

ŚRĪ SATYA NĀRĀYĀṆA PŪJĀ VIDHĀNAM



By

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dīpa prajvalanam

jyotir rūpam arūpañca vadanti muni puṅgavāḥ |
jyotir madhye sthito devo brahma-jyotir namostu'te ||

The sages say that the ultimate reality is formless but appears in the form of Light. In the midst of the Light is the Divine presence, I salute that Great Light.

ārambha

śuklām baradharam devaṃ śaśi varṇaṃ caturbhujam |
prasanna vadaṇaṃ dhyāyet sarva vighnopa śāntaye ||

*The All-pervading Lord is to be meditated upon for the removal of obstacles;
Clad in white garments, resplendent like the Moon, the four armed and cheerful-faced.*

yasya dviradha vaktrādyāḥ pāriṣadhya paraśatam |
vighnam nighnanti satataṃ viśvaksenaṃ tamāśraye ||

I take refuge in Vishvaksena who always destroys all hindrances, he is the general of the elephant faced attendants and the numerous others.

tad eva lagnaṃ sudinaṃ tad eva tāra balaṃ candra balaṃ tad eva |
vidyā balaṃ daiva balaṃ tad eva lakṣmīpate- te aṅghriyugam smarāmi ||
tithir viṣṇu tathā vāraḥ nakṣatram viṣṇureva ca |
yogaśca karaṇam caiva sarvam viṣṇu-mayam jagat ||

Pradhāna Saṅkalpam

hariḥ om tat sat | śrī govinda x 3 | śubhe śobhane muhūrte, adye śrī bhagavato mahā-
puruṣasya śrī viṣṇoḥ ājñaya pravartamānasya ādya brahmaṇaḥ dvitīya parārdhe, śrī
śveta varāha kalpe vaivasvata manvantare aṣṭāvīmśatīttame, kali yuge, kali yugasya
prathama pāde, jāmbu-dvīpe meroḥ dig-bhāge, hiraṇmaya varṣe, hiraṇmaya
deśe deśe mahā nagari antargate, vyavahārikānām
prabhavādi ṣaṣṭhi saṃvatsarānām madhye nāma saṃvatsare
ayane ṛtau māse pakṣe tithau
..... vāsara yuktāyām nakṣatra yuktāyām, śrī viṣṇu yoge śrī
viṣṇu karaṇe, śubha yoga śubha karaṇe sakala graha guṇa viśeṣaṇa viśiṣṭhāyām asyām
śubha tithau,

Harih om tatsat. Govinda, Govinda, Govinda, with the sanction of the Supreme Being Lord Vishnu, in this period during the second half of the life-span of the demiurge Brahma, during the aeon of the White Boar, during the universal rule of Vaivasvata Manu in the 28th period, during the first quarter of the age of Kali, on the planet Earth in land south of mount Meru, in the Golden Land, in the country of Australia, in the metropolis of Sydney, in the year of the 60 year Jovian cycle, in the solstice, during the season, in the month of in

the fortnight, on the lunar day, on a day under the constellation of with auspicious conjunctions, and all the planets being benevolently disposed;

asya yajamānasya upāta samasta durita-kṣaya dvārā, śrī lakṣmī-nārāyaṇa prītyartham, śruti smṛti purāṇokta phala prāptyartham, sarveṣām sakuṭumbhānām samitrāṇām saporivārāṇām, kṣema, sthairyā, dhairyā, vīryā, vijayā, āyur, ārogyā aiśvaryādi vṛdhyaartham, iṣṭa kāmyārtha siddhyartham, samasta duritopa śāntyartham, alakṣmī parihāra lakṣmī prāptyādi catur vidha puruṣārtha siddhyartham, samasta sanmaṅgala āvāptyartham, sampādita sāmāgryā śrī ramā sahita satya-nārāyaṇa svāmi devatā uddiṣyā, śrī ramā sahita satya nārāyaṇa prītyartham, yathā śaktyā milita upacāra dravyaiḥ [puruṣa-sūkta śrī sūkta] purāṇokta mantraiśca lakṣmī sahita satya nārāyaṇa pūjanam kariṣye ||

On this auspicious day in order to actualise all the benefits mentioned in the Scriptures I shall perform the worship of Sri Satyanarayana along with Lakshmi for my well-being and that of all my family and friends; so that we may all obtain the blessings of increased prosperity, security, energy, victory, longevity, health etc. To remove all inauspiciousness and to obtain the blessings of Lakshmi for acquiring the four aims of human life — dharma, wealth, enjoyment and liberation. So that all obstacles will be overcome and all goals achieved, so that auspiciousness will prevail and Lord Narayana and Lakshmi be propitiated with whatever articles I have acquired to the best of my ability.

tad aṅgatvena nirvighnena parisamāptyartham ādau vighneśvara pūjām kariṣye ||

❖ Perform śoḍaśopacāra pūjā for Gaṇeśaḥ

Ghaṇṭā pūjā

Ghaṇṭāyām	— om brahmaṇe namaḥ
Mukule	— om cakra-rājāya namaḥ
Sūtreṣu	— om mahā-nāgebhyo namaḥ
Jihvāyām	— om sarasvatyai namaḥ
Nāde	— om prajāpataye namaḥ

om kṣīrīm jagad dhvani mantre mātṛe svāhā ||

āgamartantu devānām gamanārthan tu rākṣasām |
sarva bhūta hitārthāya ghaṇṭa nādam karmomyaham ||

āsana pūjā

om yogāsanāya namaḥ | om simhāsanāya namaḥ |
om padmāsanāya namaḥ | om vimalāsanāya namaḥ |
om anantāsanāya namaḥ | om kūrmāsanāya namaḥ |

pṛthivi tvayā dhṛtālōka devī tvam viṣṇunā dhṛtā |
tvam ca dhāraya mām devī pavitram kuru cāsanam ||

ātmā pūjā

aham ātmā na deho'smi viṣṇu-śeṣo-parigrahaḥ |
tam-eva śaraṇam prāptaṁ tat-kaiṅkarya cikīrṣayā ||

I am the atman and not the body. I am dependant upon Lord Vishnu and exist solely for Him. I have no possession of my own. I have taken refuge in Him with the desire to render service to Him.

Kalaśa Pūja - Sanctification of the Water

tad aṅgatvena ātma śuddhyartham, śarīra śuddhyartham, sarvopakaraṇa
śuddhyartham kalaśa pūjām kariṣye ||

- ❖ Place a vessel filled with water upon a pile of rice, add parimala dravya, and a flower. Decorate the four sides with sandal paste and kumkum. Cover the mouth of the vessel with the right hand or show the aṅkuśa mudra.

om gaṅgāyai namaḥ | om yamunāyai namaḥ | om godāvāryai namaḥ | om sarasvatyai
namaḥ | om narmadāyai namaḥ | om sindhave namaḥ | om kāveryai namaḥ ||

kalaśasya mukhe viṣṇuḥ kaṅṭhe rudra samāśritaḥ |
mūle tatra sthito brahmā madhye māṭṛgaṇāḥ smṛtāḥ ||
kukṣau tu sāgara sarva sapta dvīpa vasundharā |

The mouth of this vessel (representing the universe) is Vishnu, the neck is Rudra, the Base is Brahma, in the centre all the sounds of the letters reside. All the oceans are within your belly along with the seven continents of the earth.

ṛgvedo'tha yajur vedas sāma vedo'hyatharvaṇaḥ |
aṅgaiśca sahitās sarve kalaśāmbu samāśritāḥ ||

The Rig, Yajur, Sama and Atharvana Vedas together with all their branches dwell within the waters.

gaṅge ca yamune caiva godāvarī sarasvatī |
narmade sindhu kāveri jale'smin sannidhiṁ kuru ||

May the Divine streams of Light represented by the rivers Gange, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri be present in these waters.

puṣkarādyāni tīrthāni gaṅgādyās saritas tathā |
āyantu loka śāntyārthaṁ durita kṣaya kārakāḥ ||

May all the sacred pools, and tanks along with the Ganga and other rivers and streams be present here to grant peace to the world and to erase my negative impressions.

- ❖ Show the (tarkṣa, dhenu, śaṅkha, cakra, meru) mudras then take the flower and sprinkle everything and oneself with the water.

imā āpās śivās santu śuddhās śubhāśca nirmala |
pāvamaṇa śītalaścaiva pūta sūryaśca raśmibhiḥ ||

Pīṭha Pūjā

❖ Take some flowers and sandal paste and offer to the Pitha

om sakala guṇātma śakti yuktāya yogapīṭhātmane namaḥ

Salutations to the Seat of Yoga endowed with Energy, the repository of all positive qualities.

om ādhāra-śaktyai namaḥ

salutations to the support of the Universe.

om mūla prakṛtyai namaḥ

salutations to primordial matter

om ādi-varāhāya namaḥ

salutations to the Cosmic Boar

om ādi kūrṁmāya namaḥ

salutations to the Cosmic Tortoise

om anantāya namaḥ

salutations to the dragon of Eternity

om pṛthivyai namaḥ

salutations to Earth

Pañca Loka Pālaka Dhyānam

tad aṅgatvena ādau ganeśādi pañca loka pālaka devatā dhyānam kariṣye ||

ekadantaṁ śūrpa-karṇam gaja-vaktraṁ mahodaram |

pāśāṅkuśa-dharam devam dhyāyet siddhi vināyakam ||

sāṅgam, sāyudham, sa-vāhanam, sa-śaktim, patni putra parivāra sametaṁ, gaṇapatiṁ
lokapālakaṁ dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata-puṣpāṇi samarpayāmi |

I visualise the deity Siddhi Vinayaka with one tusk, ears like winnowing baskets, pot-bellied, holding the noose and goad. I contemplate Ganesa the Guardian of the world along with his accessories, weapons, vehicle, Energies, wife and offspring.

dhyāyāmi śārada nātham brahmāṇam parameṣṭinam |

haṁsārudham catur-vaktraṁ satya loka nivāśinam ||

sāṅgam, sāyudham, sa-vāhanam, sa-śaktim, patni putra parivāra sametaṁ, brahma
lokapālakaṁ dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata-puṣpāṇi samarpayāmi |

I visualise the deity Brahma the consort of Sarasvati, the four-faced Creator of the Universe, riding upon a swan, and dwelling in the Realm of Truth. I contemplate Brahma the Guardian of the world along with his accessories, weapons, vehicle, Energies, wife and offspring.

vanamāli gadī śārngī śaṅkhī cakrī ca nandakī |

śrīmān nārāyaṇo viṣṇor vāsudevo'bhiraḥṣatu ||

sāṅgam, sāyudham, sa-vāhanam, sa-śaktim, patni putra parivāra sametaṁ, viṣṇuṁ
loka-pālakaṁ dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata-puṣpāṇi samarpayāmi

May the All-pervading Supreme Lord Narayana, protect us with His garland, mace, bow, conch, discus and sword. I contemplate Vishnu the Guardian of the world along with his accessories, weapons, vehicle, Energies, wife and offspring.

gaurī nātham giriśaṅca nīlakaṇṭham trilocanam |

maheśvaram ca viśveśam lokapālaram namāmyaham ||

sāṅgam, sāyudham, sa-vāhanam, sa-śaktim, patni putra parivāra sametaṁ, rudram
loka-pālakaṁ dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata-puṣpāṇi samarpayāmi

I salute the deity Siva the consort of Parvati, the blue-throated one with the three eyes, the Great Lord of the Universe. I contemplate Siva the Guardian of the world along with his accessories, weapons, vehicle, Energies, wife and offspring.

ume mama priye devī śaṅkarārdha śarīrinī |
saubhāgyaṁ kuru me gaurī śive śaktye namo'stute ||

sāṅgām, sāyudhām, savāhanām, sa-śaktim, pati putra parivāra sametām, gaurīm
loka-pālikām dhyāyāmi āvāhayāmi, sthāpayāmi, gandhākṣata-puṣpāṇi samarpayāmi ||

Salutations to you O Gauri, the personified energy of Lord Siva, my beloved deity, the other half of Lord Siva, grant me well-being. I contemplate Gauri the Guardian of the world along with her accessories, weapons, vehicle, Energies, husband and offspring.

Navagraha Dhyāna Avāhanam

atha ādityādi navagraha devatā dhyānaṁ kariṣye ||

And now I shall perform the visualisation of the Deities of the Nine Planets.

1. om sūrya grahāya namaḥ |

japā-kusuma śaṅkāśaṁ kāśyapeyaṁ mahā-dyutiṁ |
tamoriṁ sarva pāpaghnaṁ praṇato'smi divākaraṁ ||

I salute the Sun who is like the hingula flower, the son of Kashyapa, the effulgent one who is the dispeller of darkness and who washes away sins.

sūrya grahaṁ | rakta varṇaṁ | rakta gandhaṁ | rakta puṣpaṁ | rakta
mālyāambaradharaṁ | rakta cchatra dhvaja ratha patākādi śobhitaṁ | saptāśva divya
ratha samārūḍhaṁ | meruṁ pradakṣinaṁ kurvānaṁ | śimha rāśyādi patiṁ | bhānu-
vāsara prayuktaṁ | lakṣmī-nārāyaṇa sahitaṁ | patni putra parivāra sametaṁ | graha
maṇḍale madhya sthitaṁ | sūrya grahaṁ dhyāyāmi | āvāhayāmi, sthāpayāmi,
gandhākṣata puṣpāṇi samarpayāmi ||

om bhāskarāya vidmahe | mahā-dyuti-karāya dhīmahi | tanno āditya pracodayāt ||

We cognise the Creator of the Day, we contemplate upon the Great Light, may that Sun-god impel us to enlightenment.

2. om candra grahāya namaḥ |

dadhi śaṅkha tuśārābhaṁ kṣīrārṇava samudbhavaṁ |
namāmi śaśinaṁ somaṁ śambhūr mukuṭa bhūṣaṇaṁ ||

I salute the Moon, who is the colour of curd, conch and snow, the One who emerged out of the milky ocean and who bedecks the crown of Lord Shiva.

candra grahaṁ | śveta varṇaṁ | śveta gandhaṁ | śveta puṣpaṁ | śveta
mālyāambaradharaṁ | śveta cchatra dhvaja ratha patākādi śobhitaṁ | daśaśva divya
ratha samārūḍhaṁ | meruṁ pradakṣinaṁ kurvānaṁ | kārkaṭa rāśyādi patiṁ | indu
vāsara prayuktaṁ | lakṣmī-nārāyaṇa sahitaṁ | patni putra parivāra sametaṁ | graha
maṇḍale sthitaṁ | candra grahaṁ dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata
puṣpāṇi samarpayāmi ||

om niśā-karāya vidmahe | kalā-nāthāya dhīmahi | tannaś-candra pracodayāt ||

We cognise the Creator of the Night, we contemplate upon the Lord of Degrees, may that Moon-god impel us to enlightenment.

3. om aṅgāraka grahāya namaḥ |

dharāṇi garbha sambhūtaṁ vidhyut kānti samaprabhaṁ |
kumāraṁ śakti hastañca maṅgalaṁ praṇamāmyahaṁ ||

I salute Mars the son of the Earth, who is as lustrous as a flash of lightning, and who wields the weapon 'shakti' in his hand.

aṅgāraka grahaṁ | rakta varṇaṁ | rakta gandhaṁ | rakta puṣpaṁ | rakta mālyāambaradharaṁ | rakta cchatra dhvaja ratha patākādi śobhitaṁ | divya ratha samārūḍhaṁ | meruṁ pradakṣinaṁ kurvānaṁ | meṣa-vr̥ścika rāśyādi patim | bhauma vāsara prayuktaṁ | lakṣmī-nārāyaṇa sahitaṁ | patni putra parivāra sametaṁ | graha maṅḍale sthitaṁ | aṅgāraka grahaṁ dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata puṣpāṇi samarpayāmi ||

om aṅgārakāya vidmahe | bhūmi-putrāya dhīmahi | tanna kuja pracodayāt ||

We cognise the ember coloured one, we contemplate upon the son of the Earth, may Mars impel us to enlightenment.

4. om budha grahāya namaḥ |

priyaṅgu kalika śyāmaṁ rūpeṇa prathimaṁ budhaṁ |
saumyaṁ saumya guṇopethaṁ taṁ budhaṁ praṇamāmyahaṁ ||

I salute Mercury the son of the Moon; who is as dark as the Panicum Italicum bud, of peerless form, intelligent, peaceful natured.

budha grahaṁ | harita varṇaṁ | harita gandhaṁ | harita puṣpaṁ | harita mālyāambaradharaṁ | harita cchatra dhvaja ratha patākādi śobhitaṁ | divya ratha samārūḍhaṁ | meruṁ pradakṣinaṁ kurvānaṁ | kanya-mithuna rāśyādi patim | saumya-vāsara prayuktaṁ | lakṣmī-nārāyaṇa sahitaṁ | patni putra parivāra sametaṁ | graha maṅḍale sthitaṁ | budha grahaṁ dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata puṣpāṇi samarpayāmi ||

om saumya-karāya vidmahe | soma-sutāya dhīmahi | tanno budha pracodayāt ||

We cognise the creator of gentleness, we contemplate upon the son of the Moon, may Mercury impel us to enlightenment.

5. om bṛhaspati grahāya namaḥ |

devanāñca ṛṣinañca guru-kāñcana sannibhaṁ |
buddhi budhaṁ trilokeśaṁ taṁ namāmi bṛhaspatim ||

I salute Jupiter, the preceptor of the gods and the rishis, who is of extraordinary intelligence and is the Lord of the three worlds.

bṛhaspati grahaṁ | kaṇaka varṇaṁ | kaṇaka gandhaṁ | kaṇaka puṣpaṁ | kaṇaka mālyāambaradharaṁ | kaṇaka cchatra dhvaja ratha patākādi śobhitaṁ | divya ratha samārūḍhaṁ | meruṁ pradakṣinaṁ kurvānaṁ | dhanur-mīna rāśyādi patim | guru-vāsara prayuktam | lakṣmī-nārāyaṇa sahitaṁ | patni putra parivāra sametaṁ | graha maṅḍale sthitaṁ | bṛhaspati grahaṁ dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata puṣpāṇi samarpayāmi ||

om surācāryāya vidmahe | sura-śreṣṭhāya dhīmahi | tanno guru pracodayāt ||

We cognise the teacher of the gods, we contemplate upon the best of the gods, may Jupiter impel us to enlightenment.

6. om śukra grahāya namaḥ |

hima kunda mṛnālābhaṁ daityānām paraṁgaurum |
sarva śāstra pravaktāraṁ bhārgavaṁ praṇamāmyaham ||

I salute Venus bright as snow, the fragrant oleander blossom and the lotus stem; the preceptor of the titans who is learned in all the scriptures.

śukra graham | śveta varṇam | śveta gandham | śveta puṣpam | śveta
mālyāmbharadharam | śveta cchatra dhvaja ratha patākādi śobhitam | divya ratha
samārūḍham | merum pradakṣinaṁ kurvānam | tula vṛṣabha rāśyādi patim | bhṛgu
vāsara prayuktaṁ | lakṣmī-nārāyaṇa sahitaṁ | patni putra parivāra sametaṁ | graha
maṇḍale sthitaṁ | śukra graham dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata
puṣpāṇi samarpayāmi ||

om bhārgavāya vidmahe | bhṛgu-sutāya dhīmahi | tannaś-śukra pracodayāt ||

We cognise the scion of the sage Bhṛgu, we contemplate upon the son of Bhṛgu, may Venus impel us to enlightenment.

7. om śanaiścara grahāya namaḥ |

nīlāñjana samābhāsaṁ ravi putraṁ yamāgrajam |
chāya mārtaṇḍa sambhūtaṁ taṁ namāmi śanaiścaram ||

I salute Saturn the son of the Sun and Chaya, the elder brother of Yama; who shines like the blue mascara.

śanaiścara graham | nīla varṇam | nīla gandham | nīla puṣpam | nīla
mālyāmbharadharam | nīla cchatra dhvaja ratha patākādi śobhitam | divya ratha
samārūḍham | merum pradakṣinaṁ kurvānam | makara-kumbhādi rāśyādi patim |
sthira-vāsara prayuktaṁ | lakṣmī-nārāyaṇa sahitaṁ | patni putra parivāra sametaṁ |
graha maṇḍale sthitaṁ | śanaiścara graham dhyāyāmi, āvāhayāmi, sthāpayāmi,
gandhākṣata puṣpāṇi samarpayāmi ||

om paṅgu-pādāya vidmahe | kāka-dhvajāya dhīmahi | tannaś-śanaiścara pracodayāt ||

We cognise the lame one, we contemplate upon the bearer of the Crow-flag, may Saturn impel us to enlightenment.

8. om rāhu grahāya namaḥ |

ardha-kāyaṁ mahā-vīryaṁ candrāditya vimardhanaṁ |
simhika garbha sambhūtaṁ taṁ rāhuṁ praṇamāmyaham ||

I salute Rahu the son of Simhika, the valorious one who has half a body and opposes the Sun and the Moon.

rāhu graham | dhūmra varṇam | dhūmra gandham | dhūmra puṣpam | dhūmra
mālyāmbharadharam | dhūmra cchatra dhvaja ratha patākādi śobhitam | divya ratha
samārūḍham | merum apradakṣinaṁ kurvānam | makara rāśyādi patim | lakṣmī
nārāyaṇa sahitaṁ | patni putra parivāra sametaṁ | graha maṇḍale sthitaṁ | rāhu
graham dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata puṣpāṇi samarpayāmi ||

om nāga-rūpāya vidmahe | simhi-putrāya dhīmahi | tanno rāhu pracodayāt ||

We cognise the dragon formed, we contemplate upon the son of Simhika, may Rahu impel us to enlightenment.

9. om ketu grahāya namaḥ |

palāśa puṣpa saṁkāśam tāraka graha mastakam |
raudram raudrātmakam ghoram tam ketum pranamāmyaham ||

I salute Ketu who resembles the butea Frondosa flower, the head of the stars and planets, wrathful and fearsome.

ketu graham | citra varṇam | citra gandham | citra puṣpam | citra
mālyāambaradharam | citra cchatra dhvaja ratha patākādi śobhitam | divya ratha
samārūḍham | merum apradakṣinam kurvānam | meṣa rāśyādi patim | lakṣmī
nārāyaṇa sahitam | patni putra parivāra sametaṁ | graha maṇḍale sthitam | ketu
graham dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata puṣpāṇi samarpayāmi ||

om citra-varṇāya vidmahe | citra-guptāya dhīmahi | tanno ketu pracodayāt ||

We cognise the many coloured one, we contemplate upon cosmic accountant, may Ketu impel us to enlightenment.

navagraha nānā-vidhāni parimala patra puṣpāṇi sarva doṣam nivṛtiyāmi navagraha
āśīrvādām prārthayāmi ||

brahmā murāris tripurāntakārī bhānu śaśi bhūmi-suto buddhaśca |
guruśca śukraś śani rāhu ketavas sarve grahāś śānti karā bhavantu ||

Aṣṭha-dik-pālaka Dhyānam

tad anantaram aṣṭha-dik-pālakanām dhyānam kariṣye ||

1. indro'marāvati nāthaś śaci devyāstu nāyakaḥ |
vajrāyudhasya prācīśaḥ tasyai cairāvato gajaḥ ||
om indrāya namaḥ
2. agnis tejovati vāsis svāhā devyāḥ priyā patiḥ |
meṣārūḍhaś śakti-dharaḥ diśāgneyām pratiṣṭhitaḥ ||
om agnaye namaḥ
3. yama saṁyamani nāthaś śyāmalāya namaḥ priyaḥ |
daṇḍa-bhṛṇ mahiṣārūḍho dakṣinasyām diśi sthitaḥ ||
om yamāya namaḥ
4. krṣṇāṅgana purāṅg yasya dīrghā bhāryam arohayaḥ |
śastra kunto naiṛrtasya naiṛrtiyām diśi sthitaḥ ||
om niṛrtaye namaḥ
5. puri śraddhāvati yasya priyā bhārya ca kālikā |
makara-vāha pāśa-dharo varuṇa paścim-eśvaraḥ ||
om varuṇāya namaḥ
6. vāyur gandhavati nāthaḥ kiñcit tasyām jana priyaḥ |
pāraṅga vāho dhvaja-bhṛt vāyavyām diśi vartate ||
om vāyave namaḥ

7. kuberāṣ cāra-kāryām astu citra-rekha priyaṅgaṇaḥ |
haya-vāho khaḍga-dharaḥ udīcyām diśi vartate ||
om kuberāya namaḥ
8. yaśovatīśa īśānaḥ pārvatī parameśvaraḥ |
īśānya diśi sambhātī vṛṣārūḍhaṁ trīśūla-bhṛt ||
om īśānāya namaḥ
9. utūṅga vṛṣabhārūḍhaṁ padma patrāyatekṣaṇam |
kṣetra pālaṁ ahaṁ vande sarva ariṣṭaśca śāntaye ||
om kṣetrapālebhyo namaḥ

Maṇḍala devatā āvāhaṇam

svāminaḥ sarva-jaganāthāḥ yāvāt pūjāvasānakam |
tāvāt yūyam prīti bhāvena kumbhe/maṇḍale sannidhim kuruta ||
āvāhitā bhavata | sthāpitā bhavata | sannidhā bhavata | sannirudhā bhavata |
sannihitā bhavata | avagunṭhitā bhavata | prasīdata ||

Satya Nārāyaṇa Dhyānam

ṛtaguṁ saṭyaṁ pāraṁ brahma puruṣaṁ kṛṣṇa piṅgalam |
ūrdhvaretam virūpākṣam viśva-rūpāya vai namo namaḥ ||

The Supreme Brahman the Absolute Reality is a Person dark-blue and yellowish in colour, absolutely chaste and possessing uncommon eyes; salutations to Him of the Universal-form.

padmā-priye padmini padma-haste padmālaye padma-dalāyatākṣi |
viśva-priye viṣṇu mano'nukūle tvat pāda padmam mayi sannidhatsva ||

O Lakshmi with eyes like lotuses and to who lotuses are dear, who holds lotuses in her hands, and dwells within the lotus of the heart, the beloved of the whole world and the one to whom Vishnu concedes, may your lotus feet always be the object of contemplation for me.

dhyāyet satyaṁ guṇātītaṁ guṇa-traya samanvitam |
loka-nāthaṁ trilokeśam kaustubhābharaṇam harim ||
nīla-varṇam pīta-vastraṁ śrīvatsa pada-bhūṣitam |
govindam gokula-nandam brahmādyair-api pūjitam ||

I meditate upon Hari, the Truth, beyond the material nature, but comprising the very essence of matter, the Lord of the Universe, the ruler of the three realms, wearing the Kaustubha gem, of blue-hue, wearing yellow silk garments, being adorned with the Srivatsa, Govinda the bringer of joy to Gokula and the One worshipped by Brahma and the other gods.

śrī-ramā-sahita satya-nārāyaṇa svāmine namaḥ |
sāṅgam sāyudham saśaktim saparivāram dhyāyāmi ||

Prāṇa Pratiṣṭha

1. Rīṣi-nyāsa

asya śrī prāṇa pratiṣṭha mahā mantrasya |
 brahma-viṣṇu maheśvarā ṛṣyaḥ | (touch head)
 ṛḡ-yajus-sāma atharvāṇi chandāṃsi | (touch mouth)
 sakala sṛṣṭi-sthiti-saṃhāra kāriṇī prāṇa śaktiḥ parā devatā | (Touch chest)
 āṃ bījam | hrīm śaktiḥ | kroṃ kīlakam |

2. Kara-nyāsa

oṃ anguṣṭhābhyām namaḥ |
 hrīm tarjanībhyām namaḥ |
 kroṃ madhyamābhyām namaḥ |
 āṃ anāmikābhyām namaḥ |
 kroṃ kara-tala-kara-prṣṭhābhyām namaḥ |

3. Aṅga-nyāsa

āṃ hṛdayāya namaḥ
 hrīm śīrase svāhā |
 kroṃ śikhāyai vaṣaṭ |
 āṃ kavacāya huṃ |
 hrīm netra-trayāya vauṣaṭ |
 kroṃ astrāya phaṭ |

oṃ bhūrbhuvāsuvaḥ iti dig-bandhaḥ

Dhyānam

raktām bodhisthapotollasa daruṇa sarojādhi rūḍhā karābjaiḥ
 pāśaṃ kodaṇḍam ikṣūdbhavam aḷiḡuṇam apyaṅkuśaṃ pañcabāṇān |
 bibhrāṇaṃ sṛk-kapālaṃ tri-nayana lasitaṃ pīnavakṣoruhāḍhyām
 devī bālārka varṇām bhavatu sukha-karī prāṇa-śakti parā naḥ ||

āṃ hrīm kroṃ kroṃ hrīm āṃ | yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ saṃ haṃ hoṃ | haṃsaḥ
 sohaṃ sohaṃ haṃsaḥ |

asyām kumbhe jīvas-tiṣṭhatu | asyām kumbhe sarvendriyāṇi vān-manas-tvak-
 cakṣuḥ-śrotra-jihvā-ghrāṇa-vāk-pāṇi-pāda-pāyusthākhyāni, prāṇā-pāna vyānodāna
 samānās-cāgatya sukhaṃ ciraṃ tiṣṭhantu svāhā ||

asunīte punar asmāsu cakṣuḥ punaḥ prāṇam iha nō dhehi bhogam |
 jyok pāśyema sūryam uccarantaṃ anumate mṛḷayā naḥ svasti ||

(for the 15 saṃskāras chant oṃ 15 times)

āvāhito bhava | sthāpito bhava | sannidho bhava | sanniruddho bhava | sannihito
bhava | avaguṇṭhitho bhava | supṛīto bhava | suprasanno bhava | sumukho bhava |
varado bhava | prasīda prasīda ||

sahasra śīrṣā puruṣaḥ | sahasrākṣaḥ sahasrā pāt |
sa bhūmim viśvato vṛtvā | atyatiṣṭhad daśāṅgulam || 1 ||
hiraṇyavarṇam hiraṇīm suvarṇa rajata-srajām |
candrām hiraṇmayīm lakṣmīm jātavedo ma āvaha || 1 ||

āvāhaye guṇa-tītam satya nārāyaṇa prabhum |
loka-nātham trilokeśam kaustubhā bharaṇam harim ||
śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **āvāhayāmi**

puruṣa evedaguṇam sarvaṃ | yad bhūtam yac ca bhavyam |
utāmṛtatva syeśānaḥ | yad annenā tirohati || 2 ||
tām ma āvaha jātavedo lakṣmīm anapagāminīm |
yasyām hiraṇyam vindeyam gāmaśvam puruṣān aham || 2 ||

kṣīrābdau śeṣa śayana śāyine paramātmane |
dharmādi caraṇam vedair dhṛtam ratnāsanam param ||
śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **āsanam samarpayāmi**

etāvān asya mahimā | ato jyāyāguṣ ca pūruṣaḥ |
pādo'sya viśvā bhūtāni | tripād asyām ṛtam divi || 3 ||
aśvapūrvam ratha-madhyam hastināda prabodhinīm |
śrīyam devīm upahvaye śrīrmā devī juṣatām || 3 ||

nārāyaṇa namaste'stu nara kāraṇāvatārakam |
pādyam gṛhāṇa deveśa mama saukhyam vivardhaya ||
śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **pādyam samarpayāmi.**

tripād ūrdhva udait puruṣaḥ | pādo'syehā'bhavāt punaḥ |
tato viśvaṃ vyakramat | sāsānānaśane abhi || 4 ||
kāṃ sōsmītām hiraṇya prakārām ardrām jvalantīm tṛptām tarpayantīm |
padme sthitām padma-varṇam tām ihopahvaye śrīyam || 4 ||

vyaktāvyakta svarūpāya hr̥ṣīkeśa pataye namaḥ |
mayā nivedito bhaktyā hyarghyo 'yam pratigṛhyatām ||
śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **arghyam samarpayāmi.**

tasmād virāḍ ajāyata | virājo adhi pūruṣaḥ |
sa jāto atyaricyata | paścād bhūmim atho puraḥ || 5 ||
candrām prabhāśam yaśasā jvalantīm śrīyam loke deva juṣtām udārām tām
pādmīnīm śaraṇam aham prapadye'lakṣmīr me naśyatām tvam vṛṇe || 5 ||

maṇḍākinyāstu yad vāri sarva pāpa haraṃ śubham |
yadīdam kalpitaṃ devaṃ samyak ācamyatām tvayā ||

śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **ācamanam samarpayāmi**

yat puruṣeṇa haṁṣiṣā | devā yajñam atānvata |
 vasanto asyāsīd ājyam | grīṣma idhmaś śarad-haviḥ || 6 ||
 āditya varṇe tapaso'dhijāto vanaspatīḥ tava vṛkṣo'tha bilvaḥ |
 tasya phalāni tapasā nudantu māyāntarā yāśca bāhyā ālakṣmīḥ || 6 ||

snānam pañcāmrtair devaṁ grhāṇa puruṣottamam |
 anātha nātha sarvajña kīrvāṇa pranathi priya ||

śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **snānam snāpayāmi.**

saptāsyāsan paridhāyaḥ | triḥ sapta samidhaḥ kṛtāḥ |
 devā yad yajñam tānvānāḥ | abadhnan puruṣam paśum || 7 ||
 upaitu māṁ deva-sakhaḥ kīrtiśca maṇinā saha |
 prādurbhūto'smī rāṣṭre'smin kīrtim rddhiṁ dadātu me || 7 ||

veda sūkta samāyukta yajña sāma samanvite |
 sarva varṇam prade deva vāsasi pratigrhyatām ||

śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **vastra yugmam sam.**

kañcuki sam. kaṇṭa-sūtram sam. haridrām sam. kumkumam sam. kajjalam sam.
 sindūram sam. nānābharaṇāni sam. nānā parimala dravyam sam ||

tam yajñam barhiṣi praukṣan | puruṣam jātam āgrataḥ |
 tena devā ayajanta | sādhyā ṛṣayaś ca ye || 8 ||
 kṣut-pīpāsāṁ malāṁ jyeṣṭhām ālakṣmīm nāśayāmyaham |
 abhūtim asamrddhiṁ ca sarvān nirṇuda me grhāt || 8 ||

brahma viṣṇuṁ maheśair yan nirmittam brahma-sūtrakam |
 tena yajñopavīteṇa priyatām kamalā-pati ||

śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **upavitam samarpayāmi**

tasmād yajñāt sarva hutāḥ | sambhṛtam pṛṣad ājyam |
 paśūguṁś tāggaś cakre vāyavyān | āraṇyān grāmyāśca ye || 9 ||
 gandha-dvārāṁ durādharṣāṁ nitya puṣṭāṁ karīṣiṇīm |
 īśvarīguṁ sarva bhūtānāṁ tām ihopahvaye śriyam || 9 ||

śrī-kaṇḍam candanam divyam gandhādyaṁ sumanoharam |
 vilepaṇam sura-śreṣṭam candanam pratigrhyatām ||

śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **candanam samarpayāmi**

tasmād yajñāt sarva hutāḥ | ṛcaḥ sāmāni jajñire |
 chandāguṁsi jajñire tasmāt | yajus tasmād ajāyata || 10 ||
 manasaḥ kāmam ākūtim vācas satyam aśimahi |
 paśūnāguṁ rūpam-annasya mayi śriḥ śrayatām yaśaḥ || 10 ||

śveta taṇḍula saṁyuktān kumkumena virājitān |
akṣtān gr̥hyatām deva nārāyaṇa namo'stu te ||

śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **akṣatān samarpayāmi**

malikādi sugandhīni māladyādini vai prabho |
mayā hr̥tāni pūjārtham puṣpāni pratigr̥hyatām ||

śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **puṣpa-mālikām sam.**

om śrī satya parabrahmaṇe - pādaḥ pūjayāmi |
om saṅkarṣaṇāya namaḥ - gūlpau pūjayāmi |
om kālātmane - jāṇuni pūjayāmi |
om viśva-rūpāya - jaṅghe pūjayāmi |
om viśvāya namaḥ - kaṭim pūjayāmi |
om padma-nābhāya namaḥ - nābhim pūjayāmi |
om paramātmāne namaḥ - hr̥dayam pūjayāmi |
om vaikuṅṭhāya namaḥ - kaṅṭham pūjayāmi |
om sarvāstra-dhāriṇe namaḥ - bāhūm pūjayāmi |
om vācas-pataye namaḥ - mukham pūjayāmi |
om haraye namaḥ - jihvam pūjayāmi |
om dāmodarāya namaḥ - dantān pūjayāmi |
om sahasrākṣāya namaḥ - netre pūjayāmi |
om keśavāya namaḥ - lalāṭam pūjayāmi |
om sarvātmane namaḥ - śiraḥ pūjayāmi |
śrī ramā-sahita satya-nārāyaṇāya namaḥ - sarvānyaṅgāni pūjayāmi ||

Puṣpa Arcana -kr̥ṣṇa aṣṭhottram

om śrī kr̥ṣṇāya namaḥ | kamala-nāthāya | vāsudevāya | sanātanāya |
vāsudevātma-jāya | puṇyāya | līla-mānuṣa-vigrahāya | śrīvatsa-kaustubha-dharāya |
yaśodā-vatsalāya | haraye || 10 ||

catur-bhujāta-cakrāsi-gadā-śaṅkhād-yudā-yudhāya | devakī-nandanāya | śrīśāya |
nanda-gopa-priyātma-jāya | yamunā-vega-saṁhāriṇe | bala-bhadra-priyānujāya |
pūtana-jīvita-harāya | śakaṭāsura-bhañjanāya | nanda-vraja-janānandine | saccid-
ānanda-vigrahāya || 20 ||

navanīta-vilīptāṅgāya | navanīta-naṭāya | anaghāya | navanīta-navā-hārāya |
mucukunda-prasādakāya | ṣoḍaśa-strī-sahasreśāya | tri-bhaṅgine | lalitākṛtaye |
śuka-vāg-amṛtābdhīndave | govindāya || 30 ||

yoginām-pataye | vatsa-vāṭa-carāya | anantāya | dhenukāsura-mardanāya | ṭṭī-
kr̥ṣṇa-ṭṭī-nāvartāya | yama-lārjuna-bhañjanāya | uttāla-tāla-bhetre | tamāla-śyāmal-
ākṛtaye | gopa-gopīśvarāya | yogine || 40 ||

koṭi-sūrya-sama-prabhāya | ilā-pataye | parasmai-jyotiṣe | yādavendrāya | yadu-
dvahāya | vana-māline | pīta-vāsase | pārijāta-apahārakāya | govardhana-
acaloddhartre | gopālāya || 50 ||

sarva-pālakāya | ajāya nirañjanāya | kāma-janakāya | kañja-locanāya | madhughne
| mathurā-nāthāya | dvārakā-nāyakāya | baline | vṛndāvan-āntara-sañcāriṇe | tulasī-
dāma-bhūṣaṇāya || 60 ||

syāmantaka-maṇer-hartre | nara-nārāyaṇa-ātmakāya | kubja-ākṛṣṭāmbara-dharāya |
māyine | parama-pūruṣāya | muṣṭikāsura-cāṇūra-mallayudh-viśāradhāya |
saṃsāra-vairiṇe | kaṃsāraye | murāraye | narakāntakāya || 70 ||

anādi-brahma-cāriṇe | kṛṣṇā-vyaśana-karśakāya | śiṣupāla-śiras-chetre |
duryodhana-kulāntakāya | vidurākrūra-varadāya | viśvarūpa-pradarśakāya | satya-
saṅkalpāya | satya-vāce | satyabhāmā-rataye | jayine || 80 ||

subhadrā-pūrvajāya | viṣṇave | bhīṣma-mukti-pradāyakāya | jagad-gurave | jagan-
nāthāya | veṇu-nāda-viśāradāya | vṛṣabhāsura-vidhvaṃsine | bāṇāsura-
karāntakāya | yudhiṣṭhira-pratiṣṭhātre | barhi-barhāvāt-aṃsakaya || 90 ||

pārtha-sārathaye | avyaktāya | gītāmṛta-mahodadhaye | kālīya-phaṇi-māṇikyā-
rañjita-śrī-padāmbujāya | dāmodarāya | yajña-bhoktre | dānavendra-vināśakāya |
nārāyaṇāya | para-brahmaṇe | pannagāśana-vāhanāya || 100 ||

jala-kṛīḍā-samāsakta-gopī-vastrāpahārakāya | puṇya-ślokāya | tīrthapādāya | veda-
vedyāya | dayānidhaye | sarva-bhūtātmakāya | sarva-graha-rūpiṇe | parātparāya
|| 108 ||

Śrī Lakṣmī aṣṭhottaram

oṃ prakṛtyai namaḥ | vikṛtyai | vidyāyai | sarva-bhūta-hita-pradāyai | śraddhāyai |
vibhūtyai | surabhyai | param-ātmikāyai | vāce | padmālayāyai || 10 ||

padmāyai | śucaye | svāhāyai | svadhāyai | sudhāyai | dhanyāyai | hiraṇmayyai |
lakṣmyai | nitya-puṣṭyāyai | vibhāvāyai || 20 ||

adityai | dityai | dīptāyai | vasudhāyai | vasu-dhāriṇyai | kamalāyai | kāntyai |
kāmākṣyai | kṣīroda-sambhavāyai | anugraha-parāyai || 30 ||

ṛddhyai | anaghāyai | hari-vallabhāyai | aśokāyai | amṛtāyai | dīptāyai | loka-śoka-
vināśīnyai | dharma-nilayāyai | karuṇāyai | loka-mātre || 40 ||

padma-priyāyai | padma-hastāyai | padmākṣyai | padma-sundaryai | padmodbhavāyai |
padma-mukhyai | padma-nābha-priyāyai | ramāyai | padma-mālā-dharāyai | devyai ||
50 ||

padma-gandhinyai | padminyai | puṇya-gandhāyai | su-prasannāyai | prasād-ābhi-
mukhyai | prabhāyai | candra-vadanāyai | candrāyai | candra-sahodaryai | catur-
bhujāyai || 60 ||

candra-rūpāyai | indirāyai | indu-śītalāyai | āhlāda-jananyai | puṣṭyai | śivāyai | śivañ-
karyai | satyai | vimalāyai | viśva-jananyai || 70 ||

tuṣṭyai | dāridrya-nāśīnyai | pṛīti-puṣkariṇyai | śāntāyai | śukla-mālyāmbarāyai | śriyai |
bhāskaryai | bilva-nilayāyai | varārohāyai | yaśasvinyai || 80 ||

vasundharāyai | udārāṅgāyai | hariṇyai | hema-mālinyai | dhana-dhānya-karyai |
siddhyai | straiṇa-saumyāyai | śubha-pradāyai | nṛpa-veśma gatānandāyai | vara-
lakṣmyai || 90 ||

vasu-pradāyai | śubhāyai | hiraṇya-prākārāyai | samudra-tanayāyai | jayāyai | maṅgalā-
devyai | viṣṇu-vakṣas-sthala-sthitāyai | viṣṇu-patnyai | prasann-ākṣyai | nārāyaṇa-
samāśritāyai | dāridya-dhvaṃsinyai | devyai | sarvo-padrava vāriṇyai | nava-durgāyai |
mahā-kālyai | brahma-viṣṇu-śivātmikāyai | trikāla-jñāna-saṃpannāyai | bhuvan-
eśvāyai || 108 ||

tasmād asvā ayājanta | ye ke cobhayādātaḥ |
gavo ha jajñire tasmāt | tasmā jātā ajā vayaḥ || 11 ||
kardamena prajābhūtā mayi sambhava kardama |
śriyaṃ vāsaya me kule mātaraṃ padma mālinim || 11 ||

vanaspati-rasod bhūtaṃ gandhādyo gandha uttamaḥ |
āghrehya sarva devānāṃ dhupo'yaṃ pratigrhyatām ||
śrī ramā sahita satya nārāyaṇa svāmine namaḥ - **dhūpaṃ aghrāpayāmi**

yat puruṣaṃ vyādadhuh | kaṭidhā vyākālpaṇan |
mukhaṃ kim asya kau bāhū | kā vūrū pādā vucyete || 12 ||
āpaḥ sṛjantu snigdhanī ciklīta vāsa me gṛhe |
nica devīm mātaraṅgaś śriyaṃ vāsaya me kule || 12 ||

sājyaṃ cavartti saṃyuktam vahninā yojitam mayā |
dīpaṃ grahāṇa deveśa trailokya timirāpaham ||
śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **dīpaṃ darśayāmi**

brāhmaṇo'sya mukhaṃ āsīt | bāhū rājanyaḥ kṛtaḥ |
ūrū tad asya yad vaiśyaḥ | padbhyāguṃ śūdro ajāyata || 13 ||
ārdrāṃ puṣkarinīm puṣṭim suvarṇāṃ hema mālinim |
sūryāṃ hiraṇmayīm lakṣmīm jātavedo ma āvaha || 13 ||

ghṛta pakvaṃ haviṣyannaṃ pāyasaṃ ca saśarkaram |
nāna vidhaṃ ca naivedyaṃ viṣṇo pratigrhyatām ||
śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **naivedyaṃ nivedayāmi**

idaṃ phalaṃ mayā deva sthāpitam puratas tava |
tena me saphale'vāpte bhava janmani janmani ||
śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **phalam nivedayāmi**

pūgī-phalaṃ samāyuktam nāga-valli dalairyutam |
elā-lavaṅga sanyuktam tāmbūlam pratigrhyatām ||
śrīramā-sahita satya-nārāyaṇa svāmine namaḥ - **tāmbūlam samarpayāmi**

candramā maṇaso jātaḥ | cakṣos-sūryo ajāyata |
 mukhād indraś cāgniś ca | prāṇād vāyur ajāyata || 14 ||
 ārdraṃ yaḥ kariṇīm yaṣṭim piṅgalāṃ padma mālinīm |
 candrāṃ hiraṇmayīm lakṣmīm jātavedo ma āvaha || 14 ||

tad viṣṇoḥ paramam padaguṃ sadā paśyanti sūrayaḥ | divīva
 cakṣurātataṃ || tad viprāso vipanyavo jāgrvāguṃ sas samindhate | viṣṇor
 yat paramam padam ||

karpūrakam mahārāja rambhodbhūtam ca dīpakam |
 maṅgalārthe mahīpāla saṅgrahāṇa jagat-pate ||

śrī ramā sahita satya nārāyaṇa svāmine namaḥ - **nirājanam saṃdarśayāmi** |

nābhyā āsīd antarikṣam | śirṣṇo dyauḥ samāvartata |
 padbhyāṃ bhūmir diśaś śrotrāt | tathā lokāguṃ akalpayan || 15 ||
 tāṃ ma āvaha jātavedo lakṣmīm anapagāminīm | yasyāṃ hiraṇyaṃ
 prabhūtam gāvō dāsyo'śvān vindeyam puruṣān aham ||
 vedāham etaṃ puruṣāṃ mahāntam | āditya varṇaṃ tamāsa tu pāre |
 sarvāṇi rūpāṇi vicitya dhīraḥ | nāmāni kṛtvā bhivadaṇ yadāste || 16 ||

śrī ramā sahita satya nārāyaṇa svāmine namaḥ - **namaskāran samarpayāmi** |

Mantra Puṣpam

dhātā purastād yam udājahāra | śakraḥ pravīdvān pradiśaś-cataśraḥ tamevā
 vidvān amṛta iha bhavati | nānyaḥ panthā ayanāya vidyate ||

om tad brahma | om tad vāyuḥ | om tad ātmā | om tat satyaṃ | om tat
 sarvaṃ | om tat puror namaḥ | antaścarati bhūteṣu guhāyāṃ viśva-mūrtiṣu |
 tvam yajñaś tvam vaṣaṭkāras tvam indras tvaguṃ rudras tvam viṣṇus tvam
 brahma tvam prajāpatiḥ | tvam tad āpa āpo jyotir raso-mṛtaṃ brahma bhūr
 bhuvaś suvar om ||

Om that is Brahman. Om that is Vayu. Om that is the Self. Om that is the Truth. Om that is everything. Om that is the multitude of receptacles (physical bodies of sentient beings). Salutation to That Supreme Being who moves inside the hearts of all created beings of manifold forms. O Supreme being! You are the sacrifice, You are the sacrificial chants, You are the Indra, You are the Rudra, You are the Brahma, You are the Lord of all beings, You are the That, You are the water in the rivers and the ocean, You are the Sun, You are the essence of life, You are the nectar of immortality, You are the Vedas, You are the triple universe You are the AUM.

tvam yajñaś tvam vaṣaṭ kāras tvam oṅkāraḥ prajāpatiḥ |
 vidyā vedyam ca sarvātmaṃ tvan mayam cākṣhilaṃ jagat ||

You are the sacrifice, the prayer of oblation, the mystic syllable Om, the sovereign of all creatures: you are all the knowledge that is to be known, you are the Self of all the pervade the entire Universe. (ViP 1,9.71)

yāṇi kāṇi ca pāpāṇi janmāntara kṛtāṇi ca |
tāṇi tāṇi vinaśyanti pradakṣina pade pade ||

anyathā śaraṇam nāsti tvam eva śaraṇam mama |
tasmāt kāruṇya bhāvena rakṣa mām ramā-pate ||
namaḥ sarva hitārthāya jagad ādhāra hetave |
sāṣṭhāṅgoyam praṇāmaste prayatnena mayā kṛtaḥ ||
grhāṇa parameśāna saratne chatra- cāmara |
darpaṇam vyajanam caiva rāja-bhogāya yatnataḥ ||

chatra, cāmara gītaṁ nṛtyaṁ vādyam samasta rājopacārān samarpayāmi

Prārthana

āvāhanaṁ na jānāmi na jānāmi visarjanaṁ |
pūjā vidhiṁ na jānāmi kṣamasva puruṣottama ||

I do not know the correct method of Invocation or Valediction, I do not even know the correct method of offering worship, please forgive me O Lord.

yan mayā bhakti yukteṇa patraṁ puṣpaṁ phalaṁ jalam |
niveditaṁ ca naivedyaṁ tat grhāṇa anukampayā ||

Whatever I have offered with loving devotion, a leaf, flower, fruit and water, and the cooked food, please accept it out of compassion.

mantra hīnaṁ kriya hīnaṁ bhakti hīnaṁ janārdana |
yat pūjitam mayā deva paripūrṇaṁ tad astu te ||

The rite is devoid of mantras, and formal ritual, and even pure devotion is lacking O Lord, whatever I have offered let it be acceptable as complete.

satya nārāyaṇaṁ devaṁ vande'haṁ kāmadaṁ prabhum |
līlayā vitataṁ viśvaṁ yena tasmai namo namaḥ ||

I salute you O Narayana, the great benefactor, Salutations again and again to the One who creates the universe for Sport.

Satyanārāyaṇa maṅgalam

śrīmad satyavatī devī bhāgya saubhāgya mūrtaye |
śrī ratnagiri vāsāya satya devāya maṅgalam || 1 ||

gaṇapatyambikādityāmaheṣā śrita padmane |
durgārakṣita durgāya satya devāya maṅgalam || 2 ||

kali-kalmaṣa nāśāya veśāya śubha saṁpadām |
pāśāya bhava rogāṇāṁ satya devāya maṅgalam || 3 ||

paṁpā salīla susnāna paramānanda rūpiṇe |
pāpāpahariṇe nitya satya devāya maṅgalam || 4 ||

sītā rāma kṣetrapāla bhāsurālaya vāsine |
bhāsine bhakta hṛdaye satya devāya maṅgalam || 5 ||

bhavāptya bhava rūpāya keśavāya mahātmane |
ātmarūpāya jantunām satya devāya maṅgalam || 6 ||

tripāda vibhūti vaikuṅṭha yantra sthāpita mūrtaye |
ārtha rakṣaṇa dīkṣāya satya devāya maṅgalam || 7 ||

ahamasmīti bhaktānām abhayārtha pradāyaca |
vrata rūpeṇa sarveṣām satya devāya maṅgalam || 8 ||

vrata sāphalya rūpeṇa bhukti mukti pradāya ca |
sarveṣām api varṇānām satya devāya maṅgalam || 9 ||

vedāya veda vedyāya satya nārāyaṇāya te |
śrī ratna giri vāsāya satya devāya maṅgalam || 10 ||

❖ Dakṣiṇa dānam

govinda pratigrhṇāti govindāya dadāti ca |
govinda dhārikā dvābhyāṃ govindāya namo namaḥ ||

Govinda is the giver and the receiver, Govinda is the supporter of both donor and receiver therefore I pay my obeisance to Govinda.

hiraṇya garbha garbhastham hema bīja vibhāvasoḥ |
ananta puṇya phaladam atha śāntiṃ prayaccha me ||

Āśirvādam

svasti mantrārthāḥ satyās saphalās santu iti bhavanto mahānto anugrḥṇantu ||1||
tathāstu !

May the benediction pronounced be true and may there be success.

asya muhūrtaḥ sumuhūrto bhūyād iti bhavanto mahānto anugrḥṇantu || 2 ||

May this hour be an auspicious one.

sarveṣām saha-kuṭumbānām purāṇoktaṃ dīrgham āyusyaṃ bhūyād iti || 3 ||

May everyone and their families obtain the longevity that is mentioned in the Puranas.

sarveṣām saha-kuṭumbānām gr̥he vasatām dvipadām catuṣpadām nīroga śatāyusam
bhūyāditi bhavanto mahānto anugrḥṇantu || 4 ||

May all the human and animal that dwell in the houses of everyone be free from disease and have long life.

sarveṣām saha-kuṭumbānām sarveṣām devatānām prasādena ca hitokta mahat
aiśvarya āvāptiḥ ācandrārkam vaṃśā vṛddhi bhūyād iti bhavanto mahānto
anugrḥṇantu || 5 ||

By the grace of all the gods may great beneficial prosperity be obtained for everyone together with their families, and may every one's lineage continue as long as the Sun and the Moon exist.

sarveṣām saha-kuṭumbānām śarīre vartamāna vartīṣyamāna samasta roga pīḍa
parihāra dvārā, kṣipra ārogyatā dṛḍhagātra siddhiḥ iti bhavanto mahānto anugrḥṇantu
|| 6 ||

May all the suffering caused by current and future disease be quickly healed and a swift recovery obtained,

and may every one and their families be strong of body and firm of limb.

sarveṣām saha-kuṭumbānām āyur balam yaśo varcaḥ paśavaḥ sthairyam siddhir
lakṣmīḥ kṣamā kāntis sadguṇā ānando nityotsavo nityaśrī nityamaṅgalaṁ ityeṣām
sarvadā abhivṛddhir bhūyād iti bhavanto mahānto anugṛhṇantu || 7 ||

May everyone and their families always enjoy health, strength, fame, prosperity, success, forgiveness, popularity, happiness, festivities and auspiciousness. May these blessing always increase.

sarveṣām saha-kuṭumbānām gr̥he dhana lakṣmī dhānya lakṣmī santāna lakṣmī
saumya lakṣmī saubhāgya lakṣmī, gaja lakṣmī mokṣa lakṣmī aṣṭha lakṣmyāḥ
sthiritara siddhiḥ bhūyād iti bhavanto mahānto anugṛhṇantu || 8 ||

May every one and their families enjoy all the blessings of the 8 forms of Lakshmi in their houses.

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā āḍhyā nir-matsara
dayālavaśca bhūyāsur iti bhavanto mahānto anugṛhṇantu || 9 ||

May everyone be free from disease and suffering, may they all be of good character and prosperous, may every one be compassionate and free from jealousy.

deśo ayam nir-upadravo astu | sarve janāḥ sukhino bhavantu || 10 ||

May this country be free from troubles and may everyone attain happiness.

samasta sanmaṅgalāni santu | uttarottara abhivṛddhir astu || 11 ||

May there always be auspiciousness, always increasing.

Paurāṇika śloka āśirvādam

bhadram astu śivam cā'stu mahālakṣmī prasīdatu |
rakṣantu tvām surā sarve sampadaḥ santu susthira || 1 ||

May well-being be yours, and auspiciousness too, may Fortune shower her grace upon you, May all the gods protect you, and grant you prosperity and security in abundance.

mantrārthāḥ saphalāḥ santu pūrṇā santu manorathāḥ |
śatrūṇām buddhi nāśo'stu mitrāṇām udayastathā || 2 ||

May you receive all the benefit of the mantras, may all your goals be fulfilled, may all your enemies obtain intelligence and your friends ever increase.

avyādhinā śarīreṇa manasā ca nirādhinā |
pūrayann arthinām āśām jīva-tvaṁ śaradaś-śatan || 3 ||

May your body be free from diseases and your mind free from worry, may you achieve your aspirations and may your live for an hundred autumns.

āyurārogyam aiśvaryam yaśas-tejo jvalāmatīḥ |
brahma-putra bhavas-tejas-tilakena kṛtena te || 5 ||

With the application of the tilak, O Noble son may you be blessed with long life, health, prosperity, fame, vigour, and a brilliant mind.

sarve devāḥ sagandharvā brahmā viṣṇu śivādayaḥ |
rakṣantu tvām sadā yāntaṁ tiṣṭhantaṁ nidrayā-yutam ||

May all the devas and gandharvas along with Brahma, Vishnu and Siva protect you wherever you go, wherever you stay and wherever you sleep.

Sri Satya Narayana Vrata Katha

(Abbreviated)

॥ prathamo'dhyāyaḥ ॥

ekadā naimiṣāraṇye ṛṣaya śaunakādayaḥ |
 papracchu munaya sarve sūtaṁ paurāṇikaṁ khalu || 1 ||
 evaṁ kṛte manuṣyāṇāṁ vāñchāsi siddhar bhaved dhruvam |
 viśeṣataḥ kali-yuge laghūpāyo'sti bhūtale || 24 ||

॥ dvitīyo'dhyāyaḥ ॥

athānyat sampravakṣyāmi kṛtaṁ yena purā dvija |
 kaścit kāśīpure ramye hyāsīd vipro'tinirdhanaḥ || 1 ||
 tad vratasya prabhāveṇa dhana putrānvito'bhavat |
 iha loke sukhaṁ bhuktvā cānte satyapuraṁ yayau || 27 ||

॥ tṛtīyo'dhyāyaḥ ॥

punaragre pravakṣyāmi śṛṅgudhvaṁ muni sattamāḥ |
 purā colmukho nāma nrpaścāsīn mahāmatiḥ || 1 ||
 rājānāṁ praṇīpatyāha gantavyam tvat prasādataḥ |
 ityuktvā tau mahāvaiśyau jagmatuḥ svagrhaṁ prati || 51 ||

॥ caturtho'dhyāyaḥ ॥

yātrāṁ tu kṛtavān sādhuḥ maṅgalāyana pūrvikāṁ |
 brāhmaṇebhyo dhanam datvā tadā tu nagaram yayau || 1 ||
 iha loke mukhaṁ bhuktvā cānte satya puraṁ yayau |
 avaiṣṇavānāṁ aprāpyaṁ guṇa traya vivarjitam || 44 ||

॥ pañcamo'dhyāyaḥ ॥

athānyacca pravakṣyāmi śṛṅgudhvaṁ muni sattamāḥ |
 āsīt tuṅgadhvajo rājā prajāpālana tatparah || 1 ||
 tuṅgadhvajo mahārājaḥ svāyambhur abhavat kila |
 sarvān bhāgavatān kṛtvā śrī vaikuṇṭhaṁ tadā'gamat || 23 ||

CHAPTER ONE

Once all the great sages assembled at Naimisharanya asked Suta the shortest possible way for worldly men to attain their aims. He told them about the time that Narada approached and asked the Supreme Person this same question.

Once Narada descended to this worldly plane and wandered about with the idea of promoting the welfare of all beings. He was deeply affected by the suffering that he saw. All beings are suffering from the effects of their previous karma, and deeply moved by their plight Narada decided to discover a method of alleviating suffering in the world. He went to the Vaikunta planets and approached Lord Narayana.

Narada said.

O Supreme Lord, on the mortal plane all beings are suffering various afflictions due to their previous bad karma, I earnestly desire to be instructed in the method to relieve them of their miseries.

The Lord Said;

I am very impressed by your benevolence and compassion and will tell you how mankind can rid themselves of delusion and ignorance and attain the four ends of life.

There is a fast which they can observe and by rendering worship to Lord Satya Narayana in accordance with the rites prescribed by the Scriptures they can obtain happiness and relief from suffering.

Having fasted during the day, in the evening the householder should gather his friends and relatives and perform this puja, he should have the story of the vrata retold and taking prasadam and chanting the names and remembering the Lord they should all disperse to their various homes.

Iti śrī skanda purāṇe reva khaṇḍe
Sri Satya Nārāyaṇa Vrata Kathāyām sārāṃśam
prathamō adhyāyaḥ

CHAPTER TWO

Suta then related to the assembled rishis anecdotes of people who performed this vrata in former times.

There was once a poor brahmin called Shatānanda who lived in the city of Kasi. He used to wander about the town from door to door seeking alms to maintain himself. One day he happened to meet an old and learned brahmin who advised him to perform this vrata in order to overcome his financial difficulties.

The poor brahmin having resolved to fast and worship the Lord, rose the next day and went about begging for the articles to be used in the worship. Having obtained everything he needed he dutifully performed the ritual, and as a result obtained

prosperity and became a great and learned brahmin. Thereafter he performed is regularly once a month.

One day as this brahmin Shatānanda was preparing for the ritual a poor wood cutter seeing the preparation offered his obeisance and inquired as to what was going on. The brahmin explained to him the ritual and the benefits of this puja. After attending the ritual and taking prasadam the poor wood cutter returned home chanting the names of the Lord and resolving that his next days earnings would be spent on the worship of the Lord.

He too had the puja performed and as a result became prosperous and went to the heavenly realms after death.

Iti śrī skanda purāṇe reva khaṇḍe
Sri Satya Nārāyaṇa Vrata Kathāyām sārāṃśam
dvitiyo adhyayaḥ ||

CHAPTER THREE

There was once a very wise king by the name of Ulkamukh (Fox) who was very religious by nature and would offer puja daily and honour the brahmins with charity. His wife too was a great devotee and together they would regularly offer puja to the Lord on the banks of the Bhadrashila river.

One day while they were engaged in their devotions a wealthy merchant named Sadhu passed by on his barge. Inquisitive to know what festival was taking place on the banks of the river the merchant came ashore and inquired of the King as to the purpose of the festival.

The king replied that he was very much desirous of having a son and other material objects and was therefore performing this puja of Sri Satya-narayana. The merchant was very impressed and he too being desirous of offspring learnt from the king the method of performing the puja and returned home.

He told his wife Lilāvati about it and together they resolved to observe this puja once a child had been born to them. One day by the Grace of the Lord she conceived and gave birth to a beautiful baby girl whom they named Kalāvati.

After some time Lilāvati reminded her husband about the vow he had made to perform the Vrata when the child was born. The merchant replied that the Vrata would be duly performed at the time of the marriage ceremony of their daughter. As luck would have it he forgot to perform it when his daughter was married.

Some time after his daughter's marriage, the merchant set out with his son-in-law on a business venture. He arrive in a town ruled by the king Chandraketu and set up his business.

One day a thief stole some treasure from the King's palace and being pursued by the palace guards arrived at the camp of the merchants. He hid the treasure amongst the

baggage of the merchants and fled the scene. When the guards arrived they searched camp and found the treasure. The two merchant were arrested and tried. All their wealth was confiscated and they were imprisoned. Back home the family too began to suffer. Being reduced to poverty and hunger Lilāvati and her daughter Kalāvati were forced to beg for their living.

One day while the daughter was begging for alms from door to door she happened to come across a brahmin performing the Vrata. Having taken the prasadam and been instructed in its performance she returned home with the resolve to perform it herself.

When the daughter discussed the matter with her mother Lilavati the pious lady recalled their neglect in performing the Vrata and immediately took steps to have the Vrata and puja performed, and prayed for the safe return of their menfolk.

The Lord became please by their devotion and appeared to the king in his dream and commanded him to release the merchants. In the morning the king immediately complied and having doubled their confiscated wealth, returned it to them sent them on their way.

Iti śrī skanda purāṇe reva khaṇḍe
Sri Satya Nārāyaṇa Vrata Kathāyām sārāṃśam
tritiyo adhyayaḥ ||

CHAPTER FOUR

Having distributed wealth in charity to the brahmins on the occasion of his release the merchant Sādhu set out homeward. During the journey the Lord wishing to test his virtue appeared in front of him disguised as an old monk, and humbly inquired as to what merchandise they carried in their boats. The two merchants laughed and mockingly replied, "O Bearer of the Staff what concern is it of yours, we have only leaves and creepers in our boats"! The monk became angry and replied to them "May your words be true!" and departed a short distance to rest under a tree.

After having performed their daily duties the merchants returned to the boats and to their horror they saw that their entire cargo had turned into leaves and creepers. Sadhu fainted when he realized what had happened, on being revived by his son-in-law he was beside himself with anxiety and grief. At the insistence of his son-in-law, Sadhu approached the monk who was quietly sitting under a nearby tree watching the scenario. Falling at his feet he apologized for actions and begged the monk's forgiveness. The Lord then revealed Himself and rebuked the merchant for his neglect of devotional service and his excessive pride.

Sadhu said; "O Lord Your Maya is so powerful that even Brahma and the other gods are deluded thereby and do not know Your true form or nature. I am a foolish merchant how could I know You? I am completely under the deluding power of Your Maya but I shall certainly offer devotional service to the best of my ability!"

The Lord then blessed the merchant and disappeared.

Seeing that the creepers and leaves had turned back into merchandise, the merchants performed the worship of the Lord immediately and then continued their journey.

Upon reaching their home-town Sādhū sent a servant to inform his wife and daughter of their safe return. Lilavati immediately offered a puja to Sri Satya-narayana and set out to meet her husband and son-in-law. Kalavati too offered a puja but neglected in her haste to take prasadam, this displeases the Lord. When she reached the boat her husband had become invisible, so overcome was she with grief that she fell in a swoon upon the ground. Upon regaining consciousness she resolved to commit suicide in spite of the counsel and entreaties of her mother and father. The merchant realized that it was due to the Maya of the Lord and offered a puja on the river banks. A voice was then heard from the sky which said; O merchant, your foolish daughter neglected to take prasadam after completing the puja so much in a hurry was she to meet her husband, and this is the reason why he is now invisible. Let her return to the house and take prasadam and then only will she see her husband!"

They all immediately proceeded to the house offered another puja and took prasadam, the son-in-law was returned to his former state of visibility. Thereafter at every full moon the merchant invited all his family and friends and had the puja performed to Sri Satya-narayana.

Iti śrī skanda purāṇe reva khaṇḍe
Sri Satya Nārāyaṇa Vrata Kathāyām sārāṃśam
caturtho adhyayaḥ ॥

CHAPTER 5

Suta said; "O Great meditators, listen to another anecdote about the neglect of taking prasadam."

Once there was a king called Tungadhvaja, who was very concerned about the welfare of his subjects. One day while hunting in a forest he came across a group of lowly cow-herds who were performing the Puja of Sri Satya-narayana. He watched the performance of the ritual but did not bow his head to the Lord, and when the humble cow-herds offered him some prasadam he refused to take it.

As a result of his folly he lost all his sons and his wealth. In despair he returned to the hamlet of the cow-herds and begging their forgiveness for his pride and caste-consciousness he asked them to help him to perform the Vrata. They happily did so and as a result of the grace of the Lord all his former sons and prosperity was restored to him, and after death he attained to the Satya-loka.

The observing of this fast and offering puja regularly is the surest way for a person to attain all his desires. It will procure all virtues and pleasures when done with devotion. The poor will attain wealth and the captive receives his freedom. The

frightened are rid of their fears and undoubtedly reach heaven after death.

The great wise brahmin of Kashi called Shatananada I first told you about, was reborn as Sudama and had close association of Sri Krishna and was liberated from worldly existence.

The wood-cutter was reborn as Nishada Raja and had association of Sri Ramachandra and thus was also liberated.

The King Ulkhamukh was reincarnated as King Dasharatha and had the great fortune of having the Lord as Ramacandra take birth in his house.

The righteous merchant Sadhu reincarnated as the King Moradhvaja who for the sake of giving charity had himself cut in half, and thus attained liberation.

The King Tungadhvaja became Svayambhuva Manu who give the Sacred Laws to mankind and thus attained liberation after propagating and blessing the earth with the Sanatana Dharma.

Iti śrī skanda purāṇe reva khaṇḍe
Sri Satya Nārāyaṇa Vrata Kathāyām sārāṃśam
pañcamo adhyayaḥ ॥

