Sri Satya Narayana Vratam  
(Ritual of Lord Satya Narayana)  
Regular Version  

By P.V.R. Narasimha Rao (http://www.VedicAstrologer.org)  
Date of first version: 2013 February 20  
Date of current version: 2013 February 20

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 regular version. This manual is appropriate for those who want a very elaborate external ritual replete with Veda mantras.

Those who are not comfortable with Sanskrit language, those who are short on time and those who are not attracted to external rituals and want to spend more time in internal meditation than in an external ritual, should refer to the super-short version. Those who are comfortable with the Sanskrit language and want to have a slightly elaborate ritual should refer to the short 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)
• For making *panchamrita*: Milk, yogurt (curds), honey, ghee (*i.e.* clarified butter) and canesugar juice (or vegan/vegetarian sugar).
• Some water
• 43 dry dates,
• 43 pieces of betel nut
• 43 coins
• A wooden plank or a table (*optional*)
• A piece of cloth, approximately 2 ft x 2 ft. It should basically be able to cover the wooden plank/table above. Any color except black is fine.
• *Navadhanyas* (nine grains used for nine planets) – rice, wheat, whole toor dal, whole green moong dal, whole chick peas, val dal, black sesame seeds, black gram (urad) dal and masoor dal. All these are available in Indian stores. If not available, use just rice or any local grain.

**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. Take the wooden plank or table. Cover it with a piece of cloth. Arrange the nine grains in different geometrical shapes as shown in the picture in Appendix I. The grain to be used is identified next to each shape in that picture. Go through the picture carefully.
(6) 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.

(7) Prepare panchamrita by mixing milk, yogurt (curds), honey, ghee (i.e. clarified butter) and canesugar juice (or vegan/vegetarian sugar). For a smooth mixture, follow this procedure: 
(i) melt ghee, 
(ii) mix it smoothly with honey, 
(iii) mix vegetarian sugar in it, 
(iv) mix yogurt/curds at room temperature (i.e. not cold from fridge) with this mixture, 
(v) make sure the mixture is homogeneous and add milk at room temperature, 
(vi) make sure the resulting liquid is homogeneous. This is called panchamrita (5 ingredient ambrosia).

(8) 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.

(9) 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 keçaväya svähä|          om nārāyaṇāya svähä|          om mādhavāya svähä|

Vighneswara Smarana (Remembering 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.

śuklāmbaradharam viṣṇum  śaśīvarṇam caturbhujam| prasannavadanaṁ dhyāyet sarva vighnopāśāntaye∥ agajāna padmārkam gajānanamaharnīśam∥ anekadam taṁ bhaktānām ekadantaṁ upāsmahel∥ vakratuṇḍa mahākāya koṭisūryasamaprabha∥ nīrvighnānām kuru me deva sarvakāreyu 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. Pranayama 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 pranayama 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 pranayama. 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 namaśivāya | om gañ ā gañapataye namah |
```

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 mamopātta samasta duritakṣayadvārā śrī parameśvara pṛityartham 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)**
Place a few akshatas and a flower (if available) in the tumbler containing water. If you can, put dhenu mudra. Else, cover the tumbler with your right hand palm. 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.

kalaśasya mukhe viṣṇuḥ kaṇṭhe rudrah samāśritah
kuksau tu sāgarāḥ sarve saptadvē pā vasundharā l
rgvedo'ṭha yajurvedaḥ sāmade ṣṣyaḥ ṣapta anākāśa
āṅgaiśca sahitāḥ sarve kalaśāmbu samāśritāḥ l

āpo vā īdaṁ sarvāṁ vīśvāḥ bhūtāṁyāpaḥ prāṇāḥ vā āpāḥ paśava
āpo'nmāpo'nrāmpārāmāśādāpo virādāpśavāmāśādāpośrāvāmāśādāpo
yajūṃśyāpassatyāmāpassārāmāpassārāmāpassārāmāpassārāmāpass
āpo bhūbhuvāssvarāpā om l

ganget ca yamune caiva godāvari sarasvati l
narmade sindhu kāveri jale'smin sannidhiṃ kuru l
amṛtarī 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).

**Ganapathi Pooja (worship of Ganapathi)**

Before calling the main deity of the ritual (Lord Satya Narayana), a quick worship of Lord Ganapathi can be performed for the removal of obstacles. Lord Ganapathi is the personification of an aspect of our consciousness that makes us avoid and overcome obstacles.

Lord Ganapathi can be invoked in an idol or a coin or a wet turmeric mound. Place the idol on a plate or on some grains of rice in the position marked in peetha as LG1 or LG2 (see the picture of peetha in Appendix I). Invoke Lord Ganapathi while chanting the following.

om gam gaṇapataye namah | aṣuni te punarasmās caṣṭvaḥ puṇaḥ prāṇamiḥa no dehi
bhogam | jyokpaṣēma sūryaṃuccarantamanumate mṛlayā naḥ svasti | hrāṁ hrīṁ kroṁ | kroṁ hrīṁ hrāṁ | om śrī gaṇapati prāṇaśaktyai namaḥ | atra āgaccha | āvāhito bhava | sthāpito bhava | sannihito bhava | sanniruddho bhava | avakunṭhito bhava | deva prasīda | prasīda |
Now, we have to offer worship with several services to Lord Ganapathi. A shodasopachara pooja (16 service worship) is included in this regular version. If one wants to perform a shorter panchopachara pooja (5 service worship), one can use the generic procedure in Appendix B1 by using the following mantra as the prefix before all services.

\[ \text{om gañapañataye namah} \]

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

\[ \text{om gañapañataye namah} \\text{āsanaṃ samarpayāmi} \]

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

\[ \text{om gañapañataye namah} \\text{pādayoh pādyāṃ samarpayāmi} \]

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

\[ \text{om gañapañataye namah} \\text{hastayoh arghyāṃ samarpayāmi} \]

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

\[ \text{om gañapañataye namah} \\text{mukhe śuddhācamaniyāṃ samarpayāmi} \]

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

\[ \text{om gañapañataye namah} \\text{snānāntaram ācāmaniyaṃ samarpayāmi} \]

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 Lord Ganapathi and the kalasha.

\[ \text{om gañapañataye namah} \\text{vastrāṇi dhārayāmi} \]
Say the line below, imagine that you are offering a yajnopaveetam (sacred thread) and offer a few akshatas to Lord Ganapathi.

```
Om gāṃ gāṇapataye namah | yajnopavitam samarpayami
```

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

```
Om gāṃ gāṇapataye namah | gandhän dhārayami | haridrä kuṅkumaṁ samarpayāmi | aḵṭatān samarpayāmi
```

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

```
Om gāṃ gāṇapataye namah | ābharanāni samarpayāmi
```

Sprinkle a few flowers or flower petals or akshatas on Lord Ganapathi.

```
Om sumukhāya namah | om ekadāntāya namah | om kapilāya namah | om gajakarṇaḥya namah | om lambodorāya namah | om vikatāya namah | om vighnarāja namah | om gāṇḍhipāya namah | om dhūmaketave namah | om gāṇḍhyakṣāya namah | om phālacandrāya namah | om gajānaṇāya namah | om vakratuṇḍāya namaḥ | om herambāya namah | om skanda pūrvajāya namah | om sarvasiddhipradāyakāya namaḥ | om gāṃ gāṇapataye namah | puspaiṅ pūjayāmi
```

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

```
Om gāṃ gāṇapataye namah | dhūpam āghṛapayāmi
```

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

```
Om gāṃ gāṇapataye namah | dipaṁ darśayāmi | ācamaniyaṁ samarpayāmi
```

Say the first sentence below, show food items you prepared (or fruits) to Lord Ganapathi and imagine that Lord Ganapathi tasted it. You can use cooked food or a fruit or jaggery or sugar. If you cooked only one item, keep it for Lord Satya Narayana and use something else for Lord Ganapathi. You can offer just a raisin or a little sugar also. 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 Lord Ganapathi and offer some akshatas in their place to the idol and the kalasha.

```
Om gāṃ gāṇapataye namah | puṇpaiṅ pūjayāmi
```
om gañ gañapataye namah \ naivedyaṁ samarpayāmi \ tāṃbūlam 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 Lord Ganapathi. Say the line below while you do it.

om gañ gañapataye namah \ karpūranirājanam samarpayāmi

Take a small flower (or flower petals or some akshatas) in your right hand, say the following and offer it to the Lord Ganapathi. Imagine that you are offering a flower that captures the essence of all mantras.

om gañ gañapataye namah \ mantrapuñpa samarpayāmi

Say the following and bow before Lord Ganapathi mentally. Of course, you can also get up, go around Lord Ganapathi 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 gañ gañapataye namah \ pradakṣiṇa namaskārān samarpayāmi

Some people do udvasana (calling back Lord Ganapathi from the idol) now. But, it is better to keep Lord Ganapathi in the idol till the end of the pooja, so that He too can enjoy watching the pooja. Imagine that Lord Ganapathi is pleased with the ritual and move on to the next step.

Varuna Pooja (worship of Varuna)

Now, a quick pooja of Lord Varuna can be done for increasing perseverance and purity in the rest of the ritual. Lord Varuna is the personification of an aspect of our consciousness that makes us persist and persevere in our work. Lord Varuna can be invoked in the kalasha filled with water and covered with a fruit (coconut or apple or orange). Place the kalasha on some grains of rice in the position marked in the middle of the peetha as K (see the picture of peetha in Appendix I). Invoke Lord Varuna while chanting the following.

om vañ varunāya namah \ asunī te punārasmaśu cakṣuḥ punaḥ prāṇamiha no dehi bhogam \ jyokpaśyema sūryaṁuccarantamunumate mṛlaya naḥ svasti \ om śri varuna prāṇaśaktyai namah \ atra āgaccha \ āvāhito bhava \ sthāpito bhava \ sannihito bhava \ sanniruddho bhava \ avakuṇṭhito bhava \ deva prasāda prasāda

Now, we have to offer worship with several services to Lord Varuna. A shodasopachara pooja (16 service worship) is included in this regular version. If one wants to perform a shorter panchopachara pooja (5 service worship), one can use the generic procedure in Appendix B1 by using the following mantra as the prefix before all services.
om vaṁ varuṇāya namah!

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

om vaṁ varuṇāya namah! āsanaṁ samarpayāmi!

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

om vaṁ varuṇāya namah! pādayoh pādyam samarpayāmi!

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

om gaṁ gaṇapataye namah! hastayoh arghyaṁ samarpayāmi!

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

om vaṁ varuṇāya namah! mukhe śuddhācamaniyaṁ samarpayāmi!

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

om vaṁ varuṇāya namah! snānānantaram ācamaninyaṁ 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 Lord Varuna and the kalasha.

om vaṁ varuṇāya namah! vastrāṇi dhārayāmi!

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

om vaṁ varuṇāya namah! yajnopaveṭam samarpayāmi!

12 / 52
Say the line below and offer a little bit of sandalwood paste, turmeric powder, kumkum powder and akshatas to Lord Varuna. If you don’t have all these, just sprinkle a few akshatas on Lord Varuna.

\[
\text{om vaṁ varuṇāya namaḥ} \ gandhān \ dhārayāmi \ haridrā \ kuṅkumāṁ \ samarpayāmi \ akṣatān \ samarpayāmi
\]

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

\[
\text{om vaṁ varuṇāya namaḥ} \ ābharaṇāni \ samarpayāmi
\]

Sprinkle a few flowers or flower petals or akshatas on Lord Varuna.

\[
\text{om vaṁ varuṇāya namaḥ} \ puṣpaiḥ \ pūjayāmi
\]

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

\[
\text{om vaṁ varuṇāya namaḥ} \ dhūpam \ āghrapayāmi
\]

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

\[
\text{om vaṁ varuṇāya namaḥ} \ dipaṁ \ darṣayāmi \ ācamanīyaṁ \ samarpayāmi
\]

Say the first sentence below, show food items you prepared (or fruits) to Lord Varuna and imagine that Lord Varuna tasted it. You can use cooked food or a fruit or jaggery or sugar. If you cooked only one item, keep it for Lord Satya Narayana and use something else for Lord Varuna. You can offer just a raisin or a little sugar also. 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 Lord Varuna and offer some akshatas in their place to the idol and the kalasha.

\[
\text{om vaṁ varuṇāya namaḥ} \ naivedyaṁ \ samarpayāmi \ tāmbūlaṁ \ samarpayāmi
\]

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 Lord Varuna. Say the line below while you do it.

\[
\text{om vaṁ varuṇāya namaḥ} \ karpūranīrājanaṁ \ samarpayāmi
\]
Take a small flower (or flower petals or some akshatas) in your right hand, say the following and offer it to the Lord Varuna. Imagine that you are offering a flower that captures the essence of all mantras.

\[
\text{om vaṁ varuṇāya namah! mantrupuşpaṁ samarpayāmi!}
\]

Say the following and bow before Lord Varuna mentally. Of course, you can also get up, go around the peetha 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.

\[
\text{om vaṁ varuṇāya namah! pradakṣīṇa namaskārāṁ samarpayāmi!}
\]

Now chant “Pavamana sooktam” from Yajurveda, also known as “Punyaha Vachanam” (given in Appendix G). It requests various deities and rishis to send their subtle essence into the kalasha to make it worthy of invoking Lord Satya Narayana.

Now call back Varuna from the kalasha so that Lord Satya Narayana can be invoked in it. It is possible to keep two separate kalashas, one for Lord Varuna and one for Lord Satya Narayana. But that is not necessary.

Say the following and show your heart with your hands. Imagine that Lord Varuna has exited the kalasha and came back into your heart. Imagine that he is pleased with the ritual.

\[
\text{asmāt kalaśāt śri varunaṁ yathāsthānam pratisṭhāpayāmi!}
\]

Parivaara Devataa Poojaa (praying to associate deities)

Now we worship the associate deities of Lord Satya Narayana.

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) Katrikta 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.

Contemplate each deity in the above 3 groups using a simple naama mantra as given below and place a coin, a dry date, a piece of betel nut and a few akshatas in the corresponding place in the peetha mentioned below (refer to the picture in Appendix I).

Lokapalakas are marked as L1, L2 etc. Grahas are marked as G1, G2 etc. Adhidevata (ruling deity) and pratyadhidevata (co-ruling deity) of each graha are marked as G1A, G1P, G2A, G2P etc. Dikpalakas are marked as D1, D2 etc.

### Lokapalakas:

#### Ganapathi (earth element) in L1:

om ganānāṁ tvā ganapatīṁ havāmahe kaviṁ kaviṁmupamaśravastamaṁ | jyeṣṭhārajaṁ brahmaṇāṁ brahmaṇaspata ā naḥ śṛṃvannūtibhissiḍa sādānam || om gaṇapataye namaḥ

#### Brahma (air element) in L2:

om brahmā devānāṁ padaṁ kaviṁmrṣirvīraṇāṁ mahośo mrgānāṁ śyeno grdhṛāṇāṁ svadīṭraṇānāṁ somaḥ pavitra matyeti rebaḥ || om brahmaṇe namaḥ

#### Mahalakshmi (ether/space element) in L3:

om hiranyavarṇāṁ hariṁtīṁ suvarṇarjaratrasrājāṁ | candrāṁ hiraṇmyayāṁ lakṣmīṁ jātavedo ma āvaha || om mahālakṣmyai namaḥ

#### Mahavishnu (ether/space element) in L4:

om īdāṁ viṣṇurvicakrame tṛेठḥ nidadhē pādaṁ | samuḍhamasya pārṇī sure || om mahāviṣṇave namaḥ

#### Rudra (fire element) in L5:

om kadrugṛāya pracetase mūduṣṭamāya tavyāse | vocema śantamaṁ hṛde || om rudṛāya namaḥ

#### Gouri (water element) in L6:

om gaurimimāya salilāni taksatyekapadi dvipadi sa catuspadi | aṣṭāpadi navapadi babhūvuṣi sahasrākṣarā parame vyoman || om gauryai namaḥ

### Grahas:
Sun (soul – sense of will power) in G1:
on akšñena rajasā vartamāno niveśayānnamṛtarmaṃ martyarṃ ca | hiranyayena savitā
rathena”deva yatī bhuvanā vipaśyan | om sūryā namaḥ

Agni (co-ruling deity) in G1A:
on agnim dūtaṃ vr̥mimahe hotāram viśvedasāṃ | asya yajñasya sukratum | om agnaye
namaḥ

Rudra (ruling deity) in G1P:
on kadrudrāya pracetase midhustamāya tavyase | vocema āntamaṃ hṛde | om rudrāya
namaḥ

Moon (mind – sense of experiencing the world) in G2:
on āpyāyasva sametu te viśvatassoma vr̥ṇiyaṃ | bhavā vājasya saṅgate | om candrāya
namaḥ

Apas (ruling deity) in G2A:
on apsu me soma abravidāntarviśvāni bheṣajā | agnim ca viśvaśambhuvamāpaśca viśvabheṣajih | om apbhyo namaḥ

Gouri (co-ruling deity) in G2P:
on gaurimimāya salilāni taṅkṣatyekapadi dvipadi sa catuspadi | aṣṭapadī navapadī
babhūvuṣi sahasrākṣarā paraṃ vyomān | om gaurai namaḥ

Mars (sense of initiative & energy) in G3:
on agnimūrdhā divaḥ kakutpatiḥ prthivyā ayaṁ | apāṁ retāṃsi jinvaḥ | om maṅgalāya
namaḥ

Mother Earth (ruling deity) in G3A:
on svaṃ prthiviḥ bhavāṅrksarā niveśanī | yaccaṅaśśarma saprathyāḥ | om prthivyai namaḥ

Ruler of lands (co-ruling deity) in G3P:
on kṣetrasya patinā vayaṁ hite neva jayaṁsa | gamaśvaṃ posayitvā sa no mṛdātīṛṣe | om kṣetrapālkāya namaḥ

Mercury (sense of learning & adapting) in G4:
on udbuddhyasvāgne pratiyāgrhyenamiśṭāpūre saṁśrētāmaṃ ca | punāḥ
kṛnvarṇāntāpitarāṃ yuvānānvarṇāṃ tvāyī tantumetāṃ | om budhāya namaḥ

Vishnu (ruling deity) in G4A:
on idaṁ viṣṇurvicakrame tṛdhaṁ nidadhe padaṁ | samuḍhamasya pāṁ sure | om viṣnave
namaḥ

Narayana (co-ruling deity) in G4P:
Jupiter (sense of judgment & discretion) in G5:

om brḥaspate atiyadaryo arhāddyumadvibhātī krātmaj anusu yaddīdayaccavāsartaprajātā
tadasmāsū dravinām dehi cītraṁ | om vṛṣabham caryaṁnāṁ viṣavarūpamadābhyaṁ
brḥaspatiṁ varenyaṁ | om brḥaspataye namaḥ

Brahma (ruling deity) in G5A:

om brahmajajñānam prathamaṁ purastādviṣimatassurucō vena āvah | sabudhnīyā upamā
asya viṣṭhāssataśca yonimasataśca vivaḥ | om brahmaṇe namaḥ

Indra (co-ruling deity) in G5P:

om indraṁ vo viṣvataśparihavāmahe jānebhyaḥ | asmākamastu kevalaḥ | om indrāya
namaḥ

Venus (sense of enjoyment) in G6:

om śukraṁ te anyadya jatam te anyadvishutūpe ahaṁ dyaurivāśi | viṣvā hi māya avasi svadhā
vo bhadrā te pūṣannīha rāṭirtuṣu | om pravaśuśukrāya bhānave bharadhvāṁ | havyaṁ
matiṁ cāgneye supūtaṁ | yo daivyāṁ mānuṣā januṁṣi | aṁtarviśvāṁ vidmanā jīgati | om
śukrāya namaḥ

Indrani (ruling deity) in G6A:

om imdraṁmasu nariṣu supatnimahamaśramāṁ | na hyasyā aparam ca na jāraṁ maraṁ
patiḥ | om indrānyai namaḥ

IndraMarutvan (co-ruling deity) in G6P:

om indra marutva iha pāhi somaṁ yathā śāryāte aṁbassutasya | tava pranīti tava
śūrasarmannāvīvāsantī kavyāsvaya jānjāḥ | om indramarutvantāya namaḥ

Saturn (sense of hard work & discipline) in G7:

om śaṁagniragnibhibhiḥ karaçchāṁ nastapāt śūryāḥ | śaṁ vāte vā tvarapā āpasridhāḥ | om
śanmī devirabhisṭaya āpo bhavantu pītaye | śaṁyorabhisravantu naḥ | om śanaiścaraṁ
namaḥ

Yama (ruling deity) in G7A:

om yamaṁ somaṁ sunuta yamaṁ juhutā haviḥ | yamaṁ hayajho gacchatyagnidūto
araṁkṛtaḥ | om yamāya namaḥ

Prajapati (co-ruling deity) in G7P:

om prajāpate na tvadetānanyo viṣvā jatāṁ pariṁ bābhūva | yatkāmāste jhumastanno astu
vayaṁ svāma patayo rayāṁ | om prajāpateye namaḥ

Bahu (sense of being outcaste) in G8:
Cow (ruling deity) in G8A:
om āyam gauḥ prśnirakramidasaṃmätaram punah | pitaram ca prayantsuvah || om gomātre namah |

Serpent (co-ruling deity) in G8P:
om namo astu sarpebhyo ye kecā prthivi manu ye | aṃtarikṣe ye divi tebhyaśsarpebhyo namah || om sarpebhyo namah |

Ketu (sense of detachment & liberation) in G9:
om ketum kṛṇanaketeśe peśo maryā apeśase | samuṣadbhirajāyathāḥ || om ketuganebhyo namah |

Chitraragupta (ruling deity) in G9A:
om sacitračitraṃ citayam tamasme citrakṣatra citratamaṃ vayōdham | caṃdraṃ rayin puturīram brhantam candracarindrabhirgme yuvasva || om citraguptāya namah |

Brahma (co-ruling deity) in G9P:
om brahmā devānāḥ padaviḥ kavinamśrivarpanāṁ mahiśo mrgānāṁ śyeno grhranāṁ svadītvanānāṁ somaḥ pavitra matyeti rebhan || om brahmane namah |

Dikpalakas:

Indra (influence/authority) in D1:
om indrāṃ vo viśvataspariharvāmahe jānebhyaḥ | āsmākamastu kevalah || om lam indrāya namah |

Agni (engineering/transformation) in D2:
om agniṃ dūtaṃ vṛṣimahe hotaram viśvavedasam | asya yājñasya sukrtūm || om ram agnaye namah |

Yama (rule enforcement) in D3:
om yamāya somaḥ sunuta yamāya juhutā havih | yamaṃ hayajño gacchatvagnidūto aramkrtaḥ || om mām yamāya namah |

Nirriti (breaking barriers) in D4:
om moṣunāḥ parāpara nirṛtirdurhaṃṇavadhīt | padīṣṭa tṛṣṇayā saha || om kṣam nirṛtaye namah |

Varuna (perseverent effort) in D5:
om imaṃ me varaṇa śrudhī havā madyā cā mṛḷaya | tvāmāvasyurācakē || om vaṃ varaṇāya namah |

Vayu (expansion) in D6:
Invoke life force in all the deities together:

Invoke life force in all the deities together:

Now, we have to offer worship with several servies to associate deities. A shodasopachara pooja (16 service worship) is included in this regular version. If one wants to perform a shorter panchopachara pooja (5 service worship), one can use the generic procedure in Appendix B1 by using the following mantra as the prefix before all services.

Say the line below and think in the mind that you are offering a nice seat to associate deities to sit on. While imagining that, just offer a few akshatas to the peetha.
Now, say the line below imagine that you are washing associate deities' feet. While imagining that, show a little water with the spoon to associate deities on peetha and leave the water in a small empty bowl (we will call it “the deposit bowl” from now onwards).

```
om ganeśādi lokapālaka devatābhyo adhidevatā pratyadhidevatā sahita sūryādī navagraha
devatābhyo indrādi daśa dīkpaḷaka devatābhyo namaḥ। pādayoh pādyam samarpayāmi।
```

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

```
om ganeśādi lokapālaka devatābhyo adhidevatā pratyadhidevatā sahita sūryādī navagraha
devatābhyo indrādi daśa dīkpaḷaka devatābhyo namaḥ। hastayoh arghyaṃ samarpayāmi।
```

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

```
om ganeśādi lokapālaka devatābhyo adhidevatā pratyadhidevatā sahita sūryādī navagraha
devatābhyo indrādi daśa dīkpaḷaka devatābhyo namaḥ। mukhe śuddhācāmanīyaṃ
samarpayāmi।
```

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

```
om ganeśādi lokapālaka devatābhyo adhidevatā pratyadhidevatā sahita sūryādī navagraha
devatābhyo indrādi daśa dīkpaḷaka devatābhyo namaḥ। snānānantaram ācāmaniyaṃ
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, to each deity) and offer a few akshatas to the peetha.

```
om ganeśādi lokapālaka devatābhyo adhidevatā pratyadhidevatā sahita sūryādī navagraha
devatābhyo indrādi daśa dīkpaḷaka devatābhyo namaḥ। vastrāṇi dhārayāmi।
```

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

```
om ganeśādi lokapālaka devatābhyo adhidevatā pratyadhidevatā sahita sūryādī navagraha
devatābhyo indrādi daśa dīkpaḷaka devatābhyo namaḥ। yajño pavitaṃ samarpayāmi।
```
Say the line below and offer a little bit of sandalwood paste, turmeric powder, kumkum powder and akshatas to associate deities on the peetha. If you don’t have all these, just sprinkle a few akshatas on the peetha.

\[\text{om ganeśādi lokapālaka devatābhya adhidevatā pratyadhidevatā sahita sūrayādi navagraha devatābhya indrādi daśa dikpālaka devatābhya namaḥ} | \text{gandhān dhārayāmi} | \text{haridrā kunkumaṁ samarpayāmi} | \text{aḵśatān samarpayāmi} |\]

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

\[\text{om ganeśādi lokapālaka devatābhya adhidevatā pratyadhidevatā sahita sūrayādi navagraha devatābhya indrādi daśa dikpālaka devatābhya namaḥ} | \text{ābharaṇāni samarpayāmi} |\]

Sprinkle a few flowers or flower petals or akshatas on associate deities on the peetha.

\[\text{om ganeśādi lokapālaka devatābhya adhidevatā pratyadhidevatā sahita sūrayādi navagraha devatābhya indrādi daśa dikpālaka devatābhya namaḥ} | \text{puṣpāḥ pūjayāmi} |\]

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

\[\text{om ganeśādi lokapālaka devatābhya adhidevatā pratyadhidevatā sahita sūrayādi navagraha devatābhya indrādi daśa dikpālaka devatābhya namaḥ} | \text{dhūpam āghrāpayāmi} |\]

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

\[\text{om ganeśādi lokapālaka devatābhya adhidevatā pratyadhidevatā sahita sūrayādi navagraha devatābhya indrādi daśa dikpālaka devatābhya namaḥ} | \text{dipāṁ darśayāmi} | \text{ācamaniyāṁ samarpayāmi} |\]

Say the first sentence below, show food items you prepared (or fruits) to associate deities and imagine that associate deities tasted it. You can use cooked food or a fruit or jaggery or sugar. If you cooked only one item, keep it for Lord Satya Narayana and use something else for associate deities. You can offer just a raisin or a little sugar also. If you know the standard procedure of offering \textit{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 \textit{taamboolam} (\textit{paan}) to associate deities and offer some akshatas in their place to the idol and the kalasha.

\[\text{om ganeśādi lokapālaka devatābhya adhidevatā pratyadhidevatā sahita sūrayādi navagraha devatābhya indrādi daśa dikpālaka devatābhya namaḥ} | \text{naivedyaṁ samarpayāmi} | \text{tāmbūlaṁ samarpayāmi} |\]
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 associate deities. Say the line below while you do it.

\[
\text{om ganeśādi lokālaka devatābhya adhidevata pratyadhidevata sahita sūryādi navagraha devatābhya indrādi daśa dikpālaka devatābhya namaḥ| karpūraṇirājanam samarpayāmi|}
\]

Take a small flower (or flower petals or some akshatas) in your right hand, say the following and offer it to associate deities. Imagine that you are offering a flower that captures the essence of all mantras.

\[
\text{om ganeśādi lokālaka devatābhya adhidevata pratyadhidevata sahita sūryādi navagraha devatābhya indrādi daśa dikpālaka devatābhya namaḥ| mantrapuñpa samarpayāmi|}
\]

Say the following and bow before associate deities mentally. Of course, you can also get up, go around associate deities 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.

\[
\text{om ganeśādi lokālaka devatābhya adhidevata pratyadhidevata sahita sūryādi navagraha devatābhya indrādi daśa dikpālaka devatābhya namaḥ| pradakṣīṇa namaskārān samarpayāmi|}
\]

Imagine that these associate deities are pleased with the ritual and proceed to invoke the Lord.

**Praana Pratishthaapanaa (invocation of Lord Satya Narayana)**

Now we have to invoke Lord Satya Narayana in the idol and the kalasham. Place the idol on a plate or on some grains of rice, in the area marked as LSN in the picture in Appendix I. If you know how to do anganyakṣam and karanyakṣam, do it while saying the following. Otherwise, just read the following.

\[
\text{asya śrī prāṇapratiṣṭhāpana mantrasya brahma viśnu maheśvarā rṣayaḥ} \\
\text{ṛgjavāṣmātharvāṇi chandārṇī śrīsatyanārāyaṇo devatā| hrām bijām| hrīṁ saktīḥ| krom} \\
\text{kilakaṁ| hrām āngūṣṭhābhyaṁ namaḥ| hrīṁ tarjanībhyaṁ namaḥ| hrūṁ} \\
\text{madhyamābhyaṁ namaḥ| hrām anāmikābhyaṁ namaḥ| hrāṁ kaniṣṭhākābhyaṁ namaḥ|} \\
\text{hrāṁ karatala karapṛṣṭhābhyaṁ namaḥ| hrāṁ hṛdayāya namaḥ| hrīṁ śīrse svāhā| hrīṁ} \\
\text{śikhāyai vāsaṭ| hrāṁ kavacāya hūṁ| hraroṁ netratrayāya vauṣaṭ| hrāṁ aṣṭrāya phaṭ|} \\
\text{bhūbhuvassuvvaromiti digbandhāḥ|} \\
\text{dhyānaṁ -}
\]
Now invoke Lord Satya Narayana 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.

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

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).

Shodasopachara Pooja - 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 chatusshashhtypachara pooja with 64 services. A shodasopachara pooja is performed in a typical Satya Narayana vratam. That is what is recommended in this short procedure. Those who have less time and want to perform a panchopachara pooja may refer to Appendix B1 and use that procedure instead of this.

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

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

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

24 / 52
Say the line below, imagine that you are offering drinking water to Lord Satya Narayana's mouth, show a little water in the spoon to Lord Satya Narayana and leave it in the deposit bowl.

`tasmādviṛḍajāyata | virājo adhi pūrṣaḥ |
sa jāto atyaricyata | paścadbhūmimatho puraḥ |
mandākinyāstu yadvāri | sarvapāpaharāṃ śubham |
tadidaṃ kalpitaṃ deva | samyagācamyatāṃ vibho |
om namo bhagavate satyadevāya | śrī ramā sahita satya nārāyaṇa svāmināḥ mukhe śuddhācamiṇīyāṃ samarpayāmi |

Say the lines below and bathe the idol(s) or coin(s) used to invoke Lord Satya Narayana in panchamrita. You can remove the idol(s)/coin(s) from peetham and place them in a bowl or plate while you do this. See “preparations before ritual” at the beginning for detailed instructions on how to make it. If you are proficient in Veda mantras, you can incorporate some sooktas. After saying the lines below, chant a few sooktas and keep bathing the idols. You can, for example, chant Purusha sooktam, Narayana sooktam, Vishnu sooktam, Sree sooktam, Bhoo sooktam, Neela sooktam, Durga sooktam, Devi sooktam, Medha sooktam etc. Pick whichever sooktas you like and chant them with intonation while bathing the idols with panchamrita.

yatpuruṣena haviśā | devā yajñamatanvata | vasanto asyāśidāyam | grīṣma ihmya śāraddhaviḥ |
tirthodakaiḥ kāñcana kumbha saṁsthaiḥ | svuṣitaīrdeva krpa rasārdraiḥ | mayārpitaṁ snānavidhīṁ grhāṇa | pādābja niṣṭhyūta naddī pravāha |

Now bathe the idol(s)/coin(s) in which Lord Satya Narayana was invoked with pure water while saying the following. You can leave them in the same bowl or plate in which you bathed them in panchamritas and pour water on them.

om āpoṣhiṣṭha mayobhuvastāṇa ūrje dādhātana | maheranāya caḵṣase | yovāṣīvatamo rasastasya bhājayateha nah | usāṭīrva māṭaraḥ | tasmā araṅga māmavo yasya kṣayā jinvatha | āpo jayayathā ca naḥ |

nadinaṁ caiva sarvāṁ | anītaṁ nirmalodakāṁ | snānaṁ svikuru deveṣa | mayā dattaṁ rameśvara |
om namo bhagavate satyadevāya | śrī ramā sahita satya nārāyaṇa svāmināṁ śuddhodakena snapayāmi | snānāntaraṁ acamiṇīyaṁ samarpayāmi
Now take out the idol(s)/coin(s) that were bathed in panchamrita and pure water, wash them thoroughly, wipe them and place them back on peetham. The mixture of panchamrita and water in the bowl/plate in which they were bathed, can be used as teertham (sacred and blessed drink) at the end of the ritual.

Now, 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 Lord Satya Narayana and the kalasha.

\[ \text{saptasyasanparidhaya} \text{|} \text{trissapta samidha} \text{|} \text{krtah} \text{|} \]
\[ \text{deva yadyajnarn tanvana} \text{|} \text{abadhanpurusham pasum} \text{|} \]
\[ \text{veda sukta samayukte} \text{|} \text{yajna sama samanvite} \text{|} \]
\[ \text{sarva varna prade deva} \text{|} \text{vasasi pratigryatam} \text{|} \]
\[ \text{om namo bhagavate satyadeva} \text{|} \text{srirmah satya narahyna svamine vastrani samarpayami} | \]

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

\[ \text{tam yajnam barhiyi prauksan} \text{|} \text{purusham jatamagratah} \text{|} \]
\[ \text{ten deva ayajanta} \text{|} \text{sadya rasyastra ye} \text{|} \]
\[ \text{brahma viisnu mahesiastra} \text{|} \text{nirmitam brahma sutraka} \text{|} \]
\[ \text{grhyna bhagavan visno} \text{|} \text{sarvesha phalado bhava} \text{|} \]
\[ \text{om namo bhagavate satyadeva} \text{|} \text{srirmah satya narahyna svamine yajnopavita samarpayami} | \]

Say the line below and offer a little bit of sandal wood paste, turmeric powder, kumkum powder and akshatas to Lord Satya Narayana. If you don’t have all these, just sprinkle a few akshatas on Lord Satya Narayana.

\[ \text{tasmadyajnaatsarvahuta} \text{|} \text{sambhrtam prshadja} \text{|} \]
\[ \text{pasumsthiracvakre vayavyan} \text{|} \text{anayanagramastra ye} \text{|} \]
\[ \text{srikhandaan candanaan divyaan} \text{|} \text{gandhadhyam sumanoharam} \text{|} \]
\[ \text{vilepanam surasrestha} \text{|} \text{prtyarthan pratigryatam} \text{|} \]
\[ \text{om namo bhagavate satyadeva} \text{|} \text{srirmah satya narahyna svamine gandhan dharyami} \text{|} \text{haridra kuukumaan samarpayami} \text{|} \text{akshatan samarpayami} | \]
Say the line below, imagine that you are offering nice jewelry and offer a few akshatas to Lord Satya Narayana.

\[
\text{tasmādyajñātsarvahutaḥ} | \text{ḥcaḥ sāmāṇi jajñire}\]
\[
\text{chandārhi jajñire tasmāt} | \text{yajustasmādājāyata}\]
\[
\text{hiranya hāra keyūra} | \text{grāvya mani kaṅkaṇaili}\]
\[
\text{suhāram bhūṣaṇairuyktām} | \text{grhāṇa purusottama}\]
\[
\text{om namo bhagavate satyadevaḥ} | \text{śrī ramā sahita satya nārāyaṇa svāmine ābharaṇāni samarpayāmi}\]

Sprinkle a few flowers or flower petals or akshatas on Lord Satya Narayana.

\[
\text{tasmādaśvā ajāyanta} | \text{ye ke cobbhayādataḥ} | \text{gāvo ha jajñire tasmāt} | \text{tasmājjātā ajāvayaḥ}\]
\[
\text{mallikādi sugandhini} | \text{mālatyādini vai prabho}\]
\[
\text{mayāḥṛtāni pūjārthaḥ} | \text{puṣpāṇi pratigṛhyatām}\]
\[
\text{om namo bhagavate satyadevaḥ} | \text{śrī ramā sahita satya nārāyaṇa svāminaḥ puṣpāiḥ pūjāyāmi}\]

Anga Pooja (worship of limbs)

While offering flowers, flower petals and akshatas, pray to various limbs of Lord Satya Narayana. Imagine that you are worshipping the limbs of Supreme Cosmic Being.

| Feet: om keśavāya namaḥ | pādau pūjāyāmi |
| Ankles: om govindāya namaḥ | gulphau pūjāyāmi |
| Shank: om indirāpataye namaḥ | jaṅghe pūjāyāmi |
| Knee: om anaghāya namaḥ | jānunē pūjāyāmi |
| Thighs: om janārdanāya namaḥ | ūrū pūjāyāmi |
| Hips: om viṣṭaraśravase namaḥ | kaṭiṁ pūjāyāmi |
| Stomach: om kuṣṭisthāḥkhalabhuṇāya namaḥ | udaraṁ pūjāyāmi |
| Heart: om lakṣmīvakaśaḥsthalālayāya namaḥ | hrdayaṁ pūjāyāmi |
| Hands: om śaṅkhacakradāśārgapāṇaye namaḥ | bāhūn pūjāyāmi |
| Neck: om kambukaṇṭhāya namaḥ | kaṇṭhaṁ pūjāyāmi |
| Teeth: om kundakuraṇḍalanāya namaḥ | dantān pūjāyāmi |
Main Mantra

Chant goddess Lakshmi's 108 name prayer (Appendix C), Lord Vishnu's 1000 name prayer (Appendix D) and Lord Satya Narayana's 108 name prayer (Appendix E gives two versions used in different traditions – pick one) while offering flowers or flower petals or akshatas to Lord Satya Narayana in the idol and kalasha.

Optionally, you can also include Lord Satya Narayana's 8-verse prayer (Appendix F).

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

\textbf{om namo bhagavate satyadeväya |}

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 and thoughts!

Shodasopachara Pooja - Part 2

Say the following line and show the incense stick lighted before to Lord Satya Narayana.

\textbf{yatpuruśam vyaḍadhuḥ | kātīdhā vyākalpayan |}
\textbf{mukham kimsya kau bāhū | kāvūrū pāḍāvucyete |}
\textbf{daśāṅgām guggulūpetaṁ | sugandham sumanoharam |}
\textbf{dhūpaṁ grhāṇa deveśa | sarvā deva namaskṛta |}
\textbf{om namo bhagavate satyadeväya | śri ramā sahita satya nārāyaṇa svāmine dhūpam āghrāpayāmi |}
Say the following line and show the lamp lighted before to Lord Satya Narayana. Then show a little water in the spoon to Lord Satya Narayana and leave it in the deposit bowl.

```
brahma'sya mukhamasit\ bhuh rajanyah krtah
uuru tadasya yadvaisyah\ padbhyam sudo ajayata
ghrta trivarti samyuktam\ vahinina yojitam priyam
dipam ghana deve\ trailokya timirapaham

om namo bhagavate satyadeva\ shri ramah sahita satya naryanah svamine dipam
darsayami\ acamanirvam samarpayami
```

While saying the following, show food items you prepared (or fruits) to Lord Satya Narayana and imagine that Lord Satya Narayana 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.

```
caandramah manaso jatah\ caksosuryo ajayata
mukhadindraascagnisci\ pranadvayurajayata
rjaannam sua samyuktam\ saja cosya samanvita
ghrta bhaksa samyuktam\ naivedyam pratighyatam

om namo bhagavate satyadev\ shri ramah sahita satya naryanah svamine naivedyam samarpayami
```

While saying the following, imagine that you are offering a nice *taamboolam* (*paan*) to Lord Satya Narayana and offer some akshatas in their place to the idol and the kalasha.

```
nabhyaa asidantariksham\ shri doyuh samavartata
padbhyam bhurmirdisah\ srotat\ tathalokam akalpayan
pugiphalaih sakarpuraaih\ nagavalli dalairyuta
muktai curna samyuktam\ tambulam pratighyatam

om namo bhagavate satyadev\ shri ramah sahita satya naryanah svamine tambulam samarpayami
```

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 Lord Satya Narayana. Say the line below while you do it.

```
vedahametaam purusam mahantaam\ adityavarman tamasastupare
```

29 / 52
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 to the kalasha). If you want, Narayana sooktam (optional) and mantra pushpam can be chanted before the following. They are given in Appendix H.

Extra Upacharas

If you have a royal parasol/umbrella, hold it over the idol while saying the following. If you do not have it, you can hold use your right palm.

If you have a royal chowrie, wave it gently in front of the idol while saying the following. If you do not use it, you can use your right palm.
Say the following and then have someone sing in front of the idol. If no good singer is present, don't worry and sing just a line or 2-3 words. Usually, people sing prayers of god, but one can sing whatever one enjoys singing.

Say the following and then have someone dance with both rhythm and some facial expressions, in front of the idol. If no dancer/actor is present, don't worry and do whatever you can. Or offer akshatas and imagine that you did a nice dance.

Say the following and offer some akshatas to the idol. Imagine that you have offered all royal services to the Lord.

**Prarthana (prayer)**

Now, pray to Lord Satya Narayana.

**Poorna Phala (full fruit)**

Now, offer a full fruit (*e.g.* banana, apple, orange *etc*), as a symbol of your head or ego. This is akin to a “Poornaahuti” done at the end of fire rituals (homam/havan/yajna).

31 / 52
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.

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.
yasya smṛtyā ca nāmoktyā tapaḥ pūjā kriyādiṣu | nyūnaṁ sampūrṇatāṁ yāti sadyo vande
tamacyutaṁ ||
mantrahīnam kriyāhīnam bhaktihīnam ramādhīpaṁ | yatpūjitaṁ mayā deva paripūrṇaṁ
tadastu te ||
prāyaścittāṁ yāṁ tapaḥ karmātmakāṁ vai | yāṁ teṣāmaṁśaśāṁ śrī kṛṣṇasmaranaṁ
paraṁ || śrī kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa ||
kāyena vācā manasanairvā karuṇātmanā vā prakṛteḥ svabhāvāt | karomi yadyat
sakalāṁ parasmaī 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 maṅgala pūjāyā bhagavān sarvātmakāḥ śrī ramāsaḥita satyanārāyaṇaḥ
priyātām || om tatasat sarvam śrī kṛṣṇapanaṁastu lokāḥ samastāḥ sukhino bhavantu
sarve janāḥ sukhino bhavantu | yāvadhūmaṇḍale sanātana dharma vardhatu | om śaṁtiḥ
śaṁtiḥ śaṁtiḥ ||

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. Water from the deposit bowl can be mixed with panchamrita and water with which lord was bathed and can be given to people as teertham (sacred and blessed drink).

The coins, dates and grains used in the pooja can be donated to a learned person. You can cook the grains and feed people (and yourself). You can bury the grains around your house in the eight corners. You can reuse the coins in another pooja or donate them to someone (a priest or a poor person). Any paan given to Lord as taamboolam can be given to one of the guests for eating at the end.

:: Sarvam Sri Krishnarapanamastu ::     :: Om Shaantiḥ Shaantiḥ Shaantiḥ ::

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. One day, Lord appeared in front of him 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. One day, 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 Tungadhwaja 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 shudra (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 B1: Generic Panchopachara Pooja

[If you want to perform a panchopachara pooja (a worship consisting of 5 services) to any deity who may may have been invoked in a kalasha or an idol, please use the procedure in this appendix. This will take less time than shodasopachara pooja (a worship consisting of 16 services). Replace “<A mantra of deity>” below with a mantra of the deity.]

Part 1

Say the following and offer sandalwood powder/paste to the deity. You can also offer turmeric powder and kumkum.

<Mantra of deity> laṁ prthivyātmane namah | gandhaṁ samarpayāmi |

Say the following and offer a flower (or a flower petal) to the deity.
Main Mantra

One can meditate with the main mantra or the main prayer of the deity for a while here.

Part 2

Say the following and offer dhoopam (incense) to the deity. 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 the deity.

Say the following and show the deepam (light/lamp) to the deity.

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.

Say the following and offer some akshatas to the deity. This mantra means that we are offering “all services” to the deity.

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

Appendix B2: Generic Shodasopachara Pooja

[If you want to perform a shodasopachara pooja (a worship consisting of 16 services) to any deity who may have been invoked in a kalasha or an idol, please use the procedure in this appendix. This will take less time than panchopachara pooja (a worship consisting of 5 services). Replace “<A mantra of deity>” below with a mantra of the deity.]

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.
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).

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.

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.

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.

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.

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

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

\[ <\text{A mantra of deity}> \text{ābharanāni samarpayāmi} \]

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

\[ <\text{A mantra of deity}> \text{puṣpāiḥ pūjayāmi} \]

**Main Mantra**

One can meditate with the main mantra or prayer of the deity for a while here.

**Part 2**

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

\[ <\text{A mantra of deity}> \text{dhūpam āghrāpayāmi} \]

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.

\[ <\text{A mantra of deity}> \text{dīpanā darśayāmi | ācamiṇiyāṁ samarpayāmi} \]

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 *naivedyaṁ* 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.

\[ <\text{A mantra of deity}> \text{naivedyaṁ samarpayāmi | tāmbūlaṁ samarpayāmi} \]

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.

\[ <\text{A mantra of deity}> \text{karpūranīrājanāṁ samarpayāmi} \]

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.
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.

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.
Appendix D: Vishnu Sahasra Nama Stotram

This can be included in the “Main Mantra” section optionally. This prayer contains 1000 names of Lord Vishnu.
anagho vijayo jetā viśvayoniḥ punarvasuḥ ||
upendro vāmanaḥ prāṁśuramoghah śucirurjitaḥ ||
atindraḥ saṅgrahassargo dhṛtātmā niyamo yamaḥ ||
vedyo vaidyah sadāyogī virahā mādhavo madhuḥ ||
atindriyo mahāmāyo mahotsāho mahābalaḥ ||
mahābuddhir mahāvīryo mahāśakti mohādyutiḥ ||
anirdeśyavapuhū śrīmān ameyātmā mahādridhrk ||
maheśvāso mahībhartā śrīnīvāsaḥ satāṁ gatiḥ ||
aniruddhaḥ surānando govindo govidāṁ patiḥ ||
māricirdamano haṁsaḥ suparṇo bhujagottamaḥ ||
hiranyanābhah surupāḥ padmanābhah prajāpatiḥ ||
amṛtyuḥ sarvadṛksimhā sandhāṭā sandhimān sthiraḥ ||
aṇo durmāranaḥ sāśā viśrutātmā surārīḥ ||
gururgurutamo dhāma satya ssatyaparakramah ||
nimisōnimisāḥ sragvī vācaspati rudāradhiḥ ||
agranīr grāmanīḥ śrīmān nyāyo netā samīranaḥ ||
sahasramūrdhā viśvātmā sahasrākṣaḥ sahasrapāt ||
āvartano niṃrtātmā saṁvṛtaḥ sampramardanaḥ ||
ahassāṁvartako vahni ranlo dharaṇidharaḥ ||
suprasādaḥ prasannātmā viśvasṛṣṭviśvabhūvibhuh ||
saṅkarīt satkṛtassādhuh jahnu mārāyāno naraḥ ||
asaṅkhīyeyo prameyātmā viśiṣṭaḥ śiṣṭakṛcchucīḥ ||
siddhārthaḥ siddhasaṅkalpaḥ siddhidassiddhisādhanaḥ ||
vrṣāhi vrṣabho visnuḥ vrṣaparvā vrṣodaraḥ ||
vardhano vardhamānaśca viviktṛaḥ śrutisāgarah ||
subhujo durdharo vāgmi mahendhro vasudo vasuḥ ||
naikarupu brhadrupalū šiṣpiṣṭaḥ prakāśanah ||
ojastejodutidharaḥ prakāśātmā pratāpanah ||
rddhah spaṭākṣaro mantraścandrāṁśurbhāskaradyutiḥ ||
amṛtāṃśudbhavo bhānūḥ śaśabindu suresvarah ||
ausadhaṁ jagataḥ setuḥ satyadharmaaparākramaḥ ||
bhūtabhavyabhavanāṭaḥ pavanaḥ pāvano'nalaḥ ||
kāmaḥ kāmakṛkantaḥ kāmaḥ kāmapradaḥ prabhuḥ ||
yugādikṛdyugāvarto naikamāyo mahāśanaḥ ||
adṛśyo vyaktarūpaśca sahasrajadanantajit ||
iṣṭo viśiṣṭaḥ śiṣṭeṣṭaḥ śikhaṇḍi nahuṣo vrśaḥ ||
kroḍhah kroḍhakṛktāṁ viśvabāhu rmahidharaḥ ||
acutam prathitaḥ prāṇaḥ prāṇada vāsavaṇuṣaḥ ||
apāṁ nidhi radhiṣṭhāna mapramattaḥ pratiṣṭhitaḥ ||
skandaḥ skandadharo dhuryo varado vāyuvaṇaḥ ||
väsudevo brhadbhānurādidevaḥ purandaraḥ  
aśokastāranastāraḥ śūraḥ saurijaneśvaraḥ  
anukūlaḥ satāvartaḥ padmi padmanībhekaśanaḥ  
padmanābhō ravināksaḥ padmagarbaḥ śārīrabhṛt  
maharddhīrṛddho vrddhātmā mahākṣo garuḍadhvajaḥ  
atulaḥ śaraḥbhō bhīmaḥ samayajño havirhariḥ  
sarvalakṣanalaksanōyō lakṣmīvān samitiñjayaḥ  
vikśaro rohito mārgo hetu rdāmodara ssahāḥ  
mahidharaḥ mahābhāgo vegavānamitāśanaḥ  
udbhavaḥ kṣobhano devaḥ śrīgarbhaḥ parameśvaraḥ  
karaṃ karaṃ kartā vikartā gahana guhāḥ  
vyavasāyo vyavasthānaḥ samsthānaḥ sthānado dhruvaḥ  
pararddhiḥ paramaspaṭaḥ tuṣṭaḥ puṣṭaḥ subhekaśanaḥ  
rāmo virāmo virajomārgo neyo nayo'nayaḥ  
virāḥ śaktimatām śreṣṭho dharmo dharmaviduttamaḥ  
vaikuṇṭhāḥ puruṣaḥ pṛṇaḥ pṛṇadaḥ pṛṇavaḥ pṛthuḥ  
hiranyagarbhaśatrughno vyāpto vāyuradhoksajaḥ  
ṛtuḥ sudarśanaḥ kālaḥ parameśṭhi parigrahaḥ  
ugraḥ samvatsaro dakṣo viśrāmo viśvādakṣinaḥ  
vistārāḥ sthāvarāḥ sthānuḥ pramāṇaṁ bijamavyayam  
artho'nartho mahākṣo mahābhogo mahādhanāḥ  
anirvinṇṇāḥ sthaviṣṭho bhūrdharmayūpo mahāmakhāḥ  
nakṣatranemi nakṣatṛi kṣamaḥ kṣama ssamīhanaḥ  
yajña iḍya mahējyaśca kratussatraṁ satēṁ gatiḥ  
sarvadārśi nivṛttātmā sarvaṣṇo jñānamuttamam  
suvratāḥ sumukhaḥ sūkṣmaḥ sughoṣaḥ sukhadha suḥṛt  
manoharo jītakrodho vīrabhurvidāraṇaḥ  
svāpanaḥ svavaśo vyaśi naikātma naikakarmakṛt  
vatsaro vatsalo vatsī ratnagarbhō dhaneśvaraḥ  
dharmagudharmakṛddharmi sadasatkṣaramaksaram  
avijñātā sahasrāṁśuḥ vidhātā kṛtalakṣanaḥ  
ghabhastinemīḥ sattvastaḥ śimho bhūtamaheśvaraḥ  
ādidevo mahādevo deveśo devabhṛdguruḥ  
uttaro gopatirgoptaḥ jñānamagamyaḥ purātanaḥ  
śārīrabhūtaḥbhṛt bhokta kapīndro bhūridakṣinaḥ  
somapōmrtaḥ somaḥ purujit purusattamaḥ  
vīno jayaḥ satyasandho dāśāraḥ sātvatāṁ patiḥ  
jīvo vinayitā sākṣi mukundośmitavikramaḥ  
ambhonidhi ranantātmā mahodadhiśayo'ntakaḥ  
aḍo mahārhaḥ svābhāvyo jītāmitraḥ pramodanaḥ
ānando nandano nandanaḥ satyadharmā trivikramaḥ
mahārṣiḥ kapilācāryaḥ kṛta-jño medini-patīḥ
tripadastridaśādhyakṣo mahāśṛṅgah kṛtaṁta-kṛt
mahāvarāho govindaḥ suṣenaḥ kanakāṅgadi
guhyo gahibro gahano guptaścakragadādharah
vedhāḥ svāṅgo jītaḥ kṛṣṇo dṛḍhaḥ saṅkarśanaḥ cyutaḥ
varuṅo vāruṅo vrksaḥ puṣkarākṣo mahāmanah
bhagavān bhagahā"nandi vamālī halāyudhah
ādityaḥ jyotirādityaḥ sāhiṣṇu rgatissattamaḥ
sudhanvā khaṇḍaparaśuḥ dāruṇo dravina-pradaḥ
divisprk sarvadrg vyāso vācaspata rayonijah
trisāmā sāmagaḥ sāma nirvāṇam bheṣajaṁ bhīṣak
sannyāsakṛchamahā śanto niṣṭhā śantiḥ parāyaṇaṁ
śubhāṅgaḥ śantīdaḥ sraṣṭā kumudah kuvaleśayaḥ
gohito gopati-goṛtāḥ vrṣabhākṣo vrṣapriyāḥ
anivarti nivṛttatāṃ saṅkṣeptā kṣemakṛcchivaḥ
śrīvatsavakṣāḥ śrīvāsaḥ śripatiḥ śrīmatāṁ varaḥ
śrīdāḥ śrīśaḥ śrīnīvāsaḥ śrīnīdhiḥ śrīvibhāvanaḥ
śrīdharāḥ śrīkaraḥ śreyah śrīmān lokatrayāśrayaḥ
svakṣāḥ svāṅgaḥ śatānando nandi rjotir-ganēśvaraḥ
vijitātmā vidheyyātmā sattīrī śchinnasaṁśayaḥ
udīrṇaḥ sarvataścaṅku ranīśaḥ śaśvatsthiraḥ
bhūṣayo bhūṣaṇo bhūṭīraśokaḥ sōkanāśanaḥ
arciśmāna-carītaḥ kumbho viśuddhātmā viśodhanaḥ
aniruddha-pratirathāḥ pradyumno mitavikramaḥ
kālaneminiḥ virah śūrāḥ śūrajanesvaraḥ
trilokātmā trilokeśaḥ keśavaḥ keśihā hariḥ
kāmadevaḥ kāmapālaḥ kämi kāntaḥ kṛtaṁgamaḥ
anirdeśyavapu viśiṣṭaḥ viḥo'nanto dhanaṁjayaḥ
brahmāno brahmaṁkṛt brahmaḥ brahmaṁvivardhanaḥ
brahmatīr bhāmaṁo brahmaṁ brahmaṁjagō brahmaṁapriyaḥ
mahākramo mahākarmā mahātejā mahoragaḥ
mahākraṭu rmaḥaya-jvā mahāyanjō mahāhaviḥ
stavyaḥ stavapriyaḥ stotram stutiḥ stotā ṛṇapriyaḥ
pūrṇaḥ pūrayaṁyā punyaḥ punyakīrti ṛṇāmayaḥ
manojavastirhakaro vasuretā vasupradaḥ
vasuprada vāsudevo vasurvasanañā haviḥ
sadgatiḥ saktṛiḥ sattā sadbhuṭiḥ satparāyaṇaḥ
śūraseno yaduśreṣṭhaḥ sannivāsaḥ suyāmunaḥ
bhūtāvāso vāsudevaḥ sarvāsunilaya'nalaḥ
darpahā darpado’ dṛpto durdharo’tḥāparājitaḥ ||
viśvamūrtimahāmūrtirdiptamūrtiramūrtimān ||
anekamūrtiravyaktaḥ śātamūrtiśsatānanaḥ ||
eko naikaḥ sa vaḥ kaḥ kiṁ yattatpada manuttamam ||
lokabandhu rokanātho mādhavo bhaktavatsalaḥ ||
suvaṃnavarṇo hemāṅgo varāṅga ścandanaṅgadī ||
vīrāḥ viṣamaḥ śunyo ghṛtāśi racalaścalāḥ ||
amānī mānado mānyo lokasvāmi śrīlokapāda ||
sumedhā medhāo dhanyāḥ satyamedhā dharādharāḥ ||
tejovṛṣo dyutidharah sarvaśastrabhṛtāṁ varaḥ ||
pragraho nigraho vyagro naikaśṛṅgo gadāgrajaḥ ||
caturmūrtiścaturbāhuḥ caturvyūhaścaturgatiḥ ||
caturātma caturbhāvaḥ caturvedavidekapāṭ ||
samāvarto’nivṛttiḥmaṃ durjaya duratikramaḥ ||
durlabho durgamo durgo durāvāso durāriḥa ||
śubhāṅgo lokasārāṅgaḥ sutantustantuvardhanaḥ ||
indarākarmā mahākarmā kṛtākarmā kṛtāgamā ||
udbhavaḥ sundaraḥsundo ratanaṅbhaḥ sulocanaḥ ||
arko vājasanaḥ śṛṅgī jayantāḥ sarvavijayā ||
suvaṃbindu rakṣobhyaḥ sarvavāgīśvaresvaraḥ ||
mahāhrdaya mahāgarto mahābhūto mahānīdhiḥ ||
kumudaḥ kundaraḥ kundāḥ parjanyah pāvano-nilāḥ ||
amrṛāśo’mṛtavapuḥ sarvajñāḥ sarvatomukhaḥ ||
sulabhaḥ suvrataḥ siddhaḥ śatrujīt śatrutāpanaḥ ||
nyagrodhodumbara’vatthaḥ cānūrāndhraniśūdanaḥ ||
sahasrācīḥ saptajihvaḥ saptadhāḥ saptavāhanaḥ ||
amūrti ranagho’cintyo bhayakṛdbhayanaśanaḥ ||
anurṣṭhat krśāḥ sthūlo guṇabhṛṅgma mahān ||
adṛtāḥ svadhṛtāḥ svāsthyāḥ prāgyaṁśo varṇavardhanaḥ ||
bhārabhrtkathito yogi yogiśaḥ sarvakāmadaḥ ||
āśramaḥ śramaṇaḥ kṣāmaḥ suparno vāyuvāhanah ||
dhanurdhāraḥ dhanurvedo daṇḍo damayūtā damah ||
aparājitaḥ sarvasahoyāṅtā niyamāḥ yamah ||
sattvavān sattvikaḥ satyaḥ satyadharmaparaśanaḥ ||
abhīprāyaḥ priyārhoruḥ priyakṛt prītivardhanaḥ ||
vīhayasagatijyoṭiḥ surucir hutabhyugvibhuh ||
ravirvirocanāḥ sūryāḥ savitā ravilocanaḥ ||
ananto hutabhuk bhoktā sukhando naikado’grajaḥ ||
anirvinṇaḥ sadāmarṣi lokādhiṣṭhānamadbhutaḥ ||
sanāt sanātananatamaḥ kapilāḥ kapīravyayāḥ ||
svastidah svastikrt svasti svastibhuk svastidaksnah ||
araudrah kunḍali cakri vikramyūjitaśāsanaḥ ||
śabdātigah śabdasahah śiśirah śarvarikarah ||
akrūraḥ peśalo dakṣo dakṣinaḥ kṣaminām varaḥ ||
vidvattamo vitabhayaḥ punyasravaṇakirtanaḥ ||
uttārano duśkritihā punyo dussvapanāśanaḥ ||
vīrāhā rakṣanaḥ santo jīvanah paryavasthitah ||
anantaruponeṇaśriḥ jitamanyurbhayāpahaḥ ||
caturāro gabhīrtēmā vidiśo vyādiśo diśaḥ ||
anādir bhūrhuvo lakṣmīḥ suvīro rucirāmgadaḥ ||
janano janaṇaṁādir bhīmo bhimaparākramah ||
ādhāranilayo’dhātā puspahāsah praśajaranah ||
ūṛdhvagah satpathācārah prāṇadaḥ pranavah panaḥ ||
pramaṇaṁ prāṇanilayāḥ prāṇadhṛt prāṇajīvanah ||
tattvaṁ tattvavidekātmā janamamṛtyujārtitāṁ ||
bhūrhuvaḥsvastarustārāh savitā prapitāmahaḥ ||
yājña yājñapatirīyajā yājñāṅgo yājñavāhanah ||
yājñabhṛt yājñakṛt yājñi yājñabhiḥ yājñasādhanaḥ ||
yājñāntakṛt yājñaguhyanamamannādā eva ca ||
ātmayonīḥ svayaṁjāto vaikhānassamāgāyanah ||
devakīnandanaḥ sraṣṭā kṣitīśaḥ pāpanāśanaḥ ||
śaṅkhabhrīnandakī cakri śāṅgadhanvā gādādharaḥ ||
rathaṅgapāṁirakṣobhyaḥ sarvapraharanāyudhaḥ ||
vanamāli gadi śāṅgī śāṅkī cakri ca nandaki ||
śrimānnārāyaṇo viṣṇur vāsudevo’bhirakṣatu ||

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 nārāyanāya namaḥ | om narāya namaḥ | om śauraye namaḥ | om cakrapāṇaye namaḥ |
om janārdanāya namaḥ | om vāsudevāya namaḥ | om jagadyonaye namaḥ | om vāmanāya namaḥ |
om jñānapāñjarāya namaḥ | om śrīvallabhāya namaḥ | om jagannāθāya namaḥ |
om caturmūrtaye namaḥ | om vyomakesāya namaḥ | om hrṣikeśāya namaḥ | om śaṅkarāya namaḥ |
om garudadvajāya namaḥ | om nārasimhāya namaḥ | om māhādevāya namaḥ |
om caturμurtaye namaḥ | om vyoṃakeśāya namaḥ | om hrṣikeśāya namaḥ | om śaṅkarāya namaḥ |
om garudadvajāya namaḥ | om nārasimhāya namaḥ | om māhādevāya namaḥ |
om svayambhuve namaḥ | om bhuvanesvarāya namaḥ | om śrīdharāya namaḥ | om devakiputra namaḥ |
om halayudhāya namaḥ | om sahasrabāhave namaḥ | om avyaktāya
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.

श्रीसत्यादेववास्तकम्

श्रीसत्यालोकारिपः पलके हेक्रप्लो | देवरसिमाहंगानांहविता सत्त्वमुर्ते |
श्वेताल्मबारवते रामेसा रामाविलो | श्रीसत्यादेवा मामा देही कारावलांभम् |
ऑमकार्करूपन्युक्तिविश्वायो | हेपांचर्क्कम्प्रणालकामोकालका |
श्रीसत्यालोकारिपः पलके हेक्रप्लो | देवरसिमाहंगानांहविता सत्त्वमुर्ते |
श्रीसत्यालोकारिपः पलके हेक्रप्लो | देवरसिमाहंगानांहविता सत्त्वमुर्ते |
Appendix G: Punyaha Vachanam (Pavamana Sooktam)

This prayer requests various deities and rishis to send their subtle essence into the water in kalasha (pot) to make it worthy of invoking the main deity of a pooja (Lord Satya Narayana here). This YajurVedic prayer is used at the end of Varuna pooja done at the beginning of a lot of traditional rituals.
Appendix H: Narayana Sooktam & Mantra Pushpam

Narayana Sooktam given below can optionally be chanted before chanting mantra pushpam given after it (see below).

Main text of mantra pushpam is given below.
Appendix I: Arrangement of Peetha

When various deities are invoked in the pooja, their position will be marked as a code (e.g. L1, G4, G3A, D6, LG1, LSN etc) in the manual. Please refer to the picture below to identify.

Lokapalakas are marked as L1, L2 etc.
Grahas are marked as G1, G2 etc.
Adhidevatas (ruling deities) of grahas are marked as G1A, G2A etc.
Pratyadhidevatas (co-ruling deities) of grahas are marked as G1P, G2P etc.
Dikpalakas are marked as D1, D2 etc.
To understand the above groups of deities better, refer to the “Parivaara Devataa Poojaa” section in the manual.