Sri Satya Narayana Vratam
(Ritual of Lord Satya Narayana)

Regular Version

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Date of first version: 2013 February 20
Date of current version: 2013 February 20

Introduction

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

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

Note on The Manuals

There are 3 versions of this manual at http://www.VedicAstrologer.org: (1) Regular, (2) Short, (3) Super-short. This is the regular version. This manual is appropriate for those who want a very elaborate external ritual replete with Veda mantras.

Those who are not comfortable with Sanskrit language, those who are short on time and those who are not attracted to external rituals and want to spend more time in internal meditation than in an external ritual, should refer to the super-short version. Those who are comfortable with the Sanskrit language and want to have a slightly elaborate ritual should refer to the short version.

Common Mis-conceptions

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

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

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

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

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

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

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

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

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

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

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

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

Comment: Jnaneshwar was a 12th century master. He was a great Krishna devotee. When he was asked to not recite Veda by a council of erudite scholars, as he was not formally qualified, he replied that everyone 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 Viswamittra, who taught the Savitru Gayatri mantra, was a kshatriya by birth. Maharshi Valmiki, who taught Brahma Jnana to Maharshi Bharadwaja, was a shoodra by birth.

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

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

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

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

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

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

**Correct Attitude**

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

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

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

**Materials Needed**

- An idol of goddess Rama and Lord Satya Narayana. Otherwise, an idol of Lakshmi & Narayana. Otherwise, any idol. In the 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)
• For making panchamrita: Milk, yogurt (curds), honey, ghee (i.e. clarified butter) and canesugar juice (or vegan/vegetarian sugar).
• Some water
• 43 dry dates,
• 43 pieces of betel nut
• 43 coins
• A wooden plank or a table (optional)
• A piece of cloth, approximately 2 ft x 2 ft. It should basically be able to cover the wooden plank/table above. Any color except black is fine.
• Navadhanyas (nine grains used for nine planets) – rice, wheat, whole toor dal, whole green moong dal, whole chick peas, val dal, black sesame seeds, black gram (urad) dal and masoor dal. All these are available in Indian stores. If not available, use just rice or any local grain.

**Preparation Before Ritual**

1. Make some food items to offer to god. You can just use rock sugar candy or raisins or dates or fruits or jaggery also. Please see the notes in the previous section on the recommended prasadam.
2. Fill water in the tumbler/cup and place the spoon in it.
3. Fill the pot (kalasha) with water. Mix the powder (see “Sugandha Dravya”) in the section above in the water. Pour a few akshatas in the water.
4. Place the coconut or other fruit (apple/orange) on top of the kalasha. Place this kalasha and idol in the pooja area.
5. Take the wooden plank or table. Cover it with a piece of cloth. Arrange the nine grains in different geometrical shapes as shown in the picture in Appendix I. The grain to be used is identified next to each shape in that picture. Go through the picture carefully.
(6) Make a seat for yourself in front of the idol and kalasha. Ideally you should be facing east. You can decorate the idol and kalasham based on your ability and taste.

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

(8) Important: Do not consume any food within 1-2 hours before the ritual (atleast one hour). Evacuate the bowels before ritual and take bath. Stomach should be empty during a ritual for the best experience.

(9) Ideally, one should fast the whole day and do this ritual in the evening after sunset. But, one may not fast if fasting is not possible for one. Also, it is ok to do this ritual at any time.

Ritual Procedure

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

Aachamanam (sipping water to purify)

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

ॐ केत्याय स्वाहा । ॐ नारायणाय स्वाहा । ॐ 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.

श्रुङ्गांवरः विष्णु शाशिवरं बनुभुजं । प्रसंतवदनं भ्येतुतं सर्वं विद्वीपवान्तम् ॥
अग्निनान पवाकं गजानमतमहिवरं । अनेकं तं भक्तां एकदं उपास्मादं ॥
वकृतूंद महाकाय कष्टिसुर्यस्थम्रभ । नित्यं खुरू में देव सर्वक्षेपं सर्बंदा ॥

Praanaayaamam (restraining the life force)
A calm and relaxed mind can concentrate and focus better, compared to an agitated or tense mind. Breathing and mental state have a correlation. When mind is agitated, breathing is irregular and labored. When mind is calm, breathing is regular and smooth. Pranaayaama is a method of controlling the breathing and hence regularizing the life force that fuels mental activity. One should calm down mind before any important activity such as praying, eating food, learning, reading, writing etc, for a higher efficiency. That is why 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 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:

अ नमो भगवते भारुःपावयः ।
अ नमशिवाय ।
अ 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.

ॐ ममोपात समस्त दुःखितश्चाद श्री परमेश्वर प्रीतवर्ध्यम् श्री सत्यनारायण प्रसाद सिद्धवर्ध्यम् आदि श्रुमदिने श्रुमदिवज़ञ्च श्री सत्यनारायण ब्रतकर्म यथाशक्तिकरित्वे ।

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

Place a few akshatas and a flower (if available) in the tumbler containing water. If you can, put dhenu mudra. Else, cover the tumbler with your right hand palm. Say the following syllable 11 times to purify the water.

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 peetha as LG1 or LG2 (see the picture of peetha in Appendix I). Invoke Lord Ganapathi while chanting the following.
Now, we have to offer worship with several services to Lord Ganapathi. A shodasopachara pooja (16 service worship) is included in this regular version. If one wants to perform a shorter panchopachara pooja (5 service worship), one can use the generic procedure in Appendix B1 by using the following mantra as the prefix before all services.

³ गणपत्ये नामः।

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

³ गणपत्ये नामः। आसनं समर्पयामि।

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

³ गणपत्ये नामः। पाद्योऽपार्थं समर्पयामि।

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

³ गणपत्ये नामः। हस्त्योऽअध्यं समर्पयामि।

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

³ गणपत्ये नामः। मुखे शुद्धाचमनीवं समर्पयामि।

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

³ गणपत्ये नामः। नर्मः। नानान्तरं आचमनीवं समर्पयामि।

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

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

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

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

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

Say the following line and show the lamp lighted before to Lord Ganapathi. Then show a little water in the spoon to Lord Ganapathi and leave it in the deposit bowl.
Say the first sentence below, show food items you prepared (or fruits) to Lord Ganapathi and imagine that Lord Ganapathi tasted it. You can use cooked food or a fruit or jaggery or sugar. If you cooked only one item, keep it for Lord Satya Narayana and use something else for Lord Ganapathi. You can offer just a raisin or a little sugar also. If you know the standard procedure of offering *naivedyam* with the Gayatri mantra, you can do it. Else, don’t worry and just say the line below. When saying the second sentence, imagine that you are offering a nice *taamboolam* (*paan*) to Lord Ganapathi and offer some akshatas in their place to the idol and the kalasha.

\[ \text{गं गणपत्ये नमः। नैवेद्यं समर्पणयामि। ताम्बूलं समर्पणयामि।} \]

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

\[ \text{गं गणपत्ये नमः। कपूरीराजं समर्पणयामि।} \]

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

\[ \text{गं गणपत्ये नमः। मन्त्रपूष्पं समर्पणयामि।} \]

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

\[ \text{गं गणपत्ये नमः। प्रदक्षिणं नमस्त्वर्णानूं समर्पणयामि।} \]

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

**Varuna Pooja (worship of Varuna)**

Now, a quick pooja of Lord Varuna can be done for increasing perseverance and purity in the rest of the ritual. Lord Varuna is the personification of an aspect of our consciousness that makes us persist and persevere in our work. Lord Varuna can be invoked in the kalasha filled with water and covered with a fruit (coconut or apple or orange). Place the kalasha on some grains of rice in the position marked in the middle of the peetha as K (see the picture of peetha in Appendix I). Invoke Lord Varuna while chanting the following.
Now, we have to offer worship with several services to Lord Varuna. A shodasopachara pooja (16 service worship) is included in this regular version. If one wants to perform a shorter panchopachara pooja (5 service worship), one can use the generic procedure in Appendix B1 by using the following mantra as the prefix before all services.

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

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

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

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

Say the first sentence below, imagine that you are giving a bath to Lord Varuna, show a little water in the spoon to Lord Varuna and leave it in the deposit bowl. Say the second sentence below, imagine that you are giving drinking water to Lord Varuna's mouth after bath, show a little water in the spoon to Lord Varuna and leave it in the deposit bowl.
Say the line below, imagine that you are offering a pair of nice clothes (one in the top and one in the bottom, i.e. like a shirt and a pant) and offer a few akshatas to Lord Varuna and the kalasha.

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

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

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

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

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

Say the following line and show the lamp lighted before to Lord Varuna. Then show a little water in the spoon to Lord Varuna and leave it in the deposit bowl.
Say the first sentence below, show food items you prepared (or fruits) to Lord Varuna and imagine that Lord Varuna tasted it. You can use cooked food or a fruit or jaggery or sugar. If you cooked only one item, keep it for Lord Satya Narayana and use something else for Lord Varuna. You can offer just a raisin or a little sugar also. If you know the standard procedure of offering naivedyam with the Gayatri mantra, you can do it. Else, don’t worry and just say the line below. When saying the second sentence, imagine that you are offering a nice taamboolam (paan) to Lord Varuna and offer some akshatas in their place to the idol and the kalasha.

अभ्यान्त वरुण नमः। नेत्रवंच ताम्बुलं ताम्बूलं तम्बूरं नमः।

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

अभ्यान्त वरुण नमः। कपूरनीराजनं तम्बूरं नमः।

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

अभ्यान्त वरुण नमः। मन्त्रुप्पनं तम्बूरं नमः।

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

अभ्यान्त वरुण नमः। प्रदूषिता नमस्कारां तम्बूरं नमः।

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

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

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

अस्मात् कलशात् श्री वरुण यथास्थानं प्रतिभापणं।
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 I).

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

**Lokapalakas:**

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

```
ॐ गणानां त्वा गणपतिः हवामहे कविं कविनामुपमश्चवस्तमः । ज्ञेयेनाजः वज्रवाणि वहस्तस्या ता नः शुणयवृत्तिभि
स्सीद साद्वन || ॐ गणपते नमः ।
```

**Brahma (air element) in L2:**
Mahalakshmi (ether/space element) in L3:

Mahavishnu (ether/space element) in L4:

Rudra (fire element) in L5:

Gouri (water element) in L6:

Grahas:

Sun (soul – sense of will power) in G1:

Agni (co-ruling deity) in G1A:

Rudra (ruling deity) in G1P:

Moon (mind – sense of experiencing the world) in G2:

Apas (ruling deity) in G2A:

Gouri (co-ruling deity) in G2P:
Mars (sense of initiative & energy) in G3:

Mother Earth (ruling deity) in G3A:

Ruler of lands (co-ruling deity) in G3P:

Mercury (sense of learning & adapting) in G4:

Vishnu (ruling deity) in G4A:

Narayana (co-ruling deity) in G4P:

Jupiter (sense of judgment & discretion) in G5:

Brahma (ruling deity) in G5A:

Indra (co-ruling deity) in G5P:

Venus (sense of enjoyment) in G6:
Indrani (ruling deity) in G6A:

IndraMarutvan (co-ruling deity) in G6P:

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

Yama (ruling deity) in G7A:

Prajapati (co-ruling deity) in G7P:

Rahu (sense of being outcaste) in G8:

Cow (ruling deity) in G8A:

Serpent (co-ruling deity) in G8P:

Ketu (sense of detachment & liberation) in G9:

Chitragupta (ruling deity) in G9A:
Brahma (co-ruling deity) in G9P:

Dikpalakas:

Indra (influence/authority) in D1:

Agni (engineering/transformation) in D2:

Yama (rule enforcement) in D3:

Nirriti (breaking barriers) in D4:

Varuna (perseverent effort) in D5:

Vayu (expansion) in D6:

Soma Kubera (enrichment) in D7:

Eeshana (wisdom) in D8:

Brahma (higher research) in D9:
Invoke life force in all the deities together:

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

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

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

```ḡeśaid laekpalk deyta_yae Aixdeyta ñTyixdeyta sht sUyaRid nv¢h deyta_yae #NÔaid dz
idKpalk deyta_yae nm: | hrstyo: Agrav samarpamî.
```

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

```ḡeśaid laekpalk deyta_yae Aixdeyta ñTyixdeyta sht sUyaRid nv¢h deyta_yae #NÔaid dz
idKpalk deyta_yae nm: | muve shudhachmanîy samarpamî.
```

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

```ḡeśaid laekpalk deyta_yae Aixdeyta ñTyixdeyta sht sUyaRid nv¢h deyta_yae #NÔaid dz
idKpalk deyta_yae nm: | hrphamî | shanannter antachmanîy samarpamî.
```

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

```ḡeśaid laekpalk deyta_yae Aixdeyta ñTyixdeyta sht sUyaRid nv¢h deyta_yae #NÔaid dz
idKpalk deyta_yae nm: | vkharnî ðharyamî.
```

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

```ḡeśaid laekpalk deyta_yae Aixdeyta ñTyixdeyta sht sUyaRid nv¢h deyta_yae #NÔaid dz
idKpalk deyta_yae nm: | yhophiînt samarpamî.
```

Say the line below and offer a little bit of sandalwood paste, turmeric powder, kumkum powder and akshatas to associate deities on the peetha. If you don’t have all these, just sprinkle a few akshatas on the peetha.
Say the line below, imagine that you are offering nice jewelry and offer a few akshatas to the peetha.

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

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

Say the first sentence below, show food items you prepared (or fruits) to associate deities and imagine that associate deities tasted it. You can use cooked food or a fruit or jaggery or sugar. If you cooked only one item, keep it for Lord Satya Narayana and use something else for associate deities. You can offer just a raisin or a little sugar also. If you know the standard procedure of offering 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 associate deities 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 associate deities. Say the line below while you do it.

\[ \text{अ गणेशादि लोकपालक देवताभ्यो अधिदेवता प्रत्यधिदेवता सहित सूर्यादि नवग्रह देवताभ्यो इन्द्रादि दश दिशापालक देवताभ्यो नमः। कपुरसीराजन समर्पयामि।} \]

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

\[ \text{अ गणेशादि लोकपालक देवताभ्यो अधिदेवता प्रत्यधिदेवता सहित सूर्यादि नवग्रह देवताभ्यो इन्द्रादि दश दिशापालक देवताभ्यो नमः। मन्त्रपुष्प समर्पयामि।} \]

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

\[ \text{अ गणेशादि लोकपालक देवताभ्यो अधिदेवता प्रत्यधिदेवता सहित सूर्यादि नवग्रह देवताभ्यो इन्द्रादि दश दिशापालक देवताभ्यो नमः। प्रदक्षिण नमस्त्कारान्त्समर्पयामि।} \]

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

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

Now we have to invoke Lord Satya Narayana in the idol and the kalasham. Place the idol on a plate or on some grains of rice, in the area marked as LSN in the picture in Appendix I. If you know how to do anganyaasam and karanyaasam, do it while saying the following. Otherwise, just read the following.
Now invoke Lord Satya Narayana in the kalasham and the idol with the following mantra. While saying it, imagine that Mahaganapathi who is in your own heart is entering the kalasham and the idol.

\[ \text{हां हां को ये रं वें शं पं सं हं ठं क्षं !} \]
\[ \text{हंसः सोः सोः हंसः !} \]
\[ \text{श्री रमासहित सत्यनारायणस्तव प्राण इह} \]
\[ \text{प्राणः ! जीव इह स्थितः ! सर्वन्त्रद्रायणिः वादमस्त्वकः च} \]
\[ \text{चुः ओत्र जिहाप्राण प्राणापन्योनादानसमानः} \]
\[ \text{इहवागत्य} \]
\[ \text{सुवं विरं तिन्तं स्वाहा ! सांस्कृत्य कुवंतं स्वाहा !} \]
\[ \text{असुमी वे पुनर्प्रयासु च} \]
\[ \text{पुनः प्राणामिह नो देहि भोगः !} \]
\[ \text{ज्योकपशयेम सूर्यमुषरस्तमस्तनमुन्ते मुदया} \]
\[ \text{नः स्वस्तः हां हां को हां हां !} \]
\[ \text{अत्र आगच्छ !} \]

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.

\[ \text{हां हां को ये रं वें शं पं सं हं ठं क्षं !} \]
\[ \text{हंसः सोः सोः हंसः !} \]
\[ \text{श्री रमासहित सत्यनारायणस्तव प्राण इह} \]
\[ \text{प्राणः ! जीव इह स्थितः ! सर्वन्त्रद्रायणिः वादमस्त्वकः} \]
\[ \text{चुः ओत्र जिहाप्राण प्राणापन्योनादानसमानः} \]
\[ \text{इहवागत्य} \]
\[ \text{सुवं विरं तिन्तं स्वाहा ! सांस्कृत्य कुवंतं स्वाहा !} \]
\[ \text{असुमी वे पुनर्प्रयासु च} \]
\[ \text{पुनः प्राणामिह नो देहि भोगः !} \]
\[ \text{ज्योकपशयेम सूर्यमुषरस्तमस्तनमुन्ते मुदया} \]
\[ \text{नः स्वस्तः हां हां हां हां हां !} \]
\[ \text{अत्र आगच्छ !} \]
While saying this, pray to Lord Satya Narayana in your mind and ask him to *stay* in the idol and kalasham (pot) till the end of the pooja, along with his consort Ramaa (Lakshmi).

**Shodasopachara Pooja - Part 1**

Now, we have to offer worship with several 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 chatusshashtyupachara pooja with 64 services. A shodasopachara pooja is performed in a typical Satya Narayana vratam. That is what is recommended in this short procedure. Those who have less time and want to perform a panchopachara pooja may refer to Appendix B1 and use that procedure instead of this.

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

```
पुज्ये एवदु: सवः | यदीत्व चच्च भर्यः | उत्तमृतक्षेष्यशान: | यद्भीनात्तिरहस्ति ॥
कत्पद्मारूपे माणिवेदिष्ये | सिंहसनं स्वर्णमयं विचित्रं ॥
विचित्र बशावृतमच्छुत प्रमो | गृह्नाय कृष्णी धरणी समानित ॥
ॐ नमो भगवते सत्यदेवाय | श्री रमा सहित सत्य नारायण स्वामिने आसनं समर्पयामि ॥
```

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

```
एवावस्थ सहिमाः | अतो ज्यायाःश्र पुज्य: | पादोऽस्य विधा भूतानि | विपाद्यामृत दिवि ।
नारायण नमस्तेशस्तु | नरकार्यव तारक | पादे गृह्नाय देवश | मम सौभ विवर्ध्य ॥
ॐ नमो भगवते सत्यदेवाय | श्री रमा सहित सत्य नारायण स्वामिन: पाद्यो: पाद्यो: पाद्य समर्पयामि ॥
```

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

```
प्रपाद्यै उदेत्तुः: | पादोऽस्यहस्तेः स्वात्तुः | ततो विन्दुक्ष्यकाम्त: | साधानानन्द: अभि ॥
व्यक्तायक स्वरूपाय | हृतीकपत्ते नम: | मया निवेदितो भतया | हयां यथार्थः प्रतिमृगुह्यात ॥
ॐ नमो भगवते सत्यदेवाय | श्री रमा सहित सत्य नारायण स्वामिन: हस्त्यो: अच्य समर्पयामि ॥
```
Say the line below, imagine that you are offering drinking water to Lord Satya Narayana's mouth, show a little water in the spoon to Lord Satya Narayana and leave it in the deposit bowl.

तस्मात्संकृते। विराजो अधि पूरष। स काजो अन्यतिरित। पञ्चम्रितमणो पुर।।
मन्दाकिन्यास्तु यद्वा। सर्वपापहरू श्रुयं। तदिन्दं कल्पितं देव। सम्यगमयं विवेक।।
मने भगवते सत्यदेवाय। श्री रमा सहित सत्य नारायण स्वामिनं मुखे शुद्धाचार्मीयं समाप्यामि।

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

यत्पुष्पणं हविषा। देव यथमतनवं। वस्मनो अस्थारीद्रज्ञ। श्रीम इधम शरदव।।
तीर्थोदकं। कांचन कम्भ संस्थे। सुधासिंहोदूक कुषा रसाद्र्यं। मथारितं स्वामिधि गृहाण। पाद्राज निश्चृत नदी प्रवाह।।
श्रानं पंचामृतदेवं। गृहाण पुरुषोत्तम। अनाथनाथ सर्वं। गीर्वाण प्रणति प्रिय।।
मने भगवते सत्यदेवाय। श्री रमा सहित सत्य नारायण स्वामिनं पंचामर्तः। श्रोयामि।।

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

आपोहिष्ठा मयोपुस्तत्व उज्ज द्रातान। महरणाय चक्षुस।॥ योविद्वितमो रसस्तूव भाजपतेह न।। उशतिरिव माल।॥
तस्मा अर्गो मामयो यस्य क्षयां जिन्यथ। आयो जनयथा च न।।
नदीनां चैव सर्वं। आमितं निरंतरोदकं। श्रानं स्वीकूरु देवेश। मया दत्तं सर्मेश।॥
मने भगवते सत्यदेवाय। श्री रमा सहित सत्य नारायण स्वामिनं शुद्धाचार्मीयं समाप्यामि।।
Now take out the idol(s)/coin(s) that were bathed in panchamrita and pure water, wash them thoroughly, wipe them and place them back on peetham. The mixture of panchamrita and water in the bowl/plate in which they were bathed, can be used as teertham (sacred and blessed drink) at the end of the ritual.

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

### Sanskrit
सतायासन्नपरिघ्ये। त्रिस्सत समिघ्यं कृताः। दैवा यद्वां तन्नासाः। अवध्यभुर्भुर्भु पद्धु। ।
वेद सुकुम समापुरके। यद्य साम समस्वते। सरव वर्ण प्रत्रदे देव। वाससी प्रतिगुढ्यताम।॥

ॐ नमः भगवते सत्यदेवाय। श्री राम सहित सत्य नारायण स्वामिने क्षाणि समप्यामि।

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

### Sanskrit
ते यां विष्नु प्रीत्यं। पुरुषं जातमन्त:। तेन दैवा अद्यं। साध्यं त्रपवयं। ये।
ब्रह्म विष्णु महीशेऽश। निमित्तं ब्रह्म सुकुमं। गृह्यं भगवानू विष्णो। सर्वेऽ तद भव।॥

ॐ नमः भगवते सत्यदेवाय। श्री राम सहित सत्य नारायण स्वामिने यज्ञोपवीतं समप्यामि।

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

### Sanskrit
तस्मादीतस्मार्थस्वरूपः। संभृतं पूर्वाक्षरं। पद्यूर्यस्तान्तरोऽक्षरोऽवाच्यान। आरण्यान्यामाश्च ये।
श्रीवं चन्दन दिव्यं। गन्धाशं सुमनोहरं। विलेवनं सुश्रेष्ठ। श्रीत्वं प्रतिगुढ्यताम्॥

ॐ नमः भगवते सत्यदेवाय। श्री राम सहित सत्य नारायण स्वामिने गन्धानु धारयामि। हरिद्रा कुकुमं समप्यामि।

ॐ आक्षतानू। समप्यामि।

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

### Sanskrit
तस्मादीतस्मार्थस्वरूपः। ऋचं। सामानी जड्घिरे। छन्दःस्वरूप जड्घिरे। तस्मान। यज्ञस्माद्जयात॥
Sprinkle a few flowers or flower petals or akshatas on Lord Satya Narayana.

**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:** देशवाय नमः। पादोऽपूजयामि।
- ** Ankles:** गोविन्दाय नमः। गुर्गीः पूजयामि।
- ** Shank:** इन्द्रारथेः नमः। जग्ये पूजयामि।
- ** Knee:** अनार्द्धाः नमः। जानुनी पूजयामि।
- **Thighs:** ज्ञानार्द्धाः नमः। उक्ति पूजयामि।
- **Hips:** विद्रूपसे नमः। कठि पूजयामि।
- **Stomach:** कुक्षिस्थापितमुखनाय नमः। उदर्ये पूजयामि।
- ** Heart:** तमसीवश-स्थास्थलयाः नमः। ह्वदयं पूजयामि।
- ** Hands:** शांतचन्द्राधिपांपणेः नमः। वाह्नोऽपूजयामि।
- ** Neck:** कन्मुकंट्याः नमः। कठि पूजयामि।
- ** Teeth:** कुन्तकुमल्लस्ताः नमः। दंताये पूजयामि।
- ** Face:** दूर्दृष्टिभववकाः नमः। वक्रं पूजयामि।
- ** Nose:** नासाध्वमौलिकाः नमः। नासिकां पूजयामि।
Main Mantra

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

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

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

ॐ नमः भगवते सत्यदेवाय

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

Katha (story)

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

Shodasopachara Pooja - Part 2

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

ॐ नमः भगवते सत्यदेवाय

Say the following line and show the lamp lighted before to Lord Satya Narayana. Then show a little water in the spoon to Lord Satya Narayana and leave it in the deposit bowl.
While saying the following, show food items you prepared (or fruits) to Lord Satya Narayana and imagine that Lord Satya Narayana tasted it. If you know the standard procedure of offering naivedyam with the Gayatri mantra, you can do it. Else, don’t worry and just say the line below.

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

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

Take a small flower (or some akshatas) in your right hand, say the following and offer the flower to the idol (and perhaps a couple of petals to the kalasha). If you want, Narayana sooktam
Say the following and bow before Lord Satya Narayana mentally. Of course, you can also get up, go around Lord Satya Narayana 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.

Extra Upacharas

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

If you have a royal chowrie, wave it gently in front of the idol while saying the following. If you do not use it, you can use your right palm.

Say the following and then have someone sing in front of the idol. If no good singer is present, don't worry and sing just a line or 2-3 words. Usually, people sing prayers of god, but one can sing whatever one enjoys singing.
Say the following and then have someone dance with both rhythm and some facial expressions, in front of the idol. If no dancer/actor is present, don't worry and do whatever you can. Or offer akshatas and imagine that you did a nice dance.

ॐ नमो भगवते सत्यदेवाय । श्री रमा सहिष्ठ सत्य नारायण स्वामिने नृत्य नाटच दृष्टवामि ।

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

ॐ नमो भगवते सत्यदेवाय । श्री रमा सहिष्ठ सत्य नारायण स्वामिने समस्त राजोपचारानू समपर्यामि ।

Prarthana (prayer)

Now, pray to Lord Satya Narayana.

ॐ अमोघं पुण्डरीकाः नृसिंहं देत्यसूदनं । हर्षाक्षे जगद्राथं वामीशं वरदायकं ॥ ससुण्डं च गुणातीतं गोविन्दं

Poorna Phala (full fruit)

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

ॐ दृढं फलं मया देव स्थापितं पुराततं । तेन मे सफलावातिविज्ञमि जन्ममि ॥

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

Winding Up and Meditation

Sit still in front of the idol and meditate. Make sure that the back is erect and yet not too tight. Make sure that the neck and head are also erect. Close the eyes, imagine your favorite deity in a form you like and meditate on that form with your favorite mantra. It does not have to be a mantra of Lord Satya Narayana. You may, for example, meditate with the Gayatri mantra. Try to forget about the your body and what you are doing and get into the mantra fully. Think that the deity of the mantra is the only one that exists. Think that all beings and all objects of this world are expressions of the same deity. Think that that deity is the true Doer of all actions by all beings of this world. Meditate for as long as you can.

Udvaasana (good bye)

Say the following and show your heart with your hands. Imagine that Lord Satya Narayana has exited the 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.

अन्या दिव्य मंगल पूजया भगवान् सर्वार्तमकः श्री रामसहित सत्यनारायणः प्रीयतमू। तस्ततः सर्वम् श्री
कृष्णार्पणस्मतः। लोकाः समस्ताः सुखिनों भवन्तु। सर्वः जनाः सुखिनों भवन्तु। याब्दूमण्डलेः सनातन धर्माः
चर्धेतु। शान्तिः शान्तिः शान्तिः।

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

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

You can take a bath with the water in the kalasam. Pour the water on yourself after you finish your bath, while saying any mantra. After pouring that water on yourself, don’t pour any more regular water. The water from kalasam should be the last water you pour on yourself in the bath. You can also drink a spoon or two of it. Water from the deposit bowl can be mixed with panchamrita and water with which lord was bathed and can be given to people as teertham (sacred and blessed drink).

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

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

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

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

Chapter 3

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

That businessman went to the far away city of Ratnasanu for business in a ship with his son-in-law. When got off the ship and entered the city, some thieves who robbed the king's palace came running. They left some bags of money there and ran away. The palace guards running after them saw the bags next to them, assumed them to be thieves and took them to king Chandraketu. The king did not ask any questions and imprisoned them.
Back home, there were thieves even in the house of that businessman and they stole all the
money. Lilavati and Kalavati started living by begging. One day, Kalavati came home late in
the night. When her mother asked her the reason for delay, she said that a brahmana was performing
the ritual of Lord Satya Narayana and she stayed till the end. She gave some prasadam to her
mother. Then Lilavati remembered her husband's unfulfilled vow. She decided to do the ritual
herself on a good day coming in a few days, on the ocean beach.

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

Chapter 4

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

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

Chapter 5

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

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

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

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

[Some quick commentary: The four stories cover people of four varnas (castes). The lesson is
that people of all varnas can perform this ritual. The wood cutter learnt the ritual from brahmana
and did it himself. Even a shudra can perform this ritual by oneself.}
One word of caution on varnas/castes is needed here. One who has affinity to knowledge is a brahmana (learned man). One who has affinity to power and authority is a kshatriya (warrior). One who has affinity to money is a vaisya (trader). One who has affinity to carnal pleasures is a shudra (worker). One gets varna from father's varna by default, but one's own varna comes out as one's personality develops. If a person born in a brahmana family is after money, he becomes a vaisya and not a brahmana. On the other hand, if a person born in a shudra family desires nothing but knowledge and self-realization, he automatically becomes a brahmana.

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

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

Appendix B1: Generic Panchopachara Pooja

[If you want to perform a panchopachara pooja (a worship consisting of 5 services) to any deity who may 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.

\[<A\text{ mantra of deity}> हं पुष्पिव्याल्मने नमः। गन्त्यं समर्पयामि।\]

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

\[<A\text{ mantra of deity}> हं आकाशाय्यने नमः। पुष्पं समर्पयामि।\]

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.

\[ <A \text{ mantra of deity}> \text{ वं वार्त्तमने नमः धूम्य आद्रापायमि} \]

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

\[ <A \text{ mantra of deity}> \text{ रं अम्न्यातमने नमः दीपं द्विधायमि} \]

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.

\[ <A \text{ mantra of deity}> \text{ वं अमृतमने नमः नेवेच समप्यायमि} \]

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

\[ <A \text{ mantra of deity}> \text{ सं स्वर्तमने नमः स्वर्णचारानु समप्यायमि} \]

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.

\[ <A \text{ mantra of deity}> \text{ आसनं समप्यायमि} \]
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> पाद्योऽपायं समर्प्यामि।

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

<A mantra of deity> हस्त्योऽपायं समर्प्यामि।

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> मुखे शुद्धाचमनीचं समर्प्यामि।

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> खप्यामि। ज्ञानानन्तरं आचमनीचं समर्प्यामि।

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> वख्षणं धारयामि।

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> च्छोपवीतं समर्प्यामि।

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> गन्धार्यामि। हरिद्रा कुंकुमं समर्प्यामि। अक्षानं समर्प्यामि।
Say the line below, imagine that you are offering nice jewelry and offer a few akshatas to the deity.

\[<\text{A mantra of deity}> आभारणानि समर्पयामि।\]

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

\[<\text{A mantra of deity}> पुष्पः पूजयामि।\]

Main Mantra

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

Part 2

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

\[<\text{A mantra of deity}> धूपं आधारयामि।\]

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

\[<\text{A mantra of deity}> दीपं दर्शयामि। आच्छन्निन्य समर्पयामि।\]

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.

\[<\text{A mantra of deity}> नैवेद्यं समर्पयामि। ताम्बूलं समर्पयामि।\]

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

\[<\text{A mantra of deity}> कपूर्नीराजसं समर्पयामि।\]

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> मन्त्रपुष्पम समर्पयामि।

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 नमस्कारानु समर्पयामि।

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 विचारं सर्वभूतातिप्रदानं। अहं विभूति सुरभि नमामि परमात्मां॥

वाचं पद्मालयं चंद्रं शुचि स्वाहं स्वरं सुयं॥ पद्मं हिरणयं तद्भवं नित्यपुरुषं विभावं॥

चद्दशं च दिति दीर्घं वसुंधरं वसुधारिणीं। नमामि कमलं कांतां कामां श्रीरोदभवं॥

अनुभवं बुद्धि अनन्तं हरिवंधं॥ अशोकं अर्थसं दीर्घं लोकोकविनाशिनीं॥

नमामि प्रभृतिलयं करुणं लोकमातं॥ पद्मायं पद्महर्षं पदाक्षरं पदांसुंदरं॥

पद्मोद्वा पद्मपुरुषं पद्माभिमं रामं॥ पद्मादाभिः देवीं पद्मिनीं पद्माळयिः॥

पुष्पमं प्रथमं प्रसादभिं श्रुताभिमुरकीं प्रभा। नमामि चंद्रवदनं चंद्रं चंद्रसरिः॥

चंद्रमं चंद्ररुपं दीर्घं इंद्रमं इंद्रिशिलं। आहादजनं पुष्टि विचा शिवकरी सति॥

विशेषं विशेषजनं पुष्टि दरिहणाशिनीं। प्रीतिपुष्करिणीं शांता शुचमात्यंवरा श्रियं॥

भास्करी विलिनिलं वर्षोहं यथविनिं। बसुंधरं उदासंगं हरिणं हेमासिन्न॥

धन्यान्तिकरी सिद्धि खेलसोमंयं शुभप्रदानं। नृपेष्टमंगलतंदं वर्धेहं बसुंधरं॥

शुभं हिरणयाकारं समुद्रतनं जयं॥ नमामि मंगलं देवीं विणुवक्षःस्वतिस्वतं॥

विणुपक्षीं प्रसन्नाश्च नारायण समाहितं॥ दरित्रवेदिनीं देवीं सर्वेदार्यविरा॥

नवदुर्गं महाकालं वैक्रियाविरामितं। स्वतत्त्वसंपन्नं नमामि सुमनेश्वरं॥

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Appendix D: Vishnu Sahasra Nama Stotram

This can be included in the “Main Mantra” section optionally. This prayer contains 1000 names of Lord Vishnu.
उत्तरो गोपतिगौरा ज्ञानमय: पुरातन। शरीरसृष्टिगूढ़ा बोधा कर्मचेद्व भूरिदक्षिण।

सोपाणोमतृत्व: सोमः पुरुषिन्तु पुरुसतमः। विनयो नव: सत्यसंघो दुःशाश्री: सत्वान्त्य: पति:।

रीчи विनिविन्ता साधी मुदुम्बोमितविकमः। अंभोगिन्धि स्मरलाम महोदिवियायोऽन्तकः।

अशो महाहृ: स्वाभायो जितामिव: प्रमोदः। आनंदो नंदो नन्दः सत्ययमा विक्रियः।

महार्षिः कपिलचार्यः कृत्तिः मेदिनीपीतः। त्रिपदविद्धाश्चर्यः महावर्गः कृतान्तकृतः।

महावर्गः गोंधिः गुणप्रचारः कुण।

केवल: स्वगोरित्वः कृष्णः देव: संकर्षणोऽच्छुतः। करणो वारणो वृक्षः पुष्करको महामानः।

भ्यष्णा महासंन्यासः वनमाली हलाजुः। आदित्यो ज्योतिरस्वरः सहिष्णु महिमसतः।

सुप्रोक्त मर्मः दृश्यः मल्लिकायः। दिविस्फुकः संवेदः त्यासो वाचस्यति स्योनिजः।

विनिपातम् सामग्र: साम्य निर्भरः भिषकः। सत्यसंक्षङ्गः शायो निधा शायो: पश्यवः।

श्रुतयो: शायितः श्रवः कुमुदः कुवेश्यः। गोंधितो गोपतिगौरा वृषभावो वृषप्रियः।

अनिवर्ती निश्चलात्मा संस्मृतस्य क्षेमकृष्णः। श्रीवत्सवः श्रीवस्सः श्रीपिल: श्रीमता: करः।

श्री: श्रीवासः श्रीनिधि: श्रीविभवः। श्रीयर: श्रीकर: श्रीमान्तो लोकयत्रयः।

स्त्रयः नवः शतान्तो नंदः ज्योतिर्प्रेमः। विनिदत्तमा विनेयवत्मा सत्कृतः विश्रवस्यः।

उपलयो: सवर्षश्च रणीः शारणस्यः। भृतायो भृतायो भृतिरङ्को: शोकनयः।

अन्विच्छायार्यतं कुन्तो विशुद्धत्रो विश्रोचनः। अनिन्द्रोप्रत्यथ: प्राप्योगोमितविकमः।

कारणोऽनिमित्ता मीरः शृः शूरजनेभः। तिलोकामा तिलोकेनः केशव: केरिहा हरि:।

कामदेव: कामपालः कामी कामोऽकुटः कुतागमः। अनिन्दैकथः विन्यः: वीरोऽन्तो धनन्तः।

बहुणो बहुकृतु बहा बहा ब्राह्मचर्य:। ब्राह्मविनु: ब्राह्मणो बही बहुणो ब्राह्मणप्रियः।

महाकमो महाकमाः महात्मजः महोः। महाकमः महाप्रायः महायक्षो महाविवः।

स्त्रयः नवः नृत्यः: नवः नृत्यः: नवः नृत्यः। पूणः: पूणिन्त: पूणः: पूणकृतिधर्मायः।

मनोजस्वात्तरः कसुरसताः कसुमः। वसुप्रोो वातुरुः वसुवरसुमना हरि:।

स्त्रयः: स्त्रयः: सत्ता स्त्रयः: स्त्रयस्यः। शृः शृः: शृः: शृः: सत्तायः सुप्रायः।

भूतावसो: वापुशः: संवापुरसन्योऽन्तः। दुःधः दुःधः दुःधः दुःधः दुःधः दुःधः दुःधः।

विश्वास्यन्महामृतस्य साम्प्रमृतसन्तानः। अनेकमृतिचरः: शार्तमृतिस्वतान्ननः।

पुष: वेक: स: वः: कः: किं यत्रसद: महत्यमः। लोकवेकु लोकायो मानो: भक्तवस्तः।

सुप्रुण्यो हर्षमग्नो कर्मग्न: आद्वान्तः। वीरः: वीरः: शृः: शृः: शृः: शृः: शृः: शृः।

अमानी मानो मानो लोकस्वामी तिलोकश्रुतः। सुमेधा मेवलो घनः सत्यमेवाध्य: घराघरः।
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:

\[
\begin{align*}
\text{नारायणाय} & \text{नमः} \mid \text{नराय} \text{नमः} \mid \text{शौरे} \text{नमः} \mid \text{चक्रपाण} \text{नमः} \mid \text{जनार्दनाय} \text{नमः} \mid \text{वसुदेवाय} \text{नमः} \mid \\
\text{वरुणाय} \text{नमः} \mid \text{वामनाय} \text{नमः} \mid \text{श्रीवर्ण} \text{नमः} \mid \text{श्रीभवाय} \text{नमः} \mid \text{जगधात्राय} \text{नमः} \mid \\
\text{चतुमूल्य} \text{नमः} \mid \text{ल्योमके} \text{नमः} \mid \text{हर्षिके} \text{नमः} \mid \text{शंकराय} \text{नमः} \mid \text{गुरुद्वार} \text{नमः} \mid \\
\text{नारसिंहाय} \text{नमः} \mid \text{महादेवाय} \text{नमः} \mid \text{स्वर्याय} \text{नमः} \mid \text{भुवनेश्वराय} \text{नमः} \mid \text{श्री} \text{नमः} \mid \\
\text{देवकी} \text{नमः} \mid \text{हलियाय} \text{नमः} \mid \text{सहस्रवाहेय} \text{नमः} \mid \text{अच्युताय} \text{नमः} \mid \text{सहस्राय} \text{नमः} \mid \\
\text{अक्षराय} \text{नमः} \mid \text{पार्याय} \text{नमः} \mid \text{अच्युताय} \text{नमः} \mid \text{शंकराय} \text{नमः} \mid \text{परंतु} \text{नमः} \mid \\
\text{आत्मज्ञार्य} \text{नमः} \mid \text{अच्छी} \text{नमः} \mid \text{श्रीवत्साकाय} \text{नमः} \mid \text{श्रीलोकपत} \text{नमः} \mid \\
\text{हर्रे} \text{नमः} \mid \text{शाच्चिके} \text{नमः} \mid \text{हररे} \text{नमः} \mid \text{शोषाय} \text{नमः} \mid \text{पीतवास} \text{नमः} \mid \text{मुहाराय} \text{नमः} \mid \\
\text{वेदगमाय} \text{नमः} \mid \text{विभवे} \text{नमः} \mid \text{विष्णु} \text{नमः} \mid \text{कृष्ण} \text{नमः} \mid \text{जळार्या} \text{नमः} \mid \text{केश्वाय} \text{नमः} \mid \\
\text{केशिम्पर्णाय} \text{नमः} \mid \text{केश्वाय} \text{नमः} \mid \text{अविदार्य} \text{नमः} \mid \text{काम} \text{नमः} \mid \text{कम्लिकाय} \text{नमः} \mid \\
\text{श्री} \text{नमः} \mid \text{अध्यमत्रेय} \text{नमः} \mid \text{काकत्स्थाय} \text{नमः} \mid \text{खगवाहनाय} \text{नमः} \mid \\
\text{नीलाङ्कुदुधुये} \text{नमः} \mid \text{नित्य} \text{नमः} \mid \text{नित्यरुत्साय} \text{नमः} \mid \text{नित्यनन्दाय} \text{नमः} \mid \text{सुधर्माय} \text{नमः} \mid \\
\text{निर्विकल्पाय} \text{नमः} \mid \text{निरंजनाय} \text{नमः} \mid \text{द्राहणाय} \text{नमः} \mid \text{पृथ्वीनाय} \text{नमः} \mid \text{निरक्ष्कार} \text{नमः} \mid \\
\text{निरायाय} \text{नमः} \mid \text{निर्माय} \text{नमः} \mid \text{नीरायाय} \text{नमः} \mid \text{निर्माय} \text{नमः} \mid \text{नीरायाय} \text{नमः} \mid \\
\text{त्रैोक्ष्मबुधुपाय} \text{नमः} \mid \text{यक्ष्मुत्थ} \text{नमः} \mid \text{अमैयाय} \text{नमः} \mid \text{बद} \text{नमः} \mid \\
\text{वासवालयाय} \text{नमः} \mid \text{जितनिन्याय} \text{नमः} \mid \text{जितकोषाय} \text{नमः} \mid \text{सम्पदाय} \text{नमः} \mid \text{सनानाय} \text{नमः} \mid \\
\text{भक्तिवियाय} \text{नमः} \mid \text{जनार्दन} \text{नमः} \mid \text{परमात्माय} \text{नमः} \mid \text{असुरात्मकाय} \text{नमः} \mid \\
\text{सर्वलोकानंत्तकाय} \text{नमः} \mid \text{विन्ता} \text{नमः} \mid \text{सर्वाधिकाय} \text{नमः} \mid \text{पुण्यकर} \text{नमः} \mid \text{पुरातनाय} \text{नमः} \mid \text{श्री} \text{नमः} \mid \\
\text{विन्तावसे} \text{नमः} \mid \text{चतुर्भुजाय} \text{नमः} \mid 108
\end{align*}
\]
Version 2:
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: Punyaha Vachanam (Pavamana Sooktam)

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

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

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

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

Lokapalakas are marked as L1, L2 etc.
Grahas are marked as G1, G2 etc.
Adhidevatas (ruling deities) of grahas are marked as G1A, G2A etc.
Pratyadhidevatas (co-ruling deities) of grahas are marked as G1P, G2P etc.
Dikpalakas are marked as D1, D2 etc.

To understand the above groups of deities better, refer to the “Parivaara Devataa Poojaa” section in the manual.