaani vipra rupen tava pratyaksha maagata-ha

[10] dukho dadhi nimagnaa-naam taaranam charanam Hare-ha
kushlaa-haa sharanam yaanti netare vishaya-atmana

[11] Satya Naaraayan o vishnur vanch-chhita-artha fal pradha
tasya tava pujanam vipra kurudhva vrat uttamam

[12] aahrutva puja sambhaaraan hitaay jagato dvija
archayam sta manushyaay stavam-etat prakati kuru

[13] yat krutvaa sarva pape bhyo mukto bhavati maanava-ha
iti bruvantam vipro asou dadarsha Purushotamam

[14] jalad shayaamalam chaaru chatur baahu gadaadi bhihi
pitaambaram navaambhoj lochana-asmit shobhanam

[15] van maalaa madhu vraat chumbitaa aundhra saroruham
nishamya pulaka-ang asou prem poorna asru lochana-ha
stuvan gad-gadayaa vaachaa dandavat patito bhuvi

[16] Sadaanand uvaach:
pranama-ami Jagan Naatham jagat kaaranam acyutam
anaath naath shivadam taap tray vimochanam

[17] namaha Satya Naaraayanaaya-asya kartre
namas-shudha sattvaay vishva-sya bharte
karaalaay kaalaatma kaay asya hartre
namaste jagan mangala-ayaatt murte

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

[19] drashta-ha kim varnaam yadya na jaane kasya vaa falam
kriyaa hina asya manda asya deho ayam safal ich-chhata-ha

[20] kava kinchano aham Bhagvan kava pujaa te ramaa pate
vidhinaa ken krupayaa tad aagnaa paya maam vibho?

[21] Harista maaha madhuram samsmitam vishva mohanaha
pujaayaam mam vipra indra ! dhanam naa-pekshayate bahu

[22] anaayaasen labdhen sradhaa maatren maa yaja
praho gajo-ajaamilo api bhaktayei von mukta sankataahaa

[23] vidhaan sroonu viprendra ! mansaa kaamyam falam
samyak sambhrut sambhaar pujaam kuryaad yathaa vidhi

[24] godhum chur nam paad urdhvam setak aadi pramaana-taha
dugdhen taavataa yuktam ghruten sharkaraadi-bhihi

[25] gandha pushpa aadi naivedhyer ved vaakyyer manoram-eihe
dhupeir dipeir bhakshya bhojya vibhavi sati vistar-ehe

[26] mishtaan paan taambul-eih pujayed bhakti tatparaha
braahman-eih svajaneis-cha veshti taha sradhyaan-vitaha

[27] striyaa saardham mam kathaam srunyaat param aadaram
itihaas-am tathaa raagno vanijas-cha manoram

[28] kathaa ante pranam-ed bhaktayaa prasaad vibhaje-tataha

labdhayaa prasaad bhunjit maanyann vichaaryet

[29] dravya aadi bhirna me pristir bhaktyaa kevalyaa yathaa
vidhin anen viprendra ! pooj yishyanti ye naraahaa

[30] putra poutra samaa yuktaa bhuktavaa bhoga anyatha ipsitaan
ante saanni-dhayam asaadhya modante cha mayaa saha

[31] yam yam kaamayate kaamam praapnu-yaatam mam archanaat
iti uktavaa antar dadhe Vishnu vipra api hrushta maanasaha

[32] pranam-ya agaadhyathaa mishtam manasaa kautukaa kulaha
adhya bhikshan laabhen pujyo Naaraayan o mayaa

[33] iti nish chintya manasaa bhikshaartha nagaram gataha
vinaa dehiti vachanam labdha-vaan vipulam dhanam

[34] kautukaa vishta manasaa janaan nij mandiram
vrutaantam sarvamaa-chakhyo braahman-ye saanva modata

[35] saadaram dravya sambhaar maan yad bhartur aagnyaa
aahuy bandhu mitraani tathaa saan-nidhya vartina-ha

[36] Satya Naaraayan-am devam yajat svarganeir vrutaha
bhaktyaa tutosh bhagvaan Satya Naaraayan-ha svayam

[37] kaamam ditsuhu paadur-aasit kathaa ante bhakta vatsala-ha
varam bruhiti tam pnaaha vipram prem vasham vadaha

[38] vavare vipro bhilshit mihaa mutra sukh pradam
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 gaam mahim cha
lulaayim su-dugdh-aam Hare ! dehi daasyam

[40] tathaa asti vati Harihi praah tata scha antaram-adhe vibhuhu
vipro api krut krutyo abhut sarve lokaa visi smire

[41] pranamya bhuvi kaayen prasaadam praapya cha aan daraat
svam svam dhaam samaa jagmur dhanya dhanye iti vaadina-ha

[42] prach chaar tato loke Satya Naaraayan archanam
kaam siddhi pradam bhakti muktir dam kalush-aapaham

[43] Sut uvaach:

ath-itihaas shrunut yathaa bhilaahaa krutaartha-naha
vicharanti vane nityam nishaadaahaa kaashth vaahinaha

[44] vanaat kaashthaani vikretum purim kaashim yayuhu kavachit
eks trusha-akulo yaato vishnu daas aasramam tadaa

[45] dadarsha vipul eisa-varyam sev-maan dvijam Harim
jalam pitavaa vismito abhud bhikshu kasya kuto dhanam

[46] yo drashto akinchano vipro drashyate adhya mahaa dhanaha
iti pra-pach-chh bhudev pranamya cha dvijam mudaa

[47] eis-varayam te kuto jaatam dur gatis cha kuto gataa
aagna paya mahaa bhaag ! srotum ich-chhaami tat tvata-ha

[48] Sadaanand uvaach:

Satya Naaraayan syaang ! sevayaa kin na labhayate
na kinchit sukh maapnoti vinaa tasya anukmpayaa

[49] Nishaad uvaach:

aaho kim iti mahatmayam Satya Naaraayan archane
vidhaanam sa-upchaaram cha upadesh-tum tvam arhasi

[50] saadhunaam sam-chitaanaam upkaar-vataam sataam
na gopyam vidhyate kinchid aartaanaam aarti naashnam

[51] iti prushtho vidhir vaktuam iti-haasam atha abravit

Sadaanand uvaach:

raaj sidh-dhaarmikaha kashchit kedarmani purake

[52] Chandrachud iti khyaatha-ha prajaa paalan tatpara-ha
shaanto madhur vaagdhiro Naaraayan paraayana-ha

[53] mam aasram samaa-yaata-ha Satya Naaraayan archane
vidhaanam srotu kaamo asou maamaaham saadaram vacha-ha

[54] mayaa yat kathitam tasmei tanni bodh nishaadaja
sankalpa manasaa kaamam nish-kaamam vaa jayaha kav chit

[55] puja sambhaar maahrusya krut nityo chitta kriya-ha
dev-aalaye sthan-dile vaa gruhe pujaa sam aacharet

[56] saayam kaale shilam sthaapya purna kumbhe kulaa gatam
sva-achaarya sva-ganam cha eiva samaahuy su hyaj janaan

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

[58] paayasaa poop samyaav dadhi kshir mathaa haret
unchaa vachehe falehe pushpeir dhupei manoram-eih

[59] pujayet parayaa bhaktayaa vibhave sati vistare-he
na trushyed dravya sambhaaraad bhaktayaa kevalayaa yathaa-haa

[60] Bhagvaan parita-ha purna-ha na maanam vrunu yaat kavachit
Duryodhan krutaam tyaktvaa raajaa pujaam Janaardana-ha

[61] Vidur asya aasrame vaasam aathityam jagruhe vibhu-hu
sudaamaans tandul kana jangashvaa martasya durlabhaa-haa

[62] sampado adaad harihi prito bhakti maatra pekshate
gopyo grudho veni khyaadho Hanumaan sa Vibhishana-ha

[63] ye anye paapaatmano detyaa vrutra kaayaa dha vaadaya-ha
Naaraayan-aantikam praaptaa modante adhyaapi te anjasaa

[64] iti srutvaa narpatihi pujaa sambhaar maadaraat
sampaadhya Satya devasya pujanam bhaktiti vya dhaat

[65] ten sa stri sut su hyudhyuta-ha koshardhi samyutam
bubhuje akantakam raajyam Satya Naaraayan-am bhajan

[66] chakaar va prajaahaa sarvaahaa Satya dev vrat un-mukhaa-haa
nishaad ! tvam api prityaa Satya Naaraayanam bhaja

[67] iha loka sukham praapya yaasyate ante antikam Hare-he
krut krutyo nishaado abhut pranamya dvij pungavam

[68] sa gatvaa sva ganaan praaha mahaatmayam Hari sevane
te hrushta manasaha sarve samayam chakrud aadrutaa-haa

[69] Satya Naaraayana-ha puja-ha kaashth labhyen yaayataa
iti nis-chitya manasaa kaashta vikriya lebhire

[70] chatur gunam dhan drashtaa-haa svam svam bhavanam aagataa-haa
mudaa stri-bhya-ha samaacha khyur vrutaant-tam sarva maadita-ha

[71] taa srutvaa hrushta manasaa pujaa sambaaram aadraat
patinaam aagnayaa chakrur yathaa sruti vidhaanata-ha

[72] tato milit-vaa sva ganeiha pujaam chakrur yath uchitam
kathaav saane te bhaktayaa pranem urgat paatakaa-haa

**[73] sva jaati bhya-ha paremyas-cha prasaadam vyajam bhastadaa
pujaa prabhaavato bhilaahaa putra daar-aadi bhir yutaahaa
bhuktvaa bhoga-anyath eshtam te Veishnavam dhaam lebhire**

**iti sri skand puraane reva khande Satya Naaraayan kathaayaam Sadaanand Nishaad
sam-vaade 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 Banaaras), there lived a poor married braahmin with family , begging for a living, regularly performing Sri Vishnu's vrat, renowned by the name of Sadaanand. One day while on the way to begging, Lakshmipati- gave him darshan (vision) in the form of an old braahmin and asked him:

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

The braahmin 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 braahmin. Thereupon the braahmin asked who was Satya Naaraayan Bhagwaan. Whereupon Bhagwaan said :

"O Vipra, the beholder of innumerable forms, truthful, omnipresent Bhagwaan in the form of braahmin 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 braahmin, 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 braahmin – form of 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 satva 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 Kamlaa⁷ ! I am a wretched being ! Pray tell me with what procedure I need to do the puja.

So Bhagwaan said with a smile :

" O braahmin, do my puja with wealth you gather by chance. Gajendra, Ajamil braahmin - they all rid themselves of their troubles by devotion to me. O braahmin, 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 1¼ sher - (measure of weight used in India == use 1¼ 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 braahmins, 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 braahmin, 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 braahmin became invisible. Sadaanand braahmin 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 braahmin ! I am very pleased with you. Ask me for anything you wish."

The braahmin 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 braahmin was very satisfied. All the attendees bodily bowed to the Lord, partook of the prasaadam saying " Great is Sadaanand braahmin" 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 Banaaras). One of the wood sellers became thirsty and ended up at the home of Sadaanand braahmin. There he saw the braahmin performing pujaa of the Lord. He was surprised to see the braahmin so wealthy. Before, he had observed the braahmin was poor. He was thinking about how the braahmin had come to be rich and so clasping his hands he respectfully asked the braahmin:

" O lucky Bhudev ⁹ ! Where did you obtain so many riches ? How did your poverty disappear ?

Sadaanand said : ¹⁰

" O kathyaaraa—, what cannot be achieved by the grace of Sri SatyaNaaraayan? "

Thereupon the kathyaaraa said :

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

Whereupon the braahmin said :

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

Take 1¼ sher of wheat flour, 1¼ sher of ghee (butter), 1¼ sher of sugar and similarly milk and prepare shiro with the mixed ingredients cooked. Also offer to the Lord curd, milk, all kinds of green fruit, flowers, scented smoke, lit candles (divo). Perform bhagwaan's pujaa faithfully. If circumstances provide, then perform pujaa with great grandeur. Nevertheless, the Lord is pleased with pure devotion, not just display of wealth.

Never display or commit even within mind egoistic pride. Lord Krishna rejected the grand royal dinner of Duryodhan and willingly accepted the basic hospitality of Vidurji. Bhagwaan likes devotion such as that of Jataayu, Hanumaanji and 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 pujaa. As a result, he ruled his kingdom without any breaks;

he got his nation also to perform Sri SatyaNaaraayan's vrat. So you also perform Sri SatyaNaaraayan Bhagwaan's vrat."

After hearing this, the kathyaraa bowed to Sadaanand braahmin and relayed to his friends about Sri SatyaNaaraayan's pujaa. 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 pujaa with it."

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

Prasaadam was distributed to friends and family members. All kathyaraas enjoyed pleasures on this earth and in the end went to Vaikunthlok.

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 yaami gaathaam saadhu upchaaritaam
saadhur yathaa krutaarthe abhun nrup updeshto vanik

[2] manipur pati raajaa Chandrachudo mahaa yashaa-haa
saha prajaa bhiraan archam Satya Naaraayanam prabhum

[3] atha Ratnapur sthaayi saadhur lakshapatir vanik
dhaneraa purya taranihi sapta aagach-chha nadi tate

[4] dadarsha mandapam tatra naanaa desh nivaasi-bhihi
mani muktaa virchiteir vitaane-he sam alamkrutam

[5] ved vadaans-cha susraav git vaaditra samyutaan
ramyam sthaanam samaalokya karna dhaaram sam aadishat

[6] visraam yaatra tarani ridam pashyaami kautukam
bhartraad-as tathaa chakre karna dhaara-ha sa satvaram

[7] taranibhyas sam-uttiryam malla lila vilasinaha
karna dhaaraa anuraagaa viraa yuyudhar malla lilayaa

[8] saadhur utirayya samaatylokaan pra pach-chha
yagna sthaanam samaalokya prashasya sa mudam yayoa

[9] tatra sabhyaan namas krutya svayam prayachha sa aadaram
kim atra kriyate samyag bhavad-bhir lok pujit-eih

[10] sabhya uchuhu:

pra-mudita ragna lokan anukampinaa
pujayate badhu-bhihi saard-dham Satya Naaraayano vibhu-hu

[11] tvam apya atra kshanam tishtha prasaadam bhukshva-ha sa aadaram
kathaam srutvaa riti riyam Satya Naaraayan archane

[12] Saadhu-hu prapachch karane falam kim ko vidhis tathaa
sabhya uvaach: Naaraayan archane vaktum falam naalam chatur mukh-ha

[13] srunu sankshepto hye tat kathayaam stava agrata-ha
nirdhano api dhanaa-ddhaya-ha syaad putra-ha putravaan bhavet

[14] bhrashta raajyo labhed raajyam andho api syaat su lochna-ha
muchyate bandhanaad baddho nir-bhayaha syaad bhayaatur-ha

[15] manasaa kaamaye adhyam labhet tam sa-kaamata-ha

vidhaan tu tataha srutvaa cheilam bada-dhwaa gale sakrut

[16] danda-vata prani patyaaha kaamam sankalpam sanya vedyata
ana-patyo asmi Bhagvan ! vruthe eisvarya vruthaa dhanam

[17] putra vaa yadi vaa kanyaam labheyam tvat prasaadata-ha
pataakaam kaanchanim krutvaa puj yishye krupaa nidhim

[18] sabyaa-haa: sarve anumodanam taam kaamnaa siddhir astu me
sabyaahaa: pratyut utarancha krurevam asti vati saadaram

[19] Hari prana-mya sabhyaams cha prasaadam bhuktavaans tata-ha
jagaamam svaalayam Saadhur manasaa chintayan Harim

[20] sva gruhe tyaagate tasmin naaryo mangal paanaya-ha
mangalaani vichitraani yatho chitam kuravat

[21] viveshaanta-ha pure Saadhus-tadaa param kautuki
rutu snaataa sati Lilaavati parya-char patim

[22] garbham dhurutavati saadhavi samaye sushuve sutaam
kanyaam kamal lola-akshim baandhvaa mid kaarinim

[23] Saadhu-hu paraam mudam lebhe vit taar dhanam bahu
vipraanaa huya deiyva gnaan kaaryaa maas mangalam

[24] lekhaa yitvaa janma patrim naam chakre Kalaavatim
kalaanidhi kalei-vaasou va-vrudhe saa Kalaavatim

[25] prouddhaam kaale tu taam drashtavaa vivaaha artham chintayat
nagare Kaanchanpure vanik shankhapate-ha suta-ha

[26] kulino rup sampan-na-ha shil-oudaarya gunaan-vita-ha
varayaamaas tam Saadhur duhitu-hu sadrasham varam

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

[28] mani muktaa pravaalaani vasanam bhushnaani cha
mahaa modamanaa-haa Saadhu-hu youtakam pradadou bahu

[29] premanaa nivaasayaa-maas svaante jaamaan-taram tata-ha
tam mene putravat Saadhu-hu sa cha tam pitru vat sudhi-hi

[30] bhuya-ha tvatite kaale api Satya Naaraayan archanam
akrutvaa dhan vrudhi na garven mohita-ha
jaamaatraa sahita-ha Saadhur vaanijy-aartham yayou puna-ha

[31] Sut uvaach: atha Saadhu-hu samaadaaya maninu duram gato hi sa-ha
deshad deshaantar-am gach-chhan dadarsha su-manoharam

[32] nagaram Narmadaa tire tatra vasanch kaar ha
kra-yancha vi-krayam kurvan ratnaa-naam hi kadaapi sa-ha

[33] karmanaa manasaa vaachaa naa karot Satya sevanam
ten karma vipaaken taapamaa paachiraad dhanik

[34] ekasmin divase raagno gruhe raatrou tamo vrute
gnaat-vaa nidraa gataan sarvaan hrutam chorer mahad dhanam

[35] muktaa maalaa bahu vidhaa nitaa vei chandra su-prabhaa-haa
mani ratna aadi vei kaamam alankaar-aadi bhushan-am

[36] sad vastu jaatam raagnas cha gruhitvaa svaalayam yayu-hu
prabhaate bodhito raajaa sutmaa-gadh bandi-bhihi

[37] praata-ha krutya samaa pyaaya san-sadi praa-vischa sa-ha
tatas-tatra samaa-pyaaya-ha kim-karo dhan paalaka-ha

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

[39] iti vignaapito raajaa kinkaraadhipa muktavaan
shighram vaahi pra gruhyaath chouram sadhan maahar

[40] noched dhanish-ye saganam iti dutam samaa-dishat
iti vaakyam samaa karnya raagno dutaan yukta sa-ha

[41] dhanam praapnuyu-hu kutra na chouram raaj kinkaraa-haa
tadaa cha vya-lapan sarve chouraan veshan tatparaa-haa

[42] hantaa smaan san ganaan raajaa kim karma-ha syaat kuta-ha sukham
ityeva vilapant aste vicheru nishi kinkaraa-haa

[43] aapane dadrashu-hu Saadhu dhanavan-tam videshinim
uchu-hu paras param drashtaa mahad asya kuyo dhanam

[44] muktaa maalaa raaj kiyaa bhaanti cha asya gale sthita-haa
chouro ayamiti nis chitya tou ba-bandhus cha tata kshanaat

[45] sa-dhanam saha jaamaatraa nrup-aantikam upaanayan
prati kule harou tasmin raagna api na vichaaritam

[46] ghan aagaare dhanam nitvaa badhni teitou sudur madou
kaaraagaare loha mayei-ha srunkhal argal paadayo-ho

[47] iti raajaa aagnayaa tetu thaa chakrur ni-bandhanam
jaamaatraa sahit-ha Saadhur vil laap bhrush muhu-hu

[48] haa putra ! taat-ha ! taat-eti kenaa aham bandhanan gata
haa sthithaa cha sati bhaaryaa pashya dhaatur vipar yayam

[49] nir dayen Vidhaatraa vaa hetu shunyen chhad manaa
ni-magno dukh jaladhau ko vaa traas-yati sankat-aat

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

[51] samaa-haa sha suraa jaamaatror dvaadashe-yur vishaa-dino-ho
prati kul harou tasya dhanam yacha-cha gruhe sthitam

[52] hrutam vahla vani paal chaar-eir bhaaryaa api dukhitaa
atha saadhvim saha suta-ha pratyuhu kalyaanam ich-chhati

[53] vaaso alankaranaadini vikriya bu-bhujee kilaa
yadaa naaseed gruhe kinchid tadaa saa kashtam aavahat

[54] atha kasmin dine kanyaa bhojan aach-chhaa-daanam vinaa
gatvaa vipra gruhe pashyat Satya Naaraayan archanam

[55] praathya antam Jagan Naatham drashtavaa saa praathyad asmi
Satya Naaraayan! Hare! Pitaa bhartaa cha me gruham

[56] aa gach-chhed archa yishyaami bhavantim iti yaachaye
tathaa astu braahman-eno uktaa tatas saa sva-asramam yayou

[57] maatraa nirmaat streete-yantam kaalam kutra sthithaa shubhe
tat astu maataram graaha Satya Naaraayana archanam

[58] kalou pratyaksha faladam sarva-daa kriyate nar-eih
kartum ich-chhaamyaa aham maatam anugnaa-tum tvam arhasi

[59] deshah aayaatu janakaha svaami cha mama kaamanaa
maatraa saheti nis-chitya bhikshaa artham nagaram yayou

[60] anaa-yaasen sam praaptam dravyam bahu gunaan vitam
ten sambhrut sabhaaraa pujaam chakre Kalaavati

[61] Lilaavati cha tan maataa bhaktyaa aakaarshita pra pujanat
karmanaa ten tushtou abhut Satya Naaraayan-ha svayam

[62] Narmadaa teer nagare raagna-ha svapnam sam aadishata
raatri shehe sva paryake nidraam kurvati raajani

[63] uvaach vipra rupen bodhyan priyaa giraa
utishth utishtha raajendra ! tou saadhu pari mochaya

[64] aparaadh-am vinaa bad-dho noch-ichham na bhavet tava
iti uktavaa antar dadhe Vishnur vinidro nrupati stadaa

[65] vismit-as sahas ut-thaaya dadhyou brahma sanaatanam
guru paad-aambuje namra-ha krut nitva uchitt kriya-ha

[66] spashtavaa ghrut-aadi maangaly-am simha-asanam upaa-vishat
tadaa raajaa sva vrutaant-am mantri bhya-ha sanya vedayat

[67] tesham matam samaagnaaya taavaa-netum samaa-dishata
aaniya Saadhu pra-pach-chh satyam-aalambya-ha san-nidhou

[68] Raajaa uvaach:

kutra tyou vaa kulam kim vaa vasat-hi kasya vaa pure
katham atraa gatou vaapi praaptou ken dashaam imaam

[69] Saadhu uvaach:

ratnapur nivaasou cha vaanig jaatou janis tathaa
vaanijy-aartha Mahaaraaj ! vaanij-yam jivik aavayo-ho

[70] mani mukt aadi vikretu magato tava pat-tanam
raajdute-he 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 slok shiro mane

[73] yukte yat kuru Raajendra tyuktavaa tushanim babhuva sa
srutvaa tu nis-chitam krutvaa tayor bandhan mochnam

[74] kaar-yitvaa tu kshurik-am kaaryaa-maas naapit-eih
snaapyaa-maas surbhi teile rudh-varta neis tathaa

[75] bhoj yitvaa tu bhojyen raaj alankaar vaahan-eih
mahaa-raha vastra-aabharane-he pujyaa-maas bhupati-hi

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

[77] aagna-paya Mahaaraaj ! deshah yaantum krupaa-nidhe
srutvaa tad vachanam raajaa praah koshaadhi-kaaranim

[78] tarni bhyo dhanam nitam ten taa-haa pari puraya

raagnaa kinkara iti yuktas-tathaa chakra ati maanyaam

**[79] premanaa tou yaapyaa maas svadesham dharni pati-hi
jaamaatraa sahitam Saadhun 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 helmsman, 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 Brahmaa 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 vision, those imprisoned gain freedom, the frightened lose the cause of 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 puja appropriately. All those present please give me your blessings so that my desire may be fulfilled."

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

He then bowed to the Lord, partook from the prasaadam and reminiscing on Sri SatyaNaaraayan he departed for his home. Upon reaching home his wife welcomed him. In time his wife carried a child and duly gave birth to a daughter. Saadhu the trader was very delighted to see his daughter with beautiful eyes. He named the daughter Kalaavati. Kalaavati grew just as the moon of the bright half. Upon reaching a marriageable age, Saadhu began to

think about finding an appropriate son-in-law. He found such a young man - from honourable family, handsome, of just character and benevolent disposition, the son of the trader Shankhpati of Kaanchanpur and decided to marry his daughter to him.

In the fortunate marriage ceremony, auspicious eight chants were uttered around the presence of fire amongst vedic incantations and the trader Saadhu gave 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 puja. 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 Saadhu - 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 which¹² reason am I being imprisoned ? What will happen to my faithful wife. This is Vidhaataa's — 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. His 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 Kalavati suffered greatly. They eked out a living by selling off whatever was available in the house.

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

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

The braahmin said *"Tathaastu"*.

Hearing this Kalaavati partook the prasaadam and returned home.

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

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

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

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

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

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

Trader Saadhu said :

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

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

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

The king commanded his treasurer :

"Fill this trader Saadhu's boats with the wealth expropriated from him and more."

He then bade farewell to trader Saadhu and his son-in-law.

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

CHAPTER FOUR

[1] Sut uvaach:

jaamaatraa-haa sahit Saadhur dhan lobhana mugdha-vi-hi
sva-desham chalets chaapi na krutam Hari sevanam

[2] Satya Naaraayano devaha pratyaksha falada-ha striyaa
kanyayaa pujitas tasmei krupayaa muktidou abhavat

[3] tam bubodh yishu-hu saakshaat Satya Naaraayana-ha svayam
taapasam vesham aasthaay tam uvaach sa-sam-bhrama

[4] Taapasa uvaach:

dhanam kim noushu te Saadho ! maamnaa-datya yaasi kim
pratyutar pradaat ta saadhu kshipna noukaas cha satvaram

[5] bho Taapasa-ha ! dhanam kva asti trun patra aadi puritaa-haa
gach-chhanti naukaa-haa kava sthaanam virodhe naatra kim falam

[6] iti yuktasa taapasa-ha praaha tathaa stavati vachas tata-ha
tat sami paad pakramya vruksha khande nya-liyat

[7] dhanam antar dandhe sadhya struna patraadi puritaa-haa
bhaarsyaa-pagamaad drashtavaa taranir urdhva gaa-stadaa
dhanam noukaasu na astiti Saadhus cha chintaa paro abhavat

[8] kimidam kasya vaa hetor dhanam kutra gatam mam
vajra paataa hata iva bhrusham dukhit maanasa-ha

[9] kava yaasyaami kava tishtaami kim karomi dhanam kruta-ha
iti murch-chhaa gataha Saadhu villaap puna-ha puna-ha

[10] jamaatraa tam tata-ha praaha shoka-ha kim kriyate vruthaa
tathaas-taviti cha yad vaakyam taapase noditam tat

[11] tirohitam tata-ha sarvam dhanam naasta yatra samshaya
atastam sharanam yaahi vaanch-chhit aartho bhavish-yati

[12] Saadhu uvaach:

jaamaatraa bodhitas-cheiva taapasam tam jagaama ha
ko bhavaaniti pra-pach-chha devo gandharva isvara-ha

[13] dev-dou athvaa ko api na jaane te paraa-kramam
aagnaa-paya mahaa bhaag ! mad-vidamba kaaranam

[14] Taapasa uvaach:

aatmana-ha shatru raatmeiva tathaa mitrar api svayam
tyaj maoun-ddhya maad Saadho ! pravaad maa tathaa kuru

[15] iti vignaapita-ha Saadhuna-ha bubodha mahaa dhana-ha
puna-ha sa-ha taapasa-ha praaha krupayaa purva karma tat

[16] Chandrachudo yadaa aanarcha Satya Naaraayan-am nrup
ana-patyen suchir putra kanyaa arthinaa tvyaa

[17] pra-arthitam tat su sampan-am idaanim smaryate na kim
Satya Naaraayano devo vishva vyaapo fala-pradaha

[18] tamanaa-dyatya dur-bud-dho kruta-ha shambhavita tava
taapso ukta vacha-ha: srutvaa Saadhu-hu sa-smaar vei puraa

[19] krut sankalpam atha cha yaavat payat yasou puraa
Satya Naaraayanam devam taapasam ta dadarsha sa-ha

[20] pranamya bhuvi kaayen pari-kramya punaha punaha
tushtaav taapas-am saadhur harsha gad gadayaa gira

[21] Saadhu uvaach:

Satya rupam Satya sandham Satya Naaraayanam Harim
yat Satya tven jagana-ha Satya tam tvaam namaamyaham

[22] tvan maayaa mohit aatmano na pashyant aatmana-ha shubham
dukhaam budhou sadaa magnaam dukhe cha sukh manina-ha

[23] muddho aham dhan garven mad aandhi krut lochana-ha
na jaane tva aatmana-ha kshemam katham pashyaami muddh-aadhi

[24] kshamasva mama dour-aatma-yam tamon andho aham Hare ! vibho
aagnaapaya Mahaa raaj ! yen te charanam smare

[25] iti stutavaa laksha mudraa mitam cha vastu cha tat pur-ha
nidhaay prati jagne sa Saadhur bhakti samanvita-ha

[26] gatvaa aavaasam puj yishye Satya Naaraayanam vibhum
tushto Naaraayans chaaha vaanchchaa purnaa bhavet-tam

[27] putra poutra samaa yukto bhuktavaa bhogaan anutta maan
maam archaya sadaa bhaktavaa mat saan-nidhya gamish-yasi

[28] stoshyate tvat krute neitat stotren bhuvi manavaha
tushto aham tasya daasyaami kaayam yena-akhilam bhavet

[29] iti uktava antar dadhe Vishnu-hu Saadhus cha-ha sva aasram-am yayou
aagatya labadh-vaa sva dhanam gantum sam prasthi-to gruham

[30] aa gatyā nagarāa bhāaśhe prarāa hīyod dutam aasram-am
gruham aagatyā duto asou praaha Līlavatim prati

[31] jāamaatraa sahit Saadhu-hu krut krutyaha sam-aagataha
tadaa Naaraayan archaayaam sthītaa saadhvi sa kanyakaa-haa

[32] dut vaakyam tad amrut samam srutvaati hrusta dhi
taam samaapya mudaa saadhavi krut koutu mangalaa
sakhi gan-eih parivrutaa naukaante satvar aagataa

[33] Kalaavati tvava agnaay prasaadam satvaram yayou
paatum pati mukhaam bhojam chakoriv dinaa-tyaye

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

[35] magna jāamaataram drashtvaa vil laap mahaa dhana-ha
haa hato asmiti kanedam krut met dvid-ambanam

[36] kaaraagaare bahu vidh dukham tava sam-aagatam
shalyam vaksha-syar piyitum ha ! ha ! kim vidhīnaa krutam

[37] jāamaat staat ta tēsi kava gati asi mahaa mate
sangati me kurushv-eti tvam vīnaa jiviten kim

[38] putra hino asmi vidhīnaa purei vaa aham vidam-bit-ha
tvayaa suten samyuktaa hat-ha kim jivanen me

[39] atha Līlavatim tatra gataa mangal samyutaa
jāamaatu marana srutvaa papaat bhūti murch-chhītaa

[40] sutaa maalingaya vyal pat haa ! hataasmiti vaadini
ahi vidhi stavam agno asi hya krutaarthaā sutaa tvayaa

[41] katham etam dashaam nītaa dhi-gastu karunaam tava
vil laap sa karunam tadaa saa shok vih-valaa

[42] tathaa Kalaavati bhūmou paapataa kul vīgrahaa
rambhev vaatati taa kanta ! kanteti vaadini

[43] Kalaavati chaaru-kalaasu kaushalaa
pravaal raktaam-dhrit laati kōumalaa
saroj netraambu kanaan vimunchati muktaavali
bhis stan yugma manchati

[44] haa ! Naath ! Priya ! dharmagna ! karunaakar ! kaushal !
tvayaa virhītaa patyaa niraashaa vidhīnaa krutaa

[45] kav yaasmaami kav tishth-aami kim karomi krutaha sukham
sharanam kim karomya adhya ko me dukham vimochayet

[46] ardhaang prush asya stri ved vaad iti sruta-ha
patyud ardham gatam kasmaad ardhaangim jivita katham

[47] Kalaavati bahu vidham vala laapaati dukhita
tathaa Lilaavati taavat Saadhum pratvaadish tatam-ta-ha

[48] bhaktayaa prasaadam gruhayaati pati praapas-yati maa shucha-ha
itya aakaash vacha-ha srutvaa vismitaa cha chakaar saa

[49] Naaraayan asya krupayaa tat kshnaat tarani svayam
uttar-asthou cha yadaa naukaa dhan-eir bahu vidhei stadaa

[50] jaamaatar sam aalinga adhya mumude bhrusham
mrutaha punari haayaat iti loukaa visismi re

[51] tata-ha Saadhus cha saa hyado bhaktayaa paramayaa yuta-ha
pujaa sam-bhaaram aa-hartum lokaan aagna paya tadaa

[52] aanyaamaas vipraatra yaan maat-thaan mitra cha baandhavaan
purva sthaapit mudraa bhir naanaa alankaar toran-eih

[53] bahu varna vitaanas cha muktaa jaaleis cha raajitam
mandap-am kaaryaamaas mani stambha viraajitam

[54] vipreis cha sahita-ha Saadhu-hu Satya dev pujayat
naanaa dravyo pahaareis cha dhup dipeir manoram-eih-ha

[55] bhakshya bhojyeis cha mishthaan-eih fal naanaa vidh-eih shubhei
mani muktaa svarna pushp-eih padma champak jaatibhi-hi

[56] pujayitvaa vidhaanen pataakaam kaanchani madaat
stuvan gambhiryaa vaachaa prana naam mudaa yuta-ha

[57] Saadhu uvaach:
pranamaami sadaa bhaktayaa Satya Naaraayanam param
mam aparaadhino mouddhay-am kshamasva tvam krupaa-nidhe !

[58] sur asur naraa naanaa dur-aacharaa-haa krupaa lava-ha
sarve tvad angato jaataa aparaadh ksham-asva me

[59] iti stuta-vaa Jagan naath danda vat patitou bhuvi
prem asru purnou vimlo hrushto hrushta tanu ruha-ha

[60] braahmanaan bhoj yitvaatha sva jaatya mamaatya baandhvaan

prasaad-am sagano bhuktavaa dhan putra aadi bhir yuta-ha

**[61] iha loka sukh bhuktavaa mruto Vishnu-pad-am yayou
vidhi naanen yo bhakta tyaa Satya Naaraayan archanam
krutvaa kaamaan vaapnoti vidhinaa chintayan sadaa**

**[62] iti haas mimam bhaktayaa shrunu yaadyapi yo naraha
so api Vishnu priyatar-ha kaam siddhi mav-aapnuyaat**

**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 for 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 — 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 —, 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. 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 — 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 was 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 pujaa."

At that moment the pleased Sri Hari said :

"All your desires will be fulfilled. Those on this earth who will pray to me by your said prayer, I will certainly be pleased upon them and will 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 pujaa at the time . Upon hearing the nectar like words of the messenger, Lilaavati completed the pujaa, prayed to the Lord and went to the boats with her friends. Eager to see her husband, Kalaavati forgot to partake of the Lord's prasaadam. Due to the ignoring of the Lord's prasaadam millionaire trader Saadhu's boat with his son-in-law disappeared in the water. Upon observing this calamity, 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 gold 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 pravaksha-yaami srunu dhvam muni sat-tamaa-haa
aasi Tunga-dhvajo raajaa prajaa paalan tatparaha
- [2] prasaadam Satya devasya tyakta-vaa dukham vaap saha
ek-daa savanam gat-vaa hat-vaa bahu vidhaan mrugaan
- [3] aa-gatya vat mulam sa visraam karot tadaa
tatra gopaa bhakti yuktaa-haa Satya pujaam sa-baandhavaa-haa
- [4] kuravanti sma su-santushtaa vaadhya ghosh pur-ha saram
raajaa drashtavaa api tat sarva darpen na jagaam tam
- [5] na namaan cha dur deivaat gopeshu kshudra buddhit-ha
gopaastu saralaa-haa sviyam drashtavaa raajaan maagam
- [6] hrushtavaa-haa Satya prasaadam te pratham nrup sam-nidhou
sam-sthaapya punaraa-gamya sviyeir bubhuj raadraat
- [7] raajaa tatra datta drashti-hi prasaadam vamatya cha
jagam sva gruha men duratam dukh maap sa-ha
- [8] tasya putra shatam nashtam dhan dhaanya aadikam cha yat
tat sarvam naash maapannam prasaad asyaa-vahel-naat
- [9] evam dukhen sam-tapto manasaa sa vya-chintat
ken karma vipaaken mam eishaa dukh sam hati-hi
- [10] nunam Satya prasaad asya praap-taav gnaan-to bhavet
vichaaryet tham yatra Satya puja tatra vra-jaamyam-ham
- [11] iti nis chitya manasaa yayou gopaal sannidhou
tatra gopgan-eih saardham bhaktayaa paramayaa yut
- [12] pujanam Satya devasya chakaar vidhinaa nrupa-ha
prasaadam bubhuj bhaktayaa ten tushto abhavada Harihi
- [13] Satya dev prasaaden dhan putraan-vito abhavat
iha loka sukham bhuktava pretya Satya puram yayou
- [14] ya idam kurute bhaktayaa Satya Naaraayan archanam
srunoti cha katham punyaam srad-dhayaa parayaan-vita-ha
- [15] dhan dhaanyaadik-am tasya bhavet Satya prasaadata-ha
daridhro labhate vittam baddho muchyate bandhanaat

**[16] meeto bhayaat pramuchyey Satyam na samshaya-ha
ipsitam cha falam bhuktavaa mruta-ha satypuram vrajet**

**[17] iti vaha kathit vipraa-haa SatyaNaaraayan vratam
yat-krutvaa sarva dukhe-bhyo mukto bhavati maanava-ha**

**[18] visheshata-ha kali-yuge Satya pujaa fala pradaa
kechit kaalam badam-tyen Satyam isham tathaa-pare
naanaa-rup dharo bhutvaa sarveshaam ipsit prada**

**[19] ya idam srunu-yaan nityam pathed-dva munisat-tamaa-haa
tasya nashyanti paapaani Satyadev prasaadata-ha**

**[20] vratam yastu krut purva SatyaNaaraayan sya cha
teshaam tva-par janmaani kathayaami munisvaraa-haa**

**[21] Shataa-nando mahaa praagna-ha Sudaamaa braahmano hya bhutaa
tasmin janmani Sri Krushna dhyaatvaa moksha mavaapaha**

**[22] kaashtha bhaar ho bhillo Gruha raajo babhuva ha
tasmi ja janmani sam-sevya Raamam moksha jagaam vei**

**[23] Ulkaamukho mahaaraajo nrup Dash-ratho abhakta
Sri Rangnaath sampujya Sri Veikuntha tada aagamat**

**[24] dhaarmik-ha Satya sandh-asva saadhu Mordhvajo abhavat
deh ardha kra-kachesh chhit-vaa dat-vaa moksha mavaa-paha**

**[25] Tung-dhvajo mahaaraaj-ha Svaayambhu-r bhavat-kil
sarvaan bhaagvataa 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 puja. Although he saw them, his ego and pride prevented him from attending to witness the puja. 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 he had observed the cowherds performing Sri SatyaNaaraayan's puja. He sat with them and performed Sri SatyaNaaraayan's puja 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 puja 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 puja 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 ¹⁶, I will relate to you the after lives of those who had performed Lord SatyaNaaraayan's worship-puja. Sadaanand braahmin of Kaashi, previously Vaaraanasi, by worshipping daily Sri SatyaNaaraayan, in the next life became Sudaama 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 Rangaath 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 Gopikaa 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 (vision) because his sufferings which were due to his previous actions had come to an end after the intense devotion worship bhakti he had performed in his present life. 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 grace of Bhagwaan. We come to secure these during our lives on this planet. We had none before birth and will also leave all behind 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's 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. (That is why it is recommended to do charity after doing Sri Lakshmi Naaraayan puja).

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 of 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 Tungdhwaj was unable to comprehend that all his kingdom and wealth were the grace of Bhagwaan. He could not understand that the cowherds were indeed far advanced in the understanding of the universal truth when they presented to him the prasadam (grace of Lord) 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 (grace) 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 Sri Lakshmi Naaraayan help you to seek and understand the universal truth.

- 1 *Another name for the earth where beings are born, sustain life and eventually depart from their life-form i.e. death*
- 2 *Another name for the abode of Lord Vishnu*
- 3 *Worship*
- 4 *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*
- 5 *Lord of Sri Lakshmi i.e. wealth*
- 6 *Another name for a braahmin*
- 7 *Another name for the consort of Lord Vishnu i.e. Sri Lakshmi*
- 8 *Old measure of weight used in India == use pounds or kilograms or other measure in 1¼ proportion instead)*
- 9 *Lord of the earth*
- 10 *Woodseller*
- 11 *Statue of Lord SatyaNaaraayan and Lakshmidivi*
- 12 *Goddess of fate*
- 13 *A renounced sage*
- 14 *One who has performed penance*
- 15 *Walked around*
- 16 *Title given to Rishis of high spiritual state*