Om Jai Lakshmi Ramana ✦ Om Jai Lakshmi Ramana ✦ Om Jai Lakshmi Ramana ✦ Om Jai Lakshmi Ramana ✦ Om Jai Lakshmi Ramana ✦ Om Jai Lakshmi Ramana



In English

|| Om Namo Bhagavate Vasudevaya ||

Shri Satyanarayan Vrat Katha

With Puja Vidhi, Samagri and Aarti

SATYANARAYAN PUJA
GETTING BLESSING FROM LORD VISHNU
satyanarayanpuja.com

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|| Shri Ganeshaya Namah ||

|| Om Shri Satyanarayanaya Namah ||

The Complete Satyanarayan Vrat Katha

THE VOW OF LORD SATYANARAYAN

On Purnima, Sankranti or any happy occasion, worship Lord Satyanarayan with your family, read or listen to this katha, then perform the aarti and share the prasad with everyone.

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INTRODUCTION

Shri Satyanarayan Vrat: Introduction

Source of the katha, its meaning and when it is read

The Satyanarayan Vrat Katha is the sacred story read or heard during every Satyanarayan Puja. According to tradition it comes from the Reva Khanda of the Skanda Purana, although some scholars note that it is a later addition found only in certain manuscripts. The story is narrated by Suta (Sutji) to the sages led by Shaunaka at the holy forest of Naimisharanya, and it is divided into five chapters (adhyaya).

The katha is read after the main worship and before the aarti, usually by the family priest or an elder, while everyone sits and listens with folded hands. Many families hold it on Purnima, Sankranti or on happy occasions such as a housewarming, a wedding or a new beginning. Below is the full story in clear English, chapter by chapter.

Satyanarayan Puja vidhi is the step-by-step method of worshipping Lord Satyanarayan, the benevolent form of Lord Vishnu known as "Narayan who is truth". This page walks through each ritual step in detail, with simple mantras that any devotee can say. If you would like a short overview of the order of the puja and who can perform it, read the procedure of Satyanarayan Puja.

Customs differ between regions and families, and many households invite a priest who follows his own tradition. The steps below describe the common form of the home puja. Where you are unsure, faith and sincerity matter more than perfect pronunciation.

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PREPARING FOR THE PUJA

Satyanarayan Puja Samagri

Checklist of items needed for the puja

Once the date of Satyanarayan Puja is fixed, the next step is to gather the puja items, known as samagri. Buying the non-perishable items a few days ahead and the fresh ones the day before helps avoid a last-minute rush. Most items are available at any local puja store, and many shops also sell ready-made Satyanarayan Puja kits. The quantities below are a guide for a typical home puja; adjust them to the size of your gathering and your family's customs.

Items for the altar and mandap

- Picture or idol of Lord Satyanarayan (1), and a picture of Goddess Lakshmi if available
- Wooden chowki or low table (1)
- Clean red or yellow cloth to cover the chowki (1)
- Banana plants or banana leaves for the mandap (about 4)
- Mango leaves (2 bunches), for the kalash and a toran over the door
- Asans (mats) to sit on (2, or one per person performing the puja)
- Rangoli colours or rice flour, if you plan to draw a rangoli

Items for the kalash

- Kalash or lota, preferably copper or brass (1)
- Clean water, with a little Ganga jal if available
- Coconut with husk or a dry coconut (1)
- Red cloth or chunri to wrap the coconut (1)
- Coin and a betel nut to place inside the kalash (1 each)
- Mauli (sacred red thread), 1 roll

Items for worship

- Roli and kumkum (1 packet each)
- Haldi (turmeric powder), 1 packet
- Chandan (sandal paste or powder), 1 packet

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- Akshat (unbroken raw rice), about 50 grams for offerings, plus about 1 kilogram if you make rice heaps for the kalash and navagraha
- Betel leaves (paan), at least 5
- Betel nuts (supari), about 25, including one for Ganesh, one for the kalash and nine for the navagraha
- Loose flowers and garlands
- Tulsi leaves, a generous quantity, since they are offered with every item of naivedya
- Durva grass for Ganesh puja
- A small piece of cloth, a janeu (sacred thread) or mauli as vastra for the Lord
- Coins or money for dakshina

Items for the lamp and aarti

- Diya (lamp), brass or clay (1 or more)
- Cotton wicks (1 packet)
- Pure ghee, about 250 grams
- Incense sticks or dhoop (1 packet)
- Camphor (1 packet)
- Bell, and a conch if your family uses one
- Matchbox
- Puja thali (plate) and small bowls

Items for prasad and naivedya

- Ingredients for sheera or panjiri: sooji (semolina) or wheat flour, ghee, sugar, milk, bananas, cardamom, cashews and raisins, traditionally in sava (one and a quarter) measures.
- For panchamrit: milk, curd, ghee, honey and sugar
- Bananas and other seasonal fruits
- Dry fruits and a sweet of your choice, if desired

Other useful items

- A copy of the Satyanarayan Katha and the aarti text
- A small vessel of water and a spoon for achaman
- Clean cloth to wipe hands and vessels
- Small plates or leaf cups for distributing prasad

Satyanarayan Puja

ORDER OF WORSHIP

Satyanarayan Puja Vidhi

Step by step, from sankalp to aarti

Before you begin

Take a bath, wear clean clothes and sit facing east or north on a clean asan (mat) in front of the decorated chowki. The picture or idol of Lord Satyanarayan, the kalash, the lamp, flowers, tulsi leaves, panchamrit, fruits and the prasad should already be in place. Many devotees keep a fast until the puja is complete, but this is optional for anyone who cannot fast, such as elderly people, children, pregnant women or those who are unwell.

Opening rituals

1. **Achaman (purification):** Take a little water in the right palm and sip it three times, saying “Om Keshavaya Namah”, “Om Narayanaya Namah” and “Om Madhavaya Namah”. Then wash the hands with a little water.
2. **Lighting the lamp:** Light the ghee lamp (diya) and incense. Bow to the lamp as a witness to the worship.
3. **Sankalp (resolve):** Hold a little water, rice (akshat) and a flower in the right hand. State your name, your gotra (family lineage, if you know it), the date and place, and the purpose of the puja, for example: “I am performing the Satyanarayan vrat and puja for the wellbeing and peace of my family.” Then let the water, rice and flower fall onto a plate.
4. **Ganesh puja:** Lord Ganesh is worshipped first so that the puja proceeds without obstacles. Offer kumkum, rice, flowers, durva grass and a sweet to a betel nut or small idol representing Ganesh, saying “Om Gam Ganapataye Namah”.
5. **Kalash puja:** The kalash (water pot topped with mango leaves and a coconut) represents the sacred waters and the presence of the deities. Apply kumkum and haldi, offer rice and flowers, and say “Om Varunaya Namah”.

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6. **Navagraha puja:** In many homes the nine planetary deities are honoured next, usually on nine small heaps of rice or nine betel nuts. Offer rice, flowers and kumkum, saying "Om Navagrahebhyo Namah".

Worship of Lord Satyanarayan

This is the heart of the vidhi. The offerings below follow the traditional pattern of upachara (acts of service). Families who follow the shorter panchopachara offer only five: sandal paste, flowers, incense, lamp and food. The fuller shodashopachara has sixteen steps, and the list below covers the most common ones.

1. **Dhyana (meditation):** Fold your hands and picture the Lord: four-armed, holding the conch, discus, mace and lotus, with Goddess Lakshmi beside him. Say "Om Shri Satyanarayanaya Namah, dhyanam samarpayami".
2. **Avahana (invitation):** Offer a flower to the picture or idol and invite the Lord to be present: "Om Shri Satyanarayanaya Namah, avahayami".
3. **Asana (seat):** Offer rice or a flower as a seat for the Lord.
4. **Padya and arghya:** Offer a few drops of water for the feet and for the hands, using a spoon or a flower.
5. **Snana (bathing):** If you are using an idol or a shaligram, bathe it with panchamrit (milk, curd, ghee, honey and sugar) and then with clean water. If you are using a picture, sprinkle a few drops with a flower or tulsi leaf.
6. **Vastra (clothing):** Offer a piece of cloth, a janeu (sacred thread) or mauli.
7. **Gandha (sandal paste):** Apply chandan, kumkum and haldi to the idol or the picture frame.
8. **Akshat and pushpa:** Offer unbroken rice, flowers and a garland. Tulsi leaves are especially dear to Lord Vishnu and are offered generously.
9. **Dhoop and deep:** Wave incense and the lamp before the Lord.
10. **Naivedya (food offering):** Place the prasad (sheera or panjiri), panchamrit, fruits and bananas before the Lord, with a tulsi leaf on each. Sprinkle a little water around the plate and say "Om Shri Satyanarayanaya Namah, naivedyam samarpayami".
11. **Tambula and dakshina:** Offer betel leaves, a betel nut and a coin or some money as dakshina.

Goddess Lakshmi is honoured with the Lord. Offer kumkum, flowers and rice, saying "Om Mahalakshmyai Namah". While making the

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offerings, you may also repeat “Om Namo Bhagavate Vasudevaya” as many times as you wish.

Reading the katha

After the offerings, the family sits together to read or listen to the Satyanarayan Katha. It has five chapters, traditionally attributed to the Reva Khanda of the Skanda Purana, and tells of the poor Brahmin of Kashi, the woodcutter, King Ulkamukh, the merchant Sadhu and his daughter Kalavati, and King Tungadhvaj. Many families keep a little rice or a flower in their hands during the reading and offer it at the end of each chapter. Some ring a bell or blow the conch between chapters.

Closing rituals

1. **Aarti:** Light camphor or a fresh lamp and sing the Satyanarayan aarti, “Om Jai Lakshmi Ramana”. Everyone present stands and joins in, and the aarti flame is then offered to all.
2. **Pushpanjali and pradakshina:** Offer a handful of flowers with folded hands. Turn around in place (or walk around the altar if there is room) as a mark of reverence.
3. **Havan (optional):** Some families perform a small havan after the aarti, offering ghee and havan samagri into the fire while saying “Om Shri Satyanarayanaya Swaha”.
4. **Kshama prarthana (prayer for forgiveness):** With folded hands, ask the Lord to forgive any mistakes made knowingly or unknowingly during the puja.
5. **Prasad:** The prasad is shared with everyone present and then sent to neighbours and anyone who could not attend. Those who were fasting break their fast with the prasad.

Things to keep in mind

- Respect the prasad. The katha itself stresses that prasad offered to Satyanarayan should never be refused or ignored.
- Keep the vow you made in the sankalp. Truthfulness and keeping one’s word are the central message of the vrat.
- If you do not know Sanskrit, you may say the mantras slowly or simply pray in your own language. According to tradition, devotion is what matters most.
- Do not throw away the leftover flowers and tulsi carelessly. Many families place them under a tree or immerse them in flowing water.

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How to perform the aarti

During the aarti, one person (often the host of the puja or the eldest woman of the family) waves a plate holding a ghee lamp or burning camphor in slow clockwise circles before the image of the Lord, while everyone else stands, claps and sings along. A bell is rung throughout.

- Light the lamp with ghee or use camphor, and keep flowers and a few grains of rice (akshat) on the aarti plate.
- Wave the plate in slow clockwise circles: by common custom four times at the Lord's feet, twice at the navel, once at the face, and then seven times over the whole image.
- Sing the refrain "Om Jai Lakshmi Ramana" together after every stanza, clapping or ringing the bell in time.
- After the aarti, offer the lamp's warmth to everyone present; each person passes their palms over the flame and touches them to their eyes and head.
- Then distribute the Satyanarayan prasad, sheera, panchamrit and fruit, to everyone. Nobody should leave without taking it.

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Om Jai Lakshmi Ramana ✦ Om Jai Lakshmi Ramana ✦ Om Jai Lakshmi Ramana ✦ Om Jai Lakshmi Ramana ✦ Om Jai Lakshmi Ramana ✦ Om Jai Lakshmi Ramana

KATHA: CHAPTER ONE

Narada's question

Shri Satyanarayan Vrat Katha

Sage Vyasa said: Once, at Naimisharanya, the sages led by Shaunaka asked Suta, who knew all the Puranas: "Great sage, by which vow or austerity can a person obtain the fruit they long for? We all wish to hear it; please tell us." Suta replied that the same question had once been asked by the divine sage Narada, and he would repeat the answer that Lord Vishnu, the husband of Lakshmi, had given. "Listen carefully," he said.

Narada, who travels through all the worlds for the good of others, once came to the earth (Mrityulok). There he saw people born into many kinds of lives, each suffering pain and sorrow as a result of their own actions. Wondering by what means their suffering could surely be ended, he went to Vishnulok, the abode of Lord Vishnu. There he saw the Lord, radiant and four-armed, holding the conch, discus, mace and lotus and wearing a garland of forest flowers, and he began to praise him as the Lord beyond speech and mind, of infinite power, without beginning, middle or end, beyond all qualities yet full of every auspicious quality, the cause of all creation and the remover of his devotees' pain.

Pleased, Lord Vishnu said: "Fortunate one, why have you come here? Tell me what is in your mind, and I will explain everything." **Narada said:** "Lord, the people of the earth, born into many lives because of their sinful deeds, are suffering in many ways. If you are kind to me, please tell me a simple means by which their troubles can be removed."

The Lord said: "Dear child, you have asked a fine question out of kindness for the world. Listen, and I will tell you of the vow that frees a person from delusion. There is a sacred and very meritorious vow of Lord Satyanarayan, rare both in heaven and on earth. Out of affection for you I will describe it now. Whoever performs the Satyanarayan vrat properly soon finds happiness in this life and

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liberation (moksha) hereafter." Narada then asked what its fruit was, how it should be done, who had done it before, and when it should be performed.

The Lord said: "This Satyanarayan vrat removes sorrow and grief, increases wealth and grain, and brings good fortune, children and success everywhere. It may be done on any day, with faith and devotion, in the company of Brahmins and relatives, preferably in the evening. For the offering (naivedya), take ripe bananas, ghee, milk, wheat flour (or rice flour if wheat is not available), and sugar or jaggery in a 'sava' (one and a quarter) measure, mix them together and offer them to the Lord with devotion.

"After listening to the katha with family and friends," the Lord continued, "one should give dakshina to the Brahmins and then feed them along with the relatives. Take the prasad with devotion, sing bhajans and kirtan, and go home remembering Lord Satyanarayan. Whoever does this surely has their wish fulfilled. Especially in the Kali Yuga, this is the simplest way on earth."

Here ends the first chapter of the Shri Satyanarayan Vrat Katha from the Reva Khanda of the Skanda Purana.

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KATHA: CHAPTER TWO

The poor Brahmin and the woodcutter

Shri Satyanarayan Vrat Katha

Suta said: "O Brahmins, now I will tell you who first performed this vow." In the beautiful city of Kashi lived a very poor Brahmin named Shatanand. Tormented by hunger and thirst, he wandered every day begging for alms. The Lord, who is ever kind to Brahmins, saw his distress, took the form of an old Brahmin and asked him respectfully: "Why do you wander the earth so sadly every day? Tell me everything, best of Brahmins; I wish to hear it."

The Brahmin said: "Lord, I am a very poor Brahmin and roam the earth only to beg. If you know a way to end my poverty, please tell me." **The old Brahmin said:** "Lord Satyanarayan, who is Vishnu himself, grants what is desired. Perform his excellent vrat, which frees people from every sorrow." He explained the whole method and then vanished on the spot.

That night the Brahmin could not sleep, thinking: "I will perform this vrat exactly as the old Brahmin told me." The next morning he resolved, "Today I will perform the Satyanarayan vrat," and set out for alms. That day he received a great deal, and with it he performed the vrat together with his relatives. By its power he was freed from all his troubles and became prosperous. From then on he performed the vrat every month, was freed from all sins, and in the end attained liberation, which is hard to win.

Suta said: "Whoever on earth performs the Shri Satyanarayan vrat will be freed from every sorrow. I have told you what Lord Narayan told Narada. What more shall I say?"

The sages asked: "O sage, who else on earth performed this vow after hearing of it from that Brahmin? We wish to hear it all, for our faith in this vow is growing." **Suta said:** Listen, sages, to who performed it. One day, while the Brahmin was performing the vrat with his family and relatives as well as he could afford, a woodcutter came by. He put down his bundle of wood outside and, tormented by

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thirst, came to the Brahmin's house. Seeing the worship, he bowed and asked: "What are you doing, and what fruit does it give? Please tell me in full."

The Brahmin said: "This is the Satyanarayan vrat, which fulfils every wish. All the wealth and grain I have came through its blessing." The woodcutter drank water, took the prasad and went on towards the town, thinking: "With whatever I earn from selling wood today, I will perform this excellent vrat of Lord Satyanarayan." Carrying the wood on his head, he went to the part of the town where wealthy people lived, and that day he received twice the usual price.

Joyfully he came home with ripe bananas, sugar, ghee, milk and wheat flour in the sava measure. He called his relatives and performed the vrat of Lord Satyanarayan with full ceremony. Through its power he was blessed with wealth and sons, enjoyed many joys in this world, and at the end of his life went to Satyapur, the abode of the Lord (Vaikuntha).

Here ends the second chapter of the Shri Satyanarayan Vrat Katha from the Reva Khanda of the Skanda Purana.

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KATHA: CHAPTER THREE

King Ulkamukh and the merchant Sadhu

Shri Satyanarayan Vrat Katha

Suta said: Listen, great sages, to the next part of the story. Long ago there lived a king named Ulkamukh, self-controlled, truthful and very wise. He visited the temple every day and pleased the Brahmins with gifts. His lotus-faced queen was virtuous, modest, beautiful and devoted to him. One day the king and queen were performing the Satyanarayan vrat on the bank of the river Bhadrashila.

At that moment a merchant (vaishya) named Sadhu arrived there with much wealth and goods for trade. He tied up his boat on the riverbank, came to the king and, seeing him engaged in the vow, humbly asked: “King, what are you doing with such devotion? Please tell me; I wish to hear.” **The king said:** “Sadhu, I am performing the vow and worship of Lord Vishnu of matchless splendour with my relatives, praying for sons and other blessings.”

Sadhu said respectfully: “King, explain the whole method to me, and I will perform this vow and worship as you describe. I too have no children.” Sure that the vow would bring him a child, he finished his trade and went home happily. There he told his wife Lilavati all about this vow of truth that grants children, saying: “When we are blessed with a child, I will perform this vrat.”

In time, by the grace of Lord Satyanarayan, his virtuous wife Lilavati conceived, and in the tenth month she gave birth to a beautiful daughter, who grew day by day like the waxing moon. They named her Kalavati. One day Lilavati gently reminded her husband: “Why do you not now perform the Satyanarayan vrat that you vowed earlier?”

Sadhu said: “Dear one, I will perform it at her wedding,” and, having reassured his wife, went off to the city on business. Kalavati grew up in her father’s house. When Sadhu saw that his daughter, playing with her friends, had reached marriageable age, he told a messenger: “Find a worthy groom for her.” The messenger went to the city of Kanchan and brought back the son of a merchant there. Seeing that

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the young man was handsome and virtuous, Sadhu happily gave his daughter to him in marriage with full ceremony, in the presence of his community and relatives.

But, as ill luck would have it, Sadhu forgot the vow once again, and he did not perform it at the wedding as he had promised. The Lord was displeased. Some time later Sadhu, skilled in trade, took his son-in-law on a trading journey to Ratnasarapur, a fine city near the sea, ruled by King Chandraketu. Seeing that the merchant had broken his promise, Lord Satyanarayan pronounced a curse: he would suffer harsh and heavy hardship.

One day a thief stole wealth from King Chandraketu and came to the very place where the two merchants were staying. Seeing the king's men running after him, he took fright, left the stolen wealth there and ran away. The king's men arrived, found the king's wealth beside Sadhu, bound the two merchants and led them away. They told the king happily: "Lord, we have caught two thieves; give your command." Without any enquiry the king had them bound in heavy chains and thrown into prison. Through the Lord's maya no one listened to their pleas, and King Chandraketu also seized all their wealth.

Because of the curse, misfortune struck at home too. Thieves stole all the wealth in the house, and Lilavati, suffering in body and mind and tormented by hunger and thirst, wandered from door to door for food. Kalavati too went about every day in search of something to eat. One day the hungry Kalavati came to a Brahmin's house where the Satyanarayan vrat and puja were being performed. She sat and listened to the katha, asked the Lord for a boon, took the prasad and returned home late at night.

Her mother asked her lovingly: "Daughter, where were you until so late? What is on your mind?" Kalavati said at once: "Mother, at a Brahmin's house I saw a vow being performed that fulfils every wish." Hearing this, Lilavati prepared to perform the vrat. With a glad heart that virtuous woman worshipped Lord Satyanarayan with her relatives and prayed: "Lord, forgive the fault of my husband and son-in-law, and let them both come home soon."

Lord Satyanarayan was pleased once more. He appeared to King Chandraketu in a dream and said: "Best of kings, in the morning free

Satyanarayan Puja

the two merchants and return all the wealth you took from them, or I will destroy your kingdom, wealth and sons, everything you have." Saying this, the Lord vanished.

In the morning the king told his court of the dream and ordered: "Release the two imprisoned merchants at once." The officers brought them before the king and said humbly: "Maharaj, the two merchants have been freed from their chains and brought here." The two merchants bowed to King Chandraketu and, remembering what had happened, trembled with fear and could not speak.

The king spoke to them respectfully: "Fate brought you this great suffering, but now you have nothing to fear." He had them shaved and groomed, gave them clothes and ornaments, and cheered them with kind words. He returned twice the wealth he had taken and said: "Sadhu, now go home." Bowing to the king, the two merchants said, "By your grace we go," and set out for home.

Here ends the third chapter of the Shri Satyanarayan Vrat Katha from the Reva Khanda of the Skanda Purana.

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KATHA: CHAPTER FOUR

The boat of creepers and Kalavati's prasad

Shri Satyanarayan Vrat Katha

Suta said: The merchant Sadhu performed auspicious rites, gave gifts to Brahmins and began the journey home by boat. When he had gone some distance, Lord Satyanarayan decided to test his truthfulness. Taking the form of a wandering ascetic with a staff (dandi sannyasi), he asked: "Sadhu, what is in your boat?" Drunk with pride in his wealth, Sadhu laughed scornfully and said: "Why do you ask, ascetic? Do you want some of our money? There is nothing in our boat but creepers and leaves." Hearing these harsh words, the Lord said, "So be it: may your words come true," and went and sat a little way off by the shore.

When the ascetic had gone, Sadhu finished his daily rites and returned to his boat. He was amazed to see it riding high in the water, and when he found it filled with nothing but creepers and leaves, he fainted with shock. When he came round he was full of worry. Then his son-in-law said: "Why do you grieve? This is the ascetic's curse. He can undo it if he wishes, without doubt. So let us take refuge in him; there our wish will be granted."

Sadhu went to the ascetic, bowed before him with devotion and said respectfully: "Forgive me for the sin of telling you a lie." Saying this, he bowed again and again, overcome with grief. Seeing him weep, the ascetic said: "Foolish man, do not cry, but listen. You have suffered again and again because you turned away from my worship." Hearing this, Sadhu began to praise him. **Sadhu said:** "Lord, even Brahma and the gods, deluded by your maya, cannot truly know your qualities and forms; how could a foolish man like me, deluded by the same maya, know you? Be pleased with me. I will worship you as well as I am able. I have come to you for refuge. Protect me and the wealth that was in my boat."

Hearing his devoted words, the Lord was satisfied, granted his wish and vanished on the spot. Sadhu climbed into the boat, found it full

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of wealth once more and said: “By the grace of Lord Satyadev our wish has come true.” He worshipped the Lord there with his companions and, rejoicing in Lord Satyanarayan’s grace, steered the boat carefully towards home. As his city came near, he said to his son-in-law: “Look, there is my city, Ratnapuri.” Then he sent a messenger ahead to announce his return.

The messenger reached the house, bowed with folded hands to Lilavati and gave her the good news: “The master has arrived near the city with his son-in-law, relatives and great wealth.” Lilavati was overjoyed. She was performing the Satyanarayan puja at that moment; she finished it and told her daughter: “I am going to see your father; come soon.” Hearing her mother, Kalavati finished the vow but, in her eagerness to see her husband, ran off without taking the prasad. Lord Satyanarayan was displeased at this disrespect, and he sank her husband in the water together with the boat and all the wealth.

When Kalavati could not see her husband, she fell to the ground weeping. Seeing the boat gone and his daughter in such grief, Sadhu was frightened and wondered: “What strange thing has happened?”

The boatmen too were full of worry. Lilavati, distraught at her daughter’s state, lamented to her husband: “How has he vanished with the boat just now? Who knows which god’s displeasure has taken the boat away? Who can know the greatness of Shri Satyanarayan?” Weeping with her family, she took Kalavati in her arms.

Grieving for her lost husband, Kalavati took his sandals and resolved to give up her life and follow him. Seeing their daughter in this state, the righteous Sadhu and his wife sank deep into sorrow. Sadhu thought: “Either Lord Satyanarayan has done this, or we are all deluded by his maya. I will worship Lord Satyanarayan as well as my means allow.” He called everyone together, told them his resolve and bowed down before Lord Satyadev again and again. The Lord, protector of the humble and loving to his devotees, was pleased, and a voice came from the sky: “Your daughter left the prasad and came running to see her husband. That is why he has vanished. If she goes home, takes the prasad and returns, she will surely find her husband again, Sadhu; there is no doubt.”

Hearing the heavenly voice, Kalavati hurried home and respectfully

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took the prasad. When she came back, she saw her husband and her family before her. Then she said to her father: “Now let us go home; why delay?” Content, Sadhu worshipped Lord Satyanarayan with full ceremony and went home with his wealth and relatives. From then on he performed the puja of Lord Satyanarayan on every Purnima and Sankranti, enjoyed happiness in this world, and at the end of his life reached Satyapur, the abode of the Lord.

Here ends the fourth chapter of the Shri Satyanarayan Vrat Katha from the Reva Khanda of the Skanda Purana.

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KATHA: CHAPTER FIVE

King Tungadhvaj and the cowherds

Shri Satyanarayan Vrat Katha

Suta said: Listen, great sages, to one more story. There was once a king named Tungadhvaj, devoted to caring for his people, who brought suffering upon himself by disregarding the prasad of Lord Satyadev. One day, after hunting in the forest, he came to rest beneath a banyan tree. There he saw cowherds (gopas) happily worshipping Lord Satyadev with devotion, together with their relatives.

Out of pride, the king neither went to them nor bowed to Lord Satyanarayan. When the worship ended, the cowherds placed some of the Lord's prasad near the king and went back to share the rest among themselves. The king did not even touch it, and for this disrespect to the prasad he had to suffer greatly.

All his wealth and grain were lost, and his hundred sons died. The king resolved: "Surely Lord Satyanarayan has brought this ruin upon me. I must go to the place where the Satyanarayan puja was being performed." He went to the cowherds and, together with them, worshipped Lord Satyadev with faith and devotion according to the proper rites. By the Lord's grace he regained his wealth and sons, enjoyed every happiness in this world, and at the end reached Satyapur.

Suta said: Whoever performs this most rare Shri Satyanarayan vrat and listens with devotion to the Lord's holy, fruitful story is believed to receive wealth, grain and other blessings by his grace. Tradition says that the poor become wealthy, the bound are set free and the fearful become fearless, and that such a person enjoys the happiness they desire in this world and at the end goes to Satyapur. "O Brahmins," Suta said, "thus I have told you the vrat of Lord Satyanarayan, by which a person is freed from all sorrow."

In the Kali Yuga, worship of Lord Satyadev is said to bear special fruit. People will call the same Lord Vishnu by many names: some

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Kaal, some Satya, some Ish, some Satyadev and others Satyanarayan. Taking many forms, Lord Satyanarayan fulfils the wishes of all. Whoever reads or hears this vrat katha is believed to be freed of their sins by the Lord's grace.

Suta then told of the later births of those who had kept the vow, as remembered in tradition. Shatanand, the wise Brahmin, was reborn as Sudama and, meditating on Lord Krishna, attained liberation. The woodcutter became Guha, king of the Nishadas, who served Lord Rama and attained liberation. King Ulkamukh became King Dasharatha, who worshipped Lord Ranganath and reached Vaikuntha. The righteous, truthful merchant Sadhu became King Mayuradhvaj (Mordhwaj), who cut his own son in two with a saw and offered half the body to Lord Vishnu, and attained liberation. King Tungadhvaj became Swayambhuva Manu, who carried out all the work of the Lord and reached Vaikuntha. The cowherds were reborn as the gopas of Vraj and reached Goloka, the eternal abode of the Lord.

Here ends the fifth chapter of the Shri Satyanarayan Vrat Katha from the Reva Khanda of the Skanda Purana.

The message of the katha

Each chapter carries a simple lesson. The Brahmin and the woodcutter show that sincere faith matters more than wealth: both began with very little. The merchant Sadhu shows the cost of postponing a promise and of telling a lie, and his repentance shows that the Lord forgives a truly humble heart. Kalavati and King Tungadhvaj remind devotees that prasad is a sign of divine grace and should always be received with respect, however busy or proud one may be.

Above all, the katha teaches that Satya, truth, is itself a form of God. Speaking truthfully, keeping one's vows and honouring what is sacred are the real heart of the puja. After the katha, the family sings the Satyanarayan aarti and shares the prasad with everyone present.

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AARTI

Om Jai Lakshmi Ramana

Om Jai Lakshmi Ramana, Swami Jai Lakshmi Ramana
Satyanarayan Swami, Jan Paatak Harana
Om Jai Lakshmi Ramana

Ratna Jadit Singhasan, Adbhut Chhavi Raaje
Narad Karat Neeraajan, Ghanta Dhvani Baaje
Om Jai Lakshmi Ramana

Prakat Bhaye Kali Kaaran, Dvij Ko Daras Diyo
Boodho Brahman Bankar, Kanchan Mahal Kiyo
Om Jai Lakshmi Ramana

Durbal Bheel Kathaaro, Jin Par Kripa Kari
Chandrachood Ek Raaja, Jinki Vipati Hari
Om Jai Lakshmi Ramana

Vaishya Manorath Paayo, Shraddha Taj Deenhi
So Phal Bhogyo Prabhuji, Phir Stuti Keenhi
Om Jai Lakshmi Ramana

Bhaav Bhakti Ke Kaaran, Chhin Chhin Roop Dharyo
Shraddha Dhaaran Keenhi, Tinko Kaaj Saryo
Om Jai Lakshmi Ramana

Gwaal Baal Sang Raaja, Ban Mein Bhakti Kari
Manvaanchhit Phal Deenho, Deen Dayaalu Hari
Om Jai Lakshmi Ramana

Chadhat Prasad Savaayo, Kadali Phal Meva
Dhoop Deep Tulsi Se, Raaji Satyadeva
Om Jai Lakshmi Ramana

Shri Satyanarayan Ji Ki Aarti, Jo Koi Nar Gaave
Kahat Shivanand Swami, Manvaanchhit Phal Paave
Om Jai Lakshmi Ramana

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AARTI OF LORD VISHNU

Om Jai Jagdish Hare

Om Jai Jagdish Hare, Swami Jai Jagdish Hare.
Bhakt janon ke sankat, Daas janon ke sankat, Kshan mein door kare..
Om Jai Jagdish Hare..

Jo dhyaave phal paave, Dukh binse man ka, Swami dukh binse man ka.
Sukh sampati ghar aave, Kasht mite tan ka..
Om Jai Jagdish Hare..

Maat pita tum mere, Sharan gahoon main kiski, Swami sharan gahoon main kiski.
Tum bin aur na dooja, Aas karoon main jiski..
Om Jai Jagdish Hare..

Tum pooran Paramaatma, Tum Antaryaami, Swami tum Antaryaami.
Paarbrahm Parameshvar, Tum sabke Swaami..
Om Jai Jagdish Hare..

Tum karuna ke saagar, Tum paalankarta, Swami tum paalankarta.
Main moorakh phalkaami, Main sevak tum swaami, Kripa karo Bharta..
Om Jai Jagdish Hare..

Tum ho ek agochar, Sabke praanpati, Swami sabke praanpati.
Kis vidhi miloon dayaamay, Tumko main kumati..
Om Jai Jagdish Hare..

Deen-bandhu dukh-harta, Thaakur tum mere, Swami rakshak tum mere.
Apne haath uthaao, Apni sharan lagaao, Dvaar pada tere..
Om Jai Jagdish Hare..

Vishay-vikaar mitaao, Paap haro Deva, Swami paap haro Deva.
Shraddha bhakti badhaao, Santan ki seva..
Om Jai Jagdish Hare..

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BHAVARTH

Meaning of the Aarti

Stanza 1: Om Jai Lakshmi Ramana: Victory to you, Lord of Lakshmi. O Satyanarayan Swami, you take away the sins of your people.

Stanza 2: Ratna Jadit Singhasan: You sit on a throne set with jewels, and your form shines with wonderful beauty. The sage Narada performs your aarti while bells ring out.

Stanza 3: Prakat Bhaye Kali Kaaran: You appeared in the Kali Yuga for the good of the world and gave darshan to a poor Brahmin. Taking the form of an old Brahmin, you made his home a palace of gold. This recalls the Brahmin Shatanand of Kashi in the second chapter of the katha: the Lord came to him as an old Brahmin and taught him the vrat, and the golden palace is the poet's image of the prosperity that followed.

Stanza 4: Durbal Bheel Kathaaro: You showed kindness to the poor Bhil woodcutter, and you removed the troubles of a king named Chandrachud. The woodcutter is the one in the second chapter of the katha. King Chandrachud does not appear in the usual five-chapter telling; he is a royal devotee known from some other versions of the Satyanarayan katha.

Stanza 5: Vaishya Manorath Paayo: The merchant got the child he wished for, but then gave up his faith and forgot his vow. He suffered the result, Lord, and then sang your praises once more. This is the merchant Sadhu of the third and fourth chapters.

Stanza 6: Bhaav Bhakti Ke Kaaran: Moved by heartfelt love and devotion, you took on one form after another, moment by moment. Whoever held on to faith had their work fulfilled.

Stanza 7: Gwaal Baal Sang Raaja: The king worshipped you in the forest together with the cowherds, and you, Hari, kind Lord of the humble, granted his heart's wish. This recalls King Tungadhvaj of the fifth chapter, who at first ignored the cowherds' prasad and, after repenting, worshipped with them.

Stanza 8: Chadhat Prasad Savaayo: Prasad in a 'sava' (one and a quarter) measure is offered to you, with bananas and dry fruits. Lord Satyadev is pleased with incense, a lamp and tulsi leaves.

Stanza 9: Shri Satyanarayan Ji Ki Aarti: Swami Shivanand says that whoever sings this aarti of Shri Satyanarayan receives the wish of their heart.

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KSHAMA PRARTHANA

Closing Prayer

Aavaahanam na jaanaami na jaanaami visarjanam,
Poojaam chaiva na jaanaami kshamasva Parameshvara.
Mantraheenam kriyaaheenam bhaktiheenam Janaardana,
Yatpoojitam mayaa Deva paripoornam tadastu me.

I do not know how to invite You or bid You farewell, nor do I know the right way to worship. Forgive me, O Lord. Whatever worship I have offered, lacking in mantra, ritual or devotion, may it be made complete.

O Lord Satyanarayan, forgive any mistake made, knowingly or unknowingly, in the katha, the puja or the aarti. Keep us always on the path of truth, keep happiness, peace and prosperity in our home, and bless everyone.

Bolo Shri Satyanarayan Bhagwan ki Jai!

Bolo Shri Lakshminarayan Bhagwan ki Jai!

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