Sri Satya Narayana Vratam
(Ritual of Lord Satya Narayana)
Ati Laghu Paddhati (Super-Short Procedure)

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Date of first version: 2012 February 4
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 super-short manual. This manual is appropriate for those who are uncomfortable with the Sanskrit language and want to minimize the mantras, or those who don't have much time for this ritual. It is also suitable for those who are not attracted to external rituals and want to spend more time in internal meditation than in an external ritual. Such people can make use of the super-short procedure and then spend an hour or two meditating with the main dwadasakshari mantra of Lord Satya Narayana (given in this manual).

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

Common Mis-conceptions

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

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

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

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

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

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

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

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

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

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

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

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

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.

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)
• Some water

Preparation Before Ritual

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

Ritual Procedure

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

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

\[ \text{ kezvay Svaha | naray\[ay Svaha | ma\[ay Svaha }\]

**Vighneswara Pooja (worshipping the remover of obstacles)**

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

\[ \text{ yuguk\[ay k\[ay shash\[ay chathu\[ay | prasa\[ay vy\[ay sarv vi\[ayopash\[ay }\]
\[ \text{ ag\[ay gn\[ay g\[ay gn\[ay | ane\[ay t\[ay bhak\[ay | up\[ay }\]
\[ \text{ va\[ay mah\[ay ko\[ayv\[ay sa\[ay | ni\[ay | ku\[ay dev sarv\[ay }\]

**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 the left palm, place the left palm on the left lap, hold the nostrils with the right hand and do praanaayaamam. Place the little finger and ring finger on the left nostril and thumb on the right nostril. Close the left nostril, open the right nostril by releasing the thumb and say the Gayatri mantra mentally while gently breathing in through the right nostril (without making any breathing sound). If you don’t know the Gayatri mantra, use one of the following mantras:

\[ \text{ namo bhagat\[ay vau\[ay | namish\[ay | ganpat\[ay nam }\]

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.

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ॐ महेश्वर समस्त विश्वाकुलार्थार्थं भैरवस्यधर्मं श्री सत्यानामायेम प्रसाद सिद्धचर्मम् अयु श्रुभदिनेन श्रुभुमुः श्री सत्यानामाय व्रतकर्म यथाशक्ति करिष्ये ।
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Then leave the akshatas from your hand in front of the idol and sprinkle a little bit of water on the palms. Now light the ghee/oil lamp.

**Kalasa Suddhi (water purification)**

This is a shortcut for worshipping Varuna in a kalasha.

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

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

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गंगे च यमुने च चैव गोदावरी सरस्वति । नमः सिन्धु काशीर जलेष्टिर्मिनः सम्भिरिः कुरु ॥ अमृतं भवतु
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Then take a little water from the tumbler with a flower or flower petal or spoon and sprinkle it on yourself, the idol you are going to use and other materials to be used in the ritual (like fruits, flowers, idols and food).

**Praana Pratishthaapanaa (invocation of god)**
Now we have to invoke the deity in the idol and the kalasham. If you know how to do anganyaasam and karanyaasam, do it while saying the following. Otherwise, just read the following.

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.

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.

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

Parivaara Devataa Poojaa (praying to associate deities)

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

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

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

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

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

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

Panchopachara Pooja (worship with 5 services) – Part 1
Now, we have to offer worship with several services to Lord Satya Narayana in the kalasha and idol. There are several options. One can do a panchopachara pooja with 5 services or a shodasopachara pooja with 16 services or a chatusshashtyupachara pooja with 64 services. For simplicity, a panchopachara pooja is recommended in this super-short procedure. Those who have a lot of time and want to perform a shodasopachara pooja may refer to Appendix B and use that procedure instead of this.

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

अन्नमो भगवते सत्यदेवाय | लं पृथिव्यात्मने नमः | गन्ध समर्पयामि |

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

अन्नमो भगवते सत्यदेवाय | हं आकाशात्मने नमः | पुष्प समर्पयामि |

Main Mantra

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

अन्नमो भगवते सत्यदेवाय

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

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

Katha (story)

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

Panchopachara Pooja (worship with 5 services) – Part 2

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

\[\text{नमः भगवते सत्यदेवाय ये वाच्यात्मने नमः पूर्वं आग्रापयामि}\]

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

\[\text{नमः भगवते सत्यदेवाय रे अन्यात्मने नमः दीपं दूर्वियामि}\]

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.

\[\text{नमः भगवते सत्यदेवाय वे अमृतात्मने नमः नैवेद्यं समर्पयामि}\]

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

\[\text{नमः भगवते सत्यदेवाय से सर्वात्मने नमः सर्वोपचारानूं समर्पयामि}\]

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

**Poorna Phala**

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

\[\text{पूर्णमदः पूर्णपूर्णमुदच्यते पूर्ण्वपूर्णमावृत्तिपूर्णविवाहिष्यते}\]

\[\text{नमः भगवते सत्यदेवाय पूर्णफलं समर्पयामि}\]

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.

अस्मान्मृतेऽन्धे कलठाणे श्री रमासहित तत्त्वाराण्यं यथास्थानं प्रतिहार्यामि।

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.

मंगळैं क्रियाहींनं भक्तिहींं रमाप्रयः। यत्पूजितं मया देव परिपूर्णं तदर्शते।
प्राप्यत्तत्तन्येषष्ठ्य। पट्टा कर्मात्मकानि वे। यानि तेषामूष्ठयां श्री कृणास्मरणं परं।
कायेन वाचा। मनसेन्द्रियेवा। बुद्धवत्मना वा। प्रकृते। र्मावावृत। करोमि यथा। सकलं। परस्मै। नारायणायेति। नमः।

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 दित्वं मंगळं पूजयं भगवानं सर्वांमकं। श्री रमासहिति तत्त्वाराण्यं। श्रीयताम। 
अं मत्स। सर्वमु श्री। कृणार्गमस्तु। लोकाः। समस्त्यं। सुखिनों। भवन्तु। 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.

:: 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. 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 vaisyia (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 vaisyia 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 vaisyia, one should suppress the urge to negotiate when dealing with god. Similarly, king was egoistic on account of his power. If one has the attitude of a kshatriya, one should suppress the urge to be proud when dealing with god.]
Appendix B: Shodasopachara Pooja

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

Part 1

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

\[ नमो भगवते सत्यदेवाय। आसनं समर्प्यामि। \]

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).

\[ नमो भगवते सत्यदेवाय। पादयोऽपि समर्प्यामि। \]

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.

\[ नमो भगवते सत्यदेवाय। हस्तयोऽपि समर्प्यामि। \]

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.

\[ नमो भगवते सत्यदेवाय। सुङ्ख्याचाचमनीचं समर्प्यामि। \]

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.

\[ नमो भगवते सत्यदेवाय। श्रायामि। श्रानान्तरं आचमनीचं समर्प्यामि। \]

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

3. नमो भगवते सत्यदेवाय | यज्ञाणि पार्यामि |

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.

3. नमो भगवते सत्यदेवाय | गन्धाणि पार्यामि | हरिद्राकुंकुमम् सम्पर्यामि | अक्षतान् सम्पर्यामि |

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

3. नमो भगवते सत्यदेवाय | आभरणानि सम्पर्यामि |

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

3. नमो भगवते सत्यदेवाय | पुष्पं पूज्यामि |

Main Mantra & Katha

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

Part 2

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

3. नमो भगवते सत्यदेवाय | पूर्ण आश्रयामि |

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.

3. नमो भगवते सत्यदेवाय | दीपं द्वर्श्यामि | आचरणीयं सम्पर्यामि |
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.

नमो भगवते सत्येदेवाय। नेवेच 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.

नमो भगवते सत्येदेवाय। कपूरमौ्रन्रं 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.

नमो भगवते सत्येदेवाय। मन्त्रपुष्पं 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.

नमो भगवते सत्येदेवाय। प्रदुःखिण नमस्कारनुः 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 विवर्त विवर्तिताः प्रकृति। विवर्तिति सुरुंभिः नमामि परमात्मिकाः।
वाचं पदान्तवं पद्यं शुचिः स्वाहा स्वाहा सुर्यं। धन्यं हिरण्यं तृणं नित्यवृषं किंविकाः।
अद्वितिः विद्वितिः दृष्टिः कसुशं कसुशाः। नमामि क्रमं कांतां कामां क्षीरोदसंभवाः।
अनुमाहपरं वुद्धिः अनुमाहपरं हरिवधम्। अवशोकं अमृतं दीपं लोकोकधारिणी।
नमामि धर्मिनिन्त्यं करुणं लोकमातेः। पवार्तियं पद्धस्तं पद्धस्तं पद्धस्तं पद्धस्तं।
Appendix D: Vishnu Sahasra Nama Stotram

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

विरंचित विष्णु वर्तनकारो भूतभविष्यति प्रभुः। भूतकृत्तं भूतसमुद्राभ्य ह्वयो भूतत्तमाभूतभावनः॥
पूर्वतन्त्र परमात्मा च मुक्तानां परमा गतिः॥ अवयवः पुरुषः साक्षी श्रेणिःशक्र्वं एव च॥
योगो योगाविद्वं नेता प्रथार्यनुष्ठेष्ट्रः॥ नारसिंहवरःृ श्रीमान्केशवः पुरुषेत्तरः॥
सर्वः शरःः द्विवः स्थायूरं भूतादिनिपर्य रवः॥ समवेच्छा भवनो भरता प्रभवः पुरुषीर्धः॥
स्वर्यमुः शंसुमुदित्यन्तः पुरुषरक्षो महास्थवः॥ अनादिनिधिनो खाता विठ्ठताः घातुर्तमः॥
अपमंगो हरीकेशः पदवमोसरमुः॥ विश्वकरः मनुस्तंत्रां स्थिविष्णुः स्वितिरे झूवः॥
अयाहः शाश्वतः श्रुण्यो लोहिताश्वः प्रत्यवेदः प्रभृति बिकुक्तदामः पवित्रं मंगः परः॥
ईशानः प्राणदः प्राणो ज्वेदः श्रेष्ठः प्रजापतिः॥ हिरगमाः मण्डारः मण्डारः मदुमुदानः॥
ईश्वरे विकम्भी धनिः मेघवी विकम्भः क्रमः॥ अनुतमो हुरादुष्टः कृतः दुस्तरितवर्मानः॥
प्रुणा:ः शरणं शरणं विष्थोताः प्रजाभवः॥ आहस्यांस्तरस्व व्याहः प्रत्ययः सर्वदशनः॥
अजः सर्वभारः सिद्धः सिद्धं सवधि रच्यु:॥ वृपाक्षिं समेयाम्य सर्वंत्याविचीनास्तुत:॥
चन्द्रस्वतुमुनास्त्यतः समात्मा सम्मितः समः॥ अमोचः पुण्डरीकः पृष्ठां पृष्ठां पृष्ठां पृष्ठां॥
रद्दो वाहिका भक्त्रे विश्वयोगः शुचिचरवः॥ अमृतः शाश्वतः स्थायूरं वराहो महात्माः॥
सर्वः सर्वेदित्रनु विष्णुकसे निजार्णः॥ वेदो वेदविद्वांंगो वेदांगो वेदविद्वत्कवः॥
रामो विश्रामो विरजोमारो नेयो नयो:। वीरः शक्तिमताः श्रेयः धर्मः धर्मिकःतमः।।
बैत्तिकः पुरुषः प्राणः प्राणमः पुष्पः। हिरण्यांगाकाशंकुः व्यासो वाचुरुकथाः।।
वजू: सिद्धां: कालः परमेष: परिक्रमः। उद्य: संवेदनाः दृश्यो विश्रामो विस्मितः।।
विष्टमः स्थाय: स्थाय: प्राणम: वीर्यम: वीर्यमः। अवश्यक: महाकोशो महामहोगो महाधानः।।
अनिवार्यः स्वपनिर्माणः भूतांभयो महामयः।।
वह इह्यो महाद्वार सत्यस्थल सत्यात् गतिः। सबर्धी सविवृत्ताः सबर्धी हानिमत्तमः।।
सुकू: नृकू: सुमृ: सूकू: सुप्व: सुहु:। मनोहरो जितकोशो चैवचारिविद्यमाणः।।
स्वपनः स्वपनः व्यासी नेताः महाकरंशः। वत्सरो वस्त्रो वस्त्री रसायनो धनेःश्च:।।
धर्मांधर्मांशः सबसत्स्थलम:। अविनाशता सहरसू: वियाना वृत्ताः।।
गाहसातोमी: सत्यस्थ: संहों भूतमहेश्वरः। आदिदेव्रो महादेव्रो देवयो देवमुखः।।
उत्तरो गोपिनिरोशा ज्ञानामयः पुरुषः। शरीरभूतत्वो भोका कपीद्वो भूरिद्विकः।।
सोमोःसूत्वः सोमः पुरुषः पुरुषमः। सुनयो नवः सस्त्रयो दशाह: सत्यस्थल पति:।।
जीवो विविधता साधी भूताणूंविद्विकः। अनंतनिधिन सनंततमा महोदयविद्विन्तलः।।
अते महाहः स्वाभावियो जितात्म: प्ररूपः।।
अनेते नंदने नंद: सत्यमाः विविकः।।
महर्षिः कपिलचावः कृत्यो मेदिसिनपति:। विपदविदशयस्यो महामिगः कृत्तकः।।
महाव्राहो गोविन्दः सुप्रेण: कनकायः। गुहो गोभिरो गावो गुरुधक्षमनादः।।
वेदः स्वपनःविनिः कृष्णः ट्र: संकर्षःविचुतः। वरणो वारणो वशः पुष्करः महामनः।।
भगवनः भगवाःनन्दी कन्हानी हलायुः। आदि डवो ज्योतिरादियः सहिष्णु गर्भसित:।।
सुपनः वांटप्रसः दरात्ती भ्राणः।।
विसामासामाः साम निर्वाण भेजत भिषकः। सप्वस्कृत्तेऽम: सातो निहा शाति: परायणः।।
शुनारः शातिः स्वा कुमुः कुक्तेश्यः। गोहितो गोपिनिरोशा वृणाभो वृणिवः।।
अनिवार्यसविवृत्ताः सर्वोऽसा क्षेमकृतिः। श्रीवस्तवः: श्रीवस: श्रीपति: श्रीमताः वरः।।
श्रीतः श्रीतः श्रीविनास: श्रीविद्विन: श्रीविविद्व:।।
श्रीतः श्रीकः: अप्सरः: अप्सरः: अप्सरः:।।
स्वपनः श्वंप: नात्मःनन्दी ज्योतिरिणेयः।।
उदारः सातान्तःनदि ज्योतिरिणेयः।।
अतिमनात्मः कुमो विशुद्धाः विवेकः।।
कामेविनिधिः वीरः: स्वः सुरवातः।।
कामेविनिन्हा वीरः: स्वः: शूरजनेश्चः।।
कामेविनिन्हा वीरः: स्वः: शूरजनेश्चः।।
कामेविनिन्हा वीरः: स्वः: शूरजनेश्चः।।
वहाणो त्वहकर्त्तु बहसा बहस बहाविवर्धनः। बहाविवत् ब्राह्मणो बहसी बहाणो ब्राह्मणप्रियः।
महाकोमो महाकामो महलोज्ञो महोरगः। महाकुट् महावचना महायथो महाहावः।
स्तत्वः स्तत्त्रप्रियः स्तोत्रस्तुतिः स्तोत्रा रण्णिः। पूर्णः पूर्विता पूण्यः पूण्यक्रियं र्नामः।
महोज्वतिर्थको वहुते वशुप्रदः। वसुप्रदो वासुदेवो वसुवर्षसमान हस्वः।
सहितः सनातनः सत्सहितः सत्तपरारः। शुरुसतः शुद्रशेषः सन्विवासः सूयमुनः।
भूतावसो वसुदेवः सब्बविवेच्योऽन्नः। दर्पहा दर्पदो दर्रो दरीरोधाप्राषिनः।
विकृतिमदुमहामृदंप्रियसुविवेच्योऽन्नः। अनेकमृदंप्रियः शतमृदंशातानः।
एको नेतकः स वः कः कि यत्तत्पद मत्तममः। लोकवेकः लोकनाथो मात्वो भक्तबलसः।
सुप्रसन्नः हेमाभो वशः श्वंदानगदी। बीरहः विवमः शून्यो घुटाशी रचस्थः।
अमानी मान्दो मान्यो लोकसामी विलोकधुतः। सुमेधः मेघनो पथः सत्मेधः घराघः।
तेजोवेशः धृतिः सर्वाशक्षमृत्वः वरः। प्रवाही नियमी व्यो नेकसंगमो गद्राणः।
चतुमृदंप्रियसुधः। चतुष्मुःसतुरः। चतुरस्ताः चतुमलः चतुर्वेदविश्रेकपातः।
समावतःनिवृत्ततमाः मुरायो दृष्टिकमः। दुरःधो दुर्गमो दुरः दुरावसो दुरारितः।
शुमाणः लोकसारः मुरातुतंतुरः। इंद्रकमः महाकामः कृतात्मः कृतामः।
उदवः सूंदरः सूंदो रज्ञानः सुलोचनः। अको बाजासः शुरी जचनः सब्बजचः।
सुप्रसन्निः नन्दिः सब्बविवेच्यो धरानेचः। महाबलः महागतः महाभूतः महानिधः।
कृसंदः कृंदः कृंदः पर्जनः पार्वदोनिधः। अमुंतश्रोभूचुपः सब्बः सब्बेतोमः।
सुमभः सुनातः सिन्धः शुभिनतः शुभातापः। न्येयोगोदविश्रः चाणूराधिभिन्दः।
सह्मार्थः सामाजः सामीयः सामवाहः। अमृतः न्येयोविचितिः भद्रकृञ्जनादानः।
अणुपुर्वतः कृषः स्युषरो गुणमुखितः महानः। अषुरः स्वपुरः स्वार्थः प्रागवेशो वशकर्षणः।
भारसूचकः योगी योगीसा। सबकामः। आश्रमः भ्रमणः भ्रामः सुप्रणः वायुवाहः।
पलुभी ध्वन्दो दंडो दम्युता दमः। अप्राषितः सब्बसो नियमां नियमो ययः।
सर्वावना सातितः सत्यः सर्वामपरारः। अभिभावः प्रियाहः। प्रियभूतः प्रीतिगतः।
विकृतावसमाध्यणः। सुपुरव्व हुतापुरव्वः। रविविषयः सुपुरः सविता रविवेचः।
अनंतः हुतापुरः भोकः सुखः नेकोदोभ्राणः। अनिविर्जः सदाभ्रामः लोकाविश्वामद्वृतः।
सनात सनातनत्मः किनः किन्त्वः। स्वस्िरः स्वसूचितः। स्वसिलसुकः स्वसिलद्विकः।
अरोऽः कुंडः कीि कविकृतिकृतश्रासनः। शाब्दितिः शाब्दिः। शिविः शर्विरः।
अनुः पेशादः दशो दशकः। शामिः वरः। विद्विजो वीरमयः पुण्याध्ययकरः।
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:

अनादिरं भूमिरं लक्ष्मीं सुधीरो रुचिरामादं।
जननो जनजमादिः भीमेऽ भीमपराकम्‌।
तत्रचं तत्त्विविदेशात्मा जनममुनुजरातिं।
भूमृंव स्वस्तरूतारं सविता प्रपितामहं।
वह्नो वहापरिवर्तन्या यहांगो वहबहान।
वह्नमृंव वहकुट यह्न वहमुख यहसाधन।
आत्मियोमें स्थिं नानात्मानन्तसमग्राधरं।
श्रीमाणारण्यो विणुं सबुदेवोपमरुपं।
वनमाली गदी शाङ्की शंकी चं नंदकी।
श्रीमाणारण्यो विणुं सबुदेवोपमरुपं।

% स्त्र: नारायणाय नमः। % नारायण: नमः। % शौर: नमः। % चक्षुराणे नमः। % जनार्दन: नमः। % वसुदेव: नमः।
% जगायोर्ये नमः। % गमना: नमः। % ज्ञानपंजराय: नमः। % श्रीविभव: नमः। % जगारवाय: नमः।
% चतुर्भुत: नमः। % वर्माकेशाय: नमः। % हृदीकेशाय: नमः। % शकराय: नमः। % गहुद्धाराय: नमः।
% नारसिंहाय: नमः। % महादेवाय: नमः। % स्वर्याय: नमः। % मुनिसेवाराय: नमः। % श्रीराव: नमः।
% देवकीपुराय: नमः। % हलापुराय: नमः। % सहस्राय: नमः। % अच्छाय: नमः। % सहस्राय: नमः।
% अभाय: नमः। % पार्वतसराय: नमः। % अच्छ: नमः। % शंकपाराय: नमः। % परज्ञात: नमः।
% आत्मकेशाय: नमः। % अचत: नमः। % श्रीकेशाय: नमः। % अलिङ्गाराय: नमः। % अस्वकपतये: नमः।
% 35 % पानवे नमः। % विक्रमाय: नमः। % विकाल्जानाय: नमः। % स्वाध्याय: नमः। % सर्वंकपतये: नमः।
% सर्वंकाय: नमः। % सर्वाय: नमः। % सर्वाय: नमः। % सर्वाय: नमः। % सर्वाय: नमः। % सर्वाय: नमः।
% हरे: नमः। % शाङ्की: नमः। % हरे: नमः। % शाङ्की: नमः। % पीतवासे: नमः। % मुहुराय: नमः।
% वेदगर्भाय: नमः। % विभाय: नमः। % विश्वाय: नमः। % क्षराय: नमः। % गजार्जाय: नमः। % केशाय:
नमः। न केशिमदंनाय नमः। न कैथंभारे नमः। न अविलारे नमः। न कामद्धार नमः। न कमलेश्वरण नमः। न हंसशाने नमः। न अधरमशाने नमः। न काकत्स्थाय नमः। न खगवालनाय नमः। न किलुवाणुधुवृये नमः। न नित्याय नमः। न नित्यन्त्रित नमः। न नित्यनानन्द्वद्वय नमः। न सुराश्वय नमः।

७२। निर्विकल्पय नमः। न निरंजनाय नमः। न ब्रह्मय नमः। न पृथ्वीनाय नमः। न निन्द्वमय नमः। न निरामाय नमः। न निरवयत्र नमः। न भुक्तवय नमः। न महोदय नमः। न श्रीमते नमः। न वैश्वकोव्यहुण्याय नमः। न युध्मूर्ति नमः। न अमेयात्मने नमः। न वरदाय नमः।

२०। वासवानुजाय नमः। न जितेन्द्रय नमः। न जितकोद नमः। न समद्रे नमः। न सनातनाय नमः। न भक्तिनय नमः। न जगतुपुत्रय नमः। न परसत्मने नमः। न अमुरुकाय नमः। न सर्वलोकानामत्तकाय नमः। न अनन्ताय नमः। न अनन्तविकाय नमः। न मायाधाराय नमः। न निराधाराय नमः। न सर्वाधाराय नमः। न जारधाराय नमः। न पुण्यकीति नमः। न शुरुधाराय नमः। न दिकाशाय नमः। न वियुधव्यसे नमः। न चतुरुयजाय नमः।

Version 2:

३। सत्यदेवाय नमः। न सत्यात्मने नमः। न सत्यभूताय नमः। न सत्यपुरुषाय नमः। न सत्यनाय नमः।

३। सत्यसाक्षिणे नमः। न सत्यपौगाय नमः। न सत्यामाय नमः। न सत्यज्ञानप्रियाय नमः। न सत्यमिन्धे नमः।

३। सत्यसमभवाय नमः। न सत्यप्रेमे नमः। न सत्येष्वराय नमः। न सत्यकारणे नमः।

३। सत्यमविग्राय नमः। न सत्यमंगलाय नमः। न सत्यमार्गाय नमः। न सत्यप्रजापत्ये नमः।

३। सत्यमिन्धकाय नमः। न सत्यसिद्धाय नमः। न सत्याचुताय नमः। न सत्यवैराय नमः। न सत्यवोधाय नमः।

३। सत्यसमर्थाय नमः। न सत्यायनाय नमः।

३। सत्यनांतुद्राय नमः। न सत्यवाराहाय नमः।

३। सत्यपाराकाराय नमः। न सत्यपूर्णाय नमः।

३। सत्योष्णाय नमः। न सत्याश्वताय नमः।

३। सत्यप्रवर्धनाय नमः।

३। सत्यविभेचे नमः। न सत्यप्रेद्धाय नमः।

३। सत्यशेषाय नमः।

३। सत्यविकिमिणे नमः।

३। सत्यप्रचिचे नमः।

३। सत्यमेधाय नमः।

३। सत्यधीशाय नमः।

३। सत्यकालाय नमः।

३। सत्यसत्तुद्राय नमः।

३। सत्यमृताय नमः।

३। सत्यवसेचे नमः।

३। सत्यमेधाय नमः।

३। सत्यमृद्राय नमः।

३। सत्यव्रहणे नमः।

३। सत्यमृताय नमः।

३। सत्यसत्तुद्राय नमः।

३। सत्यवर्धाने नमः।

३। सत्यविजिताय नमः।

३। सत्यदेवाय नमः।

३। सत्यसर्वाय नमः।

३। सत्यमेधाय नमः।

३। सत्यमेधाय नमः।

३। सत्यमेधाय 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.
श्रीपुण्ड्रमणितल्लाट विरास्वरूपः श्रीसत्यदेव मम देहि कारावलम्बम्
श्रीमत्स्यभृद्धर्षिणीधर्मसिंहः श्रीवामनेश्वरमदभिजारामचन्द्रः
श्रीकृष्णरूपेण अच्युत विण्मूलः श्रीसत्यदेव मम देहि कारावलम्बम्
श्रीराधिरायं मनोहरस्वप्नारिनः दीनारीनिश्चकर मोदसुभाग्यदायिनः
भक्तपनाश कलिपाशविमोचकारिनः श्रीसत्यदेव मम देहि कारावलम्बम्
कामं च कौधमदमत्ससरसभोमानः घोसरिष्टकविताति परिमर्यप त्वः
सर्वं च साहित्यमुरुङ्ग विनयं च देहि श्रीसत्यदेव मम देहि कारावलम्बम्
महाचि मृृष्टि हृदि वासय सत्यरूपः लक्ष्म्या च देवतारक्षस्त्रैणुण्यात्मनः
सत्येन दिन्यसुधा भरितोत्तमः श्रीसत्यदेव मम देहि कारावलम्बम्
सत्यदेवाश्रयं स्तोत्रम् भत्त्यां पाठार यो नरः । तद्यथा पापानि नश्यति सत्यदेव प्रसादः
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