Sri Satya Narayana Vratam
(Ritual of Lord Satya Narayana)

Laghu Paddhati (Short Procedure)

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Introduction

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

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

Note on The Manuals

There are 3 versions of this manual at http://www.VedicAstrologer.org: (1) Regular, (2) Short, (3) Super-short. This is the short version. This manual is appropriate for those who are comfortable with the Sanskrit language and want to have a slightly elaborate ritual.

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 want a very elaborate external ritual replete with Veda mantras should consider the regular version.

Common Mis-conceptions

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(7) **Misconception:** One should get a priest to do rituals and not do them oneself.
Comment: A good shooter standing too far from a target may do worse than an average shooter standing right next to the target. Similarly, many priests of this age are limited in the ability to emotionally identify with the problems of others and direct spiritual energy at those problems. If the person does the ritual directly, it is akin to someone standing right next to the target shooting.

In Kali yuga, Parasara smriti is the authority for rituals and dharmik matters. As per a dharma shastra called “Parasara Madhveeyam”, 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 absence of idols, any golden or silver or copper or bronze or panchaloha or clay object or a stone or a coin can be used to invoke god in it.
- Some akshatas. Those can be made by mixing raw (uncooked) white (or brown) rice grains with a drop of sesame oil (or some other oil) and a pinch of turmeric powder. Instead of turmeric powder, one can also use vermilion (kumkum) powder used for the dot on the forehead.
- A small lamp, consisting of a wick that can be lit in sesame oil/ghee. A candle can also be used as an alternative, though it is better to burn ghee or sesame oil than wax.
- A match box to light fire
- Sandalwood powder
• One tumbler or cup to store water. It should preferably be made of silver or copper or clay. If unavailable, you may use steel or glass.
• One spoon (preferably silver or copper)
• Kalasha: One golden/silver/copper/bronze/clay pot used as kalasham
• One coconut or any fruit (e.g. apple or orange) to put on top of kalasham as the head.
• Sugandha Dravya: Powder of cardamom, cinnamon, edible camphor and sandalwood to be mixed with the water in kalasham. If not available, just mix some sandalwood powder or turmeric powder.
• An incense stick
• Some flowers
• Some food that you can offer to god. Eggs, meat and seafood should not be used in that food. In fact, do not eat eggs, meat and seafood on the day of ritual. Onion, garlic, strong spices and too much of chillies should also be avoided in the food cooked for God. Fruits are also fine. Just sugar or brown sugar or rock candy sugar or jaggery can be offered to god too. When using sugar, please note that the normal white refined sugar used these days has bone ash in it. Brown sugar, vegetarian sugar or jaggery are to be preferred. [NOTE: The recommended prasadam for this ritual is made by cooking cream of wheat in milk, ghee and sugar. If possible, one can make that.]
• A full fruit (e.g. banana, orange, apple, date, raisin)
• Some water
• 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 G. 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) **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.

(8) 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.

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Om keśavāya svāhā
om nārāyaṇāya svāhā
om mādhavāya svāhā
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**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.

```
ṣuklāmbaradharam viṣṇum śaśibhūyam caturbhujam
dhyāyet sarva vighnopāsāntyaye
dharmam prasannavadanam
agajānana padmārkam gajānanamaharniśam
anekadām tam bhaktānām
upāsmahel vakratunḍa mahākāya koṭisūryasamprabha
nirvighnaṁ kuru me deva sarvakāryeṣu sarvadā
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**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. Praanaayaama 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 praanaayaama 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 left palm, place the left palm on the left lap, hold the nostrils with the right hand and do praanaayaamam. 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:

\[
\text{om namo bhagavate vāsudevāya} \quad \text{om namaśśivāya} \quad \text{om gaṃ gāṇapataye namaḥ!}
\]

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

**Sankalpam (taking the vow)**

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

\[
\text{om mamopāṭta samasta duritakṣayadvārā śrī parameśvara prītyartham śrī satya nārāyaṇa}
\]
\[
\text{prasāḍa siddhyarthaṃ adya śubhadine śubhamuhūrte śrī satyanārāyaṇa vratakarma}
\]
\[
yathāśakti kariṣye!\]

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, don’t worry). Say the following syllable 11 times to purify the water.

\[
\text{vāṃ}
\]

Now read the following and think that auspicious essence of various rivers of the world is entering the water in the tumbler.
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 peetham as LG1 or LG2 (see the picture of peetham in Appendix G). Invoke Lord Ganapathi while chanting the following.

```
ają gañapaṭaye namaḥ | aṣūni te punaṁsa caksuḥ punaḥ praṇamiha no dehi
bhogāṁ | jyokpaśyema sūryamuccaranatamanatmā mṛlayā naḥ svastiḥ hrāṁ hrāṁ kroṁ | kroṁ hrāṁ hrāṁ | om śrī gaṇapati praṇāśakyai namaḥ | atra āgaccha āvāḥito bhava | sthāpito bhava | sannihito bhava | sanniruddho bhava | avakunṭhito bhava | deva prasīda prasīda
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Now, we have to offer worship with several services to Lord Ganapathi. A panchopachara pooja (5 service worship) is included in this short version. If one wants to perform a longer shodasopachara pooja, one can use the generic procedure in Appendix B2 by using the following mantra as the prefix before all services.

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aju gañapaṭaye namaḥ |
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Say the following and offer sandalwood powder/paste. You can also offer turmeric powder and kumkum.

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aju gañapaṭaye namaḥ | laṁ prthivyāṭmane namaḥ | gandhāṁ samarpayāmi |
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Say the following and offer a flower (or a flower petal).

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aju gañapaṭaye namaḥ | ham ākāśāṭmane namaḥ | puṣpaṁ samarpayāmi |
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Say the following and offer dhoopam (incense). 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 idol.
om gañapataye namaḥ | yaṁ vāyvātmane namaḥ | dhūpam āgrāpayāmi | 

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

om gañapataye namaḥ | rām agnyātmane namaḥ | dipam darśayāmi |

Say the following and offer some food to the idol. 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.

om gañapataye namaḥ | vam amṛtātmane namaḥ | naivedyaṁ samarpayāmi |

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

om gañapataye namaḥ | saṁ sarvātmane namaḥ | sarvopacārāṁ samarpayāmi |

Some people do udvasana (calling back the deity 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 peetham as K (see the picture of peetham in Appendix G). Invoke Lord Varuna while chanting the following.

om vaṁ varuṇāya namaḥ | asūṁ te punarāsmāsu caksuḥ punah prānamiḥa no dehi bhogam | jyokpaśyema sūryamuccaranamanumate mṛlayā naḥ svasti | om śri varuṇa 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 Varuna. A panchopachara pooja (5 service worship) is included in this short version. If one wants to perform a longer shodasopachara pooja, one can use the generic procedure in Appendix B2 by using the following mantra as the prefix before all services.

om vaṁ varuṇāya namaḥ |
Say the following and offer sandalwood powder/paste. You can also offer turmeric powder and kumkum.

\textit{om va{	exttwosy} varun{	exttwosy}ya nama{	exttwosy}h | la{	exttwosy} prthivy{	exttwosy}tmane nama{	exttwosy}h | gandham samarpay{	exttwosy}mi |}

Say the following and offer a flower (or a flower petal).

\textit{om va{	exttwosy} varun{	exttwosy}ya nama{	exttwosy}h | ham {	exttwosy}k{	exttwosy}s{	exttwosy}atmane nama{	exttwosy}h | puspa{	exttwosy}m samarpay{	exttwosy}mi |}

Say the following and offer dhoopam (incense). 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 idol.

\textit{om va{	exttwosy} varun{	exttwosy}ya nama{	exttwosy}h | ya{	exttwosy}m v{	exttwosy}v{	exttwosy}v{	exttwosy}tmane nama{	exttwosy}h | dh{	exttwosy}upam {	exttwosy}agh{	exttwosy}ray{	exttwosy}mi |}

Say the following and show the deepam (light/lamp) to Lord Varuna the kalasha.

\textit{om va{	exttwosy} varun{	exttwosy}ya nama{	exttwosy}h | ram agny{	exttwosy}tmane nama{	exttwosy}h | dipam dar{	exttwosy}ray{	exttwosy}mi |}

Say the following and offer some food to Lord Varuna in kalasha. 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. Actually, a piece of jaggery (gud) is Lord Varuna's favorite food.

\textit{om va{	exttwosy} varun{	exttwosy}ya nama{	exttwosy}h | vam amr{	exttwosy}tmane nama{	exttwosy}h | naivedya{	exttwosy}m samarpay{	exttwosy}mi |}

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

\textit{om va{	exttwosy} varun{	exttwosy}ya nama{	exttwosy}h | sa{	exttwosy}m sarv{	exttwosy}tmane nama{	exttwosy}h | sarvopac{	exttwosy}r{	exttwosy}n samarpay{	exttwosy}mi |}

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.

\textit{asm{	exttwosy}t kala{	exttwosy}s{	exttwosy}t {	exttwosy}s{	exttwosy}ri varun{	exttwosy}a yath{	exttwosy}sth{	exttwosy}n{	exttwosy}m prati{	exttwosy}th{	exttwosy}pay{	exttwosy}mi |}

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) Katritva or doership – sense of “I do”.

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

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

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

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 G).

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 gañapataye namaḥ l
Brahma (air element) in L2: om brahmaṇe namaḥ l
Mahalakshmi (ether/space element) in L3: om mahālaṃśmyai namaḥ l
Mahavishnu (ether/space element) in L4: om mahāviṣṇave namaḥ l
Rudra (fire element) in L5: om rudrāya namaḥ l
Gouri (water element) in L6: om gauryai namaḥ l

**Grahas:**

Sun (soul – sense of will power) in G1: om sūryāya namaḥ l
Invoke life force in all the deities together:
Now, we have to offer worship with several services to these associate deities. A panchopachara pooja (5 service worship) is included in this short version. If one wants to perform a longer shodasopachara pooja, one can use the generic procedure in Appendix B2 by using the following mantra as the prefix before all services.

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

Say the following and offer a flower (or a flower petal).

Say the following and offer dhoopam (incense). 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 idol.

Say the following and show the deepam (light/lamp) to the deities on peetham.
Say the following and offer some food to the deities on peetham. 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 these deities. You can offer just a raisin or a little sugar also.

om ganeśādi lokapālaka devatābhyaḥ adhidevatā prayadhidevatā sahitā sūryādi navagraha
devatābhyaḥ indrādi daśā dikpālaka devatābhyaḥ namaḥ| vam amṛtāmbhyyo namaḥ| naivedyaṁ samarpayeṇi|

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

om ganeśādi lokapālaka devatābhyaḥ adhidevatā prayadhidevatā sahitā sūryādi navagraha
devatābhyaḥ indrādi daśā dikpālaka devatābhyaḥ namaḥ| saṁ sarvāmbhyyo namaḥ| sarvopacārān samarpayeṇi|

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

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

Now we have to invoke the deity 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 G. If you know how to do anganyakṣaṇa and karanyakṣaṇa, do it while saying the following. Otherwise, just read the following.

asya śrī prāṇapratiṣṭhitāpeṇa mantrasya brahma viṣṇu mahaśvarā rṣayaḥ
rgyajussāmātharvāṇi chandāṇi śrīsatyanārāyaṇo devatā| hrāṁ bijaṁ| hrāṁ śaktiḥ| krom
kilakaṁ| hrāṁ anuśṭhābhyyāṁ namaḥ| hrāṁ tarjanaḥbhyyāṁ namaḥ| hrūṁ
madhyamābhyyāṁ namaḥ| hram anāmikābhyyāṁ namaḥ| hraum kaniṣṭhikābhyyāṁ namaḥ| hraṁ
karaṇala karapṛṣṭhābhyyāṁ namaḥ| hrāṁ hṛdayāya namaḥ| hrāṁ śīrāse svāhā| hruṁ
śīkhāyai vaṣaṭ| hram kavacāya humṁ| hraum netrārayāya vausṭaḥ| hraṁ astrāya phaṭ|h
bhūrbhuvassvaramiti digbandhaḥ|
dhīṇaṁ - satyanārāyaṇaṁ devaṁ vande'ham kāmadāṁ prabhum| ilayā vitataṁ viśvaṁ
yena tasyai namonamaḥ|

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

om hrāṁ hrāṁ krom yaṁ raṁ laṁ vaṁ śaṁ saṁ saṁ haṁ laṁ kṣaṁ| om haṁsaḥ so'haṁ
so'haṁ haṁsaḥ| śrī ramāsahita satyanārāyaṇasya prāṇa iha prāṇah| jiva iha sthitaḥ| sarvendriyāṁ vānmanastvam caksuḥ śrotra jihvāghraṇa prāṇāṇa-vyānodānasūnam
ihaivāgatyā sukhām ciraṁ tiṣṭhantu svāhā| sannidhyaṁ kurvanu svāhā| asūni te
Now read the following and make the aavaahani, samsthapani, sannidhapani, sannirodhini and avakunthana mudras with your hands if you know them. If not, don't worry and just read.

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

Om namo bhagavate satyadeva\| āsana\| samarpayāmi\|

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

Om namo bhagavate satyadeva\| pādayoḥ pādyām samarpayāmi\|

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

Om namo bhagavate satyadeva\| hastayoḥ arghyaṃ samarpayāmi\|

Say the line below, imagine that you are offering drinking water to the deity's mouth, show a little water in the spoon to the deity and leave it in the deposit bowl.
om namo bhagavate satyadevāya | mukhe śuddhācamaniyam samarpayāmi |

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

om namo bhagavate satyadevāya | snapayāmi | snānānantaram ācamaniyam samarpayāmi |

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

om namo bhagavate satyadevāya | vastrāni dhārayāmi |

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

om namo bhagavate satyadevāya | yajñopavitaṃ samarpayāmi |

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

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

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

om namo bhagavate satyadevāya | ābharaṇāni samarpayāmi |

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

om namo bhagavate satyadevāya | puṣpaṁ 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 namah | pādau pūjāyāmi |

Ankles: om govindāya namah | gulphau pūjāyāmi |
Main Mantra

Chant Lord Satya Narayana's 108 name prayer (Appendix E gives two versions used in different traditions) while offering flowers or flower petals or akshatas to the deity in the idol and kalasha.

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

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

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

Katha (story)

Read the story in Appendix A. If you know the story well and do this ritual regularly, it is fine to just recollect the story in the mind quickly and not explicitly read it. The key is to get the message in the story and follow it in one's actions.
**Shodasopachara Pooja - Part 2**

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

```
om namo bhagavate satyadeväya | dhüpam āghrāpayāmi |
```

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

```
om namo bhagavate satyadeväya | dipaṁ darśayāmi | ācamanīyaṁ samarpayāmi |
```

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

```
om namo bhagavate satyadeväya | naivedyaṁ samarpayāmi | tâmbūlaṁ samarpayāmi |
```

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

```
om namo bhagavate satyadeväya | karpūranārājanāṁ samarpayāmi |
```

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

```
om namo bhagavate satyadeväya | mantrapuspam samarpayāmi |
```

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

```
om namo bhagavate satyadeväya | pradaksiṇa namaskārāṁ samarpayāmi |
```

**Poorna Phala**

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

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.

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.

:: Sarvam Sri Krishnarapanamastu ::   :: Om Shaantih Shaantih Shaantih ::

Appendix A: Katha (Story)

Chapter 1

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

Then Sage Soota proceeded to recount to them the ritual of Lord Satya Narayana, as taught by Lord Vishnu to Sage Narada.
This ritual can be performed on any Ekadashi day or Full Moon day or a Sankranthi (monthly solar ingress) day or just any auspicious day. One should get up in the morning and take vow in the mind to do the ritual that evening. In the evening, one should take bath and do the ritual.

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

Chapter 2

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

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

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

A peasant who lived by cutting wood and selling it saw this brahmana doing the ritual. He found out the details from the brahmana and decided to do the ritual on the next day. He went to a street having many rich people next day and got double the money he would've got for that wood on other days. He bought materials with the profits and did the ritual to the best of his ability. The Lord was pleased. He lived happily ever after and reached Satya Loka at the end of his life.

Chapter 3

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

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

Back home, there were thieves even in the house of that businessman and they stole all the money. Lilavati and Kalavati started living by begging. 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 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.

```
<A mantra of deity> laṁḥ prthivyātmane namah | gandhaṁ samarpayāmi |
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Say the following and offer a flower (or a flower petal) to the deity.

```
<A mantra of deity> ham ṛkāśatmane namah | puṣpaṁ samarpayāmi |
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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.

\[\text{<A mantra of deity> yam vayvatmane namah | dhupam agrpayami |}\]

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

\[\text{<A mantra of deity> ram agnyatmane namah | dipam darayami |}\]

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.

\[\text{<A mantra of deity> vam amrtatmane namah | naivedya samarpayami |}\]

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

\[\text{<A mantra of deity> sam sarvatmane namah | sarvopacaran samarpayami |}\]

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.

\[\text{<A mantra of deity> asanam samarpayami |}\]

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).
"A mantra of deity" pādayoh pādyam samarpayāmi

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

"A mantra of deity" hastayoh arghyaṃ samarpayāmi

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

"A mantra of deity" mukhe śuddhācamaniyaṃ samarpayāmi

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

"A mantra of deity" snapayāmi | snānāntaram ācamanīyaṃ samarpayāmi

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

"A mantra of deity" vastrāṇi dhārayāmi

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

"A mantra of deity" yajñopavītam samarpayāmi

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

"A mantra of deity" gandhān dhārayāmi | haridrā kuṅkumaṃ samarpayāmi | aksatān samarpayāmi

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

"A mantra of deity" ābharaṇāṇi samarpayāmi
Sprinkle a few flowers or flower petals or akshatas on the deity.

\[\text{Main Mantra}\]

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

\[\text{Part 2}\]

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

\[\text{Say the following line and show the lamp lighted before to the deity. Then show a little water in the spoon to the deity and leave it in the deposit bowl.}\]

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

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.

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.

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

Appendix C: Sri Mahalakshmi Ashtottara Sata Naama Stotram

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

\[
\begin{align*}
\text{prakṛtiṁ viṅkṛtiṁ vidyāṁ sarvabhūtaḥhitapradāṁ} & \mid \\
\text{śraddhāṁ vibhūtiṁ surabhiṁ namāmi paramātmikām} & \mid \\
\text{vācaṁ padmālayāṁ padmāṁ śucīṁ svāhāṁ svadhāṁ sudhāṁ} & \mid \\
\text{dhanyāṁ hiraṇmayāṁ lakṣmīṁ nitya-puṣṭāṁ vibhāvārīṁ} & \mid \\
\text{aditiṁ ca ditiṁ diptāṁ vasudhāṁ vasudhārīṁ} & \mid \\
\text{namāmi kamalāṁ kāntāṁ kāmāṁ kṣīrodasambhavāṁ} & \mid \\
\text{anugrahaparāṁ buddhim anaghaṁ harivallabhaṁ} & \mid \\
\text{aśokāṁ aṃrṭāṁ diptāṁ lokaśokavināśīṁ} & \mid \\
\text{namāmi dharmanilayāṁ karanāṁ lokamātārāṁ} & \mid \\
\text{padmapriyāṁ padmahastāṁ padmākṣīṁ padmasundarāṁ} & \mid \\
\text{padmodbhavāṁ padmamukhāṁ padmanābhapriyāṁ ramāṁ} & \mid \\
\text{padmamālādharāṁ devīṁ padminīṁ padmagandhīṁ} & \mid \\
\text{punyagandhāṁ suprasannāṁ prasādābhimukhāṁ prabhāṁ} & \mid \\
\text{namāmi candravadanāṁ candrāṁ candrasahodorāṁ} & \mid \\
\text{caturbhujāṁ candrarūpāṁ indirāṁ induśitalāṁ} & \mid \\
\text{āḥlādajānanāṁ puṣṭiṁ śivāṁ śivakārīṁ saṁīṁ} & \mid \\
\text{vimalāṁ vīśvajānanāṁ puṣṭiṁ dāridryāśīṁ} & \mid \\
\text{prītipuṣkārinīṁ śāntīṁ śuklamālāṁbarāṁ śrīyāṁ} & \mid \\
\text{bhāskārinīṁ bīvanīlayāṁ varārhāṁ yāsasvinīṁ} & \mid \\
\text{vasundhārāṁ udārāṅgāṁ harinīṁ hemāmālīṅ} & \mid \\
\text{dhanadhānyakārinīṁ siddhiṁ straiṇasaumyāṁ śubhapradāṁ} & \mid \\
\text{nṛpaveṣmaṅkāṅnandāṁ varalakṣmīṁ vasupradāṁ} & \mid \\
\text{śubhāṁ hiranyaprākārāṁ samudrantanāṁ jayāṁ} & \mid \\
\text{namāmi maṅgālāṁ devīṁ viṣṇuvakṣaḥsthalaśthitāṁ} & \mid \\
\text{viṣṇupatnāṁ prasannākṣīṁ nārāyaṇa samāśītāṁ} & \mid \\
\text{dāridryadhvamsāṁ devīṁ sarvopadravārīṁ} & \mid \\
\text{navadurgāṁ mahākālīṁ brahmaviṣṇusvātāṁ} & \mid \\
\text{trikālajñānasampannāṁ namāmi bhuvaneśvarīṁ} & \mid \\
\end{align*}
\]

Appendix D: Vishnu Sahasra Nama Stotram
This can be included in the “Main Mantra” section optionally. This prayer contains 1000 names of Lord Vishnu.

viśvaṁ viśnur vaṣaṭkāro bhūtabhavyabhavat prabhuḥ  ||
bhūtaṁ bhūtabhṛd bhāvo bhūtātmā bhūtabhāvaṇaḥ  ||
pūtātmā paramātmā ca muktānāṁ paramā gatiḥ  ||
avyayaḥ puruṣaḥ sākṣi kṣetrajño'kṣara eva ca  ||
yogo yogavidāṁ netā pradhānapuruṣeśvarah  ||
nārasināhavapuḥ śrimān keśavaḥ puruṣottamaḥ  ||
sarvāḥ sarvah śivaḥ sthānur bhūtādīrniḥdi ravyayaḥ  ||
sambhavo bhāvano bhartā prabhavaḥ prabhūriśvarah  ||
vayambhūḥ śambhurādityah puskarkaṅṣo mahāsvanaḥ  ||
anadindhano dhatā vidhātā dhatūrgtāmaḥ  ||
aprameya hṛṣikeṣaḥ padmanābho'maraprabhuḥ  ||
viśvakarma manustvaṣṭā sthaviṣṭhaḥ sthaviro dhruvaḥ  ||
agrahyah sāsvataḥ kṛṣno lohitākṣaḥ pratardanaḥ  ||
prabhūta strikakubhāma pavitraṁ maṅgalaṁ param  ||
isānaḥ prañadaḥ prāno jyeṣṭhah sreṣṭhah prajāpatiḥ  ||
hiranyagarbho bhūgarbho mādhavo madhusūdanaḥ  ||
isvaro viκrami dhanvi viκramaḥ kramaḥ  ||
anuttamo durādaraḥ kṛtaṇaḥ kṛtirātmavān  ||
suresaḥ saranaṁ sarma viśvaretāḥ prajābhavaḥ  ||
ahassāṁvatsaro vyālaḥ pratyayaḥ sarvadarśanaḥ  ||
aṁḥ sarveśvaraḥ siddhaḥ siddhī sarvādi racyutaḥ  ||
vrṣakapi rameyātmā sarvayogavinissṛtaḥ  ||
vasurvasumanāssatyaḥ samātmā sammitaḥ samaḥ  ||
amoghaḥ puṇḍarikākṣo vṛṣakarmā vṛṣākṛtīḥ  ||
rudro bahusirā babhur viśvayoniḥ sūcīravāḥ  ||
amṛtaḥ sāsvataḥ sthānur varāroho mahātapāḥ  ||
sarvagaḥ sarvavidbhānur viśvakseno janardanaḥ  ||
vedo vedavidavyaṅgo vedāṅgo vedavitkaviḥ  ||
lokāḥyakṣḥ surāḥyakṣo dharmāḥyakṣaḥ kṛtākṛtaḥ  ||
caturātmā caturvyūḥaḥ caturdamśṭraścaturbhujah  ||
bhrājīṣṇurbhojanam bhokta sahiṣṇurjagadādījaḥ  ||
anagho vijayo jeta viśvayoniḥ punarvasuḥ  ||
upendro vāmanah prāṁśuramoghaḥ śucirurjitaḥ  ||
atindraḥ saṅgrahassargo dhṛtātmā niyamo yamaḥ  ||
vedo vaidyāḥ sadāyogī virahā mādhavo madhuḥ  ||
atindriyo mahāmāyo mahotsāho mahābalaḥ  ||
mahābuddhirmahāvīryo mahāsakti rmahādyutiḥ  ||
anirdeśyavapuḥ śrīmān ameyātmā mahādridhṛk
mahēṣvāso mahībharta śrīnīvāsāḥ satām gatiḥ
aniruddhāḥ surānandō goivo govidāṁ patīḥ
maricirdamano hāṃsāḥ suparno bhujagottamaḥ
hiranyanābhaḥ sutapāḥ padmanābhaḥ prajāpatīḥ
amṛtyuḥ sarvadṛksināḥ sandhātā sandhimān sthirāḥ
ajo durmiśāṇaḥ sāstā višrutātmā surārīhā
gururgurutamo dhāma satya ssatyaparākramaḥ
nimiśo'nimiṣāḥ sragvī vācaspati rudāradhīḥ
agraṇīr grāmaṇiḥ śrīmān nyāyo netā samīraṇaḥ
sahasramūrdhā viśvātmā sahasrākṣaḥ sahasrapāt
āvartanā nirśattātmā saṁvṛtaḥ sampramardanaḥ
ahassamāvartako vahni ranilo dharaṇidharaḥ
suprasādaḥ prasannātmā viśvaśrūdviśvabhugvibhūḥ
satkartā satkṛtādhuḥ jahnu mārāyaṇo naraḥ
asaṅkhīyeyo'prameyātmā viśiṣṭāḥ śiṣṭakṛcchcīḥ
siddhārthaḥ siddhasaṅkalpaḥ siddhidassiddhisādhanāḥ
vṛṣāhi vṛṣabho viṣṇuḥ vṛṣaparvā vṛṣodaraḥ
vardhano vardhamānaśca viviṣṭāḥ śrutisāgaraḥ
subhujo durdharo vāgmi mahendhro vasudo vasuḥ
naikarupo bṛhadrupaḥ śipiviṣṭāḥ prakāśanaḥ
ojastejodyutidharaḥ prakāśātma pratāpanaḥ
ruddhāḥ spaṣṭākṣaro mantrasāndrāṁśurbhāskaradyutiḥ
amṛtāṁśūdbhavo bhānuḥ śaśabindu ssureśvaraḥ
auṣadharā Jagataḥ setuḥ satyadharmaparākramaḥ
bhūtabhavabhavannāthaḥ pavanāḥ pāvano'nalaḥ
kāmaḥ kāmakṛtkāntaḥ kāmaḥ kāmapradaḥ prabhūḥ
yugādikrūdyāvarto naikamāyo mahāśanaḥ
adrśyo vyaktarūpaśca sahasrajidanantarit
isto'viṣṭāḥ śiṣṭeṣṭāḥ śikhaṇḍi nahuso vrśaḥ
krodhah krodhakṛtkartā viśvabāhu rmaḥidharaḥ
acyutaḥ prathitaḥ prāṇaḥ prāṇado vāsuvānująḥ
apāṁ nidhi radhiṣṭhāna mapramattah pratiṣṭhitaḥ
skandaḥ skandadharo dhuryo varado vāyuvaḥanaḥ
vāsudevo bṛhadbhūnārādidevaḥ purandaraḥ
aśokastāranastāraḥ śūraḥ śaurijnarāśvaraḥ
anukūlaḥ satāvartaḥ padmi padmanībhēkṣaṇaḥ
padmanābho'rvindaṅkṣaḥ padmagarbhāḥ śarirabhṛt
mahardhirṛddho vṛddhātmā mahākṣo gariṇadhvajaḥ
atulaḥ śarabho bhimaḥ samayajñō havirhariḥ
sarvalakṣaṇalakṣaṇyo lakṣmīvān samitiṇḍūryāḥ
vikṣaro rohito mārgo hetu rdāmodara ssahāḥ
mahidharo mahābhāgo viṣṇavānamitāśānaḥ
udbhavaḥ kṣobhāno devāḥ śrīgarbhāḥ paramēśvaraḥ
dhamaṅgā kāraṇāṁ kartā viṅkāṭa gahano guhāḥ
vyaśāya vyaśaṣṭhānaḥ saṃsthānaḥ sthānaṇaḥ dhruvaḥ
parārddhīḥ paramaspaṭṛāḥ tusṭāḥ purṭāḥ śubhekaṇāḥ
rāmo virāmo virajomārgo neyo nayo’naṇāḥ
viṅkāṭa śaktimatāśā Ṛṣīḥo dharmo dharmaviduttamaḥ
vaikuṇṭhāḥ puruṣāḥ prāṇāḥ prāṇāṇaḥ pranāvaḥ prthuḥ
hiranyagarbhāsaśātṛughno vyāpto vāyuḥdhokṣaṇāḥ
ṛthuḥ sūdāraṇaḥ kālaḥ parameṣṭhī parigrāhaḥ
ugraḥ saṃvatsaro dakṣo viṣāmo viṣāvadakṣaṇāḥ
vistārah sthāvaṇaḥ sthāṇuḥ pramāṇāṁ bijamavayam
artho’nartho mahākośo mahābhoga mahādhanāḥ
anirvīṇnaḥ sthāvaṇīḥ bhūḥdharmayūpo mahāmaṇḍaḥ
nakṣatranemi nmaṅkṣtṛi kṣaṇaḥ kṣāma ssamihanaḥ
yajña iyo mahājyaśa krutussatraṁ satāṁ gatiḥ
sarvaḍarśī nivṛttāṁ sarvajño jñānamuttamam
svaṁrataḥ sumukhaḥ sūkṣmaḥ sughosaḥ sukhaḥ sūhṛt
man oautho jītakrodho viṁabhurvidāraṇaḥ
svāpaṇaḥ svavaśo vyaṉāi naikāṁm naikakarmakṛt
vaṭsaro vatsalo vatsi raṭṇagarbhō dhanesvaraḥ
dharmagudṛḍhagudṛḍhamā sadasatṛkṣaramakṣaṁ
avijñāta sahasraṁśuḥ vidhāta kṛtalakṣaṇaḥ
gaboṣṭāṇaṁ sattvasthaṁ sīṁha bhūtamaheśvaraḥ
ādidevo mahādevo deveśo devabhṛdguruḥ
tuttaro gopārīṁpāṇa jñānamayāḥ purātanaḥ
śarīrabhūtabhṛt bhoktā kapindro bhūṛḍaksiṇaḥ
somapo’ṁtapaḥ somaḥ pruṣijī purusattamaḥ
vinayo jayaḥ satyaśandho dāśāraḥ sātvatāṁ paṭiḥ
jivovinayītā sākṣi mukundo’ṁtavikramaḥ
ambhōṇidhi ranantāṁ mahodadhīśayo’ntakaḥ
ajo mahāraḥ saṃbhāvya jītāṁm玉石 phramodanaḥ
ānando nandano nandaḥ satyadharmā trvikramaḥ
mahārṣiḥ kapilācarāḥ kṛṣṇo mediniḥpatiḥ
tripadastrīdādhyakṣo mahāśrīṅgaḥ kṛṇāntakṛt
mahāvaraḥ govinḍo sūṣeṇaḥ kanakāṅgadi
guhyo gahano guptācakragadādharāḥ
vedhāḥ svāṅgo’jitāḥ krṣṇo dṛḍhaḥ saṅkarṣaṇo’cyutaḥ
varuṇo vārūṇa vrkṣaḥ puṣkaraṅko mahāmanāḥ
bhagavān bhagāh‘nandī vanamālī halāyudhāḥ
ādityo jyotirādityaḥ sahiṣṇu rgatisattamaḥ
sudhanvā khandaparaśuḥ dāruṇo dravina-pradaḥ
divisprk sarva-dṛg vyāso vācaspati rayonījaḥ
trisāmā sāmagaḥ sāma nirvāṇam bhṛṣajam bhiṣak
sannyāsakṛcchamaḥ śānto niṣṭhā śāntih parāyaṇam
śubhāṅgaḥ śāntidaḥ sraṣṭā kumudāḥ kuvaḷesāyaḥ
gohito gopatiṅgoṃtā vrśabhākṣo vrṣapriyāḥ
anivartī niṃṛṭatmā sankṣeptā kṣemakṛçchivaḥ
śrīvatsaṅkṣaḥ śrīvāsaḥ śripatiḥ śrīmatām varaḥ
śṛidaḥ śrīśāḥ śrīnivāsaḥ śrīnīdhiḥ śrīvibhāvanaḥ
śrīdharaḥ śrīkaraḥ śreyaḥ śrīmān loktRAYāśrayaḥ
svaṅgaḥ svaṅgāḥ sātānanda nandi ṛyotirganēśvaraḥ
vijātīmatā vidheyaṃtā satkṛiti śchinnaṃśayaḥ
udīrṇaḥ sarvataṅcakṣu raṇīsaḥ sāśvatasthiraḥ
bhūṣaya bhūṣano bhūtiraṅgokaḥ sokaṅsānaḥ
arcīśmānarcītāḥ kumbho viṣuddhāṃ viṣodhanaḥ
aniruddho praṭirathāḥ pradyumno mitaṅvikramaḥ
kālanemīṇāḥ viṛaḥ sūraḥ sūrajāṃśvārāḥ
trilokātma trilokaṅsaḥ keśavaḥ keśīhā hariḥ
kāmadevaḥ kāmapālaḥ kāmī kāntaḥ kṛtāgamaḥ
anirdeṣyayapu rviṃṣuḥ vīro‘nanto dhanaṅjayaḥ
brahmaṅyō brahmaṅkr brahmā brahmanvivardhanaḥ
brahmanvīt brahmaṅo brahmī brahmaṅgo brahmanapriyāḥ
mahākramo mahākarmā mahātejā mahoragasā
mahākratu rmahāyajvā mahāyajnīḥ mahāhāvvīḥ
stavyāḥ stavapriyāḥ stotraṁ stutīḥ stotrā raṇapriyāḥ
pūrṇāḥ pūrayitā punyaḥ punyakṛti raṇāmaṇaḥ
manojaṅvāstḥthakaṁ vasoṛaṭa vaṣupraṇaḥ
vaṣupraṇo vaṣudeva vaṣuvacsakānaḥ haviḥ
sadgatiḥ satkṛtiḥ sattā sadbhūtiḥ satparāyaṇaḥ
śūraseno yaduśreṣṭhaḥ sannivāsaḥ sūyāmunaḥ
bhūtāvāso vaṣudevaḥ sarvāṣunilayaṅ nalaḥ
darpana‘ darpado‘ dṛpto durtharo ‘thāparājītaḥ
viṣvamūrtyāmahāmūrtiyāṃ viṣvamūrtiyāṃ
anekamūrtyāṅktaḥ sātāmūrtiśātānanaḥ
eko naikaḥ sa vaḥ kaḥ kiṃ yattaṃpa manuttamam
lokabandhu rokanātho mādhavo bhaktavatsalaḥ
suvaṃvāravno hemāṅgo varāṅga ścandanaṅgadī
विरहाः विशामः सुन्यो ग्यर्यासि राचायकालः ।
अमऽ हि मान्यो मान्यो लोकावामि त्रिलोकद्र्त ।
सुमेधाः मेधावी धन्यं शत्यामेधाः श्वराधराः ।
तेजोर्शो दयुतिधाराः सर्वा सासर्थं वरः ।
प्राग्रहो निर्ग्रहो व्याग्रो नाइकांश्र्णो गदाघायाः ।
caturnमुरित्सचतुर्भां हुचतुर्युहासचतुर्गतिः ।
caturतमः चतुर्भावः चतुर्वेदविदेकपात ।
samावर्तो निवṛत्तात्मः दुरजयो दुरात्क्रमाः ।
durलाभो दुरगमो दुरगो दुरवासो दुरारिः ।
शुभांः लोकासरांगः सुतांस्तुसात्तुवर्द्धनाः ।
इत्रकध्यो महाकध्यो क्रताकध्यो क्रतागमाः ।
उद्धवाः सुन्दराः सुन्दो रतनान्ब्हाः सुलोकाः ।
arको वाजसाः स्रंगी जयांताः सर्वाविजयी ।
suvर्णाबिंदुः रक्षोभ्याः सर्वावृध्व्याः सर्वाः ।
महाध्रादो महागतो महाभूत महानिधिः ।
kumudाः कुंदाः कुंदाः रवियाः पावानो निलाः ।
amऽाः ब्रोष्टवापुर्णाः सर्वावनंकाः सर्वावनमुक्ताः ।
sulभ्याः सुवृताः सिद्धाः सात्रूज्यत सत्रुतापाः ।
nyाग्रधोदुम्बारो श्वत्ताः चाँचुरः ध्रानि सिद्धाः ।
sahस्तृन्ति सप्तायाः सप्तायाः सप्तावहाः ।
amूत्ति रणांगो चिंतो भयाक्रद्वायाः सुनाः ।
अन्धरभाट क्रशाः स्थाय सुनां गनः गनितगुनाः ।
adहर्ताः स्वदहर्ताः स्वस्थ्याः स्वग्मां वार्षान्वदराः ।
bहाराभ्यत्काठिन्यृत योगी योगिः सर्वाकमात्राः ।
ाश्रामाः श्रामाः क्षामाः सुपार्नो वायुवायाः ।
dहानुर्धराः दहानुर्त्वेदो दाँडः दमयुताः दमाः ।
apराजिताः सर्वाशो नियंताः नियामो यामाः ।
sत्ववाणव सत्वविकाः सत्यसत्याध्यायाः सत्याः ।
अभिप्रायाः प्रियार्हो र्हाः प्रियाक्र्ष्ट प्रियावधराः ।
vिहायसागति जितों तुरुरिचतिः हुताभुगत्विभुहुः ।
ravirviroचाः सुर्याः सुविभान सविलोचाः ।
anान्दो हुताभुक्तों क्षीतो नाइको ग्राजाः ।
anirव्यन्नाः सदार्षी लोकाधिशि नामाद्रि भुताः ।
sनान्त सनातनातमाः कपिलाः कपिलयायाः ।
svastिधाः सवस्तिक्र्ष्ट सवस्ति सवस्तिभुक्त सवस्तिदाक्षिनाः ।
araउद्राः कुंडाः क्रिकृत विक्रमयूर्जिताः ।
शाबदातिगाः साधसाहाः शिशाह शार्वारिकाः ।
ak्रुराः वेशाः दाक्रो दाक्रीत्त अक्षान्नम वराः ।
vidवद्वत्तो हुताभायु पुन्यार्वावनाकित्ताः ।
tूतानातो दुष्कृतिहां रुप्यो दुस्वप्नानासाः ।
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 nārāyaṇāya namaḥ | om nārāya namaḥ | om śauraye namaḥ | om cakrapāṇaye namaḥ | om janārdanāya namaḥ | om vāsudevāya namaḥ | om jagadāya namaḥ | om vāmanāya namaḥ | om jñānāpanājarāya namaḥ | om śrīvallabhāya namaḥ | om jagannāthāya namaḥ | om caturmūrtaye namaḥ | om vyomatēśāya namaḥ | om hṛṣīkeśāya namaḥ | om śaṅkarāya namaḥ | om garudadvajāya namaḥ | om nārasimhāya namaḥ | om māhādevāya namaḥ | (18) om svayambhuve namaḥ | om bhuvanesvarāya namaḥ | om śrīdharāya namaḥ | om devakiputrae namaḥ | om halāyudhāya namaḥ | om sahasrabāhave namaḥ | om avyāktāya namaḥ | om sahasrākṣāya namaḥ | om ākṣarāya namaḥ | om pārthasarathaye namaḥ | om acyutāya namaḥ | om śaṅkhapāṇaye namaḥ | om paraṇjyotiṣe namaḥ | om ātmajyotiṣe namaḥ | om acaṇcalāya namaḥ | om śrīvatsāṅkāya namaḥ | om akhilādharāya namaḥ | om sarvalokapataye namaḥ | (36) om prabhave namaḥ | om trivikramāya namaḥ | om trikālajñānāya namaḥ | om tridhāmne namaḥ | om karuṇākarāya namaḥ | om sarvajñāya namaḥ | om sarvagāya namaḥ | om sarvasmai namaḥ | om sarveśāya namaḥ | om
sarvasāksikāya namaḥ | om haraye namaḥ | om śarīrge namaḥ | om śeeṣāya namaḥ | om pītvāsase namaḥ | om guhāsrayāya namaḥ | om vedagarbhāya namaḥ | om vibhave namaḥ | (54) om viṣṇave namaḥ | om kṣarāya namaḥ | om gajārighnāya namaḥ | om keśāvāya namaḥ | om keśimardanāya namaḥ | om kaitabhāraye namaḥ | om avidyāraye namaḥ | om kāmadāya namaḥ | om kamalekṣanāya namaḥ | om harṣasatrave namaḥ | om adharmaśatrave namaḥ | om kākutsṭhāya namaḥ | om khagavāhanāya namaḥ | om nilāmbudadyutaye namaḥ | om nityāya namaḥ | om nityatrptāya namaḥ | om nityānandadāya namaḥ | om surādhyaśāya namaḥ | om nirañjanāya namaḥ | om brahmanyāya namaḥ | om prthivināthāya namaḥ | om nīkṣaḷaṅkāya namaḥ | om nirābhāsāya namaḥ | om nīsprapaṅcāya namaḥ | om nīrāmayāya namaḥ | om bhaktavāsāya namaḥ | om mahodārāya namaḥ | om śrīmate namaḥ | om trailokyaḥbhūṣanāya namaḥ | om yajñamūrtaye namaḥ | om ameyāṭmane namaḥ | om varadāya namaḥ | om vāsāvanījāya namaḥ | om jītendriyāya namaḥ | om jītakrodhāya namaḥ | (90) om samadṛṣṭaye namaḥ | om sanātanāya namaḥ | om bhaktapriyāya namaḥ | om jagatpūjīya namaḥ | om paramāṭmane namaḥ | om asurāntakāya namaḥ | om sarvalokāmāntakāya namaḥ | om anantāya namaḥ | om anantavikramāya namaḥ | om māyādharāya namaḥ | om nirādhārāya namaḥ | om sarvādhārāya namaḥ | om dharādharāya namaḥ | om punyakīrtaye namaḥ | om purātanaṃśa namaḥ | om trikālajñāya namaḥ | om viṣṭaraśravase namaḥ | om caturbhūjāya namaḥ | (108)

Version 2:

om satyadevāya namaḥ | om satyāṭmane namaḥ | om satyabhūtāya namaḥ | om satyapuruśāya namaḥ | om satyanāthāya namaḥ | om satyasāksīne namaḥ | om satyayogāya namaḥ | om satyajñānāya namaḥ | om satyajñānapriyāya namaḥ | om satyanidhaye namaḥ | om satyasambhavāya namaḥ | om satyaprabhuve namaḥ | om satyeśvarāya namaḥ | om satyakarmaṇe namaḥ | om satyapavitṛāya namaḥ | om satyamaṅgalāya namaḥ | om satyagārāya namaḥ | om satyaprajāpatey namaḥ | (18) om satyavikramāya namaḥ | om satyasiddhaḥya namaḥ | om satyācyutāya namaḥ | om satyavirāya namaḥ | om satyabodhāya namaḥ | om satyadharāya namaḥ | om satyāgraṇāya namaḥ | om satyasantuṣṭāya namaḥ | om satyavārāhāya namaḥ | om satyapārāyaṇāya namaḥ | om satyapūrṇāya namaḥ | om satyausadhāya namaḥ | om satyaśāṣvatāya namaḥ | om satyapraṇavardhanāya namaḥ | om satyavibhave namaḥ | om satyajyeṣṭhāya namaḥ | om satyasreṣṭhāya namaḥ | om satyavikramiṇe namaḥ | (36) om satyadhāvanvinē namaḥ | om satyamedhāya namaḥ | om satyādhiśāya namaḥ | om satyakratave namaḥ | om satyakālāya namaḥ | om satyavatsālāya namaḥ | om satyavasave namaḥ | om satyameghāya namaḥ | om satyarudrāya namaḥ | om satyabrahmaṇe namaḥ | om satyāṃṣtāya namaḥ | om satyavedāṅgāya namaḥ | om satyacaturāṭmane namaḥ | om satyabhoktre namaḥ | om satyasucaye namaḥ | om satyāṛjītāya namaḥ | om satyendrāya namaḥ | om satyasāṅgarāya namaḥ | (54) om satyasvargāya namaḥ | om satyaniyāmāya namaḥ | om satyamedhāya namaḥ | om satyavedyāya namaḥ | om satyapiyūṣāya namaḥ | om satyayogāya namaḥ | om satyajñānapriyāya namaḥ | om satyaprabhuve namaḥ | om satyācyutāya namaḥ | om satyavirāya namaḥ | om satyabodhāya namaḥ | om satyadharāya namaḥ | om satyāgraṇāya namaḥ | om satyasantuṣṭāya namaḥ | om satyavārāhāya namaḥ | om satyapārāyaṇāya namaḥ | om satyapūrṇāya namaḥ | om satyausadhāya namaḥ | om satyaśāṣvatāya namaḥ | om satyapraṇavardhanāya namaḥ | om satyavibhave namaḥ | om satyajyeṣṭhāya namaḥ | om satyasreṣṭhāya namaḥ | om satyavikramiṇe namaḥ | (36) om satyadhāvanvinē namaḥ | om satyamedhāya namaḥ | om satyādhiśāya namaḥ | om satyakratave namaḥ | om satyakālāya namaḥ | om satyavatsālāya namaḥ | om satyavasave namaḥ | om satyameghāya namaḥ | om satyarudrāya namaḥ | om satyabrahmaṇe namaḥ | om satyāṃṣtāya namaḥ | om satyavedāṅgāya namaḥ | om satyacaturāṭmane namaḥ | om satyabhoktre namaḥ | om satyasucaye namaḥ | om satyāṛjītāya namaḥ | om satyendrāya namaḥ | om satyasāṅgarāya namaḥ | (54) om satyasvargāya namaḥ | om satyaniyāmāya namaḥ | om satyamedhāya namaḥ | om satyavedyāya namaḥ | om satyapiyūṣāya namaḥ | om satyayogāya namaḥ | om satyajñānapriyāya namaḥ | om satyaprabhuve namaḥ | om satyācyutāya namaḥ | om satyavirāya namaḥ | om satyabodhāya namaḥ | om satyadharāya namaḥ | om satyāgraṇāya namaḥ | om satyasantuṣṭāya namaḥ | om satyavārāhāya namaḥ | om satyapārāyaṇāya namaḥ | om satyapūrṇāya namaḥ | om satyausadhāya namaḥ | om satyaśāṣvatāya namaḥ | om satyapraṇavardhanāya namaḥ | om satyavibhave namaḥ | om satyajyeṣṭhāya namaḥ | om satyasreṣṭhāya namaḥ | om satyavikramiṇe namaḥ | (36) om satyadhāvanvinē namaḥ | om satyamedhāya namaḥ | om satyādhiśāya namaḥ | om satyakratave namaḥ | om satyakālāya namaḥ | om satyavatsālāya namaḥ | om satyavasave namaḥ | om satyameghāya namaḥ | om satyarudrāya namaḥ | om satyabrahmaṇe namaḥ | om satyāṃṣtāya namaḥ | om satyavedāṅgāya namaḥ | om satyacaturāṭmane namaḥ | om satyabhoktre namaḥ | om satyasucaye namaḥ | om satyāṛjītāya namaḥ | om satyendrāya namaḥ | om satyasāṅgarāya namaḥ | (54) om satyasvargāya namaḥ | om satyaniyāmāya namaḥ | om satyamedhāya namaḥ | om satyavedyāya namaḥ | om satyapiyūṣāya namaḥ |
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.

śrisatyadevaśṭakam

śrisatyalokaparipālaka he kṛpālo | devarṣimaunigañabhāvita sattvamūrte |
śvetāmbarāvrta ramesa ramāvilola | śrisatyadeva mama dehi karāvalambam |
okārarūpa guṇavarjita viśvayone | he pañcabhūtaparipālaka lokarākṣa |
sampūrṇacandrasamaye samupāsītavya | śrisatyadeva mama dehi karāvalambam |
gaurīśirvācyutaganesapitamahaiśca | khetairnvānih kratuśatādīdīgvaraiśca |
svamātā bhaṭā śāśvata lokapūjya | śrisatyadeva mama dehi karāvalambam |
ādyantavarjita surārcitāpadapadma | śrikhanḍacarcita suvarcita śobhanāṅga |
śripuruṣāntaraṇādītalaśānī virāṭśvarūpā | śrisatyadeva mama dehi karāvalambam |
śrimatsyakūmaḥdhanidharānasaiśa | śrīvāmanesajamadagnirāmacandra |
śrikṛṣṇarūpadhara ucyuta viśnunūrte | śrisatyadeva mama dehi karāvalambam |
kṣirābdhijāpiya manoharavesadharin | dinārtichedakara modasabhāgyadāyin |
bhaktāghanāśa kalipāśavimocakaṁ | śrisatyadeva mama dehi karāvalambam |
kāmāṁ ca krodhamadāṁatsaralobhamohān | ghorārisāṭkavatāṁ parimardaya tvāṁ |
Appendix G: 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.