

Sri Satya Narayana Vratam

(Ritual of Lord Satya Narayana)

Ati Laghu Paddhati (Super-Short Procedure)

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Introduction

As per Skanda Purana, Lord Vishnu taught Satya Narayana vratam to Maharshi Narada when the latter asked Lord Vishnu how human beings can overcome their strife in the terrible age of Kali yuga. This ritual is supposed to be an easy solution to the problems of human beings in this age. It is appropriate for spiritual progress as well as material success. It gives results based on one's aptitude.

Satya means truth. Satya Narayana is the personification of Truth. At the highest level, the only Absolute Truth in the cosmos is the Supreme Cosmic Being. At a lower level, there are many many relative truths that arise in the pure consciousness of Supreme Cosmic Being. Like the dream objects that arise in our dreams, various beings such as the Creator (Brahma), Sustainer (Vishnu) and Destroyer (Shiva) arise in the pure consciousness of this Supreme Cosmic Being and the entire field of "duality" comes into play. There are many relative truths pertaining to and governing this field of duality. Lord Satya Narayana is the personification of all the Truths of this cosmos, starting from the Absolute Truth to the relative truths in the field of duality.

Note on The Manuals

There are 3 versions of this manual at <http://www.VedicAstrologer.org>: (1) Regular, (2) Short, (3) Super-short. This is the **super-short** manual. This manual is appropriate for those who are uncomfortable with the Sanskrit language and want to minimize the mantras, or those who don't have much time for this ritual. It is also suitable for those who are not attracted to external rituals and want to spend more time in internal meditation than in an external ritual. Such people can make use of the super-short procedure and then spend an hour or two meditating with the main dwadasakshari mantra of Lord Satya Narayana (given in this manual).

Those who are comfortable with Sanskrit language and want a little more elaborate ritual should consider the *short* version. Those who have a lot of time for a very elaborate ritual replete with Veda mantras should consider the *regular* version.

Common Mis-conceptions

(1) *Misconception*: Women cannot perform Satya Narayana vratam alone.

Comment: In the discussion between sages on Satya Narayana vratam in Skanda Purana, an example is given where women did the ritual when husbands were away. A woman can perform this ritual by herself if husband is away or not interested.

(2) *Misconception:* One must either do a “perfect” ritual or not do any ritual at all. A perfect ritual takes a very long time.

Comment: Though one may eat a sumptuous meal on an important festival day, one does not necessarily get a lot of energy from it. One gets most of one’s energy from the regular dal (lentils) and rice that one eats everyday.

Though there are complicated versions of vratam, it is better to do a simple vratam on a regular basis (*e.g.* monthly once) than to do a complicated version very rarely. In fact, this ritual can be performed daily in a highly simplified form.

(3) *Misconception:* If mistakes happen in a ritual, the consequences will be bad.

Comment: If a ritual is performed with a saattwik spirit for saattwik purposes, there are no risks.

If you act nice with someone because you want their money, you have to understand their thinking well, take the advice of people who know them well and act very carefully to get money from them. Mistakes can be costly and spoil your goal.

But, if you act nice with your parents simply because you love them and want to show your love, you do not need to be careful. You just show your love in whatever way you know. There is no need to follow anybody’s advice strictly and there are no risks. Even if you act overly smart, your parents love you and will not be irritated. They will do what is good for you, even if it may hurt you in the short term.

Worshipping Goddess Ramaa and Lord Satya Narayana are like spending time with parents.

(4) *Misconception:* One not initiated by a guru (master) cannot perform ritual or recite certain mantras.

Comment: If one receives a mantra or a procedure from the mouth of a master, it is analogous to a millionaire opening a bank account in his son’s name with a high starting balance. The son is lucky, as he is starting off with a big balance. Similarly, some of the siddhi (attainment) the master has in the mantra or procedure is transferred to the disciple even as (s)he starts out.

If one does *not* receive a mantra or a procedure from the mouth of a master, it is analogous to starting off with a zero bank balance. While it is useful to start off with a positive balance, it is neither necessary nor sufficient. There are sons of millionaires who used up the millions earned by parents and reduced them to zero, while there are some self-made men who made millions purely with self-effort. Similarly, one taught by the greatest guru can fall while one not taught by a guru can reach the ultimate. While it is desirable to have a guru, it is by no means compulsory.

(5) *Misconception*: Those who are not learned in Veda cannot recite Veda mantras and perform rituals based on Veda mantras.

Comment: Jnaneshwar was a 12th century master. He was a great Krishna devotee. When he was asked to not recite Veda by a council of erudite scholars, as he was not formally qualified, he replied that every being had a right to recite Veda. When he started reciting, they tried to shut his mouth. Then, a buffalo standing next to him recited Veda! The scholars begged his pardon and corrected their narrow-minded attitude.

Many great souls like him taught that Veda could be recited by anyone. One engaged in *tantric* practices that serve specific purposes and give specific *siddhis* (attainments) need to be afraid of side effects and punishments for mistakes, but mantras from Veda were taught by great rishis for the highest purpose of self-realization. One reciting them need not be afraid of any side effects. Veda mantras are saattwik, self-correcting and ultimately leading to self-realization.

Those who have an affinity to tantric practices should not be discouraged from learning and using them, but those who appreciate the teachings of rishis must be encouraged to recite Veda mantras and perform rituals based on Veda mantras. The key is to have an attitude of submission and a desire for nothing other than self-realization and to do ritual without any expectations whatsoever. Then there are no risks.

The procedure taught in this document may contain just a few Veda mantras, which are not very difficult to pronounce. There are different versions of this manual and some include fewer Veda mantras and some more.

(6) *Misconception*: Those who are not born in a brahmin family cannot perform ritual.

Comment: Satya Narayana vratam can be performed by one belonging to any varna (caste). In the stories given in Skanda purana, there are explicit examples.

Moreover, one's varna (caste) is not to be determined solely from the family one is born in. There are examples of men born to parents belonging to various castes performing *tapascharya* and becoming rishis. Maharshi Viswamitra, who taught the Savitru Gayatri mantra, was a kshatriya by birth. Maharshi Valmiki, who taught Brahma Jnana to Maharshi Bharadwaja, was a shoodra by birth.

One who has affinity to knowledge is a Brahmana (wise man). One who has affinity to power and authority is a kshatriya (warrior). One who has affinity to money is a vaisya (trader). One who has affinity to carnal pleasures is a shoodra (worker). If a person born in a Brahmin family is after money, he becomes a vaisya and not a Brahmin. On the other hand, if a person born in a vaisya family desires nothing but knowledge and self-realization, he automatically becomes a Brahmin and very fit to perform any rituals.

In any case, one who is interested in knowledge or power or money or pleasures can perform Satya Narayana vratam. Lord gives results befitting one's attitude.

(7) *Misconception*: One should get a priest to do rituals and not do them oneself.

Comment: A good shooter standing too far from a target may do worse than an average shooter standing right next to the target. Similarly, many priests of this age are limited in the ability to emotionally identify with the problems of others and direct spiritual energy at those problems. If the person does the ritual directly, it is akin to someone standing right next to the target shooting.

In Kali yuga, Parasara smriti is the authority for rituals and dharmik matters. As per a dharma shastra called “Parasara Madhaveeyam”, a ritual performed in one's name by one's own disciple is 100 times more powerful than a ritual performed in one's name by a priest; a ritual performed in one's name by one's own son is further 100 times more powerful; and, a ritual performed by oneself is further 100 times more powerful. Hence, a ritual performed by oneself is 1,000,000 times more powerful than a ritual performed in one's name by a priest. *If* one is capable of performing a ritual oneself, that is ideal in this decaying age of Kali.

(8) *Misconception:* The ritual should be done in the evening/night only.

Comment: Though that is the preferred time, this ritual can be performed at any time.

Correct Attitude

While it is good to follow the procedure faithfully, it is even more important to surrender oneself to god, leave ego and identify with the deity when performing a ritual. One should believe *sincerely* that the Lord is *really* sitting in front of one in the idol or kalasham. When one offers various services, one should imagine that one is offering those services to Lord for real. The more sincere one is in this belief, the better the results will be. The external objects used in the ritual are a proxy or symbol for the *real* offering that occurs at the *mental* level.

If that sincerity is there, all other minor errors will have no negative effect and one will make progress. If that is not there, even an impeccably performed ritual will not have any tangible effect.

If one has an over-active mind, doing pranayama before ritual can be useful. Somehow or the other, one should calm the mind down to the best of one's ability before starting the ritual.

Materials Needed

- An idol of goddess Rama and Lord Satya Narayana. Otherwise, an idol of Lakshmi & Narayana. Otherwise, any idol. In the absense of idols, any golden or silver or copper or bronze or panchaloha or clay object or a stone or a coin can be used to invoke god in it.
- Some akshatas. Those can be made by mixing raw (uncooked) white (or brown) rice grains with a drop of sesame oil (or some other oil) and a pinch of turmeric powder. Instead of turmeric powder, one can also use vermilion (kumkum) powder used for the dot on the forehead.
- A small lamp, consisting of a wick that can be lit in sesame oil/ghee. A candle can also be used as an alternative, though it is better to burn ghee or sesame oil than wax.
- A match box to light fire
- Sandalwood powder

- One tumbler or cup to store water. It should preferably be made of silver or copper or clay. If unavailable, you may use steel or glass.
- One spoon (preferably silver or copper)
- *Kalasha*: One golden/silver/copper/bronze/clay pot used as kalasham
- One coconut or any fruit (e.g. apple or orange) to put on top of kalasham as the head.
- *Sugandha Dravya*: Powder of cardamom, cinnamon, edible camphor and sandalwood to be mixed with the water in kalasham. If not available, just mix some sandalwood powder or turmeric powder.
- An incense stick
- Some flowers
- Some food that you can offer to god. Eggs, meat and seafood should not be used in that food. In fact, do not *eat* eggs, meat and seafood on the day of ritual. Onion, garlic, strong spices and too much of chillies should also be avoided in the food cooked for God. Fruits are also fine. Just sugar or brown sugar or rock candy sugar or jaggery can be offered to god too. When using sugar, please note that the normal white refined sugar used these days has bone ash in it. Brown sugar, vegetarian sugar or jaggery are to be preferred. [NOTE: The recommended prasadam for this ritual is made by cooking cream of wheat in milk, ghee and sugar. If possible, one can make that.
- A full fruit (e.g. banana, orange, apple, date, raisin)
- Some water

Preparation Before Ritual

- (1) Make some food items to offer to god. You can just use rock sugar candy or raisins or dates or fruits or jaggery also. Please see the notes in the previous section on the recommended prasadam.
- (2) Fill water in the tumbler/cup and place the spoon in it.
- (3) Fill the pot (kalasha) with water. Mix the powder (see “Sugandha Dravya”) in the section above in the water. Pour a few akshatas in the water.
- (4) Place the coconut or other fruit (apple/orange) on top of the kalasha. Place this kalasha and idol in the pooja area.
- (5) Make a seat for yourself in front of the idol and kalasha. Ideally you should be facing east. You can decorate the idol and kalasham based on your ability and taste.
- (6) *Important*: Do not consume any food within 1-2 hours before the ritual (atleast one hour). Evacuate the bowels before ritual and take bath. Stomach should be empty during a ritual for the best experience.
- (7) Ideally, one should fast the whole day and do this ritual in the evening after sunset. But, one may not fast if fasting is not possible for one. Also, it is ok to do this ritual at any time.

Ritual Procedure

Before starting the ritual, think in your mind of Mother Earth who is bearing you, Lord Ganesha who removes obstacles, your ishta devata (favorite deity), your parents, the rishis of your gothra (if you know them), the seven rishis, all the rishis and all your gurus.

Aachamanam (sipping water to purify)

Take a little water from the tumbler into your right hand with a spoon. Drink the water after saying the first item below. Take more water with the spoon into your hand, say the second item below and drink it. Take more water, say the third item below and drink it. Imagine that Vishnu who is within you is getting that water.

om keśavāya svāhā | om nārāyaṇāya svāhā | om mādhavāya svāhā |

Vighneswara Pooja (worshipping the remover of obstacles)

In order to not have any obstacles in the pooja, we pray to Ganesha in the beginning. Ganesha is a personification of the aspect of our consciousness that makes us avoid and overcome obstacles. Read the following verses and pray within your mind to Ganesha to remove obstacles from your ritual.

śuklāmaradharaṃ viṣṇuṃ śaśivaraṇaṃ caturbhujam | prasannavadanaṃ dhyāyet sarva
vighnopāśāntaye || agajānana padmārkaṃ gajānanamaharṇiśaṃ | anekadaṃ taṃ
bhaktānāṃ ekadantaṃ upāśmahe || vakratuṇḍa mahākāya koṭisūryasamaṇḍala
nirvighnaṃ kuru me deva sarvakāryeṣu sarvadā ||

Praanaayaamam (restraining the life force)

A calm and relaxed mind can concentrate and focus better, compared to an agitated or tense mind. Breathing and mental state have a correlation. When mind is agitated, breathing is irregular and labored. When mind is calm, breathing is regular and smooth. Pranaayaama is a method of controlling the breathing and hence regularizing the life force that fuels mental activity. One should calm down mind before any important activity such as praying, eating food, learning, reading, writing etc, for a higher efficiency. That is why pranaayaama is done before any ritual. Though most priests breeze through this step, this is an important step. One should take time to do this step for as long as it takes and ensure that one is in a calm state of mind before going ahead with the rest of the ritual.

Take some akshatas (see “Materials Needed” for a description of how to make them) in the the left palm, place the left palm on the left lap, hold the nostrils with the right hand and do pranaayaamam. Place the little finger and ring finger on the left nostril and thumb on the right nostril. Close the left nostril, open the right nostril by releasing the thumb and say the Gayatri mantra mentally while gently breathing in through the right nostril (without making any breathing sound). If you don’t know the Gayatri mantra, use one of the following mantras:

om namo bhagavate vāsudevāya | om namaśśivāya | om gaṃ gaṇapataye namaḥ |

After saying the mantra once, close the right nostril with the thumb and say the mantra once more while retaining the air previously breathed in. Then open the left nostril by relaxing the little and ring fingers and say the mantra for the third time while breathing out through the left nostril. When done, say the mantra once more, while breathing in through the left nostril. Then

close the left nostril with little and ring fingers and say the mantra for the fifth time while retaining the air previously breathed in. Then release the thumb and say the mantra for the sixth time while breathing out through the right nostril. While reading the mantra all the six times, contemplate the formless supreme Brahman (supreme soul of the entire universe) that fills each being of this universe and also the air being breathed in and out. If you want, you can imagine a specific form (such as your ishta devata) also and imagine that your ishta devata fills the entire universe. If you want, you can repeat the above sequence as many times as you comfortably can.

Sankalpam (taking the vow)

Now, declare your intention of doing a vratam to please Lord Satya Narayana. Transfer the akshatas to the right hand, place the open left palm (empty) on right lap, place the closed right palm containing akshatas on the left palm. Then say the following, while mentally thinking that you are going to do a ritual to the best of your ability, to please Lord Satya Narayana.

om mamopāṭṭa samasta duritakṣayadvārā śrī parameśvara prītyartham śrī satya nārāyaṇa
prasāda siddhyartham adya śubhadine śubhamuhūrte śrī satyanārāyaṇa vratakarma
yathāśakti kariṣye |

Then leave the akshatas from your hand in front of the idol and sprinkle a little bit of water on the palms. Now light the ghee/oil lamp.

Kalasa Suddhi (water purification)

This is a shortcut for worshipping Varuna in a kalasha.

Place a few akshatas and a flower (if available) in the tumbler containing water. If you can, put dhenu mudra (else, don't worry). Say the following syllable 11 times to purify the water.

vaṁ

Now read the following and think that auspicious essence of various rivers of the world is entering the water in the tumbler.

gaṅge ca yamune caiva godāvari sarasvati |
narmade sindhu kāveri jale'smin sannidhiṁ kuru || amṛtaṁ bhavatu

Then take a little water from the tumbler with a flower or flower petal or spoon and sprinkle it on yourself, the idol you are going to use and other materials to be used in the ritual (like fruits, flowers, idols and food).

Praana Pratishthaapanaa (invocation of god)

Now we have to invoke the deity in the idol and the kalasham. If you know how to do anganyaasam and karanyaasam, do it while saying the following. Otherwise, just read the following.

asya śrī prāṇapraṭiṣṭhāpāna mantrasya brahma viṣṇu maheśvarā ṛṣayaḥ
ṛgyajussāmātharvāṇi chandāṁsi śrīsatyanārāyaṇo devatā | hrām bijaṁ | hrīm śaktiḥ | kroṁ
kīlakaṁ | hrām aṅguṣṭhābhyām namaḥ | hrīm tarjanībhyām namaḥ | hrūṁ
madhyamābhyām namaḥ | hraum anāmikābhyām namaḥ | hraum kaniṣṭhikābhyām namaḥ |
hraḥ karatala karaprṣṭhābhyām namaḥ | hrām hṛdayāya namaḥ | hrīm śīrase svāhā | hrūṁ
śikhāyai vaṣaṭ | hraum kavacāya huṁ | hraum netratrayāya vaṣaṭ | hraḥ astrāya phaṭ |
bhūrbhuvassuvaromiti digbandhaḥ |
dhyānam - satyanārāyaṇam devam vande'ham kāmadam prabhum | lilayā vitatam viśvam
yena tasyai namonamaḥ | |

Now invoke the deity in the kalasham and the idol with the following mantra. While saying it, imagine that Mahaganapathi who is in your own heart is entering the kalasham and the idol.

om hrām hrīm kroṁ yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ haṁ ḷaṁ kṣaṁ | om haṁsaḥ so'haṁ
so'haṁ haṁsaḥ | śrī ramāsaḥita satyanārāyaṇasya prāṇa iha prāṇaḥ | jīva iha sthitaḥ |
sarvendriyāṇi vāṅmanastvak cakṣuḥ śrotra jihvāghrāṇa prāṇāpānavyānodānasamānāḥ
ihaivāgatya sukhaṁ ciraṁ tiṣṭhantu svāhā | sānnidhyaṁ kurvantu svāhā | asunī te
punarasmāsu cakṣuḥ punaḥ prāṇamiha nō dehi bhogaṁ | jyokpāsyema
sūryamuccarantamanumate mṛḷayā naḥ svasti | hrām hrīm kroṁ | kroṁ hrīm hrām | om śrī
ramāsaḥita satyanārāyaṇa prāṇaśaktyai namaḥ | atra āgaccha |

Now read the following and make the aavaahani, samsthaapani, sannidhaapani, sannirodhini and avakunthana *mudras* with your hands if you know them. If not, don't worry and just read.

āvāhito bhava | sthāpito bhava | sannihito bhava | sanniruddho bhava | avakuṅṭhito bhava |
deva prasīda prasīda | deva sarva jagannātha yāvaddhomāvasānakam | tāvattvaṁ
prītibhāvena mūrtau agnau ca sannidhiṁ kuru |

While saying this, pray to Lord Satya Narayana in your mind and ask him to *stay* in the idol and kalasham (pot) till the end of the pooja, along with his consort Ramaa (Lakshmi) and the entire family of accompanying deities.

Parivaara Devataa Poojaa (praying to associate deities)

In the field of duality, our consciousness operates due to three aspects: (1) Astitva or identity – sense of “I exist”, (2) Bhoktritva or experiencership – sense of “I experience”, (3) Katritva or doership – sense of “I do”.

We exist due to the five elements – earth (solid state of existence), water (flexible state of existence), fire (transformatory state of existence), air (expansive state of existence) and ether (existential space behind all existence). These five elements are ruled by Ganapathi, Brahma, Lakshmi & Vishnu, Rudra and Gouri. We pray to them as they control our astitva or identity.

Literal meaning of “graha” is one that grabs. We experience things as grahas or planets grab our consciousness and make it experience the results (reactions) of various actions performed by us in the past. Grahas are the agents of karma phala (fruits of previous actions). Thus, grahas control our bhoktritva or experiencership. We pray to them with ruling and co-ruling deities.

Ten dikpalakas rule the ten directions (eight 2-dimensional directions, up and down). They not only rule the physical directions, but the direction one takes in life with one's work. For example, in Vedic astrology, a chart called dasamsa shows one's work in society and the ten parts of that chart are ruled by dikpalakas showing different kinds of work. Indra, for example, shows work that asserts authority and control over others (e.g. political leaders, managers). Agni, for example, shows work that transforms things (e.g. engineers, designers). Yama shows work related to enforcing rules (e.g. quality assurance, police). Nirriti shows work that breaks barriers (e.g. mafia, cutting edge innovations). And so on. It is dikpalakas who control our kartritva or doership and make us perform different types of actions. We pray to them.

Say the following and pray in the mind to the above three groups of deities.

om gaṇapataye namaḥ | om brahmaṇe namaḥ | om mahālakṣmyai namaḥ | om mahāviṣṇave namaḥ | om rudrāya namaḥ | om gauryai namaḥ |
om sūryāya namaḥ | om rudrāya namaḥ | om agnaye namaḥ | om candrāya namaḥ | om apbhyo namaḥ | om gauryai namaḥ | om maṅgalāya namaḥ | om pṛthivyai namaḥ | om kṣetrapālākāya namaḥ | om budhāya namaḥ | om viṣṇave namaḥ | om nārāyaṇāya namaḥ | om bṛhaspataye namaḥ | om brahmaṇe namaḥ | om indrāya namaḥ | om śukrāya namaḥ | om indrāṅyayai namaḥ | om indramarutvantāya namaḥ | om śanaīscarāya namaḥ | om yamāya namaḥ | om prajāpataye namaḥ | om rāhave namaḥ | om gomātre namaḥ | om sarpebhyo namaḥ | om ketugaṇebhyo namaḥ | om citraguptāya namaḥ | om brahmaṇe namaḥ |
om lam indrāya namaḥ | om ram agnaye namaḥ | om maṛṇ yamāya namaḥ | om kṣaṛṇ nirṛtaye namaḥ | om vaṛṇ varuṇāya namaḥ | om yaṛṇ vāyave namaḥ | om saṛṇ somāya namaḥ | om ham īśānāya namaḥ | om āṛṇ brahmaṇe namaḥ | om hrīm anantaśeṣāya namaḥ |

If one is in a hurry, the following shortcut may be followed instead:

om gaṇeśādi lokapālaka devatābhyo namaḥ | om adhidevatā pratyadhidevatā sahita sūryādi navagraha devatābhyo namaḥ | om indrādi daśa dikpālaka devatābhyo namaḥ |

Panchopachara Pooja (worship with 5 services) – Part 1

Now, we have to offer worship with several services to Lord Satya Narayana in the kalasha and idol. There are several options. One can do a panchopachara pooja with 5 services or a shodasopachara pooja with 16 services or a chatusshashtyupachara pooja with 64 services. For simplicity, a panchopachara pooja is recommended in this super-short procedure. Those who have a lot of time and want to perform a shodasopachara pooja may refer to Appendix B and use that procedure instead of this.

Say the following and offer sandalwood powder/paste to Lord Satya Narayana in the idol. You can also offer turmeric powder and kumkum.

om namo bhagavate satyadevāya | laṁ pṛthivyātmāne namaḥ | gandhaṁ samarpayāmi |

Say the following and offer a flower (or a flower petal) to Lord Satya Narayana in the idol.

om namo bhagavate satyadevāya | haṁ ākāśātmāne namaḥ | puṣpaṁ samarpayāmi |

Main Mantra

Meditate with the following 12-lettered mantra as many times as you can.

om namo bhagavate satyadevāya |

You can also use goddess Lakshmi's 108 name prayer (Appendix C), Lord Vishnu's 1000 name prayer (Appendix D), Lord Satya Narayana's 108 name prayer (Appendix E gives two versions used in different traditions) or Lord Satya Narayana's 8-verse prayer (Appendix F). The most important thing is to *connect* with the prayer and *feel* it in the mind with a good level of focus. Just meditating with the above 12-lettered mantra is *not at all* inferior to chanting long prayers, if one can focus well.

One can close eyes, keep the back straight, not move and meditate with the mantra. Alternately, one can chant mantra and offer flowers or flower petals or akshatas on the idol and kalasham.

Katha (story)

Read the story in Appendix A. If you know the story well and do this ritual regularly, it is fine to just recollect the story in the mind quickly and not explicitly read it. The key is to get the message in the story and *follow* it in one's actions.

Panchopachara Pooja (worship with 5 services) – Part 2

Say the following and offer dhoopam (incense) to Lord Satya Narayana in the idol. Light the tip of the incense stick, let the fire burn brightly and then extinguish the fire. There should be no fire on the stick but smoke coming from the burning tip. Show the smoke to Lord Satya Narayana in the idol.

om namo bhagavate satyadevāya | yaṁ vāyvātmane namaḥ | dhūpam āghrāpayāmi |

Say the following and show the deepam (light/lamp) to Lord Satya Narayana in the idol.

om namo bhagavate satyadevāya | ram agnyātmane namaḥ | dīpam darśayāmi |

Say the following and offer some food to Lord Satya Narayana in the idol. You can use cooked food or a fruit or jaggery or sugar. Show it to the idol and kalasham.

om namo bhagavate satyadevāya | vam amṛtātmane namaḥ | naivedyaṁ samarpayāmi |

Say the following and offer some akshatas to Lord Satya Narayana in the idol. This mantra means that we are offering “all services” to Him.

om namo bhagavate satyadevāya | sarṁ sarvātmane namaḥ | sarvopacārān samarpayāmi |

Now get up and do *pradakshinas* to the idol. If someone stands on the roof (or in the sky) and looks down at you, it should look like you are going around the idol in the clockwise direction. Do one or three rounds and then sit down again in front of idol.

Poorna Phala

Now, offer a full fruit (*e.g.* banana, apple, orange *etc*), as a symbol of your head or ego.

om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudācyate | pūrṇasya pūrṇamādāya
pūrṇamevāvaśiṣyate | om namo bhagavate satyadevāya | pūrṇaphalaṁ samarpayāmi |

Imagine that you are completely surrendering yourself to Lord Satya Narayana. The fruit used here is a symbol of one’s head, *i.e.* ego (“I-ness”), which is to be sacrificed (surrendered) to Lord Satya Narayana. Without that inner sense of surrender, an elaborate ritual has little meaning. Most Vedic rituals are symbolic of certain inner changes that you bring about within yourself, to remove obstacles within your sookshma sareera that are blocking self-knowledge. The purpose of Veda is the knowledge of self (Aatman) and all rituals are ultimately for that purpose. Doing rituals blindly is a good starting point, but at some stage, one has to wonder about the inner meaning.

Winding Up and Meditation

Sit still in front of the idol and meditate. Make sure that the back is erect and yet not too tight. Make sure that the neck and head are also erect. Close the eyes, imagine your favorite deity in a form you like and meditate on that form with your favorite mantra. It does not have to be a mantra of Lord Satya Narayana. You may, for example, meditate with the Gayatri mantra. Try to forget about the your body and what you are doing and get into the mantra fully. Think that the

deity of the mantra is the only one that exists. Think that all beings and all objects of this world are expressions of the same deity. Think that that deity is the true Doer of all actions by all beings of this world. Meditate for as long as you can.

Udvaasana (good bye)

Say the following and show your heart with your hands. Imagine that Lord Satya Narayana has exited the the idol and the kalasham and came back into your heart.

asmānmūrteṣca kalaśācca śrī ramāsaḥita satyanārāyaṇaṁ yathāsthānaṁ pratiṣṭhāpayāmi |

If you want, you can keep Lord in idol/kalasha for a few days. If so, do this step on the last day. In that case, do the panchopachara pooja atleast once everyday.

Conclusion

Say the following three verses. Think of Krishna and imagine that you are not the doer and Krishna is the doer who is acting through you. While you do it, place a few akshatas on the tips of the ring and middle fingers of the right hand, place the palm on the small deposit bowl and wash it such that the water and akshatas are deposited in the deposit bowl.

mantrahīnaṁ kriyāhīnaṁ bhaktihīnaṁ ramādhipa | yatpūjitaṁ mayā deva paripūrṇaṁ
tadastu te | |
prāyaścittānyaśeṣāṇi tapaḥ karmātmakāni vai | yāni teṣāmaśeṣāṇāṁ śrī kṛṣṇasmarāṇaṁ
paraṁ | | śrī kṛṣṇa kṛṣṇa kṛṣṇa |
kāyena vācā manasendriyairvā buddhyātmanā vā prakṛteḥ svabhāvāt | karomi yadyat
sakalaṁ parasmai nārāyaṇāyeti samarpayāmi | |

Say the following finally. Imagine that Lord Satya Narayana became pleased with your ritual. Surrender the doership of the ritual to Krishna and pray for peace.

anayā divya maṅgaḷa pūjayā bhagavān sarvātmakaḥ śrī ramāsaḥita satyanārāyaṇaḥ
priyatām | om tatsat | sarvam śrī kṛṣṇārpaṇamastu | lokāḥ samastāḥ sukhino bhavantu | om
śāntiḥ śāntiḥ śāntiḥ |

After this, you should not think of yourself as the doer of the ritual just finished, for you have surrendered the doership to Krishna!

The naivedyam (food) you offered to Lord can be eaten now and served to others.

You can take a bath with the water in the kalasam. Pour the water on yourself after you finish your bath, while saying any mantra. After pouring that water on yourself, don't pour any more regular water. The water from kalasam should be the last water you pour on yourself in the bath. You can also drink a spoon or two of it.

Appendix A: Katha (Story)

Chapter 1

In the forest of Naimisha, Sages Shounaka etc assembled around Sage Soota, disciple of Sage Vyasa, and asked him, "in the age of Kali, is there a solution to the strife faced by human beings on earth?" Sage Soota told them, "O great sages, you have asked a very good question for the benefit of the world. The same question was posed by Sage Narada to Lord Vishnu himself long back and I will repeat to you what Lord Vishnu told Sage Narada."

Then Sage Soota proceeded to recount to them the ritual of Lord Satya Narayana, as taught by Lord Vishnu to Sage Narada.

This ritual can be performed on any Ekadashi day or Full Moon day or a Sankranthi (monthly solar ingress) day or just any auspicious day. One should get up in the morning and take vow in the mind to do the ritual that evening. In the evening, one should take bath and do the ritual.

First one should pray to Lord Ganesha (personification of an aspect of consciousness that makes us avoid and overcome obstacles). Then one should pray to Lord Varuna (personification of an aspect of consciousness that makes us persist and persevere in our work) in a kalasha (pot). Then one should pray to Loka palakas (rulers of the elements composing this world), nine planets along with ruling and co-ruling deities and the rulers of ten directions. Then one should invite Lord Satya Narayana, along with his consort Ramaa (Lakshmi), and pray to him. This ritual can be performed by people of any varna.

Chapter 2

Then the sages asked Sage Soota to tell the stories of some people who performed this ritual in the past and benefited. Sage Soota told them this story.

An old brahmana in the city of Kashi was suffering from poverty despite being very wise and learned. Oneday, Lord appeared in front of in the disguise of another brahmana and taught him how to perform the ritual of Lord Satya Narayana and left. The old brahmana decided to do the ritual on the next day. He fasted that day and used the money he got by begging that day to buy materials for the pooja instead of his food. He performed the ritual within his means and the Lord was pleased. He lived happily ever after and reached Satya Loka (the realm of Truth, which is the abode of Lord Satya Narayana) at the end of his life.

Then the sages asked Sage Soota for some more stories. The sage told another story.

A peasant who lived by cutting wood and selling it saw this brahmana doing the ritual. He found out the details from the brahmana and decided to do the ritual on the next day. He went to a street having many rich people next day and got double the money he would've got for that wood

on other days. He bought materials with the profits and did the ritual to the best of his ability. The Lord was pleased. He lived happily ever after and reached Satya Loka at the end of his life.

Chapter 3

When the sages asked for more stories, Sage Soota narrated the story of a businessman called Sadhu. He once saw a king called Ulkamukha performing the ritual of Lord Satya Narayana on the banks of river Bhadrashila. He asked the king what he was doing. King told him that he had everything but no children and was doing the ritual to beget a child. The businessman also was childless. He learnt the ritual from the king and vowed that he would do it if he got a child. His wife Lilavati gave birth to a beautiful young girl named Kalavati after one year. When wife reminded him of the vow, he said, "we will do the ritual of Lord Satya Narayana at her wedding". When the girl grew up, he got her married and yet did not perform the ritual. Lord wanted to teach him a lesson.

That businessman went to the far away city of Ratnasanu for business in a ship with his son-in-law. When got off the ship and entered the city, some thieves who robbed the king's palace came running. They left some bags of money there and ran away. The palace guards running after them saw the bags next to them, assumed them to be thieves and took them to king Chandraketu. The king did not ask any questions and imprisoned them.

Back home, there were thieves even in the house of that businessman and they stole all the money. Lilavati and Kalavati started living by begging. Oneday, Kalavati came home late in the night. When her mother asked her the reason for delay, she said that a brahmana was performing the ritual of Lord Satya Narayana and she stayed till the end. She gave some prasadam to her mother. Then Lilavati remembered her husband's unfulfilled vow. She decided to do the ritual herself on a good day coming in a few days, on the ocean beach.

Lord was pleased, came in the dream of king Chandraketu and told him what happened. King narrated his dream to everyone. He gave a lot of money to Sadhu and his son-in-law and freed them.

Chapter 4

When their ship reached their town, Lilavati and Kalavati had just finished their ritual of Lord Satya Narayana on the beach. Kalavati got up without eating prasadam and ran towards the ocean in excitement. Then it appeared like the ship and her husband sank in the ocean. When she was very sad, a voice told her it was because she did not eat prasadam. When she went back and took prasadam, she saw that the ship and her husband were fine.

When Sadhu found out all this, he was awestruck. He performed the ritual twice every month - on the Full Moon night and solar ingress day. He lived happily ever after and reached Satya Loka at the end of his life.

Chapter 5

A king called Tungadhwaaja went to a forest for hunting and saw some forest dwellers performing the ritual of Lord Satya Narayana under a banyan tree. He was not impressed by their idols and vessels made of clay. When they respectfully gave him prasadam, he threw it away and left. Lord wanted to teach him a lesson.

His enemies surprised him by getting together and attacking him. He lost his kingdom, wealth and children. He regretted that he had insulted Lord Satya Narayana because of his lowly impression of those forest dwellers. He went back to the forest, found them, sat along with them and performed a ritual of Lord Satya Narayana with the same clay idols and vessels used by them and ate the prasadam made by them. He went back to his city, collected some loyal soldiers and attacked his enemies. They were not ready and lost the battle. He got back his kingdom, wealth and many children were born again. He lived happily ever after and reached Satya Loka at the end of his life.

Sage Soota said, "O great sages, this ritual of Lord Satya Narayana gives direct results in Kali yuga. By performing it or watching it, human beings can overcome their problems."

...Thus ends the story of the ritual of Lord Satya Narayana from Reva khanda of Skanda Purana...

[*Some quick commentary:* The four stories cover people of four varnas (castes). The lesson is that people of all varnas can perform this ritual. The wood cutter learnt the ritual from brahmana and did it himself. Even a shudra can perform this ritual by oneself.

One word of caution on varnas/castes is needed here. One who has affinity to knowledge is a brahmana (learned man). One who has affinity to power and authority is a kshatriya (warrior). One who has affinity to money is a vaisya (trader). One who has affinity to carnal pleasures is a shoodra (worker). One gets varna from father's varna by default, but one's own varna comes out as one's personality develops. If a person born in a brahmana family is after money, he becomes a vaisya and not a brahmana. On the other hand, if a person born in a shudra family desires nothing but knowledge and self-realization, he automatically becomes a brahmana.

When we say that people of all varnas can do this ritual, what we really mean is that people seeking knowledge or power or money or pleasures can do this ritual and get what they want.

If one looks carefully, there are lessons on things to watch out. For example, businessman tried to do business with god and asked for a child to be given first. Even after getting it, he did not do the ritual and postponed. If one has the attitude of a vaisya, one should suppress the urge to *negotiate* when dealing with god. Similarly, king was egoistic on account of his power. If one has the attitude of a kshatriya, one should suppress the urge to be *proud* when dealing with god.]

Appendix B: Shodasopachara Pooja

[*If you want to perform a shodasopachara pooja (a worship consisting of 16 services) to Lord Satya Narayana who is in kalasham and the idol, instead of the panchopachara pooja mentioned in this document, please use the procedure in this appendix instead. This will take more time.*]

Part 1

Say the line below and think in the mind that you are offering a nice seat to the deity to sit on. While imagining that, just offer a few akshatas to the idol and the kalasha.

om namo bhagavate satyadevāya | āsanam samarpayāmi |

Now, say the line below imagine that you are washing the deity's feet. While imagining that, show a little water with the spoon to the deity and leave the water in a small empty bowl (we will call it “the deposit bowl” from now onwards).

om namo bhagavate satyadevāya | pādayoḥ pādyam samarpayāmi |

Say the line below, imagine that you are washing the hands of the deity, show a little water in the spoon to the deity and leave it in the deposit bowl.

om namo bhagavate satyadevāya | hastayoḥ arghyam samarpayāmi |

Say the line below, imagine that you are offering drinking water to the deity's mouth, show a little water in the spoon to the deity and leave it in the deposit bowl.

om namo bhagavate satyadevāya | mukhe śuddhācamanīyam samarpayāmi |

Say the first sentence below, imagine that you are giving a bath to the deity, show a little water in the spoon to the deity and leave it in the deposit bowl. Say the second sentence below, imagine that you are giving drinking water to the deity's mouth after bath, show a little water in the spoon to the deity and leave it in the deposit bowl.

om namo bhagavate satyadevāya | snapayāmi | snānānantaram ācamanīyam samarpayāmi |

Say the line below, imagine that you are offering a pair of nice clothes (one in the top and one in the bottom, *i.e.* like a shirt and a pant) and offer a few akshatas to the deity and the kalasha.

om namo bhagavate satyadevāya | vastrāṇi dhārayāmi |

Say the line below, imagine that you are offering a yajnopaveetam (sacred thread) and offer a few akshatas to the deity.

om namo bhagavate satyadevāya | yajñopavītam samarpayāmi |

Say the line below and offer a little bit of sandalwood paste, turmeric powder, kumkum powder and akshatas to the deity. If you don't have all these, just sprinkle a few akshatas on the deity.

om namo bhagavate satyadevāya | gandhān dhārayāmi | haridrā kuṅkumaṁ samarpayāmi |
akṣatān samarpayāmi |

Say the line below, imagine that you are offering nice jewelry and offer a few akshatas to the deity.

om namo bhagavate satyadevāya | ābharaṇāni samarpayāmi |

Sprinkle a few flowers or flower petals or akshatas on the deity.

om namo bhagavate satyadevāya | puṣpaiḥ pūjayāmi |

Main Mantra & Katha

The sections “Main Mantra” and “Katha” can be inserted here, just like it was inserted in the middle of panchopachara pooja in the main manual. Continue with part 2 at their end.

Part 2

Say the following line and show the incense stick lighted before to the deity.

om namo bhagavate satyadevāya | dhūpam āghrāpayāmi |

Say the following line and show the lamp lighted before to the deity. Then show a little water in the spoon to the deity and leave it in the deposit bowl.

om namo bhagavate satyadevāya | dīpaṁ darśayāmi | ācamanīyaṁ samarpayāmi |

Say the first sentence below, show food items you prepared (or fruits) to the deity and imagine that the deity tasted it. If you know the standard procedure of offering *naivedyam* with the Gayatri mantra, you can do it. Else, don't worry and just say the line below. When saying the second sentence, imagine that you are offering a nice *taamboolam (paan)* to the deity and offer some akshatas in their place to the idol and the kalasha.

om namo bhagavate satyadevāya | naivedyaṁ samarpayāmi | tāmbūlaṁ samarpayāmi |

Place a little camphor on a camphor container or a plate, light it and make a clockwise vertical circle in the air with the plate in front of the deity. Say the line below while you do it.

om namo bhagavate satyadevāya | karpūranīrajanam samarpayāmi |

Take a small flower (or some akshatas) in your right hand, say the following and offer the flower to the idol (and perhaps a couple of petals into the kalasha). If you know “Narayana Sooktam” and/or Mantrapushpam (and if you have time), read them first and then say the line below. Otherwise, just this line will do. Imagine that you are offering a flower that captures the essence of all mantras.

om namo bhagavate satyadevāya | mantrapuṣpaṁ samarpayāmi |

Say the following and bow before the deity mentally. Of course, you can also get up, go around the deity once or thrice and bow down (or kneel down or lie down) in front of the kalasha, if you are not in a hurry. If someone looks at you from the roof or sky, it should look like you are going around the kalasha in clockwise directions.

om namo bhagavate satyadevāya | pradakṣiṇa namaskārān samarpayāmi |

Appendix C: Sri Mahalakshmi Ashtottara Sata Naama Stotram

This can be included in the “Main Mantra” section optionally. This prayer contains 108 names of goddess Mahalakshmi.

prakṛtiṁ vikṛtiṁ vidyāṁ sarvabhūtahitapradāṁ |
śraddhāṁ vibhūtiṁ surabhiṁ namāmi paramātmikāṁ | |
vācaṁ padmālayāṁ padmāṁ śuciṁ svāhāṁ svadhāṁ sudhāṁ |
dhanyāṁ hiraṇmayīṁ lakṣmīṁ nityapuṣṭāṁ vibhāvarīṁ | |
aditiṁ ca ditiṁ dīptāṁ vasudhāṁ vasudhāriṇīṁ |
namāmi kamalāṁ kāntāṁ kāmāṁ kṣīrodasambhavāṁ | |
anugrahaparāṁ buddhiṁ anaghāṁ harivallabhāṁ |
aśokāṁ amṛtāṁ dīptāṁ lokaśokavināśinīṁ | |
namāmi dharmanilayāṁ karuṇāṁ lokamātaraṁ |
padmapriyāṁ padmahastāṁ padmākṣīṁ padmasundarīṁ | |
padmodbhavāṁ padmamukhīṁ padmanābhapriyāṁ ramāṁ |
padmamālādhariṁ devīṁ padminīṁ padmagandhinīṁ | |
puṇyagandhāṁ suprasannāṁ prasādābhimukhīṁ prabhāṁ |
namāmi candravadanāṁ candrāṁ candrasahodarīṁ | |
caturbhujāṁ candrarūpāṁ indirāṁ induśitalāṁ |
āhlādajanānīṁ puṣṭiṁ śivāṁ śivakarīṁ satīṁ | |
vimalāṁ viśvajananīṁ puṣṭiṁ dāridryanāśinīṁ |
pṛītipuṣkariṇīṁ śāntāṁ śuklamālyāmbarāṁ śriyāṁ | |
bhāskarīṁ bilvanilayāṁ varārohāṁ yaśasvinīṁ |
vasundharāṁ udārāṅgāṁ hariṇīṁ hemamālinīṁ | |
dhanadhānyakarīṁ siddhiṁ straiṇasaumyāṁ śubhapradāṁ |

nrpaveśmagatānandām varalakṣmīm vasupradām | |
 śubhām hiraṇyaprākārām samudratānāyām jayām |
 namāmi maṅgaḷām devīm viṣṇuvakṣaḥsthalasthitām | |
 viṣṇupatnīm prasannākṣīm nārāyaṇa samāśritām |
 dāridryadhvaṁsinīm devīm sarvopadravavāriṇīm | |
 navadurgām mahākāḷīm brahmaviṣṇuśivātmikām |
 trikāḷajñānasampannām namāmi bhuvaneśvarīm | |

Appendix D: Vishnu Sahasra Nama Stotram

This can be included in the “Main Mantra” section optionally. This prayer contains 1000 names of Lord Vishnu.

viśvaṁ viṣṇur vaśaṭkāro bhūtabhavyabhavat prabhuḥ |
 bhūtakṛd bhūtabhṛd bhāvo bhūtātmā bhūtabhāvanaḥ | |
 pūtātmā paramātmā ca muktānām paramā gatiḥ |
 avyayaḥ puruṣaḥ sāksī kṣetrajño'kṣara eva ca | |
 yogo yogavidām netā pradhānapuruṣeśvaraḥ |
 nārasimhavaḥ śrīmān keśavaḥ puruṣottamaḥ | |
 sarvaḥ śarvaḥ śivaḥ sthāṇur bhūtādimidhi ravyayaḥ |
 sambhavo bhāvano bhartā prabhavaḥ prabhurīśvaraḥ | |
 svayambhūḥ śambhurādityaḥ puṣkarākṣo mahāsvanaḥ |
 anādinidhano dhātā vidhātā dhāturuttamaḥ | |
 aprameyo hr̥ṣīkeśaḥ padmanābho'maraprabhuḥ |
 viśvakarmā manustvaṣṭā sthaviṣṭhaḥ sthaviro dhruvaḥ | |
 agrāhyaḥ śāśvataḥ kṛṣṇo lohitaḥkṣaḥ pratardanaḥ
 prabhūta strikakubdhāma pavitraṁ maṅgaḷam param | |
 īśānaḥ prāṇadaḥ prāṇo jyeṣṭhaḥ śreṣṭhaḥ prajāpatiḥ |
 hiraṇyagarbho bhūgarbho mādhaso madhusūdanaḥ | |
 īśvaro vikramī dhanvī medhāvī vikramaḥ kramaḥ |
 anuttamo durādarṣaḥ kṛtajñaḥ kṛtirātmavān | |
 sureśaḥ śaraṇam śarma viśvaretāḥ prajābhavaḥ |
 ahassamvatsaro vyāḷaḥ pratyayaḥ sarvadarśanaḥ | |
 ajaḥ sarveśvaraḥ siddhaḥ siddhiḥ sarvādi racyutaḥ |
 vṛṣākapi rameyātmā sarvayogavinissṛtaḥ | |
 vasurvasumanāssatyāḥ samātmā sammitaḥ samaḥ |
 amoghaḥ puṇḍarikākṣo vṛṣakarmā vṛṣākṛtiḥ | |
 rudro bahuśirā babhrur viśvayoniḥ śuciśravāḥ |
 amṛtaḥ śāśvataḥ sthāṇur varāroho mahātapāḥ | |
 sarvagaḥ sarvavidbhānur viśvakseno janārdanaḥ |

vedo vedavidavyaṅgo vedāṅgo vedavitkaviḥ | |
lokādhyakṣaḥ surādhyakṣo dharmādhyakṣaḥ kṛtākṛtaḥ |
caturātmā caturvyūhaḥ caturdamṣṭraścaturbhujah | |
bhrājiṣṇurbhojanaṁ bhoktā sahiṣṇurjagadādijah |
anagho vijayo jetā viśvayoniḥ punarvasuḥ | |
upendro vāmanaḥ prāmśuramoghaḥ śucirurjitaḥ |
atīndraḥ saṅgrahassargo dhṛtātmā niyamo yamaḥ | |
vedyo vaidyaḥ sadāyogī vīrahā mādhave madhuḥ |
atīndriyo mahāmāyo mahotsāho mahābalaḥ | |
mahābuddhirmahāvīryo mahāśakti rmahādyutiḥ |
anirdeśyavapuḥ śrīmān ameyātmā mahādrīdhṛk | |
maheśvāso mahībharta śrīnivāsaḥ satām gatiḥ |
aniruddhaḥ surānando govindo govidām patiḥ | |
marīcirdamano haṁsaḥ suparṇo bhujagottamaḥ |
hiraṇyanābhaḥ sutapāḥ padmanābhaḥ prajāpatiḥ | |
amṛtyuḥ sarvadrkṣimhaḥ sandhātā sandhimān sthiraḥ |
ajo durmarṣaṇaḥ śāstā viśrutātmā surārihā | |
gurugurutamo dhāma satya ssatyaparākramaḥ |
nimiṣo'nimiṣaḥ sragvī vācaspati rudāradhīḥ | |
agraṇīr grāmaṇīḥ śrīmān nyāyo netā samīraṇaḥ |
sahasramūrdhā viśvātmā sahasrākṣaḥ sahasrapāt | |
āvartano nivṛttātmā samvṛtaḥ sampramardanaḥ |
ahassamvartako vahni ranilo dharaṇīdharah | |
suprasādaḥ prasannātmā viśvasṛḍviśvabhugvibhuḥ |
saktartā satkṛtassādhuḥ jahnu rnārāyaṇo naraḥ | |
asaṅkhyeyo'prameyātmā viśiṣṭaḥ śiṣṭakṛcchuciḥ |
siddhārthaḥ siddhasaṅkalpaḥ siddhidassiddhisādhanah | |
vṛṣāhī vṛṣabho viṣṇuḥ vṛṣaparvā vṛṣodaraḥ |
vardhano vardhamānaśca viviktaḥ śrutisāgaraḥ | |
subhujo durdharo vāgmī mahendhro vasudo vasuḥ |
naikarupo bṛhadrupaḥ śipiviṣṭaḥ prakāśanaḥ | |
ojastejodyutidharah prakāśātmā pratāpanaḥ |
ṛddhaḥ spaṣṭākṣaro mantraścandrāmśurbhāskaradyutiḥ | |
amṛtāmśūdbhavo bhānuḥ śaśabindu ssureśvaraḥ |
auśadham jagataḥ setuḥ satyadharmaparākramaḥ | |
bhūtabhavyabhavannāthaḥ pavanaḥ pāvano'nalaḥ |
kāmahā kāmakṛtkāntaḥ kāmah kāmapradaḥ prabhuḥ | |
yugādikṛdyugāvarto naikamāyo mahāśanaḥ |
adṛśyo vyaktarūpaśca sahasrajidanantajit | |
iṣṭo'viśiṣṭaḥ śiṣṭeṣṭaḥ śikhaṇḍī nahuṣo vṛṣaḥ |

krodhahā krodhakṛtkartā viśvabāhu rmahīdharah | |
 acyutaḥ prathitaḥ prāṇaḥ prāṇado vāsavānujaḥ |
 apām nidhi radhiṣṭhāna mapramattaḥ pratiṣṭhitaḥ | |
 skandaḥ skandadharo dhuryo varado vāyuvāhanaḥ |
 vāsudevo bṛhadbhānurādidevaḥ purandaraḥ | |
 aśokastāraṇastāraḥ śūraḥ śaurirjaneśvaraḥ |
 anukūlaḥ śatāvartaḥ padmī padmanibhekṣaṇaḥ | |
 padmanābho'ravindākṣaḥ padmagarbhaḥ śarīrabhṛt |
 maharddhirṛddho vṛddhātmā mahākṣo garuḍadhvaḥ | |
 atulaḥ śarabho bhīmaḥ samayajño havirhariḥ |
 sarvalakṣaṇalakṣaṇyo lakṣmīvān samitiñjayaḥ | |
 vikṣaro rohito mārgo hetu rdāmodara ssahaḥ |
 mahīdharo mahābhāgo vegavānamitāśanaḥ | |
 udbhavaḥ kṣobhaṇo devaḥ śrīgarbhaḥ parameśvaraḥ |
 karaṇam kāraṇam kartā vikartā gahano guhaḥ | |
 vyavasāyo vyavasthānaḥ samsthānaḥ sthānado dhruvaḥ |
 pararddhiḥ paramaspaṣṭaḥ tuṣṭaḥ puṣṭaḥ śubhekṣaṇaḥ | |
 rāmo virāmo virajomārgo neyo nayo'nayaḥ |
 vīraḥ śaktimatām śreṣṭho dharmo dharmaviduttamaḥ | |
 vaikuṇṭhaḥ puruṣaḥ prāṇaḥ prāṇadaḥ praṇavaḥ pṛthuḥ |
 hiraṇyagarbhaśśatruḥno vyāpto vāyuradhokṣajaḥ | |
 ṛtuḥ sudarśanaḥ kālaḥ parameṣṭhī parigrahaḥ |
 ugraḥ samvatsaro dakṣo viśrāmo viśvadaḥkṣiṇaḥ | |
 vistāraḥ sthāvaraḥ sthānuḥ pramāṇam bijamavyayam |
 artho'nartha mahākośo mahābhogo mahādhanaḥ | |
 anirviṇṇaḥ sthaviṣṭho bhūrdharmayūpo mahāmakhaḥ |
 nakṣatranemi rnakṣatrī kṣamaḥ kṣāma ssamīhanaḥ | |
 yajña ijyo mahejyaśca kratussatram satām gatiḥ |
 sarvadarśī nivṛttātmā sarvajño jñānamuttamam | |
 suvrataḥ sumukhaḥ sūkṣmaḥ sughoṣaḥ sukhadaḥ suhṛt |
 manoharo jitakrodho vīrabāhurvidāraṇaḥ | |
 svāpanaḥ svavaśo vyāpī naikātmā naikakarmakṛt |
 vatsaro vatsalo vatsī ratnagarbho dhaneśvaraḥ | |
 dharmagubdharmakṛddharmī sadasatkṣaramakṣaram |
 avijñātā sahasrāmśuḥ vidhātā kṛtalakṣaṇaḥ | |
 gabhastinemiḥ sattvastaḥ simho bhūtamahesvaraḥ |
 ādidevo mahādevo deveśo devabhṛdguruḥ | |
 uttaro gopatirgoptā jñānagamyāḥ purātaṇaḥ |
 śarīrabhūtabhṛt bhoktā kapīndro bhūridakṣiṇaḥ | |
 somapo'mṛtapaḥ somaḥ purujit purusattamaḥ |

vinayo jayaḥ satyasandho dāsārhaḥ sātvatām patih | |
 jīvo vinayitā sāksī mukundo'mitavikramaḥ |
 ambhonidhi ranantātmā mahodadhiśayo'ntakaḥ | |
 ajo mahārhaḥ svābhāvyo jītāmitraḥ pramodanaḥ |
 ānando nandano nandaḥ satyadharmā trivikramaḥ | |
 maharṣiḥ kapilācāryaḥ kṛtajño medinīpatiḥ |
 tripadastridaśādhyakṣo mahāśṛṅgaḥ kṛtāntakṛt | |
 mahāvarāho govindaḥ suṣeṇaḥ kanakāṅgadī |
 guhyo gabhīro gahano guptaścakragadādharah | |
 vedhāḥ svāṅgo'jitaḥ kṛṣṇo dṛḍhaḥ saṅkarṣaṇo'cyutaḥ |
 varuṇo vāruṇo vṛkṣaḥ puṣkarākṣo mahāmanāḥ | |
 bhagavān bhagahā'nandī vanamālī halāyudhaḥ |
 ādityo jyotirādityaḥ sahiṣṇu rgatisattamaḥ | |
 sudhanvā khaṇḍaparaśuḥ dāruṇo draviṇapradaḥ |
 divisṛk sarvadṛg vyāso vācaspati rayonijaḥ | |
 trisāmā sāmagāḥ sāma nirvāṇam bheṣajam bhiṣak |
 sannyāsakṛcchamaḥ śānto niṣṭhā śāntiḥ parāyaṇam | |
 śubhāṅgaḥ śāntidaḥ sraṣṭā kumudaḥ kuvaleśayaḥ |
 gohito gopatirgoptā vṛṣabhākṣo vṛṣapriyaḥ | |
 anivartī nivṛttātmā saṅkṣeptā kṣemakṛcchivaḥ |
 śrīvatsavakṣāḥ śrīvāsaḥ śrīpatiḥ śrīmatām varaḥ | |
 śrīdaḥ śrīśaḥ śrīnivāsaḥ śrīnidhiḥ śrīvibhāvanaḥ |
 śrīdharah śrīkaraḥ śreyah śrīmān lokatrayāśrayaḥ | |
 svakṣaḥ svaṅgaḥ śātānando nandi rjyotirgaṇeśvaraḥ |
 vijitātmā vidheyātmā satkīrti śchinnaśaṁśayaḥ | |
 udīraḥ sarvataścakṣu ranīśaḥ śāsvatasthiraḥ |
 bhūśayo bhūṣaṇo bhūtiraśokaḥ śokanāśanaḥ | |
 arcīṣmāncitaḥ kumbho viśuddhātmā viśodhanaḥ |
 aniruddho'pratirathaḥ pradyumno'mitavikramaḥ | |
 kālaneminihā vīraḥ sūraḥ sūrajaneśvaraḥ |
 trilokātmā trilokeśaḥ keśavaḥ keśihā hariḥ | |
 kāmadevaḥ kāmāpālaḥ kāmī kāntaḥ kṛtāgamaḥ |
 anirdeśyavapu rviṣṇuḥ vīro'nanto dhanañjayaḥ | |
 brahmaṇyo brahmakṛt brahmā brahma brahmavivardhanaḥ |
 brahmavit brāhmaṇo brahmī brahmagjo brāhmaṇapriyaḥ | |
 mahākramo mahākarmā mahātejā mahoragaḥ |
 mahākṛatu rmahāyajvā mahāyajño mahāhaviḥ | |
 stavyaḥ stavapriyaḥ stotraṁ stutiḥ stotrā raṇapriyaḥ |
 pūrṇaḥ pūrayitā puṇyaḥ puṇyakīrti ranāmayaḥ | |
 manojavastīrthakaro vasuretā vasupradaḥ |

vasuprado vāsudevo vasurvasumanā haviḥ | |
 sadgatiḥ satkṛtiḥ sattā sadbhūtiḥ satparāyaṇaḥ |
 śūraseno yaduśreṣṭhaḥ sannivāsaḥ suyāmunah | |
 bhūtāvāso vāsudevaḥ sarvāsunilayo'nalaḥ |
 darpahā darpado' drpto durdharo'thāparājitaḥ | |
 viśvamūrtirmahāmūrtirdīptamūrtiramūrtimān |
 anekamūrtiravyaktaḥ śatamūrtiśśatānanaḥ | |
 eko naikaḥ sa vaḥ kaḥ kiṁ yattatpada manuttamam |
 lokabandhu rlokanātho mādhave bhaktavatsalaḥ | |
 suvarṇavarṇo hemāṅgo varāṅga ścandanāṅgadī |
 vīrahā viśamaḥ śūnyo ghṛtāśī racalaścalaḥ | |
 amānī mānado mānyo lokasvāmī trilokadhṛt |
 sumedhā medhajo dhanyaḥ satyamedhā dharādharah | |
 tejoṽṣo dyutidharah sarvaśastrabhṛtām varah |
 pragraho nigraho vyagro naikaśṛṅgo gadāgrajah | |
 caturmūrtiścaturbāhuḥ caturvyūhaścaturgatiḥ |
 caturātmā caturbhāvaḥ caturvedavidekapāt | |
 samāvarto'nivṛttātmā durjayo duratikramah |
 durlabho durgamo durgo durāvāso durārihā | |
 śubhāṅgo lokasāraṅgaḥ sutantustantuvardhanaḥ |
 indrakarmā mahākarmā kṛtākarmā kṛtāgamaḥ | |
 udbhavaḥ sundarah sundo ratnanābhaḥ sulocanaḥ |
 arko vājanaḥ śṛṅgī jayantaḥ sarvavijjayī | |
 suvarṇabindu rakṣobhyaḥ sarvavāgīśvareśvaraḥ |
 mahāhrado mahāgarto mahābhūto mahānidhiḥ | |
 kumudaḥ kundarah kundaḥ parjanyaḥ pāvano'nilah |
 amṛtāśo'mṛtavapuḥ sarvajñaḥ sarvatomukhaḥ | |
 sulabhaḥ suvrataḥ siddhaḥ śatrujit śatrutāpanaḥ |
 nyagrodhodumbaro'śvatthaḥ cāṅūrāndhraniśūdanaḥ | |
 sahasrārciḥ saptajihvaḥ saptaidhāḥ saptavāhanaḥ |
 amūrti ranagho'cintyo bhayakṛdbhayanāśanaḥ | |
 aṅurbṛhat kṛśaḥ sthūlo guṇabhṛnnirguṇo mahān |
 adhṛtaḥ svadhṛtaḥ svāsthyaḥ prāgvamśo vamśavardhanaḥ | |
 bhārabhṛtkathito yogī yogīśaḥ sarvakāmadah |
 āśramaḥ śramaṇaḥ kṣāmaḥ suparṇo vāyuvāhanaḥ | |
 dhanurdharo dhanurvedo daṅḍo damayutā damaḥ |
 aparājitaḥ sarvasaho niyantā niyamo yamaḥ | |
 sattavān sāttvikaḥ satyaḥ satyadharmaparāyaṇaḥ |
 abhiprāyaḥ priyārho'rhaḥ priyakṛt prītivardhanaḥ | |
 vihāyasagatirjyotiḥ surucir hutabhugvibhuḥ |

ravirvirocanaḥ sūryaḥ savitā rasilocanaḥ | |
 ananto hutabhuk bhoktā sukhado naikado'grajaḥ |
 anirvinṇaḥ sadāmarṣī lokādhiṣṭhānamadbhutaḥ | |
 sanāt sanātanatamaḥ kapilaḥ kapiravyayaḥ |
 svastidaḥ svastikṛt svasti svastibhuk svastidakṣiṇaḥ | |
 araudraḥ kuṇḍalī cakrī vikramyūrjitaśāsanāḥ |
 śabdātigaḥ śabdasaḥāḥ śiśiraḥ śarvarīkaraḥ | |
 akrūraḥ peśalo dakṣo dakṣiṇaḥ kṣamiṇām varāḥ |
 vidvattamo vītabhayaḥ puṇyaśravaṇakīrtanaḥ | |
 uttāraṇo duṣkṛtiḥ puṇyo dussvapnanāśanaḥ |
 vīrahā rakṣaṇaḥ santo jīvanaḥ paryavasthitaḥ | |
 anantarupo'nantaśrīḥ jītamanyurbhayāpahaḥ |
 caturaśro gabhīrātmā vidiśo vyādiśo diśaḥ | |
 anādir bhūrbhuvo lakṣmīḥ suvīro rucirāmgadaḥ |
 jānāno jānājanmādir bhīmo bhīmaparākramaḥ | |
 ādhāranilayo'dhātā puṣpāhāsaḥ prajāgaraḥ |
 ūrdhvagaḥ satpathācāraḥ prāṇadaḥ prāṇavaḥ paṇaḥ | |
 pramāṇam prāṇanilayaḥ prāṇadhṛt prāṇajīvanaḥ |
 tattvaṁ tattvavidekātmā janmamṛtyujarātigaḥ | |
 bhūrbhuvāḥsvastarustāraḥ savitā prapitāmahaḥ |
 yajño yajñapatiryajvā yajñāṅgo yajñavāhanaḥ | |
 yajñabhṛt yajñakṛt yajñī yajñabhuk yajñasādhanāḥ |
 yajñāntakṛt yajñaguhyamannamannāda eva ca | |
 ātmanyoniḥ svayañjāto vaikhānassāmagāyanaḥ |
 devakīnandanaḥ sraṣṭā kṣitīśaḥ pāpanāśanaḥ | |
 śāṅkhabhṛnnandakī cakrī śārīḅgadhanvā gadādharaḥ |
 rathāṅgapāṅirakṣobhyaḥ sarvapraharaṅāyudhaḥ | |
 vanamālī gadī śārīḅgī śāṅkhī cakrī ca nandakī |
 śrīmānnārāyaṇo viṣṇur vāsudevo'bhiraḅṣatu | |

Appendix E: Satya Narayana Ashtottara Shata Nama Stotram

This can be included in the “Main Mantra” section optionally. This prayer contains 108 names of Lord Satya Narayana. There are two versions that are used in different traditions.

Version 1:

om nārāyaṅāya namaḥ | om narāya namaḥ | om śauraye namaḥ | om cakrapāṅaye namaḥ |
 om jānārdanāya namaḥ | om vāsudevāya namaḥ | om jagadyonaye namaḥ | om vāmanāya
 namaḥ | om jñānapaṅjarāya namaḥ | om śrīvallabhāya namaḥ | om jagannāthāya namaḥ |

om caturmūrtaye namaḥ | om vyomakeśāya namaḥ | om hṛṣikeśāya namaḥ | om śaṅkarāya namaḥ | om garuḍadhvajāya namaḥ | om nārasimhāya namaḥ | om mahādevāya namaḥ | (18) om svayambhuvē namaḥ | om bhuvaneśvarāya namaḥ | om śrīdharāya namaḥ | om devakīputrāya namaḥ | om halāyudhāya namaḥ | om sahasrabāhave namaḥ | om avyaktāya namaḥ | om sahasrākṣāya namaḥ | om akṣarāya namaḥ | om pārthasārathaye namaḥ | om acyutāya namaḥ | om śaṅkhapānāya namaḥ | om parañjyotiṣe namaḥ | om ātmajyotiṣe namaḥ | om acañcalāya namaḥ | om śrīvatsaṅkāya namaḥ | om akhilādhārāya namaḥ | om sarvalokapataye namaḥ | (36) om prabhaye namaḥ | om trivikramāya namaḥ | om trikālajñānāya namaḥ | om tridhāmne namaḥ | om karuṇākarāya namaḥ | om sarvajñāya namaḥ | om sarvagāya namaḥ | om sarvasmai namaḥ | om sarveśāya namaḥ | om sarvasākṣikāya namaḥ | om haraye namaḥ | om śārṅgiṇe namaḥ | om haraye namaḥ | om śeṣāya namaḥ | om pītavāsase namaḥ | om guhāśrayāya namaḥ | om vedagarbhāya namaḥ | om vibhave namaḥ | (54) om viṣṇave namaḥ | om kṣarāya namaḥ | om gajārighnāya namaḥ | om keśavāya namaḥ | om keśimardanāya namaḥ | om kaiṭabhārāya namaḥ | om avidyārāya namaḥ | om kāmādāya namaḥ | om kamalekṣaṇāya namaḥ | om haṁsaśatrave namaḥ | om adharmāśatrave namaḥ | om kākutsthāya namaḥ | om khagavāhanāya namaḥ | om nīlāmbudadyutaye namaḥ | om nityāya namaḥ | om nityatṛptāya namaḥ | om nityānandadāya namaḥ | om surādhyakṣāya namaḥ | (72) om nirvikalpāya namaḥ | om nirañjanāya namaḥ | om brahmaṇyāya namaḥ | om pṛthivīnāthāya namaḥ | om niṣkalaṅkāya namaḥ | om nirābhāsāya namaḥ | om niṣprapañcāya namaḥ | om nirāmayāya namaḥ | om bhaktavaśyāya namaḥ | om mahodārāya namaḥ | om śrīmate namaḥ | om trailokyabhūṣaṇāya namaḥ | om yajñamūrtaye namaḥ | om ameyātmane namaḥ | om varadāya namaḥ | om vāsavānujāya namaḥ | om jitendriyāya namaḥ | om jitakrodhāya namaḥ | (90) om samadrṣṭaye namaḥ | om sanātanāya namaḥ | om bhaktapriyāya namaḥ | om jagatpūjyāya namaḥ | om paramātmane namaḥ | om asurāntakāya namaḥ | om sarvalokānāmantakāya namaḥ | om anantāya namaḥ | om anantavikramāya namaḥ | om māyādhārāya namaḥ | om nirādhārāya namaḥ | om sarvādhārāya namaḥ | om dharādhārāya namaḥ | om puṇyakīrtaye namaḥ | om purātanāya namaḥ | om trikālajñāya namaḥ | om viṣṭaraśravase namaḥ | om caturbhujāya namaḥ | (108)

Version 2:

om satyadevāya namaḥ | om satyātmane namaḥ | om satyabhūtāya namaḥ | om satyapuruṣāya namaḥ | om satyanāthāya namaḥ | om satyasākṣiṇe namaḥ | om satyayogāya namaḥ | om satyajñānāya namaḥ | om satyajñānapriyāya namaḥ | om satyanidhaye namaḥ | om satyasambhavāya namaḥ | om satyaprabhuvē namaḥ | om satyeśvarāya namaḥ | om satyakarmane namaḥ | om satyapavitrāya namaḥ | om satyamaṅgalāya namaḥ | om satyagarbhāya namaḥ | om satyaprajāpataye namaḥ | (18) om satyavikramāya namaḥ | om satyasiddhāya namaḥ | om satyācyutāya namaḥ | om satyavīrāya namaḥ | om satyabodhāya namaḥ | om satyadharmāya namaḥ | om satyāgrajāya namaḥ | om satyasantuṣṭāya namaḥ | om satyavarāhāya namaḥ | om

satyapārāyaṇāya namaḥ | om satyapūrṇāya namaḥ | om satyauṣadhāya namaḥ | om
 satyaśāśvatāya namaḥ | om satyapravardhanāya namaḥ | om satyavibhave namaḥ | om
 satyajyeṣṭhāya namaḥ | om satyaśreṣṭhāya namaḥ | om satyavikramiṇe namaḥ | (36) om
 satyadhanvine namaḥ | om satyamedhāya namaḥ | om satyādhīśāya namaḥ | om
 satyakratave namaḥ | om satyakālāya namaḥ | om satyavatsalāya namaḥ | om satyavasave
 namaḥ | om satyameghāya namaḥ | om satyarudrāya namaḥ | om satyabrahmaṇe namaḥ |
 om satyāmṛtāya namaḥ | om satyavedāṅgāya namaḥ | om satyacaturātmane namaḥ | om
 satyabhoktre namaḥ | om satyaśucaye namaḥ | om satyārjitāya namaḥ | om satyendrāya
 namaḥ | om satyasaṅgarāya namaḥ | (54) om satyasvargāya namaḥ | om satyaniyamāya
 namaḥ | om satyamedhāya namaḥ | om satyavedyāya namaḥ | om satyapīyūṣāya namaḥ |
 om satyamāyāya namaḥ | om satyamohāya namaḥ | om satyasurānandāya namaḥ | om
 satyasāgarāya namaḥ | om satyatapase namaḥ | om satyasirṁhāya namaḥ | om
 satyamṛgāya namaḥ | om satyalokapālākāya namaḥ | om satyasthitāya namaḥ | om
 satyadīpālākāya namaḥ | om satyadhanurdharāya namaḥ | om satyāmbujāya namaḥ | om
 satyavākyāya namaḥ | (72) om satyagurave namaḥ | om satyanyāyāya namaḥ | om
 satyasākṣiṇe namaḥ | om satyasamvṛtāya namaḥ | om satyasampradāya namaḥ | om
 satyavahnaye namaḥ | om satyavāyuve namaḥ | om satyaśikharāya namaḥ | om
 satyānandāya namaḥ | om satyādhirājāya namaḥ | om satyaśrīpādāya namaḥ | om
 satyaguhyāya namaḥ | om satyodarāya namaḥ | om satyahṛdayāya namaḥ | om
 satyakamalāya namaḥ | om satyanālāya namaḥ | om satyahastāya namaḥ | om satyabāhave
 namaḥ | (90) om satyamukhāya namaḥ | om satyajihvāya namaḥ | om satyadaumṣṭrāya
 namaḥ | om satyanāśikāya namaḥ | om satyaśrotrāya namaḥ | om satyacakṣase namaḥ |
 om satyaśirase namaḥ | om satyamukutāya namaḥ | om satyāmbārāya namaḥ | om
 satyābharaṇāya namaḥ | om satyāyudhāya namaḥ | om satyaśrīvāllabhāya namaḥ | om
 satyaguptāya namaḥ | om satyapuṣkarāya namaḥ | om satyādhridāya namaḥ | om
 satyabhāmāvātārākāya namaḥ | om satyagrharūpiṇe namaḥ | om satyapraharaṇāyudhāya
 namaḥ | (108)

Appendix F: Satyadevashtakam

This prayer can be included in the “Main Mantra” section optionally. This prayer contains 8 verses in prayer of Lord Satya Narayana. Please note that this prayer is not from any scripture or composed by any saint, but composed by the author of these manuals. So it may not have any special power. But you can include it if you like it.

śrīsatyadevāṣṭakam

śrīsatyalokaparipālaka he kṛpālo | devarṣimaunigaṇabhāvita sattvamūrte |
 śvetāmbarāvṛta rameśa ramāvilola | śrīsatyadeva mama dehi karāvalambam | |
 omkārarūpa guṇavarjita viśvayone | he pañcabhūtaparipālaka lokarakṣa |

sampūrṇacandrasamaye samupāsītavya | śrīsatyadeva mama dehi karāvalambam | |
gaurīśivācyutagaṇeśapitāmahiśca | khetairnavaiḥ kratuśatādidigīśvaraiśca |
devaissadā sahita śāśvata lokapūjya | śrīsatyadeva mama dehi karāvalambam | |
ādyantavarjita surārcitapādapadma | śrīkhaṇḍacarcita suvarcita śobhanāṅga |
śrīpuṇḍramaṇḍitalalāṭa virāṭsvarūpa | śrīsatyadeva mama dehi karāvalambam | |
śrīmatsyakūrmadharaṇīdharanārasīmha | śrīvāmaneśajamadagnijarāmacandra |
śrīkṛṣṇarūpadhara acyuta viṣṇumūrte | śrīsatyadeva mama dehi karāvalambam | |
kṣīrābdhijāpriya manoharaveśadhārin | dīnārtichedakara modasubhāgyadāyin |
bhaktāghanāśa kalipāśavimocakārin | śrīsatyadeva mama dehi karāvalambam | |
kāmaṁ ca krodhamadamātsaralobhamohān | ghorāriṣaṭkavitatiṁ parimardaya tvam |
sattvaṁ ca śāntimatulaṁ vinayaṁ ca dehi | śrīsatyadeva mama dehi karāvalambam | |
madvāci mūrdhni ḥṛdi vāsaya satyarūpa | lakṣmyā ca devatatibhissaha traiguṇātman |
satyena divyasudhayā bharitottamāṅga | śrīsatyadeva mama dehi karāvalambam | |
satyadevāṣṭakaṁ stotram bhaktyā paṭhati yo naraḥ | tasya pāpāni naśyantu satyadeva
prasādataḥ | |