.. Rigvediya Sandhya Vandana ..

॥ ऋग्वेदीय सन्ध्या वन्दनम् ॥

॥ श्री गुरुभ्यो नमः । हरिः ॐ ॥

॥ ऋग्वेदीय प्रातः संध्या वंदनम् ॥

Introduction
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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 categorised 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.

Brahmanas
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A Brahmana 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 Brahmana 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.

Preparation

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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 shalya.

Thereafter, quietly sit on either a kR^{i}*shhNaajina* (*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 veriety 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 लक्ष्मीवेंकटेशाय नमः ॥

श्री गुरुभ्यो नमः । परम गुरुभ्यो नमः ॥

श्रीमदानंदतीर्थ भगवत्पादाचार्य गुरुभ्यो नमः ॥

श्री वेदव्यासाय नमः ॥

हरिः ॐ ॥

गोपीचंदन पापघ्न विष्णुदेह समुद्भव ।
चक्रांकित नमस्तेस्तु धारण मुक्तिदो भव ॥

Simultaneously, place a spoon of water (either nirmalya or ArgW) on the left hand palm, take a piece of gopichandana, rub vigoroursly 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.

The order for applying naamas are – on the forehead (keshavaaya namaH), center of abdomen (naaraayaNaaya namaH), chest (maadhavaaya namaH), front portion of neck (govi.ndaaya namaH), right side of abdomen (vishhNave namaH), right shoulder (madhusudhanaaya namaH), right side of neck (trivikramaaya namaH), left side of abdomen (vaamanaaya namaH), left shoulder (shriidharaaya namaH), left side of neck (hR^{i}*shhiikeshaaya namaH*), back side (above tunk) (padmanaabhaaya namaH), back side of neck (daamodaraaya namaH) and on the head, on the chest (shriivatsaaya namaH). 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.

chakra mudra: one on right side of eye, five on centre 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.

shankha mudra - 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.

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

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

naaraayaNa mudra - one each overlapping on all mudras and naama.

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत्पुंडरीकाक्षं सबाह्याभ्यंतरः शुचिः ॥

[Here one has to sprinkle the water (ArgW) for cleanliness or purity,

both internally and externally, to start the Sandhyaa vandana]

आचमन ..... (१)

ॐ श्री केशवाय स्वाहा ।
[one has to sip water from Brahma tirtha (AchW) (spoon or laddle) three times ..1]

ॐ श्री नारायणाय स्वाहा ।[....2]

ॐ श्री माधवाय स्वाहा ।[....3]

ॐ श्री गोविंदाय नमः ।
[wash the right palm from 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 संकर्षणाय 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 उपेंद्राय 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 imagine that these gods are present in these organs]

प्राणायामः ..... (2)

[This is preamble for Gayatri aawahana i.e. welcome, for this Sri Hari or Paramaatmaa is R^i*shhi devataa and devii gaayatrii is Channdassu.* Practice of praaNaayaamah cleanses one of impurities and provides a resurgence of spiritual energy to revitalize one's saadhana.

In order to extinquish the sins or effect of base deeds in the previous night for praataH Sandhyaa this verse is uttered. The pramaana 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 प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता ।
देवी गायत्री छंदः । प्राणायामे विनियोगः ॥

ॐ भूः । ॐ भुवः । ॐ स्वः । ॐ महः । ॐ जनः । ॐ तपः ।
ॐ सत्यं । ॐ तत्सवितुर्वरेण्यं । भर्गो देवस्य धीमहि धीयो यो नः
प्रचोदयात् । ॐ आपोज्योतीरसोऽमृतं ब्रह्म भुर्भुवःस्वरोम् ॥

[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 praaNaayaamaH has three parts to perform and it is called rechaka, pUraka and kumbhaka. To start with one has to leave the air from right side of the nose (1 unit of time) that is called rechaka, secondly one has to inhale the air from left side of nose (2 units of time) i.e. called pUraka and finally holding the air for 3 units of time i.e. is called kumbhaka.

Meaning of this mantra is as follows : OM = Paramaatmaa who has all the virtues is to be called OM, bhuuH = gunapUrna (complete virtues or characters), bhuvaH = wealthy never become pauper or most prosperous, svaH = always happy, mahaH = prayed as the best or excellent, janaH = creation of the world by Him, tapaH = one who has the complete knowledge, satyaM = one who controls or decides about the liberation.

yaH = this paramaatmaa, naH = ours, dhiiyaH = mind, prachodayaat.h = initiates, tasya = of this paramathmaa, savituH = cause of creation, devasya = special characters, vareNyaM = prayed by all, bharga = paramaathmaa in knowledge form, dhiimahi = pray for Him.

Apo = paramaatmaa, jyoti.h = cause of brightness, rasaH = has got essence or substance or aananda ruupa peaceful, amR^i*taM* = *does not have extinction*, bhuuH = complete virtues or characters, bhuvaH = prosperous and wealthy always, svaH = always happy, OM brahma = all virtues of Paramaatmaa, dhiimahi = praying for You.

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 paramaatmaa 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

paramaatmaa (Supreme Being) whom I am praying.]

संकल्पः ..... (3)

[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 आद्य ब्रह्मणः
द्वितीये परार्धे श्री श्वेतवराह कल्पे वैवस्वत मन्वन्तरे
अष्टाविंशतितमे कलियुगे प्रथमपादे जंबूद्वीपे भरतवर्षे
भरतखंडे दंडकारण्ये गोदावर्याः दक्षिणे पार्श्वे शालीवाहनशके
बौद्धावतारे रामक्षेत्रे अस्मिन्वर्तमानेन चांद्रमानेन अस्य श्री
अमुक संवत्सरे अमुक आयने अमुक ऋतौ अमुक मासे अमुक पक्षे
अमुक तिथौ अमुक वासरे अमुक नक्षत्रे शुभयोग शुभकरण एवंगुण
विशेषण विशिष्टायां शुभतिथौ

अस्मदादिगुरूणां श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासी
सूर्यांतर्गत श्री भारतीरमणमुख्यप्राणांतर्गत श्री
लक्ष्मीनारायण प्रेरणया श्री लक्ष्मीनारायण प्रीत्यर्थं
प्रातः संध्यामुपाशिष्ये ।

[For any prayer or performance of any sacred work whether it is Sandhyaa, puja, 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 (R^i*tau*), *month* (*mAse*), *the half of lunar month* (pakshe), lunar day (tithau), day (vAsare), star of the day (nakshatre) has to be to according to the calendar. Kaala, i.e. kaaladevata is equally God. Even one has to remember that the prayer is initiated by paramaatmaa and to get His blessings 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.]

मार्जनम् ..... (4)

[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 organs 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 त्र्यर्चस्य सूक्तस्य । सिंधुद्वीप ऋषिः ।
अपो देवता गायत्री छंदः । मार्जने विनियोगः ॥ ..... (4.1)

ॐ आपोहिष्ठा मयो भुवः । तानौउर्जे दधातन ।
महेरणाय चक्षसे । योवः शिवतमो रसः ।
तस्य भाजयते हनः । उशतीरिव मातरः ।
तस्मा अरंग मामवः यस्य क्षयाय जिन्वथ ।
आपोजनयथा च नः ॥ ..... (4.2)

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

For R^i*k mantras sindhudviipa is R^{i}shhiH, paramaatmaa is devataa and* Gayatri is chhandassu.

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

"Hey, 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."

"Hey, 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."]

जलाभिमंत्रणम् ..... (5)

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

सूर्यश्चेत्यस्य मंत्रस्य । नारायण ऋषिः ।
सूर्यमामन्यु मन्युपतयो रात्रिर्देवता ।
प्रकृतिश्छंदः । जलाभिमंत्रणे विनियोगः ॥ ..... (5.1)

ॐ ॥ सूर्यश्चमामन्युश्चमन्युपतयश्च मन्युकृतेभ्यः ।
पापेभ्योरक्षंताम् । यद्रात्र्या पापमकार्षम् ।
मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना ।
रात्रिस्तदवलुंपतु । यत्किंच दुरितं मयि ।
इदमहं माममृतयोनौ सूर्ये ज्योतिषि जुहोमि स्वाहा ॥ ..... (5.2)

[The verse which has started with sUryascha, Narayana is R^i*shi*,

manyupathi ratri niyamaka durga is devataa and it is in prakR^{i}ti
chha.ndassu.

"Hey, paramaatmaa, 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."

"Hey, paramaatmaa, 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."]

आचमन - [1]

पुनर्मार्जनम् ..... (6)

[mantra as described in [4] should be repeated]

आपोहिष्ठेति नवर्चस्य सूक्तस्य । सिंधुद्वीपो अंबरीषो ऋषिः
आपोदेवता । गायत्री छंदः पंचमी वर्धमाना ।
सप्तमी प्रतिष्ठा । अंत्यैद्वे अनुष्टभौ पुनर्मार्जने
विनियोगः ॥ ..... (6.1)

ॐ आपोहिष्ठा ..... ॐ आपोजनयथा च नः ॥ [4.2]

[Procedure as described in [4] - should be repeated]

ॐ शं नो देवीरभीष्टये आपो भवंतु पीतये ।
शं योरभिस्रवंतु नः ॥ ..... (6.3)
ईशानां वार्याणां क्षयंतीश्चर्षणीनम् ।
आपोयाचामि भेषजम् ॥ ..... (6.4)
अप्सु मे सोमो अब्रवीदंतर्विश्वानि भेशजा ।
अग्निंच विश्वशंभुवम् ॥ ..... (6.5)
आपः पृणीत भेषजं वरूथं तन्वेऽमम ।
ज्योक्चसूर्यंदृशे ॥ ..... (6.6)
इदमापः प्रवहत यत्किंचदुरितं मयि ।
यद्वाहमबिदुद्रोह यद्वाश्शेप उतानृतम् ॥ ..... (6.7)
आपो अद्यान्वचारिषं रसेन समगस्महि ।
पयस्वानग्न आगहि तं मा संसृज वर्चसा ॥ ..... (6.8)
ससृषीस्तदपसो दिवानक्तंच ससृषीः ।
वरेण्यक्तूरहमा देवी रवसे हुवे ॥ ..... (6.9)

[The first three verses are already dealt in maarjanam.h para [4].

"Aapshabda vaachya Sri Paramaatma, You bless us with the wealth of needs like drinking water, happiness and good health." (6.3)

"Aapshabda vaachya Sri Paramaathma, the grains which are grown through water mainly referring to rice 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." (6.4)

"There are different medicines in water which can cure many diseases. Hey, Paramaatma You have manifested in the form of of water to bless us with the knowledge to understand these curative medicines." (6.5)

"Hey, 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." (6.6)

"Hey, 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." (6.7)

"Hey, 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." (6.8)

There is a definite relationship between water and Narayana. Sri Hari is incarnated and is ominipresent 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. (6.9)]

आचमन - [1]

पापपुरुषविसर्जनम् (अघमर्षणम्) ..... (7)

ॐ ऋतंचेत्यस्य सूक्तस्य । अघमर्षण ऋषिः ।
भाववृत्तो देवता । अनुष्टुप् छंदः । पापपुरुष विसर्जने
विनियोगः ॥ ..... (7.1)

ॐ ऋतं च सत्यं चाभीद्धास्तपसोध्यजायत । ततोरात्र्यजायत ततः
समुद्रो अर्णवः । समुद्रादर्णवधिसंवत्सरो अजायत ॥
अहो रात्राणि विदधद्विश्वस्य मिषतोवशी ।
सूर्याचंद्रमसौ धाता यथा पूर्वमकल्पयत् । दिवं च
पृथिवींचांतरिक्षमथो स्वः ॥ ..... (7.2)

[While uttering this verse take a spoon of water (ArgW) in right-palm then

after completing the verse inhale the water from right side of the nose and exhale the air from the left side of the nose and pour out the water on the earth on one's left side.

This verse is from pApaparihari R^i*shiH*, *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. (7.1)

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

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

Paramaatma, one who is the cause of creation has created first the Sun the moon, then He created heaven, then He created the universe, then He created the sky and then He created heavenly bodies. (7.2)]

अर्घ्यप्रदानम् ..... (8)

प्राणायामः [2]

संकल्प

ॐ पूर्वोक्त एवं गुण विशेषण विशिष्टायां शुभतिथौ
सूर्यांतर्गत श्री भारथीरमण मुख्यप्राणांतर्गत
सवितृनामक श्री लक्ष्मीनारायण प्रेरणया श्री लक्ष्मीनारायण
प्रीत्यर्थं प्रथः संध्यांग अर्घ्य प्रधानं करिष्ये ॥ ..... (8.1)

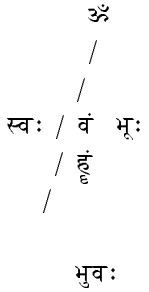
ॐ प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता ।
देवी गायत्री छंदः । व्याहृतीनां प्रजापति ऋषिः ।
अग्निवायुसूर्या देवता । गायत्र्युष्णिगनुष्टुभः छंदांसि ।
गायत्र्याः विश्वामित्र ऋषिः । सविता देवता । गायत्री छंदः
प्रातरर्घ्यप्रधाने विनियोगः ॥ ..... (8.2)

ॐ भूर्भुवः स्वः । तत्सवितुर्वरेण्यं । भर्गो देवस्य धीमहि
धियो योनः प्रचोदयात् ॐ ॥ (इत्यर्घ्यं) .... (8.3)

[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 प्रतिच्क्ष्वेत्यस्य मन्त्रस्य वसिष्ठ ऋषिः । इंद्रा सोमौ देवता ।
अनुष्टुप् छंदः । अर्घ्याधिकारार्थे आत्म संरक्षणार्थे च
जपे विनियोगः ॥ ..... (8.4)

हरिः ॐ । प्रतिचक्ष्व विचक्ष्वेंद्रश्च सोमजागृतं
रक्षोभ्यो वधमस्यतमशनिं यातु मद्वयः ॥ ..... (8.5)

अस्य श्री गायत्री शिरसः ब्रह्मऋषिः । आपो देवता गायत्री
छंदः गायत्र्याकर्षणे विनियोगः ॥ ..... (8.6)

ॐ आपोज्योतीरसोऽमृतं ब्रह्म भुर्भुवःस्वरोम् ॥ ..... (8.7)

[For pratichxva verse Vashishhta is R^i*shI*, *Moon and Indra are devataas* and anushhTup 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 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 ..... (8.8)

संध्या कालातिक्रमदोष प्रायश्चित्तार्थं चतुर्थार्घ्य प्रदानं करिष्ये ॥

ॐ भूर्भुवःस्वः । ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो योनः प्रचोदयात् ॥ ॐ आपोज्योतीरसोऽमृतं ब्रह्म भूर्भुवःस्वरोम् ॥ (इत्यर्घ्यं)

देवता तर्पणम् ..... (8.9)

[Devataa tarpaNa should be given to every day. For shukla paksha (first half of lunar month) devataa tarpaNa 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 tarpaNa 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 tarpaNa should not be given on ekadashi, gokulaasTami]

[During shukla paksha]

केशवं तर्पयामि । नारायणं तर्पयामि । माधवं तर्पयामि । गोविंदं तर्पयामि । विष्णुं तर्पयामि । मधुसूदनं तर्पयामि । त्रिविक्रमं तर्पयामि । वामनं तर्पयामि । श्रीधरं तर्पयामि । हृषीकेषां तर्पयामि । पद्मनाभां तर्पयामि । दामोदरं तर्पयामि ।

[During krishNa paksha]

संकर्षणं तर्पयामि । वासुदेवं तर्पयामि । प्रद्युम्नं तर्पयामि । अनिरुद्धं तर्पयामि । पुरुषोत्तमं तर्पयामि । अधोक्षजं तर्पयामि । नारसिंहं तर्पयामि । अच्युतं तर्पयामि । जनार्दनं तर्पयामि । उपेंद्रं तर्पयामि । हरिं तर्पयामि । श्रीकृष्णं तर्पयामि ।

[During both shukla paksha and krishna paksha]

इंद्रं तर्पयामि । अग्निं तर्पयामि । यमं तर्पयामि । निर्ऋतिं तर्पयामि । वरुणं तर्पयामि । वायुं तर्पयामि । कुबेरं तर्पयामि । ईशानं तर्पयामि । आदित्यं तर्पयामि । चंद्रं तर्पयामि । कुजं तर्पयामि । बुधं तर्पयामि । गुरुं तर्पयामि । शुक्रं तर्पयामि । शनिं तर्पयामि ।

राहुं तर्पयामि । केतुं तर्पयामि ।

ध्यान श्लोकम् ..... (8.10)

हृदयस्थातु गायत्री हृद्गुहामुखनिःसृता ।
हत्वा ह्यादित्थ शत्रूंश्च प्रविश्य हृदयं मम ॥

रमापतिं पूर्णगुणं मुकुंदव्यासं च विज्ञान सहस्रभानुम् ।
पूर्णप्रबोधं च सुतत्त्व दीपं क्रमात् गुरूंश्च प्रणमामि
मूर्ध्ना ॥

भूतोच्चाटनम् ..... (9)

अपसर्पन्त्विवत्यस्य मंत्रस्य वामदेवो ऋषिः भूतानि देवता,
अनुष्टुप् छंदः भूतोच्चाटने विनियोगः ॥ ..... (9.1)

अपसर्पन्तु ए भूता ए भूता भुवि संस्थिताः ।
ए भूता विघ्नकर्तारस्तेनश्यंतु शिवाज्ञया ॥
अपक्रामंतु ए भूताः क्रूराश्चैव तु राक्षसाः ।
यश्चात्र निवसंतैव देवता भुवि संततम् ।
तेषामप्यविरोधेन ब्रह्म कर्म समारभे ॥ ..... (9.2)

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

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.

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 upadesha of tatvanyaasa, maatR^i*kaanyaasa etc., should* do them here. aasanashuddhiH will be a part of that. After tatvanyaasa and maatR^i*kaanyaasa, do Gayatri Japa and naaraayaNa ashhTakshara mantra japa,* follwed by any other mahaa mantra, then again maatR^i*kaanyaasa and tatvanyaasa* then sa.ndhyopasthAnam.h (which will be posted later)]

आसनशुद्धिः ..... (10)

निरस्तः परावसुः इदमहमर्वा वसोः सदनेसीदामि आसने सोममंडले
कूर्मस्कंधे उपविष्ठोस्मि । पृथ्वीति मंत्रस्य मेरुपृष्ठ
ऋषिः । कूर्मो देवता । सुतलं छंदः । आसने विनियोगः ॥
अनंतासनायनमः । कूर्मासनायनमः । ..... (10.1)

प्र्^{E}TvF $(vyA$ $D_{\text{ृ}}tA$ $lokA$ $\text{ʌ}\!\!\text{ʌ}Ev$ $(\dot{v}$ $Ev\Psi Z_{\text{ु}}nAD_{\text{ृ}}tA$. $(\dot{v}$ c
धारय मां देवि पवित्रं कुरु चासनम् ॥ मां च पूतं कुरुधरे
नतोस्मि त्वां सुरेश्वरि ॥ ..... (10.2)

ॐ इत्येकाक्षरं ब्रह्म । अग्निर्देवता ब्रह्म इत्यार्षम् । गायत्रं
छंदः । परमात्मं सरूपं सायुज्यं विनियोगः ॥ ..... (10.3)

आयत्वित्यस्यमंत्रस्य । वामदेवऋषिः । गायत्री प्रतिपाद्य
श्री नारायणो देवता । अनुष्टुप् छंदः । गायत्रै आव्हाअहने
विनियोगः ॥ ..... (10.4)

आयातु वरदादेवी । अक्षरंब्रह्म सम्मितम् । गायत्री छंदसां
मातेदं ब्रह्म जुषस्वमे । यदह्नात्कुरुतेपापं तदह्नात्प्रतिमुच्च्यते ।
यद्रात्रियात्कुरुतेपापं तद्रात्रियात्प्रतिमुच्च्यते ।
सर्ववर्णे महादेवि संध्याविद्ये सरस्वति ॥ ..... (10.5)

ओजोसि सहोसि बलमसि भ्राजोसि । देवानां धामनामासि ।
विश्वमसि विश्वाउः सर्वमसि सूर्वौरभिभोरोम् ॥
गायत्रीमावाहयामि सावित्रिमावाहयामि सरस्वतिमावाहयामि
छंदर्षीनावाहयामि श्रीयमावाहयामि बलमावाहयामि ॥ ..... (10.6)

गायत्र्याः गायत्रीछंदो विश्वामित्रऋषिः सविता देवता ।
अग्निर्मुखम् । ब्रह्मशिरः । विष्णुःहृदयम् । रुद्रः शिखा ।
पृथिवी योनिः प्राणापान व्यानोदान समान सप्राणारक्तवर्णा ।
सांख्यायनसगोत्रा । गायत्री चतुर्विंशत्यक्षरात्रिपदा
षट्कुक्षिः । पङ्चशीर्षोपनयने विनियोगः ॥ ..... (10.7)

[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 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 merupR$^{i}shhTha$ *is* $R^{i}shi$ *kuurma* (*tortoise*) *is the devataa* sutalam is chhanndassu. After this, settle on the seat for chanting Gayatri MantraH.

Prayer to Prithvi i.e. earth. All regions of Loka are covered by You,
Prithvi Namaka Daivi, You are decorated by Vishnu vakya Paramaatma. Hey,
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.

Paramaatma is called as OM; He has got the form of Brahma and Agni devataa.
Like the same Brahma is R^i*shi*, *Gayatri chhanddassu and in the form of OM.*

'Ayaatu' verse is to welcome Gayatri. For this verse Vasudevaka Paramaathma
is R^i*shi*, *Gayatri Pratipadya Narayana is devataa and it is in anushhTup*
Channdassu.

"Hey, 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."

This is a prayer to Paramaatma who is in the form of Gayatri. "Hey,
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, R^i*shis*, *Parabrahma*, *I am*
inviting Lakshmi and Vayu who is well known for His powers."

For Gayatri verse, Gayatri is Channdassu, Vishwamitra is R^i*shi and*
Paramaatma who is called very sacred (savitR^i*namaka*). *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, kR^i*kara*,
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.]

प्राणयामः - [2]

ॐ प्रणवस्य ॥। अमृतं ब्रह्म भूर्भुवस्वरोम् ॥

गायत्री जपः ..... (11)

करन्यासः ..... (11.1)

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

ॐ तत्सवितुरंगुष्ठाभ्यं नमः । [thumb finger]
ॐ वरेण्यं तर्जनीभ्यां नमः । [index finger]
ॐ भर्गो देवस्य मध्यमाभ्यां नमः । [middle finger]
ॐ धीमही अनामिकाभ्यां नमः । [ring finger]
ॐ धीयो यो नः कनिष्ठिकाभ्यां नमः । [small finger]
ॐ प्रचोदयात् करतलकरपृष्ठाभ्यां नमः । [front back side of the hands]

षडंगन्यासः ..... (11.2)

ॐ तत्सवितुर्हृदयाय नमः । [heart]
ॐ वरेण्यं शिरसे स्वाहा । [centre portion of the head]
ॐ भर्गोदिवस्य शिखायैवौषट् । [back portion of the hair of the head]
ॐ धीमहि कवचाय हुम् । [both shoulders]
ॐ धीयो यो नः नेत्राभ्यां वषट् । [both eyes]
ॐ प्रचोदयात् अस्त्रायफट् । [clap]
ॐ भूर्भुवःस्वरोम् ।

आगच्छ वरदे देवी जपे मे सन्निधौ भव ।
गायंतं त्रायसे यस्माद्गायत्री त्वं ततः स्मृता ॥ ..... (11.3)

["Hey, 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 गायत्रीमंत्रस्य सवितृनामक श्री लक्ष्मीनारायणो देवता ।
श्री लक्ष्मीनारायण प्रसादसिद्ध्यर्थे यथाशक्ति जपे विनियोगः ॥

ध्यानम् ..... (11.4)

ध्यायेत्सदा सवितृमंडलमध्यवर्ती नारायणः सरसिजासनीविष्टः ।
केयूरवान् मकरकुंडलवान् किरीटी हारी हिरण्मयवपुः
धृतशंखचक्रः ॥

भारतीरमण मुख्यप्राणांतर्गत सवितृनामक श्री लक्ष्मी

नारायण प्रेरणया सवितृनामक श्री लक्ष्मीनारायण प्रीत्यर्थं
यथाशक्ति गायत्रीमंत्रजपं करिष्ये ॥

[For this Gayathri verse, vishwamitra is R^i*shi*, *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 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 Narayna 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 capabilites.

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 Sandhyaa Gayathri japa can be recited by standing facing towards the East till the Sunrise. Later it can be recited either standing or sitting. But Madhyanika Gayathri japa and Sayam Sandhyaa 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 Sandhyaa, on the chest during Madhyahnika and on the nose during Sayam Sandhyaa.

9. Generally, the Gayatri japa should be performed at the same place where Sandhyaa is performed.]

गायत्री मंत्रः :

ॐ भूर्भुवः स्वः । तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि
धियो योनः प्रचोदयात् ॐ ॥ ..... (11.5)
(इति १०००, १००, १० वारं जपेत् ।:)

पुनः प्राणायाम करन्यास षडंगन्यास ऋषिछंदसु कृत्वा,
ध्यानं च कृत्वा

भगवान् सवितृनामक श्री लक्ष्मी नारायणप्रेरणया सवितृनामक
श्री लक्ष्मीनारायण प्रीत्यर्थं प्रातस्संध्यांग श्री गायत्रीमंत्रजपः
संपूर्णः । श्री कृष्णार्पणमस्तु ॥ ..... (11.6)

प्राणयामः - [2]

ॐ प्रणवस्य परब्रह्म ब्रह्म भूर्भुवःस्वरोम् ॥

अष्टाक्षरमंत्रः ..... (11.7)

भारतीरमण मुख्यप्राणांतर्गत सवितृनामक श्री लक्ष्मी
नारायण प्रेरणया सवितृनामक श्री लक्ष्मीनारायण प्रीत्यर्थं
यथाशक्ति नारायण अष्टाक्षरमंत्रं करिष्ये ॥

॥ ॐ ॐ नमो नारायणाय ॐ ॥

[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 प्रीत्यर्थं प्रातस्संध्यांग श्री नारायण
अष्टाक्षरमंत्रं सम्पूर्णम् । श्री कृष्णार्पणमस्तु ॥ ..... (11.8)

संध्योपस्थानम् ..... (12)

जातवेदस इत्यस्य मंत्रस्य कश्यप ऋषिः । दुर्गाजातवेदाग्निर्देवता ।
त्रिष्टुप् छंदः संध्योपस्थाने विनियोगः ॥

ॐ जातवेदसे सुनवाम सोममरातीयतो निदहाति वेदः स नः पर्षदतिदुर्गाणि
विश्वा नावेव सिंधुं दुरितात्यग्निः ॥ ..... (12.1)

तच्चक्षुरित्यस्य शम्युर्विश्वेदेवाः शक्करी छंदः ।
शांतर्थे जपे विनियोगः ॥

ॐ तच्चक्षुरावृणीमहे गातुं यग्ज्ञाय गातुं यग्ज्ञपतये ।
देवीःस्वस्तिरस्तुनः । स्वस्तिर्मानुष्येभ्यः ।
ऊर्ध्वं जिगातु भेषजम् । शन्नो अस्तु द्विपदे शं चतुष्पदे ॥ .....(12.2)

नमो ब्रह्मण इत्यस्य मंत्रस्य वामदेवो ऋषिः
लिंगोक्त देवता । त्रिष्टुप् छंदः संध्योपस्थाने विनियोगः ॥

ॐ नमो ब्रह्मणे नमो अस्तब्नये नमः पृथिव्यै नमः ओषदीभ्यः ।
नमो वाचे नमो वाचस्पतये नमो विष्णवे महते करोमि ॥ ..... (12.3)
(इति त्रिवारं प्रदक्षिणं कृत्वा)

[For jATavedasE verse kashyapa is R^i*shi*, *jATadevagni is devataa*, trishhTup chhanndasu.

It is a prayer to Paramaatma to extinguish the impact of all our sins. "Hey, Paramaatma, please solve 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." [12.1]

For tachhayo verse shamu is R^i*shi*, *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. [12.2]

For namo brahmane verse vAma deva is R^{i}*shi*, *lingothkya devataa and trishhTup* chhannddassu.

I am bowing to Veda, I am bowing to Fire 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 I am bowing to the one who is being prayed by all and who is omnipresent. [12.3]]

दिशाअं दिगीशानाअं नमनम् ..... (13)
[Bowing to different poles]

ॐ नमः प्राच्यै दिशे याश्च देवताः एतस्यां प्रतिवसंति
एताभ्यश्च नमो नमः । [East pole devataa I am bowing to You]

ॐ नमः दक्षिणायै दिशे याश्च देवताः एतस्यां प्रतिवसंति
एताभ्यश्च नमो नमः । [South....]

ॐ नमः प्रतीच्यै दिशे याश्च देवताः एतस्यां प्रतिवसंति
एताभ्यश्च नमो नमः । [West....]

ॐ नमः उदीच्यै दिशे याश्च देवताः एतस्यां प्रतिवसंति
एताभ्यश्च नमो नमः । [North...]

ॐ नमः ऊर्ध्वयै दिशे याश्च देवताः एतस्यां प्रतिवसंति
एताभ्यश्च नमो नमः । [High rised up height..]

ॐ नमः अधरायै दिशे याश्च देवताः एतस्यां प्रतिवसंति
एताभ्यश्च नमो नमः । [Lower...]

ॐ नमः अंतरिक्षायै दिशे याश्च देवताः एतस्यां प्रतिवसंति
एताभ्यश्च नमो नमः । [Atmosphere or sky....]

ॐ नमः अवांतरायै दिशे याश्च देवताः एतस्यां प्रतिवसंति
एताभ्यश्च नमो नमः । [Intermediate or subordinate..]

ॐ इंद्राय 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 अनंताय नमः । ॐ पितृभ्यो नमः ।
ॐ संध्यायै नमः । ॐ आचार्येभ्यो नमः ।
ॐ कामोकार्षिंनमो नमः । ॐ मन्युरकार्षिंनमो नमः ॥ ..... (13.1)

["Hey,devataas I am bowing to You, who always create noble desires and inspire me towards God"]

ॐ नमो भगवते वासुदेवाय ।
यं सदा सर्वभूतानि स्थावराणि चराणि च ।
सायं प्रातर्नमस्यति सा मां संध्याभिरक्षतु ॥ ..... (13.2)

[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.]

"Hey, 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. Hey, Sandhyaa devataa related Paramaathma please protect me."

"One who is born as Devaki's son, You are loved 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, Hey, Paramaatma I am bowing to You."]

सा मां संध्याभिरक्षतु ॐ नमो नमः
ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनः
ब्रह्मन्यः पुण्डरीकाक्षो ब्रह्मण्यो विष्णुरच्युतः ॥ ..... (13.3)

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च
जगद्धिताय कृष्णाय गोविंदाय नमो नमः ॥ ..... (13.4)

क्षीरेण स्नापिते देवी चंदनेन विलेपिते
बिल्वपत्रार्चिते देवी दुर्गेऽहं शरणं गतः ।
श्री दुर्गेहं शरणागतः ॐ नमो नमः ॥ ..... (13.5)

["Hey, Godess 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."]

गायत्र्युद्वासनम् ..... (14)

अस्य गायत्री उद्वासन मंत्रस्य इत्यस्य वामदेवऋषिः ।
गायत्री देवता ।अनुष्टुप् छंदः ।गायत्र्युद्वासने विनियोगः ॥

उत्तमे शिखरे जाते भूम्यां पर्वतमूर्धिनि ।
ब्राह्मणेभ्योभ्यनुज्ञाता गच्छ देवि यथासुखम् ।
श्रीगच्छ देवि यथा सुखं गच्छतु ॐ नमो नमः ॥ ..... (14.1)

सर्ववेदेषु यत्पुण्यं सर्वतीर्थेशु यत्फलम्
तत्फलं समवाप्नोति स्तुत्वा देवं जनार्दनम् ।
आकाशाअत् पतितं तोयं यथा गच्छति सागरम्
सर्वदेव नमस्कारः केशवं प्रतिगच्छति ।
श्री केशवं प्रति गच्छतु ॥ ..... (14.2)

वासनाद्वासुदेवोसि वासितं ते जगत्त्रयम्
सर्वभूतनिवासोऽसि वासुदेव नमोस्तुते ॥ ..... (14.3)

नमोऽस्त्वनंताय सहस्रमूर्तये
सहस्रपादाक्षि शिरोरु बाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते
सहस्त्रकोटियुगधारिणे नमः ॥ ..... (14.4)

[For Gayatri udwasa verse vAmadeva is R^i*shi*, *Gayatri devataa and* anushhTup chhanndassu.

I am praying to Paramaatma in the form of Gayatri who is omnipresent in this unverse, 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.]

गोत्राभिवादनम् ..... (15)

ॐ भद्रं नो अपिवातय मनः । ॐ शांतिः शांतिः शांतिः ॥

सर्वारिष्ट शांतिरस्तु । समस्त मंगलावाप्तिरस्तु ॥
चतुस्सागरपर्यंतं गोब्राह्मणेभ्यः शुभं भवतु ॥
अमुक गोत्र, ऋग्शाखाध्यायि, शर्म्म् अहंभो
अभिवादये । अभिवादयामि ॥ ..... (15.1)

[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 brahmins who will be there across the four oceans.]

समापनम् ..... (16)

यस्य स्मृत्या च नामोक्त्या तपस्संध्याक्रियादिषु ।
न्यूनं संपूर्णतां याति सद्यो वंदे तमच्युतम् ।
मंत्रहीनं क्रियाहीनं भक्तिहीनं रमापते ।
यत्कृतं तु मया देव परिपूर्णं तदस्तु मे ।

[By performing penance, Sandhyaa, 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 Sandhyaa and while remembering You, Hey, 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 प्रतःसंध्यावंदनेन भगवान् श्री मन्मध्वाचार्याणं
हृत्कमलमध्यनिवासी अनंतकल्याणगुणपरिपूर्णः क्षीराब्धिशायी
निर्दोषानंदात्मकः भारतीरमणमुख्यप्राणांतर्गत

सवितृनामक श्री लक्ष्मीनारायणः प्रीयताअम् । प्रीतो वरदो भवतु ।
श्री कृष्णार्पणमस्तु ॥ ..... (16.1)

[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 Sandhyaa, 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.]

आचमन - [1]

अच्युताय नमः । अनन्ताय नमः । गोविंदाय नमः ।
अच्युतानंतगोविंदेभ्योनमः ॥ ..... (16.2)

कायेन वाचा मनसेंद्रियैर्वा बुध्यात्मना वा प्रकृतिस्वभावात् ।
करोमि यद्यत्सकलं परस्मै नारायणायेति समर्पयामि ॥ ..... (16.3)

[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.]

यदक्षरपदभ्रष्टं मात्राहीनं च यद्भवेअत् ।
तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तु ते ॥ ..... (16.4)

इति ऋग्वेदीय अश्वलायन प्रातः संध्यावंदनं संपूर्णम् ॥

भारतीरमण मुख्यप्राणांतर्गत श्री लक्ष्मी नारायणाय
प्रीयतां प्रीयतो वरदो भवतु ॥

॥ श्री कृष्णार्पणमस्तु ॥ श्री मध्वेशार्पणमस्तु ॥
॥ हरिः ॐ ॥

Please send corrections to sanskrit@cheerful.com
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