Sri Satya Narayana Vratam
(Ritual of Lord Satya Narayana)

Ati Laghu Paddhati (Super-Short Procedure)

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Introduction

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

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

Note on The Manuals

There are 3 versions of this manual at http://www.VedicAstrologer.org: (1) Regular, (2) Short, (3) Super-short. This is the 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: 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.

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

| om keśavāya svāhā | om nārāyaṇāya svāhā | om mādhavāya svāhā |

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.

| śuklāmbaradharaṁ viṣṇuṁ śaśīvarṇaṁ caturbhujaṁ | prasannavadanaṁ dhīyaṁ sarva vighnopāśāntaye || agajānana padmārkaṁ gaśānamaharniśaṁ || anekadām tam bhaktānām ekadantam upāśmahe || vākraṭuṇḍa mahākāya koṭisūryasmāpрабha || nirvighnah kuru me deva sarvakāryeṣu sarvadā ||

Praanaayaamam (restraining the life force)

A calm and relaxed mind can concentrate and focus better, compared to an agitated or tense mind. Breathing and mental state have a correlation. When mind is agitated, breathing is irregular and labored. When mind is calm, breathing is regular and smooth. Pranaaayaama 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 pranaaayaama 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 praanaaayaamaam. Place the little finger and ring finger on the left nostril and thumb on the right nostril. Close the left nostril, open the right nostril by releasing the thumb and say the Gayatri mantra mentally while gently breathing in through the right nostril (without making any breathing sound). If you don’t know the Gayatri mantra, use one of the following mantras:

| om namo bhagavate vāsudevāya | om namaśśivāya | om gāṁ gāṇapataye namah |

After saying the mantra once, close the right nostril with the thumb and say the mantra once more while retaining the air previously breathed in. Then open the left nostril by relaxing the little and ring fingers and say the mantra for the third time while breathing out through the left nostril. When done, say the mantra once more, while breathing in through the left nostril. Then
close the left nostril with little and ring fingers and say the mantra for the fifth time while retaining the air previously breathed in. Then release the thumb and say the mantra for the sixth time while breathing out through the right nostril. While reading the mantra all the six times, contemplate the formless supreme Brahmam (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 akshatás to the right hand, place the open left palm (empty) on right lap, place the closed right palm containing akshatás 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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om mamopātta samasta duritakṣayadvārā śri parameśvara prayārtham śri satya nārāyaṇa
prasāda siddhyarthaṁ adya śubhadine śubhamuhūte śri satyanārāyaṇa vratakarma
yathāsakti kariṣye
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Then leave the akshatás 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 akshatás 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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vaṁ
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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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 gaṅge ca yamune caiva godāvari sarasvati
narmade sindhu kāveri jaleśmin sannidhiṁ kuru
| amṛtam bhavatu
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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.

asya śrī prāṇapratīṣṭhāpana mantrasya brahma viṣṇu maheśvarā ṛṣayaḥ
ṛgajussāmāṭhārvāni chandāṇi śrisatyanārāyaṇo devatāḥ|hṛāṃ bijam|hṛīṃ saktiḥ|kroṃ kilakam|hṛāṃ anguṣṭhābyām namah|hṛīṃ tarjanībhīyām namah|hṛūṃ madhyāṃbhīyām namah|hṛāṃ anāmikābhīyām namah|hṛāṃ kaniṣṭhikābhīyām namah|hṛāṃ karatala karapṛṣṭhābhīyām namah|hṛāṃ hṛdayāya name|hṛīṃ śirase svāhā|hṛūṃ śikhāyai vāṣaṭ|hṛāṃ kavacāya hum|hṛauṃ netratrayāya vauṣaṭ|hṛauḥ astrāya phaṭ|hūrbhuvassuvamam Hội digandhaṭ|hūṃ
dhyāna - satyanāraṇāyaṇo devaṃ vande'haṃ kāmadāṃ prabhum|hūṃ līlayā vitataṃ viśvam
yena tasyai namonamaḥ|

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

om hṛūṃ hṛīṃ kroṃ yaṃ raṃ lāṃ vaṃ śaṃ saṃ haṃ lāṃ kṣaṃ|om haṃśaḥ so'haṃ so'haṃ haṃśaḥ|śrī ramāśaḥita satyanāraṇāyaṇasya prāṇa iha prāṇaḥ|jīva iha sthitaḥ|sarvendriyāni vānmanastvak cakṣaḥ śrotra jīhayāghrāṇa prāṇāpānāvyānodānasamāṇaḥ
ihāvīgyātya sukham ciraṃ tiṣṭhatu svāhā|sānndhyāṃ kurvantu svāhā|asunī te punārasaṃśa cakṣaḥ punaḥ prāṇamaṇaḥ no dehi bhogaṁ|jyokpaśyema
sūryaṃuccarantamanumate mahāya naḥ svasti|hṛāṃ hṛīṃ kroṃ|kroṃ hṛīṃ hṛāṃ|om śrī
ramāśaḥita satyanāraṇa prāṇaśaṃkṣa namah|atra āgaccha|

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

āvāhito bhavaḥ|sthāpito bhavaḥ|sannihito bhavaḥ|sanniruddho bhavaḥ|avakunṭhito bhavaḥ|deva prasīḍa prasīḍa|deva sarva jagannātha yāvaddhomāvasānakam|tāvattvam
prīṭibhāvena mūrtau agnau ca sannidhiṃ kuruka

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 experientership – sense of “I experience”, (3) Katritva or doership – sense of “I do”.

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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 experientership. 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

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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 chatusshhashtyupachara 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.

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om namo bhagavate satyadeva\| lam prthivyatmane namah\| gandham samarpayami\|
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Say the following and offer a flower (or a flower petal) to Lord Satya Narayana in the idol.

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om namo bhagavate satyadeva\| ham akasatmane namah\| puşpaṁ samarpayāmi\|
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**Main Mantra**

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

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om namo bhagavate satyadeva\|
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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.
Say the following and show the deepam (light/lamp) to Lord Satya Narayana in the idol.

Say the following and offer some food to Lord Satya Narayana in the idol. You can use cooked food or a fruit or jaggery or sugar. Show it to the idol and kalasham.

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

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.

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.

asmānmūrteśca kalaśācca sīrāmāsahita satyanārāyaṇāṁ yathāsthānaṁ pratiṣṭhāpayāmi ā

If you want, you can keep Lord in idol/kalasha for a few days. If so, do this step on the last day. In that case, do the panchopachara pooja atleast once everyday.

Conclusion

Say the following three verses. Think of Krishna and imagine that you are not the doer and Krishna is the doer who is acting through you. While you do it, place a few akshatas on the tips of the ring and middle fingers of the right hand, place the palm on the small deposit bowl and wash it such that the water and akshatas are deposited in the deposit bowl.

Say the following finally. Imagine that Lord Satya Narayana became pleased with your ritual. Surrender the doership of the ritual to Krishna and pray for peace.

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

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

You can take a bath with the water in the kalasam. Pour the water on yourself after you finish your bath, while saying any mantra. After pouring that water on yourself, don’t pour any more regular water. The water from kalasam should be the last water you pour on yourself in the bath. You can also drink a spoon or two of it.
Appendix A: Katha (Story)

Chapter 1

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

Then Sage Soota proceeded to recount to them the ritual of Lord Satya Narayana, as taught by Lord Vishnu to Sage Narada.

This ritual can be performed on any Ekadashi day or Full Moon day or a Sankranthi (monthly solar ingress) day or just any auspicious day. One should get up in the morning and take vow in the mind to do the ritual that evening. In the evening, one should take bath and do the ritual.

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

Chapter 2

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

An old brahmana in the city of Kashi was suffering from poverty despite being very wise and learned. Oneday, Lord appeared in front of 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 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.

```
om namo bhagavate satyadevāya | āsanaṁ samarpayāmi |
```

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

```
om namo bhagavate satyadevāya | pādayoh pādyam samarpayāmi |
```

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

```
om namo bhagavate satyadevāya | hastayoḥ arghyaṁ samarpayāmi |
```

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

```
om namo bhagavate satyadevāya | mukhe śuddhācamaṇīyaṁ samarpayāmi |
```

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

```
om namo bhagavate satyadevāya | snapayāmi | snānānantaram ācamaṇīyaṁ samarpayāmi |
```

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

```
om namo bhagavate satyadevāya | vastrāṁ dhrārayāmi |
```

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

```
om namo bhagavate satyadevāya | yajñopavitaṁ samarpayāmi |
```

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

```
om namo bhagavate satyadeväya | ábharaṇāni samarpayāmi |
```

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

```
om namo bhagavate satyadeväya | puspaiḥ pūjayāmi |
```

**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.

```
om namo bhagavate satyadeväya | dhūpam āgrāpayāmi |
```

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

```
om namo bhagavate satyadeväya | dīpaṁ darśayāmi | ācamaniyaṁ samarpayāmi |
```

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

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

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

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

| om namo bhagavate satyadevāya | mantrapuṃpaṃ samarpayāmi |

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

| om namo bhagavate satyadevāya | pradākṣiṇa namaskārāṃ samarpayāmi |

### Appendix C: Sri Mahalakshmi Ashtottara Sata Naama Stotram

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

| prakṛtiṃ viṃśṭiṃ vidyāṃ sarvabhūtaḥhitapradām | śraddhāṃ vibhūtiṃ surabhiṃ namāmi paramātmikāṃ |
| vācāṃ padmālayāṃ padmāṃ svacīṃ svāhāṃ svadhāṃ sudhāṃ | dhanyāṃ hiranyayāṃ lakṣmīṃ nityapuṣṭāṃ vibhāvarāṃ |
| aditiṃ ca ditiṃ diptāṃ vasudhāṃ vasudhāriniṃ | namāmi kālāṃ kāntāṃ kāmāṃ kśīrodasambhāvām |
| anugraharaṃ buddhiḥ anagāhī harivallabhāṃ | āśokāṃ amṛtāṃ diptāṃ lokaśokavināśinīṃ |
| namāmi dharmanilayāṃ karaṇāṃ lokāntaram | padmapriyāṃ padmahastaṃ padmākṣiṃ padmasundarāṃ |
| padmodbhavāṃ padmanukhīṃ padmanābhapriyāṃ ramāṃ | padmamālādhariṃ deviṃ pradām padmagandhiniṃ |
| putyagandhāṃ suprasannāṃ prasādābhīmukhīṃ prabhāṃ | namāmi candravadanāṃ candrāṃ candrasahodarāṃ |
| caturbhujāṃ candrarupāṃ indirāṃ induṣełalām | āḥlādajanānāṃ puṣṭiṃ śivāṃ śivakāram satīṃ |
| vimalāṃ viśvajanānāṃ puṣṭiṃ dārīdṛyanāśiṃ | prītiṣuṣkārīṇāṃ śāntāṃ śuklaṃ śvambarāṃ śriyāṃ |
| bhāskarāṃ bilvānilayāṃ varārohāṃ yaśasviniṃ | vasundharāṃ udārāṅgāṃ harinīṃ hemāmālāṃ |
| dhanadhānyaāramīdhiṃ straiṇasaumyāṃ śubhapradām |
Appendix D: Vishnu Sahasra Nama Stotram

This can be included in the “Main Mantra” section optionally. This prayer contains 1000 names of Lord Vishnu.
vedo vedavidavyaṅgo vedāṅgo vedavitkaviḥ ||
lokādhyaṅkāḥ surādhyaṅko dharmaṅdhyakṣāḥ kṛtakṛtaḥ ||
caturāṁca caturyuḥaḥ caturdamaṁrṭraścaturbhujah ||
bhrājīṃṣurbojanāṁ bhokta sahiṣṇurjagadādījaḥ ||
anagho vijayo jetā viśvayanīḥ punarvasuḥ ||
upendro vāmanah prāṃṣuramoghaḥ śucirurjitaḥ ||
atindraḥ saṅgrahassargo dhṛtāṁca niyamo yamaḥ ||
vedyo vaidyaḥ sadāyogī virāhā mādhava madhuḥ ||
atindriyo mahāmāyo mahotsāho mahābalaḥ ||
mahābudhirmahāvīryo mahāsakti rmaḥādyutiḥ ||
anirdeṣyavapuḥ śrīmāṇ ameyāṁca mahārādhārkaḥ ||
maheṣvāso mahībharta śrīṇivāsaḥ satāṁ gatiḥ ||
aniruddhaḥ surāṅando govindo govidāṁ patiḥ ||
maricirmano haṁsaḥ suparṇo bhujagottamaḥ ||
hiranyanābhaḥ sutapāḥ padmanābhaḥ prajāpatiḥ ||
amṛtyuḥ sarvadṛksīṁhah sandhātā sandhindānāṁ sthirāḥ ||
ajo durmaṛṣaṅaḥ śāsta viśrutāṁca surāṅaḥ ||
gururgrutamā dhāma satya ssatyaparākramah ||
nimśo nimśaḥ sragvī vacaspati rūḍāradhiḥ ||
agraṅir grāmaṅiḥ śrīmāṇ nyāyo netā samīraṇaḥ ||
sahasramūrdhā viśvāṁ ca sahasrāṅkaḥ sahasrapāt ||
āvantana nivṛttāṁca saṁvṛtāḥ sampramardanaḥ ||
ahassāṅvartako vahni ranilo dhāranidharaḥ ||
suprāsādaḥ prasannāṁ ca viśvasṛdviśvabhubhuvah ||
satkarī Śatāṁca Śatāṁca jahnu mārāyaṇo naraḥ ||
asaṅkhaye yo prameyāṁca viśiṣṭaḥ śiṣṭakṛccchucih ||
siddhārthaḥ siddhasāṅkalpaḥ siddhidassiddhisādhanaḥ ||
vṛṣāḥ vṛṣabhō viṣṇuḥ vṛṣaparva vṛṣodarahaḥ ||
vardhano vardhamānaśca viviktaḥ śrutisāgarah ||
subhūjā durdharā vāgmi mahendhra vasudha vasuḥ ||
naikarupu bṛhadrupaḥ śiṣpiṣṭaḥ prakāśanaḥ ||
ojāstejyutidharaḥ prakāśāṁca pratāpanaḥ ||
ṛddhah spasṭāṅkṣaro maṅtraścandrāṁṣurbhāskaradyutiḥ ||
amṛtāṁsūdhbhava bhānuḥ saśābinda ssureśvaraḥ ||
ausadhaḥ jagataḥ setuḥ satyadharmapārākramaḥ ||
bhūtabhavabhavannāthaḥ pavanaḥ pāvano'nalahaḥ ||
kāmaḥā kāmaṅkṛtkāntaḥ kāmaḥ kāmapradāḥ prabhuḥ ||
yugāṅkṛtyugāṅvarto naikamāyo mahāśanaḥ ||
adṛśyo vyaktarūpaśca sahasrājdanantajit ||
iṣṭo'viśiṣṭaḥ śiṣṭeṣṭaḥ śikhāṇḍi naḥuṣo vṛṣaḥ ||
krodhahā krodhakṛtkartā viśvabāhu rmahidharah ||
acyutaḥ prathītaḥ prāṇāḥ prāṇado vāsavānujah ||
apāṁ niḍhi radhiṣṭhāna mapramattāḥ pratiṣṭhitāḥ ||
skandaḥ skandadhāro dhuryo varado vāyuvānanaḥ ||
vāsudevo bṛhadbhūnurādidevāḥ purandaraḥ ||
āsokastāraṇastāraḥ śūraḥ śaurirjaneśvəraḥ ||
anukūlāḥ satavartaḥ padmī padmanibheksanāḥ ||
padmanābhō raviṇākṣəāḥ padmagnabhaḥ śāriṛabhṛt ||
mahardhīrṛddho vṛddhātmā mahākoṣa gurudadhvajaḥ ||
atulaḥ śarabho bhīmaḥ samayajño havirhariḥ ||
sarvalaksanalahṣanōya lakṣmīvān samitiṇjayah ||
vikṣaro rohito mārgo hetu rdāmodara ssahāḥ ||
mahidhara mahābhāgo vegvānāmitēśanāḥ ||
udbhavaḥ kṣobhāno devaḥ śrīgarbhāḥ prameśvaraḥ ||
karananā kāranam kartā vikartā gahanā gūhāḥ ||
vyavasāyo vyavasthānāḥ samsthānāḥ sthānado dhruvāḥ ||
pararḍhīḥ paramapāṣṭāḥ tuṣṭāḥ puṣṭāḥ subheksanāḥ ||
rāmo virāmo virajomāṃgā neyo nayoनयायः ||
vīraḥ śaktimatāṁ sreṣṭho dharmo dharmaviduttamaḥ ||
vaikuṇṭhāḥ puruṣāḥ prāṇaḥ prāṇado pranavaḥ prthūḥ ||
hiranyagarbhaśāstruḥno vyāpto vāyuradhokṣajāḥ ||
ṛṭūḥ sūrdarśanāḥ kālāḥ prameṣṭhi parigrahaḥ ||
ugraḥ sārvavatsaro dakṣo viśrāmo viśvadakṣīnāḥ ||
vistarāḥ sthāvarāḥ sthānūḥ pramāṇām bijamavayam ||
artho'nartho mahākośo mahābhogo mahādhanaḥ ||
anirvinnāḥ sthaviṣṭho bhūrdharmayūpo mahāmakhāḥ ||
nakṣatranemi rnakṣatṛi kṣamaḥ kṣāma ssamīhānaḥ ||
yajña iijo mahejaśca kratusatraṁ satāṁ gatiḥ ||
sarvadarśī nivruttātmā sarvajño jñānamuttamam ||
suvrataḥ sumukhaḥ sūkṣmaḥ sughoṣaḥ sukhadah suhṛt ||
manoharo jītakrodho vīrabhūvvidēraṇaḥ ||
vāpaṇaḥ svavaśo vyāpi naikātmā naikakarkmakṛt ||
vatsaro vatsalo vatsī ratnagarbhī dhanēsvāraḥ ||
dharmagubdharmakṛddharmī sadasatkaṃsaramakṣaram ||
avijñātā sahasrāṃśuḥ vidhātā krītalaksanāḥ ||
gabhastinemi sattvasthāḥ simho bhūtamaheśvaraḥ ||
ādidevo mahādevo deveśo devabhṛdguruḥ ||
uttaro gopatirgoptā jñānamayyāḥ purātanaḥ ||
śāriṛabhūtabhṛt bhoktā kapindro bhūridakṣīnāḥ ||
somapo'mṛtapah somah purujit purusattamaḥ ||
vinayo jayaḥ satyasadho dāśārhaḥ sātvatāṁ patiḥ
jivo vinayitā sākṣī mukundo’mitavikramaḥ
ambhonidhi ranantātmā mahodadhīśayo’ntakaḥ
ajo mahārhaḥ svābhāvyo jitāmitraḥ pramodanaḥ
ānando nandano nandaḥ satyadharmā trivikramaḥ
mahārsīḥ kapilācāryaḥ kr̥taṅgo medinīpatiḥ
tripadastrīdaśādhyakṣo mahāśrṅgaḥ kr̥tāntakṛt
mahāvarāho govindaḥ suṣenāḥ kanakāṅgadī
guhyo gabhiro gahano guptaścakragadādharāḥ
vedhāḥ svāṅgo jītaḥ kr̥ṣṇo dṛḍhaḥ saṅkarṣaṇo cyutaḥ
varūno vāruno vṛksaḥ puṣkarākṣo mahāmanāḥ
bhagavān bhagahā’ndi vanamāli halāyudhaḥ
ādityo jyotirādityaḥ sahīṣṇu rgatisattamaḥ
sudhanvā khaṇḍaparaśuḥ dāruno dravinapradāḥ
divisprk sarvadṛg vyāso vācaspāti rayonijaḥ
trisāmā sāmagaḥ sāma nirvāṇaṁ bheśajam bhiṣak
sannyāsaṅcchanaḥ sānto niśṭha śāntiḥ parāyanaṁ
śubhāṅgaḥ śāntidaḥ sraṣṭā kumudaḥ kuvalēśayaḥ
gohito gopatirgoṅtaḥ vṛṣabhāṅgo vṛṣapriyaḥ
anivarti nivṛttātmā sāṅkṣeptā kṣemakṛcchivāḥ
śṛivaṅsakṣaḥ śrīvāsaḥ śṛipatiḥ śrīmatāṁ varaḥ
śṛīdāḥ śrīśaḥ śrīnivāsāḥ śṛīnidiḥ śrīvibhāvanaḥ
śṛidharaḥ śṛīkaraḥ śṛeyah śrīmān lokatrayāśrayaḥ
svaṅgaḥ svaṅgaḥ sātānndo nandi rjotirganeśvaraḥ
vijitātmā vidheyātmā satkīrti śchinnasaṁśayaḥ
udīrṇaḥ sarvataścakṣu raniśaḥ sāśvasthīraḥ
bhūśayo bhūṣaṇo bhūtiraśokaḥ śokanāśanaḥ
arciṃnarcaḥaḥ kumbho viśuddhātmā viśodhanaḥ
aniruddho’pratirathaḥ pradyumnō’mitavikramaḥ
kālaneminīḥa vīrah śūraḥ śūrajaneśvaraḥ
trilokātmā trilokeśaḥ keśavaḥ keśihā hariḥ
kāmadevaḥ kāmapālah kāmi kāntyāḥ kṛtāgamahā
anirdeśyavapu rviṣṇuḥ viro’nnto dhanañjayaḥ
brahmaṇyo brahmakṛt brahmaḥ brahmaḥ brahmavivardhanaḥ
brahmavit brahmaṇo brahmaḥ brahmagro brahmaṇapriyaḥ
mahākramo mahākarmā mahātejā mahoragāḥ
mahākratūrmahāyajīvā mahāyajīno mahāhaviḥ
stavyaḥ stavapriyāḥ stotraṁ stutiḥ stotra raṇapriyaḥ
pūrṇaḥ pūrayita punyaḥ punyakirītī ranāmayaḥ
manojavastirthakaḥ vasuṣetā vasupradāḥ
vasuprado vāśudevo vasuvrvasumanā have
sadgatiḥ satkṛtiḥ sattā sadbhūtiḥ satparayaṇaḥ
śūraseno yaduśreṣṭhāh sannivāsah suyāmunaḥ
bhūtāvāso vāśudevaḥ sarvāsunilayaḥ nalaḥ
darpahā darpado’ drpto durdharo’thāparājitaḥ
viśvamūrtir mahāμūrtirdiptamūrtiramūrtimān
ānekamūrtir vyaktaḥ sātāmūrtisatānanāḥ
eko naikaḥ sa vaḥ kaḥ kīṁ yattatpada manuttamaḥ
lokabandhu rokanātho mādhava bhaktavatsalah
suvarṇavarṇo hemāṅgo varāṅaḥ ścandaṅgadī
vīraḥ viṣamaḥ śūnyo ghṛtaśi racalaścalaḥ
amāṇi māṇado māṇyo lokasvāmī trilokadhṛt
sumedhā medhajo dhanyah satyamedhā dharādharaḥ
tejovṛṣo dyutidharah sarvaśastrabhṛtāṁ varaḥ
pragraho nigraho vyagro naikaśṛṅgo gadvṛajah
caṭumūrtiṣcaturbāhuḥ caturvyūhaṣcaturgatiḥ
caturātmā caturbāvah caturvedadvekapāṭ
samāvarto’niṃrīṭtāmā durjayo duratikramaḥ
durlabho durgamo durgo durāvāso durāriḥ
śubhāngo lokasāraṅgaḥ sutantuserntuvardhanaḥ
indrakarmā mahākarmā kṛtākarmā kṛtāgamaḥ
udbhavaḥ sundaraḥ sundo ratanābhaḥ sulocanaḥ
arlo vājasanāḥ śṛṅgī jayantāḥ sarvavijayaḥ
suvarṇabindu rakṣōbhyaḥ sarvāgniśvaresvarah
mahāhrado mahāgarto mahābhūto mahānīdhiḥ
kumudāḥ kundaraḥ kundāḥ parjanyah pāvano-nilah
amṛṭāśo’mṛtvāpakh sarvajñāḥ sarvatomukhaḥ
sulabhaḥ suvratāḥ siddhāḥ śatrūjit śatrutāpanah
nyagrodhumbaro’śvatthaḥ cānūrāndhraniṣūdanaḥ
sahasārāchīḥ saptaijāvāḥ saptaidhayāḥ saptaśvāhanaḥ
amūṛti ranagho’cintyo bhayakṛdbhayanāsanaḥ
aṇūrbhāvat kṛṣah sthūlo guṇabhrnnirγurṇo mahān
adhrtaḥ svadhṛtaḥ svāṣṭhyah prāgyamaḥ voṁśavardhanaḥ
bhārabhṛtkathito yogī yogīṣaḥ sarvakāmadaḥ
āśramaḥ śramaṇaḥ kṣaṇaḥ suparṇo vāyuṣvāhanaḥ
dhanurdharo dhanurvedo daṇḍo damayutā damaḥ
aparājitaḥ sarvasahō niyantā niyamo yamaḥ
sattvāṅaḥ sattvīkaḥ satyāḥ satyadharmaṇāśyaṇaḥ
abhīṣṇaḥ priyāro’rhaḥ priyakṛt pritivardhanaḥ
vīhāyasagatirjyotiḥ surucir hutabhugviḥuḥ
Appendix E: Satya Narayana Ashtottara Shata Nama Stotram

This can be included in the “Main Mantra” section optionally. This prayer contains 108 names of Lord Satya Narayana. There are two versions that are used in different traditions.

Version 1:

om nārāyaṇāya namaḥ | om nārāya namaḥ | om śauraye namaḥ | om cakrapaṇaye namaḥ |
| om janārdanāya namaḥ | om vāsudevāya namaḥ | om jagadyonaye namaḥ | om vāmanāya namaḥ |
| om jñānapaṇjarāya namaḥ | om śrivallabhāya namaḥ | om jagannāthāya namaḥ |
om caturmûrtaye namaù | om vyomakeçäya namaù | om hṛṣikeçäya namaù | om śaṅkaräya namaù | om garudadhvajäya namaù | om nārasimhäya namaù | om mahādeväya namaù | (18) om svayambhuve namaù | om bhuvaneçvaräya namaù | om śridharäya namaù | om devakiputraäya namaù | om halayudhäya namaù | om sahasrabähave namaù | om avyaktäya namaù | om sahasräkşäya namaù | om aksäräya namaù | om pārthasarathaye namaù | om acyutäya namaù | om śaṅkhapâñaye namaù | om parañjayotise namaù | om ātmajyotise namaù | om acañçaläya namaù | om śrivatsänkäya namaù | om akhiladhäräya namaù | om sarvalokapataye namaù | (36) om prabhaye namaù | om trivikramäya namaù | om trikålajñänäya namaù | om tridhämne namaù | om karunäkaräya namaù | om sarvajñäya namaù | om sarvagäya namaù | om sarvasmai namaù | om sarveçäya namaù | om sarvasäsksikäya namaù | om haraye namaù | om śaṅgine namaù | om haraye namaù | om śeçäya namaù | om pitavaçaye namaù | om guhäsrayäya namaù | om vedagarbhäya namaù | om viñabhaye namaù | (54) om viñāve namaù | om kšaräya namaù | om gajäriñhänäya namaù | om keśäva namaù | om keśimardanäya namaù | om kaiṭabhäraye namaù | om avidyäraye namaù | om kâmadäya namaù | om kamalekšanäya namaù | om hamsasatraye namaù | om adharmañkäya namaù | om kâkutsthäya namaù | om khaçavähanäya namaù | om nilämbudadyutaye namaù | om nityäya namaù | om nityatrêtäya namaù | om nityänandadäya namaù | om surädhyaäksha namaù | (72) om nirvikalpäya namaù | om nirañjanäya namaù | om brahmanyäya namaù | om prthivinäthäya namaù | om niskalänkäya namaù | om niräbhäsäya namaù | om nisçrapaçäya namaù | om nirämayäya namaù | om bhaktaväsäya namaù | om mahädäräya namaù | om śrämäte namaù | om trailokyabhüsänäya namaù | om yajñañamûrtaye namaù | om ameyätmane namaù | om varadäya namaù | om väsavänujäya namaù | om jîtendriyäya namaù | om jîtakrodhäya namaù | (90) om samadṛśtaye namaù | om sanätanäya namaù | om bhaktapiñyäya namaù | om jagatpiñyäya namaù | om paramätmane namaù | om asuräntakäya namaù | om sarvalokänämantakäya namaù | om anantäya namaù | om anantväikramäya namaù | om mäyädhäräya namaù | om nirädhäräya namaù | om sarvädhäräya namaù | om dharädhäräya namaù | om punyäkirtaye namaù | om purätanäya namaù | om trikålajñäya namaù | om viștaraśravase namaù | om caturbhujäya namaù | (108)

Version 2:

om satyadeväya namaù | om satyätmane namaù | om satyabhûtäya namaù | om satyapuruśäya namaù | om satyanäthäya namaù | om satyasäksine namaù | om satyayogäya namaù | om satyajñänäya namaù | om satyajñañapriñyäya namaù | om satyanidhaye namaù | om satyasambhaväya namaù | om satyaprabhuve namaù | om satyesvaräya namaù | om satyakarmäne namaù | om satyapaviträya namaù | om satyamangaläya namaù | om satyagarbhäya namaù | om satyaprajäpataye namaù | (18) om satyaväikramäya namaù | om satyasiddhäya namaù | om satyaçyutäya namaù | om satyaviñyäya namaù | om satyabodhäya namaù | om satyadharmäya namaù | om satyajrañäya namaù | om satyasantuñöäya namaù | om satyavarahäya namaù | om satyavarahäya namaù
Appendix F: Satyadesvastakam

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.

śrisatyadevasṭakam
śrisatyalokaparipālaka he kṛpaḥ | devarṣimauniganabhāvita sattvamūrte |
śvetāmbarāvṛta rameśa ramāvilola | śrisatyadeva mama dehi karāvalambam |
omkārarūpa guṇavarjita viśvayone | he pañcabhūtaparipālaka lokarakṣa |
sampūrṇacandrasamaye samupāsitavya | śrīsatyadeva mama dehi karāvalambam ||

gaurīśivācyutaganeśapitāmahaśca | khetairnavaṁ kratusatādīdīśvaraiśca ||
devaissadā sahita śāsvata lokapūjya | śrīsatyadeva mama dehi karāvalambam ||

ādyantavarjita surārcitapādapada | śrīkhaṇḍacarṣita suvarcita śobhanāṅga ||
śripūṇḍramanḍītalalaṭā virāṭsvarūpa | śrīsatyadeva mama dehi karāvalambam ||

śrīmatsyakūrmadharaṇidharanārasimha | śrīvāmaneśajamadagnijarāmacandra ||
śrīkṣṇarūpadhara acyuta viṣṇumūrte | śrīsatyadeva mama dehi karāvalambam ||

kṣīrābdhijāpriya manoharaveśadhārin | dinārtchedakara modasubhāgyadāyin ||
hbhaktāghanāśa kalipāśavimocakārin | śrīsatyadeva mama dehi karāvalambam ||
kāmaṁ ca krodhamadātsaralobhamohān | ghorārisatkavitatiṁ parimardaya tvaṁ ||
sattvāṁ ca sāṁimatulaṁ vinayāṁ ca dehi | śrīsatyadeva mama dehi karāvalambam ||
madvāci mūrdhṇi hṛdi vāsaya satyarūpa | lakṣmyā ca devatābhissaha traigunātman ||
satyena divyasadhayā bharitottamāṅga | śrīsatyadeva mama dehi karāvalambam ||
satyadevāṣṭakaṁ stotram bhaktyā paṭhati yo naraḥ | tasya pāpāni naśyantu satyadeva prasādataḥ ||