Perceiving the true Identity of the Absolute

श्रीसत्यनारायण पूजा

by
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माननीय पूज्य कै श्री मोहनीराज शंकर कुलकर्णी
ऊर्फ अण्णा यांसी सादर समर्पण

To my beloved late brother-in-law
Shri Mohaniraj Shankar Kulkarni.
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श्रीसत्यनारायण पूजा – Perceiving the true Identity of the Absolute

The meaning of पूजा(Pooja) is not something like performing a ritual by murmuring some Sanskrit words, closing your eyes and praying for something good should happen to yourself and your family. पूजा(Pooja) means performing any of your day to day routines with honesty, sincerity and complete devotion to the work you perform without any expectations, personal gains and fruits of the work performed. This work in turn must be offered to the supreme creator, sustainer, protector and the destroyer of all the evils as His services.

As an example, mother and father provide services to their children by providing food, clothing, support in their education, plays, toys, health care, sometimes punishments, sometimes compassion, sometimes anger, sometimes love. They do not expect anything in turn from their children. This is the Pooja of the parents towards their son, as if it is offered to बालकृष्ण(Bala-Krishna). It is the Pooja towards their daughter, as if offered to बाललक्ष्मी(Bala-Laxmi).

सत्य(Satya) means truth and नारायण(Narayana) is the Absolute. Perceiving the true identity of the Absolute, at least trying to know the true identity of the Absolute with sincerity, honesty and complete devotion is the सत्य नारायण पूजा.

In the सत्य नारायण पूजाit is a practice to use Betel nuts, Betel leaves, flowers, a copper pot, a coconut, some leaves of mango tree and similar items. Why we use these items? To imagine, to make some concepts in our mind and take our imagination wild and try to understand the Absolute. In reality, these betel nuts are not God Ganesh, planets in out solar system or the eight directions. This pot is not the universe, the coconut on the top of this pot is not the head of the creator of the universe, the idol that we worship is just a piece of metal and not the almighty God. We use these items to have some specific concepts in our mind. We use these items to represent what we think. To make it simple to understand. You see in our every day life how small children play with their toys. They make one as GI Joe. They make some as the enemies of GI Joe. They bring Barbie dolls in their imagination. They pretend that their dolls are getting married. They pretend that the dolls are having babies. They pretend that a great war is going on and GI Joe is fighting with all his resources against the enemy. The entire imaginary world appears in their mind in seconds. We do not call these children as crazy kids. We do not consider that there is something wrong with them. In fact, we praise what they are doing. We encourage them to play like this. We spend money to buy such toys.

In सत्य नारायण पूजाalso we are using these imaginary concepts to discover the reality of the Absolute. It is going to help us in trying to understand the truth about the Absolute. In performing this routine, if we use honesty, sincerity, complete devotion to the routine, one day, we will be able to find the true nature, the true form, सत्य स्वरूप, of the Absolute.

We always start our पूजा(Pooja) with ॐ(OM). ॐ(OM) means "I AM". It means the beginning of all creation. It means the start of awareness. It is the start of consciousness. Even when we close our eyes, due to this consciousness, due to this awareness, due to this "I AM" NESS, due to this ॐ(OM) the entire universe, the

unlimited number of galaxies, infinite number of stars in the galaxies, our milky way galaxy, the solar system, the planets in the solar system, our earth, our continent, our country, our State, our County, our City, this place, the people gathered around us manifest in front of us. If this consciousness, this awareness, this "I AM" NESS, this ॐ(OM) disappears, the entire manifestation will disappear. We therefore, start our पूजा(Pooja) with ॐ(OM). Each individual manifestation has been identified with a name. Names are given for the sake of recognition. We have selected following twenty four (24) names. For acknowledgment of the first three names we take a sip of spoonful of water using this copper spoon पळी. The fourth spoonful of water we release in this copper dish ताह्मण.

ॐ श्री केशवाय नमः। नारायणाय नमः।
माधवाय नमः। गोविन्दाय नमः।
विष्णवे नमः। मधुसूदनाय नमः।
त्रिविक्रमाय नमः। वामनाय नमः।
श्रीधराय नमः। हृषिकेशाय नमः।
पद्मनाभाय नमः। दामोदराय नमः।
संकर्षणाय नमः। वासुदेवाय नमः।
प्रद्युम्नाय नमः। अनिरुद्धाय नमः।
पुरुषोत्तमाय नमः। अधोक्षजाय नमः।
नारसिंहाय नमः। अच्युताय नमः।
जनार्दनाय नमः। उपेन्द्राय नमः।
हरये नमः। ॐ श्रीकृष्णाय नमः।

Next we acknowledge that breathing is essential to continue with our awareness by inhaling deep and exhaling. This is called प्राणायाम. We perform it at least three times during the पूजा(Pooja).

प्रणवस्य परब्रह्मऋषिः। परमात्मा देवता।
दैवी गायत्रीच्छन्दः। प्राणायामे विनियोगः।

Plase threfore, close your eyes, breathe in deeply and hold your breath and meditate in search of who really you are. Exhale at the end of each प्राणायाम. Do this three times.

ॐ भूः। ॐ भुवः। ॐ स्वः। ॐ महः।
ॐ जनः। ॐ तपः। ॐ सत्यम्।
ॐ तत् सवितुर्वरेण्यम्। भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्।
ॐ आपोज्योति रसोमृतम्
ब्रह्मभूर्भुवः स्वरोम्।

You may now open your eyes, breathe normally. I have just said that I am aware of the earth (ॐ भूः), the infinite space (ॐ भुवः), the Sun (ॐ स्वः), the infinite number of planets (ॐ महः), our milky way galaxy (ॐ जनः), the infinite number of galaxies (ॐ तपः), the Absolute Truth (ॐ सत्यम्). Let the Supreme Lord of the universe inspire our intellect to perceive His unimaginable and most radiant form.

The next step is to acknowledge our awareness of the manifestation of all the Gods of the universe including our parents. You may ask if I believe in several Gods and is it not true that there is only one God? To perceive the correct answer we must first start with self realization.

We are HUMAN. The entire manifestation consists of non living and living entities. Each non living and living entity as a heavenly body is regulated with some basic fundamental principle. This principle is called DHARMA (धर्म). DHARMA (धर्म) of copper is different from the DHARMA (धर्म) of gold. That is why one is recognized as copper and the other as gold. Non living things and living things have fully developed bodies. Body means something which occupies space. Next to non living entities comes the vegetation. Vegetation has fully developed body and in addition to this, there is just a touch of, just a start of development of MIND. Sunflower for example, always faces towards the Sun. Roots

of a tree always grow in the ground and rest of the canopy always grows in the air. The leaves of certain vines known as Touch Me Not or (लाजाळू), if touched, collapse and close together.

Animals on the other hand have fully developed bodies and fully developed mind. Only HUMAN has, in addition to a fully developed body and a fully developed mind a capacity called intellect. Intellect means capacity to perceive, capacity to understand, capacity to reason and select, make a proper decision between what is right and what is wrong. There will not be any difference between an animal and an human if the human is unable to decide between what is right and what is wrong. It is the basic fundamental principle under which Human IN the Universe must perform, must behave. It is HINDU DHARMA (हिन्दु धर्म). H stands for Human, IN, D stands for "the" and U stands for Universe.

The HINDU or Human IN D Universe has a delicate balance between righteousness and un-righteousness or wickedness. If this balance tilts towards righteousness we are on the side of God and if it tilts towards un-righteousness we will be like Raxasas or devils. It must always be our goal to stay heavy with our utmost capacity towards righteousness and tilt the balance all the way to the righteousness with no sign of un-righteousness. When this occurs there will be nothing but God.

If a human has righteousness, always selects right from wrong, he can be considered as God. Please remember here that God (ईश्वर)is not the same as the supreme personality or the Absolute (परमेश्वर). Also one can not decide himself or herself whether he or she is righteous or not. He or she has to be a righteous person in the eyes of others.

A person is called evil or RAXASA (राक्षस) if that person always selects wrong. In my mind therefore, there are several Gods in the universe who always select right from wrong. Let us therefore, acknowledge the presence of all such Gods and honor them with our respect towards them.

ॐ श्रीमन्महागणाधिपतये नमः।
इष्टदेवताभ्यो नमः। कुलदेवताभ्यो नमः।
ग्रामदेवताभ्यो नमः। वास्तुदेवताभ्यो नमः।
मातापितृभ्याम् नमः। उमामहेश्वराभ्याम् नमः।
श्रीलक्ष्मीनारायणाभ्याम् नमः। सर्वेभ्यो देवेभ्यो नमो नमः।
सर्वेभ्यो ब्राह्मणेभ्यो नमो नमः। निर्विघ्नमस्तु।

सुमुखश्च एकदन्तश्च कपिलो गजकर्णकः।
लम्बोदरश्च विकटो विघ्ननाशो गणाधिपः।
धूम्रकेतुर्गणाध्यक्षो भालचन्द्रो गजाननः।
द्वादशैतानि नामानि यः पठेत् शृणुयादपि।
विद्यारम्भे विवाहे च प्रवेशे निर्गमे तथा।
संग्रामे संकटे चैव विघ्नस्तस्य न जायते।
शुक्लाम्बरधरम् देवम् शशिवर्णम् चतुर्भुजम्।
प्रसन्नवदनम् ध्यायेत् सर्वविघ्नोपशान्तये।
सर्व मङ्गल माङ्गल्ये शिवे सर्वार्थ साधिके।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते।
सर्वदा सर्व कार्येषु नास्ति तेषाममङ्गलम्।
येषाम् हृदिस्थो भगवान् मङ्गलायतनम् हरिः।
तदेव लग्नम् सुदिनम् तदेव।
ताराबलम् चन्द्रबलम् तदेव।
विद्याबलम् दैवबलम् तदेव।
लक्ष्मीपते तेऽङ्घ्रियुगम् स्मरामि।

लाभस्तेषाम् जयस्तेषाम् कुतस्तेषाम् पराजयः।
येषामिन्दीवरश्यामो हृदयस्थो जनार्दनः।
विनायकम् गुरुम् भानुम् ब्रह्मविष्णु महेश्वरान्।
सरस्वतीम् प्रणम्यादौ सर्व कार्यार्थ सिद्धये।
अभीप्सितार्थ सिद्ध्यर्थम् पूजितो यः सुरासुरैः।
सर्वविघ्नहरस्तस्मै गणाधिपतये नमः।
सर्वेष्वारब्धकार्येषु त्रयस्त्रिभुवनेश्वराः।
देवाः दिशन्तु नः सिद्धिम् ब्रह्मेशानजनार्दनाः।

Remember, we are acknowledging our awareness, our consciousness, our "I AM" NESS, our OM (ॐ) of the manifestation of our surrounding, Which planet we belong to,

which continent we are in, which country, which State, which county, which City, whose house, which year, which month, which day and what time. The same thing is narrated here in Sanskrit in this पूजा(Pooja) as follows:

श्रीमद्भगवतो महापुरुषस्य विष्णोराज्ञया
प्रवर्तमानस्य अद्य ब्रह्मणो द्वितीये परार्धे
विष्णुपदे श्रीश्वेतवाराहकल्पे वैवस्वत मन्वन्तरे
कलियुगे प्रथम चरणे
(भरतवर्षे भरतखण्डे जम्बुद्वीपे दण्डकारण्ये देशे
गोदावर्याः दक्षिणेतीरे)

पातालान्तरे अमेरिका खण्डे ..... ग्रामे
शालिवाहन शके ..... नाम संवत्सरे
..... यणे ..... ऋतौ
..... मासे ..... पक्षे
..... तिथौ ..... वासरे
..... दिवस नक्षत्रे विष्णुयोगे विष्णुकरणे
..... स्थिते वर्तमाने चन्द्रे
..... स्थिते श्रीसूर्ये शुभस्थिते देवगुरौ
शेषेषु ग्रहेषु यथायथम् राशिस्थानस्थितेषु सत्सु
शुभनामयोगे शुभकरणे एवंगुणविशेषण
विशिष्टायाम् शुभपुण्यतिथौ

Now we express our desire regarding what we are trying to achieve while performing this पूजा(Pooja). The main purpose of todays function is to perceive the truth about the Absolute. We are not expecting any material gains, prosperity or wealth. If we achieve our goal we are going to be happy and we will have peace of mind. This peace of mind in turn will automatically provide us good health, richness in the knowledge about the Absolute. We will be relieved of all the confusion in our mind. Our minds will not be restless. Our minds will be purified.

We are going to beg, plead the Absolute truth to arrive here and to shower His grace upon us. It is necessary for someone to guard this place and protect us while we meditate and eagerly wait for the arrival of the Absolute truth. When the Absolute Truth sees that this guard is standing and guarding this place, The Absolute truth is going to recognize the guard and will know that these must be the people who are eagerly waiting for my arrival. Therefore, we are going to use this betel nut to represent the imaginary power which will be guarding us at the door steps and help the Absolute truth to recognize this place. We are going to call this power as God Ganesh.

आंगिरस आंबिरस यौवनास्वेति त्रिप्रवरान्वित
हरितगोत्रोत्पन्नोऽहम् ऋग्वेदान्तर्गत शाखलशाखाध्याई
अश्वलायनसूत्रानुधाई श्रीमन्मध्वाचार्य हृदयकमलमध्ये
निवासी
अनन्तकल्याण परिपूर्ण क्षीराब्धीशाई श्रीविष्णुप्रेरणया

आंगिरस आंबिरस यौवनास्वेति त्रिप्रवरान्वित
हरितगोत्रोत्पन्नः अशोकः।

मम आत्मनः श्रुतिस्मृति पुराणोक्त फलप्राप्त्यर्थम्
अस्माकम् सकुटुम्बानाम् सपरिवाराणाम्
क्षेम स्थैर्य आयुर आरोग्य ऐश्वर्य प्राप्त्यर्थम्
यथा ज्ञानेन यथा मिलितोपचार द्रव्यैः
ध्यानावाहनादि षोडशोपचार पूजनमहम् करिष्ये।

तत्रादौ निर्विघ्नता सिद्ध्यर्थम् महागणपति पूजनम् करिष्ये।
तथा शरीरशुद्ध्यर्थम् षडङ्गन्यासम् कलशशङ्खघण्टापूजनम्
वरुणादिदेवता स्थापनार्थम् कलशस्थापनम्
वरुणादिदेवता पूजनम् च करिष्ये।

I have just said that, On this ..... day of ..... 19....., we have gathered here in this beautiful town of ..... for a special occasion. To receive the grace of God for health and prosperity.

To make this function free from obstacles we start our prayer to God गणेश(GANESH).

We express our awareness of the presence of the entire universe having unlimited number of galaxies. We express our awareness of the presence of the entire solar system and the planets of which we are a part of.

To make it easy to perceive, we use these Betel nuts to represent our planetary system. To represent the entire universe of infinite space having unlimited number of galaxies we use this pot. We use this coconut on the top of the pot to represent the head of the creator of the universe.

गणानाम् त्वा शौनको गृत्समदो
गणपतिर्जगती गणपत्यावाहने विनियोगः।

ॐ गणानाम् त्वा गणपतिम् हवामहे
कविम् कवीनाम् उपमश्रवस्तमम्।
ज्येष्ठराजम् ब्रह्मणाम् ब्रह्मणस्पत
आ नः शृण्वन् ऊतिभिः सीद सादनम्।

वक्रतुण्ड महाकाय कोटिसूर्यसमप्रभ।
निर्विघ्नम् कुरु मे देव सर्वकार्येषु सर्वदा।

Due to this awareness, due to this consciousness, due to this "I AM" NESS, due to this ॐ(OM), the entire manifestation can appear before our minds. So why not accept that there is some unknown power that exists which can guard us, can protect us, can remove all the obstacles that may come during the performance of today's पूजा(Pooja). Let us call this power as God गणेशGanesh. Let it be represented by one of the betel nuts. Let us dress up this power, God गणेशGanesh, with rice as ornaments, kumkum, turmeric powder, sandalwood paste and request this power, God गणेश Ganesh, to stay at this place and guard us until the supreme creator of the universe arrives and gives His blessings. When the supreme creator sees that this beautifully dressed God गणेशGanesh is guarding this place, He will recognize him and immediately will descend to our place to shower His grace on us.

Let us take one betel nut from the tray and place it in the copper dish in front of us. Please consider that this betel nut represents the guarding god God गणेशGanesh who will remove all the obstacles. Let us invite, beg and plead this power, this God गणेशGanesh, with the bottom of our hearts, to come here.

अस्मिन् पूगीफले ऋद्धिबुद्धिसहितम्
महागणपतिं साङ्गं सपरिवारम् सायुधम्
सशक्तिकम् आवाहयामि।
ॐ भूर्भुवः स्वः। महागणपतिम् ध्यायामि।
ॐ भूर्भुवः स्वः। महागणपतये नमः।

Let us take a little bit of rice from the tray and place it as a seat for the Betel nut which represents our God गणेश (Ganesh).

आसनार्थे अक्षतान् समर्पयामि।

Now each time I direct, please take a spoonful of water from the mug in front of you and give a bath to our God.

ॐ भूर्भुवः स्वः। महागणपतये नमः।
पाद्यम् समर्पयामि।
ॐ भूर्भुवः स्वः। महागणपतये नमः।
अर्घ्यम् समर्पयामि।
ॐ भूर्भुवः स्वः। महागणपतये नमः।
आचमनीयम् समर्पयामि।
ॐ भूर्भुवः स्वः। महागणपतये नमः।
स्नानम् समर्पयामि।
सुप्रतिष्ठितमस्तु।

Now please take the hand towel from the tray and dry the God. Take a Betel leaf from the tray and place Him on the leaf. Please also take the chain of cotton balls from the tray and place around the God. We will consider it as the clothing of God Ganesh. The same way place the bundle of thread from the tray and place around the God (जानवे).

ॐ भूर्भुवः स्वः। महागणपतये नमः।
वस्त्रोपवस्त्रार्थे कार्पासवस्त्रे समर्पयामि।
ॐ भूर्भुवः स्वः। महागणपतये नमः।
यज्ञोपवीतम् समर्पयामि।

Please now take the bowl of sandalwood paste and apply a little bit of sandalwood to our God. Place some rice on our God as an ornament. Apply some turmeric powder and the red powder (Kumkum) to the Lord.

ॐ भूर्भुवः स्वः। महागणपतये नमः।
विलेपनार्थे चन्दनम् समर्पयामि।
ॐ भूर्भुवः स्वः। महागणपतये नमः।
अलङ्कारार्थे अक्षतान् समर्पयामि।
ऋद्धिसिद्धिभ्याम् नमः। हरिद्राम् समर्पयामि।
ॐ भूर्भुवः स्वः। महागणपतये नमः।
कुङ्कुमम् सौभाग्यद्रव्यम् समर्पयामि।

Please use the sandalwood paste as perfume and offer it to our God. Dress up our God with flowers and the bundle of the blades of green grass (दुर्वा).

ॐ भूर्भुवः स्वः। महागणपतये नमः।
सिन्दूरम् परिमल द्रव्याणि च समर्पयामि।
ॐ भूर्भुवः स्वः। महागणपतये नमः।
कालोद्भव पुष्पाणि दुर्वाङ्कुरान्श्च समर्पयामि।

Please light the incense sticks and offer their smell to the God. Please light the candle and show the face of our God by illuminating Him.

ॐ भूर्भुवः स्वः। महागणपतये नमः।
धूपम् समर्पयामि।
ॐ भूर्भुवः स्वः। महागणपतये नमः।
दीपम् समर्पयामि।

This reminds me of a Sanskrit verse of a poet which says:

न तत्र सूर्यो भाति न चन्द्रतारकम्।
नेमा विद्युतो भान्ति कुतोऽयमग्निः॥
तमेव भान्तम् अनुभाति सर्वम्।
तस्य भासा सर्वमिदम् विभाति॥

It means:
The sun does not illuminate Him. Neither does the moon nor the stars. Not even the lightning illuminates Him. (When) He, the self effulgent illuminates the entire universe, (what a fool I am, trying to illuminate Him with this candle.!!!).

But dear God, we are just naive, we want to make sure that you are well dressed while guarding this place until the Supreme creator arrives. Please show Him the path of this house when He arrives.

Now please sprinkle some water around the food, sweets and fruits and offer the food to our God.

ॐ भूर्भुवः स्वः। महागणपतये नमः।
नैवेद्यार्थे गुडखाद्य नैवेद्यम् समर्पयामि।

ॐ प्राणाय स्वाहा। ॐ अपानाय स्वाहा।
ॐ व्यानाय स्वाहा। ॐ उदानाय स्वाहा।
ॐ समानाय स्वाहा। ॐ ब्रह्मणे स्वाहा।

नैवेद्यमध्ये पानीयम् समर्पयामि।

To wash His hands and mouth, please serve some water using the spoon. As an appetizer our God likes to eat betel leaves. Please offer the leaves to Him. Finally, before requesting Him to stand at our door steps guarding us until the Lord of the universe arrives, offer some money and flowers as gift to our God.

The meaning of all of this is that, any guest at your door step, rich or poor, should be respected and honored like this. All of us are the children of the same God. Please treat them as God. God Ganesh is going to guard us at our door until the supreme creator arrives. He will see God Ganesh, recognize him and will definitely come here to bless us. Believe me.

उत्तरापोशनम् समर्पयामि। हस्तप्रक्षालनम् समर्पयामि।
मुखप्रक्षालनम् समर्पयामि। मुखवासार्थे
पूगीफल ताम्बूलम् सुवर्ण निष्क्रय दक्षिणाम् समर्पयामि।

ॐ भूर्भुवः स्वः। महागणपतये नमः।

मन्त्रपुष्पम् समर्पयामि। नमस्करोमि।

कार्यम् मे सिद्धिमायातु प्रसन्ने त्वयि धातरि।
विघ्नानि नाशमायान्तु सर्वाणि सुरनायक।

ॐ भूर्भुवः स्वः। महागणपतये नमः।
प्रार्थनाम् समर्पयामि।

अनेन कृत पूजनेन तेन महागणपतिः प्रीयताम्॥

To understand the true form of the Absolute, we must sit in a proper pose. Concentrate from the bottom of our heart, with stable mind, with our eyes closed and with complete silence at one clap of our hand.

पृथ्वीति मन्त्रस्य मेरुपृष्ठऋषिः कूर्मोदेवता
सुतलम् छन्दः आसने विनियोगः।
ॐ पृथ्वि त्वया धृता लोका देवि त्वम् विष्णुना धृता।
त्वम् च धारय माम् देवि पवित्रम् कुरुचासनम्॥

इति आसनम् विधाय।

ॐ अपसर्पन्तु ते भूता ये भूता भूमिसंस्थिताः।
ये भूता विघ्नकर्ताः ते गच्छन्तु शिवाज्ञया॥
अपक्रामन्तु भूतानि पिशाचाः सर्वतो दिशम्।
सर्वेषामविरोधेन पूजाकर्म समारभे॥

इति भूतोत्सादनम् कृत्वा अथ शडङ्गन्यासः।

ॐ भूर्भुवः स्वः। हृदयाय नमः।
ॐ भूर्भुवः स्वः। शिरसे स्वाहा।
ॐ भूर्भुवः स्वः। शिखायै वषट्।
ॐ भूर्भुवः स्वः। कवचाय हुम्।
ॐ भूर्भुवः स्वः। नेत्रत्रयाय वौषट्।
ॐ भूर्भुवः स्वः। अस्त्राय फट् ।
इति दिग्बन्धः॥

Now let us pray to something which is really beyond our imagination. This universe of unlimited space having infinite number of galaxies, our milky way galaxy, our solar system and the planets within the solar system. Let it be represented by this Pot. Let us use the coconut on the top of the pot as the head of the creator of this unimaginable universe.

अथ कलश शङ्ख घण्टा पूजनम्।

कलशस्य मुखे विष्णुः कण्ठे रुद्रः समाश्रितः।
मूले तत्र स्थितो ब्रह्मा मध्ये मातृगणाः स्मृताः।
कुक्षौ तु सागराः सर्वे सप्तदीपा वसुन्धरा।
ऋग्वेदोऽथ यजुर्वेदः सामवेदो ह्यथर्वणः।
अङ्गैश्च सहिताः सर्वे कलशम् तु समाश्रिताः।
अत्र गायत्री सावित्री शान्ति पुष्टिकरी तथा।
आयान्तु देवपूजार्थम् दुरितक्षयकारकाः।
गङ्गे च यमुने चैव गोदावरी सरस्वति।
नर्मदे सिन्धु कावेरी जलेऽस्मिन् सन्निधिम् कुरु॥

Please offer the sandalwood paste, rice as ornaments, the turmeric powder and the red powder and some flowers to the creator.

कलशाय नमः।
सर्वोपचारार्थे गन्धाक्षतपुष्पम् समर्पयामि।
धेनुमुद्राम् प्रदर्श।

This conch shell on the top of it's stand also is another wonder created by the creator. It is formed in the oceans of the world where all the rivers meet. This definitely will fit in the hands of the creator like a blowing horn. Let us assume so and decorate it with sandalwood paste, turmeric powder, red powder and flowers and offer it to the creator. Dear God, Please blow this conch shell and announce your arrival. We are eagerly waiting to see you and to receive your grace.

ॐ शङ्खादौ चन्द्रदैवत्यम् कुक्षौ वरुणदेवता।
पृष्ठे प्रजापतिम् विद्यात् अग्रे गङ्गा सरस्वती।
त्वम् पुरा सागरोत्पन्नो विष्णुना विधृतः करे।
नमितः सर्व देवैश्च पाञ्चजन्यम् नमोऽस्तुते।

ॐ पाञ्चजन्याय विद्महे पावमानाय धीमहि।
तन्नः शङ्खः प्रचोदयात्।

शङ्खाय नमः। गन्धपुष्पम् समर्पयामि।

Let us fill this conch shell with water and keep it here until the creator of this universe arrives.

The ringing of a bell is accepted throughout the world as a sign to welcome guests and also to drive away the evil. The door bell at the entrance of a house tells us that the guests are coming. It gives us an opportunity to greet our guest. Let us decorate the bell with a little paste of sandalwood, red powder, turmeric powder, rice and flowers. The decorated bell in such manner will attract the attention of the Creator of our universe and He will ring the bell and announce His arrival. Let us request the God to ring this decorated bell, announce His arrival and come to visit us. Dear God, please ring this bell and announce your arrival. We are very eagerly waiting for Your arrival.

आगमार्थम् तु देवानाम् गमनार्थम् तु रक्षसाम् ।
कुर्वे घण्टारवम् तत्र देवताव्हानलक्षणम् ।

घण्टायै नमः । गन्धाक्षतपुष्पम् समर्पयामि ।
हरिद्राम् कुङ्कुमम् सौभाग्यद्रव्यम् समर्पयामि ।

Similarly, lighting of the candles has been accepted throughout the world to illuminate and to provide knowledge. The darkness is ignorance and the light is knowledge. One of the great poets of the Sanskrit scripture has said:

नानाच्छिद्र घटोदरस्थित महादीपप्रभाभास्वरम्
ज्ञानम् यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तम् जगत्
तस्मै श्रीगुरुमूर्तये नम इदम् श्रीदक्षिणामूर्तये ॥

Knowledge is something like a candle burning inside an earthen pot having infinite number of holes. Each hole has a shutter. When a shutter is open, a ray of light emerging out of the pot illuminates the thing in its way and provides us the knowledge of it. The shutter named ear provides us the sense of sound. The shutter tongue provides us the sense of taste. The shutter eye provides us the sense of sight. The shutter nose provides us the sense of smell. The shutter skin provides us the sense of touch. The shutter mind if open, provides us righteousness. The more the shutters are open, more will be the knowledge. If the shutters are closed, it will be darkness of ignorance. If all the shutters are open, there will be nothing but knowledge. When the number of open shutters tend to infinity the pot disappears. There will be nothing but knowledge.

Let us therefore, accept the importance of knowledge by offering sandalwood paste, red powder, turmeric powder, rice and flowers to this burning candle which represents the knowledge.

Dear God. I am really a fool trying to show you the path to our house with the use of this candle. Please forgive us. We are just very anxious to see you and to receive your blessings as soon as possible.

तथा दीपदेवताभ्यो नमः । गन्धाक्षतपुष्पम् समर्पयामि ।
हरिद्राम् कुङ्कुमम् सौभाग्यद्रव्यम् समर्पयामि ।

Oh! Candle! Will you please keep on burning and showing the path to our house! At any time from now He will be coming. Very soon He will come and shower His grace on us.

भो दीप ब्रह्मरूपस्त्वम् ज्योतिषाम् प्रभुरव्ययः ।
यावत् पूजा समाप्तिः स्यात् तावत्त्वम् सुस्थिरो भव ।

Let us take a flower, dip in the water and sprinkle the water over ourselves and all the people gathered here. The purpose of this is to purify ourselves. The real way to purify ourselves is to bring the name of the Lord in our minds. You may or may not be clean from outside, but if you keep in your mind, the

name of the Lord of the Universe, you will be pure and clean from both outside and inside.

अपवित्रः पवित्रो वा सर्वावस्थाम् गतोऽपि वा।
यः स्मरेत् पुण्डरीकाक्षम् स बाह्याभ्यन्तरः शुचिः।

शान्ताकारम् भुजगशयनम् पद्मनाभम् सुरेशम्।
विश्वाधारम् गगनसदृशम् मेघवर्णम् शुभाङ्गम्॥
लक्ष्मीकान्तम् कमलनयनम् योगिभिर्ध्यानिगम्यम्।
वन्दे विष्णुम् भवभयहरम् सर्वलोकैकनाथम्॥

आत्मानम् प्रोक्ष पूजा द्रव्याणि च सम्प्रोक्षेत्।
तुण्डलोपरि आ कलशेषु धावति पवित्रे परि षिच्यते।
उक्थैर्यज्ञेषु वर्धते।

इति कलशम् संस्थाप्य। कलशे जलम् निक्षिप्य
तत्र गन्धाक्षतपुष्प दुर्वाङ्कुरान् आम्रपल्लवम्
पूगीफलम् हिरण्यम् च निक्षिप्य।

पूगीफले वरुणम् साङ्गम् सपरिवारम् सायुधम्
सशक्तिकम् आवाहयामि। पूर्वादिदिक्षु।

With all our strength, from the bottom of our heart, let us call the Lord in all the eight directions.

Let these eight betel nuts represent the eight directions and let us offer the red powder and the turmeric powder to each of the eight directions.

ॐ इन्द्राय नमः। इन्द्रम् आवाहयामि।
ॐ अग्नेय नमः। अग्निम् आवाहयामि।
ॐ यमाय नमः। यमम् आवाहयामि।
ॐ निर्ऋतये नमः। निर्ऋतिम् आवाहयामि।
ॐ वरुणाय नमः। वरुणम् आवाहयामि।
ॐ वायवे नमः। वायुम् आवाहयामि।
ॐ सोमाय नमः। सोमम् आवाहयामि।
ॐ ईशानाय नमः। ईशानाय आवाहयामि।

We don't know from which direction the Lord will be coming. Therefore, let us decorate all the eight betel nuts representing the eight directions.

The God may come from any one of the eight directions. Let us therefore decorate all the eight directions.

इति दिक्पालान् आवाह्य तत्रैव पूर्णपात्रे पूगीफले
अक्षतपुञ्जे वा अक्षतान् समर्पयामि।

Now let us imagine that the betel nuts in this dish represent the planets in our solar system and acknowledge the awareness of these planets. Let us search every where on each planet and try to see if our God is there. Let us bring Him over here and ask Him to bless us in this पूजा(pooja).

Let us offer the red powder, turmeric powder, rice and flowers to each of the planets.

ॐ सूर्याय नमः। सूर्यम् आवाहयामि।
ॐ सोमाय नमः। सोमम् आवाहयामि।
ॐ भौमाय नमः। भौमम् आवाहयामि।
ॐ बुधाय नमः। बुधम् आवाहयामि।
ॐ बृहस्पतये नमः। बृहस्पतिम् आवाहयामि।
ॐ शुक्राय नमः। शुक्रम् आवाहयामि।
ॐ शनैश्चराय नमः। शनैश्चराय आवाहयामि।
ॐ राहवे नमः। राहुम् आवाहयामि।
ॐ केतवे नमः। केतुम् आवाहयामि।

इति नवग्रहान् आवाह्य।
ॐ भूर्भुवः स्वः। वरुणाद्यावाहित देवताभ्यो नमः।

Let us offer sandalwood paste, red powder, turmeric powder, flowers, sandalwood sticks and food to the solar system and let us take a candle and look around each and every planet to see if we can find our God.

सर्वोपचारार्थे गन्धाक्षतपुष्पम् समर्पयामि।
हरिद्राम् कुङ्कुमम् सौभाग्यद्रव्यम् समर्पयामि।
धूपम् समर्पयामि। दीपम् दर्शयामि। नैवेद्यम् समर्पयामि।

ॐ प्राणाय स्वाहा। ॐ अपानाय स्वाहा।
ॐ व्यानाय स्वाहा। ॐ उदानाय स्वाहा।
ॐ समानाय स्वाहा। ॐ ब्रह्मणे स्वाहा।
नैवेद्यमध्ये पानीयम् समर्पयामि।

उत्तरापोशनम् समर्पयामि। हस्तप्रक्षालनम् समर्पयामि।
मुखप्रक्षालनम् समर्पयामि। मुखवासार्थे
पूगीफल ताम्बूलम् सुवर्ण निष्क्रय दक्षिणाम् समर्पयामि।
नमस्करोमि।

अनेन कृत पूजनेन तेन
वरुणाद्यावाहितदेवताः प्रीयन्ताम्।

Oh! He is here! I can see! I can see!! I can see!!!. The God is here. The God is right here among us. The God is within us. I am aware! I am conscious. I am.!!! OM. I can see the God in the several eyes, hands, feet and faces that have gathered here today. I can see the God in their pure innocent, sincere and honest MINDS.

I can see the God in the eyes, hands, feet, faces and minds of all the living entities of the universe. In the manifestation of the entire universe. This God is not only within us but is outside us. This God is very near to us as well as at a very far distance very difficult to comprehend. This God has a speed of mind but He can also be still, stable and motionless. Even with His motion-less-ness it is very difficult to catch Him. This God has the most beautiful, handsome form. This God at the same time can be formless. Sri Isopanishad (श्री ईशोपनिषद्) has described the form of this God as follows:

अनेजदेकम् मनसो जवीयो नैनत् देवाः आप्नुवन् पूर्वमर्षत्।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्
न अपो मातरिश्वा ददाति॥
तदेजति तन्नेजति तद् दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः॥

कलशस्य मुखे विष्णुः कण्ठे रुद्रः समाश्रितः।
मूले तत्र स्थितो ब्रह्मा मध्ये मातृगणाः स्मृताः।
कुक्षौ तु सागराः सर्वे सप्तदीपा वसुन्धरा।
ऋग्वेदोऽथ यजुर्वेदः सामवेदो ह्यथर्वणः।
अङ्गैश्च सहिताः सर्वे कलशम् तु समाश्रिताः।
अत्र गायत्री सावित्री शान्ति पुष्टिकरी तथा।
आयान्तु देवपूजार्थम् दुरितक्षयकारकाः।
गङ्गे च यमुने चैव गोदावरी सरस्वति।
नर्मदे सिन्धु कावेरी जलेऽस्मिन् सन्निधिम् कुरु॥

Let us close our eyes and try to picture the form of the Lord of the universe. Let us meditate. Think of a most handsom, most beautiful form that you can think of. This form has complete righteousness. This form is the warehouse of the entire knowledge. This form has surpassed all the three modes of material nature. (सत्व रजस् तमस्). This form has to be extra ordinary.

अथ ध्यानम्।
ध्यायेत् सत्यम् गुणातीतम् गुणत्रय समन्वितम्।
लोकनाथम् त्रिलोकेशम् कौस्तुभाभरणम् हरिम्॥
नीलवर्णम् पीतवासम् श्रीवत्सपदभूषितम्।
गोविन्दम् गोकुलानन्दम् ब्रह्माद्यैरपि पूजितम्॥
इति सत्यनारायणम् ध्यायामि।

This form has to be of thousands of heads, thousands of eyes, thousands of feet. In reality, His size occupies not only the entire universe but extends up to ten times beyond the universe. Let us try to wake our imagination and beg for the arrival of this image in our mind.

To make it simple, let use this idol of Sri Krishna to represent this almighty Lord of the universe. Let us shower the path of the Lord with some rice and request Him, beg Him, plead Him, to show up in our minds.

हरिः ॐ सहस्र शीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमीम् विश्वतो वृत्वाऽति अतिष्ठत् दशाङ्गुलम्॥
आगच्छ देव देवेश तेजोराशे जगत्पते।
क्रियमाणाम् मया पूजाम् गृहाण सुरसत्तम॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः। आवाहनम् समर्पयामि॥

This manifestation of the universe of today and that of tomorrow (of future) is nothing but the incarnation of the Absolute supreme

God. On His own, He has manifested the food which is required for the sustenance of all the living beings.

Let us make a seat of rice for the Lord of the universe to sit. Imagine as if the grains of the rice are nothing but variety of diamonds. Let us offer this seat to our Lord.

ॐ पुरुष एवेदम् सर्वम् यद्भूतम् यच्च भव्यम्।
उतामृतत् वस्येशानो यदन्नेन अतिरोहति॥
नानारत्नसमायुक्तम् कार्तस्वरविभूषितम्।
आसनम् देवदेवेश प्रीत्यर्थम् प्रतिगृह्यताम्।

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः। आसनार्थे अक्षताम् समर्पयामि॥

It is very difficult to even imagine His glory. All the living entities in the universe are just the feet (one fourth) of our Lord. The remaining three fourth is the eternal body occupying all the other galaxies of the space.

Let us pour some water on the feet of the Lord and wash his feet.

ॐ एतावानस्य महिमाऽतो ज्यायांश्च पूरुषः।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतम् दिवि।

पाद्यम् गृहाण देवेश सर्वक्षेमसमर्थ भोः।
भक्त्या समर्पितम् देव लोकनाथ नमोऽस्तु ते॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः। पाद्यम् समर्पयामि॥

The Lord of the Universe dwelling eternally as the universal consciousness manifests as all the living and non living entities, then disappears in un-manifested form, stays dormant for some unknown time and appears again in manifestation, digesting different kinds of food.

Let us offer some water to our creator to gargle and wash his mouth before offering Him the food.

ॐ त्रिपादूर्ध्व उदैत् पुरुषः पादोऽस्येहाभवत् पुनः।
ततो विष्वम् व्यक्रामत् साशनानशने अभि॥
नमस्ते देवदेवेश नमस्ते धरणीधर।
नमस्ते जगदाधार अर्घ्यम् नः प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः। अर्घ्यम् समर्पयामि॥

Originally in the unmanifest form, the Lord of the Universe has appeared in all different forms having variety of different bodies.

Let us offer to our God some water to drink.

ॐ तस्मात् विराळजायत विराजो अधि पूरुषः।
स जातो अत्यरिच्यत पश्चात् भूमिमथो पुरः॥

कर्पूरवासितम् तोयम् मन्दाकिन्याः समाहृतम्।
आचम्यताम् जगन्नाथ मया दत्तम् हि भक्तितः॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
आचमनीयम् समर्पयामि॥

With this manifestation we see all different seasons of the year. Imagine that we are giving a bath to our Lord with all the holy river waters of the world.

Let us give a bath to our Lord using these waters.

ॐ यत्पुरुषेण हविषा देवा यज्ञमतन्वत।
वसन्तो अस्यासीदाज्यम् ग्रीष्म इध्मः शरद्धविः।
गङ्गा सरस्वती रेवा पयोष्णी नर्मदा जलैः।
स्नापितोऽसि मया देव तथा शान्तिम् कुरुष्व मे॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः। स्नानीयम् समर्पयामि॥

Let us now give our God a bath with five nectars. Milk, yogurt, butter, honey and sugar.

अथ पञ्चामृतस्नानम्।

The milk comes from sacred cow. All the Gods, fathers, forefathers enjoy drinking the milk. Let us bathe our Lord with this milk.

ॐ आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम्।
भवा वाजस्य सङ्गथे।
कामधेनोः समुद्भूतम् देवर्षि पितृतृप्तिदम्।
पयो ददामि देवेश स्नानार्थम् प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः। पयःस्नानम् समर्पयामि॥
शुद्धोदकस्नानम् समर्पयामि॥

The yogurt which is white like the moon light is also very favorable drink of all Gods.
Let us give a bath with this yogurt to our Lord.

ॐ दधिक्राव्णो अकारिषम् जिष्णोरश्वस्य वाजिनः।
सुरभि नो मुखा करत्प्र ण आयूंषि तारिषत्।
चन्द्रमण्डलसंकाशम् सर्वदेवप्रियम् दधि।
स्नानार्थम् ते मया दत्तम् प्रीत्यर्थम् प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः। दधिस्नानम् समर्पयामि॥
शुद्धोदकस्नानम् समर्पयामि॥

Butter is also a favorite food of all the Gods. It is offered to the fire as a fuel for lighting the fire with blaze and radiance. It is like the soul of the fire.
Let us bathe the Lord with butter as a soothing moisturizer.

ॐ घृतम् मिमिक्षे घृतमस्य योनिःघृते श्रितो घृतम्वस्य धाम।
अनुष्वधमा वह मादयस्व स्वाहाकृतम् वृषभ वक्षि हव्यम्॥
आज्यम् सुराणामाहार आज्यम् यज्ञे प्रतिष्ठितम्।
आज्यम् पवित्रम् परमम् स्नानार्थम् प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः। घृतस्नानम् समर्पयामि॥
शुद्धोदकस्नानम् समर्पयामि॥

Let all the galaxies of the universe, our fatherly Milky way galaxy, the sun, rivers, plants, vegetation and the seasonal winds of our planet sweep sweetness, day and night in our life.

The natural honey formed from variety of plants is very nutritious and is the sweetest among all.
Let us give a bath to our Lord with this sweet honey.

ॐ मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः।
माध्वीर्नः सन्तु औषधीः॥
मधु नक्तमुतोषसो मधुमत् पार्थिवम् रजः।
मधु द्यौः अस्तु नः पिता॥
मधुमान्नो वनस्पतिः मधुमाम् अस्तु सूर्यः।
माध्वीर्गावो भवन्तु नः॥

सर्वोषधिसमुत्पन्नम् पीयूषसदृशम् मधु।
स्नानार्थम् ते प्रयच्छामि गृहाण परमेश्वर॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः। मधुस्नानम् समर्पयामि॥
शुद्धोदकस्नानम् समर्पयामि॥

The sugar is formed miraculously from sugar cane.
Let us bathe our Lord with the sugary water.

ॐ स्वादुः पवस्व दिव्याय जन्मने स्वादुरिन्द्राय सुहवीतुनाम्ने।
स्वादुर्मित्राय वरुणाय वायवे बृहस्पतये मधुमाम् अदाभ्यः।

इक्षुदण्डसमुद्भूतम् दिव्यशर्करया हरिम्।
स्नापयामि सदा भक्त्या प्रीतो भव सुरेश्वर॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
शर्करास्नानम् समर्पयामि॥
शुद्धोदकस्नानम् समर्पयामि॥

Let us now mix some sandalwood paste, turmeric powder and red powder in a little bit of water and give our Creator a bath with perfumed water.

ॐ गन्धद्वाराम् दुराधर्षाम् नित्यपुष्टाम् करीषिणीम्।
ईश्वरीम् सर्वभूतानाम् तामिहोप व्हये श्रियम्।
कर्पूरैलासमायुक्तम् सुगन्धिद्रव्यसंयुतम्।
गन्धोदकम् मया दत्तम् स्नानार्थम् प्रतिगृह्यताम्।

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।

गन्धोदकस्नानम् समर्पयामि॥
शुद्धोदकस्नानम् समर्पयामि॥

Let us offer scented sandalwood paste, rice as ornaments, flowers, Tulsi leaves (तुळशीची पाने), turmeric powder, red powder, burn some incense sticks and offer the smell of them to our Supreme God.
Let us use the lamp and show around His face to see how handsome He looks. Hope, He is pleased with us. Let us offer the remaining five nectars as appetizer to our God.

श्रीसत्यनारायणाय नमः।
सर्वोपचारार्थे गन्धाक्षतपुष्पम् तुलसीपत्रम् समर्पयामि।
हरिद्राम् कुङ्कुमम् समर्पयामि।

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
धूपम् समर्पयामि। दीपम् दर्शयामि॥
नैवेद्यार्थे पञ्चामृतशेष नैवेद्यम् च समर्पयामि॥

ॐ प्राणाय स्वाहा। ॐ अपानाय स्वाहा।
ॐ व्यानाय स्वाहा। ॐ उदानाय स्वाहा।
ॐ समानाय स्वाहा। ॐ ब्रह्मणे स्वाहा।

नैवेद्यमध्ये पानीयम् समर्पयामि।

To wash His hands and mouth, please serve some water using the spoon. As a mouth freshner our God likes to eat betel leaves. Please offer the leaves to Him. Finally let us offer some money and flowers as gift to our God.

उत्तरापोशनम् समर्पयामि। हस्तप्रक्षालनम् समर्पयामि।
मुखप्रक्षालनम् समर्पयामि। मुखवासार्थे पूगीफलताम्बूलम्
सुवर्ण निष्क्रय दक्षिणाम् समर्पयामि।
ॐ भूर्भुवः स्वः। श्रीसत्यनारायणाय नमः।
मन्त्रपुष्पम् समर्पयामि। नमस्करोमि।

अनेन कृत पूर्व पूजनेन तेन श्रीसत्यनारायणाय
साङ्गः सपरिवारः प्रीयताम्॥

With this initial welcome to our Supreme God, let us remove all the wet clothing and ornaments of our God. Let us keep these to the North side and start to offer Him the grand bath.
The grand bath consists of the imagination of giving bath to all the manifestation of the universe since we are considering the entire manifestation is our Supreme Creator.

उत्तरे निर्माल्यम् विसृज्य अभिषेकम् कुर्यात्।

ॐ देवस्य त्वा सवितुः प्रसवे
अश्विनो बाहुभ्याम् पूष्णो हस्ताभ्याम्
अग्नेः तेजसा सूर्यस्य वर्चसा
इन्द्रस्य इन्द्रियेण अभिषिञ्चामि।

सुरास्त्वाम् अभिषिञ्चन्तु ब्रह्म विष्णु महेश्वराः।
वासुदेवो जगन्नाथः तथा सङ्कर्षणो विभुः॥

प्रद्युम्नश्च अनिरुद्धश्च भवन्तु विजयाय ते।
आखण्डलोऽग्निः भगवान् यमो वै निर्ऋतिस्तथा॥

वरुणः पवनश्चैव धनाध्यक्षः तथा शिवः।
ब्रह्मणा सहिताः सर्वे दिक्पालाः पान्तु ते सदा॥

कीर्तिलक्ष्मीः धृतिर्मेधा पुष्टिः श्रद्धा क्रिया मतिः।
बुद्धिर्लज्जा वपुः शान्तिः कान्तिस्तुष्टिश्च मातरः॥

एतास्त्वाम् अभिषिञ्चन्तु देवपत्न्यः समागताः।
आदित्यश्चन्द्रमा भौमो बुधजीवसितार्कजाः॥

ग्रहास्त्वाम् अभिषिञ्चन्तु राहुः केतुश्च तर्पिताः।
देवदानवगन्धर्वा यक्षराक्षसपन्नगाः॥

ऋषयो मनवो गावो देवमातर एव च।
देवपत्न्यो द्रुमा नागा दैत्याश्चाप्सरसाम् गणः॥

अस्त्राणि सर्ववस्त्राणि राजानो वाहनानि च।
औषधानि च रत्नानि कालस्य अवयवाश्च ये॥

सरितः सागराः शैलाः तीर्थानि जलदा नदाः।
एतेस्त्वाम् अभिषिञ्चन्तु सर्वकामार्थ सिद्धये॥

बलाय श्रियै यशसे अन्नाद्याय॥
ॐ भूर्भुवः स्वः। अमृताभिषेकोऽस्तु।
शान्तिः पुष्टिः तुष्टिः च अस्तु॥

श्रीसत्यनारायणाय नमः।

अभिषेक स्नानम् समर्पयामि।
शुद्धोदकस्नानम् समर्पयामि॥

Let us imagine that by emptying the water from this conch shell over the idol of the supreme God we are giving a grand bath to Him with all the waters of the oceans.

अनन्तरम् शङ्खोदक स्नानम् कृत्वा अभ्यङ्ग स्नानम् कुर्यात्।

काश्मीरागरुकस्तूरि कर्पूरमलयान्वितम्।
उद्वर्तनम् मया दत्तम् स्नानार्थम् प्रतिगृह्यताम्।

माङ्गलिकम् स्नानम् ऊष्णोदकस्नानम् कुर्यात्।

Let us now give Him a perfumed warm water bath, wipe Him with a towel and install Him in His throne.

ततः श्रीसत्यनारायणम् पूर्णपात्रे प्रतिष्ठाप्य।

ॐ तम् यज्ञम् बहिर्षि प्रौक्षन् पुरुषम् जातमग्रतः।
तेन देवा अयजन्त साध्या ऋषयश्च ये।

Let us not embarrass Him with our social code of ethics.
Let us dress Him up with some decent clothes to wear.

सर्वभूषाधिके सौम्ये लोकलज्जानिवारणे।
मयोपपादिते तुभ्यम् वाससी प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
वस्त्रम् समर्पयामि॥

Let us also offer our Lord, this bundle of thread (जानवे).

ॐ तस्मात् यज्ञात् सर्वहुतः संभृतम् पृषदाज्यम्।
पशून्ताश्चके वायव्यान् आरण्यान् ग्राम्याश्च ये।
देव देव नमस्तेऽस्तु त्राहि माम् भवसागरात्।
ब्रह्मसूत्रम् सोत्तरीयम् गृहाण पुरुषोत्तम॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
वस्त्रोपवस्त्रार्थे यज्ञोपवीतम् समर्पयामि॥

Let us offer Our God some sandalwood paste as perfume to wear.

ॐ तस्मात् यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे।
छन्दांसि जज्ञिरे तस्मात् यजुतस्मात् अजायत।
श्रीखण्डम् चन्दनम् दिव्यम् गन्धाढ्यम् सुमनोहरम्।
विलेपनम् सुरश्रेष्ठ चन्दनम् प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
चन्दनम् समर्पयामि॥

Let us dress up our God with rice as ornaments.

अक्षतास्तुण्डुलाः शुभ्राः कुङ्कुमेन विराजिताः।
मया निवेदिता भक्त्या गृहाण परमेश्वर॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
अक्षतान् समर्पयामि॥

The creator of this manifestation is also like a Goddess to us. Therefore,
let us apply some turmeric powder on Her forehead.

हरिद्रा स्वर्णवर्णाभा सर्व सौभाग्यदायिनी।
सर्वालङ्कार मुख्या हि देवि त्वम् प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
हरिद्राम् समर्पयामि॥

Let us apply some red powder (कुङ्कुम्) on Her forehead.

हरिद्राचूर्णसंयुक्तम् कुङ्कुमम् कामदायकम्।
वस्त्रालङ्करणम् सर्वम् देवि त्वम् प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
कुङ्कुमम् समर्पयामि॥

Let us also offer some eye shadow (काजळ) for her.

कज्जलम् कामदम् रम्यम् कामिनी कामसम्भवम्।
नेत्रयोर्भूषणार्थाय कज्जलम् प्रतिगृह्यताम्॥

श्री देव्यै नमः। कज्जलम् समर्पयामि।

Let us apply some red oxide powder (सिन्दूर) as a blush (rough) for Her.

उदितारुणसंकाशम् जपाकुसुमसन्निभम् ।
सीमन्तभूषणार्थाय सिन्दूरम् प्रतिगृह्यताम्॥

श्री देव्यै नमः । सिन्दूरम् समर्पयामि ।

Let us offer a black beaded neckless (मंगळसूत्र) as an ornament to Her.

मांगल्यतन्तुमणिभिः मुक्ताफलविराजितम् ।
कण्ठस्य भूषणार्थाय कण्ठसूत्रम् प्रगृह्यताम्॥

श्री देव्यै नमः । कण्ठसूत्रम् समर्पयामि ।

Let us offer some colored bangles as wrist ornaments for Her.

काचस्य निर्मितम् दिव्यम् कङ्कणम् च सुरेश्वरि ।
हस्तालङ्करणार्थाय कङ्कणम् प्रतिगृह्यताम्॥

श्री देव्यै नमः । कङ्कणम् समर्पयामि ।

Let us offer all the variety of ornaments that we have to the Almighty God.

ज्योत्स्नापते नमस्तुभ्यम् नमस्ते विश्वरूपिणे ।
नानापरिमलद्रव्याणि गृहाण परमेश्वर॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः ।
नानापरिमलद्रव्याणि समर्पयामि॥

Let us offer variety of flowers to the Almighty God.

ॐ तस्मादश्वा अजायन्त ये के चोभदायतः ।
गावो ह जज्ञिरे तस्मात् तस्मात् जाता अजावयः॥
माल्यादीनि सुगन्धीनि माल्यतादीनि वै प्रभो ।
मयाहृतानि पूजार्थम् पुष्पाणि प्रतिगृह्यताम्॥

सेवन्तिका बकुल चम्पक पाटलाब्जैः ।
पुन्नागजाति करवीर रसालपुष्पैः ।
बिल्वप्रवाल तुलसीदल मालतीभिः ।
त्वाम् पूजयामि जगदीश्वर मे प्रसीद॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः ।
विविध पुष्पाणि समर्पयामि॥

Let us offer one thousand leaves of Tulasi (तुलसी), if not available, at least one hundred eight leaves of Tulasi (तुलसी), to the Almighty God.

सहस्र नाम मंत्रैः सहस्र तुलसीपत्र समर्पणम् कार्यम् ।
अलाभे अष्टोत्तरशत तुलसीदल समर्पणम् कार्यम्॥

It is our desire to know how our Almighty God looks like. How is His face? How are His arms, How is His chest and how are His feet? Before we find out let us burn some incense sticks and offer the smell of them to the God.

ॐ यत्पुरुषम् व्यदधुः कतिधा व्यकल्पयन् ।
मुखम् किमस्य कौ बाहू का ऊरू पादा उच्येते॥

वनस्पति रसोद्भूतो गन्धाढ्यो गन्ध उत्तमः ।
आघ्रेयः सर्व देवानाम् धूपोऽयम् प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः ।
धूपम् समर्पयामि॥

Let us look at our Almighty Gods face with this lamp and see His true form. His true nature.
The light from the lamp tells us that His face is nothing but the knowledge.
His arms are the army, navy, air force all the people protecting us.
His chest is made up of all the white collared workers of the world.
His feet are the blue collared workers of the world.

ॐ ब्राह्मणोऽस्य मुखमासीत् । बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः । पदभ्याम् शूद्रो अजायत॥

आज्यम् सुवर्ति संयुक्तम् वह्निना योजितम् मया ।
दीपम् गृहाण देवेश त्र्यैलोक्यतिमिरापह॥
भक्त्या दीपम् प्रयच्छामि देवाय परमात्मने ।
त्राहि माम् निरयात् घोरात् दीपोऽयम् प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः ।

दीपम् समर्पयामि॥

His mind is soft like the moon. His eyes are radiant, dazzling like the sun. His mouth is the fire digesting all the food. The air is His consciousness.
Let us therefore, offer our beloved God the main course lunch/dinner.

ॐ चन्द्रमा मनसो जातः चक्षोः सूर्यो अजायत।
मुखादिन्द्रश्च अग्निश्च प्राणात् वायुः अजायत॥
नैवेद्यम् गृह्यताम् देव भक्तिम् मे ह्यचलाम् कुरु।
ईप्सितम् मे वरम् देहि परत्रम् च परा गतिम्॥
शर्कराखण्डखाद्यानि दधिक्षीरघृतानि च।
आहारम् भक्ष भोज्यम् च नैवेद्यम् प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
संयावक नैवेद्यम् समर्पयामि॥

ॐ प्राणाय स्वाहा। ॐ अपानाय स्वाहा॥ ॐ व्यानाय स्वाहा। ॐ उदानाय स्वाहा॥ ॐ समानाय स्वाहा। ॐ ब्रह्मणे स्वाहा॥

नैवेद्यमध्ये पानीयम् समर्पयामि।

Let us wash His hands, offer some water to gargle His mouth and apply some perfume on His hands.

उत्तरापोशनम् समर्पयामि। हस्तप्रक्षालनम् समर्पयामि॥
मुखप्रक्षालनम् समर्पयामि। करोद्वर्तनार्थे चन्दनम् समर्पयामि॥

Our Almighty God likes betel leaves to eat as mouth freshner.
Let us offer some betel leaves to our God.

पूगीफलम् महादिव्यम् नागवल्लीदलैर्यतम्।
कर्पूरैला समायुक्तम् ताम्बूलम् प्रतिगृह्यताम्॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
ताम्बूलम् समर्पयामि॥

Let us offer variety of fruits and coconut to our God as dessert and request Him to bless us.

फलेन फलितम् सर्वम् त्रैलोक्यम् सचराचरम्।
तस्मात् फलप्रदानेन सफला स्युर्मनोरथाः॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
विविध फलानि नारिकेल फलम् च समर्पयामि॥
नमस्करोमि॥

We have recognized the true form of our God. Sharing our wealth among all the needs of our society is in the real sense the worship of our God.
Let us offer portion of our wealth to the society (God).

हिरण्यगर्भगर्भस्य हेमबीजम् विभावसोः।
अनन्तपुण्यफलदम् अतः शान्तिम् प्रयच्छ मे॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
महादक्षिणाम् समर्पयामि॥

The welcome of our almighty God with grand style can not be complete unless we see with this lamp representing the knowledge, the true form of our God.

कर्पूरगौरम् करुणावतारम् संसारसारम् भुजगेन्द्रहारम्॥
सदा वसन्तम् हृदयारविन्दे भवम् भवानीसहितम् नमामि॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
कर्पुरार्तिक्यदीपम् समर्पयामि॥
नमस्करोमि॥

Let us turn around ourselves three times and see the surrounding.
The almighty God is right here. He is within us. He is outside us.
He is with form. He is without form.
He has the speed of mind. He is motionless.
It seems impossible to comprehend Him, but it is possible to achieve Him.
I see the universal consciousness in my almighty God.
It appears as if the sky has been formed from His navel,
the infinite space has been formed from His head,

the earth and all the directions have been formed from His feet.

ॐ नाभ्या आसीदन्तरिक्षम् शीर्ष्णो द्यौः समवर्तत।
पदभ्याम् भूमिर्दिशः श्रोत्रात् तथा लोकान् अकल्पयन्॥
यानि कानि च पापानि जन्मान्तरकृतानि च।
तानि तानि विनश्यन्ति प्रदक्षिणपदेपदे॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
प्रदक्षिणाम् समर्पयामि॥

Let us now surrender unto this universal consciousness, the Absolute truth, the सत्यनारायण.

ॐ सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृतः।
देवा यद्यज्ञम् तन्वाना अबध्नन् पुरुषम् पशुम्।
नमः सर्वहितार्थाय जगदाधारहेतवे।
साष्टाङ्गोऽयम् प्रणामस्ते प्रयत्नेन मया कृतः॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
नमस्कारम् समर्पयामि॥

Let us express our joy of understanding the absolute truth, the universal consciousness, the 'I AM' NESS, the सत्य नारायण, ॐ, by showering flowers, rice and the following Sanskrit verses on the idol which we are using here for our understanding.

ॐ यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्।
ते ह नाक महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
मंत्रपुष्पम् समर्पयामि॥

Dear God, I do not know how to plead, how to beg and how to ask you to come here. I do not know how to worship you. I do not know how to perform this routine. Please forgive me.

अथ प्रार्थना।
आवाहनम् न जानामि। न जानामि तवार्चनम।
पूजाम् चैव न जानामि। क्षमस्व परमेश्वर॥१॥

Dear God, I am really ignorant. I do not know how to act.
I do not know how to meditate. Please accept the manner in which I have pleaded you, begged you to come here. Please make this routine perfect.

मंत्रहीनम् क्रियाहीनम् भक्तिहीनम् सुरेश्वर।
यत्पूजितम् मया देव परिपूर्ण तदस्तु मे॥२॥

सत्यनारायणम् देवम् वन्देऽहम् कामदम् प्रभुम्।
लीलया विततम् विश्वम् येन तस्मै नमो नमः॥३॥

रूपम् देहि जयम् देहि यशो देहि द्विषो जहि।
पुत्रान् देहि धनम् देहि सर्वान् कामांश्च देहि मे॥४॥

यस्य स्मृत्या च नामोक्त्या तपःपूजाक्रियादिषु।
न्यूनम् सम्पूर्णताम् याति सद्यो वन्दे तमच्युतम्॥५॥

श्रीसत्यनारायणाय साङ्गाय सपरिवाराय नमः।
प्रार्थनाम् समर्पयामि॥

अनेन कृत षोडशोपचार पूजनेन तेन
श्रीसत्यनारायणः साङ्गः सपरिवारः प्रीयताम्॥
ॐ तत्सत्॥

॥ श्री गणेशाय नमः ॥
श्रीसत्यनारायण कथा प्रारम्भ
पहिला अध्याय

The Identity of the Absolute
Chapter one

Let me now narrate the summary and meaning behind the true identity of the Absolute (सत्य नारायण पूजा) in the form of easy to understand stories.

The stories about the true identity of the Absolute (सत्य नारायण पूजा) traditionally told from the ancient times have a touch of miracles and the generation of this age do not necessarily believe on such miracles. They believe in the modern day miracles like the silicon chips in the computer performing variety of functions in no time but they will not accept the miracles that have been told from generations to generations in the traditional stories of the true identity of the Absolute (सत्य नारायण पूजा). It is my attempt here to tell the same stories to such generation in a way they can relate.

As I have mentioned before, Pooja (पूजा) means performing our daily routines with full devotion, full concentration, sincerity and honesty. Satya (सत्य) means the truth. Narayana (नारायण) is the Absolute, the Almighty God of all creation. Satya Narayana Pooja (सत्य नारायण पूजा) means an sincere, honest effort with full concentration, full devotion to know the true identity of the Absolute, the Almighty God.

Once upon a time, in the forest of Naimish (नैमिष), Shownuck (शौनक) and several other saints were living. They requested a story teller (सूत) to tell how one can achieve peace of mind, good health, wealth and happiness and stay away from the sorrows and miseries of life. The story teller mentioned that exactly similar question had come in the mind of the great saint Narada (नारद) when he was under stress, with disturbed mind and unhappy to see the suffering of the creatures of the universe.

Saint Narada (नारद) sat down in deep meditation in search of self realization. He realize the OM (ॐ), who 'I AM', the beginning of creation, the awareness of the manifestation, the consciousness that brings this awareness, when and where it starts and where it ends. With his eyes closed, the great saint thought of a most beautiful, most handsom, most powerful image, capable of creating of this infinite space having infinite number of stars in infinite number of galaxies, this Milky way galaxy, infinite number of stars of the Milky way galaxy, the solar system of the Milky way galaxy, the sun, the moon, this earth, all the living and non living entities of this universe, this continent, this nation, this State, this County, this City, this house, the people around us. Who has created all this manifestation? Where is He? How does He look? Saint Narada (नारद) realized that this creator of the universe is nothing but Almighty God Vishnu (विष्णु). This Almighty God has thousands of eyes, thousands of faces, thousands of hands and feet. This Almighty God is within all the creatures of the universe, at the same time He is outside all the creatures of the universe. This Almighty God is very easy to achieve at the same time very difficult to perceive. This Almighty God is stable and motionless at the same time has a speed faster than that of mind. This Almighty God is smaller than a smallest atom that you can think of, at the same time his size is larger than the sky. This Almighty God dwells always in the hearts of righteous people who consider all the poor, needy, suffering living entities as their close

relatives and friends. This Almighty God lives with righteous people who always sacrify for the well being of the society. This Almighty God is those righteous people who always think about the happiness, joy, good will of the society. This Almighty God is those righteous people who feed the hungry. This God is within those righteous people who work hard to remove the darkness of ignorence and spread the light of knowledge. With this realization of the Almighty God, Saint Narada (नारद) became happy. All the stress in his mind was gone. His mind became peaceful. This in turn gave him good health. Good health gives the strength to work hard. By working hard only one can achieve wealth. Good health, wealth, generosity, peace of mind automatically follow when a person is self realized, when a person knows the true identity of the Almighty God.

Thus ends the first chapter of the stories of Satya Narayana (सत्य नारायण).

॥ श्री गणेशाय नमः ॥
श्रीसत्यनारायण पूजा
दुसरा अध्याय

The Identity of the Absolute
Chapter two

Saint Narada (नारद) once met a very poor Brahmin in the beautiful city of Kashi (काशी). This poor Brahmin was very hungry, very thursty and was sad about his condition. Observing his condition Saint Narada (नारद) approached him and asked why he was so sad. The poor Brahmin said, "Oh! Saint, How can I remove the poverty, misery that I am in? I am disturbed, restless. I can not sleep at nights. Please tell me how can I get rid of the tragedy I am in. Saint Narada (नारद) said, "Dear friend, you must first try to understand who you are. Try to understand the true form, true nature of the Absolute. Please see how the Satya Narayana Pooja (सत्य नारायण पूजा) is performed. With this self realization you will achieve your goal." The Brahmin went home. Next few days he observed how the Satya Narayana Pooja (सत्य नारायण पूजा) is performed. He noticed the simplicity in which the betel nuts, coconut and the pots are used to understand the true nature of the Absolute. He started the same method to understand the Absolute truth. He offered his services to his wife as if those are offered to Goddess Laxmi (लक्ष्मी). He offered his love to his son as if it was offered to Bal-Krishna (बालकृष्ण). He offered his knowledge to his daughter as if it was offered to Goddess Saraswati (सरस्वती). His outlook towards the life was changed. He started looking towards each and every living entity as a part and parcel of the Supreme Absolute. This in turn provided him peace of mind. His restlessness was gone. He became happy. When the mind is peaceful, the body reacts positively. His health was improved. With good health he was able to work hard. Observing his hard work and change in his nature, he became a desirable person in the society. His social status improved. The honesty, sincerity and devotion without any desire for material gains provided him with all the satisfaction that he deserved.

One day, when the Brahmin was performing the Satya Narayana Pooja (सत्य नारायण पूजा) he noticed a poor and thirsty firewood seller at his door with a bundle of firewood on his head. The firewood salesman asked the Brahmin what he was doing. The Brahmin asked the poor man to stay for a while and see what he was doing and how one can achieve complete satisfaction from understanding the true nature of the Absolute. By observing the Satya Narayana Pooja (सत्य नारायण पूजा) the

firewood salesman became very happy and decided to follow the footsteps of the Brahmin. With the improved mental health, his overall health, strength, working habits dramatically improved and the hard work which he could perform provided him with wealth, good children and happy family.

Thus ends the second chapter of the stories of Satya Narayana (सत्य नारायण).

॥ श्री गणेशाय नमः ॥
श्रीसत्यनारायण पूजा
तिसरा अध्याय

The Identity of the Absolute
Chapter three

Once upon a time there was a king named Ulkamukha (उल्कामुख) ruling over the planet earth. He had full control over his body and mind. He was righteous, devotional, and intelligent person. His beautiful wife Sundervadana (सुन्दरवदना) had complete devotion towards the King. She was offering her services to the King as if those were offered to God Narayana (नारायण). Both of them were used to perform the Satya Narayana Pooja (सत्य नारायण पूजा) at the banks of a river with full devotion and sincerity. One day, while they were performing the Satya Narayana Pooja (सत्य नारायण पूजा) a passing merchant named Sadhu (साधु) with his wealth and merchandise saw the King and the Queen performing the Pooja (पूजा). He docked his ship at the bank of the river and came near to the King and asked respectfully what they were doing.

The King replied, " Dear Sadhu (साधु), There is nothing more satisfying than to know who we are, who are the living and non living entities surrounding us and what is the purpose we exist in this universe. The knowledge about the Absolute truth gives peace of mind, happiness, and good health This in turn makes one strong and energetic to work hard and to earn the needed material resources for the sustenance. We can become ideal parents for our progeny and our entire family can become prosperous. It is my honest belief that performing the Satya Narayana Pooja (सत्य नारायण पूजा) can achieve all of this."

The merchant Sadhu (साधु) learned all the details about the Satya Narayana Pooja (सत्य नारायण पूजा) and said, "I am unhappy because I do not have any children. I promise that I will perform this Satya Narayana Pooja (सत्य नारायण पूजा) when we will receive a child. " Merchant Sadhu (साधु) return back home from his voyage and told his wife Lilavati (लीलावती) about the incident. While offering the services to her husband as if those were offered to God Narayana (नारायण) from the bottom of her heart, Lilavati (लीलावती) carried a child and in due course she delivered a beautiful girl named Kalavati (कलावती).

One day Lilavati (लीलावती) asked merchant Sadhu (साधू) when was he going to perform the Satya Narayana Pooja (सत्य नारायण पूजा). Merchant Sadhu (साधु), ignoring her, promised that he will perform the Pooja at the wedding of Kalavati (कलावती).

Kalavati (कलावती) was growing day by day. At her age of sixteen merchant Sadhu (साधु) planned a big wedding for her with a young merchant from the city of Kanchan (कांचन). He performed the wedding and after the wedding he went for voyage with his sun-in-law for business. He forgot about the Pooja. His entire world was circling around his business and achieving more wealth. He was always worried about making more

money. He was worried about protecting his wealth. He lost his sleep in such worries. One day, when they were on a business trip in a town ruled by a King named Chandraketu (चन्द्रकेतु), merchant Sadhu (साधु) and his son-in-law saw couple of thieves running with lots of jewelry stolen from the king's palace and pursued by king's soldiers. The thieves dropped the jewelry in front of the place where merchant Sadhu (साधु) and his son-in-law were staying and ran away. When the soldiers saw the jewelry at the place where merchant Sadhu (साधु) and his son-in-law were staying, they thought that the merchant Sadhu (साधु) and his son-in-law must have stolen the jewelry. They arrested merchant Sadhu (साधु) and his son-in-law and brought in front of the king's court. King Chandraketu (चन्द्रकेतु) ordered to take all the wealth and jewelry belonging to the merchant Sadhu (साधु) and his son-in-law and placed them in the prison.

Lilavati (लीलावती) and her daughter (कलावती) had no other alternative than to beg for food and survive somehow. They were under lots of mental pressure and stress. They were suffering from hunger, thirst and sickness due to this stress. One day, when they were begging for food in front of a Brahmin's house, they saw and heard the Satya Narayan Pooja (सत्यनारायण पूजा) being performed by the Brahmin. Both of them became calm and happy when they realized the Absolute truth. They started to perform the Satya Narayan Pooja (सत्यनारायण पूजा) regularly. With the peace of mind, self realization, knowing who they were, what the purpose of life was, they started serving the society and other needy poor people in the society. Their social status improved dramatically and one day they were able to prove to King Chandraketu (चन्द्रकेतु) that their husbands were innocent but were lost in knowing what the purpose of life was.

The king released merchant Sadhu (साधु) and his son-in-law, gave them twice the wealth seized from them and advised them to understand the Absolute truth, know who they were, why they were and what was the purpose of their life. Asked them to fight for righteousness, help to improve the society keeping in mind that all the entities in the society are part and parcels of the Supreme Absolute.

Thus ends the third chapter of the stories of Satya Narayana (सत्यनारायण).

॥ श्री गणेशाय नमः ॥
श्रीसत्यनारायण पूजा
चौथा अध्याय

The Identity of the Absolute
Chapter four

Merchant Sadhu (साधु), afterwards to avoid any obstacles during his journey donated some money to a Brahmin, took his blessings and proceeded his journey to his home town. The King Chandraketu (चन्द्रकेतु) of course, being a righteous man had a duty to see that Merchant Sadhu (साधु) has really changed and has become honest and sincere. He asked his secret service police to test the sincerity of Merchant Sadhu (साधु). One of the secret service police dressed as a saintly man with safrin clothes, approached Merchant Sadhu (साधु), and asked what they had in their ship. Merchant Sadhu (साधु) and his son-in-law arongantly laughed and asked if the secret service police in saintly dress wanted to steal their wealth. They told him that there was nothing but dry hey in the ship. The other secret service police men heard it from a long distance and arranged to switch the wealth in the ship of Merchant Sadhu (साधु) with dry hey without their knowledge.

Merchant Sadhu (साधु), and his son-in-law completed their business in the town where they had stopped and came to the ship to continue their journey. When they checked their ship they noticed that there was nothing but dry hey in their ship. Both of them were shocked, fainted and fell unconscious on the shore. When they became conscious they thought that the saintly man had super natural powers and changed all their wealth into dry hey. They came back and surendered unto the saintly looking service man in safrin clothes and appologised and asked for furgiveness. The secret service police man told the Merchant Sadhu (साधु), the truth about him and warned him to follow king's advise, returned their wealth and asked them to proceed with their journey. Merchant Sadhu (साधु), and his son-in-law promised the police men that they will work hard for the good of the society, try to understand who they were and to understand the Absolute truth. They promised that they will always seek the right and stay away from wrong. They will use their intellect which has been received from the Absolute and use it properly to seek always the right. Merchant Sadhu (साधु) and his son-in-law proceeded for their journey home.

Here in the home town of the Merchant Sadhu (साधु), in Diamond Bar (रत्नपुरी), Lilavati (लीलावती) and Kalavati (कलावती) heard the news that their husbands are coming. They were very exited and happy. They were requested by the respected elderly people in the town to perform the Satya Narayan Pooja (सत्य नारायण पूजा). Even though they were performing the Pooja, their mind was wandering towords their husbands. They were so eager to see their husbands, that they forgot what they were doing and with their husbands as the only thought in their mind, they rushed to the harbor to greet their husbands. They heard that one of the ships had sunk in the bottom of the sea. With the only thought about their husbands, when they could not see their husbands, they asumed that their husbands were dead. With the great pressure on their mind they fainted and became unconscious. When they became conscious, one of the holy and elderly man from the town told them that they are completely forgetting what they were doing. They did not have complete peace of mind. They did not make intellect decision between what is right and what is wrong. Sometimes things appear to be right but they are wrong. For an example, there is a Department of Motor Vehicles regulation that at an intersection, if there exists a painted cross walk, the pedestrians have the right of Way. If a person assumes that he is right and the on coming vehicle is wrong and proceeds to cross the intersection, be certain that the pedestrian is wrong. He is not using his intellegence. Therefore, please be calm. Know what is right and what is wrong. Do not drop what you were doing without completing it and run towards the unknown. Know who you are, what is the purpose of life and surunder unto the Absolute. When Lilavati (लीलावती) and Kalavati (कलावती) followed the guidence of the elderly holy man, they realised that they were unnecessarily worried about their husbands, their husbands were alive and well. When their husbands heard about what had occured, all of them decided that there is nothing more rewarding than performing the Satya Narayana Pooja with complete devotion, sincerity and honesty without any desire for any personal gain.

Thus ends the fourth chapter of the stories of Satya Narayana (सत्य नारायण).

॥ श्री गणेशाय नमः ॥
श्रीसत्यनारायण पूजा
पांचवा अध्याय

The Identity of the Absolute
Chapter five

Once upon a time there was a king named Angadhwaj (अङ्गध्वज). He was well known about protecting his people but was unhappy because ignoring their needs. He never joined them in their happy or sad occasions. Once when he was returning from his hunting trip, he noticed that some dairy farmers were sitting togather and performing the Satya Narayana Pooja (सत्यनारायण पूजा). Even though they invited the King to join them, he ignored and went back to his palace. This unconsciously started bothering him. He became unhappy. He lost his sleep. Constantly he was ill. This affected adversly on his family. Due to his incapacity, his revenue started droping. He lost his wealth. His sons started fighting with each other and eventually many of them died while fighting with each other. One of the dairy farmers saw the sad king and offered help by requesting him to understand and perceive the Absolute. He told him that if the people in his rule are happy, he will be happy too. Caring for the poor, seeking the Almighty God in the houses of the poor, providing them food, shelter and jobs will make them work hard for the good of the society. He told the king the true meaning of Pooja. He told the simplest way to understand Satya Narayana (सत्यनारायण). Taking the advise from the dairy farmer, the king started doing his every day routines with honesty, sincerity and full devotion. His love towards the people in his kingdom increased. Every citizen in his kingdom started loving the king. They started working hard for the good of the society. This in turn increased king's revenue. He bcame happy.

Therefore, everyone must try to understand the true identity of the Absolute. Everyone should make proper selection between what is right and what is wrong. Everyone should offer his or her services to the other as if these are offered to God Narayana (नारायण) or Goddess Laxmi (लक्ष्मी). With love towards each other, the entire earth will be a happy place to live. There will be nothing but God where ever you see.

Thus ends the fifth chapter of the stories of Satya Narayana (सत्य नारायण).

॥ अथ सरस्वतीपूजा ॥

Appreciation of the Book

We have received the knowledge of the true nature of the Absolute from this book. Let us therefore, consider this as our goddess of knowledge and offer her red powder, turmeric powder, rice as ornaments, give her the smell of incense sticks, see her using the lamp and offer her some money.

अथ व्रताङ्गभूतम् पुस्तकस्थ श्रीसरस्वती पूजनम्॥

ॐ श्री केशवाय नमः। नारायणाय नमः।
माधवाय नमः। गोविन्दाय नमः।
विष्णवे नमः। मधुसूदनाय नमः।
त्रिविक्रमाय नमः। वामनाय नमः।
श्रीधराय नमः। हृषिकेशाय नमः।
पद्मनाभाय नमः। दामोदराय नमः।
संकर्षणाय नमः। वासुदेवाय नमः।
प्रद्युम्नाय नमः। अनिरुद्धाय नमः।
पुरुषोत्तमाय नमः। अधोक्षजाय नमः।
नारसिंहाय नमः। अच्युताय नमः।
जनार्दनाय नमः। उपेन्द्राय नमः।
हरये नमः। ॐ श्रीकृष्णाय नमः।

अद्य पूर्वोच्चरित वर्तमान एवम् गुणविशेषण
विशिष्टायाम् शुभ पुण्यतिथौ
मम आत्मनः श्रुति स्मृति पुराणोक्त फल प्राप्त्यर्थम्
श्रीपरमेश्वर प्रीत्यर्थम् सत्यनारायण व्रताङ्गभूतम्
सरस्वतीपूजनम् व्यासपूजनम् च करिष्ये।

पुस्तकस्थ श्रीसरस्वतीदेव्यै नमः।
सर्वोपचारार्थे गन्धाक्षतपुष्पम् समर्पयामि।
श्रीसरस्वतीदेव्यै नमः।
हरिद्राम् कुङ्कुमम् सौभाग्यद्रव्यम् च समर्पयामि।
श्रीसरस्वतीदेव्यै नमः।
धूपम् दीपम् नैवेद्यम् च समर्पयामि।

ॐ प्राणाय स्वाहा। ॐ अपानाय स्वाहा।
ॐ व्यानाय स्वाहा। ॐउदानाय स्वाहा।
ॐ समानाय स्वाहा। ॐ ब्रह्मणे स्वाहा।

नैवेद्यमध्ये पानीयम् समर्पयामि।
उत्तरापोशनम् समर्पयामि।
हस्तप्रक्षालनम् समर्पयामि।
मुखप्रक्षालनम् समर्पयामि।
मुखवासार्थे पूगीफल ताम्बूलम्
सुवर्ण निष्क्रय दक्षिणाम् समर्पयामि।
श्रीसरस्वतीदेव्यै नमः।
मंत्राक्षतान् पुष्पम् च समर्पयामि।

अनेन कृत सरस्वतीपूजनेन तेन
श्रीसरस्वतीदेव्यै नमः।

At the time of offering the water and food received from the Almighty God to our guests, we say:

नमोस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिरोरुबाहवे।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटी युगधारिणे नमः॥

अकालमृत्यु हरणम् सर्वव्याधि विनाशनम्।
विष्णुपादोदकम् तीर्थम् जठरे धारयाम्यहम्॥

पादोदकम् सत्यदेव नरोः यः पिबते तव।
तस्यान्तर्गतजम् पापम् नश्यते नात्र संशयः॥

नारायणम् प्रसादम् तु गृहीत्वा भक्तिभावतः।
सर्वान् कामान् अवाप्नोति प्रेत्य सायुज्यमाप्नुयात्॥

आरती संग्रह

आरती गणेशाची

सुखकर्ता दु:खहर्ता वार्ता विघ्नाची।
नुरवी पुरवी प्रेम कृपा जयाची॥
सर्वाङ्गी सुन्दर उटि शेन्दूराची।
कण्ठी झळके माळ मुक्ताफळांची॥ १॥

जयदेव जयदेव जय मङ्गलमूर्ती।
दर्शनमात्रे मन:कामना पुरती॥ धृ॥

रत्नखचित फरा तुज गौरीकुमरा।
चन्दनाची ओटी कुङ्कुमकेशरा॥
हिरेजडित मुगुट शोभतो बरा।
रुणझुणती नूपूरे चरणी घागरिया॥ २॥

जयदेव जयदेव जय मङ्गलमूर्ती।
दर्शनमात्रे मन:कामना पुरती॥

लम्बोदर पीताम्बर फणिवरबन्धना।
सरळ सोण्ड वक्रतुण्ड त्रिनयना॥
दास रामाचा वाट पाहे सदना।
संकटी पावावे निर्वाणी रक्षावे सुरवरवन्दना॥ ३॥

जयदेव जयदेव जय मङ्गलमूर्ती।
दर्शनमात्रे मन:कामना पुरती॥

आरती शङ्कराची

लवथवती विक्राळा ब्रह्माण्डी माळा।
वीषे कण्ठ काळा त्रिनेत्री ज्वाळा॥
लावण्य सुन्दर मस्तकी बाळा।
तेथुनिया जळ वाहे निर्मळ झुळझुळा॥ १॥

जयदेव जयदेव जय श्रीशङ्करा।
आरती ओवाळू तुज कर्पुरगौरा॥ धृ॥

कर्पुरगौरा भोळा नयनी विशाळा।
अर्धाङ्गी पार्वती सुमनांच्या माळा॥
विभुतीचे उधळण शितिकण्ठ नीळा।
ऐसा शङ्कर शोभे उमावेल्हाळा॥ २॥

जयदेव जयदेव जय श्रीशङ्करा।
आरती ओवाळू तुज कर्पुरगौरा॥

देवी दैत्यी सागरमन्थन पै केले।
त्यामाजी अवचित हळहळ जे उठले॥
ते त्वां असुरपणे प्राशन केले।
नीलकण्ठ नाम प्रसिद्ध झाले॥ ३॥

जयदेव जयदेव जय श्रीशङ्करा।
आरती ओवाळू तुज कर्पुरगौरा॥

व्याघ्राम्बर फणिवरधर सुन्दर मदनारी।
पंचानन मनमोहन मुनिजन सुखकारी॥
शतकोटीचे बीज वाचे उच्चारी।
रघुकुळटिळक रामदासा अन्तरी॥ ४॥

जयदेव जयदेव जय श्रीशङ्करा।
आरती ओवाळू तुज कर्पुरगौरा॥

आरती दुर्गा भवानीची

दुर्गे दुर्घट भारी तुजविण संसारी।
अनाथ नाथे अम्बे करुणा विस्तारी॥
वारी वारी जन्म मरणांते वारी।
हारी पडलो आतां सण्कट नीवारी॥ १॥

जयदेवी जयदेवी जय महिषासुरमथनी।
सुरवर ईश्वरवरदे तारक संजिवनी॥ धृ॥

त्रिभुवनभुवनी पाहतां तुज ऐशी नाही।
चारी श्रमले परंतु न बोलवे कांही॥
साही विवाद करतां पडले प्रवाही।
ते तूं भक्तालागी पावसि लवलाही॥ २॥

जयदेवी जयदेवी जय महिषासुरमथनी।
सुरवर ईश्वरवरदे तारक संजिवनी॥

प्रसन्नवदने प्रसन्न होसी निजदासां।
क्लेशांपासुनि सोडवि तोडी भवपाशां॥
अम्बे तुजवांचून कोण पुरविल आशा।
नरहरि तल्लिन झाला पदपंकजलेशा॥ ३॥

जयदेवी जयदेवी जय महिषासुरमथनी।
सुरवर ईश्वरवरदे तारक संजिवनी॥

आरती विठ्ठलाची

युगें अठ्ठावीस विटेवरी उभा।
वामाङ्गी रखुमाई दिसे दिव्य शोभा॥
पुण्डलिकाचे भेटी परब्रह्म आले गा।
चरणी वाहे भीमा उद्धरी जगा ॥१॥

जयदेव जयदेव जय पाण्डुरंगा।
रखुमाईवल्लभा राहीच्या वल्लभा पावे जिवलगा॥
जयदेव जयदेव ॥ धृ॥

तुळसीमाळा गळां कर ठेवुनि कटी।
कांसे पीताम्बर कस्तुरि लल्लाटी॥
देव सुरवर नित्य येती भेटी।
गरुड हनुमन्त पुढे उभे राहती॥ २॥

जयदेव जयदेव जय पाण्डुरंगा।
रखुमाईवल्लभा राहीच्या वल्लभा पावे जिवलगा॥
जयदेव जयदेव ॥

धन्य वेणुनाद अनुक्षेत्र पाळा।
सुवर्णाची कमळे वनमाळा गळां॥
राही रखुमाबाई राणीया सकळा।
ओवाळिती राजा विठोबा सांवळा॥ ३॥

जयदेव जयदेव जय पाण्डुरंगा।
रखुमाईवल्लभा राहीच्या वल्लभा पावे जिवलगा॥
जयदेव जयदेव ॥

ओवाळू आरत्या कुर्वण्ड्या येती।
चन्द्रभागेमाजी सोडुनिया देती॥
दिंड्या पताका वैष्णव नाचती॥
पंढरीचा महिमा वर्णावा किती॥ ४॥

जयदेव जयदेव जय पाण्डुरंगा।
रखुमाईवल्लभा राहीच्या वल्लभा पावे जिवलगा॥
जयदेव जयदेव ॥

आषाढी कार्तिकी भक्तजन येती।
चन्द्रभागेमाजी स्नान जे करिती॥
दर्शनहेळामात्रे तया होय मुक्ती।
केशवासी नामदेव भावे ओवाळिती॥ ५॥

जयदेव जयदेव जय पाण्डुरंगा।
रखुमाईवल्लभा राहीच्या वल्लभा पावे जिवलगा॥
जयदेव जयदेव ॥

आरती नृसिंहाची

कडकडला स्तम्भ गडगडले गगन।
अवनी होते आहे कम्पायमान॥
तडतडती नक्षत्रे तुटताती जाण।
ऊग्ररूपे प्रगटे तो सिंहवदन॥ १॥

जयदेव जयदेव जय नरहरि राया।
आरती ओवाळू महाराजवर्या॥ धृ॥

एकवीस स्वर्ग माया डळमळली कैसी।
ब्रह्मयाच्या वाटे अभिनव चित्तासी॥
चन्द्रसूर्य दोन्ही लोपति प्रकाशी।
कैलासी शिवशङ्कर दचके मानसी॥ २॥

जयदेव जयदेव जय नरहरि राया।
आरती ओवाळू महाराजवर्या॥

थरथरती त्या जटा जिव्हा लळलळीत।
तीक्ष्ण मुखाने तो दैत्य विदारीत॥
अर्धाङ्गी कमलजा शिरि छाया धरित।
माधवदासा स्वामी नरहरि शोभत॥ ३॥

जयदेव जयदेव जय नरहरि राया।
आरती ओवाळू महाराजवर्या॥

आरती जगदीश्वराची

ॐ जय जगदीश हरे। स्वामी जय जगदीश हरे।
भक्त जनोंके संकट दासजनोंके संकट
क्षणमे दूर करे। स्वामी जय जगदीश हरे॥ धृ॥

जो ध्यावे फल पावे। दुःख विनसे मनका।
सुख संपति घर आवे। कष्ट मिटे तनका॥ १॥

मात पिता तुम मेरे। शरण गहूं मै किसकी।
तुमबिन और न दूजा। आंस करू जिसकी॥ २॥

तुम पूरण परमातम। तुम अन्तर्यामी।
पारब्रह्म परमेश्वर। तुम सबके स्वामी॥ ३॥

तुम करुणाके सागर। तुम पालनकर्ता।
मै सेवक तुम स्वामी। कृपा करो भर्ता॥ ४॥

तुम हो एक अगोचर। सबके प्राणपति।
किस विधि मिलू दयामय। तुमको मै कुमति॥ ५॥

दीनबन्धु दुःखहर्ता। तुम रक्षक मेरे।
करुणा हस्त बढाओ। द्वार पडा तेरे॥ ६॥

विषय विकार मिटाओ। पाप हरो देवा।
श्रद्धा भक्ति बढाओ। सन्तनकी सेवा॥ ७॥

प्रार्थना

घालिन लोटांगण वन्दीन चरण।
डोळ्यानी पाहिन रूप तुझे॥
प्रेमे आलिंगिन आनन्दे पूजिन।
भावे ओवाळिन म्हणे नामा॥ १॥

त्वमेव माता च पिता त्वमेव।
त्वमेव बन्धुश्च सखा त्वमेव॥
त्वमेव विद्या च द्रविणम् त्वमेव।
त्वमेव सर्वम् मम देवदेव॥ २॥

कायेन वाचा मनसेन्द्रियैर्वा।
बुद्ध्यात्मना वा प्रकृतिस्वभावात्॥
करोमि यद्यत् सकलम् परस्मै।
नारायणायेति समर्पयामि॥ ३॥

अच्युतम् केशवम् राम नारायणम्।
कृष्णदामोदरम् वासुदेवम् हरिम्॥
श्रीधरम् माधवम् गोपिकावल्लभम्॥
जानकीनायकम् रामचन्द्रम् भजे॥ ४॥

हरे राम हरे राम। राम राम हरे हरे।
हरे कृष्ण हरे कृष्ण। कृष्ण कृष्ण हरे हरे॥ ५॥

मंत्रपुष्पांजलि

ॐ
यज्ञेन यज्ञमजयन्त देवास्तानि धर्माणि प्रथमान्यासन्।
ते ह नाकम् महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः॥
ॐ राजाधिराजाय प्रसह्य साहिने। नमो वयम् वैश्रवणाय कुर्महे॥ स मे कामान् कामकामाय मह्यम् कामेश्वरो वैश्रवणो ददातु।
कुबेराय वैश्रवणाय महाराजाय नमः।
ॐ स्वस्ति साम्राज्यम् भौज्यम् स्वाराज्यम् वैराज्यम्
पारमेष्ठ्यम् राज्यम् महाराज्यमाधिपत्यमयम्
समन्तपर्यायी स्यात् सार्वभौमः सार्वायुष आन्तादापरार्धात्।
पृथिवै समुद्रपर्यन्ताया एकराळिति॥
तदप्येषश्लोकोऽभिगितो मरुतः परिवेष्टारो मरुत्तस्या वसन् गृहे।
आविक्षितस्य कामप्रेर्विश्वेदेवाः सभासद इति॥
ॐ शान्तिः शान्तिः शान्तिः॥

पसायदान

आतां विश्वात्मके देवें। येणें वाग्यज्ञे तोषावें।
तोषोनि मज द्यावें। पसायदान हें॥ १॥

Let the Gods of the universe be pleased with my prayers. Let them give me their blessings with pleasure. (1)

जे खळांचि व्यणकटी साण्डो। तया सत्कर्मी रती वाढो।
भूतां परस्परे जडो मैत्र जीवाचें॥ २॥

Let all the ill mannered people come to their senses and let the seeds of goodness grow in their hearts. Let all the living entities be friends forever. (2)

दुरितांचें तिमिर जावो। विश्व स्वधर्म सूर्ये पाहो।
जो जें वांछील तो तें लाहो प्राणिजात॥ ३॥

Let the darkness of ignorance be vanished and let the entire universe see the sunshine of righteousness. Let the desires of all the living beings be fulfilled. (3)

वर्षत सकळ मंगळी। ईश्वरनिष्ठांची मांदियाळी।
अनवरत भूतळी। भेटो तयां भूतां॥ ४॥

Let there be presence of righteous people on this earth all the time and let them shower

their grace upon all the creatures of this world. (4)

चलां कल्पतरूंचे अरव। चेतनाचिंतामणींचे गांव।
बोलते जे अर्णव। पीयूषाचें॥ ५॥

These righteous people are the real devotees of the Lord of the universe. They are like the wishing wells. The are the dwellings of consciousness. Their thoughts are like the oceans of nectar. (5)

चन्द्रमे जे अलोछन। मार्तण्ड जे तापहीन।
ते सर्वांही सदा सज्जन। सोयरे होतु॥ ६॥

They are like spotless moon. They are like sun which never gives sunburns. Let such compassionate people be always our neighbors. (6)

किंबहुना सर्व सुखी। पूर्ण होवोनि तिहीं लोकीं।
भजिजो आदिपुरुषीं। अखण्डित॥ ७॥

Let all the creatures of the universe be full of happiness. And let them always be the devotees of the Lord of the universe, the universal consciousness. (7)

स्वस्ति प्रजाभ्यः परिपालयन्ताम्।
न्याय्येन मार्गेण महीम् महीशाः॥
गोब्राह्मणेभ्यः शुभमस्तु नित्यम्।
लोकाः समस्ताः सुखिनो भवन्तु॥ १॥

काले वर्षतु पर्जन्यः। पृथिवी सस्यशालिनी।
देशोऽयम् क्षोभरहितो। ब्राह्मणाः सन्तु निर्भयाः॥ २॥

अपुत्राः पुत्रिणः सन्तु। पुत्रिणः सन्तु पौत्रिणः।
अधनाः सधनाः सन्तु। जीवन्तु शरदाः शतम्॥ ३॥

सर्वेऽत्र सुखिनः सन्तु। सर्वे सन्तु निरामयाः।
सर्वे भद्राणि पश्यन्तु। मा कश्चित् दुःखमाप्नुयात्॥ ४॥

सहभोजन

वदनि कवळ घेतां नाम घ्या श्रीहरीचें।
सहज हवन होतें नाम घेतां फुकाचें॥
जिवन करि जिवित्वा अन्न हें पूर्णब्रह्म।
उदरभरण नोहे जाणिजे यज्ञकर्म॥ १॥

अहम् वैश्वानरो भूत्वा प्राणिनाम् देहमाश्रितः।
प्राणापानसमायुक्तः पचाम्यन्नम् चतुर्विधम्॥ २॥

ॐ सह नाववतु। सह नौ भुनक्तु। सह वीर्यम् करवावहै।
तेजस्विनावधीतमस्तु। मा विद्विषावहै॥ ३॥
ॐ शान्तिः शान्तिः शान्तिः॥