Sri Satya Narayana Vratam
(Ritual of Lord Satya Narayana)

Laghu Paddhati (Short Procedure)

By P.V.R. Narasimha Rao (http://www.VedicAstrologer.org)

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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 vermillion (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.

\[
\text{केशवाय स्वाहा} \quad \text{नारायणाय स्वाहा} \quad \text{माधवाय स्वाहा}
\]

**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.

\[
\text{विष्णुवर्जपत्ते शाश्वसं विचाराम्} \quad \text{प्रस्ववदन्त व्यापेतं सवं विनोपशान्ते}
\]

\[
\text{अग्निन पथाभ गजनमहर्दिशं} \quad \text{अनेकं तं भक्तानं एकं तं उपस्महं}
\]

\[
\text{वचन्द्रं महाकाय कोटिसूर्यं सम्प्रभु} \quad \text{निविवं कुरु मे देव सर्वकार्यं सर्वदा}
\]

**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 praanaayamam. 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:

\[ \text{ॐ नमो भगवते वासुदेवाय।} \quad \text{ॐ नमस्तिवाय।} \quad \text{ॐ गं गणपते नमः।} \]

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.

\[ \text{ॐ ममयापि समस्तं वृत्तिक्षेपधारा श्री परमेश्वर श्रीत्वम् श्री सत्यनारायण प्रसाद सिद्धवर्धम् अय शुभदिने} \]

\[ \text{शुभमुहूः श्री सत्यनारायण अवतर्म यथाशक्ति करिष्ये।} \]

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

रघी च यथुः चैव गोदावरी सरस्वति । नमदि सिन्धु कर्षिरि जलेश्वरिनः सब्रिरिअं कुरु ॥ अमृतं भवतु

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.

Now, we have to offer worship with several servies 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.

Say the following and offer sandalwood powder/paste. 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.

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ॐ गणपते नमः। ये वायुवाल्मके नमः। धूपे आद्राप्यामि।
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Say the following and show the deepam (light/lamp) to the idol.

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ॐ गणपते नमः। रे अम्ब्याल्मके नमः। दीपे दर्शायामि।
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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.

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ॐ गणपते नमः। वे अमृताल्मके नमः। नैवेद्य समर्प्यामि।
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Say the following and offer some akshatas to the idol. This mantra means that we are offering “all services” to Him.

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ॐ गणपते नमः। सं सर्वाल्मके नमः। सच्चिदार्थम् समर्प्यामि।
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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.

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ॐ वर्णाय नमः। अनुष्मी ते पुनरस्मातु चबूत्रः पुनः प्राणमिह नो देहि भोगः। ज्योत्सन्योपेत् सूर्यमुच्रतं मन्त्रमल्लते मूलयं ने स्वस्ति। ऑ श्री वर्ण प्राणमिहे नमः। अस्त्र आयवः। आवाहितो भव। स्थापितो भव। सत्यित्तो भव। सत्यित्तो भव। सत्यित्तो भव। सत्यित्तो भव। अवकुलितो भव। देव प्रसीद्य प्रसीद्य।
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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 shodashopachara 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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ण व वरुणाय नमः।
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Say the following and offer sandalwood powder/paste. You can also offer turmeric powder and kumkum.

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ण व वरुणाय नमः। लं पूर्विव्यात्मने नमः। गन्धं समर्पयामि।
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Say the following and offer a flower (or a flower petal).

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ण व वरुणाय नमः। हं आकाशात्मने नमः। पुष्पं समर्पयामि।
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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.

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ण व वरुणाय नमः। यं स्वात्तमने नमः। चूषं आश्रयायमि।
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Say the following and show the deepam (light/lamp) to Lord Varuna the kalasha.

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ण व वरुणाय नमः। रं अम्ब्यात्मने नमः। दीपं दर्शयामि।
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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.

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ण व वरुणाय नमः। वं अमृतात्मने नमः। नेवं समर्पयामि।
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Say the following and offer some akshatas to Lord Varuna in kalasha. This mantra means that we are offering “all services” to Him.

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ण व वरुणाय नमः। सं सर्वत्मने नमः। सर्वेष्वरान्न समर्पयामि।
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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 the kalasha and came back into your heart. Imagine that he is pleased with the ritual.

अस्मात् कलशात् श्री वरुण यथास्थानं प्रतिष्ठापयामि।

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 katritva 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. Adhivedanta (ruling deity) and pratyadhivedanta (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: गणपति नामः
Brahma (air element) in L2: ब्रह्मणे नामः
Mahalakshmi (ether/space element) in L3: महालक्ष्मी नामः
Mahavishnu (ether/space element) in L4: महाविष्णु नामः
Rudra (fire element) in L5: रूद्रणे नामः
Gouri (water element) in L6: गौरी नामः

Grahas:

Sun (soul – sense of will power) in G1: सूर्य नामः
Rudra (ruling deity) in G1A: रूद्रणे नामः
Agni (co-ruling deity) in G1P: अग्नि नामः
Moon (mind – sense of experiencing the world) in G2: चन्द्रणे नामः
Apas (ruling deity) in G2A: अपश्च नामः
Gouri (co-ruling deity) in G2P: गौरी नामः
Mars (sense of initiative & energy) in G3: मंगल नामः
Mother Earth (ruling deity) in G3A: पृथ्वी नामः
Ruler of lands (co-ruling deity) in G3P: क्षेत्रपालक नामः
Mercury (sense of learning & adapting) in G4: विद्यु नामः
Vishnu (ruling deity) in G4A: विष्णु नामः
Narayana (co-ruling deity) in G4P: नारायण नामः
Jupiter (sense of judgment & discretion) in G5: बृहस्पति नामः
Brahma (ruling deity) in G5A: ब्रह्मणे नामः
Indra (co-ruling deity) in G5P: इन्द्रणे नामः
Venus (sense of enjoyment) in G6: वृष्ण काय नामः
Indrani (ruling deity) in G6A: इन्द्राणि नामः
IndraMarutvan (co-ruling deity) in G6P: इन्द्रमुखस्तन्त्रय नमः।
Saturn (sense of hard work & discipline) in G7: शनिश्राय नमः।
Yama (ruling deity) in G7A: यमाय नमः।
Prajapati (co-ruling deity) in G7P: प्रजापत्यय नमः।
Rahu (sense of being outcaste) in G8: राहुय नमः।
Cow (ruling deity) in G8A: गोमाय नमः।
Serpent (co-ruling deity) in G8P: सर्पभय नमः।
Ketu (sense of detachment & liberation) in G9: केतुग्यय नमः।
Chitragupta (ruling deity) in G9A: चित्रगुतय नमः।
Brahma (co-ruling deity) in G9P: ब्रह्मणे नमः।

**Dikpalakas:**

Indra (influence/authority) in D1: इन्द्रय नमः।
Agni (engineering/transformation) in D2: अग्निय नमः।
Yama (rule enforcement) in D3: यमाय नमः।
Nirriti (breaking barriers) in D4: निर्रिहत्यय नमः।
Varuna (perseverent effort) in D5: वरुणय नमः।
Vayu (expansion) in D6: वायुय नमः।
Soma Kubera (enrichment) in D7: सोमाय नमः।
Eeshana (wisdom) in D8: ईशाय नमः।
Brahma (higher research) in D9: ब्रह्मणे नमः।
Ananta Sesha (platform/support) in D10: अनन्तशेषय नमः।

Invoke life force in all the deities together:

ॐ गणेशादिद्वोक्षपलक्क देवतायो अविदेशता प्रत्यथितेवता सहित सूर्यदिद्व देवतायो इन्द्रादिद्व दिस्यपलक्क देवतायो नमः। असुनी ते पुनःस्मातु चक्षुः पुनः प्राणमिह नो देहि भोगं। ज्योत्षयेय सूर्यमुच्चन्तमलुः।
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 shodashopachara 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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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.

अग्रिन्द्र लोकपालक देवताभ्यो अधिदेवता प्रत्ययियितिभवता सहित सूयाणि नवग्रह देवताभ्यो इन्नादिद दश दिव्यालक्ष देवताभ्यो नमः। व अमृतमम्बो नमः। नेत्वं समर्पयामि।

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

अग्रिन्द्र लोकपालक देवताभ्यो अधिदेवता प्रत्ययियितिभवता सहित सूयाणि नवग्रह देवताभ्यो इन्नादिद दश दिव्यालक्ष देवताभ्यो नमः। सं सर्वत्मम्बो नमः। सर्वोपचारानु समर्पयामि।

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 anganyaasam and karanyaasam, do it while saying the following. Otherwise, just read the following.

अस्य श्री प्राणप्रतिश्थापन मूर्तियन्त्र विषु महेश्वराः ओषधेऽ ओषध्युज्ञमाध्यमवाणि छन्दांशिः श्रीसत्त्वनारायणी देवता। हाँ वीरं। हाँ शक्ति। को कीर्तकं। हाँ अंगुघ्रावः नमः। हाँ तर्कनीभयं नमः। हू मध्यमभयं नमः। हूं अनामकाव्यां नमः। हूं कन्ठिकापनां नमः। हूं करतल कर्पग्राहां नमः। हूं हृदयाय नमः। हूं शिररर्न स्वाहा। हूं शिवाय वपट। हूं कवचाय हूं। हूं नेत्रतचाय वपट। हूं। अखाय फट। मुख्यसुप्रियमिति विनंगं। प्राणं। सत्त्वनारायणं देवं वन्दे श्रामं कामदं प्रामुं। लीलया वित्तवं विषवं चेतं तस्यं नमोनमः॥

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.

हाँ हाँ वो वै रं तं वै वं मं सं हूं त्त न्तं। हाँ हाँ हर्ष तोहर्ष हर्ष। श्री समासहित सत्त्वनारायणस्य प्राण इह। प्राणं। जीवं इह स्थितं। सर्वेन्द्रियाणि वाढ्मस्तवकं चक्षुं। श्रेश्वर विहारेण प्राणार्यपन्न्यावननोद्दोऽस्मानं। इह्वावतं मुखं चिरं तिघन्तु स्वाहा। साधुः सुकृतं स्वाहा। अस्तु ते पुरुस्मातुः चक्षुं। पुनः प्रणामिः नो देहि भोगे॥
Now read the following and make the aavaahani, samsthaapani, sannidhaapani, sannirodhini and avakunthana *mudras* with your hands if you know them. If not, don’t worry and just read.

> आवाहितो भव | स्थापितो भव | सत्यिरहितो भव | सत्यिरुक्तितो भव | अवसरकार | तेव्र | प्रसीद्द | प्रसीद्द | देव वर्ण जगाति यावपूजावसानकम् | तावर्ष श्रीतिभविन मूर्ति कलशे च सत्रिधिः कुरु |

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 Rama (Lakshmi).

**Shodasopachara Pooja - Part 1**

Now, we have to offer worship with several servies 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 chatusshashyupachara 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 the deity to sit on. While imagining that, just offer a few akshatas to the idol and the kalasha.

> ॐ नमः भगवते सत्यदेवाय आसनं समर्पयामि ।

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).

> ॐ नमः भगवते सत्यदेवाय पादयोः पादं समर्पयामि ।

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.

> ॐ नमः भगवते सत्यदेवाय पार्थयोः पार्थं समर्पयामि ।

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.

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

**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: नं नं नं, पूज्यामि।
Ankles: नं नं नं, पूज्यामि।
Shank: नं नं नं, पूज्यामि।
Knee: नं नं नं, पूज्यामि।
Thighs: नं नं नं, पूज्यामि।
Hips: नं नं नं, पूज्यामि।
Stomach: नं नं नं, पूज्यामि।
Heart: नं नं नं, पूज्यामि।
Hands: नं नं नं, पूज्यामि।
Neck: नं नं नं, पूज्यामि।
Teeth: नं नं नं, पूज्यामि।
Face: नं नं नं, पूज्यामि।
Nose: नं नं नं, पूज्यामि।
Eyes: नं नं नं, पूज्यामि।
Crown of head: नं नं नं, पूज्यामि।
All limbs: नं नं नं, पूज्यामि।

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.

ॐ नमो भगवते सत्यदेवाय।

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.

```
ॐ नमः भगवते सत्यदेवायः पूर्वं आचार्यायिम्
```

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.

```
ॐ नमः भगवते सत्यदेवायः दीर्घं दर्श्यायिम् आचार्यायिम्
```

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.

```
ॐ नमः भगवते सत्यदेवायः नैवेद्यं समर्प्यायिम् ताम्बूलः समर्प्यायिम्
```

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.

```
ॐ नमः भगवते सत्यदेवायः कपूर्णीराजज्ञं समर्प्यायिम्
```

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.

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 sookshma sareera that are blocking self-knowledge. The purpose of Veda is the knowledge of self (Atman) 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 idol and the kalasham and came back into your heart.

अस्मानमुरुतः कलशाच श्री रमासहित सत्यनारायण यथास्थायां प्रतिज्ञयामि।

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.

मन्त्रीं क्रियाहींभक्तींरमापि। यत्युज्वितंभविेदवपरिपूर्णंतदस्तुते॥
प्रायोजिनयशोषणाः तपं: कर्मांमकानस्वेऽ यातंतेपायणाः श्री कृष्णस्मरण परं॥
श्रीकृष्णकृष्णकृष्ण।
कामेऽनावा भोजनेन्द्रप्रयासं बुद्धिवाचमना वा प्रकृते: स्वभावाः।
करोमि ययतु सकलंपरस्मै नारायणायेति समर्पयामि॥

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.

अन्या दित्यं मंगलं पूज्यामहे भगवानुः सर्वार्थं:श्री रमासहित सत्यनारायणः प्रीतमाः॥
श्यं ततस्तु।
सर्वम् श्री
कृष्णार्यंसःस्तु रोकः: समस्ता: सुखिनोंभवन्तु।
श्यं शान्ति: शान्ति:।

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

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

A peasant who lived by cutting wood and selling it saw this brahmana doing the ritual. He found out the details from the brahmana and decided to do the ritual on the next day. He went to a street having many rich people next day and got double the money he would've got for that wood on other days. He bought materials with the profits and did the ritual to the best of his ability. The Lord was pleased. He lived happily ever after and reached Satya Loka at the end of his life.
Chapter 3

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

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

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

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

Chapter 4

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

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

Chapter 5

A king called 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.

\[<\text{A mantra of deity}> \text{ लं पुष्पिवातमने नमः। गन्ध अमर्यायमि।}\]

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

\[<\text{A mantra of deity}> \text{ हं आकाशात्मने नमः। पुष्प अमर्यायमि।}\]

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.

\[<\text{A mantra of deity}> \text{ यं वायुवात्मने नमः। धूप आग्रायायमि।}\]

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

\[<\text{A mantra of deity}> \text{ रं अमृतात्मने नमः। दीपां दर्शयायमि।}\]

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.

\[<\text{A mantra of deity}> \text{ वं अमृतात्मने नमः। नैवेयं समर्यायमि।}\]

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

\[<\text{A mantra of deity}> \text{ लं सर्वात्मने नमः। सर्वोपचारानं समर्यायमि।}\]

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 panchopachaara 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.

\[<A \text{ mantra of deity}> \text{ आसनं समर्पणामि} \]

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).

\[<A \text{ mantra of deity}> \text{ पाद्यों: पाद्यं समर्पणामि} \]

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.

\[<A \text{ mantra of deity}> \text{ हस्तवः: अद्वं समर्पणामि} \]

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.

\[<A \text{ mantra of deity}> \text{ मुखे शुद्धाचामणीं समर्पणामि} \]

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.

\[<A \text{ mantra of deity}> \text{ ख्यामि | ख्यानानन्तरं आचामणीं समर्पणामि} \]

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.

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

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.

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.

**<A mantra of deity> नैवेच्य समर्पणयामि। ताम्बूल समर्पणयामि।**

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.

**<A mantra of deity> कपूरनीराजन समर्पणयामि।**

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.

**<A mantra of deity> मन्त्रपूर्ण समर्पणयामि।**

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.

**<A mantra of deity> प्रदक्षिण नमस्कारानूः समर्पणयामि।**

**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.

**प्रकृति विकृति विद्या सर्वभूतिहितपर्वतः। अद्वैत विभूति सुरभि नमादी परमात्माश्च।।
वचन पदशः पदाः शुचिः स्वाहाः स्वाहाः सुचिः। धन्यं हिरण्यं लक्ष्मीं नित्यपुष्णं विभार्यं।।
अद्रव्युत्त च द्रव्यति दीपाः कसुतः कसुधार्षिणं। नमादी कमलां करतां कामं क्षीरोद्धं सम्भवं।।
अनुग्रहपरस्त्रुद्धं अनं धरन्वस्माः। अशोकं अमृतं दीपं लोकशोकविनाशिणं।।
नमादी प्रमोक्तनिविन्दं कहुः लोकमातरः। पद्मपितां पद्महतिं पद्मक्षी पद्मसुदरि।।**
Appendix D: Vishnu Sahasra Nama Stotram

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

विष्णु विष्णु वर्मणकारो भूतमयभवत्र प्रभुः। भूतकुड़ भूतभूत भावो भूततत्त्व भूतभावसः॥
पुत्रत्मा परस्मातित्मा च मुक्तान्त परमा गतिः। अविनयः पुरुषः साधा क्षेत्राःक्षर एवं च॥
योगो योगविद्वं नेता प्रवधपुरुषक्षमः। नारसिंहवरः श्रीमानः केशवः पुरुषोत्तमः॥
सर्वः श्रवः द्वितः स्थानायुरूर्दिष्ठिय रवियः। सम्वघो मातो भरतं प्रभवः प्रमुदीक्षरः॥
वस्मयाः शंकुराजित्तयुरूर्दिष्ठेऽप्रवधपुरुषक्षमः। अनन्तसिनियो धाता धिरृष्टस्य धारुतस्यः॥
अप्रभायः ह्रीकेशः प्रवधपुरुसः। विधवके मनुस्त्वत्वा स्थवरः। स्थविरो धुरः॥
अप्रभायः ह्रीकेशः प्रवधपुरुसः। विधवके मनुस्त्वत्वां स्थविरः। स्थविरो धुरः॥
ईशायः प्राणायः प्राणायः। व्रजः प्रजा: प्रजापतिः। विधवके मृतिमायो मधुरः॥
ईशायः प्राणायः। व्रजः प्रजा: प्रजापतिः। विधवके मृतिमायो मधुरः॥
सुरश्रुः शरः शरः विध्वस्तेऽप्रजाभः। वहस्तवर्गसऽवः व्याधः प्रत्यः सर्वेदानः॥
अन्यः सर्वेश्वः। सस्मिदः सस्मिदः व्रजकिः। वृषाकवी सम्भवाय सर्वेदानविनिमुसः॥
वस्मयेनान्तस्य स्मरनत्ताः समस्तमायो समाहः। अमोचः पुनर्विवकाशाः। वृषाकवी॥
रुद्रो बहुकिः बहु: विध्वस्तेऽप्रजायः। वृषाकवी॥
सर्वेदानविनिमुसः । वेदो वेदविवद्वन्द्वो वेदांगस्य वेदविविक्तः॥
लोकायथः सुरास्यसो प्रमायथः कृतान्तः। चतुर्पत्मा चतुर्वंहः चतुर्दृशङ्खुमुचः।

प्राजिद्धुमपनंभोकासहिष्णुजादादितः। अनवो विज्ञो जेता विभिन्नें। पुनवसुः।

उपेद्वो बामनः पद्वपोपोः शुचिरूजितः। अतीदः संदर्शस्यं धृतात्मा नियमो यमः।

वेशो वेषः सद्वपेवी बीरहा मायो मधुः। अतीदियो महामयो महोत्साहो महावलः।

महाविद्विशद्वयां महाभक्ति महायुः। अनिद्वश्वयः श्रीमान् अमेयतात्मा महाभिपुकः।

महेशासो महविभत्ति श्रीनिवासः। सतां गतिः। अनिद्वः सुरान्दो गोविदो गोविदा पतिः।

मरीचिदेवो हंसः सुरसो मुहोगतः। हिरण्यनामः सुतपः पदानामः प्रजापतिः।

अमुतः सर्वसिंहः संयोगा सतीमानू सिधः। अमो दुर्मयः शातित्वमात्मा सुरासिः।

गुरुमुःतमो धाम सत्य स्तन्त्यप्रकामः। निमित्योपनिमियः सत्यी वाचस्पति दुर्दशीः।

अमणीत्रः ग्रामीणः श्रीमान् न्यायो नेता समीरणः। सहस्रमूर्ति विभातान्तमा सहायः।

आवर्तनो निवृत्तात्मा संतुः संमर्दः। अहवसंतंको वेदी रनिन्तो धरणीः।

मुखसादः प्रमात्मा विभुद्विपिठमुखिविमुखः। सन्ततं सन्ततसङ्खः। जहृ नारायणः नरः।

असंख्येः प्रमेयतात्मा विशेषः। शिशुकृच्छिषः। सिद्धार्थः। सिद्धसंकरः। सिद्धदुस्सिद्धसाधनः।

वृषाही वृषभो विषुः। वृषपार्बुषंदरः। वर्धनो वर्धमानश्व विविकः। श्रुतिसागरः।

सुगुजो दुर्गो वामी महेशो बसुतो बसः।। नैकरुपो बहुदुपः। विपिणः। प्रकाशः।

ओजस्तनोगुणितः। प्रकाशात्मा प्रतापः। ब्रह्मः। स्वाभासो मंत्रबद्रुपोषंकरूपिणः।

अमृतशूद्रो मातृः। शरविषुः। स्वरूपः। आपोः। जसतः सेतुः। सत्यथक प्रकामः।

भूभयभववः। पवनः। जावनोः। जामहा। कामकुक्तः। कामः। कामप्रदः। प्रभुः।

बुधाविकृषुप्राणविषो नैकमायो महादानः।। अद्वशो व्यक्तुपदः। सहस्विज्ञानविज्ञानः।

इत्यदिविलितः। शिष्टः। शिष्टादी भुजः।। कोशः। कौशलः। विश्वातु महीभः।

अच्छतः। प्रतिधः। प्राणः। प्राणोऽवसावानुजः।। अप्राण निधिर रविधान मनमतः प्रतितिः।

स्वदं। स्वच्छंडं। चुरं च्वर्यो। चुरं च्वर्यो। चुरं च्वर्यो। चुरं च्वर्यो।

वासुदेवो बहुद्रवुः। पुरस्तरः।

वा। भूयुषः। शैरिनिः। अतुकृतः। शालावरः। पदी पदनिषेधः।

पद्मानेविदायः। पवनः। शरीरभूतः। महेशासो वृद्धात्मा महासो महविध्वः।

अतुलः। शरोभो भीमः। सप्तस्वारः। सवृवधास्यन्यः। शर्युवानुमूर्तिंवनयः।

विक्रमः। विनितो मायां हेतु दृष्टाद्वयः। महेश्वरो महाभागो वेश्वरो महाभागः।

उद्वरः। श्रोभो देखः। प्रभुः। प्रकाशः।। करण कारण करता विकार। गाहो गुहः।

व्यक्तसाो व्यवस्थनः। संस्थानः। स्थानों ध्वः।। परहें। परहें। पुषः। पुषः। शुभेश्चणः।
महाकम्म भ्रात्कृत् ब्रह्म ब्रह्म निरविभन्न: । वायुप्रियं गृहयो ब्रह्म: भ्रात्कृतैव ब्रह्मण: ।

स्त्त्वत्: स्त्त्वत्प्रियं स्त्त्वोत्त स्त्त्वित: स्त्त्वत्र: रण्णियं । पूर्ण: पूर्णिता पूर्णं: पूर्णकीति रनामयं: ।

मनोज्ञातिर्थियक्षे वस्तुंत्रा वस्तुः। वस्तुप्रदो वस्तुदेश: वस्तुवर्तमान हितं: ।

रज्ञित: रज्ञक्ति: सत्य सद्धृत: सत्यरङ्गण: । शुभसेनो यहस्येश: सत्त्ववास: सुयामुन: ।

भूतावयो वस्तुदेश: सत्त्वानुमित्यो:न्न:। दंपत्ता दंपत्तेऽ हस्ते दुम्बोःथापार्जित: ।

विभ्रान्तिमहामूलनिंदेश्वराज्ञिमान:। अनेकमूलिनियक्त: शतमूलिनिद्वारान: ।

एको नेक: स व: क: कि: वत्तपद मनुरामम्। लोकवेदु लोकनायो मायों मनुवत्सत: ।

सुण्णाकेण हेमांगो वक्रं शंदनंगंडी। बीरसा विषय: शुभो पूजाती रक्षट्भ्यः ।

अमानी मानोऽ मायी लोकस्वामी विलोककृतु:। सुमेधय: मेधोऽ पश्य: सत्येश्वर धरारप: ।

तनोऽयो युविताः: स्वरवश्चयभुतां वर:। प्रायोऽ नियमोऽ व्ययोऽ नैक्षण्यो: मन्दान: ।

चन्तिमूलिन्नयः। चन्तुवृहक्षुतार्गति:। चन्तुवृत्तता चन्तुमोऽ: चन्तुवेक्षविद्वन्तपात: ।

समाचारोऽनुवृत्तात्मा सुरंभो दुर्गितकम्।। दुर्गितो: दुर्गितो दुर्गितो दुर्गितो दुर्गितो।

मुरांगो लोकस्वामंगुः: सुतुकुटन्तुकुर्म्यन:। इन्द्रकम्म भ्रात्कृतं: कृताम्यं: कृताम्यं: कृताम्यं: ।

उत्तम: सुिद्त। सुिद्त रञ्जनाम: सुियोचन:। अको: वाजसं। शुभी जचत:। सविज्ञीय: ।

सुण्णिवेशु रसोह: सत्यविष्यकथिष्य:। महामायो महागतोऽ महाभूतोऽ महानिधिः: ।

कुष्म: कुष्म: कुष्म: पर्ज्ञ: पर्ज्ञ: पर्ज्ञ: पर्ज्ञ:। अमुकाशोऽमुकाशोऽमुकाशोऽमुकाशोऽ ।

सुिम: सुिम: सििद्: शुभिनिता: शुभिनामन:। न्यायोधंतेऽत्त्व: चाणुर्ध्रनिष्ठद्वः।

साधारांचि: साधारांचि: साधारांचि: साधारांचि:। अमूर्त न्यायोधंतियो: भक्तमुद्रनावान:।

अण्पुष्टवु: कृष्ण: स्यूसी: गुणमृतविलिणो: महानं। अण्पुष्ट: स्वाम्यं: स्वार्थं: प्रायवेदी वेशवचन:।

भारसूचरियो: श्रीमो: श्रीवो:। सर्वकामद:। आश्रम: भ्रमण: भ्राम: सुपुर्ण: सुयामुन:।

पारस्थो अनुभूतो दंडो दम्युता दम्युत: । अपराजित: सर्वसंहो नियंता नियमो यम: ।

सर्वचारां साधारां: साधारां: साधारां: साधारां:। अधिभ्राम: प्रियाहं: प्रियकृत: प्रीतिबिर्मण:।

विहारसमस्तिनान्ति: सुरुचि: हुसुस्मितत:। रविजीविश: सुरु: सुविन्ता रविजीविश:।

अनेन्तो हुसुस्मित: मोक्षा सुखोऽ नैक्षेत्रघ:। अनिविन्यं: सदामध्योऽ लोकार्धिष्यमद्वृत्त:।

सनातन सनातनश्वर: कीश: कीपिविषय:। स्वस्तिस्त: स्वस्तिकृत: स्वस्ति स्वस्तिमुच: स्वस्तिविद्व:।

अरुि: कुंिदो दकी विक्षिमेवितस्सासन:। शाब्दिकि: शाब्दिकि:। शिविरि: शिविरि:।

अमुख: पेशाटो दृश्यो: दृश्यो:। शास्मणं: वर:। विक्षेत्रो वीतमय: पुण्यथवण्यकीर्तन:।
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:

\[ \text{नारायणाय नमः} \]
\[ \text{नारायणस्वानिये नमः} \]
\[ \text{चकष्पाणिये नमः} \]
\[ \text{जनादेशनाय नमः} \]
\[ \text{वासुदेवाय नमः} \]
\[ \text{जगयोधनये नमः} \]
\[ \text{वामनाय नमः} \]
\[ \text{ज्ञानसंरजाय नमः} \]
\[ \text{श्रीविभाय नमः} \]
\[ \text{जगदाधाय नमः} \]
\[ \text{जगदुर्बुधी नमः} \]
\[ \text{रूपेशाय नमः} \]
\[ \text{शक्राय नमः} \]
\[ \text{ग्रहधवस्य नमः} \]
\[ \text{नारसिंहाय नमः} \]
\[ \text{महादेवाय नमः} \]
\[ \text{स्वर्याय नमः} \]
\[ \text{मुनेन्द्राय नमः} \]
\[ \text{श्रीराय नमः} \]
\[ \text{देवकीपुष्पाय नमः} \]
\[ \text{हलाधराय नमः} \]
\[ \text{सहस्राय नमः} \]
\[ \text{अव्यक्ताय नमः} \]
\[ \text{सहस्राय नमः} \]
\[ \text{अक्षाय नमः} \]
\[ \text{पार्श्वार्थस्य नमः} \]
\[ \text{असुताय नमः} \]
\[ \text{श्रीकपाय नमः} \]
\[ \text{परंज्योतिष्व नमः} \]
\[ \text{आत्मज्ञायित्वाय नमः} \]
\[ \text{अच्छव्याय नमः} \]
\[ \text{श्रीतांत्याय नमः} \]
\[ \text{अभिजायाराय नमः} \]
\[ \text{सर्वोक्तपत्तये नमः} \]
\[ \text{सर्वज्ञाय नमः} \]
\[ \text{सर्वगणाय नमः} \]
\[ \text{सर्वसमी नमः} \]
\[ \text{सर्वेश्याय नमः} \]
\[ \text{सर्वात्मात्माय नमः} \]
\[ \text{श्रीहरे नमः} \]
\[ \text{श्रीहरे नमः} \]
\[ \text{श्रीपिताय नमः} \]
\[ \text{श्रीमुद्राय नमः} \]
\[ \text{श्रीश्रीमुद्राय नमः} \]
\[ \text{वेदार्थाय नमः} \]
\[ \text{विभवेय नमः} \]
\[ \text{श्रीराय नमः} \]
\[ \text{श्रीज्याय नमः} \]
\[ \text{श्रीकेशाय} \]
Version 2:

30 सत्येरुःधाराय नमः। 30 सत्यार्थस्वरूपाय नमः। 30 सत्यपुरुषार्थस्वरूपाय नमः। 30 सत्यनाथाय नमः। 30 सत्यसाक्षिणम् नामः। 30 सत्याश्रमान्तराय नमः। 30 सत्यायत्नाय नमः। 30 सत्यमनुष्ठिताय नमः। 30 सत्यमन्नमालाय नमः। 30 सत्यमन्नमोक्षाय नमः। 30 सत्यमन्नमदाय नमः। 30 सत्यमन्नमदाय नमः। 30 सत्यमन्नमकामाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः। 30 सत्यमन्नमकंपाय नमः। 30 सत्यमन्नमक्षाय नमः।
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.
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.