
.. Rigvediya Sandhya Vandana ..

॥ ऋग्वेदीय सन्ध्या वन्दनम् ॥



॥ श्री गुरुभ्यो नमः । हरिः ॐ ॥
॥ ऋग्वेदीय प्रातः सन्ध्या वन्दनम् ॥

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1 Introduction

From time immemorial man has been preparing to face uncertainties and Struggling to overcome difficulties in life. Broadly speaking the difficulties and conflicts he faces can be categorized as physical on the one extreme and spiritual on the other, intervened by various other stages like ethical, intellectual, emotional, filial, occupational, professional, societal, national and so on. While enormous education, training and efforts go into tackling difficulties, conflicts and uncertainties at the basest physical level onwards, these are waning with the progression to the noblest spiritual level. It is towards strengthening in this direction that man has evolved rituals and faith in that Universal Power and set out in search thereof. Ideally, man should turn everything he does into sacred with a view to know himself and his God and towards this strengthen all his faculties. Sandhyaa vandana, worship of Gods three times a day at the junctures of Night Morning afternoon evening, invoking their blessings and strength, is one such important activity.

1.1 Brahmins

A Brahmin deserves to be called so only when he conducts himself in the ways approved in the scriptures and also performs at least the basic ritual called trikaala Sandhyaa-vandana. Sandhyaa vandana is a daily duty for a Brahmin after upanayana. It is very auspicious and sacred also. Trikaala Sandhyaa vandana means paying obeisance to the Lord, three times a day, i.e., during sun rise, noon and sun-set. It is called Sandhyaa Vandana also because the obeisance is offered at the junctures of 1. Night and day, 2. morning and afternoon, and 3. Day and night. The first one, praataH Sandhyaa, is performed when the sun is about to rise and the stars are still aglitter in the sky. The second one, maadhyaahnika, is performed during the noon time. The third one saayaM sandhyaa, is performed just before the sunset. These junction times are regarded as highly sacred for this purpose.

1.2 Preperation

The basic preparation is to cleanse the body externally. For praataH Sandhyaa, it will be by means of the morning bath and for the other two it will be by means of washing the legs, hands and face. After this, You will wear clean clothes specially meant for this purpose. The practice is to wear a dhoti and a shawl Thereafter, quietly sit on either a krishhNaajina (deer-skin seat) or on wooden plaque placed on the floor, in the pooja room (select some other neat place if pooja room is not available. While for praataH Sandhyaa you can face either East or North, for the other two you have necessarily to face North. Keep readily available minimum three vessels, two with clean water (one for Achamana and the other for Arghya) and ladle (spoon) and the third one empty (arghya paatra). (Hereafter, the water meant for Achamana is abbreviated as "AchW", the one for Arghya as "ArgW" and arghya paatra as "ArgP"). Also ensure that you have complete privacy during the whole process and avoid external noises like music systems, TV, talking to others etc. You will also take the following steps for praataH Sandhyaa only. Keep a set of mudras (five metallic stamps with different shapes explained later) and gopichandana (a special variety of mud ball). Then, apply gopichandana on your body. Generally, if available, nirmalya tiirtha (holy remnant water

after devara pooja by self or someone) is used for this purpose. In case of unavailability of nirmaalya tiirtha ArgW can also be used.

Start the process invoking the blessings of the Lord by reciting the following mantras.

श्री लक्ष्मीवेकटेशाय नमः ॥ श्री गुरुभ्यो नमः । परम गुरुभ्यो नमः ॥
श्रीमदानन्दतीर्थ भगवत्पादाचार्य गुरुभ्यो नमः ॥ श्री वेदव्यासाय नमः ॥ हरिः ॐ ॥

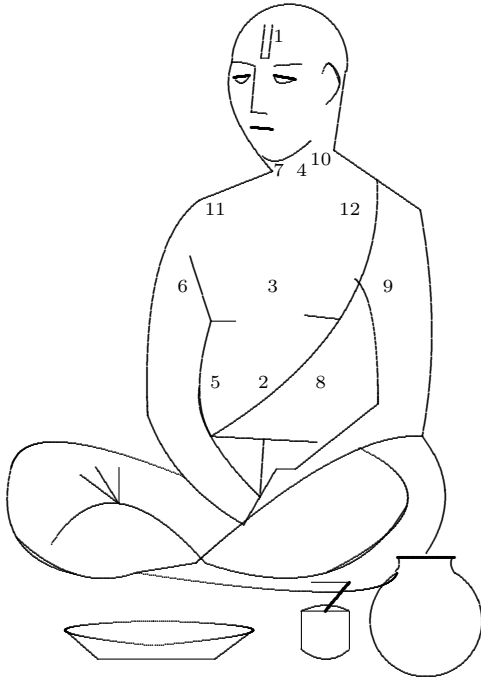
गोपीचन्दन पापघ्न विष्णुदेहसमुद्भव । चक्राङ्कित नमस्तुभ्यम् धारणान्मुक्तिदो भव ॥

Simultaneously, place a spoon of water (either nirmalya or ArgW) on the left hand palm, take a piece of gopichandana, rub vigorously and prepare a paste of gopichandana. Apply this paste at 12 places in the body - one on forehead, three on abdomen, one on chest, one each on shoulders, all 4 parts of neck, one on bottom of back-bone just above trunk and one on top of head. Then, one more is applied on the right side of the chest.

Some people do also apply a similar final mark on the left side of the chest, if this is the tradition that they have been taught as per their sampradaaya (custom). While applying, recite Keshavadi Dwadashanama (explained below), one naama each for one application.

1.3 Locations of applying naamaas

संध्या करताना शरीरावर गंध लावण्याच्या जागा



१. केशवाय नमः:(On the forehead)
२. नारायणाय नमः:(At the center of abdomen)
३. माधवाय नमः:(On the chest)
४. गोविन्दाय नमः:(Center of throat)
५. विष्णवे नमः:(Right side of abdomen)
६. मधुसूदनाय नमः:(Right shoulder)
७. त्रिविक्रमाय नमः:(Right side of neck)
८. वामनाय नमः:(Left side of abdomen)
९. श्रीधराय नमः:(Left shoulder)
१०. हृषीकेशाय नमः:(Left side of neck)
११. पद्मनाभाय नमः:(Right side of chest)
१२. दामोदराय नमः:(Left side of chest)

The shapes of the paste applied will be as follows. On the forehead : one set of vertical

parallel lines (first apply the paste with the forefinger and later run through it with a wet cloth/finger). On the chest: heart (lotus leaf) shape. On the shoulder: leaf shape (preferably with a stem). Elsewhere: deepaakaara (burning candle light shape). Concentrate on the mantra and quickly go through the process of applying the paste instead of trying to perfect the shapes.

After applying gopichandana, apply mudras as follows in that order.

चक्र मुद्रा: one on right side of eye, five on center of abdomen, three on heart, two on right of abdomen, three on right of chest, two on right shoulder both sides of naama, two on right of neck, one on front of neck, one on left shoulder below the naama.

शङ्ख मुद्रा- one on left side of eye, one on left of abdomen, two on left of chest, two on left shoulder both sides of naama, two on left of neck, one on right shoulder below the naama.

गदा मुद्रा- one on forehead, one on left of abdomen, one on left of chest, two on left shoulder both sides of naama below shankha mudra.

पद्म मुद्रा- two on chest, two on right abdomen, two on right shoulder both sides of naama below chakra mudra.

नारायण मुद्रा- one each overlapping on all mudras and naama.

अपवित्रः पवित्रो वा सर्वावस्थाम् गतोऽपि वा ।
यः स्मरेत्पुण्डरीकाक्षम् सबाह्याभ्यन्तरः शुचिः ॥

["The one who has gone through all types of sinful or divine, pure or impure rebirths, when he or she just remembers the Supreme Personality God Vishnu, having eyes like pure white lotus, he or she suddenly gets purified inside and out."]

Here one has to sprinkle the water (ArgW) for cleanliness or purity, both internally and externally, to start the Sandhyaa vandana]

2 Invocation to Supreme Personality आचमन

[For each of the first three names, fill water in the spoon held in the left hand, bend the tip of the right index finger and touch it to the base of the right thumb to form a dip of the palm, pour the water from the spoon in the left hand in the right hand and take a sip of water from the channel formed at the wrist of the right palm.]

ॐ श्री केशवाय स्वाहा । [...1]

ॐ श्री नारायणाय स्वाहा । [...2]

ॐ श्री माधवाय स्वाहा । [...3]

ॐ श्री गोविन्दाय नमः ।

[wash the right palm with the left palm]

ॐ श्री विष्णवे नमः ।

[wash the left palm with right palm]

ॐ श्री मधुसूदनाय नमः ।

[touch the upper lip]

ॐ श्री त्रिविक्रमाय नमः ।

[touch the lower lip]

ॐ श्री वामनाय नमः ।

[touch the right cheek]

ॐ श्री श्रीधराय नमः ।

[touch the left cheek] [mouth is the seat of Fire God]

ॐ श्री हृषीकेशाय नमः ।

[wash both the hands]

ॐ श्री पद्मनाभाय नमः ।

[touch the feet]

ॐ श्री दामोदराय नमः ।

[touch the centre of the head with middle finger. Head is the seat of Paramatma]

ॐ श्री सङ्कर्षणाय नमः ।

[touch the tip of the nose with the middle finger]

ॐ श्री वासुदेवाय नमः ।

[touch the right side of the nose with index and thumb fingers]

ॐ श्री प्रद्युम्नाय नमः ।

[touch the left side of the nose with index and thumb fingers. Nose is the seat of Vayu]

ॐ श्री अनिरुद्धाय नमः ।

[touch the right eye with index and middle fingers]

ॐ श्री पुरुषोत्तमाय नमः ।

[touch the left eye with index and middle fingers][eye is the seat of Sun]

ॐ श्री अधोक्षजाय नमः ।

[touch the right ear with index and fourth fingers]

ॐ श्री नारसिंहाय नमः ।

[touch the left ear with index and fourth fingers][ear is the seat of Indra]

ॐ श्री अच्युताय नमः ।

[touch the navel portion with index and small fingers. Navel is the seat of Narayana]

ॐ श्री जनार्दनाय नमः ।

[touch the heart portion with palm of the hand][also the seat of Narayana]

ॐ श्री उपेन्द्राय नमः ।

[touch the head with the hand]

ॐ श्री हरये नमः ।

[touch the right shoulder with all fingers]

ॐ श्री कृष्णाय नमः ।

[touch the left shoulder with all fingers][shoulder is the seat of Prajapati]

[By touching the respective organs of the body one has to remember and imagine that these gods are present in these organs]

3 Acknowledgement of the manifestation प्राणायाम

ॐ प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता ।

देवी गायत्री छन्दः । प्राणायामे विनियोगः ॥

["OM, the start of my awareness, originates from the Supreme Soul, Supreme spokes person Rishi, the Supreme Personality Vishnu with the rhythm divine Gayatri chhanda. Therefore, I undertake this task of exhaling and inhaling."]

This is preamble for Gayatri aawahana i.e. welcome, for this Sri Hari or The Supreme Personality God is rishhi devataa and devii gaayatrii is rhythm छन्दः. Practice of praaNaayaamah cleanses one of impurities and provides a resurgence of spiritual energy to revitalize one's saadhana.

In order to wash away the sins or effect of base deeds in the previous night for praataH Sandhyaa this verse is uttered. The scripture authority says that this mantra will destroy all the sins committed previously or previous night if it is praataH Sandhyaa, morning if it is mandhyanika Sandhyaa and it is afternoon till evening if it is sayan Sandhyaa.]

ॐ भूः । ॐ भुवः । ॐ स्वः । ॐ महः । ॐ जनः । ॐ तपः ।

ॐ सत्यम् । ॐ तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि धियो यो नः

प्रचोदयात् । ॐ आपोज्योतीरसोऽमृतम् ब्रह्म भुर्भुवःस्वरोम् ॥

[*"This universal manifestation is defined with seven statements. Namely,*

*1. Planet earth, 2. Infinite space, 3. Sun, 4. Infinite Suns or stars, 5. the milky way galaxy
6. Infinite number of galaxies, and 7 the Absolute truth.*

May that primary Sun, with his effulgence, give us the knowledge of the Supreme Personality and inspire our minds with the knowledge. We acknowledge and meditate unto Him.

In fact, I am the manifestation of that supreme soul which occupies this infinite space, illumines this universe, exceeds in quality of all and is eternal."

A married man should hold the nose in all His five fingers while performing this and bachelors and saints/seers should hold through three fingers i.e. index, thumb and small fingers. This

प्राणायामः has three parts to perform and it is called रेचक, पूरक and कुम्भक.

To start with one has to leave the air from right side of the nose (1 unit of time) that is called रेचक, secondly one has to inhale the air from left side of nose (2 units of time) i.e. called पूरक and finally holding the air for 3 units of time i.e. is called कुम्भक.

Meaning of this mantra is as follows : ॐ = The beginning of all creation, the start of awareness of the universal manifestation which comes when we say "I am."

भूः = The planet Earth, भुवः = Infinite space,

स्वः = The Sun, महः = Infinite number of Suns or Stars,

जनः = The Milky way Galaxy, तपः = All the infinite number of Galaxies,

सत्यं = The Absolute Truth, The Supreme Personality God.

yaH = this (primary Sun), नः = ours, धीयः = intellect, mind, प्रचोदयात् = inspires, initiates, तत् = that, सवितुः = Sun, वरेण्यं = primary or chief, भर्ग = effulgence, देवस्य = Of the Supreme Personality, धीमहि = Gives knowledge.

आपः = manifested form of The Supreme Personality God occupying the infinite space,

ज्योति = illumines the universe, रसः = exceeds in quality of all

substance or is (आनन्द रूप) peaceful, अमृतम् = is eternal,

ब्रह्म भुभुवःस्वरोम् = I am the manifestation of that Supreme Soul.

The gist of this verse is:

Sri Hari in the form of Sri Gayatri is complete with all divine virtues, always prosperous and wealthy, always happy, considered to be the best or excellent, one who creates this world, one who regulates this world and one who is being prayed by all of us.

Further, Sri Hari or The Supreme Personality God also has the power of creating the brightness (enlightenment), does not have extinction, has complete knowledge, is always prosperous and wealthy and has got complete virtues, is the The Supreme Personality God

(Supreme Being) whom I am praying.]

सप्तानाम् व्याहृतीनाम् विश्वामित्र जमदग्नि भरद्वाज

गौतमात्रि वसिष्ठ कश्यपा ऋषयः ।

अग्निर्वायुरादित्यो बृहस्पतिर्वरुण इन्द्रो विश्वदेवा देवताः ।

गायत्र्युष्णिक् अनुष्टुप् बृहती पङ्क्ति त्रिष्टुप् जगत्यश्छन्दांसि ॥

गायत्र्या गाथिनो विश्वामित्र ऋषिः । सविता देवता । गायत्री च्छन्दः ॥

गायत्रीशिरसः प्रजापतिर्ऋषिः । ब्रह्माग्नि वायु आदित्या देवताः ।

यजुश्छन्दः । प्राणायामे विनियोगः ।

Each of the seven statements of the universal manifestation have their own spokespersons. Namely, 1. vishwamitra, 2. jamadagni, 3. bharadwaja, 4. gautama, 5. atri, 6. vasishhtha, 7. kashyapa. Each statement have their own controllers namely, 1. agni (Fire), 2. vaayu (ether), 3. aaditya (primary sun), 4. brihaspati, 5. varuna (suns), 6. indra, 7. vishvadeva (Supreme Personality). Seven main rhythms have been used by these spokespersons namely, 1. gaayatrii, 2. ushhnika, 3. anushhtupa, 4. brihati, 5. pankti, 6. trishhtupa and 7. jagati.

The Gayatri hymn comes from the son of sage Gaathii (sage Vishwaamitra), having controller god, Savita, and is written in rhythm gayatri.

The preface to the gayatri hymn is written by sage Prajapati. The controlling gods are Brahma, agni, vayu and aditya. It is written in yaju rhythm.

The gayatri mantras are repeated one more time after this.

ॐ भूः । ॐ भुवः । ॐ स्वः । ॐ महः । ॐ जनः । ॐ तपः ।
 ॐ सत्यम् । ॐ तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि धियो यो नः
 प्रचोदयात् । ॐ आपोज्योतीरसोऽमृतम् ब्रह्म भुर्भुवःस्वरोम् ॥

4 Resolution सङ्कल्प

[Hold right palm over the left palm and keep them on the right thigh and utter the following mantra]

श्री शुभे शोभने मुहूर्ते विष्णोराज्ञया प्रवर्तमानस्य अद्य ब्रह्मणो
 द्वितीये परार्धे विष्णुपदे श्री श्वेतवराह कल्पे वैवस्वत मन्वन्तरे
 कलियुगे प्रथमचरणे
 (भरतवर्षे भरतखण्डे जम्बूद्वीपे दण्डकारण्ये देशे गोदावर्याः दक्षिणे तीरे)
 पातालान्तरे अमेरिकाखण्डे कैलिफोर्निया देशे लॉस एंजलिसग्रामे
 शालिवाहनशके अस्मिन् नाम संवत्सरे अस्मिन् आयने अस्मिन् ऋतौ
 अस्मिन् मासे अस्मिन् पक्षे अस्मिन् तिथौ अस्मिन् वासरे अस्मिन् दिवसे नक्षत्रे
 विष्णुयोगे विष्णुकरणे अस्मिन् स्थिते वर्तमाने चन्द्रे अस्मिन् स्थिते श्रीसूर्ये
 शुभस्थिते देवगुरौ शेषेषु ग्रहेषु यथायथम् राशिस्थानस्थितेषु सत्सु
 शुभनामयोगे शुभकरणे एवम् गुण विशेषण विशिष्टायाम् शुभतिथौ

आङ्गिरस अम्बरस यौवनाश्चेति त्रिप्रवरान्वित
 (अशोक) (—) नाम्नः (हरित)(—) गोत्रोत्पन्नोऽहम्
 ऋग्वेदान्तर्गत शाखलशाखाध्यायी अश्वलायनसूत्रानुधायी
 अस्मदादिगुरूणां श्रीमन्मध्वाचार्याणाम् हृत्कमलमध्यनिवासी
 सूर्यान्तर्गत श्री भारतीरमणमुख्यप्राणान्तर्गत श्री
 लक्ष्मीनारायण प्रेरणया श्री लक्ष्मीनारायण प्रीत्यर्थम्
 ममोपात्तदुरितक्षयद्वारा प्रातः (सायं) सन्ध्यामुपाशिष्ये ।

On this day of....., month of, year....., in the continent of,
 country of, City of, I,, born in the family

of, with the inspiration from and to please the Supreme Personalities Goddess Laxmi and God Narayana, dwelling in the heart of my spiritual Master Sri Madhwacharya, and to wash away the sinful acts of mine which may have occurred between the last and this ritual, I resolve to undertake this ritual in the morning (in the evening) for my liberation.

[For any prayer or performance of any sacred work whether it is Sandhyaa, Pooja, yagna, or any ritual performed by any individual this customary sankalpa has to be narrated. It denotes the commitment and determination of the performer to rightfully and sincerely perform such sacred rituals. Here in this sankalpa it is nothing but remembering which of the samvatsara (year), period or season (ritau), month (mAsa), the half of lunar month (pakshe), lunar day (tithau), day (vAsare), star of the day (nakshatre) has to be according to the calendar. Kaala, i.e. kaaladevata is equally God. Even one has to remember that the prayer is initiated by The Supreme Personality God and to get His blessings and love, I am performing the respective ritual. This is a must as it has been understood that without this sankalpa the prayer or ritual will not materialise or not received by the God. The need for this is to totally concentrate on the present moment instead of the usual mind's habit of either brooding over the past or dreaming of the future.]

5 Cleansing मार्जनम्

[Keep a spoon or ladle of water (ArgW) in the left hand and from tulasi or basil leaves sprinkle the water in three different directions to the parts of the body. Firstly one has to sprinkle feet, centre of the head and heart, secondly heart, feet and centre of the head and finally centre of the head, heart and feet like this one has to sprinkle three ways or nine times]

ॐ आपोहिष्ठेति तृचस्य सूक्तस्य अम्बरीषः । सिंधुद्वीप ऋषिः ।
आपो देवता गायत्री च्छन्दः । मार्जने विनियोगः ॥ ५.१ ॥

The son of Ambarisha Sindhudviipa, is the spokesperson of three (Apohishhtha etc.) hymns, the Goddesses are from water, the rhythm is Gayatrii. I undertake the cleansing action in this manner.

ॐ आपो हि ष्ठा मयो भुवः । ॐ ता न ऊर्जे दधातन ।
ॐ महे रणाय चक्षसे । ॐ यो वः शिवतमो रसः ।
ॐ तस्य भाजयतेह नः । ॐ उशतीरिव मातरः ।
ॐ तस्मा अरम् गमाम वः । ॐ यस्य क्षयाय जिन्वथ ।
ॐ आपो जनयथा च नः ॥ ५.२ ॥

"Oh the angles of the water, similar to the infants breast fed by their mothers, let the happiness flow in my life that will strengthen me to acquire the purest and best scientific knowledge and intellect for self realization Let the sinful acts get washed away because, its removal makes me and my entire family unblemished."

मार्जनम् means cleansing or scouring. It is again purifying the body and mind for offering Arghya and chanting Gayatri mantra.

For rik mantras sindhudviipa is rishhiH, The Goddesses devataa are from water and Gayatri is the rhythm (छन्द).

Here is the substance of this verse. It is prayer to Water related devataas (aqua-Gods).

”Oh, Water related devataas, You are bestowing on us happiness by causing the water to flow, and You bless us with grains and other related needs and also confer on us devotion and knowledge towards Sri Hari which guides all of us in the path of liberation.”

”Oh, Water related devataas, You are auspicious, You are very eminent, You are bestowing on us happiness and joy and confer on all of us love like mothers feeding and protecting their newborn kids. In order to destroy the sins which we have committed and also to acquire knowledge we are praying Sri Narayana who is omnipresent in the water and whom we are praying to bless us to lead a happy life and also to liberate us at the earliest.”]

6 Requesting for forgiveness जलाभिमन्त्रणम्

[While uttering this, take a spoon of water (ArgW) and sip it after completing the following portion (use the words in parenthesis in the evening)]

सूर्यश्चेतिमन्त्रस्य । नारायण (ब्रह्मा) ऋषिः ।
सूर्यमन्यु मन्युपतयो रात्रिर्देवताः । (अग्निमन्यु मन्युपतयोऽ अहर्देवताः)
प्रकृतिश्छन्दः । जलाभिमन्त्रणे (मन्त्राचमने) विनियोगः ॥ ६.१ ॥

Hymns for sun etc. are from The Supreme Personality God Narayana and Sun, Manyu, Manyupati, Goddesses of the night and fire are the devataas and are written in rhythm Prakriti. Therefore, I undertake the ritual of singing these hymns.

ॐ ॥ सूर्यश्च (अग्निश्च) मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः ।
पापेभ्यो रक्षन्ताम् । यद्रात्र्या (यदह्ना) पापमकार्षम् ।
मनसा वाचा हस्ताभ्याम् । पद्भ्याम् उदरेण शिशना ।
रात्रिस्तद् अवलुम्पतु (अहस्तद् अवलुम्पतु) । यत्किञ्च दुरितम् मयि ।
इदमहम् माम् अमृतयोनौ । सूर्ये (सत्ये) ज्योतिषि जुहोमि स्वाहा ॥ ६.२ ॥

I may have acted unrighteous with devilish thoughts in the mind, swearing by mouth, criminal acts with my hands, drinking, eating and digesting undesired food by my stomach, using my genitals for urinating at wrong places. Oh, the Gods proud of their zero tolerance, the Gods proud of their full of compassion, the Sun God, Fire God, goddesses of night please forgive me for such acts. In addition, I wish to burn all other residual sins committed by me, in the effulgence of the Sun God. Let it be the fuel for the fire.

[The verse which has started with sUryascha, Narayana is rishi, manyupathi ratri niyamaka durga is devataa and it is in prakriti chhandassu.

”Oh, The Supreme Personality God, You are the one who controls the Sun who is very bright, You are the one who controls Sri Rudra who is known for His wildness You protect us from the sins which are caused by the ferocity and the initiatives of Sri Rudra devataas.”

”Oh, The Supreme Personality God, please also protect me from not committing sins like, sins during night times, sins from mind, sins by mouth or talking or speaking, sins through hands, sins from feet, sins from belly and sins through the sex organs. If I commit any sins, ratrii abhimani (related) devataa should bless me to wipe it off and if any of my sins are over, I am performing homa (burnt offering) of the same to You i.e., Sri Narayana who is shining in the form of Sun.”]

7 Invocation to the Angles of Water पुनर्मार्जनम् द्वितीयमार्जनम्

(आचम्य)

(केशवाय नमः । नारायणाय नमः । माधवाय नमः । गोविन्दाय नमः ।
विष्णवे नमः । मधुसूदनाय नमः । त्रिविक्रमाय नमः । वामनाय नमः ।
श्रीधराय नमः । हृषीकेशाय नमः । पद्मनाभाय नमः । दामोदराय नमः ।
सङ्कर्षणाय नमः । वासुदेवाय नमः । प्रद्युम्नाय नमः । अनिरुद्धाय नमः ।
पुरुषोत्तमाय नमः । अधोक्षजाय नमः । नारसिंहाय नमः । अच्युताय नमः ।
जनार्दनाय नमः । उपेन्द्राय नमः । हरये नमः । श्रीकृष्णाय नमः ।)

ॐ भूर्भुवःस्वः । तत् सवितुर्वरेण्यम् भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।
ॐ आपोज्योतीरसोऽमृतम् ब्रह्म भूर्भुवःस्वरोम् ॥७.० ॥

आपोहिष्ठेति नवर्चस्य सूक्तस्य । सिन्धुद्वीपो अम्बरीषो ऋषिः
आपोदेवता । गायत्री छन्दः पञ्चमी वर्धमाना ।
सप्तमी प्रतिष्ठा । अन्त्ये द्वे अनुष्टुभौ पुनर्मार्जने विनियोगः ॥ ७.१ ॥

*Sindhudvipa, Son of sage Ambarisha, is the spokesperson of the apohishtha etc. nine hymns,
Goddesses are angles from water, written in main gayatri rhythm, the fifth has gayatri vardhamana,
the seventh has gayatri pratishtha and the last two have gayatri anushtupa rhythms.*

I undertake the rituals of these hymns.

ॐ आपो हि ष्ठा मयो भुवः । ॐ ता न ऊर्जे दधातन ।
ॐ महे रणाय चक्षसे । ॐ यो वः शिवतमो रसः ।
ॐ तस्य भाजयतेह नः । ॐ उशतीरिव मातरः ।
ॐ तस्मा अरम् गमाम वः । ॐ यस्य क्षयाय जिन्वथ ।
ॐ आपो जनयथा च नः ॥ ७.२ ॥

[Procedure and meaning of above is as described in [2 and 5] - is repeated above.]

ॐ शं नो देवीरभीष्टये आपो भवन्तु पीतये ।
शं योरभिस्रवन्तु नः ॥ ७.३ ॥

Oh, the angles of water, please bless us with ample of fresh and pure flow of water.

ॐ ईशानाम् वार्याणाम् क्षयन्तीश्वर्षणीनाम् ।
आपोयाचामि भेषजम् ॥ ७.४ ॥

Oh, the angles of water, I am begging you to give us relief from famine and poverty by giving us mineral rich water and provide us with good harvest and prosperity.

ॐ अप्सु मे सोमो अब्रवीत् अन्तर्विश्वानि भेषजा ।
अग्निम् च विश्वशम्भुवम् ॥ ७.५ ॥

Soma has told me (given knowledge to sage Sindhuvipa) that all the medicines of the world are in the mineral rich water, which will cure all the sicknesses in the world with its fire (strength).

ॐ आपः पृणीत भेषजम् वरूथम् तन्वेऽऽऽमम ।
ज्योक्च सूर्यम् दृशे ॥ ७.६ ॥

Oh, the angles of water, please provide me with a shield of medicine by which I will be able to see the sun (light) for a long time. (Live long)

ॐ इदमापः प्रवहत यत्किञ्च दुरितम् मयि ।
यद्वाहम् अबिदुद्गोह यद्वा शेष उतानृतम् ॥ ७.७ ॥

Oh, angles of water, with this water, please wash away any sins that I may have unknowingly committed, and any intentional swearing and hatred I may have expressed towards others.

ॐ आपो अद्याऽन्वचारिषम् रसेन समगस्महि ।
पयस्वानग्न आगहि तम् मा संसृज वर्चसा ॥ ७.८ ॥

Oh, the angles of water, today I have submerged myself in understanding your principles. Please enlighten me with your knowledge.

ॐ ससृषीः तदप्यसो दिवा नक्तम् च ससृषीः ।
वरेण्यक्रतु रह मा देवीरवसे हुवे ॥ ७.९ ॥

Oh, the angles of water, the sages and the sages of day and night are here because of you. Please stay within me and make me desirable and best in quality.

[”Aapshabda vaachya Sri Paramaatma, You bless us with the wealth of needs like drinking water, happiness and good health.” (7.3)

”Aapshabda vaachya Sri Paramaathma, the grains which are grown through water mainly referring to rice and like food grains, You are the owner. You confer on us the knowledge of medicine to destroy sansaric troubles for two and four legged animals.” (7.4)

”There are different medicines in water which can cure many diseases. Oh,

Paramaatma You have manifested in the form of water to bless us with the knowledge to understand these curative medicines.” (7.5)

”Oh, Paramaatma, bless us with the preventive medicine i.e. knowledge for all diseases of my body and soul so that for long time I can visualize You in my life.” (7.6)

”Oh, Paramaatma, if I have committed any sins, if I have betrayed anybody and if I have cursed anybody or if I have mistaken any body please pardon me.” (7.7)

”Oh, Paramaatma, now I am following Your directions and Your principles and I am drowning in water, You are like fire in the water and rescue me and infuse in me Your energies.” (7.8)

There is a definite relationship between water and Narayana. Sri Hari is incarnated and is omnipresent in water. Sri Hari created water-related amruta (knowledge) to lead us towards liberation. For this purpose He created day and night abhmimani (related) devataas. For acquisition of knowledge and protection of my body (from any diseases) I am welcoming You (Narayana) to reside in my soul and body. (7.9]

8 Removal of Sins पापपुरुषविसर्जनम् अघमर्षणम्

(आचम्य)

(केशवाय नमः । नारायणाय नमः । माधवाय नमः । गोविन्दाय नमः ।
विष्णवे नमः । मधुसूदनाय नमः । त्रिविक्रमाय नमः । वामनाय नमः ।
श्रीधराय नमः । हृषीकेशाय नमः । पद्मनाभाय नमः । दामोदराय नमः ।
सङ्कर्षणाय नमः । वासुदेवाय नमः । प्रद्युम्नाय नमः । अनिरुद्धाय नमः ।
पुरुषोत्तमाय नमः । अधोक्षजाय नमः । नारसिंहाय नमः । अच्युताय नमः ।
जनार्दनाय नमः । उपेन्द्राय नमः । हरये नमः । श्रीकृष्णाय नमः ।)

ॐ ऋतञ्चेति तृचस्य सूक्तस्य । माधुच्छन्दसोऽघमर्षण ऋषिः ।
भाववृत्तो देवता । अनुष्टुप् छन्दः ।
पापपुरुष विसर्जने (अघमर्षणे) विनियोगः ॥ ८.० ॥

The son of Madhuchchhanda, sage Aghamarshana, is the spokesperson for the Ritam etc. three hymns, the Goddess is Bhavavritti and the rhythm used is anushthupa. I perform the task of removing characteristics of sin from my soul with these hymns.

ॐ ऋतम् च सत्यम् च अभीद्धात्तपसोध्यजायत ।
ततोरान्यजायत ततः समुद्रो अर्णवः ॥ ८.१ ॥

Brahma had meditated with an intention to create the universe. (Generator). With this meditation first, resolution for the truth, true speeches and well known scientific religions were produced. After that, days, nights and oceans were created.

समुद्रात् अर्णवात् आधि संवत्सरो अजायत ।
अहो रात्राणि विदधदत् विश्वस्य मिषतो वशी ॥ ८.२ ॥

After the oceans, the concept of time and year was introduced. And the creator of all the life in the universe is no one but the Supreme personality God Narayana, the Operator of the universe.

सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् ।
दिवम् च पृथिवीम् च अन्तरिक्षमथो स्वः ॥ ८.३ ॥

Brahma will create the sun, moon, planet earth, the space and heaven in the next cycle as well similar to the one created in this cycle.

[While uttering this verse take a spoon of water (ArgW) in right-palm then after completing the verse inhale the water from right nostril and exhale the air from the left nostril and pour out the water on the earth on one's left side.

This verse is from pApaparihari rishiH, satya and bhakti devataa and anushhTup chhanddassu . You should have the feeling that in order to extinguish the sins committed you are offering, symbolically, a spoon full of water. (8.0)

Before Brahma thought about anything, Paramaatma created truth, from the same Paramaatma night was born and from the same Paramaathma ocean was born. (8.1)

Paramaatma, the supreme head of everything, created the following in that order: four-headed Brahma, night, day and all kinds of living beings. (8.2)

Paramaatma, one who is the cause of creation has created first the Sun and the moon, then He created heaven, then He created the universe, then He created the sky and then He created heavenly bodies. (8.3)]

9 Welcoming the Sun (Send off in the evening) अर्घ्यप्रदानम्

(प्राणायामम् कृत्वा)

ॐ प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता ।
देवी गायत्री छन्दः । प्राणायामे विनियोगः ॥

सङ्कल्प

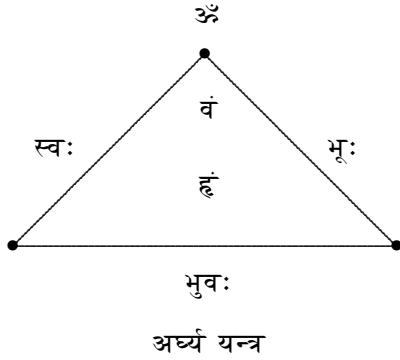
ॐ पूर्वोक्त एवम् गुण विशेषण विशिष्टायाम् शुभतिथौ
सूर्यान्तर्गत श्री भारतीरमण मुख्यप्राणान्तर्गत
(अशोक) (—) नाम्नः (हरित)(—) गोत्रोत्पन्नोऽहम्
श्री लक्ष्मीनारायण प्रेरणया श्री लक्ष्मीनारायण
प्रीत्यर्थम् प्रातः सन्ध्याङ्ग अर्घ्यं प्रदानम् करिष्ये ॥ १.१ ॥

ॐ प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता ।
 देवी गायत्री छन्दः । व्याहृतीनाम् प्रजापति ऋषिः ।
 अग्निर्वायुसूर्यो देवता । गायत्र्युष्णिगनुष्टुभः छन्दांसि ।
 गायत्र्याः विश्वामित्र ऋषिः । सविता देवता । गायत्री छन्दः
 प्रातरर्घ्यप्रदाने विनियोगः ॥ १.२ ॥

ॐ भूर्भुवः स्वः । तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि
 धियो योनः प्रचोदयात् ॥
 श्रीसूर्याय इदमर्घ्यम् दत्तम् इदम् न मम ॥
 ॐ असावादित्यो ब्रह्म । (एवम् त्रिः इत्यर्घ्यम्) १.३ ॥

[Pratah Arghya should be offered facing the Sun i.e. facing East, you should be in standing position, seeing the Sun, both the hands should fold make like cow's face or bowl and it should be upto your nose's height.

Write this figure (yantra) and words (preferably in devanagari script) using your small finger in the bowl where arghya offering water (ArgW) has been kept:



There is story behind this offering Arghya : Mandeha's were powerful Asuraas (demons) and they are devoted to Sri Brahma. They got a boon from Him that even if they die one day they should be born the next day. They were trying to consume the Sun God himself as a result of these Arghyas; Whenever they were killed, because of Brahma's blessings they are born the next day. It is believed this process goes on even now. In order to kill these Asuraas and to protect the Sun God for illuminating all of us, we have to offer three Arghyas on each occassion. Three Arghyas are offered as follows:

the first one is to destroy the Asuraas' vechicle, the second to destroy their weapons and the third to kill them. This story has been explained in Vishnu Purana of 8th chapter.

If the prescribed time for performing Sandhyaa has passed, You have to offer the fourth Arghya as compensation.]

ॐ प्रतिचक्ष्व इत्यस्य मन्त्रस्य वसिष्ठ ऋषिः । इन्द्रः सोमौ देवता ।
 अनुष्टुप् छन्दः । अर्घ्याधिकारार्थे आत्म संरक्षणार्थे च
 जपे विनियोगः ॥ १.४ ॥

Sage Vasishtha is the spokesperson for pratichaksha etc. hymns, Indra and Soma are the

Gods and anushhtupa rhythm is used. To receive the qualification for Arghya and for the self defense I meditate these hymns.

हरिः ॐ । प्रतिचक्ष्व विचक्ष्व इन्द्रश्च सोमजागृतम्
रक्षोभ्यो वधमस्यतमशनिम् यातु मद्भयः ॥ १.५ ॥

*May Indra and Soma the Supreme guards be on full alert.
Let them come to protect me and kill the demons to relieve me out of fear.*

अस्य श्री गायत्री शिरसः ब्रह्मऋषिः । आपो देवता गायत्री
छन्दः गायत्र्याकर्षणे विनियोगः ॥ १.६ ॥

ॐ आपोज्योतीरसोऽमृतम् ब्रह्म भूर्भुवःस्वरोम् ॥ १.७ ॥

[For pratichaxva etc. verses Vashishhta is rishi, Moon and Indra are devataas and anushhtupa chhannadassu. This verse is for obtaining eligibility and capability for offering Arghya and protection of the soul.

The presence of Moon and Indra is invoked to watch out Asuraas see that the later will not spoil the process of performing Sandhyaa and prevent the performer realising the benefits thereof. It is believed that both Sun and Indra are capable of killing or destroying these Asuraas, who cause impediments and even destroy the process of performing sacred rituals. The Lord Indra, the head of devataas, uses His weapon, Vajrayudha for the purpose.]

प्रायश्चित्तार्घ्यम् ॥ १.८ ॥

सन्ध्या कालातिक्रमदोष प्रायश्चित्तार्घ्यम् चतुर्थार्घ्यं प्रदानम् करिष्ये ॥

ॐ भूर्भुवःस्वः । ॐ तत्सवितुर्वरेण्यम् भर्गो देवस्य धीमहि ।
धियो योनः प्रचोदयात् ॥ ॐ आपोज्योतीरसोऽमृतम् ब्रह्म
भूर्भुवःस्वरोम् ॥ (इत्यर्घ्यं)

10 Pleasing the Gods देवता तर्पणम्

[Devataa tarpaNaa should be given to every day. For shukla paksha (first half of lunar month) devataa tarpaNaa is given with the first 12 names of Vishnu (keshava etc.) and during krishna paksha (second half of lunar month) it is given with the 12 names starting from sankarshana. The procedure for giving tarpaNaa is: take one ladle full of water from ArgW in left hand and pour it on right hand fingers so that it falls through the fingers (except thumb) to ArgP. This tarpaNaa should not be given on ekadashi, gokulaasTami]

[During shukla paksha]

केशवम् तर्पयामि । नारायणम् तर्पयामि । माधवम् तर्पयामि ।

गोविन्दम् तर्पयामि । विष्णुम् तर्पयामि । मधुसूदनम् तर्पयामि ।
त्रिविक्रमम् तर्पयामि । वामनम् तर्पयामि । श्रीधरम् तर्पयामि ।
हृषीकेशम् तर्पयामि । पद्मनाभम् तर्पयामि । दामोदरम् तर्पयामि ।

[During krishNa paksha]

सङ्कर्षणम् तर्पयामि । वासुदेवम् तर्पयामि । प्रद्युम्नम् तर्पयामि ।
अनिरुद्धम् तर्पयामि । पुरुषोत्तमम् तर्पयामि । अधोक्षजम् तर्पयामि ।
नारसिंहम् तर्पयामि । अच्युतम् तर्पयामि । जनार्दनम् तर्पयामि ।
उपेन्द्रम् तर्पयामि । हरिम् तर्पयामि । श्रीकृष्णम् तर्पयामि ।

[During both shukla paksha and krishna paksha]

इन्द्रम् तर्पयामि । अग्निम् तर्पयामि । यमम् तर्पयामि ।
निर्ऋतिम् तर्पयामि । वरुणम् तर्पयामि । वायुम् तर्पयामि ।
कुबेरम् तर्पयामि । ईशानम् तर्पयामि । आदित्यम् तर्पयामि ।
चन्द्रम् तर्पयामि । कुजम् तर्पयामि । बुधम् तर्पयामि ।
गुरुम् तर्पयामि । शुक्रम् तर्पयामि । शनिम् तर्पयामि ।
राहुम् तर्पयामि । केतुम् तर्पयामि ।

ध्यान श्लोकम् ॥ १०.१ ॥

हृदयस्थातु गायत्री हृद्गुहामुखनिःसृता ।
हत्वा ह्यादित्य शत्रूँश्च प्रविश्य हृदयम् मम ॥

रमापतिम् पूर्णगुणम् मुकुन्दम्
व्यासम् च विज्ञान सहस्रभानुम् ।
पूर्णप्रबोधम् च सुतत्त्व दीपम्
क्रमात् गुरुँश्च प्रणमामि मूर्ध्ना ॥

11 Purifying the seat& removal of demons आसनशुद्धिः तथा भूतोच्चाटनम्

निरस्तः परावसुः इदमहम् अर्वावसोः सदने सीदामि आसने सोममण्डले कूर्मस्कन्धे उपविष्टोस्मि ।
पृथ्वीति मन्त्रस्य मेरुपृष्ठ ऋषिः । कूर्मो देवता । सुतलम् छन्दः । आसने विनियोगः ॥
अनन्तासनायनमः । कूर्मासनायनमः ॥ ११.१ ॥

I am taking a seat at the same place where Arvavasa had killed Paravasu in this solar orbit and had taken shelter and was sitting on the shoulder of Kurma (tortoise). Sage Meruprishtha is the spokesperson, God is Kurma (tortoise) and the rhythm used is sutala. I start with these hymns by honoring the seats of Ananta and Kurma.

ॐ पृथिवी त्वया धृता लोका देवि त्वम् विष्णुनाधृता ।
त्वम् च धारय माम् देवि पवित्रम् कुरु चासनम् ॥
ऊर्ध्वकेशि विरूपाक्षि मांसशोणित भक्षिणे ।

तिष्ठ देवि शिखाबन्धे चामुण्डे ह्यपराजिते ॥
माम् च पूतम् कुरुधरे नतोस्मि त्वाम् सुरेश्वरि ॥ ११.२ ॥

*Oh, mother earth, you have sheltered all these people. Supreme Personality Vishnu has
has given you the shelter. Please make my seat pure and give me your shelter. Oh! the meat eating,
blood thirsty, long haired Chamunde, you have terrific eyes and you are undefeated. Please stay within
the knot of my hair tail. Please make me sinless. I have surrendered unto you.*

अपसर्पन्तु इत्यस्य मन्त्रस्य वामदेवो ऋषिः भूतानि देवता,
अनुष्टुप् छन्दः भूतोच्चाटने विनियोगः ॥ ११.३ ॥

*Sage Vamadeva is the spokesperson for Apasarpantu etc. hymns, the Goddesses are from
planet earth, and Anusthupa rhythm is used. I perform the rituals of removing demons obstructing
my rituals.*

अपसर्पन्तु ये भूता ये भूता भुवि संस्थिताः ।
ये भूता विघ्नकर्ताः ते नश्यन्तु शिवाज्ञया ॥
अपक्रामन्तु ये भूताः क्रूराश्चैव तु राक्षसाः ।
यश्चात्र निवसन्त्येव देवता भुवि संस्थिताः ।
तेषामप्यविरोधेन ब्रह्म कर्म समारभे ॥ ११.४ ॥

*May the unrighteous dwellers of planet earth disappear and those
who are trying to destroy be killed by the order of God Shiva. May the demons and
wild unrighteous dwellers go away. For the righteous people to stay without fear, I start the task
of the meditation of Gayatri mantras.*

[Paravasu was killed, I am living in the hearts of arvahasu. This has been told by Surya (Sun).
By reciting this cut a thread of the cloth worn by you and make two small pieces. Throw the one on
the left hand, on the left side and keep the other under the seat.

Silently think like this. Earth is like four poles i.e. four sides (North, South, East and West)
having a seat like the turtle/tortoise (referring to kurma incarnation). I am sitting on that.
Parmaatma is sleeping on top of snake (shesha) bed. I am bowing to You. I am bowing to Vishnu Kurma
(tortoise) one who is protecting the earth (Brahmanda) from destruction.

For Prithvi verse meruprishhTha is rishi kuurma (tortoise) is the devataa sutalam is chhandassu.
After this, settle on the seat for chanting Gayatri MantraH. 11.1

Prayer to Prithvi i.e. earth. All regions of Loka are covered by You, Prithvi Namaka Daivi, You are
decorated by Vishnu vakya Paramaatma. Oh Prithivi, You authorise me by purifying the seat where
I am sitting. Prithivi, You also purify me. You are very special and I am bowing You. By uttering
this, touch the seat and bow to it. 11.2

This verse is from Vamadevaka namaka Paramaatma, Bhutani devataa and anushhTup chhandassu. 11.3

Meaning : All Asuraas living on this earth should disappear. Those Asuraas who obstruct good and
sacred work should be destroyed by the orders of Sri Rudra devataa. 11.4

It is a prayer to the existing devataas who are present in different forms and taking their
permission to start the sacred Sandhyaa and request or pray to them to destroy all Asuraas, devils

etc who are obstructing the ritual.]

[Those who have got the advise of तत्त्वन्यास, मातृकान्यास etc., should do them here. आसनशुद्धिः will be a part of that. After तत्त्वन्यास and मातृकान्यास, do Gayatri Japa and नारायण अष्टाक्षर मन्त्र जप, followed by any other महा मन्त्र, then again मातृकान्यास and तत्त्वन्यास then सन्ध्योपस्थानम् (which will be posted later)]

12 God given parts of body करन्यास तथा षडङ्गन्यास

करन्यासः ॥ १२.१ ॥

[By uttering these verses one has to touch the respective organs]

गायत्र्या विश्वामित्रः सविता गायत्री न्यासे जपे च विनियोगः ।

ॐ तत्सवितुर्ब्रह्मण्यम् नमः । [thumb finger]

ॐ वरेण्यम् तर्जनीभ्याम् नमः । [index finger]

ॐ भर्गो देवस्य मध्यमाभ्याम् नमः । [middle finger]

ॐ धीमही अनामिकाभ्याम् नमः । [ring finger]

ॐ धियो यो नः कनिष्ठिकाभ्याम् नमः । [small finger]

ॐ प्रचोदयात् करतलकरपृष्ठाभ्याम् नमः । [front and back side of the hands]

षडङ्गन्यासः ॥ १२.२ ॥

ॐ तत्सवितुर्हृदयाय नमः । [heart]

ॐ वरेण्यम् शिरसे स्वाहा । [centre portion of the head]

ॐ भर्गोदेवस्य शिखायैवौषट् । [back portion of the hair of the head]

ॐ धीमहि कवचाय हुम् । [both shoulders]

ॐ धियो यो नः नेत्राभ्याम् वषट् । [both eyes]

ॐ प्रचोदयात् अस्त्रायफट् । [clap]

ॐ भूर्भुवःस्वरोम् ।

ॐ इत्येकाक्षरम् ब्रह्म । अग्निर्देवता ब्रह्म इत्यार्षम् । गायत्रं
छन्दः । परमात्मम् सरूपम् सायुज्यम् विनियोगः ॥ १२.३ ॥

आयतु इत्यस्य मन्त्रस्य । वामदेवऋषिः । गायत्री प्रतिपाद्य
श्री नारायणो देवता । अनुष्टुप् छन्दः । गायत्रै आवाहने
विनियोगः ॥ १२.४ ॥

आयातु वरदादेवी । अक्षरम् ब्रह्म सम्मितम् ।
गायत्री छन्दसाम् माते इदम् ब्रह्म जुषस्वमे ।
यदह्नात् कुरुतेपापम् तदह्नात् प्रतिमुच्यते ।
यद् रात्रियात् कुरुतेपापम् तद् रात्रियात् प्रतिमुच्यते ।
सर्ववर्णे महादेवि सन्ध्याविद्ये सरस्वति ॥ १२.५ ॥

ओजोसि सहोसि बलमसि भ्राजोसि । देवानाम् धामनामासि ।
विश्वमसि विश्वाः सर्वमसि सर्वं अरिभिः भोरोम् ॥
गायत्रीम् आवाहयामि सावित्रीम् आवाहयामि सरस्वतिम् आवाहयामि
छन्दर्षीन् आवाहयामि श्रीयम् आवाहयामि बलम् आवाहयामि ॥ १२.६ ॥

गायत्र्याः गायत्रीछन्दो विश्वामित्रऋषिः सविता देवता ।
 अग्निमुखम् । ब्रह्मशिरः । विष्णुःहृदयम् । रुद्रः शिखा ।
 पृथिवी योनिः प्राणापान व्यानोदान समान सप्राणारक्तवर्णा ।
 साङ्ख्यायनसगोत्रा । गायत्री चतुर्विंशति अक्षरा त्रिपदा
 षड्भुक्तिः । पञ्चशीर्षोपनयने विनियोगः ॥ १२.७ ॥

Paramaatma is called as OM; He has got the form of Brahma and Agni devataa. Like the same Brahma is rishi, Gayatri chhanddassu and in the form of OM. 12.3

'Ayaatu' verse is to welcome Gayatri. For this verse Vasudevaka Paramaathma is rishi, Gayatri Pratipadya Narayana is devataa and it is in anushhTup Channdassu. 12.4

"Oh, Wealth bestowing devataa, bless us with Brahma verse (Gayatri) which is immortal and is considered to be the mother of all Vedas (Gayatri); Please bless me Para Brahma (Gayatri verse). By uttering this Gayatri verse all the sins committed by me in my daily life will be destroyed (extinguishd)."

"I am praying to Paramaathma, who is in the form of Saraswathi who is also Sandhyaa devataa and knowledge devataa. Please extinguish, through the night related devataa who is none other than Sri Hari, all my sins committed in the night." 12.5

This is a prayer to Paramaatma who is in the form of Gayatri. "Oh, Paramaatma - You are instrumental for everythig, You have all the patience, You have all the powers, You have the vision, for devataas You are Sharanya (protecting them), You are ominipresent, You have complete form, You are controlling everything, You are instrumental for everybody's life-activities and enemies are being defeated by Your single word 'OM'. By all the above things You are being called Paramatma by the name Gayatri, the same Gayatri I am inviting in my mind (aahvaana), I am welcoming Savitri, I am welcoming Saraswati, I am inviting Chhanddassu, rishis, Parabrahma, I am inviting Lakshmi and Vayu who is well known for His powers." 12.6

For Gayatri verse, Gayatri is Channdassu, Vishwamitra is rishi and Paramaatma who is called very sacred (savitrinamaka). This Paramaatma is in the following form : His appearance is like fire in His body, His face is like four headed Brahma, He has got the heart which is covered by the whole universe, He appears like Rudra, He has the Sankarshana's hair, He is the earth, He has yoni sthana, He has five vital airs like praNa, apAna, vyAna, udana and samana and He has upa prana like devadatta, kurma, krikara, dhananjaya and naaga, His colour appears like blood and He belongs to sankhyasana gotra. He has been called in 24 keshava namas, His presence is there in all three places i.e.. earth, vaikuntha and paataala, He has covered in all four regions (i.e. North, South, East and West), He has five heads like vyakarana, shiksha, kalpa, nirukta and jyotishha this Gayatri I am praying and worshipping. 12.7]

गायत्री जपः

ध्यायेत्सदा सवितृमण्डलमध्यवर्ती । नारायणः सरसिजासन सन्निविष्टः ।
 केयूरवान् मकरकुण्डलवान् किरिटी । हारी हिरण्मयवपुः धृतशङ्खचक्रः ॥

भारतीरमण मुख्यप्राणान्तर्गत सवितृनामक श्री लक्ष्मी
 नारायण प्रेरणया सवितृनामक श्री लक्ष्मीनारायण प्रीत्यर्थं
 यथाशक्ति गायत्रीमन्त्रजपम् करिष्ये ॥

ॐ प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता ।
देवी गायत्री छन्दः । प्राणायामे विनियोगः ॥

ॐ भूः । ॐ भुवः । ॐ स्वः । ॐ महः । ॐ जनः । ॐ तपः । ॐ सत्यम् ।
ॐ तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।
ॐ आपोज्योतीरसोऽमृतम् ब्रह्म भूर्भुवःस्वरोम् ॥

आगच्छ वरदे देवी जपे मे सन्निधौ भव ।
गायन्तम् त्रायसे यस्मात् गायत्री त्वम् ततः स्मृता ॥ १२.८ ॥

[“Oh, Gayatri, You are very special, please come and be present in me; You are protecting
all of us and You are well known as Gayatri, whom I am praying.”]

अस्य श्री गायत्रीमन्त्रस्य सवितृनामक श्री लक्ष्मीनारायणो देवता ।
श्री लक्ष्मीनारायण प्रसादसिद्ध्यर्थे यथाशक्ति जपे विनियोगः ॥

ॐ भूर्भुवः स्वः । तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् ॐ ॥ १२.९ ॥
(इति १०००, १००, १० वारम् जपेत्)

पुनः प्राणायाम करन्यास षडङ्गन्यास ऋषिछन्दसु कृत्वा, ध्यानम् च कृत्वा

भगवान् सवितृनामक श्री लक्ष्मी नारायणप्रेरणया सवितृनामक
श्री लक्ष्मीनारायण प्रीत्यर्थम् प्रातस्सन्ध्याङ्ग श्री गायत्रीमन्त्रजपः
सम्पूर्णः । श्री कृष्णार्पणमस्तु ॥ १२.१० ॥

[For this Gayathri verse, vishwamitra is rishi, Sri Lakshmi Narayana is devataa, in order to
impress Sri Lakshmi Narayana, and in order to get love and affection from Sri Lakshmi Narayana
I am reciting this according to my abilities and capabilities.

While reciting the japa, imagine the following picture of Sri Lakshmi Narayana who is the subject
and object of your prayer. They are :

Settled in the centre of the Sun, He is sitting in the posture of a yogi (padmasana), He has been
decorated with the ornament of shoulder, He has worn ear rings, He has put head gear, He has the
necklace, He has the body of hiranya and He has conch shell and wheel on His both hands. The same
Sri Lakshmi Narayana is the subject and object of my prayer. This prayer is initiated by Sri Lakshmi
Narayana and I am praying to please Him and to get love from Him. I am chanting this verse
sincerely according to my abilities and capabilities.

Take note of the following guidelines while reciting Gayatri Japa :

1. Laughing/Smiling, talking with others, looking here and there, sitting other than in the posture
of yogi, hands together, allowing the mind to wander, touching the places which are below the
navel portion etc., which are all unholy, should not be done.
2. Reciting should be with calmness and peace of mind.

3. PrataH Sandhya Gayathri japa can be recited by standing and facing towards the East till the Sunrise. Later it can be recited either standing or sitting. But Madhyanika Gayathri japa and Sayam Sandhya Gayathri japa should be recited only sitting.
4. While counting the beads, cover the right hand either by the left hand or with a cloth and the number of Gayatri mantraH to be recited should be ten or in geometrical progression thereof (i.e. 100, 1000 etc.)
5. Pause after every 5 verses.
6. There are three methods of uttering Gayatri verses. One is by uttering loudly, second is whispering i.e. speaking through lips without being heard by any body and third silently chanting in your mind, always dwelling on their meaning. It is believed that the third method is better than the second and second one is better than the first.
7. Counting of the Gayatri verses should be done through finger beads on circular basis in clockwise direction. Start counting from middle bead of ring finger (1), come down to bottom bead (2), traverse through bottom (3), middle (4) and top bead (5) of little finger, top of ring finger (6)
8. Hands should rest just above the navel during PrataH Sandhya, on the chest during Madhyahnika and on the nose during Sayam Sandhya.
9. Generally, the Gayatri japa should be performed at the same place where Sandhya is performed.]

अष्टाक्षरमन्त्रः

भारतीरमण मुख्यप्राणान्तर्गत सवितृनामक श्री लक्ष्मी
 नारायण प्रेरणया सवितृनामक श्री लक्ष्मीनारायण प्रीत्यर्थं
 यथाशक्ति नारायण अष्टाक्षरमन्त्रम् करिष्ये ॥ १२.११ ॥
 ॥ ॐ नमो नारायणाय ॥

[It is also believed that one should recite naaraayana ashhTaakshara mantra after the Gayatri japa. It should be in 1:3 proportion, i.e. for every 10 Gayatri, you should recite 30 narayana ashhTaakshara mantra. After reciting that, for every 10 Narayana ashhTaakshara MantraH you should offer one Arghya i.e. in above case you have to offer 3 Arghyas.]

भगवान् सवितृनामक श्री लक्ष्मी नारायणप्रेरणया सवितृनामक
 श्री लक्ष्मीनारायण प्रीत्यर्थम् प्रातस्सन्ध्याङ्ग श्री नारायण
 अष्टाक्षरमन्त्रम् सम्पूर्णम् । श्री कृष्णार्पणमस्तु ॥ १२.१२ ॥

13 Prayers सन्ध्योपस्थानम्

जातवेदसे इत्यस्य मन्त्रस्य कश्यप ऋषिः । दुर्गाजातवेदाग्निर्देवता ।
 त्रिष्टुप् छन्दः सन्ध्योपस्थाने विनियोगः ॥

ॐ जातवेदसे सुनवाम सोममरातीयतो निदहाति वेदः स नः पर्षदतिदुर्गाणि
विश्वा नावेव सिन्धुम् दुरितात्यग्निः ॥ १३.१ ॥

तच्चम्योः इत्यस्य मन्त्रस्य शम्युर्विश्वेदेवाः शक्वरी छन्दः ।
शान्तर्थे जपे विनियोगः ॥

ॐ तच्चम्यो रावृणीमहे । गातुम् यज्ञाय गातुं यज्ञपतये ।
देवीःस्वस्तिरस्तु नः । स्वस्तिर्मानुष्येभ्यः ।
ऊर्ध्वम् जिगातु भेषजम् । शन्नो अस्तु द्विपदे शं चतुष्पदे ॥ १३.२ ॥

नमो ब्रह्मण इत्यस्य मन्त्रस्य वामदेवो ऋषिः
लिङ्गोक्त देवता । त्रिष्टुप् छन्दः सन्ध्योपस्थाने विनियोगः ॥

ॐ नमो ब्रह्मणे नमो अस्त्वग्नये नमः पृथिव्यै नमः ओषधीभ्यः ।
नमो वाचे नमो वाचस्पतये नमो विष्णवे महते करोमि ॥ १३.३ ॥
(इति त्रिवारम् प्रदक्षिणम् कृत्वा)

[For jATavedasE verse kashyapa is rishi, jATadevagni is devataa, trishhTup chhanndasu.

It is a prayer to Paramaatma to extinguish the impact of all our sins. "Oh, Paramaatma, please desolve or extinguish all our sins like the boats crossing the stormy ocean, here ocean is like Samsaric hurdles and boat or ship is like You and You have to take through these difficulties and make us happy. It is also said that You are the cause of knowledge and I pray to you confer that knowledge on us to solve our problems like crushing the somalata (juice) or crushing the enemies or burning enemies, who come out cause difficulties in our life, with the knowledge acquired." [13.1]

For tachhayo verse shamui is rishi, vishwa devataa is devataa, shakwari is channddassu. To take refuge with Paramaatma this verse is being uttered.

This prayer is for Paramaathma who is in the form of Dhanvanthri - God for all medicines.

I am praying You to confer on me with all kinds of medicines which can cure my existing diseases and also bless me with the preventive medicines for any possible future diseases also.

I am praying to confer on me the determination to perform all my duties, including the sacred work like yagna (burnt offering) to attain salvation, with sincerity and dedication

I would like to attain Moksha like any other devataas by doing only satvik work in my life.

I would like to win over the heart of Paramaatma, who is in the form of Gayatri and who can bless me to solve or extinguish all problems in my mundane life and bless me with the remedies and who keeps all human beings, all animals and all other living beings happy. [13.2]

For namo brahmane verse vAma deva is rishi, lingothkya devataa and trishhTup chhanndassu.

I am bowing to Veda, I am bowing to Fire and related devataas, I am bowing to the universe, I am bowing to medicines, I am bowing to speech related devataa Sri Saraswati, I am bowing to four headed Brahma and I am bowing to the one who is being prayed by all and who is omnipresent. [13.3]

14 Bowing to different directions दिशाम् दिगीशानाम् नमनम्

ॐ नमः प्राच्यै दिशे याञ्च देवताः एतस्याम् प्रतिवसन्ति
एताभ्यश्च नमो नमः । [I am bowing to the devatas of East.]

ॐ नमः दक्षिणायै दिशे याञ्च देवताः एतस्याम् प्रतिवसन्ति
एताभ्यश्च नमो नमः । [I am bowing to the devatas of South.]

ॐ नमः प्रतीच्यै दिशे याञ्च देवताः एतस्याम् प्रतिवसन्ति
एताभ्यश्च नमो नमः । [I am bowing to the devatas of West.]

ॐ नमः उदीच्यै दिशे याञ्च देवताः एतस्याम् प्रतिवसन्ति
एताभ्यश्च नमो नमः । [I am bowing to the devatas of North.]

ॐ नमः ऊर्ध्व्यै दिशे याञ्च देवताः एतस्याम् प्रतिवसन्ति
एताभ्यश्च नमो नमः । [I am bowing to the devatas above.]

ॐ नमः अधरायै दिशे याञ्च देवताः एतस्याम् प्रतिवसन्ति
एताभ्यश्च नमो नमः । [I am bowing to devatas below.]

ॐ नमः अन्तरिक्षायै दिशे याञ्च देवताः एतस्याम् प्रतिवसन्ति
एताभ्यश्च नमो नमः । [I am bowing to devatas of space.]

ॐ नमः अवान्तरायै दिशे याञ्च देवताः एतस्याम् प्रतिवसन्ति
एताभ्यश्च नमो नमः । [I am bowing to the devatas anywhere else.]

ॐ इन्द्राय नमः । ॐ गायत्र्यै नमः ।
ॐ अग्नये नमः । ॐ सावित्र्ये नमः ।
ॐ यमाय नमः । ॐ सरस्वत्यै नमः ।
ॐ निऋतये नमः । ॐ सर्वाभ्योदेवताभ्यो नमः ।
ॐ वरुणाय नमः । ॐ देवीभ्यो नमः ।
ॐ वायवे नमः । ॐ ऋषिभ्यो नमः ।
ॐ कुबेराय नमः । ॐ गुरुभ्यो नमः ।
ॐ ईशानाय नमः । ॐ मुनिभ्यो नमः ।
ॐ ब्रह्मणे नमः । ॐ मातृभ्यो नमः ।
ॐ अनन्ताय नमः । ॐ पितृभ्यो नमः ।
ॐ सन्ध्यायै नमः । ॐ आचार्येभ्यो नमः ।
ॐ कामोकार्षिणो नमो नमः । ॐ मन्युरकार्षिणो नमो नमः ॥ १४.१ ॥

[“Oh, devataas I am bowing to You, who always inspire my noble desires and attachment towards God”]

ॐ नमो भगवते वासुदेवाय ।

यम् सदा सर्वभूतानि स्थावराणि चराणि च ।
सायम् प्रातर्नमस्यति सा माम् सन्ध्याभिरक्षतु ॥ १४.२ ॥

[I am bowing to You, who is said to have six virtues; I am bowing to Your wealth and I am bowing to Your resources and I am bowing to the one who is omnipresent.]

”Oh, Paramaatma, You have been called and praised in different forms as Sandhyaa namaka, even animals will bow to You during Sandhyaa time, i.e. both early morning and evening. Oh, Sandhyaa devataa related Paramaathma please protect me.”

”One who is born as Devaki’s son, You are loved and liked by the Brahmins, You have killed the Asuraa called Madhu, You have beautiful eyes, You are omini present, You are immortal, You have sportive qualities, You always do satvik work and bestow beneficial things on cows and brahmins, You have got complete knowledge, You are the one who has spelt Vedas for the first time, Oh, Paramaatma I am bowing to You.”]

सा माम् सन्ध्याभिरक्षतु ॐ नमो नमः
ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनः
ब्रह्मण्यः पुण्डरीकाक्षो ब्रह्मण्यो विष्णुरच्युतः ॥ १४.३ ॥

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च
जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥ १४.४ ॥

क्षीरेण स्नापिते देवी चन्दनेन विलेपिते
बिल्वपत्रार्चिते देवी दुर्गेऽहम् शरणम् गतः ।
श्री दुर्गेहम् शरणागतः ॐ नमो नमः ॥ १४.५ ॥

[”Oh, Goddess Durga, I take refuge to You. You are sprinkled or bathed in milk, You have been decorated with sandal paste and bael tree leaves. I am bowing to You.”]

15 Final send off गायत्र्युद्वासनम्

अस्य गायत्री उद्वासन मन्त्रस्य इत्यस्य वामदेवऋषिः ।
गायत्री देवता । अनुष्टुप् छन्दः । गायत्र्युद्वासने विनियोगः ॥

उत्तमे शिखरे जाते भूम्याम् पर्वतमूर्धनि ।
ब्राह्मणेभ्योः अभि अनुज्ञाता गच्छ देवि यथासुखम् ।
श्रीगच्छ देवि यथा सुखम् गच्छतु ॐ नमो नमः ॥ १५.१ ॥

सर्ववेदेषु यत्पुण्यम् सर्वतीर्थेषु यत्फलम्
तत्फलम् समवाप्नोति स्तुत्वा देवम् जनार्दनम् ।

आकाशात् पतितम् तोयम् यथा गच्छति सागरम्
सर्वदेव नमस्कारः केशवम् प्रतिगच्छति ।
श्री केशवम् प्रति गच्छतु ॥ १५.२ ॥

वासनात् वासुदेवोसि वासितम् ते जगत्त्रयम्
सर्वभूतनिवासोऽसि वासुदेव नमोस्तुते ॥ १५.३ ॥

नमोऽस्त्वनन्ताय सहस्रमूर्तये
सहस्रपादाक्षि शिरोरु बाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते
सहस्रकोटियुगधारिणे नमः ॥ १५.४ ॥

[For Gayatri udwasa verse vAmadeva is rishi, Gayatri devataa and anushhTup chhanndassu.

I am praying to Paramaatma in the form of Gayatri who is omnipresent in this universe, including mountains. I am praying to You to get liberated and I know You will listen and even obey those who are devoted (brahmins) to You.

I am praying to you, Paramaatma in the form of Gayatri, through Gayantri mantra as it will confer on me virutes of uttering complete Vedas, it will confer on me virutes of taking bath in all holy rivers and I am praying this Mantra to Sri Hari who will kill or destroy all wicked people.

Just like all rain-water falling on earth ultimately reach the ocean, all prayers reach Keshava.

I bow to You Sri Lakshmi Narayana in the form of Vasudeva. You have been called Vasudeva because the entire universe has taken refuge in You or the entire universe is inside You, all three Lokas are in You, all jivas, living beings and animals have taken refuge in You and You are protecting them.

You have been called Ananta, I bow to You. Anantha means You don't have any particular place (You are omnipresent), limitless and You are replete with divine virtues. You have incarnated in thousands of forms, You have thousands of feet, eyes, heads, legs, shoulders and You have been called on in thousands of names, I bow to You, one who is holding thousand wheels. You have been called Keshava wherein fire is present inside You, please make my mind sacred to remember always Your different forms.]

16 Acknowledgement गोत्राभिवादनम्

ॐ भद्रम् नो अपिवातय मनः । ॐ शान्तिः शान्तिः शान्तिः ॥

सर्वारिष्ट शान्तिरस्तु । समस्त मङ्गलावाप्तिरस्तु ॥
चतुस्सागरपर्यन्तम् गोब्राह्मणेभ्यः शुभम् भवतु ॥
हरित (अस्मिन्) गोत्र, ऋगशाखाध्यायि, ——— (अशोक) शर्मन् अहम्भो
अभिवादये । अभिवादयामि ॥ १६.१ ॥

[myself bowing to You (You should hold the ears from both the hands i.e. holding left ear from middle and forefingers of right hand and holding right ear from middle and forefingers of

left hand, after telling the pravara one should touch the earth.)

Please confer on me welfare, wealth resources and peace and destroy all bad things.

Please confer welfare on the cows and brahmins who will be there across the four oceans.]

17 Ending remarks समापनम्

यस्य स्मृत्या च नामोक्त्या तपस्सन्ध्याक्रियादिषु ।
न्यूनम् सम्पूर्णताम् याति सद्यो वन्दे तमच्युतम् ।
मन्त्रहीनम् क्रियाहीनम् भक्तिहीनम् रमापते ।
यत्कृतम् तु मया देव परिपूर्णम् तदस्तु मे ।

[By performing penance, Sandhya, karma etc and by remembering Paramaatma in His different names, His complete virtues and the One who is immortal, any mistakes committed while performing the above will be extinguishd and the devotee will get complete benefits of performing the ritual.

”If by any chance if I have committed any mistake while reciting the Mantras, while performing the Sandhya and while remembering You, Oh, Paramaathma - who is in the form of Sri Lakshmi Narayana, please pardon me and confer on me the full benefits of performing this ritual.”]

अनेन प्रातःसन्ध्यावन्दनेन भगवान् श्री मन्मध्वाचार्याणम्
हृत्कमलमध्यनिवासी अनन्तकल्याणगुणपरिपूर्णः क्षीराब्धिशायी
निर्दोषानन्दात्मकः भारतीरमणमुख्यप्राणान्तर्गत
सवितृनामक श्री लक्ष्मीनारायणः प्रीयताम् । प्रीतो वरदो भवतु ।
श्री कृष्णार्पणमस्तु ॥ १७.१ ॥

[Hold the ArgW in right hand, chant the above mantra and after completing the same, pour the water in hand to Arghya patra (ArgP).

By performing this Sandhya, Paramaatma who is said to have six virtues and all six resources of wealth, who is residing in Sri Madhawacharya’s heart, who has immense divine virtues, which is full of virtues, who is sleeping in milky ocean who does not have any vices and who is omniscient, who is praised by Bharati and Sri Mukhya Prana (and who is devoted to Sri Lakshmi Narayna), to please You and get Your love I am performing this and kindly grace me with your blessings.]

(आचम्य)

(केशवाय नमः । नारायणाय नमः । माधवाय नमः । गोविन्दाय नमः ।
विष्णवे नमः । मधुसूदनाय नमः । त्रिविक्रमाय नमः । वामनाय नमः ।
श्रीधराय नमः । हृषीकेशाय नमः । पद्मनाभाय नमः । दामोदराय नमः ।
सङ्कर्षणाय नमः । वासुदेवाय नमः । प्रद्युम्नाय नमः । अनिरुद्धाय नमः ।
पुरुषोत्तमाय नमः । अधोक्षजाय नमः । नारसिंहाय नमः । अच्युताय नमः ।
जनार्दनाय नमः । उपेन्द्राय नमः । हरये नमः । श्रीकृष्णाय नमः ।)

अच्युताय नमः । अनन्ताय नमः । गोविन्दाय नमः ।
अच्युतानन्तगोविन्देभ्योनमः ॥ १७.२ ॥

कायेन वाचा मनसेन्द्रियैर्वा बुध्यात्मना वा प्रकृतिस्वभावात् ।
करोमि यद्यत्सकलम् परस्मै नारायणायेति समर्पयामि ॥ १७.३ ॥

[I am offering to Sri Narayana, who is replete with divine virtues, all my deeds through my body, my mouth, my mind, my conscience, organs of my body, my perception, my soul and my natural disposition.]

यदक्षरपदभ्रष्टम् मात्राहीनम् च यद्भवेत् ।
तत्सर्वम् क्षम्यताम् देव नारायण नमोऽस्तु ते ॥ १७.४ ॥

इति ऋग्वेदीय अश्वलायन प्रातः सन्ध्यावन्दनम् सम्पूर्णम् ॥

भारतीरमण मुख्यप्राणान्तर्गत श्री लक्ष्मी नारायणाय
प्रीयतम् प्रीयतो वरदो भवतु ॥

॥ श्री कृष्णार्पणमस्तु ॥ श्री मध्वेशार्पणमस्तु ॥
॥ हरिः ॐ ॥

Please send corrections to ashok_basargekar@yahoo.com
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