



In English

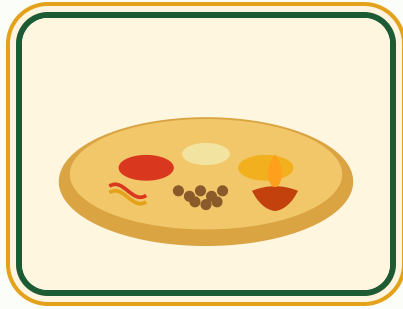
॥ Om Savitryai Namah ॥

Vat Savitri Vrat Katha

With Puja Vidhi, Samagri,
Mantra and Aarti



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॥ Shri Ganeshaya Namah ॥

॥ Om Savitryai Namah ॥

The Story of Savitri and Satyavan

VAT SAVITRI VRAT KATHA

On Jyeshtha Amavasya or Vat Purnima, worship the banyan tree and walk the parikrama, read or listen to this katha with faith, then perform the aarti and seek the blessings of your elders.

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PREPARING FOR THE PUJA

Vat Savitri Puja Samagri

Everything to take to the banyan tree

The Vat Savitri puja samagri is the set of items a woman takes to the banyan tree on the day of the Vat Savitri Vrat or Vat Purnima. Most of it is already found in a Hindu home, and nothing costly is required. The list below is grouped so that you can check it off while packing your puja thali. Customs vary by region and family; add or leave out items as your elders advise.

For worship and decoration

- ❖ Roli or kumkum
- ❖ Sindoor (vermilion)
- ❖ Haldi (turmeric), whole or powder
- ❖ Akshat (unbroken rice)
- ❖ Chandan (sandal paste), if available
- ❖ Fresh flowers and a small garland
- ❖ Paan leaves and supari (betel nut), in some families
- ❖ Moli or kalava (red sacred thread)

For the banyan tree and parikrama

- ❖ Kachcha sut (raw cotton thread), white or dyed red or yellow, in a reel or hank long enough for all your rounds
- ❖ A lota or kalash of clean water for the roots
- ❖ A hand fan (pankha) of bamboo or palm leaf
- ❖ A small picture or clay image of Savitri and Satyavan; some families also keep Yamraj and Brahma
- ❖ A small mat or cloth to sit on

The thread is wound around the trunk during the parikrama.

Lamp and incense

- ❖ A clay or brass diya with ghee or oil and a cotton wick
- ❖ Incense sticks (agarbatti) or dhoop
- ❖ Matches, kept in a small box away from the thread
- ❖ Camphor (kapur), if you do the aarti

Bhog and prasad

- ❖ Soaked black gram (bhige chane), soaked overnight; this is the main offering
- ❖ Seasonal fruits: mango, banana, litchi, jackfruit or any five fruits
- ❖ Puri, gulgule, halwa, kheer or another home-made sweet
- ❖ Gur (jaggery) or batasha
- ❖ A coconut, in some regions

Suhag items and the baya

- ❖ Bangles, bindi, sindoor, mehendi, kajal, comb and mirror, offered to Savitri or given to other women
- ❖ A red or yellow chunri or small cloth for Savitri
- ❖ For the baya to the mother-in-law, in North Indian custom: fruits, sweets, soaked gram, a sari or cloth, suhag items and some money
- ❖ Coins or dakshina

Puja at home

If you cannot reach a banyan tree, add a small banyan twig in a pot of soil or water, or a picture of the banyan tree, and a clean chowki with a red cloth. The rest of the list stays the same.

Practical tips

- ❖ Soak the black gram the night before; a handful per woman is enough.
- ❖ Carry a bottle of water for after the puja, especially in the summer heat.
- ❖ Choose cotton thread rather than synthetic, and avoid leaving plastic bags at the tree.
- ❖ Keep the lamp away from dry leaves and clothing, and put it out before leaving.

ORDER OF WORSHIP

Vat Savitri Puja Vidhi

Preparation, the banyan puja, parikrama and aarti, step by step

The Vat Savitri puja vidhi is the method of worship that married women follow on the day of the Vat Savitri Vrat. The heart of the ritual is simple: worship of the banyan tree, prayers to Savitri and Satyavan, tying raw cotton thread around the trunk while walking around it, and listening to the story of Savitri. No priest is needed, and women often go to the tree together in small groups. The steps below follow common practice. Customs vary from region to region and family to family, so follow your elders wherever they differ.

In North India the puja is done on Jyeshtha Amavasya, while in Maharashtra, Gujarat and much of the south and west it is done on Jyeshtha Purnima as Vat Purnima. The method is broadly the same on both days.

Before the day

- ❖ Gather the items on the puja samagri list a day or two in advance.

- ❖ On the evening before, soak black gram (kala chana) in water so that it is soft by morning. Soaked gram is the main offering of the day.
- ❖ Find the nearest banyan tree and, if possible, a clean, shaded spot around it. In towns, many temples and parks have a banyan where women gather.
- ❖ Drink enough water the evening before, especially if you plan a waterless fast in the summer heat.

Morning preparations

- 1 Wake early and bathe:** Rise early, bathe and put on clean clothes. Red, yellow or other bright colours are commonly worn; many women wear their wedding sari or a new sari.
- 2 Dress as a suhagin:** Apply sindoor in the hair parting and wear bangles, bindi, mehendi and the other marks of a married woman, known together as solah shringar.

- 3 **Take the sankalp:** Before starting, sit quietly, hold a little water, akshat and a flower in the right hand, and resolve to keep the vrat and perform the puja for the well-being of your husband and family. Then let the water fall on the ground or in a plate.
- 4 **Prepare the thali:** Arrange roli, kumkum, sindoor, haldi, akshat, flowers, a diya, incense, fruits, soaked gram, puri or sweets, a hand fan (pankha), raw cotton thread (kachcha sut) and a lota of water on a puja thali.

The puja at the banyan tree

- 1 **Clean the spot:** Sweep or wipe the place at the foot of the tree and sit facing the trunk.
- 2 **Place Savitri and Satyavan:** Many women place a small picture or clay image of Savitri and Satyavan at the root. Some families also keep images of Yamraj and Brahma, following local custom.
- 3 **Offer water:** Pour water from the lota at the roots of the banyan.
- 4 **Apply roli, haldi and sindoor:** Apply roli, haldi and sindoor to the trunk and to the images, then offer akshat and flowers.
- 5 **Light the diya and incense:** Light the lamp and incense and wave them gently before the tree.

- 6 **Offer the bhog:** Offer soaked gram, fruits (mango, banana or seasonal fruits), puri and sweets. Some women also offer a few clothes or suhag items for Savitri.
- 7 **Fan the tree:** In many regions the women wave the bamboo or palm fan towards the tree, remembering how Savitri fanned and cared for Satyavan in the forest.
- 8 **Do the parikrama:** Walk around the tree clockwise, winding the kachcha sut around the trunk as you go. Most women complete 7 rounds; some do 11, 21 or 108.
- 9 **Hear the katha:** Sit together and read or listen to the story of Savitri and Satyavan. Women often take turns reading, or an elder tells it aloud.
- 10 **Pray:** With folded hands, pray to Savitri and to the banyan for the well-being of the family. Many women recite a short Savitri prayer or banyan prayer. You may also do the aarti.

How to do the parikrama

- 1 **Finish the first offerings:** Offer water at the roots, apply roli, haldi and sindoor, offer flowers and light the lamp, as in the puja vidhi.
- 2 **Tie the starting end:** Tie one end of the thread loosely to the trunk, or hold it against the bark at the point where you begin.

- 3 **Walk clockwise:** Walk around the tree in the clockwise direction, keeping the tree on your right. This is the usual direction for parikrama in Hindu worship.
- 4 **Wind as you walk:** Let the thread unroll from your hand so that it wraps around the trunk with every round. Keep it at a comfortable height, roughly waist to chest level.
- 5 **Pray while walking:** Many women silently repeat a prayer to Savitri or the name of God, or simply hold the wish for the family's well-being in mind.
- 6 **Count the rounds:** Complete the number of rounds your family follows, then tie the end of the thread to the earlier turns.
- 7 **Bow:** Fold your hands, bow to the tree and offer soaked gram and fruit.

How to perform the Vat Savitri aarti

The aarti comes at the end of the Vat Savitri puja vidhi, after the katha. The usual practice is simple:

- 1 Prepare the aarti thali with a ghee diya (or camphor), a few flowers, kumkum and akshat. Keep a small bell nearby.

- 2 Stand facing the banyan tree and the images or picture of Savitri and Satyavan. If the puja is done at home with a banyan branch, face the branch.
- 3 Light the diya and begin the aarti together with the other women.
- 4 Wave the thali in slow clockwise circles before the tree and the images while singing. Ring the bell with the other hand, or let someone else ring it.
- 5 At the end, offer a flower at the root of the tree and bow.
- 6 Pass the thali to everyone present. Each person moves both palms over the flame and touches them to the eyes and head.
- 7 Ask forgiveness for any mistakes in the puja, touch the feet of the elders and the mother-in-law, and share the prasad of soaked gram and fruit.

When many women share one tree, it is common for one group to finish its aarti and make room for the next.

After the puja

- 1 **Touch the feet of elders:** Return home and touch the feet of your husband, mother-in-law and other elders to receive their blessings.

- 2 **Give the baya:** In many North Indian families, the woman gives her mother-in-law a “baya”, a gift of fruits, sweets, soaked gram, clothes and suhag items, with some money.
- 3 **Charity:** Some women give fruits, grain, clothes or a little money to a needy person or a Brahmin.
- 4 **Paran (breaking the fast):** When the fast is to end depends on family custom. Many women break it after the puja by swallowing a few soaked gram, and in some homes a tender banyan bud, with water. Others continue until evening.

Puja at home if no banyan is nearby

Many women live far from a banyan tree. In that case the puja can be done at home in the same order. A small banyan branch is commonly brought from a tree and placed in a pot of soil or water, or a picture of the banyan with Savitri and Satyavan is kept on a clean chowki. Water, roli, flowers, thread and soaked gram are offered to the branch or picture, and the parikrama is done around it. Avoid damaging a living tree; take only a small twig, or use a picture. Devotees believe that sincere devotion matters more than the setting.

Fasting and health

Many women keep a nirjala (waterless) fast on this day. Pregnant or nursing women, women who are unwell, the elderly and anyone on medication should consult a doctor first and may keep a phalahar fast or a lighter fast instead. In the May and June heat, drink plenty of water before and after the fast and avoid standing long in the midday sun. This is not a substitute for medical advice.

BEFORE THE KATHA

Vat Savitri Puja Mantras

Savitri arghya mantra

This is the verse most closely tied to the vrat. It is recited while offering arghya, water poured from a lota, to the goddess Savitri. Some guides use it when pouring water at the banyan's roots as well.

अवैधव्यं च सौभाग्यं देहि त्वं मम सुव्रते।
पुत्रान् पौत्रांश्च सौख्यं च गृहाणार्घ्यं नमोऽस्तु ते॥

*Avaidhavyam cha saubhagyam dehi tvam mama suvrate, putran
pautrams cha saukhyam cha grihanarghyam namo'stu te.*

Meaning: O Savitri, keeper of noble vows, grant me unbroken married life and good fortune, sons and grandsons and happiness. Accept this offering of water; salutations to you. Many women today understand “sons and grandsons” simply as children and the generations of the family.

Banyan tree prayer while watering the roots

After the arghya, water is poured slowly at the root of the banyan with this prayer. Some guides open it with a line said as the water is poured.

वट सिंचामि ते मूलं सलिलैरमृतोपमैः।
यथा शाखाप्रशाखाभिर्वृद्धोऽसि त्वं महीतले।
तथा पुत्रैश्च पौत्रैश्च सम्पन्नं कुरु मां सदा॥

*Vata sinchami te mulam salilair amritopamaih. Yatha shakha-
prashakhabhir vridddho'si tvam mahitale, tatha putraish cha
pautraish cha sampannam kuru mam sada.*

Meaning: O banyan, I water your root with water as sweet as nectar. Just as you have grown wide upon the earth with branches and branches upon branches, so may you always keep me rich in children and grandchildren. The prayer draws directly on the image of the banyan, whose aerial roots become new trunks, as a picture of a family that keeps growing.

KATHA: PART ONE

King Ashwapati and the birth of Savitri

Vat Savitri Vrat Katha

Long ago the kingdom of Madra was ruled by a king named Ashwapati. He was righteous, generous and devoted to truth, he honoured the learned and cared for his people, and they loved him in return. Yet one sorrow weighed on his heart: he had no child. Hoping for offspring, the king took up strict vows. For many years he lived with great self-control, ate sparingly and offered oblations into the sacred fire while chanting hymns to the goddess Savitri.

At last the goddess was pleased. She rose from the sacred fire in a radiant form and said, "O king, I am pleased with your devotion, your purity and your self-discipline. Ask for whatever you wish." Ashwapati bowed and asked for children, so that his family line would continue. The goddess replied that, by the will of Brahma, a splendid daughter would soon be born to him. Then she vanished.

In time the queen gave birth to a beautiful girl. Because she was the gift of the goddess Savitri, the king and the priests named her Savitri. She grew up like a flame, bright and pure, gentle in speech and firm in mind. When she came of age her beauty and brilliance were so great

that the princes who saw her were overawed, and not one of them dared to ask for her hand.

KATHA: PART TWO

Savitri chooses Satyavan

Vat Savitri Vrat Katha

Seeing his daughter grown and still unmarried, Ashwapati became anxious. He called her and said, “My daughter, the time has come for your marriage, yet no one comes to ask for you. Go out yourself and choose a husband who is worthy of you. Tell me whom you have chosen, and I will give you to him.” Savitri bowed to her father and set out in a golden chariot with the elderly ministers of the court. She travelled through royal cities and peaceful hermitages in the forests, honouring the sages and giving gifts wherever she went.

When she returned, the sage Narada was sitting with her father. Ashwapati asked her whom she had chosen. Savitri said, “In the land of Shalva there was a righteous king named Dyumatsena. In time he became blind, and an old enemy seized his kingdom. With his wife and his young son he went to live in the forest as a hermit. That son, Satyavan, has grown up in the forest. He is the one I have chosen in my heart.”

Narada was troubled. “Alas, O king,” he said, “without knowing it, Savitri has made a grave choice.” Ashwapati asked whether Satyavan

lacked any virtue. Narada answered that Satyavan was truthful, generous, learned, patient, handsome and devoted to his parents. “But he has one fault, and it outweighs all his virtues. Exactly one year from today his life will come to an end.”

The king turned to his daughter. “Savitri, go and choose another husband.” But Savitri answered calmly, “A daughter is given in marriage only once, and a choice once made is made. Whether his life is long or short, whether he has virtues or none, I have chosen my husband once and I will not choose a second time. My mind has decided, and I will act as I have decided.” Hearing these firm words, Narada said to the king, “Your daughter’s mind is steady and cannot be moved from dharma. Give her to Satyavan.” Blessing them both, he departed.

KATHA: PART THREE

Life in the forest and the three-day vow

Vat Savitri Vrat Katha

Ashwapati went to the forest with Savitri and the priests and approached the blind King Dyumatsena, who was sitting on a mat of kusha grass beneath a tree. He asked him to accept Savitri as his daughter-in-law. Dyumatsena hesitated. "We have lost our kingdom and live as hermits in the forest. How will your daughter bear such a hard life?" Ashwapati replied that his daughter knew that joy and sorrow both come and go, and that she had chosen with open eyes. So Savitri and Satyavan were married in the hermitage, and Ashwapati returned home content.

Once her father had gone, Savitri put away her jewels and fine clothes and dressed simply, as the people of the forest did. She served her blind father-in-law and her mother-in-law with care, spoke sweetly to her husband and kept to all her duties. Everyone in the hermitage was happy with her. Yet day and night the words of Narada stayed in her mind, and in secret she counted the days.

When she saw that Satyavan would die on the fourth day from then, she took a hard vow. For three days and three nights she fasted and

stood in prayer. Dyumatsena was worried and tried to persuade her to rest, but she replied gently that she had made a vow and would complete it, and he gave her his blessing. On the last night she did not sleep at all. On the morning of the fated day she finished her worship, bowed to the elders and to the sages of the hermitage, and quietly accepted their blessing that she would never be a widow.

KATHA: PART FOUR

The fated day in the forest

Vat Savitri Vrat Katha

That morning Satyavan took his axe and set out to bring fruit and firewood. Savitri asked to go with him. “You have never come into the deep forest,” he said. “The path is hard, and you are weak from fasting.” But she insisted, and he told her to ask his parents. Savitri, who in a whole year had never asked them for anything, now begged for their permission, and they gladly gave it. Smiling outwardly while sorrow burned inside her, she walked beside her husband through the beautiful forest, watching him at every step.

Satyavan gathered fruit and began to split wood. As he worked he began to sweat, and a sharp pain struck his head. “Savitri,” he said, “my head aches, my limbs are burning and I feel weak. I cannot stand. I want to lie down.” Savitri sat on the ground and laid his head in her lap. According to tradition this happened in the shade of a banyan tree, and this is why the banyan is worshipped on Vat Savitri.

Then she saw a figure standing before her: tall and dark, dressed in red, with a crown on his head and eyes that shone like the sun, holding a noose in his hand. He stood beside Satyavan and looked at him.

Savitri gently set her husband’s head down, rose and, with folded hands, asked who he was. “I am Yama, the lord of death,” he answered. “Your husband’s life is over, and I have come to take him. Because he is righteous and full of virtue, I have come myself instead of sending my messengers.” With his noose Yama drew out of Satyavan’s body a soul the size of a thumb and set off towards the south. Satyavan’s body lay still and lifeless.

KATHA: PART FIVE

Savitri follows Yamraj

Vat Savitri Vrat Katha

Savitri followed him. Yama turned and said, “Go back, Savitri, and perform his last rites. You have come as far as anyone may follow.” Savitri replied, “Wherever my husband is taken, or goes of his own accord, there I must go too. That is the eternal dharma. By my vows, my service to my elders, my love for my husband and by your grace, my path cannot be blocked.” Then she spoke of dharma: the wise say that friendship is formed by walking seven steps together, and having walked with him she called him her friend.

Yama was pleased by her words. “Ask for a boon,” he said, “anything except his life.” Savitri asked that her father-in-law, who was blind and had lost his kingdom, should regain his sight, his strength and his kingdom. “So be it,” said Yama. “Now go back; you are tired.” But Savitri said, “How can I be tired when I am near my husband? Where he goes, I go. Listen a little more: even a single meeting with the good is precious, and friendship with them never goes to waste.”

Yama, pleased again, offered a second boon, once more excluding Satyavan’s life. Savitri asked that her father, King Ashwapati, who had

no son, should have a hundred sons to continue his line. Yama granted this as well and again told her to return. Still she walked on, speaking of the conduct of the good: kindness towards all beings in thought, word and deed, generosity, and keeping one’s word. She praised Yama himself as Dharmaraja, the king of justice, who treats all beings equally.

Moved by her wisdom, Yama said, “The more you speak, the more my respect for you grows. Ask for a third boon.” Savitri said, “Then grant that I may have a hundred sons born of Satyavan, strong and brave, to carry on our family.” Pleased, Yama said, “So be it.” Then Savitri folded her hands. “Lord, you have granted me sons by Satyavan, but without Satyavan this boon cannot come true, and your word is never false. Give my husband back his life.” Yama smiled, untied the noose and released Satyavan’s soul. “Your husband is free,” he said. “He will live a long life with you, and your family will be honoured.” Blessing her, Yama went on his way.

KATHA: PART SIX

Satyavan returns and the family is restored

Vat Savitri Vrat Katha

Savitri hurried back to the place where Satyavan's body lay. She sat down and once more took his head in her lap. Slowly he opened his eyes, as if waking from a long sleep. "I have slept a long time," he said. "Why did you not wake me? And where is the dark figure who was taking me away?" Savitri replied, "You slept long, and the lord of death has gone. Night has fallen, and I will tell you everything tomorrow. Let us go home; your parents will be worried."

It was dark, and Satyavan was still weak, so Savitri lifted the axe onto one shoulder, put his arm over the other and led him home through the forest. Meanwhile in the hermitage Dyumatsena had suddenly regained his sight. He and his wife were anxious and searched everywhere for their son. The sages comforted them, saying that by Savitri's virtue and her vows Satyavan must surely be alive. Soon the couple arrived. Savitri told everyone what had happened in the forest, and all of them praised her.

The next morning messengers came from Shalva. The usurper had been killed by his own minister, and the people wanted their rightful

king back. Dyumatsena, his sight restored, returned to his kingdom with his family, and Satyavan was made crown prince. In time King Ashwapati was blessed with a hundred sons, and Savitri and Satyavan too had a hundred sons. So every one of Yama's boons came true.

Thus Savitri, by her devotion, her wisdom and her courage, brought her husband back from death and brought happiness to both families. According to tradition, a woman who keeps the Vat Savitri Vrat with faith and listens to this story remembers Savitri's example and prays for her family's well-being. As Savitri's home was filled with joy, may the homes of all who read or hear this story be filled with joy. Bolo Savitri Mata ki jai.

VAT SAVITRI AARTI IN MARATHI

Aarti Vadraja

अश्वपती पुसता झाला। नारद सांगताती तयाला ॥
 अल्पायुषी सत्यवंत। सावित्रीनें का प्रणीला ॥
 आणखी वर वरी बाळे। मनीं निश्चय जो केला ॥
आरती वडराजा ॥१॥

दयावंत यमदूजा। सत्यवंत ही सावित्री ॥
भावे करीन मी पूजा। आरती वडराजा ॥४॥

ज्येष्ठामास त्रयोदशी। करिती पूजन वडाशीं ॥
 त्रिरात्र व्रत करूनीया। जिंकी तूं सत्यवंताशी ॥
आरती वडराजा ॥२॥

स्वर्गावरी जाऊनियां। अग्निखांब कचळीला ॥
 धर्मराजा उचकला। हत्या घालील जीवाला ॥
 येई ग पतिव्रते। पती नेईं गे आपुला ॥
आरती वडराजा ॥३॥

जाऊनियां यमापाशीं। मागतसे आपुला पती ॥
 चारी वर देऊनियां। दयावंता द्यावा पती ॥
आरती वडराजा ॥४॥

पतिव्रते तुझी कीर्ति। ऐकुनी ज्या नारी ॥
 तुझें व्रतें आचरती। तुझी भुवनें पावती ॥
आरती वडराजा ॥५॥

पतिव्रते तुझी स्तुती। त्रिभुवनी ज्या करिती ॥
 स्वर्गी पुष्पवृष्टी। करुनियां आणिलासी आपुला पती ॥
अभय देऊनियां। पतिव्रते तारी त्यासी ॥६॥

AARTI VADRAJA

Transliteration

Ashwapati pusata jhala, Narad sangatati tayala
 Alpayushi Satyavant, Savitrine ka pranila
 Aankhi var vari bale, mani nishchay jo kela

Aarti Vadraja (1)

Dayavant Yamaduja, Satyavant hi Savitri
Bhave karin mi puja, aarti Vadraja (refrain)

Jyeshthamas trayodashi, kariti pujan vadashi
 Trirattrra vrat karuniya, jinki tu Satyavantashi

Aarti Vadraja (2)

Swargavari jauniya, agnikhamb kachalila
 Dharmaraja uchakala, hatya ghalil jivala
 Yei ga pativrate, pati nei ge aapula

Aarti Vadraja (3)

Jauniya Yamapashi, magatase aapula pati
 Chari var deuniya, dayavanta dyava pati

Aarti Vadraja (4)

Pativrate tujhi kirti, aikuni jya nari
 Tujhe vrata aacharati, tujhi bhuvane pavati

Aarti Vadraja (5)

Pativrate tujhi stuti, tribhuvani jya kariti
 Swargi pushpavrushti, karuniya aanilasi aapula pati

Abhay deuniya, pativrate tari tyasi (6)

BHAVARTH

Meaning of the Aarti

The aarti is written in old, folk Marathi, and a few words are understood differently in different homes. The meanings below are a simple guide to the sense of each stanza.

Ashwapati pusata jhala: King Ashwapati asks, and the sage Narada tells him that Satyavan is short-lived: why has Savitri chosen him? Choose another groom, child. But the resolve she has made in her heart stays firm. Aarti to you, king of banyans.

Refrain: Dayavant Yamaduja: The merciful Yama, Satyavan and Savitri: I will worship them with devotion. Aarti to you, king of banyans. The refrain is repeated after each stanza in many homes.

Jyeshthamas trayodashi: On Trayodashi in the month of Jyeshtha, women worship at the banyan tree. By keeping the three-night vow, you, Savitri, won back Satyavan. This recalls the trirātra vrata of the story, which is why the vrat traditionally begins on Trayodashi.

Swargavari jauniya: Following Yama towards the heavens, Savitri clasps a pillar of fire. Dharmaraja (Yama) is shaken, fearing she will give up her own life, and says: come, devoted wife, take your husband back. The pillar of fire is a folk addition; it is not part of the Mahabharata account.

Jauniya Yamapashi: Going to Yama, she asks for her husband. Having granted four boons, the merciful one should now give back her husband. In the epic Yama grants several boons during the conversation; folk songs count them differently.

Pativrate tujhi kirti: O devoted wife, the women who hear of your fame and keep your vrat reach your blessed worlds, according to tradition.

Pativrate tujhi stuti: The three worlds sing your praise. Flowers rained from heaven when you brought your husband back. Granting freedom from fear, O devoted wife, protect those who sing to you.

KSHAMA PRARTHANA

Closing Prayer

After the aarti many women end the puja with a short prayer in their own words, thanking Savitri Mata and asking forgiveness for any mistake made during the worship. A simple prayer in Hindi could be:

हे सावित्री माता, मैंने अपनी श्रद्धा और सामर्थ्य के अनुसार वट वृक्ष और आपकी पूजा की है।

पूजा में जाने अनजाने जो भूल हुई हो, उसे क्षमा करना।

जैसे आपने धैर्य, बुद्धि और प्रेम से अपने परिवार की रक्षा की, वैसा ही धैर्य और विवेक मुझे भी देना।

मेरे पति और पूरे परिवार को स्वस्थ, सुखी और एक दूसरे से जुड़ा रखना।

जय सावित्री माता।

O Savitri Mata, I have worshipped the banyan tree and you as far as my faith and means allow. Please forgive any mistake made in this puja, knowingly or unknowingly. As you protected your family with patience, wisdom and love, give me the same patience and good judgement. Keep my husband and my whole family healthy, happy and close to one another. Jai Savitri Mata.

You may say it in English or in any language you are comfortable with; the feeling behind the words matters more than the exact wording.

Bolo Savitri Mata ki Jai!

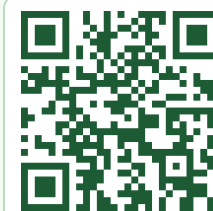
Vat Savitri Puja



Vat Savitri Puja

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